

AN ARMENIAN FAIRY TALE FOR ADULTS: THE BIGGEST PERCEPTION AND PROPAGANDA OPERATION IN HISTORY

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ISRES Publishing

An Armenian Fairy Tale for Adults: The Biggest Perception and Propaganda Operation in History

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PREFACE

Turks and Armenians are two nations that have lived in unity and solidarity for many years. During the Ottoman State, Armenians were assigned to the upper echelons and all levels of the palace and state services. The Armenians gained the trust of the Palace and were called "Millet-i Sadiqa (loyal nation)". During the Ottoman State, they were generally engaged in trade and art. They were subordinate to the patriarch, who was responsible to Sublime Porte in religious matters. Armenians, who have lived side by side with the Turks for centuries and are known as a loyal nation, began to create turmoil in the country and become a problem for the Ottoman Government, especially since the second half of the 19th century, with the provocation of the imperialist States.

Through the Armenian committees established with the support of the great powers, clubs and libraries were opened all over the country, and the people who participated in them were given information about Armenian history and Armenian elders and tried to instill Armenian nationalism. The Armenian Patriarchate has left its religious obligations aside and has become the headquarters of the committee members with all its existence. After the Balkan War, the political activities of Armenian associations increased even more, and Armenian gangs began to massacre Turks. After the Ottoman State joined the First World War, Armenians brutally murdered thousands of innocent Turks, including children, young people and the elderly, living in Anatolia. Of course, in the face of such a dire situation, the Ottoman Government had to take some measures.

Realizing that the Armenian rebellions, sabotage and armed banditry in many parts of Anatolia and especially in Eastern Anatolia created a dangerous situation, the Ottoman government published a three-article law and the Deportation (Immigration) law was enacted on 27 May 1915. With this law; Independent corps and division commanders were given the authority to "espion for military reasons and send the people of the region, whom they consider to be traitors, to other parts of the country, individually or collectively." With the regulations issued in accordance with this law, various regulations have been introduced to protect the property, life and honor of migrating people. For this purpose, special officers were prepared to accompany the migrating Armenian groups, and their food and other needs were covered from the allowance allocated by the state to the immigrants. The camps established by the Ottoman government for people traveling were regularly inspected, necessary measures were taken for the welfare of these people, and care was taken to ensure public safety and security.

Essentially, no government can initiate actions such as punishing or deporting citizens who are loyal to it and doing their duty, especially when they are in a life-or-death struggle. However, the situation had become such that in the most critical situations, the Armenians would hit the Turkish army from behind and defeat the Turks, whom they considered enemies, with their weapons. It is the most natural right and even the duty of the state authority and government administrators to give appropriate punishment for the crime.

Realizing that they could not defeat the Turkish nation on the battlefields, the imperialist states used the minorities living as brothers with the Turks as pawns for their own interests. The number of Turks killed by Armenians in the First World War is much higher than the number of Armenians allegedly killed. The majority of these killed Turks were soldiers raided during the Armenian rebellions and civilians busy with their work. Blinded by hatred, Armenian committee members even killed women, children and the elderly. This state of affairs is a shame for humanity and civilization. With the provocation and support of foreign states, the Armenian committee members caused great harm to both the Turkish and Armenian races.

An Armenian Fairy Tale For Adults: The Biggest Perception and Propaganda Operation In History -I- of this book titled in the first chapter prepared by Prof. Dr. Alaaddin Yalçınkaya; “Rejection of Armenian Genocide Allegations by International Courts”, in the second chapter prepared by Prof. Dr. Mustafa Talas; “Turkish-Armenian Relations in the Historical Process and the Position of Armenians in the Ottoman Social Structure”, in the third chapter prepared by Prof. Dr. Nevzat Topal and Assoc. Prof. Meryem Aslan; “An Example of Black Propaganda Made by Armenians in the Ottoman Period: Labels and Stylistic Features of Niğde and Bor Armenians”, in the fourth chapter prepared by Prof. Dr. Zeynel Özlü and Benay Semir Bakır; “Reflections on The Daily Life of Mardiros Veled Tarmis, a Catholic Armenian Mardiros Veled From Besni Based On The Estate Records at the Beginning of the XXth Century”, in the fifth chapter prepared by Assoc. Prof. Yunus Emre Tansü and Mehmet Gökhan Özçubukçu; "History of Karabakh from Past to Present", in the sixth chapter prepared by Elvin Abdurrahmanlı; “How The ASALA Terrorist Organization Emerged and The Purpose of The Terrorist Activities”, in the seventh chapter prepared by Namık Aslan; “An Essay in the Context of “Armenian Genocide” Allegations” articles are available.

Researching and teaching national history is important in terms of creating national consciousness in societies. One of the most important elements that make a nation a nation is the history of that nation. The most important cultural treasure of a nation is its memory. National and international history studies are important in terms of creating national awareness in society, determining international relations and politics, and ensuring national unity and solidarity in society. History acts as a mirror in determining political, economic and cultural policies, especially in international relations.

We would like to thank our esteemed authors for their efforts and support during the preparation and publication phase of this book, which deals with the political, social and cultural relations of Turkish and Armenian history. I would also like to express my endless gratitude to Dear Prof. Dr. Mehmet Özaslan, Dear Mr. Resul Bütüner, Dr. Semra Çerkezoğlu.

December 2023

Associate Professor, Yunus Emre TANSU

IN THIS BOOK

In Chapter 1, The Armenian Genocide allegations, which came to the agenda half a century after the 1915 Relocation Decree (Tehcir Kararnamesi), were completely rejected by international courts. According to the 1948 Convention on the Prevention and Punishment of Genocide, genocide can only be determined by court decisions. In this sense, it is not possible for an act to be called genocide by parliamentary decisions. For this reason, the genocidal Armenian lobbies prefer to use their political, lobbying and propaganda powers, knowing that there was no such genocide in terms of legal technique and historical facts. In this chapter, the decisions of the European Union Court of Justice and European Courts of Human Rights, which reject the Armenian genocide allegations, will be examined. The British Chief Prosecutor's Office has a similar decision made in 1921 regarding the Turkish administrators temporarily detained in Malta. In addition, there are decisions of the French Constitutional Council stating that genocide can only be determined by court decisions and that parliaments cannot pass such an accusation law. Although the two last courts are national, the cases have international dimensions.

In Chapter 2, examples were given from Armenian families who had a place in various segments of the Ottoman Society and analyzes were made about Armenians. In the first part of the study, the place of Turkish-Armenian relations in the historical process was evaluated. In the Second Part, the international dimensions that changed the axis of relations between Armenians and Turks in Ottoman social life were evaluated. In the third chapter, the social life of the Ottoman Empire and the position of Armenians in the Ottoman Bureaucracy were examined. In this context, just as there are Armenians whose positions were very strong and prosperous before the axis of relations changed, there is also the deterioration of Turkish-Armenian relations and social order as a result of the axis change due to external factors. In this study, the two-way situation of this issue is analyzed.

In Chapter 3, The stylistic features of labels are mentioned and examples are given.In the Conclusion Section, the results achieved were evaluated. In the appendices, the texts are shared with pictures and transcription letters.

In Chapter 4, Estate books are of great importance for our social, economic, and cultural history. These books contain a great deal of information about daily life, lifestyles, living standards, prices, goods, and materials used. The belongings of Mardiros Veled Tarmis, who lived in the Besni District of the Sanjak of Malatya and is understood to have been a person who made a living through trade, are important in terms of reflecting the social life and economic situation of the period.

Mardiros Veled Tarmis, who was not married or did not have any children as far as we can determine from his parcel, proved to be the heir of Erteri Tarmis from Gürün township, and a person with whom he had a kinship relationship was encountered.

As the name suggests, Mardiros' father "Tarmis" was also a non-Muslim. The absence of his parents among his heirs suggests that his parents were not alive.

The assets in the estate totaled 46,160 kurus and a total of 7,177 kurus was deducted from the estate of Mardiros Veled Tarmis for taxes and official transactions. After expenses and deductions from his estate, his heir Erteri Tarmis received 38,983 kurus.

There are shops in the estate record, and we understand that Mardiros Veled Tarmis made his living from agricultural products from the mention of rice, cracked wheat, lentils, wheat, corn maize, grapes, barley, and similar products. In addition, the presence of molasses and pistachios in the estate suggests that he was a person engaged in trade for the sale of these products. Household goods include woven products such as carpets, rugs, and sackcloth, as well as bedding items such as beds, quilts, pillows, and bedsteads. It is seen that the Westernization movements, especially in the Ottoman Empire at the end of the 19th century, were reflected in the home life of the society. As a result, the use of Western-style furniture with the idea of modernization shows that it brought about a significant change in the Ottoman Islamic home culture.

The presence of cash such as Ottoman Lira, Mecidiye, Gazi Gold, and similar jewelry items in his estate is an indication of Mardiros Veled Tarmis' wealth and power.

The mutual influence between Armenians and Turks is a natural process. Based on the estate of Mardiros Veled Tarmis, it is obvious that Armenians were influenced by Turks due to the interaction caused by living together for a long time. The most influential area in this regard is language. Therefore, it is not possible to speak of an Armenian family that does not know Turkish, does not speak Turkish at home, and does not adopt Turkish customs and traditions. As a result of all these, it is a situation that should be considered normal to see Turkish influence in the personal belongings of Mardiros Veled Tarmis, whose estate we tried to examine, and in other elements of his assets.

In Chapter 5, Karabakh's historical background, general characteristics and the importance of the region are mentioned. Thanks to the strategic features of Karabakh, it has been home to many civilizations and the region has been dominated by many civilizations. Karabakh was a Turkish homeland for many years and after the rule of the Safavid Empire, the Karabakh Khanate was established in the region. Due to the lack of unity between the Karabakh Khanate and other khanates established in Azerbaijan and the expansionist policy of Tsarist Russia in the Caucasus since the beginning of the 19th century, the region came under Tsarist rule after a while. Tsarist Russia

increased its dominance in the region, especially after dominating Azerbaijan and with the Turkmenchay Treaty with Iran in 1828. After the division of Azerbaijani lands into North and South with the Turkmenchay Treaty, Tsarist Russia started to Armenianize this geography, especially with its policy of Christianizing the Karabakh region. With the intensive Armenian migration to the region, the ethnic structure of Karabakh began to be systematically changed as the Turkish population in the region began to be reduced over time. After the Armenians arrived in the region, they began to claim that the Karabakh territories belonged to them since prehistoric times. In the early 20th century, Armenians accelerated their terrorist acts against Azerbaijani Turks. Armenians established the state of Armenia after the First World War and continued to claim that the Karabakh region, which is Azerbaijani territory, belongs to them. Armenians persistently continued to call the region "Artsakh". During the Soviet Union, Armenia's discourse and actions in the Karabakh region continued. Just before the collapse of the Soviet Union, the region became the focus of hot conflicts as Armenians continued to claim rights over Karabakh. The Armenian theses continued even after the dissolution of the Soviet Union in 1991. In the First Karabakh War, which continued until 1994, Armenians occupied 20% of Azerbaijan's territory and 1 million Azerbaijani Turks were forced to flee their homeland because of the Armenians. The hot conflicts ended in 1994 and efforts to solve the problems in the region and bring peace continue.

In Chapter 6, This article has been researched and compiled to talk about the emergence and activities of the ASALA terrorist organization, one of the terrorist organizations that carried out the world's most terrible terrorist attacks. Armenian terrorism was briefly mentioned in the article. The main purpose of the article is to answer the question "How did the ASALA Terrorist Organization emerge and the purpose of its terrorist activities". For this purpose, different domestic and foreign sources have been researched on a yearly basis. In one part of the article, the emergence of ASALA and its terrorist acts are included, as well as the international connections from which this terrorist organization receives logistical assistance. The article mainly covers the relations between the PKK terrorist organization and the ASALA terrorist organization, and the terrorist acts they committed together. In the last part of the article, there is a brief preliminary information about the military training of ASALA and the PKK terrorist organization, which has been trying to wear down the Republic of Türkiye by carrying out ethnic terrorist acts for many years, within the scope of the agreement they made in the Beka valley. The article also includes the disintegration process of the ASALA terrorist organization.

In Chapter 7, Information from the Ottoman Archives about the taxation and population status of the district where our national martyr served as district governor, where the dynasty, who wanted to look nice to Europe, made Nemrut Mustafa break his pen, will be conveyed and tried to be interpreted. This document and how the Armenians who can be shown will be evaluated in terms of this village of Boğazlıyan, the center of Boğazlıyan and some of its villages, and the entire Ottoman geography will be evaluated, and the lie of "the people displaced by the Turks" will be tried to be exposed by presenting them as if they were the natives of these places.

Managing Editor

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CHAPTER 1

Rejection of Armenian Genocide Allegations by International Courts

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Introduction

The 1915 Relocation Decree (Tehcir Kararnamesi) of the Ottoman administrations, regarding its subjects who cooperated with the enemy during the World War I, became a problem between Türkiye and many countries through the Armenian diaspora approximately 50 years later. Due to the fact that the centennial of this decree, in 2015, Armenian diaspora against Türkiye is intense in activities. Such activities against Türkiye continue as of 2023.

Starting in the 1960s, the members of ASALA terrorist organisation killed many Turkish diplomatic officials and in this process genocide allegations have been disclosed to the world. By 1980s, terrorist activities of ASALA ended but then diplomatic attacks have been started. In this process genocide allegations have been recognized by many states and Türkiye has lost prestige. Because of the allegations of genocide, Türkiye has experienced occasional problems with France, the US and some other western countries in which a significant amount of Armenian lives.

The genocide crime has entered the area of international law by 1948 Convention on the Prevention and Punishment of the Crime of Genocide. According to article 6 of the Convention, persons charged with genocide should be tried by a competent tribunal of the State in the territory of which the act was committed, or by such international penal tribunal as may have jurisdiction with respect to those contracting parties which should have accepted its jurisdiction (Convention on the Prevention and Punishment of the Crime of Genocide). Thus the determination of genocide could only be possible with a penal tribunal order or with an international court order.

Although the demands within the scope of the 1915 Relocation Decree were resolved with the agreements after World War I, approximately 50 years later, this decree became a tool of attack against Türkiye as genocide. In order to publicize these allegations, the Armenian terrorist organizations ASALA first carried out assassinations against Turkish diplomats and diplomatic officials, many of which resulted in death. The Armenian front, which started its "recognition" campaign after terror phase, launched heavy insult and slander campaigns against Türkiye on the international arena, and as of 2023, the parliaments of around 30 countries or international organizations have voted to recognize the genocide allegations. However, the Convention states that genocide can only be determined by a court decision, and since parliamentary decisions are political decisions, they have no legal consequences.

The most important legal fact that must be accepted indisputably is that the past cannot be judged on genocide, which did not even exist as a word in 1915, but was only defined as a crime and banned in 1948. The general law principle that rules establishing crimes and punishment will not be effective in the past remains valid despite the new developments in law that emerged after World War II (Toluner, 2004, p. 586-587).

It should be noted that, while Türkiye, on the one hand, argues that the crime of genocide covers the events after 1948, based on the provisions of the Convention[1] and universal criminal law principles, on the other hand, it has implemented projects to open its archieves to reveal what really happened in 1915. Over the course of time, a significant number of expert staff, mostly historians, have been trained on the event. In addition, many researches have been carried out and published regarding the correspondence, reports and memories of the relevant countries, especially in the archieves of Russia and the USA, regarding the events of 1915.

Since the Armenians genocide claims have no legal basis, recognition decisions were passed by parliaments by misleading the public with propaganda and misinformation, as stated. In this process, they specifically avoided going to court. However, these claims have been rejected in many national and international lawsuits filed indirectly. This section will discuss four of these cases:

- The Decisions of the European Union Court of Justice;
- The Decision of the European Courts of Human Rights;
- The Decision of the British Prosecutor's Office on the Turkish administratiors held in Malta;
- The Decisions of the French Constitutional Council.

1 Article 13/2 of the Convention states: "The present Convention shall come into force on the ninetieth day following the date of deposit of the twentieth instrument of ratification or accession." And this Convention, "Approved and proposed for signature and ratification or accession by General Assembly resolution 260 A (III) of 9 December 1948 entry into force: 12 January 1951, in accordance with article XIII". Accordingly, before January 13, 1951, there was no such crime as genocide in international law.

Decision of the Court of Justice of the European Union

After the beginning of membership process of Türkiye to the EU, some representatives of Armenian diaspora took the action to the Court of Justice of the European Union. In their application they argued that they are morally damaged by the acceptance of Türkiye's -which did not recognize the "Armenian genocide"- application to the EU and the starting of EU membership process, and asked for compensation. By the orders of the Court of first instance, the action was dismissed in 2003. Thereupon they appealed to the grand chamber which was appellate court. The Chamber had also refused the seeking of compensation depending on alleged genocide.

Upon the acceptance of Türkiye's candidacy status for the European Union in 1999, Gregoire Krikorian and Suzanne Krikorian, who reside in Bouc-Bel-Air, France, and the Eour-Armenie ASBL institution (European Armenian Association) based in Marleille, Lawyer P. Krikorian, filed a lawsuit against the EU bodies in the Court of Justice of the European Union. In the case, the European Parliament was represented by R. Passos and A. Baas, the EU Council was represented by S. Kyriakopoulou. Case number T-346/03 in the first court was decided on 17 December 2003. In the case, based on the non-contractual liability of the EU bodies, compensation for the plaintiffs' damages was requested by the institutions that are responsible for this decision, based on the acceptance of Türkiye's EU candidate status. On the other hand, the requested compensation was symbolic as 1 euro, but it would be possible to implement the planned strategy against Türkiye using this decision. In addition, in their petition submitted to the court on October 9, 2003, the plaintiffs requested the suspension of Türkiye's candidacy process for the EU and an injunction to fulfill the requirement for Türkiye to recognize the alleged genocide in order to restart the process.

Firstly, the adresse the addresse of the case was the EU institutions, not Türkiye. Although the case was based on the aim of registering the allegation of genocide, Türkiye had no opportunity to defend itself in this court and no way to present real documents and evidence on the alleged issues. Representatives of the European Parliament, the EU Council and the European Commission were present in the defense. In summary, it was stated in the case that the plaintiffs were victimized because Türkiye was accepted as a candidate for EU membership despite the genocide committed against the Armenians living in this country in 1915. Therefore, the decisions requested from the court and their meaning are as follows:

According to the plaintiffs, the court should first declare that the decision of the European Parliament dated 18 June 1987, to find a political solution to the Armenian issue is binding for the EU (T-346/03, article 2/1). It should be noted that, under the pressure of the Armenian lobby, the European Parliament decided on June 18, 1987 that Türkiye should find a political solution regarding the Armenian genocide allegations (Resolution

on a Political Solution to the Armenian Question). Although it is claimed that genocide allegations were recognized by the European Parliament with this decision, it was stated that the issue could be resolved by Türkiye, not other countries. With this request of the plaintiffs, it is aimed to legalize the decision of the European Parliament, which is a political body but not a court.

The plaintiffs want the court to rule that they have been seriously victimized by the EU's decision to grant Türkiye candidacy for full membership. Therefore, it should be decided that the defendant (the EU institutions) should pay 1 Euro compensation and 30 thousand Euros of court costs with interest (T-346/03, article 2-4). When it is taken into consideration that the defendent the case was filed against the EU institutions, and the plaintiff Armenians wanted a symbolic 1 Euro and court costs. It can be reiterated that that since the case was not filed against Türkiye, they wanted to eliminate Türkiye's opportunity to defend itself in court.

The plaintiffs want the court to rule that the defendant EU institutions should temporarily suspend Türkiye's EU candidacy process and that Türkiye's recognition of the genocide allegations is a prerequisite for the candidacy process (T-346/03, article 3). At this stage, the plaintiffs, on the one hand, kept the advantage of the EU membership candidacy process for Türkiye on the agenda, and on the other hand, they planned to continue to put pressure on Türkiye through the EU bodies. Considering that the decisions of the Court of Justice of EU are binding on all EU members and bodies, their impact on Türkiye during the candidacy process is inevitable.

The primary reason for these demands of the plaintiffs is the acceptance of Türkiye's candidacy process for the EU by the European Council at the Helsinki Summit of 10-11 December 1999. However, in this process, no precondition was specified for Türkiye to recognize the Armenian genocide allegations. Moreover, Türkiye would receive significant assistance in this irreversible process. The EU instituions, which are defendants, were clearly incapable of taking the 1987 decision into account. However, this decision clearly declared that Türkiye's failure to recognize the genocide constitutes an obstacle to its transition to EU membership. According to the plaintiffs, the 1987 decision in question was an extremely important document that should be taken into account. This decision is the legal basis for vetoing the candidacy process unless Türkiye recognizes the genocide allegations (T/346-03, article 4-8). The resolution that Armenian lobby managed to pass in the European Parliament, which was a political body under the conditions of 1987, is considered an important stage in the fight against Türkiye. The plaintiffs, being aware of this, have adopted the decision in question at every opportunity and not to go back from it as their basic course of action.

In the justifications summarized in the following articles, EU institutions are invited to act consistently with the binding decisions they have taken because this institutions

have obligation to act in accordance with the decisions taken previously. In addition, the plaintiffs also bring up that fundamental rights such as the right to life, protection of private life, and not to be subjected to inhumane treatment, included in Articles 3 and 8 of ECHR, have been violated. Thus, the plaintiffs claim that they have suffered non-pecuniary damage as members of the Armenian community and living descendants of those who were subjected to the genocide in question.

Due to the stated issues, the defendant institutions insult their dignity. In the light of these facts, the memory of the victims of the genocide and interest in historical facts are an integral part of the honor of all Armenians. Since the recognition of genocide allegations is an integral part of the history and identity of the Armenian people, the personality of the plaintiffs has been irreparably affected by the defendant institutions. Ultimately, the problem is that the Armenian community is marginalized and feels inferior because of the denial of the genocide in question. So much so that Türkiye's attitude caused indifference on the part of the plaintiffs, because they were considered second class victims (T-346/03, article 9-12).

Although they have vehemently refused the question of the historical facts about the genocide on academic or political grounds, the concept of "historical truth" in this case shows that there are distortions imposed by the diaspora and that it is unacceptable to test them in terms of historical science in any way.

As for the court's findings, first of all, some determinations are made based on the petition without taking the defense of the defendants into account. At this stage, case law in similar cases is determined in terms of the qualifications of the parties. According to the plaintiffs, the acceptance of Türkiye's candidacy for EU membership at the Helsinki summit and the fact that Türkiye's has the status of an EU accession partner were against EU law. Despite these claims, it is determined that the determination of Türkiye's EU candidacy status is strictly at the discretion of the Council and not any other body.

As for Türkiye having EU accession partnership status, the plaintiffs claim that the decision of the defendant institutions is illegal because it is contrary to the decision numbered C-190 of 20 July 1987. In the court decision, it is stated that the 1987 decision is purely political declaration text that the Parliament can change at any time. Therefore, the declaration in question cannot have binding consequences on its preparers or other defendant institutions (T-346/3, article 13-20). The court's determination regarding the Parliament's decision is extremely important in terms of the facts between international relations and international law. The fact that the Court of Justice of the European Union determined that the "genocide recognition" decisions that the Armenian lobbies managed to get in the parliaments of many countries as a result of intense lobbying had no legal value, is an important step that the Turkish authorities and the public should not overlook and should express on the necessary grounds.

Armenian lobbies strongly oppose the investigation of the historical facts regarding their claims using scientific methods, and they do not attempt to have the use directly handled by international judicial bodies. The application to the Court of Justices of EU is somewhat of an exception. However, this case was not filed directly against Türkiye with a subtle tactic, but was filed against the EU bodies with the request for a decision against Türkiye. Thus, Türkiye's defense regarding the allegation was prevented.

As stated in the court decision, the plaintiffs claim that they are aggrieved by Türkiye's failure to recognize the genocide in connection with the actions of the defendant institutions. Plaintiffs must prove that they suffered damage as a result of the events they claim. Although they claimed in general terms that they and the Armenian community suffered moral damage, they did not provide any information, evidence or witnesses regarding the basis and existence of the alleged moral damage. In this case, they do not show a connection between the alleged victimization and the defendant institutions. As a result, the claims put forward for compensation are baseless. According to the trial rules, the plaintiffs must also pay court costs because they failed to prove their allegations (T-346/03, article 24-30).

As a result, the court decided to reject the case and keep the costs to the plaintiff. It should be noted that although no provision was made regarding genocide in this decision, the Armenian plaintiffs' requests to establish a legal basis for their genocide claims by abusing the judicial process were rejected. However, there are important comments that need to be taken into consideration as a basis against genocide claims.

The plaintiffs appealed to upper chamber, which is the appeal authority of the Court of Justice of EU, and the chamber gave its final decision. After the first instance court rejected the lawsuit filed by Krikorian and others against the EU instutions, an application was made to the Grand Chamber to reverse the decision on 17 April 2004, and final decision numbered C-18/04 P was given 29 October 2004. According to this:

The plaintiffs, who filed an appeal, claim that the rejection of their requests by the first instance court is unlawful. The Court of Appeals (4th Chamber) found that despite the decision of the European Parliament dated June 18, 1987, which recognized the Armenian genocide committed by the Young Turks against 1,500,000 million innocent Armenian victims in 1915 as a historical fact, Türkiye did not recognize this situation. According to the plaintiffs, this situation means that Türkiye violates EU law and this situation should be clearly stated as an obstacle to Türkiye's membership process. It should be noted that the EU institutions' failure to take into the political and legal consequences account of the 1987 decision caused serious damage to EU law, which is also the source of grievance of the appellants. The court should order the EU institutions to pay the plaintiffs 1 Euro to compensate them for non-pecuniary damage and court costs.

As a result, for the same reasons, the Grand Chamber rejected the plaintiffs' requests and

decided that the decision of the first instance court was appropriate. In this context, the plaintiffs' indirect request for an international court decision regarding the existence of the Armenian genocide allegations was also rejected.

Decision of European Courts of Human Rights (ECHR)

Another important case was filed in the ECHR after Doğu Perinçek was convicted for violating Switzerland's law punishing the denial of genocide allegations. After Switzerland enacted a law punishing denial of Armenian genocide allegations, Perinçek stated in the conferences he gave in Switzerland that the genocide allegations were lies, and was subsequently sentenced to fine and imprisonment in the lawsuit filed in Swiss courts. Although the prison sentence was postponed, Perinçek exhausted domestic judicial remedies and took the matter to the ECHR.

At this stage, Türkiye also intervened in the case. On 17 December 2013, the first instance court of the ECHR determined that Switzerland's conviction of Perinçek was a violation of the "Right of a Fair Trial" regulated in Article 6 of the European Convention on Human Rights and the freedom of expression regulated in 10. In the justification of the case, it was decided that the genocide allogations were not proven, that the issue should be left to historians, and that it was against the law to enact a law that would restrict freedom of expression on such an issue (Case of Perinçek v. Switzerland). The case was sent to the Grand Chamber by Switzerland, decision of first instance court was approved. The main deails in ECHR's Perinçek case which has important findings on genocide allegations, can be summarized as follows.

In the court decision, it was ruled that Perinçek's conviction in Switzerland for his words that "the deportation of Armenians during World War I, cannot be interpreted as genocide" was a violation of Article of the European Convention on Human Rights, which regulates "freedom of expression. Accordingly, "saying that the 1915 Armenian deportation was not genocide is not and will not be a reason for conviction." In this context, according to the ECHR decision, saying "there is no Armenian genocide" is within the scope of freedom expression. An issue with the scope of freedom expression cannot be punished. The ECHR decision is a shield that protects freedom of expression against the impositions that "the Armenian genocide is an undeniable historical fact". It paves the way for free discussion. However, the decision should not be interpreted as limited only to freedom of expression.

As for the reasons on which the decision is based:

The perception that the "Armenian genocide" lobby is trying to create that "there is a worldwide consensus on accepting the events of 1915 as genocide" is not correct. There is no such compromise that would mean absolute acceptance of the "genocide" allegations. Today only 20 of 190 states recognize the allegations of "Armenian genocide". "It is in the public interest to discuss" whether the events of 1915 were "genocide" or not.

Preventing this debate through legislation is not within the discretion of any country, as it would limit this benefit.

"Genocide" is a crime that is very clearly defined and the conditions for proof are clearly determined. International jurisprudence also confirms this. The 34th General Comment of the UN Human Rights Committee noted that "legal norms penalizing expressions of opinion on historical issues are not compatible with the UN Covenant on Civil and Political Rights. The said convention stated that statements about past events cannot be prohibited, even if they are inaccurate or true.

The Armenian events of 1915 are historically and legally different from the Holocaust crimes committed against the Jews. Ottoman Armenians and German Jews cannot be identified. There is definitive evidence, accepted by the competent intenational court, that genocide was committed against Jews in Germany during the Nazi period. The Jewish genocide is therefore an indisputable historical fact. Allegations of "Armenian genocide" are open to debate. There is no court decision. It cannot be evaluated as the Jewish genocide.

Decision of the British Prosecutor's Office in Malta

Although the above two mentioned decisions are international court ones, there are also national judicial decisions that have an international dimensions. The decision of the British Crown Prosecutor's Office regarding Turkish administrators detained in Malta in 1922 also has an international dimension. It should be noted that the Genocide Prevention Convention also recognizes national court decisions.

One of the facts that emerged as Armenian genocide allegations became widespread was that the leading Ottoman administrators from Istanbul and other regions occupied by the British forces in 1922 were gathered in Malta and started the prosecution process. It was claimed that these offices, whom they held captive in Malta for about a year and a half, acted against the Armenians in violation of agreements during the deportation. However, no evidence was presented to the Royal Presecutor's Office, neither from British-occupied Istanbul nor from other countries, to prove such a claim (Gürkan, 2016, p. 400). As a result, highranking Ottoman administrators, most of whom were governors and pashas, were released without even needing to prepare any indictment. The British Foreign Office asked the Crown Prosecutor's Office to file a political lawsuit if legal lawsuit not be failed, but Attorney General's Office did not find this to be lawful (Letter from the British Foreign Office).

The reason for not filing a lawsuit in an international court or arbitration institution during this period is that at end of the investigation carried out by the British Crown Prosecutor's Office, which was the first phase of the trial, there was not enough evidence to file a lawsuit in a civil court on the grounds that Armenian citizens were "mass murdered" (From the British Chief Public Prosecutor). If there was evidence about the

massacre or war crime that would be acceptable to the British court, a lawsuit would be filed and the trial could be continued in an international court authorized by the League of Nations, probably in the Permanent Court of Internationl Justice, whose establishment process is about to be completed. At this stage, it was discussed how to establish the court that would handle the case in the League of Nations.

In summary, the Turks, who were arrested by the British administration and sent to Malta on the charge of killing Armenians, were released by the British Crown Prosecutor's Office on July 29, 1921, on the grounds that lawsuit could not be filed on the allegation of "Armenian massacre" since there was no evidence. It should be noted that the preparation of the prosecutor's indictment is the basis of the trial and the release of defendants at this stage is an important evidence of innocent. The fact that the trial has not started does not mean that there is no court, but rather that there is no evidence to be found even at the prosecutor's investigation stage of the judiciary.

Although British politicians and statesmen, especially Churchill, generally took a stand against the Turks in favor of the Armenians, the judiciary took its own reputation into consideration. As matter of fact, when British Foreign Minister Lord Curzon was informed that the Crown Prosecutor's Office could not file a lawsuit, he asked the British High Commissioner in Istanbul, Sir Horace Rumbold, to bring up the prisoner exchange with the Turks on August 10, 1921. In response, Rumbold stated that there was no valid evidence to satisfy a British Civil Court, and therefore all Turks should be subject to prisoner exchange in order to avoid further loss of reputation. The claim that the release of Malta detainees is an amnesty based on the Lausanne Convention is a distortion of obvious facts because the Malta trial process was terminated on 29 July 1921. Lausanne Convention was signed two years later, on July 24, 1923 (Gürkan, 2014).

Decision of French Constitutional Council

Two important judicial processes in which the Armenian genocide allegations were rejected took place in France. Although the French Constitutional Council is a national body, the decisions have international dimensions in many aspects. On the other hand, the Convention also assigns national jurisdiction to the determination of genocide and therefore recognizes its decisions. In France, where the Armenian diaspora is extremely strong, the bill to punish genocide deniers, which is the next step after the decision to recognize the so-called genocide, was passed by the Parliament twice and was annulled by the Constituonal Council both times while it was in the process of becoming law (Tezcan, 2016, p. 83-1209.

In France, the law recognizing the 1915 Deportation as genocide was adopted in 2001. In 2012, a bill providing punitive measures against those who deny the Armenian genocide allegations was prepared and passed by parliament. According to the French Constitution, after the draft law is passed by parliament, it is approved by the president

and before it comes into force, the draft can be prevented from becoming law by going to the Constitutional Council with the application of a certain number of deputies. An application was made for the cancellations of this draft, upon the initiative of a sufficient number of MPs, on the grounds that it was contrary to the fundamental principles within the scope of human rights, especially the 1789 Declaration of Human and Citizen Rights.

The Council, which considered the application, decided that the Parliament had exercised its authority to both define and punish the genocide allegations, thus exceeding its authority by taking on the role of both legislator and judge. Thus, the Parliament violated freedom of expression by punishing an act that he called genocide. Taking these reasons into consideration, the Council annulled the draft law in question with its decision numbered 2012-647 DC dated 28 February 2012 (Tezcan 2016, p. 102-103).

Under the pressure of the Armenian lobby, the French Parliament prepared another bill in 2016 to penalize the cancellation of the Armenian genocide allegations. This bill has passed the Parliament and Senate. However, before it was approved by the president and came into force, an application was made to the Constitutional Council for annulment. The Constitutional Council also annulled this law on similar grounds, citing its previous decisions, on the grounds that the Armenian genocide allegations have no resemblance to the Jewish genocide, that there are finalized court decisions on the Jewish genocide, and that the law in question is against freedom of thought (Taşçıoğlu, 2018, p. 141).

The Council also stipulated that in order for the act of denying a crime against humanity to be considered a crime and punished, the crime against humanity in question must be established by the decision of a competent court. As a result, from now on, the French Parliament will no longer be able to pass laws that criminalize and punish the denial of the Armenian genocide claim, based on the 2001 law accusing Türkiye of genocide. With this decision, the Council opposed the exploitation of history and law for political motives and purposes. In this way, the French Constitutional Council has given a clear message to the members of the European Union and the international community that parliaments and other political bodies are not forums to pass judgement on controversial periods of history and that this task should be left to the cool and impartial research and evaluation of historians.

Finally, let us underline that decisions of the French Constitutional Council are essentially confirmations of the “principle of innocence”, which forms the basis of law and justice. In accordance with this principle, which is included in both the Universal Declaration of Human Rights, unanimously adopted by the United Nations General Assembly in 1948, and the US Constitution, a person who has not been fairly tried and convicted by a court cannot be accused and punished. Parliaments and governments can never substitute themselves for the judiciary.

Conclusion

According to Article 6 of the Convention on the Prevention and Punishment of Genocide, genocide can only be determined by a court decision. However, Armenian genocide claimants have refrained from applying to international courts as required. However, many national and international courts have determined that the allegations in question have no legal basis. The court decisions summarized in this section, which were filed indirectly, clearly reject Armenian genocide allegations.

The most prominent of these is the acquittal decision of the British Crown Prosecutor's Office regarding the Malta Exiles in 1921, six years after the 1915 deportation. After the acceptance of Türkiye's EU candidate status, these allegations were rejected by the first instance and Grand Chamber decisions filed by Armenians in the Court of Justice of EU. According to the first instance and Grand Chamber decisions of the European Court of Human Rights in the Perinçek-Switzerland case, it was stated that denying the Armenian genocide allegations cannot be a crime because there is no final court decision on this issue. The decisions of the French Constitutional Council summarized above are important in terms of impartiality and legality in judicial decisions, despite the strong Armenian lobby and anti-Türkiye sentiment, even though they are decisions of a national court outside Türkiye. A similar situation also applies to the British Crown Prosecutor's decision regarding the Maltese exiles. The Court of Justice of the European Union and the ECHR are international judicial bodies, and both are the courts of societies where anti-Türkiye sentiment and the Armenian lobby are significantly active. All these courts rejected the Armenian genocide allegations and not any court decision was given to the contrary.

Scientific Ethics Declaration

The author says that he is responsible for the scientific, moral, and legal aspects of this chapter, which is published in An Armenian Fairy Tale for Adults: The Biggest Perception and Propaganda Operation in History.

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Conflict of Interest

The author declares no conflict of interest.

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CHAPTER 2

Turkish-Armenian Relations in the Historical Process and the Position of Armenians in the Ottoman Social Structure

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Introduction

It is an important fact that Armenians were known as Millet-i Sadıka in the Ottoman Empire. While one reason for this is due to the Armenians, the other reason is due to the Turks. Since Armenians mostly adapted to settled life, it enabled them to gravitate towards non-agricultural areas and made a significant part of the urban population from the beginning. On the other hand, the Turks, whether urban or rural, did not govern the Armenians according to the style of administration that preceded them. One more liberal and minority-protective style of the government paved the way for Armenians in society to a large extent. With the influence of this two-way contribution, the Armenians gained a strong place in Ottoman social life.

The strong position of the Armenians had an significant importance on the social structure, depending on the situation of the Ottoman Empire. In a sense, the Armenian Community, which was the Loyal Nation during the periods when the state was strong, moved far away from this image as the state lost power.

In this study, analyzes were made about the Armenians by giving examples from the families of the Armenians who had a position worth examining in the Ottoman Society and who had a place in various parts of the society.

According to the analysis, Ottoman Armenians occupied a privileged place compared to the Byzantine Domination period before the Turks made Anatolia their homeland.

It seems that two dimensional groups of reasons are effective in their strong place in society. While Armenians were influential in one dimension, there were Turks who hold the administrative power in another dimension. While the fact that Armenians' social lives mostly took place in non-agricultural areas in cities or large towns constitutes the reasons related to Armenians, the fact that the Turkish management approach was like a way out for Armenians constitutes the group of reasons related to Turks.

In the first part of the study, the position of Turkish-Armenian Relations in the historical process was evaluated. In the Second Part, the international dimensions that changed the axis of relations between Armenians and Turks in Ottoman social life were evaluated. In the third chapter, the social life of the Ottomans and the positions of Armenians in the Ottoman Bureaucracy were analyzed. In this context, there is the phenomenon of Armenians whose positions were very strong and prosperous before the axis of relations changed, and there is also the phenomenon of Turkish-Armenian relations and social order deteriorating as a result of the axis change related to external factors. In this study, the two-way situation of this issue has been analyzed.

1.Turkish-Armenian Relations in the Historical Process

Anatolia is a country that has always been instrumental in the emergence of different cultures and civilizations due to its location in the world geography. For this reason, after the domination of many other elements, before the Romans, Persians, Arabs, Byzantines and the Turks existed as the dominant authority in Anatolia (Yıldırım, 2001:6). On the other hand, Armenians always continued their lives as subjects during all these periods of domination and during the Ottoman period (Konukçu, 2001:6). The first time Armenians came face to face with the Turks was in the 7th century with the raids of the Khazar Turks to the Caucasus (Ural, 1998:27). It was not until the 10th century that they lived together in the same society (Kuran, 1985:19).

When an evaluation is made in the light of historical data, in all periods, Armenians have largely had the understanding of acting together with the powers that came to the place where they lived (Konukçu2001:6). Armenians displayed their traditional attitudes against the Romans when the Persians came, against the Persians when the Macedonians came, against the Macedonians when the Byzantines came to the fore, against the Byzantines when the Arabs dominated Anatolia, and against the Arabs when the Byzantines became powerful again. When the dominance in Anatolia passed to the Turks, the Armenians stood against the Byzantines. This understanding of the Armenians also manifested itself against the Turks when the Turks began to weaken. In response to

this understanding of the Armenians, the Turks were tolerant not only to the Armenians, but to all communities within the empires they established, and accordingly, everyone in the Turkish States continued their lives comfortably (Saray, 1985:125). As a natural result of this, those living under domination had freedom of language, religion, sect, trade and travel (Özkaya, 1985:149-158). As is true for all other subjects, Armenians have always been treated as first-class citizens by the Turkish State. This freedom brought by the Ottoman Administration enabled it to obtain the world-famous title of "Pax Ottomana" (Öğün, 2002:234-235). So much so that, while the Armenians were considered "heretics" by other Christian communities, the Turks gave them the right to self-governance, which was renewed during the reign of each sultan. This situation is one of the most important signs reflecting the Ottoman understanding (Ataöv, 305).

Turkish Administrators, who gave the Armenians broad powers in connection with governing themselves, were recorded as administrators who officially accepted the Armenians' own beliefs. As one of the best examples of this freedom, the Germiyanoğlu Principality ensured the establishment of an Armenian church in Kütahya, the center of the Principality. With the Ottoman conquest of Bursa, this church was transferred to Bursa.

After the conquest of Istanbul, when Istanbul was made the capital, priest Hovakim from Bursa was brought to Istanbul, a patriarchate was established in Samatya and he was made patriarch (Ural, 1998:30-40). After this date, the Armenian Patriarch was included in the leading State protocol as the official representative of the Armenian Community.

The Turkish State, which provided freedom to the people under its rule, gave the Armenians the opportunity to establish churches, schools and charitable associations. The budget deficits of these institutions, which were allowed to be established, were covered by the State itself. Beyond all this, the State has shown the privilege of elevating Armenians to the highest levels (Bektaş, 2001:2). Most importantly, all these privileges were provided while there was not a single Muslim civil servant in Europe. The Turkish State, with its actions, eliminated the sectarian conflicts among the Armenians by issuing the "Armenian Nation Regulation". This regulation included various religious, administrative and judicial privileges for Armenians (Ural, 1998:45). With this regulation made by the Turkish State, the destruction of the Armenian Community was prevented and, thanks to the church subject to this regulation, the Armenians gained an institutional identity that would stand in the way of those who wanted to assimilate them (Küçük, 2015:4).

With the influence of Armenians' relations with the Turks based on mutual trust, the title of "Loyal Nation" was given to the Armenians. In addition, with their loyalty, after the Greek Independence movement, Armenians began to hold important positions

held by the Greeks. After all these developments, Armenians now attracted more attention from Westerners (Kodaman, 2003:17).

Relations based on mutual trust during these strong periods were in good condition until the Treaty of San Stefano in 1878. However, this agreement began to break down when the Armenian Patriarch personally appealed to the Russian commander requesting land in Eastern Anatolia. With the Article 61 of the Treaty of Berlin right behind it, independent Armenia may not have been established, but it facilitated the intervention of the great powers into the internal affairs of the Turkish State under the pretext of reform (Ural, 1998:47). These two agreements, which can be called the diplomatic success of the Armenian patriarchs and priests, gave the Armenian issue an international dimension (Kasım, 2003:29).

The Armenian issue which expanded in size with the international support received in later periods, has now turned into a reason that causes more headaches and puts the state in a difficult situation. Various examples of rebellion have been carried out, from the assassination of the sultan to the rebellions aimed at establishing a separate state in the land from Kars to Çukurova and equipped with plans to destroy the Muslim population and become a majority. When these rebellions were foiled by the counter plans prepared by the State, even in its weak state, and the existing Armenian population was forced to migrate from the region (Taşkıran, 2006:213-215), the Armenian issue turned into a globalized problem. During the Republic Era, terrorist acts such as assassinations of ambassadors occurred with various activities. Interestingly, the great powers that supported the plans to massacre the Sultan and Muslim villagers ignored these ambassador massacres.

It is understood that Turkish-Armenian relations, whose historical background has been summarized, differ depending on the power of the Turks in the governing position. It can easily be claimed that international factors came into play in dragging the relations into a negative direction. After this stage, it is necessary to look at the external factor effects of Turkish-Armenian relations.

2. The Effect of External Factors on Turkish-Armenian Relations

With the Treaty of Küçük Kaynarca in 1774, the European superpowers began to establish closer relations with the non-Muslims in the Ottoman Empire. In addition, with this agreement, the Russians chose to become the protectorate of the Orthodox (Arslan, 2006:231). In addition to all these, other Western states later attempted to manipulate and protect non-Muslims with the help of capitulations. As a result, the era of intervention in the internal affairs of the Ottoman Empire began (Kodaman, 2003:8). Another way of expressing these was that the famous “Sick Man” approach was now put into effect step by step.

There was a kind of division of labor between Western states regarding their patronage of non-Muslims. As mentioned above, when the protection of the Orthodox belonged to the Russians and the protection of the Catholics to the French, the task of dealing with the Protestants was left to the British. Apart from these groups, Armenians were an ideal group for the British because they were predominantly outside of Orthodoxy and Catholicism. By creating internal turmoil in the Ottoman Empire, the British thought that security on the road to India would be ensured. Accordingly, non-Muslims in general, and Armenians in particular, stood out as elements that would serve the purposes of the British (Grovenhage, - Van Der Beek's Hafboekhandel, 2003:25).

Over time, Americans joined the Western states that dealt with non-Muslim Ottoman subjects. Due to the late arrival of the Americans to the region, it was the responsibility of the Americans to take care of the Armenians. In a sense, each state assumed the protection of one or two groups.

Western states began to realize the implementation plan of the policy of disintegrating the Ottoman Empire, which they called the "Eastern Issue", as a conscious policy. This prepared plan was implemented in the following order (Şimşir, 1985:98):

"1. First, these societies were subjected to an education and training mobilization,

2. Then, political organization was initiated among this awakened mass,

3. Afterwards, armed uprisings were started, and when they were suppressed, public attention was drawn by saying that the Turks were committing massacres.

4. In the last stage, one of the foreign states intervened with arms and the massacred (!) Christian people were saved." The same process was intended to be followed in the Armenian incident.

Western states wanted to carry out the same process for Armenians, which they had done and succeeded in other minorities. In this context, they first chose to establish business relations with non-Muslims by sending their merchants. In this situation, the path of financially strengthening non-Muslims was chosen. On the basis of the commercial relations established by the merchants, Christian missionaries were put into action to make religious propaganda after the merchants. In the next stage, diplomats began to be sent to Türkiye just to help non-Muslims with independence.

A trade agreement was signed between Türkiye and America in 1830, as a result of which the Armenians, whose commercial activities were high in the society, further strengthened their existing position. In this agreement, the Americans prepared the provisions of the agreement and had it accepted by the Turkish side, taking into account that the Greeks and Armenians were merchants and brokers. In the agreement, Americans firstly stipulated that they would use brokers, and secondly, they wrote that

brokers could be from all nationalities and religions. With this agreement, the Turkish market was opened to American merchants, and the Greeks and Armenians in Türkiye were provided with a wide range of action and privileges in trade. The Greeks took on the role of intermediaries in the trade of the Americans in the coastal regions and nearby areas, and the Armenians in the inner regions. Americans brought and sold goods such as coffee, sugar, spices and dyes through their brokers in Türkiye, the Greeks and Armenians, and through them they also sold figs, raisins, olive oil, wool, mohair, carpets, rugs, leather, licorice, etc. They were buying the goods and taking them away. Armenians, who started doing business with American protection, not only had their American horizons broadened, but also gained financial power with the huge amounts of money they earned. With the development of trade, over time, American colonies of 100-200 people emerged in centers such as Istanbul and Izmir. At the same time, many Armenians became American citizens among these colonies. In addition to all this, some Armenians hid the fact that they had acquired American citizenship by receiving help from the consulates. In this way, they were gaining privileges by using their Turkish citizenship, and when they were in trouble, their secret passports and diplomats came into play (Şimşir, 1985:82-83).

With the increasing support of the outside world, most of which were the world's great powers, the Armenians became increasingly stronger. This empowerment means an increase in the level of economic structure and social welfare. Due to the years of support received from the great powers, Armenians began to express their independence activities more openly and clearly. In addition, they began to unite in an organized manner. Starting from the second half of the 19th century, associations established by the rich children of both Russian Armenians and Turkish Armenians who went to study abroad began to take part. After this, branches of the same associations were established in various places throughout the country. Among the founders of some of the associations mentioned, and at the head of some of them, there were clergymen who were close to the people and influential on them due to their status (Bektaş, 2001:5).

The fact that the Turkish State did not intervene in the religious and social lives of the Armenians and even granted the Armenian patriarch with broad powers as the Greek patriarch caused them to abuse this over time. As a result, Armenian clergy and churches became a state within the state. Apart from all these, schools established with external support and the power of the community, along with churches, were used to encourage rebellions, first as an environment for brainwashing, raising enemies of the state and inciting rebellion. Later, they became weapons and ammunition depots. The most unbearable thing of all is that the clergy are the places where people hide those who committed crimes in the rebellions. They also managed to hide the education of the masses who would rebel against the state behind the walls of the monasteries (Sezgi, 2021.225).

After the gradual success of their education, organization and politicization efforts, the Armenians aimed to strike the final blow, first for rebellion and then for independence. Armenians saw this time as the 1877-1878 Ottoman-Russian War.

Armenians' cooperation with the Russians also added a different dimension to this issue. In this context, Armenians tried to achieve their independence goals by making the army's job behind the lines difficult in the 1877-1878 Ottoman-Russian War. With the defeat of the Ottoman Empire in the war, the Armenians, with a delegation, applied to the Russian Commander-in-Chief Grand Duke Nicholas to claim their rights in the treaties and to follow the road map to Independent Armenia. After this initiative, in 1895, the Armenian delegation headed by Patriarch Varjabetyan, organized by Artin Dadyan Pasha, who was promoted to Undersecretary of Foreign Affairs, did not hesitate to appeal to the Russian Commander and make a series of demands from the Russians. Armenians wanted to add provisions to the Treaty of San Stefano that would enable the Russian Army to continue occupying Eastern Anatolia until Independent Armenia was formed. This picture astonished even the Russian commander. No state in the world could accept this "betrayal". Despite all their efforts, the Armenians could not ensure that the occupation continued. However, they later succeeded in intervening the Western states in the internal affairs of the Ottoman Empire with the provision of reform that they included in Article 61 of the Treaty of Berlin (Kodaman, 2001:3-4). With this, the Armenians thought that they should engage in armed actions, thinking that the Russians and other Westerners would not be able to achieve a result in line with their wishes (Akgümüş, 2013:26).

After this stage, the Armenians became very comfortable with the effect of gaining great convenience in their enterprises. With the help of the diplomats of the Western states, the Armenian rebels gained freedom of action and protection in a very effective way. With this strong support from the Western states, the Armenian committee members tended to be spoiled. Armenians, who were seeking to defeat their population complex with this psychology, committed all kinds of inhumane actions to force Muslims to migrate from Eastern Anatolia. These attempts could not implement their plans to gain a majority regarding the population, as a result of the measures taken by the State. On the contrary, the Armenians, who lost their existing population in the region and expected European intervention, experienced great disappointment (Kodaman, 2003:14).

A significant part of the representatives of Western states, such as consuls and ambassadors in the Ottoman Empire, played the leading role in many events, from major events such as the assassination of the sultan to small Armenian rebellions, to kidnapping people who committed terrorist acts without taking them abroad personally. In addition to all these, church priests were also at the center of various actions. These actions appeared before people in the form of inciting rebellion, abetting terrorists, and

organizing weapons and ammunition depots.

As a result, from 1890 to 1915, the Armenian committeemen, who spread their terrorist actions against even the Armenians who did not serve their goals or were not in favor of the action, served the purposes of the Russians who wanted to go to the warm seas, and the Western States who wanted to prevent him, but also wanted to sever the Turks' connection to the Caucasus and the Middle East. Armenians became more and more abused as they served the ambitions of the great powers, and were pushed aside as soon as the Westerners realized that they were in a difficult situation in the international arena.

Perhaps the most clearly observed picture of the different approach that the Turks showed to the Armenians during the periods when they were powerful is the positions they held in daily life and bureaucracy. For this reason, at this stage of the study, the third chapter, the Ottoman Bureaucracy and Armenians in social life, can be explained.

3. Armenians in Ottoman Bureaucracy and Social Life

For the Ottomans, Armenians were among the subjects who had an important position both in the bureaucracy and in daily social life. Armenians, who were accepted as one of the three minority communities officially recognized by the state with the Republic, attracted attention as people who were mostly active in non-agricultural fields, as they mostly adopted urban life. Armenians, who later owned large farms due to their expanding capital and existed as employers rather than workers in agriculture, gained strong places in the social stratification pyramid over time. With the opportunities and opportunities these places gave them, over time, they have become elite groups and had a say in every segment of society.

Armenians had a certain and strong place in the Ottoman Bureaucracy due to the importance given by the Ottoman Empire and the lifestyle of Armenians being mostly urban. There are numerous examples of this position. At this stage, it is necessary to look at the bet whose examples will be explained.

3.1. Armenians in the Ottoman Bureaucracy

It can easily be said that among the non-Muslim subjects living in the Ottoman Empire, Armenians were the community that had the most weight in the Ottoman bureaucracy.

It can be clearly stated that the dominance of Armenians in the bureaucracy in the Mint, Treasury and Foreign Affairs is even more intense than the Turks. This intensity of Armenian dominance can be argued to have increased from the second half of the 18th century.

After the 1856 Reform Edict, Armenians began to be appointed to governorships, general inspectorships, embassies, and even ministerial positions (İlter, 2002:33).

The Ministry of Foreign Affairs was completely under the monopoly of some Armenian families between 1753 and 1853. The following examples can be given: Düzyan family, Boğos Bilezikçi, Agop Çelebi. Later, Serkis Bey, Manukoğlu Garabet, Amir Mirican, Aznavur Viçen Efendi, Artin Ohannes, Apik, Kevork, Yeramyan Efendi took part in the financial affairs of the state (Ural, 1998:60-62).

While Armenians in the Ottoman Empire were able to rise to the highest level of civil servants, viziers, which are equivalent to today's ministries, and members of parliament, there was not a single Muslim civil servant or member of parliament in the European States. After 1856, many Armenians took part in the military field (Öztuna, 2002:47).

Armenians were also brought to important positions in the architectural organizations of the Ottoman Empire. Some of those who were brought to important positions in architecture as a family are: Balen and Bali Balyan, Architect Mogar, Krikor Balyan, Ohannes Serveryan, his sons Serkis, Agop and Nikoğos, Dikran Kalfa, Levon Balyan (Ural, 1985:62).

In the Ottoman Parliaments convened in 1877 and 1878, a threshold was imposed against Muslims; There was one representative for every 133,367 men (71 deputies in total), Jews were given one representative for every 18,750 men (4 deputies in total), and Christians were given one representative for every 107,557 men (44 deputies in total). 9 of the Christian deputies mentioned here were Armenians. In democratic countries that existed under the conditions of the end of the XIX century, there is no electoral system against the dominant element. However, in the same countries, it is not possible to talk about minorities entering the parliament. Judging from this picture, the Ottoman Parliament seems more democratic than other parliaments of the time (Mert, 1985:149). Eleven Armenian citizens were elected as deputies in the Second Constitutional Assembly (Ural, 1985:64-67).

It would not be wrong to say that there are many more names and families in the bureaucracy than the names and families we have given here in the form of case studies. It has been stated by many Anatolian travelers that the Armenians, who held important positions as a reflection of their loyalty during the strong period of the Ottoman Empire, could not be distinguished from the Turks in social life.
It is possible to explain this social life as follows.

3.2. Armenians in the Daily Life of the Ottomans

Armenians experienced oppressive rule from the Byzantines, who were the dominant authority before the Turks. However, there were times when the Byzantines tried to force Armenians to become Orthodox (Saray, 1985:126). The Gregorian sect, which was unique to Armenians, was a belief that was considered "perverted" by other Christians. For this reason, during the Byzantine period, Armenians were pressured to

change their religious understanding, which they considered wrong (Konukçu, 1985:6). Such oppressive approaches towards the Armenians prevented the Armenians from improving themselves. In contrast to this oppressive Byzantine rule, there was no intervention in the social order of the Armenians, who lived in prosperity for a long time under the Ottoman Empire (Konukçu, 2001:9). Accordingly, Armenians in the Ottoman Society had the opportunity to advance economically, socially and culturally with the facilities provided to them.

When the facts are examined, until the middle of the second half of the 19th century, Armenian Ottoman citizens did not experience problems integrating into society as a class. When evaluations were made on the language used, culinary culture and different dimensions of life between Turks and Armenians, there was an advanced integration. So much so that the members of the two communities were indistinguishable. In other words, with the strong influence of living together, Turks and Armenians have a common culture with many common characters. It is understood that the common cultural heritage is dominant in folk songs, fairy tales, riddles, terms related to agricultural techniques and tools, the understanding of brothers and sisters in the society, and the cultural motifs called wedding dress making in domestic life. Apart from all these, it can be argued that there are similarities in music, poetry and novels (Arıkan, 2003:51-54). These similarities have also been identified by European travelers and scientists. Moreover, it has been witnessed that the term "Turkish infidel" or "infidel Turk" is used among the Turkish society for Armenians.

German Captain Helmuth van Moltke, one of the travelers who visited Türkiye, claimed that Armenians adopted a very similar understanding with the Turks in their domestic lives, even though they were Christians. Moltke's statement referred to the cultural heritage partnership above. According to Moltke's approach, Armenians speak Turkish as a language, and Armenians are parallel to Turks in terms of their nutritional culture, artistic activities and various customs and traditions. Moltke suggested that the term "Christian Turks" could also be used for Armenians (Göyünç, 2002:22-23).

Turkish-Armenian unity was not limited to these. It is possible to come across many specific traces of common culture in Armenian folk literature and minstrel literature. Besides, although there are many Turkish proverbs among Armenian proverbs, it is seen that there are also many Turkish names among the proverbs. Above all, it can be said that Armenians did not speak any language other than Turkish until the mid-18th century, and they even read their Bibles in Turkish in every church. As individual names, it can be stated that they took Turkish names such as flower, bud and hill (Ural, 1998:27-30). According to scientists, the number of words that passed from Turkish to Armenian is slightly more than 800, and approximately the same number of Armenian words passed into Turkish (Göyünç, 2002:25).

Armenians have played a very active role in economic life in every region of Türkiye, especially in Istanbul. In social life, Armenians, generally carrying out

commercial activities in city and district centers, did not have any military service obligations, and when they added tax exemptions, they soon began to prosper and gain weight in society.

There was a kind of division of labor in working life in the Ottoman Society. According to this division of labor, Turks represent soldier, farmer, public servant and state administrator. Greeks represent sailors and merchants. Armenians, on the other hand, were tradesmen, craftsmen, bankers, merchants and brokers (Şimşir, 1985:81).

The issue of external factors that have a great impact on this situation, which is summarized as the historical background, also stands out as one of the important dimensions of this issue. For this reason, at this stage, it is necessary to consider external factors as the main factor affecting Turkish-Armenian Relations.

Conclusion

Turkish-Armenian Relations took a different course in periods when the Turks were strong, and differently in periods when they were weak. In fact, this situation revealed a traditional characteristic of the Armenians that had survived with every dominant power before the Turks.

During their period of power, the Turks granted powers and privileges to the Armenians through regulations, both in order to eliminate the Christian unity and to benefit from the trained manpower of the Armenians, who were mostly settled in cities and large towns. Armenians gained a very strong position in the Ottoman social structure because they experienced opportunities that were denied to the non-Muslim masses, who disappeared as a variable over time. In a way, with the influence of mutual satisfaction, the title of Nation of Faithful was established for the Armenians.

Over time, when the Turks became weak due to reaching natural borders and losing their advantageous economic structure, with the encouragement, help and support of the Western powers who wanted to turn this situation into an opportunity, Armenians joined the separatist groups with the influence of their advantageous socio-economic structure.

Over time, Armenians used their important positions against the State due to their position at the highest levels of the State bureaucracy, capitulations of their economic welfare levels, and Westerners' preference for Armenians in trade.

Groups called Armenian committeemen, who wanted to establish an Independent Armenia in the east of the country through riots, assassinations and terrorist activities, carried out major actions, including the assassination of the sultan. With this understanding, they encountered the Compulsory Relocation and Settlement Law, in which they had to lose their existing population in the regions where they were the largest. It can be said that this incident was later left to Türkiye

as a globalized foreign policy problem by trying to have it accepted as genocide.

As a result, Armenians, who dispersed from Türkiye to all parts of the world, created a mass fed by anti-Türkiye sentiment called the Armenian Diaspora wherever they went. The great powers of the world, which first supported the internal turmoil, then tended to create the infrastructure for creating public opinion from outside. In fact, the Armenians, who achieved very important positions in the Ottoman bureaucracy and social structure and added energy to the State, had to leave the society due to the influence of separatist committees and Western powers. They have become one of the important advantages in the country.

The fact that the problem is not limited to Türkiye but also includes Azerbaijan reveals the influence of the great powers. In addition, there are strategic aspects such as preventing the Caspian oil and gas and the unification of the Turkish World in expanding this issue. This is why it is an ongoing problem.

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CHAPTER 3

An Example of Black Propaganda Made by Armenians in the Ottoman Period: Labels and Stylistic Features of Niğde and Bor Armenians

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Introduction

Unlike the non-Muslim communities that were involved in rebellion against the Ottoman Empire throughout the 19th century, Armenians were called the nation of loyalists because they did not rebel against the state until the last quarter of the century. Due to factors such as their loyalty to the state and their knowledge of European languages, they were appointed to important positions, especially in the Ministry of Foreign Affairs. Armenians lived a comfortable life in the Ottoman lands, thanks to their involvement in trade and craftsmanship and their important positions in the state bureaucracy. For this reason, they did not experience any serious problems with the Turks and the state. However, this broke down in the second half of the 19th century. Armenians, who obtained new rights with the Armenian Nation Regulation adopted in 1863, began to strengthen their position within the Ottoman Empire to the detriment of the Ottoman Empire (Karaçavuş, 2015, p. 76-78; Tosun, 2003, p. 144-145; Gündüz, 2012, p. 62-63). External forces also have a lot of influence on this.Many foreign states and their representatives, especially the Russians, claimed that there was an ongoing hostility between Armenians and Turks in the Ottoman Empire.

In other words, while the Ottoman Empire was trying to keep the Armenians on its side, states such as Russia, France and England made up the Armenian problem and eventually convinced the Armenians to do so. While the Western imperialist states and Russia were developing their project of sharing the Ottoman Empire under the name of the "Eastern Issue", England was also disturbed by the developments that would be completely in favor of Russia. Russia wanted to initiate improvement efforts in the Ottoman Empire in favor of the Armenians with Article 16 of the Treaty of San Stefano, signed after the 1877-1878 Ottoman-Russian War. This demand meant that the Russians would use the Armenians in Anatolia for their own interests in order to reach the open warm seas. However, England, which did not want a strong Russia in the Mediterranean, annulled the Treaty of San Stefano and worked on making a new treaty. England was successful in this regard. With the involvement of England, the Treaty of Berlin was signed in 1878. Thus, the protectorate of the Armenians in the Ottoman Empire was not left to the monopoly of Russia alone, but England also assumed the role of protectorate. In Article 61 of the Treaty of Berlin, the demand for improvement in the situation of the Armenians was expressed. Thus, the Armenian name was mentioned in an international treaty for the first time and the issue came to the fore as an international problem. With this, Armenians gradually increased their nationalist movements and became more fascinated with the idea of Great Armenia. Although they had around 7% of the population throughout the country, they negatively affected the political and military movements of the Ottoman Empire with their activities and caused unrest in the public (Karaçavuş, 2015, p 78-79; Tosun, 2003, p. 145-150; Gündüz, 2012, p. 62-63, Karacakaya et al., Volume II, 2008).

The fact that the reforms planned to be carried out in line with Article 16 of the Treaty of San Stefano and Article 61 of the Treaty of Berlin were not carried out by Abdulhamid II, caused the Armenians to engage in some rebellion movements by arousing the European public opinion (Karaçavuş, 2015, p. 79).

In the 1890s, Armenians started rebellions one after another in Istanbul and Anatolia in order to attract the attention of the great powers and to achieve the necessary reforms in the places where Armenians lived in Eastern Anatolia (Karaçavuş, 2015, p. 79, Tosun, 2003, p. 152-154).

Armenians, who received the support of the great powers, carried out rebellion activities in many settlements of Anatolia (Sason, Van, Kumkapı, Maraş, Adana, Sivas, Malatya, etc.), especially in Eastern Anatolia (Tosun, 2003, p. 159-163; Gündüz, 2012, p. 63- 65; Şaşmaz, 2004)). One of the places where these rebellions took place are Niğde and Bor. However, it was observed that Niğde and Bor were not mentioned in these studies. In other words, although there are many studies on the rebellions of the Armenians in Anatolia, no independent study that examines, transcribes and evaluates in detail all the

documents regarding the Armenian activities in Niğde and its surroundings has been found (Tosun, 2003, p. 159-163; Gündüz, 2012, p. 63-65; Şaşmaz, 2004; Aktaş vd., 1994). There is no information about this in detailed studies on the Armenian rebellions (Karaçavuş, 2015, p. 79, Tosun, 2003, p. 152-154). Within the scope of these activities, a label attached to the Government House and two other places in Niğde were mentioned in a study on the Develi Armenian Incidents, through the copy of the label given in an encrypted military telegram (Süme, 2015, p. 411-432). Accordingly, Commander Major Rıza, who was serving in Niğde, who was worried about the Armenian events and activities in Niğde, sent two telegrams to the Kayseri Redif Fırkası (The Squadron of Millitary Reserve in Kayseri) on 28 and 30 May 1309 and stated that Niğde's Government House and two other places were labeled by Armenians. He stated that as it was understood that the Armenians would not rest in peace, approximately 20 reserve personnel were additionally employed as a precaution. He went on to emphasize the need to take precautionary measures in Develi, which has an Armenian population seven times higher than Niğde: "... God willing, if any inconvenience occurs by the Armenians in Develi, the central land battalion containing the weapons and belongings of the Develi battalion should be allowed to be transferred in order to prevent it immediately... ". A copy of the label was added to the document written on 28 December 1309 (Süme, 2015: 411-432; BOA Y.PRK.ASK 96/73,00096.00073.001 (2 documents)). The copy given in the telegram is the document specified as Bor1 in our study. Other papers about Niğde and Bor Armenian's rebellion belong to Tellioğlu. Tellioğlu showed 4 documents in his article and introduced them generally. According to his, the Armenians oppressed the Turks, but they said the Turks did it (Tellioğlu, 2020). With this study, the rebellions in Niğde and its surroundings can be included in the rebellion and propaganda activities carried out by Armenians in Anatolia. The events are explained by the limitations and content of the labels (10 labels).

The dream of the Great Armenian Project also affected the Armenians living in Niğde and Bor. In those years (as of 1892 and 1893) it was determined that a total of 790 Armenians, 341 female and 449 male Armenians, lived in Niğde and a total of 1066 Armenians, 506 women and 560 men, lived in Bor in 1892. It was understood that a total of 2342 Armenians, 1028 women, 1314 men in Niğde Sanjak in 1893. The ratio of this to the population of the settlement is 4.72% for Niğde; 5.61% for Bor (Öztürk, 2008, p. 127, 154; Öztürk, 2008, p. 110). Armenians living in Niğde and Bor, as understood from the dates of the documents, wrote threats containing swear words, insults and curses and hung them on the walls, using various issues as an excuse in 1894-1895. 11 documents related to these posters were found in the the Directorate of State Archives (Ottoman Archives) in Türkiye. In this article, these documents and their stylistic features have been tried to be introduced. 8 of the documents are written in Turkish with Arabic letters (1 has a different writing style), one is written as a mixed text with Arabic letters and

Armenian letters[1] and the other is written as a text in Armenian letters. Texts thought to be in Armenian letters could not be deciphered despite asking for helping from translators, and these translators even stated that the text was not in Armenian letters. Therefore, these parts of the texts could not be included in the study. At this point, it can be said that 10 documents identified in the study were discussed. Among the texts, those in Arabic letters were transcribed. The transcription was created by following the original spelling of the letters, and no change was made in the sounds. This was preferred for two reasons. The first is the idea that it would be beneficial to keep the text in its original form for future comprehensive linguistic studies on the language of the texts. The second is the assumption that these usages may reflect the Turkish usage characteristics of Niğde Armenians. It is thought that the study will contribute to the literature on the negative activities and stylistic characteristics of Armenians in the Ottoman Period.

1.Review

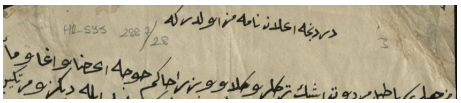
1.1.Formal Features and Contents of Labels

1.1.1.Formal Features of Labels

The labels were written on illustrated paper. In other words, it is thought that the pictures on the papers were drawn first. The papers are not specially designed papers, but are like papers in daily use. Since the original documents cannot be seen, nothing can be said about their sizes. It can be seen that some areas around and in the middle of the papers are worn and darkened in places. However, in general, the papers are strong and the writings are readable. The texts are written in such a way that there is no space left on the edges of the paper. There are no pictures except for 4 (Bor1-9-11-17) documents. The paper color and writing style of the 2 documents are also different.

Labels are created with a title, some space and then again text and image order. Writing the title in the middle reminds us of the compositional order:

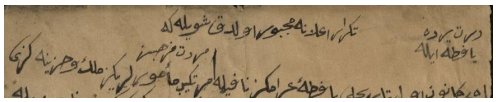
Document1: Bor5



Although not in every document, the explanations written under the heading, aligned to the right, stand out:

1 Texts thought to be in Armenian letters were sent to several sworn translators in the Armenian field, but they stated that they could not translate the text or even decipher it. According to them, the writing is not Armenian. Therefore, it is not possible to be sure of the language of the text.

Document2: Bor3



At the end of the paper, letters and syllables are included, interspersed between the pictures or (not all of them) written sparsely along the line:

Document3: Bor19



At the end of the paper, there are explanations that are not found in every article, but are thought to belong to the person who wrote the article. These are also aligned in the lower left corner:

Document4: Bor15



Pictures start after the text. Arranging the bottom line according to the space in the pictures gives the impression that the pictures were made first. It is thought that writing a text in the space in the pictures strengthens this view. Date information is sometimes included in the bottom line:

Document5:Bor21



There are two seals in the document numbered Bor21. The writings on them cannot be understood, but there are signs reminiscent of Armenian letters:

Document6: Bor21



Among the articles, Bor3-5-7-15-17-19-21 is written in the same writing style (nesih). There is a text written in talik (a style of Arabic scricpt) in Bor 9. There is a text in mixed letters (Armenian and Arabic letters) in Bor11. The Arabic script text font style here is similar to Bor9. It is thought that the document in Bor13 was written in Armenian

letters. Texts in Arabic letters are mostly without vowels (without hareke). A few verbs are used in the text only to mark the accusative or dative suffix. That's why there are only a few kesre (the vowel point in Arabic script indicating a short ı or i) and üstün (the vowel point in Arabic script indicating a short a or e) signs in the text:

 (Bor17/13)

The labels generally are written in nesih writing style (a style of Arabic script), although there are differences in some letter combinations. It is noteworthy that in handwriting, words containing the letters sad (ص) and dad (ض) in the inner sound are often written by concatenating them with other letters in a different way. Again, it is noteworthy that forgotten expressions are written on the line with a special sign. This suggests that the text was revised after it was written.

1.2. Content of Labels

1.2.1. Subjects of Labels, Reasons for Sticking Labels

Niğde and Bor Armenian Committee, which does not give any precise information on the labels about when it was founded, but it is understood that it existed in 1894-1895 from the dates in the article, was forced to write labels in their own claims to express the troubles they suffered in the Ottoman Empire in 1894-1895 (Bor3/9) and hung them around Niğde and Bor. The only information they give about the place where they hung them is Sarıhan Fountain. It is understood from the information in the telegram sent by the official authorities to Kayseri Redif Fırkası (The Squadron of Millitary Reserve in Kayseri) that a label was also hung in the Niğde's Government House. The content of the labels written for the complaints consists of explanations about high taxes and bribes, injustices, the continuation of these despite complaints, and the measures they had to take because of this.

The issues that Armenians complain about the most are the bribes to be taken and improper collection of taxes. The highest-ranking officials of the local administration commit most of the bribes. These are followed by other officials and members of the public. Bribes are made in the form of money such as kurus, medjidie, lira, as well as gifts (Bor17/11). The local administration of Niğde collects bribes not only for themselves, but also for the governor of Konya, the chief of the regiment, and the pasha. (Bor3/11-13). Since this means that they constantly give money, bribes have overwhelmed them. Some of the bribes are collected in entertainment centre like a night club, some are collected in civil and courthouse buildings. Sometimes the bribes are collected through intermediaries. The traitor whose name is Said is one of them (Bor7/6-7). Bribes are taken not only from Armenians, but also from some of the local people (Bereketli Halil (Bor5/2-6)). Bribes are taken under the name of bailing people out of prison, speeding up judicial proceedings, and initiating them to work as civil servants. It is understood that

bribes are used frequently in the recruitment of civil servants, especially officers. Officers on duty also have to continue paying bribes. Because staying in your job depends on it. The newly appointed governor (Bor17/12-17; Bor7/5) made a change in the recruitment of officers and made the recruitment of officers dependent on him. The fact that the recruitment of officers depended on him made it easier for him to take bribes and save money.

According to the claims of the Armenians, when the committee members, who were disturbed by the bribes, wrote their complaints on labels and hung them, the security forces became aware of the situation and carried out searches. The searches were carried out on different days by the Konya Pasha and his police team, accompanied by the police and the commissioner, and by the commissioner also coming from Konya. In these searches, committee buildings and apartments were generally searched. However, when the Konya Pasha came, the police and the commissioners searched the whole of Niğde day and night with dogs. However, nothing was found during the searches. Despite this, Armenians were falsely accused, imprisoned, tortured, and their documents were destroyed. Those who are tortured and treated unfairly are single, poor, oppressed people. It was not understood who was imprisoned in the Women's Prison due to the missing sentence "They were transferred to the women's prison that day in order to torture our committee companies (Bor5/6)". However, the expression oppressed women suggests that it consists of women. Four of the committee company were among those wrongfully imprisoned (Bor3/11-13). It is not clear how many people are in these four companies.

Another claim of Armenians is that although they complained about injustice, high-ranking officials did nothing about them. For this reason, according to them, civil and judicial institutions, which should prioritize justice, are places of oppression (Bor19/3; Bor21/3; Bor3/8). Although they reported the injustices they experienced both verbally and officially, the judge and governor did not find a solution to this and did not even report the problems to Dersaadet. Because they were helpless, they resorted to arming themselves, tried to take revenge by killing and raping, and even, as they stated, slaughtered many Niğde residents and raped their daughters and women. One of the people they killed was from Fertek (Bor21). The solution they found to defend themselves was to get armed. In fact, they achieved these in sufficient quantities, although not at the level they wanted. The expression "we are in supply", which is frequently used in the texts, means we are arming. Clues about what these weapons are in the pictures. It is also seen that three people lying on the ground in one picture have received military training (Bor7; Bor19). They did not explain how they obtained the weapons. But the "other states" and the "Christian unity" that they mentioned as our owners must have ensured this.

The Armenian committee members clearly asked for land as a solution in their labels: "... your officials gave the property and treasures to the Powers of the World, give them to us too. If you don't, you will be cut off and will die (Bor3/3-4). As can be seen, while doing this, they used the expression "If you have given it to other states, give it to us too."

Labels often include threats. If they are not given land, if their work is not done, if they are not released from prison, they will kill the officials and the people of Niğde, rape their women and daughters, and arm themselves (Bor13/, Bor7/12; Bor15/9-11).

According to labels, Armenians are hopeful. Because there is a Christian unity that supports them. Moreover, according to their claims, the Ottoman Empire allowed the establishment of the Armenian Principality. Again, Christian unity has come to Konya and is close to coming to Niğde as well. In the label dated July 16, 1311 (Bor21), Armenians mentioned that Armenia was given a principality in the label they declared on June 12, 1311. At the end of this document, the ruler of the Armenian State was praised by saying "May he live in thousands" (Bor21). However, this information cannot be verified historically.

Entertainment center like a night club is also mentioned in the text. Accordingly, senior civil servants in Niğde go to alcoholic and musical place where Sulusaray ginganes (maybe gipsy) work in Niğde and its surroundings

In these texts, Armenians expressed not only the behaviors they disliked but also their discomfort with the Islamic religion. According to them, Turks, especially Turkish officials, commit great injustices even though they say that our religion is great, true, and our sect is correct. However, what they did was an order that God did not want. According to them, if their religion was true, they should not have done this. That's why they want them to join their own sect (Bor15, Bor17, Bor21).

1.2.2. Dates on Labels

The dates on the labels can be divided into two: the dates the label was written and the dates contained within the label.

Not all of the labels subject to the study have a date. According to the dates given, these are 25 December 1309 (Bor1); 22 January 1309 (Bor3); 21 January 1309 (Bor5); 27 February 1309 (Bor7); 16 April 1310 (Bor15); It is dated 7 July 1310, 16 July 1311. The label on Bor9-11-19 has no date. Bor3 has a date of 25 December and it is stated that a label was affixed on this date. According to Bor3, the search efforts of the security forces were also the result of this label. However, the security officer could not find this label. After this label, an encrypted telegram was sent from Niğde to Kayseri Redif Fırkası ((The Squadron of Millitary Reserve in Kayseri). According to what was learned

from this telegram, this label was hung in the Government House. This telegram was taken on 28 December and there is information about the label that was hung yesterday. Accordingly, this date was 27 December. As far as it is estimated, the label dated 25 December was affixed on 27 December. May 1311 in Bor19; The dates were 20 April 1311. Labels were affixed on these dates as well. However, these two labels are not in the documents.

A label dated 12 June 1311 is mentioned in Bor21. The subject of this label is the information that Armenia was given a principality. However, this label is not included in the archive documents.

There is no date in the documents named Bor9 and 11. Only Bor11 has information stating that they were invited to Dersaadet to accept the invitation and that they left on Wednesday.

Accordingly, the labels started to be written on 25 December 1309, at least according to the archive documents, and ended with the label on 16 July 1311.

The sticking of labels seems to have ended after the label stating that Armenians were given principality (Bor21/7-8). It is understood that the labels were affixed for approximately two years.

1.2.3. Persons Mentioned in Labels

It is possible to divide the people on the labels into two: those who are on the side of the Armenians and those who are not According to the labels, Armenians do not like all the officials, from imams to civil servants and courthouse members, from governors to pashas and the landlords and tradesmen who help them, whom they claim to have received bribes, and they severely insult them. The people they love, trust and consider to be on their side are the Christian world, the other worlds, whom they refer to as our owner. Apart from these, Armenians threaten to kill everyone except the mufti, Ohannis, Gencoğlu Lazari and Muhitdin. Despite his negative thoughts about the Islamic religion, the reason for the protection of the mufti is not understood.

It has been observed that people are generally stated with their personal names, titles, nicknames and the regions they come from in the labels. Sometimes the name nation, sometimes adjectives such as single, poor, oppressed, and sometimes religious unions are used to express individuals and groups.

The people mentioned with their proper names in the texts are Mayor İzzetoğlu Müfit, (Traitor) Said, Bereketli Halil, Kâtib Fuat, Acıcor, Boyacıyan Kara Bitdooğulları, Mahkeme Katibi Saadettin, Kayserili Şimşiroğlu, Nevşehirli Kadı Yorani, Muhitdin, Uzun Ohannis and Gencoğlu Lazari. (Traitor) Said, Kâtib Fuat, Arnabud collected bribes

together with the governor (Bor7/6-7). Bereketli Halil is the person from whom officials collect bribes whenever they want and from whom they take bribes whenever they want (Bor5/13/Bor7). Acıcor is the person from whom a horse is purchased for governor. (Bor17/11). Boyacıyan Kara Bitdooğulları, Kayserili Şimşiroğlu, Kibrin Latif are citizens exposed to bribery (Bor17/10-11). Court Clerk Saadettin and Mayor İzzetoğlu Müfit are people that Armenians do not like (Bor17/6-8). Muhitdin, Uzun Ohannis and Gencoğlu Lazari are the people whom the Armenians stated that they would not harm (Bor19/11-12). It is not clear who Nevşehirli Kadı Yorani is. His status as a judge has not been clarified, but it is estimated that he was a nickname. In the text, his election to membership is mentioned (Bor5/12-13).

The officers mentioned in the text but whose identities are unknown are as follows: dismissed Maşon governor, Arnabud governor, Arnabud governor's accountant, pasha, governor of province, Konya pasha, Konya governor, chief of regiment, commissioner from Konya, police, officers, Niğde and Bor police and commissioners, members, civil servants and courthouse employees, guides, judges and kadi (Bor5; Bor7/2-7). Civil servants are also referred to as miscreants.

Company bouncers, spies, our officers, committee head, the chief of company of committee, officer of Niğde and Bor, the chief of officer refer to Armenian civil servants and employees (Bor5). Employees of the Company of Committee in Kayseri and students of Jesuit schools are also the people who make up the Armenian side. It is seen that Armenian citizens are remembered as oppressed, single and poor.

Other people are Turks, members, government, hometown and village imams, organizations of mukhtars (the elected head of a village or of a hometown within a town or city), Christian nation, states, our owner, governor's nephew, the feodal lord of Armenian, agha, girls, women, Sulusaray gypsies, Kurtoğlu (Bor19/4-5)

1.2.4. Place Names Mentioned in Labels

Place names such as Niğde, Bor, Fertek, Bereket, Sulusaray, Kayseri, Konya, Nevşehir are mentioned in the text. It is seen that Istanbul is called Dersaadet (Bor3). Saruhan Fountain is mentioned as a place where the sign is hung. It is seen that Albanian is also mentioned in the expression "the governor of Albanian".

1.3. Creators of Labels and Quantity of Labels

It is not always reported who wrote the articles. In cases where it is notified, the chief of Armenian committee, officer of Niğde expressions are included. In some labels, some letters are written in a cryptic manner under the labels. These are thought to be the initials of the committee members who prepared the labels or helped distribute them. Kayseri Committee, Jesuit School also helped to paste the texts and pictures (Bor5/6-7).

Based on this information, it can be said that the labels were written by the Chairman and members of the Armenian Committee in Niğde and Bor, and that the Kayseri committee company supported them.

It is not clear whether the poster was dictated by the committee chairman or whether the words were written by the chairman himself. However, among the documents in Arabic letters, the ones numbered Bor1-3-5-7-15-17-19-21 were written in the same writing style with very slight differences. It is not clear who drew the pictures on the posters. However, the fact that the picture drawn in all of them has similar lines and images suggests that it was drawn by a single person and then reproduced.

1.4. Shapes and Their Messages in Pictures

The pictures consist of primitive men. In these pictures, the person thought to be the chairman of the committee is depicted majestically, and a flag that could also be the committee flag is carried high. It comes to mind that this flag is the draft of the flag of the Armenian State they want to establish (Bor3). The men in the picture have rectangular bodies and their entire bodies are painted black. The openings and spaces in their eyes and mouth are white. As can be seen from the image here, they are smiling, that is, they are happy. In addition, all Armenian men have swords or guns in their hands. They cut off the heads of some of those lying on the ground. There are also drawings showing that they received military training. Again, in these pictures, Armenians' ability to commit rape is also highlighted. These will be enough for comments regarding the pictures. However, these images should be evaluated separately by experts in the field.

1.5. Number of Committees and Documents by Labels

As can be understood from expressions such as four of our companies (Bor3/12), our committee companies (Bor5/6), our companies in every flat (Bor5/5), the foundations of our companies (Bor7/4), our companies in every town (Bor7/8), there are many committee company. However, the number is not clear. The expression "our big company" (Bor3/9) also gives the impression of the central company to which these companies are affiliated.

Armenians claim that they prepared the labels not because they wanted to but because they had to. However, it is noteworthy that these are not amateur preparations. According to statement, these labels, pictures and documents were only used to report a complaint. It seems to have been made and reproduced in an effort to create a very systematic propaganda text.

1.6. Language Usage Feature of Labels

Seven labels begin with an explanation. These statements consist of expressions

such as: We are obliged to declare again, we declare again. As can be seen from these, these announcements were repeated periodically.

The events that took place are described in the text. However, before each incident, heavy insults with profanity, most of which are related to religion, are used. The addressees of insulting adjectives are Turks or Turkish officials.

Threatening sentences usually appear at the end of the text. In this respect, the documents are extremely slang. These are even reinforced with pictures.

Transitions to different topics are very common in the narration of events, and the verbs connecting them are either not used or are connected with adverbs, causing the text to be unclear.

It is noteworthy that the future tense suffix is frequently used in labels. The future tense is used in the threats and actions of the Armenians. This is followed by present tense. Present-tense expressions are also frequently seen in Armenians' repeated labeling. These expressions also have a present tense function. Past tense is another frequently used tense. This tense was also used when describing the actions of the Turks. Second person plural imperative inflection was used, too rarely.

Allegorical expressions were also used in the texts. It is possible to see this in expressions such as civil and judicial, also known as oppression. According to Armenians, the civil administration and the judiciary do not dispense justice but oppress.

Descriptions were used in the descriptions of the place and the event. It is possible to see this clearly in the expressions in the section where the entertainment centre like a night club and its senior officials are described. The bribery situation is also described in detail.

Transfer sentences are also included in about place. They especially heard from others about the actions of the governor in the entertainment place.

Although there are similarities between the events, the events are told very disconnectedly. It is possible to see from this that the writer of text can move away from the subject. This may be caused by the need to touch on many topics, or it may be due to the person's lack of style. Perhaps the excitement during the preparation of the labels also affected this.

The words donkey, briber, infidel, irreligious, non-sectarian, bribery, Turk, Turkish officials, governor, kadi are frequently repeated in the texts. Therefore, it can be concluded that at least the person who wrote the Armenian documents knew Islam very well, was quite proficient in Arabic words and spoke Turkish very well.

Conclusion

Armenians started rebellions in various parts of Anatolia in the 1890s to take land from the Ottomans. One of these is the rebellions in Niğde and Bor. It was stated that they were armed, harmed the public and were wanted by the police during the activities carried out by hanging labels. Based on this information, it is understood that their rebellions could also be bloody.

Armenians stated that they started their activities in Niğde and Bor due to bribery, injustice and lack of a solution to injustice. The situations they describe as unfair generally consist of searches made after labels. They stated that bribes were also involved in civil servant recruitment and trial processes. They claimed that there would be no solution to injustices and stated that they would arm themselves, train soldiers and kill people, especially civil servants, in order to defend themselves. They even killed members of the public. On the other hand, they did not even mention any information that Turkish people and officials killed and raped them. If they had been killed or oppressed, they would have done worse things, and it wouldn't have taken about 2 years for the labels to be hung. These also invalidate their claims from their own words. Therefore, the claims in the texts are black propaganda and are not true.

It has also been determined that the Armenian committee members clearly wanted land in the labels.

It has been determined that the Armenian labels in Niğde and Bor were hung between 25 December 1309 and 16 July 1311, at least within the limits of the dates in the archive documents. This shows that the rebellion activities lasted approximately 2 years.

A remarkable claim is made on the labels, which are stated to have been written on June 12, 1309, but have not been included in the archives. According to them, the label on this date conveyed the news that Armenia was given a principality. However, there is no information that Armenians established a principality at this time. It is thought that they released this information to provoke the Turkish people.

It is seen that Armenians did not write a label after July 16, 1311. They continued to live in Niğde after this date. If there was so much bribery and injustice towards them, they should not be able to live with the Turkish people and officials. This shows that their claims are a smear.

From the labels, it is understood that there are many committee buildings in Niğde and Bor, although their exact number is not known. These can be felt in the text in expressions such as: They arrested four of our committee and searched the buildings. If they were oppressed as they claimed, they would not be able to afford to open so many committee buildings.

It has been determined that the Niğde and Bor Armenian committee and its members often refer to the Christian nation and other powers as our owners who will help us (For example The whole Christian nation is one 6) and the whole world supports us and they came to Konya, they will come to every town soon (Bor/21)). With the power they received from these, the Armenians found various excuses and attacked the people, in their own words, killed them and raped their wives and daughters. However, to emphasize once again, Armenians did not share the information that they were killed anywhere in the texts. Therefore, it is indirectly revealed from their statements that the real victims are the people of Niğde and Bor.

It is not easy to determine how much the Niğde and Bor committee has been labeled. Because it has been determined that the labels stated in the texts are not in the archives.

Labels consist of texts and pictures. The pictures were drawn in accordance with the threats on the labels. For example, it is possible to see the statement "We will rape your women and daughters" in the pictures. The threat that we will arm again, we are in supply, is drawn by depicting weapons and military training.

In the labels, abusive and insulting adjectives with religious content were used. Therefore, it is understood that Armenians know the Islamic religion well enough to be aware of the sectarian differences.

Although the language of the labels is generally understood, errors in the sentences sometimes cause the expression to be indecipherable. Explanatory sentences are generally used in the texts.

According to them, Armenian women are poor, oppressed people who have no bread. However, nowhere is it said that they were raped. This also shows from their own words how virtuous the Turkish people, who were so oppressed, are. Again, it is not understood why the Armenians, who were wealthy enough to supply weapons, did not help the Armenian women and girls, who were described as oppressed people who could not even buy bread.

Many civil servants, especially governor, pasha, the governor of Konya, the pasha of Konya, the chief of regiment, police officer and commissioner, are mentioned in the texts. According to the texts, all of them are enemies of the Armenians. This is because they did not give them land and did not tolerate their division. Of course, a state official will not allow a group that engages in separatism and harms the public.

The place names mentioned in the texts are Niğde, Bor, Kayseri, Konya, Nevşehir, Fertek, Bereketli, Arnabut, Sulusaray.

It has been understood that the identified persons mentioned in the texts are Mayor İzzetoğlu Müfit, (Traitor) Said, Bereketli Halil, Kâtib Fuat, Acıcor, Boyacyan Kara Bitdooğulları, Court Clerk Saadettin, Kayserili Şimşiroğlu, Nevşehirli Kadı Yorani, Muhitdin, Uzun Ohannis and Gencoğlu Lazari.

It is understood from the texts that they were invited to Dersaadet and they accepted the invitation. Even in the midst of great wars and troubles, a nation did not remain indifferent to the events in its small city and showed once again that it was strong by dealing with those problems.

To sum up, it is clear that a community that makes an agreement with imperialist states to buy weapons and commit atrocities in return, and sees them as their owners and admits that they are sold out, does not have the competence and character to evaluate Turkish officials, Turks, and even Islam. That being the case, if they were able to continue living with the people they denigrated, raped and slaughtered after 1895, this is due to the greatness of the Turkish nation, their truthfulness and, contrary to what they claim, their fear of God. Moreover, the fact that they can even survive with the Turkish people is sufficient proof that everything they say is just a smear campaign.

Appendixes

Appendix1: Transcribed Texts

Appendix1.1.Bor1

1) İşbu i‘lānnāmemiz oldur ki 2) mülkiye hülle-i ‘adliye nām-ı diger żulmiye me’mūrlarınıñ iltimas ve irtikāblarından ‘aciz ḳaldıḳ mezhebleri bāṭıl 3) eşek türkler ṣāḥiblerimiz büyükdür devlet ve hükÿmātıñızın ömri ve ḥükmi 3) az ḳaldı bizim mezhebe girin zìrā cümlenizi kesüb evlāt-ı ‘ıyāl emlāk 4) arażi vesāireñizi żābÿt idecegimizi 25 kānÿn-ı evvel sene 309

Appendix1.2.Bor3

1) tekrār ièlāna mecbūr olduḳ şöyle ki 2) dört yerde yāfta ile 3) 25 kānūn-ı evvel tarihli yāftayı aramanız nāfile mürtekìb mürdet mezhepsiz[2] me’mūrlarıñız mülk ve óazìneleri 4) düvel-i sā’ireye verdiñiz bize de verin vermezseñiz cümleñizi kesüb żabt idile-5)-caḳtır me’müriyetleri bara ile żulmelere (satıyorsuñuz) bir baralıú bir davaya bir àuruş 6) rüşvet alub ve ùarafın birisine süründürmaú ve te’sìr-i nüfÿs olan mürte’kìr ve mür-7-tekìbleri óaúlı etmek bekÀra ve faúra mażlumeleri (óaúsız) etmek mülkiye èadliye nÀm-ı digerleri 8) żulmiyelerin her devÀ’irlerinde binlerle óaúsız ilam ve úarar ve evrÀú-ı sÀirelere 9) ve şirket-i èazìmemiz żÀbiùÀnlarımızın üç ãandıú resim ve evrÀú-ı sÀ’ireleri 10) olup úayãeriyeye şimşiryanla refiúlerinden altmış lira ile úırú mecidiyelerin 11) úÀdı aldı úayãeriyeye savdılar evvelce yaùaàına

2 It is written on top with a special sign.

sıçan mürtekìblerden úonya 12) vÀlìsiyle alay bege rüşvet almaú iken şirketlerimizden dördümüzü maóbÿs 13) etmesiyle fÀìde göremez sÀhiblerimiz var başlarıñıza ne gelecaúdır ãoñra (?)anlar-14)-sıñız tedÀrikdeyiz vaútiñize hazır olun eşek Türkler 22 KÀnÿn-ı SÀn(i) 309

Appendix1.3.Bor5.

1) dördünce ièlÀnnÀmemiz oldur ki 2)mezhebleri bÀùıl mürdut eşek türkler ve () kılavuz rahakim óoca aèôÀ ve aġa ve me'[mÿr]-3)-larıñızın cümlesin rüşvet aldırarak mazlume faúirleri nÀ-bedìd eylediñiz ve mürtekìb-4)-leriñiz úonya başasıyla (?) ayalay bege ve bolis me'mÿrı yapuşdılan yafùa-5)-ları aramaú iken geldiler her da'irede binlerle óaúsız ièlÀm ve úarÀr ve rüşvet 6) alanları aramadıúları yine rüşvet almak iken komita şirketlerimize işkence etmek üzre nisÀlar maóbÿsóÀnesine o gün maóbÿs eyledıúları ve yabuşılan 7) yafùalar úayãeriye komiùa şirket (?)Borıdıstan (بوريدستان) ve Cizvid mekteplerinden ve re-8)-ìz żÀbiùÀn maèrifetleriyle yabuşdırulmışdır evvelce yabuşılan (?) risaleyi (جملة) dev-9)-letiñize bildirdiñiz ve ãoñra ki (?) risaleyi mürtekìb me'mÿrlarıñıza dukanakla (?) 1) oldıàından devletiñize bildirmeyerek kabatmaúda oldukları vÀlìyle alay 11) bege biraz mürtekìb adamların daèvetlerine gidüp vÀlì ãaróoş olub úalúub 12) oynadıàına ve eski mürtekìbleri yine aèôÀlıàa intióÀb iden diyerek nev-13)-şehirli úÀdı yorani viste ederek bereketli óalìlden daói birçoú rü-14)-şvetler aldıúların düvel-i sÀ›ire ve devletiñize re›ìz-i ôÀbiùÀlarımız ùaraflarından 15) bildirecaúların ve èalÀmet-i óarbiyemiz her beldelerde mevcÿtdur vÀliñiz gitdi alay 16) bege sen de gid tedÀrükatıñıza baúın 21 kÀnÿn-ı sÀn(i) 309 re›ìz-i komita şirketi óÀfiye-i nigde ve bor

Appendix1.4.Bor 7

1) tekrÀr ièlÀn ideriz ki 2) yezìd mervÀn başanız ile alay bege nevşehirli cöt viren óarÀmyemez maèrifetiyle mülkiye ve èad-3)-liyeye intióÀb idilen aèôÀlar ve bereketlili bir óalìl nÀmında birüsinden ve sÀ'ireden ve 4) yafùaları siz yapuşdırdıñız diyü şirketlerimizin baèôılarından rüşvetler alınub 5) taóliye itmaú sizin gitdıúları ve şimde úız libÀş eşek bir arnabut mutaãarrıf nigdeye 6) gelmiş bu da rüşvet almak ikin urz mÀl cÀn devlet millet óÀ'in nÀmında bir sÀ'id-7)-le muóÀsebeciyle kÀtib fuèad úurtoàlın vÀsıta idüp ve ãaúalın gılların 8) ellerine virüp ve şirketlerimizin fidÀ'ìleri her beldelerde bulunan şirketlerimiz 9) maèrifetleriye yafùalar yapuşdurılmıştır şaşúın devletiñiz mürtekìb me'mÿrlar-10)-ın ıslÀó etmeye muútedir olamıyor da yafùaları yapuşdıranları 11) aranulmasına [isti] ḳrāb ideriz ve bir ṭānemiz ḳalıncaya degin mezhepsiz eşek türkler 12) mürtekìb me'mÿrlarıñızla berāber kesecaġımızı tekrār-be-tekrār i'lān idiyoruz 27 şubat 309

Annex1.5.Bor9

1)muḥāfaẓa ile mükellef olduġumuz 2) tekrāren ‘arż olınur şöyle ki 2) ḳarār-ı ‘ālì dā’iresinde esāsen bāṭıl olan fikrin da‘vetlerine icābet iderek …

Annex1.6.Bor11

1) mutaṣarrıf paşa efendi ḥażretleriniñ panahdarlıḳın 2) (…) 3) (.) 4) muḥāfaẓa ile mükellef olduġumuz tekrÀren ‘arż olınur şöyle ki 5) (…) 6) (..) 7) ḳarār-ı ‘ālì dā’iresiniñ esāsen bāṭıl olan fikrin da‘vetlerine icābet iderek 8) dünkü çihārşenbe güni dersa‘ādete ḥareket idilmişdir 9) da‘vete icabet

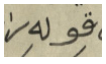
Annex1.7.Bor15

1) tekrÀr ièlÀna mecbÿr olduḳ şöyle ki 2) yezìd mervÀn i‘tiḳātsız, kitābsız, ìmānsız, kāfir, mürtekìb, yezìd türkler ve 3) (…)b mezheb veb (عرب dìn, mürtekìb vükelā, ehil-i erbāb ve istiḳāmetli adamları me›mÿriyetlere aramayub 4) kendiñiz girib mezheb deyyÿs mürtekìb olan adamlardan rüşvet ‘alaraḳ ḫaṭṭa ḳonya 4) başasıyla alay bege ḳızılbaş mutaṣarrıf muḥāsebeci ḳādı mu‘āvin re›ìz kendileri gib[i] 5) nerde bir urz māl cān vesair devlet millet ḫāyinleri cöt viren mürtekìb mürte›kir müretakir adamları 6) bulub rüşvet ‘alaraḳ me’mÿriyet a‘żālıḳlara ta‘yin etmek me›mÿriyetleri mür[t]ekìb 7) mużalme faḳirlerden de rüşvet almaḳlıġa da ḳanġ[ı] kitābda var bir aḥmaḳ devletle ahā-8)-lì buldunuz şimdiye kadar devlet ve milleti soyub soġana döndürdünüz allah-9)-sız, peygambersiz kitābsız deyyÿs yezid mürtekìb me›mÿrların şaşkın devletiñiz 10) icrā ve islāḥ etmeye muḳaddir olamayacağını ‘anlamıyor mısıñız gelen bizi[m] (…) 11) giren i‘ttifāḳen bu mukavvele me’mÿrları kesüb māl emlāklarını żabut idüb [ḳızların] 12) s.celim mezhebimize girmez ve i‘ttifāḳ etmezseñiz sizler daḥı kesilüb ‘ayaḳ altına ḳala-13)-caksıñız cöt viren me’mÿrlar evvel kend[i] nefislerini islāḥ itmeyüb yafṭaları 14) şu mu bu mu yabuşdırdı deyü aramañıza istiḳrāb ideriz devlet tekellüfāt ve 15) me’mÿrların irtikāblarından ‘aciz ḳalub ṭānemiz ḳalıncaya degin, daha neler diyüb 16) ne idecegimizi yafṭalardan ‘anlamadıñız mı eşek, deyyÿs türkler 16 Nisān 310 (28 Nisan 1894)

be te ser-re’ìz-i şirket-i komite-i Nigde ve Bor

Annex1.8.Bor17

1) tekrÀr ièlÀn ideriz 2) […] ìmānsız kāfir türkler devlet millete irtikāp irtişā etmemege yemìn idüb binlerle aylıḳ alub yine yemedınız 3) boḳ ḳalmıyor mülkiye ‘adliye ve devā’ir-i sāir me’mÿr-ı ketebe żabṭiyeye varıncaya ḳadār irtikāb iderek devlet 4) millet baṭırdıñız sulısarāy gingānelerinden boy[ı] kemizli (“?kemerli” كمرلى) ḳādıñız sabāḥlara ḳadār yegeniyle berāber rāḳı şarāb def 5) ṭumlek طوملك gelüb avrat اورت ve kendileri oynamaḳ beş guruşa ḳadār rüşvet alub kayseriyeli şimşìr 6) oġlından altmış

lirasını alub ve (?)kibrin  lāṭif[in]  elli mecidiyesin alub tezkere virib ḳayṣeriyeye ṣavdılar 7) maḥkeme kātib[i] sa‘ādetdìn ve belediye re’ìs[i] ubne izzet oġlı müfìd ve sā’ir ḳādıñızla yegenin ḳarıların 8) s.ceyorlar ve bereketli ḥalìlden diger ubne sa‘id marifetiyle yüz lirasını aldılar ‘azl olan 9) maṣon müteṣarrıf dahı yüz sa‘idle kurtoġlı yüz lirasını ḥalìlin aldılar ve bu deyÿz ḳızıl-10)-baş yezìd mervān arnabut muteṣarrıf eşak ‘ayalay begiyle berāber nigde ubnelerinden ‘acıcor (...)lı sa‘ìd ma‘rifetleriyle boyaciyan ḳara bitdo oġullarından iki yüz liraların aldılar ve yirmi 11) liraya da acıcor gibinin esbini mutaṣarrıfa aldılar işlerin ḳabatdılar deyÿz kerāta mutaṣarrıf 12) iki üç ubnenin sözleriyle boḳ yemedık bıraḳmıyorlar avradın s.celim eşaḳ mutaṣarrıf yanındaki ḳızı [s.cüb] borlu bir ubneye virdi katìl gablaḳ  arnabutlarla berāber ruziye  yazdırdı ve her devā’ir 13) ve ẓabṭiye vazìfelerin mürtekìb mutaṣarrıf eline almaḳ istedıġını ḳoyub çıḳarmaḳ rüşvetler almaḳ 14) fikriyle ve ermenilerimizin işlerin ‘adliyeye itdiñiz/atdınız sizi berā‘at ideriz diyerek elli liraların ‘ad-15)-liye aldı ḥalā berā‘at etmediler ìmānsız türk me’mÿrları óaúúınızda demadıḳ bir şey bıraḳmadıḳ neden 16) utanır iseñiz söylenin ‘ana göre bulunalım ìmānsızlar óaúúın emrin bıraġub şeytÀnın 17) emriyle ḥareket idiyorsuñuz münkir mürtekir mürtekìb yezìd türkler cenāb-ı óaú ḳavler  o ḥareket 18) ‘ırs ile mülk ve evvelki māl cānıñızı baṭıracaú gelin bizim dìn ve mezhebimize girin girmezseñiz 19) çeker[siñiz] [al] etmeyiz devletlıàıñızın yarusı gitdi devletiñiz a‘yāna istiyor ‘anlayan yoḳ 20) millet [devlet ba]şıñıza neler gelecaúdır soñra görecaúsıñız ay diyüb nedÀmet idecaúsıñız

R z ko m ta y 7 temmÿz 310 v r d s [ḳomita] n

Annex1.9.Bor19

1) toḳuzıncı iièlÀnnÀmedir ki mayıs 311 (Mayıs-Haziran 1895) 2) 20 nisān 311 (2 Mayıs 1895) tārìḫinde sarıḫān çeşmesine bir yafṭa daha yabuşdırdıḳ meydana 3) ḳomadıñız mülkiye ve ‘adliye nām-ı digeri żulmiye me’mÿrları merkep satarcasına 4) me’mÿriyetleri satıyorsuñız maḥalle ve ḳaryeler ìmām muḫtārān teşkilātlarına va-5)-rıncaya degin yemin idiyorsuñız yine allahdan ḳorḳmayub rüşvet almaḳ 6)için suçlu suçsuz ufaḳ bir şey için senelerle mahbÿs 7) idüb nüfÿs ve ḫāṭırlı mürtekir ve mürte’kìblerde seneler ve binlerle 8) virgü ve a‘şārlara zimmetlerin taḫṣìl etmeyüb aḳmaḳ bulamayan 9) fuḳaraların bir guruş vir[gü]lerin mevkÿfen taḫṣìl etmaḳ millet[i] 10) baṭurdıñız dìnsiz ìmānsız dìnleri bÀùıl kāfir yezìd türk me’mÿr-11)-ları müfṭiyi ve muḫitdìn ve uzun oḥannis ve gençoġlı lāzarìden 12) ma’dānızı nigdece ve sā’ir belde me’mÿrların kesüb avrat kız ve 13) sā’irelerin s.kdıḳ ve s.celim ve s.cecaġuz tedārükdeyiz yezìdler

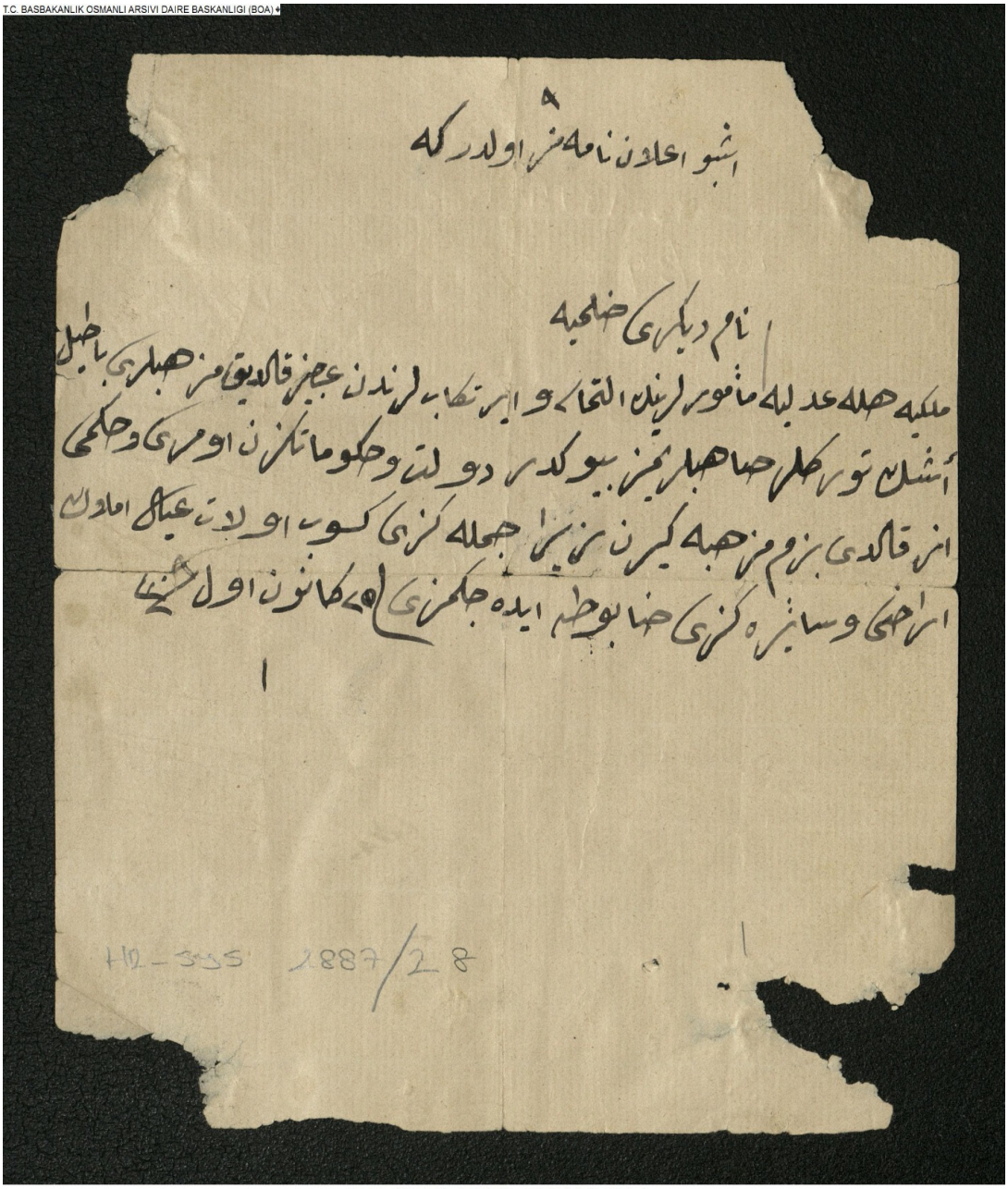
S r ḳ m ṭā y b r d s ṭā n vā t v lì

Annex1.10.Bor21

1) tekrār ièlÀna mecbÿr olduḳ şöyle ki 2) eşek türkler pÀdişÀhlıġıñız lav oldu fertekde birüñizi yedıḳ böyle böyle cümleñizi yeyecegiz3) boḳ yeyesice mülkiye ‘adliye nām-ı digeri żulmiye mürte’kìb mürtekir dìn ve mezhebleri bāṭl ki[tāb]-4)-sız ìmānsız türk me’mÿrları cümleñiz yemìn idüp ḫalā irtikāb iltimās irtişayı bı[raḳmıyor]-5)-suñuz boḳ devlet vükelā ve ḥükÿmātlarıñızdan ‘aciz ḳaldıḳ millet-i Hırustiyanların cümlesi birdir 6) ve düvellerin cümlesi bize ṣāḥibler ve ḳonyaya geldiler yaḳında her beldeye gelecaḳlar ve her 7) beldelerde islāḥ ve levāzımāt-ı nāriye ve ḫarbiyelerimiz mevcÿt ve tedārikdeyiz ve er-8)-menistāna beglik verildıġına 12 Haziran 311 (24 Haziran 1895) ièlÀnnÀmemizde beyān etmiş idıḳ ve ḳonya-9)-dan gelen cöt veren komiser bolis ḫāfiyeler nigdeye geldiler gün ve gece itlerle bir 10) bir gezmekdeler ise de bir boḳ bile bulamayub ve bulamayacaḳların şerì‘at ve niẓāmıñız 11) ṭokr[ı] olsa me’mÿr ve ḫükümātlarıñız tokrı olmas[ı] lāzım gelürdi bu ḳadār 12) yafṭalarla i‘lān itdıḳ niçün devletiñize bildirmediñiz ṣaḳlıyorsuñuz kitābsız 13) ìmānsız dìnsiz yezìd türk me’mÿrları yaḳında cümleñizi kesüb māl emlāk ‘ıyāl 14) evlātlarıñızı żābut ve s.cecegimizi tekrār i‘lān etmege mecbÿr olduk 16 temmÿz 311 (28 Temmuz 1895) 15) binlerle yaşa ermeni ṭakfÿrı

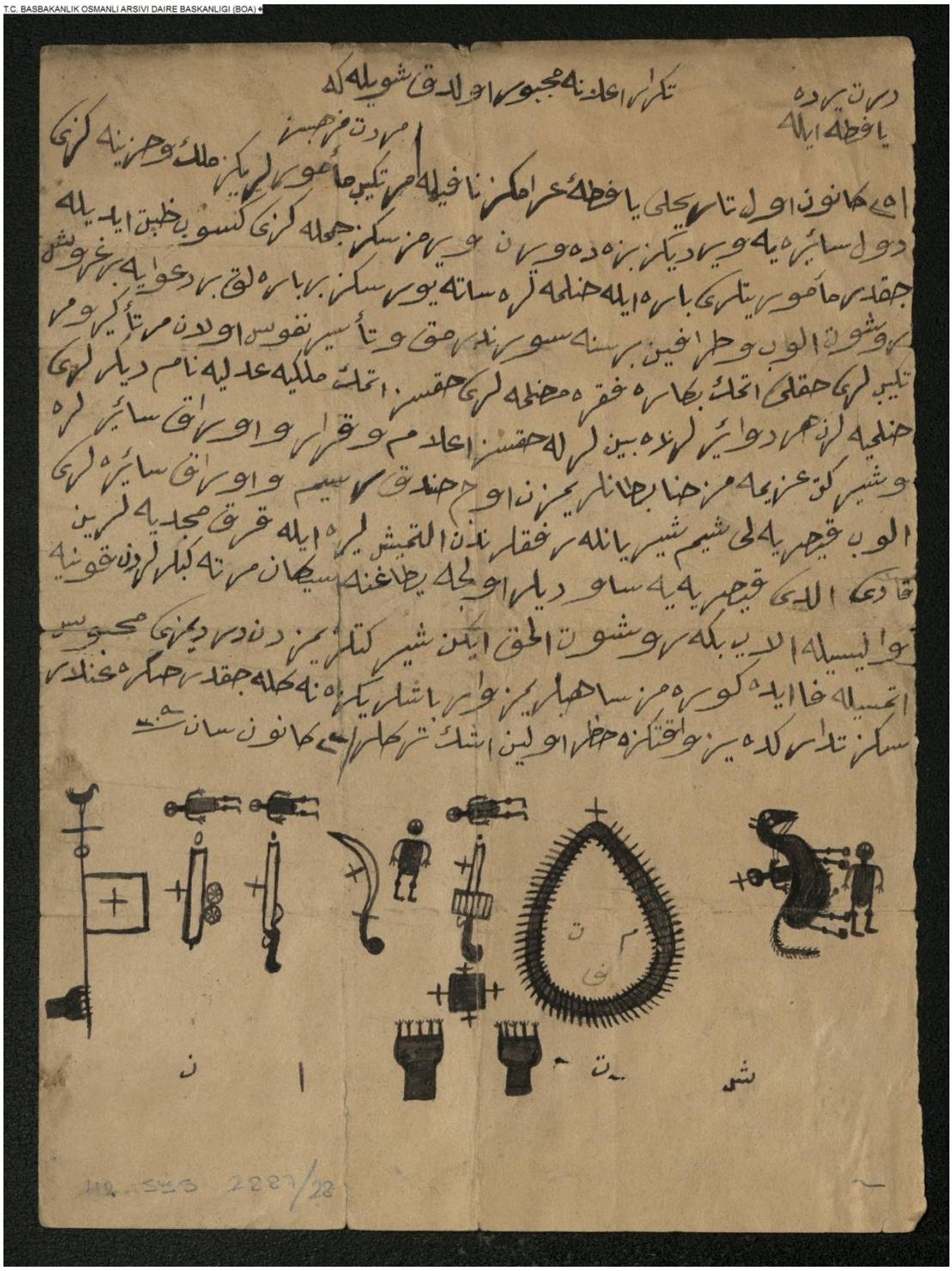
Annex2:Documents

Annex2.1.Document of Bor1

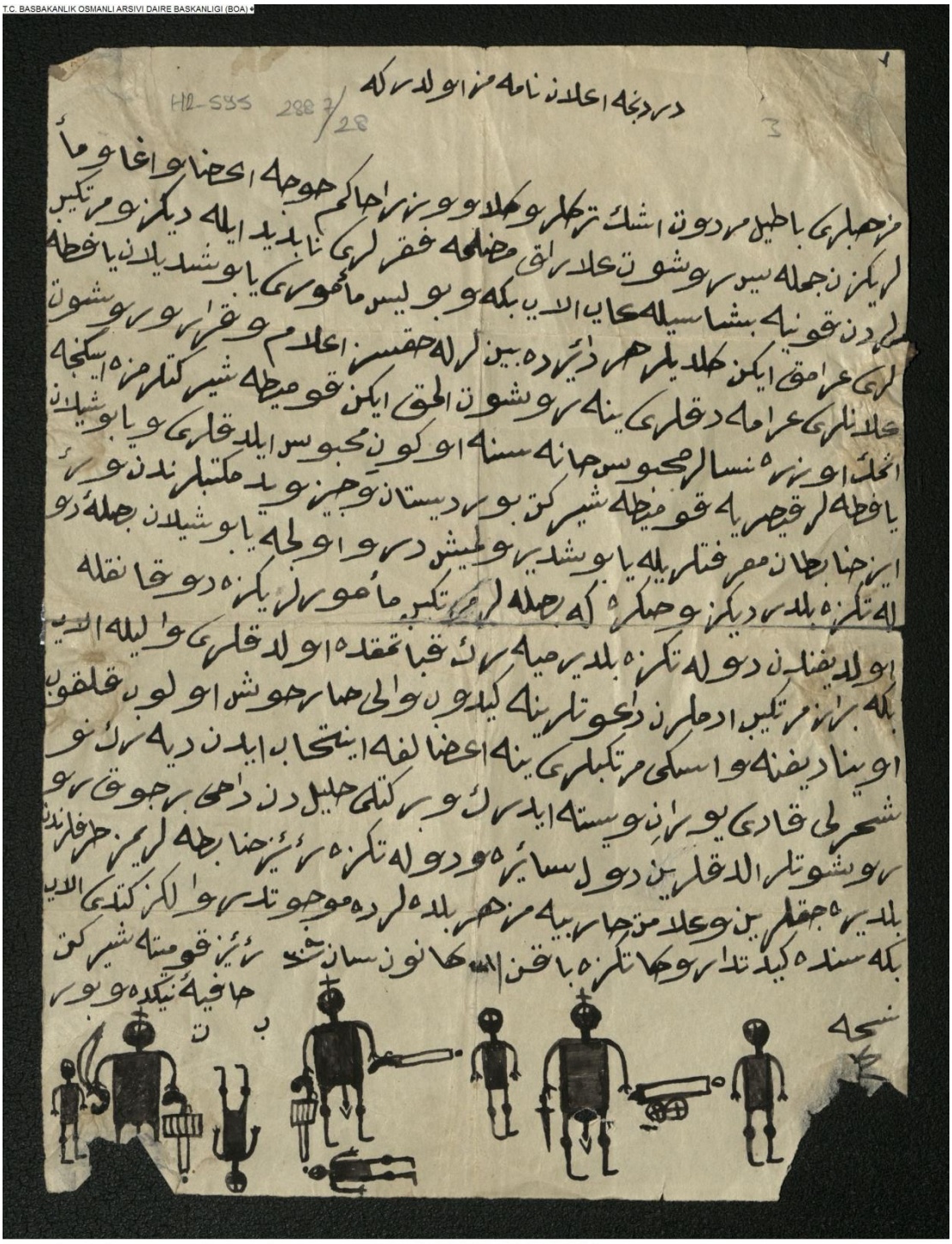


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Appendix2.2.Documents of Bor3

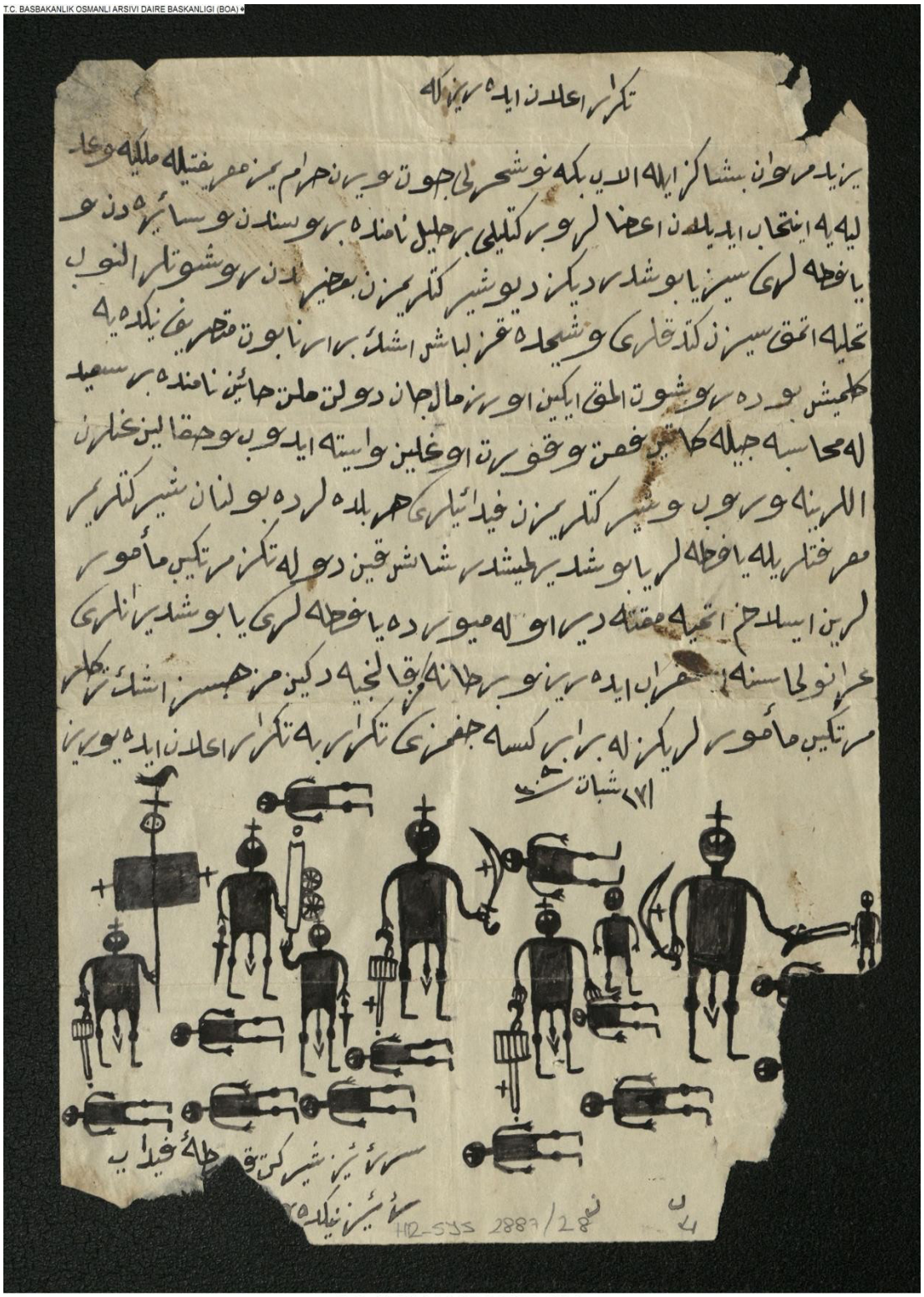


Appendix2.3.Document of Bor5



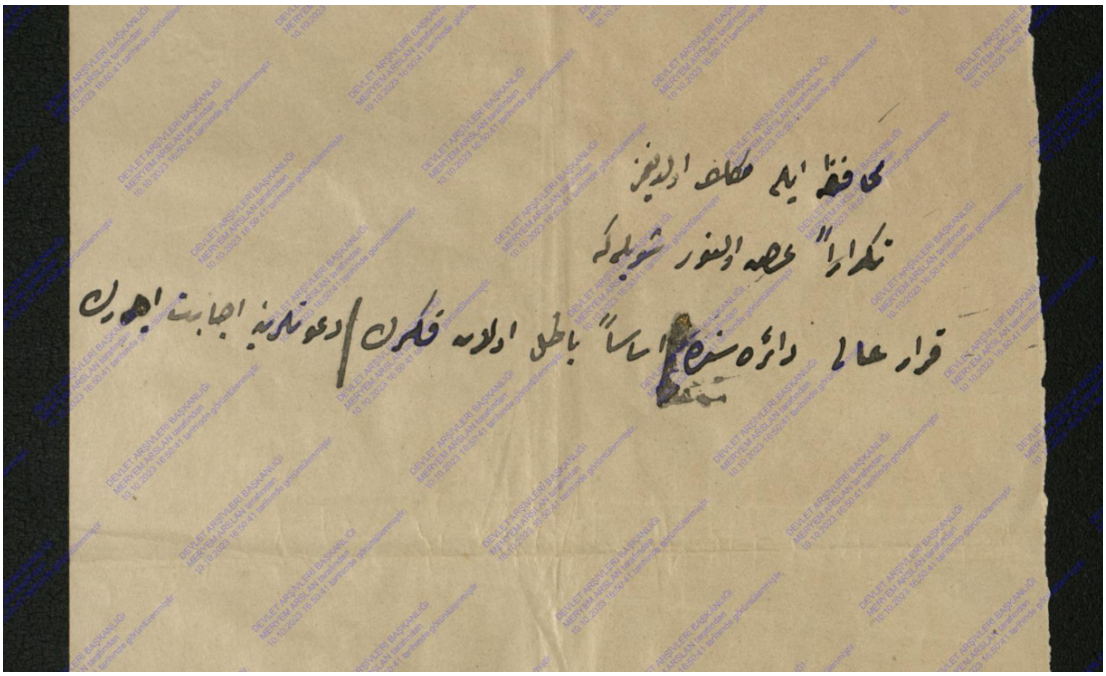
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Appendix2.4.Document of Bor7

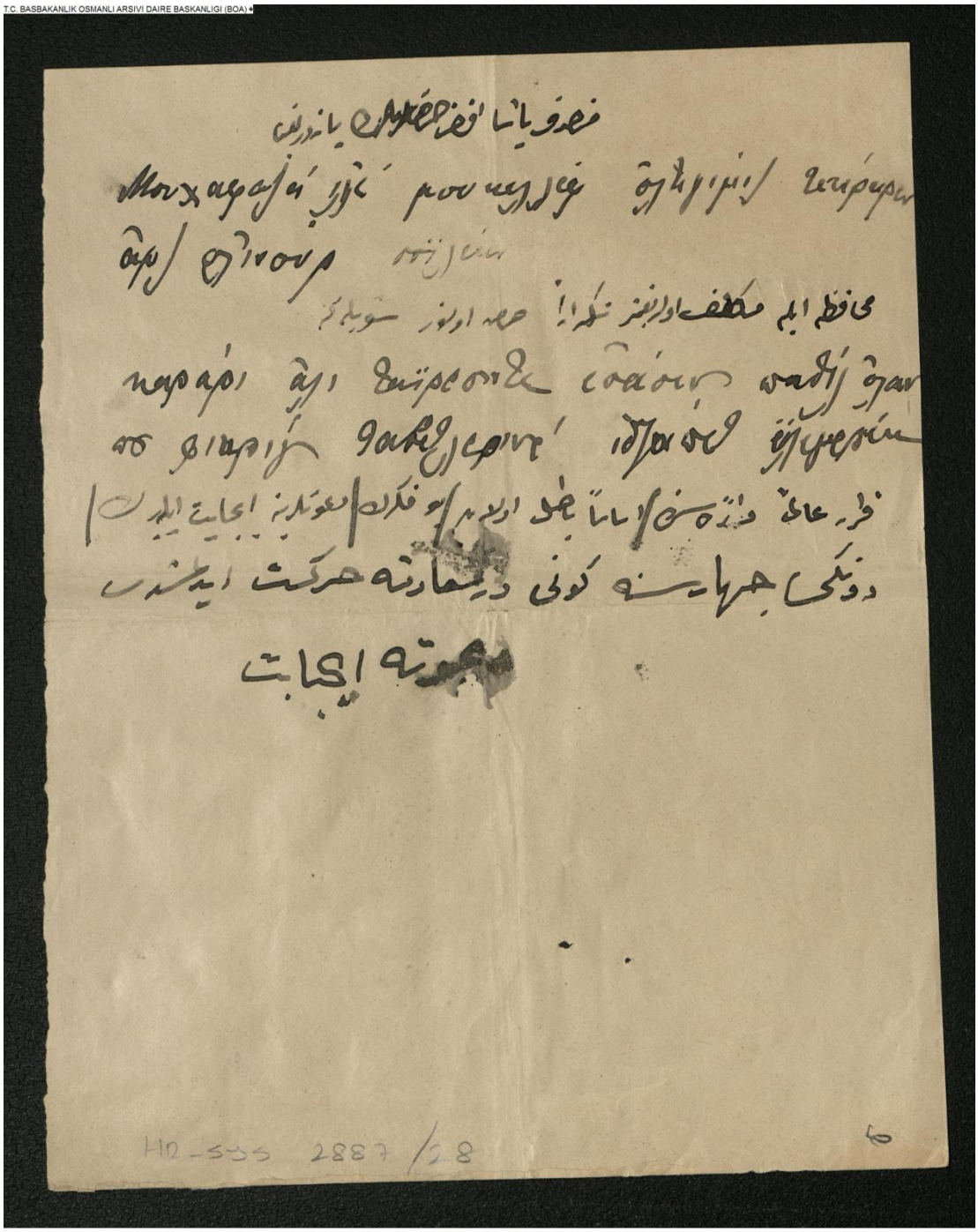


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Appendix2.5.Document of Bor9

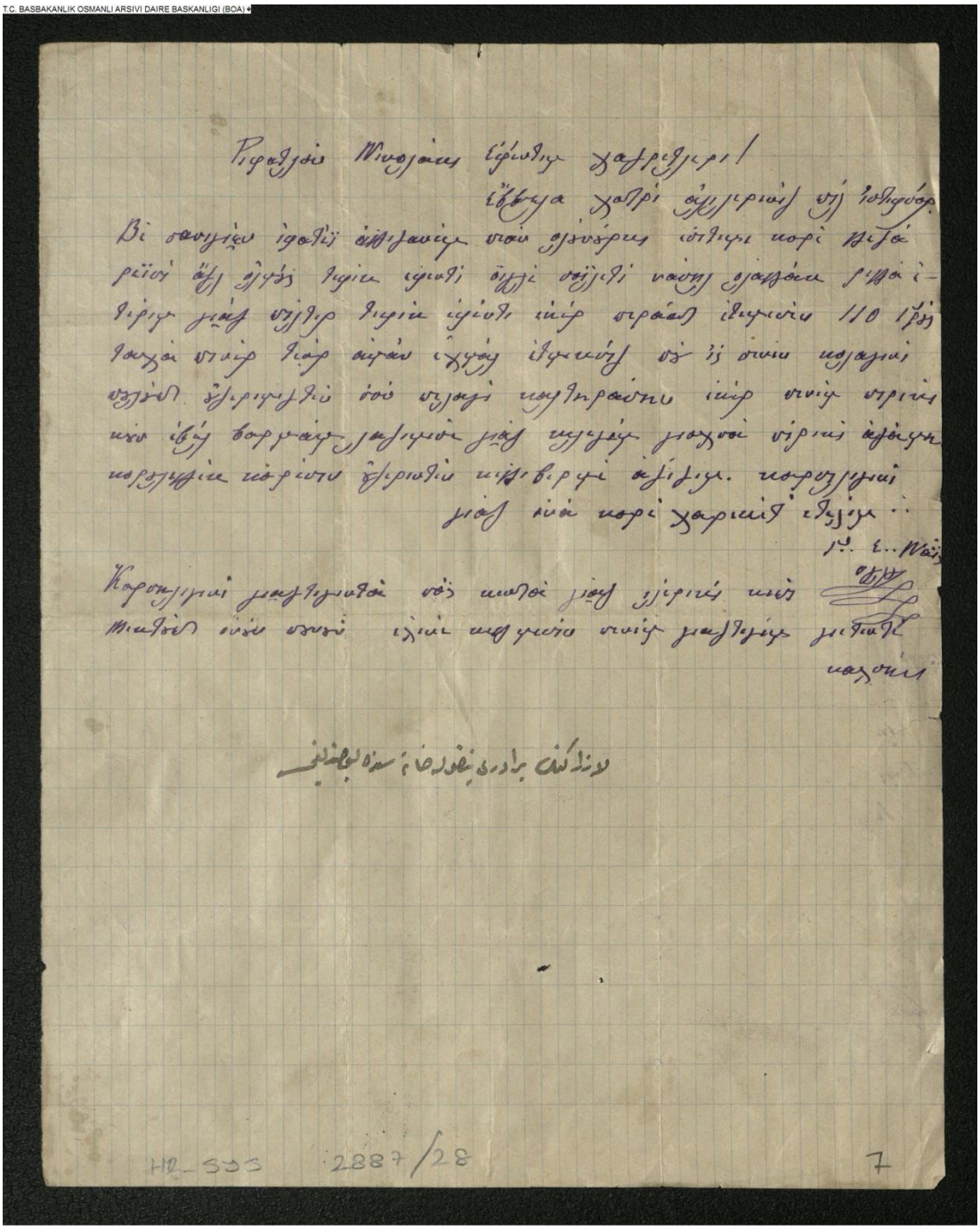


Appendix2.6.Document of Bor11



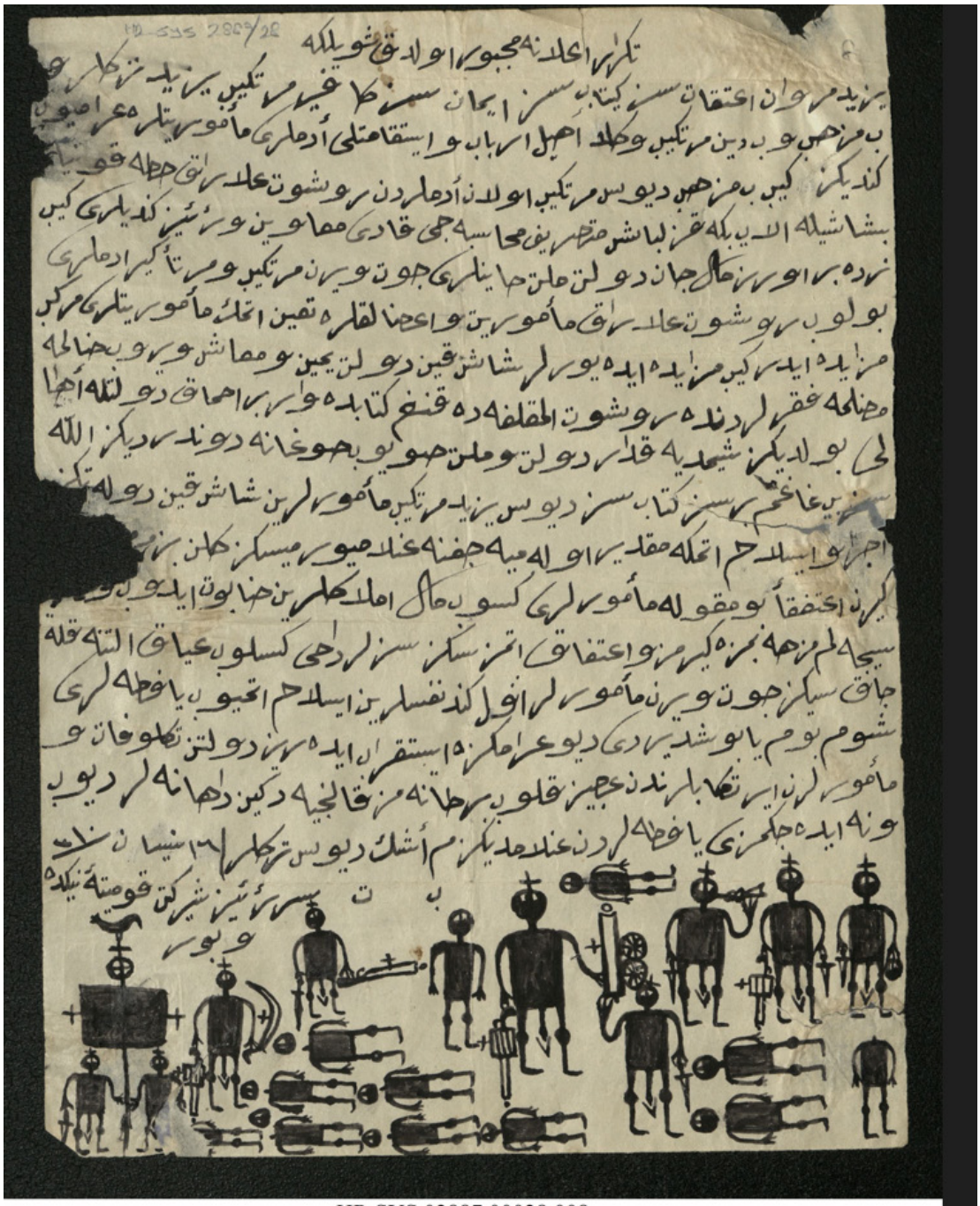
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Appendix2.7.Document of Bor13



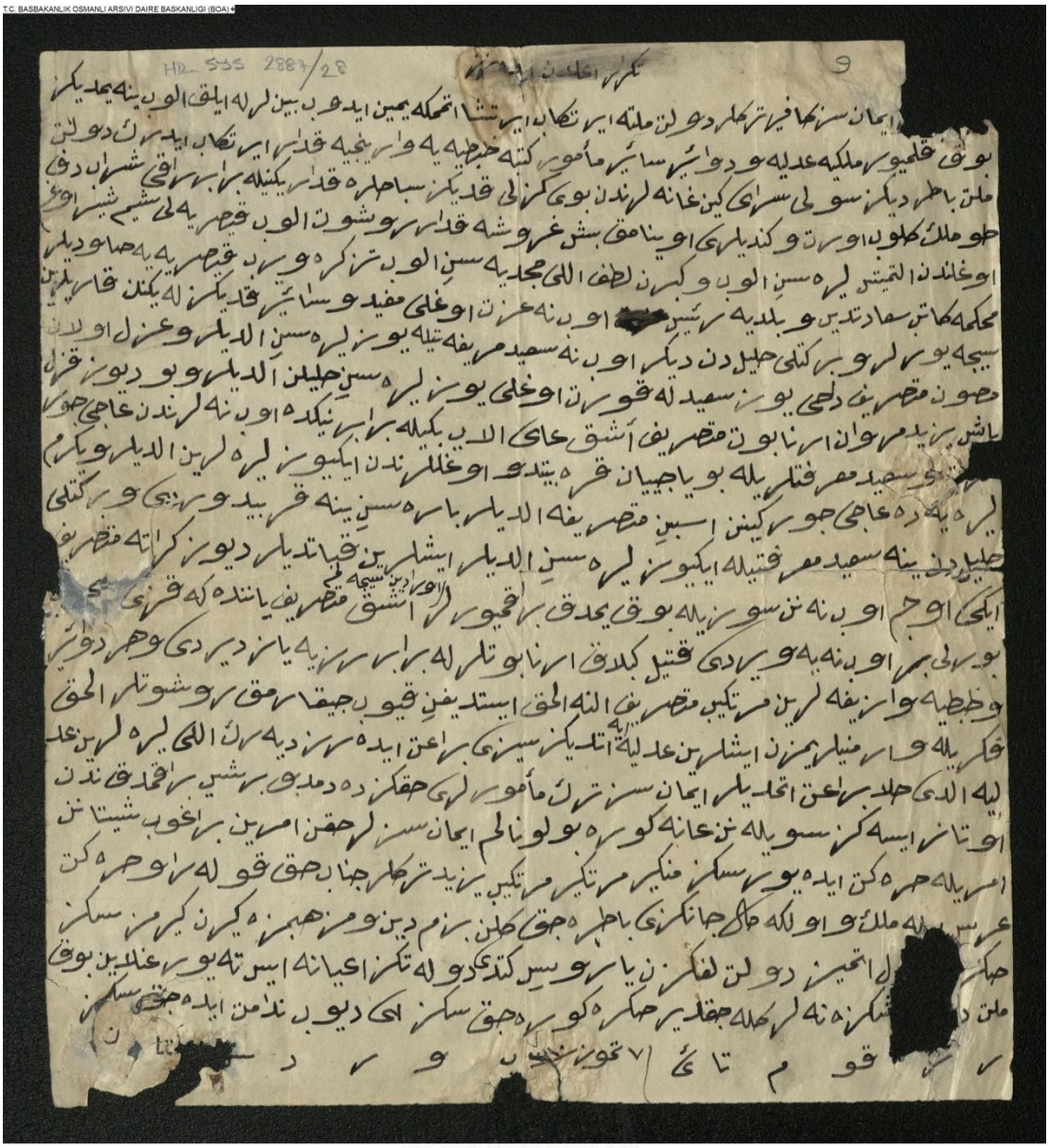
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Appendix2.8.Document of Bor15



HR.SYS.02887.00028.008

Appendix2.9.Document of Bor17



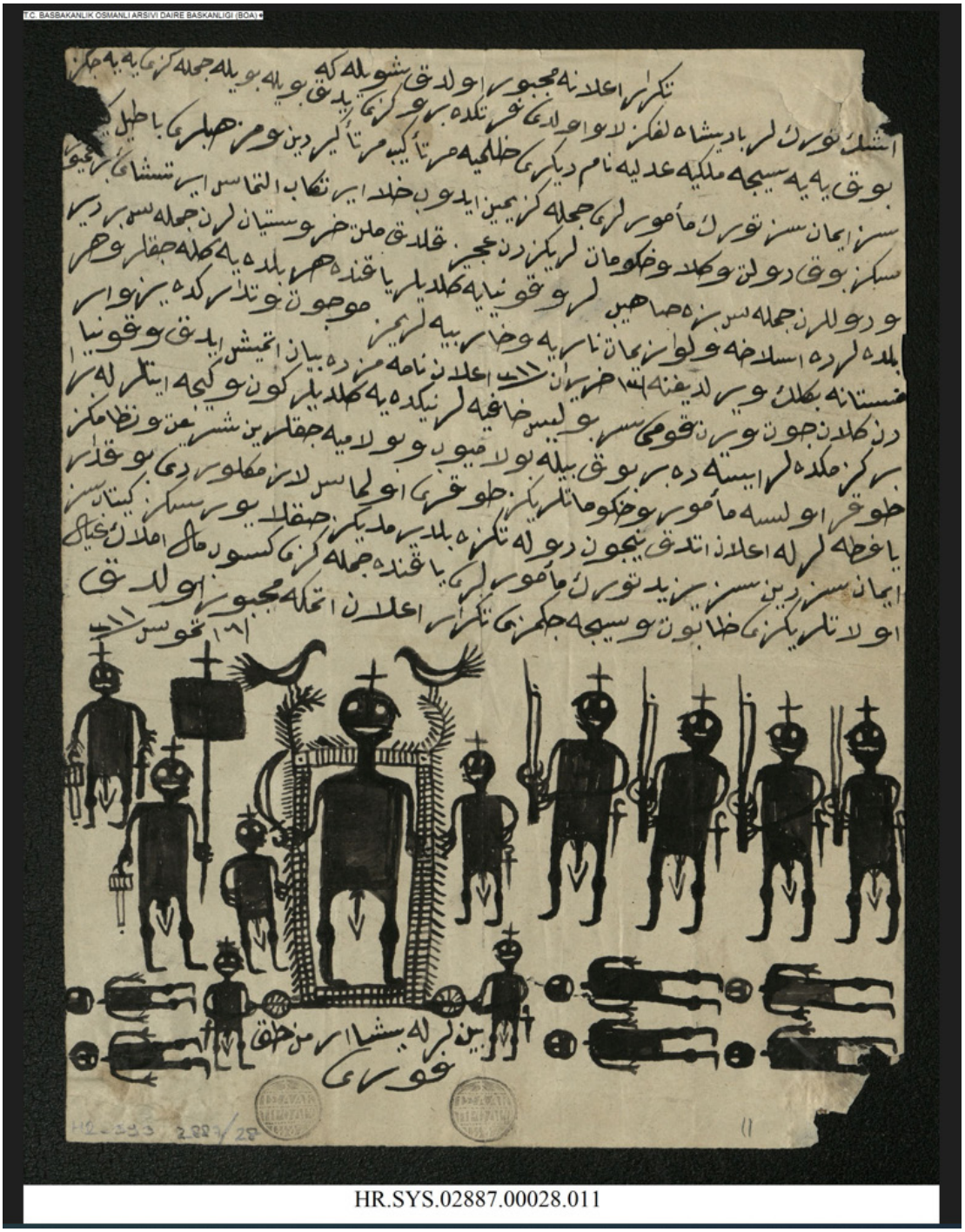
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Appendix2.10.Document of Bor19



HR.SYS.02887.00028.010

Appendix2.11.Document of Bor21

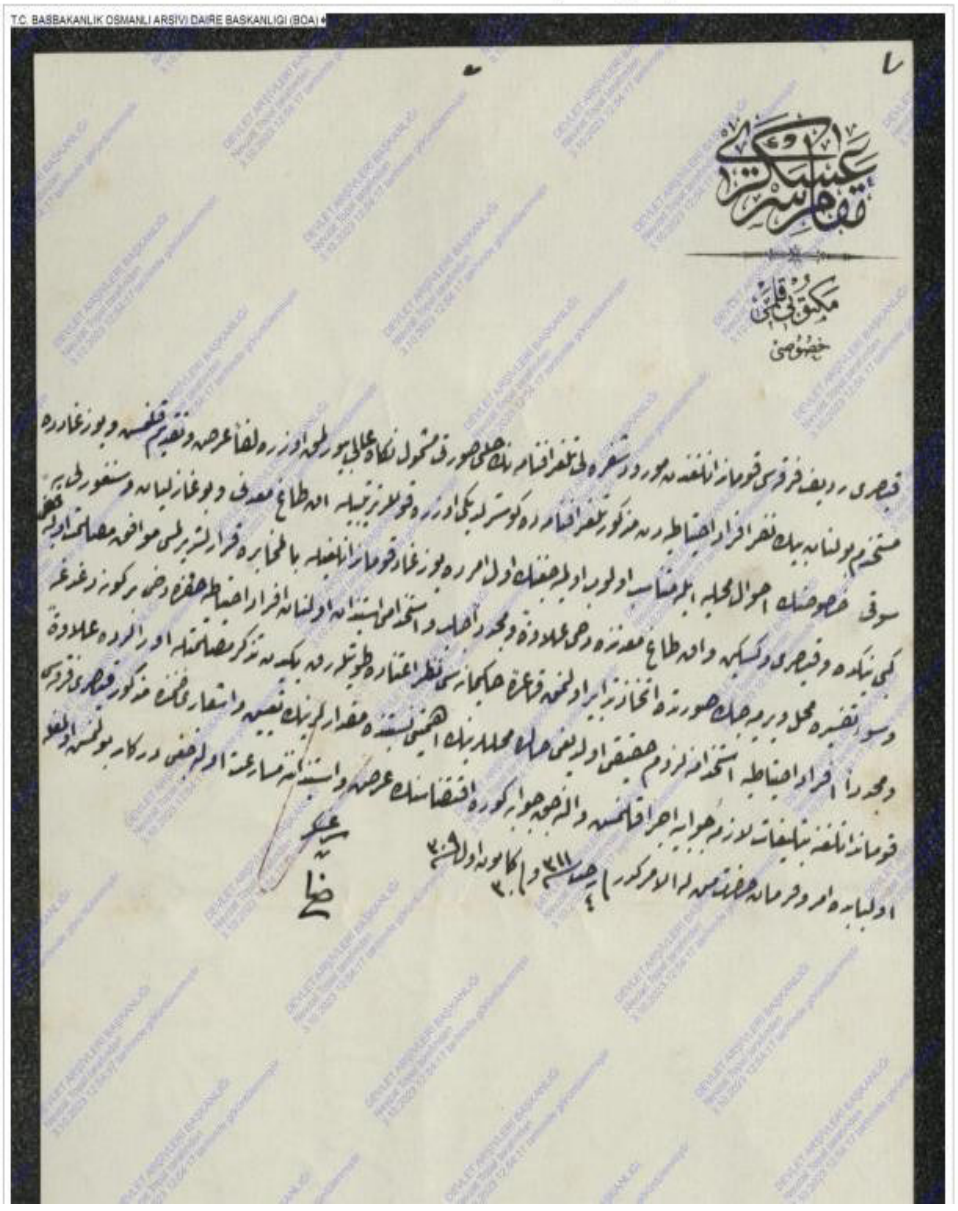


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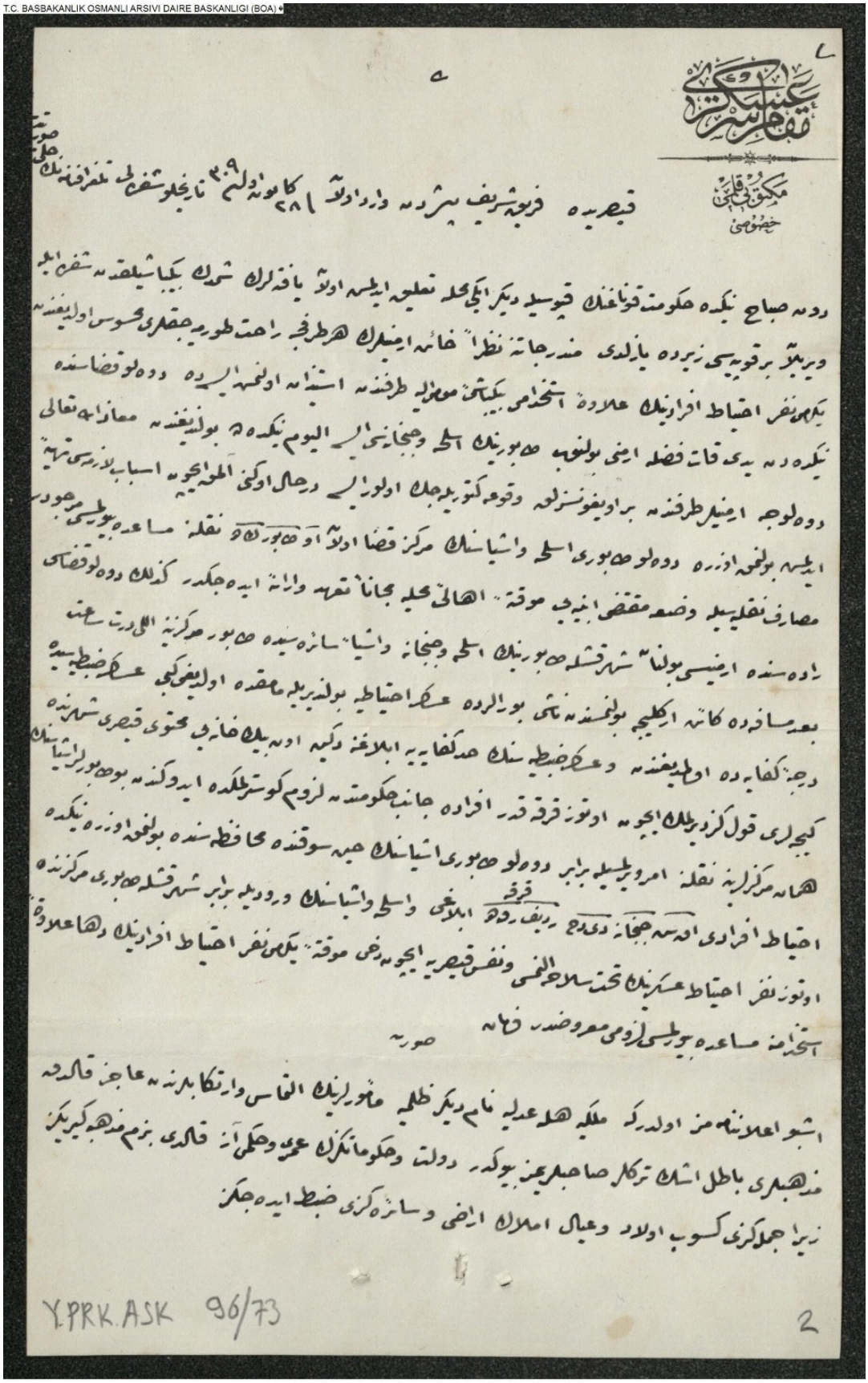
Appendix3: Military Telegrams Regarding Labels

Appendix3.1. Telegraph Document

3.10.2023 12:54 Devlet Arşivleri Başkanlığı


T.C. BASBAKANLIK OSMANLI ARŞİVİ DAİRE BAŞKANLIĞI (BOA)

Appendix3.2: Telegraph Document Containing a Copy of the Label Hanged at the Government



Y.PRK.ASK.00096.00073.002

Scientific Ethics Declaration

The authors say that they are responsible for the scientific, moral, and legal aspects of this chapter, which is published in An Example of Black Propaganda Made by Armenians in the Ottoman Period: Labels and Stylistic Features of Niğde and Bor Armenians.

Conflict of Interest

The authors declare no conflict of interest.

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Karacakaya, R. vd. (2008). *Osmanlı belgelerinde Ermeni isyanları (1895-1896), II*, Ankara Başbakanlık Devlet Arşivleri Genel Müdürlüğü Osmanlı Arşivi Daire Başkanlığı Yayınları.

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BOA. HR.SYS.02887.00028.001

BOA HR.SYS.02887.00028.002

BOA. HR: SYS:02887.00028.003

BOA.HR.SYS. 02887.00028.004

BOA.HR.SYS. 02887.00028.005

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BOA Y.PRK.ASK 96/73,00096.00073.001 (4 Recep 131-1/9 Ocak 1894)

BOA Y.PRK.ASK 96/73 H-04-07-1311.

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CHAPTER 4

Reflections on the Daily Life of Mardiros Veled Tarmis, a Catholic Armenian Mardiros Veled from Besni Based on The Estate Records at the Beginning of the XXth Century

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To Cite This Chapter:
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Introduction

Besni and its surroundings came under Ottoman rule in 1516 and remained administratively connected to Maraş until the Re-Organization period (Toprak, 2018, p. 36). In the nineteenth-century Ottoman social structure, Muslims and non-Muslims lived in separate neighborhoods in the city centers. The neighborhoods where non-Muslims lived in Besni were generally registered as Zımmîyân Neighborhood, and the available information in the sources is that the non-Muslim community was from the Armenian nation (Toprak, 2015, p. 51). Armenians, who were among the most important factors of the Ottoman social structure and who entered the Ottoman administration from the foundation of the state and settled around Konya, Eskişehir, and Kütahya, were organized as a separate community with a separate patriarchate in Kütahya to get rid of the pressure of the Greeks.

After the conquest of Istanbul, they were brought from various regions and settled in the capital, which further strengthened their position. Historically, Armenians lived in many parts of Anatolia within the Ottoman Empire. Apart from Istanbul and Bursa, the cities where they lived intensively were Erzurum, Van, Bitlis, Harput, Diyarbakır, and Sivas, known as vilayet-i sitte (six provinces). They also lived in other provinces and had their neighborhoods or villages in some places. For example, one of the six neighborhoods of Besni in the 16th century was the Armenian Quarter (Gümüş, 2009, p. 170-171). Although the proportion of the non-Muslim population in Ottoman society varied historically, it is observed that the Armenian population in Besni, where Muslims constituted the majority, was around 10% (Kenger, 2006, p. 206). Armenians are three nations. Because they are of three religions. When the Armenian nation is referred to, Orthodox Armenians of the Gregorian sect, Armenian Catholics and, in the 19th century, Protestants are referred (Arslan, 2009, p. 36). The Armenian population living in Besni belonged to the Catholic sect of Christianity, and although there was a steady increase, the population gradually decreased in the late 19th century. In 1894, there were 26,707 (99%) Muslims and 254 (1%) non-Muslims in Besni. This shows that Muslim dominance was gradually increasing in the region (Arslan, 2009, p. 47). Although the population decreased, we see that the state made its presence felt by both Muslims and non-Muslims with all its institutions. Among these institutions, the judicial organization fulfilled its duty without any discrimination among the people.

In the Ottoman Empire, the qadi was the administrative-political-municipal administrator of the town administration and the most important unit of the judicial/judicial power, and the results of all kinds of cases were recorded in books called qadi registry or shar'iyye registry (Günay, 2016, p. 2). Accordingly, the most important symbol of Islam and the state was the qadi. The appointment of kadi is very important in terms of preventing oppression in the region and showing that the sovereignty is complete (Fendoğlu, 2019, p. 167). Qazi qadis are the representatives of the judicial power within the boundaries of the qazi and exercise their powers on behalf of the sultan, based on the rules of sharia and customary law (Günay, 2003, p. 72). All judicial processes were finalized without making discrimination between Muslims and non-Muslims.

In the Ottoman Empire, the terms tereke or muhallefât were interchangeable terms used interchangeably to record the assets left by deceased persons. Consulting recent Ottoman dictionaries for the words muhallefât, metrukât, and tereke, it was observed that these words are synonyms for the movable and immovable property left behind by the deceased (Bozkurt, 2005, p. 405). The estate books include the social status of the deceased, their marital status, and family information as well as all kinds of clothing and belongings and other property moveable and immovable. In addition to information on the social status, marital status, and family structure of the deceased, the Estate Books contain a breakdown of their clothing, utensils, and other property

(movable and immovable). While recording this information, the estimated or realized prices of the deceased's goods are also given (Bizbirlik, 2002; Özlü, 2006; Bozkurt, 2005). In addition to deceased Muslims, the property of non-Muslims was also recorded in these books.

The estate record used in our study is found in the Sher'iyye Registry No. 193 of the Besni District of Malatya Sanjak (Besni Court Registry No. 193 (1322-1329/1904-1911), Page.85, Document No. 337). Although the estate on page 85 of the book dated 1322-1329 AH / 1904-1911 AD was transcribed in a master's thesis, the study contains some incompleteness and unreadable parts. In addition, the study did not include any evaluation of the estate, which is the subject of our research (Demir, 2019).

The relevant estate was issued in the name of Mardiros Veled Tarmis, who lived in the Catholic neighborhood of the Besni District of Malatya and had a good level of wealth to sustain his life. The date of registration of the estate book is shown as 29 Shaaban 1326 / September 26, 1908. No information is given regarding the date of Mardiros Veled Tarmis' death. However, it is believed that he passed away shortly before the estate was organized. The belongings and assets of Mardiros Veled Tarmis are important in terms of showing the social life and economic situation of the period.

A- Family

There is no information about Mardiros Veled Tarmis's children or wife in the estate we analyzed (Turkish Dictionary, 1981, p. 354). As the name suggests, Mardiros' father "Tarmis" was also a non-Muslim. Because the deceased had no heirs, it was requested that the Catholic elders' committee be convened and his property be handed over to Bayt al-Mal. However, later on, Erteri Efendi from Gürün township declared that he was the heir of the deceased person, and after this situation was determined, the inheritance was delivered to Erteri Efendi. The expression "Catholic Council of Elders" in the document also shows that non-Muslims had a say in the administration of their locality together with the headman and held an important position in decision-making.

B- Wealth and Profession

Mardiros Veled Tarmis' inheritance consists of 1250 kurus of room and bedding items, 1080 kurus of kitchen utensils, 650 kurus of bath utensils, 175 kurus of men's accessories, 8425 kurus of ornaments, 28,130 kurus of grain products, 170 kurus of tools and equipment for grain products, 1280 kurus of livestock and 5000 kurus of shops. It is also seen that he owned rooms, beds, kitchen and bath items, jewelry, and livestock in terms of household furnishings.

C- Real Estate

The estate of Mardiros Veled Tarmis includes a grocery store in Boynuz Bazaar, a household, and a masara boiler shop used to extract the juice or oil of products such as grapes and sesame seeds. The warehouses and shops in the related estate give the impression that he was a merchant, especially engaged in the sale of grain products. It is thought that the person concerned sold grain products and other miscellaneous products for his livelihood. It is likely that he also sold grain products through this shop.

D- Home Furnishings

1-Room Furnishings

In the estate of Mardiros Veled Tarmis, while there are items such as carpets and rugs, no household furnishings such as covers, cloths, or towels were found.

1.1. Carpet

Most of the household items used for flooring, laying on furniture, or stretching on the wall, most of which are woven (Turkish Dictionary, 1981, p. 354). from wool meaning carpet, have an important place in home decoration. There are 2 carpets in the estate.

1.2. Rug

Among the items used at home, there are rugs, which means a thick wool or hair woven woolen or bristle woven spread, usually colorful and decorated with different patterns, laid on places such as floors, or sofas (Çağbayır, 2007, p. 2670). It was observed that there were 7 rugs among the room furnishings in the estate.

1.3. Prayer Rug

There is 1 prayer rug, also called prayer rug (Bozkurt, 2009, p. 269), which is a type of carpet rug on which prayer is performed. It suggests that he gave them to Muslim guests at prayer times, either as exhibits such as carpets and rugs or as a reflection of the tolerance in Ottoman society.

2- Bedding Items

2.1. Bedstead

When we look at the last two centuries of the Ottoman Empire, we see that modernization efforts spread from the intellectuals and the rich to the public in homes and mansions. The desire to live in a European style and the change in the rules of etiquette spread from the upper layers of society, starting with minorities, to the general public under the influence of westernization, during the reign of Sultan Abdülmecid, Western-style decoration was dominant in palaces and mansions, and especially Dolmabahçe Palace was furnished with lounge suites in the style of 15. Louis and 16. Louis. Products from France, Italy, England, Austria and America were brought to Dolmabahçe Palace. Especially the goods brought from America were unloaded to the ports of Istanbul, Izmir

and Thessaloniki, especially the goods brought by Levantine merchants in Izmir port include lighting tools, clocks, wooden goods, milling machines, carpenter's hand tools, iron bedsteads, chairs and other furniture types. (Demirarslan, p. 184). The interaction of minorities with Europe was effective in this. Over time, this change has brought a Western imitation lite with it (Karabulut, 2016, p. 53).

For a long time, both in palaces and residences, western and traditional furniture and furnishings were used together. The act of sleeping in homes was the element that was influenced the latest due to the reasons arising from the privacy characteristic of Ottoman-Islamic culture. For this reason, western bedstead furniture is the furniture that entered the interiors of palaces and residences at the latest. In traditional Ottoman houses, the trunks and chests of drawers in every room were replaced by furniture such as bedsteads, bedside tables, dressers, and wardrobes over time (Demirarslan, 2007, p. 49-50). As a result, the change in the interior spaces of the houses spread from the palace to the residences, and this change is also evident in Besni District. The presence of 1 bedstead in the estate of Mardiros Veled Tarmis means the change of living spaces along with the change of interiors in the process of westernization and modernization. As a result, this is a very important transformation for cities.

2.2. Bed

There are 2 mattresses in the estate, which are formed by covering materials such as wool, cotton, and feathers and which are placed on or inside for sleeping and resting purposes.

2.3. Quilt

It's noteworthy that there are few quilts made of various fabrics such as silk, satin, or chintz, which are used for homeowners, servants, or quests among household goods. There is 1 quilt used as a large cover (Turkish Dictionary, p.873). sewn by filling with cotton, wool, etc.

2.4. Pillow

As in the case of pillows, quilts, and cushions, the number of pillows, which are used for resting the head and back, filled with cotton, wool, or other soft things, and used for reclining (Turkish Dictionary, p.854), is quite small and 2 pillows were identified.

E- Kitchenware

1. Copper Cup

The utensils, which are among the kitchen utensils and have a wide range of uses, are included in the estate as copper utensils. There are 2 of these vessels, which are called hollow objects (Turkish Dictionary, Vol.2, p.1192), that can hold any gas, liquid, or solid substance, in the estate.

2. Silver Envelope

There are envelopes of various shapes for holding the handleless cups in order not to burn the hand while holding the cup (Pakalın, Vol.3, p.648). Envelopes were given great importance and were made in very ornate and artistic ways. There are also wooden, brass, silver, gold, enameled, and carved ones. There are 14 silver envelopes in the estate, which are especially indispensable for treats.

3. Hookah Series

The hookah is a tobacco smoking device traditionally native to Asia. There is a hollow chamber (nozzle) in which an ember or charcoal and tobacco are placed and burned. It usually consists of a jug or smoke chamber (bottle) partially filled with water, a long body (ser) that carries the water through a tubular line connecting the lüle to the chamber, and a hose (marpuç) with a mouthpiece (sipsi, imame) at the end to draw the smoke from the chamber (Sarılı, 2019, p. 106). There are 3 hookah sets used as recreational devices in the estate.

4. Copper Brazier

There are 2 braziers made of sheet metal, copper, or brass, and used as open-top items (Turkish Dictionary, Vol.2, p.1500) in various forms. The copper brazier in the estate of Mardiros Veled Tarmis is very important in terms of reflecting the wealth status of the person at that time.

F- Bath items

1- Boiler

1.1. Masara Boiler

There are 2 masara cauldrons in the estate record, which are large items (Özlü, 2004, p.224) used for cooking shira (molasses) and also used for extracting oil from products such as sesame seeds. The mention of a masara boiler shop and 50 qiyyah (64

kilos) (1 Okka / Kıyye (400 dirhams) is equivalent to 1.28 kg. (Kallek, 2007, Vol. 33, p. 338) of molasses in the parcel indicates that Mardiros Veled Tarmis, who we think was a merchant, not only sold products but also converted and sold them.

1.2. Frost Boiler

Among the pots with handles that were found among the bathroom utensils, which were used for cooking large quantities of food as well as for heating or carrying water, 4 pots were identified, two of which were frost pots (Turkish Dictionary, p.470). They must have been used mostly for washing clothes. In addition, the large number of frost boilers suggests that Mardiros may have given them to his neighbors for their use or may have used them in the shop.

G- Jewelry

Money comes from the Persian word "pâre" meaning "piece, piece of silver" and generally refers to all means of payment (Akyıldız, 2007, p. 163). Also meaning "kıt'a, cüz", para is an old expression meaning one-fortieth of a kurus, and was also used as a substitute for one of the previously minted coins. In general, the word "money" also means cash, as in the word "akçe" (Pakalın, 1993, Vol. 2, p. 752).

Money is a social invention created by societies and at the same time, it is an invention of inestimable value, complicated, interesting, and dangerous (Alkan, 2014, p. 7). The jewelry items reflecting the wealth status of Mardiros Veled Tarmis, whose estate we analyzed, are as follows:

1. Ottoman Lira

In this period, 1879-1923, known as the lira- kurus period, the Ottoman gold lira, which was worth 100 kurus per Mecidiye, became the basic currency of the state and the lira-kurus system was established, which continued after the establishment of the Republic of Türkiye (Alkan, 2014, p. 174). There are 119 Ottoman liras in the estate. Considering that not everyone in Ottoman society had cash in this period, the cash owned by Mardiros Veled Tarmis is an indication of his economic power.

2. Mecidiye

It is the name of a silver coin with a value of twenty kurus. With the decision taken in 1260 (1844) on the revision and reform of Ottoman coins, it was minted for the first time on that date and named after the Sultan. According to that decision, silver coins

starting from twenty kurus were minted in ten, five, two, and one kurus denominations. The ten piastres were called Half Mecidiye, the five piastres were called Quarter, and the others were referred to only as two, kurus and twenty piastres and were referred to as such as long as they were in circulation. The silver coin commonly called Mecidiye was also called Sim mecidiye or White mecidiye (Pakalın, 1993, Vol.2, p. 428). There are 5 mecidiye in a black pouch in the estate record.

3. Veteran's Gold

It was minted starting from the 21st year of Mahmud II's accession to the throne (1244/1828) and was popularly known as "Hayriye" or "Sandıklı". It is also known as Gazi Gold due to the phrase "Gazi Mahmud Khan" on it. On the obverse side of the coin, there is a tughra in the center and "sultân-ı selâtîn-i zaman" around it, and on the other side, there is "duribe fî Kostantiniye 1223" on the center and "Gazi Mahmud Han" around it. The "Gazi of Edirne" was minted in Istanbul on the occasion of Sultan Mahmud's visit to Edirne (Artuk, 1996, Vol.13, p. 445). There are three types of full gold, 3.360 g, half, and a quarter (Yılmaz, 2021, Vol.7, p.909). There were 6 pieces of veteran's gold and 1 judicial veteran's suit in the estate.

4. Gold Earrings

Although there is no information about the family of Mardiros Veled Tarmis, earrings, which have an important place among the ornaments used by women, appear as a pair of gold earrings in the estate record examined.

5. Mahmudiye Gold

Mahmudiye Gold was issued during the reign of Mahmud I. It is 23 carat gold and weighs 1.5 dirhams and its value is guaranteed by the state. It is also the name given to coins, which is the term used instead of coins (Pakalın, 1993, Vol.3, p. 214). The 22-carat coins issued in 1834 during the reign of Mahmud II were also given this name. These thin coins were later used as ornamental gold (Tulay, 2001, p. 135). There are 2 Mahmudiye gold pieces in the estate.

6. Clock and Seal

In the estate of Mardiros Veled Tarmis, 1 watch was found in a black pouch, and one seal, which is also used in the sense of "bringing something to an end" because

it is usually printed under the writings and concludes the event in question by making the documents in which the last word is spoken valid (Taş & Bozkurt, 2020, Vol. 31, p. 527). Civil servants or members of the public usually have a personal seal. In official documents such as petitions, the seal was printed at the end of the writing, next to the name, or more often on the back page, just behind the name, and seals were also used in letters. In the personal seals, which were round, angular, white, pear-shaped, or serrated, the name of the owner was sometimes accompanied by his father's name, and sometimes alone. Those that are not so simple are preceded by the words "abdühû" or "al-faqīr" or a verse or couplet with the name (Kütükoğlu, 2020, Vol. 31, p. 529). Therefore, the seal found in the estate suggests that Mardiros Veled Tarmis may have used it for matters that finalized the sale as a result of the sale, as he was engaged in trade, just like the seals found in any other member of the public.

7. Sim Belt

Sim means silver in Persian (Pakalın, 1993, Vol.3, p. 227) and there is one silver belt in the estate record. The silver belt found in Mardiros Veled Tarmis is also an indication of his wealth.

H-Grain Products

The economic order in the Ottoman Empire was based on land and agricultural production. Agriculture was largely self-consumptive and production was for small local markets. Therefore, agricultural production remained largely subsistence (Arslan, 2009, p. 121). Accordingly, agriculture is the most important source of livelihood in Besni. In terms of production amount, cereal agriculture takes the first place (Sucu, p. 55). Peanuts, rice, wheat, bulgur, molasses, barley, corn maize, küşne, lentils, and grapes are among the most important crops grown. Wheat is an indispensable product for bread, which is the most basic food for people, and its production and consumption are quite high compared to other products. The presence of a large amount of wheat and poetry in the estate indicates that the person concerned was probably a merchant who was engaged in the trade of these products in the domestic market. Price per bushel It is an old scale used especially for the measurement of dried fruits and grains, and 1 bushel of wheat = 20 okka, i.e., 25.6589 kg, in Istanbul during the Ottoman period. (Kallek, Vol.25, 2022, p. 567-568) the highest agricultural products are wheat and barley, and the lowest is lentils.

On the other hand, the amount of rice produced in Malatya Sanjak was 10,000 bushels and its market price was 30 kurus at the end of the 19th century. This means that rice, which ranked third after opium and silk cocoons, which had the highest market

price, was a very valuable product. Since the price of rice (32 kurus) was very high compared to other agricultural products, the amount of production (10,000) was also low (Arslan, 2009, p. 129). The present estate includes 250 kg of rice and it is understood that this was a very important product for that period.

I- Grain Products Tools and Equipment

1. Sack, Harar, and Telis

The sacks used for storing flour, bulgur, barley, and other grains come in many different types (Özlü, 2004, p. 225). While harar was the name given to very large sacks, telis was the name given to coarse woven sacks. There are 10 sacks and telis and 1 pair of harars in the estate.

2. Cercer

Cercer, meaning "beater" (Özlü, 2004, p. 223), was valued at 100 kurus.

İ- Live Animal

In the estate of Mardiros Veled Tarmis, there are 2 heads of horses, and the horses, which would be used in every field by a person engaged in trade, are worth 1250 kurus in total.

Scientific Ethics Declaration

The authors say that they are responsible for the scientific, moral, and legal aspects of this chapter, which is published in Current Studies in Health and Life Sciences 2023.

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Conflict of Interest

The authors declare no conflict of interest.

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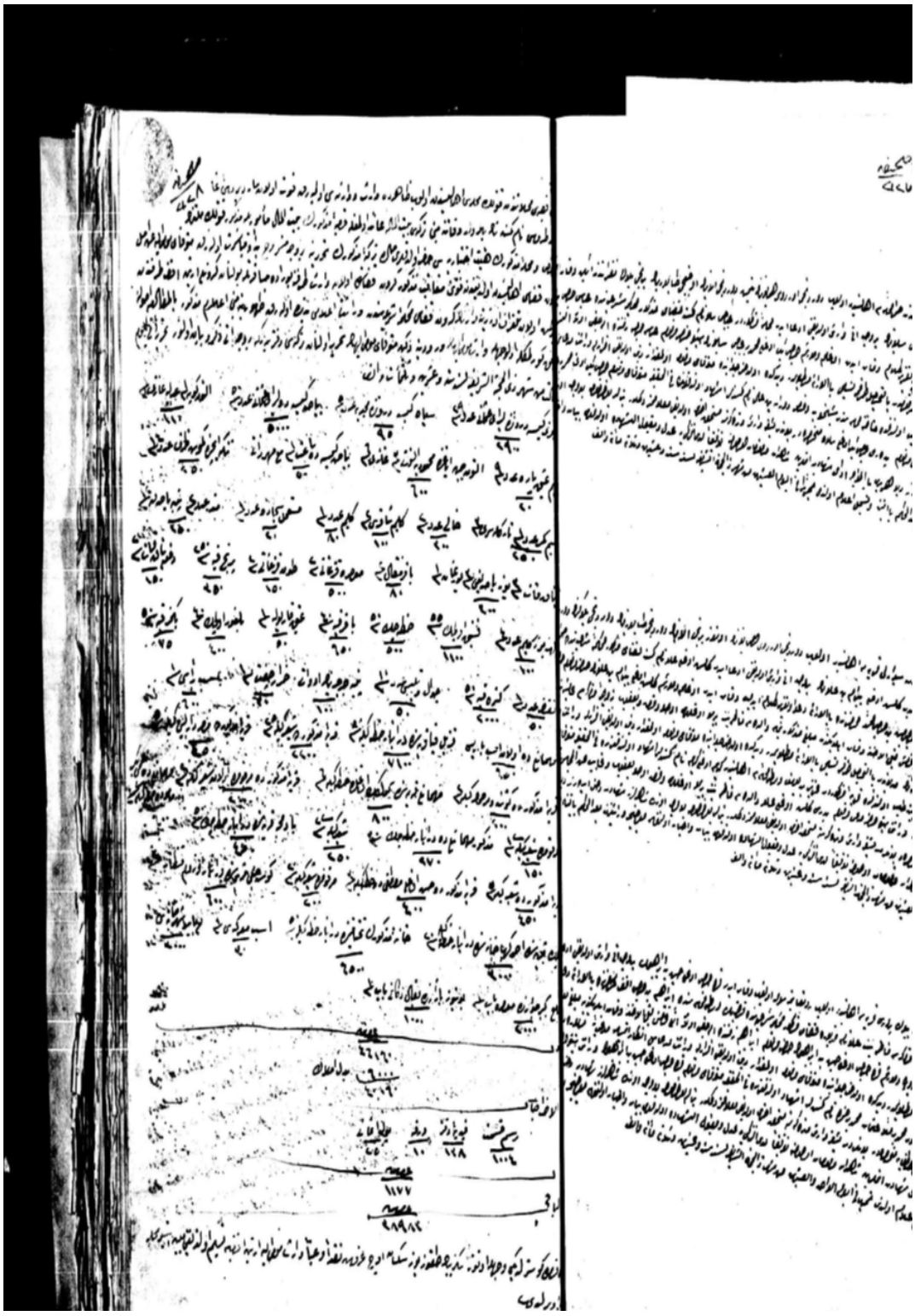
APPENDICES

Table 1.
The estate of Mardiros Veled Tarmis- (29 Sha'ban 1326 / September 26, 1908)

Qty/Scale/Scale/Check/ Giyyah/Weight	Name and Type of Material	Kurus
29	Ottoman lira in a red pouch	2600
5	Mecidiye in a black pouch	95
50	Ottoman Lira in a white pouch	5000
1	Gold earrings	110
1	Forensic veteran (gold)	
9	Sim atik money	20
2	A pocket of gold? Mahmudiye gold on your feet	600
6	Gazi	
1	Clock in white pouch	50
1	Seal-ü zâti	
14	Silver envelope in tin	250
1	Sim belt	250
3	Hookah series	
2	Carpet	200
2	Rug shaka	100
1	Rug	80
1	Old prayer rug	20
2	Cushion	250
12	Pink pillow	
2	Bed	200
2	Face pillow	
1	Quilt	
2	Copper brazier	80
2	Masara boiler	500
2	Frost boiler	150
250 qiyyah	Rice	350
2	bed floor	150
4	Ragged gray rug	100
55 scale	Pistachio	1100
50 voucher	Wheat	500
40 qiyyah	Copper	650
1	Cot	50
40 scale	Wheat	400
50 qiyyah	Molasses	75
1 piece	….	50
50 qiyyah	….	2000
10	Sacks and string	50

1	Pink cercerin apparatus		100
1 double	Harar		20
1	Horse		600
	Horse		650
50 bushels	Wheat in Kizilkaya village		7100
25 bushels	Barley in Kizilkaya village		2200
5 bushels	Corn millet in Kizilkaya village		350
20 bushels	Küşne and lentils in Kızılkaya village		200
6 bushels	Wheat in Gulgunoglu, Mehmanli village		800
2 bushels	Barley in Gulgunoglu, Mehmanli village		200
4 bushels	Wheat at Bekir Mamo in Mihmanli		600
12 bushels	Barley		150
30 bushels	Wheat in Mehmanli		280
22 bushels	Barley		250
50 çeki	Wheat in Bademce village		450
5 bushels	Barley in Bademce village		450
3 bushels	Wheat in the village of Bademce, Hasan's son Mustafa		400
2 bushels	Barley in Bademce village		200
12 weighbridge	Grapes in Köseceli village		600
20 bushels	...wheat in the house of Ahmed Kâhya in his village		3000
50 bushels	Ahmed Kaya wheat under his house		6500
2	Horse		30
…	...city household		2000
1 piece	Masara around the mosque Kebir		2000
1 piece	Grocery store in the Horn market		1000
Total 46160 kurus			
Real estate cost 6000			
Total 40160 kurus			
Expense cost			
Cost of expenses 1004	Book registration fee of 138	Paper cost 10	Cost of stamps 25
Total 1177 kurus			
Delivered quantity 38983 kurus			

Table 2.
Besni Sharia Registry 193, Page 85, Document 337.



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CHAPTER 5

History of Karabakh from Past to Present

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Introduction

In the early 19th century, the Karabakh region was occupied by the Russians and its captivity lasted until 1918. The army of the Ottoman Empire under the command of Nuri Pasha liberated Karabakh and all of Azerbaijan. This two-year period of freedom ended when the Red Army of the Soviet Union entered Azerbaijan. On May 25, 1920, Karabakh was completely captured by the Red Army. With this invasion, Armenians in the Russian army started massacres. Unable to withstand this situation, the Turks, led by Nuri Pasha, rose up in Terter and Aghdam on July 5 and soon captured Berde and Shusha. Seeing the gravity of the situation, the Russians sent the XIth Red Army to Karabakh and suppressed this uprising in a bloody way.

With a decision taken in 1923, the mountainous part of Karabakh became the "Nagorno-Karabakh Autonomous Province" of Azerbaijan. After that, on the one hand, the border relations between Türkiye and Azerbaijan were terminated by giving Azerbaijan's territories bordering Türkiye to Armenians, and on the other hand, Armenians were settled in Karabakh and the Armenian population was systematically increased. In fact, this is not a new practice. It is part of the plan that has been in place since the first Russian occupation of Karabakh. On May 14, 1805, as soon as the Karabakh Khanate became subject to Russia, the commander of the Caucasian troops Sisiyanov gathered Armenians scattered in various regions to Karabakh in order to consolidate his

position. It is also known that 10 thousand Armenian families migrated to Karabakh and Azerbaijan during the Russo-Iranian war of 1828 (Rüstemhamlı, 1993). A large part of the Armenians who migrated from Anatolia during the First World War were also settled in the Karabakh region. All this led to an increase in the Armenian population in this region over time.

In the first official Russian census conducted in 1832, during the period of the systematic migration of Armenians to the Karabakh region, 64.8% of the population in the region consisted of Turks, while 34.8% were Armenians. According to the 1897 census, 29,350 Turkish families and 18,616 Armenian families lived in Karabakh. According to the 1917 census, 317,681 Turks and 243,672 Armenians lived in the Karabakh region. As it is understood from these censuses, the Turkish population constituted the majority in the Karabakh region for many years. Over time, the Turkish population in the region became a minority and the Armenian population increased, and according to this thesis, the thesis that the region belonged to Armenians began to be defended. When we look at historical facts and statistical figures, Karabakh has existed as an ancient Turkish homeland for many years.

General Characteristics and Historical Process of Karabakh

Karabakh, as a historical and geographical region, is located between the Kura and Aras rivers, starting from the Lesser Caucasus mountain range in the southwest of the Republic of Azerbaijan, continuing eastward and extending to the lowlands and plains. According to its geographical structure, Karabakh is divided into two parts as Upper and Lower Karabakh (Mövsümlü, 2021). Karabakh has been one of the oldest historical regions of Azerbaijan since ancient times. The name of Karabakh, an integral part of Azerbaijan, is derived from the Azerbaijani words "kara" and "bağ". The history of Karabakh is as old as the history of the Azerbaijani people. The word Karabakh began to be used in the first sources 1300 years ago (from the 7th century) (Dağlıq Qarabağ Münaqişəsi, 2005).

Nagorno-Karabakh, located in the center of the historical Azerbaijani territory, has been occupied by Armenians many times and they called the region "Artsakh". (Çaxmaqlı, 2009). The rich vegetation of Karabakh, the fertile soils of the lowland region, the rich alpine meadows of the mountainous region, valuable minerals made it possible for people to live here in ancient times. This situation allowed the Karabakh region to develop economically and civilizationally and become one of the main civilizational centers of the South Caucasus. (Əliyev, 2010).

Information on the history of Karabakh began to be researched in the 19th century. In order to reach this information, materials from the ancient cultural monuments of Karabakh people and written sources were utilized. Since the beginning of the 19th century, Karabakh's ancient cultural monuments have attracted the attention of foreign

travelers and amateur researchers.

Karabakh, along with other regions of Azerbaijan, has been a region of geopolitical importance as it is located in a geographical structure that can control both Armenia and IranKarabakh should not be confused with Nagorno-Karabakh. While the Karabakh region has an area of 18,000 km^2, Nagorno-Karabakh is only 4392 km^2. It consists of Karabakh, Agdam, Terter, Yevlah, Fuzuli, Beylagan, Kubatli, Cebrail, Mingachevir, Agcabedi, Hocavend, Shusha, Khankendi, Lachin, Kalbajar, Khanlar, Gorus, Akdere, Berde, Zangezur and Hadrut rayons. Nagorno-Karabakh consists of Shusha, Akdere, Hadrut, Khojavend and Askeran districts, with Khankendi as the center. (Aslanlı, 2014). The Karabakh region has always attracted attention with its favorable geographical location and fascinating nature, as well as its rich political, economic and cultural history.

Oil and natural gas deposits in the region have become an alternative to Middle Eastern energy resources. Karabakh is important for the safe transportation of the region's resources to European markets. In this respect, Karabakh is the crossroads of the Silk Road between central Asia and Europe (Yılmazçelik & Özdem, 2013). Karabakh was first part of the Caucasian Albania state as an ethnographic province Then, together with the whole of Azerbaijan, it came under the patronage of the Arab caliphate, and after the collapse of the Arab empire, it was included in the unity of the state of Saçiler in the 9th-10th centuries, Salaris in the 10th century, Shaddadis in the 11th-12th centuries, Atabey Eldegizler in the 12th-13th centuries, Hülakiler (Elhaniler) state in the second half of the 13th century, Karakoyunlu and Akkoyunlu states in the 15th century (Alizade, 2013).

During the Safavid Empire, Karabakh beylerbeylik, which included the territory of the historical ethnographic province of Karabakh, had its center in the city of Ganja. It can be seen that although the borders of the state and administrative provinces of Azerbaijan changed in different periods, Karabakh, characterized by its unique material and spiritual civilization, continued its development as an ethnographic province. From the end of the 17th century to the middle of the 18th century, when Azerbaijan was divided into feudal states and khanates, Karabakh Khanate and Ganja Khanate were established on the territory of Karabakh beylerbeylik.

With the assassination of Safavid ruler Nadir Shah in 1747, the central authority in the Caucasus and Azerbaijan weakened and various Turkish khanates emerged. These khanates continued their existence between the Safavid Empire and the Ottoman Empire. The Khanate period marked the beginning of the independence period of Azerbaijani Turks. The independent Turkish khanates established in the South Caucasus, especially in the Azerbaijan region, are as follows: Baku Khanate, Ganja Khanate, Erivan Khanate, Nakhchivan Khanate, Karabakh Khanate, Sheki Khanate, Shinvan Khanate, Talysh Khanate, Quba Khanate. These khanates had legislative, judicial, administrative powers, the right to coin money and regulate their foreign relations. In short, the khanates were

independent in their internal and external affairs. However, with the onset of the Russian invasion, the khanates lost their independence one by one and came under Russian rule (Ata Kutuban & Kaya, 2017). Karabakh region was dominated by many civilizations and states at different times. After the death of Nadir Shah, the ruler of the Safavid State, the region was divided into khanates and a khanate called Karabakh khanate was established.

Karabakh Khanate

In the mid-18th century, the Karabakh Khanate was established in the region under the leadership of Penaheli Bey. In the late 18th century, as a result of increasing external aggression, the Karabakh region briefly (only for a period in 1797) came under the rule of the Gajar Turks, whose center was located in the southern regions of Azerbaijan (now in Iran), but generally maintained its independence (Aslanlı, 2015). In order to protect his khanate from enemies, Penaheli Bey built the fortress of Shusha on high hills in 1756 (Sadık, 2022). During the construction of the Shusha fortress and in the following years, the Karabakh Khanate was subjected to attacks, but maintained its independence and expanded its borders over time(Kurban, 2014). Over time, the Karabakh Khanate continued its political activities by establishing good relations with other khanates in the Azerbaijan region.

Feudal divisions occurred in Azerbaijan during the Khanate period. The struggles between the khanates prevented the economic development of the country. The khans and tribes constantly fought among themselves in order to increase their lands and wealth. With these struggles, cities were looted, burned and destroyed and the revenues obtained were destroyed, causing a heavy blow to the country's economy. The conflicts between the Khanates and the lack of political unity facilitated the expansion of Tsarist Russia in Azerbaijan and its conquest of the region (Özçubukçu, 2022).

Tsarist Russia's invasive policy, which had begun during the reign of Peter I and continued by Catherine II, began to accelerate in the early 19th century. Protecting the economic interests of the Russian nobility and merchants, Tsarist Russia took steps to transform the new territories it gained by completely conquering the Caucasus geography into a source of raw materials and a sales market for the Russian industry. Tsarist Russia attached special importance to the Caucasus, which had an important and strategic position on its way to Asia and in its relations with the Ottoman Empire. It attempted to occupy the flat lands by passing through mountainous valleys. Tsarist Russia's most important goal here was to reach India via the Caspian Sea.

In 1801, Tsarist Russia captured the Kingdom of Tbilisi (Kartli-Kaheti Kingdom) and started to capture the khanates in the South Caucasus neighboring this kingdom. In 1804, Tsitsianov, the commander of the Caucasus armies of Russia, who occupied Ganja, sent a message to Ibrahim Khalil Khan, the Khan of Karabakh, and asked him to

be subject to Russia. Ibrahim Khalil Khan, who was the ruler of the Karabakh Khanate at that time, initially resisted this demand, but later he had to give in to it. On May 14, 1805, he signed a treaty with the Russians in Kürekçay and became subject to Russia. According to the treaty, Ibrahim Khalil Khan was to pay an annual tribute of 8,000 Russian gold coins, meet the needs of the Russian soldiers in the Khanate and give his grandson as a hostage. However, the internal affairs, judiciary and revenues of the Khanate were also left to the Khan. Tsitsianov evaluated the acquisition of Karabakh as follows: "Karabakh is the gateway to Azerbaijan and therefore to Iran. Russia's presence here will keep them in fear"(Çapraz , 2012). As Tsarist Russia seized the Azerbaijani khanates that were far from unity and slowly dominated the region, Armenian populations began to be brought and settled in masses in the lands where Turks lived, especially Karabakh.

Policies of Armenianization of the Karabakh Region

After Russia's expansion into Azerbaijan through the Caucasus and after capturing the Khanates, the Gulistan Treaty was signed with Iran in 1813 . According to this treaty, Talysh, Shirvan, Quba, Baku, Ganja, Karabakh and Sheki Khanates were left under Russian rule. According to this treaty, Russia would leave the southern territories of Azerbaijan, but Yerevan and Nakhchivan would remain under Russian rule (Yeşilot, 2012). In 1828, the Treaty of Turkmenchay was signed after Iran was defeated in the Russo-Iranian war that started in 1826. Tsarist Russia's policies of settling the Armenian population in the Karabakh region began during the reign of Russian Tsar Peter I and continued en masse after the division of Azerbaijan with the Turkmenchay Treaty (Veliyev, 2005).

The historical roots of the Karabakh conflict between Azerbaijan and Armenia, which has been going on for many years, started with the settlement of Armenians brought to the region by Tsarist Russia with the aim of Christianizing Karabakh (Beydilli, 1988). In 1823, there were 20,095 families in Karabakh, thus a population of around 100,000. It is estimated that 75 percent of this population consisted of Turkish-Muslims and 25 percent of Armenian-Christians. After 1823, Armenian settlement in the region continued. At the end of the Russo-Iranian War of 1825-1826, a significant number of Armenians were brought to Karabakh and settled in villages such as Maragali, Janyatagi, Yukari Chayli, and Altagi Chayli. After the Treaty of Turkmenchay signed between Russia and Iran on February 10, 1828, 8,249 Armenian families emigrated from Iran and settled in Karabakh, Yerevan and Shemakhi regions, totaling approximately 49,000 people (Ata Kutuban & Kaya, 2017).

Karabakh has been a Turkish homeland since time immemorial. However, Armenians have also existed in the region, although not intensively. The Armenian population here has never been more crowded than the Turkish population. After the Edirne Treaty of 1828-1829, the Russians brought and settled Anatolian Armenians to

Karabakh and Iranian Armenians after the Turkmenchay Treaty in order to have a say in the region. After these dates, the Russians accelerated their efforts to reduce the Turks to a minority in the region. Armenians who lived in Karabakh before 1829-30 and who were later brought to Karabakh started an uprising and attacked Turkish settlements (Yılmaz, 2013).

After a certain period of time, the Armenians settled in the Caucasus region began to pursue an aggressive policy and separatist activities against the Azerbaijani Turks who were the inhabitants of the region. In particular, Armenians, under the protection of the Russians, made unfounded territorial claims against the western region of Azerbaijan. The Armenians, who took Zangezur under their control in 1920, expelled the real owners of these lands from their homes and lands and annexed the region to Armenia thanks to the protection of the Russians, and in 1921 they made plans to annex Nagorno-Karabakh to Armenia. However, when this plan failed, in 1923, through various political games, they were able to grant autonomy to this region. At the meeting of the Central Committee of the Communist (Bolshevik) Party of Azerbaijan on July 1, 1923 with the participation of S. Kirov, L. Mirzoyan, A. Garayev, G. Musabeyov and R. Akhundov, the Karabakh issue was discussed and comprehensive decisions were taken on the issue (Paşa, 2021). Tsarist Russia's settlement of the Armenian population in Karabakh and its region led Armenians to claim their rights to these lands.

On the one hand, Russia took steps to change the demographic structure of the region in favor of the Armenians, and on the other hand, it made administrative changes in order to maintain control in the region. As a matter of fact, Russia declared the regions captured by the Treaty of Turkmenchay as ''Armenian province (Armiyanskaya Oblast)'' (Erdem, 2015). In order to encourage Armenians to migrate to the Caucasus, Russia exempted Armenians who migrated to the region from taxes for 20 years with a law enacted in 1828. Public lands were allocated by the state to the Armenians who migrated and private lands held by the Muslim population were also purchased. The local Muslim population in the mountainous part of Karabakh was forced to migrate to other regions in cooperation with Armenians. In implementing and organizing these resettlement policies, Russia received great support from the Armenian clergy, who gave a sacred atmosphere to the migration. (Özyılmaz, 2013).

However, Russia failed to realize its plan to establish an Armenian state in Azerbaijan in the late 18th century. In November 1796, Russian Tsar Pavel I, who came to power after the death of Yekaterina II, recalled the armies of Tsarist Russia from Azerbaijan. However, the Armenian issue remained topical in Russia's South Caucasus policy for a long time. As a result, in the early 19th century, Armenians moved en masse from Iran and Türkiye to the Azerbaijani lands, and in the early twentieth century an Armenian state was established on these lands (Mustafayev, 2015).

Karabakh is recognized as a region of unique political, social and cultural significance in the history of Azerbaijan. One of the oldest settlements in the world, Karabakh is one of the most important religious centers for Christians in Azerbaijan. Karabakh had the status of beylerbeylik, one of the largest administrative units of the Safavid period. After the death of Nadir Shah, Karabakh became the center of political development and entered the stage of history as an independent Khanate. Due to the accelerated expansionist policy of the Russian Empire, the Karabakh Khanate, along with other Khanates in northern Azerbaijan, became the target of this policy.

1905-1906 Karabakh Events

Until 1905, although there were various rebellions in the region, there were no significant conflicts. During this time, the Russians were busy settling the Armenians they brought from the Ottoman and Iranian lands in the most beautiful places in Karabakh. They were only planning ways to intimidate the local Turkish Muslim population who opposed and objected to this situation and to settle the Armenians smoothly. By 1905, Armenians began massacres against the local innocent population in Baku and other Azerbaijani provinces, especially in Karabakh and Gokcha. The reason for the start of the events was the murder of an Azerbaijani Turk by the Dashnaks. In 1906, the events continued and calmed down in July. Until 1918, this calm continued.

The events of 1905 in Russia and the growing wave of discontent against Tsarism had a strong echo in the South Caucasus. Armenians skillfully exploited this turmoil. The dominant chauvinist circles in Russia also wanted the anti-Turkish and anti-Muslim campaign of the Armenians to gain momentum in order to divert the blow away from their cities. In 1905-1906, Armenian gangs, armed through high-ranking Armenian officials working in the "Caucasus Canishinlik" (General Governorate), organized actions against Azerbaijani Turks living in Baku, Yerevan, Nakhchivan, Nakhchivan, Zangezur, Karabakh, Ganja, Tbilisi and other places in order to cleanse them from these regions and to make Armenians superior in numbers. Because at that time, Armenians were the majority in only five of the 54 provinces in the Caucasus (Mustafa, 2014).

In the late 19th and early 20th centuries, a rapid Armenian migration from Anatolia to the Caucasus began. When we look at these migrations, it is observed that those who migrated were those who participated in or supported the aforementioned terror and massacres. Russian writer N. Shavrov himself states that the number of terrorist supporters fleeing from the Ottoman wrath was quite high. According to him, while the Armenian population in the South Caucasus was 900,000 in 1896, this figure increased to 1,300,000 in 1908. As a result, 400,000 Armenians migrated in a ten-year period, causing a change in the demographic situation of the South Caucasus. Moreover, according to the documents of the police officials of the Russian Interior Ministry of the time, more than half a million people came to the Caucasus from Anatolia.

In February 1905, the clashes that started in Baku spread to cities such as Irevan, Ganja, Nakhchivan, Tbilisi, Shusha, Quba, Zangezur and continued violently in various regions of Azerbaijan.324 According to Mustafayev, 128 Armenian villages were destroyed against 158 Turkish villages in these clashes. Again, 3,100 Armenians and more than 10,000 Turks lost their lives in these clashes.325 When the information provided by some Armenian communists in the following years about the losses of the Turks are evaluated together, an alarming picture emerges. Because one of the bandits under the command of Adranik, one of the Armenian committee members, made the following confession: "I massacred 17 Tatar (Azerbaijani) people in Basarkeçer, including men and women." While the events of 1905-1906 were continuing with all their violence, a Turkish resistance called Difai, consisting of Karabakh Turks, organization was established. This organization has an important place in stopping the Armenian massacres and helping the Turks achieve victory (Demirbaş, 2018). Armenians attempts to claim Karabakh, which belongs to Azerbaijani territory, continued for years. In 1918, the Democratic Republic of Azerbaijan was established. During these years, Armenians continued their claims on Karabakh as they always have and continued to defend the thesis that the region belonged to them.

Armenia's Policy of Occupation of Karabakh

Armenian terrorism, which extended to Azerbaijan and Turkestan after the First World War, caused significant problems in these regions. The Russian-Armenian alliance established in Azerbaijan pioneered an intimidation and cleansing movement targeting Azerbaijani Turks. After the Bolshevik administration was established in the Caucasus, Moscow tried to determine the status of disputed regions such as Zenzegur, Karabakh and Nakhchivan. According to the Moscow and Kars agreements, Nakhchivan was made autonomous under Azerbaijan's administration and it was recorded that Azerbaijan's sovereignty over Nakhchivan could not be transferred to a third power.

As a result of the discussions on Nagorno-Karabakh, Moscow annexed the region to Azerbaijan in July 1923 with the acceptance of the Armenian side. However, Nagorno-Karabakh was to remain an autonomous region within Azerbaijan. The other disputed region, Zenzegur, was given to Armenians. With the transfer of Zenzegur to Armenians, Armenia divided Azerbaijan into two by separating it from Nakhchivan through the Zenzegur corridor. With this corridor, Armenia gained an exit gate to Iran and gained an important advantage against Azerbaijan. In this way, Nakhchivan, which is Azerbaijani territory, was separated in such a way that there is no border gate with each other.

When Nagorno-Karabakh was annexed to Azerbaijan, it did not have an overwhelming Armenian population, as Armenians claim. According to sources, in 1915, 43.5% of Nagorno-Karabakh's population was Azerbaijani Turks and 52.5%

Armenians. In 1917, Azerbaijani Turks accounted for 40.2% and Armenians 52.3% of the population. The Armenianization of the Karabakh region continued and accelerated after 1917 with the Bolshevik revolution. After these divisions, Azerbaijani Turks living in Zangezur left the region, and while many Armenians in Nakhchivan also left the region, Karabakh Armenians did not leave Karabakh. Karabakh Armenians lived in safety under Azerbaijani Soviet rule. In 1948-49, when the Armenians launched an ethnic cleansing campaign against Azerbaijani Turks in Armenia, the Turks did not respond to the Armenian terror and massacres. The Turks did not touch the Karabakh Armenians and the Armenians living in Baku and other parts of the country (Gürbüz, 2012). The dream of ‘‘Greater Armenia’’ undoubtedly lies behind the Armenian occupation of Karabakh and their desire to expand their territory. Armenians, who also displayed this dream during the USSR period, claimed that they had reclaimed their own lands by referring to their own history against the statements that they had occupied Azerbaijani territories. (İşyar, 2023).

Since 1988, Armenia has increased its attempts to occupy Nagorno-Karabakh. In violation of international law, they started border violations and genocide against Azerbaijan. Armenians living in the Karabakh region refused to remain part of Azerbaijan, citing the law of self-determination of nations, and after the collapse of the USSR, the Nagorno-Karabakh conflict emerged as one of the most important crises of modern times.

The terrorist attacks launched by Armenians in 1988 continued after the Soviet Union collapsed in 1991. After the dissolution of the Soviet Union, Azerbaijan and Armenia gained their independence. The Khojaly Massacre, one of the bloodiest events of the Armenian attacks, took place on February 26, 1992. More than 600 civilians lost their lives and 1275 civilians were injured in the Khojaly Massacre, which went down in history as the last massacre of the 20th century. 487 Azerbaijani Turkish civilians were taken away by Armenians and 150 Azerbaijani Turkish citizens disappeared (Şıhaliyev, 2003). Despite the fact that Armenians completely burned Khojaly Town, the United Nations and the major Western states did not show a serious reaction. In the face of the persecution, which is a disgrace to humanity, nearly 1 million people who saved their lives by leaving their homes and lands behind have been nomads for years and have been living under harsh conditions (Eren, 1997).

The heads of government of the USSR and the Azerbaijan USSR did not take any preventive measures. The irresponsibility of the Soviet authorities and their defense of the Armenians deepened the crisis. The Armenians and the Russian armed forces assisting them occupied Nagorno-Karabakh and 7 other neighboring provinces. Thus, 20% of Azerbaijan’s territory came under Armenian occupation. The occupation caused huge material damage to Azerbaijan and thousands of people were killed and expelled from their lands. The number of refugees has exceeded 1 million. However, from the first

days of this crisis, international organizations have remained indifferent to the problem in the region. They have not taken serious steps to stop this occupation (Yakubov, 2014). The Karabakh events that started in 1988 ended with the ceasefire signed in 1994 with the agreement between Russia, Azerbaijan and Armenia in 1994.

Conclusion and Recommendations

The Karabakh conflict will be a factor that will pave the way for development in all areas within the framework of mutual peace negotiations between Azerbaijan and Armenia and in accordance with international law. A lasting peace between Azerbaijan and Armenia will pave the way for peace and stability in the region. In this regard, it is important that the parties respect their territorial integrity. Russia's role and approach is also very important in bringing peace to the region. In addition, the lack of a peaceful approach to the Karabakh conflict by actors outside the region also delays the arrival of a lasting peace in the region. Considering all these, for the solution of the Karabakh conflict, which has been going on for many years, Armenia and the parties should be sincere about peace and realistic steps should be taken to solve the problems without any external intervention.

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CHAPTER 6

How ASALA Terrorıst Organization Emerged and The Purpose of the Terrorist Activities

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1.Introduction

The concept of terrorism was accepted in Türkiye in 1991 with the Anti-Terrorism Law, approved by the Turkish Grand National Assembly. The definition of terrorism within the scope of the Anti-Terrorism Law is stated as follows:

Article 1 – (Amended first paragraph: 15/7/2003-4928/20 art.) "Terrorism; using force and violence; To change the characteristics of the Republic, the political, legal, social, secular and economic order specified in the Constitution, to disrupt the indivisible integrity of the State with its territory and nation, to endanger the existence of the Turkish State and the Republic, to weaken the State authority, or They are all kinds of criminal actions to be taken by a person or persons belonging to an organization with the aim of destroying or seizing, destroying fundamental rights and freedoms, disrupting the internal and external security of the State, public order or general health (TBMM-Terörle Mücadele Kanunu, 1991):

1.1 Armenian Terror

There was a militant group named "Nemesis" within the first Armenian Terrorist organization, the Dashnaks. The aim of this organization was to revolt the Armenian people living within the Ottoman state against the Ottomans and to establish the so-called Armenian state. After the Republic of Türkiye was established in 1923, this organization began to increase its activities gradually. The organization's first action was on March 15, 1921, when Talat Pasha, the former Minister of Internal Affairs, was shot on a street in Berlin. This action was carried out by an Armenian named Soghomon Tehlirian. Committee members consisting of Armenians organized two assassinations

against Mustafa Kemal Atatürk during the Turkish Republic period and failed. The first assassination was carried out in April 1925. The Armenian committee member who settled in Greece came to Istanbul from Thessaloniki, and the other two assistants had previously agreed to meet in Ankara. However, as a result of Turkish security forces revealing this assassination beforehand, Manok Manokyan and his assistants were captured. He was executed on May 5, 1925. The second assassination took place on September 14, 1927. While Mercan Altunyan, an Armenian terrorist, and his assistants, were trying to assassinate Mustafa Kemal Atatürk, they were neutralized by Turkish security forces in Dolmabahçe Palace. In the statement of the British Ambassador in Türkiye, the reason for the assassination attempt on Mustafa Kemal Atatürk was that the increasing relations of the Republic of Türkiye with Europe disturbed the USSR.

1.2 Creation of the ASALA Terrorist Organization

The terrorist organization "ASALA" was founded on January 20, 1975, in the Beka Valley of Lebanon by an IRAQI Armenian named HARUTYUN with the surname TOKAŞYAN. However, the establishment of the ASALA Terrorist organization was announced on January 20, 1975, in Beirut, the capital of Lebanon. Beka Valley is the place where PKK was founded and where military training was provided and the militants of the organization were trained. In the mean time, ASALA and PKK trained terrorist militants together and provided military training. These issues will be mentioned later. The goals of ASALA are as follows: ASALA's biggest goals are to establish an independent Armenian state, which was once the dream of the Armenian societies TASHNAK and HINCHAK, and to instill and make the whole world accept the so-called Armenian genocide. ASALA's goal was to recognize the 1915 Armenian Genocide and accept territorial demands from Türkiye. ASALA has carried out terrorist attacks in France, Germany, Greece, Italy, and some other countries, as well as Türkiye. "HARUTYUN TOKASHYAN, the founder of the ASALA Terrorist organization, used the nickname AGOP AGOPYAN and sometimes Vahram VAHRAMIAN, Iran IRAMIAN as his nickname during his terrorist acts." (Güler & Akgül, Sorun Olan Ermeniler, 2003). His childhood friends KEVORK ACEMYAN and James KARNUSYAN helped him establish the ASALA terrorist organization. HARUTYUN TOKASHYAN lived in IRAQ with his family and then moved to Lebanon. Let's see the meaning of ASALA together. The name ASALA is the abbreviation of the Terrorist organization and is normally in English and takes its meaning from the word "ASALA-Armenian Secret of the Liberation of Armenia", which means the secret army of Armenia. It is known that the ASALA terrorist organization receives logistical support from the Syrian state and military support from the PFLP organization called the Popular Front for the Liberation of Palestine (Sabah Gazetesi İnternet Haber Sitesi, 2019).

1.3 Terrorist Activities of ASALA Terrorist Organization

ASALA was founded by the merger of Armenian youth organizations organized in Paris in the late 1970s. Its founding purpose was to promote and take revenge on the 1915 so-called Armenian Genocide (Center for Security Studies, ETH Zurich, 2023).

In the establishment of the ASALA organization, names such as Agop Agopyan and Monte Melkonyan took the leadership. On January 20, 1973, Turkish Los Angeles Consul General Mehmet Baydar and Consul Bahadır Demir were attacked and the terrorist organization JCAG took responsibility for the attack. Even though it was before the establishment of the ASALA Terrorist organization, this attack was a terrorist attack that included the founding members of the ASALA Terrorist organization and was planned together by them. ASALA is the largest organization that the Terrorist organization called JCAG, which organized this attack, will support in a few years.

This terrorist organization has committed 110 terrorist acts, including 39-armed terrorist acts, 70 bombs, and 1 invasion, in 38 cities from 22 countries. In unofficial records, there are 182 actions (Yusuf Sarınay, 2015).

Support for the ASALA terrorist organization was sometimes given by states and sometimes by rich Armenians living in France, America and Lebanon. Terrorist soldiers of the ASALA terrorist organization were trained in the military camp in Beka. Beka valley has also been a camp where the PKK terrorist organization has received military training and its militants have been trained to commit terrorist acts since the 1970s. The target of the ASALA terrorist organization was Turkish diplomats on official duty in Austria, America and Europe.



Image 1: Terrorist massacre by ASALA terrorist organization

Resource: (Dünden Bugüne Ermeni Terör Örgütleri ve "ASALA" Terör Örgütünün Analizi, 2023)

On the morning of October 22, 1975, Turkish diplomats woke up to a bloody terrorist act. This time, the bad news is that Türkiye's Ambassador to Vienna, Daniş TUNALIGİL ASALA, was martyred by 3 terrorist militants of the terrorist organization, and the terrorist organization named JCAG, that is: "Justice Commandos Against Armenian Genocide", took responsibility for the terrorist attack. When we look at the founding date, purpose, and location of the terrorist organization called JCAG, we encounter a surprising history, surprising purpose, and position. The terrorist organization called JCAG was founded in Beirut in 1975 with the dream of establishing a great Armenian state. This date, purpose, and position are the same as the date when ASALA was founded, its purpose, and position. Two days after the pain of the October 22 incident, on the 24th of October 1975, in Paris, the capital of France, İsmayıl EREZ, Türkiye's Ambassador to Paris, and Pursuit YENER ASALA, who was the driver of İsmayıl EREZ in his Ambassador's office, were martyred by the terrorist organization. However, although the terrorist group named JCAG claimed responsibility for the incident, this terrorist group was indirectly affiliated with ASALA.

In another bloody action on February 16, Oktar Cirit, who was working as the chief secretary at the Turkish Embassy in Beirut, the capital of Lebanon, was killed in an attack. This event is ASALA's first action. June 1977 was not a quiet year for Türkiye either. On the 9th of June, right across from the Türkiye-Italy embassy, Ambassador Taha CARIM was martyred by 2 attackers of the ASALA terrorist organization in the crossfire.

The ASALA terrorist organization is now carrying out its bloody actions one after another. Türkiye's state administrators have come to a situation where they do not know what to do. No state has ever lost so many diplomats before, and aside from the fact that these diplomats were Türkiye's most well-known and distinguished people, the fact that diplomats fell victim to terrorism made Türkiye a more helpless state in foreign relations. Exactly one year later, on June 2, 1978, there is an armed attack on the official car of Türkiye's ambassador to Spain, Zeki KUNERALP, by the ASALA Terrorist organization, and his wife Necla KUNERALP and his brother-in-law, the retired ambassador Beşir BALCIOĞLU, are martyred. As in other incidents, this terrorist attack is claimed by JCAG, which has become a tool of the ASALA Terrorist Organization.

This time the date shows October 12, 1979. Ahmet BENLER, son of Özdemir Benler, who was the Turkish Ambassador to the Netherlands, was killed in his personal car. However, after this terrorist incident, an interesting description appeared in newspapers and headlines. JCAK and ASALA terrorist organizations, which called Dutch newspapers at different times, separately declared that they had committed the incident. Voices of separation were now heard within the ASALA Terrorist organization.

Exactly one month after this incident, on the 22nd of December 1979, unfortunately, another painful loss occurred for Türkiye. Our diplomat ÇOLPAN Yılmaz, who worked as Türkiye's tourism consultant in Paris, France, was attacked and Türkiye said goodbye to another diplomat and child. These events were not something that would be forgotten for Türkiye. JCAG and ASALA jointly undertook the incident and we can draw the following conclusion from this complexity. The ASALA terrorist organization was deeply intertwined and fragmentation began for the presidency. In the list below, "ASALA-affiliated cells settled in Europe between 1980-1985" (Karaş, 2007).

a) Martyr Refti Balian Commando Group,

b) Black April 24 Commando Team,

c) Geourgen Yanikian Commando Group,

d) Yanikian and Sasunian Commandos,

e) European 21st Commando Group,

f) Armenian Justice Committee,

g) Antranig Pasa Commandos,

h) Aleks New komeshian Commando Group,

i) Shahan Natali Suicide Commando Team,

j) Martyr Agop Darakcian Commando Team,

k) Yeghid Kesisian Suicide Commando Team,

l) September 24 Suicide Commando Team.

The names of the front organizations established by ASALA are included in this list (Laçiner, Kantarcı, Kasım, & Kaya, 2003):

a) October 3,

b) June 9,

c) Orly,

d) Armenian Secret Army,

e) New Armenian Resistance,

f) French September Organization,

g) 15 Swiss Groups,

h) Red Armenian Army,

i) World Punishment Organization,

j) May 28,

k) Armenian National Committee,

l) Armenian People's Revolution Operation,

m) Calling the Armenians of Cyprus to Struggle,

n) Cyprus Armenian Greek Organization

In 1979, it was announced by news agencies that Agop Agopyan (Tarakchian) died when Israel bombed Palestine. Finally, ASALA's ringleader and founder died and everyone thought that the organization would disband. However, the forces governing Agop Agopyan warned him to go underground for a short period of time and not to be seen in public. Because the Turkish National Intelligence Organization was after him. They met for the first time in 1979 in SAYRA, Lebanon, and in 1980, relations between ASALA and the PKK began with the declaration of joint action with the PKK made in Sidon / Lebanon in April. In the declaration, it was agreed on the Armenian-Kurdish Federated State. PKK recorded 21-28 April as Red Ring Day. PKK and ASALA militants were now training together with Armenian and PKK organization members in training camps called military academies in the Beka Valley, and in a way, they were declaring war on Türkiye. On September 24, 1980, ASALA declared in the declaration titled "To the Kurdish and Turkish Peoples" that they would provide all kinds of support to the PKK and that they carried out the attack on the Turkish consulate in Strasburg on November 10, 1980, and on the Turkish airlines in Rome on November 11, 1980, together with the PKK. In 1987, an agreement was made between PKK and ASALA. The content of the agreement is briefly as follows:

1 Armenians (ASALA organization militants) will receive military training within the PKK. This military training will be held in Lebanon's Beka valley. The name of the camp will be changed to PKK, ASALA military camp.

2 ASALA will pay the PKK $5,000 per person for the militants it trains each year.

3 Armenians (ASALA organization militants) have the right to participate in small actions by the PKK in Türkiye.

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Secret



A February 1981 press conference with ASALA leader, Hagop Hagopian (hooded figure in center).

We believe ASALA did fragment, with some members in France and Syria; however, we suspect a portion of the ASALA membership has remained in Beirut, perhaps in an inactive status.

Changing Tactics and Organization

ASALA's tactics—assassinations and bombings—have undergone major changes during the past four years; the most important shift has been ASALA's willingness to attack targets involving non-Turkish victims. In 1979 ASALA began targeting Western interests—especially French and Swiss—in retaliation for arrests of ASALA members. ASALA has also conducted hostage operations—sieges at the Turkish Embassy in Tehran and Paris during 1981—aimed at attracting sustained public attention. A more lethal shift in tactics surfaced in the Orly Airport bombing on 15 July 1983, which killed eight and wounded 55. The bomb, planted in a suitcase, had been intended to explode while the Turkish airliner was in flight, which would have caused scores of casualties.

A mid-1982 upsurge in indiscriminate violence by ASALA—using the covername Orly Group—provoked changes within the organization.

In our view, ASALA jettisoned its support groups because of their reluctance to support ASALA's violent campaign against non-Turkish targets. The discarding of ASALA's support apparat resulted in further changes in ASALA's infrastructure. 25X1 25X1

We also believe that there is a parallel Europe-wide effort by ASALA to develop a broad base of support for its political goals. 25X1 25X1 25X1 25X1

A press release of 28 July announced that the congress had created an Armenian Liberation Organization dedicated to international political efforts to gain an Armenian homeland. Failure by the congress and the new political organization to condemn Armenian terrorist violence may indicate that pro-ASALA delegates control both groups. 25X1

ASALA's indiscriminate violence has also provoked fragmentation within the terrorist ranks. A new splinter group—the ASALA Revolutionary Movement—was formed in Beirut in August 1983, pledging to continue the armed struggle but only against what they consider legitimate "military targets." We interpret "military targets" to mean Turkish diplomatic and official installations. 25X1 25X1 25X1 25X1 25X1 25X1

3

Secret

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Image **2:** ASALA Terrorist Organisation About *(https://www.cia.gov/library/readingroom/docs/CIA-RDP85T00283R000400030009-2.pdf, 2010) (CİA- The Armenian Secret Army For The Libration of Armenian, 2010).*

On April 18, 1990, PKK and ASALA held a new meeting and published a new Declaration. The content of the declaration is briefly listed below:

• ASALA and PKK will be governed together from now on.

• Armenians will provide intelligence on Turkish soldiers.

• The lands to be gained will be divided equally between Armenians and PKK.

• Armenians will cover 75% of the education and other expenses in the camp.

• Demonstrations will be held in metropolitan cities of Türkiye

.

The actions carried out by the Terrorist Organization ASALA from the moment it was established to the date of its destruction are expressed as follows:

• January 20, 1973, Los Angeles (in partnership with JCAG-ASALA)

• 22 October 1975 Vienna

• 24 October 1975 Paris

• February 16, 1975 Beirut

• 29 May 1977 Istanbul

• 9 June 1977 Rome

• 2 June 1978 Madrid

• 12 October 1979 The Hague

• 22 December 1979 Paris

• 31 July 1980 Athens

• 17 December 1980 Sydney

• 4 March 1981 Paris

• 9 June 1981 Geneva

• September 24, 1981 Paris

• January 28, 1982 Los Angeles

• April 8, 1982 Ottawa

• May 4, 1982 Boston

- 7 June 1982 Lisbon
- 7 August 1982 Ankara Esenboğa Airport
- August 27, 1982 Ottawa
- 9 September 1982 Burgas
- 9 March 1983 Belgrade
- 16 June 1983 Istanbul
- 14 July 1983 Brussels
- July 15, 1983 Paris
- 27 July 1983 Lisbon
- 30 April 1984 Tehran
- 21 June 1984 Vienna

There are a few important points that attract attention to some of ASALA's actions. To note, based on past events, it is strange that some explosions occurred without leaving a trace, or terrorist militants disappeared without leaving a trace or description. This kind of professional self-disguising could only have been possible thanks to the training of KGB agents, the intelligence agency of the USSR. However, there is no proof of this yet. Paul Henze expressed the following words on this subject:

Can the young group, mostly made up of Lebanese Armenians, undertake a major strategic goal, such as seizing a piece of land from Türkiye and annexing it to the Soviets, without the encouragement of the Soviets or their allies? Could these Armenians have developed their lethal professional skills without being trained by seasoned professionals? Where could such training come from voluntarily outside the KGB? Where can the necessary money come from?

Shortly after the occupation of Lebanon by Israel in 1982, 200-250 thousand of ASALA's militant terrorists went to Tehran, the capital of Iran, where Armenians live the most, and "The Middle East" magazine published in London; He wrote, "Soldiers of the ASALA organization fought on behalf of Syria in the Bekaa and on behalf of Iran in the mountainous parts of Iraq" (Karaş, 2007).

The ASALA terrorist organization has opened two ASALA military training camps in the land known as West Azerbaijan and many offices in Urmia for activities such as recruiting militants, providing information, propagating, promoting, and disseminating the ASALA terrorist organization.

On 31 July 1980, Greek Ambassador, administrative attaché Galip Özmen and his family were exposed to an armed terrorist attack. Galip ÖZMEN and his 14-year-old daughter were martyred in the attack. At the time of the incident, Galip Özmen's wife and son survived with serious injuries. The ASALA terrorist organization took responsibility for this bloody attack (ABDURAHMANLI, 2019).

The ASALA terrorist organization opened two Asala military training camps in the land known as West Azerbaijan and many offices in Urumiye to recruit militants, provide information, and promote and spread ASALA. In addition, the Asala camp in the Karabakh Region of Azerbaijan operated for secret structuring and negotiations between 1991 and 1999.

July 31, 1980, was not bloodless for Türkiye. Greek Ambassador Administration Attaché Galip Özmen and his family were subjected to an armed terrorist attack. Galip ÖZMEN and his 14-year-old daughter could not survive the attack, but his wife and son were able to escape even though they were seriously injured. The ASALA terrorist organization claimed responsibility for this bloody attack.

Türkiye Consul General in Sydney, Şarık ARIYAK, and his guard were attacked and martyred. Like other incidents, this incident was lost to the bloody and dusty shelves of history as ASALA's terrorist incident.

The biggest terrorist attack carried out by ASALA was in the metropolises of Türkiye. They carried out a bomb attack at Istanbul Yeşilköy Airport and Sirkeci station, causing the death of 4 people and injuring 31 people. The other attack was the Esenboğa Airport attack on August 7, 1982, and they threw bombs at civilian passengers in the waiting room and then screened them with automatic weapons. They caused 72 people to be injured and 9 people to die. On July 15, 1983, ASALA changed its goals. It bombed the Turkish Airlines section of ORLY airport in France. 8 people, including 2 Turkish nationals, 4 French citizens, 1 American citizen, and 1 Swedish citizen, lost their lives in the attack. 55 people, including 28 Turkish citizens, were injured. The French court made a decision that surprised everyone and sentenced the captured terrorists to 30 months in prison. This decision showed that France clearly supported it. The lawyer of one of the captured defendants clearly stated that the French state supported us, otherwise, they would not have been able to come to the airport with that much ammunition, and although he wanted France's former interior minister, François GOGUEL, to be heard in court, it was rejected by the French ministry. The ORLY attack brought the end of ASALA. Because now, while ASALA was trying to hurt Türkiye, it also hurt European citizens and American citizens, and this caused the states that support ASALA to distance themselves from it. France, its biggest supporter, had now stopped supporting it. Greek intelligence agencies, on the other hand, helped train the militants of the organization and continued their logistical support.

In April 1983, although Agop AGOPYAN was seen in France, the French police and Interpol did not order his arrest but only issued a remote monitoring order. Agop AGOPYAN has changed his hair and beard and has become completely different from the previous founder of the terrorist organization, Agop AGOPYAN. It was as if he looked like a businessman, not the same person living in the mountains. The Turkish state established a death squad to end ASALA. "They tried to form a team of idealists, and İbrahim Çiftçi is in Mamak prison awaiting the death penalty, but he does not accept this offer. Another person who made an offer is Abdullah Çatlı (ASALA TERÖR ÖRGÜTÜ: Belgesel, 2014).

Although Mehmet EYMÜR, Head of the Contra Terrorism Department of the MİT-National Intelligence Organization at the time, did not directly say that he was injured by Abdullah Çatlı in the ASALA operation, he said that he was used in many operations on behalf of MIT (ÖZDEMİR, 2015).

Agop AGOPYAN lived in a house on Karaoli Dimitriou Street, on Paleo Faliro Street, in Athens, Greece. On April 28, 1988, at 04.30 in the morning, in front of the buildings on Karaoli Dimitriou Street, on Paleo Faliro Street, Agop AGOPYAN came out with a bag in his hand, followed by his wife's sister and a woman. The reason why Agop AGOPYAN left at that time was that he was going to Yugoslavia by ATHENS-BELGRADE plane. He hailed "Leof. Posidonos" street on the beach opposite his house to take a taxi, and suddenly two masked men approached him and shoot him, although he was seriously injured, he tried to escape, but one of the masked attackers approached and put a bullet in his head (Abdurahmanlı, Elvin, 2021).

In their first statement, the ASALA organization said that Agop AGOPYAN was removed from the ASALA staff, but that they wanted an explanation from the Greek government regarding his death. In unofficial documents, it is known that ASALA was completed in 1985, but in official documents, it was completed in 1995. Until 1995, ASALA committed many terrorist acts. Figure 2 shows the secret document signed with the participation of Russian General Dmitri Konayev in Baku, who has close relations with Mullah Massoud Barzani, and Armenian members Yerivan Bauniyan and Zöhrab Ovadisiyan. The document includes the recruitment of Kurds and Armenians into military training areas and their use against the Turks. This document was taken from the official page of the CIA, the Central Intelligence Agency, and the US intelligence unit. These terrorist acts carried out by ASALA were generally carried out against Türkiye's diplomatic missions abroad and Turkish diplomats. ASALA's attacks took the form of bomb attacks, armed attacks, and assassinations. The organization's targets include Turkish embassies, consulates, Turkish airlines, and Turkish tourist facilities. Among all the terrorist acts committed by the organization, one of the most remarkable terrorist acts was the martyrdom of Türkiye's Ambassador to Paris İsmail Erez and Swedish diplomat

Galip Özmen in 1981. The organization generally announced its actions through press releases and took responsibility.

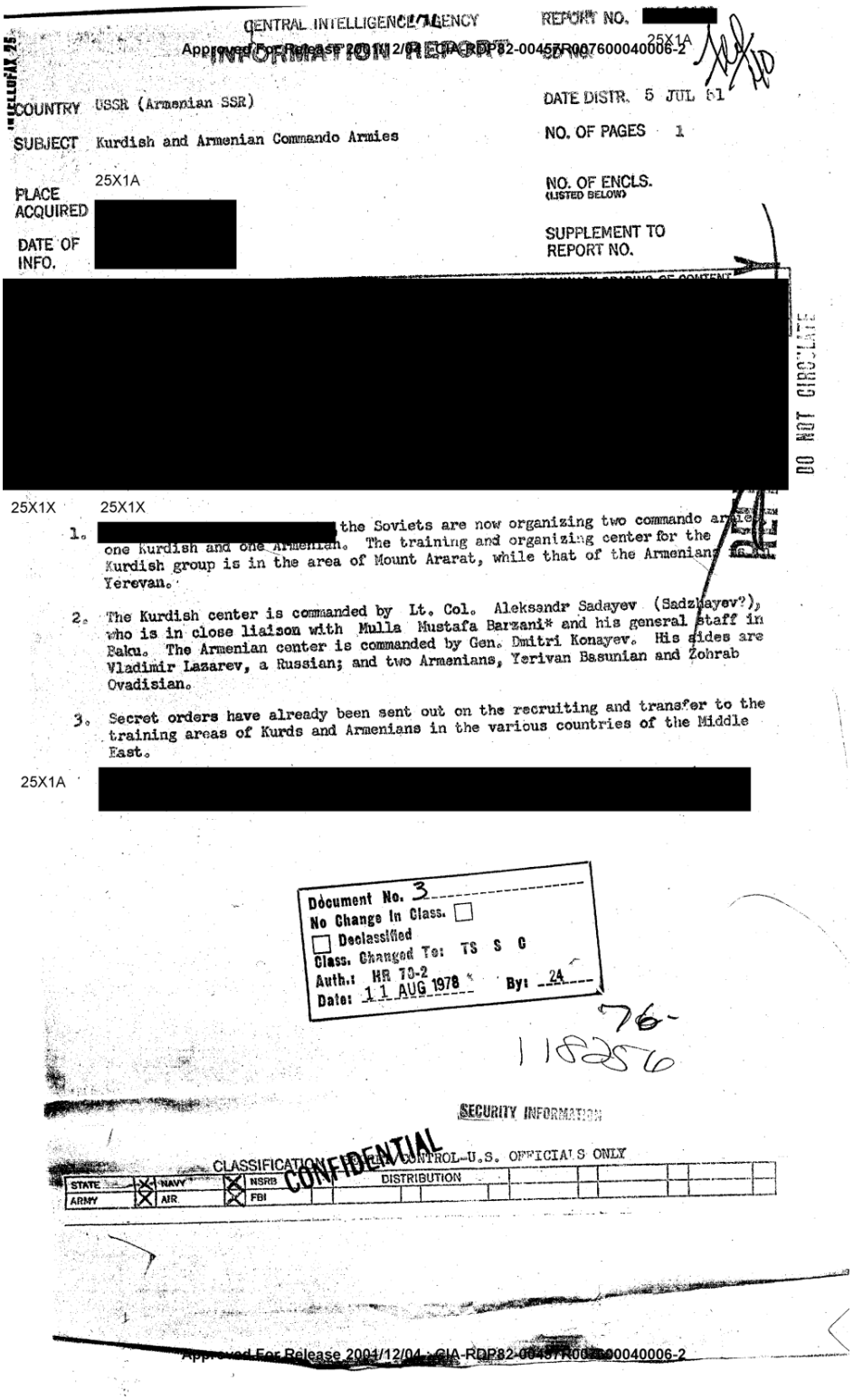
1.4 Effects of Terrorist activities of Asala Terrorist Organization

ASALA terrorist organization has committed a number of terrorist acts since its establishment. Among the targets of the organization were Turkish diplomats, Turkish embassies, and planes of the Turkish airline company THY. Some of the most notable actions of the organization are as follows (Abdurahmanlı, Elvin, 2021)

- January 27, 1973 - ASALA raided the Turkish Consulate in Istanbul and secretary Yılmaz Çolpan was martyred.
- July 15, 1983 - ASALA killed Turkish Ambassador İsmail Erez and his driver Talip Yener in Paris.
- August 7, 1982 - ASALA, Advisor to the Turkish Ambassador in Lisbon, Kınay Keskiner, was martyred.

The actions of the ASALA terrorist organization negatively affected the relations between Türkiye and Armenia and increased tension. The actions posed a serious threat to the security of Türkiye diplomats and forced the Turkish government to increase security measures. Moreover, these terrorist acts of ASALA took place at a time when violent acts of terrorism against civilian targets were met with international criticism. One of the effects of ASALA was the divisions within the Armenian diaspora. Many Armenians did not support or accept ASALA's terrorist acts. ASALA's terrorist actions overshadowed efforts to commemorate and recognize the Armenian genocide and drew the reaction of the international community (ABDURAHMANLI, 2019). Members of the Asala Terrorist Organization founded the terrorist organization named "VOMA" in 2019 in the Karabakh Territory of Azerbaijan and stated that it is the continuation of the Asala terrorist organization (Police Press Association Newspaper, 2023). The founder of the terrorist organization called VoMa is a militant named Vladimir Vartanov, a citizen of Armenia. It is known that the organization formed a battalion in the mountains in Karabakh and the militants in this battalion received guerrilla training. As a matter of fact, it has been carrying out terrorist acts against Azerbaijani soldiers, military positions and civilian settlements of Azerbaijan somewhere in the occupied Azerbaijani lands for 35 years. The biggest terrorist attack was the terrorist attack with cluster bombs on the city of Barda, a civilian settlement in Azerbaijan, on October 28, 2020 (Polis Basın Birliği Gazetesi: Elvin Abdurahmanlı, 2023). Vartanov, the head of the VoMa organization,

stated in a statement that there were members of terrorist organizations such as PKK and Asala in his battalion and that in addition to foreign citizens of Armenian origin, former members of terrorist organizations such as PKK and Asala in Lebanon came to the camp to provide training. It has been determined by the Azerbaijani Chief Public Prosecutor's Office that the militants of the terrorist battalion in the "VoMa" terrorist organization are used as mercenaries by the Armenian administration when necessary. Gucci's popular model Armine Harutyunyan also announced that she joined the "VoMa" Terrorist Organization. The Voma terrorist organization, which is the successor of the Asala Terrorist Organization, announced that they started a guerrilla war against Azerbaijan in Karabakh on October 1, 2023. There are children between the ages of 12-17 among the members of the organization (Elvin Abdurahmanlı, 2023).



CENTRAL INTELLIGENCE AGENCY

REPORT NO. [redacted]

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INFORMATION REPORT

COUNTRY USSR (Armenian SSR)

DATE DISTR. 5 JUL 61

SUBJECT Kurdish and Armenian Commando Armies

NO. OF PAGES 1

PLACE ACQUIRED 25X1A [redacted]

NO. OF ENCLS. (LISTED BELOW)

DATE OF INFO. [redacted]

SUPPLEMENT TO REPORT NO.

[redacted]

DO NOT CIRCULATE

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1. [redacted] the Soviets are now organizing two commando armies, one Kurdish and one Armenian. The training and organizing center for the Kurdish group is in the area of Mount Ararat, while that of the Armenians is in Yerevan.

2. The Kurdish center is commanded by Lt. Col. Aleksandr Sadayev (Sadzhayev?), who is in close liaison with Mulla Mustafa Barzani* and his general staff in Baku. The Armenian center is commanded by Gen. Dmitri Konayev. His aides are Vladimir Lazarev, a Russian; and two Armenians, Yerivan Basunian and Zohrab Ovadisian.

3. Secret orders have already been sent out on the recruiting and transfer to the training areas of Kurds and Armenians in the various countries of the Middle East.

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Document No. 3
No Change in Class. ☐
☐ Declassified
Class. Changed To: TS S C
Auth.: HR 70-2
Date: 11 AUG 1978 By: 24

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Image **3:***ArmenianCommando Armies- (https://www.cia.gov/library/readingroom/document/cia-rdp82-00457r007600040006-2, 2016)*[1]

1 CİA, Armenian Commando Armies,https://www.cia.gov/library/readingroom/document/cia-rdp82-00457r007600040006-2, 14.12.2016.

	Total	Unsuccessful Assassination Attempts	Assassinations	Bombing Incidents	Miscellaneous [a]
Total	203	17	12	161	8
1983	17	2	0	12	3
1982	23	5	2	15	1
1981	53	1	4	44	4
1980	51	2	5	44	0
1979	28	2	1	25	0
1978	14	1	0	13	0
1977	4	1	0	3	0
1976	6	1	0	5	0
1975	7	2	0	5	0

[a] Hostage/barricade incidents, grenade/machinegun attacks.

Image **4:** *ASALA Terörü 1975-1983 CİA belgelerinde https://www.cia.gov/library/readingroom/docs/CIA-RDP85T00283R000400030009-2.pdf*

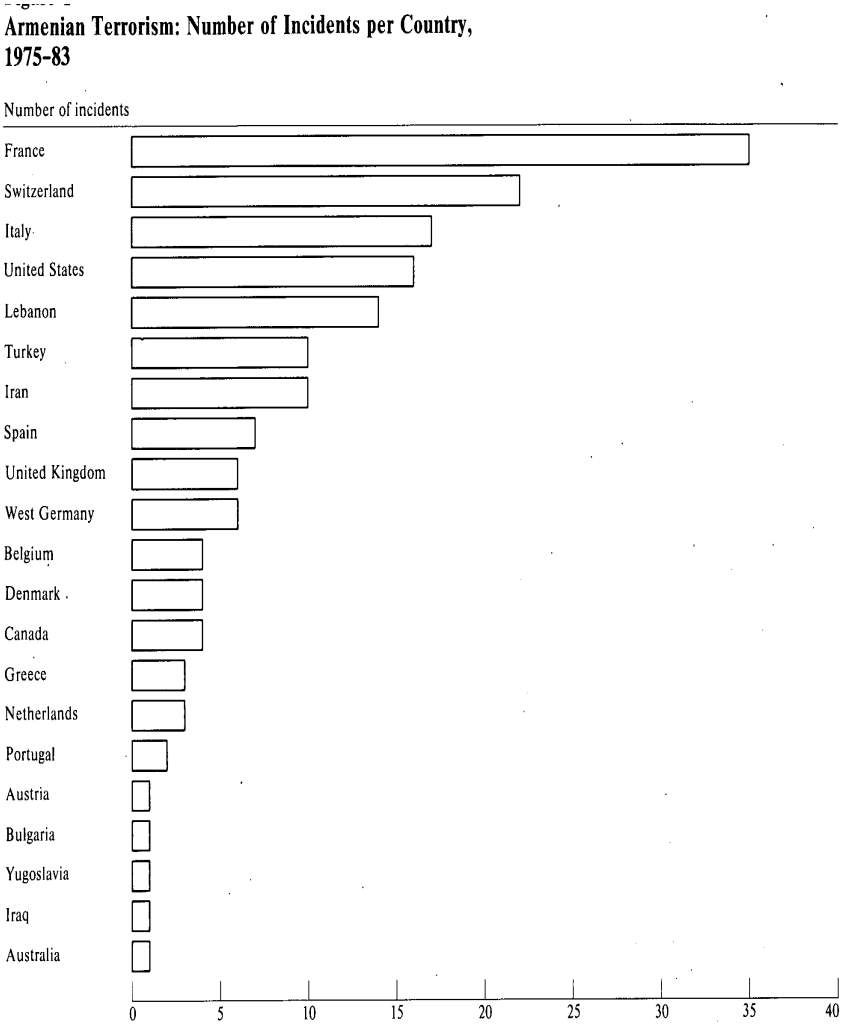


Image **5:** Countries where the ASALA terrorist organization took action. *(https://www.cia.gov/library/readingroom/docs/CIA-RDP85T00283R000400030009-2.pdf, 2010)*[2]

2 CİA, The Armenian Secret Army For The Libration of Armenian,https://www.cia.gov/library/readingroom/docs/CIA-RDP85T00283R000400030009-2.pdf, 11.01.2010.



Image 6: (https://twitter.com/TC_Disisleri/status/1385870168165961733, 2021)[3]

Conclusion

Terrorist acts are an attempt to intimidate people and make the state accept their thoughts and policies through civilians. If we look at the years 1945-1995 from the perspective of the Republic of Türkiye, it was not a very quiet period. Whether it is ASALA or PKK terrorist organization. They tried to wear down Türkiye economically and politically.

ASALA's actions have caused great damage to Turkish diplomacy and Turkish society. As a result of the attacks, many Turkish diplomats lost their lives or were injured. The ASALA terrorist organization emerged in 1975. ASALA is an Armenian organization defending the so-called Armenian independence, which introduced the terrorist organization to the world as a terrorist organization within a period of 15-20 years of its existence and carried out terrorist acts one after another in Türkiye.

ASALA terrorist organization is a terrorist organization that has made its name known by committing terrorist acts in different parts of the world and generally by brutally murdering Türkiye's diplomats abroad. The ASALA terrorist organization carried out terrorist attacks in many parts of the world between 1975 and 1995, and the majority of these actions were carried out in Türkiye. It is known through official documents that the ASALA terrorist organization received logistical and military militant support from

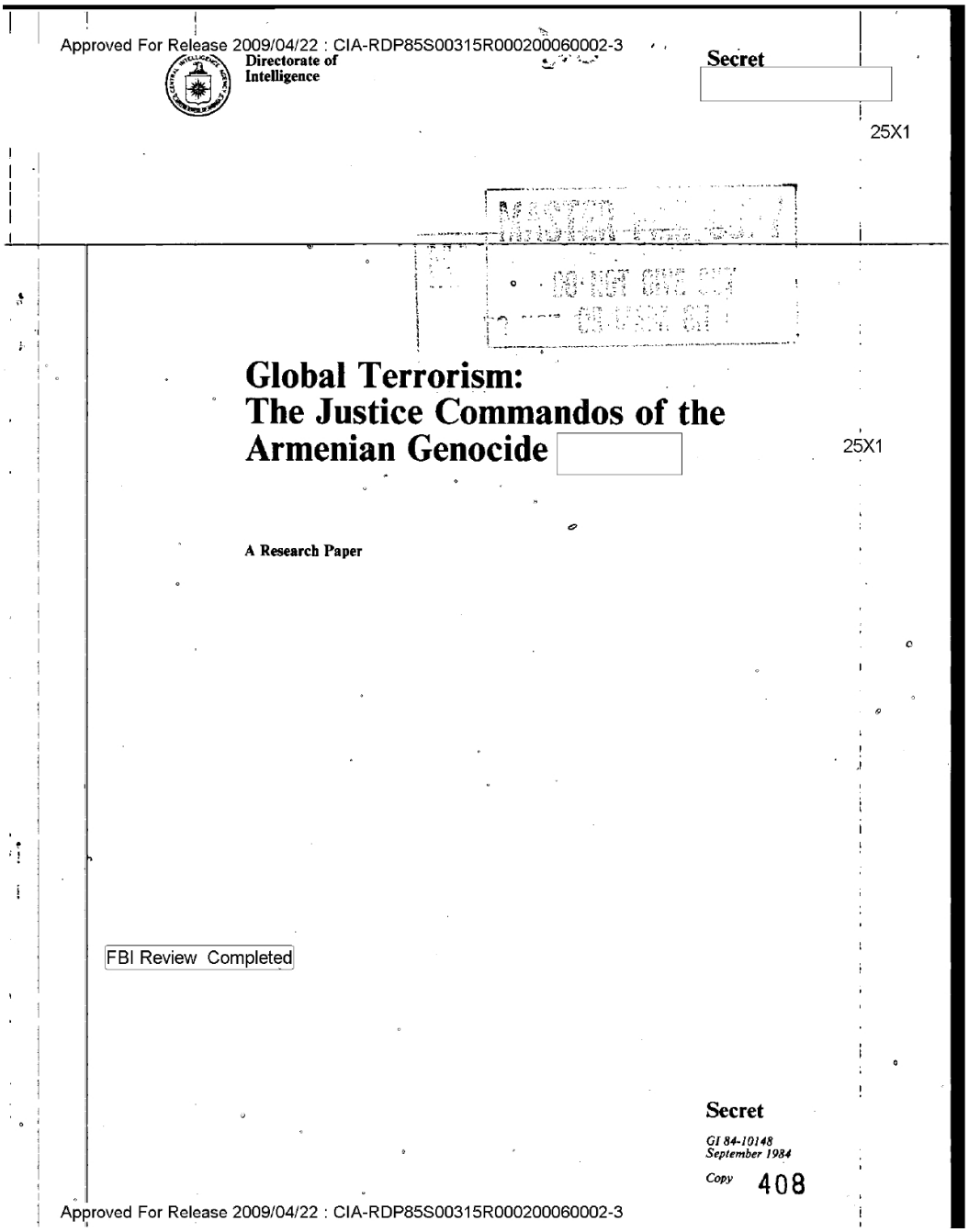
3 Türkiye Dışişleri Bakanlığı, https://twitter.com/TC_Disisleri/status/1385870168165961733, 24.04.2021.

the Syrian state and the PFLP organization called the Popular Front for the Liberation of Palestine during its actions between 1975 and 1995.

It is known that the years when ASALA terrorist organization committed the most terrorist attacks were 1980-1981. The organization carried out 51 terrorist acts in 1980 and 53 terrorist acts in 1981. In the official documents of the US intelligence agency CIA, it is stated that a total of 203 actions were carried out between 1975 and 1983. The Turkish government recognized ASALA as a terrorist organization and provided international cooperation to combat the organization. ASALA lost its effectiveness in the late 1980s and began to disband. The leadership of the organization was arrested or killed for various reasons. Turkish intelligence units and international pressure had a great impact on the decline of ASALA's effectiveness. In conclusion, the ASALA terrorist organization is an Armenian terrorist organization that operated between 1975 and 1986. It carried out attacks against Türkiye and Turkish diplomacy and caused great damage. However, ASALA's effectiveness decreased over time and the organization was disbanded. ASALA has gone down in history as an organization that tries to find solutions by using inhumane methods of terrorism. ASALA is considered a terrorist organization by the international community and is among the targets of countries fighting against terrorism. Members of the Asala Terrorist Organization founded the terrorist organization named "VOMA" in Azerbaijan's Karabakh Territory in 2019 and stated that it is the continuation of the Asala terrorist organization. This terrorist organization continues to educate children at a young age in educational institutions and UNICEF-United Nations Children's Fund remains silent on this issue.

Additional Files:

Source: (CİA Intelligence Agency, 2009)



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Global Terrorism: The Justice Commandos of the Armenian Genocide

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A Research Paper

FBI Review Completed

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GI 84-10148
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Global Terrorism: The Justice Commandos of the Armenian Genocide

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A Research Paper

This paper was prepared by the Terrorism Analysis Branch, Instability and Insurgency Center, Office of Global Issues. Information about the United States was provided by and coordinated with the Federal Bureau of Investigation. The paper was also coordinated with the Directorate of Operations. Comments and queries are welcome and may be directed to the Chief, Terrorism Analysis Branch, OGI,

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Global Terrorism:
The Justice Commandos of the Armenian Genocide 25X1

Summary
Information available as of 24 August 1984 was used in this report.

The Justice Commandos of the Armenian Genocide (JCAG) is a very efficient terrorist organization whose meticulous planning has allowed it to attack Turkish interests worldwide with virtual impunity. From its inception in 1975, JCAG has shunned connections to other terrorist groups or patron states, preferring to view itself as an elite cadre of freedom fighters, "un-uniformed soldiers," engaged in a war with Turkey for recognition of the Armenian genocide. JCAG's terrorist attacks are designed to force Turkey to admit responsibility for the deaths of about 1.5 million Armenians in 1915. 25X1

The Justice Commandos' parent organization, the Armenian Revolutionary Federation (ARF), is in competition with the other major Armenian terrorist group, the Marxist Armenian Secret Army for the Liberation of Armenia (ASALA), for control of the Armenian revolutionary movement. The escalation of terrorist violence by ASALA since 1979 has convinced the ARF that it *must* step up terrorist activities to retain the membership of the young radicals who demand action against Turkey. 25X1

JCAG and the ARF have the support of a segment of the worldwide Armenian community, which views the Justice Commandos as freedom fighters, not terrorists. Recent large-scale Armenian immigration to the United States has resulted in the development of a well-organized JCAG infrastructure in Los Angeles and the radicalization of portions of the Armenian community in California. Although JCAG has heretofore avoided and criticized attacks on non-Turkish targets, Armenian community perceptions that the United States is bowing to Turkish pressure to 25X1
halt international investigation or recognition of the Armenian genocide may trigger JCAG terrorist violence against US interests.

We believe the spiral of Armenian and anti-Armenian attacks began with the 1982 slaying of the JCAG leader
Pressure to retaliate against Armenian terrorists may result in more attacks against Armenian communities worldwide.

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Global Terrorism: The Justice Commandos of the Armenian Genocide

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Background to Armenian Terrorism

The Armenian terrorist group, the Justice Commandos of the Armenian Genocide (JCAG), first appeared in 1975, but terrorism has intermittently held an important position in the cause of Armenian nationalism for nearly 100 years. The Armenian revolutionary movement and the terrorism it inspired grew out of the late-19th-century self-defense organizations developed by Armenians to protect themselves against victimization by Turks, Kurds, and Azeris. Modeled on Russian nihilist organizations—which advocated the use of intimidation, terror, and assassination—these paramilitary groups evolved into well-trained soldiery, influenced strongly by the revolutionary ideals promulgated by Russian social democrats.

The Armenian Revolutionary Federation (ARF) was one of the early nationalist revolutionary organizations. Founded in 1890, the ARF quickly developed a strong sense of national identity and fostered early dreams of an Armenian homeland—nonexistent since Armenia was conquered by the Ottoman Turks in the mid-13th century. The ARF produced the first real fighting units—*fedayihs*—volunteers who left home, lived off the land, and defended Armenian land and rights. The heroism, valor, and sacrifice of the early fighters provided a nucleus of values important to contemporary Armenian history. The ARF also provided a hero hierarchy around which the Armenian national consciousness was awakened and with which modern day Armenian terrorists have identified their exploits. Indeed, the *fedayih* oath to "kill the enemy or die trying" has served as a model for at least one recent suicide attack by Armenian terrorists in their attempts to gain international recognition of the genocide of 1915.

Terrorism has been an important tactic of the ARF since its inception. The ARF's first success in gaining West European attention for the plight of Armenians massacred under the Ottoman Sultan Abdul Hamid resulted from a terrorist act. On 26 August 1896, ARF terrorists seized the Ottoman bank in Istanbul and held it for 18 hours, thereby gaining guarantees from Russia to press Turkey to promulgate reforms that favored the Armenians. The subsequent release of the terrorists and their safe conduct out of the Ottoman Empire provided a psychological victory for the ARF and a stimulant for the continued use of terrorist tactics.

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Nemesis, the shadowy predecessor of JCAG, was created by the ARF in 1921 to assassinate former Ottoman government officials it believed responsible for the massacre of 600,000 to 1.5 million Armenians in 1915—an event that has become known as the Armenian genocide. While officially sanctioned by the ARF, these attacks were blood-feud killings carried out by Armenian assassins whose family members had been killed in the forced relocation march in 1915. Between 15 March 1921 and 25 July 1922, four principal figures in the defunct Ottoman government—including Minister of Interior Talaat Pasha—were slain by Armenians believed linked to Nemesis. ARF-sponsored attacks on Turkish Government officials ceased after the deaths of the officials most prominently linked to the genocide. The dispersion and subsequent assimilation of the Armenians after the massacres seemed to presage an end to terrorism.

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An isolated event in 1973 triggered the return to terrorism by Armenians. The revenge slaying of two Turkish diplomats in 1973 by an aged Armenian whose entire family had been slaughtered in 1915 captured widespread media attention (see inset) and provided inspiration to many young Armenians who were frustrated by the inability of the Armenian community to gain an international investigation of their claims against Turkey.

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This act of vengeance and the subsequent publicity surrounding a campaign to obtain his parole became the springboard for Armenian terrorism throughout

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Gourgen Yanikian

On 28 January 1973, Gourgen Yanikian, a retired Armenian engineer haunted by memories of having watched while most of his family was slaughtered in Turkey almost 6 decades earlier, lured the Turkish Consul in Los Angeles and his aide to the Biltmore Hotel in Santa Barbara and shot them. At his trial Yanikian refused to acknowledge that his act had been criminal, claiming to have killed the diplomats in just retaliation for the deaths in 1915 of 24 of his family members. He also used the occasion to draw world attention to the Turkish massacre of 1.5 million Armenians and the dispersal of thousands of other Armenians throughout the world.

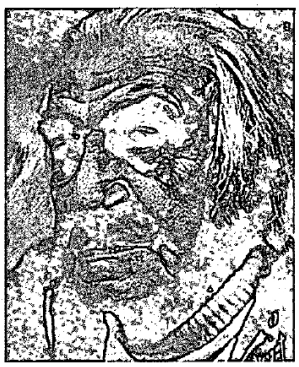


Figure 1. Gourgen Yanikian.

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the world. Between October 1973 and February 1975, Armenian terrorists claimed responsibility for three bomb attacks against Turkish facilities in the United States and the Middle East. They used a variety of names—the Yanikian Commandos, the Yanikian Group, and the Prisoner Yanikian Group—linked to the "martyr" Yanikian. The Armenian Secret Army for the Liberation of Armenia (ASALA)—in a communique announcing its creation in Beirut in 1975—acknowledged its debt to Yanikian, calling him the godfather of modern Armenian terrorism. It pledged to lead the struggle to gain an Armenian homeland and to retaliate against Turkey for the Armenian genocide (see inset).

The Justice Commandos of the Armenian Genocide

The rightwing Armenian terrorist group, the Justice Commandos of the Armenian Genocide, began its campaign of assassinations and bombings against Turkish diplomats in 1975. Stressing the narrow limits of its fight, JCAG has operated only against Turkish targets—usually diplomatic personnel and facilities.

The ethnic cohesiveness of the Armenian community and its inherent distrust of non-Armenians provide a distinct advantage for Armenian terrorists. In addition to a reluctance by most Armenians to talk to police, some segments of the community have rallied around arrested Armenian terrorists, providing financial and moral assistance. We suspect that a small portion of the Armenian community may also be involved in peripheral support to terrorist actions—including preoperational casing, weapons procurement, escape arrangements, and propaganda distribution.

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Organizational Structure. Worldwide investigations of acts committed by JCAG since 1975 have determined that JCAG is a component of the ARF. The ARF political structure resembles a pyramid with individual chapters throughout the world forming its

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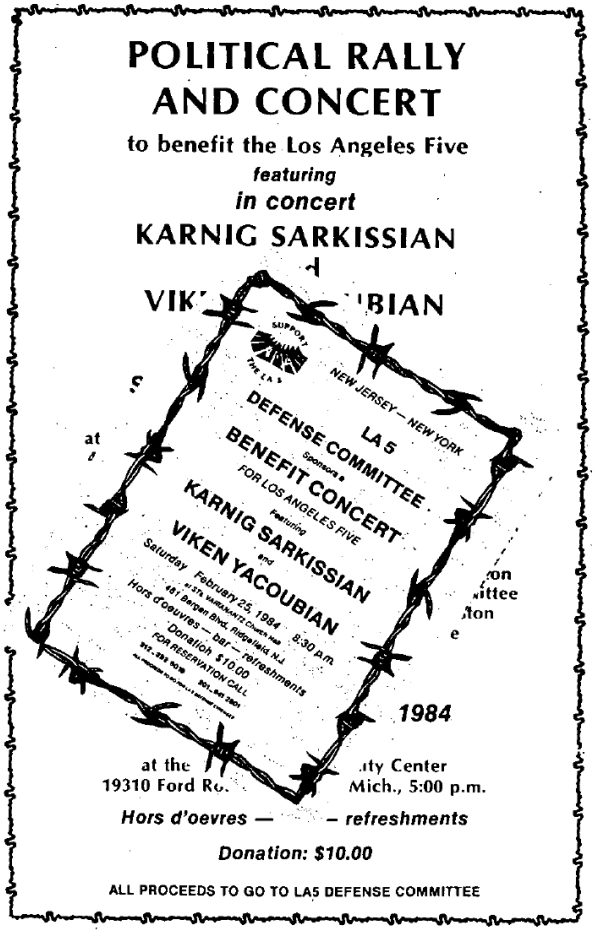
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Figure 2. Flyer of political rally.



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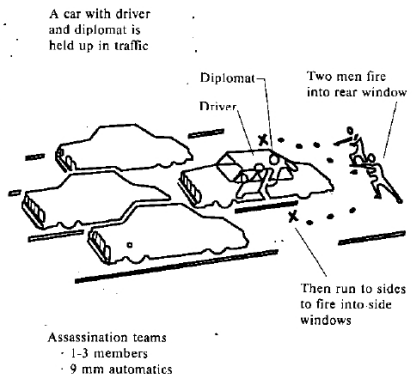
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base. A small intellectual elite makes up the central committee, which has strict authority over the rank-and-file members. Central committee members' names, activities, and missions are kept secret to thwart Turkish retaliation. The central committee members, in turn, are subordinate to a geographic bureau composed of five of the most important ARF figures. Party dues and solicitations at public meetings appear to provide the main source of funds for the ARF to conduct its political, social, and educational activities, including the clandestine operation of its military wing, the Justice Commandos.

Every four years the ARF holds a world congress at a secret location to elect a new ARF bureau, which is the supreme ruling body for all ARF members. Delegates to this congress are drawn from a worldwide network of central committees and are elected every two years by delegates—one for every 15 members—from individual local chapters. Central committees assure implementation of ARF bureau decisions and are responsible for maintaining a strong membership.

Figure 3
Typical Armenian Assassination Attempt



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Modus Operandi of Attacks. JCAG assassinations—15 have been successful since 1974—are meticulously designed to maximize the chance of success. Preliminary planning includes extensive surveillance of the target's movements and identification of an area where the victim is most exposed and vulnerable. It focuses on frequently used routes and aims to pinpoint a location where the victim is forced to stop or slow

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for turns or traffic signals (see diagram). At least 12 JCAG assassination attempts have taken place when the victim was in a slowed or stopped automobile or when he was entering or leaving his home or office.

All sites chosen for assassinations have included carefully chosen escape routes. The effectiveness of this meticulous planning has been reflected in the failure of police to capture JCAG terrorists at the scene or identify them through police investigation. Only the actions of bystanders on the scene resulted in the capture of one JCAG assassin—Haroution Levonian, arrested in Belgrade immediately after the slaying of the Turkish Ambassador in 1983. To date only three JCAG assassins have been arrested and stood trial. All three have been convicted.

The analysis of eyewitness accounts of several JCAG assassinations reveals a uniformity in the techniques and type of perpetrator. The attackers are described as two or three men in their late teens or early twenties, often wearing jogging outfits to allay suspicion and frequently carrying two weapons to ensure the success of their mission. One or more of the attackers approaches the victim, fires several shots at the target, then steps in close to administer the coup de grace if necessary. Analysis of autopsy reports and forensic evidence indicates these attackers are skilled and practiced marksmen who are able to fire rapidly into small areas with remarkable precision. The weapons—untraceable in most instances—are left at the scene by the assassins, who flee to waiting escape vehicles, frequently driven by local supporters.

Immediately after an attack, telephone calls to press agencies in cities throughout the world claim the attack for JCAG, frequently emphasizing the distinction between the Justice Commandos and their rival group, ASALA. Written communiques—usually forwarded to news agencies and wire services—provide elaboration on the attacks and reiterate Armenian demands.

JCAG Versus ASALA: A Deadly Rivalry. The rivalry between the ARF and ASALA has existed since the creation of ASALA in 1975. ASALA's emphasis on terrorism to further the Armenian cause found a ready audience with young ARF members who could see no results from the ARF's political activities.

ASALA's propaganda organ, *Armenia*, fueled the rivalry by publishing interviews with ex-ARF youths who had been involved in ASALA operations as well as criticisms of ARF refugee programs that helped Armenians to relocate rather than attempt to return to an Armenian homeland. Claims by ASALA to terrorist attacks conducted by JCAG have further heated the enmity between the two groups. Successful attacks by one group often have prompted attacks by the other. 25X1

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ASALA's taunting criticism of JCAG's terrorist tactics—"cowardly hit-and-run assassinations with little fear of capture"—which began appearing in the Armenian press in 1982 and 1983, may have stung the ARF to vary its tactics. On 27 July 1983 a group of Armenian terrorists, identifying themselves as members of the Armenian Revolutionary Army (ARA), attempted to take over the Turkish Embassy in Lisbon. Circumstantial evidence 25X1

indicates 25X1

that the ARF probably ordered the attack. We suspect the Embassy seizure, which resulted in the deaths of two Turks and five terrorists, was intended 25X1

to be a lengthy hostage situation aimed at garnering extensive publicity. It followed by less than two weeks 25X1

a spectacular ASALA bombing at Orly Airport in Paris—which killed nine and injured 60 and received considerable publicity in the world press.

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We doubt this rivalry between the ARF and ASALA will abate, and it may even increase in intensity. In a letter to the *Armenian Reporter* in December 1983, ASALA cited recent ARF criticisms of ASALA as a tactic to gain control of the Armenian community and threatened violent retaliation against the ARF. This 25X1

struggle for control of the Armenian revolutionary movement may prompt further changes in tactics by both groups and could trigger more indiscriminate violence.

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The Armenian Secret Army for the Liberation of Armenia

The second prominent Armenian terrorist organization, the Armenian Secret Army for the Liberation of Armenia (ASALA), is a Marxist group with links to Palestinian terrorist groups and Middle Eastern patron states. Like JCAG, ASALA demands an Armenian homeland and official Turkish recognition of the 1915 genocide.

ASALA was formed in January 1975, advocating an armed struggle to achieve the liberation of Armenia and to improve the lot of the "exploited classes." ASALA sharply criticized the ARF for its lack of progress in furthering Armenian goals and provided an alternative to radical young Armenians who embraced ASALA's terrorist ideology.

ASALA initially conducted attacks, mainly bombings and assassinations, solely against Turkish targets. After the capture of three of its members in 1980 in Switzerland and France, however, ASALA—using covernames such as Orly Group and 3 October Organization—began retaliatory attacks against other countries who held ASALA militants.

ASALA terrorist attacks in 1983—the June machine- gun attack in the Istanbul bazaar and the July bombing of the Turkish Airlines counter at Orly Airport in Paris—indicated a growing pattern of indiscriminate violence aimed at garnering maximum publicity. This trend has provoked fragmentation within ASALA; one splinter group, the ASALA Revolutionary Movement, insists on limiting its attacks to its traditional enemy, the Turks.

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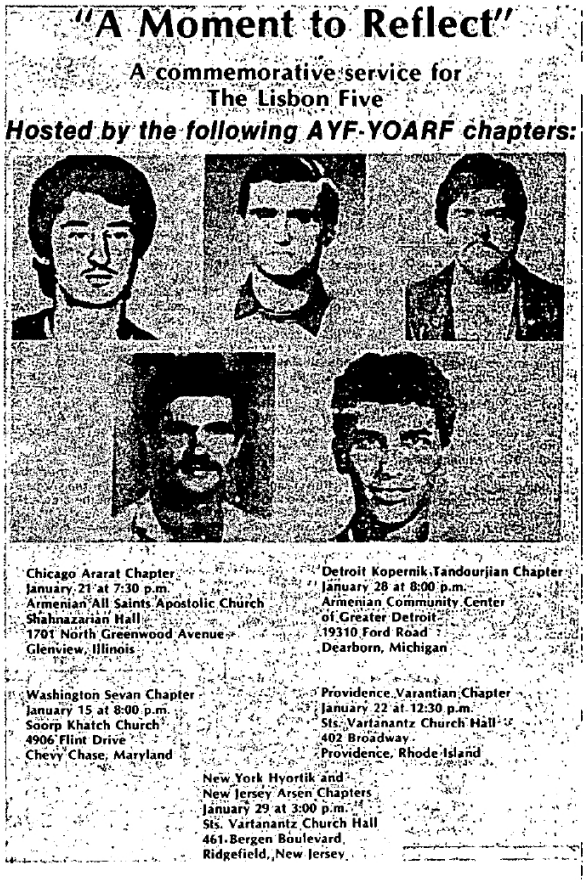
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Figure 4. Armenian commemorative service.



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The Turkish Response. The fanaticism of Armenian terrorism has strengthened the Turkish Government's public refusals to make concessions or political gestures to Armenian nationalists. Turkey has consistently denied any responsibility for the massacre of the Armenians in 1915. While admitting that deaths occurred, Turks cite attacks by bandits and the ravages of economic deprivation as the cause.

Turkish Government efforts to underscore the plight of Turkish victims of Armenian terrorism and generate support for Turkey's position have largely failed. The European press has tended to side with the Armenians in the matter of the genocide and has not focused attention on the Turkish victims of Armenian terrorist attacks. Media campaigns—particularly in France—that sympathetically depict the Armenian claims have hurt relations between Turkey and its European allies.

Turkey's frustration over Armenian terrorism has led to intensified diplomatic efforts to obtain international assistance against Armenian terrorism.

Public expressions of sympathy by several West European governments for the Armenian cause and the perceived reluctance of them to provoke retaliation from Armenian terrorists have apparently fueled Turkish suspicions that the West Europeans are doing far less than they could to thwart Armenian violence against Turks.

The continuation of Armenian terrorist violence has resulted in increasing domestic political pressure on the Turkish Government to deal more effectively with the terrorist threat.

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Retaliatory attacks against Armenians may also have convinced the Turkish Government that violence would hurt more than help the Turkish case. Recent press reports have linked the bombing of the newly unveiled Armenian Genocide Memorial in Alfortville, France, on 3 May to the Turkish Government, which has been harshly critical of the French Government's recognition of the Armenian genocide. A previously unknown terrorist group, the Anti-Armenian Organization, claimed credit for the bombing and threatened more attacks in retaliation for Armenian attacks against Turkish targets

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Armenian Terrorism in the United States. Armenian terrorism is not confined to Europe and the Middle East, but has become an increasing problem in the United States in the past two years. Most Armenian terrorism in the United States since 1980 can be linked to the Armenian community in southern California. Analysis of evidence gathered by the Federal Bureau of Investigation (FBI) indicates that the US

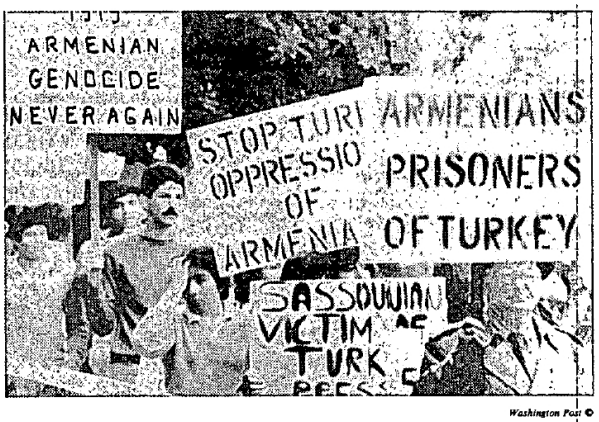
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Figure 5. Armenian demonstrators, May 1982.



Washington Post ©

leadership of JCAG is in Los Angeles. FBI investigations also indicate that suspected JCAG members in Los Angeles have been informed of JCAG attacks conducted elsewhere. Forensic evidence has linked the Los Angeles organization to JCAG bombings in New York. FBI investigation has also determined that the attempted bombing of the honorary Turkish consul in Philadelphia on 22 October 1982 was planned by JCAG members in Los Angeles. Six of the eight JCAG members arrested worldwide have been apprehended in California.

Political Initiatives. The success of Armenian terrorism can be measured in the resurgence of expatriate community efforts to redress their grievances. Public terrorist trials, particularly in Los Angeles and Paris, have repeatedly focused attention on Armenian grievances and provided public forums for Armenian efforts to publicize the genocide. Concern is growing within the Armenian communities that the impact of these trials—and the sacrifices of the "freedom fighters"—will be lost if the momentum of the new wave of nationalism cannot be translated into political gains

Worldwide political organizations—linked to both JCAG and ASALA—are also attempting to exploit for political ends the extensive publicity generated by terrorist actions. The ARF has created its own political action committee, the Armenian National Congress, to orchestrate political initiatives regarding the Armenian cause. The ARF is attempting to return to the Socialist International and establish closer relations with socialist parties to elicit support for the Armenian cause. ASALA, too, was active behind the scenes in organizing the Second International Armenian Congress in July 1983, which drafted a constitution for a permanent organization to lead the Armenian Diaspora.

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Armenian communities in North America and Western Europe now appear to be turning to political organizations in individual countries to push for recognition; in the United States they have organized direct mailing campaigns to stimulate pressure for Congressional resolutions to acknowledge the genocide and to cancel US aid to Turkey. Armenian communities worldwide are exploring international avenues, such as asking the European Community Court of Justice for reparations for losses stemming from the Diaspora and successfully petitioning the United Nations to reopen deliberations on Paragraph 30 of the Human Rights Commission on the Prevention of Genocide.

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Other grassroots organizations have appeared in the past 10 years to assist these political initiatives. Groups such as the Society for the Recognition of the Genocide Committed Against the Armenians have embarked on a wide range of activities—including development of a film series documenting testimony from genocide survivors and publication of a series of historical books explaining the genocide—to aid the campaign for international recognition of the genocide. These groups help organize and participate in worldwide demonstrations and rallies on 24 April every year to commemorate the genocide and to encourage the Armenian community to rededicate itself to the struggle.

These international political initiatives are beginning to show concrete gains. At least in part as a result of these efforts, the United Nations has scheduled deliberations during the summer of 1984 on Paragraph 30—referring to the existence of the Armenian genocide—for possible inclusion in the United Nations Human Rights Commission report on preventing genocide. Armenian groups have been successful in having candidates for office in the United States sponsor several resolutions before the US Congress concerning the genocide and Armenian grievances against Turkey, including one that would curtail US aid to Turkey.

Outlook

We anticipate no early end to Armenian terrorism. We doubt that any of the Armenian political initiatives being undertaken—even if successful—will have a long-term ameliorating effect on the violence. Armenian terrorism is rooted in the frustrations of an ethnic group that feels terrorism offers it the best chance of ultimately achieving its goals. The refusal of the Turkish Government to acknowledge the genocide will continue to antagonize the worldwide Armenian community and may provide impetus for even more terrorism within the Armenian Diaspora.

Although the Justice Commandos have suffered some serious setbacks in the past two years—the arrests of eight of their members, the deaths of the Lisbon Five and the disappearance of their leader—

The California Connection

California's large Armenian population has been largely responsible for making it the focal point for Armenian terrorism in the United States. Following the genocide, thousands of Armenians settled in the San Joaquin Valley of California and quickly became assimilated. A second wave of Armenian immigrants, who arrived from the Middle East over the past 10 years, have proved, however, to be a destabilizing force. According to numerous open-source articles these immigrants have been radicalized by the violent political instability of Turkey in the 1970s and the Middle East—following the Lebanese civil war and the Israeli invasion of Beirut—as well as exposure to the Palestinian model of politics and terrorism.

Fired by a resurgent Armenian nationalism and an enhanced sense of identity, these newer immigrants attempted, at first unsuccessfully, to spur the older, politically passive Armenian community into action. According to academic and press articles, both cultural and economic differences—between a disproportionately wealthy group of third-generation Armenians and newly arrived, destitute immigrants—hindered unified political action by the California Armenian community.

The killing of the Turkish Consul General in Los Angeles in January 1982 proved to be the catalyst that unified both segments of the Armenian community. Extensive publicity surrounding that assassination focused US attention on Armenian grievances against Turkey but, more importantly, directed Armenian attention to its neglected cultural heritage. Numerous press sources have reported that, in the eyes of the older generation of Armenians, the assassination demonstrated that terrorism obtained results whereas the peaceable efforts of 69 years had failed. To the young, third-generation Armenian-Americans, the terrorists represented romantic figures who did more than merely talk about the genocide. Various open sources note that, while most Armenians recognize that terrorism alone can never solve the Armenian questions and gain justice for the Armenian cause, many Armenians have become convinced that, if it had not been for the use of violence, no one would be aware of Armenian grievances.

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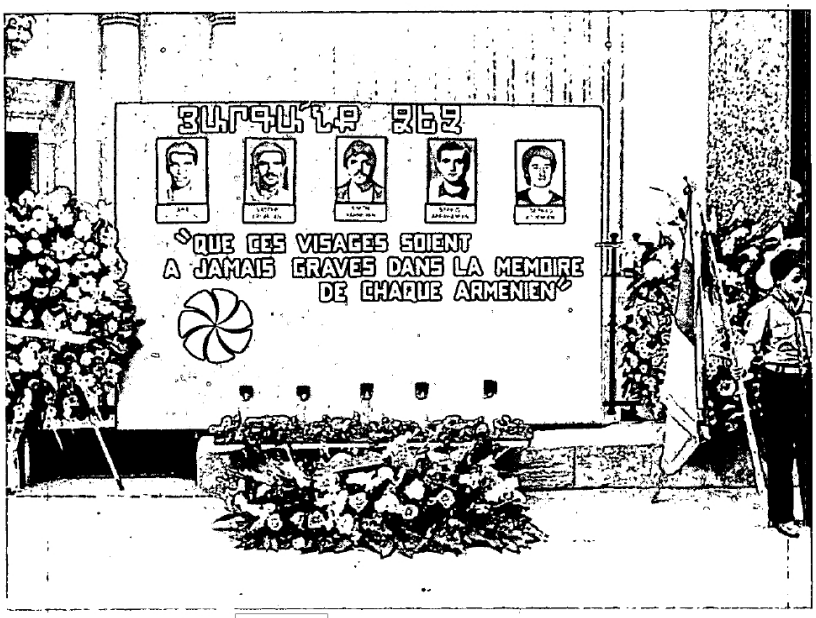


Figure 6. Armenian memorial service.

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we do not believe these reversals will curtail JCAG terrorist activities.

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To date, the Justice Commandos have not attacked US interests despite the arrests of six JCAG members in the United States. We note that ASALA's targeting of only Turkish diplomats changed radically to include retaliatory attacks against other governments when they began arresting ASALA members. According to FBI analysis, JCAG may conduct retaliatory attacks against US targets if it comes to feel that the United States is restricting JCAG's activities as a result of Turkish political pressure.

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Appendix A

Modern Armenian Terrorism: The Historical Background

The intense passion that inspires modern Armenian terrorism is rooted deeply in centuries of conflict between Armenians and Turks. Armenia has not existed as an independent state since the mid-13th century, when the Ottoman Turks conquered the area which now comprises parts of Turkey, Iran, and the Soviet Union. Although given some measure of autonomy—in exchange for passive political loyalty—the Armenians were always considered by the Turks as *zimmi*, a Turkish term meaning tolerated infidels. The delicate balance of interests between the Muslim Turks and the Christian Armenians was shattered by the rapidly escalating decay of the Ottoman Empire at the end of the 19th century.

The collapse of the Ottoman Empire played a key role in creating the conditions that resulted in large-scale massacres of Armenians by Turks in the late 19th and early 20th centuries—and which, in turn, spawned the current blood feud being waged by some Armenians. The decline of the Ottoman Empire had encouraged European involvement in Turkish affairs. Simmering discontent by minorities throughout the empire proved a readily exploitable avenue for foreign intervention. This foreign involvement, coupled with religious antagonism and deep-seated economic jealousy of minorities, including the Armenians, focused Turkish anger and repression on the Ottoman minorities, particularly the Armenians. Moreover, Armenians—who had frequently looked to Russia for guarantees of protection under the umbrella of Christianity—became convenient scapegoats. The oppression came to a head during the years 1890 to 1915 under the Young Turk regime, which blamed Armenians for the inevitable disorders and upheavals that were resulting from centuries of Ottoman decline.

The date of 24 April 1915—when the leaders of the Constantinople Armenian community were rounded up by the Turks and sent away to their deaths—is commemorated annually by Armenians worldwide in remembrance of the Armenian genocide. This date marked the beginning of mass deportations to the desolate Syrian wilderness of Deir al-Zor (Dayr az Zawr), which stripped central Turkey of its Armenian population and resulted in the deaths of tens of thousands of Armenian men, women, and children. Estimates from foreign observers of the death toll range from 600,000 to 1.5 million Armenians, who died as a result of Turkish and Kurdish attacks, starvation, and privation. 25X1

Death statistics alone fail to illustrate both the magnitude of the loss and the effect on the survivors. Armenian scholars claim that nearly every Armenian household lost relatives in the massacres. The disrupted existence of the survivors in the years immediately after the massacres forced the internalization of the pain and suffering. Few Armenians forgot, however, 25X1 and, as the immigrant press began to develop in countries where the survivors had fled, the genocide became the primary topic. Sixty-nine years after the event, the genocide is still referred to in the Armenian press, along with demands for international recognition of Turkey's role in the slaughter. 25X1

Turkish historians have routinely dismissed Armenian accounts of the atrocities of 1915 as propaganda. They cite the anger of local Ottoman bureaucrats over alleged Armenian treason in aiding Russia during the First World War as the reason for any excesses which occurred during the deportations. Moreover, Turkey disavows all responsibility for the policies of the Ottoman regime. 25X1

Testimony and evidence from numerous international sources—missionary, press, and diplomatic, especially the reports of the US Ambassador to Turkey, Henry Morgenthau—have influenced historians that the massacres occurred. The point of contention has been whether it was an organized, government-directed 25X1 genocide or a series of spontaneous outbreaks of racial violence. International attempts to investigate Armenian allegations of genocide have been consistently thwarted by the Turkish Government. 25X1

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The denial of the genocide by Turkey has provided a powerful stimulus for modern Armenian terrorism. The ARF has been uniquely qualified to lead Armenian efforts to gain international recognition of the Armenian genocide. Efforts of the ARF in 1915 to organize and direct the few pockets of resistance against the Turks have become imprinted in the Armenian psyche through literature, art, and music, providing the ARF with powerful emotional leverage over the Armenian Diaspora today.

The dispersion of Armenians following the massacres of 1915, however, spawned a generation free from Armenian violence against Turkey. The survivors' struggle to relocate, rebuild their lives, and overcome economic deprivation supplanted the desire for revenge. Traumatized by the massacres and frequently discriminated against by the communities where they settled, Armenian immigrants hastened to lose all traces of their Armenian background. This assimilation resulted in a temporary rejection by many Armenians of Armenian culture, language, and politics.

A series of events in the period after World War II spurred the Armenian Diaspora to a recovered sense of national identity. The appearance of the term "genocide" during the Nuremberg war trials in 1946 awoke bitter memories within the victims who had survived the events of 1915. The United Nations General Assembly Resolution 96 on 11 December 1946—identifying and condemning genocide as a crime under international law—and the demand of the Convention on Genocide in 1948 that states punish those responsible for committing genocide provided an international basis for Armenian claims against Turkey. These milestones, combined with changing international political attitudes toward ethnic and minority movements and their problems of identity, stirred Armenian hopes for legal redress of their grievances against the Turks.

Armenian political activism received its first important stimulus from events surrounding the publication of the United Nations Human Rights Commission Report on Preventing Genocide. Paragraph 30, referring to the Armenian genocide,[1] was removed at the insistence of the Turkish Government. A statement of the Special Rapporteur claimed that no proof existed that the genocide of Armenians occurred. Despite intervention by the United States, the USSR, France, and others, subsequent attempts to restore Paragraph 30 have been unsuccessful to date.

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This denial of the massacres without a hearing in any international forum sharply radicalized the diaspora. Lacking a state to present its case to international organizations, Armenian communities tried to create media interest in their cause. They had little success, however, until Armenian terrorist activities began to garner publicity.

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[1] "Passing to the modern era, one may note the existence of relatively full documentations dealing with the massacre of Armenians, which has been described as "the first genocide of the 20th century.'"

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Appendix B

A Chronology of Armenian Terrorism, October 1973–June 1984

Date	Location of Attack	Group/Name Used	Incident Description
1973			
26 October	New York City, United States	Yanikian Commandos	Smoke bomb sent to Turkish Consulate
1974			
26 October	New York City, United States	Yanikian Commandos	Bomb sent to Turkish Consulate
1975			
20 January	Beirut, Lebanon	Prisoner Karekin (Gourgen) Yanikian Group	Bomb discovered at World Council of Churches office
20 February	Beirut, Lebanon	Yanikian Group	Bombing of Turkish Airlines office
22 October	Vienna, Austria	ASALA and JCAG	Assassination of Turkish Ambassador and driver
24 October	Paris, France	ASALA and JCAG	Assassination of Turkish Ambassador
1976			
28 May	Zurich, Switzerland	JCAG	Bombing of Turkish Consulate and a Turkish bank
1977			
14 May	Paris, France	New American Resistance (NAR)	Bombing of Turkish tourism office
9 June	Rome, Italy	JCAG	Assassination of Turkish Ambassador to the Vatican
1978			
3 January	London, England	NAR	Bombing of Turkish bank
	Brussels, Belgium	NAR	Bombing of apartment of a Turkish Embassy counselor
2 June	Madrid, Spain	ASALA and JCAG	Assassination of brother, wife, and chauffeur of Turkish Ambassador to Spain
6 December	Geneva, Switzerland	NAR	Bombing of Turkish Consulate
17 December	Geneva, Switzerland	NAR	Bombing of Turkish Consulate
1979			
January	Madrid, Spain	JCAG	Bombing of British Airways and TWA offices
8 July	Paris, France	JCAG	Bombing of Turkish tourism office and Turkish labor attache's office
12 October	The Hague, Netherlands	JCAG	Assassination of son of Turkish Ambassador
9 December	Rome, Italy	NAR	Bombing of El Al and British Airways offices, injuring nine
22 December	Amsterdam, Netherlands	JCAG	Bombing of Turkish Airlines office
	Paris, France	Commandos of Armenian Avengers (probably JCAG)	Assassination of Turkish press attache
1980			
19 January	Spain	JCAG	Bombing of British Airways, TWA, Swissair, and Sabena Airlines offices (JCAG later denied responsibility)

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A Chronology of Armenian Terrorism, October 1973–June 1984 (continued)

Date	Location of Attack	Group/Name Used	Incident Description
1 February	Brussels, Belgium	NAR	Bombing of Aeroflot and Turkish Airlines offices
	Paris, France	NAR	Bombing of Soviet information office
6 February	Bern, Switzerland	JCAG	Attempted assassination of Turkish Ambassador
17 April	Rome, Italy	JCAG	Attempted assassination of Turkish Ambassador to the Vatican
6 October	Beverly Hills, United States	JCAG	Firebombing of Turkish Consul General's residence
12 October	Los Angeles, United States	JCAG	Bombing of Music City Tours
	New York City, United States	JCAG	Bombing of Turkish mission to the United Nations
1 December	Paris, France	JCAG	Bombing of British Airways, Lufthansa, and Sabena Airlines offices
17 December	Sidney, Australia	JCAG	Assassination of Turkish General Consul and bodyguard
1981			
2 April	Copenhagen, Denmark	JCAG	Attempted assassination of Turkish labor counselor
13 June	Anaheim, United States	JCAG	Bombing of Anaheim convention center
20 November	Los Angeles, United States	JCAG	Bombing of Turkish Consulate
1982			
28 January	Los Angeles, United States	JCAG	Assassination of Turkish Consul General
22 March	Cambridge, United States	JCAG	Bombing of Turkish Consulate
8 April	Ottawa, Canada	ASALA and Armenian Liberation Front (probably linked to JCAG)	Attempted assassination of Turkish Commercial Counselor
24 April	Cologne, West Germany	NAR	Attempted bombing of Turkish bank
	Dortmund, West Germany	NAR	Bombing of Turkish bank
4 May	Boston, United States	JCAG	Assassination of the honorary Turkish consul
27 May	Ottawa, Canada	JCAG	Assassination of Turkish military attache
7 June	Lisbon, Portugal	JCAG	Assassination of Turkish attache and wounding of wife, who later died
9 September	Burgas, Bulgaria	Combat Units of Justice Against Armenian Genocide (probably JCAG)	Assassination of Turkish administrative attache
22 October	Boston, United States	JCAG	Attempted bombing of honorary Turkish Counsel (alleged member of JCAG arrested aboard aircraft in Boston)
1983			
9 March	Belgrade, Yugoslavia	JCAG	Assassination of Turkish Ambassador to Yugoslavia
14 July	Brussels, Belgium	ASALA, JCAG, and ARA	Assassination of Turkish administrative attache
27 July	Lisbon, Portugal	ARA	Takeover of Turkish Embassy, which resulted in killing of hostages and deaths of five terrorists
1984			
20 June	Vienna, Austria	ARA	Car bomb assassination of Turkish labor attache

[a] Analysis of the types and nationalities of targets, locations, and forensic evidence indicates the NAR may also be a cover name used by the ARF in claiming attacks against Turkish targets.

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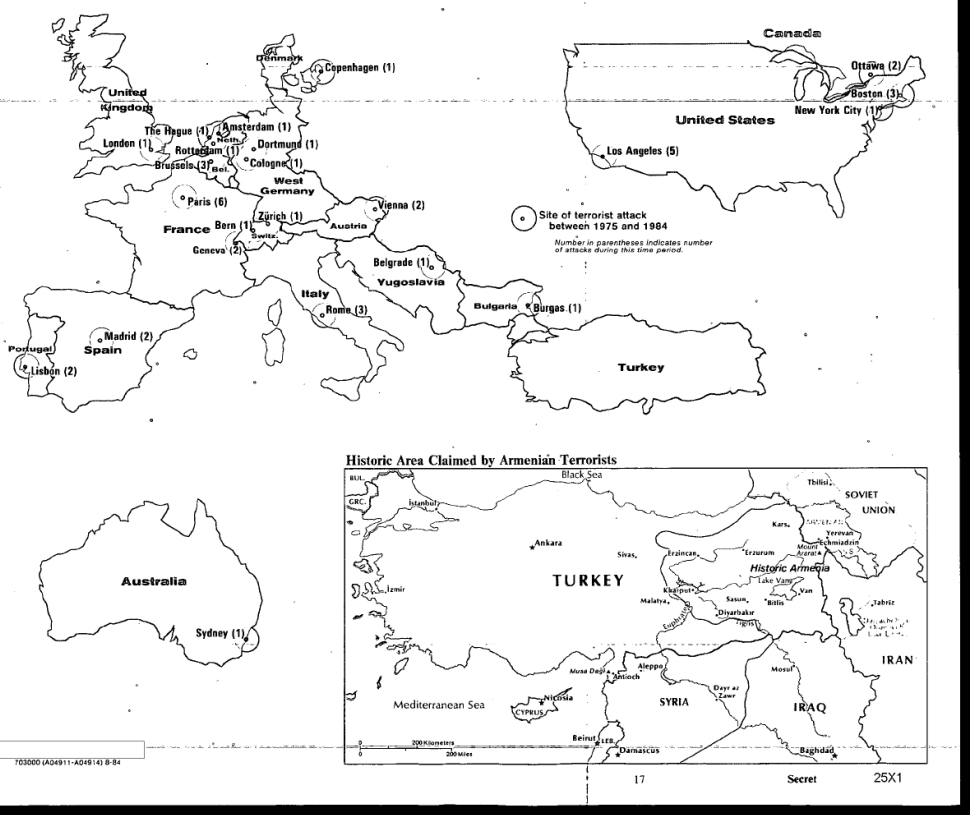
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Figure 7
Attacks Linked to the Armenian Revolutionary Federation

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Historic Area Claimed by Armenian Terrorists

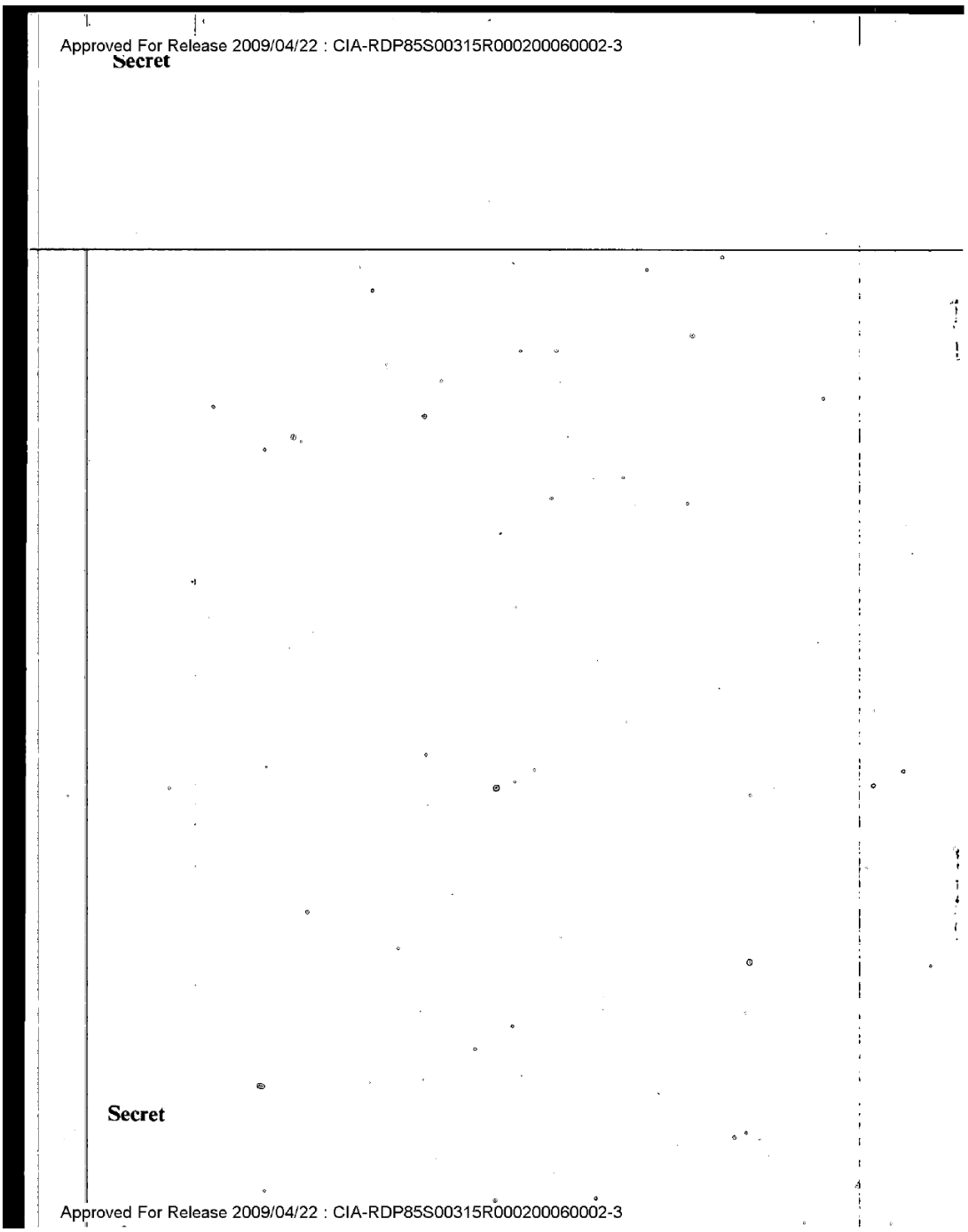
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About The Author

Elvin Abdurahmanlı Namig›s son was born on 1993.08.14 in Sheki City of Azerbaijan Republic. After completing middle school and high school in the capital city of Baku between 2000-2011, he won Anadolu University Tourism and Hotel Accommodation Services associate degree 2011. He successfully completed the department in 2014 and transferred to Anadolu University International Relations undergraduate program with the Vertical Transfer system. In 2016, he successfully completed the International Relations Undergraduate Program in the Fall and Spring semesters, as an honor student of the university, and was entitled to receive his undergraduate diploma. On 2016.09.01, he won the "International Relations and Intelligence Studies" Master›s Degree with a Thesis from Istanbul Aydın University Social Sciences Institute. On 2019.01.25, the defense of the thesis titled «Infiltration of Intelligence Agencies into Terrorist Organizations: IRA" was approved by the jury and earned the right to graduate. On 31.08.2019, he started his doctorate education at Istanbul Arel University, Institute of Social Sciences, Department of Political Science and International Relations. He was appointed as the General Coordinator of the Republic of Türkiye of the "KIAMP-Karabakh is Azerbaijan" National Platform, which was established by the Ministry of Diaspora of Azerbaijan on 10 June 2020. In September 2021, he transferred to Marmara

University's «International Relations and UPE-International Political Economy» Doctorate Department. On 2021.05.28, he established the Karabakh is Azerbaijan Coordinating Association as the General Coordinator of the «KIAMP-Karabakh is Azerbaijan» National Platform of the Republic of Türkiye and was elected its Chairman. Currently, he continues his duty as the Chairman of the Association as the founding chairman of the Board of Trustees. Specialized in: Diplomacy, Politics, International Relations, Anti-Terrorism, and Intelligence. He has 5 books written in these fields in the world, a total of 14 book chapters, and 12 academic articles in 9 books. His English academic article "DEFINITION OF DIPLOMACY AND TYPES OF DIPLOMACY USED BETWEEN STATES" has been the most read. In addition, this article is taught as a curriculum in the fields of Political Science and International Relations of the undergraduate, graduate, and doctoral departments of Cranfield University in England and Karadeniz Technical University, Akdeniz University, and Kannur University in Türkiye. He continues his activities actively in the field of politics.

- DEFINITION OF DIPLOMACY AND TYPES OF DIPLOMACY USED BETWEEN STATES
- Types of International Diplomacy and ASALA Terrorist Organization
- Infiltration of Intelligence Agencies into Terrorist Organizations: The Ira Case
- Armenian Terrorist Activities and International Political Problems
- International Diplomacy Research

Within the scope of the decision of the President of the Republic of Azerbaijan, Ilham Aliyev, dated 01.11.2020, the Ministry of Diaspora of Azerbaijan was given a certificate of service to the homeland for its activities in the field of Diaspora diplomacy in the Second Karabakh War.

Within the scope of the decision of the Ministry of Diaspora of Azerbaijan dated 31.12.2020, a certificate of service to the homeland was given for the second time for its diplomatic activities and service in the field of diplomacy during the Second Karabakh War.

Official position: Azerbaijan Ministry of Diaspora: KİAMP-Karabakh is Azerbaijan National Platform Republic of Türkiye General Coordinator Dr. Elvin ABDURAHMANLI, Diplomacy and Intelligence Specialist.

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CHAPTER 7

An Essay in the Context of "Armenian Genocide" Allegations

Namık ASLAN
Nigde Omer Halisdemir University

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Introduction

In this article, information from the Ottoman Archives about the taxation and population status of the district where our national martyr served as district governor, where the dynasty, who wanted to look nice to Europe, made Nemrut Mustafa break his pen, will be conveyed and interpreted. This document and how the Armenians who can be shown will be evaluated in terms of this village of Boğazlıyan, the center of Boğazlıyan and some of its villages, and the entire Ottoman geography will be evaluated, and the lie of "the people displaced by the Turks" will be exposed by presenting them as if they were the natives of these places.

The Ottoman Empire commissioned a study in which it was obliged to inventory the immovable properties in order to determine the tax revenues (possibly to collect the so-called receivables of the Westerners from the Ottoman Empire). This research, commissioned by the Ministry of Finance of the period, is available in the Ottoman archives in the form of notebooks. The evidence we will illustrate here is from the Boğazlıyan Dividend Books, which contain the old financial records of Boğazlıyan. Boğazlıyan Dividend Books were the subject of a master's thesis under the supervision of Prof. Dr. Musa Şaşmaz at Nigde University, and the information presented below was obtained from this thesis (Savrım, 2007).

What we will say about the village in question is also valid for the few other villages in Boğazlıyan where Armenians lived and all Armenian settlements settled in the Ottoman geography. This village, where the first inhabitants (Torunları Community, Alabaşlı Tribe) still live, is Gürden (Yazıkışla) village, approximately 18 km east of Boğazlıyan.

According to the information in the notebook, Gürden village had a population of approximately 85 people in 17 households with a history of 20-25 years in 1844-45. Only two households living in the village are Turkish and 15 households are Armenian. The village has 650 decares of arable land and a total of 246 animals, mostly cattle.

Based on the records, the village was probably settled here as an Armenian colony around 1820. In 1844, it was determined as 17 households, 2 of which were Turkish and 15 households were Armenian. After 1850, an Avshar Turkmen colony (about 4 km east of here, subject to forced settlement in the early 1800s) would merge with this village and turn into a half-Armenian and half-Turkish village. This unity will continue until the deportation. The founding date of the village has not been estimated based on 2 Turkish households. The number of families that divide to form a household is two households. So when their children marry, the new household number becomes two. It is given as predictive evidence for the founding of this village. It is thought that if the village was older, these divisions would be more common.

In addition, after 1850, when Turkmens settled in the village, many Armenian families migrated to Kayseri.At this date (according to the dividend records in question), all of the villages adjacent to Gürden are Turkish villages, and in terms of their foundation, almost all of them can go back much further than the 1820s. In a study published by Namık Aslan about Gurden village, it was mentioned that any Armenian naming did not exist (Aslan, 2016). For example; at the time when Gürden had 17 households (two of which were Turkish), Acırlı village, 3-5 km to the south-east, had 56 households, and Oğulcuk village to the west had 19 households.

As understood from the same source, at the same time that the Armenians settled in Gürden, a small Turkish colony, apparently belonging to the Avshar tribe, was settled in the Yazıkışla location, approximately 3 km east of Gürden. This settlement must have been a forced settlement, as it is stated in the records that the tribal leaders informed Boğazlıyan at regular intervals to show that they were standing in their place. This family, registered in the dividend book under the name Torunoğulu Community / Alabaşlı Tribe, has houses and ruins in Yazıkışla location, as well as many fields in that region that their grandchildren continue to cultivate.

Considering the residential area of this Turkish colony in Yazıkışla, it can be said that there were approximately 10 households. According to what we heard from the village elders, the people of these two villages (Gürden and Yazıkışla residents), who have common arable lands, live in harmony and even keep their shepherds together for their cattle. This harmonious life must have led to friendship and perhaps kinship, as there was no harm in the Turks in Yazıkışla migrating to Gürden. Torunoğulları migrated to Gürden probably starting from the 1850s and started to live together with their Armenian neighbors. There is a church and a mosque in the village. Armenians clustered around

the church and Turks clustered around the mosque. Some of these old houses are perhaps still habitable in their original state.

After the Armenian population was forced to migrate throughout Anatolia (it is highly likely that the Armenian migration from Gürden was a voluntary migration), Balkan immigrants were settled in the houses vacated by them. Considering that the Armenian houses were preserved as they were and given to immigrants, it can be said that the Armenian population did not increase much in the period between 1845 and the deportation. The number of houses left by Armenians is the clearest and strongest evidence of this idea. Another evidence that the Armenian population has not increased in the village is the Armenian cemetery, called "maşatlık" by the Turks. There are no old Armenian graves in the village, and the cemetery area is quite small. In addition, the fact that both the church and the village square of the Armenian-inhabited part are small indicates that our estimates about the population are correct. In our opinion, Armenians, who are prone to art and trade and have high levels of prosperity, made their investments especially in Kayseri, the closest city, after a while they started sharing the same village with the Turks. The reason why the population in the village does not seem to increase must be the migration to Kayseri.

We estimate that the number of people deported from Gürden village will not exceed a few households. Perhaps there was no Armenian deportation from this village. Because it seems likely that the majority of them migrated to Kayseri, where their relatives had previously settled. Turks from Gurden have many sweet memories of being guests in the homes of their villagers (Armenian neighbors) when they went to Kayseri in the 1930s and 40s. These Armenian families would later migrate from Kayseri to Istanbul. It is said that today there is a small Gürden in Istanbul-Samatya consisting of these families.

What we will say is; It is a big lie to portray these Armenians as the former owners of centuries-old Turkish villages, even though they came and settled around Boğazlıyan in the 1800s. Moreover, considering that some of them migrated to the city and the majority of them still live in Istanbul, except for those whose roots continue in the village, it is obvious that the claim that they were killed is also a big lie.

To some extent, it can be understood how communities that have not been able to create a culture and civilization of their own in history have chosen deep-rooted enemies on their way to becoming a nation. However, it is never acceptable to do this with a vile label such as "genocide" against the enemy they choose.

The only place where this most important part of the land (Anatolia) has carried humanity from the earliest ages to the present has always been the West, with some exceptions regarding forced returns. The Turks are the only nation that has been able to rein in this uncontrollable mare of the world for more than a thousand years. From the Mountains

of God to the whole of Turkestan, from Afghanistan to Persia, to the whole of Arabia, even to Egypt, the land of the pharaohs, from there to the whole of North Africa, from the Manzikert gate to the whole of Anatolia, then through Rumelia to the Balkans and even to Vienna, hundreds of Turks have lived there. There are thousands of works and traces.

Now we need to ask the Armenians: Did the Turks take these lands that they conquered and made their homeland from you by fighting? When they came back in 1071, did you resist the Turks other than the obsolete Byzantium? Which pine tree of Anatolia do you have a notch on? Where is your work, where is your trace? Can you show it?

How can you, who came freely to the places conquered and settled by the Turks as loyal subjects who aspire to serve them, make the mistake of protecting Anatolia? How and when did you spread to Erzurum, Sivas, Kayseri, Yozgat, Adana, Ankara, Istanbul, all over Anatolia, the Middle East and the Balkans? Is this your ancestral homeland? Or with which army did you conquer these places and establish a homeland? When did you need soldiers and established armies, perhaps more than fifteen hundred years ago, when you were known to be in contact with the Turks? Didn't all this happen to you because you took advantage of a moment when the Turks, for whom you had done their job and had their share, were weakened, and were ungrateful? Where has it been seen that the one who comes from the mountain drives out the one in the vineyard? If you are going to ask for a price or compensation for what you have experienced and what has happened to you, ask it from the Russians, French and British who "trained you against the Turks". Hold on to the Russians, British and French, saying, "Why did you deceive us and turn us into enemies of our friends, when we lived with the Turks for hundreds of years and gained their trust?" We consider it our duty not to underline here an issue that is overlooked in your Blue Book, which you had the British dictate to you and which you made your theses against the Turks to be based on and which you convinced your children to believe. This is your claim that you have convinced all of Europe that the documents that make up the Blue Book consist of observer reports sent by European states to investigate your genocide lie. It is true that the documents in this book are observer reports, but what you really hide is who these observers are. When the Blue Book is examined carefully, it will be seen that, with the exception of the translators, all of them are of Armenian origin. Is it possible that the information conveyed by the Armenian militias who translated to European observers could be objective evaluations? Wouldn't this undermine the objectivity of observer reports? Your efforts to deceive the whole world by having your own lies written down as a report by western observers and then turning them into a supposedly neutral source through the British, and your efforts to condemn a noble nation with these lies, will be a black mark on your grandchildren's foreheads and a source of shame for them.

Our wish is that some of the ethnic structures that continue their existence in the homeland

and under the protection of the Turks will draw conclusions and learn from this black stain that your grandchildren have put on their foreheads.

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Conflict of Interest

The author declares no conflict of interest.

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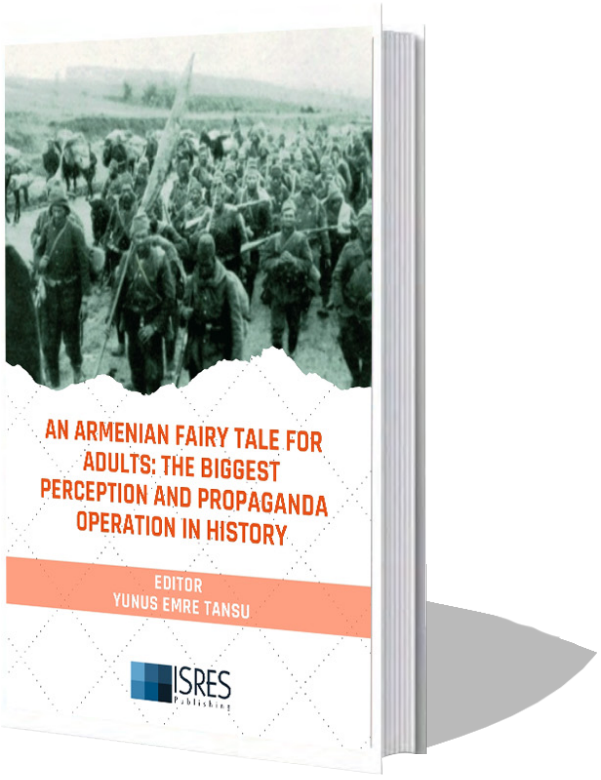
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