

BORN OF ARMENIAN NATIONALISM IN THE FRAME OF ARMENIAN COMMITTEES' ACTIVITIES

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Abstract

Nation is the most common definition: which means the unity of tradition, custom, language and culture that a group of human formed with a common background. Until the broke out of French Revolution in 1789, imperial managements seen all around the world changed into national governments because of the developments happened in those days. Ottoman Government was one of the most affected states in this respect.

Ottoman Government went into a rapid recession period and had quarrels with its public because it could not produce right policies in order to stop this wicked goings. Armenians were one of the communities that multi-national Ottoman Government had quarrel with, and in this quarrel, between the state and its depended Armenian community, the main reason seems as Armenians' idea of establishing their own state in the frame of nationalism feelings come out as a result of French Revolution. But, in fact, it was the policy of Western Governments which aimed to use this community as a cat's paw to protect their own profits in this country.

Western Governments were in effort of using national feelings in Armenian community to make them revolt against the state. They used lots of instruments in order to enliven Armenian nationalism with this effort. Armenian committees were one of these instruments.

Committees' works to gather Armenian community both in Ottoman country and, in Europe and America especially by using newspapers are another point of our topic.

In order to discuss this topic in that frame, we will mention about Western Governments' points of view about the Armenian committees in our rescript.

Key Words: Armenian, Nationalism, Committee, Patriarchate, Damadyan.

ERMENİ KOMİTELERİNİN FAALİYETLERİ ÇERÇEVESİNDE ERMENİ MİLLİYETÇİLİĞİNİN DOĞUŞU

Öz

Millet: bir insan gurubunun ortak bir geçmiş ile birlikte oluşturduğu gelenek, görenek, dil ve kültür birlikteliğini ifade eden en genel tanımdır. Fransız İhtilalinin patlak verdiği 1789 yılına değin dünya genelinde görünen imparatorluk şeklindeki yönetimler bu tarihten sonra meydana gelen gelişmeler neticesinde yerlerini milli devletlere

birakmışlardır. Osmanlı Devleti, Fransız İhtilali'nin bu yöndeki etkisini en çok hisseden devletlerden biri olmuştur.

Hızlı bir gerileme süreci içerisine giren Osmanlı Devleti, kötü gidişata dur demek adına attığı adımlarda doğru politikalar üretmediği için kendi vatandaşları ile kavgalı hale gelmiştir. Çok uluslu bir yapıya sahip olan Osmanlı Devleti'nin kavgalı olduğu topluluklardan birisi de Ermeniler olmuş; devlet ve ona tabi Ermeni topluluğu arasındaki bu kavgada temel neden Fransız İhtilali sonucunda ortaya çıkan milliyetçilik duyguları çerçevesinde Ermenilerin kendi devletlerini kurma düşüncesi gibi gözükse de, Batılı devletlerin Osmanlı ülkesindeki çıkarlarını korumak için bu cemaati bir araç olarak kullanma politikaları üzerine oturmıştır.

Batılı devletler Ermeni topluluğu içerisinde milli duyguları kullanarak onları devlete isyan ettirme gayreti içerisine girmişlerdir. Bu gayretle Ermeni milliyetçiliğini canlandırmak için birçok vasıta kullanmışlardır. Ermeni komiteleri bu vasıtalarından biri olmuştur.

Tebliğimizde bu çerçevede konunun ortaya konulabilmesi için Batılı devletlerin Ermeni komitelerine bakış açıları üzerinde de durulacaktır.

Bu yollardan bir tanesi Ermeni komitelerinin, Ermeni milletini bir araya getirmek maksadı ile gerek Osmanlı ülkesinde gerekse Avrupa ve Amerika'da özellikle gazeteleri kullanarak yapmış oldukları çalışmalardır.

Anahtar Kelimeler: Ermeni, Milliyetçilik, Komite, Patrikhane, Damadyan.

1. Introduction

Nation, is the most common description means the unity of tradition, convention, language and culture that a group of people embody together. Until French Revolution broke out in 1789, types of governance all around the world were empires, after the developments happened that date the result was national governments. As being one of them, Ottoman State was extremely affected from this revolution.

Ottoman State authorities, who were in a rapid regression, had some efforts to stop this hard going, however, the amity that continued for centuries among Ottoman folks gave way to hatred as a result of both the idea of being affected from the principle nationalism these folks wanted to become free, and the efforts of other nations which wanted to end Ottoman State. Armenian congregation, which was the main theme of our pronouncement, was one of the most affected communities from this movement.

Turk-Armenian relations dated back to 1500 years ago and in general constructed under amity and mutual confidence although there were some diminutive negative interactions during some periods until Ottoman-Russia War in 1877-1878.

2. Preparation

Both the effect of nationalism movement started among Armenian congregation in the last quarter of 19th century, and great states' policy of using Armenians with the aim of segmenting the Ottoman State, as a result first seeds of hatred were implanted between these two nations which would reach the peak point in the first quarter of 20th century.

Armenians started their effort of spreading the idea of nationalism among them by setting up some committees by 1870s. In that frame the first committee was set in Van with the name "Black Cross and Armenekan" and in Erzurum "Country Protectors". The founder of Black Cross committee was a teacher with the name Portakalyan. This man was out-bordered by the Ottoman State because of provoking Armenians and causing trouble in his region and settled down in France and started to publish Armenekan newspaper and tried to emphasize the motto of "freedom can not be taken without blood" among Armenians.¹

Armenians did not only set committees to spread nationalism movement. Apart from them, they set up some associations with some names in some cities. Some of them were;

In Van : Ararath
In Muş : School Lovers and East
In Erzurum : Nationalist Women

Later these associations (except Nationalist Women Association) came together and set up Armenian's United Society.²

These Armenian committees used some methods in order to spread nationalism movement among their congestions and to set up a free state. It is possible to analyze these methods under three main topics. They:

1. To commit some terror movements by committees, and attract European states' attention to Ottoman country and get benefit for themselves in that situation,
2. To use different press organs initially newspapers in order to emphasize European public opinion,
3. To associate with other committees and associations set up out of the Ottoman country initially Bulgarian committees.

Armenian committees were developed with the serious help of big states especially with the help of Russia. Russia's first degree role of setting up Hinçak

¹ Ankara Trade Union, *Asılsız Ermeni İddiaları ve Ermenilerin Türklere Yaptığı Mezalim*, ATU pub., Ankara, 2001, pp. 33.

² ATU, p.33.

Committee in 1887 in Geneva, and Taşnak Committee in 1890 in Tiflis was the manifestation of this result.³

These developed Armenian committees did not only associate with people from Armenian nation, but also with some organizations which they shared the same idea. It is possible to give meetings and works with Young Turks as an example for this situation.⁴

On 20th November 1898, in a telegraph sent by Beyoğlu governor Mr. Safer to the government he informed that Armenian committees and Young Turks were going to organize congresses in Geneva and London, and he wanted the government to associate with Austria and the German governments about this situation. According to the given information, as a need of era's politics, the Ottoman State administrators thought about standing still only with a balance politic in the sense of European states. This can be a proof of aspiration, which we mentioned above, Austria and German states would associate with Ottoman State.⁵

Another event which attracts our attention at the same document again is two months after Kumkapı events, Vardebardikof, one of the chieftains of Hınçak committee was arrested, and at the confirmation of documents, cachet and regulation of Hınçak committee, Russian Consul was called and asked to assign the caught documents because of his being from Russian nationality.

In the regulation of Hınçak committee which was caught, there is information of government-less, religious-less, marriage-less, it shows us what kinds of activities this committee was in.

Another event recorded in documents was Beyoğlu governor Mr. Safer's arresting and sending Serkis and his wife to the court for the attempt of bombing Sublime Porte, during the enquiry the question of what is the relation of killing a man with religion and Armenian, he answered he did not know religion or book.

According to the information Serkis gave, who was responsible for Sublime Porte event, it is possible to distinguish Hınçak committee members into two groups. They are general committee members and special committee members. The ones who could self-sacrifice and assassinate state presidents were distinguished as general committees, and the ones who could commit some activities initially anarchy events in their countries in order to make known Armenian matter were distinguished as special committee members.⁶

³ ATU, pp. 34-35.

⁴ *Prime Ministry Ottoman Records*, File:44, Folder:47, Record: Y. PRK. UM, Date: 06/B/1316; File: 42, Folder: 30, Record: Y. PRK. TKM, Date: 18. M. 1317.

⁵ *Prime Ministry Ottoman Records*, File: 44, Folder: 47, Record: Y..PRK.UM, Date: 06/B/1316.

⁶ *Prime Ministry Ottoman Records*, File: 44, Folder: 47, Record: Y..PRK.UM, Date: 06/B/1316.

3. Development

According to the report, which was prepared on 10th October 1895, Armenians were planning to attack Sublime Porte in order to spread nationalism movement by devolution and blood and it was informed to Inner Affairs Ministry that during this attack they were aiming to kill Muslims whom they come across. With that denunciation, Istanbul Police Director Mr. Hani talked to Patriarch and explained the situation. As a result of this event, Patriarch expressed politely that he was aware of the situation but he was taken into consideration and he was at the side of not interfering into these events.⁷

It was extremely interesting that one day later this conversation, Armenian committee members had a meeting at the patriarchate and decided how these events would go on. One day before, While Patriarch was complaining about not being taken into consideration at his conversation with Police Director, one day later, at the patriarchate, which was totally under his control, there was a meeting of rebellion. It will be a wrong idea to regard this event as Patriarch's good will or incapacity as he mentioned above.

As a result of last preparations done in the Patriarchate, Armenian committee members left there and walked forward to Sublime Porte from the way of "Nuru Osmaniye" and "Tavuk Pazarı" and they did not listen to any warnings. When Ottoman State authorities started to send security guards there, events became more serious and with knives and guns, lots of Muslims were killed such as gendarme derision councillor Major Mr. Servet. But the most important thing to be emphasized in that is rebellious cried as "Live Armenia" and threatened the folk as "this is the day we will destroy you".

Committee members' injuring students passing nearby Feroz Ağa Mosque is another interesting point which shows the sizes of the events.

Events continued during the night with the bombs which were thrown from Kara Kemerek Armenian Church and some Armenian homes. After all these events, Armenian patriarch was visited again, asked to send one member from spiritual and earthly councillors to speak committee members and convince them if he was not at the position of interfering the events but this request was not accepted.

Following night, Patriarch sent a message with his own will to committee members about giving up these actions, but this request did not work because the events were out of control. It is extremely strange that Patriarch thought to stop events by just sending a message without going himself. However, it is stranger that the Ottoman State authorities asked for help from Patriarch and guarantee that they would not apply any legal procedures to the rebellious committee members.⁸

⁷ *Prime Ministry Ottoman Records*, File: 44, Folder: 47, Record: HSD.AFT, Date: 20/R/1313.

⁸ *Prime Ministry Ottoman Records*, File: 44, Folder: 47, Record: HSD.AFT, Date: 20/R/1313.

Ottoman State authorities were in such a position that, during the events they sent Mr. Apik and Mr. Nuryan to convince the Patriarch. Look at the oddity that these people were Armenian, the man they would convince was Armenian Patriarch and the Armenian Patriarch would convince the Armenian committee members. This picture must be analysed carefully in order to understand the inability of the state during the era and the self-confidence of initially Armenian Patriarch and Armenian committee members.

As a result of Mr. Unciyan and Mr. Apik's conversations with Patriarch and committee chieftains, the events were slowed down a little but following day they were vivified again with committee members' provocations. Leon and Rupen who, led to the rebellions started simultaneously in Kasımpaşa, Eyüp, Feriköyü, Kara Kemerek, Taşhanı and nearby, injured two Muslims with the name Mahmut and Kazım. After that, events became bigger and gendarme was sent to Beyoğlu Balık Pazarı Armenian Church where committee members came together. Although this power was sent, before sending them, advices of Beyoğlu Governor assistant, gendarme battalion commander and gendarme station inspector had not work. While this rebellion was continuing, one of the members of Bodily Assembly Boyacıyan Ohannes Efendi fired around on the account of the allegation that a burglar broke into his garden, and this event became a match for the fire.⁹

Indeed, it is understood from the expressions of committee chieftains Unciyan Agop, Mihran Damatyan and Hınçarsom who were arrested one day before the rebellion that Armenians aimed to bring disorder into here, decided to kill Muslims they come across and at the main time they aimed to bring chaos by breaking into state organs. Moreover, it can be an evidence of how they got out of mind that in their expressions they told that the rebellious ringleaders swore on Havorkyonuk (which means blood of Jesus) in patriarchy church. But, there is another interesting point in here, Armenian committee members wanted their wives to get in contact with Iranian Embassy to rescue them by making some attempts on the account of Iranian State with Ottomans.

During this rebellion, the injury of Sorkar and Dikran who worked as policemen of intelligence, and Tütünciyan Muğterdiç and Hınçarsom who were civil servants is an evidence that shows how Armenians got off the deep end. But, it is also remarkable that Patriarchy claimed these people were killed by not committee members but Kurds.¹⁰

Another situation is those among Armenians who were loyal to the State were considered as an enemy (obstacle) to reach the far away target by committee members, and they were threatened, injured and killed by them. This also shows us how committee members were in madness about reaching the target of free Armenia. As an example of this situation, Advocate Haçik, Gedik Paşa Church

⁹ *Prime Ministry Ottoman Records*, File: 44, Folder: 47, Record: HSD.AFT, Date: 20/R/1313.

¹⁰ *Prime Ministry Ottoman Records*, File: 44, Folder: 47, Record: HSD.AFT, Date: 20/R/1313.

Bishop Dacad Vartabet, merchant Karagözyan, tender Onnik, Apik Unciyan, police officer Markar, Meclis-i Ruhani member Mampre Vartabet, Mıgırdıç Tütütncüyan were only a few Armenians who were murdered by committee members.¹¹

It is also recorded that Armenian tradesmen, who opened their shops on the rebellion day, were threatened, and those who did not submit this threat and opened their shops were looted and destroyed. Armenian tradesman Bedros told that both he and church member Avanik had not submitted to the threat of committee members, and Avanik had been taken to the Patriarchy and agonized and he succeeded to escape in difficulty.

Another tradesman Artin's being locked in the Galata Church and rescuing himself by jumping out of the church's window shows us not only the Patriarchy but also the churches which were depended on it were in the events and had actions.

When European states and especially the Austria government claimed that Armenians were murdered systematically by the Ottoman State, the Ottoman State expressed that security forces had great effort to protect not only Muslims but also Armenians who did not take part in events, and they helped the injured ones, and the ones who died were buried according to their religious rituals, but those explanations were not regarded as convincing by big states. According to them, the Ottoman State were waiting for an opportunity to kill Armenians. As long as this point of view was dominant and permanent, the Ottoman State could not be convincing whatever it did.

It is an important issue that Armenians could perform actions so easily in the Ottoman country because they were rich enough to afford their needing. Reasons of this richness can be explained as, on one hand big states' financing Armenian minority because they believe that they were murdered by the Ottomans and on the other hand committee members had the chance of creating public opinion by publishing newspapers and books.¹²

Not only the European states and Russia but also the United States of America got interested in this rebellion and this shows how important the issue was. It is extremely remarkable that on the copy 1 September 1895 of Haselik which was published in New York in Armenian – this was the copy published 18 days before the rebellion – it was written that rebellion would start in Dersaadet and spread to country and with that security forces could not control the events, when soldiers would take part in events, many people would die and as a result committee members would find the suitable ground to perform what they wanted.¹³

¹¹ Balcı, Gökhan, *Türkler Soykırım Yaptı mı?*, Truva pub., İstanbul, 2007, pp. 135.

¹² *Prime Ministry Ottoman Records*, File: 44, Folder: 47, Record: HSD.AFT, Date: 20/R/1313.

¹³ *Prime Ministry Ottoman Records*, File: 44, Folder: 47, Record: HSD.AFT, Date: 20/R/1313.

The Inner Affair Ministry authorities who were informed about the situation, arrested Armenian committee members but they were released with Armenian Patriarch's request. In fact, this situation was the usual policy of Abdulhamid II's era. That is to say the idea of providing rebellious taking part in state services by general and special amnesties. But this policy did not work in that situation, because releasing of arrested Armenians encouraged Armenian committee members who were in some planning.¹⁴

After performing important roles in Hınçak Committee, Mihran Damatyan who submitted in order to benefit Sultan Abdulahmit II's amnesty, presented a detailed report about the realities of committee members to Inner Affair Ministry. In his report, he mentioned that;

Headquarter of Nationalist Committee was in London. With a newspaper named Halaydan, they created public opinion. Its aim was to work for establishing a politically free Armenia.

There were no branches of this committee in Ottoman country, it provided pecuniary assistant to the Armenians who were performing activities in Ottoman country.¹⁵

Damatyan mentioned as a second committee which was set up in London by Minas Çeraz, and the existence of a this group's newspaper named Larmani. It was told in the report that this committee associated secretly with Hınçak and there was no branch in Ottoman country but they provided money for Armenians.¹⁶

The third committee was set up by Mıgırdıç Portakalyan and its headquarter was in Marsil. This committee had also a newspaper named Armenia. The committee members chose Van and its neighbourhood as an activity area and their aim was to make establishing free Armenia possible by revolution in here.¹⁷

The fourth committee was with the name Agreeing Competent. Its headquarter was in Tiflis and its aim was causing revolution in Ottoman areas where was close to Russia border. This committee had a newspaper with the name Troşnak. They had branches in nearly every city of Russia near to Asia continent – especially in every village close to border. Committee members would provide guns and ammunition for Armenians.

¹⁴ *Prime Ministry Ottoman Records*, File: 44, Folder: 47, Record: HSD.AFT, Date: 20/R/1313. The Rebellion of Zeytun was tried to be suppressed in that way but the wanted result could not be achieved here, either. Resource: McCarthy, Justin, *Ölüm ve Sürgün*, İnkılâp Bookshop pub., İstanbul, 1998, pp. 131.

¹⁵ *Prime Ministry Ottoman Records*, File: 35, Folder: 29, Record: Y..PRK.BŞK, Date: 17/Ş/1311.

¹⁶ *Prime Ministry Ottoman Records*, File: 35, Folder: 29, Record: Y..PRK.BŞK, Date: 17/Ş/1311. For detailed information about Committee Chiefs' efforts to enliven nationalism movement among Armenians, see. State Records General Management, *Osmanlı Belgelerinde Ermenilerin Sevki ve İskani*, Ottoman Records Department Presidency pub., Ankara, 2007, pp. 130-140.

¹⁷ *Prime Ministry Ottoman Records*, File: 35, Folder: 29, Record: Y..PRK.BŞK, Date: 17/Ş/1311.

The fifth committee was Hınçakyan Revolution Company.

Apart from these committees, there was a committee which did not have a relation with outer countries and whose committee members were consisted of final grade students of Istanbul law school.

The second part of the confession included the information which proved the relation between Armenian revolution committees in Athens and Hınçak Committee.

According to it, Athens was a good shelter for Armenian committees which took action in Ottoman countries and whose aim was awakening nationalism idea among Armenian congregation and later establishing free Armenia.

In the third part committee's other activities were mentioned (like dethroning the Sultan).¹⁸

Lastly in his report Damatyan told about England's role in Armenian events and England's interest for Armenians was regarded as trying to spread Protestantism.¹⁹

One of the activities that Armenian committee members took hold to spread nationalism among their congregation was their murder plans and these murder plans were not for Muslim folk. They were for foreign country consuls in Ottoman country as well as Jewish and Bulgarian Ottoman citizens.²⁰

Armenian committee members' one of the working strategies was associating with other committees and organizations. In that frame, Armenian committee members associated with Bulgarian and Macedonian committees and beside them, they worked together with European nihilist and anarchist groups to enliven nationalism sensitivity.²¹ Thus, they had the opportunity to take their activities comfortably in economic, political and social areas in European countries. Of course, the politic that Russian and Iranian states applied on these committees should not be forgotten. Another important point should not be forgotten that committees took activities in Russian and Iranian states sometimes provided material funds for Bulgarian and Macedonian committees. In the registration dated 27 January 1912 and numbered 301, it was mentioned that 78.000 Frank was sent from Armenian committees took action in Russia and Iran to Armenian committees in Ottoman country.²²

¹⁸ *Prime Ministry Ottoman Records*, File: 35, Folder: 29, Record: Y..PRK.BŞK, Date: 17/Ş/1311.

¹⁹ *Prime Ministry Ottoman Records*, File: 35, Folder: 29, Record: Y..PRK.BŞK, Date: 17/Ş/1311.

²⁰ *Prime Ministry Ottoman Records*, File: 43, Folder: 56, Record: Y..PRK.EŞA, Date: 05/C/1321.

²¹ *Prime Ministry Ottoman Records*, File: 44, Folder: 47, Record: HSD.AFT, Date: 20/R/1313; File: 43, Folder: 56, Record: Y..PRK.EŞA, Date: 05/C/1321.

²² *Prime Ministry Ottoman Records*, File: 43, Folder: 56, Record: Y..PRK.EŞA, Date: 05/C/1321.

Armenian committee members, which took activities against Ottoman country, held some conferences and meetings in some European capital cities after completing their organization's institutionalization. An Armenian's, with the name Pasalyan, meetings in various time in London is an example of that situation. It was also wrong to think that only Armenians led to these meetings. In England, America, Russia, Austria, Italy and other countries these meetings were held in various times and the citizens of above mentioned countries also led to them. For example, initially Mr. Juris who held lots of meetings in Austria and Italy, many parliament members of French Nation Assembly from opposition parties held meetings and these meetings encouraged Armenian committee members about the idea of establishing their own state.

Mr. Juris held meetings at Continental Hotel on 26th November 1903, and after that he performed meetings at Paris theatres, and in order to attract public opinion, he invited French journalist to these meetings. When those attended journalists made news about the incident, French public was informed about them.²³ It is also strange that when Ottoman State Paris Ambassador expressed his idea about preventing these meetings, French State rejected this idea and explained in a tricky way that it was illegal to do such a thing for French State.

Armenian committee members did not only take action in Ottoman country but also in the Caucasus in order to awaken nationalism movement among their nations. It is possible to come across detailed information about the issue in the telegraph that Erzurum Governor sent to Inner Affairs Ministry on 20th November 1904.²⁴

Especially in Bulgaria where Armenian committee members performed actions in serious levels, they collected money from Armenians in Filibe and sent it to Armenian committee members in Anatolia. We learn the information that a Russian citizen Armenian named Aruhi came there and became busy of collecting money from the expressions of an Armenian named with Seruye Kıpımacyan.²⁵

When we look at Armenians who take action at Armenian committees

In Tarsus,

Chef : Agop Aga son of Head Goldsmith,

Members : Melkun Manukyan School Teacher, Gurubi Efendi

In Mersin,

Chef : Silyanzade Abraham Efendi,

Members : Bıçakçıyan Karabet Efendi, Misak Silyan Efendi, Aram Efendi, Şersyan Avadis Efendi.

²³ *Prime Ministry Ottoman Records*, File: 43, Folder: 56, Record: Y..PRK.EŞA, Date: 05/C/1321.

²⁴ *Prime Ministry Ottoman Records*, File: 481, Folder: 54, Record: Y..A...HUS., Date: 13/N/1322.

²⁵ *Prime Ministry Ottoman Records*, File: 19, Folder: 107, Record: Y..PRK.ZB, Date: 25/Ra/1315.

In Kozan,

Chef : Bahadırıyan Ohannes Efendi,
Members : Senkyan Baros Efendi, Terziyan Artin Efendi,
Top Serkisyan Efendi, Babahikoğlu Taros Efendi.

In Cebel-i Burkan,

Chef : Balyan Manuk Efendi,
Members : Azerli Baros Efendi, Repraveri Badros, Tabip Enterenin Efendi, Balyan Vanes Efendi.²⁶

The arrest the chef of Cebel-i Gurkan Mr. Balyan Manuk and three Armenians after delivering three chests of books to awaken the Armenian Nationalism, but Armenians attacking to security guards and trying to take them on the following day and injuring one of the security guards can be the evidence that how Armenian committee members could be so daring.

During these events Armenians lived in Adana did not stay calm and started a fire. Although the fire was put off before it got worse and promoters were arrested, events developed in Adana could not be prevented.²⁷

When it comes to give a few examples for the developing events, Bezdakoğlu Esteban Efendi who was a member of the Appeal Court provoked Armenians and his membership was ended. But his duty was given back during the governing of Nasuhi Bey in Adana, and his governing prepared a suitable ground for Armenian rebels.

Again Mr. Avadis who worked as an interpreter for state, was dismissed from his position because of his disloyalty like Esteban Efendi, but his position was given back just after Hacı İzzet Bey's governing and he informed about all important activities that government would take against committee members and he provided them the chance of taking precautions.²⁸

While these events were happening in Adana, English Consul of Halep went first to Mersin and then to Adana and he made some hidden meetings as if aiming to flame-up the incidents. After his visit to Mersin and Adana, events could not be prevented in these two cities. It was also an inner conflict of Ottoman State we witness that the state sent security guards to the event zone in order to arrest and punish the guilty people but nothing was done for Governor Mr. Nasuhi and for other local authorities.²⁹

²⁶ *Prime Ministry Ottoman Records*, File: 31, Folder: 46, Record: Y..PRK.UM, Date: 27/B/1312.

²⁷ *Prime Ministry Ottoman Records*, File: 31, Folder: 46, Record: Y..PRK.UM, Date: 27/B/1312.

²⁸ *Prime Ministry Ottoman Records*, File: 31, Folder: 46, Record: Y..PRK.UM, Date: 27/B/1312.

²⁹ *Prime Ministry Ottoman Records*, File: 31, Folder: 46, Record: Y..PRK.UM, Date: 27/B/1312.

Although Patriarchy seriously took actions in order to flame-up the incidents, this situation might change according the substitution of patriarchs. If we need to give an example to this situation Patriarch Arziyan can be the best example of it because he informed Ottoman State that there were weapons in Erzurum church and in some schools and he carefully watched what Ottoman State authorities did about the situation.³⁰

It was seen that English agents worked in Ottoman country to liven separation activities and they especially continued these activities under a religious imagery. It was again seen that these people's activities aimed to spread nationalism movement among Armenians, to cause rebellions, to inform European newspapers and press organs about these rebellions and to provide a support for Armenians by creating a strong public opinion.³¹

It must not be forgotten that Bagos Nubar Pasha had an important function for Armenian committees taking their activities easily in European countries. Nubar Pasha did not hesitate about meeting with European state authorities and affected politicians about this issue.³²

A report was represented by Clergyman Panire in order to inform Inner Affair Ministry. In this report it was mentioned that an Englishman cooperated a firm with Armenians and he took material funds from some establishments in England in order to work in Eastern Anatolia and Black Sea regions and he distorted the events by transmitting unreal information to European Countries by some people who lived in some cities like Trabzon, Samsun, Sivas, Bayburt, Erzincan, Erzurum, Muş and Van. After that named with Rupen Hınazayan and Kapril, one of them is Russian and the other one is English, attempted to provide European Countries intervention by creating some confusion.

4. Conclusion

Armenian committee members tried many methods especially terrorism in order to spread nationalism movement among their people. As a result of these activities, unfortunately Armenians ruined the life where their people lived intensively and they created a fight between the people whose ethnic origins and religion were different from them in order to make real the dream of free Armenia which Big States represented them. And also these committee members did not hesitate to sacrifice their own people's blood and life in order to reach their far away targets.

³⁰ *Prime Ministry Ottoman Records*, File: 63, Folder: 7, Record: Y..PRK.ASK, Date: 17/Z/1307.

³¹ Turkish Historical Society, *Sürgün ve Göç*, Ankara, 2004, pp. 1.

³² *Prime Ministry Ottoman Records*, File: 63, Folder: 7, Record: Y..PRK.ASK, Date: 17/Z/1307.

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