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MASSACRES

**BY THE ARMENIANS
AGAINST THE TURKS**

General MAYEWSKY

Edited by Prof. Dr. Azmi SUSLU

Massacres by the Armenians
Against the Turks

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PREFACE

The Armenians, who had lived with the Turks for many years, enjoying all kinds of rights and freedom and many privileges and bestowals, namely social, military, religious, economical, had turned from a loyal subject into a rebellion, which Russian General Mayewsky had attributed to mainly three reasons: Armenians going too far in politics, development of nationalism and independence speculations amongst them and spread of those speculations by means of monk's efforts by the provocation of the West. The committees and associations had realized turning of this rebel behavior into action again by the materialistic and spiritual supports of the West which lead their community from one catastrophe to another.

These attempted activities in which Ottoman's tolerance, patience and great state tradition had been tried to be exploited and by the way of Christian fanaticism being incited as well. The price of rebellions, murders, massacres had been always tried to be invoiced to Turks and Press had been directed in this manner by means of propaganda. However, the realities which had been attempted to be distorted, had appeared sooner or later and reflected by foreign authors, investigation committees and conscientious people. Here, one of these is the Russian General Mayewsky. Mayewsky serving as Ambassador firstly in Van later in Erzurum had been presented the Russian General Staff his article as report. This report being put into a book format had been published as restricted in few copies. This book called the "*Statistic of Van and Bitlis Provinces*" had been translated from the Russian language into the Ottoman Turkish language and had been pressed at Military Printing Office in 1330 (1914) by Cavalryman major Mehmet Sadik, one of the officers from General Headquarters Intelligence Department. The parts related directly with Armenians, Russian original being in Russian and in French under the title of "*Les Massacres d'Armenie Statistique des Provinces de Van et de Bitlis*" had been published as a separate book in 1916 and pressed facsimile by Ministry of Foreign Affairs a couple of years ago.

My dear Prof. Dr. Mustafa KAFALI, whom we wish to express our appreciation and not being spared his help, was so kind as to help me in making comparison with the Russian language of the article from which we had translated. Here I gratefully acknowledge himself.

The fact that the article, as it was yesterday maintaining it's vitality today as well, had been written by a foreign and from a neutral point of view and shaped from an official report had set forth its reality and persuasiveness and had shone some light on the facts which had been tried to be introduced incorrectly for years.

April 24, 1991

Prof. Dr. Azmi SUSLU

INTRODUCTION

This study including an extremely important historical article, was a military statistic of Van and Bitlis provinces, which had been prepared and presented to the Russian General Staff by General Mayewsky.

The author had served as an Ambassador of Russia in Van for a period more than six years, hereafter in Erzurum.

This article had evaluated generally geographical position, natural resources, way of transportation, in a word, all kinds of intelligence which may be useful for a General Staff.

Author had reserved a special section to various components which constitutes themselves, especially to the relations between the public of the region and Armenians, and the statistic of these two provinces' public with whom he was in direct contact. When he had investigated only Armenian rebellions, his judgement about them is more like in a convicting manner.

As will be seen later in this report, General Mayewsky had attributed all the responsibilities of the experiences that Turkish Armenians had to face, definitely to rebellions who were the members of political committees and further to England who provoked them.

Author has been attributing especially to "*Blue Book*" in English and "*Livre Jaune*" in French amongst a lot of evidence which he had mentioned.

Having presented his article to the General Staff instead of his public, the information given by the General shouldn't be accused with partisanship.

Author had set forth his opinion intentionally and in a completely independent manner by means of investigations which he made directly in original places.

SUMMARY (In French)

Ce travail, qui forme un document historique de la plus haute importance est un statistique militaire des Povinces de Van et de Bitlis, dressee par le General Mayewski et destinee a l'Etat-Major Russe. Son auteur fut, durant plus de six ans, Consul General de Russie a Van, puis a Erzeroum.

Cet ouvrage traite, en grande partie, de la stuation geographique, des ressources naturelles, des voies de communication, en un mot de tout ce qui pourrait etre utile a un Etate-Major.

Pour rendre plus complet son ouvrage, l'auteur consacre un chapitre special a la statistique de la population des ces deux provinces ou il parle incidemment des relations entre les differents elements qui la composent et notamment des rapports entre les Kurdes et les Armeniens. Quand il prend a partie les revolutionnaires armeniens, son verdict pour les condamner est des plus affirmatifs.

Comme on se rendra comte de la lecture des pages qui suivent, le General Mayewski attribue, d'une facon peremptoire, toute la responsabilite des evenements regrettables don't les Armeniens de Turquie eurent a souffrir, en premier lieu aux revolutionnaires affilies aux comites politiques et en second lieu a l'Angleterre qui les a encourages.

Parmi les nombreux temiognages qu'il cite, l'auteur se rapporte principalement au Blue Book anglais et au Livre Jaune francais.

On ne pourrait taxer de partialite les affirmations du General puisqu'il a adresse son ouvrage non au grand public, maid a l'Etate-Major de son pays. Il y a developpe, consciencieusement et avec une franchise rare, et en toute liberte sa conviction basee sur des constatations faites sur les lieux memes.

ARMENIANS

Recently changes in the character of Armenian citizens has been observed. All Armenians who have primary school education were thought to have a lot of knowledge about politics which was enough for everyone (the nation) to follow them. Being famous, showing oneself important, knowing a lot about his past; all of these psychological conditions were to the same degree in every Armenian in this class. Nevertheless, the Armenians believe that they don't have an important position in the world's politics today just because they have Turkish nationality. Also, they claim that "*The Armenian Nation*" will definitely be born again and will attain the political superiority which is their own right.

Armenian citizens, especially the young, are occupied with all kinds of political matters and carried away by claiming that they know every detail about politics.

The young Armenian citizens, who can't take themselves away from learning unimportant things and repeating the jingles of famous revolutionaries, seem to be the poor and ignorant group which unconsciously drags their citizens into disaster with their actions instead of bringing safety to them.

The complaints about the unbearable conditions the Armenians in Turkey live are not quite valid for the Armenians living in cities; because they always have independence and privileges. When we think of villagers, their conditions are much better than villagers in central Russia because they were successful in farming and artificial irrigation.

The Armenian villages according to region, villages are less protected by the Government from the attacks of migrants who pillage the villages they pass and take away the flocks.

However, it should not be believed that the Armenians were always exposed to these attacks. Because if it were so there wouldn't be any Armenian villages. Whereas, the Armenian villages have always been more rich and prosperous in every period than the region villages.

Since the local administration wasn't powerful enough in these regions, some Armenian villages had suffered more or less from the tribe chiefs, without being subject to bad treatment by the Turkish administrators.

Armenian Committees sowed such unreliance between the Armenians and nomads in 1895 and 1896 that it was impossible to make improvements in these regions.

There were almost no studies on religious education by the Armenian religion men. On the other hand, Armenian priests worked very hard in order to spread their idea of nationalism. For centuries, the religious enmity of Christians against Muslims was developed between the walls of churches instead of divine duties. Schools and seminars have greatly helped the religious leaders in this way.

As Eastern Christians their churches also put the principles and traditions of Christianity aside and occupy themselves mainly with national propaganda.

The Armenian rebellions which have been seen in the main provinces of Asian Turkey in 1895 and 1896 were neither caused by the extreme poverty of Armenian villagers nor the pressure they were exposed to. Since these villages belong to them, they were more rich and prosperous than their neighbor's villages.

Armenian rebellion was caused by the following three reasons:

- 1) The known advancement of the Armenians in politics;
- 2) The development of nationalism, liberty and independence in the Armenian public opinion;
- 3) The provocation of these concepts by the Western Governments and their expansion with the effort and inspirations of the Armenian priests.

The best document related to this subject is the report of M. Cambon who was the Istanbul ambassador of France. This document is among the documents which were published in the “*Yellow Book*” between 1893 and 1897.

Passages from M. Cambon’s Report

“The Armenians were pleasantly accepted in London. The Gladstone Cabinet invited the displeased ones, classified them, put them in order and promised to support them. Henceforth, the propaganda committee was established in London which was going to be the source of inspiration.

Two simple concepts had to be adopted by the Armenian people: the concepts of nationalism and liberty.

The committees believed that it was their duty to spread these. . . and thus with the help of propaganda they exploited the deficiency and faults of the Turkish administration and established secret organizations which will spread the concepts of national awakening and liberty.” Livre Jaune, Affaires Armeniennes, pp. 11-12). . .

M. Cambon clearly claims that the rebellious Armenians believed that their duty was to make the villagers accept the concepts of nationalism, liberty and autonomy.

In this case, what would the attitude of the Turkish Government be against the activities of the Armenian Committees? Could the Turkish Government approve of these activities which are actually aimed to destroy her?

Two other Reports of M. Cambon

“Istanbul, March 27, 1894.

Last Sunday, while Mr. Asikiyan was leaving the Kumkapi Church after the ceremony in order to go to the Patriarchate, a young 18 year old Armenian aimed his gun at him and shot him a few times. When he was taken to the police station by the gendarme and was being questioned about the murder, the young Armenian stated that Mr. Asikiyan was an enemy of Armenians and that he always reported them to the government so the Armenians had taken an oath to save their community from him. . .”

“Istanbul, June 3, 1894

In recent days an assassination plot was arranged against one member of the Istanbul Armenian congregation. Mr. Maksud was thought to be working for the Turks according to his co-religionists and was declared to be an enemy of the congregation.

Last year the celebration to revive the memory of the Rules and Regulations granted to the Armenians by Sultan Abdulmecid, was forbidden and Mr. Maksut had refused to attempt to remove this prohibition. So, from then on, he had gained the hatred of the Armenian congregation.

Two people who had attempted to kill him were Armenian porters.

There is no doubt that we have come face to face with a political crime.

The letters and documents coming from the Armenian committees were found on the murderers and they admitted that they were hired by a person named Leon.

In this case after the assassination to the patriarch they wanted to again warn the upper classes of the Armenian congregation which they accused of betraying their national action.” (Livre Jaune, Affiares Armeniennes, 1893-1897).

COMMITTEES

For ten years, many revolutionaries were released by the intervention of Europe. And, as soon as they were released they joined the brigands.

The declaration published by the Dashnak's in August 1886, which contains the 12 articulated program, deals with all kinds of claims up to press independence and ends with these sentences: *“We will die, we know this well, but the feeling of rebellion which has penetrated to the Armenian's marrow shows that we are not going to stop threatening the throne of the Sultan until we win our personal rights, even if one Armenian survives.”*

In the Balkans people who have become famous with their self-sacrifice, courage and with the way they work, can be found. However, can such a person be found amongst the Armenians? No. Why? Because they have become used to living on the backs of the poor villagers and they are wild people playing the executioner role. Can this people be called saviors? No. because the guns in their hands were only used towards the weak people.

And the unarmed Armenian villagers were forced to help the armed rebels at the cost of their blood.

The Armenians came together in a known place in London to discuss this matter. Here, they decided that they needed to firstly stir up troubles, shed blood and attract the attention of the world.

The rebellious committee was divided to three organizations: Dashnak, Hinchak and Armenia.

These organizations expanded everywhere in order to incite the villagers.

They started with the teachers and with them they inoculated the young with the feelings of hatred and enmity towards Muslims. Thus, in a short time, like 3-4 years, many unconscious youngsters dedicated themselves to death.

Towards the end of September in 1890, a band of rebels consisting of 80-90 people was organized by Serkis Gogonian, a student in Petersburg University. By leaving the Russian police and border guards behind, they started to enter the Turkish border from Kagizman. This band of rebels was formed by young Armenian students in Petersburg and the volunteers living in south Caucasia. None of them knew Turkey,

how a border was protected, who a Turks was, or the topography of the region. They had no idea about these. However, this wasn't important; their main goal was to enter Turkey and to shed a lot of blood there.

The 43 brigands under the administration of Gogonian were encountered with Russian units^(*) after losing some people it ended and they were taken to the prison in Kars.

The committee members who infiltrated through Iran in 1892 started to smuggle. In the course of time, police stations were established to supervise the roads.

Generally, the committee members met each other in any village near the border which they planned to pass at night in order to reach the closest Armenian village. Thus, after having the change to hide there for a short time they go on to other Armenian villages in small groups.

These villages are in very bad condition. The Armenian rebels have brought these villages famine by coming and going to them. In this place the committee members have secretly met with the English ambassador. On their meeting the ambassador has given the Armenian rebels a lot of help.

In the beginning of September in 1895, a rebellious group was surrounded by the Tokurlu Turks in the Bogazkesen village. They have informed the Turkish government office units. About 40 Turks came to Bogazkesen. In order not to make them suspect anything the Turks had invited them as if nothing would happen and they have sat in small groups to eat lamb.

The Armenian rebels who understood there was something going on approached these groups without being seen to them and they held the Turkish under a volley. However, since they had hidden behind the dead horses they weren't able to shoot them and in waiting for the units to come they took shelter in a mountain.

The Turks who were saved from the effect of this event attacked the Bogazkesen and Azaryan villages in revenge without delay.

It is necessary to state that not a single word was mentioned about this event in the English Blue Book. This means that nothing was mentioned in this book about the events that English Ambassadors could have something to do with; however, other such events were told about in detail.

The Sasun Events

The Turks and Armenians lived together peacefully for centuries in the region. . .After one year a person named Boyaciyan has taken his place. . . After these two people many fights began between the two societies, shortly.

The following lines were found in the "*External Appearance of the Armenian Matter an Europe's Intervention*" paragraph:

"On June 15, 1895, general dismissal was given to political prisoners who were mixed up in these events in order to prove that they were fully made peace with the rebels. The next day the doors of all prisons of the empire were opened and hundreds of rebels were freed in the country."

^(*) The person who has made investigations in that region and this period is aide-de-camp for the commander of the 30th foot soldier division.

After reflecting on the events which took place in Istanbul on September 18, 1895, the Blue Book has exactly written the following:

“No matter what the importance of the barbarism claims attributed to Turks is, it must be stated that the Armenians are the only ones that are responsible for the events everywhere. Also, the wounding of Bahri and Hamdi Pasha in the middle of the street in Trabzon is the only reason for the massacre which took place in the region. Moreover, the Armenians in places where the rebels remained far away from were at peace. If the committee members get into action against the Armenians will be poor as before.”

The Zeytun (Suleymanh) Events

The young Armenians who came from Europe performed demonstrations with red flags at the Kazanhk Valley.

The following lines have been written under the title *“The Change of the English Policy Towards the Armenian Matter.”*

The English policy was totally changed at the end of November in 1895. . . The matter was put on the shelf. Most of English Consuls in Asian Turkey had to be changed. For in the beginning they had shown themselves as supporters of the Armenians.

Even if we can't claim that the English Consuls have personally interfered in the Armenian riots, we can say that they have become friendly with the chiefs of the riots so the communication in various places of Turkey worked perfectly.

However, everything was changed towards the end of 1896. New consuls were sent and the English Consul Representative Williams had come to Van in order to take the place of B. Alvar who was the Armenians' friend. This last representative clearly stated that *“he came to lay the minds of Armenians”* so he has made his attitude and manner clear.

Even if this situation has made the rebels think, still it hasn't affected the result much.

The young Armenians in Van, who put the idea of rebellion in their minds, have proved that they could start their action without the help of their friends overseas.

The honorable Major Williams, whose pushing character and powerful energy is read from his eyes, has worked for six months in order to materialize his very valuable idea. Although he has used all the opportunities to make the Armenian rebels give up their idea, the only thing he was able to do was to delay the events in Van for six months.

The famous Van rebellion was started in June, 1896. After winter when spring started the Armenian rebels sometimes met with American missionaries and sometimes with English Consuls in order to discuss the matter.

The consul had not participated in these meetings because his character would not allow him and also he didn't want to seem interested in the Armenian riot or the high confusion.

The rebels of Van have worked to attract the attention of Europe on the Armenian matter in 1895. They have sent letters to the rich Armenians whom they threatened in order to get money. Within this time

a few political crimes were committed by the rebellious committee of Van. The most important crime was the one committed on January 6, that is on the greatest Armenian holiday which was the killing of priest Bogos while he was going to church to perform his religious duty. The poor old man was killed because he had courageously reacted against the vulgar behavior of some rebels.

During the winter of 1895 and 1896, the young Armenians interfered in the activities of the beat or units and being agitated they sometimes came together in the big rooms of the houses near the Russian Embassy (Van) where they practiced shooting.

The activities of the American missionaries in Van had also started to expand, for the money secretly collected and received from London through the English Embassy was brought to Van and from there it was supposedly camouflaged by associations established in order to support the poor and was distributed to the related people. Following the end of 1895, many Armenians had come to Van with the same excuses.

Furthermore, while the English tried to support the Armenians materially, the Armenians clearly declared that the English were cheaply buying the blood of Armenians as if it were straw.

Although there were Armenians who came to Van in order to really get some bread to eat, a while the Government started dealing with the ones that kept their real identity a secret behind the old clothes they wore, so this aroused the conviction that Armenians held these meetings for the preparation of a definite movement. When the Armenian meetings began to increase in February and March, danger also began to increase. However, when Spring came everything necessary was done to settle down the Armenians coming from other places. Moreover, the Armenian missionaries who wanted to act as charitable associations were told that money distributions should be confined to only Van and that it would be better if the money was given to villages which really needed it.

There was no one left in Van except for a few committee managers; who could take part in the rebellion and who worked for a daily fee of 3-4 cents and some other people.

The preparation for riots had been increasing in Spring. Also, the killing of Turks and murders such as their bodies being cut up were heard about. The rebels who realized that especially these kinds of murders weren't being dealt with have become more and more courageous by the day. In return to this the patience and forbearance of Muslims was decreasing according to the Armenian boldness.

The June 1896 Van Events

Before discussing the bloody events which took place between the Armenians and Muslims, we find it useful in translating the following report which belongs to the English Consul of the mentioned city (Van):

“May 15, 1896

It is an honor for me to inform the Excellency that this region's condition is not as desired. Within the last eight days Armenian rebels have attacked the Muslims twice; in the first, 3 Turks were killed, 2 people were wounded; in the second, 2-3 people were killed. In both events the bodies were terribly torn

apart. Also, an assassination was organized to a rich Armenian who lived opposite the English Embassy. Yesterday afternoon one of the most famous rebels was killed in a house in the city. This murder must have been committed by Turks. For this rebel was one of the raiders who came from Iran last fall. The band of rebels we was a member of has done pillage here last year. A police on duty was attacked in one of the streets in Van at midnight on June 2. An officer and a private soldier were seriously injured.^(*) the Muslims were about to lose their patience because of this incident.

In any case, the foolish and scoundrel Armenians (exact translation) are the guilty ones. I have tried to explain to them that childish acts will never be useful. I even pleaded but they didn't listen. And now I think that they don't have any help left."

These are the exact answers given by the respected Williams. However, the fact that different statements were used in his report aroused doubts.

There were generally no proper explanations given in the press about this incident. As a matter of fact, the things written about Armenians are all full of lies.

To state once more is beneficent that it were Armenian villagers that had been subjected to all negative results of the Armenian problem. The number of massacres carried out in the cities is far away from false statements of those who claimed that they had witnessed. The events that occurred in cities equally influence the Muslims. It is impossible not to be wondered at the Armenian movements in cities which were taken as target by the committees. These movement do not only represent attacks to Turks but also represent the general dislike that reached its peak.

We visited to the fortified place of the rebels on June 6, on Thursday, accompanied by Dr. Regnault. I wondered at their methods of fortifying. Armenians informed that they could resist for ten days waiting the additional supports that would come from Iran. There were Americans, Russians and Bulgarians among their leaders. The number of those who came from foreign countries were 12-15 and the total number of rebels was almost 600.

Their leaders were carrying Russian weapons. They expressed that the weapons were bought by means of gifted money of native Armenians. The weapons were introduced to country by the way of Iran. Those who belonged to different committees were wearing different uniforms. We point out all these details to show that rebels did not have the aim of securing their wives and children, but they had the aim of preparing rebellion on these grounds. We have documents showing the ways of killing of a lot of Muslims who approached the fortified places of rebels unconsciously and who were without weapon and without defense.

In the last part of the report of B. Williams, it is stated that:

"It should be stated sadly that all of those incited by rebels are city youths. A certain part of the Armenian district that was under our protection was saved by the help of the Government."

However, it was know by many persons that the majority of the rebels did not abandon the gardens of Van, but they worn off the war dresses in order to wear the dresses of bourgeoisie.

^(*) Blue Book, vol. 8, year 1896, p. 207.

The oppression that was created by the pains which were deemed proper by committees has caused to lose Armenians' heads who took refuge in the Consulates of Britain and Russia.

In fact, the Government was in a very difficult position in relation to this matter. It could not arrest even a partial number of the rebels. Escapes of them without any punishment had shaken the respect of the Van's people to authorities. However, the attitude of the Government was an obstacle to the massacre of the Armenians in Van.

With the help of detailed explanation in this book, by comparing every kind of new news under the title of "*Massacres in Van*" in media, it becomes possible to have a true idea about the events that occurred in different parts of Anatolia.

When the events which occurred in the first fifteen days of June in Van are examined, it is seen that this area was completely in a pitiable condition. The villages under the security guaranteed by Turks have suffered less. For example, the existence of an influential head of a tribe in Mukes county provided that there were no event when all events in Van were carrying on. The defender of Armenians in Adilcevaz was Hayadaranian Huseyin Pasha and Norduz village was Haci Aga.

The Raid of Ottoman Bank

In the noon on August 14, 1896, 25 persons from Dashnaksutiun Committee raided the Ottoman Bank. Armenians who were not only equipped with the weapon of mavzer but also with bombs had an extremely insolent suggestion to Europe: if Europe had not made reforms quickly and permanently in the areas of Armenian inhabitation and had not met their needs, they would have destroyed the Ottoman Bank with persons in it.

Those who managed the Armenian problem insisted in every opportunity that they try to develop all of the nation. The reason of bank raid was this.

It is not needed to describe in which conditions the Armenians of Istanbul were after the explosion of the first bomb. Could there be any other result of Dashnaksutiun rebellion? After a short interview with the chief translator of Russian Embassy of Istanbul, rebels who had control over the Bank in a short time accepted to be surrendered with the stipulation of reservation of their lives that are considered as sacred by all Armenian Community.

Those of the rebels who were brought to Britain Consul Sir Edgard's yacht, were got on a French ship which would sail to Marseille, the liberated city, a few days later. In this city they place under police supervision in a prison. There must be no doubt for anybody that they were freed certain period later. Now, these people who have no pang of conscience for their action that resulted in bloody events in Istanbul by killing thousands of their fellow men have walked in streets freely.

Hinchak Band of Rebels and Others

A Hinchak band of rebels appeared on the days of 12-13 of September in 1896. This band of rebels attacked on Van from Ovannis village. These rebels who destroyed all places they had passed went

up to the gardens in Armenian quarter and invaded a home that was extremely appropriate for defense and prepared for war with Turk soldiers. The following day when I passed by B. Williams, he told me that again tragic events were expected from that day and added that the head of the band of rebels were Russian nationality. . .

Weapon voices were heard without interruption. In addition to this, Armenians collected in the garden of the Russian Consulate as if there were a command. After a short period, entrances of gardens were full of Armenian families and their goods. In half an hour, an officer who had been sent by Saadettin Pasha, coming next to me stated that necessary preventions were taken to maintain public security and those people who did not participate in events would not be victim by no means.

Besieging of the place with 35 rebels with eight company compelled not only Armenians being without action but also Turks. When the night came, the house where Armenians had taken up position were burnt to the ground after the rising of smoke. Different views were disseminated about the future of those who had been besieged. It is reality, in any case, that the rebels escaped. The following day gunfires were heard. While Armenians were drinking red wine of Van, they had a good time, by firing at all sides. A thick smoke layer also rose in the evening as happened in previous day to declare the end of collide. Armenians disappeared mysteriously this time too.

Three days after, a travel was made with the participation of 400 Armenians on Igdir road. Rebels were so disturbing and creating difficult conditions for the people of the region that it was unavoidable to migrate to Russia for all people who could succeed. The days of 15 August and 12 September were inauspicious for Armenians in the point of their aim.

By the daytime of 22 July in 1897, a group of the band of rebels passed the border through a place near to Selmas where is at east of Baskale. They attacked the village in where the chief of Merzegis (Seref Bey) were and hurt him, and also 150 persons in both races were dead.

In the same year, towards the end of August, the band of rebels of Haramaz that was Russian citizen appeared too. This band of rebels that consisted of 30 persons were caught before any event appeared. After these events, Armenian problem reached the end in Van city. But after a certain period later, it were again broken out in Bitlis and Mus cities originating from Sasun.

In 1898 and 1899 years, a person's band of rebels, who is called Serop became famous. The Armenian is the only guerilla chieftain who started action for nationalism. In the region, his name became famous.

The Armenian movement in 1898 was restricted with Bitlis.

All actions that could be thought as oppression narrated exaggeratedly in the brochure of "*For Armenia*" (Ermenistan icin). Armenian writers were extremely far from the truth. Their basic aim was to invent oppressions and to write them. Although they wanted to earn advantage and sympathy, they earned only disgust.

In the beginning of winter in 1901, Antranik band of rebels appeared around Mus. On December 20, this group gained Surp Arakel Monestry 9 at the east of Mus 5-6 verst^(*) far from Mus). In the Surp Arakel monestry, there were priest and villagers and even women and children other than the band of rebels of Antranik. Soldiers besieged monestry which had been made a guard by this band of rebels. Defenders of the monestry disappeared without tracking, because of the snowstorm in the night of December 29.

In 1902. . . Since the problem of Macedonia came into being, the movement of Sasun was postponed. The foreign pressure, originating from Macedonia problem on Ottoman Government was seen sufficient not to be wanted appearance of new problems in the regions around Sasun.

However, Government prevented the spreading of the bands of rebels over the plain of Mus by besieging Sasun.

“Pro-Armenian” newspaper which was the propaganda organ of Armenians pressed this line in the 66th issue in 1903: *“If Europe does not intervene officially, Armenian rebels will not contend with the destruction of themselves as well as their community. Wherever Armenians are in dangerous, or in other places, committees will come to aid of them.”*

In the 65th issue of the same newspaper: *“If our brothers don’t come to aid of us on time, we will be killed like sheep. We can’t trust in the intervention of Europe. When we use our breasts as shelter against enemy’s shells, we hope that our brothers and sister will come to aid of us.”*

From all these, it is understood that it was planned by the leaders of Armenian movement to invent an Armenian myth and to force Europe to solve both problem (Armenia and Macedonia problem) together in accordance with the appearance of Macedonia problem.

Here is the message of the famous leader of Macedonia rebels, Sarafoff, for Armenians, in mentioned newspaper’s 78th issue:

“Armenian brothers! We are sure that our brotherhood will strengthen by the coming of autumn. Europe that guaranteed the respect for humanity in Turkey by having signature under 3rd and 6th paragraph of Berlin Agreement will see our common protest and have to make serious attempts for this problem. Slavery under which these two nations (Bulgarians and Armenians) have been for centuries will be broken in short time and the brothers of two sides who are under pressure will be free entirely. Long live Armenia, long live Macedonia!”

The Consequences of Armenian Rebel Activities

The results have been tragic in relation to their condition. Their condition have considerably become worse in spite of becoming better. It was so not only in Turkey but also in Caucasia. Armenian notables understood that following the way of giving the idea of a liberal regime to Armenians by Armenian rebels caused the disaster of their fellow men and waited for coming to an end of rebels actions in sadness.

(*) A Russian measure of distance which is 1.67m.

The Greeks of Turkish citizenship have been living in happiness and harmony in these settlements and Ottoman Government never think an application of military or police prevention for them. However, they have made their national propaganda in secrecy. They have never caused any trouble and paid their tax regularly. . .

They want to express that by behaving in this manner: collect tax how much you want, but leave us alone entirely in this situation in which we are. . .

Catholic Armenians

Catholic Armenians have always seen themselves as a variant religious community. Already, Catholic sect is not appropriate for national propaganda. In this respect, the senses of nationality could have not developed in Catholic Armenians.

Turks do not constitute only Muslim people but also constitute most important component in Anatolia. They never deserve negative imputation which Russian and European press always try to make suitable them.

Liberty which Eastern Christians have tried to obtain has been paid with life by both Muslims and Christians. The mistake of rebellions which occurred in east and sometimes alarmed Europe has been attributed always to Turks and partly to Ottoman Government. The subject to see Ottoman Government as guilty or innocent is altered according to the politics which is followed by Europe. But is there a possibility to procure acceptance to Europe the reality that this kind of rebellion is not the result of restraint of government but the result of excessive independent attitude which has been given by government about subject of nationality and religion?

Turks have never interfered with the religious and national problems of nation which was related to their sovereignty. Christian schools have not been exposed to any kind of control. This type of administration has led to excessive development of religious and national senses of nation which was in the rule of them. These ideas of nationality which developed in some specific level have led willingly or unwillingly to rebellion.

At whatever cost, the idea bringing out confusion for Western interference has never abandoned the intellects of Turkish Christians. These ideas of them are fixation and it is true according to them: because there is the situation of Greeks, Rumanians, Serbians and Bulgarians in front of their eyes.

The men encouraging these rebellions try to emerge rebellions as much as they try to show Turks as assassins of Christians. Only Turks know that the rebellions of Christian rebels are made to fall themselves in hopelessness.

The main reasons can be known merely by intelligent memory and which unconsciously lead to manipulation of inauspicious acts, also depend on pictures which are prepared and deliberately distributed to public.

Like that, by this kind of propaganda, the idea of "*The barbaric of Turks and generally Muslim*" has been scattered. It has been tried to be imposed to minds of pure Christians the idea that after Turks

have rested about 5-10 years, all of them stand up angrily and in spite of becoming no reason in reality, they attack Christians because of merely believing that the necessity of assassination of Christians in where exist.

The understanding of all Orient Christians consists of this idea. If Turks were in consensus with mentality of correspondents of newspapers and if the situation of Anatolian Christians was like they try to show, does and Christian stay as living in Turkey until now?

In spite of appearance of thousands of Armenians in poverty, "*the barbaric of Turk*" which is persistently mentioned has not been met in nowhere. In reality such a barbaric of Turk is not existent, this is a political tale which has been scientifically created.

If it is necessary to say reality like becoming it needs to confess in East the being barbaric is not Muslims, on the contrary, being barbaric is Christians. The persons who having made all wickedness of east and then charge unprotected Muslims with these wickednesses are entirely Armenians. The problem which is necessary to be paid attention in Turkey is the period of security which has been long time dominant rather than rebellions which have sometimes occurred. In such a country in which pressure, discomfort, and continuous rebellion break out inevitably only by taking away rebels from their places has hindered any types of confusion and even has put an end to confusion. It has turned into a situation that it can be thought that as if Armenian rebellion never occurred.

In 1895-1896, what situation were the provinces of Trabzon and Sivas in, and what situation have they been in a few years? Peace and calm substituted the excessively bloody rebellions.

This is the reason: between 1900 and 1903, when peace and calm prevailed this regions was really attractive. In Caucasus which is neighbor to Trabzon, in spite of every kind of pressure which was reinforced with heavy military service persons have been killed and assassinated in broad daylight. When same events have occurred almost every day, on the contrary, in Trabzon that have 30-40 gendarme, security has been lasting entirely. This situation, is the most explicit evidence which explain instance moral of the obedience of public to administration and value of Ottoman Administration. This public has been formed so that the Turkish Government can't entirely rely on it even in most difficult times.

Tribes

Karcigianian Musa Bey is known by everyone. Although Kuli Han Bey, Gevesian Teli Bey, Catakian Sakir Aga and others are not compared with tribe chiefs, they are known as famous persons in native tribes. During Armenian rebellions these persons have made important tasks. Armenians have been protected and their needs have been provided in terms of power of some of these persons. For instance, Musa Bey, Kuli Han Bey with their all persons have run to defend and help Armenians. Armenian villages which take refuge to these persons and tribes have been protected against all kinds of danger. Although unprotected neighbor village was destroyed, anyone have not annoyed these villages.

Relations Between Turks and Armenians

The claim of authors that insist unexceptionally that Turks try to devastate Armenians is entirely improper. If it was so, any other community from themselves could not live among Turks and other tribes which live with them must have been in need of bread crumb or it would be necessary to accept slavery or to migrate to other places totally. Whereas it is not possible to see any one of these situations. On the contrary, everyone know thoroughly eastern provinces accept that in these regions. Christian villages are richer and more prosperous than Turkish villages. The lives of Christian villages which are able to work more principle of Armenian public are more easy in comparison with Turkish villages. If Turks were thieves and brigands like the claims of Europeans, Armenians have not had their prosperous lives which continued until 1896. In this respect discomforts which are claimed that Armenians become exposed to until 1895 are nothing apart from a myth which is invented by exaggeration. In reality, the situation of Armenians in Turkey is not worse than the situation of other Armenians in other countries.

The events which Armenians have outcried as pillage and massacre had occurred on a large scale in Caucasus. The problem of abduction of animal herds is nothing apart from herd larceny which is made often everywhere in Russia. If we look at the security of life and commodity, we see that in everywhere which are in domination of Ottoman Government, those are protected better than those being in Elisabetopol country.

In 1896 and 1896, Turks were doubtless in situation of enemy of Armenians. But this is not to mean that there is a permanent enmity between the two communities. This incitement was nothing apart from a comedy which Armenian rebels imagined and staged.

If has been seen that tribe chiefs who have been accused with brigandage and robbery for many years protect indigent Armenians even during most critical times. There is no any more powerful evidence then this events to show that Armenians have lived friendly with Turks who have been qualified by them as brigandage bandit.

In 1897, when passing Adilcevaz county, it was required of us to stay for one night in Aren where was an Armenian village on the east side of the lake that is called by same name with Adilcevaz village. Man who had made guidance to us during our traveling came and told that steward (notable of village) and priest want to tell their some wish us. Since we did not want to enterprise formally, we charged translator to be informed about issue and to inform us. Problem was that: during Van events when Haydaranian Emin Pasha would pillage in Armenian villages of Adilcevaz county, about thirty village wanted help of Huseyin Pasha who was also a Haydaranian Aga; he also assigned the protection of these villages to Sultan Bey, and gave 69 horsemen in Sultan Bey's company from himself tribe. But, when only four villages of these thirty villages had been damaged because of not arriving in time, others did not be exposed to any damage.

At present, Huseyin Pasha is wanted to take away; even some consuls tried rather to provide it. Whereas it is necessary to reward him in any way rather than to take away. If he deserted the regions, many villages inhabited by Armenians will remain defenseless.

In this situation, the entreaties of Armenians are to consist of hindering this change of place as becoming possible.

The next day, villagers came personally to repeat wishes and they wanted to be accepted their request again.

In October 16, 1898, in Sakince village of Norduz ward (related to Catak) when having passed the night, village head man who is a man showed respect and some notables visited us.

After explaining that there would not be any Armenian villages by reason of gradual migration, they mentioned painful memoirs in 1895-1896 years and complained about behaviors of person who were related to neighbor Sidanh tribe and if chief of Sadanh tribe Haci Aga came from Musul vicinity to Norduz ward in this summer, they added that anyone of Armenian will not be alive in this vicinity.

“When the events of 1896 Van began to spread in environment, we began to look for way to escape from Sidanh tribe; since our protector Haci Aga (from Musul) did not come to grasslands we decided to go to place where he was in to take refuge him. As a convoy with 700 men, after two days travel, we met with his going caravan, in third day we became guest of Haci Aga. During this time we stayed in tend and did not pay any price. Then he had us accompanied with sufficient number of his servants. So we succeeded to reap our harvest.”

These are realities which are heard from their mouth of themselves of Armenians. Whereas Haci Aga is one of most famous brigand in Musul and Bitlis environments.

In 1896, during events which occurred in Van according to rumor among villagers, Musa Bey by his behaviors became a model person and a large Armenian group took refuge him. Even there were two Armenian sisters who were originally from Austria-Hungary, when events had become quiet, they were taken under protection of Russian consulate by Russian ambassador's command.

All Russian consuls have stated that it is not very easy to protect all men who are citizens of Russia.

The situation of Russian citizens who were in Turkey were only seen as a device to suppress jobberies, intrigues, and every kind of sinister jobs. These two sisters passing from Istanbul came their village with their 2-3000 Liras and began to make usury. Since debtors could not pay up by reason of impossibility, Russian consulate was charged with collection of debts. The collection of debts continued long time in return for receipt. Sisters expressed that they lent 15 liras to Musa Bey without sign and witness, when they were near Musa Bey. Just the same, during this giving loan, there were not any witness like they said.

Is it possible to warn from a man who had personality like Musa Bey to money which was lent without witness and promissory note and become right? Musa Bey was invited to consulate by reason of application which was made by these two persons to Van's collector of tax, and in meeting between him and older sister the problem of debt was talked, and he accepted that he was debtor, so he instantly admitted to sign a receipt because of not having enough money on himself but he wanted to be registered on

translator's name of consulate rather than her name. After two weeks, he sent someone to get receipt and to given money.

Those were little events which occurred between this "brigand" and Armenians.

It is not right to decide that Turks bore a grudge and enmity against to Armenians in 1895-1896 years, only by looking at external aspect of problems. In an environment in where habit of blood feud was widespread even among persons who believe same religion, in such community, how would revenge been taken from Armenians, who had shed blood of Muslims?

It is necessary to think about how much immoral acts which were made on corpses of killed Muslims by Armenians (for example, like cutting their some organs and putting these organs in their mouths) incite the anger and revenge.

In 1895, when we came to Musul, relations between Turks and Armenians were very well. These two communities have friendly lived in many settlement areas of Turkey. In the end of 1895 these relations suddenly took a various from. Getting provoke Turks against Armenians who were incited by activities of comitadjis begun to show its influences. However, relations between Armenians and Turks have improved and took old aspect after Armenians drove out comitadjis in 1897. Armenian events which cause difficulties for Ottoman Government have continued to occur in every place where there were rebels.

Henceforth, the men who manage Armenian events will be even partially obliged to obtain support of Turks, this is a side of Armenian problems which does not sufficiently get clearness.