

4-29-2018

10 Conversion II

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Recommended Citation

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Martyrology

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Later I learned what was the immediate fate of the children stolen when the lake was opened on us. Haydar Pasha had seized the ancient Catholic Armenian Monastery there, and had transformed it into a government school for refugee children....

Haydar Pasha sent his soldiers, under command of a Bey, to take possession of the monastery, a large stone building. They surrounded it and forced the monks, among them Father Antone and Father Shiradjian, two priests who were much beloved by Protestant as well as Catholic Armenians, to walk in between two rows of soldiers. The soldiers closed in behind them and marched with them outside the walls of the city. Then the soldiers halted and the Bey asked how many there were among the monks who were willing to take the oath of Islam and forswear Christ.

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When the Bey ceased speaking Father Antone lifted his voice with the words of an ancient song of the good St. Thomas Aquinas,

p.207 and all the monks joined in.

While they sang the soldiers shot them down —
volley after volley — until all were dead.
The last monk to fall died with the words of
the song on his lips.

Haydar Pasha then cleared out the monastery
of all the monks and religious symbols. Among
these were some things very dear to my people.
There was, for instance, a piece of the lance
which pierced the side of Jesus at the Crucifixion.
What has become of this and other things that
were associated with Christ, Himself, and
kept by the Fathers in this Monastery I do
not know. It is said they were ~~relies~~ taken
from Damascus and placed in a mosque
there, to be ridiculed by the Moslems.

When the Monastery was cleared Hairdar
Pasha gathered from among the Armenians
who were then being taken out of the city,
a number of Armenian girls of the best
families and confined them in the Monastery.

p. 207 to be taught the Moslem religion
p. 208 as Moslems. He compelled the ^{and raised} other girls
to teach them the beliefs of Islam, under the
penalty of the most awful cruelties. To the
Monastery then came rich Turks from all over
Asia Minor to select as many little girls
as they wished and could buy for their
harems - where they ~~would~~ ^{would} grow up to be
Submissive Slaves.

Filian
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If a detailed description were possible of the horrors which our exclusion attention to our own mistaken

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interests let loose upon Turkish Armenians, there is not a man within the Kingdom of Great Britain whose heart-strings would not be touched and thrilled by the gruesome stories of which it would be composed.

" During all these seventeen years, written law, traditional custom, the fundamental maxims of human and divine justice were suspended in favor of a Moham-
medan Saturnalia. The Christians, by whose toil and thrift the empire was held together, were despoiled, beggared, chained, beaten, and banished or butchered.

" First, their movable wealth, was seized, then their landed property was confiscated, Next the absolute necessities of life were

E. J. Dillon, in the Contemporary Review, January 1896.

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wrested from them, and finally honor, liberty, and life were ~~wrested from them~~ taken with as little ado as if these Christian men and women were wasps or mosquitoes. Thousands of Armenians were thrown into prison by governors like Tahsin Pasha and Bahri Pasha, and tortured and terrorised till they delivered up the savings of lifetime, and the support of helpless families, to rufianly parasites.

"Whole villages were attacked in broad daylight by the Imperial Kurdish cavalry without pretext or warning, the male inhabitants turned adrift or killed, and their wives and daughters transformed into instruments to glut the foul lusts of these bestial murderers. In a few years the provinces were decimated, Aghkerd, for instance, being almost entirely depopulated of Armenians. Over 20,000 woe-stricken wretches, once healthy and well-to-do, fled to Russia or Persia in rags and misery, deformed, diseased or dying; on the way they were seized over and over again by the soldiers of the Sultan, who deprived them of the little money they possessed

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possessed, nay, of the clothes they were wearing, outraged the married women in the presence of their sons and daughters, deflowered the tender girls before their mothers and brothers, and then drove them over the frontier to starve and die. Those who remained for a time behind were no better off. Kurdish brigands lifted the last cows and goats of the peasants, carried away their carpets and their valuables, raped their daughters and dishonored their wives.

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Turkish tax-gatherers followed these, gleaming what the brigands had left, and, lest any thing should escape their avarice, bound the men, flogged them till their bodies were a bloody, mangled mass, cicatrized the wounds with red-hot ram-rods, plucked out their beards hair by hair, tore the flesh from their limbs with pincers, and often, even then, dissatisfied with the financial results of their exertions, hang the men whom they had thus beggared and maltreated from the rafters of the room, and kept them there to witness with burning shame, impotent rage, and incipient madness, the dishonoring of their wives and the deflowering of their

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daughters, some of whom died miserably during the hellish outrage.

« In accordance with the plan of extermination, which has been carried out with such signal success during these long years of Turkish vigor and English sluggishness, all those Armenians who possessed money, or money's worth were for a time allowed to purchase immunity from prison, and from all that prison life in Asia Minor implies.

But as soon as terror and summary confiscation took the place of slow and elaborate extortion, the gloomy dungeons of Erzeroum, Erzinghan, Marsovan, Hassankaleh, and Van were filled, till there was no place to sit down, and scarcely sufficient standing room. And this reason more than English people can realize, or any person believe who has not actually witnessed it.

It would have been a torture for Turkish troopers and Kurdish brigands, but it was worse than death to the educated schoolmasters, missionaries, priests, and physicians who were immured in these noisome hotbeds of infection, and forced to sleep night after night

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standing on their feet, leaning against the foul, reeking corner of the wall which all the prisoners were compelled to use as

The very worst class of Tartar and Kurdish criminals were turned in here to make these hell-chambers more unbearable to the Christians. And the experiment was everywhere successful. Human hatred and diabolical Spite (1)

combined with the most disgusting sights, and sounds, and stenches, with their gnawing hunger and their putrid food, their parching Thirst and the slimy water, fit only for sewers, rendered their agony maddening. Yet these were not criminals nor alleged criminals, but upright Christian men, who were never even accused of an infraction of the law. No man who has not seen these prisons with their own eyes, and heard these prisoners with his own ears, can be experienced to conceive, much less realize, the sufferings inflicted and endured. The loathsome diseases, whose terrible ravages were freely displayed; the still more loathsome vices, which were

1- Emphasys added.

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continually and openly practiced, the horrible blasphemies, revolting obscenities, and ribald jests, which alternated with cries of pain, songs of vice, and prayers to the unseen God, made these prisons, in some respects, nearly as bad as the Black Hole of Calcutta, and in others infinitely worse. In one corner of this foul fever-nest a man might be heard moaning and groaning with the pain of a shattered arm or leg; in another, a youth who convulsed with the dead spasms of cholera or poison; in the center, a kind of Turks, whose dull eyes are fixed with bestial lust, surround a Christian boy, who pleads for mercy with heart-larrowing voice while the human fiends actually outrage him to death.

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Into these prisons venerable old ministers of religion were dragged from their churches, teachers from their schools, missionaries from their meeting-houses, merchants, physicians, and peasants from their firesides. Those among them who refused to denounce their friends, or consent to some atrocious crime, were subjected to horrible agonies. Many a one, for instance, was put into a sentry-

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pillar placed on each side of his body and tied tightly. His arms were stretched out horizontally and poles arranged to support his hands. This living cross was then bound to a pillar, and the flogging began. The whips whips left living traces behind. The wretched man was unable to make the slightest movement to ease his pain. His features alone, hideously distorted, revealed the anguish he endured. The louder he cried, the more heavily fell the whip. Over and over again he entreated his tormentors to put him out of pain, saying: "If you want my death, kill me with a bullet, but for God's sake don't torture me like this!" His head alone being free, he at last, maddened by excruciating pain, endeavored to dash out his brains against the pillar, hoping in this way to end his agony. But this consummation was hindered by the police. They questioned him again;

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box bristling with sharp spikes, and forced to stand there motionless, without food or drink for 24 and even 36 hours, was revived with stripes whenever he fell fainting to the prickly floor, and was carried out unconscious at the end. It was thus that hundreds of Armenian Christians, whose nature and histories are on record, suffered for refusing to sign addresses to the Sultan accusing their neighbors and relatives of high treason. It was thus that Azo was treated by his judges, the Turkish officials, Talib Effendi, Captain Reshid, and Captain Hadji Fehim Agha, for declining to swear away the lives of the best men of his village. A whole night was spent on torturing him. He was first bastinadoed in a room close to his female relatives and friends were shut up so that they could hear his cries. Then he was stripped naked, two poles extending from his armpits to his feet were then bound to a

p. 253 but in spite of his ~~agony~~ condition, Azo replied as before: I cannot defile my soul with the blood of innocent people, I am a Christian. Engaged at this obstinacy, Talib Effendi, the Turkish official, ordered the application of other and more effective tortures. Pincers were fetched to pull out his teeth, but, Azo remaining firm, this method was not long persisted in. Then Talib commanded his servants to pluck out the prisoner's moustachios by the roots, one hair at a time. This order the gendarmes executed, with roars of infernal laughter. But this treatment proving equally ineffectual, Talib instructed the men to cauterize the unfortunate victim's body. A spit was heated in the fire. Azo's arms were freed from their supports, and two brawny policemen approached, one of each side and seized him. Mean-

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while another gendarme held to the middle of the wretched man's hands the glowing spit. While his flesh was thus burning, the victim shouted out in agony: "For the love of God kill me at once."

Then the executioners, removing the red-hot spit from his hands, applied it to his breast, then to his back, his face, his feet, and other parts. After this, they forced open his mouth, and burned his tongue, with red-hot pincers. During these inhuman operations, Azo fainted several times, but on recovering consciousness maintained the same inflexibility of purpose. Meanwhile, in the adjoining apartment a heart-rending scene was being enacted. The women and the children, terrified by the groans and cries of the tortured man, fainted. When they revived, they endeavored to rush out to call for help, but the gendarmes, stationed

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p. 254 at the door, barred their passage, and brutally pushed them back. *

« Nights were passed in such hellish orgies and days in inventing new tortures or refining upon the old, with an ingenuity which ~~now~~ reveals unimagined strata of malignity in the human heart. The results throw the most sickening horrors of the Middle Age into the shade. Some of them cannot be described, nor even hinted at. The shock to people's sensibilities would be too terrible, and yet they were not merely described to, but endured by men of education and refinement, whose sensibilities were as ~~dedicated~~ delicate as ours.

x. The above description is taken literally from a report of the British Vice-Consul of Erzeroum. Copies are in possession of the diplomatic representatives of the powers at Constantinople. The scene occurred in the Vilayet of Semal before the massacres, during the normal condition of things.

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"And when the prisons in which these and analogous doings were carried on had no more room for new-comers, some of the least obnoxious of its actual inmates were released for a bribe, or, in case of poverty, were expeditiously poisoned off.

"In the homes of these wretched people the fiendish fanatics were equally active and equally successful. Family life was poisoned at its very source. Rape and dishonor, with nameless accompaniments, menaced almost every girl and woman in the land. They could not stir out of their houses in broad daylight to visit the bazaars or to work in the fields, nor even lie down at night in their own homes, without fearing the fall of that Damocles' sword ever suspended over their heads. Tender youth, childhood itself, was no guarantee. Children were often married at the age of eleven, even ten, in the vain hope of lessening this danger. But the protection of a husband proved unavailing; it merely meant one murder more, and one Christian dog's less.

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A bride would be married in church yesterday, and her body would be devoured by the beasts and birds of prey to-morrow, — a band of ruffians, often officials, having within the intervening forty-eight hours seized her and outraged her to death. Others would be abducted, and, having for weeks been subjected to the loathsome lusts of lawless Kurds, would end by abjuring their God and embracing Islam; not from any vulgar motive of gain, but to escape the burning shame of returning home as a pariahs and lepers, to be shunned by five and six were frequently forced to be present during these horrible scenes of lust, and they, too, were often sacrificed before the eyes of their mothers, who would have gladly, madly accepted death, ay, and damnation, to save their tender offspring from the corroding poison.

“ One of the abducted young women who, having been outraged by the son of the Deputy-Governor of Khnouss, Hussein Bey,

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returned, a pariah, and is now, alone in the world, lately appealed to her English sisters for such aid as a heathen would give to a brute, and she besought it in the name of our common God. Lucine Mussegh, — this is the name of that outraged young woman whose Protestant education gave her, as she thought, a special claim to act as the spokeswoman of Armenian mothers and daughters, — Lucine Mussegh besought, last March, the women of England to obtain for the women of Armenia the 'privilege' of living a pure and chaste life. This was the boon which she craved but did not, could not obtain. The interests of 'higher politics', are, it seems, incompatible with it! 'For the love of the God whom we worship in common', wrote this outraged, but still hopeful, Armenian lady, 'help us Christian sisters! Help us before it is too late, and ~~we~~ take the thanks of the mothers, the wives, the sisters, and the daughters of my people, and with them the gratitude of one for whom, in spite of her youth, death would come as a happy release'.

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cc 5. Koran's declaration and Commands about Christians. "They are surely infidels who say; Verily God is Christ, the son of Mary." (Chap. 4). "O true believers, take not the Jews or Christians for your friends, they are friends one to the other, but who so among you taketh them for the friends he is surely one of them." (Chap. 5).

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"War is enjoined ^{on} you against the infidels but this is hateful unto you, but God knoweth and ye know not." "Fight, therefore, against them, until there be no temptation to delusion, and the religion to Gods." (Chap. 2) "And when the (Sacred) months, wherein ye are not allowed to attack them, shall be passed, kill the associates (of divinity, polytheists and trinitarians) wheresoever ye shall find them and take them prisoners, and besiege them, and lay wait for them in every convenient place" (Chap. 9). "When ye encounter the unbelievers, strike off their heads until ye have made a great slaughter among them" (Chap. 17). Let them fight for the religion of God, who part with the present life in exchange for that which is to come; for whosoever fought for

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 for the religion of God, whether he be slain or
 be victorious, we will surely give him a great
 reward" (Chap. 4). "Fight against them who
 profess not the true religion, of those unto whom
 the scriptures have been delivered (Jews and Christians)
 until they pay tribute by right of subjection, and they
 be reduced low" (Chap. 9). "Ye are also forbidden
 to take to wife from women who are married, except
 those women whom your right hand possess like
 as slaves. ~~This~~ This is ordained you from God" (Chap. 4).

The above precepts are a few examples of the
 diabolic spirit of Islam, with which the whole
 Koran, is saturated. And the most blasphemous
 of this is that these words profess to be copied from
 heaven and from the mouth of the just and merciful
 God.

Summary Statistic

according to eye-witness reports
relating exclusively
to profanation of churches, massacre of priests,
forced conversions, rapes of women and young
virgins, which took place in eleven provinces
during the last troubles in Armenia.
(communication by a Gregorian Bishop).

I. Province of Trebizond

After the massacre of the Armenians in the
city of Trebizond, which took place October 4-10
(1895) (26 September), villages in the vicinity
had the same fate: The churches in thirteen
villages: Veranas, Anifa, Grobi, Surmeney, Gadra,
Zefanos, Sifder, Gromela, Sgavidas, Mayera,
Alchakderey, and Makhtila, were pillaged and
demolished, and six priests^{here} massacred.

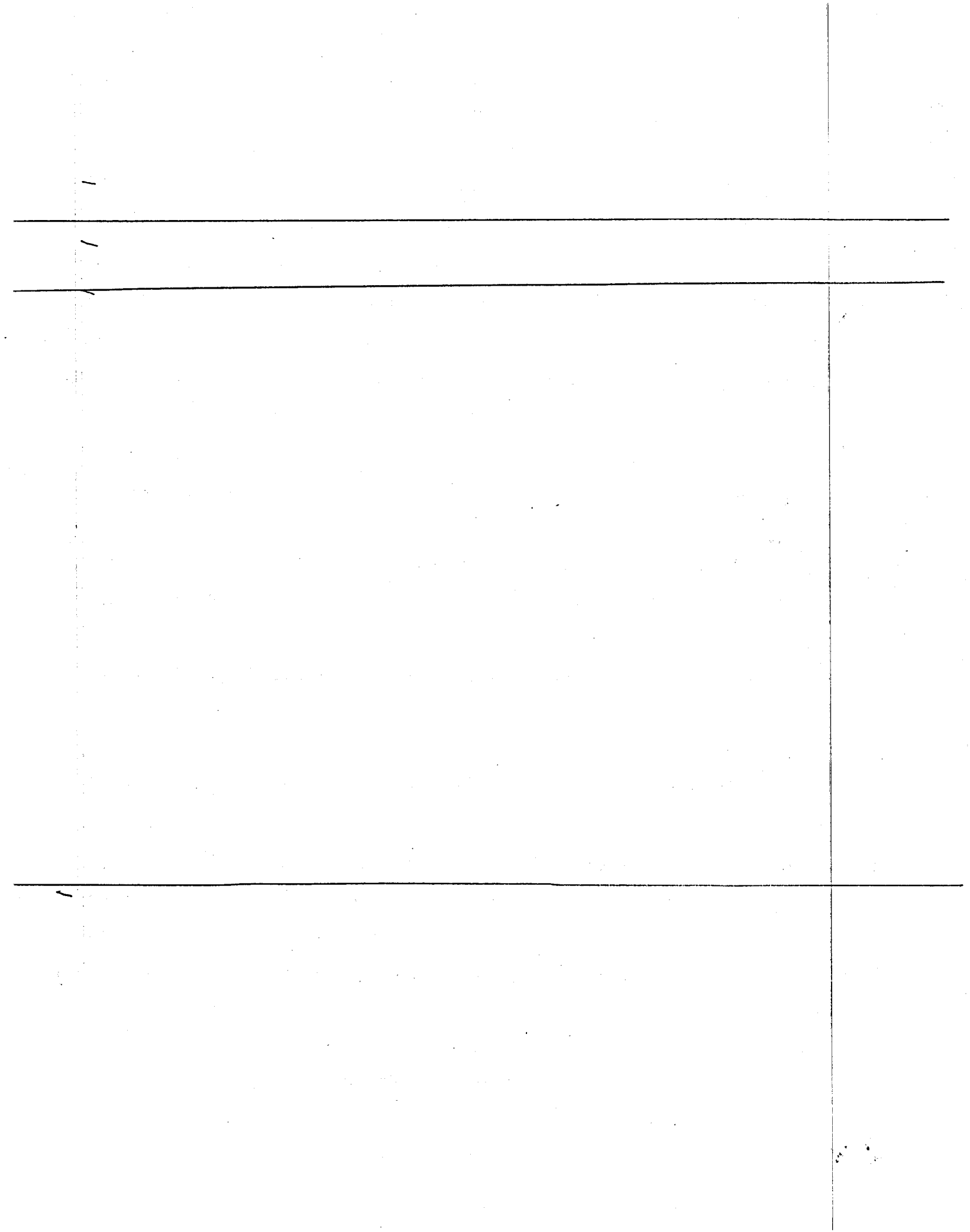
Armenians [Gregorian] in the villages of Alchakderey,
Makhtilla, Gromela and Korfanzatz were forced
to embrace Islam, and numerous women were

subjected to worse outrages
s.

p 41. Not serious grievance may be ^{cited} ~~put on~~ to explain such barbarous cruelty, only the religious fanaticism and the fury of Moslems against the christian people they believed to serve as slaves.

Village of Trebizond

Localities	Dates	Account of events — Their causes	Attitude of the authorities and of the population
Trebizond	Oct. 2 1895	Bakri Pasha former Vasi of Van, and Hamdi Pasha, General Commander of the military division were wounded slightly by gun shot supposedly by Armenians.	
	Oct. 4		



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II. Province of Erzeroum

1- During the massacre IN Erzeroum, which took place October 18-31, (1896), Rev. Karekin, Pastor of one of the Churches, was killed at his home, his body disappeared.

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Rev. Elia, pastor of the church in ~~the~~ Terzik village, who was in Erzeroum for a work, was murdered with eight other priests Armenian at the Palace of the Governorate, where he had accompanied there for a trial.

Concerning the countryside, The church of Topal-Charoush village, was profaned, after being pillaged, with dirty immodesty. The churches in the villages of Oumdown and Kak were fired and those who served them were massacred.

The churches in the villages of Tornik, Otzni and Gazar were half demolished; the church adjacent to the convent of Khalch-gavank was pillaged and the superior was wounded.

2- In the district of Passen, & after having pillaged the convent, the Superior Archiman-

p.47 drite Timothee and six religious of the convent community were massacred. The convent was fired, burned.

3- In the district of Terjan, the massacre was carried out on October 7-20, (1895). Those Gregorian Armenians of the population in the fields were survived from atrocities, were forced to embrace the Moslem religion, ~~at the same time~~ ^{as well as} ~~preparatives were made~~ Rev. Housik, acting Metropolitan, The following day preparatives were made for the ceremony of the massive circumcision of the newly converted Moslems.

4- In the town of Baibourt, the massacre took place on ~~October~~ September 30 (October 12, 1895), four churches in the town were pillaged and ~~profaned~~ desecrated; and the Archimandrite Khorene Garoyan, a venerable old man, was murdered and Rev. Gshod, ~~was~~ metropolitan ad interim, was wounded. Many young girls were kidnaped and the kidnappers took them to their country, ~~to~~ in the province of Trebizond.

p. 47 During the fire, fourteen Armenian women were burned alive in their homes with their children on their breasts; a woman pregnant was ripped open and ^{cut} put in pieces the unborn child.

In the vicinity of Baibourt, the Monasteries of St. Gregory the Illuminator and St. Christopher were pillaged and ^{ed.} profanated. The images of Saints were lacerated.

The churches in the villages of Mesonk, and Almeeha were, after being pillaged, ^{ed.} profanated by immondities. In the village of Lessonk, the holy gospel was ^{cut} put into a thousand pieces, and thrown into the streets under feet.

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50.

In the Ksanta village, Rev. Ohannes and Rev. Harutian were murdered. The church was converted into a mosque; about four hundred persons were massacred, those who escaped, mostly women, were forced to embrace Islam.

In the villages of Ksanta and Lesonk, more than a hundred women as well as fifty young girls women were ^{cut} put into pieces, about fifty young women were ^{thrown} precipitated into wells and died in order to save themselves

p 50 from outrages.

4

The Six churches in the villages: ~~Lesank~~ Plour, Plourak, Buchdi, St. Toros, Nite and Balakhor were converted into Mosques. Rev. Magar and Rev. Krikor, and another priest were killed. Three priests disappeared. The Population of the above-mentioned villages as well as of Vazzahan, Karavirak, Chakmak, Avezek, Gopous, Osdagh, Verin. Kerzi and Varin-Kerzi were forced to embrace Islam.

After having forced to convert them to Islam, The Moslem mobs massacred them with bullets, under the pretext that, if they had lived, they would be attached to the Christian religion in the depth of their hearts. They (Moslems) added Turbans upon the heads of survivors, and conducted them to the church to practice therein the prayers of Namaz according to the Mohammedan rite, as if they were in a mosque. In Baibourt as well as in the vicinities all christian prayers were entirely ^{stopped-}ceased.

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In the district of Kighi, where the massacre was carried out on October 23, Rev. Khat, a venerable old priest, pastor of the Armenian church of Hankdon, was killed, and twenty-two churches and two convents were pillaged.

Here is a list:

	<u>Name of Church</u>	<u>Name of Village</u>
1-	St. George.	Denete.
2-	Asdvadzadzine,	Melikan.
3-	St. Garabed,	Shen,
4-	St. George,	Chezman.
5-	Amenpergich,	Ariniz.
6-	St. Khat,	Hankadoun,
7-	Holy Cross,	Sakadzer,
8-	St. Sarkis,	Charouk,
9-	Asdvadzadzin,	Kezelechouk
10-	Asdvadzadzin,	Chiftlik,
11-	St. Minas,	Chan,
12-	St. Sarkis,	Kerber,
13-	Asdvadzadzin,	Ozor,
14-	St. John,	Charibach,
15-	St. Nigoghos,	Kochkar,
16-	Asdvadzadzin,	Sergevil,
17-	St. Minas,	Sekhanak,
18-	St. James,	Aboynak,
19-	St. Sarkis,	Ardeghpert,
20-	St. Sarkis,	Aghpekhouk

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- 21. Asdvadzadzin, Djebor, 6
- 22. St. Garabet, Kharp,
- 23. St. Garabet Convent, near Hantsdown.
- 24. St. Ghagos Convent, near Osnak.

6. The massacres of Erzeroum took place 23/9 October (1895); Eight monasteries in the diocese of Erzeroum

were pillaged; The Sanctuary was destroyed, and Rev. Ghevont, the ~~Pastor~~ ^{Superior} was killed, the superior of the convent Charkhapan St. Lousavorich, at the same time and other Armenians, who had found refuge in the convent, and those who were ~~deserting~~ ^{deserting} their villages were assassinated. In the Church of Khentzorik and Karatash, two children were also killed. In the village of Resouan, the assailants forced the door of the church, entering in and massacred thirty persons who had ^{found} refuge in the church. Many of them were women and children.

In the village of Meghvatzik, the survivors of the massacre were forced to embrace Islam and circumcised.

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Rev. Kevork Yezeghlian, Metropolitan and interim at Erzinjan, and Rev. Constantin Erhamjian, serving the Armenian Church, were arrested at the same time, with about fifty Armenians are in custody up to today in prison for criminals and assassins, subjected to all kind of outrages.

7. In the villages of big- and little-Armedan, district of Kourouchay, where the

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was carried out on October 16 and 17, (1895), the church of Big-Armedan was entirely pillaged. Rev. Hagop, priest of the village, was shot, while Rev. Krikoris, serving in the church of Little-Armedan was slaughtered, and another priest was wounded.

8- The Armenians in the village of Dantzé, were forced to embrace collectively Islamism and were circumcised forcibly.

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III. Province of VAN

1. in the villages of Tzakhogh, Dzogou, Dap, Kisoghtentz, Mechgantz, Mukk, Aegentz, and Kagh, depending upon the district Gargar-Inferior, four priests were killed; inhabitants of these nine villages, among them also three priests, were forced to embrace Islamism. Churches and convents were pillaged, ~~fixed~~ ^{burned} and demolished.

2. In the district of Moro, the convents of St. James and Garmerag were pillaged; the pastor of Armenian the church in Badagantz village, was killed; the Armenian population in nine villages, Paykhez, Warek, Higher Sazimey, Chadosene, Darentz, Pa-sharank, Padagantz, Dechokh and Atanan denied their Christian faith under ^{threat of death} death treatment and were converted to Mohammedanism.

3. Kurds pillaged entirely the convent of Kara-Dere, in the district of Pasen-Taekt, while the inhabitants of seven villages: Gagazis, Chidan, Areg, Gaynamikan, Komer, Darentz and Naz, were forced to embrace Islam.

4. All the Armenian villages of the district of Shadakh, were pillaged and their popula-

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p. 53 ^{times} were forced to embrace ^{Islamism} ~~the Islamism~~ under ^{threat} ~~treatment~~ of death, and to be circumcized.

5- The Convent of Norduz in the district of Hokhiatz was entirely pillaged, and the ~~popu-~~ Armenian populations of this district were forced to embrace Islam in order to save their lives.

6- In the district of Havosoz, four convents St. Asdvadzadzin in Ankegh, St. Asdvadzadzin in Eremer, St. Asdvadzadzin in Sarekh and St. George in Khele, were pillaged, as well as seventeen Armenian Churches in seventeen villages: Kezel-Tash, Khosp, Beltentz, Gueghza, Asdvadzadzin, Guem, Khorckhom, Kerel, Ishkha-mikom, Atanan, Kertz, Keuchk, St. Vartan, Adamerd, Dzuesdan, Pertak and Gentanantz.

7- In the district of Ganjigan, the following convents were pillaged and demolished:

<u>Name of Convent</u>	<u>Name of Village</u>
1- St. Asdvadzadzin,	Ozan,
2- St. Thomas	Nordz,
3- St. George	Kom,
4- Gentsowitz,	
5- St. Parabeth,	Serp,
6- St. Asdvadzadzin	Sumpada Shen.

They [Muslims] cut the tongue and members of Rev. Betrus, Superior of the Convent in Serp.

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then he was victimized in most atrocious tortures. The Armenian population of Sembon, Ousoudz, Pigantz and many other villages, and those serving in churches the church of Sembon, were forced to accept Islamism; many women were kidnapped.

8- In the district of Kavash, the following convents were pillaged and ransacked;

- | <u>Convent</u> | <u>village</u> |
|---------------------------|----------------|
| 1- St. Nishan Charkhapan, | |
| 2- St. Asdvadzadzin, | Sbidag. |
| 3- St. Haroutiun, | |
| 4- St. Thomas. | |
| 5- Convent | Makrapert |
| 6- St. Sahag Loussabedoug | |
| 7- Norkegh. | |

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9- In the district of Adiljevaz, the monastery of St. Skanchelakordz and churches in ~~seven~~ sixteen villages: Guia Choukh, Superior-Sipan, Inferior-Sipan, Aren, Arench gouys, Guzel, Khorantz, Partagh, Ajera, Kara-Keshish, Vichgadzerouk, Aykezzor, Tziraklon, Peshna-Komer, Anoush-Aghpuir, and Norshen-Choukha were pillaged; the altars were demolished and all kinds

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of profanations were operated. In many localities of the above villages, Kurds ~~dressed~~ put on themselves the sacerdotal dresses (in the church) and taking in hand the Holy Cross, the Gospel and the chalice, began ^{libertine} dances in their villages as well as in Armenian villages in order to make ridiculous the Christian religious ceremonies.

10 - In the district of Arjesh, four convents of the villages: Arhonitz, Kmaper, Madgha Mednape, as well as eight churches of the villages of Guerguiah, Gaydzak, Armekhon, Kantzak, Dilon, Ramon, Haroutiun and Haspishak were entirely pillaged.

11 - Churches and convents of the Armenian villages in the districts of Arpag and Barquerd were devastated.

12 - In the district of Cimar, the monasteries of Alur, St. Etchmiadzin-Frezon and Amgon were devastated and pillaged; Eight churches of the villages: Cherachene, Marmed, Yekmat, Dznaktar, Mmenabhad, Anavark, Ajur and Khaventz, were pillaged in the same way.

1. Among the victims of the massacre in Bitlis, which took place October 1/13, (1895), there are many priests, two Seminarian Students, who came from Khoyt (district of Moush), as well children of 5 to 10 years old, from the parochial school of St. Sarkish Church. They burned, with petroleum many corpses, and buried about 80 bodies, among these Rev. Mekhitar, Pastor of the Church ~~at~~ ^{at} the village of Khoyt, ~~in~~ in the Moslem cemetery considering him as a Mohammedan. Many people were forced to accept Islamism.

Concerning the field in the vicinity, many women and ~~and~~ the priest in the villages of Vanik and Sasik, were killed.

2. During the massacre, which took place on October 13/25, (1895), in twelve Armenian villages of the district of Yeroun, the Churches were profaned and converted into mosques. Priests were forced to ~~wear~~ ^{wear} ~~put~~ Moslem turbans on their heads, and their women (yeretz-ginis) were forced to marry Turkish Moslem Notables, and they (priests) were forced to marry Moslem Mollahs, as they were considered divorced ~~their~~ husbands [priests]. These priests were given one or more Kurdish women as they were

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considered as having already changed their Christian religion and definitively converted to Islam through ~~many~~ the establishment of many links.

In families numbering many brothers, one or two brothers were killed in order to ~~marry~~ ^{that} their wives ~~were~~ might be married with other brothers' survivors, according to the dispositions of Shari law, authorizing such marriages.

3 - In the fields of the Shirvan district, numbering more than twenty Armenian villages, as for instance Sarous, Avine, Avar, Napalke, Sermek, Ternenk, etc, the Armenian survivors from massacres, were forced to embrace Islamism, including those who were serving their churches; some of these churches were demolished, and others converted into mosques. Actually notable Turks teach from the chairs ~~of the~~ (of churches converted into mosques) authoritatively the precepts of the Mohamedan religion.

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In this district (Shirvan) many Christian women pregnant women were submitted to evisceration and children taken away and ^{cut} put in pieces.

Half of the Armenian Gregorian population in the village of Kourimane, depending upon this

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district, were massacred, and the other half were forced to accept Islamism and circumcision.

From the villages of Guendz and Maden many women and young girls were kidnapped including the yeretzgin (wife of the priest) serving the church in Guendzik village.

4- During the massacre of the villages of Dashdolg, Ishak, Oh, Sac, Carak, and Nel, depending upon the district Guzel-Dere, all the churches were pillaged.

5- The monasteries in the districts of Khizan and Spaguerd, during the month of October (1895) were pillaged the following seven monasteries:

Name of Monastery	Name of Village
1- Sourp-Khatch	Khizan
2- Kamaghieł	
3- Paratzor	
4- Sourp Asdvadzadzin	Dezen
5- St. Giragos	Gueghson
6- St. George	Shizin or Sgavarag.
7- Asdvadzadzin	Sori.

Rev. Sahag, Superior of the Monastery Sourp-Khach, and the pastor of the Armenian Gregorian Church of the village Broshentz were killed. Their skin, after death, was

p. 56

execoriated, and they were hanged on a tree. The Superior of the Kamaghiel Monastery was also killed, as well as Boghos Khacha Tourian, guardian of the Monastery St. Giragos in the village of Yeghis.

Abbot Ohannes, Superior of the Gregorian Convent of Sgavaraq was forced to embrace Islamism and to marry two wives.. wives.

Many Armenians of Khizan, were forced to enter in the Tekke of the locality, were converted to Islam. Three priest Armenian Gregorian Priests of Khorkhotz were forced to change ^{their} religion; then they were circulated in the streets, bearing turbans on their

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heads; The population of eight villages depending upon Chentzor Nahiyeh, were forced to embrace Islam, churches and schools were closes and many rappings took place.

The population in sixty villages depending upon the Nahiyeh of districts of Khizan and Spaguerd were forced to embrace Islam or die. Following are the names of ^{the} sixty villages:

District of Khizan.

Darontz, ^{Lower} ~~Upper~~ - Hor Darontz, Karason, Higher -
 Karason, Shen, Kharit, Kloup, Palatzo -
 Khachougentz, Dzigou, Anthentz, Kamaghie,
 Holy-Cross of Khizan, Di, Nor-Shen, Yeghontz,
 Anabad, Droshentz, Tars, Mautentz, Gasar,
 Hagir, ~~Khoghlontz~~ Khoklotz, Nan, Hodzs,
 Gadinag - Baghsar, Li, Houjouk.

District of Spaguerd

Upper-Horouk, Lower-Horouk, Jan Juan,
 Lower-Godentz, Upper-Godentz, Nerpan, Oghentz,
 Ser-kar, Paghentz, Souvar, Tagh, Kaghis, Dantzis,
~~Dantzis~~, Soson, Hargin, Taloro, Badrantz,
 Tashd, Sort, Paght, Saghantz, Arenchik,
 Duaghs, Geran, Taghd, Mad, Dzemen.

6. In the district of Upper-Gargaz, five
 convents; Sourp. Asdvadzadzin of Klentzo-
 nud, Sourp-Yerashkavor, * Dzegor and
 Sumpad were pillaged. Two priests

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servings the churches in Yeghekis were killed, as well as Abbot Sarkis, Superior of the convent in Dzegor. They put off his eyes.

The priest serving in the church of Ales and the inhabitants of the villages were forced to embrace Islam: Archon, Tatzon, Yeghekis, Pergri, Ales, Harbentz, Hugurtzu, Gor, Voris, Khentzorud.

7. In the district of Hamrdauk, the Armenian churches were pillaged, demolished, or converted into mosques. The majority of the Armenian Gregorian population were forced to accept Islamism.

p.58. Here are the names of Seventeen villages of the district where the inhabitants were forced to embrace Islamism: Ov, Segh, Perganto, Abarank, Kedantz, Huvendantz, Duantz, Milihoti, Sheⁿaghpur, Mont, Gughentz, Honis, Horond, Paramons, Hagons, Garn, Bargantz.

p.58.

The convents of Sourp-Khach in Abaran, Sourp-Khach in Segh and Dzurushk were also converted in mosques.

8. In the town of Seghert, where massacre was carried out on November 3/16, (1896), the church was pillaged, ^{as well as} the Bishopric and school; doors were opened by force. The Archmandrit Theodoros, Metropolitan ad interim, was ~~heavily~~ ^{severely} wounded and his servant killed. In this town a priest was slaughtered and many women and young girls were tortured. The people was partly forced to accept Islam.

9. In the Sanjak of Moush, the church of the village Kergerd was pillaged. Moslems confiscated a vase containing Holy Oils that they used to clear up their guns and sabres (swords). Actually children are going alone in the valleys of Moush separated from their parents and relatives and are remaining therein abandoned, when the population ~~were~~ was

p. 58 escaping from massacre. Many women were kidnapped from the villages of Kheybian and Adelpouzar.

10. Rev. Vartan of Bitlis, was killed in the vicinity of the village Nazik under dependance of Akheat.

11. The inhabitants of the villages of Geros, Valer and Tazepnis, Duzmalan, Kupar and Shamsken, in the district of Ginja, who were not successful to escape massacre, were forced to embrace Islam.

12. In the district of Jabagh-Chour, all the Christian population from the villages of Chiflik, Madrak, Sinfor and Koshem, as well as Pechaz, Tich, Norshen, Murdarik, Anti and Mighoutk, depending upon the Nahiyeh of Pechaz, were forced to embrace Islam including the priests; the churches of these villages are used presently as mosques, where the R. Kozan is preached. In these localities the ^{liturgy} ~~liturgy~~ of the Cross is ~~totally~~ ^{has} cessed, totally.

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V.
 IV. Province of Sivas

1. In Sivas. during the massacre, which took place October 21 (1895) (November 2) They (Moslems) subjected many women to the utmost outrages with an unheard atrocities details of atrocities. Most of those who were forced to accept Islam, were forcibly circumcised.

Among the villages in the vicinity more than twenty churches were pillaged, Rev. Asdvadzadour, Rev. Gronites, serving the church Tuzatzor, as well as seven other priests, serving the churches of the villages Tutmach, Gangal, Gazi-Magaro, Karahajel, Khorasana, Gourdun, Ghangal, and Gaver, were assassinated, as well as the priest serving the Church of Istanos village.

2. During the massacre in Shabin-Karahisar, carried out on October 16/28, (1896), gendarmes on de minaret of mosques started to ^{shoot} shoot from there at those trying to reach the windows of the Armenian church, and they were successful in wounding some people who found refuge in the church. Rev. Yeghia serving the Church of Sourp Pergich, was killed because he started to bury those the who were massacred religious burial of

- of the victims of ^{The} massacres.

During the massacre of the village Abana, which was carried out October 12/24 (1895), ^{Armenian} women and young girls, who, for more ~~real~~ security, ~~had~~ found refuge in the Greek villages, in the vicinity, were submitted to ultimate outrages by the Turks and many of them were kidnapped.

During the massacre of the town Tamzara, which took place October 15/27 and 18/30 (1895), They (Turks) pillaged the church of Sourk Takavor, and the Convent of St. George, they did not leave any sacred ~~vases~~ ^{vessels}, demolished the altars and profaned the ~~saint~~ ^{holy} images.

The venerable priest Keikor, an old man, and another young clergyman, Rev. Kiud, a newly ordained priest, were conducted in front of the mosque, ^{where they were decapitated} ~~there they cut the heads~~ with axes; They slaughtered ~~them~~ after forcing them to practice ^{the} (Moslem) prayer Namas Two (visitors).

working in the school; all the young students ~~were~~ of the locality were massacred, the students were killed and young girls were outraged. The assailants took ~~with~~ ^{them} more than thirty children in order to educate ^{them} in the

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mohammedan religion.

In the villages ^{in the} vicinity ^{such} as Park, the church and school were ^{burned} ~~fract~~. Rev. Aharon as well as the priests serving the churches of Aghranis, Sis and Aneghi were assassinated. ^{the head of}

At the village of Pousevid, Rev. Mathews was cut ~~he was cut~~ ^{off} ~~it~~ ^{and} was placed under the ~~the~~ ^{thighs} of young Turks of the locality for their amusement, and to express ~~so~~ ^{their} ~~hat~~ ^{hat} hatred to Christ, by ^{burning?} ~~breaching~~ ^{body} the ~~carps~~ ^{is} ~~as to~~ ^{mepris?} as a sign of contempt.

Massacres were carried out in the villages of Averghi and Bousevid, on October 17/29 (1895), tiny children were killed ~~on the~~ ^{upon} the knees of their mothers. The convent of ^{the} Apostles, near by the village of Sis, was pillaged.

3- In the district of Lou-Shehri, during the massacre, carried out on October 17/29, (1895) the? of Dindesses was ^{burned} ~~fract~~, where old men and women, and children ~~has~~ found refuge; all these unfortunate people perished in the flames. The Armenian school of the place was ^{burned} ~~fract~~ too.

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4- The Armenian inhabitants in the district of Koul-Hisar were forced to accept Islamism; Armenian young girls were forced to marry Turks.

5- The massacre in Divrik took place on November 4/16 (1895), They pillaged the Armenian churches of Sourp-Asdvadzadzin, our Holy Trinity, and the altars were demolished. They shed the Holy oil upon ground and they trampled ~~on~~ in order as a ~~the~~ sign of profanation (contempt and derision)

The Armenian Bishopric and the protestant temple were burned down. Rev. Bedros, pastor of the church was murdered. The Armenian School was converted into military barrack, and many young women and girls were outraged. The Armenian

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population of the town and vicinity were forced to accept Islamism, and Turks massacred those among them who refused to deny their Christian faith.

- In the village of Girasan, Rev. Sarkis and Rev. Mikael, as well as the priest serving the church of Armoudagh, were murdered, and the convent of St. Hagop was demolished. In Zimara and Gasma churches

p. 6) were partly destroyed, many others were converted into mosques. The Holy Sacrament of^{the} Eucharist was tread under foot. Six hundred-fifty persons in the vicinity of Gasma village, were forced to accept Islamism. Men were forced to put turbans on their heads and ^{obliged} to say namaz five times a day in the mosque. Keikor Delian, an Armenian who died, ~~deceased~~ was buried in the Moslem cemetery as belonging to that religion.

By threatening to massacre Armenians of the villages of Girasun and Apoushan, they were forced to accept Islamism. The Armenian people in the village of Zimara and the priest serving the church were ~~deserted~~ ^{given} the ~~same~~ ^{same} fate.

6- During the massacres carried out in the villages of Derende and Ashod on October 25, (1895) (old style), churches were ~~fixed~~ ^{burned}, as well as schools and a monastery in the vicinity. Among the victims were Bishop Isaac and a priest serving the church of Ashod. Many women were submitted to ultimate outrages.

In Zile massacres were carried out on November 15/28, (1895), two priests Rev Arisdakes and Rev. Megerdich, were killed because they refused to accept Islamism; The killers pulled out the eyes of

p. 61 the eyes of the first priest and skinned the second.

7. Kurds of Akchedagh and Aziziye kidnapped four hundred women and young girls from the town of Guzin, some of them were successful ~~in~~ ^{ing} to return to their fa homes, but ^{one} hundred forty of them are still with their kidnappers.

8. Rev. Vasil, serving the church Armenian of Vezir-Keupru (district of Amassia) was murdered on December 2/14 (1895); the church was pillaged; the Armenian School in the village of Haji-Keuy was ^{burned} ~~fixed~~.

VI. The Province of Mamuret ul Aziz

1. The massacres took place in Harpout on October 26 / November 8; the Armenian churches were fired and demolished, namely St. Garabed and St. Stepannos, as well as the Armenian protestant temple and schools, two hundred families were massacred were treated to be massacred, if they do not accept Islamism.

Rev. Hagop refused to abjure his faith; he was denuded remaining with only a shirt and threatened ~~to be killed~~ ^{with death} with swords that the killers ~~to~~ were handling in their hands and ^{over} upon his head; the unfortunate priest lost his mind and was conducted to prison.

The Armenian church in the village of Itchme was converted into a mosque and the Armenian protestant temples in the same village were destroyed. The protestant temple in Khoylou was demolished, and then reduced to a stable.

one by one In Itchme forty ~~Armenian~~ notable Armenians were requested to accept Islam; they refused; each of them was taken out, according to the order issued by the Sheikh and were decapitated before of the church entrance; the beadies of the church received order from the killers to tie their

p. 62 feet with a rope and to pull them to the river side.

In the plain, ^{the} three monasteries of St. George of Sorboz, Sourp Asvadzadin of Tadem and Abdelmesih of Zartarich were pillaged. The sanctuaries and dependances of the convents were ~~fixed~~ ^{burned}; presently one may see only the walls blackened by ~~fire~~ ^{the} smoke.

* The Venerable Archimandrite in the Monastery of Tadem, (Dhannes Papazian) ~~to~~ refused the proposal of conversion to Islam. his hands were cut off with the articulations of the elbows, then, once again ^{it was} proposed ~~to~~ abjure his Christian faith.

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the Archimandrite refused again, they decapitated ^{his} head ~~and~~ in front of the church entrance, while he was saying: "We believe in God ...". They killed the servant of the Archimandrite; their ^{bodies} corpses were devoured by animals.

The following eight priests were murdered and their corpses were butchered

<u>name of priest</u>	<u>name of the village church</u>
Rev. Harutium,	church of H a Lus,
Rev. Sarkis	" " Komk , Mouric
Rev. Seth	" " Komk
Rev. Sarkiss	" " Khoylou,

Rev. Agop,	}	church of Tadem
Rev. Aharon,		
Rev. Agop		" of Keserik
Rev. Ghazar		" of Morenik
Rev. Ohannes	}	" Huseynik.
Rev. Vahram		

All these priests refuse to deny their faith and accept to embrace Islamism.

while the following priests with their faithful accepted Islam, to avoid a general massacre.

<u>name of priests</u>	<u>name of village church</u>
Rev. Boghos	church of Khoulu,
Rev. Sahag	" " Kesserik,
Rev. Mikael	" " Huseynik,
Rev. Nishan	" " Korpé,
Rev. Garabed	" " Chentil,
Rev. Ohannes	" " Khop,
Rev. Krikor	" " Nekerek.

Two other priests, Rev. Stepan, and Rev. Karekin Vartanian disappeared. No one knows what happened.

However, Rev. Mikael serving the church in Huseynik, and Rev. Asadour, Armenian protestant pastor in the same village, were forced to embrace Islamism and bear a turban on their heads.

In the same village, soldiers gathered together about six hundred, ^{Armenian} women and young girls in the same place and publicly gratified their passions impudently, then they massacred all their victims.

All the Armenians in thirteen villages of Maserik, Morenik, Pertak, Ashoushan, Huseynik, Khoj, Nekerek, Shentil, Korpe, Harsik, Zor, Dzarouk and Behmeshin were forced to embrace Islamism. Churches were demolished, ~~and~~ destroyed and then burned. Many women and young girls were kidnapped and directed to Harpout and surrounding villages by the authors of these atrocities. In many places Armenian young girls were forced to marry Turks.

As the soldiers attacked the village of Habours, the inhabitants found refuge in the Church. Turks ~~burned~~ fired the church and the refugees ~~left out~~ ^{left} ~~some~~ in order to avoid massacre the fire, and ~~partly~~ ^{some} were massacred. The survivors saved their lives only by accepting Islamism and denying their faith. Women and young girls kidnapped

p. 64 were submitted to the most shameful outrages and some of them were forced to marry Turks,

In the village of Kaul Keuylou, a Turk named Haji Bego completely denuded a woman Armenian woman and made her walk entirely naked in the streets.

At Ayvos, at Shitro and ^{nearby} ~~vicinity~~ villages priests serving Armenian ~~villages~~ churches were killed, and all the population composed of some thousands Armenians were forced to embrace Islam.

In all the diocese of Harpout, where there were about sixty Armenian Gregorian villages, not one church, not one school is in existence, and not one priest ~~exists~~ ^{has} survived to care for the spiritual needs of the people. All have been massacred or forced to accept Islamism, denying their faith.

In these areas forced conversions and circumcisions are increasing day by day; churches are converted

into mosques and the

Gregorian

p. 65

p.65. Turks who confiscated the keys ^{will not} ~~don't want~~ bring them back.

Massacres were carried out in the villages of Eghin on October 27 (November 8), 1895, Turks pillaged, profaned and demolished the Convent of St. Saviour, in the villages of Lijik, Harver and Azni, churches were pillaged and demolished. All the Armenian population of the above villages were constrained and forced to embrace Islam; the inhabitants of the village Lijik, as well as the priest, accepted to deny their faith.

The same happened in fourteen villages of the Nahie (Sub-district) of Aghen. The people ^{was} forced to accept ^{both} Islam and Circumcision immediately. The churches were pillaged, converted to mosques, and ~~efforts are done for arrangements.~~ The life of these unfortunate peasants is exposed to great dangers, if they attempt to show any negligence or insouciance? in not accomplishing their duties in their newly accepted religion.

The authorities of the Nahie urged them to confirm with their signature that they accepted the Islamic religion willingly. The inhabitants of the village Ancherti ~~had the du~~ have been

p. 65 obliged to sign a statement similarly. It is not important to add, Moslem names were given ~~to~~ them these peasants who are now ~~imposed~~ ^{ONISTS} Moslem correligionists, by reciprocal marriages.

In the village of Gamaragab, the Church of Sourp Asdvadzadzin, and the Chapel of St. George were denuded ~~from~~ of all valuable sacred objects, sacerdotal ornaments, etc. The Images of Holy Virgin Mary were ^{to} ~~tear~~ed to pieces and the altar demolished.

The attackers then conducted the peasants, by threatening them with their arms, to the Church where, after the profanation of sacred objects, and the sanctuaries, Ali Efendi, a Turkish professor of the local school, ^{went} ~~got~~ up ^{the} to the belfry in order to sing and call people to Islamic ~~Namaz~~ (prayer) EZAN, and all the people practiced their the Namaz (Islamic prayer) - All the population of Gamaragab were forced to ~~to~~ bear turbans, and the women to ~~use~~ cover their faces with ^{Veils} ~~spreads~~ like Islamic women.

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Twenty-six Armenian virgins were forced to marry Turks. Rev. Garabed, serving the local Gregorian Church, whom they had forced to go to the mosque, was ~~found~~^{laid} in his bed because of the emotion caused by the threatenings.

During the massacres carried out in the district of Chemishgadzak in the month of September (1895), They (The Moslems) pillaged and ~~found~~^{burned} the churches in the villages of Miadoun and Paghadoun. They slaughtered Rev. Nishan, serving the church of Miadoun. His body was burned. and a group of Christian Ladies women of the village were voluntarily thrown into the Euphrates river in order to avoid dishonour, preferring to die with their daughters.

The churches in the villages of Garmeri, Siana, Mournali, Morchkha, Beyretil, Bahjejik, Meziré and Kharasar, were pillaged and ransacked, while the inhabitants of the village Garmeri, were forced,

through ^{force} treatments, to embrace Islam; They were all immediately ~~islam~~ circumcized. Among them was Rev. Dajad, serving the Gregorian church of the village. He was forced to marry a young Mohammedan girl.

4. During the massacres in Araqhiz, that started October 25 (1895), (November 6), and continued for ten days, They (Moslems) pillaged, profaned and destroyed the churches of St. James, St. George and Sourp Lousavorich; a chapel, four schools and two temples belonging to protestant Armenians, had the same fate. Moreover, the Armenian Cathedral was entirely ^{sacked} ~~sacked~~. Six Armenian priests were killed, among them was the Archimandrite Krikor Aprahamian; moreover, two brothers Rev. Meguerdich and Rev. Kegham Shamlian, priests serving in churches, and Rev. Nerses Baltayan, Rev. Kourken Yazijian, Rev. Tornig ~~Pakhtizian~~, Pakhtizian, all deserving priests, as well

p. 65 Rev. Housig, Metropolitan and interim³⁵, was arrested with his seven children ~~of young~~ ^{of young} ages; they are presently in prison.

p. 67 About twenty Gregorians, in their fear, accepted Moslem religion; a number of women and young girls were forced violated; among them there is a young Armenian girl scarcely in age of twelve, who was kidnapped by a Turk, namely Hasan Efendi, forced to marry him.

In the field, Rev. Harutiur was assassinated in an unheard of atrocity; he was serving the church of Anchereti, and under the threatening of death, inhabitants of about twenty villages were forced to embrace Islam as: Shaghmeza, Mashgerd, Enezdik, Vazshen, Dzablevar, Koushna, Yaghavir, Agen, Vank. Grani, Hatzgeni, Dzak, Sinjan and some other villages, as well as the priests serving the churches. All these peasants were forced to be circumcized. Many young virgins and young women were violated, many of them were conducted to the harems of notable Turks ^{of} in the locality.

p. 67. 5. During the massacres of Malatia, carried out on November 4, (1895), the Armenian churches and schools were ~~fixed.~~ ^{burned!}

1. In Malatia, (Antic Melitene) thousands of Armenian Gregorians were saved by the Armenian Catholic Bishop, Venerable Msgr. Khorkhorouni, who, by doing so, got his own Cathedral, bishopric and all institutions ~~fixed~~ ^{burned} down, and destroyed under his own eyes, by the fanatical Mohammedans, who were furious to see such a victim ^{vi} surviving.

We are sorry to remark that the redactors of this document have systematically removed ~~out~~ whatever concerning the (Armenian) Catholics. (N. D. L. D) = (P. F. CHARMETANT = Directeur de l'œuvre de l'orient)

1. The massacre of Diarbekir was carried out on October 20, (November 1, 1895). Turks pillaged the Church of St. Sarkis; the altars were demolished; (See a horrible details on page 82 hereafter).

Rev. Harutian, the pastor of the Church, was killed and his body scorched. The beadle of the Church had the same fate.

In the vicinity of the City, the Holy Cross Church of the village Sadi and the Chapel Souep Asavadzadzin of Alipunar Village, were pillaged and profaned, then ^{burned} ~~fried~~ with all dependances.

They (Turks) murdered the priest in service of the by excorating his skin of the church of the village Alipunar.

p. 68 The assailants pillaged the convent of Magapayetzvotz; all the community were slaugh- tered with three hundred people who had found refuge in ^{the convent} during the massacre of Diarbekir

Also, the convent of Souep Asavadzadzin Partziahayatz, ^{celebrated} ~~at~~ a distance of twelve

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hours' ~~walking~~ ^{by foot} from Diarbekir was completely pillaged and destroyed, all the community of the convent are murdered, except Rev. Hagop who was terrorized by cutting his ear, and who was forced to accept Islamism and be circumcized.

The Armenian Church in the village Agheni was converted into a mosque after ~~pill~~ being pillaged. The ~~par~~ priest who was serving the church, was killed, about

2. The Christians of ^{or} hundred-five villages depending upon the districts of Selivan, Beshrik, Zerigan and Paravan, as well as the Armenian population in the districts of Hayni and Lidje, were forced to accept Islamism.

3. In Palou massacres were carried out on October 24 and 31, (1895) (November 5 and 12), They pillaged four churches in the town and converted them into mosques. Numerous were the outrages against women and young girls. Many Armenian women ~~threw~~ ^{threw} themselves into the Euphrates river with their

p.68 girls ^{of young} ~~in their~~ ages, in order to save themselves from outrages.

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In the villages those who survived the massacres were forced to embrace Islam, and churches were converted into mosques. The Churches in HAVAN village were burned after having ^{been} pil- laged. The Armenian village population of this village, ~~converted~~ forced to embrace Islam, were also circumcized ~~in~~ as well as the Rev.

Boghos ~~priest~~ who served the church. Two other priests, Rev. Krikor and Rev. A Garabed, who refused to deny their Christian faith, were slaughtered. The Armenian Church of the village Isabeg was ^{burned} ~~fixed~~ and the priest Rev. George, serving the Church of the Village Tzeth, Rev. Nerses, pastor of the Church in Khomad village, were both slaughtered,

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VIII. Province of Aleppo

1- During the massacres carried out in Ourfa, October 28 (1895) (November 9), pregnant women were ~~subm~~ submitted to eventration and unborn children were taken out, and thrown in wells, some of them still living, others put cut into pieces in the form of a Cross. There are no information concerning the second massacre... (See page 86, hereafter).

2- Armenian women and young girls brought to Marash from Fernoux and Gaban, were submitted to public outrages, in a bestial ferocity indescribable, ~~were~~ ^{left} left without protection upon the snow and mud, in the streets. Many children little children died, and their corpses ^{were} left on the way and ^{were} devoured by dogs.

3- In the village of Yarpouz, district of Abbistan, as well as Gogison, district of Inderoun, young women and virgins

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were submitted to ultimate outrages; a
great number of inhabitants were forced
to accept Islamism, and the most beauti-
ful women among the population were taken
into the harems of the Beys at Albistan
and Yarpouz and the Circassian Chiefs
of the locality, who divided them between
each other them as a booty ~~after~~ ^{of} war.

IX. The Province of Adana

1- October 28, (1895, November 9), reservists entered into the churches of Mersine; They ~~entered~~ entered in a church where people were praying ^{and they} pillaged ^{ceremonial} objects ~~for ceremonies~~, valuables of the sanctuary; demolished the altar, treaded under foot the Holy Sacrament, the ~~shed~~ ^{threw} on the ground the sacred oil, ^{to} ~~teared~~ the Gospel, and other holy books.

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Rev. Agop, was ^{kicked} ~~beated~~, then driven to Adana where they put him in jail because he sent a telegram to the Governor-General protesting against what was ~~to~~ going on. The wife of this priest, who lived in the dependances of the church, was submitted to unheard of outrages.

2- In the district of Payas, the church of St. Saviour, of the town of Chokmezimen, was pillaged, and Rev. Agop Vanesjikian was assassinated in front of the ^{entrance} door.

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of the same church

In the field near to Chorkmerzimen, the churches of the villages, of Euzurba, and Ojamli were ~~fixed~~ ^{burned} after having already been pillaged, while the assailants entered ~~in~~ the church ^{and tore} ~~teared~~ the Gospel and tread ~~ed~~ it under foot; the Holy Cross that adorned the front was profanated. The beard of the priest ~~put~~ was pulled out, and finally the church was burned.

3 - In the district of Hajin, the church of the village Roumli was pillaged, and the priest was beaten.

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X. The District of Izmidt

The village of Gurlé, dependent on the district of Izmidt, was destroyed by the regular Army and bashi-bozouks on October 20 and 21, (1895).

During the perquisition of ~~arms in~~ the ~~Armenian Church~~ under the pretext of searching ~~the~~ ^{for} arms, the ^{silver} holy Cross

~~the Holy Gospel~~ ^{the Holy Gospel} was taken from ~~the Holy Book of the Christianity~~ ^{the Holy Book of the Christianity} and was thrown into the water-closet. The priest of the Church was beaten.

p. 71.

XL. The Province of Ankara

The events in the province of Ankara did not arrive ⁱⁿ at time~~x~~ to be published in this statistic. One may see, ^{on} page 38, that they are as horrible as the preced^{ing}~~ents~~ ones, especially in the district of Kayseri.

Lake of Moslem Education
Les Turcs, Ce que fut leur Empire

by Bertrand Barvilles

Librairie Academique, Paris, 1917, p. 109-110

"A futur young Turc, very much looked in the salons of Pera, told me ^{one} day ~~be~~ long before the events of 1908: "I think that the Government ^{has} had to close the Christian schools; They are educated, while we (Turks) Moslems, are continuing to be sunk in ignorance. Their schools, ^{should not have been} ~~had not to be opened~~ but after the organization of our educational institute. ~~as~~ This will be the unique way to establish an ^{equilibrium} ~~equilibre~~ ~~at~~ between us. => (Christian and Moslem). What do you think? =>

p. 113.

Sept. 1, 1868, a French school was open in Cons. Constantinople, 540 students, Moslems 147. $540 - 147 = \underline{393}$

NON-MOSLEMS,

p. 139 Constitution promulgated Dec. 23, 1876.