

UNIVERSITY OF CALIFORNIA

Los Angeles

The Calouste Gulbenkian Library, Armenian Patriarchate of Jerusalem, 1925-1990:
An Historical Portrait of a Monastic and Lay Community Intellectual Resource Center

A dissertation submitted in partial satisfaction of the
requirements for the degree Doctor of Philosophy
in Library and Information Science

by

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ABSTRACT OF THE DISSERTATION

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Professor Mary Niles Maack, Chair

The Armenian Patriarchate of Jerusalem is a major religious, educational, cultural, and ecumenical institution, established more than fourteen centuries ago. The Calouste Gulbenkian Library is one of the Patriarchate's five intellectual resource centers. Plans for its establishment began in 1925 as a tribute to Patriarch Yeghishe I Tourian to commemorate the 50th anniversary of his ordination to the priesthood. Its primary mission has been to collect and preserve valuable works of Armenian religion, language, art, literature, and history, as well as representative works of world literature in a number of languages. The benefaction of Calouste Sarkis Gulbenkian and the continued support of the Calouste Gulbenkian Foundation of Lisbon, Portugal, and the Saint Sarkis Trust Fund of London brought to fruition the construction funds for Patriarch Tourian's vision of a book palace.

In order to present a systematic chronological English language study on the Calouste Gulbenkian Library, this institutional history has aimed to investigate and analyze the emergence, leadership, development, and functions of the Library, as a centralized point of access to the Patriarchate's repositories of books, artifacts, and archives, and to serve the information needs and intellectual pursuits of the religious and lay populations of Armenian Jerusalem and the Armenian Diaspora.

Although key primary and secondary sources regarding the Library and its collections existed in the Patriarchate's administrative archives, the information had not been organized in a consistent manner. There was no evidence to indicate that a succession of professionally trained librarians, curators, or archivists had been employed by the Patriarchate to develop and manage its intellectual repositories.

Through its 65-year history, from 1925 to 1990, the Gulbenkian Library emerges as the gateway to information for the Armenian Patriarchate, brought to fruition due to the collective resolve of its parent institution and its leadership. Inevitable changes in reaction to external and internal factors and influences, both positive and negative, have contributed to the resilience and continuity of this millennial monastic institution. Analysis of the Library's collections reflects the detailed approach used to create and develop a research model for religious, cultural, social, and ecumenical studies.

The dissertation of Sylva Natalie Manoogian is approved.

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IN MEMORIAM

His Beatitude Archbishop Torkom II Manoogian

Armenian Patriarch of Jerusalem

(16 February, 1919 – 12 October, 2012)

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Note on Transliteration and Translation

Transliteration

Armenian language entries have been Romanized according to the style sheet for the *Journal of the Society for Armenian Studies*, as follows: 1) Transliteration of Classical Armenian, according to the modified Hübschmann-Meillet convention of the *Revue des études arméniennes*; 2) That of modern Eastern and Western Armenian, according to the modified Library of Congress convention, including diacritical marks or special symbols, followed by English translation of the titles [in brackets]. Authors' names in the narrative text are spelled according to the preferred forms found in English and other European language sources [e.g. Tourian, rather than Durean].¹

Translation

Unless otherwise noted in the text or footnotes, all translations into English from Armenian (Classical, Eastern, Western) and European languages are mine.

¹ SAS style sheet, available at <<http://www.fresnostate.edu/artshum/armenianstudies/documents/pdf/sas-journal-style-guide.pdf>>. Library of Congress. *ALA-LC Romanization Tables: Armenian*, available at <http://www.loc.gov/datdir/cps/romanization/armenian.pdf>>. Transliteration tables follow on pages xv-xvii.

Armenian transliteration tables:

Classical Armenian				Modern Armenian; Western in brackets			
Ա	A	u	a	Ա	A	u	a
Բ	B	բ	b	Բ	B [P]	բ	b [p]
Գ	G	գ	g	Գ	G [K]	գ	g [k]
Դ	D	դ	d	Դ	D [T]	դ	d [t]
Ե	E	ե	e	Ե	E/Ye	ե	e/ye
Զ	Z	զ	z	Զ	Z	զ	z
Է	Ē	է	ē	Է	Ē	է	ē
Ը	Ĕ(Է)	ը	ĕ(ə)	Ը	Ĕ	ը	ĕ
Թ	T'	թ	t'	Թ	T'	թ	t'
Ճ	Ž	ժ	ž	Ճ	Zh	ժ	zh
Ի	I	ի	i	Ի	I	ի	i
Լ	L	լ	l	Լ	L	լ	l
Խ	X	խ	x	Խ	Kh	խ	kh
Օ	C	օ	c	Օ	Ts [Dz]	օ	ts [dz]
Կ	K	կ	k	Կ	K [G]	կ	k [g]
Հ	H	հ	h	Հ	H	հ	h
Չ	J	ձ	j	Չ	Dz [Ts]	ձ	dz [ts]
Ղ	Ł	ղ	ł	Ղ	Gh	ղ	gh
Ճ	Č	ճ	č	Ճ	Ch	ճ	ch [j]
Մ	M	մ	m	Մ	M	մ	m
ԅ	Y	յ	y	ԅ	Y/H	յ	y/h
Ն	N	ն	n	Ն	N	ն	n
Շ	Š	շ	š	Շ	Sh	շ	sh
Ո	O	ո	o	Ո	O	ո	o
Չ	Č'	չ	č'	Չ	Ch'	չ	ch'
Պ	P	պ	p	Պ	P [B]	պ	p [b]
Ջ	Ĵ	ջ	ĵ	Ջ	J [Ch]	ջ	j [ch]
Ռ	Ř	ր	ř	Ռ	Ř	ր	ř
Ս	S	ս	s	Ս	S	ս	s
Վ	V	վ	v	Վ	V	վ	v
Տ	T	տ	t	Տ	T [D]	տ	t [d]
Ր	R	ր	r	Ր	R	ր	r
Ց	C'	ց	c'	Ց	Ts'	ց	ts'
Ի	W	ւ	w	Ի	W	ւ	w
Փ	P'	փ	p'	Փ	P'	փ	p'
Ք	K'	ք	k'	Ք	K'	ք	k'
Օ	Ō	օ	ō	Օ	Ō	օ	ō
Ֆ	F	ֆ	f	Ֆ	F	ֆ	f
ՈՒ	U	ու	u	ՈՒ	U	ու	u

Armenian

<i>Vernacular</i>	<i>Romanization</i>	<i>Vernacular</i>	<i>Romanization</i>
<i>Upper case letters</i>		<i>Lower case letters</i>	
Ա	A	ա	a
Բ	B [P] (see Note 1)	բ	b [p] (see Note 1)
Գ	G [K] (see Note 1)	գ	g [k] (see Note 1)
Դ	D [T] (see Note 1)	դ	d [t] (see Note 1)
Ե	E	ե	e
Ե	{ Y (see Note 2)	յ	{ y (see Note 2)
Զ	Z	զ	z
Է	Ē	է	ē
Ը	Ě	ը	ě
Թ	T'	թ	t'
Ճ	Zh (see Note 3)	ճ	zh (see Note 3)
Ի	I	ի	i
Լ	L	լ	l
Խ	Kh	խ	kh
Մ	Ts [Dz] (see Notes 1, 3)	մ	ts [dz] (see Notes 1, 3)
Կ	K [G] (see Note 1)	կ	k [g] (see Note 1)
Հ	H	հ	h
Զ	Dz [Ts] (see Notes 1, 3)	ճ	dz [ts] (see Notes 1, 3)
Ղ	Gh (see Note 3)	ղ	gh (see Note 3)
Ճ	Ch [J] (see Note 1)	ճ	ch [j] (see Note 1)
Մ	M	մ	m
Ե	{ Y	յ	{ y
Ե	{ H (see Note 4)	հ	{ h (see Note 4)
Ն	N	ն	n
Շ	Sh (see Note 3)	շ	sh (see Note 3)
Ո	O	ո	o
Չ	Ch'	չ	ch'
Պ	P [B] (see Note 1)	պ	p [b] (see Note 1)
Ջ	J [Ch] (see Note 1)	յ	j [ch] (see Note 1)

Ռ	Ṛ	ռ	ṛ
Ս	S	ս	s
Վ	V	վ	v
Տ	T [D] (see Note 1)	տ	t [d] (see Note 1)
Ր	R	ր	r
Յ	Ts'	ց	ts'
Ի	W	ւ	w
Ու	U	ու	u
Փ	P'	փ	p'
Ք	K'	ք	k'
Եւ	Ew (see Note 5)	ևւ	ew (see Note 5)
Եվ	Ev (see Note 6)	ևվ	ev (see Note 6)
Օ	Ö	օ	ō
Ֆ	F	ֆ	f

Notes

1. The table is based on the phonetic values of Classical and East Armenian. The variant phonetic values of West Armenian are included in brackets but are intended solely for use in preparing references from West Armenian forms of name when this may be desirable.
2. This value is used only when the letter is in initial position of a name and followed by a vowel, in Classical orthography.
3. The soft sign (prime) is placed between the two letters representing two different sounds when the combination might otherwise be read as a digraph (e.g., Դ՛զնունի *D'znunı*).
4. This value is used only when the letter is in initial position of a word or of a stem in a compound, in Classical orthography.
5. Romanization for letters in Classical orthography, sometimes appears as *և*.
6. Romanization for letters in Reformed orthography, sometimes appears as *և*.

American Library Association/Library of Congress Romanization Table - Armenian

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Embarking on this arduous academic journey has been for me, the experienced library practitioner, the epitome of “imagining the possible.” I could not have done this without the steadfast support of my life-partner, Khachig, and our three sons, Antranig, Vahan and Ara. The participation of my library colleagues, Araxie Churukian, Ani Matosian, Arleen St. Aubin, and Ardem Tajerian during the exacting research phase of my study in Jerusalem was a unique exploration into our millennial cultural patrimony. Thanks are due to the other members of ALLIC (Armenian Libraries and Librarians Information Committee) of the American Library Association’s Ethnic and Multicultural Information Exchange Round Table (EMIERT).

It has been my privilege to have been under the tutelage of devoted mentors and exemplary scholars in the fields of library history, cultural diversity, archival science, and Armenian studies at the University of California, Los Angeles. Special thanks to the Doctoral Program Committee, and to my own dissertation review committee members, Professors Mary Niles Maack, Clara M. Chu, Anne J. Gilliland, and S. Peter Cowe. Their high standards and expectations, together with their patient guidance and forbearance, continue to challenge and motivate me to persist in completing this daunting undertaking.

My special gratitude to His Beatitude Patriarch Torkom II Manoogian. Without his permission and the assistance of the St. James Brotherhood and seminarians, it would not have been possible to access, research and analyze the numerous archival sources that depict and define Armenian Jerusalem and its Calouste Gulbenkian Library.

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Problem Statement and Background

The Armenian Patriarchate of Jerusalem is a religious, educational, cultural, and ecumenical institution, which came into existence more than fourteen centuries ago with the enthronement of Abraham I as its first Armenian Patriarch (638-669 AD).²

Throughout its history, the Armenian Patriarchate has established and developed a variety of means for creating, maintaining and disseminating information about its four-fold mission, namely, religion, education, culture, and ecumenicism. The current organizational structure of the Patriarchate specifies five discrete “intellectual resource centers”. In chronological order of their establishment, these are:

- 1) the St. James Printing Press (1833)
- 2) the St. Toros Manuscript Library (1897)
- 3) the Calouste Gulbenkian Library (1925)
- 4) the Edward and Helen Mardigian Museum (1969)
- 5) the Patriarchal Administrative Archives (retrospective and current).

Arising out of the necessity to contribute to the stability and order of their parent institution, these units have evolved by decree or under the jurisdiction of successive reigning Patriarchs. Certain practices, established to ensure their governance, have been largely dependent upon the expertise and experience of individuals assigned those

² Haig Aram Krikorian. *Lives and Times of the Armenian Patriarchs of Jerusalem : Chronological Succession of Tenures*. (Sherman Oaks, CA: Author, 2009), 763.

responsibilities at any given period. Inevitably, each of said units has been subject to change over the course of time, suffering from intermittent periods of benign neglect.

Libraries have always occupied a significant intellectual presence in the millennial history and worldwide dispersion of the Armenian nation, and continue to do so to this day. Historical sources indicate that libraries have been an integral part of Armenian monasteries as intellectual institutions since the Christianization of the Armenian nation and the creation of the Armenian alphabet at the beginning of the 5th century AD³. Throughout the centuries, they have continued to develop and flourish in centers of education, beginning with Armenian monasteries, centers of public literacy, and later in academic institutions, as well as in special and private collections. Just as the libraries in other Eastern and Western monastic environments, Armenian *scriptoria* are usually not discussed in any comprehensive manner, except perhaps in the Armenian language. Rather, these intellectual resource centers may be mentioned in casual *passim* comments, footnotes, or bibliographic citations. At times, one may stumble upon an occasional illustration, photograph, or an interminable list of bibliographic records. Only recently has the digitization of Armenian library collections in the United States and abroad become part of the bibliophilic cyber-panorama. Social networking has offered new opportunities for international scholarly sharing, as cited in my bibliography of on-line sites and sources.

³ P'awstos Biwandats'i. *The Epic histories attributed to P'awtos Buzand [Buzandakan patmut'iwnk']* / translation and commentary by Nina G. Garsoian. (Cambridge, Massachusetts: Distributed for the Dept. of Near Eastern Languages and Civilizations, Harvard University, by Harvard University Press, 1989).

Descriptions of these libraries are usually defined only in terms of their collections, and their staffing, management, or services are rarely discussed or analyzed. There is also little evidence of professional expertise being engaged by the Armenian Patriarchate to develop and manage its intellectual repositories.⁴ Because of personnel shortages, each member of the Patriarchal administration and staff has been, and continues to be, assigned multiple duties and responsibilities, according to his or her abilities and inclinations. Only since the mid-1990s has the Patriarchate benefited from professional expertise and experience, when several Armenian-American information specialists volunteered to help revitalize one these centers – the Calouste Gulbenkian Library. Nevertheless, during most of its 65-year history (1925-1990), the Gulbenkian Library is considered an important repository of knowledge in the Holy Land, and one of the world’s most comprehensive Armenian intellectual resource centers.

This dissertation presents a chronological narrative history of the founding and development of the Calouste Gulbenkian Library within the context of the Armenian Apostolic Orthodox Church and its Patriarchate, as affected by the local, regional, and world political climate of the period. The Gulbenkian Library was chosen for this study because it is unique in character, even within what is perceived only as an isolated cloistered religious environment. Over time it has evolved into a centralized, more public space for a broader community of users, rather than just a walk-by for the pilgrim or casual tourist. It has been the

⁴ The only exception to this statement is the involvement of Deacon Charles Thorley Bridgeman, who worked directly with Patriarchs Yeghishe I Tourian and his successors in the initial organization of the newly established Gulbenkian Library. As a member of the St. James Seminary teaching staff, his knowledge of and experience with library practices in the United States was beneficial in these early stages of development, as cited in Chapters 5:65-66; 7:123; 9:144.

beneficiary of philanthropic generosity. It has been a marginally accessible window for academic research and scholarship into the little-known world of the Armenian Patriarchate of Jerusalem and its institutions. During its 65-year history from 1925 to 1990, the Library emerged as a vision; developed its substantial multi-language materials collections; and survived the challenges of political and socio-cultural turmoil, internal rivalries, administrative inefficiencies, and other operational factors.

This detailed, narrative and analytical study is intended to serve as a model for studying the other information resource centers of the Armenian Patriarchate of Jerusalem; to fill a void in the scholarly publications about Armenian library history, administration, and practice; and to offer internship and in-service opportunities for prospective students of library and information science. It has been based on my analysis of previously unavailable, untapped archival information sources during numerous *in situ* visitations to Armenian Jerusalem over a 15-year period (1992-2007). It was undertaken the encouragement and blessing of Archbishop Torkom II Manoogian, the current Armenian Patriarch of Jerusalem.

Significance of the Study

Research Goals

This study of the institutional history of the Calouste Gulbenkian Library of the Armenian Patriarchate of Jerusalem sought to analyze the emergence, leadership, development, and functions of the Library as one of the Patriarchate's intellectual repositories of books, manuscripts, artifacts, and archives on Armenian Jerusalem and the Armenian Diaspora.

Guiding Research Questions

In order to trace, describe, and analyze the historical emergence and institutional development of the Calouste Gulbenkian Library, together with its specific roles, functions and activities in support of the Armenian Patriarchate's four-fold religious, educational, cultural and ecumenical missions, this dissertation addresses several guiding research questions:

- 1) In what ways did the history of the Armenian Patriarchate of Jerusalem and its institutional leadership have an impact upon the founding, maintenance and development of its intellectual resource centers, particularly the Gulbenkian Library?

- 2) Who were the key leaders, organizers, and benefactors in the history of the Armenian Patriarchate? What roles did each of these individuals and groups play in influencing the establishment of a new library?
- 3) Who was Yeghishe Tourian? What was his vision as Armenian Patriarch of Jerusalem regarding the four-fold missions of the Patriarchate? Why was the concept of libraries so important to him?
- 4) Who was Calouste Gulbenkian? What role did his philanthropy play in the creation of a new library for the Armenian Patriarchate?
- 5) How did subsequent directors, support staff, and advisors contribute to the management and organization of the Gulbenkian Library?
- 6) Who was Charles Thorley Bridgeman and what was his involvement in the Library's establishment and development?
- 7) What was the impact of world political and economic events upon the establishment and development of the Gulbenkian Library?
- 8) What roles has the Library served within both the monastic community and the information needs of a broader service population?

- 9) What functions has the Library served and who have been its users? How has this Library contributed to research conducted on Armenian cultural, political and religious history?
- 10) What publications can be attributed to the use of its resources?
- 11) How does the Gulbenkian Library compare to other key collections of Armenian heritage materials?

In order to determine the most effective way to develop this historical portrait of the Gulbenkian Library, I reviewed a number of approaches discussed and/or utilized by historians and social scientists and concluded that the dissertation would be written as a narrative institutional history. Using the works of Emile Durkheim and other contemporary social philosophers as her point of departure, the social anthropologist Mary Douglas (1986) probed the relationship between institutions and the minds that conceive them.⁵ The author postulated that legitimate institutions are not self-constructed, but rather are the product of individuals, forcing various ideas into a common shape as an expression of their collective will and enlightened self-interest. Douglas' postulations can best be applied to:

- 1) The visionary foresight and mandate of Patriarch Yeghishe I Tourian, the influence of his predecessors, and the commitment of his successors;

⁵ Mary Douglas. *How institutions think*. (Syracuse, New York: Syracuse University Press, 1986), 45-57.

- 2) The collective will and self-interest, both positive and negative of the Saints James brotherhood during the patriarchy of Yeghishe I Tourian and that of the five patriarchs who succeeded him; and,
- 3) The assurance of funding for the construction and maintenance of the new library by its chief benefactor, Calouste Gulbenkian.

Key Primary Sources

Key primary source materials and archival finding aids found during my exploration of the Armenian Patriarchate's archives, current administrative records, and the holdings in the Calouste Gulbenkian Library have provided a broad spectrum of contextual information not available elsewhere.

During three visits to Jerusalem (20 January to 4 March 2000; 14 July to 13 September 2000; 5 July to 7 September 2001; Summer 2003 and 9 August to 6 September 2004, Winter 2005), and a subsequent 4-month stay (Fall 2005 to Winter 2006), I was permitted to enter and use the Patriarchal archives and administrative files related to the Library. I was allowed to photocopy architectural plans and scan the original photographs that documented the preparation of the site for the Library and the Library's construction; records of meetings held to review work progress; and congratulatory messages regarding the celebratory events that culminated in the opening of the Calouste Gulbenkian Library on 23 October 1932.

Chapter 2 LITERATURE REVIEW

Introduction

In order to place the proposed historical profile of the Armenian Patriarchate of Jerusalem's Calouste Gulbenkian library within its broader context, I have concentrated my literature reviews on:

- 1) Histories of medieval and monastic libraries of the Eastern and Western traditions
- 2) The Armenian Church [Apostolic, Catholic, Evangelical] and its role in religious and cultural patrimony
- 3) History and institutional organization of the Armenian Patriarchate of Jerusalem
- 4) Resource centers of the Armenian Patriarchate, past and present

A common denominator in the reviewed literature becomes immediately evident. When libraries are included as part of their Eastern and Western monastic environments, they are usually not discussed in any comprehensive manner. These intellectual resources may be mentioned in casual *passim* comments, footnotes, or bibliographic citations. At times, one may find an occasional illustration, photograph, or bibliographic listing of library holdings. In most cases, however, the term "library" does not even appear in the index.

History of Medieval and Monastic Libraries of the Eastern and Western Traditions

In his historiographic survey of libraries in the United Kingdom and United States, James Gordon Herbert Ollé (1979), the author of several introductory texts on

library history⁶, asserts that his general observations on library history are of universal application. This seems to be an overly simplistic, stereotypic assumption that is not supported by the evidence found in the literature examined for my study.

Ollé declares that a comprehensive history of the world's libraries cannot be written successfully, in part because of inadequate documentation. He adds that, "ancient library history is like a jigsaw from which most of the pieces are missing."⁷ He also asserts that most institutions are established with energetic enthusiasm, but often experience periods of steady decline and disappear because of benevolent negligence. Although it would be tempting to accept this broad-brush approach, there is evidence that would counter this generalized assumption. The Gulbenkian Library can also be said to have suffered from periods of benign neglect, brought about during decades of political and social unrest in the region and the world, but it has overcome and survived those calamities.

At the conclusion to his work on libraries in the ancient Egyptian, Greek, and Roman worlds, Egyptologist Lionel Casson (2002) emphasizes that monasteries of the East played but a minor role in library history, despite having devoted a significant part of his discussion to libraries of the Near East and Asia Minor. Further, he contends, that the role played by those of the West was more significant. To support this contention,

⁶ James G. Ollé. *Library history*. (London: Clive Bingley, 1979), 8. In addition to this volume in the *Outlines of Modern Librarianship*. Ollé is also the author of British government publications (1960s-1970s) and contributed to earlier editions of the *Encyclopedia of Library and Information Science*. He is affiliated with the Department of Library and Information Studies, Loughborough University of Technology, England.

⁷ *Ibid.*, 34.

Casson cites the establishment in 540 or 550 of Cassiodorus's model monastery, the *Vivarium*, where scribes copied manuscripts. Over succeeding centuries, this and other monastery libraries served as suppliers of reading materials for the monks' spiritual benefit.⁸ There is no debate about the seminal place of the *Vivarium*, which is well documented in library literature. But perhaps, Casson was unaware of the central role of libraries or scriptoria in the early history of Armenian monasteries, which preceded the *Vivarium* by more than a century, because the accounts were written in a classical language that was unfamiliar to him.

Frederick Andres Lerner, another library historian, concurs with Casson that monastic libraries were important in the West. He also calls attention to the lack of literature on library organization and organized training for librarians in monasteries.⁹ This observation parallels the situation of the Gulbenkian Library, whose directors and staff have not had the preparatory training or professional experience in library skills and management. Albeit they were considered highly educated and intellectually superior to the lay population, theirs was a learn-by-doing hands-on experience.

Graham Speake is a classicist by training, and by profession an academic publisher, who has visited the Mt. Athos monastic enclave numerous times. In his monograph (2002), he underscores the prominence of the Holy Mountain on the peninsula of northern Greece as the spiritual capital of the Orthodox Christian world. He

⁸ Lionel Casson. *Libraries in the ancient world*. (New Haven and London: Yale University Press, 2001, 2002), 141-144.

⁹ Fred Lerner. *The Story of libraries: From the invention of writing to the computer age*. (New York, London: Continuum, 1998), 48.

makes passing references to libraries, pointing to those of other Orthodox nations of the 17th century as casualties of destitution and decay during the Ottoman period:

Few acquisitions were made and most collections were totally neglected. Thousands of manuscripts were sold off to collectors from western countries, often for trifling sums; many were given away to Orthodox benefactors and other dignitaries; others were simply left to rot. Librarians, if they existed at all, were utterly ignorant of their responsibilities; others took advantage of the situation for their personal profit.¹⁰

Fortunately, Mt. Athos has been exhibiting outward and visible signs of renewal in its current intellectual renaissance. Among the beneficiaries of this revival are monastery libraries, some of which have been modernized and others rebuilt. Speake observes that,

Funds have been made available for the acquisition of new printed books. And after many decades of neglect, manuscripts are being properly cared for, often in controlled environments. Librarians seem to know more about the collections of which they have charge and are more willing than they used to be to admit visitors and show off some of their more prized possessions. Scholars are given much easier access to documents they need to study; many new catalogues are in preparation, and the ongoing programmes of editing and publishing the archives of the monasteries has received new impetus.¹¹

Another instance of transitory commentary about the nature of particular libraries also appears in the writings of Nicholas A. Basbanes, well known for writing and lecturing about books, bibliophiles, and various other aspects of book culture. In one of his popular bibliophilic explorations (2003), the author offers a rare and terse, but informative description of the San Lazzaro degli Armeni Catholic monastery, situated on an island in the Venetian lagoon, where:

¹⁰ Graham Speake. *Mount Athos: Renewal in paradise*. (New Haven and London: Yale University Press, 2002), 134.

¹¹ *Ibid.*, 199.

...an energetic program of gathering early books, manuscripts, painting, tapestries, and native craft was initiated, with gifts and bequests actively solicited from Armenian expatriates living all over the world...[as well as] the establishment of a missionary school that encouraged research in Armenian history...[and the] translating [of] important literary works into Armenian, and Armenian works into more than thirty-five other languages.¹²

In the fourth edition of his 3-part survey of Western libraries, Michael H. Harris, a professor of library and information science, synthesizes recently published scholarship in the discipline, including excerpts and anecdotes recorded by ancient and modern librarians. In Part II of Harris's survey, entitled: *Medieval Libraries*, Chapters 6 to 8 are specifically informative and relevant to my study because they cover Byzantine and Moslem libraries; monastic and cathedral libraries; university and national libraries. However, the existence of Armenian libraries is not even acknowledged in any of these chapters.¹³ A review by classicist Jocelyn Penny Small, focusing on the "ancient world" portion of Harris' work, confirms my own criticism that:

Unfortunately, when he discusses these matters, he gives no references for his statements, be they from modern publications or ancient sources... When he refers to different theories and interpretation, he never names the scholars who make them...¹⁴

J.P. Small further argues that the number of mistakes and misunderstandings that Harris claims as authoritative are too many. She concludes her review by expressing

¹² Nicholas A. Basbanes. *A Splendor of letters; the permanence of books in an impermanent world*. (New York: HarperCollins, 2003) , 150-155. The third of a trilogy on the primacy of intellectual resource centers and their contents.

¹³ Michael H. Harris. *History of libraries in the Western world*. Fourth edition. (Lanham, MD: Scarecrow Press, Inc., 1999), 81-161.

¹⁴ Jocelyn Penny Small, U.S. Center, Lexicon Iconographicum Mythologiae Classicae, *Online* <<http://www.sas.upenn.edu/~traister/libhist.html>> (23 September 2011).

disappointment at the treatment of ancient libraries, with its factual errors, absence of citations keyed to the discussion, and view of classical libraries as essentially modern institutions. These cautionary remarks are a reality check about the necessity of assessing the authenticity and the trustworthiness of sources consulted and cited.

The St. Catherine Greek Orthodox monastery in Sinai, currently engaged in the digitization of its codices and manuscripts, is described in Greek and English on its website. Designated in 2002 as a UNESCO World Heritage Site, “The monastery library is said to preserve the second largest collection of early codices and manuscripts in the world, outnumbered only by the Vatican Library. Its strength lies in Greek, Coptic, Arabic, Armenian, Hebrew, and Syriac texts.”¹⁵ This assertion seems ambiguous as it does not indicate the actual total number of items described.¹⁶ Father Justin Sinaites, the curator of the monastery library and administrator of its website, fails even to footnote the existence of the St. Toros Church manuscript library of the Armenian Patriarchate of Jerusalem, established in 1897, which houses the second largest collection of Armenian manuscripts in the world. Other outstanding Armenian monastic collections that are overlooked include the Catholicosate of the Great House of Cilicia (Antelias, Lebanon), and the monasteries of the Mekhitarist Benedictine Order (San Lazzaro degli Armeni,

¹⁵ The Holy Monastery of the Mount Sinai website, accessible at <<http://www.sinaimonastery.com>>.

¹⁶ Meeting Father Justin Sinaites, the librarian of St. Catherine Greek Orthodox Monastery in the Sinai desert of Egypt, during his visit to the Getty Research Center (Los Angeles, 2007), proved to be a fortuitous personal encounter. Following his presentations at the St. Paul Episcopal Cathedral Center and at UCLA, we were able to discuss the general issues, commonalities and challenges facing the St. Catherine Monastery and the Armenian Patriarchate of Jerusalem regarding the preservation and digitization of their manuscripts, as well as possibilities for future collaboration.

Venice, Italy, and Vienna, Austria), all of which house and curate significant manuscripts and early imprint collections.

Neither is much information to be found in the general library literature about the *Matenadaran* named after St. Mesrop Mashtots, in Yerevan, Armenia, the largest collection of Armenian manuscripts in the world. This library houses some 17,000 ancient manuscripts and codices in Armenian and other world languages. Like the St. Catherine Monastery, the *Matenadaran* is part of the UNESCO Memory of the World program. According to its Armenian language website.

“[Its collection includes almost all areas of ancient and medieval Armenian culture and sciences . . . as well as manuscripts in Arabic, Persian, Greek, Syriac, Latin, Ethiopian, Indian, Japanese and others. In this center of cultural heritage, many originals, lost in their mother languages and known only of their Armenian translations, have been saved from loss. The history of the *Matenadaran* dates back to the creation of the Armenian alphabet in 405, and its legacy is being perpetuated for the generations to come.]¹⁷”

In contrast to what could be argued to be an unjustifiable oversight of the *Matenadaran* in general accounts of monastic library history, the *Biblioteca Apostolica Vaticana* is considered by many scholars to be the prototypical modern research library of Western culture. A pamphlet, prepared for distribution to delegates, members, and visitors at the International Library of Congress, held in Rome and Venice in June 1929, contains a historical sketch of the first Vatican Library in the 15th century and its renovation five centuries later. Published together, these two lectures define the Library in terms of its establishment, the growth of its collections, and the physical

¹⁷ The updated *Matenadaran* website is in Armenian, accessible at <www.matenadaran.am>. Translation of the cited excerpt into English by S.N. Manoogian .

accommodations made for their storage, organization, and preservation. However, no references or citations are included, and the role of curatorial staff is not clear.¹⁸ The late Father Leonard E. Boyle, a Prefect of the Vatican Library, also discusses the evolution of the Vatican Library in his introductory essay to the *Rome Reborn* exhibition catalog at the Library of Congress in 1993. The narrative approach used by Father Boyle as a preface to writings of other contributing scholars in this volume provides a model of readable scholarship.¹⁹

The Library of Congress *Portals to the World* website on “Libraries, Archives: Armenia and the Armenian Diaspora”, contains links to the home pages of the institutions that are covered. However, the descriptions of Armenian monastic libraries, museums, and presses as information spaces and collections found there are usually described to attract a more general audience than to inform scholarly studies.²⁰ Several of the 17 volumes in the tri-lingual (Armenian, Italian, English) series, *Documenti di architettura armena* [Documents of Armenian architecture],²¹ include floor plans showing the

¹⁸ Eugène Tisserant and Theodore Wesley Koch. *The Vatican Library: Two papers*. (Jersey City, New Jersey: Snead and Company, 1929).

¹⁹ The website access to the Vatican Library of the Holy See of Roman Catholicism, available at <http://asv.vatican.va/home_en.htm> allows us to learn about the history and structure of the Library, as well as to gain access to its catalogue, and its services. In addition to taking a virtual tour of the *fonds*, it is also possible to apply as a scholar for research privileges, or to request photocopies of its archival documents.

²⁰ *Portals to the World* <<http://www.loc.gov/rr/international/amed/armenia/resources/armenia-libraries.html>> . The article on “Armenia: Libraries, Archives, and Museums”, included in the 3rd edition of the *Encyclopedia of library and information sciences*, (London: Taylor & Francis, 2009 [online edition], 2010 [print edition], I:1, 240-251), devotes one-half column to the *Matenadaran* manuscript library.

²¹ *Documenti di Architettura Armena / Documents of Armenian Architecture*, vols. 1-17. Facoltà di architettura del Politecnico di Milano [and] Accademia delle Scienze dell'Armenia S.S.R. (Isola di San Lazzaro, Venezia: 1970-1987).

inclusion and placement of libraries or scriptoria as integral elements of the monastic complexes.

The Armenian Church and Its Role in Religious and Cultural Patrimony

Throughout its history, the Armenian Apostolic Orthodox Church, officially recognized as a national church in 301 AD, has fought in defense of its Christian faith. It has participated in Ecumenical Councils, engaged in theological and dogmatic disputes with other Christian Churches, and experienced external and internal schisms, as well as struggles between church and state. There is an extensive amount of literature written by 19th and 20th century Armenologists concerning the historical evolution of the Armenian Church, and the emergence of subsequent denominations, especially the Armenian Roman Catholic churches and the Armenian evangelical and Protestant churches. A search in WorldCat.org, using the keywords “Armenian Church history” yielded 2038 results in all formats. These include a number of histories of the Armenian Church, published from the mid 19th century to the first three decades of the 20th century. Armenian Church and cultural history studies tend to be thematic or focused on a specific period. Libraries, which should be considered a distinct sub-category of these studies, are rarely discussed to any great length or depth.

Maghakia Ormanian (1841-1918), the Armenian Patriarch of Constantinople from 1896 to 1908, devoted his life to writing one of the most comprehensive and authoritative histories of the Armenian Apostolic Orthodox Church from its beginnings up until

1918.²² *The Church of Armenia* is subtitled: “The history, doctrine, administration, discipline, liturgy, literature, and existing condition”. This epic history, based on the original 3-volume *Azgapatum* [National history], was written in French by Ormanian, using the historical methodology of Western historians to introduce Europeans to the Armenian Church, its history, doctrines and traditions. In its concluding chapter, the author calls attention to the influential role of the Church on the national ethos, suppressed by Ottoman domination.²³

Reverend Nerses Vrej Nersessian, a senior priest of the Armenian Apostolic Church and a world authority on the Christian Middle East, is the curator of Armenian collections at the British Library and Museum. His compilation and discussion of the ecclesiastical essays of the late Archbishop Tiran Nersoyan (1908-1989) provide an analysis of the origin and establishment of the Armenian Church, its Christology, canon law, and liturgy.²⁴ Archbishop Nersoyan was a respected cleric, not only of the Armenia

²² Maghak'ia Ormanian. *Azgapatum* [National History]. In three volumes. (Kostandnupolis: V. ew H. Ter Nersesean, 1912-1914. Jerusalem: St. James Press, 1927). Index volume (Holy See of Ejmiatsin, 2002). Dr. Rev. Zaven Arzoumanian, a member of the Western Diocese of the Armenian Church of North America, compiled the next 40-year history of the Armenian Church and nation, entitled *Azgapatum: History of the Armenian Nation, 1955-1995*. New York: St. Vartan Press, 2003). A section of Arzoumanian's work is dedicated to Armenian Jerusalem and its Patriarchate.

²³ _____. *The Church of Armenia*. Translated into English from the original French by G. Marcar Gregory, with an introduction by the Rt. Rev. J.E.C. Welldon. (London, Oxford: Mowbray & Co., Ltd. 2012). Appendix I provides a chronology of Supreme Patriarchs “from the Apostolic to the Present Day [1910]”, 229-238. Appendix II enumerates statistics of the dioceses under the jurisdiction of the Church – the Patriarchates of Constantinople, Jerusalem, Cilicia, Aghtamar, and Ejmiatsin – totaling 3,742,000 Orthodox Armenians; 3,909 parishes; 3,788 churches; 128,400 Catholic Armenians; and 49,900 Armenian Protestants.

²⁴ Tiran Nersoyan. *Armenian Church historical studies: Matters of doctrine and administration*. Edited with an introduction by Revd Nerses Vrej Nersessian. (New York: St. Vartan Press, 1996), 142-153). The essay was reprinted from *The Asiatic Review*, XXXVII (January-October 1941), 129-132. When he wrote this piece, Nersoyan, who was a graduate of the St. James Seminary

Diaspora but also of the world-wide ecumenical community. The former Primate of the Eastern Diocese of the Armenian Apostolic Church of America (1943-1953), Nersoyan was a religious scholar, lecturer and author of articles and theological studies in Armenian and English. Archbishop Nersoyan was elected Armenian Patriarch of Jerusalem in 1957, but his tenure ended abruptly in August 1958, when he was deported from Jordan and ultimately returned to the United States.

Two other prominent centers of Armenian religious and cultural patrimony are the aforementioned monasteries of the Benedictine Order of the Mekhitarist monks, one on the island of San Lazzaro degli Armeni in the Venetian lagoon, and the other in Vienna. Both of these monasteries also house important Armenian manuscript collections, which deserve recognition and in-depth scholarly studies. Authored in Armenian by Father Dajad Yardemian, the book was translated into English “to introduce and familiarize the public in America with the Mekhitarian Order ... and their fruitful, extensive and meritorious efforts in the intellectual academic and educational fields.” The contributions of the Mekhitarians to the Armenian spiritual, cultural and academic renaissance are amply illustrated with examples of their manuscript holdings and early printed books, as well as the spaces that house them and the scholars who make them accessible.

History and Institutional Organization of the Armenian Patriarchate of Jerusalem

In order to establish a framework for contextualizing the status of the Armenian Patriarchate of Jerusalem within the hierarchy of the Armenian Apostolic Orthodox

(1921-1928), was serving as pastor of the Armenian community in London and chaplain and chaplain for Armenian men and women in the Allied forces.

Church, I have attempted to select and discuss those sources that I have found to be the most comprehensive and authoritative. All of the works reviewed seem to agree that the history of the Armenian Apostolic Orthodox Church in the Holy Land can be divided into four distinct eras: 1) The Early Christian Era, 70 - 323 AD; 2) The Inter-Denominational Era, 323 -506 AD; 3) The Era of Bishoprics, 506 - 638 AD; and 4) The Patriarchate Era, AD 638 - to date. Since the eras prior to 638 AD precede the enthronement of the first Armenian Patriarch, Abraham, I have not deemed it necessary to conduct a thorough review of the literature covering these periods.

Bishop Mkrtych' Aghavnuni, a former student of Patriarch Yeghishe Tourian, was accepted into the Sts. James Brotherhood in October 1921. In the introduction to his 544-page biographical encyclopedia of monks and visitors to Armenian Jerusalem, Aghavnuni remarks that:

From the day of my adoption into the Brotherhood of the Holy See ... an inner power urged me to cast a glance at the history of the St. James Monastery's religious, cultural, administrative and other numerous institutions, of which several had been restored, in spite being damaged by external and internal enemies... I realized that all of these were the result of the gifts and benevolent efforts of Armenian benefactors ...²⁵

In another detailed study of the ancient Armenian monasteries and churches in the Holy Land, Aghavnuni identifies their establishment, existence, and ultimate destruction or endurance.²⁶ In spite of the fact that the author was also involved in

²⁵ Mkrtych' Aghavnuni. *Miabank' ew ayts' eluq Hay Erusaghemi*. (Erusaghem: Tparan Srbots' Yakobeants', 1929), iii.

²⁶ _____. *Haykakan hin vank'er ew ekeghets'iner Surb Erkrin mej: Usumnasirut'iwinner* [Ancient Armenian monasteries and churches in the Holy Land: Studies]. Erusaghem: Tparan Srbots' Yakobeants', 1931.

the establishment of intellectual resource centers of the Armenian Patriarchate preceding the Calouste Gulbenkian Library, neither their location nor a description of their libraries and scriptoria are mentioned as part of this study.

Haigaz Aram Krikorian (1921-2011) was a graduate of the Sts. James Theological Seminary in Jerusalem, where he studied from 1936 to 1948. Upon graduation from the Seminary, he immigrated to Southern California, where he pursued engineering until his death on October 5, 2011, Krikorian continued to devote himself to serving and benefitting the Armenian Church and community. His *magnum opus* is a comprehensive English language history of the lives of the ninety six Armenian Patriarchs of Jerusalem from 638 AD to 2009, within the context of the historical events during each incumbent's tenure.²⁷ His seminary training in Jerusalem would have been equivalent to college and university level courses, and he would have received historical scholarly training that enabled him to write this work. He was also able to draw upon his personal acquaintance with the key leaders from the 1920s to 1990s discussed earlier. In addition, Krikorian devoted more than ten years of arduous in-depth research, gleaned from numerous primary and secondary sources, as well as archival records in Armenian and other languages found in the Armenian Patriarchate. Although encompassing the more than two millennia of the Armenian presence in the Holy Land, the focus of Krikorian's

²⁷ Haig Aram Krikorian. "Journey to the past", in *Armenian Observer* (December 22, 1993), 7. Personal reminiscence of the writer's life as a seminarian in the St. James Monastery.). The author is also known as Haig A. Krikorian (footnote 23 above).

²⁷ _____ . *Lives and Times of the Armenian Patriarchs of Jerusalem: Chronological Succession of Tenures*. (Sherman Oaks, California: Author, 2009). 821 pages. Preceded in 2005 by an 108-page English and Armenian "distillation" under the title, *Armenian Patriarchs of Jerusalem: Chronological Roster of Tenures* [Hay Patriark'ner Erusaghemi: Zhamanakagrakan ts'ank. (2005).

history is primarily on the Patriarchate Era, which in and of itself spans nearly 1400 years. This work has also offered detailed, unmasked historiographical and institutional context for the period covered in my study. In addition to the above published work, Krikorian had also established a web site, “ARMENIANS IN THE HOLYLAND” <<http://www.holyland.org>> , maintained by the Armenian Patriarchate of Jerusalem Support Organization, of which he was the founder, and the mission of which is being continued by his family.

The late Avedis Sanjian, pioneering professor of Armenian studies at Harvard University and University of California, Los Angeles, devoted four chapters of his 1965 study to the impact of Ottoman domination on the Armenian Patriarchate of Jerusalem.²⁸ Sanjian’s work presents in meticulous detail the evolution and internal organization of the Armenian communities and their social institutions in Syria during the entire Ottoman era (1453 – 1908). However, the discussion is limited, almost exclusively, to those institutions that belonged to the Armenian Apostolic Orthodox Church (referred to by the author in his preface as the major “national” church). The Armenian Patriarchate of Jerusalem, considered to be the second most venerated of the holy Sees in the Armenian Church, is one of these institutions. The selected bibliography suggests a number of titles that may offer some additional information. It should be noted that the Armenian Roman Catholic Church, as well as the evangelical and Protestant churches were also involved and contributed to the preservation of national identity and cultural patrimony.

²⁸ Avedis K. Sanjian. *The Armenian communities in Syria under Ottoman Domination*. (Cambridge, Massachusetts: Harvard University Press, 1965), [95]-225. Chapter V: The historical evolution of the Patriarchate of Jerusalem; Chapter VI: The jurisdictional scope of the Patriarchate of Jerusalem; Chapter VII: Custodianship of the Holy Places; Chapter VIII: Administration of the Patriarchate’s religious endowments.

Intellectual Resource Centers of the Armenian Patriarchate, Past and Present

Relatively little information of a comprehensive or contemporary scholarly nature has been found in English-language library literature about any Armenian intellectual resource institutions, and even less about their component informational and archival units. A paper published in pamphlet format, entitled *The Manuscript library of the Armenian Patriarchate of Jerusalem*, prepared by Michael E. Stone, the former director of Armenian studies at Hebrew University, on the occasion of the exhibition, “*Treasures of the Armenian Patriarchate*” (July to September 1969), provides an overview as well as detail about this repository of Armenian religious and literary culture.²⁹ The paper is carefully crafted, and illustrated with black and white images from the pages of selected manuscripts. This is a good example of skilled academic writing that complements the exhaustive 11-volume *Grand Catalogue of St. James Monastery Manuscripts*, the lifetime work of Archbishop Norair Bogharian.³⁰

Three sources which I authored focus specifically on the intellectual resource centers of the Armenian Patriarchate. These are:

- 1) The Patriarchate’s website <<http://www.armenian-patriarchate.org/page11.html>>, which devotes a page to a brief history and description of the Gulbenkian Library;
- 2) An essay entitled “Libraries of Armenian Jerusalem”, included in the Hebrew University Armenian Studies Series, volume 4, *The*

²⁹ Michael E. Stone. *The Manuscript Library of the Armenian Patriarchate of Jerusalem*. (Jerusalem: St. James Press, 1969).

³⁰ Norayr Bogharian, Archbishop. *Grand Catalogue of St. James Monastery*. Jerusalem: St. James Printing, 1966-1991.

Armenians in Jerusalem and the Holy Land (Leuven ; Paris; Sterling, Virginia, 2002)

- 3) An article on “Armenia: Libraries, Archives and Museums”, in the *Encyclopedia of Library and Information Sciences*. Third edition (London: Bacon & Francis, 2009 and 2010).

With regard to Armenian Jerusalem, it is necessary to delve deeply into first-person personal accounts, usually in the form of historiographies, autobiographies and memoirs, which serve as surrogates to key primary sources. One example is Victor Azarya’s 1984 ethnographic study, *The Armenian Quarter of Jerusalem: Urban Life Behind Monastery Walls*, which provides a comprehensive sociological overview of the religious and secular communities of Armenian Jerusalem.³¹ However, the study does not discuss in any detail the intellectual resource centers of the Armenian Patriarchate. Furthermore, the existing literature concerning Armenian Jerusalem is predominantly in the Armenian language and is of broader scope than that from which the specific focus of the present study can benefit.

³¹ Victor Azarya, *The Armenian Quarter of Jerusalem: Life behind Monastery Walls*. (University of California Press: Berkeley, Los Angeles, London, 1984)

Chapter 3 CONTEXT AND BACKGROUND

The Armenian Apostolic Orthodox Church: A Brief Overview

The history of the Armenian Church is thought to have had its beginnings with the apostles Thaddeus and Bartholomew, traditionally acknowledged as its founders. The conversion of the Armenian people to the Christian faith, and the establishment of the first Armenian monastery (known today as the Holy See of Ējmiatsin [LC transliteration, Ējmiatsin], Armenia) is said to have taken place early in 301 AD through the efforts of Gregory the Illuminator, some twenty years before Christianity became the state religion of the Roman Empire. In 2001, Armenian churches throughout the world commemorated the 1700th anniversary of the acceptance of Christianity as the state religion of Armenia, and as such, its status as the first Christian nation.

The fifth century is considered to be the “Golden Age” of Armenian literature. The missionary and literary labors of the scholarly monk, Mesrop Mashtots’ (b. 361 AD, d. 440 AD), and Catholicos Sahak I Part’ev (388-436 AD), together with their disciples and co-workers, shaped the destiny of the Armenian people and their Church for succeeding generations. Mashtots’ created the Armenian alphabet of 36 letters, launching the written transcription of Armenian Christian culture. Beginning with the translation of the Holy Scriptures from the Greek Septuagint text, there followed translations into Armenian of biblical, theological and liturgical writings of the eminent Greek and Syriac church fathers of the time. These texts formed the content of monastic libraries and the basis for the first universities of the Armenian nation.

The Christianization of Armenia and the adoption of a national alphabet may be considered the two most important determining factors of the essentially religious and national characteristics of Armenian intellectual, literary, and artistic history. This cultural patrimony was developed almost exclusively by the clerics in the numerous monastic institutions of historic Armenia, Asia Minor, Cilicia, and elsewhere, and also drew its inspiration from both East and West. The Armenian Apostolic Orthodox Church participated in Ecumenical Councils, but in contrast to the Byzantine Orthodox and Roman Catholic churches, the Armenian Church accepts as valid only the first three Councils: Nicaea (325 AD), Constantinople (381 AD), and Ephesus (431 AD). The Councils not recognized by the Armenian Church as Ecumenical are: Chalcedon (451 AD), the Second and Third Councils of Constantinople (553 AD; 681 AD), and the Second Council of Nicaea (787 AD).³²

³² Official website of the Holy See of Ējmiatsin < <http://www.armenianchurch.org> > .

The Armenian Church Today

At present, the ecclesiastical jurisdiction of the Catholicos and Supreme Patriarch of All Armenians in the Holy See of Ējmiatsin, Armenia encompasses 24 dioceses of various sizes, with headquarters in the following cities: Erevan (Armenia, South), Gumri (Armenia, North), Tbilisi (Georgia), Baku (Azerbaijan), Moscow (Russia), Bucharest (Rumania), Sofia (Bulgaria), Baghdad (Iraq), Calcutta (India), Sydney (Australia), Cairo (Egypt), Vienna (Austria), Paris (France), London (Great Britain), New York (United States, East), Los Angeles (United States, West), Toronto (Canada), Buenos Aires (Argentina), Saõ Paulo (Brazil), Istanbul (Turkey), and Jerusalem (Israel). Several of these dioceses also oversee Armenian communities in neighboring countries. The Catholicos of the Great House of Cilicia in Antelias, Lebanon, has four dioceses under his jurisdiction, as follows: Beirut (Lebanon), Aleppo (Syria, North), Damascus (Syria, South), and Nicosia (Cyprus).

The dioceses of Teheran (Iran, North), Isfahan (Iran, South), Athens (Greece), and two Prelacies of New York and Los Angeles, United States of America, were part of a jurisdictional transfer to the Catholicosate of Cilicia during the 1950s as a result of political divisions. The legitimacy of these changes of jurisdiction is strongly contested and a matter of on-going dispute and unresolved negotiations.

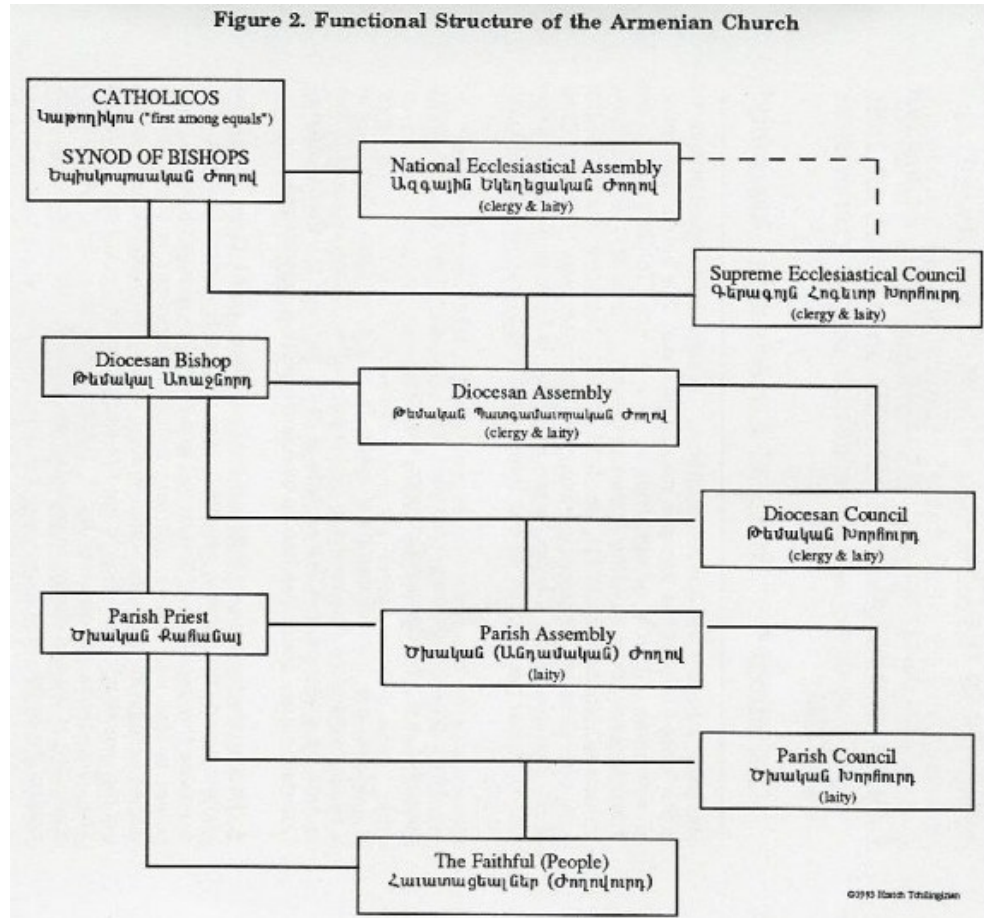


Figure 3.2 [CHART] Hierarchy of the Armenian Church

(Source: *Online* <armenian church.weebly.com/functional-structure.html>)

The functional structure of the Armenian Church is based primarily on the canons of the Armenian Church which were compiled over the centuries. One of the most important aspects of the Armenian Church administration is its *Conciliar* System. The administrative, as well as doctrinal, liturgical, and canonical norms are set and approved by a *council* - collective and participatory decision making process. The Council of Bishops (or the Synod) is the highest religious authority in the Church.

The hierarchical structure of the Armenian Church consists of the following:

Clergy

Catholicos

Bishop

Priest

Laity

National Ecclesiastical Assembly

Diocesan Assembly

Parish Assembly

On each level of the hierarchy, between clergy and laity, lateral cooperation is essential to the overall administration and ministry of the Church. While the Church is governed according to the standards set forth in the Canons, there are complementary by-laws in most dioceses that further define the role and relationship of each functionary in the church within a given region.³³

***The Armenian Patriarchate of Jerusalem within the Hierarchy of the Armenian
Apostolic Orthodox Church***

The establishment of the Armenian Patriarchate of Jerusalem may be traced to the presence of Armenians in the Holy Land, beginning with the early period of the history of the Armenian Church in the 4th century. To formalize the status of the Armenian Patriarchate as a regional bishopric, the ranking bishop was elevated to the status of Patriarch. The first recorded Armenian Patriarch of Jerusalem was named Abraham (638-669 AD), who, in the middle of the 7th century, received a charter and official recognition from the Arab Caliph Omar Ibn-II-Khattab of the Omayyad (Damascus) Dynasty.³⁴ The

³³ From the website “*The Armenian Apostolic Orthodox Church*”. Available at <<http://armenianchurch.weebly.com/functional-structure.html>>(accessed 01 October 2011).

³⁴ A list of ninety-six Armenian Patriarchs, Patriarchal incumbents, co-adjutors, and a Patriarch-elect is included in the Armenian Patriarchate of Jerusalem website, available at <<http://www.armenian-patriarchateofjerusalem.org>>. However, in the recent publication, compiled by Haigaz Krikorian (2005, 2009), this list is contested and documented with details to substantiate the variations, according to which the current Patriarch is numbered as 82nd rather than 93rd.

charter enumerated the rights and privileges of the Armenian Church in the Holy Land, guaranteeing its integrity and security.

On the back wall facing the main entrance to the St. James Convent stands an elaborately carved inscription in Arabic which, loosely translated, warns all intruders:

[This decree from our Lord Sultan and King Al-Daher Abu Sayid Mohammed, curses be to all those and their sons through generations, and may Almighty God curse whoever harms or inflicts any injustice to this Holy Place. Abu Kheyer Razan hereby guarantees this to the St. James Armenian Convent in Jerusalem. In the year of Mohammed 854 (1488 AD)].

This pronouncement and other protective edicts have helped strengthen and perpetuate the integrity of the Patriarchate and have provided a basis for succeeding Palestinian and Israeli regimes to honor these pledges.

The final and most important pledge was made by a *firman* [written declaration] of the Ottoman Turkish Sultan, Abdul Mejid, in 1852. This declaration officially established the principle of "*Status Quo*" [existing "as is" condition] in the Holy Places. Until the present day, the *firman* defines, regulates and maintains, without change, the proprietary and custodial rights in the Holy Places.³⁵ It grants these rights and responsibilities exclusively and equally to the three major Christian rites -- Armenian Apostolic, Greek Orthodox, and Roman Catholic Franciscan Order – thus making the

³⁵ L.G.A. Cust. *The Status Quo in the Holy Places; with an Annexe on the Status Quo in the Church of the Nativity, Bethlehem*, by Abdullah Effendi Kardus, M.B.E. (Jerusalem: Ariel Publishing House, 1980), 9. Reprinted from the 1930 text, "The accounts of practice given in this Print are not to be taken as necessarily having official authority." The Holy Places include: the Church of the Holy Sepulchre, the Garden of Gethsemane, the Tomb of the Holy Virgin Mary, the Church of the Nativity in Bethlehem, and other places related to the life and mission of Jesus and his disciples.

Armenian Church equal in stature to the Catholic and Greek Orthodox Churches, despite its representing a relatively small population.

Throughout its history, the Patriarchate has remained a haven for Armenian pilgrims and refugees. From 1915 to 1923, during the first genocide of the 20th century, more than a million and a half of the Armenian faithful were massacred by the Ottoman Turks. During that time, thousands of refugees and orphans were taken in by the Patriarchate. Many of the residents of the Armenian Quarter today are descendants of these Armenian Genocide survivors.

The Armenian Patriarchate and the Political Climate of the Region

In order to place the Calouste Gulbenkian Library within a broader context than that found in internal primary and secondary sources about the Armenian Patriarchate (e.g., archival administrative files, published articles in the *SION Gazette*, news media reportage, and personal accounts), it is important to examine the works of non-Armenian authors. To provide additional perspectives on the political climate of Jerusalem and the Middle East, I have reviewed a number of titles that reflect the Israeli and Palestinian points of view, as the two major competing local forces that directly affect Armenian Jerusalem. In addition, it is necessary to take into consideration the indirect influence of world powers and their involvement in Middle East socio-political affairs.

A map of the League of Nations Mandates, 1920-1945, outlining the boundaries of the region, offers a introductory visual orientation to the territories in question at the time that the Calouste Gulbenkian Library was being envisioned and established.



Figure 3.3: [MAP] League of Nations Mandate, 1920-1945 [Source: Map showing boundaries of the protectorate of Palestine, as outlined in the w:Faisal-Weizmann Agreement, superimposed on modern boundaries. Available at <http://en.wikipedia.org/wiki/File:Faisal-Weizmann_map.png#file> .³⁶

Dorothy Weitz Drummond, the author of *Modern dilemma, ancient roots* (2004), a former president of the National Council for Geographic Education, has authored four books on world geography and has traveled widely in the Middle East. Aiming for a non-partisan bias, she attempts to investigate the tradition, history and beliefs that underlie the deep divisions and tensions between Israelis and Arabs.³⁷ Because the Armenian

³⁶ Fair use of this file is based on licensing under the Creative Commons Attribution-Share Alike 3.0 unported license. Attribution: Briangotts at the English language Wikipedia.

³⁷ Dorothy Drummond. *Holy Land, whose land? Modern dilemma, ancient roots*. Second edition, revised. Terre Haute, Indiana: Fairhurst Press, 2004).

Patriarchate has jurisdiction in all areas of the regions shown in the map on the previous page, the Patriarchate is obliged to maintain amicable relations with the government authorities and religious communities of all faiths. This requires its representatives to exercise careful and measured diplomacy at all times.

Karen Armstrong, an educator who has authored a number of works on various aspects of Judaism, Christianity and Islam, chronicles the centuries-old tensions among the three monotheistic faiths represented in the Holy Land. She details the chronology of events that have transformed Jerusalem from an Ottoman-dominated city to one where secularization gave rise to the Zionist movement, together with its spokesperson, Theodor Herzl, leading to the establishment of the State of Israel in 1947. The Armenian presence is cited numerous times in the index to this work, beginning with their pilgrimages and monastic presence in the 4th century, and their acquisition of properties throughout the Holy Land over time until the present day. Armstrong also refers to the establishment of the *kaghakatsi* [city-dweller] community, which has maintained a presence through the centuries, and whose vernacular dialect reflects the influence of the Arabic language on their Armenian ethnic roots.³⁸

United Press International Beirut correspondent and award-winning investigative reporter, Thomas L. Friedman opens his comprehensive work, *From Beirut to Jerusalem*, with a Middle East chronology from 1882 when the first large-scale immigration of Jewish settlers to Palestine took place, to October 1994 and the signing of the peace treaty between the prime ministers of Israel and Jordan, witnessed by the President of the

³⁸ Karen Armstrong. *Jerusalem: One city, three faiths*. (New York: Ballantine, 1997).

United States.³⁹ This detailed chronicle, which won the National Book Award, provides the backdrop for the tenuous and volatile political climate that has continued to plague the stability of the Armenian Patriarchate and the community of Armenian Jerusalem.

A cover article in the Spanish-language periodical, *Geomundo*, issued in 1992, headlines Jerusalem and its distinct religions, as follow:

In the Golden City, for more than a thousand years, Jews, Christians and Muslims have shared a universal space in which they have established an unwritten pact which permits them to profess their beliefs with complete freedom.

Amplly illustrated with color photographs, the account refers to [“Armenian Christian priests, one of the four religious communities that live in Jerusalem, celebrating a mass in the Armenian cathedral of St. James”]⁴⁰ The cover title aptly describes the challenges and repercussions of the restless life in the Holy City with the cover title: “*Jerusalén: Encrucijada de religiones* [Jerusalem: Crossroad of religions].

Although religious freedom is guaranteed by the Israeli constitution, there continues to be significant tension among Christian denominations, as well as outbreaks of violence among Jews, Muslims, and Christians. An article in the *Jerusalem Post* English daily newspaper, dated 31 October 2011, reports that “In a rare ruling, a judge in the Jerusalem Magistrate’s Court dismissed an indictment

³⁹ Thomas L. Friedman. *From Beirut to Jerusalem*. Updated with a new chapter. (New York: Anchor Books, 1995), xi-xiv.

⁴⁰ *Jerusalén y sus distintas religiones*, in *Geomundo*, XVI: 12 (1992), 540-555.

filed against a priest who punched a *haredi yeshiva* student in the face for having spat at him as he passed.” The article further indicates that, “the judge criticized the priest for taking the law into his own hands but said it was equally deplorable that the authorities do not take the required action to uproot the phenomenon through prosecution and education.”⁴¹

Critically acclaimed, prize-winning British author, Simon Sebag Montefiore’s most recent work, *Jerusalem: the biography* (New York: Albert A. Knopf, 2011) provides a comprehensive portrait of “the universal city, the capital of two peoples, the shrine of three faiths”. Best characterized as a 3,000-year epic history of faith, slaughter, fanaticism and coexistence, Chapters 48-53 of Montefiore’s book are of particular contextual relevance to my study. The author discusses in great detail the turbulent decades from 1920 to 1967, when the Gulbenkian Library was being conceived, constructed and consecrated as a “temple of knowledge” and the Library’s directors were engaged in collection development, cataloging and classification. The index references about Armenian Jerusalem include the terms: Armenia, Armenian Chapel of St. Helena, Armenian Monastery, Armenian Quarter, and Armenians (with subheadings, *genocide; and religious conflict*).

Relationships of the Armenian Patriarchate with Soviet Armenia and the Diaspora

Soviet Armenia

An essay authored by Archbishop Tiran Nersoyan presents a succinct explanation of the status and situation of the Armenian Apostolic Orthodox Church since the First

⁴¹ Jeremy Sharon. “*Judge quashes indictment of pugilistic priest*”, in *The Jerusalem Post* on-line edition, October 30, 2011, Sunday, accessed at <<http://www.jpost.com/LandedPages>>.

World War, particularly regarding its relationships with Eastern Armenia during the 70-year period of Soviet domination. Before the First World War (1914-1918), the Armenian Church had some 100 dioceses, 80 of them being Episcopal sees, and 20 being monastic or special areas. The Armenian world population at that time was estimated at about 4 million, the majority of them living in Turkey.⁴²

Nersoyan notes an important aspect of the socio-political and religious and ecclesiastical life in the Near East.

The Mohammedan world outlook is that of an integral society... Upon [religious] principles are built the social, political, educational and ecclesiastical departments of the structure of that society. The Turks, as the Arabs before them, did *not* make a special effort to convert the Christians into Islam, for political as well as religious and other reasons. Having accepted Christianity as an established religion of the country, they conceded that Christian communities should be governed by their own laws, and should have their own schools and other governing bodies. Thus the main concern of the State was taxation and a certain amount of policing.⁴³

After the Napoleonic wars, Western influences and missionary zeal began to make inroads into the Ottoman Empire, and this was particularly noticeable in the social and political fabric of Armenian life. The Turks resented this alienation and began to reshape their policy accordingly. Given the nationalistic status of the Armenian Church, and the ecclesiastical posture of the Empire, when Turkey entered the World War in

⁴² “*Ottoman Armenian population*”, accessed at <http://en.wikipedia.org/wiki/Ottoman_Armenian_population>. Provides statistics compiled and analyzed by various scholars, some of whom consider the information underestimated (Armenian point of view) and others, exaggerated (Turkish point of view).

⁴³ Tiran Nersoyan, “*The Armenian Church Since the First World War*”, in *Armenian Church Historical Studies: Matters of Doctrine and Administration*; edited with an introduction by Revd Nerses Vrej Nersessian. (New York: St. Vartan Press, 1996), [91]-98. The essay was read at the Annual Convention of the American Society of Church History, Union Theological Seminary, New York, on 28 December 1945. It was published in *The American Church*, VIII (April 1946), 109-12.

1914, the Church was the first institution to be hit. The seminary-educated young priests, who had been sent to minister to remote Armenian village peasantry, were deported and uprooted along with the populace. By the end of the Great War in 1918, the Armenian Church was all but ruined.

On 28 May 1918, the first Democratic Republic of Armenia (DRA) was established on a sliver of Armenian land in the South Caucasus. During the 18-month period that preceded Sovietization of the DRA (2 December 1920), dealing with the dire political and economic condition of the country was the national priority. The Armenian Church, already in a state of near-paralysis, was even more hampered and challenged during the 70-year period of the new Communist regime. There were no new recruits for the Armenian priesthood, and existing clergy had to try to secure secular jobs in order to make a living. Communication between the Holy See of All Armenians in Ējmiatsin, the Armenian Patriarchates of Jerusalem and Constantinople, and the Dioceses of the Diaspora were, of necessity, scarce and cautious. A *New Soviet Religious Policy* had been inaugurated in the Armenian Soviet Socialist Republic, and this would last until the dissolution of the Soviet Union and the independence of all its fifteen republics between March 11, 1990 and December 25, 1991. Armenia declared its independence on 21 September 1991.

Armenian Diaspora

In contrast to the overbearing dominance of Communism on the Christian and other monotheistic faiths of the Soviet Republics, including the Armenian Church, the latter had opportunities to take steps toward revitalizing its religious, educational, cultural, and ecumenical role in the Armenian communities world-wide. The first step taken toward this revitalization was the reopening of the Armenian Seminary in Jerusalem in 1921, with the election of Archbishop Yeghishe Tourian as Armenian Patriarch. A number of the graduates from the Seminary were sent to serve as parish priests in churches and mission parishes throughout the Middle Eastern countries, as well as in the Armenian Church dioceses in Eastern and Western Europe (Greece, Bulgaria, Rumania, France), North and South America, as well as Australia and New Zealand. These dioceses joined the long-established religious jurisdictions of the Holy Land, Egypt, Iran, and India. These Dioceses organized pilgrimages for their parishioners and facilitated visitations by scholars, researchers, government officials, and civil servants.⁴⁴

⁴⁴ A listing of visitors, including their names, countries of origin, positions, organizations represented, and comments will be included as an Appendix.

The Armenian Quarter in Jerusalem

The Armenian Quarter in Jerusalem



Figure 4.1 [MAP] *The Armenian Quarter in Jerusalem*

(Source: <<http://www.armenica.org>> - used with permission)

Chapter 4 THE ARMENIAN PATRIARCHATE OF JERUSALEM AS AN INSTITUTION

Headquartered within the Armenian Orthodox Monastery of St. James, the Armenian Patriarchate is located on historic Mount Zion, in an area of about 300 acres known as *The Armenian Quarter*, in the southwestern portion of the walled Old City of Jerusalem.⁴⁵ Apart from the Cathedral of St. James, the following historic sites and buildings in the Armenian Quarter under the jurisdiction of the Patriarchate have existed independently from each other, each with its own set of operational practices:

- 1) Church of St. Saviour (the house of Caiaphas)
- 2) Church of Holy Archangels (the house of Annas the High Priest)
- 3) Church of St. Toros⁴⁶
- 4) Armenian National Cemetery
- 5) Patriarchate's Secretariat
- 6) Patriarchal residence
- 7) Alex and Marie Manoogian Seminary
- 8) Holy Translators School

⁴⁵ The other three *quarters* of the Old City are: the Jewish Quarter, the Moslem Quarter, and the Christian Quarter. On-going discussions about the partition of the Old City between the State of Israel and the Palestinian Authority have created contentious recommendations, which could separate the Armenian Quarter from the Christian Quarter. This would superimpose difficulties for members of the St. James Brotherhood who are assigned to daily duties at the Church of the Holy Sepulchre, because they would need to secure special authorization to go through border checks from one governmental jurisdiction to the other.

⁴⁶ The Church of St. Toros houses the second largest Armenian manuscript library in the world. It also maintains an extensive collection of priceless vestments and vessels, inscriptions, and paintings, housed in the Cathedral of the Saints James Treasury.

9) Calouste Gulbenkian Library

10) Edward and Helen Mardigian Museum

11) St. James Press, the oldest printing establishment in Jerusalem
(established in 1833). *Organizational Description of the Armenian Patriarchate*

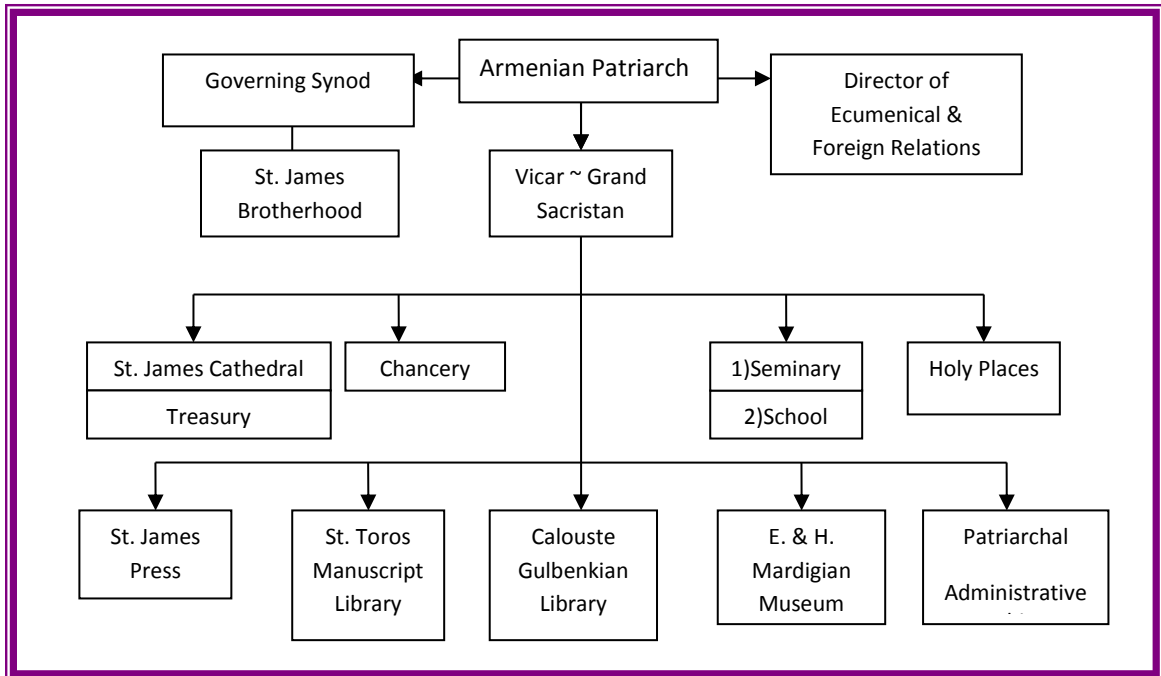


Figure 4.1 [CHART] Current Organization of the Armenian Patriarchate of Jerusalem

(Source - <<http://www.armenian-patriarchate.org>> - used with permission)

The Armenian Patriarchate of Jerusalem not only serves as an autonomous monastic institution, but also plays a vital role in the secular life of the Armenian nation worldwide, through the dispersion of individuals who have studied, served, lived, or visited Jerusalem and the Holy Land. The Patriarchate's multiple functions primarily relate to daily administrative activities of its departments and offices, organizational oversight of the local Armenian community, ownership of real property in other locations within its jurisdiction, and formal ecumenical and governmental relations in the region.

Patriarchal Missions

The status of the Patriarchate within the hierarchy of the Armenian Apostolic Orthodox Church worldwide define it, to quote Scott, as a “multifaceted, durable social structure, made up of symbolic elements, social activities, and materials resources.”⁴⁷ As previously stated, the mission of the Armenian Patriarchate of Jerusalem has four components: religious, educational, cultural, and ecumenical and governmental. The Calouste Gulbenkian Library, as one of the Patriarchate’s four archival, artifactual and intellectual resource centers, is deemed to fall primarily under the cultural mandate. However, because of its function as the primary source of centralized information, it also plays a role in all aspects of the Patriarchate’s mission:

- 1) *Religious*: Services, hymns, prayers, and invocations take place morning, noon, evening, and night in the religious sanctuaries of the Armenian Patriarchate and before the altars of the Holy Places. These include: the Cathedral of the Saints James; the Church of the Holy Saviour; and the Armenian Monastery of the Nativity in Bethlehem.
- 2) *Educational*: The Holy Translators School (Kindergarten, elementary and secondary) has been the educational center of Armenian Jerusalem since 1929. The Seminary of the St. James Brotherhood has prepared future clergy through religious education since 1843. Community organizations provide continuing education through cultural programming.

⁴⁷ W. Richard Scott. *Op. Cit.*: 49

- 3) *Cultural*: The cultural institutions of the St. James Armenian Orthodox Convent include the Calouste Gulbenkian Library; the manuscript library housed in the St. Toros Church; the Edward and Helen Mardigian Museum; the St. James Printing Press.
- 4) *Ecumenical and Governmental*: The Armenian Patriarchate maintains international, inter-faith relations, and represents the Armenian Apostolic Orthodox Church in sharing equal rights and responsibilities with the Greek Orthodox and Roman Catholic churches for the protection and safeguarding of the Holy Places, according to the conditions set forth in a document entitled the *Status Quo*.⁴⁸

One goal of this study is to document and analyze how the Gulbenkian Library has provided the resources necessary to support each of the above aspects.

⁴⁸ Meeting of Patriarch Torkom II Manoogian with Jerusalem Armenians of Southern California. St. James Armenian Church, Los Angeles, December 4, 1998; and *Press conference with Armenian media*. Los Angeles: Western Diocese of the Armenian Church of North America, December 5, 1998. Interview transcribed in Armenian and translated into English by Sylva Natalie Manoogian.

St. James Monastery Intellectual Resource Centers before the Gulbenkian Library

A chronicle about the intellectual resource centers of Armenian Jerusalem can be found in the description of the Holy See of St. James by Archbishop Malachia Ormanian, Armenian Patriarch of Constantinople (1841-1918) and *Locum tenens* of the Jerusalem Patriarchate (1914-1916).⁴⁹ In this Armenian language account of his stay in the Holy City from 1915 to 1917, Patriarch Ormanian describes what he characterizes as “literary institutions” of Armenian Jerusalem: 1) the St. Toros manuscript library (1897); 2) the St. James printing press (1833); and 3) the monastic reading hall and monks’ personal collections (1901; incorporated into the Calouste Gulbenkian Library in 1929).

1) St. Toros Manuscript Library

According to Patriarch Ormanian, the first attempts to catalog the existing 10th to 18th century manuscripts were made from 1865 to 1867. Tigran Sawalanean, teacher and book curator, cataloged and classified the first 1742 manuscripts. These were housed in a room on the roof between the Cathedral of St. James and the Church of St. Toros, where they were subsequently relocated in 1897. By 1931, the number of cataloged manuscripts had grown to 2720, including 114 with ornate silver covers, which were safeguarded in the St. Minas treasury, in the Cathedral of St. James.⁵⁰ Local tradition maintains that the

⁴⁹ Malachia Ormanian. *Haykakan Erusaghem* [Armenian Jerusalem]. (Jerusalem: St. James Press, 1931), 61-77. Translation of excerpted Armenian language text by S.N. Manoogian.

⁵⁰ Bibliographic documentation of the Armenian Patriarchate’s manuscript collection became the life work of Archbishop Norayr Bogharian, who compiled the 11-volume *Grand Catalogue of St. James Manuscripts* [Mayr Ts’uts’ak Dzeragrats’ Srbots Hakobeants’], the first volume of which was published in 1966 by the Armenian Convent Printing Press. This *magnum opus* was completed with the publication of the 11th volume in 1991. The last sequentially numbered manuscript is 3890, with another 15 appended.

Armenian king, Hetum I, built the St. Toros Church in memory of his son, Toros, who was killed in battle. Construction took place between 1270 and 1289, during the last years of the Cilician Armenian Kingdom. Patriarch Gregory the Chain-Bearer (1715-1749) renovated the Church to its present state in 1727.

The idea of converting the Church into a library was conceived in the late 19th century by Patriarch Harutiun Vehabedian (1889-1910), and the work was carried out at his personal expense. This was accomplished in 1897 with the construction and placement of sixteen glass-paned wooden *armaria* around the tiled sanctuary to house the manuscripts. The collection, which today numbers 3,890 inventoried and cataloged Armenian manuscripts, is the second largest in the world, the first being that of more than 16,000 manuscripts found in Yerevan (the capital of the Republic of Armenia), in the Institute of Ancient Manuscripts named for Mesrop Mashtots.

ARMENIAN PATRIARCHATE OF JERUSALEM ~ ԵՐՈՒՍԱԿԼԵՄ ՀԱՅ ՊԱՏՐԻԱՐԺՈՒԹԻՒՆ
 MANUSCRIPTS INDEX – ՅԱՆԿԱԳՐՈՒԹԻՒՆ ԱՆՅՐ ՅՈՒՑԱԿ ՁԵՆԱԳՐԱՅ-Ի

TITLE	Vol. 1	Vol. 2	Vol. 3	Vol. 4	Vol. 5	Vol. 6	Vol. 7	Vol. 8	Vol. 9	Vol. 10	Vol. 11	Total
	1-240	241-600	601-1000	1001-1365	1366-1700	1701-2000	2001-2365	2366-2800	2801-3225	3226-3600	3601-3890	3890

Explanation: The following is an alphabetical title compilation of the contents in volumes 1 to 11 of the Grand Catalogue of St. James Monastery Manuscripts, to facilitate its use by researchers. The list has been reordered to maintain the sequential integrity of the Armenian alphabet. A total of 3890 numbered volumes have been included. A typical volume of this set will contain an acknowledgement for the benefactor of the entire publication, the Calouste Gulbenkian Foundation of Lisbon, Portugal; a page of explanation indicating the range of manuscripts contained in the particular volume, the genre of manuscripts featured, and a few comments about bibliographic, artistic, and/or historical significance. This is followed by an alphabetical listing of titles upon which this cumulated list is based (In Vol. 11, the alphabetic contents list is appended after the main text). When the list represents an accumulation of the previous volumes, the number of copies held, not including the itemized ones is included in () after the main entry (There are some inconsistencies in the accumulations). After the main body of the text are appended chronological lists of the manuscripts in the particular volume, in page references to each manuscript listed. There also follows an alphabetic index of proper names. In a couple of the volumes a list of manuscripts that have been microfilmed and their locations is also included. (Jerusalem, 28 January 2006, SNM)

TITLE	Vol. 1	Vol. 2	Vol. 3	Vol. 4	Vol. 5	Vol. 6	Vol. 7	Vol. 8	Vol. 9	Vol. 10	V. 11	Total
• U												
Ազարանգևոս	1	2										
Ազգարանոսին								1				
Ազգապատմ Ա.-Բ. (Տպ. 1912, 1913).- Մարտիրոս Արք. Օրմանեան										2		
Ազգապատմի Յանկեր.- Մարտիրոս Արք. Օրմանեան											1	
Ազիզը Էօնըի (Հայաստան թիւրքերէն)											1	
Արանգիլը.- Առաքել Եպս. Սիւնեաց			1	2	3	1						
Ալարապատին.- Ամիրտուկար	1											
Արդիւր Բարձալի.- Յովհ. Արք. Հանատանցի			1									
Արքարք (Բախտագուշակ) (Ա. տպ.)			1	2	11	6			1	2		
Ալոբազիլը			1	1				3	4	1		
Ալոբազիլը.- Բենիկ Վրդ. Վանանդազի			1									
Ալոբազիլը.- Եփրեմ Խոռի					1							
Ալոբազիլը.- Կիպրիանոս						1						
Ալոբազիլը.- Յակոբ Վրդ. Կրակազի					1			2				

Figure 4.3 [Table] Sample page of Index to Manuscripts in St. Toros Church, based on the 12-volume Grand Catalogue of St. James Manuscripts, compiled by Archbishop Norair Bogharian, (Jerusalem: St. James Printing Press, 1955-1991).

2) *The St. James Printing Press*⁵¹

According to Ormanian, Patriarch Zak'aria Der Bedrosian Kop'ets'i (1841-1846) conceived of the establishment of the printing press, which began in 1833 under the auspices of Poghos Adrianupolis, and the supervision of Kirakos Erusaghemts'i. The first printing press was located on the southeast side of the monastery known as the Old Bindery Quarter. The facilities were considered mediocre, and the printing machines antiquated. Therefore, Patriarch Kirakos Mnatsakanian (1847-1850), the first press director, conceived a plan to build a new facility with up-to-date equipment. This effort was unsuccessful. Fifteen years later, Patriarch Yesayi IV Garabedian (1864-1865) went forward with renovating an existing space in the southern part of the large courtyard near the St. Ējmiatsin chapel. The project was completed in 1875.

3) *The Monastic Reading Hall and the Monks' Personal Libraries*

A library of some 1,200 rare printed books was also housed near St. Toros Church in two rooms said to have been the living quarters of King Hetum I during the 13th century. In 1901 these rooms were opened as a reading hall for the convenience of members of the St. James Brotherhood, to encourage them to further their studies in a site

⁵¹ In 1933, which was the centennial of the St. James Printing Press, a special publication was prepared by Bishop Mesrob Nishanian [later, Patriarch Mesrob III (1939-1944)]. The essay, illustrated with photos and facsimiles, also describes the authorship and genres of literature published in the first hundred years of this intellectual resource center, cited earlier in the *Key Primary Sources* section of this dissertation. *Haveluats – Handēs bats'man norakaroyts' KIWLPENKEAN MATENADARANIN ARAK' . At'oroyñ S. Yakobean ts' , Erusaghēm, in The SION, an Armenian Monthly of Religion, Printed in Jerusalem, Palestine, Nor Shrjan, V:II:November 1932, 353-372.*

conducive to their intellectual interests. Furnishings included eight bookcases, housing 1200 monographs, and shelving to store issues of newspapers and periodicals. Ormanian points out that with the growing collection, books had to be double-shelved, stacked on tables and sometimes on the floor. In addition, many of the monks themselves had small personal libraries, and there were perhaps a thousand books in the Patriarchal chambers. The time had come, therefore, to bring these volumes together and organize a new library where all of these material resources could be collocated. This resulted in the creation of the Calouste Gulbenkian Library, which is discussed in greater detail in Chapters 4, 8 and 9 of this dissertation.

4) *Helen and Edward Mardigian Museum of Armenian Art and Culture*⁵²

Opened in 1969, the Mardigian Museum is located in a 200-year-old building in the former *Ch'amt'agh*, which had to be converted into residential quarters for displaced Armenian survivors and refugees, and later served as the living quarters for members of the Saints James Brotherhood. Identified as the Museum of Armenian Arts and Culture, it displays a picturesque overview of Armenian history, religion and cultural heritage. Exhibits consist of historical and religious artifacts, many of which were brought to Jerusalem by pilgrims. These include hand-woven rugs, Armenian coins, copper cauldrons crafted by Armenian artisans, colorful ceramic tiles from the Kütahya region of Western Armenia, and a map of the ancient world printed in Armenian. There is also a replica of Gutenberg's original printing press, installed in Jerusalem in 1833. The Museum underwent extensive reorganization and renovation in the 1980s.

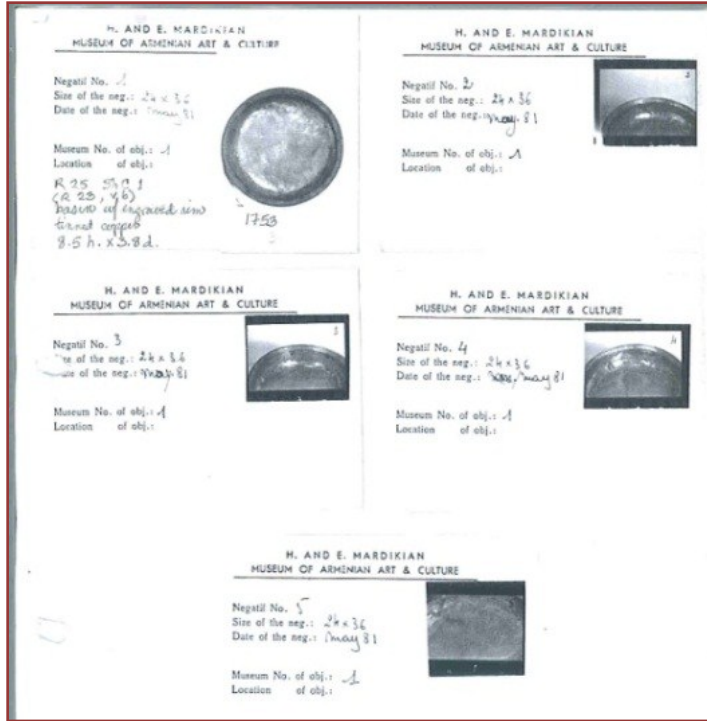
⁵² Arthur Hagopian. "*The Armenian Patriarchate of Jerusalem: A brief guide*", accessed at <<http://users.tpg.com.au/users/ahagopia/patriarchate.html>>

A typewritten report, dated May-June 1981, was identified in the Museum's archival files. This document was used to conduct a new inventory in order to confirm the current holdings of the artifacts in the collection. It was deemed practical to digitally photograph each of these artifacts and to create a searchable database that could be periodically reviewed and updated. This resulted in a Microsoft Excel file of nine searchable fields to include:

- Artifact Number
- Negative Number
- Date of Record
- Artifact Name
- Artifact Description
- Medium
- Location 1
- Location 2
- Dimensions

Figure 4.4. [Facsimile] Sample Record of Artifacts 1-460, Mardigian Museum
(**Source:** Mardigian Museum Records File, reference copy held in Gulbenkian Library.)

The sample record above is a facsimile of the first of 460 artifact records, describing each item in meticulous detail.



Chapter 5 PHILANTHROPY AND KEY PLAYERS IN THE CREATION OF A LIBRARY FOR ARMENIAN JERUSALEM

The Role of Philanthropy in Support of

*Armenian Education and Culture*⁵³

Beginning in the 4th century AD, philanthropy is said to have played a major role in supporting the establishment of the Armenian Church, as well as the education and intellectual pursuits of her religious leaders. Following the establishment of Christianity as the state religion of Armenia in 301 AD, and the spread of the new religion throughout the Armenian-speaking lands in waves of dispersion, this tradition of benefaction continued to play a significant role over the succeeding centuries. The creation of the Armenian alphabet by the monk Mesrop Mashtots in ca. 406 AD and the translation of the Holy Scriptures into Armenian may be considered the catalyst for the Church's mission of enlightening and educating the illiterate masses.⁵⁴

⁵³ "Educational movements and the role of benefactors amongst us", in *SION*, New Era, XI:Nov-Dec 1946- p. 225. Excerpted and summarized from the original Armenian text.

⁵⁴ Boghos Ananian. *K'nnut'iun Hay Ekeghets'woy patmut'ean E. ew Z dareru shrjanin* [Research on the history of the Armenian Church from the 5th to the 6th century]. (Venice: San Lazzaro: 1991), 5-6; 9, including footnotes. The author's analysis aims to confirm the historiographic accuracy of authorship and dates.

The continued fragmentation of the Armenian people launched a new chapter of Armenian intellectual, educational, and philanthropic renaissance in the early 19th century. In reaction to domination by Ottoman Turkish overlords, the populist movement picked up momentum in the second half of the 19th century, under the influence of the revolutionary and liberation movements in Europe and the Balkans, European education and the secularization of Turkish schools, and activism for religion and education by Catholic and Protestant missionaries.

The declaration of the Armenian National Constitution on 24 May 1860, and its adoption on 18 March 1862, gave rise to numerous philanthropic organizations and educational movements. By the late 1870s, there were more than 300 academic institutions in Western Armenia, with more than 15,000 Armenian students enrolled. This was accomplished through the establishment of a number of societies that also undertook sponsorship of other initiatives such as printing presses and publishing houses, auditoria and theaters, literary and bibliographic publications, monastic libraries, Armenian church construction, and the development of school and public libraries. The privileged class was enthused by this unprecedented movement of educational and intellectual revival, which promised to benefit all levels of Armenian society. Consequently, many wealthy Armenians made generous financial contributions to ensure the success of this philanthropic endeavor.

Educational institutions established with large endowments from wealthy benefactors during the 19th century include:

- 1) 1806 – Aghababian School [Astrakhan]

- 2) 1817 – Lazarian Institution [Moscow]
- 3) no date – Nersisian Lyceum [Tbilisi]
- 4) no date – Gevorgian Lyceum [Ējmiatsin]
- 5) no dates – New Julfa, Iran – 10 new schools
- 6) 1821 – Humanitarian Lyceum [India]

This benevolent tradition continued well into the 20th century with Armenian philanthropists of note, including several members of the Gulbenkian dynasty.

Philanthropy was still very much needed and expected for the implementation of other ambitious Armenian religious and cultural undertakings. This was particularly true for the Armenian Patriarchate of Jerusalem, which had remained a haven for Armenian pilgrims and survivors of the Armenian Genocide (1915-1923).

Patriarch Yeghishe I Tourian (1860-1930; Patriarchal Tenure, 1921-1929)

Patriarch Tourian was well known and highly regarded throughout the Armenian world's religious and cultural communities. In order to commemorate the 50th anniversary of Tourian's ordination to the priesthood in 1879, a Jubilee Committee was formed and fund-raising took place to build a Patriarchal library in his honor. During a visit to Paris, Archbishop Torkom Koushagian, the Primate of the Armenian Church in Egypt, appealed to Calouste Sarkis Gulbenkian. In the tradition of the Gulbenkian family's generosity toward Armenian Jerusalem, Calouste agreed to take responsibility for the entire cost of said Library's construction, in memory of his deceased parents, Sarkis and Dirouhi.

It was Patriarch Tourian who insisted that the new library be named for the benefactor; and that a fund be established with other monies raised, proceeds of which would make it possible to establish a Tourian Literary Prize and to publish scholarly works under the name, "Tourian Library Series". Unfortunately, the Patriarch passed away before construction was completed (April 23, 1930). The Calouste Gulbenkian Library's official opening took place on 23 October 1932 [Feast of the Holy Translators], under the auspices of the newly elected Patriarch, His Beatitude Archbishop Torkom I Koushagian.⁵⁵

⁵⁵ T'orgom Gushakean. *Egishé Patriark' Durean (Ir k'ahanayut'ean yisnameay yobeleanin ar'tiv)* [Patriarch Yeghishe Tourian; on the occasion of the 50th anniversary of his ordination to the priesthood]. *Tourian Library Series*, volume 1. Erusaghēm: Tparan Srbots' Yakopeants', 1932, 303-304. The founding collection included Tourian's personal library of more than 10,000 volumes.



Figure 5.1 [Photo] *Official signed portrait of His Grace Archbishop Elisee Tourian, D. D., PH. D.*

Armenian Patriarch of Jerusalem

[**Source:** Armenian Patriarchate Photo Archive. The oil painting was created for use in 50th Jubilee commemorative publications, programs, and event announcements.]

*Portrait of Patriarch Yeghishe I*⁵⁶

Early Life and Education

Yeghishe Tourian was born on Wednesday, 23 February 1860, in the Scutari district of Constantinople, in the family home on Papaz-Oglu or Mir-Oglu Street, which later burned down in the great Scutari fire of June 1872. He was baptized *Mihran* in the Armenian parish church of St. Garabed.

Mihran's father was Abraham Zimba, the Turkish word for "stapler" or "driller". Abraham, a skilled blacksmith, had never learned to read, but he was known to be a pious and gentle man. His mother, Arousiag (née Kamberian), was the daughter of *Saraf* [moneychanger] Ignatius) and died in 1905. Although Abraham is said to have been illiterate, Arousiag is described as a kind and serious lady who was fond of reading. This implies she had received some education, but no further information is provided to confirm this.

Abraham and Arousiag gave birth to six children, two girls and four boys, the youngest of whom was *Mihran*. *Elpis*, a daughter, and *Artem*, a son, died in early childhood. The name of the second daughter is not mentioned. *Harutiun*, the eldest son, was the first of the Tourian siblings to gain employment. He knew Turkish, was a

⁵⁶ This narrative portrait of Patriarch Yeghishe [Elisée]I Tourian is based on published and archival sources, written by his contemporaries and students. These sources include a special issue of *SION Armenian Monthly of Religion, Literature and Philology*. New Era, Year 4 : 1930:4-5, April-May: p. 101. Additional biographical details of Tourian's early life are found in Gushakean, T'orgom, comp. *Mshakn u vardzk'e: hobelinakan hratarakut'iun i hishatak amen. Durean T. Eghishe S. Patriark'in Erusaghemi hisnameay k'ahanayut'ean hobeleanin, 1879-1929* [The Cultivator and his reward: Jubilee publication in memory of His Beatitude Archbishop Eghishe Durean, Patriarch of Jerusalem's 50th anniversary of priesthood, 1879-1929]. (*Tourian Library Publications, 1*). (Erusaghēm: Tparan Srbots' Yakopeants', 1931), [3]-18.

translator, and had a position as assistant editor of the newspaper *Manzumei Efqear* [Poetic Thoughts]. As an intellectual, Harutium was made responsible for his younger brothers' education and upbringing until his early death in October 1873. *Bedros Tourian*, the second son, also gained a widespread reputation for his literary talents, particularly as a lyrical poet of the 19th century Armenian Renaissance. He was born in 1851 and died on 21 January 1872, at the age of twenty-one. He was responsible for "Armenizing" the family surname from Zimbaian to Tourian. *Agrippas*, one of the four brothers, had studied law and became a distinguished attorney in Constantinople.

Mihran received his early education in the Scutari *Jemaran* [Theological Lycaeum], which was reputed for its prominent teachers and lecturers in the Armenian, French, and Turkish languages, as well as in mathematics. For a brief period from the age of 12 to 13, Mihran also attended lectures in the Holy Cross Parish School. He began writing poems, speeches and other genres of literature, and became particularly interested in furthering his studies in Classical Armenian and Greek literatures, as well as in the history, philosophy and literature of Western intellectual movements. He also studied a number of other world languages. However, owing to ill health and the family's meager income, the young scholar who was unable to pursue formal advanced studies nonetheless continued his intense independent study under the tutelage of many scholarly friends.

By 1874, Mihran was recognized as an outstanding student and was consistently selected as the spokesman of the student body. Greatly influenced by the life of his older brother, Bedros, Mihran was also gaining a reputation as a poet himself. As a consequence of this recognition, in 1876 he was called upon to serve as a language

teacher in the Theological Lycaeam, a position he held until 1878. A devoted teacher, he also felt a calling to devote his life to the Armenian Church and was ordained a deacon on 9-10 December 1878. Bishop Madteos Izmirlian, who saw in the young man unique gifts and talents, granted him the name Yeghishe, after the noted 5th century Armenian historian, a privilege usually not conferred until the time of ordination to the priesthood. Having now attained the first step of the three Holy Orders of the Armenian Apostolic Orthodox Church,⁵⁷ Acolyte Yeghishe also continued his teaching duties and devoted himself to acquiring the skills of a preacher. He delivered his first sermon during the celebration of the Feast of the Nativity on 6 January 1878, in Scutari's St. Garabed Church, where he had been baptized and was later ordained to the diaconate.

Ordination to Celibate Priesthood (1879-1889)

On 19 May 1879, the second Sunday of Lent, Deacon Yeghishe was ordained by Bishop Izmirlian to the second of the Holy Orders, accepting the vows and hood of celibate priesthood [*abegha*]. On 1 July of the same year, Bishop Izmirlian granted him the first degree of Archimandrite [*Masnavor Vardapetutiun*, or Special Teacher], equivalent to college undergraduate and master's preparatory level.

The Village of Partizak

In 1880, with authorization of Bishop Izmirlian and approval by the Patriarchate of Constantinople, Father Yeghishe accepted the invitation from the nearby village of Partizak, where he relocated in the month of September, as preacher and director/teacher

⁵⁷ Further explanation about the Holy Orders of the Armenian Apostolic Orthodox Church can be found at <http://armeniandiaconate.org/styled-4/index.html>.

of their parish school. Partizak was one of the Ottoman Empire's largely Armenian-populated villages, with a population of more than 10,000, and one of the first to experience religious and educational revival in the late 19th century. It was also a site of the Protestant missionary movement. Tourian was well aware of what was expected of him in Partizak. His first priority was that of preaching to the masses. His sermons, religious, moral and nationalistic in nature, became popular among the entire population. His second priority was the establishment of a women's lecture series. Every Sunday afternoon, priests taught the women religious songs, and Father Yeghishe lectured to them on religious, family and moral topics. He distributed printed illustrated notebooks, by means of which religious music became a family affair. The women also organized a Benevolent Society for the benefit of the parish school.⁵⁸ With the acceleration of the educational movement, many of the homes had substantial personal libraries. Many of the young girls were also studying their heritage language and mathematics with independent tutors.

The most important of Tourian's contributions was in the field of educational instruction and administration. Over the years, he was able to train a number of his students to become teachers. At the same time as he was teaching, he also continued his own education. Alongside his instructional and administrative duties, Father Yeghishe found time to create his personal library, purchasing new books with his own minimal wages. He studied ancient Greek and engaged in bibliographic and philological research, as well as writing scholarly articles for publication.

⁵⁸ This organization continued until the period of deportation from the village during the Hamidian massacres of 1895-96.

On 16 May 1882, Father Tourian advanced to the second degree of Archimandrite [*Dzaraguyn Vardapet*, or Ultimate Teacher], equivalent to a Doctor of Philosophy, conferred upon him by his mentor, Bishop Izmirlian. Again, the ceremony took place in the St. Garabed Church of Scutari.

During his decade-long service in Partizak, Father Yeghishe earned the love and respect of the villagers and the admiration of the village elders. While he considered Partizak his second home, many thought that he would surely advance to higher ecclesiastical positions. Unfortunately, in the summer of 1890, following an injury to his foot, he resigned his teaching post and returned to the Constantinople Armenian Patriarchate.

The Spirit of the Armash Seminary

The previous year, 1889, the Armash Seminary of the Armenian Patriarchate of Constantinople had been established under the direction of Bishop Maghakia Ormanian. A number of the seminarians who knew Tourian recommended him highly to their director, and he in turn recommended him to Patriarch Madteos III Izmirlian (1894-1896). When Ormanian was himself elected Armenian Patriarch of Constantinople in 1896, Father Yeghishe was appointed as Overseer and Vice-Abbot of the Armash Seminary. He arrived there on 26 October 1890, the Feast Day of the Holy Translators. In addition to his administrative duties, he was assigned to teach ancient and modern Armenian, as well as bibliography and Armenian history. One of his students was Torkom Koushagian, who would succeed his teacher in 1931 as the spiritual head of the Armenian Apostolic Patriarchate of Jerusalem.

Following the example of his mentor, Bishop Ormanian (who was accustomed to transcribing his lectures on the Holy Scriptures and theology on a daily basis, and later compiling them into a multi-volume publication), Father Tourian began preparing a treatise on Armenian history for future publication. Some six years later, while still writing this work, he also started compiling a history of Armenian bibliography from its beginnings to the 12th century. He also prepared translations of poetry and prose and offered a new course on world religions, accompanied by a syllabus, which remained unpublished.

*Elevation to the Bishopric, 1898, and Tenure as Armenian Prelate of Smyrna,
1904-1909*

On 23 October 1898, Father Yeghishe was consecrated a Bishop, the third of the Holy Orders, by Catholicos Mkrtych Khrimian, at the Holy See of Ējmiatsin, in Eastern Armenia. He continued to serve in the Ardashir Seminary until 1904, teaching the Armenian classical and vernacular languages, literature, philosophy and history of religion. He also ordained fourteen young men to the priesthood before his departure for Smyrna as the Diocesan Prelate in 1904, a position he held for five years.

Among Bishop Yeghishe's significant accomplishments were his efforts to raise the quality of Armenian schools in Smyrna, including the construction of a dormitory for resident students of the Mesrobian Academy, which made it possible for youth from surrounding areas to attend this institution. In addition to his multiple administrative duties, he also continued to teach several hours per week, offering classes in religion and

Armenian language in the Mesrobian Academy for Boys, as well as in the Hripsimian Academy for Girls.

During Bishop Tourian's Smyrna Prelacy, Patriarch Ormanian resigned his post. Tourian was elected Patriarchal *Locum Tenens* on 16 July 1908, until the return to Constantinople four months later of Patriarch Madteos III from his 12-year seemingly self-prescribed exile from the turmoils of politics and internal factionalism to the more stable environment of Jerusalem's Armenian Monastery of the Saints James. The Izmirlian re-election to the Patriarchy of Constantinople in November 1908 was also short-lived, because Patriarch Madtdeo was soon elected as the Catholicos of All-Armenians. Bishop Tourian, the patriarchal Vicar, was chosen as his successor and served in that position for a year and a half (22 May 1909 to 26 November 1910). This patriarchal period was likewise complicated and troubled by numerous political and ecclesiastical misunderstandings and libelous accusations, ultimately leading to Tourian's resignation. However, he remained in Constantinople for the next decade, serving as preacher and teacher of Armenian language and bibliography, philosophy, and history of world literatures in several of Constantinople's Armenian schools, as well as chairman of the Ecclesiastical Assembly.

Patriarch Yeghishe I during the Armenian Genocide of 1915-1923

The Armenian Genocide [in Armenian: Hayots' Ts'eghasbanut'iun'], also referred to as the Armenian Holocaust, or Massacres, and more recently, Armenocide, was the premeditated annihilation through wholesale killing of the Armenian population of the Ottoman Empire. It is widely acknowledged, and studied extensively by scholars,

as one of the first genocides in modern history. Bishop Tourian himself had experienced the atrocities of the Hamidian massacres of 1895-1896 at the hands of the Ottoman Turks, as well as the pogroms in the province of Adana in 1909. Patriarchal Vicar Tourian now found himself facing a new complicated and troubled period during the year and a half that he served as Patriarch Yeghishe I of Constantinople

As a high-ranking cleric of the Armenian Apostolic Orthodox Church, Bishop Yeghishe, now elevated to the rank of Archbishop, had been mentored by and was a mentor to some of the prominent religious leaders of the late 19th and early 20th centuries. After the First World War, in 1918 and 1920, he twice served as a member of the Armenian National Delegation in Paris. In June 1921, he left Constantinople for a pilgrimage to Jerusalem from which he never returned. Archbishop Torkom Koushagian, Tourian's biographer, once one of his former students, and now one of his closest associates, shares a vignette from the kindly archbishop's personal life that reveals the depth of inner torment he felt as he saw or heard of his martyred brothers in Christ who perished in the most horrific and unimaginable ways.

“Let them hear. Let them hear,” he had said one day tearfully, “What level of education and dedication has been offered to them in the nationalistic and religious environment of the Seminary! None of them has become the weaker for it. All of them have instead accepted the crown of martyrdom with bravery.”⁵⁹

Koushagian comments that those individuals who met him in Constantinople at that time saw on his face the suffering that he endured and the

⁵⁹ T'orgom Gushakean, comp. *Mshakn u vardzk'e* (1932). Chapter 7: *K.Polsoy Patriark'akan At'or'in vray* [Enthroned at the Holy See of Constantinople], 279. The last part of this commemorative volume is dedicated to Tourian's tenure as the Armenian Patriarch of Jerusalem, 1921-1929.

mourning and sadness that he felt for having lost members of his spiritual family as well as his own relatives. When the days of cease-fire occurred, he like others felt a glimmer of hope, until it became clear that the situation was not only hopeless, but also irreversible. Although he remained in Constantinople until his departure to Jerusalem, it seems that he not only sequestered himself with his books, but also spent time his time once again preaching, teaching, and tending to his parishioners.

Armenian Patriarch of Jerusalem

At the beginning of the British Mandate for Palestine (April 1919 – November 1947), on 5 September 1921, a special session (convened by the Ecclesiastical and Lay National Assembly held in the Holy Mother of God Cathedral in Kumkapu, Istanbul) elected Archbishop Yeghishe Tourian as its Patriarch by a large majority of 62 of 68 votes. On 7 November 1921, after ratification by the British Crown and a proclamation by King George V,⁶⁰ Patriarch Yeghishe I ascended the throne of Saint James the Younger, a position that he held until his death on 27 April 1930. Tourian served as Armenian Patriarch of the Apostolic See of the Saints James for a total of 8 years, 5 months and 20 days.

Patriarchal Priorities, Accomplishments and Legacy

Armenian Jerusalem experienced a new era of enlightened leadership and progressive rebuilding during Patriarch Yeghishe I's nine-year tenure. His primary

⁶⁰ _____. *Mshakn u Vardzk'e* (1931), 20, for the facsimile of the declaration ratifying the signed by Herbert Samuel, High Commissioner for Palestine, "in the name of His Most Gracious Majesty".

mission was to recruit and prepare educated clergymen for the Armenian Apostolic Orthodox Church. In this undertaking he had the collaboration of four Bishops of the St. James Brotherhood, and the financial support of a benefactor, whose endowment of 1000 English pounds would insure the tuition of deserving seminarians of the upper classes.

Reorganization of the Sts. James Theological Seminary

Arriving in Jerusalem in the summer of 1924, Bishop Papken Guleserian, an alumnus of Armash Seminary and classmate of the newly elected Patriarch, undertook the reorganization of the Theological Seminary. He also was responsible for the editorship of the *Sion Gazette*, which had remained dormant for forty-eight years. At the behest of the Patriarch, the New Era of *Sion* was launched with its first issue in January 1927. Publication of this religious, literary and philological periodical has been uninterrupted to the present day.

Patriarch Tourian took advantage of Bishop Guleserian's connections with the American Episcopal Church's Ecclesiastical Assembly, whose Secretary Rev. William Chauncey Emhardt had visited Jerusalem in 1923. During his visit with Patriarch Yeghishe, Emhardt asked in what way the Episcopal Church could be of assistance to the Patriarchate. In response, the Patriarch asked if they could provide a teacher for the Seminary. Archdeacon Charles Thorley Bridgeman (1893-1967), who served in Jerusalem for twenty years as a missionary representative of the Church of England and the Episcopalian Church of America, became that teacher. The American-born author of several books on the Anglican Church in the Middle East, Bridgeman also taught English language and literature classes at the St. James Armenian Seminary, and gave lectures on

elementary education, sociology, and the history of Israel in Jerusalem's Gulbenkian Lycaum. As part of his mission in the Holy Land, Bridgeman also brought gift books from the United States, introduced managerial concepts of Anglo-American public libraries and directed application of the Dewey Decimal System for cataloging and classification of the new Gulbenkian library collections.⁶¹

In his essay entitled "A Modern Patriarch", (in *The American Church Monthly*, Vol. XXVIII, No. 1, July 1930, pp. 62-66), Bridgeman encapsulates the character of Patriarch Tourian with the following description of his close Armenian friend and religious colleague,

The private study lined with books from floor to ceiling, in which the Armenian Patriarch of Jerusalem, Elisée Tourian was wont to receive his more intimate friends gave an immediate impression of his character. His large stature was disguised in part by a scholar's rounded shoulders. His heavy white beard and deep set eyes under their thick eyebrows conveyed a sense of truly patriarchal age and dignity. This was offset by the utter simplicity of his black cassock, devoid of any ecclesiastical insignia, and the close cropped grizzled head. His gentle, even voice spoke well chosen kindly words of welcome in the strange accents of his mother

Education of Boys and Girls

Another of Patriarch Tourian's priorities was the education of the Jerusalem-born and refugee children. An old one-story elementary school building, which had been damaged during a 1927 earthquake, and a kindergarten classroom, located in a sub-standard building, were replaced by the construction of a modern structure, according to

⁶¹ Mkrtich Aghavnuni. *Miabank' ew ayts'elukHay Erusaghemi*. (Erusaghem: Tparan Srbots' Yakobeants', 1929), 534. "**FOREIGN TEACHER** - Charles Bridjimen [sic], born 1893, Feb. 21, in New York. BA, St. Stephen's College, 1913. Teacher in New York Theological School, 1916-17. MA, Columbia University, 1917. Ordination to priesthood, 1917."

governmentally-regulated building and health codes. The opening of this co-educational *Holy Translators School* took place in 1929, the 50th Jubilee Year of the Patriarch's Ordination to the Priesthood. Armenian parish schools were also organized in Jaffa, Haifa, and Amman, with funding provided by the Patriarchate.

Literary Activity and Legacy

Patriarch Tourian would always make time to write, translate, and reflect during his moments of solitude and sadness. This resulted in the compilation of numerous works he authored and that were published throughout his life, some as early volumes of the *Tourian Library Series*. As part of his *Complete Works*, *Srpazan K'nar* [Sacred lyre] is an anthology of his poetry, which also includes poems written by his brother Bedros Tourian, as well as the Patriarch's translations into Armenian of his favorite poems by world authors. This was published posthumously by the St. James Printing Press (1936) as a tribute by the St. James Brotherhood to the poetic soul of their beloved Patriarch.

A New Patriarchal Library

In addition to the revitalization and reorganization of educational institutions for Armenian Jerusalem, the renovation and modernization of the St. James Printing Press, and the concern for ecumenical relations with the monotheistic faiths of the Holy Land, Patriarch Tourian turned special attention to the establishment of a new library for the St. James Monastery. The founding collection of this library would be the Patriarch's private collection of more than 10,000 volumes, enhanced annually by some 1,000 volumes, which would be purchased with funds allocated from the Patriarchate's operating capital, or accepted on a gift or exchange basis. The details of the philanthropy of the chief

benefactor through the intercession of Bishop Torkom Koushagian (later Patriarch Torkom I), and the participation of other high-ranking clergy of Armenian Jerusalem in the construction and historical development of the Calouste Gulbenkian Library as a monastic intellectual resource center are the basis for the present dissertation.

Calouste Sarkis Gulbenkian (1863-1955) and the Gulbenkian Foundation

The Gulbenkian connection to Armenian Jerusalem has a two-centuries-long recorded history, recounted in Astrid Tchamkerten's overview of the Gulbenkian clan's long association with the Holy City since the beginning of the 19th century.⁶² In this overview, the author underscores the Gulbenkian family's deep-seated and on-going respect for the faith, education and charity to the Armenian Patriarchate of Jerusalem and the buildings and institutions under its jurisdiction. Tchamkerten, who has a long association with the Calouste Gulbenkian Foundation's Armenian Affairs Department in Portugal, is well qualified to summarize relevant archival documentation about the illustrious family's major charitable works. In addition to the philanthropy of Calouste Gulbenkian, who emerges as the Armenian Patriarchate's chief benefactor, the Foundation that bears his name, was established in Lisbon, Portugal in 1956 and currently has a branch in the United Kingdom. Also established by Gulbenkian, was the Saint Sarkis Charity Trust of London, founded in 1954. Both foundations continue to provide financial support for the Armenian Patriarchate's Gulbenkian Library in Jerusalem.

⁶² Astrig Tchamkerten. *The Gulbenkians in Jerusalem*. (Lisbon: Calouste Gulbenkian Foundation, Armenian Communities Department, 2006), 81-92. The 164-page work was written to mark the 50th anniversary of the Foundation.

Portrait of a Benefactor for Armenian Jerusalem

Figure 9.1. Calouste Sarkis Gulbenkian

Chief benefactor for Armenian Jerusalem

[Source: Armenian Patriarchate Photo Archive – Reprinted with permission]



The following biographical portrait of Calouste Sarkis Gulbenkian, the illustrious Armenian oil baron and philanthropist is based on published and on-line sources, as well as documentation found in archival files of the Armenian Patriarchate of Jerusalem. These key primary and secondary sources provide information on the founder's family, his early life and education, his role and reputation in business and diplomacy, his passion for art and

book collection and philanthropy.⁶³

Calouste Sarkis Gulbenkian was born in the municipality of Üsküdar [Scutari] in Constantinople, Ottoman Empire, on 1 March 1869, the son of Sarkis and Dirouhie, who were descendants of an illustrious land-owning clan with origins dating back to fourth century Armenian royalty. Over the centuries, the Gulbenkian tradition of patronage for the arts and involvement in community welfare gained wide reputation and appreciation. Calouste's father, who had settled by the Bosphorus in 1880, was an affluent

⁶³ The **BIBLIOGRAPHY** of Primary Sources in this dissertation includes a subsection listing those key sources that have been used to develop the biography of Calouste Sarkis Gulbenkian as the chief benefactor of the Library that bears his name.

importer/exporter, who had acquired concessions in the oil fields of the Russian Caucasus.

Calouste received his early education in the Kadiköy district of Istanbul, first in an Armenian parochial school and subsequently in a French school. His father then sent him to continue his studies in Marseille, France, and then at King's College in London, where he earned a degree in engineering and applied sciences in 1887. Three years later, at age 22, Calouste travelled to Baku, Azerbaijan, to learn more about the oil business and to complete his education. His memoirs of this trip were published as *La Transcaucasie et la Péninsule d'Apcheron; souvenirs de voyage* in 1891. In 1892, he married Nevarte Essayan, the daughter of another wealthy Armenian family from Caesarea, who, like the Gulbenkians, had privileged access to the Ottoman court.

In 1895, at the onset of the Hamidian pogroms against the Armenians, Calouste left his native land to seek refuge in Egypt, together with his extended family. Traveling with them was Alexander Mantashev, Georgian-Armenian oil magnate, industrialist, financier and philanthropist.⁶⁴ The double association of these prominent Armenians opened new doors of entrepreneurial opportunity in business and diplomacy for the young man. By persuading both international investors and the Ottoman government to exploit the potential of the Middle East's oil reserves, he became known as a key player in shaping the far reaches of the oil industry through the foundation of the Turkish [later Iraq] Petroleum Company (TPC / IPC) in 1912, while also securing for Calouste five percent of shareholding rights. The latter accomplishment earned him the nickname of

⁶⁴ See the article on Alexander Mantashev, available at http://en.wikipedia.org/wiki/Alexander_Mantashev.

“Mr. Five Percent”. At the same time, he also negotiated that five percent of the employees in the oil field of the IPC should be Armenian.

Gulbenkian had shown a passion for art at an early age, influenced by his international travels and personal taste for the eclectic. This collection grew over the years and was ultimately housed in the Calouste Gulbenkian Museum at his Foundation’s headquarters, set up in Lisbon in 1969. Like Patriarch Tourian and Archbishop Koushagian, Gulbenkian was also a consummate bibliophile, who personally oversaw the cataloguing and housing of his personal library, which he considered “mes enfants [my children]”.

In keeping with family tradition, Calouste Gulbenkian became a generous philanthropist, particularly concerned with supporting the Armenian communities in dispersion. His personal attachment to Jerusalem can be ascribed to his first visit to the Holy Land in 1877, when his parents took him there on pilgrimage at the age of 8. This was the catalyst for his continued support of the Armenian Patriarchate of Jerusalem, an institution with which he and his descendants would also be closely attached.

When he died at the age of 86, on 20 July 1955, Calouste Gulbenkian was considered one of the richest men in the world, renowned as an oil financier and art collector who lived in obscurity. His significant contribution to the Armenian Patriarchate of Jerusalem, somewhat eclipsed by his international notoriety, remains a chapter to be accorded detailed attention.

Tourian 50th Jubilee Committee Members, 1928-1932

As mentioned earlier, a Jubilee Committee had been established to raise funds for building a new Patriarchal Library in honor of Patriarch Yeghishe's 50th anniversary of ordination to the priesthood. The internal affairs of the Patriarchate were finally under control and progressing in an orderly manner, under the leadership and guidance of the Patriarch who had been responsible for bringing new life, energy, and promise to this venerable institution. It was inevitable that the governing Synod Council, under the presidency of Bishop Mesrob Nshanian (later Patriarch Mesrob III Nishanian) would approve the proposal by Tourian's many admirers, sympathizers and students to organize and realize this tribute. During a visit to Paris, Archbishop Torkom Koushagian, then the Primate of the Armenian Church in Egypt, appealed to Calouste Sarkis Gulbenkian to join the initiative.

The first session of the 50th Jubilee Central Committee [COMITÉ CENTRAL DE JUBILÉ] was convened on Monday, 12 November 1928, at 3:00 p.m., to elect the Committee's executive body and organize the work. The 8-member Committee was composed of Patriarch Tourian's former students and close associates, listed below with their positions at the time of their appointments.⁶⁵

Honorary President: Archbishop Torkom Koushagian, Primate of Egypt

⁶⁵ *Mshakn u vardzk'e: Yobelinakan hratarakut'iwn, I yishatak Amen. Durean T. Eghishe, S. Patriark'in Erusaghem'i Yisnameay K'ahanayut'ean Yobeleanin, 1879-1929* [The Cultivator and his reward: In memory of His Beatitude, Armenian Patriarch of Jerusalem, Yeghishe Tourian, on the occasion of the 50th anniversary of his ordination to the priesthood, 1879-1929]. (Erusaghem: Tparan Srbots' Yakobeants', 1931), 271. Photos of Jubilee Central Committee are found on [320]. Koushagian, Nichanian, and Israelian were later elected as Patriarchs. Torkom I Koushagian (1931-1939); Mesrob III Nichanian (1939-1944); and Guregh II Israelian (1944-1949). Their administrative governance is discussed in detail in the chapters on creating, constructing and developing of the new library.

Chairman: Bishop Mesrob Nishanian, Grand Sacristan of the Holy See of
Jerusalem

Secretary: Bishop Papken Guleserian, Editor-in-Chief of *SION Gazette*

Treasurer: Bishop Mgrdich Aghvanuni, Patriarchal Vicar

Advisor: Bishop Matt'eos Kayekjian, Director of Finances

Advisor: Father Guregh Israelian, Dean of the St. James Seminary

Advisor: Garabed Nourian, Chancellor of the Patriarchate

Advisor: Krikor Mkhalian, Teacher in the St. James Seminary.

The Central Committee's Copy-Book of Minutes provides a detailed record of the nine sessions, convened from 12 November 1928 to 9 August 1930, with numbered agenda items covered, summary discussions, and decisions. The copy-book also lists the rosters of the four Tourian Jubilee Committees that were formed in New York, Bulgaria, Greece, and England. It was decided that all twelve issues of the *Sion Monthly Gazette* would be marked "Jubilee Year" in memory of the Honoree, His Beatitude the Patriarch. The first special Jubilee issue of the *SION Gazette* (1929 Oct-Nov-Dec: 326-329) published a detailed financial report of the Tourian Library Fund-Raising, with 44 contributions from Armenian individuals and organizations world-wide, in addition to the Calouste Gulbenkian contribution for construction of the new library.

	A	B	C	D	E	F	G	H
1	DATE	COUNTRY	CITY	DONOR	CURRENCY	AMOUNT	PAL.LIRA	SUBTOTALS
2	8-Mar	Albania	Valona	Hovsep T. Berberian	Dollar	5.00	1.00	1.00
3	8-Mar	Egypt	Alexandria	Armenag Bey Gamsaragan	Egyptian Gold		102.56	
4	14-Aug	Egypt	Cairo	Ghazaros Nahabedian	Pal. Lira		3.00	
5	14-Aug	Egypt	Cairo	Teacher Anon.	Pal. Lira		1.00	106.56
6	30-May	England	London	Fr. Merouzhian Der Khosrovian	Pal. Lira		2.00	
7	27-Oct	England	Manchester	Armenian Community fund-raising proceeds, Archbishop Ghevont Tourian	Pal. Lira		264.00	266
8	30-Jul	Ethiopia	Addis-Ababa	Fr. Hovhannes Geovherian	Pal. Lira		1.00	1
9	2-Feb	France	Paris	Bishop Vramshabouh Kibarian	Dollar	10.00	2.00	
10	20-Jun	France	Paris	Hon. Boghos Pasha Noubar	Pal. Lira		500.00	
11	7-Oct	France	Paris	Fr. Vartan Baghdadian	Dollar	4.00	0.80	
12	19-Oct	France	Paris	Yervant Aghaton Bey	French franc	1000.00	8.00	
13	27-Oct	France	Nice	Mrs. Verkine Keoleian	Pal. Lira		100.00	610.8
14	11-Apr	India	Calcutta	Bedros Gred	Pal. Lira		500.00	
15	15-Oct	India	Calcutta	Bedros Gred	Pal. Lira		500.00	1000
16	17-Sep	Iran	Tabriz	Primate Archbishop Nerses Meliktangian	Pal. Lira		2.00	2
17	24-Apr	Iraq	Baghdad	Seghpos Hampartzumian	Pal. Lira		1.00	1
18	27-Oct	Lebanon	Beirut	Mgrdich Msrlian	Pal. Lira		5.00	5
19	21-Oct	Palestine	Jerusalem	Widow Virgine Vard-Badrigian	Pal. Lira		1.00	
20	27-Oct	Palestine	Haifa	Nshan Yalenezian	Pal. Lira		5.00	
21	27-Oct	Palestine	Haifa	Karekin Giulluzian	Pal. Lira		1.50	
22	27-Oct	Palestine	Haifa	H. & Apkar Keorkian Brothers	Pal. Lira		1.50	
23	27-Oct	Palestine	Haifa	Krikor Aparkian	Pal. Lira		1.00	
24	27-Oct	Palestine	Haifa	Khachig Tashjian	Pal. Lira		1.00	
25	27-Oct	Palestine	Haifa	Levon Sarkisian	Pal. Lira		1.00	
26	27-Oct	Palestine	Haifa	Hagop Mouradian	Pal. Lira		1.00	
27	27-Oct	Palestine	Haifa	Garabed Dadourian	Pal. Lira		1.00	
28	27-Oct	Palestine	Haifa	Yeznig Boyajian	Pal. Lira		0.50	
29	27-Oct	Palestine	Haifa	Hagop Demirjian	Pal. Lira		0.25	
30	27-Oct	Palestine	Haifa	Yervant M. Avedikian	Pal. Lira		0.15	
31	27-Oct	Palestine	Haifa	Manoug Kazazian	Pal. Lira		0.10	
32	27-Oct	Palestine	Jerusalem	"Sion" Educational Union	Pal. Lira		1.00	
33	29-Oct	Palestine	Gaza	Hagop Arsenian	Pal. Lira		1.00	
34	9-Nov	Palestine	Hoppe	Khachadour @ateosian	Pal. Lira		3.00	
35	15-May	Switzerland	Geneva	Manoug Garabedian	French franc	1000.00	8.00	8
36	22-Feb	Syria	Aleppo	Catholics of Cilicia, Sahag II	Pal. Lira		50.00	50
37	12-Mar	Turkey	Iskenderun	Krikor Fermanian	French franc	100.00	0.80	
38	30-Mar	Turkey	Constantinople	Bardizagtsi Garabed Melkonian	English Pound		1.00	
39	23-Apr	Turkey	Constantinople	Prof. Abraham Der Hagopian	French franc	1000.00	7.90	
40	14-Oct	Turkey	Constantinople	Administration, St. Illuminator Church & National Central Academy	Dollar	4.00	10.00	19.7
41	14-May	USA	New York	Nshan Maghakian	Dollar	50.00	10.00	
42	20-Jun	USA	Chicago	Krikor Kazazian	Dollar	12.00	2.40	
43	17-Sep	USA	San Francisco	Deacon Garabed Arisdagesian	Dollar	20.00	4.00	16.4
44	10-May			Ismayilie Baghdasar Gokian	Pal. Lira		1.00	1
45				TOTAL CONTRIBUTIONS = 44	Pal. Lira		2108.46	\$3,162.69
46				CALOUSTE S. GULBENKIAN	Pal. Lira		7000.00	\$10,500.00
47				GRAND TOTAL	Pal. Lira		9108.46	\$13,662.69

Figure 5.3. [Table] Tourian Library Fund-Raising, 2 February to 9 November 1929.

(Source: *Sion Gazette*, New Era, Vol. 3: October-November-December 1929), 367-369. Translated from original Armenian report; sorted by cities of donor residence. Numerical data reproduced as printed in original article.

**Chapter 6. ENVISIONING, BUILDING, AND OPENING THE NEW
PATRIARCHAL GULBENKIAN LIBRARY, 1925-1932**
Patriarch Tourian's Vision for a Patriarchal Library

As discussed in prior chapters, the book has been a national symbol of intellect and the cornerstone of education for the Armenian people since the creation of the Armenian alphabet at the beginning of the 5th century AD, launching the Golden Century of Armenian literature [in Armenian, *Voskedar*], and during this period, libraries were established in the monasteries of Armenia and continued to play a vital role in the intellectual history of the nation. In the centuries-old tradition of these Armenian scriptoria, the Calouste Gulbenkian Library was conceived and established to bring together and preserve valuable works of Armenian religion, language, art, literature and history, as well as representative works of world literature in a number of languages.

According to published accounts in successive *Jubilee Issues*, New Era, Year 3: 1929, as well as in *Sion*, the Armenian Patriarchate's official monthly publication, and other printed sources, Patriarch Tourian had long envisioned such a library,

... with all its accoutrements and facilities, and with its collections of books... Sts. James Convent has a large collection of manuscripts, as well as ancient Armenian imprints, and a quantity of non-Armenian books; as well as collections of newspapers, which must be centralized in a Library and cataloged. [The core of this library will be Patriarch Tourian's personal collection], ... which he had established even when he was a lay person, with a focus on Armenian language books, enriched especially with new and most recent publications in French, German, and English languages, and including works in classical Greek and Latin.⁶⁶

⁶⁶ Papken Guleserian. "*Inch' e matenadarane : S. Yakobi mej nor MATENADARANi shinut'ean ar't'iw* [What is the library? On the occasion of the construction of a new LIBRARY in St. James]. In *SION Monthly*, New Era, Year 3 (1929 : Aug-Sep: No. 8-9), pp.267-269. See also T'orkom Gushakean. *Eghishe Patriark' Durean (Ir k'ahanayut'ean yisnameay yobeleanin art'iw* [Patriarch Yeghishe Tourian (On the occasion of the 50th jubilee of his ordination to the priesthood)]. (Erusaghem : Tparan Srbots Yakobeants', 1932), 46-47; 303-304.

Tourian the Graceful and His Library in Armash

Archimandrite Father Dirayr Markarian had been a student, and later became a teacher, at the Armash Theological Seminary over a period of ten years during Archbishop Tourian's tenure as the dean of the Seminary (1890-1904). Markarian characterized the decade he spent in the Armash Seminary as "the golden era of my joy."⁶⁷ He attributed this deeply emotional connection particularly to Archbishop Tourian's library, which contained an extraordinary wealth of materials on analysis, theology, philology, language, literature, and poetry that Archbishop Tourian shared with his students.⁶⁸

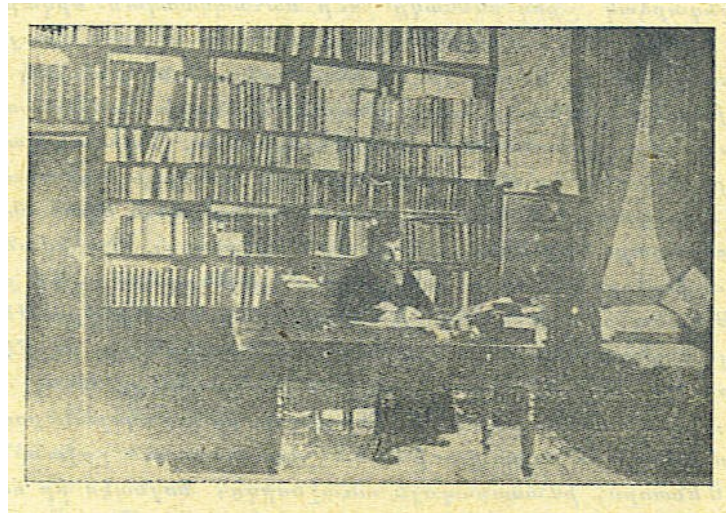


Figure 6.1: Yeghishe Tourian in his study at the Armash Theological Seminary

[Source: Photo of the Armenian Patriarchate of Jerusalem - reprinted with permission.]

According to Markarian, Tourian's personal library of some six thousand volumes was accessible to all the seminarians, who at times were allowed to spend hours browsing

⁶⁷ Eghishe S. Durean, *B. Shnorhali : Shoghakatum – Vogekochum yishataki ir tnndean hariwrameakin ar'it'ov, 1860-1960* [Archbishop Yeghishe Tourian, the Second Graceful – Splendor – Incantation in memory of the centennial of his birth, 1960-1960]. (Istanbul : Varol Tparan, 1960), 235-236. The essay by Dirayr Dz. V. Markarian is titled "*Tourian the Graceful [and] his library in Armash*".

⁶⁸ *Ibid.*, 236.

the shelves. They marveled at the orderly arrangement of these volumes and had difficulty making choices from the breadth and depth of the collections at their disposal. By creating this challenging intellectual environment, Tourian inspired the young men to develop a life-long appreciation of literature and to become avid readers.

The library also served as Tourian's study, where he was surrounded by select volumes. When the seminarians took turns straightening and dusting the bookshelves, Tourian would caution them not to change the order of the books and could always tell if even one book were misplaced. As the collection grew, the library needed to be relocated three times to larger spaces in the Seminary, but the arrangement of the books remained unchanged. Tourian spent many hours doing his own research and writing in these new locations, while at the same time also teaching his students the rigorous methods he used to produce scholarly articles, lectures, and monographs.

When Father Markarian became a teacher in the Armash Seminary, Archbishop Yeghishe remained the mentor and reader's advisor to all the teaching staff, recommending the seminal works required for the various subjects that were being offered in the curriculum. Markarian wrote that the "Tourian Library of Books was transformative in creating individual Libraries of the Mind."⁶⁹

⁶⁹ *Ibid.*, 236.

Inauguration of the Projected Gulbenkian Library

Patriarch Yeghishe I Tourian's 50th Jubilee celebration began on Saturday, 26 October 1929, with the inauguration ritual of blessing the site where the new Patriarchal library would be built. On the first day of Jubilee events, Saturday, 26 October 1929, following evening services, the trenches dug at the four corners of the building site were blessed by Patriarch Yeghishe, accompanied by six bishops, all of whom were serving on the Jubilee Executive Committee.⁷⁰



**Figure 6.2: Inauguration Ceremony of the Gulbenkian Library, 26 Octobre 1929
His Beatitude Patriarch Yeghishe I presiding⁷¹**

(Source: *Mshakn u vardzk'e* [The Cultivator and his reward]. Jerusalem, 1931, page 355.)

⁷⁰ "Yobelinakan handesner" [Jubilee activities], in *Sion* Special Jubilee Issue, 1929 : Oct.-Nov.-Dec. : 300-301.

⁷¹ *Mshakn u vardzk'e: Yobelinakan hratarakut'iwn i yishatak Amen. Durean T. Eghishe S. Patriark'in Erusaghemi yisnameay K'ahanayut'ean yobeleanin, 1879-1929* [The Cultivator and his reward : Jubilee publication in memory of Patriarch Yeghishe Tourian's 50th anniversary of ordination to the priesthood] . (Erusaghem: Tparan Srbots' Yakebeants', 1931), 356-359.

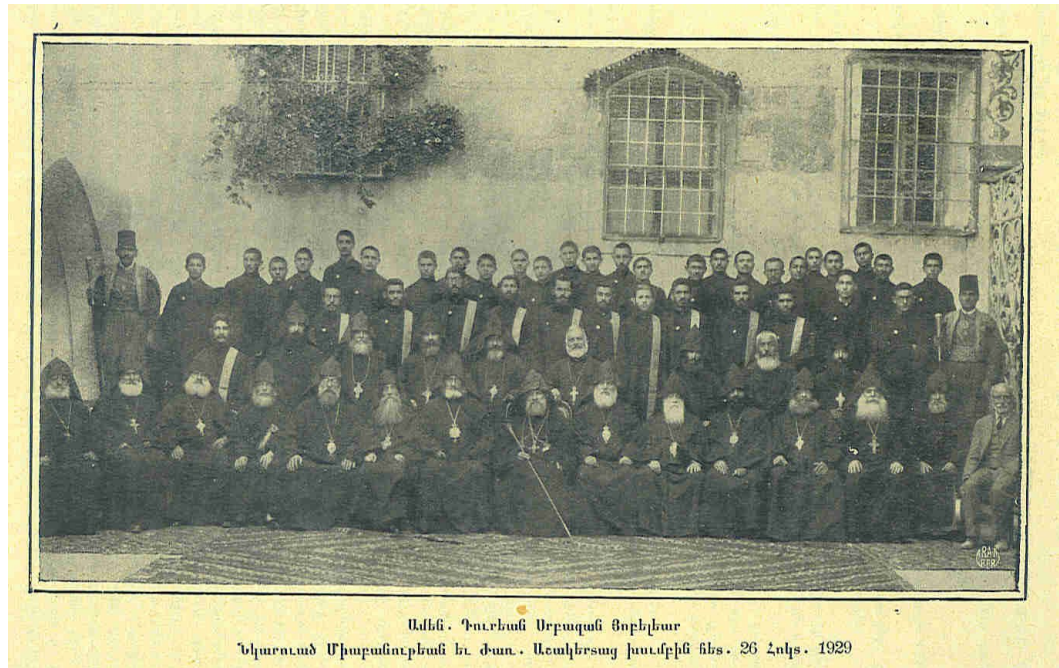


Figure 6.3: The honoree, Patriarch Tourian, with the St. James Brotherhood and the Seminary student body, 26 October 1929.
 (Source: *Mshakn u vardzk'e* [The Cultivator and his reward]. Jerusalem, 1931, page 357.)

On Monday, 28 October 1929, the St. James Brotherhood, Seminary students, Armenian Jerusalem community members and invited guests congregated in the St. James Cathedral for celebration of the Divine Liturgy, sermon, and requiem services “for the repose of souls in memory of the Seminary’s deceased and martyred clergy.”⁷² This was followed by an official reception and luncheon, hosted by Patriarch Tourian, with the leaders and representatives of Jerusalem religious communities, Palestinian governmental and Jerusalem municipal administration representatives, and consular authorities.

⁷² *Op.cit.*, p.356. See also *SION*, Jubilee special issue. Jerusalem: St. James Press, 1929: Oct-Nov-Dec, p. 331.

Ground-breaking and Beginning the Construction, March 1930

A number of responses to the Patriarchate's request for proposal for the construction of the new library had been received, with bid estimates ranging from 4,429.6 to 7,283.4 Palestinian Liras.⁷³ With the approval and blessing of Patriarch Yeghishe II, the work of ground-breaking and beginning the construction of the new library could now begin. A letter in French, signed by Élisée Tourian, Armenian Patriarch of Jerusalem, dated 14 March 1930 and addressed to the selected contractor, Merguer Merguerian, documents the Patriarchate's request for "a detailed estimate of costs for the construction of a library in the Armenian convent". It underscores the understanding that the Patriarch reserves the right to accept or refuse said offer, without taking a minimum offer into consideration.

In response to the Patriarch's letter, Merguerian submitted his itemized 11-page proposal, dated 7 April 1930. In his cover letter, he apologized for the high price quoted in the detailed specifications for the building, "funded by Mr. Calouste Gulbenkian to serve as LIBRARY and MUSEUM at the ARMENIAN CONVENT OF SAINT JAMES."⁷⁴ Construction would be based on plans approved by the Municipality and utilize materials of top quality and choice approved by the architect or his representatives. The estimate was divided into standard sections of materials and execution of work,

⁷³ During the British Mandate, each Palestinian Lira was equivalent to a British Pound Sterling, available at http://en.wikipedia.org/wiki/Palestine_pound.

⁷⁴ Source: Archives of the Armenian Patriarchate of Jerusalem. The file is labelled "*Cahier des Charges et Devis de la Bibliothèque "Fondation Mr Caloust Gulbenkian du Couvent Arménien de St Jacques à Jérusalem"*". The buying power of the British Pound Sterling in 2012 is said to be 40.5 times that of the 1920's, according to <http://themoneyconverter.com>. This would make the estimated cost of building the Gulbenkian Library in U.S. dollars \$350,308.

including: 1) excavation in hard and soft ground; 2) concrete and masonry work; 3) windows, shutters and grilles: interior plaster and paint; spiral staircase. An additional 1% to the cost brought the grand total of the estimate to 5,576.917 Palestinian Liras (one PL was equivalent to one British Pound Sterling). Additional funds would be used for interior finishing works, furnishings, fixtures, and decorative touches. This amount was well within the range of estimates received from the contractors.

After securing the financial pledge from Calouste Sarkis Gulbenkian for the total cost of building the library as described above, the most appropriate location for the building was deemed to be in the courtyard between the Seminary and the Printing Press. The task of developing the *cahier de charges* [bill of quantities] and the preliminary architectural plans was assigned to the architect E. Faitelson, instructing him that the building was to be simple and functional, in what was assumed to be the style of English and American public libraries. Calouste Gulbenkian confirmed his approval of the bill of quantities and the preliminary plans, by agreeing to a total amount of 7000 Palestinian pounds, to be secured through contributions by donor solicitation.⁷⁵ Supervision of the building project was assigned to a Special Oversight Committee, with the following members:

His Eminence Bishop Mesrob Nishanian, *President*

His Eminence Bishop Madteos Kayekjian

Hon. Levon Kevorkian, *Benefactor's Representative*

Hon. Garabed Nourian, *Jubilee Committee Representative*

⁷⁵ An accounting of the 44 contributions received by the Tourian Jubilee Committee is appended to Chapter 5:74 (PHILANTHROPY AND KEY PLAYERS IN CREATING A PATRIARCHAL LIBRARY FOR ARMENIAN JERUSALEM) .

Merguer Merguerian and Kevork Sahagian, *Construction supervisors*

The archival documents contain no further correspondences signed by Patriarch Yeghishe. Since recovering from an illness that had left him in very frail health, he took to his bed on 20 April 1930, and passed away eight days later, on 27 April 1930.

Monsignor Tourian was one of the rare glories of the Armenian Church. He was well loved and well appreciated for his great modesty, his ecclesiastic qualities and his intellectual culture. He had particular sympathy for the contemporary rationalist authors, especially for Renan and Loisy. By his passing away, the Armenian Church has lost an erudite man, a literary figure, and a poet. *Terre Sainte* is pleased to add that by his conciliatory spirit and amity toward peace, Monsignor Tourian always maintained excellent relations with the Catholic congregation of the Holy Land.⁷⁶

Confirmation of the agreement with Merguerian in writing, dated 20 May 1930 and signed by Bishop Mesrob Nishanian, the *locum tenens*, indicates a credit of 35 Palestinian pounds at the disposal of the architect, Mr. Faitelson, “for the expenses of executing the trials of strength of the materials used in the construction”, half of which would be provided by the contractor and half by the Patriarchate.

It had been decided that the actual dedication and blessing of the cornerstones ceremony should be postponed until after the foundation had been dug and filled with concrete level with the ground. This phase of construction proved to take longer than expected. The sprawling site was thought to have been part of old Jerusalem, destroyed during the period of occupation by the 10th Roman Legion, under the command of

⁷⁶ “*La Mort du Patriarche Arménien Séparé*”, from *La Terre Sainte*, no.5, 14 May 1930, p. 118. Reprinted in *SION Monthly*, Year 4 – New Era (1930: Sep-Oct-Nov [no.7-8-9]), 249.

Emperor Titus (70 AD).⁷⁷ Excavation of the site indicated that the ground was rocky and unstable, as deep as eight meters in some places. Therefore, multiple reinforcement pillars had to be installed to support the building and stabilize the foundation. There were also a number of artesian wells, which would later cause water seepage, allowing moisture to rise in floors and walls of the new building.

Three months after Patriarch Tourian's death, the cornerstone blessing ceremony took place on 28 August 1930, performed by Archbishop Koushagian, with participation of the entire Brotherhood. Beneath the first cornerstone a metal cylinder containing a commemorative parchment was placed.



Figure 6.4: 28 August 1930 - Cornerstone blessing ceremony, Archbishop Koushagian presiding, followed by the reading of a commemorative encyclical

[**Source:** Photo Archive of the Armenian Patriarchate of Jerusalem) – reprinted with permission.]

⁷⁷ *Siege of Jerusalem* at http://en.wikipedia.org/wiki/Siege_of_Jerusalem. See also Simon Sebag Montefiore's *Jerusalem : The Biography*. (New York: Alfred A. Knopf, 2011), 3-13: Prologue.



1) Engineers and workmen gathered at the construction site



2) Excavation to install infrastructure began



3) – 4) The work progressed at a steady pace.



5) – 6) As construction proceeded, the outline of the elegant, yet functional, structure began to emerge, capped with arched windows on the second floor. The overseers of the project examined the work completed.

Figure 6.5. Library Construction in Progress

[Source: Photo Archive of the Armenian Patriarchate of Jerusalem) – reprinted with permission.]

Over the next two years after the dedication, seven successive reports regarding the Library's construction progress were sent to Gulbenkian for his information and approval. Funds for each phase of the construction were released from the special account that had been opened in the London branch of the Ottoman Bank. Special shelving was custom ordered from the United States, and the photo portraits of Calouste Gulbenkian and his parents, Sarkis and Dirouhi were commissioned from Vienna. The bronze bust of Sarkis Effendi Gulbenkian was produced from a clay model created by the Bezalel Institute of Art in Jerusalem, and a special Persian carpet was ordered from Y. Zadeyan and Sons, also in Vienna. The items were shipped on 13 June 1931 from United States and Austrian ports to Haifa, and delivered by special transport to the Patriarchate by 27 June 1931.

Upon completion of the building construction and classification and shelving of the books, the Executive Council of the Brotherhood determined that the Library dedication would take place on Sunday, 23 October 1932, the Feast of the Holy Translators, which also coincided with the day of Patriarch Tourian's consecration as bishop in 1898. Archbishop Nishanian's narrative description of the library, delivered at its opening inauguration ceremony gives a sense of time travel and reflects the carefully executed design of the original floor plans and the character of the interior layout. Additional documentation included: proposals, estimates, and correspondence between contractors and the Patriarchate; communications between the Patriarchate and the benefactor to gain his approval; and letters accompanying fund transfers to cover expenses reflect the hectic tempo associated with last minute details and unforeseen glitches, just prior to the opening of the Calouste Gulbenkian Library.

Nishanian’s report provides the following details:

The width of the Library is 18 meters; its depth, 23 meters; and its height, 10 meters. It consists of a ground floor, and a mezzanine on the perimeter of the main hall, with shelving behind locked grill work. Administrative offices are located on either side of the Library entrance, and two rooms at the back of the building are used for storage and exhibit of rare books, respectively,

	Palestinian Pounds
Actual expenses for the building	5869.731
Sanitary and electrical structures	258.655
Fee payments	23.940
Courtyard beautification	104.500
Shelving manufactured in America	418.665
Architect’s wages	350.000
	<hr/>
Total expenses	7,025.491 ⁷⁸

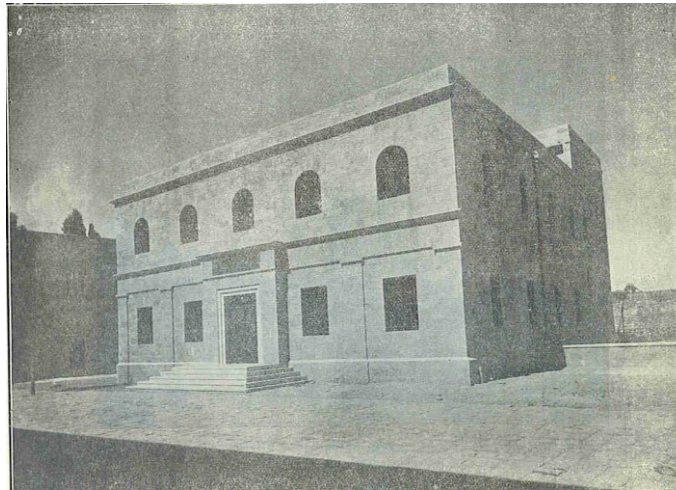
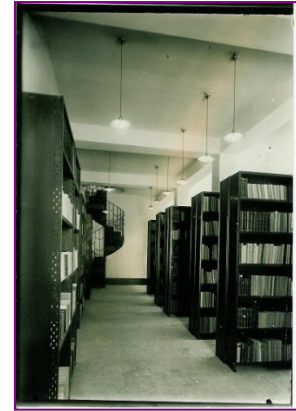


Figure 6.6: Exterior view of the completed Calouste Gulbenkian Library

[Source: Photo Archive of the Armenian Patriarchate of Jerusalem– reprinted with permission.]

⁷⁸ According to 1932 exchange rates, the construction costs in US dollars would have been \$11,401.00 (\$288,045.00, by 2012 valuation).

Figure 6.7: Interior Views of the Calouste Gulbenkian Library⁷⁹



Southwest view, main entrance and stacks. A bust of Sarkis Gulbenkian is displayed.



Northwest and Northern views. Below the three recesses above the entrance to the Rare Book Room are portraits of Calouste Gulbenkian and his parents, Sarkis and Dirouhi. Directly below them is a photo-portrait of Patriarch Yeghishe Tourian, leading the visitor to view the founding collection of rare books belonging to the Patriarch.

(Source: Photo Archive of the Armenian Patriarchate of Jerusalem) – reprinted with permission.)

Patriarch Tourian’s Personal Library Collection

The Gulbenkian Library’s founding collection was Patriarch Yeghishe’s own library of more than 10,000 volumes, amassed over the years, beginning in his early student days in the Scutari Theological Lycaum (1872) and continuing throughout his

⁷⁹ “Opening ceremony of the newly completed Gulbenkian Library, Apostolic See of the Saints James, Jerusalem”, in *SION Monthly Gazette*, Special Issue, New Era, (November 1932), 353-372.

religious and educational life. During his years in the village of Partizak (1880-1890), he had begun to organize his library, and continued adding new ones to those he had been collecting or purchasing. He also continued to hone his skills in bibliographic research. From the very first day that he arrived in Jerusalem (1921), Patriarch Yeghishe made it clear to the Brotherhood that he was dedicating his life and his books to the Holy See of St. James unconditionally. In addition to his daily duties and obligations, he always made time to apply his bibliographic knowledge and expertise to the careful care and documentation of the volumes he had brought with him from Partizak. His many friends from abroad, Europe and America began to send him old and new works of world literature. At the same time, the Patriarchate allocated an annual sum of 150 Palestinian Pounds for the purchase of books.⁸⁰

On opening day, the new library contained a total of 25,037 volumes, augmented by the personal collections of Archbishop Torkom Koushagian and other members of the St. James Brotherhood. Of these, 14,518 were in Armenian, and 11,519 in other world languages. Library open hours were scheduled to accommodate the Seminary class times and the religious services held mornings and afternoons. Details of collection development administration and practices in the new Patriarchal Library are discussed in Chapter 7 of this dissertation.

⁸⁰ T'orkom Gushakean. *Eghishe Patriark' Durean (Ir k'ahanayut'ean yisnameay yobeleanin art'iw* [Patriarch Yeghishe Tourian (On the occasion of the 50th jubilee of his ordination to the priesthood). (Erusaghem : Tparan Srbots Yakobeants', 1932), 303-304.

Chapter 7. DEVELOPING THE GULBENKIAN LIBRARY COLLECTIONS, 1932-1949

The Gulbenkian Library: Centralization of Intellectual Resource Centers

Introduction

Beginning with its official opening on 23 October 1932, the primary purpose of the Calouste Gulbenkian Library was to serve the monastic Brotherhood of the Saints Jameses. The Library subsequently opened for a limited number of hours per week for the use of the local Armenian lay community, with reference service by appointment only. The most avid readers continued to be the monks themselves, a few lay residents of the Armenian Quarter, and an occasional scholar or researcher from the region or from abroad. The core collections were those of Patriarch Tourian and Koushagian. Most acquisitions were gifts from individual authors and regional / international exchange programs with other libraries, with lists of titles regularly published in the *SION Gazette*. The collections were classified according to the Dewey Decimal System, locally adapted to accommodate the scope and depth of Armenological subject areas and Armenian linguistic distinctions. Bibliographic records were organized into three dictionary catalog units on typewritten cards (Rare Books; Armenian Language; and Other Languages), each categorized by author and title, as well as in separate shelf listings by call number.

Founding Collections

As indicated in Chapter 6, the founding collection had been Patriarch Yeghishe II Tourian's personal collection. A review of the Rare Books shelf list catalog indicates a total of 1247 bibliographic records on 3"x5" cards, dating from the 16th to the mid-19th centuries. Although the cards do not note the Patriarchal *Ex Libris*, it is probable that most of the books were part of his collection.⁸¹

Other founding collections included:

- Patriarch Torkom I Koushagian's personal collection
- St. James Brotherhood members' personal collections (housed in King Hetum I Reading Hall – adjoining St. Toros Manuscript Library)
- Gifts received from Deacon Charles Thorley Bridgeman and the Episcopal Church of United States and Great Britain

A detailed official report, compiled by Archimandrite Krikor Voskanian, who served as Secretary of the Library from 1941 to 1946, provides the first detailed overview of the Gulbenkian Library, from concept to implementation.⁸² The report begins with the statement that, "before the establishment of said Library, there existed within the monastery designated rooms, where collections of books and periodicals were kept; but for the first time, the need for a separate library building of charm and grace took form

⁸¹ The information about collections belonging to the reigning Patriarchs or the Saints James Brotherhood during this period of library collection development is only stated in general terms in the printed sources of the period, or referenced *passim* in secondary sources. Although the *Sion Gazette's* lists of books purchased and/or received as gifts begins in the 1940s, it does not become a regular published feature until the 1950s.

⁸² Krikor Voskanian. "The Holy See's Calouste Gulbenkian Library", in *SION Monthly*, New Era, Year 16 (1946: Nov-Dec: No. 11), 215-221.

was on the occasion of the consecrated Patriarch's 50th jubilee of ordination to the priesthood."

Voskanian continued with a description of the building and its interior furnishings, including a detailed description of the 120 fire-proof book-storage units (3 meters high; 1 meter wide; and 40 centimeters deep; 5 shelves high; with a capacity of 35 volumes per shelf, or 175 to 200 books per bookcase). These were special-ordered fabrications from America. The Library also had 20 wooden worktables and 100 chairs. The building was electrically wired, and all the window frames, shutters, and grillwork had been painted inside and outside.

Collection of Books, Newspapers and Their Classification

*Collection Description*⁸³

Describing the founding collection, Voskanian indicated that the number of books had reached 29,000 (13,000 volumes in Armenian; and 16,000 in English, French, and German).

In the beginning all those old and new books and newspaper collections, which had been located in the various rooms throughout the monastery serving as libraries, were gathered together. To these were eventually added the books of Patriarch Tourian, enhancing the quantity and quality of the Library's holdings. Thereafter all deceased bishops' and archimandrites' rare and valuable books were relocated; and to these were added also books brought from America by the Rev. Archdeacon Charles Bridgeman. These days, we are also preparing to move several thousand books of the late Patriarch Torkom Koushagian, which are still in the Patriarchate. And aside from these, 75 of the 150 Palestinian Liras annually remitted by our benefactor for library expenses is to be used for the purchase of new books from the city's book-dealers, or by order from known European outlets.

⁸³ Krikor Voskanian. *Op. Cit.* See page 90.

Since the Library was primarily serving a religious institution, its collection was mainly composed of ancient and modern theology, philosophy, philology and history. According to Voskanian's statistics, each year the Library purchased an average of 60 to 70 books; received 50 volumes as gifts; as well as a current complement of newspapers and journals. Worn out books were rebound in the Patriarchate's Bindery, for which 50 Palestinian Liras were allocated from the Library's operational budget.

Classification System

Voskanian wrote about the following about the application of the *Dewey Decimal*

Classification System:

It is the most perfect and most precise documentation method according to subject. In this way, European books are classified separately and the Armenian books separately. Each book has two cards: one according to subject, and the other according to author. Special cabinets have been built for this purpose, where two and sometimes more cards per book have been arranged numerically and alphabetically. Newspapers are classified and bound by year.

Library Management and Services

The Gulbenkian Library operated with very little change in procedures, under the direction of members of the Sts. James Brotherhood and lay staff assigned to their posts by the three successive Patriarchs of the period. These Library staff members, referred to as *Secretary of the Library*, had been selected because of their perceived abilities and bibliophilic inclinations. All had additional duties, such as participation in daily church services, classroom instruction in the Saints James Seminary and Holy Translators School, as well as editorial assignments for the *Sion monthly gazette*. The clerics

appointed to oversee the Library's operations are listed by name,⁸⁴ but little or no further information than their religious rank is given, unless they rose in the hierarchy of the Patriarchate, as was the case with Patriarch Torkom I Koushagian, and Patriarch Guregh II Israelian. None of them were professionally trained as librarians. Under the tutelage of Charles Thorley Bridgeman, representative of the Episcopal Church of the United States and England, the Library's five appointed directors were guided by modern principles of organization, cataloging and classification, prevalent in American and British libraries. In organizing the new library facility, they incorporated the norms and practices of collection development and management, as well as information services for readers and researchers.

Visitors to the Gulbenkian Library

The first visitors to the Gulbenkian Library came on opening day, 23 October 1932, and were welcomed by Archbishop Torkom Koushagian, who had written the preface to the *Golden Book* [in Armenian, *Voskematean*]. Thirty-one of them recorded their signatures on that auspicious occasion, including Charles Thorley Bridgeman, who was already assisting in the cataloging and classification of the Library's collections.

⁸⁴ NOTE: Library Secretaries between August 1931 and 1951: Father Art'un Hadidian; Father Krikor Oskanian; Father Dirayr Dervishian and Assistant to the Secretary Father Miur'on Krchikian, as listed in *SION*, March 1950, pp. 77-78. The order of names is provided, but dates of service are not indicated. Father Dervishian is included in Haig Aram Krikorian's *Lives and Times of the Armenian Patriarchs of Jerusalem* (2009), with references to his admission to Saints James Theological Seminary as a Melkonian Ward in 1925; ordination to the diaconate by Patriarch Tourian on 7 October 1928; and ordination to celibate priesthood by Patriarch Koushagian on 7 August 1932 (p. 524). Father Krchikian [spelled Grjigian in Krikorian's work, p. 655] is mentioned *in passim*, only as a "Nersoyan sympathizer". I have attempted to reconstruct the dates of Library Secretary service as follow: 1931-April 1939, Fr. Guregh Israelian; April 1939 to 1940, Fr. Artoun Hadidian; 1941-1946, Fr. Krikor Voskanian; 1947-1951, Fr. Dirayr Dervishian and Fr. Miuron Krchikian; 1951-1990, Sahag Kalaydjian.

During this developmental period, up until the end of 1949, it included an additional 494 signatures and congratulatory comments by representatives of many local and regional organizations and countries, expressed in their native languages. These included: religious institutions, government and academic institutions, as well as individuals and groups on pilgrimage.⁸⁵ Secretary of the Library Krikor Voskanian confirms this in his 1946 report as follows:

Since the establishment of the Library the visitors are ever-present. In the *Golden Visitors' Book* we find the names of high-ranking clergymen, who are sometimes patriarchs and pontiffs. There are also the names of our press representatives, well-known writers, poets and national old and new activists and award-winners. There are names of European high-ranking military personnel, governors, politicians, academicians, and notable activists. The Library often hosts visits from students of foreign schools, led by their directors. Members of religious Brotherhoods stationed in the Holy City also often visit our Library.⁸⁶

Patriarchal Governance, 1931-1949

The succession of Armenian Patriarchs during the period from 1931 to 1949 was Patriarch Torkom I Koushagian, 1931-1939; Patriarch Mesrob III Nishanian, 1939-1944; Patriarch Guregh II Israelian, 1944-1949. These three Patriarchs of the Armenian

⁸⁵ The *Golden Book* [Voskematean], was initiated and prefaced by Patriarch Torkom I Koushagian for the opening day of the Library. Notable among the visitors were: Nevarte Essayan Gulbenkian, the wife of Calouste Gulbenkian (14 January 1935); 43 students of theology from Wycliffe Hall, Oxford University (23 August 1939); R. Strathern, Principal Anglican Chaplain, representing the Union Defence Forces (4 December 1941); R.L. Clements, Royal Air Force Chaplain, together with 30 R.A.F. members (April 1944); and Prof. Doctor Abrahamian, who comments that “The service offered by this Library is reminiscent of that offered to the youth of Armenia by our Library in Yerevan” (20 August 1944). Another 2065 names were added to the Golden Book, the last signatures being recorded in October 1966. No other guest book was found in the Library Archives.

⁸⁶ Krikor Voskanian. “*The Holy See’s Calouste Gulbenkian Library*”, in *SION Monthly*, New Era, Year 16 (1946: Nov-Dec: No. 11), 215-221.

Patriarchate were considered the *ipse facto* administrative overseers of the Library and other Patriarchal departments and functions. As mentioned earlier, they were also members of the Tourian 50th Jubilee Committee, and each of them made his own contributions to the success of the new Patriarchal library a continuing priority.

The following sections offer brief sketches each of the three Patriarchs and their involvement in the developmental phase of the Gulbenkian Library. The biographical chronology and account of the life and accomplishments of Patriarch Torkom I Koushagian as the successor of his teacher and mentor, Patriarch Yeghishe Tourian, are drawn and synthesized from several print and on-line sources cited below.⁸⁷

Patriarch Torkom I Koushagian, (1874-1939)

Early Life, Education, and Religious Service

Mgrdich Bilijian (Koushagian) was born on 27 September 1874 and baptized in the small town of Bardizag, in Ottoman Turkey. At age 5 he began his early education at the Armenian parish school, where Father Yeghishe Tourian was the dean and teacher from 1880 to 1890. At age 16, he was accepted as seminarian at the Ardash Seminary,

⁸⁷ Arshak Alpoyachean. *T'orgom Patriark' Gushakean* [Patriarch Torkom Koushagian]. (Gahire: Tparan Sewan, 1940); T'orgom Gushakean. *Uruagits hay matenagrut'ean : (hetewoghut'iun Eghishe Durean Srbazani)*[Outline of Armenian literature : according to Archbishop Yeghishe Tourian]. Summarized by Father Isahak Minasian. (Erusaghem: Tparan Srbots' Yakobeans', 2001); T'orgom Manukean . *A. Oragrut'awn Awetik' Sarkavag. Manukean; B. K'ar'asunk' dzer'nadrut'ean; G. T'argmanch'ats' usutsich' mek amis Bet'ghehem; D. Akanjd tur intsi* [I. Daily journal of Deacon Avetik Manoogian; II. Forty days of ordination; III. Teacher at Holy Translators; one month in Bethlehem; IV. Lend me your ear. (Jerusalem: St. James Press, 2001); Haigaz Aram Krikorian. *Life and times of the Armenian Patriarchs of Jerusalem : Chronological Succession of Tenures*. (Sherman Oaks, CA: Author, 2009); "Torgom Ark'episcopos Gushakean (1874-1939), Hay hogeworakani paytsar demk'e", in *Azat Or* on-line daily <<http://www.azator.gr>>, 10 February 2012.

where Tourian had become the dean. Mgrdich was ordained to the diaconate on 21 September, 1893. Upon graduation from the seminary three years later, on 25 September, 1896, he was ordained celibate priest and given the name Torkom by Archbishop Maghakia Ormanian, the founder of the seminary.

From 1897 to 1907, Father Torkom remained at the Armash Seminary in various capacities – teacher, lecturer, preacher, and assistant dean, subsequently replacing Bishop Yeghishe Tourian as dean (1904-1907). Between 1907 and 1913, he was appointed Primate of Sepastia, Turkey; and consecrated bishop in Ējmiatsin on 19 September, 1910. Upon his resignation from that post, he traveled to Istanbul and 18 August, 1913. He was elected Primate of Egypt on 28 June, 1914, and settled in Cairo.

In September 1916, he was appointed by Catholicos Kevork V to be his official envoy and personal representative to the Far East. His two-fold assignment was to raise funds for the Catholicate of Ējmiatsin and to establish chapters of the Armenian General Benevolent Union in the wealthy Armenian communities of India, Java, Sumatra, Singapore, Burma and Thailand. This was an overseas mission that lasted eighteen months, from December 1916 to March 1918. Following completion of his work in Calcutta, he returned to Cairo, where he continued his duties as the Primate of the Armenian Church in Egypt.

Catholicos Kevork V once again appointed him plenipotentiary envoy in 1929, this time to undertake the formation of dioceses in Europe. It was during this period that Koushagian appealed to Calouste Gulbenkian to offer funds in support of the Tourian 50th anniversary jubilee. As the honorary president of the Jubilee Central Committee in

Jerusalem, he would play more than a ceremonial role in the revitalization of the Armenian Patriarchate, including the establishment, construction, and development of the new Patriarchal Library.

Patriarchal Tenure, 1 December 1931 – 10 February 1939

In 1931, Bishop Koushagian had been asked by the British Military to travel to Jerusalem to preside over the Easter ceremonies for the Armenian Church. He also supervised the affairs of the Armenian Patriarchate, especially concerning the rights and privileges of the Armenian Church in the Holy Places.

Patriarch Torkom I was the first to be elected by autonomous vote of the Saints James Brotherhood. During his tenure of seven years and three months, he was able to bring to fruition the vision of his mentor and predecessor, Patriarch Yeghishe Tourian, in preparing a new cohort of young intellectuals, teachers and priests to serve the Armenian Church and nation. He continued the work of modernizing the curricula of the three educational institutions Saints James Seminary, Theological Academy, and Holy Translators School. He also recruited Armenian and non-Armenian teachers for these institutions through participation in cultural events and ecumenical activities. In addition, he ensured continuing education opportunities for the instructors in European centers of higher learning. During his tenure, he ordained 16 priests and a class of 12 deacons.⁸⁸

⁸⁸ Among the deacons ordained by Patriarch Koushagian was the 96th Armenian Patriarch of Jerusalem, Torkom II Manoogian (4 February 1990-12 October 2012), who was elected as successor to Patriarch Yeghishe II Derderian on 22 March 1990. He entered the Saints James Seminary on 1 November 1931, at the age of 12, and became one of the first beneficiaries of the newly dedicated Gulbenkian Library. He was ordained to the priesthood on 23 July 1939, by Patriarch-Elect Archbishop Mesrob Nishanian, who renamed him Father Torkom to perpetuate the memory of his favorite teacher, Patriarch Torkom I, his favorite teacher and mentor. Like his

Koushagian was considered a capable administrator and charismatic personality, who was able to persuade several influential and wealthy friends to make substantial financial contributions. He was successful in establishing amicable relations with his religious counterparts in the Greek and Latin churches of the Holy Land. Known as a poet and translator who was fluent in Armenian, Turkish, English and French, he was also the author of ecclesiastical treatises. Like Patriarch Tourian, Koushagian had amassed a significant personal library, which also became part of the Calouste Gulbenkian Library's opening day collection. Although his title was Honorary Director of the Library, he took an active role in the initial cataloging efforts of the materials collocated there, working closely with Charles Thorley Bridgeman. Patriarch Torkom I Koushagian died on 10 February 1939, at the age of 65, and was succeeded by Patriarch Mesrob III Nishanian.

Patriarch Mesrob III Nishanian (1872-1936)

Early Life, Education and Religious Service

Mirijan Nishanian was born on 30 September, 1872, in Samatia, a district of Istanbul, Turkey. His baptismal name, Mirijan, was later changed to Mihran. By age three and a half, he had lost both his mother and father, and was placed under the care of his paternal grandfather, Krikor. By age five, Mihran had lost his entire immediate family. Patriarch-Elect of Jerusalem, Archbishop Harutium Vehabedian took the young boy under his wing. Together, they traveled to Jerusalem, where on 12 October 1887, Mihran was

predecessors, Father Torkom served in various capacities. (From *Reflections : Jubilees of Archbishop Torkom Manoogian*. Jerusalem, St. James Press, 2002. Pp. 5-6: "The Pursuit of Service".

enrolled in the Sts. James Theological Seminary, where he earned all degrees of ordination toward celibate priesthood and was renamed Father Mesrob by March 1902.

On 20 September 1922, he was consecrated bishop by Catholicos Kevork V in the Holy See of Ējmiatsin; and fourteen years later, in 1936, he was elevated to the rank of archbishop by Catholicos Khoren I. Like his predecessors, Archbishop Mesrob Nishanian was highly educated and earned a reputation as a scholar. After the death of Patriarch Torkom I on 10 February 1939, he remained as the most senior member of the Saints James Brotherhood and served as *Locum Tenens* for two months before his election as Patriarch by acclamation on 19 April 1939. Jerusalem was under the British Mandate during this period (1930-1939), and the official approval and proclamation of the election was made by His Majesty King George VI. The adverse political climate was intensified by the effects of World War II. The partition of Palestine into two states and the establishment of the State of Israel (1947), and Britain's withdrawal from Palestine (1948), all contributed to the stress of Patriarch Nishanian's continuous religious life and service to the Saints James Brotherhood and Patriarchate, which spanned 52 years.

During this period, he held a number of responsible positions, including: teacher and dean of the Seminary and adjacent Holy Translators Elementary School (1911-1930); director of the Sts. James Printing Press and St. T'oros Manuscript Library; member of the Patriarchate's Executive Council (Synod); and Grand Sacristan. His literary works emphasize the historical significance of the Patriarchate. During his 5-year and 4 months' tenure as Patriarch, he was also plagued with failing health, which was exacerbated by internecine conflict between the older, more conservative members of the Brotherhood, and the younger priests and deacons. As a result, he was less involved in

the affairs of the Library and its development than his predecessor, Patriarch Torkom I Koushagian, had been. Patriarch Nishanian had not appointed a vicar or a coadjutor after the death of his vicar, Archbishop Mgrdich Aghavnuni, in 1941. Father Guregh served as the Grand Sacristan, an office holder responsible for the day-to-day administration of the Patriarchate and overseer of the Saints James Cathedral. By taking advantage of the factional split of the Brotherhood, he circumvented rules and regulations of the established bylaws of the Brotherhood. Israelian convened a general membership meeting of only his own supporters, thereby guaranteeing a “unanimous” vote for his election as *Locum Tenens*, a position he held for four months (27 July-20 October 1944) before his installation as Patriarch.

Patriarch Guregh II Israelian (1894-1944)

Early Life, Education and Religious Service

Dikran Israelian was born on 6 January, 1894, in the city of New Julfa, Persia (now Iran), the son of an Armenian priest. He received his early education from 1900 to 1907 in Armenian parochial schools in his native city. In 1908, he was sent to Calcutta, India, where he completed his Armenian courses of study and passed the examinations for an official Certificate of Matriculation by 1911. He joined the teaching staff of his alma mater as an instructor of several courses, including English language.

In the fall of 1916, the Diocesan Primate of Egypt, Archbishop Torkom Koushagian, arrived in Calcutta on his mission to Armenian communities in the Far East. Dikran applied to the archbishop with a request to be ordained deacon. While awaiting formal written approval from Catholicos Kevork V, Dikran joined Archbishop Torkom in

his visitations, which also took them from Singapore to Java, Sumatra, and Rangoon. Back in Calcutta, the Catholicos' official encyclical of authorization arrived. Thereafter, Dikran remained in Cairo with Archbishop Koushagian as his personal secretary, also teaching at the Kalousdian National School until the summer of 1921. In September of the same year Dikran accompanied Koushagian to Jerusalem to assist him in the establishment of an Armenian orphanage. He was offered a position as a teacher of English in the Saints James Theological Seminary by Patriarch Yeghishe Tourian, who also appointed him as his personal secretary. Following his ordination to the diaconate in December 1921, he was ordained as celibate priest and renamed Guregh on 1 July 1923.

Between 1923 and 1943, Father Guregh held several important positions in the service of the Saints James Brotherhood. In 1923, he was appointed as Librarian of Manuscripts. From 1931-1943, he also served as the first Gulbenkian Library Director, where he worked in close collaboration with Patriarch Torkom Koushagian and Charles Thorley Bridgeman.

Patriarchal Tenure, 20 October 1944 to 28 October 1949

Because of wartime travel restrictions, a number of high-ranking members of the Brotherhood were absent from the election of the successor to Patriarch Mesrob III Nishanian. According to one of the participants in the general assembly, who referred to the election as an ironic game of lottery, the manipulated election raised a number of questions and criticisms in the Armenian press world-wide. As a result, Israelian was

described as “the most disliked candidate in the modern history of the Saints James Brotherhood.”⁸⁹

The official ascension of Patriarch Guregh II to the patriarchal throne was postponed for almost thirteen and a half months. Although the patriarchal election had taken place in October 1944, the Holy See of Ējmiatsin had been without a Catholicos since 6 April 1938. Since the position had remained vacant for six and a half years, and it was the Catholicos who had to consecrate Father Guregh as bishop, this did not occur until 1 July 1945. Two weeks later, on 16 July 1945, Bishop Guregh was also awarded the rank of Archbishop. In addition, it took the British authorities in Palestine six months (until 15 October 1945) to process the ratification letter of King George VI. Patriarch-Elect Guregh was not awarded the letter by the British High Commissioner of Palestine until 6 December 1945. His official installation as Patriarch took place on the same day, in the Cathedral of the Saints James.⁹⁰

The year 1946 marked the beginning of a period of repatriation to the homeland, Soviet Armenia from Armenian communities world-wide. Families from Armenian Jerusalem joined the repatriation initiative and travelled by ship from Haifa Harbor. Before World War II, the population of the Armenian Soviet Socialist Republic was only 700,000. Of the 500,000 Armenians who went to war, some 300,000 were killed in the fight. It was under these circumstances that the decision on repatriation had been made. However, many of the returnees went back to their countries of residence, because of

⁸⁹ Haig Aram Krikorian. *Lives and times of the Armenian Patriarchs of Jerusalem : Chronological succession of tenures.* (Sherman Oaks, CA : Author, 2009), 364-365.

⁹⁰ *Ibid.*, 365-366.

difficulties in adjusting to their new life in Armenia. In addition, the Communist leadership was making a concerted effort to eradicate the influence of the Armenian Church within the Soviet Union. This had a direct impact on the Jerusalem Armenians, most of whom were accustomed to their close relationship with the religious community of the Saints James Patriarchate.⁹¹

The withdrawal of the British troops and the establishment of the independent Jewish state on 15 May 1948 resulted in fierce fighting between the Jewish and Palestinian Arab forces. As a consequence, the Armenian convent and its inhabitants suffered severe damage and loss of life. After a full year of intermittent negotiations, a final agreement, dividing Jerusalem between the warring parties was signed in November 1948. This arrangement separated the Armenian Patriarchate from its long-standing income properties, now located in the Jewish sector of West Jerusalem, thus depriving the Armenian Patriarchate and lay community from much needed income. Following the agreement for a permanent truce, signed between Israel and the Kingdom of Jordan on 3 April 1949, a number of well-to-do Armenians left Jerusalem for the safety of other countries, eventually settling in Armenian communities of the Diaspora.⁹²

The decimation of Armenian Jerusalem due to death, injury, destruction of property, and emigration proved detrimental to Patriarch Guregh II's already deteriorating health. The stress from these conditions led to what was termed a

⁹¹ Krikorian (2009), 558.

⁹² *Ibid.*, 273-274.

“mysterious malady”, which could not be effectively diagnosed in Jerusalem.⁹³

Consequently, he traveled to Beirut, Lebanon, where he was admitted to a hospital for detailed examination. Exploratory surgery to remedy what was diagnosed as an acute infection of the spinal marrow was unsuccessful. He was only 55 years old when he passed away, a few days after the operation (28 October 1949). Funeral services were performed in the Saint Nishan Armenian Church in Beirut, under the jurisdiction of the Catholicate of Cilicia in Antelias. The sealed casket was then transported by land to Jerusalem via Amman, Jordan, and ceremoniously buried in the courtyard adjoining the main entrance to the Saints James Cathedral, because the traditional Patriarchal burial grounds outside the walls of the Saints James monastery had been declared “no man’s land”.

In spite of his twelve years of experience as Library Secretary during the developmental period of the Gulbenkian Library’s collections (1931-1943), Archbishop Guregh Israelian did not have time to participate actively in the development of Library during his ill-fated tenure of 5 years and 8 days. His death on 28 October 1949 was followed by a new Patriarchal period of eleven years that came to be characterized as an era of political turmoil and ecclesiastical degradation. During this period, internal conflicts that surrounded the contested election of Patriarch Guregh’s successor to the Patriarchal throne dominated the religious and secular life of Armenian Jerusalem. In 1958, the regional political climate further clouded this turbulent environment, as Israel occupied most of the Sinai Peninsula and the first Lebanese civil war threatened border security between the two countries.

⁹³ Krikorian (2009), 274.

**Chapter 8 A PERIOD OF POLITICAL AND INTERNAL TURMOIL,
November 1949 to August 1960**

Patriarchal Governance

Father Yeghishe Derderian, Locum Tenens, 7 November 1949 – 13 October 1956

The man who strove to gain control over the Saints James Brotherhood during the new period of political and internal turmoil in Armenian Jerusalem was Father Yeghishe Derderian, who had served as Grand Sacristan during the patriarchal tenure of Guregh II Israelian from March 1944 to October 1949. Father Yeghishe had been elected *Locum Tenens*, on 7 November 1949. He served in that capacity until 13 October 1956, but refused to relinquish his post as Grand Sacristan. Numerous published accounts and archival sources chronicle the life and accomplishments of this young priest, whose eventual ascendancy to the Patriarchy of Armenian Jerusalem would also be checkered by the ups and downs of his tumultuous tenure in the service of the Armenian Church.⁹⁴

From Father to Bishop Yeghishe Derderian, 1910-1960

Early Life and Education

Yeghiazar Derderian was born in the Western Armenian province of Van, Ottoman Empire, on 21 July 1910, the son of the Kaynimiran village chieftain Davit and

⁹⁴ According to his obituary, published in *SION Quarterly* (Jan.-Feb.-Mar 1990), 6-7, Patriarch Derderian compiled his own biographical notes, which were earlier published in the June 1960 issue of *SION Monthly*.

Haig Aram Krikorian's detailed account of Derderian's rise to power within the hierarchy of the Saints James Patriarchate has also been incorporated into this biographical profile. See the previously cited *Lives and Times of the Armenian Patriarchs of Jerusalem* (2009), Chapter 21 *A Period of Uncertainty, 1949-1957*, pp. 576-629.

his wife, Aghavni Derderian. Yeghiazar was baptized in the neighboring Saint Sarkis Armenian Church. During the deportations of 1915, he and his parents emigrated to Persia. After the capture of the Vaspurakan region of Western Armenia by the Russians, the family returned to Van, but was forced to flee upon the withdrawal of the Russian army in August 1915. This exodus brought them first to Baquba, in Mesopotamia (present day, Iraq). There, Yeghiazar was admitted to a refugee camp orphanage and school, where he was enrolled in classes until 1922. Through the sponsorship of the Armenian General Benevolent Union, he was sent to Jerusalem in 1924, at the age of 14, to study at the St. James Theological Seminary, under the tutelage of Patriarch Yeghishe I Tourian.

Ordination to the Diaconate and Celibate Priesthood

Yeghiazar was ordained to the diaconate by Patriarch Tourian on 7 October 1928, when he was 19 years old. Four years later, he was accepted to the order of celibate priesthood [*abegha*] in 1932 by Patriarch Torkom Koushagian, who renamed him Father Yeghishe. The young priest was selected to be the staff bearer and secretary to Patriarch Koushagian. He was subsequently appointed as dean of the Saints James Seminary and Theological School, a position he held for thirteen years until 1945. He also served as the editor-in-chief of the *SION Monthly Gazette* from 1939 until 1956.

Patriarch Guregh II Israelian had died in October 1949, leaving the Saints James Brotherhood without a resident bishop in Jerusalem for the second time in five years. This occurred because the three bishops, who had been consecrated along with Patriarch Guregh, were on overseas assignment in the Eastern and Western Dioceses of the United

States. As the Grand Sacristan⁹⁵ of the Saints James Brotherhood, Father Yeghishe served as the overseer and coordinator of religious services, rites, and rituals performed in all the churches, convents, and holy sanctuaries under the jurisdiction of the Armenian Patriarchate. He was also the custodian of ceremonial vestments, vessels, and other artifacts housed in the Patriarchate's treasury. However, according to the Brotherhood's governing regulations, amended in 1888, the Grand Sacristan had no other sanctioned authority for the general administrative affairs of the Patriarchate.

The paucity of recorded documentation in regard to the regulations mentioned above, and the decimated roster of resident clergy, caused by the unstable political climate and internal factionalism of the Saints James Brotherhood, proved advantageous for the young priest, who aspired to rise in the hierarchical ranks of the Armenian Church. At the time of Israelian's death, only 24 out of the 45 members of the Brotherhood were present to participate in the *Locum Tenens* election assembly, and Father Yeghishe won the contested position by a simple majority of 13 votes.

Moreover, Father Yeghishe refused to relinquish his dual positions as Grand Sacristan and *Locum Tenens*. He held both offices simultaneously for almost seven years, until his forced removal in 13 October 1956. His tenure, which had been flawed by a pattern of dereliction of duties and repeated unannounced absences from the monastery, created mistrust and frustration among the Saints James Brotherhood and affected the morale of the seminarians. Derderian's undue involvement in local and national politics, as well as other unassigned pursuits, also generated local rumors in Armenian Jerusalem

⁹⁵ The Grand Sacristan is considered the most powerful member in the hierarchical organization of the Saints James Brotherhood, second only to the Patriarch himself. He is elected for life and is an *ex officio* member of the Executive Council or *Synod*. Krikorian (2009), 579.

and criticisms from Armenians in the Diaspora and Soviet Armenia. Despite the Brotherhood's general dissatisfaction openly expressed regarding Father Derderian as *Locum Tenens*, the latter succeeded in retaining his dual posts. He was elevated to the rank of Bishop in July 1951, and shortly thereafter, to the rank of Archbishop

Patriarch-Elect Tiran Nersoyan, 29 March 1957-30 August 1958⁹⁶

Early Life, Education and Religious Service

Nerses Tavoukjian (renamed Tiran Nersoyan when he entered the service of the Armenian Church) was born in Aintab [Ottoman Turkey], on 23 August 1904. Some of his ancestors had been priests. Nerses and his family were among those Armenians who were deported to the Syrian deserts during World War One. In 1919, the family returned to their native city.

In 1921, at the conclusion of the battle fought between the Turkish National Forces and the French Colonial forces during the siege of Aintab, Nerses was sent to Jerusalem to study in the newly reopened Armenian Seminary of St. James. Upon completing his studies with distinction, in 1926 he was ordained to the diaconate by Patriarch Yeghishe I Tourian. Deacon Nerses then completed the required theological courses. On 22 July 1926, the Feast of the Transfiguration, Patriarch Tourian ordained him as a celibate priest, together with his contemporary and kinsman, Father Norayr Bogharian (who also became an archbishop). The two young priests were sent to England

⁹⁶ “*Archbishop Tiran Nersoyan: Former Patriarch-Elect of the Holy See of Jerusalem*”, in *SION Quarterly* (Jan.-Feb.-Mar 1990), pp. 57-58.

for two years, where Father Nersoyan continued his theological studies, first in Yorkshire and then in London.

Upon his return to Jerusalem, Nersoyan enrolled in classes in the St. James Seminary and Theological School from which he had graduated. From the spring of 1931 to the end of that year, Bishop Papken Guleserian, who had been the editor-in-chief of the *Sion Gazette* when the Gulbenkian Library was being planned and constructed, left Jerusalem to serve as Co-Adjutor [atorakits'] to the Catholicos of Cilicia in Lebanon. Father Nerses assumed the editorship of *Sion* until the end of 1931. In 1932, Patriarch Torkom Koushagian appointed him the dean of the Seminary and Theological school, a position he held until March 1937.

In 1938, Father Tiran left on a pastoral mission abroad. For a year, he remained in Paris as assistant to the Primate, Archbishop Vramshabouh. A year later, he went to London to serve as pastor and Primate of Great Britain's Armenian community. In November 1944, he was elected as Primate of the Eastern Diocese, Armenian Church of North America., headquartered in New York City. The following summer, he was consecrated Bishop by His Holiness Vazken I, Catholicos of All Armenians.

The resident Saints James Brothers appealed to their colleagues assigned to Armenian parishes around the world to participate in the mandate of electing a new Patriarch as successor to Guregh II Israelian. Archbishop Tiran Nersoyan, who was considered the most senior and influential member of the Brotherhood, responded to the Brotherhood's urgent appeal by submitting his formal letter of resignation as Primate, effective 1 May 1954. Nersoyan's return to the Holy City, after an absence of some

thirteen years, was greeted with hopeful enthusiasm. During several advisory meetings between Archbishops Derderian and Nersoyan, the latter urged his colleague, in the interest of transparency and fiscal accountability, to present a report of the financial status of the Armenian Patriarchate. Derderian resisted and maintained that the divided status of the Holy Land at that time was not conducive to implementing the reforms suggested by Nersoyan, whereupon the latter decided to form a coalition of supporters to assure his own election as the next Armenian Patriarch of Jerusalem.

Patriarchal Election in Jerusalem

During Bishop Yeghishe Derderian's tenure as *Locum Tenens*, the position of Patriarch had remained vacant from 1949 to 1957. On 14 April 1957, Catholicos Vazken I issued a punitive encyclical against Bishop Derderian for dereliction of his duties during an unauthorized absence from the Patriarchate. The Bishop was stripped of his Episcopal rank, suspended, and forbidden to perform any spiritual and canonical duties. The growing crisis within the walls of the Saints James monastery escalated into a lawsuit, filed by Derderian to derail any attempt by Archbishop Nersoyan from achieving his ambition of becoming the reigning Patriarch. Although he did serve as the Patriarch-Elect from 20 March 1957 to 30 August 1958, Nersoyan's election failed to receive the official ratification by King Hussein of Jordan, who was the prevailing governmental authority of the region. The final episode of these machinations, engineered by Derderian led to Archbishop Nersoyan's arrest and expulsion from Jerusalem by Jordanian police on 30 August 1958.

Archbishop Tiran's Accomplishments

Archbishop Nersoyan passed away in 1990, and his obituary appeared in the same issue of *Sion Quarterly* as Patriarch Yeghishe Derderian's. The eulogist shares expressions of admiration from others regarding Nersoyan, such as, "He has the mind of a genius, an extraordinary comprehension"; and "a strong organizational talent, together with inarguable administrative capabilities."⁹⁷ Based on his strong theological knowledge and Christian values, his sermons were compelling because of their unadorned, straightforward message, addressed to diverse audiences. Nersoyan had also brought from America a recommended system of bookkeeping and organization, which he introduced for use by the Bindery of the Patriarchate.

During his stormy tenure of nearly a year and a half, he wanted to serve both the monastery and the community. To do good and great things, assuring trust toward the Armenians and elevating their dignity.⁹⁸

Because Archbishop Nersoyan had not received the official ratification of his election as Patriarch, the position remained vacant from 1957 to 1960. Bishop Sooren Kemhajian was appointed as interim *Locum Tenens*, serving in this capacity from 30 August 1958 until 4 April 1960. Due to his failing health due to advancing age, he was replaced by Bishop Hayrig Aslanian, who served as *Locum Tenens* from 4 April to 8 June 1960. During this period of 21 months and 5 days, the defrocked and expelled Yeghishe Derderian sought every means to dethrone Archbishop Nersoyan, while seeking

⁹⁷ "Archbishop Tiran Nersoyan on the occasion of his death," in *Sion Quarterly* (Jan.-Feb.-Mar. 1990), p. 57. The writer of this eulogy is the director of the Bindery, only identified with the initials [G.Ch.].

⁹⁸ *Ibid.*, 58.

reinstatement to his Episcopal rank by the Catholicos of All Armenians, which did occur on 9 June 1960. His success in this endeavor would launch a 30-year tenure as Armenian Patriarch of Jerusalem, which ended with his death on 1 February 1990.

The duly elected Patriarch Yeghishe II Derderian did not take a very active role in the administration of the Gulbenkian Library. Deacon Sahag Kalaydjian, who had been serving as Library Secretary since his appointment to that position in 1951, continued to coordinate collection development and cataloging functions, as well as the day-to-day management of the facility until his death on 22 August 1994. In the latter years of his service to the Library, Kalaydjian was assisted by his wife Sirarpi, who took over the management of the Library until the late 1990s, when she passed away.

Deacon Sahag Kalaydjian, Library Secretary, 1953-1960

Early Life and Education

Sahag Kalaydjian was born in Baghdad, Iraq, on 1 January 1924. He was the youngest of ten children of Misak and Margarit Kalaydjian. His nine brothers perished during the deportations of the Armenian Genocide of 1915 to 1923. Concerned that they might lose their one remaining son, the Kalaydjians vowed to take Sahag to Jerusalem and dedicate him to serve the patron saints of the Armenian monastery of Saints James. Three months after Sahag's birth, the family emigrated to Palestine, ultimately settling in the Armenian Quarter, adjacent to the monastery on Mount Zion. Sahag attended the Holy Translators School, from which he graduated in 1937, at age 13. He then transferred

to the Collège des Frères⁹⁹, where he completed his studies and passing the Palestinian Matriculation Examination, with distinction for Armenian, English and mathematics. He also earned special certificates in typing and accounting. In 1939, his father, and in 1942, his mother passed away.

Employment and Community Involvement

From 1942 to 1947, Kalaydjian was employed in Jerusalem's British Middle East Land Forces Regimental Pay Office as secretary-bookkeeper, and then transferred to Barclays Bank. In 1949 he was named choir director of the Saints James Cathedral. In 1951, he married Sirarpi Mantourian, and the same year, he was appointed as Secretary of the Calouste Gulbenkian Library, as well as chief bookkeeper of the Patriarchate's accounting office. He served in all these capacities for 43 years. Aside from these positions, he also taught music, Armenian language and mathematics in the Patriarchate's Seminary, as well as directing the Seminary choir and the Holy Translators School co-educational chorus. A founding member of the Armenian Youth Association [Hay Yeridasartats Mioutiun], Kalaydjian continued to support this organization until his death on 21 August 1994.

Library Secretary Kalaydjian and the Gulbenkian Library

Sahag was only six years old when the construction of the Gulbenkian Library had begun. He was undoubtedly present at all the inauguration ceremonies and festivities between 1929 and the official opening of the Library in October 1932. As an elementary

⁹⁹ See the Collège des Frères website, founded in 1876 to provide quality education for children in Palestine, regardless of religious affiliation or national identity, available at <<http://cdf.edu.ps/en/about-2>>.

student in the Holy Translators School, he and his classmates must also have visited the Library on numerous other occasions.

Over four decades of continuous service as the Library Secretary, beginning in 1951, Kalaydjian was responsible for all aspects of collection development and cataloging on a daily basis. He also submitted reports of titles received by the Library, which were published at regular intervals in the *Sion Gazette*. Although the reigning Patriarchs were the governing authorities of the Library, Kalaydjian was the one who made certain that the role of the Library in the life of Armenian Jerusalem would be consistently and accurately represented.

Gulbenkian Library Cataloging and Classification System Development

Kalaydjian's interpretation of a systematic approach for developing library organizational structures and practices evolved into an adaptation of the Dewey Decimal Classification for use in the construction and assignment of call numbers and their subdivisions. Numbers for all 10 DDC class numbers (**000-999**) were constructed using subject categories and subdivisions followed by 2 or 3 Armenian letter(s), representing the author's last name, e.g. **443.56 Ln**. These volumes were then arranged on the shelves numerically; and within each number range, alphabetically. Each call number was penned in ink, in two lines, on the lower portion of the book spine.

0. Dewey Decimal Class (**000-099**) totaled **287** volumes.
1. Dewey Decimal Class (**100-199**) totaled **526** volumes.
2. Dewey Decimal Class (**200-299**) totaled **6,483** volumes.
3. Dewey Decimal Class (**300-399**) totaled **1,639** volumes.
4. Dewey Decimal Class (**400-499**) totaled **1,358** volumes.

5. Dewey Decimal Class (500-599) totaled 1,837 volumes.
6. Dewey Decimal Class (600-699) totaled 577 volumes.
7. Dewey Decimal Class (700-799) totaled 1,613 volumes.
8. Dewey Decimal Class (800-899) which was re-assigned *in toto* to Armenian literature and its subdivisions totaled 7,770 volumes.
9. Dewey Decimal Class (900-999) totaled 5,768 volumes.

Table 8.1 *Dewey Decimal Subject Classification – As Adapted for Use by Gulbenkian Library – Specific Alphabetical Subdivisions for Armenology Collection*

Subject (alphabetical)	DDC Call Number
Archaeology	913.566
Architecture	733.2
Art history	709.566
Church	281.6
Church history	275.66
Church history	261.62
Church history	956.6
Canons	262.2162
Cilicia	956.693
Exploration	913.566
Folklore	390
Folklore	390.565
Flora	581.9566
Geology	555.66
History	956.6
History-Pre-Christian	956.61
History-AD2-650	956.62
History-Bagratids-1056 AD	956.63
History-Barony & New Armenia	956.64
Armenia-History-to 1850	956.65
Armenia-History-1850-1918	956.66
Armenia-History-Post 1918	956.67
Armenia-History-By Geographic Division	956.59
Law	262.6162
Law	349.566
Liturgy	264.0162
Language	491.54
Literature	891.54
Numismatics	237
Songs	784.69566
Travels	915.66

[Source: Transcription of Classification Guide, Gulbenkian Library Archives, as adapted by Sahag Kalaydjian, Library Secretary, 1953-1960.]

The collections of languages other than Armenian were assigned call numbers as designated in Melvil Dewey's *Decimal classification and relative index for libraries*.¹⁰⁰

Visitors to the Gulbenkian Library, 1949-1960

In addition to his conscientious and meticulous work in collection development and cataloging, Kalaydjian spent a significant amount of time leading tours of the Gulbenkian Library for visitors, who came in increasing numbers during this period. A review of their signatures and comments in the *Golden Book* from November 1949 to August 1960 provides a vivid reflection and representation of diverse individuals and organizations from all parts of the world. The visitors were particularly interested in the Gulbenkian Library and were impressed with the work that was being carried on by Sahag Kalaydjian as the Library director. They also praised him for his professionalism and amiability as their tour guide.

Table 8.2 *Chronology of Signatures by Gulbenkian Library Visitors*

DATE	NAME	ORGANIZATION	LOCATION
1951	Robert F. Ogden	Library of Congress	United States
1951 Sept. 3	Imgard S. Christmas	Los Angeles Unified School District	United States
1952 Dec. 8	O. Knudsen	Professor, University of California	United States
1953 Apr 29	Stanley R. Chartrand	Cultural Attaché, American Embassy	Amman, Jordan
1954 Nov 2	John Beckwith	Victoria and Albert Museum	London, England
1956 Mar 2	Russel D. Cole	President, Cornell College	Mt. Vernon

¹⁰⁰ *Dewey Decimal Classification Centennial, 1876-1976*. Facsimile reprinted by Forest Press Division, Lake Placid Educational Foundation, available in <http://www.gutenberg.org/files>. See also, “*Melvil Dewey*”, available at < http://www.wikipedia.org/wiki/Melvil_Dewey>.

DATE	NAME	ORGANIZATION	LOCATION
1956 Mar 31	David Ensign	Professor of Church History, Near East School of Theology	Beirut, Lebanon
1958 June 11	Helen Mooshian	Armenian-American pilgrim	Lawrence, MA, United States
1959 Nov 13	José Rebelo Vat Raposo	French-speaking visitor	Country of origin unspecified
1959 Nov 24	L. Gibson	French-speaking visitor	Country of origin unspecified
1959 Dec 24	N. S. Madathian	Representative, Iranian Oil Refining	Abadan, Iran
1960 Jan 1	Charles Hoffmeister	Central Presbyterian Church	Merced, CA, United States
1960 Mar 12	William A. Young	Pastor, Presbyterian Church	Highland Park, IL, United States
1960 Apr 10	Rosemarie Sulahian	Armenian-American pilgrim	United States
1960 Apr 10	Angele Yenikomshian	University Library, American Univervsity	Beirut, Lebanon
1960 15 Apr	Dr. Papken Mugrditchian	Armenian pilgrim	Country of origin unspecified
1960 May 15	Melvin J Engle	Pilgrim	Country of origin unspecified
1960 Jun 11	Mr. and Mrs. Hovhannes H. Boyajian	Armenian-American pilgrims	Los Angeles, CA, United States

Specific comments and words of appreciation by the above individuals are included in **APPENDIX B**.

Chapter 9 CONTINUITY WITHIN A PERIOD OF INSTABILITY

June 1960 to February 1990

*World Political Climate and Its Effect on the Armenian Patriarchate*¹⁰¹

It was inevitable that the regional political climate and the continuing internal factionalism would have a great impact on the Armenian Patriarchate of Jerusalem and the operation of all its departments. This would complicate the 30-year tenure of Patriarch Yeghishe II Derderian. The years from 1964 to 1988 are significant chronological mileposts of these regional conflicts and other issues.

- 1964 – Establishment of Palestine Liberation Organization (PLO)
- 5 to 10 June 1967 – Israel Six-Day War
- 1973 – Occupation of Sinai Peninsula and Golan Heights by Egypt and Syria
- 1979 – Signing of peace treaty between Israel and Egypt
- December 1987 – Palestinian uprising, or *Intifada*, beginning in West Bank and Gaza Strip

During this period of escalating tensions and failed attempts at reconciliation between the Israeli Jews and Palestinian Arabs, the main protagonists were Moshe Dayan and Ariel Sharon of Israel against Yasser Arafat of the Palestinian Authority and King Hussein of Jordan. In 1964, the Palestine Liberation Organization (PLO) was created to insure the right of Palestinians to have their own country. Palestinian-Armenians, who at first had sought refuge in the Armenian Quarter of Jerusalem, fled to centers of Armenian

¹⁰¹ Karen Armstrong, *Jerusalem: Once city, three faiths*. (New York: Ballantine Books, 1996, 1997), 395;. See also, Dorothy Drummond, *Holy Land, whose land? Modern dilemma, ancient roots* 2nd revised ed. (Terre Haute, Indiana: Fairhurst Press, 2004), 210-211; and, Simon Sebag Montefiore, *Jerusalem: The Biography*. (New York: Alfred A. Knopf, 2011), 516-519.

concentration in the neighboring countries of Jordan, Syria, Lebanon, Egypt, and Iraq. Others emigrated to Armenian communities in Western Europe, North and South America, and the South Pacific. This put a significant social and economic strain on Armenian Jerusalem. Those Armenians who chose to remain in the Holy Land experienced the effects of the bombardments during the Six-Day War (5 to 10 June 1967). The courtyards and buildings of the Armenian Patriarchate were directly impacted by the falling bombs. The Gulbenkian Library itself sustained significant damage to its main entrance, roof and windows.

As Yasser Arafat grew in power, his Liberation Organization continued to be a threat to Israel and also to neighboring Jordan, where King Hussein took decisive action and expelled the Palestinian leader and his PLO followers from their safe haven in Amman. The alternative of returning to Armenian Jerusalem for those Armenians who had relocated to the neighboring countries of the Middle East and other Diasporan communities seemed out of the question. A glimmer of hope for resolving the escalating Middle Eastern conflicts occurred with the signing of a peace treaty in November 1977 between Egyptian President Anwar Sadat and Israel's Prime Minister Menachem Begin, which took place in Jerusalem. However, the promise of making Jerusalem a united capital city for Israelis and Palestinians did not materialize.

In addition to these external political circumstances, the continuing competition between Archbishops Yeghishe Derderian and Tiran Nersoyan added another layer of complication to the already unstable climate of the Armenian Patriarchate and its congregations.

Patriarch Yeghishe II Derderian, 1960-1990

On 9 June 1960, the very next day following his full reinstatement as a clergyman of the Armenian Apostolic Orthodox Church, Archbishop Derderian was finally elected Patriarch, but his 30-year tenure continued to be marred by a number of controversies and scandals, some involving misappropriation of funds, thefts of ancient manuscripts, and questionable associations with governmental officials. Such conduct prompted calls for his resignation that he continued to ignore. The now duly elected Patriarch of Jerusalem served in his position of patriarchal authority for three decades in spite of these controversies.

Like his predecessors, Patriarch Derderian was considered a scholar. Under the *nom de plume* Eghivard, he authored twenty-two books in Armenian, including biographies of religious and literary figures, as well as collections of poetry and essays. These publications bear the imprint of the *Tparan Srbot's ' Hakobeants ' [Saints James Printing Press]. Throughout his religious life in the Saints James Monastery Many of his poems and prose pieces were also published on a regular basis in the *Sion Gazette*.¹⁰²*

¹⁰² The most comprehensive details of Patriarch Derderian's patriarchy and intellectual legacy are found in Haigaz Aram Krikorian's *Lives and Times of the Armenian Patriarchs of Jerusalem: Chronological Succession of Tenures*. Chapter 21: **A Period of Uncertainty (1949 – 1957)** and Chapter 22: **A Period of Stability (20 March 1957 – 6 June 1960)**. See also, <www.worldcat.org> under author entries "Eghivard", Archbishop Derderian's pen name.

Gulbenkian Library Collection Development in the 1960's

The Role of Sahag Kalaydjian, Library Secretary

The development of the collections and their management during this 30-year period were the primary responsibilities of Deacon Sahag Kalaydjian, who had been serving as the Library's administrative secretary since 1951. He continued in this position assisted by his wife Sirapi until his death on 22 August 1994, when she who took over the management of the Library until the late 1990s, when she too passed away.

During these years, Kalaydjian produced a number of reports. At first, the reporting period began mid-year and covered the ensuing 12-month period. As these reports were accepted by the Patriarchate's Governing Synod as official documents, their format became more structured and detailed, including: itemized accounting of income and expenses; quantitative data regarding the languages and quantities of books purchased, or received as exchanges and gifts. Narrative comments were also added regarding renovations, repairs, and particularly if there were special visitors, unexpected contributions, or activities of note.

Gulbenkian Library Reports, 1963-1969

Three official reports regarding the fiscal and collection development status of the Gulbenkian Library were published in the *Sion Gazette* under the signature of Library Secretary Sahag Kalaydjian in 1963, 1965, and 1969. These three reports established the pattern and structure for future annual reports in the two decades (1970s and 1980s) that followed. A summary of their contents follows.

1) *Jerusalem's Gulbenkian Library, 1962-1963: Report Dated 30 April 1963*¹⁰³

Section I of the one-page narrative report offered a brief summary of the history and background of the Library. Kalaydjian re-emphasized that the Gulbenkian Library was recognized as one of the three largest Armenological libraries in Diaspora (the other two cited were the Mkhitarian Libraries of Venice and Vienna). By 1963, the total number of books was estimated at approximately 50,000, which he considered a respectable quantity.

In Section II of this report, Kalaydjian referred to the classification of the collection using the Dewey Decimal System (DDC). He explained that the books were arranged on shelves in the Library according to their subjects and commented that the DDC was a modern scientific system, used in world-famous libraries. He also discussed the acquisition of periodicals from all over the world, as follows:

We receive some 250 types of newspapers, journals, et cetera, of which half are in Armenian, and the rest in other languages, mainly in English. As these newspaper collections are completed, they are bound and collocated in a section designated for periodicals storage. The majority of

¹⁰³ *Reports on Jerusalem's Gulbenkian Library*, in *SION*, Vol. 37: No. 6 (June 1963), p.193. Additional book titles received are listed on p.194.

these serial publications are received in exchange for the Patriarchate's official gazette *Sion*. The remainder are received free of charge. Said periodicals have been selected to greatly facilitate access for the student of history and for researchers of our contemporary history's important events and personalities.¹⁰⁴

While no formal collection development policy document was found in the Library files, it is clear from the above comments and estimated statistics that there was a concerted effort to acquire materials (both books and periodicals published in countries of the Armenian Diaspora).

Section III of this report, "A summary of the 1962-63 fiscal year", indicates that the number of readers, researchers and visitors had exceeded 3,000. Kalaydjian took great pride in the appreciative comments about the Library. He noted that the visitors, "whether Armenians or non-Armenians [had] always expressed their admiration for the Library."¹⁰⁵ The section concluded with data on the 623 book titles received, of which 330 were in the Armenian language. Book titles received in exchange numbered 100, of which 87 were in Armenian. In addition to the tabulated titles, the page following this report listed 18 Armenian, 4 English, 2 French, and 6 Portuguese titles received with thanks by the Gulbenkian Library.

¹⁰⁴ *Ibid.*, p.193. NOTE: Presumably with the advice of Charles Thorley Bridgeman, who assisted with the cataloging of the Library collections from 1931 to 1951, Kalaydjian had developed and posted an Adapted Classification Guide, based on Melvil Dewey's *Abridged decimal classification and relative index*, indicating specific subdivisions and their call numbers for Armenian literature and for materials in other languages on Armenological subjects.

¹⁰⁵ The comments in the *Golden Book* (1931-1966) also praised the professionalism and amiability of Kalaydjian, but he modestly refrained from mentioning that fact.

2) *Jerusalem's Gulbenkian Library: Report Dated, 1964 May-April 1965*¹⁰⁶

Table 9.1. The official rate of exchange was 2.8 Jordanian Dinars/Fils to one U.S. Dollar.¹⁰⁷

Expenses/Receipts for Fiscal Year, May 1964-April 1965	Jordan Dinars/Fils
1. New book purchases (expenses for newspaper subscriptions and books received as exchanges)	114.965
2. [Miscellaneous expenses, postage stamps, repairs, etc.]	141.045
3. Binding of Library books and newspapers	125.000
4. Expenses related to newspapers exchanged for <i>Sion</i>	100.000
5. Monthly expenses	180.000
TOTALS	660.010

The second of Kalaydjian's reports begins with a section entitled, "Manufacture of New Shelving". From 1960 to 1965, the rapid increase of the Library's book collections made the existing number of shelves insufficient to house them. Building wooden shelves was considered impractical and unsuitable, because they would not be harmonious with the existing steel shelving units. Application was made to the Saint Sarkis Charity Trust,¹⁰⁸ established in 1954 by Calouste Gulbenkian to assure financial support for the Saint Sarkis Armenian Church of London and to provide continued support for the Armenian Patriarchate's Calouste Gulbenkian Library. An amount of 2,150 Pounds Sterling (2,144.625 Jordanian Dinars, or \$ 6,004.95 USD) was allocated by the Trust for the purchase of new steel shelving. This amount made it possible to have

¹⁰⁶ *Report*, in *SION*, Vol. 39: No. 7 (July 1965), p. 251. Adapted Classification Guide, based on Melvil Dewey's *Abridged decimal classification and relative index*, indicating specific subdivisions and their call numbers for Armenian literature and for materials in other languages on Armenological subjects

¹⁰⁷ According to the *World Currency Yearbook*, 1985, p. 421, for the period from 1950 to 1971, "The Jordan Dinar, divided into 1,000 Fils, was created with an Official Rate then equal to the Pound Sterling, or US \$2.80."

¹⁰⁸ Although Calouste Gulbenkian established the Saint Sarkis Trust in 1954, the year before his death, the Trust was not registered as a U.K.-registered charity until 1963.

more than 100 shelves manufactured in Beirut, Lebanon. Installation of these shelves would make room for doubling the capacity of the Library from the existing 50,000 volumes to 100,000.

Data for 1964-65 indicates the number of books received as gifts from various authors, booksellers, organizations and bibliophiles, for a total of 475 titles, of which 289 were in Armenian. Many of these titles appear to be publications received from Soviet Armenia. Individual receipts of acknowledgement sent to each donor are specific indicators of the growing importance attached to the Gulbenkian Library and the development of its collections.

3) *Jerusalem's Gulbenkian Library: Report Dated, 31 December 1969*¹⁰⁹

Section I of Kalaydjian's third report refers to the official opening on 21 July 1969 of the Helen and Edward Mardigian Museum, housed in the building that had been constructed in 1843 and served as a Seminary dormitory. The building is located adjacent to the Gulbenkian Library, inside the Saints James Convent walls. As part of the opening festivities, a series of audio and lecture programs were held in the Library's auditorium on 23, 25 and 29 July 1969. The exhibition entitled, "Treasures of the Armenian Patriarchate", was extended until October 1969.

¹⁰⁹ The Helen and Edward Mardigian Museum represents another example of philanthropy for the Armenian Patriarchate..
<http://www.armeniapedia.org/index.php?title=Mardigian_Museum_of_Armenian_Art_and_History> offers a description of the Museum, as well as a photo gallery of some of its contents. The Gulbenkian Library has a copy of archival documentation for each artifact.

Table 9.2. The official rate of exchange was 4.2 Israel *Liras* to one U.S. Dollar.¹¹⁰

Expenses / Receipts	Israel Liras
1. Purchase of new books and newspapers	2023.25
2. Exchange of newspapers with “ <i>Sion</i> ”	1000.00
3. Binding of books and newspapers	1334.00
4. Monthly expenses	6500.00
5. Salaries	927.50
6. Book-related need and miscellaneous expenses	1088.05
7. Correspondence expenses	1208.75
8. Miscellaneous electrical and other repairs	141.50
TOTALS	14,023.05

Section II of the third Kalaydjian report dealt with Library renovations and additions, which included complete replacement of the roof, and the acquisition of two typewriters and a new telephone. Section III of the report provided statistics regarding *Collection Development*, resulting from gifts, exchanges or purchase of books and newspapers, summarized as follows: 1) Gifts – 279; 2) Exchanges – 22; 3) Purchases – 81. Section IV of the report provided a budgetary accounting of “Expenses and Receipts”, totaling 14,023.05 Israel Liras.

¹¹⁰ *SION*, XLIV: 7-8 (July-August 1970), 396-397.

Cumulative Statistical Reports of Gulbenkian Library 1960-1990

June 1960 to February 1990

Based on Library Reports, compiled by Library Secretary Sahag Kalaydjian¹¹¹

The four sub-tables on the following pages contain the combined data from the four periods cumulated during the thirty years of Patriarch Yeghishe II Derderian's tenure, namely: 1) 1960-1970; 2) 1971-75; 3) 1981-1985; 4) 1986-1990.

Table 9.3.1. Expenses / Receipts, 1960-1969 – Jordan Dinar

	EXPENSES / RECEIPTS 1960-1969	Jordan Dinar
1.	New book and newspaper purchases	114.965
2.	Payments to "Sion" for exchange of newspapers	100.000
3.	Payments for book and newspaper binding	125.000
4.	Monthly expenditures	180.000
5.	Salaries	133.500
6.	Book-related expenses	0
7.	Current expenses and daily needs	0
8.	Postage and correspondences expenses	151.045
9.	Telephone expenses	0
10.	Electrical and minor repairs	0
11.	Miscellaneous	0
	TOTALS	804.510

¹¹¹ *SION*, XXXV:6 (June 1963), 193; X LV 1-2 (Jan-Feb 1981), 63; X LVI:1-2 (Jan-Feb 1982), 6; XLVII:1-3 (Jan-Mar 1983), 60; XLVIII:1-3 (Jan-Mar 1984), 61; XLIX 59:10-12 (Oct-Nov 1984). Data for the 1970 narrative report was compiled by Father Aghan Baliozian. However, Sahag Kalaydjian's signature appears on all reports from 1951 on. It is important to note that the significant variables in line item and final totals in the tables (Chapter 8:125, 127, 129, and 130) are due to the fluctuating economic inflation and depression of each successive period.

Table 9.3.2. Expenses / Receipts, 1970-1975 – Israel Lira

	EXPENSES / RECEIPTS 1970-1975	Israel Lira
1.	New book and newspaper purchases	148,230.320
2.	Payments to "Sion" for exchange of newspapers	11,002.000
3.	Payments for book and newspaper binding	41,704.000
4.	Monthly expenditures	219,430.000
5.	Salaries	14,183.950
6.	Book-related expenditures	43,445.050
7.	Current expenditures and daily needs	31,274.400
8.	Postage and correspondence expenditures	119,334.840
9.	Telephone expenditures	8,576.430
10.	Electrical and minor repairs	952.100
11.	Miscellaneous expenditures	7,800.000
	TOTALS	645,933.090

The narrative portions of the 1970-1975 Monthly Reports above confirm the fact that the Library was actively engaged and expended the allocated funds judiciously and efficiently, not only for collection development, but also for building maintenance and improvement.

- *Manufacture of New Shelves* – Continuing the Gulbenkian Library’s renovations, new bookcases were manufactured for storage of bound newspapers and journals. The replacement of the Library’s wooden window frames with iron frames had been planned, and was completed and reported as of 31 December 1971.¹¹²

¹¹² *SION*, XLVI: 5-8 (May-August 1972), 292.

- *Fumigation* – Upon completion of the Library’s renovations, all books, newspapers and journals were fumigated for abatement and protection against moths and worms.¹¹³
- Thanks to a gift of 817.50 Pounds Sterling received from St. Sarkis Charity Trust (London) in April 1973, the Gulbenkian Library was equipped with a modern ‘Minoltafax’ photocopy machine.¹¹⁴
- An [unspecified] allocation from St. Sarkis Charity Trust was made in 1974 for the purchase of a new English-language electric typewriter.¹¹⁵
- An [unspecified] special allocation from the St. Sarkis Charity Trust in 1975 made it possible to purchase valuable publications [also unspecified].¹¹⁶

¹¹³ *SION*, XLVII: 5-8 (May-August 1973), 189.

¹¹⁴ *SION*, XLVIII: 3-6 (March-June 1974), 187.

¹¹⁵ *SION*, XLIX: 8-10 (August-October 1974), 227.

¹¹⁶ *SION*, L: 7 (July 1975), 208.

Table 9.3.3. Expenses / Receipts, 1981-1985 – Israeli Shekel¹¹⁷

	EXPENSES / RECEIPTS 1981-1985	Israeli Shekel
1.	New book and newspaper purchases	2,669,040.70
2.	Payments to "Sion" for exchange of newspapers	11,532.00
3.	Payments for book and newspaper binding	81,418.00
4.	Monthly expenditures	1,428,500.00
5.	Salaries	420,154.00
6.	Book-related expenditures	366,099.21
7.	Current expenditures and daily needs	655,695.20
8.	Postage and correspondence expenditures	1,113,428.00
9.	Telephone expenditures	151,314.40
10.	Electrical and minor repairs	13,900.00
11.	Miscellaneous expenditures	10,000.00
	TOTALS	6,921,081.51

Table 9.3.4. Expenses / Receipts, 1986-1990 – New Israeli Shekel¹¹⁸

The conversion from the old Israeli Shekels to the new Israeli Shekels occurred in 1984.

	EXPENSES / RECEIPTS 1986-1990	New Israeli Shekel
1.	New book and newspaper purchases	17,560.29
2.	Payments to "Sion" for exchange of newspapers	430.00
3.	Payments for book and newspaper binding	1,858.00
4.	Monthly expenditures	11,600.00
5.	Salaries	1,205.00
6.	Book-related expenditures	2,003.62
7.	Current expenditures and daily needs	3,011.75
8.	Postage and correspondence expenditures	4,983.70
9.	Telephone expenditures	812.03
10.	Electrical and minor repairs	758.50
11.	Miscellaneous expenditures	0
	TOTALS	44,162.90

¹¹⁷ *SION*, LV:1-2 (Jan-Feb 1981), 63; LVI:1-2 (Jan-Feb 1982), 61; LVII:1-3 (Jan-Mar 1983), 60; LVIII:1-3 (Jan-Mar 1984), 61; LIX:10-12 (Oct-Nov 1984), 238.

¹¹⁸ *SION*, LX:11-12 (Nov-Dec 1985), 397; LXII:1-2 (Jan-Feb 1987), 60; LXII:11-12 (Nov-Dec 1987), 269; LXIII:10-12 (Oct-Dec 1988) 201; LXIV:10-12 (Oct-Dec 1989), 241.

*Cumulative Statistical Reports of Gulbenkian Library Acquisitions
June 1960 to February 1990*

prepared by Library Secretary Sahag Kalaydjian

Table 9.4. Cumulative Collection Development Statistics, by Language, 1960-1990

	COLLECTION DEVELOPMENT 1960-1990		New Materials Received				SUB-TOTALS
			And/Or Exchanged				
	<i>Languages</i>	<i>Purchases</i>	<i>Gifts</i>	<i>Newspapers & Journals</i>	<i>Books</i>		
1.	Armenian	1,641	6,506	Multi-Language	652	574	9,373
2.	Arabic	41	38	5	1		85
3.	Bulgarian		1	1			2
4.	Czech		1				1
5.	Danish	1					1
6.	Dutch	3	1		1		5
7.	English	2,766	4,366	204	39	187	7,562
8.	Farsi			1			1
9.	French	477	867	6	7	185	1,542
10.	Georgian		2				2
11.	German	69	144	1			214
12.	Greek	1	7		3		11
13.	Hebrew	22	2				24
14.	Hungarian				1		1
15.	Italian	22	22	4	1		49
16.	Japanese			2			2
17.	Korean		1	2			3
18.	Norwegian		3				3
19.	Portuguese	1	4		1		6
20.	Romanian		20		1		21
21.	Russian	1	22	1	3	2	29
22.	Spanish	3	37	2	1	1	44
28.	Swedish		3		1		4
29.	Turkish		36		3		39
30.	Other Languages	218	247	2		23	490
	TOTALS	5,266	12,330	231	715	972	19,514

The Newspapers & Journals category is subdivided into general multi-Language periodicals, including: newspapers, magazines, journals, bulletins, newsletters, and other serial publications. Of the 652 Armenian language periodicals, 61 are bilingual, the

Turkish titles being “Armeno-Turkish”, i.e., Turkish language written in Armenian characters. It is interesting to note that more than twice as many Armenian books were received as gifts than were purchased. Although collectively, *Other Languages* (Line item 15) represent a significant number of additions to the collection of materials purchased, received as gifts, and exchanged, they were not identified by specific languages.

One might expect that the largest number of books acquired during this decade by purchase, as gifts, and exchanges would be in Armenian. However, the above statistics indicate that the number of Armenian books represented 37% of the books acquired, while English language books added to the collection during this time period represented 47%. It should be noted that the opening day collections, as described in the report of the Library Secretary, Archimandrite Krikor Voskanian (Dissertation, Chapter 7: *Collection of Books, Newspapers and Their Classification*), had consisted of 13,000 volumes in Armenian, while the combined total of books in English, French and German during the same time period equaled 16,000).

In quantifying the Library’s founding collection, Father Voskanian indicated that the number of books had reached 29,000 (13,000 volumes in Armenian; and 16,000 in English, French, and German). In addition to books that had been housed in various rooms serving as libraries throughout the monastery, the Tourian and Koushagian collections, and those of their successors, the Library’s benefactor, Calouste Gulbenkian had a strong background in these three European languages. According to these cumulated statistics (*Sion*, New Era, XI : Nov-Dec 1966, pp.215-221), each year the

Library purchased an average of 60 to 70 books; received 50 volumes as gifts; as well as a current complement of newspapers and journals.

Another factor to be considered is that the succession of reigning Patriarchs -- Yeghishe I Tourian, Torkom I Koushagian, Mesrob III Nishanian, Guregh II Israelian, Tiran Nersoyan, Yeghishe II Derderian – had studied in European universities and were fluent in a number of languages. They also had personal collections of books that represented these languages and others. The Patriarchal collections formed the basis for the founding and developing collections of the Gulbenkian Library. Of the languages besides Armenian taught in the St. James Seminary and the Holy Translators lay school, English, French and German were and continue to be the required European languages.

The modern Armenian Diaspora, formed largely after the First World War as a consequence of the Armenian Genocide (1915-1923), resulted in the creation of new Armenian communities throughout the world – Middle Eastern countries of Lebanon, Syria, Egypt, Iran, Iraq, Jordan and Israel, as well as Greece and Cyprus; Africa; Eastern and Western European countries and the Americas; Oceania; Asia and the Far East. Given the globalization and dominance of English, French, and German languages in all of these areas of the world, it is understandable that they would also become part of the oral and written modes of communication and information resources between these communities and the Armenian Patriarchate of Jerusalem.

Collection Development – New Books Received by Time Period

Table 9.4.1: Collection Development, 1960-1969

	COLLECTION DEVELOPMENT 1960-1969		New Materials Received			
			Exchanges			
	<i>Languages</i>	<i>Purchases</i>	<i>Gifts</i>	<i>Newspapers & Journals</i>	<i>Books</i>	SUB-TOTALS
1.	Armenian	27	1,558	163	574	2,322
2.	Arabic					
3.	Bulgarian					
4.	Czech					
5.	Danish					
6.	Dutch					
7.	English	16	588		187	791
8.	French	8	143		185	336
9.	Georgian					
10.	German		8			8
11.	Greek					
12.	Italian		1			1
13.	Japanese					
14.	Norwegian					
15.	Portuguese		1		6	7
16.	Rumanian		9			9
17.	Russian				2	2
18.	Spanish		4		1	5
19.	Swedish					
20.	Turkish		18			18
21.	Other Languages	76	186	125	23	209
	TOTALS	127	2,466	413	978	3,909

Table 9.4.2: Collection Development, 1970-1975

	COLLECTION DEVELOPMENT 1970-1975		New Materials Received			SUB-TOTALS
	<i>Languages</i>	<i>Purchases</i>	<i>Gifts</i>	<i>Newspapers & Journals</i>	<i>Books</i>	
1.	Armenian	951	1,874	163		2988
2.	Arabic	6				6
3.	Bulgarian					
4.	Czech					
5.	Danish					
6.	Dutch	1				1
7.	English	1,759	2,438			4,197
8.	French	248	500			748
9.	Georgian					
10.	German	9	36			45
11.	Greek		1			1
12.	Italian		6			6
13.	Japanese					
14.	Norwegian					
15.	Portuguese		1			1
16.	Rumanian		9			9
17.	Russian	1	10			11
18.	Spanish		1			1
19.	Swedish					
20.	Turkish		6			6
21.	Other Languages	71	28	125		224
	TOTALS	3,046	4,910	288		8,244

Table 9.4.3. Collection Development, 1981-1985

	COLLECTION DEVELOPMENT 1981 – 1985		New Materials Received			SUB-TOTALS
	<i>Languages</i>	<i>Purchases</i>	<i>Gifts</i>	<i>Newspapers & Journals</i>	<i>Books</i>	
1.	Armenian	453	1,705	163		2,321
2.	Arabic	2	31			33
3.	Bulgarian		1			1
4.	Czech					
5.	Danish	1				1
6.	Dutch	1	1			2
7.	English	486	749			1,235
8.	French	91	150			241
9.	Georgian					
10.	German	19	45			64
11.	Hebrew	6				6
12.	Italian	4	3			7
13.	Japanese		1			1
14.	Norwegian					
15.	Portuguese	1	1			2
16.	Rumanian					
17.	Russian		2			2
18.	Spanish		1			1
19.	Swedish		1			1
20.	Turkish		6			6
21.	Other Languages	71	28	125		224
	TOTALS	1,135	2,725	288		4148

Table 9.4.4. Collection Development, 1986-1990

	COLLECTION DEVELOPMENT 1986-1990		New Materials Received			SUB-TOTALS
	<i>Languages</i>	<i>Purchases</i>	<i>Gifts</i>	<i>Newspapers & Journals</i>	<i>Books</i>	
1.	Armenian	210	1,369	163		1,742
2.	Arabic	33	7			40
3.	Bulgarian					
4.	Czech					
5.	Danish					
6.	Dutch	1				1
7.	English	505	591			1,096
8.	French	130	74			204
9.	Georgian		2			2
10.	German	41	55			96
11.	Greek	1	7			8
12.	Hebrew	3	2			5
13.	Japanese					
14.	Norwegian		3			3
15.	Portuguese		1			1
16.	Rumanian		2			2
17.	Russian		10			10
18.	Spanish	3	31			34
19.	Swedish		2			2
20.	Turkish		6			6
21.	Other Languages		5	125		130
	TOTALS	927	2,157	413		3,382

Visitors to the Gulbenkian Library, 6 September 1960 – 14 August 1966

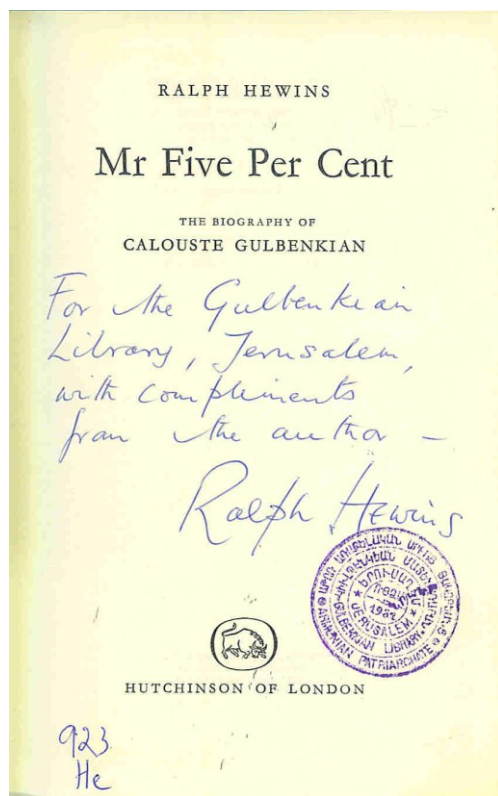


Figure 9.5: Title page, inscribed by Ralph Hewins, one of Calouste Gulbenkian’s biographers, whose signature also appears in the Visitors’ *Golden Book*”, dated 27 September 1962. The Armenian Patriarchate seal of ownership shown here is also imprinted on all cataloged books in the Library collection.

Patriarch Derderdian’s checkered career and his mixed reputation in Jerusalem and abroad did not stop the flow of visitors or donations to the Calouste Gulbenkian Library. The generosity of the Armenian community abroad reinforced the continued financial support by the Gulbenkian Foundation and the Saint Sarkis Charity Trust of London. A cumulation of notable signatures and appreciative comments are excerpted in the chronological listing found in **APPENDIX B.**¹¹⁹

¹¹⁹ **NOTE:** The Visitors’ “*Golden Book, 1932-1966*” records 31 signatures on opening day, 23 October 1932; an additional 369 names, from 1932 to 1949 (*Chapters 6 and 7*); and an additional 1,053 names, from 1960 to 1966 (*Chapters 8 and 9*). No further visitors’ signatures or comments were found in the Gulbenkian Library archives.

Chapter 10 SUMMARY AND CONCLUSIONS

Scope of Study

Focusing on its 65-year history (1925-1990), the Calouste Gulbenkian Library represents a wealth of intellectual resources collected over time by the Armenian Patriarchate of Jerusalem. The vision for such a library was Patriarch Yeghishe I Tourian's; the occasion for its establishment, the 50th anniversary of his ordination to the priesthood and the recognition of his distinguished career as a clergyman, educator, poet, philosopher, philologist, and bibliophile.

The Library, reputed to house one of the most comprehensive Armenological collections in the world, is highly regarded within the religious and academic communities, locally, regionally, and internationally. The primary sources (largely in Armenian) regarding the Library's development were part of the Patriarchal administrative records. Access to these documents has been primarily for the exclusive use of the Patriarchs and their designated representatives. My written request to research these archival sources in order to trace, describe, and analyze the historical emergence and institutional development of this monastic intellectual resource center received the approval of Patriarch Torkom II Manoogian and the cooperation of the Armenian Patriarchate's governing Synod. The Patriarch passed away on 12 October 2012.

Summary of Historical Findings

My dissertation aimed to be an English language historical study on the Calouste Gulbenkian Library as the central intellectual repository of books, artifacts, and archives on Armenian Jerusalem and the Armenian Diaspora, as a continuation of the centuries-old monastic tradition of the Armenian Apostolic Orthodox Church. This historical portrait was intended to contextualize, describe and analyze the emergence, leadership, development, and functions of the Library as the Armenian Patriarchate's monastic and secular gateway to information. The Library has evolved and flourished as a center of monastic study and has welcomed numerous tourists and pilgrims as well as a limited number of scholars who pursued research in its collections.

The guiding research questions of this dissertation were intended to relate the historical emergence and institutional development of the Calouste Gulbenkian Library to its specific roles, functions and activities in support of the Armenian Patriarchate's four-fold religious, educational, cultural and ecumenical mission. This mission was expected to be integrated into all aspects of the Gulbenkian Library's collections and services. The scope of materials contained in the Library were deemed comprehensive enough to satisfy the information and research needs of all segments of the local, regional, national and international monastic and lay communities. The determination to serve the intellectual needs of these communities, which had been a persistent vision and life-time commitment of Patriarch Yeghishe I Tourian, remained a continuing goal thereafter. The diversity of the visitors whose signatures and comments were recorded in the *Visitors' Golden Book* validates the Gulbenkian Library's role in contributing to the

four-fold Patriarchal mission. The categories of visitors included: 1) ecumenical religious leaders and representatives; 2) governmental officials; 3) Armenians in search of their heritage; 4) pilgrims and visitors from other countries; 5) library professionals; 6) researchers and educators; and 7) local community residents.

In addressing the guiding research questions of this dissertation, I have attempted to interpret three overarching areas that have created an analytical framework for my study:

- 1) *The founding of the Gulbenkian Library must be viewed within the context of creating and reading the printed word as a tenet of the Armenian ethos and culture. This study has sought to demonstrate how this principle had been a life-long vision and commitment of Patriarch Yeghishe I Tourian and how the envisioned Library was realized and defined by his successors.*

Although Patriarch Tourian passed away in 1930 prior to the completion of the Gulbenkian library building, his ideals and goals were emphasized in fundraising efforts, and his contributions to the vision of this new institution were evoked by speakers who gathered for the inauguration of the building in October 1931. In addition, the subsequent issues of *SION*, the Armenian Patriarchate's official journal, featured articles by church leaders, library patrons and scholars, who lovingly recalled the contributions of Patriarch Tourian to the library that was built in his honor and had as its nucleus his personal collection. While Tourian's desire to create a library open to a broader public

was honored by his successors, the limited staffing of the library meant that it had to be open on a restricted schedule, and therefore may have served lay readers less than Tourian would have envisioned. However, it must also be noted that the Gulbenkian Library developed during a time when there were great changes occurring in the political and economic sphere.

One might assume that the Armenian Patriarchate of Jerusalem serves only as an autonomous monastic institution, detached from secular life and isolated from the globalization of the Armenian nation. On the contrary, the Patriarchate's multiple functions relate not only to the daily administrative activities of its internal departments and offices, they are also the manifestation of the Patriarchate's religious, educational, cultural, and ecumenical/governmental missions. The Gulbenkian Library, which is primarily considered part of the Patriarchate's cultural mandate, has continued to collect and preserve its collections for use in performance of religious rites and rituals; to select materials that support the education of its resident religious and secular student bodies; to enrich and enhance the holdings of other cultural resource centers; and to maintain international and inter-faith relations to promote ecumenical and governmental understanding.

A number of scholars, some of whom had studied and taught in universities of the Middle East, Europe, the United States and Armenia, were able to make use of the Gulbenkian Library's print and archival resources, by special permission of the Patriarchate's governing authorities. Among these were Professor S. Peter Cowe, University of California, Los Angeles; Associate Professor Christina Maranci, Tufts

University, Medford, MA; Professor Emeritus Michael E. Stone, Hebrew University, Jerusalem; Professor Emeritus Dennis R. Papazian, University of Michigan, Dearborn; Dr. Maurizio Olivieri, Parma, Italy. The same privileges enjoyed by these scholars were also granted to religious leaders of various denominations through the intervention of the Patriarchate's Director of External and Ecumenical Affairs. Members of the lay community, particularly those who were alumni of the Holy Translators School, residents of the Armenian Quarter and members of its organizations were also able to benefit from the proximity of the Library and the hours that it was open to the public.

Beginning with Patriarch Yeghishe I Tourian himself, each of his successors authored and authorized a significant number of book titles that were published by the St. James Press. In addition, *SION*, the Armenian Patriarchate's official journal of religion, literature and philology, included writings of the Patriarchs, academicians and seminarians. Members of the Armenian Jerusalem lay community were also invited to submit articles for publication.

2) *The evolution of the Library within a socio-historical religious and secular context, including: the internal and external influences of the reigning Armenian Patriarchs from 1925 to 1990; and the over-all impact of the local, regional, and world political and religious climates on the Armenian Patriarchate of Jerusalem and its communities.*

The period of political and internal turmoil preceding the patriarchal tenure of Patriarch Yeghishe II Derderian (1960-1990) was fraught with internal conflicts due to

his ecclesiastical aspirations and the unratified patriarchal election of Archbishop Tiran Nersoyan. This is a topic which has evoked varying partisan opinions, often difficult to comprehend or judge impartially. In any case, there is no doubt that Patriarch Yeghishe II Derderian's tenure was checkered, with many ups and downs, both external and internal. Although scandal and rumor may have blemished his patriarchal accomplishments and literary legacy, he proved himself to be a staunch supporter of the Gulbenkian Library, its collections and services.

Reports on materials acquisitions show that the Library increased its holdings by 19,514 items in more than thirty world languages, with more than 90 percent in Armenian, English and French. In addition to the funding allotted by Derderian, the Library also benefitted from financial contributions from Armenians throughout the world, showing that some members of Diaspora communities continued to support the library regardless of the controversies that arose during Derderian's tenure.

Compared to other major collections of Armenian heritage materials held in universities, libraries and cultural centers world-wide, the Gulbenkian Library continues to be acknowledged as one of the most comprehensive Armenological and multi-language intellectual resource centers existing today. The field of Armenian studies in institutions of higher learning has further heightened the need for such resources. This issue demands continued investigation and research.

Local, regional and world political and economic instability continued to have their direct and indirect effect on the Armenian Patriarchate and its new library.

Significant regional events included the 1964 establishment of the Palestinian Liberation

Organization (PLO); the 1973 occupation of the Sinai Peninsula and Golan Heights by Egypt and Syria; the 1979 signing of a peace treaty between Israel and Egypt; and the Palestinian *Intifada*, beginning in the West Bank and Gaza Strip. Under the pressure of these events and in addition to ensuring the normal daily operation of the library, Library Secretary Sahag Kalaydjian was faced with building maintenance issues. He had to deal with repairs of extensive damage that was caused as an aftermath of the Israel Six-Day War (5 to 10 June 1967), a long-term project that was never completed.

3) *The development of the Library's management as interpreted by its succession of directors and support staff within the context of Western library practices regarding staffing, collection development and organization, as well as reader services.*

Archdeacon Charles Thorley Bridgeman (1893-1967), who served in Jerusalem for twenty years as a missionary representative of the Church of England and the Episcopalian Church of America, deserves the credit for introducing Anglo-American practices at the time the Gulbenkian Library was established. Although Bridgeman had been employed by the Patriarchate as an English language teacher, he was also asked to help in organizing the library and subsequently played a key role in its initial development. His continuing advisory capacity, as well as his expertise and experience in cataloguing and organizing library materials according to the Dewey Decimal Classification system, as used in the public libraries of Great Britain and the United States, ensured that the new library was implementing Western professional library practices. Bridgeman continued his role as a key player in establishing and maintaining

orderliness of the collections. This was particularly evident in the arrangement of the books and their various assigned locations within the library building.

It was interesting to note that each member of the Brotherhood who had been involved with the Gulbenkian Library went through a process of apprenticeship to build on the existing professional practices, and managed to maintain the established classification scheme. Unfortunately, those individuals appointed to work in the library were given additional assignments, such as editorship of the *SION Gazette* or teaching in the Seminary. Later some of these men went on to assume increasingly responsible positions in the hierarchical structure of the Armenian Church.

While existing records are ambiguous as to the names of all the Library Secretaries who served during the early years, the period from 1951 to 1994 was a time of stability due to the long tenure of Sahag Kalaydjian, a lay member of the community. As the day-to-day Library Secretary during this period of turmoil, Kalaydjian represented quiet humility and reliable consistency during his more than four decades of library service. Within the limitations of time and funding, he worked tirelessly to build up the collections through acquisitions and exchanges with other libraries.

Even though Kalaydjian had no formal library training, he continued to adapt and maintain the Dewey Decimal Classification implemented in the 1930s, and he drafted regular reports showing acquisitions of works in the various Dewey classes. Although never in the limelight, Kalaydjian must be fully credited with the continuing maintenance of the library during a turbulent era in regard to external events in the Middle East and internal political struggles within the Patriarchate. While existing records make it

difficult to determine the extent of Kalaydjian's role in collection development, he was no doubt the person most involved in purchasing new works and in integrating into the collection those items sent to Jerusalem as gifts or exchanges.

Future Studies

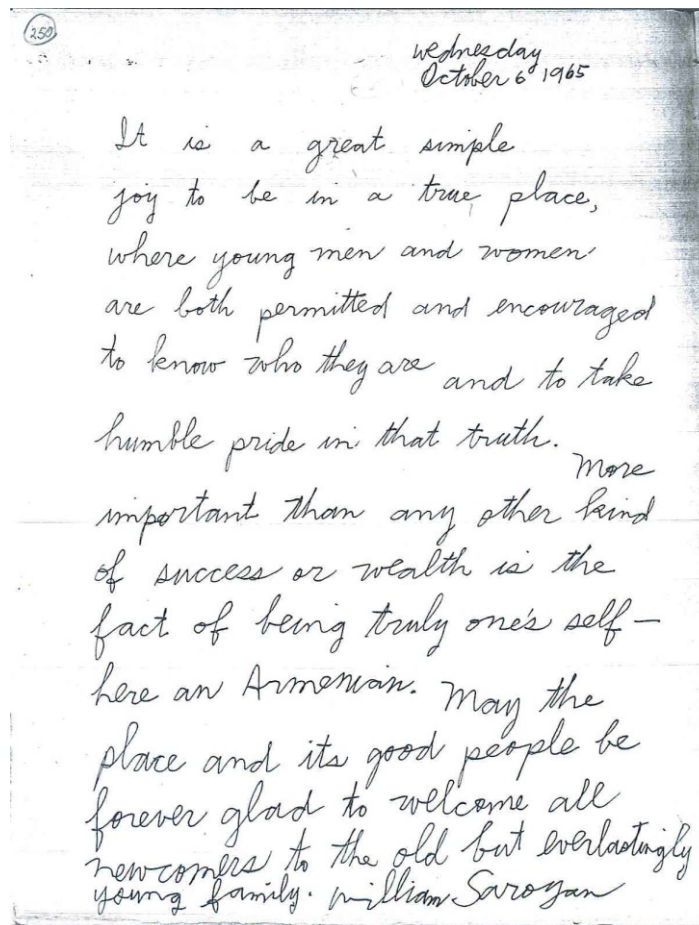
The present history offers a starting point for a broad spectrum of further research, study, and publication. Some possible topics could include:

- a complete indexing and content analysis of the *SION Gazette* from its founding issue to the present
- companion studies of the Patriarchate's other cultural resource centers: the St. Toros Manuscript Library; the Treasury of the St. James Armenian Patriarchate; the Edward and Helen Mardigian Museum; the St. James Printing Press; the Armenian Patriarchate administrative archives
- an institutional study of the Calouste Gulbenkian Library in a post-1990 digital environment.

Postscript

Perhaps best epitomizing the impact of the Gulbenkian Library on Armenian Jerusalem and Armenian identity is the following declaration by the noted 20th century Armenian-American author, William Saroyan (1908-1981). This statement is among the last of the comments and signatures to have been recorded in the Gulbenkian Library visitors' *Golden Book* (1932-1966).

Figure 10.1 **Facsimile** – Signature and statement by author William Saroyan.



250

Wednesday
October 6 1965

It is a great simple
joy to be in a true place,
where young men and women
are both permitted and encouraged
to know who they are and to take
humble pride in that truth. More
important than any other kind
of success or wealth is the
fact of being truly one's self –
here an Armenian. May the
place and its good people be
forever glad to welcome all
newcomers to the old but everlastingly
young family. William Saroyan

[Source: Gulbenkian Library Archives. Visitors' "Golden Book", 1932-1966.]

Dated October 6, 1965, the comment in praise of the Gulbenkian Library states:

It is a great simple joy to be in a true place, where young men and women are both permitted and encouraged to know who they are and to take humble pride in that truth. More important than any other kind of success or wealth is the fact of being truly one's self – here an Armenian. May the place and its good people be forever glad to welcome all newcomers to the old but everlastingly growing family.”

APPENDIX A

CHRONOLOGY OF MAJOR EVENTS AND DEVELOPMENTS RELATED TO LIBRARY HISTORY IN THE ARMENIAN PATRIARCHATE OF JERUSALEM¹²¹

1517 AD – 1717 AD

Ottoman domination of Palestine until the revitalization of the Holy See of SS. James by Patriarch Grigor VI, the Chain-bearer

- 1715-1749: Period of office of Grigor VI Shirvanats'i (the Chain-bearer), who saved the Holy See from financial ruin through raising funds and paying all incurred debts of the Patriarchate

1717 AD – 1803 AD

Revitalization of the Holy See of SS. James until the onset of the feud with Greeks over ownership of the St. James Monastery

- 1722: Manuscript and rare book library housed in two rooms of Convent wing, partly built and partly renovated by Gregory the Chain-bearer
- 1756-1768: Library mentioned explicitly in dedicatory colophons of manuscripts gifted by Patriarchs and other high-ranking clergy

1803 AD – 1872 AD

Feud with Greeks (1803-1814) to end of Sawalaneants' history of Jerusalem (1872)

- 1823: Earliest evidence for the office of Librarian
- 1833: Establishment of St. James Printing Press, the first in Jerusalem (during tenure of Patriarch Boghos of Adrianopolis, 1824-1847) and publication of several titles thereafter
- 1865-1869: Sawalaneants' index ("short list") of manuscripts housed in Library of the Holy See

¹²¹ Summary of chronological contents tables found in Mesrop Episkopos Nshanean's modern Western Armenian translation of Tigran H. T. Sawalaneants' 2-volume Classical Armenian manuscript, ca. 1895, *Patmut' iwn Erusaghemi* [History of Jerusalem], (Erusaghem: Tparan Srbots' Yakobeants', 1931), Volumes I and II. Armenian Jerusalem library history as cited in manuscripts analyzed in Michael E. Stone's scholarly paper, *The Manuscript Library of the Armenian Patriarchate of Jerusalem*, (Jerusalem: St. James Press, The Armenian Patriarchate, 1969). Succession of Armenian Patriarchs of Jerusalem enumerated in Armenian Patriarchate of Jerusalem website at <http://www.armenian-patriarchate.org>, and in Haig A. Krikorian's *Armenian Patriarchs of Jerusalem: Chronological Roster of Tenures*, in English and Armenian, (Sherman Oaks, CA: The Avedik Charitable Trust Fund, 2005).

1872 AD – 1910 AD

Tenure of Patriarch Esayi of Talas (1864-1885) until Patriarch Harut'iwn Vehapetean (1889-1910)

- 1897: Establishment of Manuscript Library in St. T'oros Church (during tenure of Patriarch Yarut'iwn Vehapetean
- 1906: Manuscript indexing taken over by Mesrop Nshanean (twice *Locum Tenens* and later Patriarch)

1921 AD – 1990 AD

Tenure of Patriarch Yeghishe Tourian (1921-1929) until Patriarch Yeghishe Derderian (1960-1990);

History of the Calouste Gulbenkian Library (1923-1990)

- 1923: Appointment of Guregh *vardapet* Israelian as Librarian of Manuscripts
- 1925: Plans to commemorate the 50th anniversary of Patriarch Tourian's ordination to the priesthood and his literary career.
- 1927: Jubilee Committee elected 12 November to raise fund for building the *Tourian Library* (subsequently named Calouste Gulbenkian Library). Establishment of *Durean Publications Series*
- 1929: Construction of the Calouste Gulbenkian Library, begins. Tourian dedicates cornerstones on 26 October.
- 1930: Tourian suffers a relapse of his illness and dies 27 April. The official dedication takes place on 28 August.
- 1931: Construction of the Library is completed during July. The building is officially opened on 23 October.
- 1948: End of British Mandate of Palestine; Arab-Israeli War; establishment of modern State of Israel
- 1950: *Sion* official Patriarchate gazette lists Library directors appointed to serve from its opening day
- **NOTE:** 1953-1991 – Compilation of 11-volume *Grand Catalogue of Manuscripts in St. James Monastery* by Archbishop Norair Bogharian
- 1960: Printed books relocated from Old manuscript library (establ. 1722) to Gulbenkian Library
- 1990: Election of current Armenian Patriarch of Jerusalem, Archbishop Torkom II Manoogian
- 1994: Death of Library Secretary Sahag Kalaydjian;
- 1996: Interim Library Director, Fr. Vanig Mangasarian until 2003; Interim Library Secretary Sirarpi Kalaydjian until 2000
- 2004: Fr. Norayr Kazazian, Library Director, to present
- 2009: Rima Jernazian, Library Secretary, to date
- 2012: Death of Patriarch Torkom II Manoogian, 12 October

In reviewing each topic for textual and chronological continuity, synchronization, and verification, I maintained the following columnar tabulation of the 65-year span covered in my dissertation, compiled from the various primary and secondary sources I have researched and cited.

Database – Columnar Tabulation by Chapter, Year, Patriarch, Library Director, Library Staff, 1925-1990

NARRATIVE CHAPTER	YEAR	PATRIARCH	LIBRARY DIRECTOR	LIBRARY STAFF
5 Philanthropy and Key Players in Creating a Patriarchal Library for Armenian Jerusalem	1925 to 1929	❖ Yeghishe I Tourian (2 November 1921) ➤ 50 th Jubilee of Ordination (27 April 1930)		<i>[Dervishian ordained deacon (7Oct 1928), at age 19]</i>
6 Envisioning and Building the New Calouste Gulbenkian Library, 1925-1932	1930 to 1939	❖ Torkom I Koushagian (1 December 1931) ➤ Gulbenkian Library opens (23 Oct 1932) (10 February 1939)	Koushagian, Honorary Director Fr. Guregh Israelian [1931-1939]	<i>Charles Thorley Bridgeman, Advisor [1931-1951]</i>
7 Developing the Gulbenkian Library and Its Collections, 1932-1949	1939 to 1948	❖ Mesrob III Nishanian (9 April 1939) (27 July 1944) <hr/> Guregh II Israelian ❖ (20 March 1944)		
8 A Period of Potical and Internal Turmoil, 1949-1960	1949 to 1960	➤ Fr. Yeghishe Derderian, Grand Sacristan & Locum Tenes) ➤ Derderian consecrated Bishop (7 July 1951); and Archbishop soon after <hr/> 1957 ❖ Patriarch-Elect Tiran Nersoyan (29 March 1957 – 30 August 1958) ➤ Bishop Sooren Kemhajian, Locum Tenens (30 August 1958-4 April 1960) <hr/> ❖ Abp Nersoyan returns to Jerusalem (26 January 1954	<i>Dervishian, Financial Administrator [“Nersoyan sympathizer”]</i>	
9	1960}	➤ Derderian reinstated (8		

<p>Continuity within a Period of Turbulence, June 1960 – February 1990</p>	<p>to <u>1969</u> 1970 to <u>1979</u> 1980 to 1990</p>	<p>June 1960) ❖ Yeghishe II Derderian (9 <u>June 1960)</u> (1 February 1990) ➤ Abp Torkom Manoogian, <i>Locum Tenens</i> (9 February-21 March 1990 ➤ _____ ❖ Torkom II Manoogian (22 March 1990)</p>		
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APPENDIX B

VISITORS TO THE GULBENKIAN LIBRARY, 1932-1990

Chapter 7: 1932-1949

Thirty-one visitors came on opening day, 23 October 1932. An additional 494 signatures and comments in native languages were collected until the end of 1949.

These represented religious institutions, government and academic institutions, as well as individuals and groups on pilgrimage to the Holy Land.

Chapter 8: 3 September 1951-11 June 1960

- The year 1951 began with the signature of Robert F. Ogden, Library of Congress, Washington, DC, who wrote: “It has been a pleasure to visit the Gulbenkian Library of the Armenian Patriarchate on the occasion of my visit to the Near East for the Library of Congress.”
- 3 September 1951: Irmgard S. Christmas, who was on Opportunity Leave from the Los Angeles City School System wrote: “It has been a privilege to see this outstanding library which compares very favorably with our best, - at home”
- 8 December 1952: Professor O. Knudsen, University of California, expressed “Our fervent hope shall always be that the Armenians of the Holy Land will be restored to their homes, and that peace and prosperity will return to the Holy Land and all other lands. We pledge our faith and labors for those oppressed people.”
- 29 April 1953: Stanley R. Chartrand, Cultural Attaché, American Embassy, Amman, Jordan, declared, “It has indeed been a pleasure to discover and visit the first public library that is free in Jordan.”
- 2 November 1954: John Beckwith, Victoria and Albert Museum, London, “was particularly impressed by the efficiency of the Library.”

- 2 March 1956: Russel D. Cole, President, Cornell College, Mt. Vernon, Iowa, was “delighted to see the library, the extent of the holdings & how orderly it is. The building is exceptionally fine for its purpose.”
- 31 March 1956: David Ensign, Professor of Church History, Near East School of Theology, Beirut, Lebanon, described the Library as, “a modern center of learning in the midst of ancient places of pilgrimage.”
- 11 June 1958: Helen Mooshian, an Armenian-American pilgrim, Lawrence, Massachusetts, remarked, “This is a marvelous library with its immensity. Feel like I’ve been in Boston or N.Y. Library. I will always remember Sahag Kalaydjian as an excellent librarian.”
- 13 November 1959: José Rebelo Vat Raposo wrote in French, “We visited the buildings and all the installations of the Armenian community in Jerusalem. We are most favorably impressed by the work and charity of the community.”
- 24 November 1959: L. Gibson also wrote in French, “It is with great pleasure that I visited this Armenian library.”
- 24 December 1959: N. S. Madathian, representing Iranian Oil Refining, Abadan, Iran, wrote in Armenian: “Let every Armenian be glad and live with the future hope of visiting this splendid, well-cared-for Library.
- 1 January 1960: Charles Hoffmeister, Central Presbyterian Church, Merced, California, “It was a real privilege to visit this historic place. Thank you for your hospitality. May God bless you always.”
- 12 March 1960: William A. Young, Highland Park, Illinois, visited with two other of his community’s members, Elizabeth C. and Herbert F. Young. “As pastor of the Presbyterian Church of my city, we have been especially privileged to visit our brethren in this place. We deeply appreciate your hospitality.”
- 10 April 1960: Rosemarie Sulahian’s comment indicates the presence of Sirarpi in the Library. She wrote, “My visit to Jerusalem has been fascinating. I know I

will be back over and over gain. I hope I will have the opportunity next time to know you & Sirarpi better.”

- 10 April 1960: Angele Yenikomshian, University Library, American University of Beirut, said, “I was really impressed by this Cultural Center & I hope a lot of Armenians would benefit from this Center. Thank you again for your service to us & I hope it will grow constantly.”
- 15 April 1960: Dr. Papken Mugariditchian wrote, “It was very inspiring for us to realize the great contribution made by the Benefactor for the conservation of our nation, our literature, arts and history. Congratulations for the good up-keep of the Library.”
- 15 May 1960: Melvin J Engle expressed his pleasure of “making this my first visit to the Gulbenkian Library which is most fascinating.”
- 3 June 1960: An Armenian pilgrim expressed the hope that “The Library will inspire the Brotherhood and the Armenian nation toward solidarity and love so that Armenian youth in the Diaspora may be proud of their national assets.”
- 11 June 1960: Mr. and Mrs. Hovhannes H. Boyajian, of Los Angeles, California, wrote in Armenian that they regarded the Gulbenkian Library “with reverence, an institution that will perpetuate this centuries-old establishment for eternity.”

Chapter 9: 6 September 1960-14 August 1966

Religious leaders - Ecumenical

- 10 October 1960: Dr. Dwight Wadsworth wrote, “We are thankful to God for the work you are doing to give the Armenian people the opportunity for learning under Christian influence.”
- 15 December 1960: Pastor Najib Azar, Jerusalem, extended his wish “for your Library (Gulbenkian’s) more success and that you by the help of God would go forward in faith doing your best in reviving humanity especially as you provide readers with spiritual books.”

- 21 October 1963: His Holiness Vazken I, Supreme Patriarch and Catholicos of All Armenians, during his pontifical visit to Armenian Jerusalem, wrote “Blessings and warm wishes for success to the Gulbenkian Library.”
- 30 October 1963: Rae Jong, staff member, World Council of Churches, wrote, “We visited the Library of the Armenian Convent today and were much impressed of its neatness and orderliness. It must be a pleasure to visit and to study there.”
- 24 January 1966: I. Bath wrote in French, “I visited the Armenian Library in Jerusalem with my parents. It was Mr. Sahag Kalaydjian who showed us what is there, such as books and other ancient things. We were surprised by the orderliness that exists and thank with all our hearts our dear Armenian brothers, praying God to protect them from all evil and to help them continue the mission which has been entrusted to them.”

Government officials

- 3 October 1960: Don DePasquale, District Superintendent, Damascus, Syria, was pleased to “visit your institution and trust that the contribution of literature from our church will prove a blessing to those who read.”

Armenians in search of their heritage

- 6 September 1960: J Mackertichian, of Calcutta, India, was “extremely grateful for this opportunity of visiting the library.”
- 16 September 1960: Jack Maroushian, Pasadena, California, was “extremely impressed by the Library of the Armenian monastery. For an Armenian American, it is very meaningful to see an Armenian center of religion and learning. I hope it will flourish and persevere.”
- 10 February 1961: G. Arthur Kevorkian, Beirut, Lebanon, was “very well impressed with this library and the care taken to preserve records that will be of value to future searchers after truth.”

- 13 September 1961: [S Mantarian] “was really touched with the way the Library is managed. And one thing I should mention is that what is found in this Library is rare to be found in others... An interesting journey through the world of culture.”
- 2 November 1961: Arshalus Lapjian, signed her name in Armenian, but wrote, “We are very much pleased having visited this most usefule institution – cultural and historic and religious.”
- 18 April 1962: Hagop Topalian, wrote in French, “Thanks to Mr. Sahag, who gave us the opportunity to see and admire these marvels of the Armenian nation, and filled us with prideful feelings.”
- 2 July 1962: Betty Ann (Ballanian) Zerounian, Fresno, California, was enthused about her visit. “It has been a thrilling experience for me to visit this Armenian Library, the largest one I have seen, with my husband, Hovhannes Zerounian. Also being of the Armenian race, having been born and raised in Fresno, California, U.S.A., I am proud to know we have such an institution as this.”
- 30 July 1962: Rosemary Gopaiian, Chicago, Illinois, wrote: “One of my greatest thrills has been here at St. James Armenian Convent, visiting with the many wonderful Armenians here ... also in seeing the famous Gulbenkian Library, Seminary & school. I hope I may have the opportunity to return & spend more time with my people.”
- 3 November 1962:Mr. & Mrs. Krikor Baronian, Los Angeles, California, “were very much impressed with these wonderful collections and especially of the mag[azine]s in Armenian dating back some 290 years.”
- 29 October 1963: Shahantught [daughter of Shahan] wrote in Armenian: “By visiting the Gulbenkian Library, I marvelled. First, I had the impression that I am entering a church; and I immediately thought of making the sign of the cross. This emotion and impression give me the right to declare with conviction, that our libraries are truly sacred temples, in which one must pray to glorify the holy creators of the texts found

- there. The Gulbenkian Library is the monumental witness to the Armenian creative genius.”
- 19 April 1965: Mr.& Mrs. Hagop Krikorian were pleased to have visited the Library. “We are both very happy to know that you are in touch with all the Armenians throughout the world. It is also good to know that we can obtain any information necessary from you. May your work prosper. And may God bless you a 100-fold.”
 - 10 May 1965: Korun Ohan “was very much impressed and [is] confident that the Library will not only serve the Armenian Community, but the whole of Jordan.”
 - 6 October 1965: William Saroyan’s declaration of appreciation and admiration introduces the Postscript of this dissertation (page 165).
 - 19 January 1966: Mourad Topalian expressed the hope that “the wealth of knowledge present here be helpful to the Armenian people.”
 - 15 April 1966: Dr. Robert Jebejian emphasized, “It is not possible to visit the Calouste Gulbenkian Library and reconcile oneself with the Diasporan indifference toward it. Every effort must be made so that this Library will be used more frequently hereafter.”

Pilgrims/Visitors from other countries

- 12 September 1960: Victor Guazzelli, Westminster Cathedral, London, on behalf of 20 pilgrims from Australia, Scotland, Ireland, and England, wrote, “A most unexpected and pleasant find in old Jerusalem! A library that shows all the vigour of youthfulness, in a setting of peace & culture that would not be better.”
- 4 February 1961: Guy and Barbara opined, “This is the best library I have found in Jerusalem.”
- 28 March 1961: [signature illegible] wrote in English, “Impressed with the collection of books by such small community.”

- 23 May 1961: Issa J. Boullata “liked [his] visit to the Armenian Library very much not only because of the wealth of knowledge stored in books in it, but also because of the very quiet atmosphere that is very amenable to deep thought and meditation. I should like to visit it again and again.”
- 17 August 1962: 20 Catholic students, Centre Richelieu, Sorbonne, Paris, who “met with pleasure in this hearth of culture.”
- 19 July 1961: Aldin Dajani wrote in English, “With great appreciation to the good collection of Books, and the spirit of Progress in more books and the deep interest in learning I write these words.”
- 10 August 1961: Mr. & Mrs. Charles Jennings “were very much impressed by the meticulous order and the number of volumes.”
- 27 September 1962: Ralph Hewins, one of Calouste Gulbenkian’s biographers, with his signature only.
- 11 April 1963: Alex Loos commented, “A very interesting collection of books from many places.”
- 16 September 1963: Dr. T. Mottaro expressed “Heartfelt congratulations for the nice and interested work and personally to Mr. Sahag Kalaydjian for his devotion to carry on a deed of historical significance.”
- 23 September 1963: A group of French pilgrims were grateful for being included in the visit “to your magnificent library.”
- 15 April 1965: Hannah S. Raigny expressed admiration “in finding an operating library in good order & being well used. Hope that many other libraries follow the same steps.”
- 28 March 1966: Sylvia Brown Stern, Claremont, California, wrote, “I know your library satisfies a need of many people, both young & old.”

Library Professionals

- 18 February 1966: Joseph F. Sherbert, Assistant Director, International Relations Office, American Library Association, Chicago, Illinois.
- 4 March 1966: L[evon] Khachikyan, director of the Mashtotsyan Library, Yerevan, Armenia, declared in Armenian, “The Gulbenkian Library is one of the important cultural centers for Diaspora Armenians. We wish you successes and a multitude of intelligent readers.”

Researchers / Educators

- 9 December 1960: Mrs. Lillyan Audrey Barry, Elementary Teacher, Portland Oregon, congratulated the Library for “your wonderful collection of books. Best wishes to you and your work – youth will be our future citizens – the hope of our One World!”
- 14 August 1966: Genevieve Maxwell, Former Journalist (Daily Star, Detroit), whose note concludes the “*Golden Book*” signatures and comments, “Doing research on books concerning Near East. Interested in Armenian Quarter and monastery [sic] of Jerusalem. Took much information concerning monastery [sic], library, school, seminary, manuscripts, etc.”

APPENDIX C – COLLECTION DEVELOPMENT AND ANALYSIS

Opening Day Collection (23 October 1931)

The Library's founding collection had been Patriarch Tourian's own library of more than 10,000 volumes, amassed over the years, beginning in his early student days in the Ardashir Seminary. Many of these titles dated back as early as the 16th century and were augmented by books from the multi-language collections of Archbishop Koushagian. On opening day, the new library had housed a total of 26,047 volumes, of which 14,528 (56%) were in the Armenian language, and 11,519 (44%) were in a number of other languages.

An inventory of the collections, based on a catalog card count, with subtotals by Dewey Decimal subject classes, was conducted in 1996, with the assistance of Sirarpi Kalaydjian, who was acting Library Secretary at the time. The results indicated that the monographic collection had increased by 21,114 volumes over the 59-year period of the Library's existence (Average annual growth, 364 volumes). The materials contained in the Library are comprehensive enough to satisfy the information and research needs of all segments of the local, regional, national and international monastic and lay communities.

Columnar Tabulation of Collection, 1931-1990, by Call #'s, Classification,

of Volumes, Percentage

Call #'s	Classification	# Vols.	Percentage
000-099	General Works	1,888	4
100-199	Philosophy	2,189	5
200-299	Religion	11,141	23
300-399	Social Science	3,328	7
400-499	Languages	2,463	5
500-599	Pure Sciences	1,290	3
600-699	Applied Sciences	1,180	2
700-799	Fine Arts	2,544	5

800-899	Literature	12,832	27
900-999	History	8,659	18
		47,514	99%

In addition to the data shown in the preceding table, there were 990 bound periodical volumes; 163 current periodical titles; and 4,869 illuminated manuscripts. The catalog of rare books numbered 1,241 catalog cards.

The summary totals above give an indication of collection development emphasis, with Literature, Religion, and History representing the greatest percentages of the ten Dewey subject classes. The bound periodicals consisted primarily of Armenian languages titles published in the 18th, 19th and early 20th centuries. Current periodicals received are primarily ecumenical publications (bulletins, newsletters, and scholarly journals with a religious focus).

The inventory also included the personal library of Fr. Anoushavan Zeghtchanian, a member of the St. James Brotherhood, and a philological scholar with broad interests. The books had been shelved in his residential quarters until his death in the early 2000s. They were sorted into 28 boxes and transferred to the Gulbenkian Library. Subject categories included:

- Dictionaries: German, French, Armenian, Arabic, Greek, Latin, Sanskrit; linguistics, philology
- Health, nutrition, vegetarianism, organic foods
- Theological works – systematic theology
- Grammars, Semantics, Slang
- Psychology of the saints
- Philosophy, theology

- Pedagogy
- Place names
- Sermons
- European history
- Culture and civilization
- Sexology
- Literary classics
- Education for the masses
- Oratory and rhetoric
- Archaeology
- Communism and Christian faith – Ideologies
- Yoga
- Mathematics
- Armenian monthlies; Copybooks; Textbooks
- Religious books

Calouste Gulbenkian Library Collections according to Armenological, Armenian, and Multi-Language shelf list catalogs, with totals, percentages and rankings

CALL NUMBER	Armenological	Armenian Language	Multi-Language	Totals	Percentage Ranking
000-099	83	878	727	1,688	3.6%
<i>General Works</i>					<i>Eighth</i>
100-199	63	292	1,834	2,189	4.7%
<i>Philosophy Psychology</i>					<i>Seventh</i>
200-299	715	3,350	7,077	11,141	24.3%
<i>Religion</i>					<i>Second</i>
300-399	409	1,600	1,319	3,328	7.2%
<i>Sociology; Education</i>					<i>Fourth</i>
400-499	153	1,059	1,251	2,463	5.3%
<i>Language</i>					<i>Sixth</i>
500-599	98	447	745	1,290	2.7%
<i>Pure Sciences</i>					<i>Ninth</i>
600-699	162	389	629	1,180	2.5%
<i>Applied Sciences</i>					<i>Tenth</i>
700-799	386	1,382	776	2,544	5.5%
<i>Arts, Music, Sports</i>					<i>Fifth</i>
800-899	917	6,485	5,430	12,832	28.0%
<i>Literature</i>					<i>First</i>
900-999	1,268	3,578	3,813	8,659	19.0%
<i>Geography, History, Biography</i>					<i>Second</i>
TOTAL BOOKS	4,170	18,582	22,874	45,626	100.0%
<i>Periodicals (Bound)</i>					
<i>Serials (Current)</i>	30	57	53	141	
<i>Rare Books</i>		1,435		1,435	
<i>Manuscripts</i>		3,892		3,892	

[Source] Inventory of monographs, begun in June 1996 through January 2000, with assistance of Sirarpi Kalaydjian, interim Library Secretary, Malina Zakian, Assistant, St.

James seminarians, and volunteer librarians from the United States (Sylva Natalie Manoogian, coordinator; Araxie Churukian, Ani Matosian, Arleen St. Aubin; Ardem Tajerian). The Rare Books Collection was housed separately on the Ground Floor of Gulbenkian Library; information was tabulated by Ani Matosian. Bound periodicals were shelved separately on the First Floor of Gulbenkian Library; current serials were shelved in both open and closed stacks of the Gulbenkian Library reading hall (Arleen St. Aubin prepared a preliminary report on the retrospective serials collection). At the time of the inventory, the Manuscript Collection was housed in the St. Toros Church.¹²²

➤ ***Gulbenkian Library Acquisitions Lists, 1991-***

- (***Source:*** Sion, September.-December 1991, p. 246)
- (***Source:*** Sion, September-December 1991, p. 247)
- (***Source:*** Sion Quarterly, January-February-March 1993, p. 104)
- (***Source:*** Sion Quarterly, October-November-December 1993, p. 508)
- (***Source:*** Sion Quarterly, January-February-March 1994, p. 89)
- (***Source:*** Sion Quarterly, April-May-June 1996, p.270)
- (***Source:*** Sion Quarterly, April-May-June 1998, p. 269)

¹²² Totals indicated that the monograph collections of the Gulbenkian Library had almost doubled in numbers since the opening day of the Library, 23 October 1932. (continue on page 153)

The 1996 and 1998 *SION* lists were compiled by Sirarpi Kalaydjian, who had assisted her husband Sahag Kalaydjian voluntarily beginning in 1951, and succeeded him as Library Secretary after his death on August 23, 1994. Sirarpi Kalaydjian died on 17 February 2000. During the period beginning in January 2000 until the appointment of Father Norayr Kazazian as Library Director in 2004, Malina Zakian worked as *interim* staff assistant. In 2009, Ms. Rima Jrnazian was officially appointed Library Secretary. Both Father Kazazian and Ms. Jrnazian continue to serve in said positions to the present.

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PRIMARY SOURCES - ANNOTATED

Patriarch Yeghishe Tourian

1. Tourian Fiftieth Jubilee Central Committee, Copy-Book of Minutes, 12 November 1928 – 9 August 1930.
2. Letters and telegrams of congratulation on the occasion of the 50th Tourian Jubilee, received from religious, government, and community leaders, originals of which are retained in the archival files.
3. Publisher's catalogs of the St. James Printing Press, listing its published titles in print. Reference copies of these catalogs are retained for reference in the Gulbenkian Library. A separate publication, compiled by Bishop Mesrob Nishanian in 1933, commemorating the centennial of the St. James Printing Press (1833-1933). The 36-page folio contains an essay, illustrated with photographs, chronicling the establishment of the printing press and its publications. Special attention is given to the works authored by Patriarch Yeghishe Tourian, which inaugurated the Tourian Library Series.
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8. _____. *Eghishe Patriark' Durean (Ir K'ahanayutean Yisnameay Hobeleanin Ar't'iw)* [Patriarch Yeghishe Tourian (On the Occasion of the Fiftieth Jubilee of His Ordination to the Priesthood). (Jerusalem: Sts. James Printing Press, 1932). The inaugural volume in the *Tourian Library Series*.
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10. *SION: Special Jubilee Issue*, (New Era Vol. 3, Nos. 10-11-12, 1929 October, November, December : 291-402). Contains a biographical sketch of the Patriarch honoree, accounts of Jubilee celebrations, texts of addresses, congratulatory telegrams, Jubilee Committee minutes, and the Patriarch's official acknowledgment of the honor accorded him. Four other special issues of *SION*, the official monthly gazette of the Armenian Patriarchate, in the years 1930 (April-May), 1932 (November), 1946, and 1950, are devoted to Patriarch Yeghishe Tourian, as its institutional leader and visionary, and the Patriarchate's chief benefactor. The original individual letters are retained in the archived files.

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Calouste Sarkis Gulbenkian

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