

# THE TURKS ABOUT TURKS

## SUMMARY

Translated from the Armenian  
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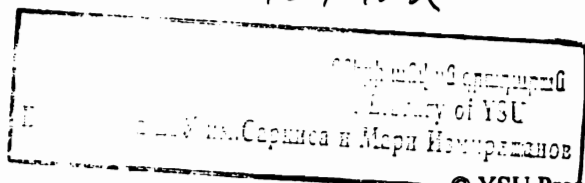
The English translations present more striking extracts from the three volumes of the Armenian collection "The Turks about Turks", thus completing the opinions on the Armenian Genocide and the Armenian Issue.

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## **PREFACE**

In 2011 the book “The Turks about Turks” came out in Yerevan in three volumes, which presents the speeches and publications on the Genocide of Armenians and the Armenian Issue made by Turkish journalists, historians, statesmen of various times. In the first two volumes we come across facts that the Turks themselves, sometimes the direct participants of the crime, in fact, confess their crimes but with undisguised pride. The third volume deals with the articles and interviews of the representatives of modern Turkish historiography who express views differing from those of the Turkish official point of view. This work in three volumes definitely completes just the Turkish viewpoints on the Armenian Genocide.

Passages from more interesting materials in the three volumes are presented in this collection with their English translations.

## **PUBLICATIONS**

**Shule Betinjek** – a Turkish public figure and journalist about the contribution of Armenians to the Ottoman Empire.

Having lived on this land for hundreds of years, the Armenians have their contribution to this country. By their dishes, music, ornaments, by their artistic spirit and by other activities they have beautified all the corners of our country. Everywhere you look, you will see the tenderness of their spirit, the result of their skilful hands, their taste and flexibility. They were “among the first” of Turkey, beginning with polyphonic music till the theatre and fine arts. With a western perception, the first theatres in Turkey were created in Armenian seminaries... The first actress to appear on the stage was again Armenian – Arusyak Papazyan.

The founders of polyphonic music, opera and the first operetta were again Armenians. The first Turkish opera and the operetta were created by Tigran Chukhajyan who was called Ofenbakh and Verdi in the west. G. Minasyan founded the first orchestra, E. Voskan was the first “Turkish” statue-maker, he founded the seminary of fine arts as well.

In the history of painting of the whole world, Toros Ruslin is said to have been the first to introduce the rule of spaciousness in Hromkla... The first teacher of the violin is H. Muhentisyan, and the first teacher of the piano is H. Sinanyan, who was the author of the march of the young Turks as well.

E. Manas organized the first Turkish choir... The family of Zildjyan created the famous “Turkish cymbal” in the world...

The first flower shop in Polis was opened by M. Garagash, who was also the first opera singer (soprano).

The author of the first etymological dictionary of the Turkish language is P. Kerestjyan. This book has not had anything equal so far...

The “Manifest” by K. Marks was translated into Armenian in 1887, a year earlier than the English edition... H. Vardanyan founded the first Turkish humorous newspaper... M. Berberyan and H. Hekimyan created the Turkish caricature...

The blessed hand of the Palyan family is on Stambul. They had a great impact on the Ottoman-Turkish architecture... The mansions of Dolmabahch Chraghan Baltala, Eldz, Belyerbei, Galenter, Ainalgavak, Gioksu, Ykhlomur, the military barracks of Balmumdj, Rumi, Selimie, Topchular, Tashkshlugh, Gjumashsu, the mosques of Valide, Nustretie, Ortaguigh... various reservoirs... the clock tower of Tophane... the leather factory of Bei-Gaz, the factory of silk in Hereke... A bank, buildings of the military ministry and the university... If we were to give a complete list, the pages of the periodical might not suffice...

The first Latin alphabet of the Turkish language was prepared by jeweller Mazlumyan... The signature "K. Atatürk" has been created by V. Chershyan.

In the Ottoman period more than 40 Armenians held the most important ministerial positions... They were also trusted to hold the positions of an ambassador, adviser, member of the state council, and that of a delegate... The Ottoman finances, 20 percent of the industry and crafts, almost the whole foreign trade, 60 percent of the domestic trade were in the hands of Armenians. Armenians were the leading lawyers, physicians, journalists, chemists<sup>1</sup>...

**From the book "Turkish-Armenian relations" by Doctor Erdal Izteri published in Ankara in 2001**

The Armenians, both in the XIX and XX centuries, as well as nowadays deceiving the world, introduce themselves skilfully as a Christian nation subjected to violations, pressures, genocide by the Turks and carry on this propaganda so far...

The Armenians relying on their interests with foreign states, raised the "so-called" Armenian Issue at the time, when the danger of fall was threatening the Ottoman Empire. Through preaching, the Armenian

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<sup>1</sup> "Marmara", May 6, 1987, reprint from the Turkish periodical *İki Bine DoArı*, "Le probleme armenian", neuf questions, neuf reponses", Institut de Politique Etrangere le Probleme armenian, Ankara, 1982.

organizations were carrying out those activities by exerting psychological pressure on the public. In our days as well, in many countries of the world, especially in the USA and in European countries, the Armenian scientists and the Armenian organizations with the support of the leaders of some countries, putting this issue on the agenda, insist that the Armenians underwent illegalities in the Ottoman empire<sup>1</sup>.

### **Turk Vehib Pasha declared to the Armenian delegation during the negotiations in Batumi.**

You see, that destiny drives the Turks from the West to the East. We left the Balkans, we will leave Africa as well, but we will stretch out to the East, our blood, religion and language is there. And this has a natural attraction... We should have a way there... And you Armenians stand on our way... You should stand aside and give way to us... This is where our basic disagreement is<sup>2</sup>...

### **A Turkish military mayor about Armenians**

The Armenian has progressive, cultural qualities, the Armenian is hard-working and diligent, the Armenian is courageous by his reason, spirit and thought. The Armenian was able to master European civilization, preserve his church, religion and language being in extremely tough conditions. The Armenian created and developed the trade of our country, flourished our literature, contributed to the progress of our printing. He was able to save us from complete collapse several times as well... So, if we satisfy the state of that Armenian, if we leave his wealth in his hands, if we give him an arena to develop, prosper and grow, one day he will rightfully abuse our trust and say: "Because you are incapable in politics, because you prohibit the general enlightenment and progress of mankind, so you have no right to rule us. We

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<sup>1</sup> Turqological and Ottomanological studies, Yerevan, 2006, pp. 287-288.

<sup>2</sup> **Khatisyan A.**, Origin and development of the Republic of Armenia, Athens, 1930, p. 70.

have to rule you..." and Europe infected by the disease of enlightenment will not only give right to the Armenian but will also support him to rule us<sup>1</sup>...

### **A Turk about Armenians**

For centuries the Armenian in the struggle for existence has rendered a helping hand to the sons of Allah – Mohammedans...

The treasury of the state was filled by Armenians, craft and trade flourished through them, the political leaders of the country were Armenians as well.

We have no life without Armenians, we ourselves cut the hand which was feeding us<sup>2</sup>:

### **The Turkish landlord of Bitlis said to the high-rank English diplomat E. Diloni**

Until recent times thanks to diligence and ingenuity, the Armenians have been materially better off. That people gives us bread, and we not only make them buy a right to work for us at a high price, but we also deprive them of the means of work, not realizing that if Armenians become completely bankrupt, poor days will start for the Turks, and they will have to work<sup>3</sup>.

**Turkish army commander Khurdish in his book "Siahed Name"-Khudud" published in 1863 wrote.**

All the craftsmen and the greater part of farmers are Armenians... There is not only one master among the Mohammedans but also a helping worker. Armenians are hard-working people, and the Mohammedans are the contrary<sup>4</sup>.

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<sup>1</sup> "Nor Dar" (New Age) 1895, number 84.

<sup>2</sup> "Droshak" (Flag), 1896, number 8

<sup>3</sup> "Daily News" 29, April, 1895.

<sup>4</sup> Artsrun G. The economic situation of Turkish Armenians. Moscow, 1880. p. 20.

**Famous Turkish admiral Khali Pasha in a speech of 1830 expressed the following thought.**

I am sure that if we don't hurry to be like Europe, we have to make up with the idea, that we have to pass Asia again<sup>1</sup>.

### **On the number of Armenians in the Ottoman Empire (1845)**

The first census in the Ottoman Empire was conducted in 1845 during the reign of Sultan Abdul Medjid. This first attempt (according to official data) showed that in that year the number of Armenians in the Ottoman Empire was 2.5 million, out of which 400 thousand lived in K. Polis and in European Turkey, and the rest lived in Armenia and in Asia Minor<sup>2</sup>.

### **Mustafa Nedim, secretary of Sultan Abdul Hamid II on the atrocities of Armenians in the Ottoman Empire.**

... There was no end to arrests. Especially the policemen were the source of disgrace and meanness. For instance, one of the miserable and bribe taker commissars when he was going to a public house or play hall, he used to order one of his faithful policemen to go to the owner of a trading house familiar to him to "borrow" 30 gold coins. If the owner of the trading house paid the sum demanded by the commissar, it would be much better for him, otherwise the searchers of the police would unexpectedly enter the house of the owner of the trading house and would find several European newspapers or letters under his bed or inside his cupboard. They would put handcuffs on the hands of the miserable, and astonished man and would take him to prison and beat him. After a few days' investigation there came the news that he had been either exiled somewhere or had been sentenced to a few mouths'

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<sup>1</sup> Petoyan V. Sasun in the past and the liberation movements of Sasun, Yerevan, 2005, p. 87.

<sup>2</sup> Piperchyan A. Ottoman State, K. Polis, 1913, pp. 25-28.



imprisonment. After this incident this commissar used to get anything he wished to get... All other policemen began to make use of this situation, and after some time, there was not a single Armenian in Asia Minor who had security for his life and property... There was not a single Armenian who had not heard about the atrocities and depressions that the Turks used towards Armenians... Enis Pasha was the governor of Kharberd. That man was extremely ignorant and foolish. All his worth was that he was the father-in-law of Pasha Zek. In his heart he was faithful to high rank thief officials and received his share from them. Taking advantage of the atrocities, other officials started to depress Armenians still more. Especially the conduct of policemen in this respect had become unbelievable. To collect "taxes" the policemen went to villages. The peasants were panic stricken. On entering the village, they beat whoever they met and everywhere their cries and shouts for help spread. They immediately called the Christian dignitaries of the village, the governor of the village, demanding money instead of the tithe. Those, who dared to say that it was impossible to raise so much money during such a short period of time, were beaten to death. The Armenian men in despair went out into the streets, fields and collected the money in their pockets, they also took the gold coins from the women left from their fathers, grandfathers, took them to the policemen and threw before them. And the policemen gave a signed piece of paper as a certificate which had no worth or importance and the poor were again in debt. Some time later, the policemen began to collect rugs, thick-felt bags, eiderdowns and even such simple things as ropes... The policemen increased their damned deeds... In addition to taking the Armenians' money, they had in mind their honor. The Armenians of Kharberd were honor-loving people. In the huge province nobody had ever heard the name of an immoral person. Seeing and not putting up with these violations of the policemen (Mustafa Nedim) sent a note to the ruler Djevad Pasha, who did not like violations... Djevad Pasha, taking into account my note, handed it to the council of ministers for consideration. Zeki Pasha, in order to protect his father-in-law, sent him a letter ordering him to collect his thoughts, but stupid Enis Pasha, boasting,

showed it to everybody; he even showed it to me as well, and I sent the second letter to the governor-general. This time Enis Pasha was impeached...

...From the body guards of ruler of Kharberd I learnt that the chairman of the Armenian committee as if had been arrested. I made inquiries and wanted to see him. I was horrified to see Yazchyan Grigor Efendi before me who resided in the village of Kesrik. He had inherited great wealth from his father and lived well... He was a very hospitable man, he always had 15-20 guests at dinner. In summers my family and I stayed at his house...

Very often I criticized with vigorous enthusiasm the policy of the Turkish government, but Yazchyan Grigor didn't say anything as far as the government was concerned. Really, he had absolutely nothing to do with politics and diplomacy... Now, how can one see this man as the chairman of the committee and not get surprised... I made the deputy of the governor understand this truth, but he did not attach any importance to what I had said<sup>1</sup>...

**Abdul Hamid II, in 1877 under the pretext of the Russian-Turkish war, dissolved the deputies' assembly and declared;**

I wanted to follow my father Abdul Medjid's steps... He tried to introduce reforms at the expense of sacrifices and liberations. I see that I am making mistakes. From now on I shall walk along the path of my grandfather Sultan Mahmud. Like him I see as well, that the people entrusted me by God can be moved from their place only by force<sup>2</sup>.

**An extract from the meeting of the Armenian Patriarch T. Nerses Archbishop and Sultan Abdul Hamid II (August 12, 1877).**

**Armenian Patriarch T. Nerses Archbishop came to Abdul Hamid's palace (Eldz) on the order of Sultan Abdul Hamid II.**

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<sup>1</sup> **Mustafa Nedim**, Armenian Genocide and my testimonies, 1936, pp. 1-19.

<sup>2</sup> **Sarukhan**, The Armenian issue and the National constitution in Turkey, Tiflis. 1912, p. 339.

On arriving at the palace, the Armenian Patriarch was met by the master of the ceremony of the court and was shown into a room, where he was received by the Sultan in a quarter of an hour.

The Patriarch wanted to bow to the Sultan, but Hamid did not allow to do it and ordered him to sit on the chair specially prepared for him, which was placed very near to the crown of the Sultan.

The Patriarch said. "Your Majesty, it is honorable even to stand in front of a ruler like You."

The Sultan ordered, "Please, take a seat."

The Patriarch took a seat bowing, then the following conversation took place between them.

The Sultan said, "How are you? Are you well? Are you calm? I have been longing to see You for a long time, but I had been waiting for a proper time. I love You, this seat is Yours, whenever You wish, You may come to me."

Patriarch: "Your Majesty, we have quite forgotten ourselves and we are thinking only about Your majesty and about the royal army praying day and night. The Armenian nation is always willing to help the royal army at all costs..."

Sultan: "Yes, I know that, but I am very sorry for the present times. I, who is sorry to stamp an ant, seeing so much bloodshed, I am so sorry. But God be my witness, I am not responsible for this war..."

Patriarch; "You are the greatest among the kings and You exceed your predecessors. They were glorified by science in their times, but You glorified the Ottoman flag in alarm and in trouble. Your Majesty, when You came to the throne, You did not rest a single day., that is, You are greater, and we nationwide pray for Your arms to be always glorious and these miserable days pass, for You to be able to implement the reforms promised by glorious Khatto, establish trading and farming schools and promote the growth of crafts."

Sultan; " I am extremely pleased with my Armenian nation and I am thankful to everybody. Please, tell my Armenian nation my thanks and love. I am pleased with the Armenian officials working in my Highest Court who work selflessly. I know, that the Armenian nation has suffered a lot because of this war, but all the Armenians should know

that instead of all these sufferings, they will have a lot of happy days and will enjoy the result of their loyalty and will be happy. I love all my subjects, especially my Armenian nation which displayed its century-old loyalty in these tough times. There is no difference for me between a Muslim and a Christian, everybody is a citizen of the Ottoman Empire, religion refers to God. I granted them Constitution, but everybody must be guided by the principle of brotherhood."

The Patriarch here makes long wishes for Sultan's life. The success of the Turkish army to carry out its high mission stating that the Armenian nation is inseparable from the Ottoman Empire. Relying on his chair of justice he wishes continuity and stability. The Sultan was listening eagerly and repeated continually that he was thankful. The Patriarch was about to leave but the Sultan ordered him to sit down saying; "Let the Highest accept your prayers and requests for me to put all my evil intentions into force. But I am very sorry for the Bulgar nation, who sinned against ignorance.

Patriarch; "Your Majesty shouldn't be sorry, but I think not the whole of the Bulgar nation has dishonored Your name and the bread they have shared, but only a small part that is mistaken, so Your Majesty should certainly have mercy on those who have not sinned being in citizenship."

**The Turkish newspaper "Osmanl" has written about the use of the word Haiastan (Armenia)**

It is not compulsory to use historical names, especially when these names by their historical meanings, may cause an illusion of revolutionary ideas and revolt against the existing situation in people's minds... Nobody would have thought to raise this question, if a few intriguers would not have thought up an Armenian issue, the end of which, according to them, was supposed to be the separation of the mentioned provinces, and perhaps the formation of a new government<sup>1</sup>.

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<sup>1</sup> "Masis", September 29, 1880.

**One of the copies of the official paper "Tanin" of the young Turks says.**

Who can assure that today article 23 desiring to rise again (it is the article of Berlin treaty on Macedonia) won't be followed by article 61... Therefore, when we speak about the interference of Europe and to a counterbalance our inner affairs, we have to think not only about Rumelia but also about eastern Anatolia, because after the collapse awaiting Rumelia, it will be impossible to save Anatolia as well<sup>1</sup>.

**One of the Grand Veziers of Sultan Abdul Hamid Said Pasha, in 1881 openly declared:**

To eliminate the Armenian Issue for ever, it is necessary to annihilate Armenians<sup>2</sup>.

**In 1883, in October, Turkish army commander Mukhtar Pasha answering the correspondent's question of Vienna newspaper "Standard" said:**

The Berlin treaty has obliged us to make reforms in Armenian regions. But what is Armenia? There is not such an Ottoman province by this name and the administrative name, the borders of Armenia, as stated by the Berlin treaty, is very difficult to clarify... What You call Armenia is more within Russia and Persia. Armenia is not so much on this side of Ararat as on the other side<sup>3</sup>.

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<sup>1</sup> Antonean A. Illustrated, detailed history of the Balkan war, H.G. K. Polis, 1912, p. 499.

<sup>2</sup> Pileryan A., Great Powers, the Ottoman Empire and Armenians in the French archives, (1914-1918), Yerevan, 2005, p. 12.

<sup>3</sup> "Eastern press", 1883, October, pp. 483-484.

## **The message of Zeki Pasha and the letter of Sultan Hamid to the Kurdish highly esteemed.**

Honorable chiefs, our Kurdish compariots, our best regards from Eldz, from His Majesty Padishah, from the Great Khalif of Muslims. The Armenian nation which has led a rich life for five hundred years thanks to the mercy and justice of our Sultans, deceived by the foreigners and infected by the disease of ingratitude, has raised the banner of rebellion against our decent innermost and eternal power. Encouraged by the Greeks, Rumins, Serbs, Bulgars and other irreligious and hostile peoples, it also wants autonomy... The Armenians residing in the Caucasus and are subjects of Russia, have secretly concluded a treaty with those who live in Turkey and confess the same religion, will invade the border with a lot of military preparations, will burn all the villages of Krdstan, will erase the name Kurd... These Armenians - a deadly enemy of our tribe and religion, having taken in their hands the trade, farming and the whole wealth of the country, squeeze blood out of the Islam nation. Under the pretext of immigration, sheltering in the prosperous and flourishing centres of Europe and America, they provoke revenge among all the Christians of Great Powers, against Muslims, in particular against the honest and courageous Kurds qualifying them as murderers, thieves, villians, barbarians,... If we leave this situation as it is, very soon within a few years not a small land bearing the name Krdstan will remain on the earth... Tomorrow this irreligious nation will occupy this country, will exile or will convert to Christians all the Kurds...

This is the will of His Royal Majesty: "Honourable chiefs of the noble Kurdish tribe, I appeal the knightly spirit of your noble sheikhs and the frank feelings of loyalty, and I am asking for your support and practical assistance to exercise in the present uneasy situation the highest directions of Eldz, which should have been known to you to this day... So, be ready to respond to the first signal. It rests with the wisdom of Your and Hamid's regiment commanders to order the participation of each tribe-groups in the coming events. I wish you ability, glory to your arms, and complete success to your wishes..."<sup>1</sup>

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<sup>1</sup> Boyachean G. (*Jirair*), Eltze Sasun, K. Polis, 1910, pp. 192-194.

**Adviser of Abdul Hamid II, army commander Izzet Pasha about the Armenian issue.**

The only way to solve the Armenian Issue is the physical annihilation of Armenians<sup>1</sup>.

**Shakir Pasha already as the general commissar of the Armenian provinces has declared:**

The word Armenia is despised among us, yet I shall be thankful, if you could show me the borders of Armenia. I am going not to Armenia but to Krdstan. I am going to resume the former friendship between Turkey and England<sup>2</sup>.

**Zia Bei about the foreign diplomats and the Armenian massacres.**

Among the permanent representatives of great and small powers in Eldz, we had arguments more often with the diplomats of Germany, Russia, France, Italy and England. Nearly each state considered Turkey to be a big chunk trying to benefit for his country in case of a favorable opportunity. The competition was basically among the mentioned Great Powers. In recent times, Japan joined them as well. As far as USA and China were concerned, they did not cause us trouble. Personally, I openly gave preference to the representatives of China. Of course, I don't speak about Germany to whose position Hamid attached great importance.

He was strongly convinced that Germany would always assist him in crisis... It rarely happened that the representative of Germany left us dissatisfied ...

Each diplomat thought that he could influence Hamid, and, of course, most of them were mistaken. During the Armenian massacres, when the

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<sup>1</sup> Akcam T., *Siyasî Kulturumuzde zulum ve iskenke*, Istanbul, 1992, s. 301.

<sup>2</sup> "Echo" / Ardzagank /, 1895, number 100.

representatives of the Great Powers were light-heartedly looking at the merciless slaughter, a European famous ambassador, is said to have received a coded message from Stambul, hurried to send it to Eldz demanding to stop the massacres. Really I cannot say whether this has been so or not, but one thing is for sure, the massacre stopped only on Monday by the personal wish of the Sultan. Because Hamid had decided that it was enough to punish the disobedient. Really, who has the right to interfere in our domestic affairs. No matter how weak we felt, we did not interfere in the personal decisions of the Sultan...

This gloomy past will long be remembered by everybody... To give a detailed description is the job of a historian, and let him tell us, how an ordinary man, who, having no political talent, made fool of so many clever and educated people. When the massacre stopped, the representatives of the powers came to us one after another.

Hamid in his turn managed to convince everybody that he was extremely upset and would do his best to punish those who were guilty. Looking at him, one might suppose that this cunning man was really sorry for the innocent victims who had been killed because they were Armenians. I had never seen such hatred that the Sultan had towards this nation. The thought that he might be suspected of an Armenian origin, drove the ruler of the Ottoman Empire mad. He was ready to prove at all costs that it was a falsehood and that he hated all giavurs (Armenians) without exception<sup>1</sup>...

### **Sultan Abdul Hamid II about Christians and Mohammedans.**

Who knows our history in the West, who learns it there generally?... I think, that who has lived in the East for a long time and has preserved his objectivity, should say that the Mohammedans compared with the Eastern

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<sup>1</sup> **Khadjetlashe M.,** Murderer on the Throne. Notes of the Secret Police chief in Turkey. Petrograd, 1918, pp. 29-33.