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Documents
National Archives
Washington D.C.

A-Q

TREBIZOND

4

*see
reference*

Oscar S. Heizer, American Consul in Trebizond, Turkey, wrote to Henry Morgenthau, American Ambassador, in Constantinople, on June 28, 1915:

"I have the honor to enclose herewith for the information of the Embassy a copy of the proclamation which has been posted up in public places by the local authorities notifying the Armenians that within five days from its date, namely, on Thursday, July 1st, the entire Armenian population of Trebizond and vicinity including men, women and children will be obliged to turn over to the government such property as they cannot take with them and start for the interior, probably for Eldjezireh or Mosul where they will remain until the end of the war. Upon their return after the ~~war~~ war their goods will be return to them.

"It is impossible to convey an idea of the consternation and despair the publication of this proclamation has produced upon the people. I have seen, strong, proud wealthy men weep like children while they told me that they had given their boys and girls to Persian and Turkish neighbors. I know of one Armenian woman who is now in Dr. Crawford's house who has become insane and two other such cases are reported in the same vicinity. Many are providing themselves with poison which they will take in case the order is not rescinded.

"At the present time there are no means of transportation available. All horses, wagons and vehicles have

been requisitioned for military purposes and the only way for these people to go is on foot, a journey of sixty days or more. At this season of the year in the heat and dust it is simply impossible for women and children and old men to start on such a journey. Even a strong man without the necessary outfit and food would be likely to perish on such a trip.

"As I am not permitted to use the cipher code it does not seem best to send an open telegram to the Embassy on this subject, but I have talked with my Austro-Hungarian colleague who has the privilege to use a code and have requested him to express my hearty concurrence with him in urging that some measures be taken at Constantinople to secure a withdrawal of this order if possible or at least a ~~mt~~ modification so as to spare the old men, women and children from such a journey which would mean their certain destruction.

"I called upon the Governor General (Jemal Azmi Bey) and asked if some exception could not be made and he read me the enclosed proclamation which he thereupon handed me saying that he was obliged to follow the text of the proclamation. He assured me however that he had telegraphed to Constantinople asking that an exception be made for Armenians in official positions which I told him I hoped would include the two consular cavasses and clerk who are Armenians.

"I enclose a copy of the "Meshveret", dated Sunday, June 27, which is the official organ of the government

published in Trebizond. It contains an article in regard to excesses said to have been committed by Armenians and Greeks upon the family of a Turkish Emam (Triest) at Erganers. Whether it is true or not it is an unfortunate thing to publish here just at this juncture. I have been informed that there are no Greeks whatever in that section of the country, which would seem to throw doubt upon the whole story.

"The people are hopeless but are making preparations to start on the perilous journey. I trust that before the date of departure some modification may be secured.

"As there is not time to make translation of the two Turkish enclosures before the mail closes I send them without translation."

The same Consul to the same Ambassador, on June 30, 15

"After mailing my despatch of June 28th to the Embassy further information was received from an eyewitness of the terrible sufferings of the Armenians who were recently expelled from the vicinity of Baibourt and Erzerum. A Turkish teamster (Mohammedan) who has just returned from Erzerum told a well known Armenian merchant here, with tears in his eyes, of the wretched condition of about 150 Armenian women and children he came upon near Ashkaleh in a plain about ten hours from Erzerum. Most of them were nearly naked, all were hungry, many were carrying children. The Turk said he gave them all the money he had to buy bread but realizing his inability to do anything for them of importance and

unable to view their terrible sufferings he hurried away.

"A gendarme who has recently returned from that region says the deported people are wandering about in the forests and on the mountains, some of them naked, having been robbed of their honor and their clothing. Under these circumstances the Armenians of Trebizond, who are aware of the situation there, fully believe that if they are deported from this place they will suffer like treatment on the journey before them. It is probable that they will be sent to Mosul or Eldjereh^Z, although there has been an effort made to have the government change their destination to Gumushane which is this vilayet.

"The Vali informed me that it had been decided to make an exemption in favor of old men and women, widows, women expecting to give birth soon, and Armenians in the employment of the Turkish Government, but all others would be sent away.

"In the evening of the 26th I advised Dr. Crawford to send an urgent telegram to Mr. Peet regarding the little children and teachers in his school, and to request that an effort be made in Constantinople to secure an exception in their favor, to include, if possible, the women and children generally. I offered to send the telegram through the Embassy with the expectation that it would not be stopped and while the information would reach the Embassy first it would not appear to the local authorities here that the consulate was taking too active a part in an

affair between the Turkish government and its own subjects.

"The Vali (Jemal Azmi) has agreed not to molest the Armenian dragoman and two Armenian cavasses of this consulate.

"My colleagues the German and Austro-Hungarian Consuls are working hard to secure some modification of the harsh measures, especially in favor of the women and children, by representations here and through their respective Embassies."

The same to the same, on July 3, 1915.

"I have the honor to report that the authorities are rapidly gathering together the Armenians, excepting the Catholic Armenians, those in government employ, old persons, widows and pregnant women, and sending them off towards Gumushhané.

"The children attending the American school conducted by Dr. and Mrs. Crawford, also those children left with them by persons being deported, have all been taken and placed in a school organized by a local committee of which the Vali is President and the Greek Metropolitan is Vice President. Into this school all the Armenian children, females up to fifteen and males to ten years of age, are being placed as soon as the parents are sent off. Children above these ages go with their parents.

"The work of clearing out the different quarters of the city will probably be finished tomorrow."

The same to the same, July 7, 1915.

"Referring to my despatch to the Embassy of June 28th, 30th and July 3rd regarding the deportation of the Armenians from Trebizond to the interior via Gumushhané and my despatch of July 3rd to the Department, copy of which was sent to the Embassy, regarding the suicide of Cavass Ohannes, I now desire to report that the Armenian population of Trebizond Vilayet is estimated at 36,000 persons. The city of Trebizond and surrounding villages is estimated at 10,000 Armenians. Of this later number 5,200 have already been sent away. The children, when the parents so desired, were left behind and placed in large houses in different parts of the city. There are approximately three thousand such children retained in these homes called by the Turks "Orphanages".

"Girls up to the age of 15 years inclusive, and boys to 10 years of age inclusive are accepted. Those over these ages are compelled to go with their parents. A number of Armenian women and young ladies are retained in these houses to look after the infants and children. The institutions are guarded by gendarmes and each institution has a Turkish Mudir or director.

"Dr. and Mrs. Crawford received about 300 children into their school from parents who were being sent away. Some of these children were very small and there were a few babies. In some cases the parents left money or jewelry to cover the expenses of the children, or for safe keeping.

Of course this was all contrary to the proclamation which had been posted by the government.

"The Governor General (Vali) sent word to Dr. Crawford that he would be required to give up the children as the authorities were prepared to take care of them, but nevertheless left the children a few days until arrangements could be made for them then sent and took them all away. The authorities also called upon him to turn over all money and articles of any kind deposited by Armenians in contravention to the proclamation.

"Very disquieting reports concerning the treatment of those people who have been sent away are current and if one half turn out to be true it will be shocking."...

The same to the same, on July 10, 1915.

"Referring to my despatch to the Embassy of the 3rd of July, I now have the honor to report that the Catholic Armenians, aged persons and widows were finally sent off into exile along with the balance of the Armenians population, the only exception being some of those in government employ, children, pregnant women, and sick persons who were placed in hospitals to be sent as soon as they were able to go.

"It appears that some of the exiles have reached Gumushhané because Dr. Crawford received a telegram yesterday from an Armenian there inquiring in regard to his child left here. It seems that a number of bodies have have floa-

ted down to the river to Trebizond and a great many corpses have been seen in the woods along the road. The condition of the exiles as recounted by teamsters and others who have met them on the road is something terrible."

The same to the same, on July 12, 1915.

"...The real authority here (Trebizond) seems to be in the hands of a committee of which Nail Bey is the head and he apparently receives his orders from Constantinople and not from the Vali (Jemal Azmi)."

(Translation)

Russian Atrocities.

Russians, lead by Greeks and Armenians, invaded the village of Erkens, where they arrested Imam Oghlou Osman Agha whom they asked to bring his wife to do the cooking for them and on his refusal they forced him to comply. The poor fellow, after being pressed and forced, brought his wife from the place she was hidden. Now, the wild beasts, who are the enemies of honor and morality, tried to send away Osman Agha by informing him that he was called by the Commander. Poor Osman Agha understanding their intention did not obey. So the brutes, after tying his arms, dishonored his wife before ^{his} eyes and then killed him in an atrocious way tormenting and cutting his body (in) pieces.

Appendix A-1

National Archives: Washington D.C. 867/4016/187

We are adding these ~~two~~ documents to show what the American Missionary Mary L. Graffam saw or what she did not see or what she could know about the genocide or what did/ not know about.

American Embassy

Constantinople

No 460

September 13, 1915.

The Honorable

The Secretary of State

Washington.

Sir:

Referring to my No 447, with respect to the Armenian situation, I have the honor to transmit to you herewith copy of a letter, dated August 7, last, received from Mary L. Graffam, an American Missionary in Turkey, giving further details upon the situation as it ~~is~~ at present exists in the Interior with respect to the deportation of Armenians.

I have the honor to be, Sir,

Your Obedient servant,

H. Morgenthau

Enclosure: as stated.

Malatia, August 7, 1915.

My Dear Mr. Peet,

You have probably seen Mr. Partridge and heard about our departure from Sivas, and perhaps you had letters from me ~~/~~ which you would not understand unless Mr. P. had explained things beforehand. I was prevented by a telegram from the Sivas Vali from continuing my journey with the exiles. That seemed to me a very great mistake on the part of the government, for although the horrors of the present situation among the Armenians are sufficient, the false ~~respect~~ reports are so many, that a report of an eye-witness would have been of value if I could have continued the whole way. Now the explanation of the refusal to let me go further is that the massacres are to be beyond here and whatever is said cannot be denied.

When we were ready to leave Sivas, the Government gave forty-five ex-carts for the Protestants, eighty houses and ~~none~~ none at all for our pupils and teachers, so we bought ten ex-carts, two houses ~~/~~ arabas and five or six donkeys and started out. In the company were all our teachers in the College, and about twenty boys from the College and about thirty of the girls school. It was as a special favor to the Sivas people who had not done anything revolutionary, that the Vali announced that the men who were not yet in prison should go with their families. The first night we were so tired that we just ate a piece of bread and slept on the ground wherever we could find a place to spread a yorgan (Turkish and Armenian blanket). It was after dark when we stopped anyway. We were so near Sivas that the gendarmes ~~would go~~ protected us and no special harm was done, but the second night we began to see what was before us. The gendarmes

would go ahead and have long conversation with the villagers and then stand back and let them rob and trouble the people until we all began to scream, and then they would come and drive them away. Yorgans and rugs and all such things disappeared by the dozens

page 2

and donkeys were sure to be lost. Many had brought cows, but from the first day ^{these} were carried off one by one until not a single one remained? It is needless to say that we get accustomed to being robbed, but the third day a new fear took possession of us, and that was that the men were to be separated from us at Kangal. We passed there at noon and aside from fear nothing special happened. Our teachers from Manjaluk was there with ~~the women~~ his mother and sisters. They had left the village with the rest of the women and children, and when they saw that the men were being taken off to be killed, the teacher fled to another village four hours away where he was found by the police and brought safely with his family to Kangal, because the Chavoush (gendarme officer) who had taken them from Manjaluk wanted ^{his} sister. I found them confined in a room. I went to Kaimakam (Governor) and got an order for them to come with us.

At Kangal some of the Armenians had become Islams and had not left the village, but the others were all gone. The night before we had spent at Kazi Mahara which was empty. They said that $\frac{1}{2}$ a valley near there was full of corpses. At Kangal we also began to see. They were a company of old women who had been robbed of absolutely everything. At Tocat the Government had first imprisoned the men, and from the prison had taken them on the road. The preacher's wife was in the company and told us the story. After they were gone, they arrested the

old women and ~~other~~ elder brides, perhaps about thirty or 35 years old. There were very few young women or children. All the younger women and children were left in Tocat.

page 3 Badvelli (Protestant Minister) Avedis has seven children. One was with our school and the other six remained in Tocat without father or mother to look after them. For three days they had been without food and after that lived on the Sivas Company who had not yet lost much. When we looked at them we could not imagine that even the sprinkling of men that were with us would be allowed to remain, and we not long to remain in doubt, for the next days we heard that a special Kaimakam had come to Hassan Chaleb(i) to separate the men, and it was with terror in our hearts that we passed through that village about noon, but we encamped and ate our supper in peace and even began to think that it was not so perhaps when the Múdir (Sherif of the village), a regular scamp came around with gendarmes and began to collect the men saying that Kaimakam wanted to write their names and that they would be back soon, but the night passed and only one man came back from those who were taken, to tell the story of how every man was compelled to give up all his money and were taken to prison. The next morning they collected the men who had escaped the night before and retorted forty five liras from our company on the promise that they would give us gendarmes to protect us. One company was supposed to be from one thousand to three thousand persons. Ours was perhaps two thousand and the greatest number of gendarmes would be five or six. In addition to these they sewed a red rag on the arm of a Kurdish villager and gave him a gun and he had the right to rob and bully us all he pleased, when we complained they would explained that other villagers could sew red rags

on their arms and come and do what they pleased.

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Broken hearted the women continued their journey. Our boys were not touched, and two of our teachers being small escaped and will be a great help as they can stay with the company. One was the teacher whom we took for Turkish last summer from Constantinople, and the other was the one who was in Constantinople with me and was the President of the Sivas Y.M.C.A. Michael Effendi was in prison in Sivas, but all the others were taken. The Mudir said they had gone back to Sivas. The villagers whom we saw all declared that all those men were killed at once.

The question of what becomes of the men who are taken out of the prisons and those who are taken from the caravan is a profound mystery. I have talked with many Islams and I cannot make up my mind what to believe.

As soon as the men left us the Turkish Arabajis (coachman) began to rob the women saying "you are all going to be thrown into the Tokma Su, (a river), so you might as well your things to us and then we will stay by you and try to protect you". Every Turkish women that we met said the same thing. The worst were the gendarmes who really did more or less bad things,. One of our school girls were carried off by the Kurds twice but her companions made so much fuss that she was brought back. I was on the run all the time from one end of the company to the other. My hat was very big and Kurds always made frined with me. That is the place where perhaps we ought to have worked more, and where we might do something if this country is to be influenced by us. These robbing murdering Kurds are certainly the best looking men I have seen in this country. They steal your goods but not everything. They do not

take your bread nor your stick.

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When we approached the bridge over the Tokma Su it was certainly a fearful sight. As far as the eye could see over the plain was this ^a slow moving line of Ox-carts. For hours not a drop of water on the road and the sun pouring down its very hottest. As we went on we began to fall by the way. The Kurds working in the fields made attack continually and we half-distracted. I piled as many as I could on our wagons and our pupils both boys and girls worked like heroes. One girl took a baby from its dead mother and carried it until evening. ~~A~~ Another carried a dying woman until she died. We bought water from the Kurds not minding the beating that the boys were sure to get with it. I counted forty-nine such deaths but there must have been many more. One naked body of a woman was covered with bruises. I saw the Kurds robbing the bodies of those not yet entirely dead. I walked or rather ran back and forth until we could see the bridge. The hills on each side of the bridge were white with Kurds who were throwing stones on the Armenian^s who were slowly wending their way to the bridge. I ran ahead and stood on the bridge in the midst of a crowd of Kurds until I was used up. I did not see any one thrown into the water, but they said and I believe that an Elmas that has done handwork for me for years was thrown over the bridge by a Kurd. Our Bqdveli's wife was riding on a horse with a baby in her arms and a Kurd took hold of her to throw her over ~~in her arms~~ when another Kurd said she has a baby in her arms" and they let her go. After crossing the bridge we found all the Sivas people who had left before us waiting by the river as well as companies from Samsoun, Amasia and other places.

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The Police for

the first time began to interfere with me here and it was evident that something was decided about me. The next morning after we arrived at this bridge they wanted me to go to Malatia, but I insisted that I had permission to stay with the Armenians. The next day however they said that the Mutessarif had ordered me to come to Malatia and that the others were going to Kyakta. Soon after we heard that these are going to Ourfa there to build villages and cities etc.

I came here and went at once to the commander a captain who they say has made a fortune out of these exiles. I told him how I had gone to Erzroom last winter and how we pitied these women and children and wished me to help them and finally he gave up^s urging me not to go and sent me to the mutessarif. The latter is a Kurd apparently anxious to do right thing, but he has been sick most of the time since he came, and the 2 boys* here have ~~been~~ had things more or less their own way and certainly horrors have been committed although it is hard to believe anything at all. I suggested that the Government here telegraph to Sivas and understand that I had permission to go with these exiles all the way, and the answer is said to have come from Sivas that I am not to go beyond there.

Mrs Bauernfeind was formerly Miss Christeefel who was in our orphanage for three years at Sivas, and they were very glad to have me for they have a very difficult problem on their hands and were nearly with the horrors they have been through here.

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I wrote various and sundry letters to you, also post cards, in the hope that adding them to what you might have heard from Mr. Partridge, you would understand my situation and could perhaps get permission from there for me to go to Ourfa and stay

until some plan for relief can be made, for unless relief can get to these Armenians quickly, there will be few revivers even if some of the men are left alive to get there. The Mutessarif and other officials here and Sivas have read me orders from Constantinople again and again to the effect that the lives of all these exiles is to be protected and from their actions and from their actions I should judge that they must have ^{certainly received have received such orders, but} murdered a great many in every city. Here there ^{they certainly} were great trenches dug by the soldiers for drilling purposes. Now these trenches are all filled up and the Bauerfeinds saw carts going back from the city by night and Mr. B. when he was out to inspect some work he was having done, saw a dead body which had evidently been pulled out of these trenches probably by dogs. He gave word to the Government with the result that his two servants who were with him were sent for by under officers, saying that the Pasha wanted, and were murdered. The Beledieh Reiz (Mayor or Chief of Municipality) here says that every male over ten years old is being murdered, that not one is to live and every woman over fifteen. The truth seems to be somewhere between these two extremes.

I saw the wife of Prof. Vorperian and other Harpoot or rather Mezerk (Mezre) women here. Her story is that of the five Professors in Harpoot College four were frightfully tortured in prison, and one died from the effects of his troubles while the other three were taken on the road by night.

page 8 They believe all, such to be dead. Prof. Vorperian was taken in prison and another man was dreadfully tortured before him and he was told that he would suffer the same unless he collected guns and gave informations. He was so upset that he was sick in the hospital

until the family came with the other exiles here to Malatia. The in-
 great style having given enormous bribes in Mezereh for safe conduct to
 Ourfa. One family had thirty-two donkeys/ loads of goods. When they arri-
 ved here the women were put into the Khan and the men into prison, some
 say in a/ school building. The men were taken from here secretly by
 / night and the women were robbed of their money and started on the road.
 Some women succeeded in getting to frinds^e here. As yet the Malatia women
 are here in their houses. This professor has a daughter fourteen years
 old which a Milazm (officer) noticed on the way and began to beg the
 parents to give her to him as his wife, they tried every device to keep
 her/ until here, but were finally forced to give her by the threats of
 other and ^h higher officers. Now she has gone back to be his wife, with
her parents consent.

As to the road beyond here there is every kind of conjecture. Here
 the general opinion is that all are to be killed in a valley five or six
 hours from here, but my opinion is that the journey from Sivas here is
 a sample of what it will be

page 9 farther^u on as far as protection concerned,
 but after this the way is very narrow and steep, and whereas so far they
 have had ox carts, after this they will have nothing but what they can
 carry on their backs, for beyond here the Government furnishes no trans-
 portation whatever, not a donkey nor anything. The aged are not allowed
 to remain behind, and will most of them fall on the way. Boys under ten
 and girls under fourteen are accepted here as orphans. More than eight
 hundred, practically all from Sivas province are here. The Government
 is doing its best but many were sick already and they are dying off
 pretty rapidly. It is evident that many will die on their way, but many

thousand will arrive on the Ourfa plain absolutely destitute, and unless aid can be sent at once they will certainly starve.

My greatest object in going with these exiles was to help them get started there. Many have relatives in all sorts of places to whom I could write, and I could, in my own estimation, be a ^{to} channel by which aid could get to them. I am not in any way criticizing the Government. Most of the higher officials are at their wits end to stop these abuses and carry out the orders which they have received, but this a flood and it carries all before it. Now I think it would be perhaps best for me to have permission as soon to do something. I hope to have permission as soon as possible to go to the front, but it may be that none will have the privilege at present. Money

page 10 will be needed in unlimited amounts, but little money with care and advice will do much. I know Sivas province pretty thoroughly, and I could manage to do considerable good.

I have tried to write only what I have seen and known to be true. The reports and the possibilities are very many, but the exact truth that we know at best calls for our most earnest prayer and effort. God has come very near to many during these days.

Sivas.

I finally gave up hope of getting permission to go to Ourfa and came back here. Our orphanage is allowed to remain from day to day. The governor is very anxious to have me stay here and for their sake I may do it. The longer I stay and the more I see, the less hope I have of seeing any of my friends again. My great desire is to go to Ourfa and try to save a remnant. Mrs. Sewny is also here and ready.

We have not had any word from the Partridges. The prison is almost vacated here and the turn seems to be coming for the soldiers.

Their hope is that the work will hold out.

Mary L. Graffam.

American Embassy

Constantinople, March 21st, 1916.

The Honorable

The Secretary of State,

Washington.

Sir:

I have the honor to transmit herewith, in duplicate, copies of three despatches dated respectively June 30, 1915, July 24, 1915 and December 30, 1915, relative to the deportation of Armenians and the general conditions resulting therefrom.

The delay in the transmission of these despatches is due to the fact that the originals, forwarded by the Consul at Harput during the summer of 1915, were lost in the mails, and the very slow and uncertain means of postal communication between Harput and Constantinople has caused further delay.

I have the honor to be, Sir,

Your obedient servant,

William PHILIP

Enclosures:

Copies of despatches dated June 30,

July 24, December 30, 1915.

No. 82

American Consulate

Mamouret-Ul-Aziz (Harpout)

June 30, 1915.

Honorable Henry Morgenthau,

American Ambassador,

Constantinople.

Sir:

I have the honor to report to the Embassy about one of the severest measures ever taken by any government and one of the greatest tragedies in all history. If the Embassy had not already learned about it from other sources, my telegrams of June 27th and 28th and my brief despatch of June 29th will have brought the matter to the attention of the Embassy.

The attention of the Embassy has been called, in previous despatches from this Consulate, to the very critical situation here. My despatches of April 19th, May 5th and ^d June 2nd (File No. 840.1) referred to the general conditions and the fears of the people that a massacre was being planned. I have reported in frequent despatches the hostile attitude of the local authorities during the last few months towards the American missionaries and the complete interruption of all work in the American schools (File No. 360). In my despatch of June 12th (File No. 300) I spoke of the actual danger in which the American missionaries in this part of Turkey are now placed and in my cipher despatch of June 24th (File No. 300/840.1/703) I gave some further details

of what has been happening here.

As stated in some of the above mentioned despatches, a revolutionary movement on the part of some of the
page 2)

Armenians was discovered and severe measures were taken to check it. These were undertaken in the wholesale matter, little distinction being made between people who were entirely innocent and those who were suspected of being participants in the movement. Practically every male Armenian of any consequence at all here has been arrested and put in prison. A great many of them were subjected to the most cruel tortures under which some of them died. Several hundred of the leading Armenians were sent away ~~at~~ at night and it seems to be clearly established that most, if not all, of them were killed. Last week there were well founded rumors of a threatened massacre. I think there is very little doubt that one was planned.

Another method was found, however, to destroy the Armenian race. This is no less than the deportation of the entire Armenian population, not only from this Vilayet, but, I understand, from all six Vilayets comprising Armenia. There are said to be about sixty thousand Armenians in this Vilayet and about a million in the six Vilayets. All of these are to be sent into exile; an undertaken greater, probably, than anything of the kind in all history. For several days last week there were rumors of this but it seemed incredible.

On Saturday, June 28th, it was publicly announced that all

Armenians and Syrians were to leave after five days. The town of Mamouret-Ul-Aziz and the city of Harpout were divided into districts and notice was given at each house of the day when the occupants must leave. Two days are given for Mamouret-Ul-Aziz, July 1st and third. Three days are given for Harpout, July 4th, 5th and 6th. In these two towns,

page 3)

supposed to contain a population of about 40.000, there are probably not less than 15.000 or 18.000 Armenians, or at least three thousand families. There are as many more in the neighbouring villages and these are to leave a few days later.

The full meaning of such an order can scarcely be imagined by those who are not familiar with the peculiar conditions of this isolated region. A massacre, however horrible the word may sound, would be humane in comparison with it. In a massacre many escape but a wholesale deportation of this kind in this country means a lingering and perhaps even more dreadful death for nearly every one. I do not believe it possible for one in hundred to survive, perhaps not one in thousand.

The alleged destination of those sent from here is Ourfa but I know very well this does not mean the city of Ourfa. It may mean the Mesopotamia plain to the southeast of that city, a region almost uninhabitable for man or beast. Whatever the destination may be, the journey from here in that direction at this season of the year is very difficult for one who has made careful preparations

and travels by wagon. It is for the most part over an extremely hot plain in which there is very little water or vegetation.

There are places where there is no water at all during an entire day's journey by wagon. A crowd of women and children on foot will of course, require several days to traverse the same distance.

They cannot go from here to Ourfa in less than fifteen or twenty days. There are only two towns and two or three small villages on this route. It would be impossible to find in these villages food for more than twenty or thirty people and there will be days
page 4)

and days when neither food nor water can be obtained. People on foot cannot carry enough food and water on their backs to last than between towns. Under the most favorable conditions the journey is a very fatiguing one (I am speaking from experience, as I traversed that route twice last summer on my attempted trip to America and my return to Harpout). For people traveling as those Armenians who are going into exile will be obliged to travel it is certain death for by far the greater part of them.

It must be born in mind that wagons and horses are practically unavailable. There are probably not more than twenty-five wagons that can be found for the five or six thousand families who are leaving from this immediate locality. There are several hundred oxecarts and quite a good many small donkeys, while some people are planning to take cow on which to carry a little food and a blanket or two. This represents every available means of

transportation in this region at the present time. There are not nearly enough animals of any kind to enable each family to have one and it is obvious that nearly every one will have to travel on foot. A few of the more fortunate families will have an animal or two on which the women and children can take turns riding, but there will be many cases where a mother with a babe in arms and several small children, and no husband, will have no animal at all.

The fate of these people can readily be imagined. The method is perhaps a little more cultured than a mass^aacre but it will be far more effective and thorough. It is quite probable that many of them will be robbed and murdered en route as the roads are now filled with bands ^{of}/pillaging Kurds.

page 5)

I asked the Vali the other day what measures were being taken for the protection of these people. He replied that there would be plenty of gendarmes with them so as to avoid a repetition of the fate which had befallen the prisoners who had been sent away from here before, and added that they had met some Kurds who had treated them rather unpleasantly. There is little doubt that these Kurds had been engaged to dispose of them. Many think, and it is by no means improbable, that the same fate is being prepared for those who are now leaving. It is quite possible that the men may be ~~ii~~ killed, the more attractive women carried off as slaves, and the other women and children left to perish in the desert. In any case, it is quite certain that almost all will die in one way or another

before they ever reach their destination.

One thing that increases the doubt about their safe arrival anywhere is that quite a good many people who have been deported from Erzeroum and Erzingan have been expected here, but with the exception of one small party from the latter place, none arrived as yet, while there have been many rumors that these parties have been attacked and killed by Kurds. Money has been sent here for different ones but no one of them has ever appeared to claim it.

Another bad omen is that the Vali has refused permission for any of the Americans to accompany the parties leaving here. Some of the missionaries decided that they would like to go with them in order to be of assistance to those who might need help. On Sunday, the 27th, I called on the Vali about this and other matters. This request he refused absolutely saying it could not be granted but that after the people reached their destination the Americans might then join them if they wished. As probably very few, if any, of them will ever

page 6)

reach their destination this was a safe offer. If it were intended to give these people a safe-conduct to any place there would probably be no objection to the Americans accompanying them. On the other hand, as the roads are decidedly unsafe now, it may be that the Vali did not want to take the responsibility of allowing the Americans to risk their lives in this way. Or, perhaps, the Vali's suggestion that the Americans might join these people later was

an intimation that the missionaries also may be invited to leave in the near future.

In my telegrams of June 27th and 28th and in a telegram from Mr. Riggs x to Mr. Peet on the 28th we spoke of the need for relief at the destination and I suggested asking aid from America. To what extent it may be possible to aid these people and how it can be done is a problem. There is great danger that they may nearly all be killed or allowed to perish en route. If they arrive anywhere it is still doubtful if they will be within communication. My opinion is that the few ^{who} survive the journey will be taken to some remote part of Mesopotamian plain many days' journey from Ourfa or any other town. Should they be within reach of Ourfa relief might be arranged through the American Mission in that town or through our ^Consulate at Aleppo. In any case, there is going to be terrible suffering and great need of help among those who survive the journey. Those who were formerly rich and the poor will alike be destitute. If any possible measures can be taken for their relief I feel that now the time to begin.

page 7)

It is impossible for me to give any adequate idea of the panic in this locality that has resulted from the announcement of this order of expulsion. The people have been given four or six days to dispose of everything they have and leave. For the merchants to wind up their affairs in that short time is diffi-

cult. It is also difficult for householders to dispose of their household and personal effects. The result has been a panic such as has never been known here or in few other places. Every one who is obliged to leave is trying to get together a little money to take on the journey. The Turks are, of course, taking advantage of the situation to get things at practically nothing.

Robbery and looting were never undertaken in a more wholesale manner. Turkish men and Turkish women are entering the houses of all the Armenians and taking things at almost any price. As nearly half the population are leaving they have to take what they can get. This is rarely more than five or ten ^{per} cent, of the value. All the furniture in a house costing originally one or two hundred pounds, will be sold for ten or fifteen pounds.

Rugs that cost five or ten pounds are sold for fifty or seventy-five piastres. The people are glad to get anything at all for their merchandise or effects. The streets are full of hamals ⁽¹⁾ carrying of the loot and of rich Turks and Turkish women dressed in their finest gowns, who are making a holiday of the occasion. The scene reminds one of a lot of hungry vultures hovering over the remains of those who have fallen by the way. A more disgusting sight than

page 8)

~~than~~ which is taking place here now can scarcely be imagined.

The difficulty for people to get ready to leave at such short notice was so great that on Tuesday six of us, comprising

(1) Porter, is a Turkish word of Arabic origin.

practically the entire foreign male population of the town, called on the Vali unofficially to enquire if it would be possible to have a greater length of time given the people before leaving. He received us very courteously but said that was impossible. We did succeed, however, in having a clear understanding that we could help the people in certain ways. The Vali said there was no objection to our ~~being~~ buying things from them or having them leave their money in our care. The Kaimakam has interfered in carrying out this purpose, but on the whole we have been able to do quite a good deal. The Missionaries have also tried to furnish the people with medicine and other useful articles for their journey and some of the poorer and needier ones have been given cash.

During the last three days crowds of people have visited the Consulate and the American Mission for help of some kind. Many have wanted financial assistance, while others have wanted to leave things in our care. They have brought money, documents, jewelry, furniture, and many other things. I have taken documents and some money, while the missionaries have taken much more than I have. Some have left money to be paid in any case to relatives in America, but most have left it on condition that if nothing is heard from them in four or six months it is then to be sent to their relatives.

page 9)

I have never seen a more pathetic or tragic scene. All feel that

they are going to certain death and they certainly have good reason to feel that way. Their confidence in the American missionaries and in the Consulate is touching. Some of them don't even want to count the money they are leaving. They hand over the savings of a lifetime with the simple request that if they are not heard from after a few months to send their money if possible to their relatives.

X All real state belonging to Armenians will be confiscated by the Government. Many people will be unable to dispose of their personal property and will probably walk out leaving their houses and stores with all their contents. Those who have made fortunes will lose everything. Some will, of course, take a moderate amount of money with them, but all, fear being robbed and very few will dare take much money with them. For those who are feeble and have no money at all, it (is) a question what will become of them. The Government has offered to furnish donkeys for them, but charges an enormous price per day for every donkey. A man who starts out with only one or two liras will find after a few days that all his money is X gone and will be absolutely stranded.

The effect industrially and commercially of the expulsion of the Armenians from this region is going to be throw it back in the middle ages. It is officially stated that ninety per cent of the trade and of the business carried on through the banks is that of Armenians. Business of all kind will now be destroyed beyond the possibility of its being restored. In some trades there will be no mechanics or workmen at all. It is difficult to understand how those

Turks who have had any taste of

page 10)

civilisation at all will be able to live unless exceptions are made and there does not seem to be any indication of that. There will be no banks, no Christian schools, no Christian churches. With one stroke the country is set back two three hundred years, The same will be true of Diarbekir and of all other parts of this consular district.

There is no doubt in ~~my~~ my mind that all the American Missionaries will be obliged to leave. It will not surprise me at all if they are ordered to go but whether they are expelled or not there will be nothing for them to do here. The labors of the missionaries at Harpout, which have continued during more than sixty years, have come to an end and I see no way in which they will be able to continue their work here.

With the destruction of all business and the departure of the Missionaries, there will be no object in maintaining a consulate either here or at Diarbekir or in any other part of this region. There is great danger that I may loose at this time two indispensable employees, both of whom have been with the Consulate for more than ten years, but they are both Armenians, I have asked the Vali to allow them to remain, but the only promise he would give me was that they would be obliged to go with the first lot. He said they could remain here for a few days and in the meantime he would ask for instructions from Constantinople about them. In my telegram

of June 28th, I asked the Embassy to request exemption for them, but I do not believe my telegram ever reached the Embassy.

page 11)

In my telegram of June 27th I asked the Embassy to wire me also if it would be possible to secure exemption for the naturalized American citizens who are here. I spoke to the Vali about this at once but he has been very evasive. I hope to receive some reply from the Embassy in time, if it going to be possible to do anything to save any of these people and their children. There is one class of citizens who are certainly entitled to protection. These are women whose husbands are naturalized American citizens and are now in America, while they have returned here for a short time to visit relatives. There are several of these and nearly all of them have children with them who were born in America. I shall certainly do everything possible to save them.

To-morrow the exodus of one-half of the population of this region commences. Were the people not so entirely subdued I should expect to see some stirring scenes. As it is, I can hardly think it possible that the authorities will succeed in sending everyone into exile, but as yet there does not seem to be any sign of their relenting or of their granting many exemptions.

I have the honor to be, Sir

Your obedient servant,

Signed: Leslie A, Davis,

Consul.

APPENDIX B.

14

867.4016/127

No. 83

American Consulate

Mamouret-Ul-Aziz, (Harput), Turkey.

July 11, 1915

The Honorable

The Secretary of State

Washington.

Sir:

I have the honor to enclose herewith a copy of a report which I am sending the Embassy at Constantinople in regard to the expulsion of the Armenians from this part of Turkey.

I have the honor to be,

Sir,

your obedient servant,

Leslie A. Davis

Consul.

Enclosure:

As indicated.

840.1

Copy

Enclosure-No-1

American Consulate

Mamouret-Ul-Aziz (Harpout, Turkey,

June - July 11, 1915.

Honorable Henry H. Morgenthau,

American Ambassador,

Constantinople.

Sir:

I have the honor to supplement my report of June 30th (File No, 840. 1) in regard to the expulsion of the Armenians from this region, as follows:

On July 1st a great many people left and on July 3rd several thousand more started from here. Others left on subsequent days. There is no way of obtaining figures but many thousand have already left. The departure of those living at Harpout was postponed, however, and many women and children were allowed to remain temporarily. People began to hope that the worst was over and that those who remained might be left alone. Now it has just been announced by the public crier that on Tuesday, July 13th, every Armenian without exception, must go.

If it were simply a matter of being obliged to leave here to go somewhere else it would not be so bad, but everyone knows it is a case of going to one's death. If there was any doubt about it, it has been removed by the arrival of a number of parties, aggre-

ting several thousand people, from Erzeroum and Erzizingan. The first ones arrived a day or two after my last report was written. I have visited their encampment a number of times and talked with some of the people. A more pitiable sight cannot be imagined. They are almost without exception ragged, filthy, hungry and sick.

(page 2)

That is not surprising in view of the fact that they have been on the road for nearly two months with no change of clothing, no chance to wash, no shelter and little to eat. The Government has been giving them some scanty rations here. I watched them one time when their food was brought. Wild animals could not be worse. They rushed upon the guards who carried the food and the guards beat them back with clubs hitting hard enough to kill them sometimes. To watch them one could hardly believe that these people were human beings.

As one walks through the camp mothers offer their children and beg one to take them. In fact, the Turks have been taking their choice of these children and girls for slaves, or worse. In fact, they have even had their doctors there to examine the more likely girls and thus secure the best ones.

There are very few men among them, as most of them have been killed on the road. All tell the same story of having been attacked and robbed by the Kurds. Most of them were attacked over and over again and a great many of them, especially the men, were killed, women and children were also killed. Many died, of course, from sickness and exhaustion on the way and there have been deaths

each day that they have been here. Several different parties have arrived and after remaining a day or two have been pushed on with no apparent destination. Those who have reached here are only a small portion, however, of those who started. By continuing to drive these people on in this way, it will be possible to dispose of all of them in a comparatively short time.

page 3

(H. H. H. H.) Among those with whom I have talked were three sisters. They had been educated at Constantinople and spoke excellent English. They said their family was the richest in Erzeroum and numbered twenty-five when they left but there were now only fourteen survivors.

The other eleven, including the husband of one of them and their old grandmother had been butchered before their eyes by the Kurds.

The oldest male survivor of the family was eight years of age.

When they left Erzeroum they had money, horses and personal effects but they had been robbed of everything, including even their clothing. They said some of them had been left absolutely naked and

others with only a single garment. When they reached a village their gendarmes obtained clothes for them from some of the native

women. Another girl with whom I talked is the daughter of the Protestant pastor of Erzeroum. She said every member of her family with her had been killed and she was left entirely alone. These

and some others are a few survivors of the better class of people who have been exiled. They are being detained in an abandoned schoolhouse just outside of the town and no one is allowed to enter

it. They said ~~that~~ they practically in prison, although they were allowed to visit a spring just outside the building. It was there that I happened to see them. All the others are camped in a large open field with no protection

page 4)

at all from the sun.

The condition of these people indicates clearly the fate of those who have left and are about to leave from here. I believe nothing has been heard from any one of them as yet and probably very little will be heard. The system that is being followed seems to be to have bands of Kurds awaiting them on the road to kill the men especially and incidentally some of the others. The entire movement seems to be the most thoroughly organized and effective massacre this country has ever seen.

Not many men have ^{been/}spared, however, to accompany those who are being sent into exile, for a more prompt and sure method has been used to dispose of them. Several thousands Armenian men have been arrested during the past few weeks. These have been put in prison and each time that several hundred had been gathered up in that way they were sent away during the night. The first lot were sent away during the night of June 23rd. Among them were some of the professors in the American college and other prominent Armenians, including the Prelate of the Armenian Gregorian Church of Harput. There have been frequent rumors that all of these were killed and there is little doubt that were. All Armenian soldiers

have likewise been sent away in the same manner. They have been arrested and confined in a building at one end of the town.

page 5)

No distinction has been made between those who had paid their military exemption tax and those who had not. Their money was accepted and then they were arrested and sent off with the others. It was said that they were to go somewhere to work on the roads but no one had heard from them ~~since~~ and that is undoubtedly false.

The fate of all the others has been pretty well established by reliable reports of a similar occurrence on Wednesday, July 7th.

On Monday many men were arrested both at Harput and Mezreh and put in prison. At daybreak Tuesday morning they were taken out and made to march towards an almost uninhabited mountain. There were about eight hundred in all and they ~~all~~ were tied together in groups of fourteen each. That afternoon they arrived in a small Kurdish village where they were kept over ~~the~~ night in the mosque and other buildings. During all this time they were without food or water.

All their money and much of their clothing had been taken from them.

On Wednesday morning they were taken to a valley a few hours' distant where they were all made to sit down. Then the gendarmes began shooting them until they had killed nearly all of them. Some who had not been killed by bullets were then disposed of knives and bayonets. A few succeeded in breaking the rope with which they were tied to their companions and running away, but most of these were pursued and killed. A few succeeded in getting away, probably not

more than two or three. Among those who were killed was

page 6)

the Treasurer of the American College. Many others estimable men were among the number. No charge of any kind had ever been made against any of these men. They were simply arrested and killed as part of the general plan to dispose of the Armenian race.

Last night several hundred more men, including both men arrested by the civil authorities and those enrolled as soldiers, were taken in a different direction and murdered in a similar manner. It is said this happened at a place not two hours' distant from here. I shall ride out that way some day when things become a little ~~quieter~~ quieter and try to verify it for myself.

The same thing has been done systematically in the villages. A few weeks ago about three hundred men were gathered together at Itymé and Haboosi, two villages four and five hours' distant from here, and then taken up into the mountain and massacred. This seems to be fully ^{est}ablished. Many women from those villages have been here since and told about it. There have been rumors of similar occurrence in other places.

There seems to be a definite plan to dispose of all the Armenian men, but after the departure of the families during the first few days of the enforcement of the order it was announced that women and children with no men in the family might remain here for the present and many hoped that the worst was over. The

American missionaries began considering plans to aid the women and children who would be left here with

page 7)

no means of support. It was thought that perhaps an orphanage could be opened to care for some of the children especially those who had been born in America~~x~~ and then brought here by their parents and also those who belonged to parents who had been connected in some way with the American Mission and schools. There would be plenty of opportunity, although there might not be sufficient means, to care for children who reached here with the exiles from other Vilayets and whose parents had died on the way. I went to see the Vali about this matter yesterday and was met with a flat refusal. He said we could aid these people if we wished to do so, but the Government was establishing orphanages for the children and we could not undertake any work of that nature. An hour after I left the Vali the announcement was made that all the Armenians remaining here, including women and children must leave on July 13th. (

x The Evident plan of the Government is to give no opportunity for any educational or religious work to be done here by foreign missionaries. Some Armenian women will be taken as Moslem wives and some children will be brought up as Moslems, but none of them will be allowed to come under foreign influences. The country is to be purely Moslem and nothing else. Some of the missionaries think they would like to remain here and try to work among the Moslems. I not only think it would be very dangerous for them to undertake it but

do not believe they will be allowed to do anything along that line. I shall not be surprised, as page 8)

I have said before, if all the American missionaries are ordered to leave in the near future. If they are not, they will be so effectually prevented from doing any kind of work that it will be entirely useless for them to remain here. Furthermore, they will be annoyed in many ways by the local officials. I do not think for a moment that they will be allowed to open any of the schools again and it's quite probable that the hospital may be ordered closed. It is very probable also that both the school and the hospital buildings may be seized by the Government. It seems certain that there will not be any work for them to do here and that they will not be permitted to do any work.

Under the circumstances, I think the only wise and safe thing for them to do is to consider the matter of leaving here, temporarily at least, as soon as it may be possible. I realize that it is a serious matter for them to abandon their work, but the present situation is serious too and I fully believe there is nothing else for them to do. It would probably not be best for all of them to leave together, but I am going to advise that some of them leave as soon as it may be safe to go. In the meantime I earnestly recommend that the Embassy bring to the attention of Mr. Peet and the board the possible necessity of all of them leaving here.

I do not think that any of them should go now. In fact some

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of them have been quite firmly of the opinion that some one should go at once for the purpose (page 9)

pose of trying to raise a relief fund for these unfortunate people. To go now would be almost certain death, with bands of Kurds awaiting travelers on every road. I asked the Vali, however, if it would be all right for one or two of the Americans to leave here now to go to Constantinople and then to America and he said very plainly that it would not be safe. He said that no matter how much of a guard he gave them it would be dangerous for them to travel at the present moment and advised waiting a few weeks. This confirms the general fear as to the fate of those who are sent away from here. It also indicated that perhaps the authorities do not wish any real harm to befall the Americans. On the other hand, the Vali intimated that possibly the Americans might not be permitted to leave here. Some of them think that we know too much about what is happening in the interior of Turkey and the authorities do not intend to let any American leave here alive to tell about it. I do not think that, but I do think the life of every American here is in danger and that the danger is increasing. If all of the missionaries can get away safely I shall feel greatly relieved. It is not only that the present situation is very critical, but they are constantly doing things that are more or less imprudent. The entire colony may suffer for the imprudence of one person. It is quite natural that they should sympathise with the people among

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whom they have been working and want to aid and protect them, but there is great danger of carrying their zeal to far and getting into trouble themselves.

page 10.)

With reference to the need of funds for the relief of these exiles, which I mentioned in my telegrams of June 27th and 28th and my despatch of June 30th I am inclined to believe that there will be no occasion for raising funds. It looks as though there were not going to be any people who can be helped. All who are sent away will probably be killed or die on the road within the next few months and the women and children who are left will probably have to become Moslems.

My attention has just been called to the fact that the post-office at Mamouret-Ul-Aziz has refused to pay out money to the Americans that has been sent them from Erzeroum and Erzingan for the exiles who have come here. It is probable that the Government will confiscate this money. I do not know whether the Embassy would care to take any measures about this or not. The money is addressed to the Americans, but it is intended for the Armenian exiles.

Embassy's telegram Nos. 19 and 20 have been received. I have seen the Vali about the naturalised American citizens and their children and about the consular staff. He said he had received word that the consular staff and two or three women whose husbands are in America may stay here for the present. There seems

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to be nothing very definite about any of it. I shall be very glad to have these women leave as soon as it is reasonably safe for them to go. I hope it can be arranged for the page 11)

employees of the Consulate, however, to remain here permanently, or at least as long as there may be a Consulate. It would be impossible to find any one to take their place.

I have the honor to be,

Sir,

your obedient servant

(signed) LESLIE A. DAVIS

Consul.

1. A - Mary Grofamy p. 11.
2. B - Leslie Davis p. 13
3. C - " " p. 18-25

APPENDIX C.

26

No 71.

COPY

American Consulate

Harput, July 24, 1915.

Honorable Henry Morgenthau,
American Ambassador,
Constantinople.

Sir:

I have the honor to further supplement ~~my~~ reports of June 30th and July 11th (File No. 840.1) in regard to the expulsion of the Armenians from this region, or, to speak more correctly, the wholesale massacre of these Armenians, as follows:

Any doubt that may have been expressed in previous reports as to the Government's intention in sending away the Armenians have been removed and any hope that may have been expressed as to the possibility of some of them surviving has been destroyed. It has been no secret that the plan was to destroy the Armenian race as a race, but the methods used have been more cold-blooded and barbarous, if not more effective, than I had at first supposed.

It was apparent that very few would ever survive the journey from here to Ourfa or to any other place at this season of the year.

As a matter of fact, it has been quite unnecessary to consider the difficulties of such a journey. It seems to be fully established now that practically all who have been sent away from here have been deliberately shot or otherwise killed within one or two days after their departure. This work has not all been done by hands of Kurds but has for the most part been that of the gendarmes (1)

(1) They were condemned criminals, released from prisons by order of the Minister of the Interior and the Minister of the Justice, and

who accompanied the people from here or of companies of armed "tchetehs" (convicts) who have been released from prison for the purpose of murdering the Armenian exiles.

page 2)

It has been repeatedly reported, and I think there is no doubt about the truth of these reports, that not a single man who has been sent away has been spared. Many of the women and children have been deliberately killed at the same time. A few of the more attractive women have been carried off to adorn the harems of some of the Kurdish chieftans and ^{of/} some of the gendarmes. Some of the older women and children have been allowed to wander along, accompanied by gendarmes, with the certainty that all of them will soon perish from hunger, sickness and exhaustion.

I do not believe there has ever been a massacre in the history of the world so general and thorough as that which is now being perpetrated in the ^{is} region or that a more fiendish, diabolical scheme has ever been conceived by the mind of man. That the order is officially and nominally to exile the Armenians from these Vilayets may mislead the outside world for a time, but the measure is nothing but a massacre of the most atrocious nature. It would be that even if all the people had been allowed to perish on the -o- road. As the greater part of them, however, have been actually murdered and as there is no doubt that this was done by order of the Government, there can be no pretence that the measure is anything else but a disguised in gendarme uniform.

general massacre.

Fully 12,000 or 15,000 Armenians have now been sent away from the town of Mamouret-Ul-Aziz and the city of Harpout. Possibly 1,000 or 1,500 remain with permission or through bribery or in hiding. Many thousand have also gone from the neighboring villages. In all,

page 3)

probably a third of the population of this region is gone. The most remarkable feature of the situation is the helplessness of the Armenians and the total lack of resistance on their part. With two or three insignificant exceptions, there has not been a blow of struck by any of them. I have been told that two or three gendarmes have been killed in the villages, but probably not half a dozen in all. It did not seem possible that such an order could be carried out without more or less violence. One would think that some would have chosen death here, knowing that it awaited them a few hours after their departure, and many talked that way, but when the time has come all have started without making any resistance. This has been due partially, of course, to the lack of spirit in the Armenian race, but it is due largely also to the clever way in which the scheme has been carried out.

Everything was apparently planned months ago. First a few who were said to have been involved in a revolutionary plot were arrested. Some bombs were found and further arrests were made. Those who were ~~arrested~~ arrested were subjected to terrible tortures

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and were made to confess to much that was probably not true and to accuse many who were entirely innocent. Orders were given that all arms of everykind must be surrendered to the authorities. People were tortured until they confessed that they had a gun or revolver or something when they actually had none at all. Then they would pay some Turk a fabulous price for some kind of a weapon which they might surrender to the police. Liberal promises were made that if everybody would surrender their weapons there would be no further

page 4)

trouble. The towns and villages were surrounded by gendarmes and nearly every man caught. They were then systematically beaten and tortured, the greater part of them without any accusation whatever having been against them. The result was that quite a number of weapons and some bombs were collected by the police. How many of the bombs may have been planted by the police themselves and how many weapons were obtained by innocent people for the purpose of having something to surrender to the police we shall probably never know. It is certain, however, that many of the people who surrendered some kind of a weapon were never engaged in any revolutionary plot and that there was not even so much evidence against many who were tortured as the production of a weapon. At the same time this search was being made practically all the leading men among the Armenians were arrested. The authorities insisted most earnestly that all who were thus arrested were involved in the plot against the Government and that none were unjustly arrested. As all proceedings were in

private it is impossible, of course, for others to know the ~~truth~~ truth of such statements, or at least to disprove them, but in the light of subsequent developments it would take a great amount of imagination to believe them. Many hundred of the prominent men were thus cast into prison. They were then sent away and there seems to be no doubt that they were all murdered a few hours'

distance from here. Several thousand Armenians/ soldiers were also arrested and sent away ostensibly to work on the roads somewhere. As far as I know, nothing has ever been heard from any of them and it is known that some of them were shot. There is no doubt that all the others met the same fate.

page 5)

Then, when practically all the Armenian men had been gotten out of the way and every weapon surrendered or found by the police, it was announced that all Armenians must be deported. Effective resistance to such an order was impossible. The whole scheme was planned so cleverly that the police and gendarmes were able to carry out with no risk at all to themselves. A few thousand men have thus been able to dispose of 15,000 or 20,000 Armenians from this immediate locality. It appears that the same system has been followed in other parts of this Vilayet and in other Vilayets. It is impossible to say how many Armenians have been killed but it is estimated that the number is not far from a million.

An incident that has proved the fate of those who have left is the death of the bishop or Archbishop, I believe, Mgr. Israelian, of the local Armenian Catholic Church. His departure

see page 41

was postponed for one or two weeks on the ground that the roads were not safe. Finally, about ten days ago he was given a safe-conduct by the Vali, who had always pretended to be very friendly to him. He left with about forty others, all of whom had been given safe conducts. There had never been any suspicion of any of them and it was thought the Government intended to give them safe journey. They were given a special guard of gendarmes and all precautions were apparently taken for their safety. Wagons were furnished them. They left here towards evening on July 11th and arrived the next day at Kezim Khan, about eight or nine hours' distance from here. There they met a large number of gendarmes. They were told that they could not travel that road and would have to return and go in the opposite direction. Their wagons were turned around and they came back for about half an hour. Then ~~the~~

page 6)

their gendarmes tied their hands together and let them a short distance from the road. Some of them had prayer books and knelt in prayer. These were kicked out of their hands amid curses of the gendarmes and all but three of the party were shot and killed. Among them was Mlle Marguerite Gamat, a French citizen whom I mentioned in my telegram of December 10th and despatch of December 31st to the Embassy. The three who were saved were attractive women and they were all taken to become Moslem ~~xi~~ wives. One succeeded in getting free. It was from her that I have obtained the above information. It was likewise one of the survivors who gave me from his own

(1) criminals disguised in gendarme uniforms

lips the details of the shooting of the eight hundred mentioned on page 5 of my report of July 11th. The exact number is now said to have been 979. Both of these incidents are so thoroughly established that I do not think there is a particle of doubt about them. There have been several survivors of the 979 who have told about that. Evidence of both has also been furnished by the gendarmes themselves.

Another incident that was reported to me the other day was that some of the people who were sent from here were actually burned in a cave between here and Diarbekir. This was told me by a gendarme who was with them and who expressed himself as being very strongly opposed to the barbarous treatment the Armenians were receiving.

The shooting and killing of people a few hours
 page 7)
 after their departure from here is barbarous and shown that the real intention of the Government is not to exile them but to kill them. Yet, on the whole, I am inclined to believe that the sooner they are disposed of the more merciful it is. A lingering but certain death after weeks or months of wandering is worse. After the departure of the parties that arrived here from ~~whence~~ ~~Erzeroum~~ ~~and~~ ~~Erzingan~~ a few hundred of those who were too sick or feeble to continue with the others were left here to die. Their camp is a scene from the Inferno. Greater misery could not be imagined. It was bad enough before when there were

several thousand all-in/^{a/}most wretched condition. Now, when only the worst of them are left behind, the scene beggars all description. The dead and dying are everywhere. Two or three small children may be seen weeping over the dead body of their mother, tugging at her as she lies on the ground with matted hair and staring eyes; other small children almost or quite naked and covered with filth lying curled up on the ground dead or in convulsions; other women and children so emaciated that the profile of their face has the exact appearance of a skull; one small boy wearing only a part of a shirt and a ragged stocking on one foot was actually only a skeleton; other small children with bloated bodies lying in the sun; very rarely a man, but mostly women and children, all in the last stages of their misery waiting for death to come to their relief. I presume a little food is brought to these people, but most of them are too far gone to need food. Each day there are many deaths and these will continue until all are gone. Dead bodies are to be seen there at any time. These are often

page 8)

left lying in the sun too long, with the result that the air is made with the stench from from them and from the human filth that is all around. They are finally disposed of by the gendarmes digging one huge hole right in the midst of the encampment and throwing them all in together.

One sees dead bodies now in all direction and on every road, not only at a distance but even on the outskirts of the town itself.

People coming from neighboring villages report as many as ten or twelve bodies lying by the roadside in an hour's journey.

One man who has succeeded in getting here alive from Sivas says he saw not less than five hundred bodies on that road. The whole country is one vast charnel house, or, more correctly speaking, slaughterhouse.

The fate of those who have been killed or died is sad, but perhaps that of those who have been spared is even worse. Some of the women have been brought right back here. Among these is one pretty girl of thirteen years whose father was one of the most prominent men and had one of the best homes in this region. He has been killed. She was separated from her mother and small brothers and does not know what has become of them. Now at her age she is to marry one of the most brutal petty officers around here and they are to live in her father's house.

I have written strongly about the situation and proceedings because it is impossible to write about them at all and not do so. It is not that I am in any

page 9)

way a champion of the Armenian race. It is not a race one can admire or among whom I should choose to live. But, whatever the faults ~~which~~ of the Armenians' people may be and however conclusive may be the proof that some of them have been involved in a revolutionary plot, the punishment inflicted upon these people is so severe, the tragedy is so terrible, that one cannot contemplate it and

certainly cannot live in the midst of it without being stirred to the depths of one's nature. When one sees men and women seventy and even eighty years old, lame, blind and sick, innocent women and children and helpless babies sent away to be killed or die and actually sees them dead and dying all around, it is impossible to conceive of any justification that can be urged for a measure so severe.

Yet the local authorities are now apparently trying to find some way of justifying what they have done. The Chief of Police called on me on July 16th and requested me to write the Embassy about the shooting of two or three gendarmes in a neighboring village by some Armenians. I had heard that something of that kind had happened but do not know any of the details of it and have no personal knowledge of the matter. I said ~~that~~ I should be quite willing to call the attention of the Embassy to the matter if he wished and suggested that he write me a letter which I would transmit to the Embassy. He agreed to do so.

On July 23rd, after having made my official calls, three of us met together and considered the possibility of taking some step in the name of humanity to have these horrors stopped. We were Mr. Ehma (a German Missionary)

page 10)

Mr. Picciotto, (an Austrian, the "Sous-Directeur" of the local branch of the Imperial Ottoman Bank) and myself. We decided to call on the Vali informally and ask him unofficially if the few Armenians who were left here could not be spared. He received us most cordially.

We explained our errand and asked him if he would not be willing to send a telegram to Constantinople asking for orders permitting those Armenians who had been left here to that time to remain, suggesting that we should also like to send a mutual telegram to the American, German and Austrian Embassies asking them to take any measures that might be possible to have such orders issued. The Vali has all along expressed his regret at the necessity of taking such measures as he has recently been obliged to do and has pretended to be very much touched by the suffering of the people. He apparently consented at once to our plan and said he should be very glad if such orders could be obtained. Then he imposed a condition, viz., that each of us write a letter to the Vilayet asking to have those remaining here spared, so that he could use these letters as the basis for making a demand on the central authorities. He added that he should like to have as many details in the letters as possible so that it would appear that all those who were guilty of anything had been sent away and all those who remained were innocent. It was quite evident that His Excellency wanted to have it appear by implication that all who had been sent away were guilty. He said he would have the Chief of Police call on me that evening to explain the matter more fully.

We all met at the Consulate and the Chief of Police called
page 11)

as arranged. He was not at all interested in having a letter from Mr. Eрман or Mr. Picciotto but insisted strongly that I write a

See pages 44-46, herein.

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letter to the Vilayet, calling attention to the shooting of some gendarmes by Armenians and to the fact that those Armenians who were guilty of having been engaged in a revolutionary plot had been punished, together with their families and people connected with them, while those who now remained were only innocent women and children. I was to incorporate^{pp2} a similar clause in my telegram, to the effect that the guilty Armenians having been punished and only innocent ones remaining, it was desired to have the latter spared. I replied that I was absolutely unable to make any statement in regard to who were guilty and who were innocent, that perhaps, innocent ones had been punished and guilty ones remained unpunished, that I had no means of knowing which were which, and that it was impossible to the Vilayet either in regard to the shooting of any gendarmes or in regard to the guilt or innocence of any particular people. I said further that it was quite irregular for me to address the Vilayet at all in such a matter or to send any telegram about it, that any such action on my part was purely unofficial and on the ground of humanity, and that in any case the most I should do was to make a simple request. He argued and argued and argued that I make some kind of a statement, even though it might be very little. I don't know that I ever saw a more persistent man in my life. He remained until half past one in the morning trying to make me give the Vilayet a statement of some kind. He said orders had already

, page 12)

been issued for more severe measures than ever on the morrow, but

he might delay their enforcement a little if I would make a statement for him. I told him I should be glad to say anything I could, but I couldn't make any statement about matters foreign to my duties in a letter addressed to the Vilayet and couldn't make statements of any kind unless I know the facts. We finally left the matter until morning to think it over, as he wasn't willing to abandon his idea.

X The next morning I sent word to the Chief of Police that as our request was intended to be made on the occasion of the anniversary of the Constitution and as that day had now passed it might be well to drop the matter. He would not take that for an answer, so in the afternoon I called to see him. I told him I couldn't very well write a letter to the Vilayet such as he wished, but, as I promised before, I should be very glad to call the attention of the Embassy to any matters he might wish to write me about. He decided he would rather tell me than write me (I had been rather surprised that he had ever agreed to write his request), so I shall probably have a call from him soon with such requests as he is able to ~~think~~ think of in this connection. I can see no harm in writing the Embassy in that way, it being understood that I am simply communicating such matters as I have been requested to anything that I do not know about personally. The Chief of Police will undoubtedly insist that I report as facts within my personal knowledge such matters as he may tell ~~me~~ me about. That, of course, I cannot do, although I fear he will be very persistent in urging

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something of that kind.

I am inclined to doubt the wisdom of having gone to page the Vali at all in regard to the situation. It was not within the line of my duties and for a consul might be construed at an improper interference in local affairs. The situation is so extraordinary and terrible, however, and I have had so much pressure brought to bear upon me from the beginning by both Americans and Armenians to try to do something to help the people that it has been difficult to sit still without making some effort in a friendly way on their behalf. Yet, as the Embassy has made no reply to my telegram Nos 15 and 16, of June 27th and 28th respectively, ~~to have the enforcement~~ in which I suggested that the Embassy do something, if possible, to have the enforcement of the order of deportation adjourned and spoke of the probable need of funds for the relief of those who were to be deported, I assume that the Embassy did not approve of my suggestions. I do not know that the original telegrams ever reached the Embassy but my confirmation copies mailed on June 29th must have arrived. My own conviction is that interference of any kind either here or elsewhere is both hopeless and unwise under present conditions, but it is a very trying position to be unable to do anything to relieve so much suffering.

In this connection, I shall be very glad to have any instructions or suggestions the Embassy may care to give in regard to the proper policy to pursue and I shall appreciate having the Embassy

criticize me freely for any errors I may have made in the past. It is often exceedingly difficult to know what one ought to do and I feel the need of advise.

Referring to Embassy's telegram No.21, of July 12th, in regard to naturalised American citizens and the consular staff, I think there is no doubt that instructions have been received by the local authorities. They may have page 14).

come after I saw the Vali on July 10th. Beginning with the following day there seemed to be a decided change of attitude towards these citizens and they were given permission to stay. Before that, however, some had already been sent away. In view of the fact that very few had papers in good order and that some who had such papers had forfeited all claim to protection as Americans by having alleged on their return to Turkey that they were Ottoman subjects and concealed the fact of their American citizenship, it would probably be ~~quite difficult, especially under present conditions, to insist~~ found on investigation that most if not all of these had no strict rights. As I understand also that the Turkish Government does not recognise expatriation, it would be probably be quite difficult, especially under present conditions, to insist too strongly upon such rights. As it is, I have been able to save a few people and have been glad to be able to do even that little good. Even that has been far from easy, for notwithstanding the papers that had been given them by the authorities permitting them to remain some of them have been driven out of their homes

by the gendarmes and their houses sealed up. The gendarmes refused to pay any attention to their papers. Several of these families have come to the Consulate and I am keeping them here temporarily. As soon as it is possible I shall try to find some houses near the Consulate where they can live until it is possible to leave here in safety.

At the present time it is not possible to travel, for it would mean almost certain death in spite of any assurances the Government might give. The killing of the Catholic bishop shows that a safe-conduct is of no value at this time. Even if the Government wanted to give any one a safe journey I don't
page 15)

think it could do so. The roads are filled with bands of Kurds and "tcheteks" who have been turned loose on travelers and it is a matter of little importance to them whom they rob and kill. I understand that many Turks have been killed while traveling. It seems as though there is great danger of these people getting beyond all control and overrunning the country. It is now far from safe even in town and any trips outside of the town are attended with considerable risk.

With reference to Embassy's inquiry in telegram No 21, of July 12th, as to why I telegraph in French, I have to say that about a month or so ago the director of the telegraph office sent me word that he had again received orders that telegrams in English could not be accepted. I subsequently called his attention to the

See page
30
and 87

fact that the Embassy telegraphed me in English and then I called his attention to Embassy's inquiry about the matter in the above mentioned telegram. He said he would accept telegrams in English, but as none of them understood English at the telegraph office there might be delay in sending them sometimes in case they had to look outside for someone to censor them. However, I shall try to send them in English and can probably explain their meaning sufficiently so that there will be no delay in their leaving here.

As the danger of our being out off from communication with the Embassy seems to be past for the present, I shall not continue sending telegrams, as I suggested in my despatch of June 12th (File No. 300), unless there is occasion to do so. I have no doubt that the occasions when they will be necessary will be frequent enough.

I have the honor to be Sir,

Your obedient servant,

(signed:) Leslie A. Davis,

Consul.

APPENDIX D.

43

No. 48

American Consulate

Mamouret-Ul-Aziz (Harput), Turkey.

September 7, 1915

The Honorable

The Secretary of State,

Washington.

Sir:

I have the honor to enclose herewith copies of two reports from this Consulate to the Embassy at Constantinople about the Armenian troubles, dated August 23 and September 7, 1915, and of a despatch in regard to the loss of a preceding report on the same subject, dated September 6, 1915.

I have the honor to be,

Sir,

your obedient servant,

(Signed):

Leslie A. Davis,

Consul.

Enclosures:

As indicated.

Index Bureau: 867.4016/204

840.1

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Copy for Department of State

American Consulate

Mamouret-Ul-Aziz (Harput), Turkey.

August 23, 1915.

Honorable Henry Morgenthau,

American Ambassador,

Constantinople.

Sir:

I have the honor to call the attention of the Embassy to the following incidents which are said to have occurred in this vicinity recently in connection with the Armenian troubles.

On July 5th three Armenians, Setrak Zouloumian of the Idjadié quarter of Mezreh, Boghos Der Boghossian of the village of Khulvank, and the third thus far unknown, having come from some place where they had been concealed, attacked and killed at Habousi the gendarme Mehmed of the village of Arndok. Then armed with the mauser gun of the said gendarme/ and with other weapons the three above mentioned Armenians started on the road. It was established at the inquest that was held that the same persons had killed a person named Khedr of the village of Bestak, upon the Euphrates river, and wounded one named Morella Hassan and that all three had left Mezreh armed. The three Armenians were finally killed by the gendarmes of the Government.

On Thursday, July 15th, at the moment when certain gendarmes named Feizoulla Oglou Feizi of Eghin and Ali Oglou Hassan of Kerassoun were on guard in accordance with their duty at the monastery of Khulvank

page 2)

twenty Armenians coming on the north side of the village, from the valley of Kara Sou(r), fired upon the above mentioned gendarmes. One ball having hit Ali-Oglou Hassan in the left leg they threw themselves upon him and seizing his gun wounded him in the head with the gunstock. The other gendarmes being notified in time pursued the Armenians and succeeded in killing two of their number, Mango-Oglou Garabed and Boghos, while the others ran away.

On Friday, July 23rd, a certain number of Armenians belonging to the Committee Tachnaksoutiun, who were concealed in the village of Morenik, attacked and killed with a gun a gendarme named Hak-Verdon Oglou Dorsun of the village of Bachkez, after having fired on his ^Mtwice. In the encounter which took place between the revolutionists and the gendarmes two of the latter were wounded, one named Bink Oglou Ali Bin-Mehmed of the village of Gemai Tchairi and the other Vali Hassan Omar Oglou of Arabkir. Six of the Armenians were killed and three surrendered.

On Wednesday night, August 4th, the "comitadjis" of the Armenians who had been arrested and placed in the central prison of the Vilayet set fire to it, with the probable intention of escaping. The gendarmes, although unable to extinguish the fire, killed all the revolutionists, one after the other, at the moment when they were trying to escape from the prison.

On August 7th, between the villages of Hoghou and Morenik, a band of armed Armenians fired upon some gendarmes, who were

pursuing them. Three of the Armenians were killed and the others succeeded in escaping.

I have...

Leslie A. Davis

See explanation of this the statement above
herein at pages 36-41

This statement, the Consul Leslie A. Davis
made on the recommendation of the Vali
and Police Commissioner of Harput.

(National Archives, Washington, D.C. 867.4016/225)

American Consulate

Aleppo, Syria, October 16, 1915.

The Honorable

The Secretary of State,

Washington.

Sir:

I have the honor to enclose herewith a report on the Armenian Exodus from Harpu^t, coming from a very reliable source.

I have the honor to be, Sir,

Your obedient servant,

J.G. JACKSON

Consul

APPENDIX E.

48

COPY

ARMENIAN EXODUS FROM HARPOT

On the first of June 3000 people, mostly women, girls, & children, left Harpoot, accompanied by 70 police-men & a certain turk of influence, name Faike Bey. The next day they arrived at Hankeuy, safely. Here Faike Bey took 400 ^{liras} livres from the people, in order to keep it safely, till they arrive at Malatia and promised to accompany them, for their protection up to Ourfa, but that same day he ran away with all the money.

The 3rd day the caravan of exiles reached Tootly-Keuy.

There the Arabs and Kurds began to steal ^{ten} women and girls, till they reached the first railway station of Rasulain, on the Bagdad Line. The policemen, given to them for their protection, incited the half savage tribes of mountains, to attack them, for robbing, killing, violating their women and stealing them, & they themselves so many time violated the women openly.

The 4th day they arrived at Keumirkhan, where the policemen killed three of the prominent men. The 9th day they came to Izoli, where the horses, hired and entirely paid for the journey up to Malatia, were taken and sent back. So they had again to hire ox-carts to carry them to Malatia. Here many were left without any beast of burden, only a few being able to buy donkeys & mules which also in turns were stolen.

At Izoli Hadji, a policeman, stole Mrs. Araxie Geulgikian & her two daughters and ran away.

The 13th day the caravan was at Malatia, but for one hour, for they returned to the village of Chutlug, two hours from Malatia. Here the policemen deserted them altogether, after tolling from them about 200 liras, for the protection they had given them, that far. And the people were left to the mercy of the beastly Bey's (claw chief o) of the Kurds of Aghja-Daghi.

On the 15th day they were again trodding their way through steep mountains, where the Kurds gathered 150 of the men, aged from 15-90 and taking them to some distance, butchered them and came back and began to rob the people.

That day another caravan of exiles, only 300 of which were men, from Sivas, Egin, Tokat joined ^{em} that from Harpoot, thus making a bigger caravan, 18,000, all counted. They started on the 17th day, under the protection of another Kurd Bey. This Bey called out his people, who attacked the caravan and robbed them. They stole five of the prettiest girls and a few sisters of grace from Sivas. At night some other girls also were stolen, but they were returned, after being violated. So again the journey was started, on the way the pretty girls being stolen, one by one, and those remaining behind being always killed. The 25th day they reached the village of Geulik, all the inhabitants of which went a long way at the village of Kekhteh. Here they remained two days, and again many girls and women were stolen.

On the 40th day the caravan saw the river Mourad, a branch of the Euphrates. Here were seen the bodies of more than 200 men.

müdir = sheriff of the village

1, 3, 14, 5, 7, Belediye Reisi = Mayor
or Chief of Municipality

9, 10, 11, 12, 16, 17

18, 19, 24, 26, 27, 28, 29, 30 (million)

(Israeli) 32, 34, 35

48, 50, 57, 57, 58, 59, 61, 62

64, 66, 68, 69

83, 84

90, 93, 99, 101-2

floating in the river, and traces of blood and blood stained fezes (hat), clothings and stockings on the banks.

The chief of the village, near by, tolled one lira from each man, as a ranson for not being thrown into the river.

On the 52nd day they arrived at another village, here the Kurds took from them every thing they had, even their shirts and drawers and for five days the whole caravan walked all poked under the scorching sun. For another five days they did not have a morsel of bread, neither a drop of water. They were scorched to death by thirst. Hundreds over hundreds fell dead on the way, their tongues were turned to charcoal and when at the end, of the fifth day they reached a fountain, the whole caravan, naturally, rushed to it, but the policemen stood in front of them and forbade them to take even a drop of water, for they wanted to sell the water, from one to three liras the cup, and sometimes even not giving the water, after getting the money. At another place, where there were wells, some women threw them selves into it, as there was no rope and pail to drow water, but there were drawnd and inspite of that the rest of the people drank from that well, the dead bodies still staying, and stinking in it. Sometimes, in other shallow wells, when the women could enter and come out, the other people would rush and lick and suck the wet dirty clothes, to quench their thirst.

When they came near an arab village, in that naked state, the Arabs pitied them and gave them old pieces of clothes, to be covered with. Some of the exiles who had money left, bought some

clothes. But there were still some left, who came in that naked state up to the city of Haleb⁽¹⁾. The poor women could not walk for shame, they walked all bent forward.

In this naked state they had found some ways to keep the little money they had. Some kept it in their hair, some in their mouths and some in their wombs. And when the robbers attacked them, some were clever enough to search for money in those secret places and that in a very beastly manner, of course.

On the 60th day when we reached Viran Shehir, only 300 had remained from the 18.000 exiles. On the 64th day they gathered all the men and the sick women, and children and burnt and killed them all. The remaining were ordered to continue their way. In one day they arrived Rasoulain⁽²⁾, where for two days, for the first time, the Government gave them bread, which could not be eaten, but for the other three days they did not have even that.

Here a Circassian persuaded the wife of the pastor of Sivas and some other women, with their children to go with him to the station to send them to Haleb⁽¹⁾ by train. Against all the discussion of their friends, these women followed the man, so they and their children were unable any more to walk the rest of the journey. The man took them to the opposite direction of the station, explaining that he would borrow money from his friend, near by, for the tickets, but after a short time the man returned to them and the women and their children were no more.

The chief of the place demanded three liras for himself and

(1) Aleppo (2) Ras-ul-Ain

one lira for the railway ticket from each of them, in order to let them go by train.

On the 70th day, when they reached Haleb, ^{= Aleppo} 35 women and children were remaining from 3000 exiles of Harpoot, 150 women and children from the whole caravan of 18.000.

APPENDIX F.

53

867.4016/226

American Embassy

No 612.

Constantinople

November 9, 1915

The Honorable

The Secretary of State,

Washington,

Sir:

I have the honor to enclose herewith a
1/ translation of a statement made by Miss Alma Johanson regarding atrocities committed against Armenians in Eastern Anatolia.

She is a Swedish lady but has been connected for thirteen years with the German Mission at Moush. Her statement was made in German, the enclosed copy is an English translation of it.

2/ I also herewith enclose a letter from Dr. ^{as} Pö~~st~~ of Konia, together with a translation of a letter (No. 7)
3/ received from the Armenian Committee of Dashnaksoutiun.

I shall continue to send you these statement without
| any comment, as they speak for themselves. |

I am.....

H. Morgenthau.

Extract

54

..... page 5

Thus Moush was burnt down in this monstrous way. Every officer boasted of the number he had personally massacred thus riding Turkey of the Armenian race. We left for Harput. Harput has become the cemetery of the Armenians, from all directions they have been brought to Harput to be buried. There they lie and the dogs and the vultures lick their bodies. In Harput and Mezré the people have had to endure terrible tortures, such as their eye-brows being pulled off, their breasts are cut off, their nails ~~is~~ pulled out, their feet are cut off or they hammer nails into them just as they do with ^{horses} nourses. This is all done during the night and in order that the people may not hear their screams and know of their agony, soldiers stand around the prisons drumming and blowing whistles. Needless to repeat that many died of these tortures. The soldiers then cry: "Now let your Christ help you." One old priest was tortured so much into confession that he believing that this pain would cease and he would be left alone cried out in his desperation: "We are revolutionary people." He expected his torture would end but on the contrary the soldiers said: "What else do we seek for? We have it here from his own lips." And instead of choosing their victims as they did up to the present the officials

page 6)

had all the Armenians, sparing no one, tortured. Beginning of July, 2000 Armenian soldiers were ordered to leave for Aleppo to build roads. The people of harpout were terrified on hearing

this and the panic started in the town. The Vali called the German Missionary, Mr. Eheman, and begged him to quiet the people repeating over and over again that no harm whatsoever would befall these soldiers. Mr. Eheman believed the Vali and quieted the people. But they had scarcely left when we heard that they had all been murdered and ~~then~~ thrown in a cave. Just a few managed to escape and we got the reports from them. It was useless to protest to the Vali, the American Consul at Harpout protested in a most shameful manner. A few days later another 2000 Armenian soldiers were despatched via Diarbekir and in order to hinder them from escaping, they were left to starve on the way ~~and their wives~~ so that they had no power left in them to flee. The Kurds were given notice that the Armenians are on the way and the wives of the Kurds came with their butcher's knives to help the men. In Mezré a public house was erected for the Turks---and all beautiful Armenian girls and women were put in. At night the Turks were allowed free entrance. The permission for the Protestant and Catholic Armenians to be exempted from deportation arrived only after their deportation. The Government wanted to force the few remaining Armenian to accept the Mohamedan faith. A few
page 7)

did so in order to save their wives and children from the great suffering already witnessed,. The people begged us to leave for Constantinople and bring some security for them. On our way to Constantinople we only encountered some old women. No young girls or women were to be seen.

.....

APPENDIX G.

56

COPY, No. 173.

American Consulate

National Archives

867/4016/259 1

Mamouret-Ul-Aziz, (Harput), Turkey

December 30, 1915.

Honorable Henry Morgenthau,

American Ambassador,

Constantinople.

Sir:

I have the honor to continue my reports of June 30th, July 11th, July 24th, August 23rd and September 7th (File No. 840.1) about the deportation and massacre of the Armenians in this region, as follows:

The last four months have been full of uncertainty and anxiety for every one. There has been no security for any ~~one~~ of the few Armenians who were left here after the deportations of July and August, whether they had been allowed to remain because of their being Protestants, Catholics, American citizens, or for other reasons, and no assurance worth listening to that the Armenians' question is ended. The town crier has announced once or twice by order of the Vali that no more Armenians would be sent away and that all could come out without fear, but the falsity of such announcements was shown a few weeks later by the wholesale arrest and deportation of those who had ventured out in reliance upon them. The ruse worked so well that it will probably be repeated and, no matter how many times this may occur, I have no doubt

1) William Philip communicates to the Secretary of State on March 21st, 1916.

that others will be caught in the same way as long as any remain.

There seems to be as much reason to apprehend a further arrest and deportation now of the few Armenians who remain

page 2)

here as there has been at any time during the last six months. No one knows what the next move may be or when it may be made. No one knows whether the few who have escaped thus far will be spared in the end or whether those who are perpetrating this crime, the most awful, probably, that has ever been committed against any race of people, will continue until the last Armenian in the country has been killed.

The predictions made and fears expressed in my early reports upon this subjects have been for the most part all too fully realized. As two of them (Nos. 62 of June 30th and 71 of July 24th) were apparently lost in the mails or intercepted by the authorities, I am sending copies of these reports in accompanying despatch No. 172 of yesterday. It will be noticed that they are not reports that were intended to be read by Turkish officials, but I presume that is what has happened to them. The receipt of my reports of July 11th, August 23rd and September 7th has been acknowledged.

In the latter I spoke of the fact on page 4 that a large number of Protestants had been sent away a few days before the order had been received exempting Protestants from deportation. They were said to be near Malatia when the order came and I worked very hard to have them brought back here but without success. A

few did succeed in coming back without having been given permission by the authorities. The way in which they did it was by paying Kurds large sums of money, often fifty or a hundred Turkish liras, to bring them here at night. Those were mostly women, of course, as nearly all the men had been sent away earlier in the summer. The police hunted down

page 3)

and caught many of ~~them~~ those who had returned in this way. They were again sent away and their fate can readily be imagined.

One of the most remarkable incidents in the terrible tragedy

that is being enacted has been the sale by the Government at public auction of great quantities of second-hand clothing that had been taken from the backs of the deported Armenians who were killed. Many bundles of such clothing were brought in town and the sale continued in the market-place for many days. I am told that the same thing took place in the other towns of this Vilayet. I saw it going on here myself. One can hardly imagine anything so sordid or grewsome. Another

act of barbarism still more frightful, which has been related to me by survivors of the massacres, is that the gendarmes sold them in groups of fifty or a hundred to the Kurds who were to kill them and could have whatever they could find on them. As most of the persons deported were thoroughly searched and robbed by the gendarmes the Kurds seldom obtained more than a few old clothes from the persons when they killed. Thus the so-called "deportation" of the Armenians has been carried on.

Another matter that should be mentioned in speaking of the present situation is the partial destruction of the Christian churches in the surrounding villages. All the churches in this region are, of course, in the possession of the Turks.

On Sunday, September 26th, the Vali had an announcement made that no more Armenians would be deported. For several weeks afterwards everything appeared to be quiet and any Armenians who had been in hiding up to that time ventured to come out. Some became Moslems thinking they

page 4)

would then be in no further danger. Suddenly in the middle of the afternoon on Thursday, November 4th, the day being a fair one when many people were in the streets and market-place, the police began to arrest all the Armenians and Syrians they could find. Many were caught in the streets; houses known to contain Armenians were visited and the occupants dragged out of them including the family of one of my cavasses; the American Hospital was surrounded while some of the police entered it and arrested a number found there; a policeman was stationed in front of this Consulate to prevent any one from entering it to seek refuge here; among those arrested and taken to the prison were some of the American citizens whom I had been protecting and a number of other persons for whom I had obtained permission that they could remain. In two or three hours the police gathered together at the prison fully five hundred people from this town. I spent that afternoon and evening and all the next day in going around looking up

the different ones whom I had been trying to protect, to see which ones were all right and which ones had been arrested and in visiting the Commander, who was then acting as Vali, and the Chief of Police to obtain the liberation of those who had been arrested. The scene that evening, when I visited the Chief of Police a second time with the list of persons arrested whom I wanted released, was one never to be forgotten. Opposite his office was this crowd of prisoners, every one of whom was in danger of death and expecting it but hoping that some one would save them. They were called out of the crowd one by one and brought into the office where I sat with the Chief of Police and the

page 5)

Commander of the Gendarmes. All but one for whom I asked were released. The one exception was a young man who had been a teacher in the Turkish school and was a friend of my clerk. During the summer I had obtained permission for him to remain and had kept him at the Consulate for several months. He had decided, however, to accept Mohammedanism and had left the Consulate a few weeks prior to that time, against the advice of most of us. Then he tried to get back his position in the school and to collect the arrears of his salary. He and two other young men who had also accepted Mohammedanism and tried to collect some money from the Government were taken out of the prison a day or two later and killed a short distance out of town. I have been told on good authority that the principal reason why these young men were not released was because

they had tried to collect money from the Government. Human life is cheap here and public officials have an effective method of saving the moneys of the State.

All the Syrians and a large number of the Armenians from this town who were arrested on November 4th were finally released in oneway way or another. The following day a wholesale arrest of Armenians occurred at Harput but most of them were released. The villages did not fare so well. From many of them the entire Armenian population had already been sent away and killed, as I have previously reported (see my despatch of September 9th, page 2, File No. 310).

In others, however, quite a number of women and children had been left. Many hundred of these were arrested and brought here on Friday and Saturday, November

page 6)

5th and 6th. I saw one group of several hundred as they were driven in here like cattle by a few gendarmes. They had come from a village some distance away and were already exhausted: mothers were carrying their children; one woman was carrying another woman on her back; the old, the lame, the blind, were staggering along dazed and stupefied and if they dropped behind were prodded by the gendarmes and made to go on. I saw them taken in front of the office of the Chief of Police where orders were given about them and they were sent away. Probably one or two thousand persons were sent away at this time and I have learned their fate from a few ⁵ survivors who succeeded in getting back here alive. It appears that soon after leaving the town

they were separated into small groups and taken in different directions; that those in several of the groups, and undoubtedly those in others also, were led into secluded valleys and then bayoneted by the gendarmes; that after they were killed brush was heaped on their bodies and the gendarmes attempted to burn them. A few are said to have gotten as far as Diarbekir but no word has been received from any of them since that, as far as I have been able to learn, and there is little doubt that practically all were finally killed. It is to be noted that few, if any, of the village people who were deported ~~is~~ either at this time or before ever arrived safely at their alleged destination. The few who are known to have arrived anywhere are mostly people from the towns who had some means and were probably able to purchase their lives from the gendarmes who accompanied them but apparently all those from the villages were massacred. In the case of many of the large villages no word has been received from a single person who was deported from them.

page 7()

The term of "Slaughterhouse Vilayet" which I applied to this Vilayet in my last report upon this subject (that of September 7th) has been fully justified by what I have learned and actually seen since that time. It appears that all those in the parties mentioned on page 15 of that report, men, women and children, were massacred about five hours distance from here. In fact, it is almost certain that, with the exception of a very small number of those who were deported during the first few days of July, all who have left here

have been massacred before reaching the borders of the Vilayet. It is somewhat difficult to understand the plan by which people were brought all the way here from Trebizond, Ordou, Kharassou, Zara, Erzeroum and Erzingan, only to be butchered in this vilayet. During the second week of September several hundred Armenians who had taken grain to Mush for the Government returned here with their ox-carts. Nearly all of them were then put in prison and a few days later were sent out and killed. During the last two months quite a large number of Armenian soldiers have been brought back in groups of two or three hundred from Erzingan. They have arrived in a most pitiable state due to their exposure on the way at this season of the year and the privations they had suffered. After all they had endured and after having been brought this far it appears that nearly all of them were killed a few hours after leaving here. A few have escaped and have related how the gendarmes tied them together a short distance out of town. The significance of that was apparent and some resisted. Their dead bodies may be seen alongside of the road. The rest of them are said to have been taken a little farther and killed in the mountains. One of the sad sights of this town now is to see companies of these soldiers being brought here every little while,

page 8)

when we know that they are to be butchered like animals. We are all wondering why this Vilayet is chosen as the slaughterhouse.

A striking feature of the present situation in this vicinity is the large number of immigrants who have arrived from the direction

of Van, Mush and Bitlis. Many of the Armenian villages that were entirely depopulated during the summer are now filled with these Moslem immigrants. It is thought by some that one reason for destroying the Armenians was to make room for them. At any rate, there seem to be enough of them to fill the vacant places. As they appear to be a very poor class of people, it remains to be seen what the effect will be industrially of this change in the population of this region.

Of nearly a hundred thousand Armenians who were in this Vilayet a year ago, there are probably not more than four thousand left. It has been reported recently that not more than five per cent of the Armenians were to be left. It is doubtful if that many remain now. There are probably more in proportion in the two towns of Mamouret-Ul-Aziz and Harput than elsewhere because many have come from the vilages in which no Armenians now remain or can live and have sought shelter here. It is estimated that between one-third and one-half of the entire existing Armenian population of this Vilayet is now in these two towns and in two or three of the neighboring vilages, but the persons above mentioned who have recently come here form a considerable portion of this number. The children in the German orphanage, some four or five hundred in number, form another large element in the remaining population.

page 9)

There are said to be a great many Armenians hiding among the Kurds in the Dersim but it is impossible to estimate the number with any

accuracy. There may be five hundred or there may be a thousand in all. In other parts of the Vilayet there are very few and in many of the towns and villages none at all except a few women who have accepted Mohammedanism and are living with Turks.

In my brief despatch No. 170 of yesterday I spoke of the pressure that is being brought on nearly all the Armenian women here, including wives of naturalized Ottomans, to embrace the Moslem faith. As directed in Embassy's Instruction of November 30th, I endeavour to dissuade them from taking this step. A very large number of women have come to me about this matter during the last few weeks. They say they are threatened with deportation, which means almost certain death, if they refuse. It is by no means improbable that this will actually be the result of such refusal in many cases. I shall do everything possible, of course, to save from either fate all women who are in any way entitled to American protection.

One of the disappointments in the present terrible situation and one of the saddest commentaries on American missionary work among the Armenians is their lack of religious and moral principles and the general baseness of the race. During all that has happened during the past year I have not heard of a single act of heroism or of self-sacrifice and the noble acts, if any, have been very few. On the contrary mothers have given their daughters to the lowest and vilest Turks to save their own lives; to change their religion is a matter of little importance to most of the people; lying and trickery and an inordinate

55
2

page 10)

love of money are besetting sins of almost all, even while they stand in the very shadow of death. On one occasion, when the students of the American theological seminary were arrested, nearly every one of them lied about one thing or another to save himself. Absolute truthfulness is almost unknown among the members of this race. Money is sought at any price, even at the risk of their lives, as in the case of the young man mentioned on page 5 of this despatch whom I had saved from death and tried to help for several months by keeping him in the Consulate. Every trick and device are resorted to by those who are not in need as well as by those who are to obtain money and often by depriving others of it who are in much greater need. From every point of view the race is one that cannot be admired, although it is one to be pitied.

The present is the time to consider its needs and not its merits. The thousand or two thousand Armenians in this immediate vicinity are for the most part entirely destitute and dependent upon charity. Many are awaiting remittance from America while many others have no relatives there or elsewhere to help them. Practically all who remain here are women and children and few of them have the means with which to buy bread or any way of earning it. Relief work is being carried on by both the German and the American missionaries but it is not enough to meet the needs at the present time. I shall be very glad to assist in such work as far as I can as I have been doing with the funds already sent by the Embassy

for that purpose and shall do with such additional funds as the Embassy may be able to send.

page 11)

The important thing is to keep people alive for the present and then to assist them to leave the country as soon as ^{it/} may be possible. There is no way of knowing however, what further measures may be taken against the few survivors who remain here and the difficulty under present conditions of saving any in case of emergency from the cut-throats of this region is perhaps greater than can be easily realized by those who are living in more civilized places. The only effective way I have found, as I have previously explained, has been to keep people in the Consulate itself and naturally the number who can be saved in that way is limited.

I have the honor to be, Sir,

Your obedient servant,

Signed: Leslie A. Davis

Consul

840.1

page 12) In cipher

I intend to supplement these reports on the depopulated and massacre of the Armenians with an account of two trips which now made to a lake about 5 hours distant from here where I saw the dead bodies of fully 10 thousand persons comma many of whom had been recently killed comma and to illustrate it with photographs which I took of them alive in camps Period It would not be prudent to send such a report now Period.

APPENDIX H.

68

COPY

867.4016/269

Statement of a Survivor

In May 1915, and without notice or warning, the entire Armenian quarter of Samsoun was one morning surrounded by gedarmes. The Armenian population at Samsoun was larger than the Greek population.

For a week the houses were closely guarded, and the inmates lived on what they had, except that on the second day of the guarding all the men were allowed to go to market, but upon returning were all imprisoned until the day when the ^deportation was made. Then one man from each family was let out to accompany the family - the rest being retained in prison until sent out later in the direction taken by their families. The families were taken to a mountain. Those retained in prison were later brought to a valley in which was a stream in sight from the mountain. Their arms were tied behind their backs and they were commanded to knell down, when their heads were cut off and their bodies thrown into the stream. Later some of the bloody shirts up the mountain and showed them to the families, saying, "Now you will believe that we have killed them all. Now give us of your girls." They carried off the girls they selected from seven years of age and upward. Also at different places on the road, but especially Malatia, girls were taken to houses. At Malatia the girls were kept in the houses for longer or shorter times, and when those who took them became tired of them they were brought to Feroonjilar mountain where the deportation ~~was~~ was encamped for several days and thrown down a precipice. Also

while remaining there, batches of the deported were taken off and disposed of. This was done not only with those from Samsoun but also with those from Erzeroum, Sivas, Tocat, Marsevan, and other places, who were collected

page 2)

on that mountain. Some from these deportations bribed the guards and were permitted to go to Malatia.

Near Old Malatia, some two and half hours north of Malatia, there was a kind of pit into which the bodies of the dead victims were thrown. It became filled up with them until the stench was so bad that they had to cover the pit with earth.

Personal Account

The family started from Samsoun, five in number.

The father and brother were disposed of on the way.

The sister died on the road, and the mother in Malatia.

After the mother's death she went to the Tocat family with which she had become acquainted at Malatia, and who were instrumental in getting her here. She had escaped being appropriated through the use of money and by making herself undesirable. More the Tocat family had friends to whom they went and took her with them. There she asked for the Armenians, as she has many friends in America, and through a shoemaker, who knew these friends and also the Americans, she was brought.

Revised Statement of a survivor.

As to the first statement that the Armenian quarter at Samsoun was ~~surrendered~~ surrounded, she saw gendarmes guarding houses as

she went to the church, at the end of the week of their imprisonment in their houses, to partake of the communion, as they were all allowed ~~speak~~ by the authorities to go. She heard many at the church speak of their having soon the same thing at other quarters of the town where Armenians reside.

page 3)

She was with the families that were taken to the mountain, and saw that every evening they were there, a batch of the men were brought, with their hands tied behind their backs, to the valley. She saw the killing of the men and when their bodies were thrown into the stream in the bottom of the valley. She also saw some of the butchers come up the mountain with bloody garments in their hands and heard them say: "Now believe that we have killed them" and, "Give us your girls", She saw them select girls when on the mountain, at different places on the road she saw men select girls, and also at Malatia. She related an instance. They had come to a place where there was a bridge. A man took a girl under the bridge. She saw the girls struggle to be free from the man until in his rage he drew his sword and whacked her on the head and killed her. She said that she saw several such instances on the road and also at Malatia.

She said that she herself, when on the Feroonjilar mountain, saw several girls thrown over a precipice. Also she saw along the road and at Malatia, little children thrown into the river alive, and also others thrown alive into pits and earth thrown over them to drown their cries

and suffocate them. She also s a w the large ~~pit~~ pit at Old Malatia, which contained so many Armenian bodies and was covered with earth to escape the stench.

She and her mother, together with other women, at the same time bribed the guard to permit them to go to Malatia. At Malatia she with her mother, she said, paid money to a Turk, who kept them in his house until her mother died, when, as she said when testifying of her own family, she went to the Tocat family and came on here with it.

page 4)

She saw and conversed with many who had been deported from Erzeroum, Sivas, Tocat, Broosa and other places.

APPENDIX I.

72

No 85

867.4016/303

American Embassy

Constantinople

November 17, 1916

The Honorable

The Secretary of State,
Washington.

Sir:

I have the honor to enclose herewith in duplicate for the Department's information, copy of two affidavits filed at the Embassy (enclosures Nos. 1 and 2), sworn to by Mrs. Ethel Marston Agazarian, a native American citizen, the wife of Bagdasar Agazarian, an Armenian, who met his death when the earlier deportations of Armenians from Harassa, near Harput, were commenced; one contains what the affiant actually saw, and the other what was related to her. These dispositions were made at my request as this is really the first opportunity the Embassy has had of acquiring first-hand information in this connection.

I am now ~~understanding~~ endeavouring to secure permission from the Sublime Porte for Mrs. Agazarian's repatriation, and I therefore, have the honor respectfully to suggest that the information contained in the afore-mentioned affidavits be withheld from the public, at least, until she has been permitted to leave the Ottoman Empire, and reaches America.

I have...

Abram J. Elkins.

Ethel Marston Agazarian deposes and says:

I was born October 4, 1884, in Gray, Main, 16 miles from Portland. In 1909 I married Bagdasar Agazarian, an Armenian citizen, born in Harassa, near Harput, Turkey. He was an Armenian. In September 1913 my husband, my little son and I went to Harassa to pay a visit to my husband's father and step-mother. While we were on the way, my husband's father died; we did n't know this till we reached Harassa. Then my husband paid his father's debt, and after that had n't enough money left to return at once to America. So he stayed and worked his father's farm for benefit of his step-mother, brother and himself, intending to return to America as soon as he had earned money enough. He never formally claimed the property as heir but wanted to leave it to be his relatives. When the war broke out, he was not allowed to leave, and had to pay a tax to escape military service.

During the winter of 1915 there was already talk of trouble for the Armenians in our village. My husband belonged to a society which held meetings often. He would never tell me much. But I heard some of the men wanted to hire Kuts (Kurds?) to come and protect us. But other man said this was unnecessary, because there was no danger. In May of this year my husband wanted to go with us to the Kuts, to the mountains. But his uncle said that it was a foolish thing to do.

In May and April 1916 the police came and searched for arms. They got everything there was. In the beginning of June 1916, on Wednesday, about sunset, two soldiers came and said

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that the police chief at Chimishkezek, a nearby village wanted my husband. I was frightened because I thought they were going to take him again as a soldier. They did/ this
page 2)

to a great many men who had paid the exemption tax. My husband was the first one taken from Harassa. I did not hear from him again till the Sunday following when he sent a messenger to fetch me and the boy. I found him crying. He would not say he would be back again by next Sunday. But he said to me: "You and the boy are alright, but I am not." We said good bye. I went back to Harassa. I never saw him again. But later, in Harput, as I say in my other affidavit, he was seen as a prisoner, and they tell me that he was drowned soon after by the Turks.

A week after my husband was gone, the police ~~w~~ came to Harassa, Saturday night. Sunday morning the chief ordered all of us to go to Bartaju, a nearby village. Nearly all the Armenians went except a ^{few} ~~five~~ that ran away. The men were then put into one room and the women in another. There were about 39 men and over fifty women and children. Soem old woemn stayed back in Harassa. About sunset they ordered the men out. Quite a few of the women then went on the roof of the house. The police bound the men together at the elbows, two by two. Two brothers asked to be bound together so as they could die together. When I saw these things happening I went to my godfather and asked him what they were going to do. He said "We are doomed". He told me to go back into the house and keep his wife there "till we are all gone".

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I went in, but found his wife lying down. So I went up on the roof again and saw the men go. The police ~~drove them~~ drove them to the river bank, and made them stand in line there. Then they forced the men over into the water, two by two. I saw four go into the water. Then I turned away. When I looked again, all were gone.
page 3)

After that the police took us back to Harassa. The people who had run away returned that evening. They were shot. I saw two of them killed. One was my husband's uncle.

The next day the police left. But they came back after a few days. All the women, myself included, were ordered out into the street. But they did not allow me to stay with the others, because I was an American. I remained in Harassa. The rest of the women who refused to go were whipped. After three days they came back. Very soon they were ordered away again. This time the Turks returned. I asked about the women, and was told they were "all in the water".

I stayed three months in Harassa with a Turkish man named Shukri who took one of the Armenian women for his wife. Then I went to Chimishkezek. All the men were gone out of the town.

Only women and children left, who were not allowed to speak Armenian but had been forced to become Turkish, mostly wives of Turks. From where I went to Harput to the Consul. Three days after arriving I was taken to the hospital, sick. I stayed there five weeks.

5

I stayed in Harput till July 1916. Then I came to Constantinople. On the way riding in the wagon I saw the bones of what I was told were murdered Armenians. I also saw all the way where they ~~were~~ had made many new graves. I arrived in Constantinople the 29th of August 1916.

Ethel Marston Agazarian

Sworn to before me 16th day of November 1916.

Witnessed

Henry Y.

November 17 th, 1916.

J. C. ...
Secretary of the American Embassy
Constantinople

APPENDIX J.

77

Enclosure No.2

Empire of Turkey ()
City of Constantinople () ss.

Ethel Marston Agazarian deposes and says:

I was told that my husband, who had been taken away from Harassa where we lived in June 1916, was taken with forty others as prisoners to Harput. He was walking with the chief priest, his hands bound. He, with the others, was sent out the same night from Harput, ostensibly to Chimishereh. But I was told none of the forty ever arrived there. I was told they had been put in the water and drowned on the way.

My godfather's wife, the first time she was taken from Harassa, with the other village women, told me she had a baby on the way, which the Turks killed before her eyes as soon as it was born.

In Chimishkezek I was told they took and killed the men just as they had done in Harassa. Most of the women turned Turk and married Turks.

In Harput I was told also of the things the Turks had done. After I had been in Harput three days they made the third raid, Sefkiet. They took the men that were left and the women, kept them prisoner till the evening, then drove them into the graveyard back of the hospital and shot them, I was told this. I heard the shots.

I was told that in Harput they took the men, beat them and shot them and whipped them brutally. They were treated about

as badly as they were in Harassa. The women, I was told, they maltreated. Children they beat over the head with guns and killed them. A woman told me she had been married a year. She had a young baby, which she was carrying in her arms when she was trying to escape with her husband. They were caught, the baby was taken away and killed before

page 2)

their eyes. They ran away. The husband was caught and killed. She escaped.

One woman, (I was told this by her daughter) was tied by the wrists and they threw her on the ground and let the Turks do what they wished with her.

[They took all the young girls for wives I was told.

My husband's aunt and two daughters who lived in Harpu, I was told, were taken away on the third Sefkiet. They were never heard from again.

They took many children, I was told, and pretended they were going to look after them, but kept them only a little while, and then had them out and killed them.

Ethel Marston Agazarian

Witnessed:
Henry Y.....

October 27th, 1916. Sworn to before me this 16th day
of November 1916.

G. C...T...

Secretary of the American Embassy
Constantinople.

APPENDIX K.

79
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Extracts from Personal and Private statement

of Abram J. Elkins, acting

Ambassador of U.S. in Constantinople

Nov. 17, 1916.

867.00/802. To Hon. Robert Lansing

Secretary of State, Washington.

I have been acting as Ambassador since October 2, although I have been here since September 11, and have begun a fair insight into the workings of the Turkish Government.

The entire administration of affairs is in the hands of three men, Enver, Minister of War and Commander of the Army, Talaat, Minister of Interior, and Djémal, nominally Minister of Marine, but actually Commander-in-Chief of Syria and Asia Minor.

Enver has full charge of the war in Europe.

Talaat has full charge of all internal affairs, the finances, et cetera.

Djémal is absolute dictator of all affairs in Asia Minor.

Each resents the slightest interference by any of the others with his privileges and powers.

There are the usual other Ministers, Foreign Affairs, a Grand Vezier (Prime Minister), a Parliament consisting of Senators and Deputies, but they are all practically ^{heads} figurants and forms. The will of these three men dominates everything.

.....

As to military matters, it is stated that the Germans have

2

a written agreement with the Turks, providing for the control by the German/ officers attached to the page 3)

Turkish Army and that is the only instrument compelling obedience to German authority, although that is often thwarted. page 6)

For many years the Turks played off one foreign power against another. Usually the English against the French. Now there are indications of playing off the United States against Germany. The Germans know this and have suggested unofficially to me that we act in concert in such matters as we can agree upon. I have said, of course, submit what you wish to me and I will consult my Government.

.....

The interest on Turkey's national debt is now 25 page 7)

million pounds annually. The annual revenue just before the war were 23 millions. The expenditures are now 30 millions. So you can see what is likely to happen. Besides, it is estimated 3 millions annually in taxes have been lost, because of the Armenian massacres.

.....

APPENDIX L.

81

867.00/803

American Consulate

Port Jefferson, New York.

October 19, 1917.

The Honorable

The Secretary of State.

Washington.

Sir:

I have the honor to transmit herewith a brief report, in duplicate, on general conditions in Turkey. This was requested of me by Mr. Sterling, Chief of the Division of Western European Affairs.

I have...

Leslie A. Davis

American Consul, formerly at Harput, Turkey.

General Conditions in Turkey

page 1)

.....many thought that diplomatic relations might be resumed again at any time. Such was the attitude of the highest military and civil authorities at Mamouret-Ul-Aziz (Harput), as expressed to me. Among them were Ahmet Izzet Pasha, Commander of the Army of the Caucasus, Midhat Bey, Vali of Mamouret-Ul-Aziz, and Mehmed Vehbi Bey, Commander of the 11th Army corps.

page 2)

.....We were clearly guarded all the way from Harput to Constantinople by the gendarmes whom the Vali of Mamouret-Ul-Aziz had furnished, ostensibly for our protection but partially, without doubt, to prevent us observing things too closely on the way.

page 3)

.....In speaking of the facilities accorded to me and to the American missionaries at Harput by the officials there and elsewhere, I should call attention to the fact that no persons of Armenian origin were permitted to leave with us. There ~~were~~ were a number of women whose husbands are naturalized American citizens living in America and who had been in America themselves. Some of them had children who were born in America. I made every effort to bring those women and children out with me and was given to understand at first that they could come, but when formal permission for their departure was asked it was refused in every case, even to those who had passports in good order. It feel that this is a matter that should be taken up vigorously

with the Turkish Government when it is possible to do so.

page 4)

.....Economic conditions in Turkey, and especially in the interior of Asia Minor, are decidedly bad. The principal page 5)

industry there is agriculture and as much of it had formerly been carried on by Armenians, nearly all of whom were killed or deported, including even the women who did much of the work in the fields, there were few persons left to cultivate the lands. Then, as most of the Moslem men were taken for military service, that left the country with hardly any farming population.

The result is that most of the lands are abandoned and the agricultural products are wholly insufficient for the needs of the people. The supply of wheat in the spring of this year was so limited that oftentimes, no flour or bread could be found in the market and the masses of the population, both Mohammedan and Christian, were literally starving. Barley was likewise almost unobtainable. Meat was so scarce that none except the high officials and the very rich could have it at all and much of the time they could find none.

Trade and commerce of every kind has been at a standstill, of course, since the beginning of the war. Nearly all the merchants and business men in the Harput consular district were Armenians. More than ninety per cent of the deposits in the banks in Harput were those of Armenians. It naturally follows that in exterminating the Armenians the Turks

Tortures

1. Another terrible thing in Mamuret-ul-Aziz was the tortures to which the people had been subjected for two months; and they had generally treated so harshly the families of the better class. Feet, chests were nailed to a piece of wood; nails of fingers and toes were torn out; beards and eyebrows pulled out; feet were hammered with nails, same as they do with horses; others were hung with their feet up and heads down over closets. Oh! How one would wish that all these facts were not true.

2.

1. Nat. Arc. W.D.C. No 867.4016/241.
Miss Alma Johanson, a Swedish lady connected for several years with the German Mission at Moush, regarding atrocities committed against the Armenians of which she has been an eyewitness.

f practically destroyed all the business of the country, and,
 as they are not business men themselves, there is not much
 opportunity for it to be revived in the near future. What is
 true of the Harput^t consular district is probably true to a
 large extent in many other parts of Turkey.....

page 6)

Respectfully...

Leslie A. Davis

American consul, formerly at Harput, Turkey.

Port Jefferson, New York.

October 19, 1917.

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APPENDIX M.

85

867.406/247

American Embassy

Constantinople

No. 649.

November 17, 1915.

The Honorable

The Secretary of State,

Washington.

Sir:

Referring to my despatch No. 612 of the 10th instant,

I have the honor to herewith enclose the translation 1/ of a
made by Miss Alma Johanson, a Swedish Lady connected
second statement for several years with the German Mission at
Moush. regarding atrocities committed against the Armenians of
which she has been an eyewitness.

I have the honor...

H. Morgenthau

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.....We left for Mezreh as soon as Sister Bodil had sufficiently recovered. The soldiers that accompanied us showed us with pride where and how and how many women and children they

We were very pleased to see upon our arrival at Harput that the orphanages were full. This was, however, all that could be said. Mamouret-ul-Aziz has become the cemetery of all the Armenians; all the Armenians from various vilayets were sent there, and those that have not died on the way, came there simply to find their graves.

Another terrible thing in Mamouret-Ul-Aziz was the tortures to which the people had been subjected for two months; and they had generally treated so harshly the families of the better class. Feet, hands, chests were nailed to a piece of wood; nails of fingers and toes were torn out; beards and eyebrows pulled out; feet were hammered with nails, same as they do with horses; others were hung with their feet up and heads down over closets. Oh, How one would wish that all these facts were not true.

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In order that people outside might not hear the screams of agony of the poor victims, men stood around the prison wherein those atrocities were committed, with drums and whistles.

On July 1st, the first 2000 were despatched from Harput. They were soldiers, and it was rumored that they would build roads. People became frightened. Whereupon the Vali cal-

led the German missionary Mr. Eheman and begged him to quiet the people; he was so very sorry that they all had such fears etc. etc. They had hardly been away for a day, when they were all killed in a mountain pass. They were bound together and when the Kurds and soldiers started to shoot at them, some managed to escape in the dark. The next day another 2660 were sent in the direction of Diarbekir. Among those deported were several of our orphans (boys) who had been working for the Government all the year round. Even the wives of the Kurds came with their knives and murdered the Armenians. Some of the latter succeeded in fleeing. When the Government heard that some Armenians managed to escape, they left those who were to be ~~sent~~ ~~to~~ ~~be~~ ~~deported~~, without food for two days, in order that they be too weak to be able to flee.

On July 5th, 6000 families of the best class (some women and children of those families could reach Ourfa) were deported.

On July 6th, 1300.

f | Then again, all the ~~right~~ right catholic Armenians, together with their Archbishop, were murdered in the valley of Göljik.

Up to now there still remained a number of trademen whom the Government needed and therefore had not deported; now these too were ordered to leave and were murdered.

It was about the time of Bairam when the American Consul together with Mr. Eheman and an Austrian, come to the Vali and begged him to telegraph to Constantinople and request to have money on the remaining Armenians. He agreed to it. It was ar-

ranged to get up the text with the Chief of Police. The latter insisted on having the telegram worded as follows: "The guilty are gone" etc. etc. He wanted thus to describe those thousands and thousands of departed people as "guilty", while in reality they were absolutely innocent. Thereupon, the gentlemen said
page 9)

that it would be better if the remaining few Armenians also died rather than misrepresenting the truth.

When Warsaw fell they celebrated the event by deporting all the cripples and lame people.

During this time the women and children that were left over, began to come from the regions of Keghi, Erzeroum, Erzingan, Samsoun, Trebizond etc. The stories that they related cannot be put down; one would prefer to be killed at once rather than to be exposed to such terrible treatment. In Harput almost every Turk has taken an Armenian woman.

Now that all the people had been sent away, an order was received exempting Protestants and Catholics from deportation. Some people who had been able to hide themselves showed up. The officials now worked with all their might to convert the remaining Armenians into Mohammedanism. The Armenians were forced to submit petition requesting to become Mohammedans; and they did it for the sake of their wives and children.

On our way to Constantinople we met caravans consisting of women and children; no young women or girls were, however, to be seen among them. The others will be maltreated until they die.

This is the awakening of Islam. They have executed their plan with a diabolical cleverness. Many a time one would hear they say: "Now let your Christ help you." etc. etc. Not rarely were Armenians crucified in the villages.

And they say: "Germany has ordered all this; we can hardly stand this, but what can we do; we cannot help being on bad terms with Germany."

There are still a few thousands alive, and to them our care should be devoted. We must not take upon ourselves the shame that we have allowed a whole nation to be exterminated. We cannot call it a nation anymore; it is a remnant of a nation.

May the Lord have mercy on them.

APPENDIX N.

90

867.4016/74 Constantinople, July 10, 1915.

Secretary of State

Washington. 841, July 10, 9 a.m.

My 778, June 18, 6p.m.

Persecution of Armenians assuming

unprecedented proportions. Reports from widely scattered districts indicate systematic attempt to uproot peaceful Armenian population and through arbitrary arrests, terrible tortures, wholesale expulsions and deportations from one end of the Empire to the other accompanied by frequent instances of rape, pillage, and murder, turning into massacre, to bring destruction and destitution on them. These measures are not in response to popular or fanatical demand but are purely arbitrary and ~~are~~ directed from Constantinople in the name of military ~~operations~~ necessity, often in districts where no military operations are likely ~~x~~ to take place. The Moslems and Armenians populations have been living in harmony but

page 2)

because Armenian volunteers, many of them Russian subjects, have joined Russian Army in the Caucasus and because some have been implicated in armed revolutionary movements and others have been helpful to Russians in their invasion of Van district terrible vengeance is being taken. Most of the sufferers are innocent and have been loyal to Ottoman Government. Nearly all are old men, women, all the men from twenty to forty five are in Turkish army. The victims find themselves dispossessed from their homes and sent on foot to be dispersed in districts where they are unknown and

2

no provisions have been made to lodge or to feed them. We have in several places been refused permission to relieve their misery or to have access to them. In some few instances where they opposed these measures and took refuge in the mountains and some arms or bombs were found it provoked the authorities to further cruelties which they attempt to justify by the opposition. Uphold misery, disease, starvation and loss of life will go on unchecked. Consul Davis of Harput reports quote:

"Professors American College

page 3)

have been tortured. Some others have died under torture or lost mind. Many hundred young Armenian men originally taken as soldiers, some of whom were students American College, have been sent away without food, clothing or money. Night of June 23 several hundred other Armenians recently arrested, including professors American College, were sent away in the middle of the night without food, clothing or money. Many deaths are reported en route in both lots or prisoners. Preparations are being made apparently to send away many more.

APPENDIX O.

92
4

Harpur District

Statement dated 19th July, 1915,

by President Ernest W. Riggs, summarising statistically
the results of the Deportation in the two villages

Husni Mansur = Adiaman and Perri, Vilayet of

Mamouret-Ul-Aziz.

The Treatment of Armenians in the Ottoman Empire,

Hodder and Stoughton, London, page 281, and

National Archives, Washington, D.C. 867.4016/807, page 9-11

| From the village of Husni Mansur, 212 individuals set out,
of whom 128 (66 per cent) reached Aleppo alive; 56 men and 11
| women were killed on the road, 3 girls and 9 boys were sold or
| kidnapped, and 5 people were missing.

From the same place another party of 696 people were de-
ported; 321 (46 per cent) reached Aleppo; 206 men and 57 women
| were killed en-route; 70 girls and young women and 19 boys were
| sold; 23 were missing.

From the village of Perri a party of 128 were deported,
of whom 32 (25 per cent) reached Aleppo alive; 24 men and 12
| women were killed en route; 29 girls and young women and 13 boys
| were sold; and 18 were missing.

APPENDIX P.

93

Harput: Extracts from a letter dated 19th July 1915, from President Ernest W. Riggs, of Euphrates College, Harput, to Mr. Peet Constantinople.

(Treatment... pages 278-280 , and,

National Archives, Wash. D.C. 867.4016/807, pages 9-11

Buildings: Seven of our big buildings are in the hands of the Government, only one remaining in our hands. The 7 buildings in question are empty, except for 20 guards who are stationed there. I cannot tell you exactly the amount of loss we have sustained in money by robberies, breakages and other means, and there is no sign that the Turks will ever return these buildings to us.

Constituency: Approximately 2/3 of the girls/pupils and 6/7 of the boys have been taken away to death, exile or Moslem homes.

Professors: Four gone, three left, as follows:

Prof. Tenekejian served College 35 years; representative of the Americans with the Government, Protestant "Askabed", prof. of Turkish and History. Besides previous trouble, arrested May ~~1st~~ 1st without charge; hair of head, moustache, and beard pulled out, in vain effort to secure damaging confessions; starved and hung^g by arms for a day and a night, and severely beaten several times; taken out towards Diyarbekir about June 20th, and murdered in general massacre on the road.

Prof. Nahigian served College 33 yaers, studied at Ann Arbor, prof. of Mathematics. Arrested about June 5th and shared Prof. Tenekejian's fate on the road.

Prof. Vorperian, taken to witness a man beaten almost to death; became mentally deranged; started with his family about July 5th into exile under guard, and murdered beyond Malatia. Principal of Preparatory Department; studied at Princeton; served College 20 years.

Prof. Boujikian served College 16 years, studied at Edinburgh; Prof. of Mental and Moral Science. Arrested with Prof. Tenekejian, and suffered same tirtures; also had 3 finger nails pulled out by the roots; killed in same massacre.

Prof. Soghigian served College 25 years. Arrested May 1st; not tortured, but sick in prison; sent to Red Crescent Hospital, and after paying large bribes is now free, in hiding.

Prof. Khatchadourian served College for over 15 years, studied in Stuttgart and Berlin, Prof. of Music. Escaped arrest and torture, and thus far escaped exile and death, because of favour with the Kaimakam secured by personal services rendered.

Prof. Lulejian served College about 15 years, studied at Cornell and Yale (M.S), prof. of Biology. Arrested about June 5th, beaten about the hands, body and head with a stick by the Kaimakam himself, who, when tired, called on all who loved religion and the nation to continue the beating; after a period of insensibility in a dark closet, taken to the Red Crescent Hospital with a broken finger and serious bruises. Now free.

Instructors: Male: Four reported killed on the road in various massacres, whose average term of service is 8 years.

Three not heard from, probably killed on the road; average term service in the College, 4 years.

Two sick in the American Hospital.

One in hiding.

One, engaged in cabinet work for the Kaimakam, free.

One, owner of house occupied by the Kaimakam, free.

Instructors, Female: one reported killed in Chunkoush;
served the College over 20 years.

One reported taken to a Turkish harem.

Three not heard from.

Four started out as exiles.

Ten free.

Total loss: about 7/8 of the buildings, 3/4 of the students, and half the teaching staff.

Of the Armenian people as a whole we may estimate that 3/4 are gone, and this 3/4 includes the leaders in every walk of life - merchants, professional men, preachers, bishops and government officials. And there is no certainty for those who are just now free. The Vali has said that all must go.....

Husseinig

Narrative of Mrs. Maritza Kechejian, an Armenian Lady deported from Husseinig, (a place half-an-hour's distance from Harput), describing her journey from ~~Hussex~~ Husseinig to Ras-Ul-Ain, written after her arrival in ^Egypt from Alexandretta on board the American Cruiser "Chester", dated Alexandria/ November 2nd, 1915.

(See: National Archives, Washington D.C. 867.4016/807
Treatment of the Armenians... pages 271-277
Hayasdani Gotchnag of January 8th, 1916).

Shortly after last Easter (1915), the Turkish officials searched the Armenian churches and schools of Mezré, Harput, Husseinig, Morenig, Keserig, Yeghek, and the surrounding villages, but without finding anything incriminating. Afterwards they took the keys of these buildings, and filled them with soldiers.

They also searched private houses on the pretence of looking for arms and ammunitions, but they did not find anything. After that the Town Crier announced that all arms were to be handed over to the Government, and by this means a number of arms were collected.

After that, they arrested from the town of Husseinig the following persons: Prof. Nahigian, ~~was~~ Mr. Gabriel Agha Nahigian, and his brother Simon Agha Nahigian, ~~and his son~~ Mr. Krikor Agha Baghdigian, and his son Yeghia Agha Baghdigian, Mr. Baghdasar Agha

Kurkjian, the brothers Josephian, the brothers Soursourian, Garabed Effendi Tashjian, as well as many others, old and young. They took them to the house of Eumer^m Agha, the son of Mouto, stripped them one by one and gave them 300 lashes on their backs. Whenⁿ they fainted, they threw them into a stable and waited until they had revived, in order to beat them again. The 10 men who performed these ~~xx~~ cruel acts consisted of the following Turks:

- Commissary Hussein Effendi, (Gendarme),
- the son of Commissary Haji Kheder,
- Eumer Agha, the son of Mouto,
- Eumer Agha's cousin Kelifo,
- Osman Agha,
- Haji Hassan Bey,
- the son of Ismail Effendi,
- Tahir, the son of Eumer Agha,
- and Ahmed, the son of Eumer Agha,

Among the Kurds implicated were the son of Nakherji Maré, Ghassab Mollah etc. The above-mentioned Nakherji Maré's son and another Kurd beat Mr. Asadur Sarafian until he was half dead.

After beating Garabed^u Effendi Tashjian, in Harput, and tearing out his finger nails and the flesh of his hands and feet, they put a rope under his arms, dragged him to Husseinig, and threw him into prison. Then they entered his house and, on the pretence of searching it, made his wife, who was

3

in indifferent health, lie on the ground; a soldier sat on her, and they began to beat her on her feet, asking her where they had hidden their arms. After a few days her husband died in the prison.

In Husseinig they beat many young men to get their arms, so that they were obliged to buy arms from the Turks and give them to the Government.

When the Government was convinced that they had no more arms to surrender, they stopped tormenting them; but after a few days' interval they took the young men to Mezré, Husseinig, imprisoned them there for a time, and then deported them in May. Meanwhile the women of Husseinig went to the German missionary, Dr. Enkel and begged him to defend them. Dr. Enkel came to Husseinig and spoke in a church; he advised the Armenians to trust the Turks absolutely.

When I was in Husseinig, I heard that in Harput they had beaten Mardiros Agha Mouradian, who subsequently disappeared.

They plucked out the hair and nails of some of the professors. They dug out their eyes and branded them with red hot irons, so that some of them died immediately, and others first lost their reason and died therefater.

The Bishop of Harput Busak Vartabed, and other prominent Armenians were imprisoned and suffered many cruelties.

On Friday, the 2nd July, they deported part of the Armenians of Mezré. Their destination appeared to be Ourfa via Diarbekir.

On Saturday, the 3rd July, they deported all Armenians

domiciled in the houses belonging to Kharputlian in Amber street, in the town of Mezré. Again their destination was supposed to be Ourfa, but via Malatia in this case.

We ourselves were deported on the 4th day July in the direction of Ourfa via Diyarbekir.

The Town Crier proclaimed that the following Tuesday those from Sourp Garabed and Sourp Stepanos streets in the town of Harput would be deported, on Wednesday the Armenians from Morenig, on Thursday those from Keserig, and so on.

Busak Vartabed, Bishop of Harput, and two hundred other Armenians were deported ten days before we were, that is on Wednesday, the 23rd June; we do not know their destination. Their party started at midnight. Some of them dropped cards asking for money, and at Itchma money was conveyed to them. But the following Monday, the 28th June, when the Armenian women at Itchma went to the river, they saw some Turkish women washing bloody-stained clothes. The Armenian women took the clothes from the Turkish women and brought them to the Governor at Mezré. The Governor on hearing this went to Itchma and found ^{that/} the Bishop and the 200 Armenians had been killed.

Up to the day we started, the Syrians had not yet been deported, and the women who had no husband were also allowed to remain, but later on Ghol-Aghassei said that not a single Armenian would be left. After the Armenians were deported, the Government locked their houses and sealed them up. The men of Kharputlian's factory were also deported with their families. In Husseinig some of the tradesmen were not deported, as for example,

Krikor Agha Israelian the son of Malouta Agha, the baker Minas and his family and the two brothers, Avedis Agha Kurdjian and Aghabab Agha Kurdjian, the sons of Baghdasar Agha Kurdjian. Aghabab Agha Kurdjian became a Moslem, while the father was deported with the Bishop.

All the people of Husseinig started the same day. I think we were about 600 families. We had with us all our cattle and all our property. The first night we reached Keghvank and slept that night in the fields. The next day we passed many corpses heaped together under bridges and on the road; their blood had collected in pools. Probably these were the Armenians that were killed with the Bishop, for the corpses were all those of men. We spent the night near Arghana Maden in a valley, and that night we had to drink water polluted with blood. We promised our guards money if they took us a better road and gave us water. The third day they again made us travel past corpses, and on Wednesday we reached Arghana.

The same morning the gendarmes that were accompanying us, Commissary Hussein Effendi and the other Turkish Effendis that were with him, put down their chairs in front of our han, and sat down. Then they turned to us and told us that they had received telegrams from Harput, and that instead of going to Ourfa some of us would go to Yermag and the rest to Severeg, so that our journey would thus be shortened. "Only it is necessary", they added, "that your ~~money~~ men should come and register themselves at the han at Arghana, and state which way they would like to go. Thank the Sultan, who has made your journey shorter".

After these words they all clapped their hands and forced us to do the same. Our men, being simple-minded, were deceived, and they even left their hats and coats to go to the han in question. None of those that went returned. Then the rest of those above 16 years of age and all the old men were arrested and taken to the same place. After this the gendarmes beat the women and forced them to continue their journey. The women said: "We will not go unless our men go with us. You may kill us if you want to."

But the Turkish officials told us that our men would follow us in a little while, and forced the women and children to march on, so they marched on crying and wailing. After half an hour's journey they made us sit in the fields, and all the Turkish officers returned to Arghana, except one. The same day some Arab women (that is Armenian gypsies) brought us bread, in spite of the officers' efforts to prevent them, and when they heard that we were crying because our men had been killed, they told us that they had seen them all passing by roped together. Again we went on under the hot burning sun, still crying. The sixth day they made us stop in a Kurdish village, where we spent the night. Next morning we saw that all the gendarmes that had returned to Arghana, had now rejoined the convoy.

The Gendarme Commissary Hussein Effendi and the other Turks with him beat us and forced us under threat of death to give them all our money and ornaments. They said that, if we did not give them up, they would violate us and exile us to different places. We were afraid, and gave them everything we had. Then they gave us back from five piastres (10 d.) to one mejidia (3 s. 2 d.) each, at the same time stating that our money and everything else would

be returned to us at Diyarbekir, and that they had only taken our jewellery and money for safety.

The ninth day, they took us to the top of a mountain, and same Effendi and the other gendarmes searched us all over in a shameful manner; they ^{Took} took all-stuffs and everything else of value ^{took} in our clothes and bedding. Half-an-hour later we reached a Kurdish village. There I met a Turkish soldier from Malatai, called Haji, whom I knew. He pitied me, and told me that it was all over with us. "I would advise you", he said, "to leave your company and look after yourself."

We were already within a short distance of Diyarbekir when 2 soldiers came from the Governor, to find out where we had been during the last nine days. Here the gendarmes that were with us took away all our cows and cattle; they also kidnapped one woman and 2 girls. Outside the walls of Diyarbekir, we had to sit in the burning sun for 24 hours. That same day a number of Turks came from the city and kidnapped our little girls. Towards evening again we went on, still crying; more Turks came to carry off our girls and young brides, and would not let us even open our mouths to protest. Then we left all our cattle and everything we had, to save our honor and our lives. It was already night when the Turks from Diyarbekir attacked us three times and carried off the girls and young brides who had fallen behind. After this we lost all sense of time. The next morning again the gendarmes searched us ^{all/} over, and then made us march 6 hours. During these 6 hours we found no drinking water, and many women sank on the way from thirst and hunger. The third day after that they robbed us, and violated us

near a place where there was water. Some days after, 2 Turks dressed in white coats followed us, and, every time they had a chance, carried off still more of our girls. The wife of Minas Effendi Mazmanian from Husseinig had 3 daughters, one of whom was married. A coloured gendarme who was with us wanted to take these 3 girls. The mother resisted, and was thrown over a bridge by one of the Turks. The poor woman broke her arms, but her mule-driver dragged her up again. Again the same Turks threw her down, with one of her daughters, from the ~~same~~ top of the mountain. The moment the married daughter saw her mother and sister thrown down, she trust the baby in her arms upon another woman, ran after them crying: "Mother, Mother", and threw herself down the same precipice. Some/ said that one of the Turkish officers went down after them and finished them off. After that Mrs. Minas Effendi Mazmanian remaining daughter and I disguised ourselves, and, each taking a child in our arms, abandoned everything and walked to Mardin. There our party joined us again. We stayed there 8 days. There was an artificial lake there, and every night they opened the sluices and flooded the ground so that in the panic they might kidnap some of the girls. They also attacked us every night and kidnapped ~~the girls~~ little children. At last, one evening, they drove us on again and left us among the mountain. They wounded a woman because she did not wish to give up her daughter. When they were going to carry off another girls, I asked Eumer Tchaoush, a Mardin man, to help us. He stopped them

at once, and did not let them take her away. He told us to stay there and not to start until further notice. The Kurds ~~from~~ ^{from} the surrounding villages attacked us ~~at~~ ^{that} night. Eumer Tchaoush, who was in ~~the~~ charge of us, immediately went up to the heights and harangued them in Kurdish, telling them not to attack us. We were hungry and thirsty, and had no water to drink. Eumer took some of our vessels and brought us water from a long way off. The wife of my brother-in-law, the tailor Nigoghos, had a baby born that night. The next morning we started again. Eumar left some women with her and kept an eye on her from a distance. Then he put the mother and the new-born child on a beast, and ~~brother~~ brought her us in safety. Again ~~we~~ we marched 6 hours without water. Here a Turk kidnapped the son of the woman who had been thrown down the mountain side. Finally, in the last stages of hunger and exhaustion, we reached Viran Shehr. Many had already been left on the road.

We had nothing more to eat until we reached Ras-UL-Ain. A fourth part of our convoy had already perished of starvation. Just before reaching Ras-UL-Ain we marched through the whole of one night. We passed 3 wells choked with corpses up to the brim. The women that went before us encountered 3 wounded women who crawled out of these wells and asked for bread. These 3 women went on in our company towards Ras-UL-Ain. Two of them died on the way, and the third was sent to Der-EL-Zor with the convoy. It was here that Aghavni, the sister of Bozig Chaladjian, a girl about 18 or 19 years old, fell down because she could not walk any further. Her mother and sister-in-law kissed her, crying,

and left her. We were forced to leave her by herself, because the soldiers would not let any one stay behind with her.

We did not see a single Armenian until we reached Ras-Ul-Ain. There we found many deported Armenians who had come from Erzeroum, Egin, Keghi, and other places. They were all on their way to Der-El-Zor. At Ras-Ul-Ain we suddenly met Arakel Agha Karadjian of Harput. He had come from Aleppo to help us. He wanted to save at least a few of the party and take them to Aleppo. He advised us to go to the house of Arslan Bey, a Circassian, or to the house of his son-in-law, so that he might convey us into safety from there. At ~~Sz~~ Ras-Ul-Ain a great many of the Armenians found refuge in the houses of some Tchetchens (a tribe akin to the Circassians), but afterwards the Government removed them all from the Tchetchens' houses to deport them to Der-El-Zor. Only my batch, consisting of forty-one people, were left in the house of this Arslan Bey, and we were safe here because the Bey and his friends were Government people. The first moment that we saw Arakel Agha Karadjian we thought we had seen an angel from Heaven, and cried to him: "Arakel Agha, save us." When the Tchetchens heard his name, they discovered that he was an Armenian, and immediately attacked him. He was almost killed, but withstood them by his bravery and address; he told them that he had been sent there specially by the Government, and turning immediately to us, he gave us to understand that those who went to Arslan Bey's house would be saved.

Arakel Agha Karadjian took the next train and returned to Aleppo. He tried every means to save us, and after 15 days

he came back. The Circassians (or Tchetchens) endeavoured to force us to become Moslems, but we answered them: " We will throw ourselves into the water and die, but we will not become Moslems." The Tchetchens were surprised at these words, and said they had never seen people like this, so zealous for their honour and their religion and so devoted to each other. Arakel Agha Karadjian found this out and went to the chief of the Tchetchens; he bribed him, and then, with superb courage, conducted us to the railway one by one, the station being about 2 miles from where we were. It was Saturday evening when we reached Aleppo. Here for the first time we met some Armenian soldiers, who were almost crazy with joy when they saw us. We could hardly believe they were Armenians, until Arakel Agha Karadjian's father came after dark with some of these soldiers, carrying no lights, and took us to the Armenian Church. There they told us that if the Government should discover us and inquire how we came, we were to tell them that we had travelled at our own expenses. They immediately brought us bread; we had not eaten anything for 24 hours. There were a number of deported Armenians in the Church; they came from different palces and had been travelling for 4 months. They were so exhausted that about 40 of them were dying every day. The priest who performed the ceremony could not drag himself home. From the deported Armenians in Aleppo we learned that the husbands of many of the women had been roped together and taken to Sheitan Deressi (Devil's Valley), where they were slaughtered with axes and knives. Here we gave up all hope of seeing our husbands again, being convinced that they were all

kiled. We heard that in some places they made the Armenians dig their own graves before they killed them. An Armenian soldier from Tchamesh-Getzak told me that the Turks ~~were~~ were killing the Armenians and throwing them into the Euphrates, when 6 of them managed to cross the river and get away, after 3 days' journey through country littered with corpses.

On Sunday morning I went to see the ^{American} ~~Armenian~~ Consul at Aleppo, and asked him to save me, as I was an American citizen. He asked me where my papers were. I told him they were taken from me on the way; I told him all the circumstances, and he promised to help me. I went to him again the next day and told him how my parents were American citizens, and my husband also, and how my husband had lived in America for 18 years; I told him he could prove it by asking the American Consul at Harput or even the Washington Government. After 5 days had passed, he sent for me and made me tell my story in the Turkish language. He put my name in his book, and placed me in his kavass's house. Then he gave me a passport and sent me to Alexandretta in the company of some Russian subjects. We stayed 15 days in Alexandretta. From there we reached Alexandria on board the American cruiser "Chester", on the 22nd September, 1915.

† While I was in Ras-Ul-Ain, we saw some Armenian girls in the houses of some Tchetchens. One of them was married to one of the Tchetchens. They begged us not to forget them if we were ever saved. Simon Agha Nahigian's wife and children reached Ras-Ul-Ain. A Kurd came and said to them: "I am from the village of Karer; you come with me, and I will take you to Karer until the

end of the war." They believed him, and went to his house. Afterwards Arakel Agha Karadjian tried to save them, but they had already gone. Gabriel Agha Nahigian's wife and 3 daughters went to Der-El-Zor.

The Turkish Government did not provide any food for us on the way; one day only, at Diyarbekir, they gave us one loaf each, and again for about 8 days at Mardin, but the bread was so hard that it cut our mouths. The son prof. Nahigian, his married daughter, and his future daughter-in-law, as well as the wife and 2 daughters of Mr. Serjijian reached Aleppo in safety. Serop Agha Vartabedian's daughter and his little boy were kidnapped by the Turks. Only 2 of the boys were left with the mother, who reached Aleppo safely. Besides the gendarmes, Kurdish irregulars also followed us on the way, to kill those that were left behind. The clothes of those who underwent this deportation were all rotted by the end of the journey, and the exiles themselves had almost lost their reason. When they were ~~new~~ given new clothes they did not know how to put them on, and when their hair was washed it came off bodily from their scalps.