



Prof. Dr. Erich Feigl
(1911-2007)

Writer and historian, Prof. Erich Feigl, was born in 1911 in Vienna. His career as a writer began during his student years, and continued with his preparing documentaries and films for TV. As a result of research into various religions and cultures, he prepared many documentary and biographical films in various regions such as the Middle East, the Far East, Central Asia and America.

Drawn to subjects on Turkey and the Turks, Feigl also made films on Ottoman history and after his close friend Esrefler Özen, the Attache of Operations at Turkey's Embassy in Vienna, was assassinated by Armenian Terrorists, he began a thorough investigation of Armenian terrorism.

Prof. Feigl proved that Armenian terrorism groups derive original from certain fake documents and photographs created by the Armenian author Aram Badkian, and brought together the evidence and documents in his book "A Terrible Myth." Feigl dedicated his book published in Turkish, German and English to Esrefler Özen. Prof. Feigl, who has numerous books and films under his name, was awarded the Austrian Republic's Prize for Science and Art and the Vienna Province Gold Medal of Service.

Erich Feigl ARMENIAN MYTHOMANIA

An Illustrated Exposé by Erich Feigl

ARMENIAN MYTHOMANIA



Armenian Mythomania

Mythomania

A compulsion to embroider the truth, exaggerate or to tell lies.

The American Heritage Dictionary of the English Language

ΜΥΘΟΣ

A fair tale, a lie

Langenscheidts Wörterbuch

Μανία

Craziness, passion, rage, fury, mania

Langenscheidts Wörterbuch

*The book is dedicated to our
dear friend Erich Feigl whom
we lost during the publication process
of this book.*

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An Illustrated Exposé by Erich Feigl

ARMENIAN MYTHOMANIA

Armenian Extremism:
Its Causes and Historical Context

EDITION ZEITGESCHICHTE • FREILASSING - SALZBURG

DEDICATED
TO THE MEMORY OF MY FRIEND
ERDOĞAN ÖZEN

Anatomy of a senseless crime: On Wednesday, June 20, 1984, the labor and social affairs attaché of the Turkish Embassy arrives at work at 8:45. He parks his car beside the embassy building, greets the policeman on duty . . . and then a remote-control bomb explodes. The car is thrown into the air and lands upside down. Erdoğan Özen is dead . . . his body charred beyond recognition. The 62-year-old policeman, Leopold Smetacek, is caught in the flash of fire from the explosion ... He will wrestle with death for months, his face totally burned. A number of passers-by are injured. The "Armenian Revolutionary Army" - ARA - once again claims "responsibility". The assassin is undoubtedly convinced of the "justice" of his deed. He probably has no idea of the true story behind the tragedy of his people in the First World War. All he knows is the lessons he has had drilled into him about the "Terrible Turk". History – misunderstood history - as the motive for inhuman behavior - that is unique to the world of terrorism.



(Photo: Neue Kronenzeitung)

ARMENIAN ISSUE ALLEGATIONS-FACTS
Turkish Diplomats Killed by Armenian Terrorists

Date	City / Title	Name - Surname
27.01.1973	Santa Babara / Consul	Mehmet BAYDAR
	Consul General	Bahadır DEMİR
22.10.1975	Vienna / Ambassador	Daniş TUNALIGİL
24.10.1975	Paris / Ambassador	İsmail EREZ
	Driver	Talip YENER
16.02.1976	Beirut / First Secretary	Oktar CİRİT
09.06.1977	Vatican / Ambassador	Taha CARIM
02.06.1978	Madrid / Ambassador's Wife	Necla KUNERALP
	Retired Ambassador	Beşir BALCIOĞLU
12.10.1979	The Hague/ Ambassador's Son	Ahmet BENLER
22.12.1979	Paris / Tourism Counselor	Yılmaz ÇOLPAN
31.07.1980	Athens / Administrative Attaché	Galip ÖZMEN
	Administrative Attaché's daughter	Neslihan ÖZMEN
17.12.1980	Sydney / Consul	Şarık ARIYAK
	Security Attaché	Engin SEVER
04.3.1981	Paris / Counselor for Labor Affairs	Reşat MORALI
	Counselor for Religious Affairs	Tecelli ARI
09.06.1981	Geneva / Secretary	M. Savaş YERGÜZ
24.09.1981	Paris / Security Attaché	Cemal ÖZEN
28.01.1982	Los Angeles / Consul General	Kemal ARIKAN
08.04.1982	Ottawa / Counselor for Commercial Affairs	Kani GÜNGÖR
04.05.1982	Boston / Honorary Consul General	Orhan GÜNDÜZ
07.06.1982	Lisbon / Administrative Officer	Erkut AKBAY
27.08.1982	Ottawa / Military Attaché	Atilla ALKIKAT
09.09.1982	Bourgas / Administrative Attaché	Bora SUELKAN
08.01.1983	Lisbon / Administrative Officer's Wife	Nadide AKBAY
09.03.1983	Belgrad / Ambassador	Galip BALKAR
14.07.1983	Brussels / Administrative Attaché	Dursun AKSOY
27.07.1983	Lisbon / Wife of the Counselor	Cahide MIHÇIOĞLU
28.04.1984	Tehran / Wife of Secretary	Işık YÖNDER
20.06.1984	Vienna / Labor and Social Affairs Attaché	Erdoğan ÖZEN
19.11.1984	Vienna / UN Official	Enver ERGÜN
07.10.1991	Athens / Press Affairs Attaché	Çetin GÖRGÜ
11.12.1993	Baghdad / Administrative Attaché	Çağlar YÜCEL
04.07.1994	Athens / Consul	Haluk SİPAHİOĞLU

A Personal Foreword

"Have you gone crazy?" - "Are you tired of living?" These were the comments of friends and acquaintances when they heard that I was working on a book about the causes and historical context of Armenian terrorism. Why should be the one to take on such a dangerous subject? . . . Shouldn't it be a matter for the Turks and Armenians to work out among themselves? All of my friends considered my project dangerous, even threaten ing, and I realized that it must be these concerns, these fears, that have until now prevented unbiased accounts of the historical reality behind Armenian terrorism from appearing. People are obviously afraid of reprisals and therefore leave the whole issue to the advocates of reckless violence, who control virtually all the literature on the subject. In virtually every publication that discusses the Armenian question or Armenian terrorism, the authors plead for "understanding" toward terror. This is just as remarkable as when terrorist organizations claim "responsibility" after an attack.

With this "responsibility" - or rather with the perversion of this noble concept - they pretend to have "power" by creating the illusion of "justice", and with this legitimation they play fate, shoot down the reluctant and black -mail the hesitant.

It is not only human beings who have fates, however, but films and publications as well. *HABENT SUA FATALIBELLI*, "books have fates", wrote Terentianus Maurus around 200 A.D., and in the preceding verse he says resolutely, *PRO CAPTU LECTORIS*, "according to the grasp of the reader".

I had two key experiences in this connection following the appearance of the German edition of this book. The first was with a very high official of the Armenian Orthodox (Gregorian) Church of Central Europe who, in the course of a meeting with the (Catholic) Mekhitarists (who truly have nothing to do with this statement), said to my face, "How dare you set the worthless Turks off against the dead Armenians in your book!" When I asked in horror if I had understood correctly, he repeated even more vehemently, "Yes, I said the worthless Turks!" The Armenian view of history is for the most part shared by the public at large. That is no surprise, and it should not be taken as a reproach.

While doing the background research for this book and for my films, I took great pains to collect information from a broad spectrum of sources. In so doing, I met many people to whom I owe the deepest respect: His Beatitude the Armenian Apostolic Patriarch Snork Kalutsyan of Istanbul, for example, and the doctors and nurses of the Armenian hospital in the same city. I mention these people here in lieu of the many, many noble Armenians whom I know - from scholars and intellectuals to the Armenian farmers and their families who live on Musa Dagh, made famous by Franz Werfel. I did, of course, also meet other people in the course of my research work. I especially recall Dr. Gerard Libaridian, the head of the Armenian Zorian Institute.

I spent several hours with Dr. Libaridian in his office in Cambridge, Massachusetts and had an extremely interesting conversation with him. Dr. Libaridian is a brilliant man, bubbling with vitality, knowledge, talent, and self-confidence. One could write a very compelling play based on my conversation with him.

I kept notes of my host's most provocative statements in this fascinating discussion. Several times he mentioned the so-called "Andonian papers".

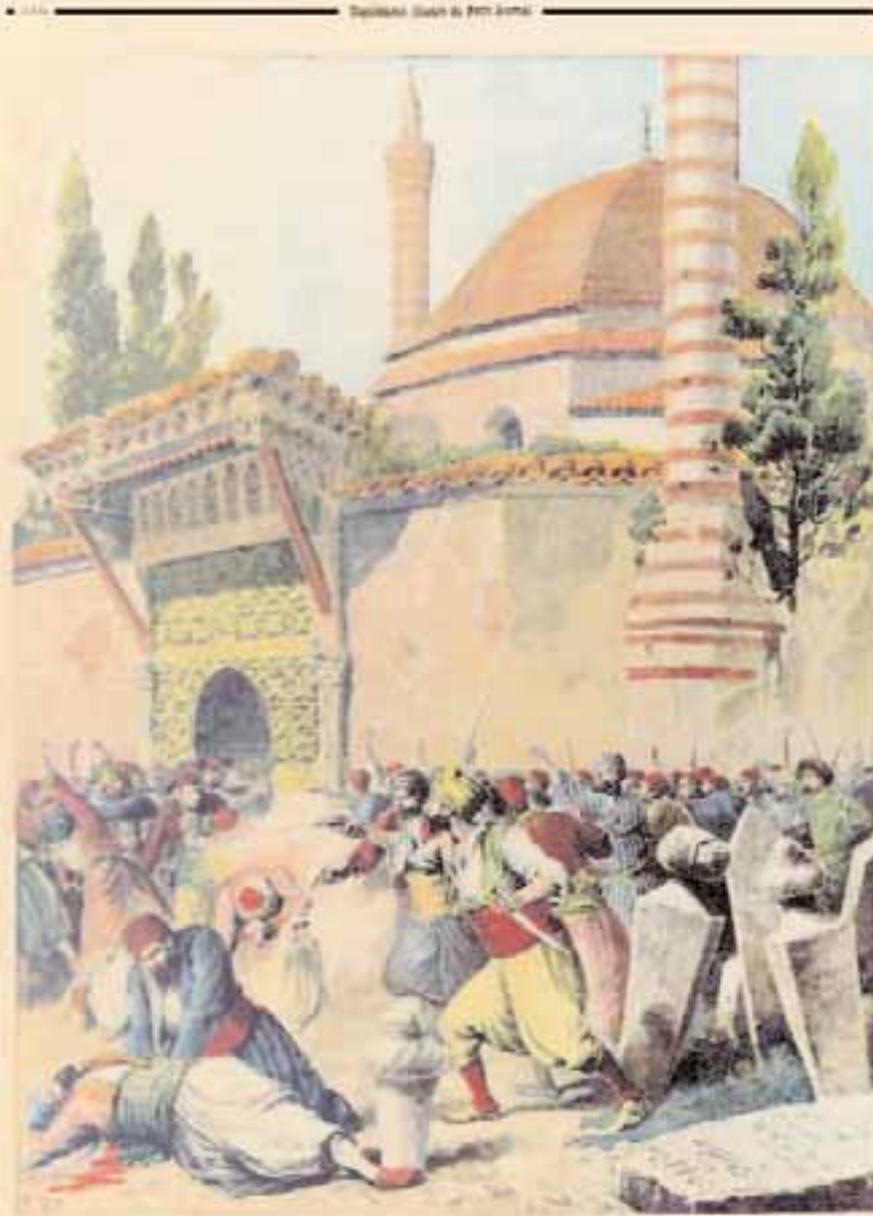
Since it seemed reasonable to assume that Dr. Libaridian knew that the papers were forgeries, I did not want to waste a single word on the subject. There were so many other, more interesting things to talk about. But remarkably enough, he stuck with Aram Andonian's book and its "documents". Finally, I had to say, "But Doctor Libaridian, you know as well as I that these 'Andonian papers' are forgeries!"

I will never forget Dr. Libaridian's answer or his facial expression as he replied simply and briefly to my reproach: "AND?"



KHOJALI GENOCIDE
committed by Armenia in
26 February 1992.

"A N D ?"



ÉVÉNEMENTS D'ORIENT
Attaque d'une mosquée par les Arméniens

Armenian attack on a mosque

INTRODUCTION

By Afif Erzen, Istanbul

It is hard to imagine anything that could be as detrimental to the search for historical truth as mixing stories with history - or worse yet, confusing one for the other. A similar error involves the confusion of politics with the use of violence. All too often, such confusions are the result of interest groups (seldom of peoples, who always want peace) laying claim to their "historical home land". Such "historical demands" have always meant war, or at least terrorism, an ugly variation on war. The right to sovereignty and independence can only be seen as legitimate when it is bound up with the rights of a majority. Anything else would contradict our commonly recognized democratic principles. Even the Armenian apologists for an "Armenian state" on Turkish territory clearly share this way of thinking. This is demonstrated by their support of the Greek Cypriots over the Turkish minority. Many people try to give a superficial glimmer of "legitimacy" to the contemporary Armenian claims to Turkish lands in eastern Anatolia. These people are simply ignoring the fact that those demands violate the law of nations and international law since virtually no Armenians what - so ever live in the regions claimed. The standard counter-argument that Armenians once lived in these areas is indeed correct, but it fails to consider one important fact: Even before 1915, the Armenians only made up a small minority (roughly a sixth) of the population in the land claimed by them. This minority had not enjoyed any kind of national sovereignty since long before the arrival of the Seljuks in Anatolia - in other words, for nearly a millennium. Aside from that, the Armenian minority was in a "state of war" with their own Ottoman government in 1915. The Armenians' own national leaders confirmed this repeatedly. They had started a civil war that had produced a genuine bloodbath among the Islamic inhabitants in eastern Anatolia, mainly in Van.

Another myth, which is equally detrimental to historical truth, involves the attempt to justify Armenian claims to eastern Anatolia on the basis of the alleged "descent" of the Armenians from the Urartians. In virtually every publication put out or supported by the Armenian side, there appears, in one form or another, a certain picture of history. This picture gives the impression that the history of the Haik - as the "Armenians" call themselves - in eastern Anatolia goes back to the second millennium before Christ. This impression is created by simply tacking the history of the Urartians onto that of the Haik. This is made much easier by the fact that many people today confuse the inhabitants of the historical province of Armenia with "the Armenians", who actually call themselves "Haik", as mentioned above, and are only one of the countless groups that have lived in the historical region of Armenia in the course of history. This appropriation of the history of Urartu is the final attempt of certain Armenian historians and propagandists to bridge the gap between the Haik and their political and historical claims to the historical province of Armenia. This effort was begun after an older attempt, claiming that the Haik were the first legitimate heirs of Noah (based on the Ararat legend), failed due to sheer ludicrousness.



The foundation inscription of Sardurihinili was discovered in incredibly good condition by Afif Erzen. It was written in Urartian, an Asian, agglutinative language showing strong similarities to the Ural-Altaic language family and in particular to Turkish. The inscription has been translated by Emin Bilgiç (sumerologist at Ankara University):

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Line 1 Sardur, son of Argishti, <built> this temple for the god Irmushini.

<So says Sardur. >

Line 2 Because I ascended my father's throne, says Sardur something of this nature has never been built <in past times>.

Line 3 I <built up> a temple throne for the god Haldi there. For the god Irmushini and for this fortress

Line 4 I have <had> a canal from the Hoshap River <built, and with> wine gardens, fields and vegetable gardens. I have

Line 5 surrounded this town. These magnificent <buildings I have erected there my self >.

Line 6 As the name of the town, I have chosen Sardurihinili (Sardur City). Sardur says . . .

Line 7 Village houses which were here before I have built here anew for all time.

Line 8 I have <dedicated> this town to the god Irmushini, and the gates to the god Haldi because of the wealth.

Line 9 The son of Argishti (Sardur II) built this temple with the help of the greatness and power of the god Haldi.

Line 10 <I> mighty king, I great king, I great king (sic!) of the Biai lands. The master of this city and of Tushpa, Sardur am I.*



*"Biai" is what the Urartians called themselves.

"Urartu" comes from the Assyrian. Until the tenth century B. C, it was written "Uruartu", but later "Urartu". The name "Van" may well come from "Biai" (Vi-a-i).



The Hurrian-Urartian god of weather, Teshaba-Tashpuea, standing on his bull. The city of Van was in ancient times called "Tushpa" after the god Tashpuea. This is indicative of the territorial situation in eastern Anatolia long before the immigration of small tribes of Indo-European Armenians in the sixth century before Christ.

The Urartians

Assyrian origin. The Assyrian king Salmanassar (1274-1245 B.C.) reports that he undertook a campaign against the Urartians in the first years of his reign. The inscription tells us of no less than eight countries and fifty-one cities which the king (in the year 1274 B.C.) claims to have destroyed. This would indicate a dispersal of the Urartians in the mountainous regions of eastern Anatolia.

The Assyrian king Tukulti-Ninurta I (1244-1208 B.C.) later reports on the conquest of Nairian lands (Nairi and Urartu appear to have been largely identical) and the defeat of forty kings who resided in the area of Lake Van. These were undoubtedly princes of Urartian and Nairian tribes, who ruled between the Euphrates and Lake Urmia, with the area around Lake Van as a natural center. They must have been of Hurrian or proto-Urartian origin.

At the beginning of the sixth century B.C., the lands once ruled over by the Urartians became the cause of a dispute between the Lydians and the Medes. The Medes finally won out. This appears to have been the time when the Armenian tribes immigrated to eastern Anatolia. They probably came from the Balkan area or from Thrace and had been driven out by the Illyrians. They were first mentioned in an inscription of Darius in the sixth century B.C. At this time, they already belonged to Darius' sphere of influence. During the course of time their Indo-European language took on certain traces of the old, non-Aryan Anatolian languages, but that certainly did not make the "Haik" "Urartians". The Armenians can be considered as more or less "related by marriage". They have no linguistic or ethnic connection to the greater Hurrian-Urartian family, which comes from the Asian linguistic sphere. The Turkic peoples, on the other hand, share common roots with the "proto-Turkish" peoples of the Hurrian-Urartian world. These facts were completely irrelevant to later developments and to the peaceful co-existence of so many peoples and races in eastern Anatolia, especially in the days of the Ottoman Empire. All ethnic groups in the Ottoman Empire enjoyed equal standing. In fact, no one ever even asked about "ethnic" background. It was of absolutely no interest to the Sultan-Caliphs.

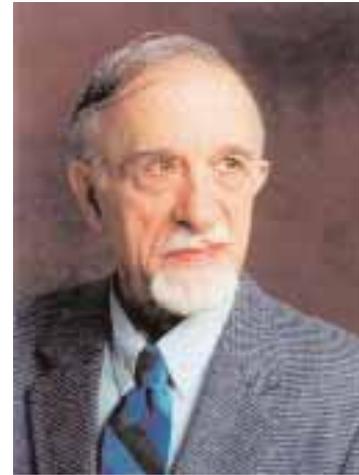
URARTIANS: THEIR LANGUAGE AND THEIR HERITAGE

We learn from the Assyrian records that, as early as 1274 B.C., Salamassar I (1274-1245) invades the land of the Urartu, destroying eight countries and fifty one cities. The land was apparently divided into several feudal states lacking a central authority. According to Prof. Goodspeed, Shalmaneser crossed the waters of the Upper Tigris and marched along the southern spurs of the (Taurus) mountains to the head-waters of the Euphrates, where the chief peoples conquered by him were the "Arami", the Arameans of the western Mesopotamia. His son, Tukulti-Ninurta I (1244-1208), conquered the "Nairians" in eastern Anatolia, defeated forty kings, put the lands of the Upper Sea (Lake Van) under his dominion and forced them to pay tribute. Tiglat-Pleser who describes in his inscriptions a victory (1114 B.C.) over a united force of twenty-three Nairi princes, mentions also the name of Urartu together with that of Mushki and Milit. We have already referred, in Chapter 7, to the Nairi indicating the possibility that

they may be the Neuri of Herodotus, a Scythian tribe. We also pointed out our belief that the Nairi is represented in the Scriptures under the name of Nahor, brother of Abraham and father of Uz. We had also analyzed the name and showed that its etymology was Turkish: singular Nair (Neur, Nahor > 'n-air ('n-eur, 'n-ahor) > Turk. On-Ur/On-Gur/On Oghur ("Ten Oghur") which is a name given later to the Hungarians.

The domination of East and Southeast Anatolia by the Assyrians thus continued for a few centuries. By 900 B.C., a new situation is observed:

"Civilization was on the rise again in eastern Asia Minor where appeared the "Kingdom of Urartu", a native kingdom that worshipped Hurrian gods, including Teshup, and spoke a language akin to Hurrian; its people were excellent builders and workers in metal, who on a Hittite [really Hattia / Hurrian] foundation developed more brilliant culture than this region has ever known."



Silahi Diker : "TEN THOUSAND YEARS OF THE TURKS AND THE WHOLE EARTH WAS OF ONE LANGUAGE"

The people of the land of Urartu called it Khaldia after the name of its god Khaldis, but to the Assyrians it was known as Urartu or Uruatri. During the reign of Sardur II (764-735) the Urartian state reached its most extensive limits. Remains of Urartian settlements have been found in the lands extending from Gökçeğölü-Bayburt in the north, Malatya in the west, Aleppo and Mousul in the south, and Lake Urmia or even the Caspian Sea in the east. Assyrian king Sargon II, in 714 B.C., intended to deal with the threat of the Urartians. Although he defeated Rusa I, who committed suicide, and made peace with them, he declared in his inscriptions that the Urartian army had the best-trained horses in the world. "In advancing, wheeling, retreating, or battle disposition, they are never seen to break out of control." The Assyrians in this battle had probably the help of the Cimmerians.

According to Prof. Erzen, the Hurrians and the Urartians had their roots in the same ancient eastern Anatolian Chalcolithic culture and that they might even have come as two branches of the same race having a language neither Semitic nor Indo-European but rather an Asian language agglutinative in general form. In fact, the Urartian, due to its word creating capacity by adding suffixes to a given root, has similarities with the Ural-Altai languages. Further, the gods and the goddesses of the Hurrians and the Urartians are of the same origin. For example, Teisheba, one of the main deities of the Urartians, is the Hurrian chief god Teshup the Storm-god. The wives of these gods are Huba and Hepat respectively. Urartian sun god Shivini is identical to the Hurrian Shimigi. Capital city of Urartu, today's "castle" of the city of Van, was Tushpa, related to the goddess Tushpuea. Oldest Urartian cuneiform inscriptions found are from the end of ninth century B.C. However, Aramaic inscriptions are also found in the ruins of the Urartian city of Teishebaini (Karmir Blur) which was apparently destroyed by the Scythians. The effect of the Urartian script, together with their culture and civilization, on the neighboring peoples is also stressed by Prof. Frye who notes:

"It has been suggested that one must look for the origins of much of the Achaemenid art, architecture and even state protocol and writing in Urartu."

We have shown below, in the glossary, that the names of Urartian gods and goddesses, of their cities, and of their kings, whose names in order of their rule are Aram / Aramu (ab. 840 B.C.), Lutipri (father of Sarduri I), Sarduri I (830-825 B.C.), Ishpuini / Ushpina (825-815), Menua I (815-790), Argishti I (790-765), Sardur II (764-735), Rusa I (735-714), Argishti II (714-685), Russa II (685-645), Sarduri III (645-635?), Sarduri IV (635?-?), Erimena (father of Rusa III) and Rusa III (last years of the 7th century B.C.), **all can be explained in Turkish words and grammatical syntax**. Additional words including some geographical names such as Guguna, Khubushkia, Kulha are also analyzed in the glossary where the Urartian entries are shown in **bold** letters, Turkish transliterations in italics, and loanwords in normal letters.

Some significant examples:

-dar *Persian loanword*: that has, holds, possesses, See: Sarduri / Sardar-in /-nin / ning "of", Turkish genitive. See: Rusahinili, Sardurhinili

Aga: Lord, master. Am /Arame / Aramu Hurrian prince who fought with the Assyrian king Salmanasar in about 858 B. C., united the Naurian and the Urartian feudal principedoms in about 845 B. C. And ruled over the Urartian lands between the sources of the Euphrates and the sources of Tigris.

Aru: All, totally, entire, to make perfect. See: Urartu

Arzashku: Capital city of Arame king of Urartu [Arzashuk <Turk. Arz-azuk "sacred land, sacred city," with Arabic loanword arz "earth" and Turk. Azuk/uzuk "sacred, holy".

Erebuni: Urartian city founded by Argishti I possibly, <*Türk Er-e-bunu* " (I built) this (city) for the men "

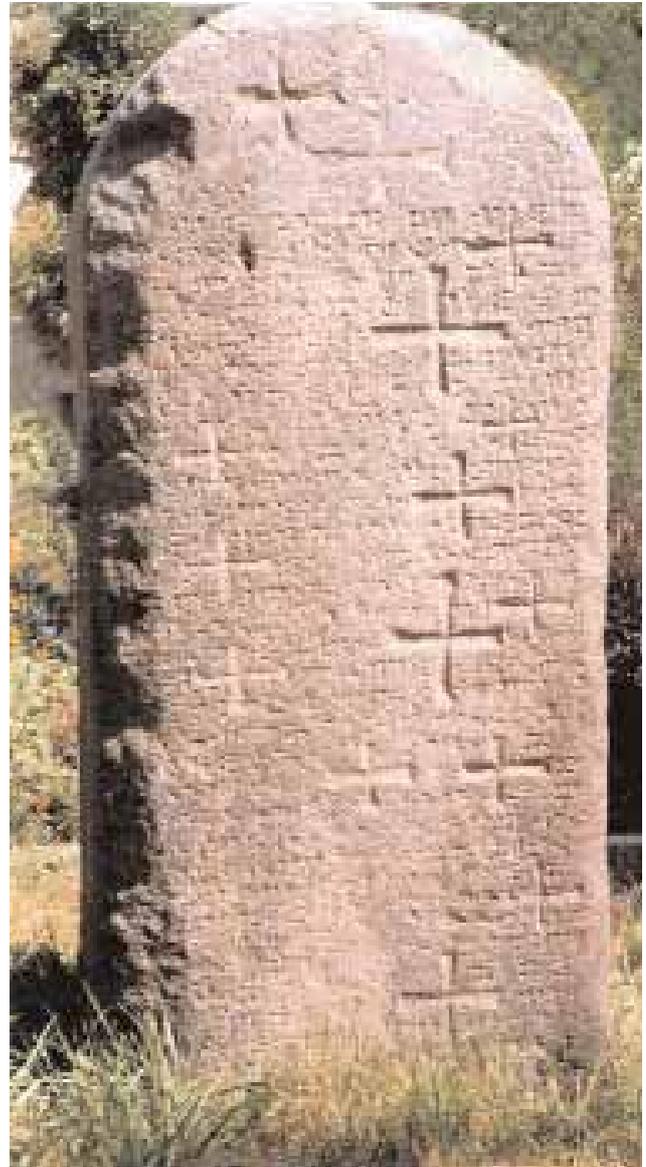
Sarduri / Sardur: Name of three Urartian kings. Sardur I. (840-830 B. C.) , the real founder of the Urartian kingdom who built the capital Tushpa, today's Van castle. Turco-Persian "*holder of the top, general, commander*" with Sumero-Persian: Chief, head, top, summit.

Urartu: Assyrian name for the Urartians < *Türk. Unaru* "man/men-total; men perfect" or *Uri-ortu* "men of the center, men of the army; or < (G)ur-arti = "perfect Oghur" opr *Uri-arti* = "perfect Hurrians" with Turk. *Ortu/ordu* "city of the king, the court, the center, the camp, the army" Sumerians knew the Hurrians under the name of Uri.

The message is clear, best documented at Sardurihinili, today the village Çavuştepe, located exactly at the same spot as the Urartian village, carefully excavated by Afif Erzen:

“Virtually no signs of Armenian settlement have been found there, aside from Urartian inscription-stones which have been turned into Christian-Armenian tombstones.”

The basic historical falsification at the heart of the entire Armenian myth of terror is the constantly repeated claim that the Ottoman government had one and a half million Armenians put to death. In Montebello, the authors of the inscription on the Armenian memorial go one step further. They claim that the genocide was perpetrated "by the Turkish government", although in 1915 there had never been a Turkish government. The point of this exercise is clear. Modern Turkey is supposed to be linked to matters that did not even apply to the Ottomans. The fact is that after the uprisings in Muş and Van, in March of



A typical Armenian usurpation: an Urartian stele, 2700 years of age, “baptized” one millenium later.



1915, an order to relocate the Armenians was issued by the Ottoman government. The uprisings had caused tens of thousands of Muslim casualties and amounted to a declaration of civil war. Many Armenians died in the turmoil of the war and in the constant revolts. The Islamic losses were nevertheless many times greater. Up to this day, no one has asked about the fate of the Muslim victims of the riots instigated by Armenian terrorists.

A giant spider, cast in concrete - monument to a distortion of history, Montebello, California. Falsehood turned to stone. It is a monument to a cruel myth - the myth of the "Terrible Turk". Heca tombs of innocent people have already been sacrificed on this altar of ultra-nationalistic sentiment. The reason for spreading the message of the Terrible Turk and the war of liberation is the same now as it was in the nineteenth century: the establishment of an Armenian national state in Anatolia, a place where the Armenians have never in history been in the majority. Like every fanatical cult, the Armenian version of the myth of terror has its own scriptures. These consist of the "*Documents officiels concernant les Massacres Armeniens*", published by Aram Andonian in 1920, and Franz Werfel's *Forty Days of Musa Dagh*, a novel based entirely on the Andonian documents. The "Documents officiels" are supposed to prove that the Ottoman government issued a general order to exterminate the Armenians, but it has been firmly established that these "documents" were forged from beginning to end. Not even the ringleaders of the Armenian anti-Turkish campaign dispute this today. The liturgy of the Armenian terrorists is limited to the constant, litany-like repetition of false casualty figures – a difference of a million or two one way or the other has never seemed to matter much - and the offering of human sacrifices. Those selected for these sacrifices include not only Turkish diplomats, but also historians who fight against the distortion of history and wealthy Armenians who refuse to pay their tribute to the terrorists. But the terror also strikes people who have nothing whatsoever to do with the conflict. They just happen to get caught at the scene of execution of an Armenian terrorist group.

Armenia: Myth and Historical Reality

"... and in the seventh month, on the seventh day of the month, the ark came to rest on the mountains of Ararat." So says the Bible. Later, God speaks to Noah, "Go forth from the ark, you and your wife and your sons and your sons' wives with you. Bring forth with you every living thing that is with you of all flesh - birds and animals and every creeping thing that creeps on the earth - that they may breed abundantly on the earth, and be fruitful and multiply upon the earth." The early Armenian chroniclers, Moses of Khorene, Thom as Ardzrouni and others, wrote that the Armenian people were the descendants of Noah, whose ark landed on Ararat. They apparently overlooked, in their holy zeal, that if anyone at all truly comes from Noah, then all man - kind must



Bisutun (Behistun): This watercolor by Sir Robert Ker Porter from the year 1818 shows the cliffs in western Persia where the royal inscription of Darius is to be found.

be descended from him. Some countries take their name from their inhabitants. France, England, Germany or Turkey are home to French, English, Germans or Turks respectively. Names of countries such as America, Bolivia and Ecuador, on the other hand, designate a geographical area without making any reference to the origins of the people who live there. In antiquity, there were many names for the provinces of Anatolia, and these names were also applied to the inhabitants of each province. Some examples are Paphlagonia, Pamphylia, and Cappadocia. The inhabi-

tants of such provinces were by no means all members of a single tribe. They simply had a common name based on the area in which they lived. As with so many other place names, the name "Armenia" designates a geographical region, not a people. The Armenians call themselves "Haik" in their own language. This already indicates that the area known as Armenia is in no way their place of origin. Just where the "Haik" (singular "Hai") do come from is not exactly clear. Everything indicates that they migrated from the West and finally settled in small groups east of the Euphrates. The language of the Armenians is for the most part Indo-European. After their migration, however, it became mixed with non-Aryan, Anatolian languages. Some scholars (such as J. Karst, author of *Die vorgeschicht-lichen Mittelmeervölker*) believe that Armenian or proto-Armenian tribes once lived on the northern Aegean in northern Thessaly and neighboring Illyria, in other words in the Balkans. A similar view holds that the Armenians are descendants of Phrygian-Thracian tribes who migrated to the East as a result of Illyrian pressure. Although it is virtually certain that the Armenians originally lived in the Balkans or in Thessaly, the exact date of their migration to Anatolia cannot be pinpointed with certainty. They did not leave any traces of their presence in their original home land, but it was certainly not before the sixth century B.C. that the Armenians arrived in Anatolia.

At the end of the fifth century (401⁰⁰ B.C.), Xenophon writes in his *Anabasis* of the Armenians



On the walls of this deep canyon south of Van on the edge of the Hakkari, one finds the caves of Yedisalkim, just eighty meters above the valley floor. The rock drawings here were mostly done in dark red or brown. Pictures of gods, goddesses with exaggerated sexual parts, dancing human figures, sun motifs, wild animals and hunting scenes showing now-extinct beasts are the dominate images. A depiction of the mother deity standing on an animal is the oldest known drawing of a "queen of the animal kingdom" anywhere in Anatolia.



Bisutun (Behistun): Depiction of the god Ahura Mazda with the trilingual inscription of King Darius. Beneath the bas-relief we see figures representing the tribes owing tribute to Darius; among them is an Armenian.

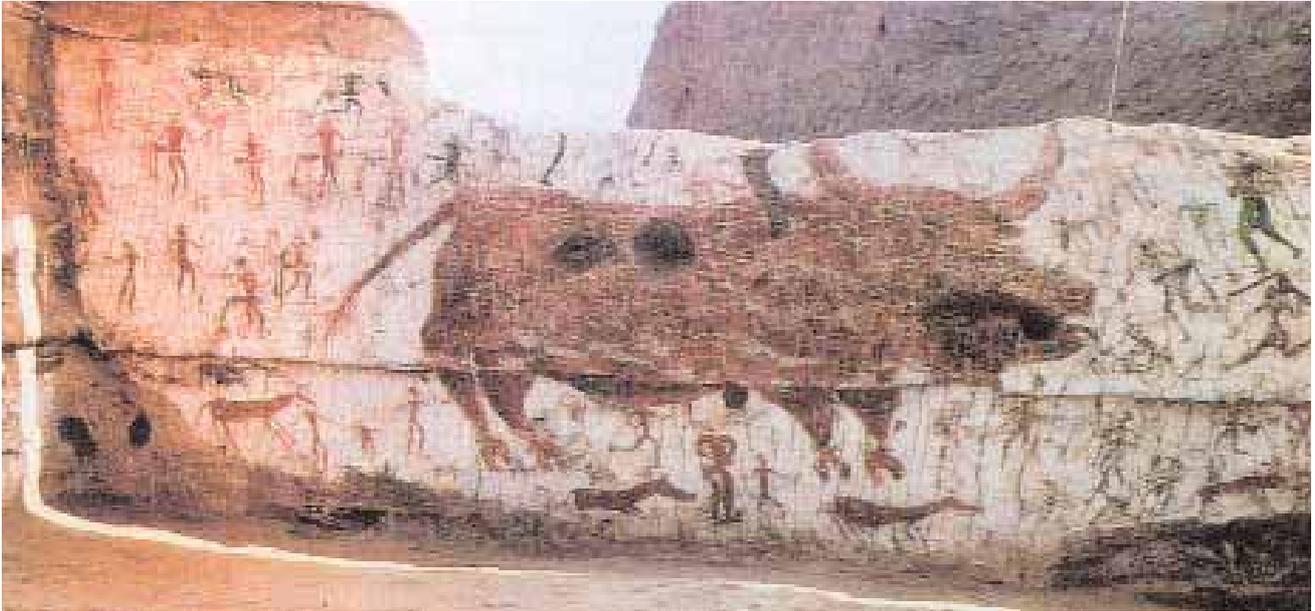
in connection with other Anatolian tribes. The very first mention of the Armenians anywhere is to be found in the trilingual (Iranian, Babylonian, and Elamitic) inscription of Behistun in western Iran, in which the Persian king Darius (485 B.C.) lists Armenia as one of his satrapies. This first written record could be seen as having symbolic significance, in light of the fact that the Armenian communities almost never in their history rose above the status of satrapies, or at best semi independent principalities.

The Prehistoric Cultures of Eastern Anatolia – A Key to The Understanding of The History of Anatolia

From the geopolitical standpoint, eastern Anatolia has played a key role in world history. To the south lies Mesopotamia. (The Tigris and Euphrates rivers both have their sources in the mountains of eastern

Anatolia!) To the east is Iran; to the north, the Caucasus; and to the west, central Anatolia. The cultural puzzles of eastern Anatolia, including those of the Urartians and their predecessors the Hurrians, have only recently been solved. Because of the unique location of this region, these cultures are very closely related to the surrounding cultures of Iran, Mesopotamia, and central Anatolia.

Until the second half of the twentieth century, virtually nothing was known of the prehistoric settlement of eastern Anatolia. When ancient cave paintings were discovered in western Europe, they were thought to be the oldest examples of human artwork anywhere. Then cave drawings were discovered on the steppes of Asia and in Africa. It was only recently that Turkish archeologists discovered very old, dense settlements in eastern Anatolia. The highland of the area provided the hunters and gatherers of the time with everything they needed: dense forest; plenty of wild game; and water. The sensational discovery in the last years of innumerable rock drawings in eastern Anatolia suddenly threw an entirely new light on the understanding of the early development of this region. The depictions of gods, worshippers, animals, and hunters are in some cases 15.000 years old. The rock drawings of eastern Anatolia are found primarily in four districts: around Malatya-Adıyaman; near Kars; in the region around Van; and in the mountains of Hakkari. Dr. Oktay Belli, member of the Turkish Historical Society (Türk Tarih Kurumu), discovered the rock drawings of the Van region, which were done between 15.000 and 7.000 B.C. In the region of Yedisalkım, in the Hakkari Mountains, there are also prehistoric pictures of gods in the caves high above the valley floor. Concerning the people who created these works of art, there exist some very clear indications. Similar rock drawings have been found in eastern Azerbaijan, in Kobistan, in the Altai region, and in Siberia. The density with which these rock-drawings occur shows beyond a doubt that they are of proto-Turkish origin. The people who made these drawings belonged to early nomadic and semi-nomadic Turkish tribes. A similar conclusion can be drawn in the case of the stylized drawings from the Gevaruk Valley (Hakkari) and those on the Plateau of Tirshin. The rock drawings of Gevaruk and Tirshin are of particular significance because they bear a strong resemblance to the drawings and symbols in the Cunni cave, near Erzurum, and on the stone blocks of the temple of Zeus in Aizani (Çavdarhisar, near Kütahya). They were done by ancient Turkish clans of the region. The latest discoveries demonstrate clearly that there was already a connection in prehistoric times between eastern Anatolia and the artistic and cultural centers of the steppes of Azerbaijan and Siberia, as well as the mountainous regions of the Altai -the original homeland of the Turkic peoples. From prehistoric days right up to modern times, wandering and seminomadic Turkish and proto-Turkish tribes have formed a living tie between Inner Asia and Anatolia. Asia is the home of the yurts. "Yurt" is a Turkish word meaning both "tent", "home" and "motherland". Bee-hive houses, similar to yurts, can be seen in Anatolia. They are a creation of the Hurrians, predecessors of the Urartians, whose realm lay between the Caucasus, Lake Urmia, and the region around Malatya-Elazığ. Various local names have been given to this cultural zone. These include "Kura-Aras Culture" and "Karaz Culture". The creators and upholders of this culture spoke a language belonging to the Ural-Altai family, to which Turkish also belongs. Early Hurri Culture together with Hurri Culture formed the foundation for the Urartian kingdom which followed. A characteristic feature of Hurrian culture was the round house, similar to the round tents of the semi-nomadic Hurrians. Round houses of the Hurrian type can still be seen today in the region of Urfa and Harran. The later Turkish domed buildings of the Ottoman period would appear to be a logical develop-



The story of the bull and the princess Europa is neither of Greek nor of Minoan origin. Besides, these old legends roots are not three and a half, but eight millenia old. The archaeological findings at Çatal Höyük, Central Anatolia, prove without any doubt that the bull-stories are of Anatolian origin. The people who created them are of unknown descent. Whether we think of “Prototurks” or not is of no importance... they were highly skilled people with feeling for action and propotion. (Paint ornament on plaster; height 1,19 m, length 3,35 m, Catal Höyük, 6th millenium B.C.)



Rock drawings from the Kurbanağa Cave, not far from Camışlı, in the district of Kars.



These drawings were done by proto-Turkish tribes living in eastern Anatolia thousands of years ago. Nomadic Turkish tribes still dominate the landscape of the mountainous regions of eastern Anatolia.

ment from the yurt and the bee-hive house. It was the Greeks and the Romans who developed the techniques for constructing large domes, but the enthusiasm with which the Ottomans adopted these techniques is undoubtedly related to the ancient preference of the Turkic peoples for round houses and yurts. Anatolia has known many masters: Hittites under the sign of the double eagle; Persians; Alexander the Great; Greeks; Romans; Byzantines; Arabs; Mamluks; and finally Seljuks and Ottomans. They all ruled over the historical region of "Armenia" in eastern Anatolia. The name of this region has nothing to do with the claims of the Armenians (who call themselves "Haik" and probably came originally from the Balkans). The Haik never constituted a majority in this region.

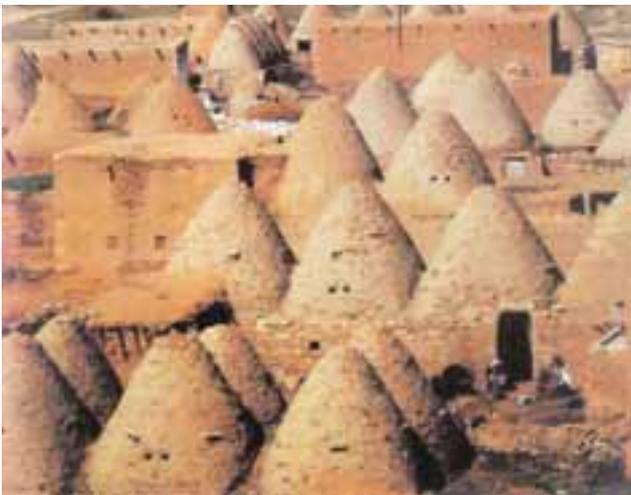
The "devil worshippers" who have their places of worship in the mountains of eastern Anatolia and in the Zagros Mountains of Iraq were one of the most remarkable religious communities of the Ottoman Empire. Their cult, which has many shamanistic elements, combines aspects of Christianity, Judaism, Islam, and Zoroastrianism. Although they could hardly be called "People of the Book" in the sense intended in the Koran, they have managed to preserve their peculiar character through all the vicissitudes of history.



View from the castle-rock of Van, looking out on the old Ottoman part of the city, which was destroyed by the Armenians in 1915.



A "yurt" of the Yoruks in central Anatolia.



Bee-hive houses in southern Anatolia (Harran)



The Ottoman preference for domed buildings was a logical development from life in yurts and round houses.



Double-headed eagle, stamp seal, Karahöyük, c. 1,900 B.C. (After Alp)



Swastika (Hakenkreuz) Painted Pottery, Hacilar, Turkey, c. 5,900 B.C. (After Mellaart)



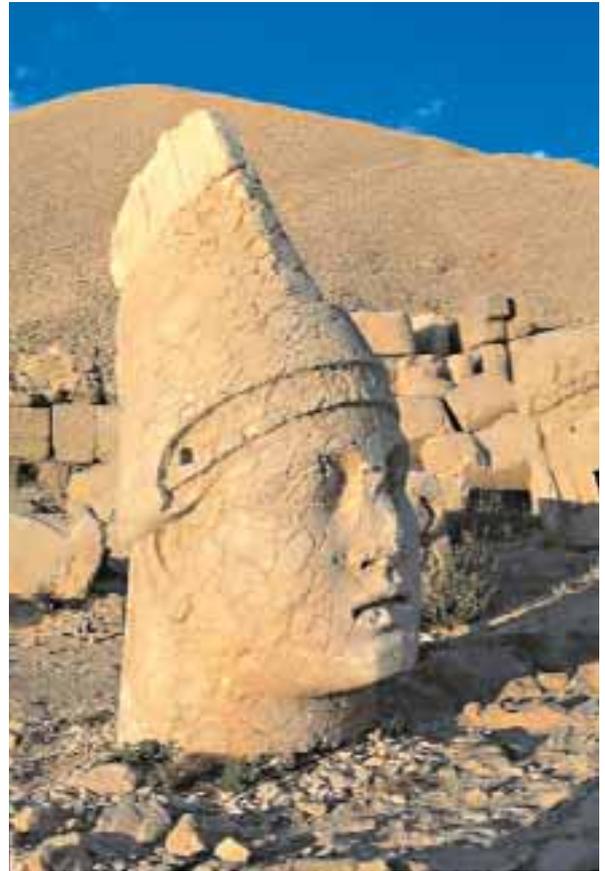
Crook-cross (Krukenkreuz) in form of abstract bulls' heads.



Double-headed eagle



His Holiness Patriarch Mar Addai II of the "Church of the East" (Nestorian) in Baghdad.



God Apollo Nemrut Mountain

The Nestorian Christians, who did not recognize the decision of the Council of Ephesus to call Mary "Mother of God", would have been totally rubbed out by the power of the Byzantine state and the Greek Orthodox Church, had they not found protection and refuge under the Zoroastrian Persians and later under the Ommiad, Abbaside, and Ottoman Caliphs. Disaster did not befall them until they, like the Armenians, made common cause with the Russians and stabbed the

Turks in the back during World War I. They were forced to retreat from the Hakkari Mountains. The majority of them, roughly 40,000 Nestorian Christians (they call themselves "Church of the East"), live today in Iraq. Their present fate is unknown.



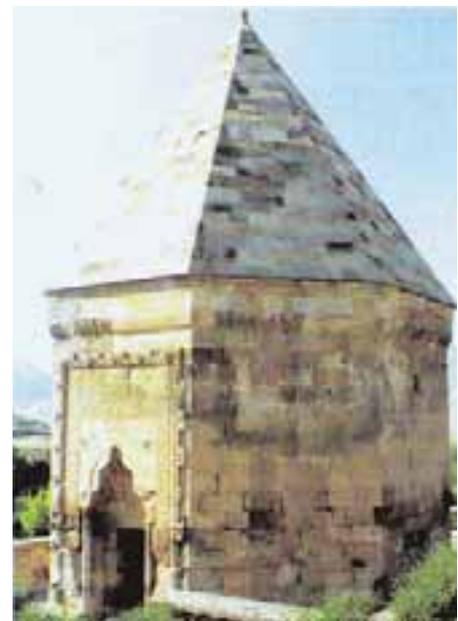
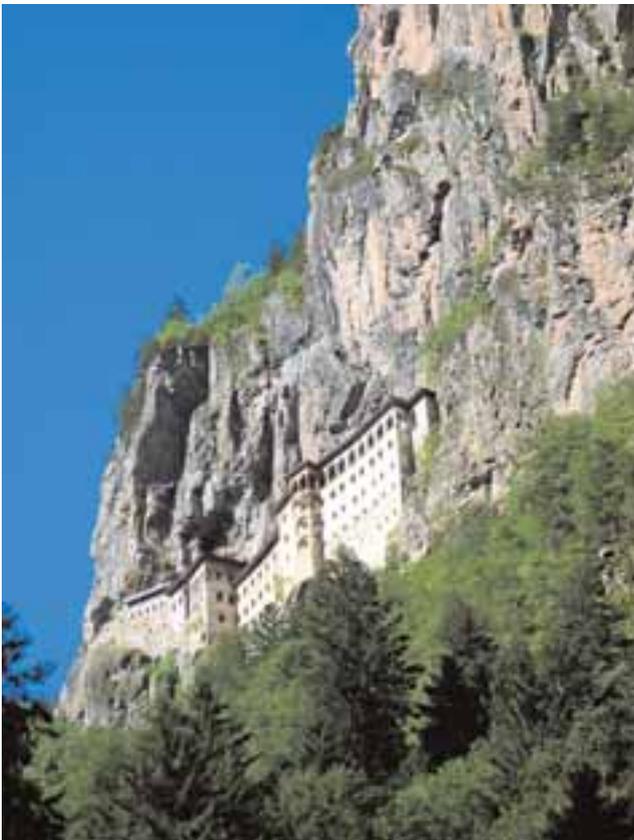
A royal inscription on the castle of Van in eastern Anatolia.

The Holy Koran, Sura 11/62: Those who believe (in the Quran), / And those who follow the Jewish (scriptures), / And the Christians and the Sabians, - / Any who believe in God / And the Last Day / And work righteousness / Shall have their reward / With their Lord: on them / Shall be no fear, nor shall they grieve.

The Koran mentions the Sabians four times. The Jews and Christians are also "People of the Book" and have always been respected as such by Islam.

Following the conquest of eastern Anatolia by the Arabs, the Caliphs of Damascus became the masters of the Armenians.

Sümela Monastery-Trabzon.



A Seljuks building

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Seljuks, Mongol Invaders and Ottomans

Emperor Romanus IV Diogenus (1068-71) was a skillful and circumspect general. He was left with the task of trying to cover the mistakes that the "Bulgar-slayer" and "Monomachus" Constantine had made in their frenzy of excessive expansionism . . . and he failed. The people living in the eastern part of the Byzantine Empire were tired of endless taxation and loathsome religious pressure. They greeted the Turkish Seljuks as a lesser evil, if not as liberators. Near Mantzikert (Malazgirt), only a few hours march north of Lake Van, the deciding battle between Seljuks and Byzantines was fought. It ended in a total defeat for Romanus Diogenus, who was the first Byzantine emperor ever to be taken prisoner. The chivalrous victor, Alp Arslan, made a treaty with Romanus IV Diogenus, but as soon as he was back in Constantinople, the emperor met with a typical fate of the kind that has made Byzantine politics proverbial. The traitorous opposition burned his eyes out with hot irons, in spite of written quarantees that had been counter signed by the church. "It was only this monstrous postlude that turned the defeat of Mantzikert into a true catastrophe," writes Georg Ostrogorsky, because this made the treaty between Alp Arslan and the emperor Romanus IV was null and void. The way was now open for the Turkish Seljuks. Just two years later, Konia (central Anatolia, now Konya) was the capital of the Seljuk Empire of Rum. Armenian traders and craftsmen, known for their fine talents, were already following their new rulers - and enjoying an unprecedented religious and social freedom.

Two generations later, the devastating Mongol invasion brought the blossoming Seljuk Empire of Rum to an abrupt end. In 1236, it was the Mongols who laid waste to flourishing Ani, not the Turkish Seljuks, who suffered just as much under the Mongol invasion as all the other peoples of eastern and central Anatolia. In an "official publication" of the "Catholosate of Cilitia", published in Lebanon, the following passage appears: "In 1065, when the Armenian kingdom fell simultaneously with the destruction of its capital, Ani, by the Seljuks . . .". It is no wonder then that countless Armenians who read the publications of their churches in good faith do not know the truth about the fall of the last semi-inde-

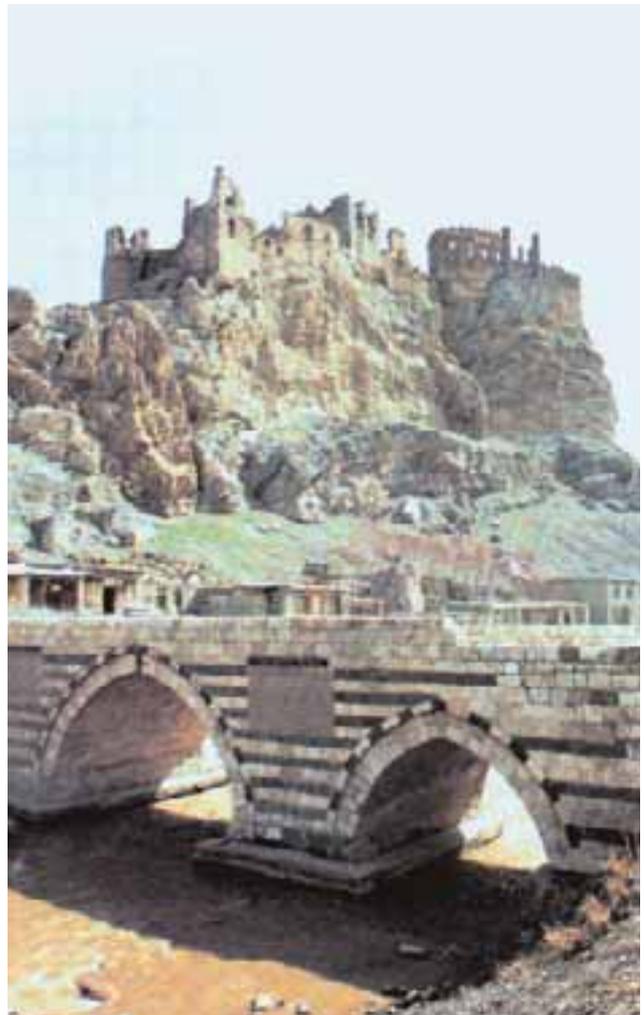
pendent Armenian principalities in eastern Anatolia, which took place decades before the arrival of the Seljuks.



The Seljuk cemetery of Ahlat on Lake Van, a symbol of the peaceful cooperation between the Seljuk conquerors and the Haik. Byzantine rule had meant constant religious persecution for the Haik, who were finally relieved of that burden by the Seljuks.



Symbols of power after the collapse of the Byzantines, the Seljuks and the last semi-independent Armenian principalities: a Mongol coat of arms and the symbol of Turkish rule, the "Black Ram" (thirteenth and fourteenth centuries A. D.) To the detriment of all concerned, the extreme nationalism of the Armenian ruling class prevented the continued coexistence of the Armenians with the other peoples and tribes of eastern Anatolia.



The mighty castle of Hoshap formed an Ottoman barrier against the Persians, who were liable to attack at any time. Hoshap was built on Urartian foundations.



The battle field of Malazgirt, north of Lake Van. This is where a Seljuk mounted army led by Alp Arslan destroyed the Byzantine army in 1071 and took Emperor Romanus IV Diogenus prisoner. The way was now completely open for the Turks to move into Anatolia. This was made especially easy by the fact that the Byzantines had long since subjugated the Armenian buffer principalities.



"The Lion of Patnos", bronze, Urartian, early 8th century B. C. (All objects are from the museum in Van.)

Jews in the Ottoman Empire

Report sent to London by her Majesty's Ambassador in
Istanbul:

No. 350

Sir A. H. Layard to the Marquis of Salisbury,

No. 148

Constantinople, April 13, 1880 (received April 23).

My Lord,

I have the honor to transmit herewith to your Lordship a Report on the Vilayet of Angora (Ankara) by Mr. Vice-Consul Gatheral which I have received from Mr. Consul-General Wilson, who is sending it to me suggests that it should be printed. I have, &c. (Signed) A. H. Layard

F. O. 424/106, p. 306, No. 151 Turkey No. 23 (1880), p.121, No. 72

Inclosure in No. 350

Report on the Population, Industries, Trade, Commerce, Agriculture, Public Works, Land Tenure, and Government of City and Province of Angora, Anatolia, by Vice-Consul Gatheral. Extract.

The population of this city and province is a small one, taking into consideration its wide extent and general fertility, and for five years past that population has been visibly diminishing, owing to the emigration of considerable numbers during the famine of 1873-74, the drain on the male Muslim population owing to the war of 1877-78, and the special products of the province having for three years in succession proved unremunerative to the Christians engaged in its commerce many of them have quitted the province for Constantinople or other parts of Anatolia. A Turkish census takes no note of females or male children under fifteen years of age, returning only the total of males liable to military service amongst Muslims, and amongst Christians those from whom the "military service exemption tax" is exigible. The last enumeration was in 1877, and the total then returned was 449.241; this multiplied by three, according to the Redhouse rule, gives a total of 1.347.723 souls. These are divided into the following sects or communities: Muslims, Gregorian or Orthodox Armenians, Catholic Armenians, Protestant Armenians, Greeks, Jews and Gipsies. The numbers of each community are stated in the same Return as follows:

Males liable to military service

Muslims.	393.074
Total population (Muslims)	1.179.222
Males paying military service exemption tax - Christians -	
Gregorian Armenians	3.445
Roman Catholic Armenians	3.985
Protestant Armenians	660
Jews	280
Gipsies	262
Total population other than	
Muslims	168.501
Total of males	449.241
Total population	1.347.723

Those different races have origins as varied as their creeds. The Muslims are for the most part the descendants of the Turkish soldiery who conquered the province from the Byzantine Empire, A.D. 1344-45, under Sultan Murad I, then reigning at Broussa (today Bursa). The Armenians are the result of an emigration from the eastward during the fifteenth century; they have been subdivided into Roman Catholic and Protestant in recent times; the leading Roman Catholic families were exiles from Constantinople in 1830, during the reign of Sultan Mahmud II; their wealth, intelligence, and commercial relations with Europe added greatly to the prosperity of the city, later an energetic Jesuit propaganda, directed from Rome, had considerable success, but in later years they have lost their ascendancy, having split up into old and new Catholics as in Europe; the schism officially and outwardly has been healed, but the rancorous feeling towards each other remains, and they seem to have no further success in making converts. The Protestants are the result of American missionary effort during the last twenty-eight years. Though meanwhile small in numbers, they are as a community better educated, more truthful and honest, than any of the other Christian sects, and are gaining rapidly in numbers and influence. The Orthodox or Gregorian Armenians are, as a community, ignorant, superstitious, and poverty-stricken, but count more adherents than either of the later sects. The small Jewish community, being mostly blonde and speaking a bastard Spanish, are evidently of Iberian origin; whilst the origin of the few nomad gipsy tribes who come and go is as great a mystery in Anatolia as in Europe.



(The rest of the letter deals with details of the province of Ankara which, although interesting, are less relevant to the subject matter of this book.) "The small Jewish community, being mostly blonde and speaking a bastard Spanish, are evidently of Iberian origin ..." reports the British Vice-Consul, Gatheral, to his ambassador in Istanbul. The ambassador rushed these precise notes concerning the Vilayet of Angora (Ankara) on to his Foreign Minister in London. The blond-haired Jewish community with its "bastard Spanish" was indeed of Iberian origin. The Catholic kings had not only cracked down radically on the Arabs and all other Muslims on the Iberian Peninsula, they had also envisaged a final solution for the Jews of the Christian kingdom. Since 1412, the Jews had been forced to wear degrading markings on their clothes. In 1480, the Inquisition started persecuting them with deadly hostility, and finally the Grand Inquisitor carried out the expropriation and expulsion of 300,000 Jews. Some fled to Morocco, but many more found refuge in the Ottoman Empire. The Sultan even sent his own ship to them, in order to speed up the rescue operation. The Turkish government showed similar generosity towards the Jewish refugees from Germany and the countries occupied by Hitler. Asylum was granted to tens of thousands.

It was not only the Ottomans who offered protection to the Jews (when they were being threatened by the Catholic kings of Spain). Kemal Atatürk's Turkey also provided asylum for tens of thousands of Jewish refugees in the Hitler era. In spite of massive threats and attempts at intervention, Turkey never turned over a single Jewish refugee.

The Greek Orthodox - Patriarchate

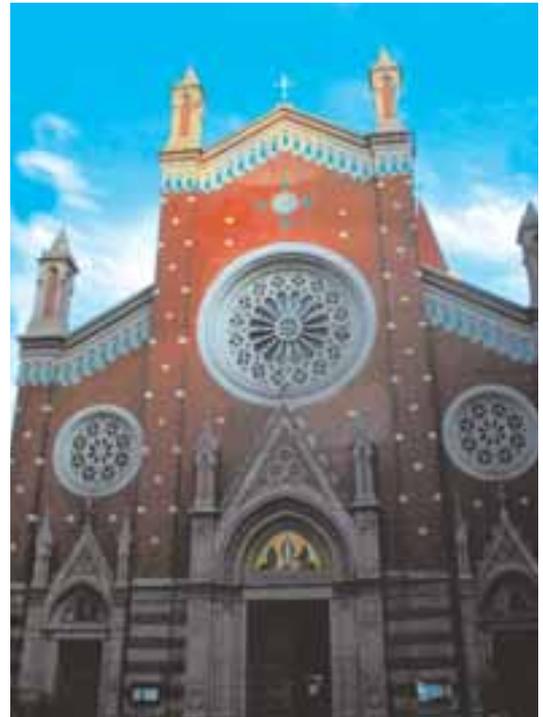
Before the conquest of Constantinople by Fatih Sultan Mehmed (Mehmed The Conqueror) in the year 1453, the sphere of influence of the Greek Orthodox patriarchs had shrunk to the point where it was limited to the city of Constantinople. That changed abruptly when Constantinople (Istanbul) became the capital of the Ottoman Empire on the 29th of May, 1453. While it is true that the Patriarch had to move out of the church of Hagia Sophia (it was turned into a mosque), the power of the Greek Orthodox patriarchs was greater under the Sultans than it had ever been under the Byzantine emperors. The Greek Orthodox patriarch ruled like a national king over all the Greek Orthodox citizens of the Ottoman Empire. The Greeks of the "Phanar", the district of Istanbul in which the Greek Orthodox Patriarchate is still located today, were among the most respected,



His Holiness Patriarch Demetrios

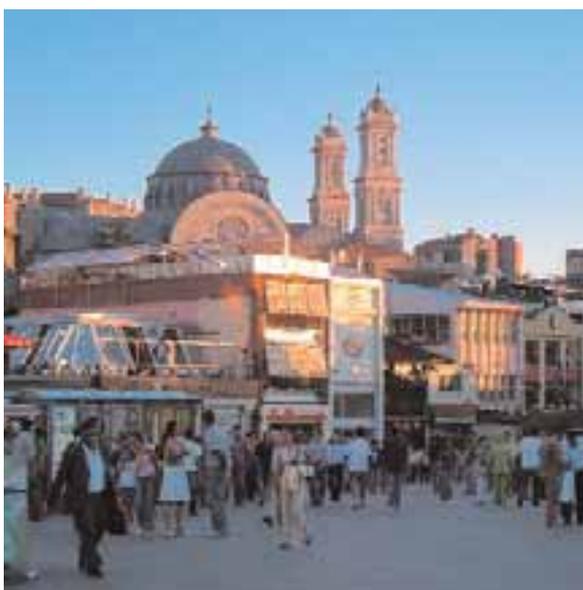
wealthy, and influential citizens of the Ottoman Empire, as were the equally capable Armenians. The situation took a tragic turn centuries later when the Kingdom of Greece, and in particular the Venizelos government, tried to realize the dream of a "Great Greek Empire" after World War I. In May, 1919, the Greeks occupied Izmir (Smyrna) and pushed ahead toward central Anatolia with their invading troops. Their hope was to score an easy victory over the disintegrating Ottoman Empire.

The resistance of the Turks led by Kemal Atatürk and İsmet İnönü, however, put an end to the high-flying plans of the Greeks in 1922. The invading army was forced to withdraw from Asia Minor in disgrace. Before their retreat, they set fire to Izmir (Smyrna), so that the Turks would be left with nothing but "scorched earth". The Armenians of Izmir, who had not been relocated in 1915, repaid the Turks very poorly for their tolerance . . . After the collapse of the Greek offensive, the two sides agree upon an exchange. The Greeks in Asia Minor moved to Greece, while the Turks living in Greece moved to Anatolia and Thrace. This exchange naturally weakened the position of the Ecumenical Patriarchate in Istanbul. After the overthrow of the Greek military junta in 1974, many more Greeks left Istanbul, so that today the importance of the Greek Orthodox Patriarchate is greatly reduced (solely because of the inconsiderate expansionist policy of Athens), although the reputations of individuals like Patriarch Athenagoras and Patriarch Demetrios remain strong in spite of daily politics and outside influences.





The church of divine wisdom - Hagia Sophia. Mehmed the Conqueror converted it to a mosque, and Kemal Atatürk made it a museum.



The Greek Orthodox church in Taksim (built in the nineteenth century).
The Monument of the Republic built by the Italian Canonica, in 1928.

The Armenian Orthodox Patriarchate

The Ottoman Sultan-Caliphs lovingly called them their "most loyal subjects". Under the rule of the Seljuks and the Ottomans, from the eleventh to the nineteenth century, the Armenians enjoyed their happiest time, their golden age.

Today, the Armenians are still Turkey's largest minority, and they are still highly respected as businessmen, artists, engineers, doctors, traders, and craftsmen. They also enjoy the same rights and have the same responsibilities as all other Turkish citizens, regardless of national origin. The Armenian Question was created by the Russian dictate of San Stefano in 1878. Before that time, the Armenian population of the Ottoman Empire was made up of four very distinct groups. In Istanbul and Izmir lived the influential Amiras, who were prosperous and highly educated Armenians. Anatolia was home to the Kavaragan. These were well-to-do, provincial craftsmen and traders, whose influence could be felt in the cities as well. The Armenian peasants had largely the same way of life as their Islamic counterparts. Last but not least were the mountain-dwellers, who had special rights. Even within the autonomy of the Armenian millet, they enjoyed special rights, one could even call it semi-independence. As long as it was possible, the central Ottoman government left the Armenians alone. Unfortunately, there were a few Armenian revolutionaries and Protestant zealots whose nationalistic fervor knew no bounds. These people used all available means of demagoguery to stir up unrest in the semi-independent rural communities. The Armenian uprising in Zeitun is an example of what resulted. Every national / religious community (in Turkish "millet") within the Ottoman Empire enjoyed extensive autonomy and took care of its own administration.

The Armenian Orthodox patriarch of Istanbul ruled over all Christians who did not belong to the Greek Orthodox Church. Aside from the Armenian Gregorians themselves, these included the Monophysitic churches of Asia Minor and Africa, such as the Jacobites and the Syrians, as well as the Copts in Egypt. In those days, gypsies were believed to come from Egypt and were called "Copti". Therefore, all the gypsies of the Ottoman Empire were also subject to the rule of the Armenian patriarch of Istanbul in matters of civil law. Another religious group under Armenian Orthodox rule was the Bogomils of the Balkans and their founding fathers, the Paulicians. They still survived in small communities in eastern Anatolia and held Manichean beliefs. The history of the historical province of Armenia and the many peoples who have lived there begins under the banner of the fight between East and West for world supremacy.

The Haik, an Indo-European people, probably from the Balkans or Thrace, migrated to the historical province of Armenia in the sixth century B.C. At that time, the Urartian kingdom was collapsing under the blows of the Scythians.

The newly-arrived Indo-European Haik mixed with the Urartians to some extent. The Asian language of the Urartians was an agglutinative language like Turkish. It had a certain influence on the Indo-European language of the Armenians, as did the superior culture of the Urartians. While their immigration to eastern Anatolia was still going on, the Haik (Armenians) fell under Median rule, and in the year 550 the emperor Kyros took possession of the ancient lands of the Urartians along with the newly arrived Haik. The first mention of the Armenians is to be found in the inscription of Behistun in connection with the triumphant reports of the victories of Darius (486 B.C.) At that time, the Armenians were already Persian subjects.

In the fourth century before Christ, Armenia (with all its races, tribes, and people of mixed blood) was under the rule of the Achaemids and later, that of the Seleucids. When the Parthians took over, the Armenian prince Tigranes became a hostage in the Parthian court. Tigranes II. (95-55 B.C.) succeeded in freeing Armenia from the Parthians and creating an independent Armenian nation. His capital was Tigranakert (now called Silvan, southwest of Lake Van). Tigranes II. married the daughter of the king of Pontus, Mithridates VI. Eupator, and made the disastrous mistake of joining Mithridates in a revolt against Rome.

In 69 B.C., the Roman general Lucullus defeated the Armenian ruler Tigranes II., and the short-lived dream of Armenian independence was over. For the Haik to refer nowadays on occasion to that short period of real Armenian rule in eastern Anatolia and for Armenian terrorists to base their territorial demands on that is comparable to Italian mafiosi in the United



Patriarch Snork Kalutsyan, spiritual leader of the Armenians of Turkey. In the Ottoman Empire, the patriarch's power was that of a "national king". All Monophysitic Christians of the Empire - and all gypsies - were subject to his rule.

When the Armenian king Tigranes refused to hand over his megalomaniac father-in-law, Mithridates, ruler of Pontos, to the Roman generals, Lucullus attacked "Tigranes City".

Tigranes' armored lancers were alone more numerous than Lucullus' entire force, which the Armenians scorned, saying it was "too large for a legation but too small for an army". The battle lasted just one day (October 9, 69 A. D.), and the Romans destroyed the army of Tigranes, which had been twenty times stronger. According to the Roman military report there were virtually no Romans killed at all, only Armenians. Tigranes managed to escape unrecognized and met up again with his father-in-law, Mithridates, who was later killed by his own people. The subject peoples deserted the tyrant Tigranes and paid homage to the victors, Lucullus and Pompeius.



States wishing to be the successors of the Romans (or better of Lucullus or Trajan) and taking control of eastern Anatolia as the heirs of the victors of Tigranakert . . . The French could demand vast portions of North America over which they once ruled. And the examples go on ad infinitum. If every group of people claimed all the lands over which they ruled at some point in their history, then the entire world would have to be evacuated and resettled, and there would be constant warfare. There were several eventful centuries during which dominance in eastern Anatolia belonged sometimes to the Romans (Trajan, Nero, Hadrian, Diocletian) and sometimes to the Persian Sassanids. At the end of this period, the emperor Diocletian named Tiridates III. King of Armenia. Gregory Parthev, a Parthian, preached Christianity. The most recent findings indicate that Armenia did not adopt Christianity until after the conversion of the emperor Constantine in 313 A.D. The Armenian conversion most likely occurred in 314 at the behest of King Trdat (Tiridates). The missionizing of Armenia probably began in Edessa (present-day Urfa). It has been proven that Christian communities existed as early as the second century. The great converter was Gregory Parthev Lusarevic, the Illuminator. He was not a Haik, but rather an Armenian in the true sense of the word, an inhabitant of the province of Armenia. He was, however, of Parthian origin. Gregory lived in Roman Caesarea (Kayseri) as a refugee from the Persians. It was there that he became a Christian. At first, King Tiridates persecuted Gregory, but then he himself became a Christian, and with him, gradually, the people of Armenia. Christianity quickly took hold throughout the Roman Empire, in Georgia as well as in Caucasian Albania and in Armenia. This deeply troubled the Persians. Julian the Apostate, who might have been able to handle the Persians, died unexpectedly. His successor, Jovian, relinquished the Caucasus and



Castle and mosque of the Semiramis near Van. From the art collection of the bibliographical institute in Hildshausen, West Germany. A. D. MDCCCXXXIX (1849).



When the church of Aghtamar was built in the tenth century, the Armenians of eastern Anatolia and their princes were subjects of the Abbaside Caliphs of Baghdad. The Caliphs were in turn at the mercy of the "Mamluks", who lived at the Caliphs' court and controlled art and culture (not just the military!). These Mamluks were Turkish and belonged to the administrative and military caste. They influenced both Seljuk and Armenian architecture with their classical round buildings.

Armenia to the Persians without a fight. After the death of Emperor Theodosius in 395, the Roman Empire was divided into an Eastern and a Western Empire. The Armenian princes, who suffered greatly under the intolerant, sometimes fanatically anti-Christian religious policies of the Sassanids tried in vain to obtain more freedom.

In the decisive battle of Avarayr in the year 451, the Armenian leader Vardan Mamikonean was defeated by the Persians. His pleas to the Byzantines for help were of no avail. 451 was a fateful year for the Armenians, it was also the year of the Fourth Ecumenical Council in Chalzedon (present-day Kadiköy, in Istanbul). Because of the tragic war situation, the Christians from beyond the Byzantine borders were unable to attend the Council. The imperial policy, which was also the official policy of the Byzantine clergy, won an unchallenged victory. The doctrine of the dual nature of Christ, divine and human, prevailed. The Monophysites did not recognize the decisions of the Council. The most important Monophysitic group was the Armenians, but also in this category were the Syrians, the Egyptian Copts, their neighbors to the South in Ethiopia, and the Indian church. One must also mention the Nestorians in Persia, who at that time were quite strong.

This conflict resulted in a feud between Byzantium and the Armenians - a feud which had grave consequences for both sides. The Byzantines watched disdainfully as the Armenians were weakened. They failed to recognize that they were losing a buffer against their Persian arch-enemies, as well as against the new invaders from the East. In 484, Byzantium was decisively weakened by Persians attacking from the East. When the emperor Justinian came to power in Byzantium a generation later, there was not a trace left of Armenian independence. Power was divided between Persians and Byzantines. The emperor Maurice even resettled a lot of Armenians in Thrace, which may well have been their original home. Following the struggle between Persians and Romans to gain the upper hand in Armenia, the Arabs



Recurring themes of Armenian art: the constant struggle with the Persians, which lasted from the days of the Armenian immigration to the battle near Caldiran in 1514, where the Ottomans drove the Persians out.



Illustration from Codex 189 of Lake Van: the Haik fighting the Persians in 451. Near Avarayr the Haik lost not only the battle but also the cream of their fighting nobility under Vartan Mamigonian. (Illustration from the sixteenth century from the canon of Saint Vartan and his companions.

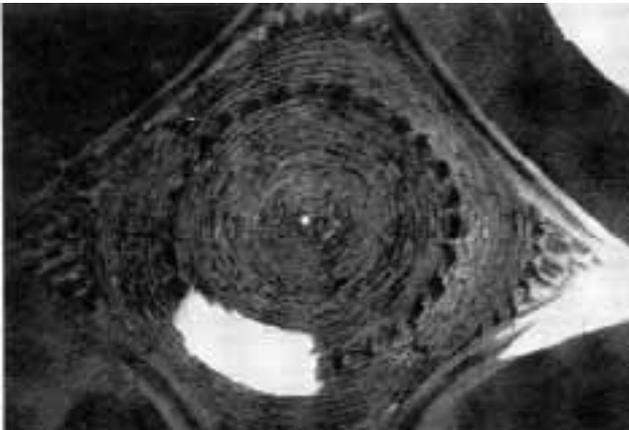
Mechitaristenkloster, Vienna.) The same theme, the battle of Avarayr, seen through the eyes of the nineteenth century (Georg Drah, 1888): The Persian king, Yazdegerd II, tried to force the Haik to return to Mazdaism in 451 (exactly at the time of the Council of Chalzedon). He did not succeed, but the Haik ended up in a schism due to their absence at Chalzedon.

Mechitaristenkloster, Vienna.

and Byzantium shared power until Byzantium wiped out what little was left of Armenian autonomy in 1040. As late as 630 A.D., the emperor Heraclios had been hammering out plans for a Church union with the Monophysitic Armenians, but just ten years later, the Arabs relieved him of this concern by invading eastern Anatolia and breaking the Byzantines' hold on power. The occasional victories of the Byzantines (such as those under Emperor Justinian II., 685-695) only led to more brutal attempts to bring the Armenians into line with the official Greek Orthodox Church. In the end, the Byzantines and the Arabs divided up control of Armenia in much the same way as the Romans and Persians had done for eastern Anatolia and the adjoining Caucasus.

At his coronation as King of Armenia, Prince Ashkot received his insignia from both Arabs and Byzantines. Armenia blossomed as a semi-independent buffer state between Arabs and Byzantines and did not do too badly. The cleverness of the Armenian princes, who recognized the limits of their power and knew what was attainable, was always the best guarantee for the well-being of the Haik.

It was during this period that the magnificent buildings of Ani and the church on the island of Aghtamar in Lake Van were constructed. The supremacy of the Caliphs of Damascus and Baghdad was entirely bearable. No Arab would ever have dreamed of harrassing the Armenians because of their Monophysitic beliefs. On the contrary, they gave the Armenians the job of supervising the holy sites of Jerusalem. Under the Bagratids, who were in turn under Byzantine and Arab rule, the Armenians achieved a blossoming of their culture. Ani was completed, and the church of Aghtamar became the thriving see of the Armenian Catholicoses. Nevertheless, the Byzantines could not resist shortening the Armenians' leash more and more. New, unsettling reports kept coming in about new tribes out of the East who were advancing across Persia to the West. But in stead of promoting and reinforcing the Armenian buffer state, the Byzantines forced the prince of Ani, Hovanes Smbat, to relinquish Ani fully and unconditionally. After his triumph in the Balkans, Emperor Basil II., the "Bulgar-slayer", turned to the Caucasus and Armenia, where he met with equally great success. His expansionist policies had their crowning glory in Armenia under his successor, the emperor Constantine IX. Constantine IX. Monomachus was a ruthless Orthodox zealot. He annexed "heretical" Ani and made it part of the Orthodox Byzantine Empire. The Armenian version reads, "King Gagik II. is forced to surrender the Kingdom in Constantinople." That was in 1045, another fateful year for the Armenians. Since 1045, there has never been an independent or semi-independent principality or kingdom in



The destruction of the semi-independent Armenian principalities, which had long served as buffer states between Byzantium and the Muslims and Persians of the East, was the work of the Greeks. They were not willing to tolerate the Monophysitic Armenians, whom they saw as inferior heretics, and they were constantly trying to convert them by force. It was the Mamie Seljuks and Ottomans who finally saved the Armenians from this fate.



Ani: the Church of St. Gregory of Tigran Honent. It is part of the unquestioned mythology of the Armenians that "the Turks" destroyed the capital of the Bagritid dynasty. The historical truth: Since at least 772 A. D., the one-time Urartian city had been under Arab control. After the Byzantine invasion, the pillaging of the city by the Georgians and further weakening of the principality, Hovhannes Smbat was forced to sign an agreement bequeathing his capital to the Byzantines. In 1041, Basil II (the "Bulgarslayer") was ready to cash this I. O. U. in. When the Armenians did not want to give their capital up, the Byzantine emperor Constantine Monomachus sent two armies to Ani. Together with the Arab princes of Dvin, they broke the Armenian resistance. In 1045, the patriarch and the governor of Ani opened the gates of the city to the Byzantines, and with that the last remnants of Armenian independence in eastern Anatolia vanished. The Seljuk leader Alp Arslan did not make it as far as Ani until 1065 - a full two decades later - and he did not fight against Armenians, but rather Byzantines, who at that time shared power in eastern Anatolia with the Arabs.

eastern Anatolia, the historical region of Armenia. There has been no trace of Armenian self-government or autonomy. It was Emperor Basil II., the Bulgar-slayer, and after him Emperor Constantine IX. Monomachus who wiped out every kind of Armenian political life in eastern Anatolia - no one else.

The Triumph of the Ottomans in Eastern Anatolia and Cilicia

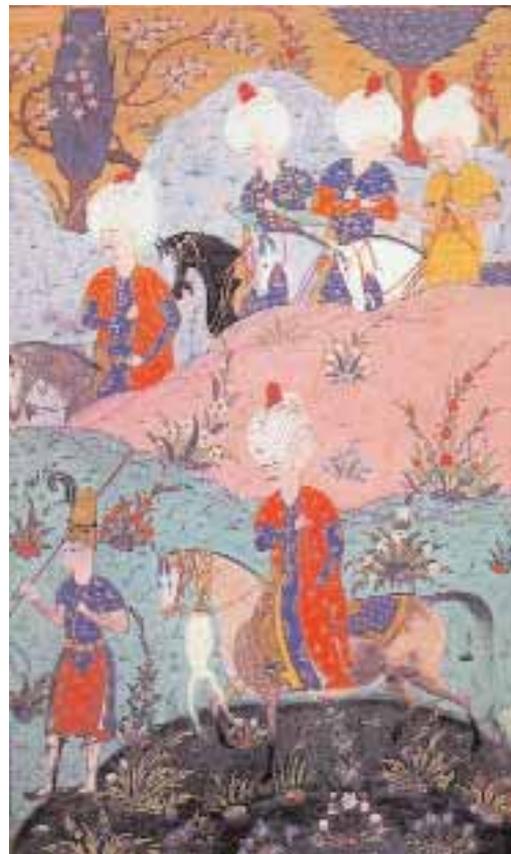
Armenian principalities in Cilicia, suffice it to say that at the time of the Ottoman takeover of power (1512, by Sultan Selim I.), there had not been an independent or semi-independent Armenian principality in Cilicia for 137 years. Sis was conquered by the Mamluks in 1375. The struggle for supremacy in eastern Anatolia and the adjacent regions in the south and south-west of the Ottoman realm ended on the 23rd of August, 1514 at the battle near Çaldıran. Here, Sultan Selim I. (1512-1520) dealt a crushing blow to the Persian Safavids, and with that the entire historical province of Armenia was brought under Ottoman control. At this time, it had already been nearly five centuries since an Armenian prince had held any kind of power here.

Almost exactly two years later, on August 24, 1516, Selim I. opened the way to Syria with his victory at the battle of Marc Dabik, not far from Aleppo. Selim's successor, Süleyman the Magnificent, went on to conquer Rhodes, Azerbaijan and the entire Caucasus, Mesopota-

The battlefield of Çaldıran. On August 23, 1514, Sultan Selim I defeated the Persians on this site and finally brought eastern Anatolia under Ottoman control. The border that was agreed to at that time still stands today. On the same day two years later, Sultan Selim I brought southern Anatolia and Syria under his control. Immediately thereafter, Selim I made his triumphant entrance into Cairo, and the Sheriff of Mecca recognized Selim I as the new Caliph. Ottomans continued to be Caliphs until the new Turkish Republic abolished the Caliphate in 1924.



The island of Aghtamar with its famous church of the Holy Cross. When the church was built in the tenth century, eastern Anatolia with its Armenian principalities was ruled by the Abbaside Caliphs of Baghdad. Before the Abbasides, eastern Anatolia and its inhabitants had belonged to the realm of the Ommiad Caliphs, who ruled from Damascus.



mia (which was not lost again until World War I) and Hungary. The Viennese finally brought him to a halt in 1529. For the Armenians, this was the beginning of a golden age. As the Ottomans expanded their realm further and further, the Armenians followed right on the heels of the victorious armies. The domain for their activities as traders and craftsmen grew until it was a hundred times the size of their original district in eastern Anatolia.

The Causes of the Armenian Tragedy

The Armenian tragedy begins. Ultra-nationalistic ideologies together with an unfortunate rivalry between the various Armenian churches and sects heat up the internal political climate in the Ottoman Empire. The superpowers of the time - England, Russia and France - wanted to weaken the Ottoman Empire, and they used the Armenians callously toward this end.

Until this time, Armenians and Turks had lived together in nearly perfect harmony from the time of the Seljuk conquest of the Byzantine lands in eastern Anatolia (eleventh and twelfth centuries) until well into the nineteenth century.

The causes of the "Armenian Tragedy" are not to be found inside, but rather outside the realm of the multinational empire of the Seljuks and Ottomans. In the nineteenth century, it was primarily Russia which was responsible for bringing unrest to the Ottoman Empire. They did, however, have the help of some Americans, such as the Protestant missionaries from Boston.

Russia's objective was to gain access to the "warm seas". The American Protestant missionaries proved themselves to be "useful idiots" for the Russians.

The Rivalry Among the Churches and Sects to Win the Favor of the Ottoman Armenians

While on a missionary trip to the Choctaw Indians, the North American missionary William Goodell came up with the idea of "reconquering" the Holy Land for Christianity. At that time, the Holy Land was entirely under Ottoman rule.

This new Crusade - for that is exactly how the undertaking was seen - began with a series of reconnaissance tours, planned in an almost military fashion. The American missionaries spared no personal sacrifice in the course of these tours. Their total dedication to a cause in

which they truly believed deserves our respect. In 1821, a small advance troop set up camp on the Holy Sepulchre. Their main objective was to have a missionary (Protestant) influence on the many pilgrims there.

This first missionary effort in Jerusalem was a complete fiasco. Neither the Jews nor the Muslims nor anyone else was interested in being converted to American-style

Protestantism. Finally the Americans abandoned this unfortunate attempt at proselytizing in Jerusalem, and they moved their operations to

Beirut. In spite of strong resistance from all the Christian groups in Lebanon, the Americans did succeed in winning two Armenians over to their camp, Gregor Vardapet and Garabed Dionysius. At that time, the

Armenians were exclusively Gregorian. They were subject to the rule of their patriarch in Istanbul in all matters of civil law. It soon became clear that it was the Armenians who were most interested in what the Americans were offering. What they found most attractive was the generous offer of education. The Protestant missionaries started down several false paths in the Ottoman Empire. Their missionary activities took them to Malta, Greece, and finally on to Izmir (Smyrna). At the same time, they must be credited with some admirable achievements. In the end, it became quite clear that their experiences throughout the empire would follow the pattern established in Beirut. In other words, their mission only met with success among the Armenian Gregorians. Two major facts about the Armenian Orthodox hierarchy contributed to this success. First of all, the hierarchy did not pay enough attention to the educational needs of the highly intelligent Armenians. Secondly, it was practically drowning in wealth and power. The Americans finally opened their mission headquarters in Constantinople under the direction of William Goodell. In studying the history of the American missionaries in the Ottoman Empire, it is quite intriguing to follow the story of all the wrong turns the missionaries took before they finally recognized with great relief that the capital of the huge empire was also without a doubt the best location for their headquarters.

The studies done by the missionaries Smith and Dwight soon confirmed the pattern established in Beirut and Izmir (Smyrna). The Armenians, hungry for learning, gratefully and eagerly accepted the education offered by the "American Board of Commissioners for Foreign Missions" in Constantinople. As early as 1833, many Armenian students, eager for learning and knowledge, were converting to Protestantism. In the same year, the Protestant mission already had more than fifteen young Armenian clergymen. The missionary wave soon spread from Constantinople into the provinces. In 1834, Benjamin Schneider opened a mission in Bursa. Another in Trabzon soon followed. Five years later, in 1839, came the beginning of what the Protestant Armenian-Americans refer to in their historical writings as the "spirit of persecution". The Armenian orthodox clergy had become uneasy about the incredible success that the American missionaries were having among the most talented and capable Armenians. They launched an effort to get rid of the missionaries and win back the Armenians who had gone astray. When persuasion did not work, the church turned to force. Schools were burned to the ground, and according to the missionary chronicler William E. Strong, "arrests were made and terror spread". The patriarch was deposed for being too tolerant, and a list was drawn up of roughly five hundred "principal suspects". They belonged to the highest social classes of the Armenian millet; they were bishops, bankers, businessmen and artists; and they were all accused of heresy. That meant expulsion from the Gregorian Church, which at that time was equivalent to losing one's nationality - a personal catastrophe for those affected. Without membership in a millet, one could not marry or have a Christian burial. One enjoyed no protection under the law and was subject to social ostracism.

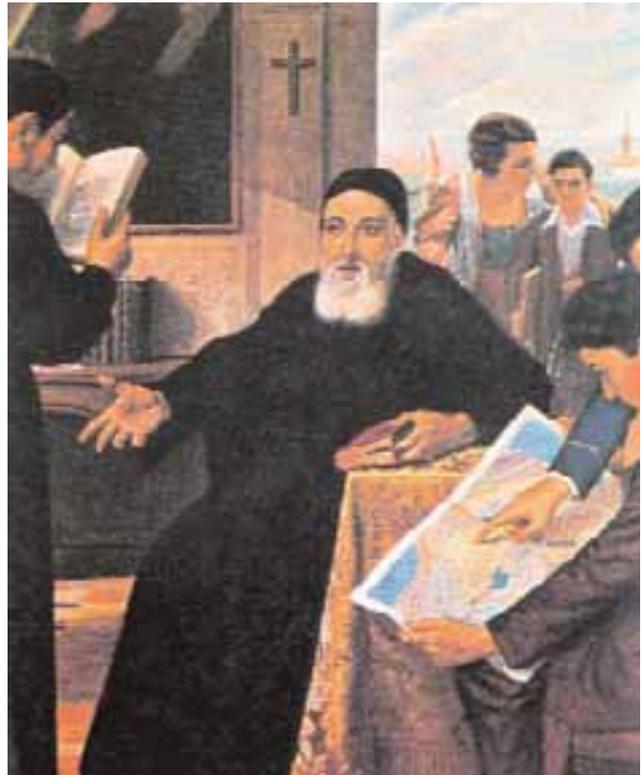
Nevertheless, Protestantism continued to gain ground among the Armenians. This was undoubtedly due to the fine abilities of the American-Armenian clergy, as well as the thirst for learning of the Ottoman Armenians. A Protestant mission even sprung up in Van, practically the farthest corner of the huge Ottoman Empire, and the Protestants won converts among the "Mountain Nestorians" in the

distant Hakkari Mountains. Protestantism did not bring much luck to either the Nestorians or the people of Van, however. Both the Armenians and the Nestorians started collaborating with the Russians (using American money) and finally drifted into the revolt movement of March, 1915. The Ottomans responded with a general relocation order. That was the beginning of the Ottoman-Armenian catastrophe of 1915, which claimed so many tragic victims on both sides.

The Beginning of the End - The Formation of a Protestant Armenian Millet

In 1846, the curtain came down twice on the Armenians, both literally and figuratively. In the church of the Armenian Orthodox Patriarchate in Constantinople, with the curtains drawn and the altar covered, the patriarch read an excommunication order against the Armenians who had converted to Protestantism. They were accused of - and threatened with - every kind of evil in the world. Afterwards, the excommunication edict was read in all the Armenian Orthodox churches in the land under the same kind of theatrical circumstances. The great powers rushed to the aid of the Protestant Armenians, who had now been stripped of all their rights. England was especially eager to help because it saw the situation as a good opportunity for intervention. Finally, the grand vizier of the Ottoman Empire was forced to act. On July 1, 1846, a new millet was created in the Ottoman Empire - the "First Evangelical Armenian Church". In 1848, the grand vizier published an imperial "ferman" (proclamation) concerning this matter, and two years later the Sultan personally granted a charter to his new Protestant millet. Now the Protestant Armenians had the right to elect their own representatives, who could then present their concerns to the Sublime Porte with the same rights as the representatives of the Orthodox Church.

In the beginning, the new era looked promising. The intentions of the Protestant missionaries had undoubtedly been good, and they had shown unprecedented courage and selfless devotion. Nevertheless, the outcome was unintentionally disastrous for the Armenians of the Ottoman Empire.



One of the most important, outstanding individuals in the Armenian millet was Mekhitar of Sebaste (of Sivas in central Anatolia). He was born on February 7, 1676, the son of Armenian merchants. He soon came in contact with Jesuit missionaries, "Franks", who relied heavily on Frankish-Armenian relations established at the time of the Crusades in their missionary work among the Armenians. Mekhitar became one of the greatest of Ottoman-Armenian scholars. He founded a congregation and is considered responsible for the renaissance of Armenian literature. His merciless enemy: the Gregorian church.

The Catholic Armenians

With the establishment of the Protestant millet, a threeway struggle began for the hearts of the Ottoman Armenians. First, there was the old, established "Gregorian" Church, which still referred back to its founding by St. Gregory the Illuminator. Next came

the Protestant Church, officially established in 1850, and thirdly the Armenian Catholic community of the Ottoman Empire, although the latter must admittedly be measured on a different scale. While the Protestants owed their official acceptance to English (and to a lesser extent American) intervention, the establishment of the Catholic Armenian millet was a result of the intervention of the French, who had always seen themselves as the protectors of Catholics living in the East.

The first Catholic Armenian patriarch Hagop Chukurian was recognized by the Sultan in 1831. It is significant that his first residence was in Adana, in the precincts of the former Armenian kingdom of Cilicia, which had ceased to exist centuries before. Armenians had been living in Cilicia ever since an ambitious relocation program carried out by the



The location of the Armenian Catholic church in Istanbul could not be more appropriate. The church practically grows out of the elegant building complex of the former French Embassy. Analogously, the establishment of a separate Armenian Catholic millet in 1831 can be attributed to massive French pressure on the Sublime Porte (Bab-ı Ali).

Byzantines in the wake of several Byzantine victories over the Arabs. The Hetums and the Rubens were the most important Armenian families among those relocated, and they produced the leaders of Cilicia. In 1080, the Rubens felt that they were strong enough to establish a separate principality,

independent of the Byzantines. "Armenian Cilicia" existed as a wholly or at least partially independent principality until the year 1375, when the Mamluks brought it to an end.

The Armenian leaders of Cilicia were of course always looking for allies positioned behind their immediate neighbors.

These included the otherwise disparaged Mongols and the even more hated Catholics. Cilicia even formed an alliance with the Crusaders. The climax of this alliance came in 1198 when Conrad Cardinal von Wittelsbach anointed Prince Leo II. King of Cilicia. The fourteenth century was a time of bitter, merciless struggle between the Armenian Orthodox and Armenian Catholic families of Cilicia. In 1342, Cilicia became "Frankish" when it fell to Guy de Lusignan. The Gregorian majority among



Robert College, Istanbul (today, Boğaziçi University). Founded in 1840 as a school for gifted Armenians, it also proved to be a training ground for Armenian nationalism. The founders of Robert College, in particular Cyrus Hamlin, saw great significance in the location of the new college. It was built right next to Rumeli Hisarı, the fortress from which the Ottomans had conquered half of Europe. The new school buildings were to become a symbol of the "reconquista". In his history of the "American Board", William E. Strong describes the school's founder as the "terror of the evasive Turk", whereas the Armenians were to be assisted "in every way possible". Misunderstood ultra-nationalism now started to run its course.

the Cilician Armenians reacted with rebellion, and in 1344 Guy de Lusignan and three hundred of his Frankish knights were killed. Under his Catholic successors, the "kingdom" of Cilicia consisted only of the city of Sis. In April of 1375, the Mamluks conquered Sis and took Leo V. prisoner, thus extin-

guishing the last traces of any Armenian state entity. It is open to question, however, whether Frankish Cilicia really had anything to do with Armenia in the first place. The death in Paris of the last king of Cilicia struck many Europeans as very romantic. A Franciscan monk had bought the king's freedom from the Mamluks following an ambitious fundraising drive. It was especially the French who remembered the king's death. This was, among reasons, because Leo V. was laid to rest next to the French kings in the Celestine Monastery in Paris following a solemn state funeral.

The fall of the Cilician kingdom occurred in the year 1375, a good century and a half before the conquest of Cilicia by the Ottomans. Many Armenians did of course continue to live in Cilicia, although they were always a small minority here, as they were throughout Anatolia. The memory of King Leo was still alive in 1831 when the French forced the establishment of a Catholic Armenian patriarchate. It was probably also still alive in 1915 when they acted as accomplices to the tragedy suffered by the local Ottoman-Armenian population during the rebellion of Musa Dagh. They were accomplices to another crime in 1918 when they landed troops in the South and made promises to the Armenian community which they were unable to keep.

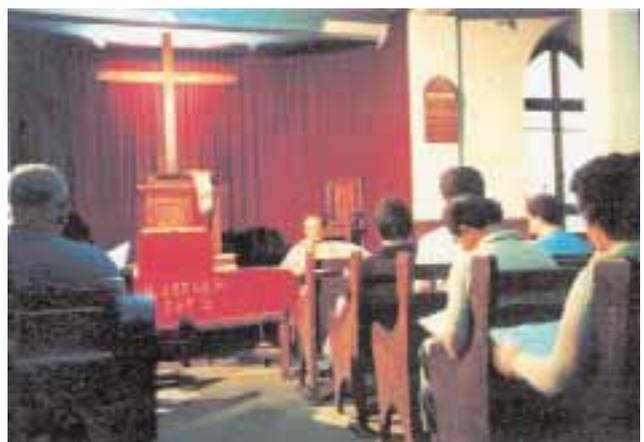
A book that appeared in 1896 with the title *Turkey and the Armenian Atrocities* (the author was certainly not aware of the ambiguity of the chosen title) shows just how far the American Protestants were willing to go with their propagandistic excesses.

The spirit and content of the book are best illustrated by a few lines from the foreword by Francis E. Willard. Armenians are apparently the most noble race in the world since, "in countenance, figure, and poise they are remarkably attractive.

That is to say that their personal appearance comes closer to the probable appearance of Our Lord than that of any other race." Francis E. Willard describes



The American Protestant mission to the Armenians of Van began its work in 1872. The resistance from the indigenous Armenian Orthodox clergy was bitter. (Van had, after all, been the seat of the Armenian Catholics for a long time.) It was thus a full five years before the Americans managed to erect the first place of worship for their mission. The Americans called Van "the Sebastopol of the Armenian Church" obviously alluding to the long siege and eventual assault by the allies in 1855. Partly because of the bitter rivalry between Orthodox and Protestant Armenians over who the "better" Armenian was, Van quickly became a breeding ground for fanatical nationalism. This erupted in a number of uprisings and finally led to the revolt of 1915, in which tens of thousands of Muslims lost their lives. What had started with an offer of education ended in nationalistic excesses, in spite of the idealistic zeal of many well-meaning missionaries, such as Dr. Reynolds and his wife.



Worship service in an Armenian Protestant church in Istanbul (built in 1914, immediately before the outbreak of World War I).

the Armenians as "unarmed" and says that they would never do "anything to harm anyone". In view of the huge quantities of arms that the Armenians not only stockpiled but also put to use in numerous uprisings, these remarks seem to be nothing but pure mockery. 1896 was a year of intensive Armenian terrorist activity. It was the year of the spectacular raid on the Ottoman Bank, where hostages were taken. But Islamic hostages obviously meant nothing at all to those who had an uncritical preference for the "Armenian race". After all, "the Mohammedans believe in the harem above all else." Conclusion: "Armenians are the nation, the Sultan and his soldiers are the devil's scourge. A cold-hearted observer is the Anglo-Saxon race." Apparently the intervention of England and the United States was not enough to satisfy some Protestant missionaries. Similar views were expressed by the Russians. By the turn of the century, the Armenians had become the great powers' favorite pretense for getting involved in the internal affairs of the Ottoman Empire.

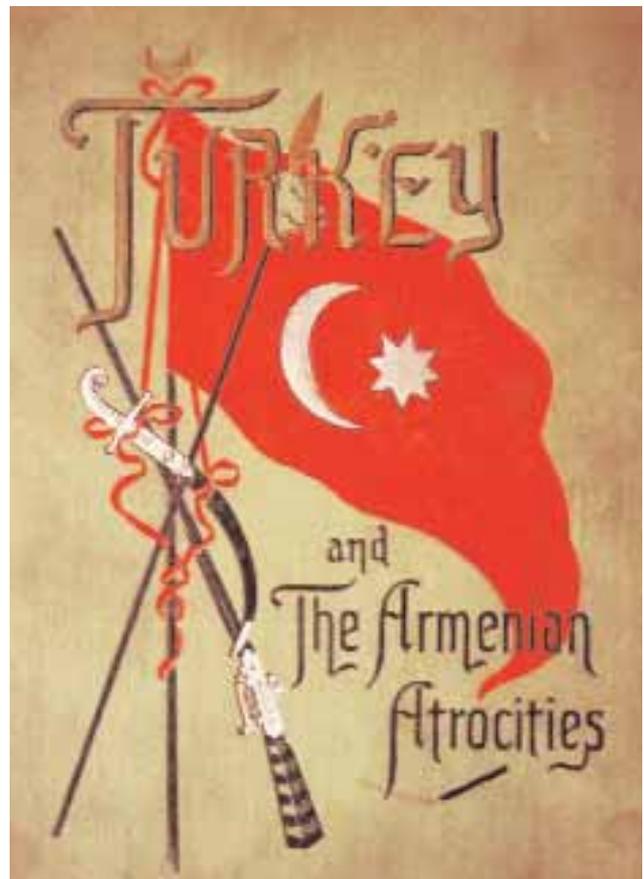


Artin Dadyan Pasha, Ottoman Under-Secretary of State for Foreign Affairs (1880-1887) actually did not work for the Sultan but for the Armenian case . . .



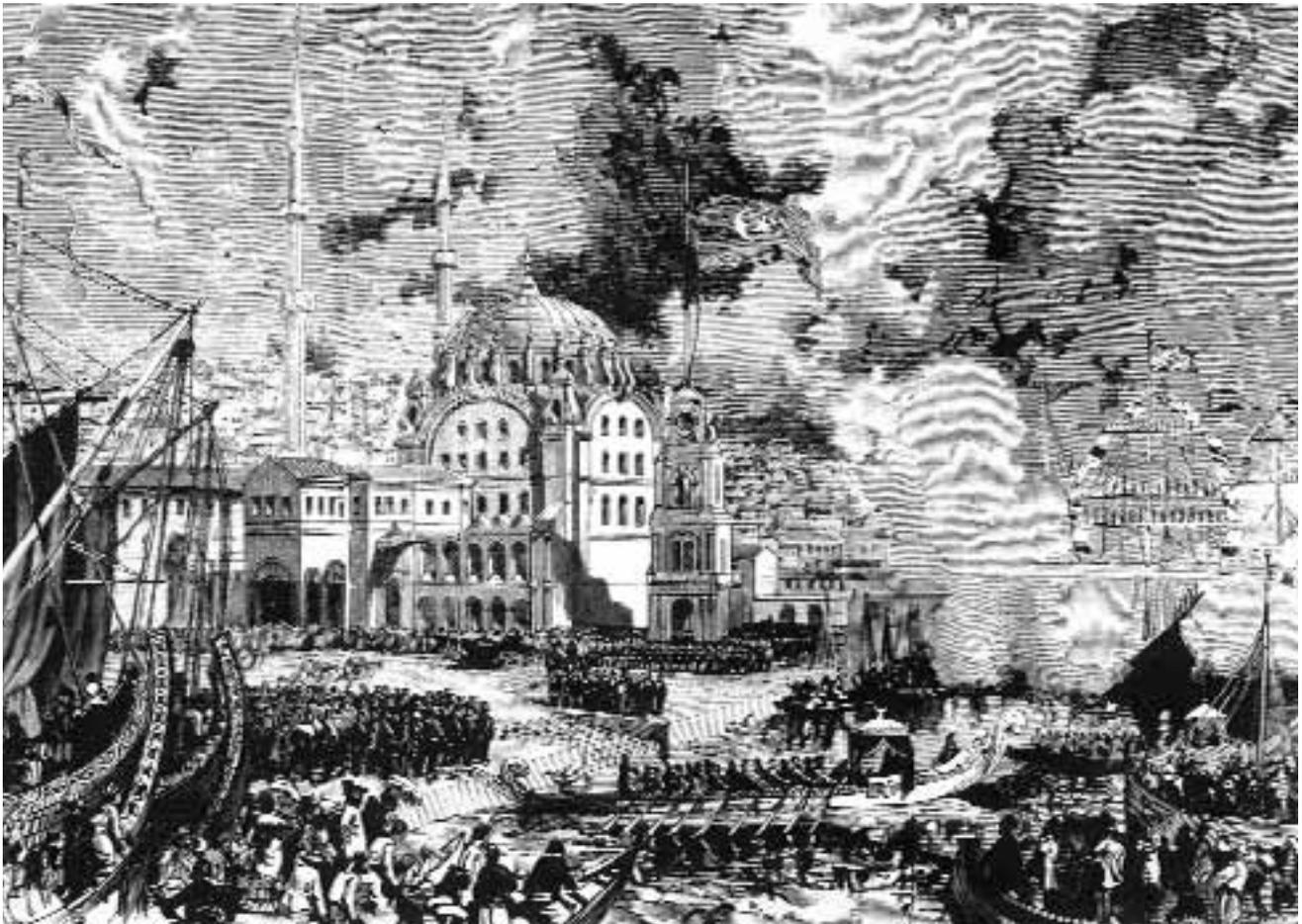
Trapped by bloodhounds: Sultan Murad V is shown here trying to deal with the rebellious European provinces of the Ottoman Empire: Bosnia; Herzegovina; Montenegro; and Serbia. These nations all had the distinct advantage of having solid, self-contained national minorities on their territory. (The Armenians, on the other hand, did not even come close to having a well-defined area of settlement anywhere in the Ottoman Empire in which they were in the majority.) The Czar of Russia, Austria's Emperor Franz Joseph, Emperor Wilhelm I, King George I of Greece, and Italy's King Humbert all look on with interest, while Germany's Bismarck and England's Beaconsfield are ready to jump into the fray. The Armenian patriarch, Nerses II Vartabedian, declared to the British ambassador at the time, "that if, in order to secure the sympathy of the European powers, it was necessary to rise in insurrection, there would be no difficulty in getting up such a movement" (Letter of the British ambassador, Henry Elliot, to his foreign minister in London; F. O. 424/46, p. 205-206; December 7, 1876).

Cartoon: PUNCH, July 22, 1876.





The Ottoman-Armenian architect Garabed Amira Balyan (1800- 1866, above left) worked for the Sultan Abdülmecid (center) and Sultan Abdülhamid II (right). Among his most significant works are the Ortaköy Mosque and the imposing Dolmabahçe Palace in Istanbul, on the banks of the Bosphorus. Over the years, virtually all foreign and domestic trade passed into the hands of the Ottoman Armenians. Later, this fact would contribute to their undoing because the ringleaders of the Armenian uprisings based their actions partly on the belief that the Ottoman Empire would surely collapse if the Armenians withdrew their friendship.



The Nineteenth Century: A Golden Age for Armenians and Ottomans, in Spite of the Beginnings of Nationalistic Agitating from Abroad

After the conquest of Istanbul, Sultan Mehmed Fatih strove to establish a good working relationship with all the peoples subject to him and to grant wide-ranging autonomy. (It would actually be more correct to speak of religious communities instead of "peoples". Ethnic and racial concepts hardly existed at the time.) Just eight years after the conquest of Istanbul, Sultan Mehmed Fatih summoned the Armenian Orthodox archbishop of Bursa, Hovakim, to Istanbul. He had been chosen by the Ottomans, and the Sultan named him patriarch. Patriarch Hovakim became the spiritual (and to a large extent also the secular) leader of all non-Islamic, non-Greek Orthodox inhabitants of the Ottoman Empire. His power greatly surpassed that of the Armenian Catholicoses of Echmiadzin and Sis. Never in the history of the Armenian people had an Armenian possessed as much power and authority as Patriarch Hovakim (and his successors until well into the nineteenth century). The Armenians always got along better with the Ottoman Sultans than did the Greeks. The Greek Orthodox patriarchs of Constantinople, such as Gennadios II Scholarios, Isidoros II Xanthoüulos, and Sophronios I Syropolos, came and went so fast that they seemed to be developing a revolving-door patriarchate. The Armenians, on the other hand, found the right tone for dealing with the Ottomans from the start, and their power grew ever greater. Photos: His Beatitude the Armenian Orthodox Patriarch of Istanbul Snork Kalutsyan; scenes from the 29th of May, the anniversary of the conquest of Constantinople in 1453.



His Beatitude the Armenian Orthodox Patriarch of Istanbul Snork Kalutsyan



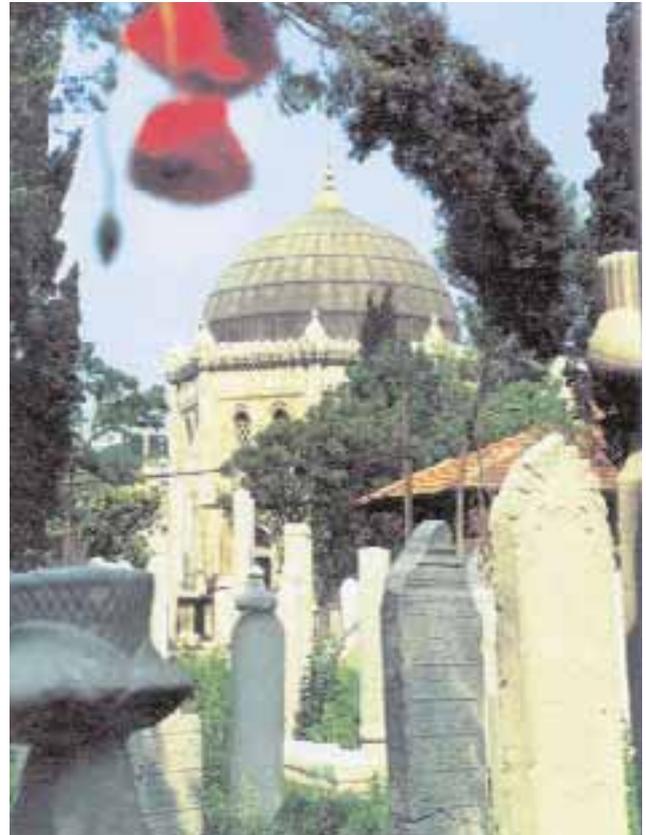
An illustration from the "Turkischer Hofer" (Nuremberg, 1721) shows a typical master builder from the happy days of Ottoman-Armenian co-existence and mutually beneficial cooperation. In those days, the Sultan still referred to the Armenians as his "loyal millet". That was before diabolical ultra-nationalistic sentiments began creeping into the Armenian community. These sentiments were as misunderstood as they were excessive. They have been the downfall of many a people, and they were indeed the down fall of the Haik.

A few more examples of the total cooperation between Ottomans and Armenians, which partially survived the Armenian uprising of 1915 and the subsequent relocation of the Armenians in Anatolia.



Krikor Amira Balyan built the charming Nusretiye Mosque (1835).

The conquest of Constantinople by Sultan Mehmed Fatih in 1453 and the subsequent promotion of the Armenian Orthodox arch bishop of Bursa to patriarch of Constantinople marked the beginning of a golden age for the Armenians of the Ottoman Empire - often in the literal sense of the word. Armenians took over the minting of coins in the Ottoman Empire, and the accounting in the main treasury office in Istanbul was conducted in the Armenian language.



The "turbe" (mausoleum) of the last Sultan to die on Ottoman soil, Mehmed V Reshad. He ascended the throne on April 27, 1909 and died when the First World War was at its climax, on July 2, 1918. His mausoleum was built by an Armenian architect. It was located below Eyüp, directly on the banks of the Golden Horn.



A kiosk of Beylerbeyi Palace, across from Çırağan Palace on the south bank of the Bosphorus. Built by Agop Balyan.



The English saw what the Russians were demanding of the Europeans in the dictate of San Stefano as reckless gambling. As a precondition for their participation in the Congress of Berlin, which was Bismarck's idea, England insisted that every single article of the "Treaty" of San Stefano be closely scrutinized. (PUNCH, March 30, 1878)



The Marquis of Salisbury (British foreign minister, 1878-1880).



The portal of Dolmabahçe Palace, built by the Ottoman-Armenian architect, Garabed Amira Balyan, showing the "tughra", the supreme imperial signature of Sultan Abdülmecid.



The American Embassy building in Istanbul-Pera, one of the most elegant parts of town. At the turn of the century, it was the neighborhood of choice for rich Armenians and Greeks. It is unlikely that any other ambassador in the Ottoman Empire was as dependent as the U. S. ambassador on the reports and translations of his dragomans (who were without exception of Armenian origin) and the equally pro-Armenian American missionaries. Although the United States and the Ottoman Empire were never at war with one another, the image of the "Terrible Turk" was especially strong in American public opinion. This was one of the effects of the twisted reports that reached Washington from Constantinople.

Great-Power Politics and the Armenian Question

The Mongols were, in their day, the great power. In 1236, they laid waste to Ani, and in 1379 they invaded eastern Anatolia once again under Timurlenk. The plight of the Armenian population was so desperate that the Catholicosate had to be moved to Echmiadzin. Sis, in southern Anatolia was the last Armenian stronghold. It was conquered by the Mamluks in 1375.

After that date, the religious and cultural activities of the Armenians continued to be of significance, but as far as power or territory were concerned, they were out of the historical picture.

To understand how an *Armenian Question* could nevertheless become a factor in great-power politics, we must consider the expansionist aspirations of Czarist Russia and the chess moves connected with those aspirations. The Armenians were merely a pawn in an ugly chess game, and the Russians, whether in Moscow or St.Petersburg, often found it useful to sacrifice that pawn. The speed and determination with which Russia won Persian and Turkish territory is breathtaking. They conquered the southern part of central Asia, northern Persia, the Caucasus, the Crimea, and eventually won access to the Balkans. A quick look at these events makes the importance of an Armenian Question clear, especially if we remember what Russia's primary goal has always been: the conquest of the Dardanelles.

1774 was the prelude to the dismantling of the Ottoman Empire. The Treaty of Karlowitz, sixty-five years earlier, had already been bad enough for the Turks, but now in the Treaty of Küçük Kaynarca, the Ottoman Empire lost so much of its prestige that only the Austrians and the Russians were left with any say in the Balkans. In the East, it was the Russians all alone.

Eastern Anatolia had been Ottoman since 1515. Sultan Murad III. had conquered Georgia in 1578. The Turks' only rivals in the East had been the Persians. In 1639, the Ottomans signed the Treaty of Kasr-ı Şirin with the Safavids, and in spite of the wars that followed, the Turkish-Iranian border still follows the line determined in 1639.

All the Turkish-Persian wars affected Armenian territory, but "Armenian" is to be understood here as referring to the historical province. It has nothing to do with any official authority of the Haik people, who lived together with other peoples and tribes in eastern Anatolia and the surrounding area. At the time of the Treaty of Kasr-ı Şirin, 1639, the Crimea



The Imperial Russian Embassy complex in Istanbul-Şişhane. From the beletage of the embassy, the Russians have a magnificent view of the Strait.

was Ottoman as was Georgia and the entire coast line of the Black Sea. The Black Sea was a Turkish-Ottoman inland sea.

Erivan had belonged to the Persians since 1639. It was an almost exclusively Islamic city. Russia's first step toward the Caucasus came in 1556 with the conquest of Astrakhan. Transcaucasia nominally belonged to the Persians, but Azerbaijan was under de facto Ottoman control. Armenians - or more accurately, Haik - were only mentioned once during this period. That was when Shah Abbas moved the Armenians from Erivan and Julfa into the interior of Persia in 1603-1604. Mehmed the Conqueror had founded the Patriarchate of Istanbul in 1461. All the Armenians and Monophysites of the Empire were subject to the patriarchs of Istanbul. The Catholicosates of Sis and Echmiadzin, which was at that time Persian, had absolutely no power in the Ottoman Empire. The Russians became involved in the Turkish-Persian war of 1723-**1727** and sent troops to the Caspian Sea. The Khanate of Kuba, north of Baku, fell under Russian influence.

In 1768, a Russian-Turkish war broke out in the wake of the events in Poland. The Ottoman army was defeated and the Treaty of Küçük Kaynarca was signed in 1774. The Russians now advanced into the Caucasus for the first time. They made it as far as Kutaisi and Ahiska by way of Poti. In other words, they were almost to the present-day border between Turkey and the Soviet Union. The Treaty of Küçük Kaynarca also gave Kabartay in Transcaucasia (on the east slope of Mount Elbrus) to the Russians, but more important than any territorial gains, it granted to the Russians a certain say in protecting the rights of the Christians of the Ottoman Empire. From this point on, Russia was constantly striving to expand its territory at the expense of the Turks and Ottomans. This was almost always done under the pretense of

protecting Christians.

1783 Russia concluded a defense treaty with the Christian princes of Georgia, thus winning a great deal of control over ancient "Iberia".

1787 Empress Catherine II of Russia met with Emperor Joseph II of Austria in Kherson, on the Crimean peninsula, just sixty kilometers from Yalta. From May 14 until June 13, they discussed how they would divide up the Ottoman Empire. The leaders agreed to the "Greek Scheme", which envisaged the formation of a Greek Orthodox state to be called "Dacia". It was to encompass Bessarabia, Moldavia, and Walachia. This would secure the Russian lands west of the Dnieper as well as Austrian influence in the Balkans. In case of the fall of Constantinople, a new Byzantium was to be established. A short time later, the Ottomans declared war on the Russians, and there was once again fighting in the Caucasus. No more territory changed hands, however.

1796 The Russians took advantage of Persian attempts to win back lost territory as an excuse for marching into Kuba, Baku, Derbent, Shirvan, and Karabagh.



SIR AUSTEN HENRY LAYARD
British Ambassador at Istanbul
(1877-1880)

1801 The Russians annexed Georgia.

1812 Following the Peace of Bucharest, the Russians gained control of the Rion Basin, west of Soutram in the Caucasus.

1813 Following the Peace of Butistan, the Russians occupied the Persian territories on the Caspian Sea (roughly in accordance with the present-day Russian-Iranian border). When Shah Abbas Mirzan tried to win back his lost territory, he was defeated once again, this time disastrously.

1828 In the Treaty of Turkmenchai, the Persians were forced to cede the Khanates of Erivan and Nakhiche van (today an autonomous S.S.R., just to the south east of Ararat) to the Russians. The borders laid down at that time are still valid today. This was the first war in which Armenian volunteers took part in large numbers, as they did later in 1914-22. The Haik of the Erivan region were now under Russian rather than Iranian control. This had very grave consequences, since the Russians had already seen how they could exploit the Armenians as useful tools.

Echmiadzin, the seat of an Armenian Orthodox Catholicos, also fell under Russian control in 1828.

In the wake of the Treaty of Turkmenchai and the dismal war with the Greeks, British, and French in the West, the Russians were able to advance as far as Erzurum.

1829 In the Treaty of Edirne, the Russians obtained the Black-Sea strongholds of Poti and Anapa, as well as Ahiska, Ahilkalek, and Akchur, thus establishing the present-day Russian-Turkish border. The Caucasus now belonged entirely to the Russians. This peace treaty granted the Haik and the Muslims the right to choose between Russia and the Ottoman Empire. More than 100.000 Armenians left the areas beyond Erzurum at that time and moved to the region that is now the Soviet Republic of Armenia. Likewise, the majority of



The Russian victory in the war of 1878 / 79 was disastrous for the Ottoman Empire and also brought on a catastrophe for the Turks of the Balkan Peninsula. Within just a few days, 400.000 Islamic Turks were slaughtered in the newly formed principality of Bulgaria. More than one million Turkish refugees fled to Istanbul. The refugees tried in desperation to free the deposed Sultan Murad, who was interned in Çırağan Palace. They believed he might be able to change the course of the war. The guards were responsible for a bloodbath among the rebels. (Drawing from the VSEMIRNAYA ILLUSTRATIYA, St. Petersburg, May 24, 1878.) None of the major powers saw fit to champion the cause of the Ottoman refugees. The mass murders went unpunished.



One of the masterpieces of Ottoman-Armenian architecture. Çırağan Palace on the Bosphorus was built by Nigogosh Balyan. Sultan Murad V spent his years of banishment here. Today, after renovation, it serves as a de luxe hotel.

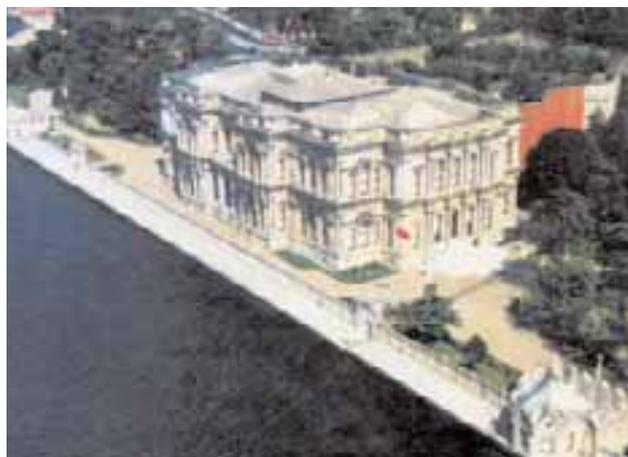
Muslims left the Caucasus and settled in Anatolia. Until this time, Erivan had been inhabited almost exclusively by Muslims. After the Treaty of Turkmenchai (1828, Turkmenchai is located in northern Persia, on Lake Urmia), the Czar founded an Armenia out of the former Khanates of Erivan and Nakhichevan. He made all inhabitants of the region Russian citizens, and declared himself "King of Armenia". He also had the title "King of Poland".

1849 The Caucasus region was divided into two parts, but in

1854 this division was revoked because of constant riots as the Muslims simply could not accept the rule of the Georgian and Armenian Christians in these large regions. Prince Vorontsov, who was in charge of reorganizing this region, broke it up into a large number of small political provinces. The Armenians lived mainly in the province of Tiflis, but they soon came in large numbers to the Erivan region as well.

1854 was also the year of the Crimean War, which broke out because the Ottomans refused to recognize a general Russian protectorate of the Christians of the Ottoman Empire. The goal of the Russians was to bring about the fall of the Ottoman Empire. They wanted to let the "sick man on the Bosphorus" die and seize power themselves. 1854 Kars fell to the Russians after a heroic defense.

1856 The "Protocol of Vienna" brought an end to the Crimean War. The Peace of Paris, in the same year, was a genuine success for the Ottoman Empire. Kars was given back to them, and the odious "protectorate" over the Orthodox Christians of Turkey was abolished. (This protectorate could almost be seen as an anticipation of the later Brezhnev Doctrine.) England, in particular, had refused to accept the plans for dividing up the Ottoman Empire because they saw their own interests endangered. Just twenty years later, Russia would try once again to bring the Ottoman Empire to its



Beylerbeyi Palace on the Bosphorus, one of the masterpieces of the Ottoman-Armenian architect, Agop Balyan, was the scene of a meeting between Sultan Abdulhamid II and Russian Grand Duke Nicholas. At the beginning of the war, the Armenians had solemnly declared their loyalty to the Ottoman Empire, but in the Ottomans' hour of greatest need, the Armenians, who had always been the "loyal millet" in the past, ran to the Russians and tried to take advantage of the situation. The Ottomans could never forget this breach of faith. Ottoman-Armenian relations started becoming more difficult from that moment on.

knees.

1863 A "Reglement de la nation armenienne" was published. This did not alter the status of the Armenians within the Ottoman Empire in any way. Its purpose was to restrict the rights of the patriarch, in accordance with the wishes of the representatives of the Armenian minority. The creation of the Catholic and Protestant millets had already curbed the power of the patriarch. Now the political representatives of the Armenians were getting into the act as well, and everyone was fighting with everyone else to gain the upper hand within the Armenian millet. The effect was obviously detrimental to the Armenians and only profitable for the radicals.

Sensible Armenians recognized even then that it could only have disastrous consequences for their people if the old plans to set up a Greek Orthodox Byzantium under Russian protectorate were realized. These plans had not been forgotten since the Crime-

an conference between Joseph II and Catherine II. If carried out, they would certainly have led to renewed attempts from the Greek (or Russian) Orthodox Church to bring the Armenians entirely under their control. Russian rule in the Caucasus had already demonstrated quite clearly that the Czar had never dreamed of granting special rights to the Armenians and certainly had no thought of granting them their independence as some had hoped. That would only have led the other nations under Russian control to have similar thoughts of independence. The fact is that until 1870 the Armenians were of almost no significance on the international political scene. The calamity that was to come crept up slowly, almost unnoticed.

1876 A conference of ambassadors in Istanbul simply refused outright to accept a demarche from the Armenian patriarch. The only ones who had ever shown any interest in the Armenians were the Russians, who sometimes found the Armenian minority useful for their territorial expansion in the East.

Occasionally, they even used the Armenians as henchmen to spread fear and panic among the Muslims without getting their own hands dirty. (A good example is the conquest of Erzurum in 1839 where the Armenians were responsible for a massacre of Muslims.)

1877 With the Balkans already given away, it became clearer and clearer that the Russians wanted to advance along the Erzurum-Alexandretta (today Iskenderun) axis toward the Mediterranean. Now the Armenians started to take on real importance for the Russians. They were expected to serve as a Fifth Column. At this point, the Russians no longer restricted themselves to exploiting the Armenian clergy. They started using the Armenian revolutionary cadres more and more. At the same time, the English developed an interest in the Armenians. They came up with the idea of an Arme-



The Selimiye Mosque in Edirne, a masterpiece by Architect Sinan. Representatives of the Armenian patriarch (Khrimian) of Istanbul met in Edirne in 1878 with the victorious Russians. The Ottomans saw this as shameless treachery.



Meguerditch (or KHIRMIAN (1821 - 1907) with nickname "Hayrig" (little father) patriarche of Constantinople (Istanbul) (1899 - 1873) then catholicos (1893 - 1907) responsible for the foundation of the extremist group YERGIR, "the way, how the Haik called their correspondent home." Khrimian, a ruthless Armenian nationalist - his religion was not Christianity but Nationality traveled 1878 to Berlin in order to present the Armenian demands at the congress. At Edirne he met the tarist invaders which was considered by the Ottomans as high treason. He worked close together with the Armenian officers serving in the Russian army (mainly with Loris Melikian, general Lazarian and general Ter Goukassian in Eastern Anatolia. The whole enterprise was a typical rehearsal for the Russo-Armenian attack against Ottoman East-Anatolia 1915. He was one of the creators of the "Mouvement Révolutionnaire HAY" which ended disastrous.

nian buffer state, which could serve as a check on the great powers in the event of a collapse of the Ottoman Empire.

1877 April 24 saw the beginning of a new war with Russia. It was the shortest of all the wars, but also the most devastating for the Ottomans. "The catastrophe of twelve-ninety-three" (that was the year according to the Ottoman calendar) is still proverbial for the Turks of today. From the start, the Russians had the advantage on the eastern front.

Kars fell on November 18. The Russians were under the command of the Armenian general Loris Melikof. While Erzurum stood firm against all the Russian attacks, the Turks suffered a disastrous defeat near Plevne on the Balkan front.

1878 The Armistice of Edirne was concluded on January 31. The fate of the Ottoman Empire appeared to be sealed. Nothing could stop the Russians from marching right on to Constantinople. The Armenians now established contact with the Russians in Edirne. At the beginning of the war, they had stood solidly behind their Ottoman fatherland. Now, after the catastrophe of Plevne, the entire Armenian camp swung over to the Russian side. The first contacts took place in Edirne. Whether and in what way the patriarch and the catholicos were involved in this scenario is a subject of debate. In any case, the result of these interventions was that the Russians interceded expressly on behalf of the Armenians in the peace dictate of San Stefano. The wording of the passage was, however, left entirely noncommittal since the Russians clearly had no intention of granting independence to their own Armenians.

Article 16 of the Treaty of San Stefano (Yesilkoy) states: "... la Sublime Porte s'engage a realiser sans plus de retard les amelioration et les reformes exigees par les besoins locaux dans les provinces habitees par les Armeniens et a garantir leur securite contre les Kurdes et les Circassiens."

This totally empty clause does nothing more than demand that the Ottomans provide for the security of the Armenians against Kurdish and Circassian attacks. It was nevertheless a turning point. The Armenians had now for the first time been mentioned in an international treaty, even if it was in fact a dictate. The Armenians appreciated it, regardless of its insignificance (and the Russians had good reason for making it so insignificant). Only too soon did it become clear that the "peace treaty" of San Stefano was of a very provisional nature. Both England and Austria rejected it. Eventually the parties agreed to Bismarck's suggestion that a conference be held in Berlin to deal with the *Ottoman Question*.

The representatives of the great powers met in Berlin from June 13 to July 13, 1878. Aside from the two chancellors, Gorchakov and Bismarck, those present in the new German capital included Count Andrassy of Austria-Hungary, Lord Beaconsfield of Great Britain, Waddington of France, Corti of Italy, and Karatheodori and Mehmed Ali of the Ottoman Empire. The only purpose of the Congress was to remove those conditions from the dictate of San Stefano which were too oppressive for the Ottomans. And that is just what was done. The strong Armenian delegation, under the leadership of Prelate Khrimian - a former Armenian patriarch - had travelled to Berlin in vain. It was already common knowledge that the Armenians did not constitute a majority anywhere in Anatolia. It was only in Van itself that they even made up a third of the population. No one wanted to grant autonomy to such a minority. On what grounds could such an action be justified?

On the 8th of July, 1878, the Congress replaced Article 16 of San Stefano with "Article 61", which for the most part corresponded to the original. Article 62 also dealt with religious freedom, but

nowhere was there any talk of autonomy. The Armenian millet was simply not large enough for that. The nineteenth century had become a century of the triumph of the nation states - but also of the democratic majority. Bulgaria, Serbia, Greece, and Romania all became independent, but in every case the nation constituted a solid majority.

In the case of the Armenians, the situation was totally different. It may have been true that an Armenian king had once ruled over an Armenian kingdom in the vast territories that the Armenians were claiming, but that had been almost two thousand years earlier under totally different circumstances. The nineteenth century called for majorities, and it was the Muslims who had the majorities - through out Anatolia.

There were certain Armenian circles that simply could not come to terms with these facts. Groups of revolutionaries, intellectuals, and clergymen, egged on primarily by the Russians but also to some extent by the missionaries, turned to ever more daring and adventurous means in order to attract attention and eventually gain power over the majority.

It's only one step from myth and mythology to mythomania

"A lie travels round the world while Truth is putting on its boots..."
Used by Rev. C. H. Spurgeon

Modern Greek defines the notion "myth" simply and clearly: It means *saying, fairy tale ... and lie*. A "myth" can be a traditional story. A myth is any real or fictional story, a recurring theme which appeals to the consciousness of a people by embodying its cultural (and political!) ideals. A myth is also one of the basic fictions or half-truths that make up a part of any society's ideology. A myth is a notion based more on tradition or convenience than on fact - it is an "idée reçue". The world of classical Greece also had a simple answer: MYTHOS (MYTOS) means word, rumour, legend, lie. Many peoples, empires, religious bodies, or political parties live off their myths. In the case of Japan it is the myth that the Imperial family are descended from the sun-goddess Amaterasu. In China the ruler was seen as the son of heaven. The Romans fed their state myth on the paps of a she-wolf.

During the "Third Reich", Alfred Rosenberg's book *Der Mythos des 20. Jahrhunderts*, now only regarded as an object of ridicule, propagated the absurd idea of a religiously-based heroic mythology of national honor. His aim was the foundation of a "Church of the Germanic Nation". For Rosenberg, who was one of Hitler's closest collaborators, "rassengebundenenes Volkstum" (the notion of peoplehood based on race) was of all principles the one he valued most highly. Four years after the publication of this creation of his, the Catholic Church - for which, as a "universal" Church, no race or origin has preference over another - performed the heroic deed of putting Rosenberg's exposition on the Index. And yet the myth of race and of such a thing as a national Church lives on.

It's only one step from myth and mythology to mythomania...

Mythology is a collection of myths about the origin and history of a people and their deities, ancestors and heroes. So far so good. Unfortunately the way from myth and mythology to mythomania is extremely short.



Alfred Rosenberg was the head ideologist of the Nazi regime. The book *Der Mythos des 20. Jahrhunderts* ("The Myth of the 20th Century") was the only publication of any note during that period. He was condemned to death in Nuremberg, 1946, as an "originator of racial hatred", but sadly, the example made of him for his terrifying deeds has not had any great effect. His absurd teachings on descent and extraction are still with us, with all their tragic consequences.

Mythomania is a compulsion to embroider the truth, to exaggerate, finally to tell lies. "Mania" stands for any violent abnormal behaviour e. g. in form of terrorism.

A highly explosive mix comes into being when religiously-colored legends from yesteryear are combined with contemporary myths about alleged historic rights, usually related to territorial, financial or power-related claims. The spectrum ranges from "Großdeutschland" to "Greater Serbia" and "Greater Armenia". While the consequences are sufficiently well-known to render an account of them superfluous here, the real tragedy is that innumerable innocent people thereby lose property that is rightfully theirs and are compelled to leave their homeland, and that many lose their lives in the process ...

In recent times, this has happened as a result of the brutal and aggressive offensive carried out by the Armenians on their neighboring country. Today, more than 20 percent of Azerbaijani terri-





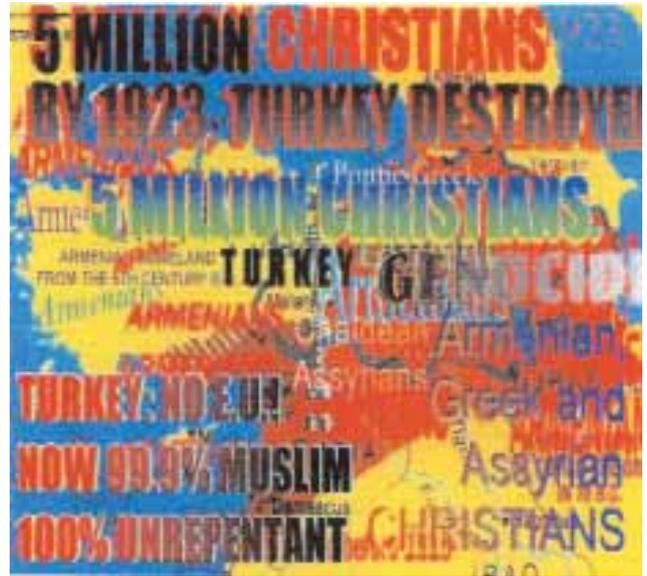
*Aggressive Hayastan holds 20% of Azerbaijan's territory,
1 million Azeris lost their home*





tory is forcibly occupied by Armenia; Armenian forces have driven more than a million people from their homes and homeland, with tens of thousands losing their lives in the course of the war. And yet the legend of the Armenian people as a people uninterruptedly subjected to persecution continues to flourish, so thick and impenetrable is the curtain of obfuscation separating the myth of "genocide" from the reality. In the course of the decades, the stage of world history has degenerated into a spectacle played out in a puppeteer's booth. The achievement of the Armenian propaganda experts has been quite unique - never before has a political community, forged in this case out of revolutionaries and fanatics of every political coloring and with the active assistance of the Armenian Church, of Protestant sects and American "missionaries", been so successful in brewing up such a myth (the word is used here in the sense: lie, historical lie) as this unholy society continues to do even today.

While the Armenians are in the process of forcing literally all Azerbaijanis of the western parts of Azerbaijan to leave their homeland, a German historian (Heinrich August Winker) is just one of many who demand in all seriousness "the recognition of the genocide of 1915". Remarkable - is it not? - that this man has never wasted a word on the Beneš Decrees, passed after the end of the Second World War which created a legal basis for the expulsion of three million Sudeten Germans, in the course of which 241.000 civilians lost their lives and 250.000 soldiers of the former Wehrmacht were shot down, and all of this after the end of the war. In its negotiations with Turkey, the European Parliament is now making "the recognition of the genocide committed against the Armenians, and respect for the rights of the Kurds" a condition for membership of the EU, while there is no mention of the events that took place in Czechoslovakia in 1945, in spite of their being thoroughly documented. Prague has managed to secure Czech membership in the EU



(World-class murderers and child abductors, the Turks Armenianized (Armenized) their Mongol-Asian genes with Christian girl and boy bloody abductions numbering in five millions (plural) across brutal centuries). Ms. Vanou Armenya Genocidal TURKEY AND THE EUROPEAN UNION Murders TURKEY AND THE EUROPEAN UNION NO! Killer Murderer TURKEY THE EUROPEAN UNION NONO no WAY Black Sea Turks are Armenians. The Turks ISLAMIFIED THOUSANDS BY SWORD ON NECK!



A flag, designed after the Armenian model, with Turkey's Mount Ararat in the banner of Hayastan: The French tricolore with the Canadian leaf... a claim...!

without having had to distance itself in the slightest from the Beneš Decrees, which are in fact still in force. As a professional historian such as Heinrich August Winkler can hardly be unaware of these facts, one has to doubt his credibility and cannot but ask the obvious questions. Why does a man do such a thing?

The roots of the evil lie, as almost always, in a distorted view of history which at any one moment only perceives what is pleasing to the eye of the beholder. One example of this is related to the Armenians' claim that they are directly descended from Noah, and to the fact that they regard this descent as a privilege notable enough that it can provide the foundation for their State myth. Quite apart from its absurdity (if it is true that the human race is descended from Noah, then this is clearly the case for all mankind), this claim is also a political danger because if it is given credence it can be used as a pseudo-historical justification for the demands of the Armenian mafia.

Quite without provoking a reaction either from world opinion or, strangely enough, from Ankara, the Republic of Armenia has in its state coat-of-arms Mount Ararat, which as nobody would doubt lies on Turkish territory, and also Noah's ark. This is rather as if Germany were to include in its state arms an Atlantic Line fortress, France a Canadian maple leaf, or the Netherlands the Statue of Liberty, on the grounds that it stands in front of New Amsterdam (I beg your pardon: New York). In Armenia's case, however, the anomaly is related to a real territorial claim. In this connection, it should not be forgotten that the Republic of Armenia still refuses to accept either the Treaty of Gümrü or the Treaty of Kars, which lay down the frontiers between Turkey and Armenia, thus leaving open the future option of a war of conquest - with the qualification, of course, that Turkey is not Azerbaijan.

Here, it should be noted, the matter is not whether Turkey should become a member of the EU or not, but rather the character assassination that has been committed on the country.

The Armenian mythomania rests on two pillars. Firstly, there is the racist madness of the claim of direct descent from Noah, which in spite of all its absurdity provides the foundation for the claims to "Greater Armenia", and at the same time is not only used as a justification for wars of aggression and conquest of the kind waged at present against Azerbaijan, but is also used to prove their necessity.

Who exactly are the people described so condescendingly by Archbishop Mesrop Krikorian as "worthless Turks".

The second pillar supporting the Armenian mythomania is their self-assumed status of a martyr people. Apart from a few initiates who know the real truth, Armenians all over the world - and the spokesmen for world opinion whom they have indoctrinated - believe firmly in the "genocide", in which according to their mood at the time one million or "several millions" lost their lives. Today, after Turkey has for decades not reacted to these accusations, it is difficult to do anything effective in the cause of truth and to put the mythomaniacs in their proper place. Does this mean that myths, in the form of lies, are really more powerful than facts and truth? They may have long lives, but they are certainly not immortal.

*"Animosities are
mortal, but the Humanities live forever."
John Wilson (1785-1854)*

Mark Sykes, the Zealots of Zeitun and the Reckless Revolutionaries



Marc Sykes and his young friend John Smith with their servants and guides. The child was put in by the muleteers to bring luck. They had!

Mark Sykes, 6th Baronet, 1879-1919. He was a diplomat who represented Great Britain in the so-called Sykes-Picot negotiations (1915-1916) concerning the dismemberment of the Ottoman Empire after World War I. Sykes served in the South African Boer-War (1899-1902) and was personal secretary in Ireland to George Wyndham, British chief secretary in Ireland. He traveled in Asiatic Turkey for several years. His books about life and style within the Ottoman Empire between Istanbul and Baghdad, from Jerusalem to Van - he knew also İğdır, Eriwan and Tiflis - belong to the best ever written reports about the Sultan's world. Sykes was a perfect observer, who described the Turkish realm not only with reason but also with humor and wit. I personally consider his *DARUL-ISLAM* (1904) as an impeccable masterpiece.

Mark Sykes describes e. g. a rather harmless incident between Turkomans and Armenians from Zeitun and the consequences:

"Some Revolutionary Society, not being satisfied with the general state of affairs in Turkey and scenting collections and relief funds in the future, judged in expedient in the year of grace 1895 to dispatch of Zeitun they pinned their hopes of raising a semi-successful revolution, and six of their boldest agents



Some of those "boldest Agents" and "desperados" as Mark Sykes called them: Agassi, Melèhe and Abahe, wolfs in sheep's clothing

were accorded to that district. What the end of the revolution would be these desperados recked little, so long as the attention of Europe was drawn to their cause and their collection-boxes.

These individuals, however, found their people by no means ripe for insurrection, and their influence was but small. True, there were certain persons ready to talk sentimentally and foolishly, possibly treasonably, but in no way prepared to rise actually in arms. However, an opportunity of embroiling their countrymen unexpectedly presented itself, by taking advantage of which they succeeded in forcing the hand of the Government."

Then came an unimportant incident with the Turkomans, under other circumstances not worth to be mentioned. Mark Sykes continues:

" The agents saw in this move a chance of bringing matters to a crisis, and either attacked, or persuaded the villagers to attack, the commission, killing the Binbashi (captain) and three of the guard, and carrying off the Christian commissioner with them. The surrounding Armenians, knowing themselves hopelessly compromised, accepted the inevitable and joined the revolutionaries....

The next day the revolutionaries decided to attack the garrison at Zeitun in order to force that town (whose inhabitants had but little inclination) to join a jedad against the Ottoman. After a brief resistance the Castle surrendered, through the incapacity of its besotted commander.

One of the rare photographs of Zeitun, perhaps a unique specimen. Mark Sykes is doubtless the most reliable honest witness of these events with all their consequences: How Armenians made money out of blood.



Having gained a victory of some importance, the Armenian force proceeded to the Kurtul district, where they plundered and sacked several Turkish villages, seizing Kurtul and Anderim, where they burnt the konak. On their way back to Zeitun they committed some most disgraceful murders at Çukarhisar (I was told some ghastly details, but I doubt the veracity of them, as they were related to me by a town Armenian, who recounted them with honest pride) in commemoration of the decrease of the late Armenian kingdom, which was finally ended at that place.

After this anarchy supervened, the Muslims and Kurds, infuriated by exaggerated reports, lusting for treasure of the wealthy but feeble Armenians, massacred and overwhelmed them at Maraş and elsewhere."

Finally the Turkish Government sent soldiers towards Zeitun

"driving before them the Armenian population, and although certain 'outrages' - these would not be so called if committed by any other troops than those of the Turkish Army - were committed by the troops during the march, I do not think that they were in any way to blame for the conduct of the campaign.

It would have been a grave military fault to have left a hostile population in his rear; and the Armenians he called upon to surrender were already too overcome by panic to accept terms, and either awaited destruction in their villages, resisting to the last. or fled to the town of Zeitun, where the revolutionary agents, in order to maintain their prestige, were cramming the population with absurd falsehoods of a British relief column landed at Alexandretta." (Today Iskenderun).

One of them even sent messengers, who returned with hopeful letters which he himself had written. But this impostor and his colleagues were not satisfied with the general disloyalty of the inhabitants, and felt that some deed should be committed which would absolutely debar the people from any hope of mercy from the Government. Accordingly, they assembled the refugees driven in by Ali Pasha, and repaired with them to the konak, where the imprisoned garrison was quartered, and proceeded to murder them with bestial cruelty. It must be remembered that this piece of villainy can in no way be imputed to the population of Zeitun but to the disgraceful ruffianism of the revolutionaries and the crazy fanaticism of the exasperated and hopeless villagers.

It must also be recorded to the credit of the Zeitunlis themselves that after this abominable butchery several crept into the yard and rescued some seventy soldiers who survived beneath the corpses of their comrades; fifty seven of these were handed over at the end of the war. It is a relief to find in all these bloody tales of Armenia such noble deeds of kindness on the part of Christians to Muslims, and Muslims to Christians, and that nearly every massacre can bring similar cases to light.

After that foolish slaughter the revolutionary agents may have plumed themselves on a striking piece of policy. Zeitun was compromised beyond recall, and the town prepared to withstand the siege to the last; but here the chapter of Zeitun closes, for within three weeks Edhem Pasha, a noble example of what a cultivated Turk can be, arrived on the scene, and with the assistance of the European Consuls concluded an honorable peace with the town, containing, alas! A clause by which the miserable causes of all this unhappiness and bloodshed were allowed to return unmolested to Europe, where they probably eke out

an existence as distinguished as their military adventures. It would appear a grave fault on the part of the powers to have allowed the revolutionary agents to escape, for had these wretched bungling intriguers been hanged, as they richly deserved, it would have strengthened the hand of the Ambassadors at Constantinople."

And the Turks?

"They have their own homes to consider, and if they had allowed the revolutionaries to continue their intrigues, there is little doubt that a formidable insurrection would have broken out whenever the moment was favorable (as it seemed to be for them after the defeat of the Turks in Eastern Anatolia, when the civil war at Van broke out, March 1915...).

"Also it must be born in mind that in the event of an Armenian rebellion it was the intention of the conspirators to have perpetrated similar massacres; and while no excuse can be made for the conduct of the Turks in slaughtering Armenians, it should be remembered that massacre is still a recognized method of policy throughout the East, and until lately in the West. Why, indeed, should one say lately, when the behaviour of the allied troops at Peking is a matter of to-day?"
(Mark Sykes could not foresee the events a century later in Bosnia, Iraq..),

It is also a fact that the Armenians have an extraordinary habit of running into danger without possessing the courage to face it, and the revolutionists from abroad were always prepared to provoke a massacre in order to induce the Powers to assist them. I have good reason to know that these wretches actually schemed to murder American missionaries, hoping America would declare war on the supposition that the Turks were criminals."



"The necessary killing in India after the mutiny, although carried out more formally, was just as merciless; and from all one can gather the gentle Skobeleff pacified Central Asia (and today Putin Tchechnya) much as the Turks aborted the Armenian revolution."

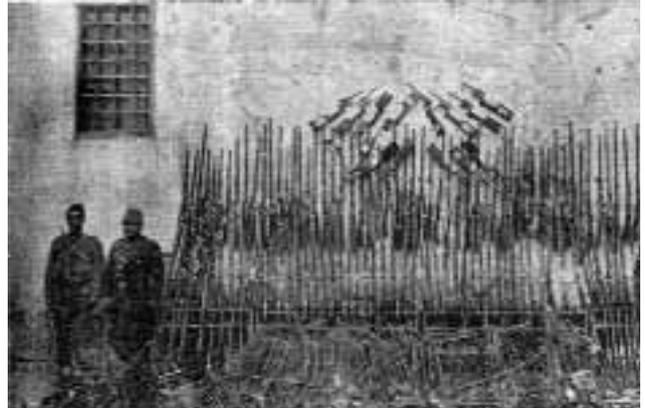


General Michael D. Skobeleff (1843-1882) one of the most famous Russian officers, distinguished by his bravery in the Russo-Turkish War of 1877-78, fanatic panslavist, famous for his merciless fight against the Turkic peoples of Central Asia, in our eyes today a true mass-murderer, similar to those who act today in Tchetchenya, or, in Russian interests, against Azerbaijan in a so-called "Armenian" war against Baku which is actually a war of Russia against Azerbaijan on behalf of the interests of Moscow (not Armenia!) to maintain influence in an oil -and gas - rich region at the Caspian. Armenians serve, like always in their history, only as "useful idiots" for a foreign power. (It's Lenin's word!).

Mark Sykes mentions in that connection a typical event in Malatya:

"The Armenians had intended to fight; had prepared for a revolution; but as usual, on the very first onslaught they were hopeless and panic-stricken, and what they intended to have been a battle ended in a pitiful slaughter.

The only few who maintained anything like a bold front were those who took possession of the Armenian Church and held it against the mob; but my admiration for them was lost when I learned that these miserable hounds when they saw the Franciscan monks escaping from their convent fired on them at two hundred yards in hopes of killing a European, and so forcing the hand of the Powers. This ruse I have alluded to before, and it seems to be a favorite stratagem, exhibiting the Armenian nature in its most unpleasant light."



One of innumerable similar pictures: Some of the arms taken from Armenian bandits of Malatya from where the Armenian insurgents of Zeitun were provided with weapons. This tragic story lasted until 1915 when the Ottoman government was forced to dislocate the Armenian population towards Syria and Mesopotamia, in those days integral part of the Empire.

Actually for the Armenian fanatic nationalists there is no difference between any Christian Church (except their own) and or other religious communities. They even did not respect their Armenian compatriots who belonged to the Armenian-Catholic Church (Mechitarists). Meanwhile things have changed. Also the inheritors of the great Mechitar fell victim to Armenian nationalism, became helpless servants.

READY TO EXACT VENGEANCE: the Armenian contingent in the Caucasus (Underwood & Underwood)



The Mechitarists as a special kind of victim of Armenian terror

First of all, I would like to make a comment from a personal perspective.

It is now some decades since I enjoyed cordial relations with the Mechitarists in Vienna. The then Abbot General of this Catholic-Armenian congregation, His Grace Gregoris Manian was one of my closest friends; together with my revered fellow-knight (Order of Saint-Lazarus) Erik Engel we organized a charity concert in the Musikverein, Vienna's celebrated concert hall, which we managed to make into a huge success for the cause of the Catholic Armenians.

Top-ranking members of the Austrian aristocracy such as Regina von Habsburg, Duchess of Sachsen-Meiningen, were present, as were a whole range of distinguished individuals from academia, the theatre, and the civil and foreign service. The event was followed by a birthday celebration for our good friend Erik Engel at the house of the Mechitarists in Vienna.

As a typically unfortunate accident of chance would have it, all this happened just at the time when my book "A Myth of Terror" was published; furthermore, among the guests was Mesrop Krikorian, at that time still a fellowknight (Order of Saint-Lazarus) of mine, and Gregorian bishop in Vienna, who has now long since been archbishop for the Orthodox Armenians in Central Europe. We had had fraternal relations in the order, but when he saw me on this occasion at the Mechitarists, he turned as pale as a whitewashed wall and spat out the following words: "How can you dare to play off these worthless Turks against us Christians?"

It was clear what had happened. He had read my book, and - although the book did not contain a single word against the Armenian people, but was exclusively directed against Armenian terrorism - he felt obliged to denounce me on the spot: "How can you dare ...?" It was to be made clear to me that because Turks were "worthless", it was thus unjust to make any kind of comparison between the casualties incurred by the Armenians, who had been the tragic victims of a civil war that they had themselves provoked, and the much more numerous victims from among the Islamic population, who were after all nothing more than "worthless Turks".

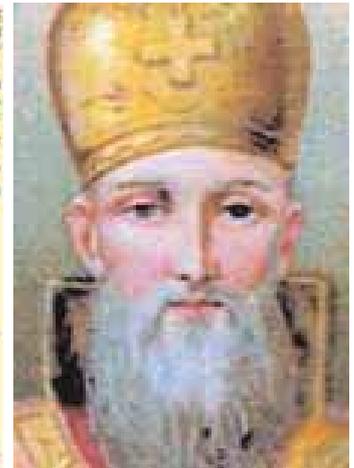
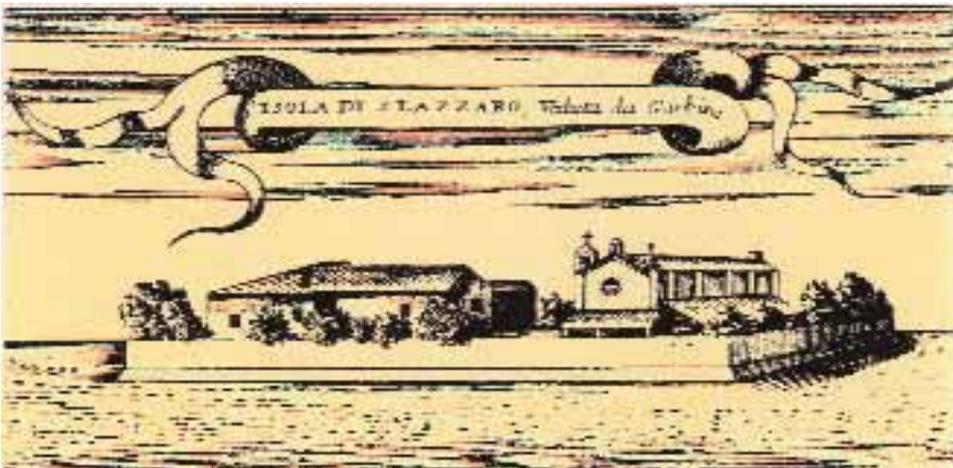
All that happened a long time ago, but - one might imagine - the situation has remained the same. In fact, much has changed - at the Mechitarists' in Vienna, for example. After his death of Gregoris Manian, the Vienna Mechitarists had an influx of extremists, "refugees" from Lebanon who directly threatened not only the solid, decent Mechitarists, but also - so it was said, but practically unverifiably, as all the strings are pulled by a mafialike organization of planners and intriguers - Archbishop Mesrop Krikorian himself, who has certainly become a wiser man since these developments began.

Gregoris Manian had once hoped that he might become Archbishop of the Armenian Catholic Church (the Armenian church that is in communion with Rome). At that time, however, the Vatican was making various efforts to loosen their bonds with the so-called Uniates, that is to say the Eastern-rite Armenians who while they follow the Armenian rite are Catholic in their confession of faith. The Vatican's



ultimate goal was (and remained) that of bringing all Armenian Christians back to Rome, which will certainly remain a vain hope because the Armenian Orthodox pursue goals which are first and foremost nationalistic in character.

A particularly striking example of this is related to the "Catholic" Armenians of San Lazzaro, who have



since the unrest in Lebanon in the 1970s been infiltrated and undermined by the radicals, and have undergone a diametrical change in orientation. Their respect for the Ottoman Empire, which in its day bestowed nothing but favors upon them, is entirely extinguished, and has been replaced by blind hatred. The case of the monks of San Lazzaro is unparalleled in this field.

The only member of the Mechitarist Congregation to have been beatified - Ter Gomidas, a Catholic-Armenian priest persecuted and executed by the Armenian Orthodox - suffered the fate of having his memory damned, for purely political reasons.

The truth about the present-day Mechitarists of San Lazzaro

In the Venetian lagoon, about half way between San Marco and the Lido lies the little island of San Lazzaro: once a place of refuge for the Catholic-Armenian Mechitarists during their persecution by the Armenian Orthodox, and today a hive of nationalistic fanatics who have left everything "Catholic" - everything that has anything to do with a universal Church - far behind them, and are now entirely under the control of precisely those whose forebears so bloodily persecuted their own spiritual forefathers from the school of Mekhitar.

San Lazzaro has had a turbulent history. Many centuries ago, particularly at the time of the crusades, the isle was a quarantine station for lepers and others suspected of having leprosy. These sad souls were looked after by the Knights of Saint Lazarus of Jerusalem, an order which in our own day is still concerned to serve the sick and those deprived of their rights.

The end of the crusades and the gradual disappearance of leprosy meant that there was soon no house of the Knights of Saint Lazarus on the island named after them, which then fell into decay. This ended when Catholic Armenians were once again in search of a place of refuge after an inferno of persecution had broken out in the Ottoman Empire. They had however not been subjected to persecution by Turkish Muslims, for whom confessional conflicts between the Christian churches were hardly a matter of any great interest, but rather by the Orthodox Armenians ("Gregorians"), who were beginning to fear for their position of power and were prepared to use any means to get rid of the Catholic Mechitarists.

The Gregorians stopped short of neither oppression nor terror, nor even of murder. A classic example is that of the Catholic-Armenian priest Ter Gomidas Keumurdjian, whom the Gregorians had publicly executed in the year 1707. The Sultan had offered the option of converting to Islam to escape the rough justice being dealt him at the hands of his fellow Armenians. But in vain: he died as a true martyr, and was accordingly beatified as Blessed Der Gomidas by Pope Pius XI on June 23, 1929.

Today, the Mechitarists act as if Ter Gomidas had never lived, and do all they can to bring about his damnation memoriae, the eradication of his memory.

Although the Catholic-Armenian church of S. Nicola in Rome still contains the quite fantastic painting of a meeting between Gregory the Illuminator with Pope Silvester, the contemporary picture of Ter Gomidas was taken away without discussion, in order "not to jeopardize ecumenical efforts".

Today the Mechitarists act as if they had never been subjected to incredibly brutal, bloody and merciless persecution by the Armenian Orthodox; on the contrary, their writings - such as those which are sold on San Lazzaro - glorify such war criminals as Andranik, a murderer who was guilty of some of the worst atrocities on the occasion of the Armenian uprising at Sassun.

On 13 April 1904 Ottoman soldiers were dispatched against the rebels of Sassoun. They were not able to resist for long, but Andranik's gangs could do so until August. He then fled to Caucasia. The confrontations were reported later by his Armenian friends who quote also in plain triumph the amount of victims: Between May and August 1904 932 - 1132 Turks were killed, as opposed to only 19 Armenians. These are figures provided by Armenians. But this rebellion, too, was included in the literature as a "massacre". The booklet ARMENIA AND SAN LAZZARO, on sale at the monastery of San Lazzaro is full of these sayings.

A similar description in ARMENIA AND SAN LAZZARO concerns "The Dashnaks: a guerilla action in Constantinople... It was nothing less than the occupation of the most important and famous Eastern bank, the Ottoman Bank of Constantinople. This courageous and spectacular action had been thought up and put into effect by the Dashnak party as being sure to have an effect. And so it did. The ambassadors of the Western Powers met and asked the rebels to leave the bank in exchange for concessions from the Ottoman government of reforms in favor of the Armenian minority..." Can there be any doubt about the results of these "concessions", results which the whole world is feeling more and more confronted with terrorism, from ASALA to PKK to AL KAIDA? These things must be stopped before they get out of hand!

Ani fell never victim of Turks. It was hurt by Byzantine and Mongolian invaders, but finally by an earthquake 1319.

*Caption in "Armenia and San Lazzaro", concerning one of the most ruthless terrorists ever:
"General Andranik, one of the most famous soldiers in contemporary Armenian history. With outstanding skill and courage he led the resistance of the Armenian population, writing one of the brilliant pages of the history of people: the defence of the of Sassoun against the Turkish attacks at the beginning of the 20th century." No comment.*



Nationalism Spreads From the Church to Secular Organizations

Armenakan, Hunchaks and Dashnaksutiun: Revolutionary Parties; Terror as Method

The first political party of the Armenian minority to attain any significance was the "Armenakan" Party. Founded in Van in the autumn of 1885, the party was organized along European lines and had its own publication. The mastermind behind this thoroughly revolutionary organization was the son of a tremendously wealthy banker from Constantinople. His name was Mekertich Portukalian. After running into many difficulties with schools that he had established in Van, he emigrated to Marseilles, and from then on he directed his party from there. He also published a periodical in Marseilles, called "Armenia". His objective was to rouse enthusiasm for an Armenian state among the Armenians who were scattered across Europe. The response came in the form of an "Armenian Patriotic Society", which raised money and bought arms and munitions. Their aim was to "win for the Armenians the right to rule over themselves, through revolution." The members of the Armenakan in Van and the surrounding area were equipped with the most modern weapons and trained in the art of guerilla warfare and in "preparing the people for a general movement" with due consideration given to the support "of friendly great powers". Soon, the Armenakan had revolutionary cells in Trabzon and Constantinople, as well as cadres in Russia, Persia, and the United States.

According to the pro-Armenian historian Christopher Walker, the "enlightenment developed by Portukalian" was soon lost in the "sterile brutality" of the Armenian terrorist scene. In 1887, Armenians in Geneva founded the first Armenian party emphasizing Marxist principles. Their symbol was the bell ("hshak" = bell). The Hunchaks drew their membership almost entirely from Russian Armenians, who gave the



Theater curtain from an Armenian school in eastern Anatolia showing the revolutionary Hunchaks, Habete Tavekelian and Kalust Andrassian. Terrorists such as these prepared the ambitious, carefully planned "rebellion of Van", which was supposed to arouse world opinion once again against the "atrocities of the Turks". Money was needed for this purpose, lots of money, and the abbot of the monastery of Aghtamar in Lake Van was expected to contribute his share. He refused to pay tribute to the terrorists because he felt that the Armenians had a good life within the Ottoman Empire. Consequently, he and his secretary were murdered. The terrorists quartered their bodies and threw them into the lake. Abbot Boghos' successor willingly paid the sum demanded. One year later, in June of 1896, the revolt of Van erupted. It was a bloody preview of the tragedy of 1915, when the terrorists wiped out the entire population of the Islamic part of town.

party the militant-revolutionary spirit that comes from the Caucasus (the young Dzhughashvili, commonly known as Stalin, also came from this world.) The party organ was called Hunchak, and in 1890 the group adopted the name "Hunchakian Revolutionary Party", or "Hun chaks" for short. Their leader was the fanatical revolutionary Avetis Nazarbekian. He was reportedly "dark, slender, very handsome in an oriental style, and played the violin excellently". He also saw "revolutionary terror" as the natural consequence of rejecting "capitalist" legislation. Finally, the "Federation of Armenian Revolutionaries", the "Hai Hegapokhakanneri Dashnaktsutium", appeared as a result of the need for an umbrella organization for all the little terrorist groups and revolutionary cells. The goal of the organization was (and is) to win Armenian independence by means of a people's war.

The Dashnaks changed their name to "Hai Hegapokhakan Dashnaktsutium" - "Armenian Revolutionary Federation". This name is still used by the Dashnaks today. In the nineteenth century, some Protestant-Armenian pastors had fought bitterly with the Gregorian priests over who the best nationalist shepherds were. Now, two political groups, the Dashnaks and the Hunchaks were competing for the favor of the Armenians in the same way. The Hunchaks stressed their socialist convictions whereas the Dashnaks put more emphasis on their nationalist views. Together, they produce exactly the same fanatically distorted, national-socialist world view as other organizations with the same ideological persuasions.

The Dashnaks in particular used brutal terrorism again and again as a political means to accomplish their ends. They have been responsible for numerous attacks, including some very recent ones. Their activities are financed largely by means of intimidation and extortion. One of the ugliest attacks of the Dashnak organization was the assassination attempt on Sultan Abdülhamid II. The Armenian politician K. Papazian, author of the book "Patriotism Perverted" (Boston, 1934), writes that "the attempt on the life of Abdülhamid in 1905 constitutes the last episode of the revolutionary attempts of the A. R. Federation" to achieve political goals by means of assassinations. Since the attempt failed, its consequences were merely unpleasant. The bombs went off too soon because the Sultan spent too much time talking to the Sheik ul Islam after his visit to the Yıldız Mosque. The Sultan's pardon of the assailants was futile. The trouble-makers just turned to plotting flashy uprisings in order to attract European attention.



July 21, 1905: The "Yıldız attempt" on the life of Sultan Abdülhamid II.



The banner of the Dashnaks with the two legends "Revolutionary Committee of the Armenian Dashnaktsutium" and "Freedom or Death". Heavily armed Dashnaks are seen coming from Ararat, and the bomb exploding in the foreground symbolizes the "work" of the revolutionary groups of the Ottoman Empire. This picture was published in Geneva in 1909.

The Bab-ı Ali Demonstration, the Hunchaks, and the Kusaktsakan

On September 30, 1895, the Hunchak Party organized a spectacular demonstration in the immediate vicinity of the Sublime Porte (Bab-i Ali). The Revolutionary Hunchak Party had planned something special, and it worked just as they had planned. The Hunchaks sent letters in advance to all the embassies in Istanbul, announcing their "*peaceful demonstration*" and at the same time denouncing any acts of violence as the work of the police and military. Everyone involved knew, however, that an especially radical wing of the party was planning well calculated riots. Many demonstrators appeared heavily armed in order to make September 30 a "*memorable*" day. Around noon, two thousand people had already gathered in the Kumkapı district, near the Armenian Patriarchate. Extravagant demands could be heard, and finally one of the ringleaders of the Sasun uprising shouted "Liberty or Death!" into the crowd. With that, the demonstrators started moving in the direction of Babı Ali. A police officer was killed along the way. That brought about what the organizers had wanted all along: It provoked the soldiers and police to use violence. For three days, the rioting held the capital in suspense. On October 3, even "Murad" (Hampartsum Boyadjian - another professional agitator from the Sasun revolt) suffered a slight injury.

The Sultan personally asked the patriarch to intercede and restore order, but to no avail. The Hunchak party bigwigs wanted chaos. The expected retaliation from the Muslim population finally came, and as is always the case in such situations, it mainly struck innocent people who had nothing to do with the trouble-makers. This was, however, part of the plan, just as it was in Sasun and Zeitun. On October 10, the last of the Armenians left their churches, where they had sought sanctuary. Any who wished to do so could place themselves under the personal protection of the Russian ambassador. Ambassador Nelidov knew who needed his help, considering that arms had been found on hundreds of demonstrators.

In the wake of the Bab-ı Ali demonstration, a new



A "self-portrait" of the Hunchaks, the Marxist revolutionary organization, to commemorate the twentieth anniversary of their founding. Around the central symbol of the bell, we see a commemorative rainbow of especially bloody riots, all incited by Hunchaks or their spiritual fathers.



Armenian riots in Istanbul, 1896: The tumult always followed the same basic pattern. First, an attack was carried out somewhere in the city. It might be at the Ottoman Bank, in front of the Sultan's palace, or near the seat of the patriarch. Where feasible, European correspondents would be invited to these attacks. The troublemakers were almost always let off, partly due to foreign pressure and partly because the Sublime Porte hoped that its show of forgiveness would have a calming effect. That is why the same ringleaders kept turning up at one attack after another. This occasionally angered the people so much that the revolutionaries got their wish: Armenian riots with dead or wounded making news around the world once again.



Gang leader Kavafian, one of the troublemakers at Sasun. He is seen here as a Russian officer, which he had been all along - even when he was making trouble in Sasun. The Armenian revolts in the latter part of the nineteenth century and in the years leading up to the First World War often made international headlines. The ringleaders and agitators behind these revolts were of course professional revolutionaries. When the First World War broke out, they promptly turned up again as the commanders of Armenian volunteer units or terrorist groups. They still had the same goal in mind: the destruction of the Turks.



An illustration from the book *Turkey and the Armenian Atrocities*, published in the United States in 1896. Caption: "Slaughter of Armenians in Sasun. This is a true picture of the slaughter of innocent people which was inflicted on the innocent Armenians by the bloody Kurds and enraged soldiers. The carnage ended in the massacre of 50,000 people or more. Hundreds of thousands were left without food or shelter after the plundering and burning".

word was coined: kusaktsakan. A kusaktsakan was an especially faithful follower of the Hunchaks, one who never asked why the party issued an order, but simply obeyed. In Russia, this type of person was later given the name "apparatchik".

The events of Sasun are truly illustrations for a picture book. It is not, however, the bloodthirstiness of the Kurds and the "enraged soldiers" that is illustrated by those events, but rather the technique of stirring up trouble with just one purpose in mind: to force one's political opponents to take actions that will bring one's minority group into the headlines of the international press as a "victim of persecution". The fact that many innocent people truly did lose their lives in the unrest did not bother the ringleaders one bit. They belonged, by the way, to the party of the Hunchaks.

In many handbooks of Armenian history, one can read the names of the "heroes" who incited the population of Sasun to revolt. These names are Mihran Damadian and Hampartsum Boyadjian. Both had previous experience in trouble-making, having organized the revolt of Kumkapı (April, 1890). Mihran Damadian had plotted anti-Turkish demonstrations in Athens after fleeing from Constantinople. Boyadjian had come to Sasun from the Caucasus, disguised as a sheik and carrying lots of money. Purchasing arms was thus no problem for him.

Just how "unarmed" the rebels were becomes clear when we learn that the Kurds needed *twelve days of ferocious battle* to capture a single position from the Armenians. The *Times* of November 17, 1894 published an article from the pen of a certain G. Hagopian, writing from Fulham, concerning the events of Sasun. Even Christopher Walker, in his work *Armenia - The Survival of a Nation*, speaks of "rather imprecise details" when referring to this letter. But what did that matter? The world press seized upon Hagopian's account and the entire world was outraged by the suppression of revolts which in fact were already taking on the characteristics of civil war. They were supposed to be "unarmed" revolts. It was also at this time that the world public became accustomed to the totally meaningless casualty figures appearing in captions (e. g., "50,000 dead or more"). The readers accepted these absurd figures just as uncritically

as modern readers accept the accounts of two and a half million Armenian dead in World War I. To ask about the Islamic victims was already uninteresting at the time of the publication of *Turkey and the Armenian Atrocities*.

ONE OF THE CLIMAXES OF ARMENIAN TERROR: THE RAID ON THE OTTOMAN BANK

The main door of the imposing facade of the "Osmanlı Bankası" in Bankalar Caddesi, Istanbul-Şişhane is still among the most important private banks in Turkey. In the nineteenth century, it was the leading financial institution in the Ottoman Empire. It played an especially important role in the construction of the rail roads and industries of the time.

On August 26, 1896, Armenian terrorists raided the Ottoman Bank, taking hostages in the process. This was the sad culmination of a year which had already seen more than its share of violence. This time, the operation was masterminded by the Armenian Dashnak Party. They saw this spectacular raid as a chance to catch up with their competition, the Armenian Hunchak Party, which was responsible for almost all the other acts of terrorism in 1896.

The raid was executed by three Armenians from the Caucasus (which was already in Russian hands at that time). Their ringleader, Karakin Pasdermadjian, would later be elected delegate to the National Assembly from Erzurum (1908) and lead a group of Armenian volunteers fighting for the Russian side against the Ottomans in World War I. On August 26, the terrorists forced their way into the bank, threw bombs, barricaded themselves in with sacks full of silver coins, and fired wildly in all directions. They took hostages and insisted that their list of demands be published and met. This operation ser-



The main door of the Ottoman Bank in Bankalar Street, Istanbul. Scene of the raid of August 26, 1896. The raid on the Ottoman Bank still serves as a classic model of terror and extortion for terrorists around the world: taking of hostages; demanding publication of a "manifesto"; demanding (and receiving!) "safe pas sage" with the help of foreign powers.



A postlude to the spectacular raid on the Ottoman Bank: The "Leipziger Illustrierte" reported not only on the exposition of weapons and explosives confiscated from Armenian terrorists, but also on the prompt closing of the exposition following the intervention of the foreign embassies. This also set a terrorist example that is still valid today.

ved as a model for all terrorists to come, and the style of this type of terrorist raid has remained largely unchanged. The demands:

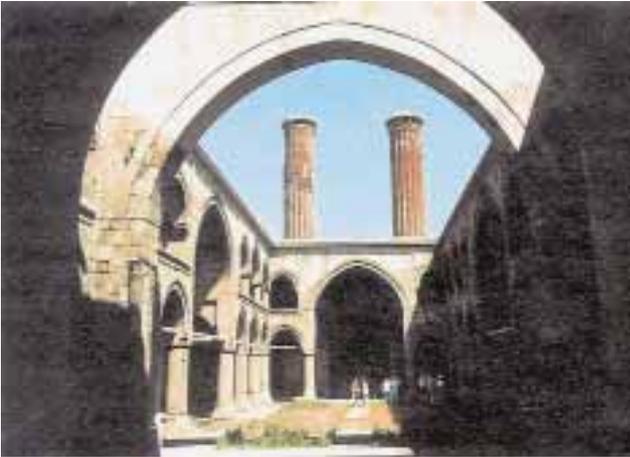
- The appointment of a European high commissioner for the Armenians of the Ottoman Empire.
- The subordination of the militia and the police to a European officer.
- Judicial reform consistent with the European system.
- Absolute freedom of the press and of religion.
- An overhaul of the taxation system.
- The annulment of tax debts.
- A general amnesty.
- The formation of a European commission to supervise the implementation of the above demands.

After the standard negotiations that are always held in cases of hostage taking and death threats, the General Director of the Ottoman Bank, Sir Edgar Vincent, entered the besieged building along with the head dragoman of the Imperial Russian Embassy, Maximoff. Their negotiations ended with a guarantee that the terrorists could leave the country safely. This also set a precedent which is still valid today. The seventeen insurgents probably expected the entire British and French fleets to turn up at Istanbul and give them a festive welcome. While this did not happen, it was nonetheless aboard the sumptuous private yacht of Sir Edgar Vincent himself that the gang made its get-away. They later boarded the French warship La Gironde, which brought them safely to Marseilles. From there, they were free to continue planning and carrying out terrorist attacks. The raid had only partially fulfilled its purpose. The expected riots had not materialized. These riots were needed by the terrorists, because along with the dead and wounded they would bring a flood of contributions for the "Armenian Cause". Other terrorist units therefore helped out by arranging a number of bomb explosions in Galata on August 30.

This time things worked out better, since it was now possible to dream up tales of "4000-6000 Armenians killed in the rioting". Not the least bit of evidence could be found to support these figures in the secret report of the British Embassy (F. O. 424/188, Nos. 149 and 169). But what difference did that make?

A model had been created for all future terrorist raids, complete with hostage-taking, forced publication of a list of demands, and permission for the terrorists to leave the country - plus all the P. R. that accompanies an action of this type.

In 1980 (!), the Briton Christopher Walker wrote in his book Armenia - The Survival of a Nation the following passage concerning the raid on the Ottoman Bank, "Those Dashnaks who escaped were the lucky ones. They were put on board the French steamer Gironde and set sail for France. Their fellow Armenians were left behind to expiate-many times over-the 'crime' of terrorizing a terrorist society."



The Koran school "with the two minarets" is a symbol of Erzurum. "Ars er Rum - Land of the Romans" - was the name given to the town by the Arab geographer Ibn Battuta. It was first attacked by the Seljuks in 1049.



In the year 632, the Byzantines held a synod here, in the course of which the defeated Armenian principalities were ordered to accept Greek Orthodoxy. Under the name "Karen", Erzurum belonged to the Bagratid Empire, which was tributary to the Caliphs. The Turks established themselves in Erzurum following their victory at Mantzikert (1071).

The Armenians' Last Chance - Blown by the Dashnaks

In 1914, a Dashnaksutiun Party Congress was held here. The Dashnaks regarded Erzurum as the capital of a future "Greater Armenia". The outbreak of the First World War represents a decisive turning point in the history of the Armenian people. It was on the eve of the Ottoman Empire's entry into the war on the side of the Central Powers (which did not come until the beginning of November) that the revolutionary Dashnaksutiun held its congress in Erzurum. There are widely differing accounts of the events of the congress, especially concerning the attitude of the delegates towards the Ottoman State. Hovhannes Kachaznuni, who was later to become prime minister of the independent Armenian Republic, did, however, present a statement concerning this matter to the Bucharest Congress of the Dashnaksutiun in July, 1923:

"At the beginning of the Fall of 1914 when Turkey had not yet entered the war but had already been making preparations, Armenian revolutionary bands began to be formed in Transcaucasia (i. e., in Czarist Russia, editor's note), with great enthusiasm and, especially, with much uproar.

Contrary to the decision taken during their general meeting at Erzurum only a few weeks before, the A. R. F. (Armenian Revolutionary Federation - Dashnaksutyun) had active participation in the formation of the bands and their future military action against Turkey ..." After commenting briefly on the (for Hovhannes Kachaznuni) distressing fact that the A. R. F. of Transcaucasia had never stuck to its decisions, the former prime minister of the Republic of Armenia continued:

"It would be useless to argue today whether our bands of volunteers should have entered the field or not. Historical events have their irrefutable logic. In the Fall of 1914 Armenian volunteer bands organized themselves and fought against the Turks because they could not refrain themselves from fighting. This was an inevitable result of psychology on which the Armenian people had nourished itself during an entire generation: that mentality should have found its expression and did so ... If the formation of bands was wrong, the root of that error must be sought much further and more deeply . . . The Winter

of 1914 and the Spring of 1915 were the periods of greatest enthusiasm and hope for all the Armenians in the Caucasus, including, of course, the Dashnagtzoutiun. We had no doubt the war would end with the complete victory of the Allies; Turkey would be defeated and dismembered, and its Armenian population would at last be liberated.

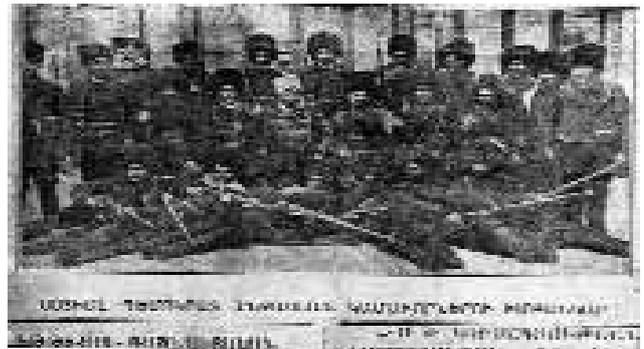
We had embraced Russia wholeheartedly without any compunction. Without any positive basis of fact we believed that the Tzarist government would grant us a more or less broad self-government in the Caucasus and in the Armenian vilayets liberated from Turkey as a reward for our loyalty, our efforts and assistance." No one from the inner ranks ever told the truth to the Armenians in such a dry, matter-of-fact, uncompromising fashion as their own prime minister of the Armenian Republic, Hovhannes Kachaznuni. When he says, "We had implanted our own desires into the minds of others," he knows what he is talking about.

As they have almost always done with their politics, the Russians let the whole truth be known in 1914 concerning their intentions towards the Armenians (in the same way as Lenin openly pronounced his intentions towards the "capitalist world"; it is just that hardly anyone in the West has ever believed him). It was enough just to read the appeal issued by the Czar, and even that did not have to be read very closely, considering how blatantly it destroyed all Armenian illusions: - "Armenians! From East to West, all the peoples of Greater Russia have answered my call respectfully. - Armenians!

The hour has come to free yourselves from the tyranny that has ruled over you for five hundred years - this tyranny that has massacred, and continues to massacre, so many of you. The Russians gladly remember their glorious Armenian compatriots. The Lazaroffs and the Melikoffs and others have fought on the side of their Slavic brothers for the glory of the Fatherland. Their loyalty is our guarantee of your loyalty as well. We are certain



A Seljuk double eagle on the medrese in Erzurum. The old Seljuk cities of Sivas, Erzurum, and Konya, with their rich symbolism, became centers of Turkish resistance to the partitioning of Anatolia.



This picture appeared in the Armenian-American journal "Azk" on March 2, 1915. That means it was taken at least three months before the Ottoman government's relocation order, which was issued in the wake of constant armed uprisings behind the front. The photo shows Hunchaks who fought against the Ottomans on the Caucasian front. For the most part, these were deserters who stood out for their cruelty against the civilian population.



Armenian uprising behind the Ottoman front, February-March, 1915. Among the faces in this photo is that of Papkene (standing, far left), who had already helped organize the raid on the Ottoman Bank, in 1896.

that you will all fulfill your duty and contribute everything to the victory of our forces and of our just cause. Armenians! You will be united with your brothers under the regime of the Czars and finally experience the blessings of freedom and justice!" What did this appeal contain, aside from the assertion that the Armenians would be united under the regime of the Czars (assuming a Russian victory)? No trace of a promise of independence. Not even a hint at autonomy or autonomous self-government. Nevertheless: The Armenians delivered themselves up to the Russian slaughter. They willingly let themselves be sacrificed on the chessboard of Russian superpower politics. And they apparently still have not learned their lesson, since Armenian terrorism is, willingly or unwillingly, still offering its services today to Russian superpower politics. "We had created a dense atmosphere of illusion in our minds. We had implanted our own desires into the minds of others; we had lost our sense of reality and were carried away with our dreams. From mouth to mouth, from ear to ear passed mysterious words purported to have been spoken in the palace of the Viceroy; attention was called to some kind of a letter by Vorontzov-Dashkov to the Catholicos as an important document in our hands to use in the presentation of our rights and claims - a cleverly composed letter with very indefinite sentences and generalities which might be interpreted in any manner, according to one's desire. We overestimated the ability of the Armenian people, its political and military power, and overestimated the extent and importance of the services our people rendered to the Russians. And by overestimating our very modest worth and merit was where we naturally exaggerated our hopes and expectations. The deportations and mass exiles and massacres which took place during the Summer and Autumn of 1915 were mortal blows to the Armenian Cause. Half of historical Armenia - the same half where the foundations of our independence would be laid according to traditions inherited from the early eighties and as the result of the course adopted by European diplomacy - that half was denu-

"HUNCHAK" 1914:

Appeal issued by the Hunchaks at the beginning of the First World War

The Hunchak Social Democrat Committee . . . , which has been working since over a quarter of a century in a bloody path to obtain the liberation of the Armenians in Turkey, now descends, driven by the power of actual political events, from the Taurus Mountains and the borders of Armenia down to the battle-field, blowing the trumpet of strife and revolution, to drown in blood the Ottoman tyranny.

In this gigantic struggle where existence of nations is at stake, the Hunchak Committee as well as the entire Armenian nation will join their forces, moral and material, and waving the sword of revolution in their hands, will enter into this world war. As comrades of arms of the Triple Entente and particularly of Russia they will cooperate with the Allies, making full use of all political and revolutionary means they possess for the final victory in Armenia, Cilicia, Caucasus, and Azerbaijan . . . Well then, forward Comrades . . . Forward to work.

Let us

crush down the death, death which threatens Armenia, so that it lives and it lives forever . . .

Paris, 1914

Head offices of the Social Democrat Hunchak Committee.



Front page of the Armenian newspaper "Huchak" with the Hunchak appeal to take up arms against the Ottoman Empire, summer 1914.

ded of Armenians; the Armenian provinces of Turkey were without Armenians. The Turks knew what they were doing and have no reason to regret today. It was the most decisive method of extirpating the Armenian Question from Turkey. Again, it would be useless to ask today to what extent the participation of volunteers in the war was a contributory cause of the Armenian calamity . . .

The proof is, however - and this is essential - that the struggle began decades ago against the Turkish government brought about the deportation or extermination of the Armenian people in Turkey and the desolation of Turkish Armenia. This was the terrible fact!" A short while later, the former Prime Minister of the Armenian Republic comes to his conclusion: "By an extraordinary mental aberration, we, a political party, were forgetting that our Cause was an incidental and trivial phase for the Russians (in their fight against the Ottomans and their drive to the Mediterranean, edi tor's note), so trivial that if necessary, they would trample on our corpses without a moment's hesitation . . . When the Russians were advancing we used to say from the depths of our subconscious minds that they were coming to save us; and when they were withdrawing we said they are retreating so that they allow us to be massacred . . .

In both cases we misunderstood the consequence and the purpose and intention ..."

May 17, 1915

The Armenians invade Van and set fire to the Muslim part of the town

It was a tragic but telling coincidence that April 24 was the day the Ottoman Minister of the Interior gave the order to arrest the party functionaries, known revolutionaries, and agitators in Istanbul. (There was not yet any talk about a relocation order.) On that very same day, the governor of Van sent the following telegram:

UNTIL NOW APPROXIMATELY 4000 INSURGENT ARMENIANS HAVE BEEN BROUGHT TO THE REGION FROM THE VICINITY. THE REBELS ARE ENGAGED IN HIGHWAY ROBBERY, ATTACK THE NEIGHBORING VILLAGES AND BURN THEM. IT IS IMPOSSIBLE TO PREVENT THIS. NOW MANY WOMEN AND CHILDREN ARE LEFT HOMELESS. IT IS NOT POSSIBLE NOR SUITABLE TO RELOCATE THEM IN TRIBAL VILLAGES IN THE VICINITY.

WOULD IT BE CONVENIENT TO BEGIN SENDING THEM TO THE WESTERN PROVINCES?

Truly an absurd telegram. The governor of Van wanted to move the Muslim women and children to the safety of the West. No one was yet thinking of relocating Armenians, only Muslims.

On May 8, the Armenian rebels began a general assault in the vicinity of Van. All the surrounding Muslim villages went up in flames. The Ottoman governor, Cevdet Pasha, now ordered a withdrawal. On May 17, the Ottoman troops abandoned Van. On the same day, the incoming Armenians set fire to the Muslim part of town and established total Armenian control.

A few days later, the Russian vanguard arrived in Van. It was made up of Armenian units. Several days after that regular Russian troops followed. The new Armenian ruler of Van, Aram, presented the Russi-



Spring, 1915. Armenian irregulars, provided with artillery by the Russians, open a second front behind Ottoman lines in order to facilitate the Russian conquest of Van.



These troops were said to have been organized by the Armenian committees in America and Europe, although that may have just been propaganda invented for fund-raising purposes.



A group from the 8th company of an Armenian Hunchak regiment, which fought alongside the Russians against the Ottomans on the Caucasian front.

an commander, General Nikolayev, with the keys to the city. Two days later, Nikolayev confirmed the Armenian provisional government in office, with Aram as governor. The point of this Russian show of generosity was clear. It was intended to give the Armenians an appetite for similar self-government in the wake of similar rebellions. The specter lasted only six weeks; then the Ottomans advanced and reconquered Van. They moved into an empty town. The Muslims had been killed, and the entire Armenian population, along with the American missionaries, had fled north with the Russians to the safety of Transcaucasia.

The Relocation Decision: Its Causes and Consequences

Armenians the world over remember April 24 as the day on which "the genocide of the Armenians began". This memory should be reconsidered for a number of reasons. The day of remembrance, April 24, intentionally confuses cause and effect. The Ottoman minister of the interior, Talat Pasha, did indeed send a telegram on the 24th of April, 1915 ordering the arrest of the insurgents. There was still no talk, however, of a relocation, since it was still not seen as necessary.

The coded telegram went to the governors of the provinces affected by Armenian subversion and read as follows:

"Once again, especially at a time when the state is engaged in war, the most recent rebellions which have occurred in Zeitun, Bitlis, Sivas and Van have demonstrated the continuing attempts of the Armenian committees to obtain, through their revolutionary and political organizations, an independent administration for themselves in Ottoman territory. These rebellions and the decision of the Dashnak Committee, after the outbreak of war,



The former Armenian deputy of Erzurum, Karekin Pastirmadjian. As a revolutionary, he went by the nom de guerre "Armen Garo No. 1". He is seen here with the group leaders Tero and Hecho. They are participating in one of the frequent "benedictions", after which another group of innocent young idealists would be sent into the line of fire.

The "Armenskaya Ivestiya" shows us children of distinguished Armenian families who were being sent into battle for a lost cause. "We were forgetting that our Cause was an incidental and trivial phase for the Russians . . ." That is what the man who was to become Armenian prime minister would later say in looking back on this period.



The opening of a second front in Van, behind Ottoman lines, gave a decisive advantage to the Russians. The "struggle for Van" thus became a favorite theme for the Allies, who supported the Armenian rebellion as much as possible. In the hinterland, this support was provided through the missionaries, who put their good services at the disposal of the Armenians. On a broader scale, arms shipments and money were provided. The ambitious Armenian uprising in the Vilayet of Van led to the capture of the provincial capital by the insurgents. At the same time, the Allies were threatening the capital of the Ottoman Empire with massive attacks on the Dardanelles. The instructions to move the Armenians out of the endangered areas were not given until after the Armenian uprising in Van.



The mighty rock of Van with its fortress, which dates back to Urartian times. Beneath the citadelle are the ruins of the former Islamic part of Van, which was totally leveled during the Armenian uprising. 30.000 Muslims died here in a period of just a few days.

A "Hiroshima" of terrorism: Only the foundation walls of the Islamic district of Van survived - and a few remains of once proud, mighty mosques. The Armenian uprising of Van began in February, 1915 and reached its first climax in April. The rebels set fire to the old Islamic city on May 17, the same day on which the small Ottoman garrison was forced to withdraw from the town. It was not until July 22, 1915 that the Ottomans were able to retake Van. In the meantime, the entire Islamic population of Van, which had not been able to escape in time, was liquidated by the Armenian terrorists.



On April 7, 1918, Van was back once again in Ottoman hands. The Turkish part of town lay in ruins. At the foot of the mighty castle-rock of Van, there was nothing left but a pile of rubble - an enduring reminder of the horror of violence and terrorism. The arrests ordered on April 24 began the following day in Istanbul. In the provinces they began somewhat later in some cases.

immediately to incite the Armenians in Russia against us, and to have the Armenians in the Ottoman state rebel with all their force when the Ottoman army was at its weakest, are all acts of treason which would affect the life and future of the country.

It has been demonstrated once again that the activities of these committees, whose headquarters are in foreign countries, and who maintain, even in their names, their revolutionary attributes, are determined to gain autonomy by using every possible pretext and means against the Government. This has been established by the bombs which were found in Kayseri, Sivas and other regions, also by the actions of the Armenian committee leaders who have participated in the Russian attack on the country, by forming volunteer regiments comprised of Ottoman Armenians in the Russian army, and through their publications and operations aimed at threatening the Ottoman army from the rear.

Naturally, as the Ottoman Government will never condone the continuation of such operations and attempts, which constitute a matter of life and death for itself, nor will it legalize the existence of these committees which are the source of malice, it has felt the necessity to promptly close down all such political organizations. You are therefore ordered to close down immediately all branches, within your province, of the Hinchak, Dashnak, and similar committees; to confiscate the files and documents found in their branch headquarters, and ensure that they are neither lost nor destroyed; to immediately arrest all the leaders and prominent members of the committees, together with such other Armenians as are known by the Government to be dangerous; further, to gather up those Armenians whose presence in one area is considered to be inappropriate, and to transfer them to other parts of the province or "sanjak", so as not to give them the opportunity to engage in harmful acts; to begin the process of searching for hidden weapons; and to maintain all contacts with the (military) commanders in order to be prepared to meet any possible counter-actions. As it has been determined in a meeting with the Acting Commander-in-Chief that all individuals arrested on the basis of files and documents which come into our possession in the course of the proper execution of these orders are to be turned over to the military courts, the above-mentioned steps are to be implemented immediately. We are to be informed subsequently as to the number of people arrested, and with regard to the implementation of these orders. For Bitlis, Erzurum, Sivas, Adana, Maraş and Aleppo: as this operation is only intended to affect the operation of the committees, you are strongly ordered not to implement it in such a manner as will cause mutual killings on the part of the Muslim and Armenian elements of the population. 11. April 1331 (24. April 1915). The Minister of the Interior."

These arrests only affected the ringleaders of the Dashnaktsutiun and the Hunchaks, along with a few wellknown agitators. The order had absolutely nothing to do with a general relocation.

The government's order to move the Armenians as a group out of the endangered areas (Istanbul and Izmir were not affected since they were considered "safe" and "under control") did not come until months later. It was brought on by the horrifying assault of Armenian terrorists and irregulars on the city of Van. This event represented a shocking climax of Armenian terrorism. The rebels conquered Van, declared an "Armenian Republic of Van", and completely destroyed the Muslim part of the city. Some 30.000 Muslims lost their lives in the violence.

Once again, the idea of moving the Armenian population (and not just the terrorist ringleaders) out of the endangered areas did not arise until after the catastrophe of Van. The government troops were forced by the rebels to leave Van on May 17, 1915. At this time, Van was behind Russian lines, which were moving deeper and deeper into eastern Anatolia. The spearhead of the Russian-Czarist assault troops was made up of Armenian volunteers, who distinguished themselves with their particularly brutal treatment of the Muslim population of eastern Anatolia. In the meantime, the true dimensions of the catastrophe of Van became known in Istanbul. It was at this point that the idea arose of relocating the Armenian population of Anatolia as a whole. Until this time, there had only been arrests of ringleaders and known terrorists on a local level - nothing more.

The concept of a relocation came up when the acting commander of the army, who had learned his lesson from the horrid outcome of the Van revolt, suggested responding to steps taken by the Russians (which appear to have been discussed with the Armenians!) with similar measures from the Ottoman side. This suggestion was made in a secret communique of the Minister of the Interior (No. 2049):

“The Armenians around the periphery of Lake Van, and in other regions which are known to the Governor of Van, are engaged in continuous preparations for revolution and rebellion. I am of the opinion that this population should be removed from this area, and that this nest of rebellion be broken up. According to information provided by the Commander of the Third Army, the Russians, on April the 7th (April the 20th), began expelling their Muslim population, by pushing them, without their belongings, across our borders. It is necessary, in response to this (Russian) action, and in order to reach the goals that I have outlined abo-



A Turkish memorial to the Islamic victims of the Armenian uprising of the spring of 1915. The bodies of 5000 Muslims lie beneath the monument in a gully that opens into Lake Van. The Muslims were rounded up on this spot and massacred.



One of the countless Islamic buildings of Van destroyed during the Armenian uprising. Whereas demands for the restoration of Armenian buildings in eastern Anatolia are made again and again (and rightly so), the world public has thus far shown no concern whatsoever for the equally endangered Islamic monuments of the region, such as this Ottoman mosque. This lack of concern for Muslim buildings is not unlike the prevalent attitude towards the Muslim victims of the Armenian uprisings – a subject which has yet to be raised outside of Turkey, even though the loss of life on the Islamic side was tremendous.

ve, either to expel the Armenians in question to Russia, or to relocate them and their families in other regions of Anatolia. I request that the most suitable of these alternatives be chosen and implemented. If there is no objection, I would prefer to expel the creators of these centres of rebellion and their families outside our borders, and to replace them with the Muslim refugees pushed across our borders. 19. April 1331 (2. May 1915).”

The importance of this document lies in the fact that it clearly states what the Supreme Military Commander's motive was. The Russians had sent the entire Muslim population of the Caucasus region to eastern Anatolia, leaving them with nothing but the shirts on their backs. At the same time, the Armenians in the eastern part of the Ottoman Empire (particularly in Van) had seized total power, killed the Muslims, and proclaimed their "Armenian Republic of Van". Under these circumstances, the decision to relocate the Armenians of Anatolia - those living within the borders of the Ottoman Empire - is understandable. They were to be moved "to areas considered safer", areas not so exposed to the grasp of the Russians and the Allied powers of Europe.

A few weeks later, on May 19, 1331 (June 1, 1915), the Ottoman government published the following decree in the *Takvim-i Vakaya* (the Ottoman official gazette):

Article 1. In time of war, the Army, Army Corps, and Divisional Commanders, their Deputies, and the Independent Commanders, are authorized and compelled to crush in the most severe way, and to eradicate all signs of aggression and resistance by military force, should they encounter any opposition, armed resistance and aggression by the population, to operations and measures relating to orders issued by the Government for the defence of the country and the maintenance of order.

Article 2. The Army, Army Corps, and Divisional Commanders are authorized to transfer and relocate the populations of villages and towns, either individually or collectively, in response to military needs, or in response to any signs of treachery or betrayal.

Article 3. This provisional law will come into effect when it is published. It is undoubtedly true that many innocent people lost their property, their health, and even their lives in the relocation of 1915 - many Armenians and even more Muslims. To try to place blame for a wartime tragedy such as this is truly senseless, but in light of the almost universal assumption that everything was the fault of the "Terrible Turks", something must be said about the passive behavior of the overwhelming majority of Ottoman Armenians at the time. Above all else, they just wanted peace, and they remained silent because they did not want a confrontation with the terrorists. For decades, they tolerated the presence of a small number of fanatics among them who held absurd, impracticable, and completely unjust ambitions for independence (unjust because the Armenians did not have a majority anywhere in the Ottoman Empire). The extremists became more and more powerful; they terrorized Muslims and Armenians; and eventually, after the beginning of the First World War, they were openly waging civil war.

In the turmoil of the war, with the Ottoman Empire forced to fight for its very existence, there remained no other choice but to carry out the relocation. The events that followed the end of the war - when the Allies penetrated into Anatolia and the Greeks advanced almost as far as Ankara - prove just how wisely those responsible for the relocation had acted.

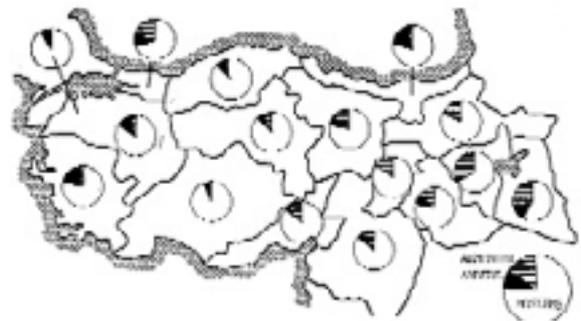
If the "silent majority" of Ottoman Armenians had objected to the insane plans of the extremists and the "romantic" visions of the missionaries, many Armenians and even more Muslims would have been spared tremendous suffering. As it was, however, many had to pay for the offenses of a minority. Often - far too often - it is the success of the rational, level-headed majority in prevailing over the irrational minority of agitators, fanatics, and romantics which determines whether or not disaster will befall a nation. No nation that has let itself be seduced or silenced by a minority has ever been spared.

The National Socialists in Professor Justin McCarthy of the University of Louisville on the results of his research:

"There has been quite a bit of misinformation that has been told about Armenians in the Ottoman Empire. Specifically about the number of Armenians who lived in the Ottoman Empire and what happened to the Armenians. On this map here, we have an area that is historically called Armenia - whether or not there were very many Armenians living there or whether Armenians ruled it at any one time. In this area, which stretches from the Russian border all the way down to the Mediterranean, there were - at the time of the end of the Ottoman Empire around the year 1912 or 1915 - six provinces, called vilayets. In these provinces, there were many Armenians, but in none of these provinces was more than a third of the population Armenian, and in most cases it was quite a bit less than a third. In fact, if at the beginning of the First World War you took the entire Armenian population of the world and you put it all in this area that has been called Armenia, the Muslim population would still have outnumbered the Armenians. Of course they were not there, and that meant that the Muslims outnumbered the



Professor Justin McCarthy has devoted a great deal of his work to studying the population statistics of the Ottoman Empire. He is the author of the book *Muslims and Minorities – The Population of Ottoman Anatolia and the End of the Empire*, in which he proves scientifically that the Armenian minority in the Ottoman Empire did not have a majority in any vilayet – not even in the city of Van itself, where they were most strongly represented. *Muslims and Minorities* was published by New York University Press in 1983.



Graphic representation of the Anatolian provinces showing the population breakdown in 1912. From: *Muslims and Minorities – The Population of Ottoman Anatolia and the End of the Empire*. New York University Press, 1983.

Armenians by approximately 6:1.

Now at the beginning of the First World War, the Ottomans decided that they would move a number of Armenians who they believed to be a threat from the areas in which they lived to other areas in the South. Many more Armenians than were ever moved in any forced migration, however, fled with the Russian armies to the north, and in the World War you have a period of tremendous death. There was cholera, typhus ... in fact, there were three years in which no crops were on the ground. And so the people who lived in the area simply starved to death - if they did not die of disease and if they did not die of outright murder. By outright murder, I mean the murder that came when the Russian army invaded this territory.

They came right down to the city of Van, which was being held by the Armenian revolutionaries against their own government. When the Russian armies came in, many groups of Russians and large numbers of Armenian irregulars massacred large numbers of Muslims.

There was back and forth fighting that went on for the next three years and quite a bit of killing of Armenians by Muslims and Muslims by Armenians. When each of the armies retreated, their own people, the people who identified with them and were tied to them, left with them. So when the Russians retreated, the Armenians retreated with them. When the Muslim, Ottoman armies retreated, the Muslims - Turks especially - left with them. Through the whole of Anatolia, in the whole region which extends from the Aegean and the Mediterranean all the way up to the Black Sea and the Caucasus, you had approximately 600,000 dead Armenians. In the same region, you had 2.5 million dead Muslims, most of them Turks.

Even in just this area (Armenia), you had more than a million dead Muslims - Turks - well, some



The 36-centimetre guns of HMS Canopus fire on the Ottoman fortifications on the Dardanelles to soften up the Turks for assault, together with their German allies and the Austro-Hungarian artillery.



The battleship BOUVET was part of the squadron contributed by the French to the Dardanelles. She had a face-hardened armour above the waterline, making her one of the most powerful protected warships of her era. On March 18, 1915 the ship sustained eight hits from Turkish artillery. At Erin Keui Bay BOUVET struck a mine and sank within two minutes, taking over 600 crews with her. Despite the loss of the Bouvet, the first such loss of the day, the British remained unaware of the minefield, thinking the explosion has been caused by a shell or torpedo. Subsequently two British battleships, the OCEAN and IRRESISTIBLE, were sunk and the MS INFLEXIBLE as well as the SUFFREN and GAULOIS were damaged at the same minefield.

Nevertheless the invasion of the Dardanelles by infantry started April 24.

were other peoples, but the majority were Turks, which meant that in this area called Armenia there were hundreds of thousands more dead Muslims than there were Armenians. Now, this area has been portrayed as an area in which Armenians were slaughtered. To a certain extent that is true, but to be historically accurate, we also have to call it an area where Muslims were slaughtered - in fact, many more Muslims. And we have to view this time period around World War I, before and a little bit after World War I, as a period of great inhumanity - of massacres, of deaths that touched all people - not simply Armenians, not simply Turks. Unless it is viewed as a human problem instead of a sectarian problem - instead of a problem of just the Armenians - we will never understand what really went on at the time."

Precisely at this time in the early months of 1915 the Armenians were busy instigating innumerable uprisings in the Turkish hinterland, not only in Van and the eastern hinterland but also in the immediate vicinity of the Dardanelles: armed uprisings in Yalova, Bursa, Izmit, and Adapazarı were intended to assist the troops of the Entente to make their landings by preventing the Ottomans from sending reinforcements. This dramatic phase saw the Greeks and Armenians of Istanbul in a state of "high excitement": they were fully expecting the imminent triumphal entry of the British and French and their allies into the Ottoman capital.

It was only at the very last possible moment, on April 24, 1915, that the Turks arrested a total of precisely 235 Armenian ringleaders who had already planned a coup and prepared for a transfer of power in Istanbul.

The Armenian myth of victimhood stands or falls on two legs: the date April 24, 1915, and Franz Werfel's literary masterpiece, "The Forty Days of Musa Dagh".

But these legs are not healthy ones - they are artificial limbs.

It is a striking fact that neither in Turkish literature on the subject - nor, naturally enough, in Armenian literature - is there a thorough account of what happened on "April 23, 1915". From the point of view of Yerevan or Boston this is quite logical, as neither the Republic of Hayastan nor the diaspora Armenians have any interest in the real facts being made known - on the contrary, on both sides of the Atlantic, the practice is to maintain a specious picture of "genocide" by celebrating an anniversary, and thus giving an appearance of historical relevance to the events in question. After all, the priority is to perpetuate a memorable and easily grasped myth from which not only the Armenians of the motherland but also Armenian minorities all over the world can nourish their aggressive *raison d'être*.

Artificial limb No. 1: April 23, 1915

But what exactly did happen on April 23 and 24, 1915? And why? There is no questioning the fact that in those dramatic hours, 235 leading personalities from the Armenian community in Istanbul were arrested and taken to the centre of the land, mostly to Çankırı and Ayvas, north of Ankara, where they

*Excerpt from the Hamburger Abendblatt,
22 April 2005.*

The Turks wanted to exterminate them

Genocide: Even 90 years after the planned extermination of the Armenians, fear and suppression of the facts dominate Ankara's dealings on the matter.

(...)

by Thomas Frankenfeld and Stefan Fuhr

Hamburg/Frankfurt am Main - "Who ever gives a thought to the extermination of the Armenians today?" The small mustached man who tossed out this sarcastic question on August 22, 1939 for the benefit of an assembly of high-ranking Wehrmacht officers and commanders of SS special units was sure that he would be proved right. He was convinced that just as the extermination of the Armenians had long been forgotten, in decades to come nobody would give a thought to the genocide perpetrated on the Jews by the Nazis.

...

April 24, 1915, saw the beginning of the genocide: the execution of the entire Armenian leadership cadre – 2.350 men - in Constantinople. In the months that followed, almost all the Armenians in Ottoman Turkey were forcibly taken to concentration camps by Turkish gendarmes and soldiers in units specially created for the purpose.

(See: <http://www.abendblatt.de/daten/2006/10/13/624031.html>)



Map of Constantinople.
The Armenian quarters are marked around KUMKAPI.

then presented no immediate danger. Many commentators in our own day, including a pair of journalists writing in the Hamburger Abendblatt, have no scruples about multiplying the number arrested by 10 and writing 2,350 - what's in a 0? - instead of 235, or simply fantasizing about "thousands", as another writer did in the Neue Zürcher Nachrichten. Sheer manipulation.

It is clear that in the prevailing circumstances the Ottoman authorities could not have organized a wave of arrests over a wide area in the capital Constantinople, let alone actually have carried it out. The planning took at least ten days and the fact that most able-bodied men were on active service on one of the many fronts of war meant that the Ottoman authorities had to act with the greatest caution if the Armenians they were to arrest were only to be the militant leaders who in previous years had repeatedly been the perpetrators of evil deeds.

The Armenian residential and administrative areas centred on Kumkapi on the shore of the Sea of Marmara, where even today the Gregorian Patriarchate is to be found. The wealthy Armenians lived, as did the Greeks, mainly in the new quarter known as Pera. The historic city of Constantinople was thus situated between the teeth of a pair of pincers consisting of dissident inhabitants who in April 1915 were waiting for their hour to come.

In the early months of 1915 the Ottoman authorities were confronted with the problem that Constantinople was threatened on two sides, by the French and British fleets lying in wait before the Dardanelles on one hand, and from the Eastern front on the other. After the collapse of the winter offensive under Enver Pasha and the annihilation of the 3rd Army, which had under

his command failed to advance towards Russia over the Caucasus, Eastern Anatolia was left almost entirely without any means of defending itself against Russian attack. Only a few regiments of the 95.000-strong 3rd Army had survived; almost 75.000 men had been lost. It was clear to all concerned that the losses had been incurred not only because the troops had been poorly armed and equipped but also because they were massively betrayed by the Armenian inhabitants of the region, who put their hopes -vainly, as it turned out - in the Russians. The letter of thanks which Enver sent on ahead in February to the Gregorian Bishop of Konya only proves that the commander clearly recognized the importance of the Armenian forces.

In March 1915 a carefully prepared uprising broke out in Zeitun which was intended to break open the sparingly manned Ottoman front from behind. The motivation behind this attack was the Armenians' strategically well conceived plan to conquer the zone around Alexandrette (Iskenderun) in south-eastern Anatolia, where the Ottomans only had a limited troop presence, and thus to cut the Empire into two parts. A few months later, in July 1915, this offensive was indeed carried out with French support on Musa Dagh, but failed as a result of the resistance of the defending forces.

The goal of the Armenians - who were undeterred by the fact that they were nowhere in the majority - was the establishment of an independent State. And the Russian authorities in St. Petersburg - neither Tsar Nicholas nor the "red Tsars" who followed him ever dreamt of granting the Armenians independence - were attracted by the imminent possibility of an attack on Constantinople and a breakthrough to the "warm seas". All this was to be made possible by the Armenian uprisings in the east and south-east of the Empire, and the advance of the united French and British forces over the Dardanelles to Constantinople-Istanbul, the latter to be assisted in a special way by Armenian bands in and around the capital. The model was to have been Van.

The advance of the British-French fleet before the Dardanelles (Çanakkale), and their attempt to break through to Constantinople (Istanbul) in conjunction with the same kind of Armenian uprising in the capital as had been carried out successfully in Van.

The Gallipoli (Gelibolu) campaign took actually place between April and December 1915 in an effort to conquer the Dardanelles from the Turkish Ottoman Empire and thus force it out of the war. Some 60,000 Australians and 18.000 New Zealanders were part of a larger British force.



The picture is rounded out by uprisings in Van, which fell into the hands of the Armenian franc-tireurs in 1915, and in Muş, Sassun, Erzincan, Erzurum, Kharput, Sivas, Diyarbakır, Ankara, and Trapezunt, not to mention also within the boundaries of Istanbul itself (Bursa, Yalova, Adapazarı ...).



General map of the Battle of the Dardanelles (Çanakkale) which reached a high point in April 1915 but in fact lasted from March through into the autumn and constituted a permanent threat to the security of the capital of the Ottoman Empire.



The right man at the right moment at the right place: Mustafa Kemal (bright uniform) with his absolutely loyal and enthusiastic staff of the 3rd Ottoman Army.

At the end some 26.000 Australians and 7.500 New Zealanders were wounded; and 7.594 Australians and 2.431 NZs were killed. The final death-poll alone at the Gallipoli Campaign: 33.000 allied and 86.000 Ottoman troops died in the eight month fight campaign which achieved none of its objectives. The Turkish nation who lost about 253.000 men at battle had managed to emerge in honor against the Allied forces. This was the biggest failure of Winston Churchill and of the Allies of course. They had underestimated the military skills of Mustafa Kemal Atatürk and his brave soldiers.

The allied fleet began bombarding the Turkish batteries at the entrance to the Straits already 3rd November 1914 and it continued intermittently until 12th March 1915. Having failed their own two offensives at the Caucasian front and at Suez the Ottomans were now faced with an offensive by the Allies. From the beginning of 1915 onwards it became evident, from intelligence reports of enemy naval and troop movements that the French and the British Empire forces were assembling on the islands before the Dardanelles - mainly at Imbros.

THE ANGLO-FRENCH ATTACK ON CONSTANTINOPLE, THROUGH THE NARROWS AND ACROSS THE SEA OF MARMARA, WAS NOW IMMINENT. DATE: APRIL 24!

The 18th March 1915 marks the real beginning of the Dardanelles campaign under the commander Admiral de Robeck.

The mood of the Turkish population of Istanbul reached a low point. First the failures of the Caucasian and Egyptian campaigns and now the threatening situation of the Ottoman capital... Some of the people of Constantinople, also from the remaining Turks, began to talk despondently about the capture of the city as though it had already occurred. Most of the Turks who could afford it or had well situated rela-

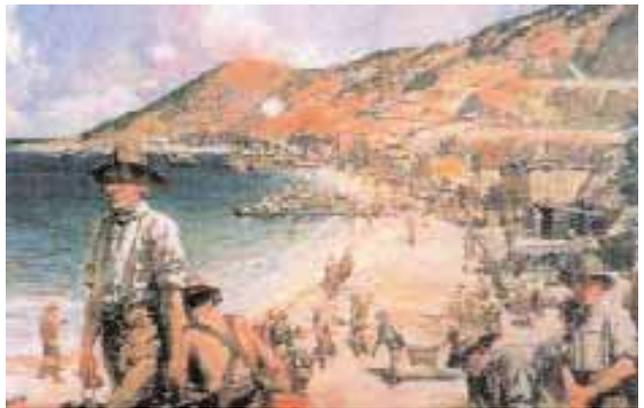
tives in Anatolia began to leave for inner Anatolia. The government prepared two special trains for the Sultan and his entourage while the administration was ready for evacuation to Eskişehir where the gold of the Ottoman Bank and the state treasure had already been brought.

These days of danger produced two results, one outstanding and one which had to be expected as "normal". The outstanding event was the reappearance of Enver Pasha, who had kept out of the public eye since his defeat in the Caucasus. All at a sudden, he, the son in law of the Sultan, behaved like a true Ottoman prince. He declared that the Allied forces would never succeed to gain the Dardanelles because the fortifications at the straits were impregnable. His behaviour was absolutely calm and confident and finally Enver was proved right. "Normal" was the attitude of the Armenian citizens of Constantinople. They were ready to fight - side by side with the Allies while the Greek community waited silently for the outcome of the events. In those days the capital had had around 1.000.000 inhabitants, a little bit more than 55% of them Turks, around 150.000 Greeks and the same amount Armenians, others were Jews, and again 150,000 foreigners (estimates, because the population was counted according to households). Definitely the number of Turks decreased during the dramatic days in March 1915, while the Armenians prepared themselves for combat, eagerly waiting for the victory of the Allies at the Dardanelles. The Armenians who really pulled the strings, apart from those who sat in Russia, France or Boston were concentrated mainly in Constantinople.

Everything was ready for the decisive coup, just as it had been in Van, which was taken from the Armenians with Russian help on May 17. As early as March 20, the Ottoman governor had informed the government that the Armenian uprising had spread over the whole eastern province. Exactly one month later on April 20, 1915, the governor sent reports of the attack on the Islamic quarters of Van. In these circumstances, the Ottoman government in Istanbul had no other choice than to opt for self-defence, and to arrest the Armenian ringleaders in the capital and to take them to a secure place.



Some of the Armenian insurgents, the leading figures in the Dashnaksutiun; a party which was also responsible for the incident with the Ottoman Bank and innumerable other atrocities.



24/25th April Australians land at Bay of Anzac in Gallipoli..Their aim: Istanbul. The same day the Ottoman authorities arrest 235 of the most prominent and dangerous ringleaders of the Armenian terror network in the capital. Their dream: to take over power in Istanbul with the help of the British and French invaders. The dream became soon a nightmare: the Gallipoli battle cost the life of 33.000 Australians and New Zealanders and 83.000 Turks. The Armenians lost their hope to become masters of Istanbul... and more.

Faced by a situation such as this, no government in the world could have acted differently. After the attack on Pearl Harbour, Americans of Japanese extraction who lived thousands of miles from Japan were arrested and taken away to camps in a most humiliating manner; the French did not act any differently towards their German speaking citizens, nor did the Muscovites towards the Volga Germans ... the list could be continued indefinitely.

To say that is not of course to justify high-handed attacks carried out by Ottoman authorities or robber Kurds who vented their aggressions on the helpless refugees, enriching themselves in the process in accord with age-old traditions. It is a grotesque irony that decades later these two parties - ASALA and PKK - were to join forces against Ankara, their only motivation once again to get their hands on the booty, regardless of the human lives lost in the process.

The difference between Turks and Armenians, however, lies in the fact that while the Ottomans intervened wherever possible and passed prison and sometimes death sentences, the Armenians have never made a single condemnation of any of the innumerable mass murders and outrages committed on the Islamic civilian population.

This is a thought that could perhaps be commemorated on April 24. On 18th March (the preparation to take under custody Armenian insurgents had already started) eighteen battleships entered the straits. The fleet included Queen Elizabeth, Lord Nelson, Agamemnon, Inflexible Irresistable and others from Britain the Gauloise, Suffren and the Bouvet from France. At first they made good progress, until the Bouvet struck a mine, heeled over, capsized and disappeared in a cloud of smoke. Soon afterwards the Irresistable and Ocean hit mines. The Allied fleet retreated, over 700 men had been killed, three ships had been sunk and three more had been severely damaged...

Artificial limb No. 2: Franz Werfel's novel THE FORTY DAYS OF MUSA DAGH A bestseller serves as a fake bible

What means the word "BIBLE"? Undoubted above all "the sacred book of Christianity". But it means also "any book or collection of writings constituting the sacred text of a religion", and, at the same time, "any book considered authoritative in its field". Unfortunately it concerns also Werfel's "Forty Days of Musa Dagh".

By the way, it's one of the most macabre after-wits, a paradox in history that the word "bible" origins from ancient Phoenicia's Byblos from where the papyrus was exported; a seaport-town not far from a place called "Musa Dagh", theatre of events which never had happened in the way as described by Armenian forgers



Franz Werfel, born 1890 in Prague, Bohemia, one of the most beautiful towns of Austria-Hungary, was in his best years - when he wrote his novel "The forty days..." which appeared 1933, just the time when Adolf Hitler, his absurd, deserting Austrian compatriot took over power in Germany.

\$9.95

“A very fine, powerfully written story...a novel full of the breath, the flesh and blood and bone and spirit of life.” —Saturday Review

It is 1915, the Great War is raging. The Turks have begun a systematic policy of extermination against their Christian subjects, the Armenians.

One man, knowing what must come, leads 5,000 villagers to the mountain Musa Dagh to fight and resist the onslaught. Here they begin the forty days of Musa Dagh, the epic, heroic struggle of a courageous people defending themselves against almost certain death.

This is their history.

“Unlike most other important novels, ‘Musa Dagh’ is richest in story...it gives us a lasting sense of participation in a stirring episode of history...a story of men accepting the fate of heroes...a story which must rouse the emotions of all human beings...Magnificent.”

—Front page New York Times Book Review

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FICTION

FRANZ
WERFEL

THE FORTY DAYS
OF MUSA DAGH

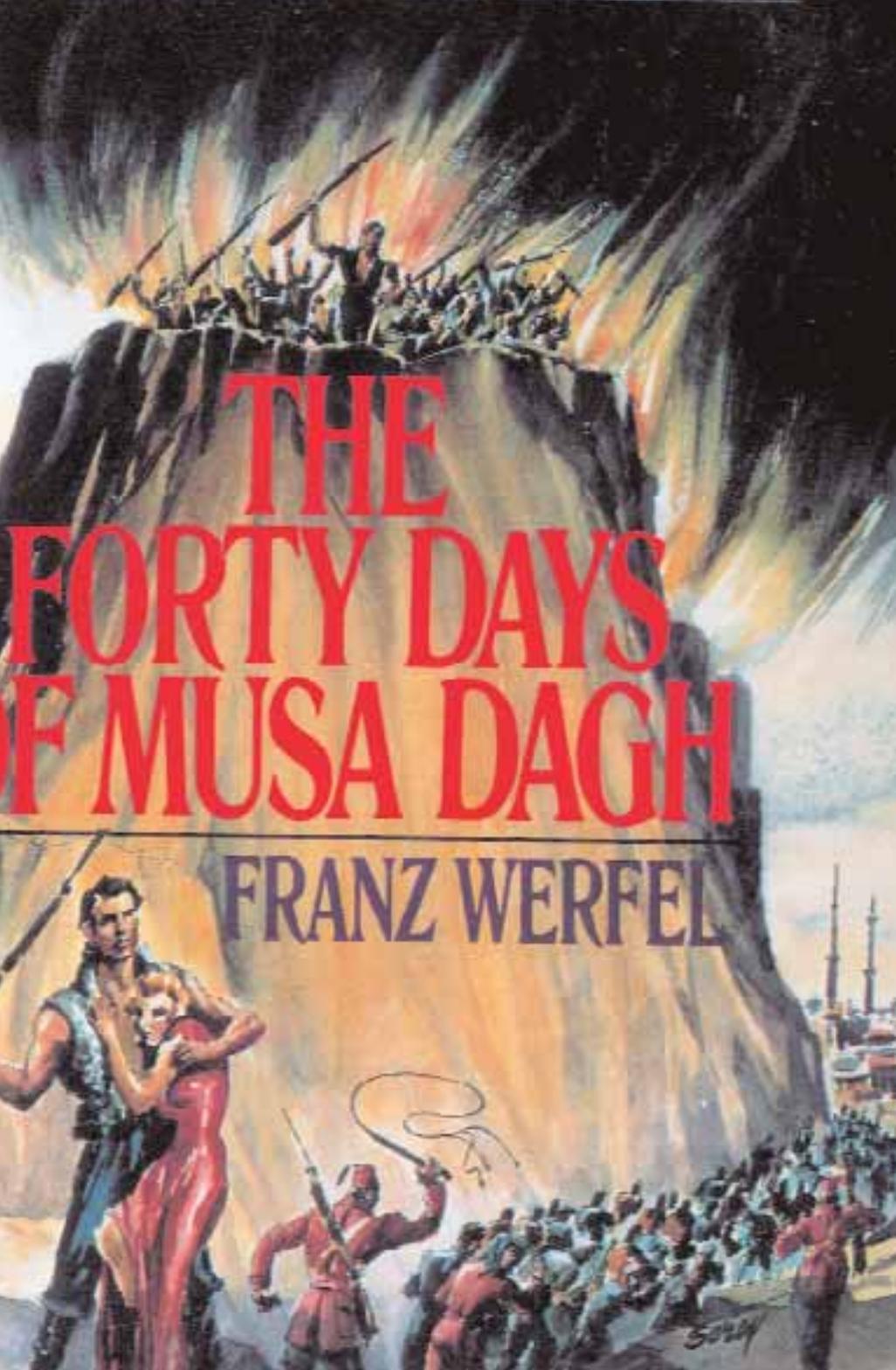


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CARROLL & GRAF

0-88184-015-7

“A true and thrilling novel.”
—The New York Times Book Review



The facts: "... thrilling novel" is correct. Werfel's masterpiece is indeed thrilling... but it has hardly to do with reality. This bookcover, anyhow, reveals exactly the Armenian lies and unmasks them them.

1. Musa Dagh is not a "vulcano" but a rather harmless chain of hills.

2. Downhill the typical "bloody Turk" with a whip: nonsense.

3. The impression of rapes. We know about a rape, the victim was Lawrence ("Seven Pillars of Wisdom") but...

4. The most typical fraud is the scene with a man and his flag. According to Werfel (victim of Andonian's deceptions) the Armenians got help from the French by hoisting bedsheets (!) "Christians in Need". What a deception. The French fleet had expected a victory of the Armenians and was ready for invasion. The contacts between the insurgents and their clients were made by wireless radio and not by bedsheets!

and their victim and tool Franz Werfel.

There is hardly another book in world-literature which has brought so many misunderstandings and so much mischief to a nation as Werfel's "40 Days", with the possible exception of "The Elders of Zion", which brought so much misery over the world of the Jews.

Werfel's unique, great novel humiliated into a primitive Sex & Crime-story by Carroll & Graf Publishers. Whips, brutality, deportation, minarets in the background, heroic gestures... nothing is forgotten to impress the potential reader: Turks are criminals, Armenian innocent heroes. Not one word about the fact that this Edition has been robbed of its sensitive Historical passages. The reader is the victim of a fraud since he is never made aware that he is buying an edition from which the most significant passages have been cut.

This is, however, confirmation of the fact that those behind this censorship - the Armenian Mafia - know full well that Werfel was taken in by publications like those of Morgenthau, Pastor Lepsius, Andonian and others.

The Protestant Churches, so long and so hard fighting for a Protestant Armenian Republic in Eastern Anatolia willingly joined this devilish party. They failed anyhow some fifteen years later they reached a new starting point in their work against Turkey and the Turks. With Werfel's masterpiece "The 40 Days" an absolutely unique new standard was reached: perfect poetic art combined with perfectly presented biased historical constructions. Hardly any reader considered the fact that nowhere in the Ottoman Empire the Armenians had a majority.

And the fact that a historic landscape named "Armenia" has absolutely nothing to do with the race or origin of the inhabitants was (and is) forgotten. In "America" live "Americans" with Italian, German, Irish, British, Indian, Chinese or African roots etc. etc.

And in "Armenia" people of Turkish, Iranian, Georgian, Azerbaijanian origin, also a minority of "Haiks" who make just use of the habit to be called "Armenians". When Franz Werfel's book appeared it had a remarkable echo, right from the beginning. A thriller, pretending to present history!

At first within the German-speaking world and soon later within the entire "educated" reading public where the on dit counts more than knowledge the "40 Days..." became a kind of a new Bible. The message was clear:

"How long, O LORD, holy and true, dost thou not judge and avenge our blood on them that dwell on earth?"

Werfel had chosen this verse (Revelation VI,19) as a motto for his masterpiece. Unfortunately he became



Armenians from Musa Dagh on board the French vessel Foudre. Examine their appearance and judge for yourself.



Men and the Commanders of the first platoon of the 8th Company of the Armenian Hintchakian Regiment and the staff of the attached professional Red Cross team: A privilege which belonged only to the well trained best equipped Armenian insurgents all over the Ottoman Empire, thanks to the funds sponsored by American protestants and Russian imperialists.

with this motto and his book - the father of Armenian post-war terrorism, which killed not only so many innocent people but also the reputation of a whole nation. The creation of terror-groups and fanatic murders who blindly killed and killed (remember Orly!") absolutely innocent passengers or Turkish diplomats (remember my friend Erdoğan Özen) who were born long after the events during World War I was only possible with indoctrination - and the base was always Werfel's fake story.

The mountain of Moses and the lowlands of Alma and Franz Werfel

While rocks and cliffs are indeed a feature of the "mountain of Moses", the general landscape corresponds in no way to the picture that Werfel suggests to his readers. The area is just as unheroic as the truth about the uprising provoked by the French with all the technical means at their disposal. French warships brought the Armenian soldatesca firstly to Suez and then to the Syrian front, but their behaviour resulted in the British and French immediately withdrawing them from active service.

At the end Werfel decided to describe the story (not history!) of an Armenian settlement near the crossroads Damascus-Iskenderun, i. e., Anatolia and Syria. Armenians should serve as victims, bloody Turks as killers.

Actually Werfel did not definitely mean unscrupulous "Young Turks" and innocent "Haik"... no, Werfel, as a poet and most sensible seismograph already feeling the coming earthquakes, caused by the German Nazis who would start to extinguish the Jewish race, just took the chance. Charade? No. Parable? Yes. At the expense of the Turks...

We cannot understand that Franz Werfel did not investigate a little bit more. He would soon have discovered that the Ottomans had saved lakhs of Jews - around 200 000 - from the terror of the "Catholic kings" in Spain (1494). By the way, again during Hitler's tyranny some 30.000 German, Austrian, European Jews found a safe heaven in Turkey; not a single one was repulsed or handed over to the Nazis despite most severe German threats. (It is a shame for the Swiss authorities how they handled this problem... Jewish property and funds were welcome, but human beings?) But let us come to the point of the "40 Days": When Franz Werfel aimed at the Nazis, calling them "Turks" and the Jews "Armenians" Franz Werfel committed a crime. He committed murder - in



A number of wounded Turkish soldiers travelling on home leave were ambushed and brutally killed by Armenian bands in the vicinity of Kum and Çum, in the district of Lice, Diyarbakır, on July 25, 1915. Borrowed from "Ermeni Âmâl ve Herekât-i İhtalâliyesi; Tesâvir ve Vesâik". The Armenian aspirations and revolutionary movements.-Albums No: 1 and 2. 1919.



The "Chef's Armeniens dans Djebel Mousa" on board of the French warship DESAIX, still playing with gun and field glass, still in best mood.

German there is the word "Rufmord", murder of one's reputation - by defaming the name of the Turkish nation, the killing of one's good name. Sometimes "Rufmord" is worse than murder. It leads easily to further crimes, in our case against Turkey and Turks, up to today.

In his note - or introduction - to the "40 Days..." Werfel wrote:

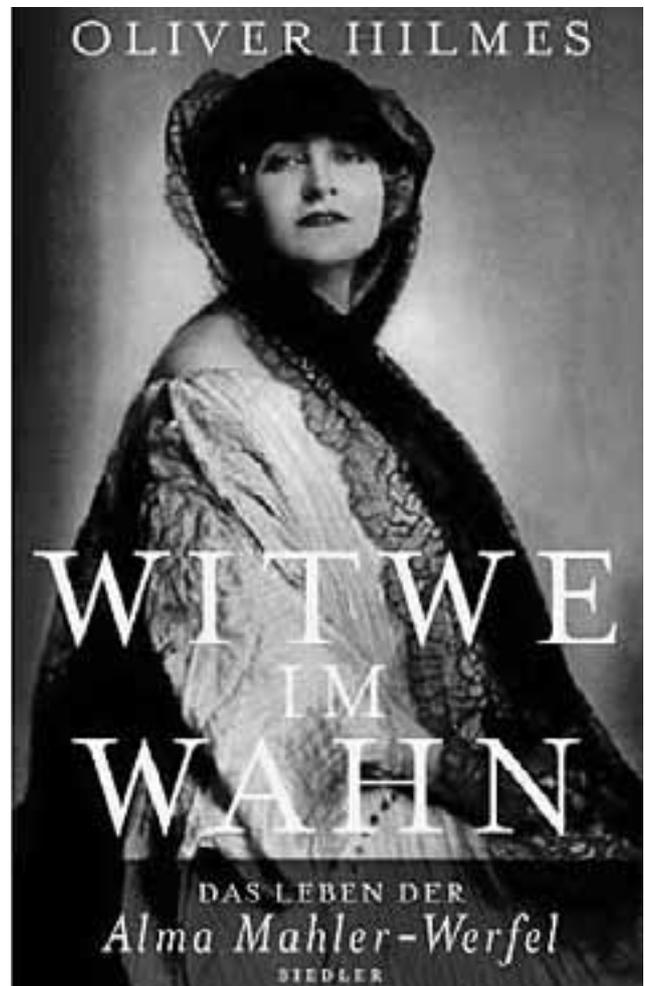
"This book was conceived in March of 1929, in the course of a stay in Damascus. The miserable sight of some maimed and famished-looking refugee children, working in a carpet factory. that gave me the final impulse to snatch from the Hades of all that was this incomprehensible destiny of the Armenian nation."

Finally Werfel remarks that he had selected for his readings in Germany, March 1933 the "historic records of a conversation between Enver Pasha and Pastor Johannes Lepsius".

The source of this "conversation" were the memoirs of a German protestant pastor, a certain Dr. Johannes Lepsius. But how could it come that Werfel, this most sensitive poet, fell into this trap? It seems that the initiative came from his wife, Alma Maria Mahler-Werfel

Alma, the alter ego of Franz

Alma Werfel was doubtless one of the most fascinating women of her time. She was born in 1879 as the daughter of the Viennese landscape painter E. J. Schindler and grew up in an environment with artists like Gustav Klimt or Alexander Zemlinsky - her composer tutor - and at the age of 22, she married the meanwhile world famous composer Gustav Mahler who dedicated his 8th symphony to Alma. After years of marriage Alma sought refuge with an indefinable amount of (again world famous) lovers, admirers plus husbands like Walter Gropius or Werfel and her relation with Oskar Kokoschka who contributed to her fame with his famous painting "Die Windsbraut" (something like "bride of the wind") but, it fits in this case perfectly, Windsbraut can also be something like a hurricane... and Alma



The book by Oliver Hilmes, WITWE IM WAHN (literally, "Widow in Madness"), looks into Alma Mahler-Werfel's diaries and reveals both her tendency to hysteria and her constantly growing anti-Semitism. This attitude would seem to have been more than just a remnant from the good old days of the Empire, and is on the contrary evidence of her Aryan / Nazi assumption of superiority. In our cultural-historical consciousness, Alma Mahler-Werfel is a kind of sexual alter ego to such figures as Zemlinsky, Mahler, Kokoschka, Werfel and Gropius, and she is treated as such in Hilmes's study. If one left aside the artists mentioned, the book would read like a cheap paperback account of the life of an intelligent, elegant and sensitive opportunist. But it is also the psychogram of a woman struggling at once for recognition and sexual satisfaction, a salon lady drenched with the transient fragrances of late Romanticism and Impressionism.



The camp near Suez of the Armenian combattans from Musa Dagh; young, at best health, ready for the next murderous attack. How said their president Boghos Nubar 1919: "... les Arméniens dès le début de la guerre, ont été des belligérants de facto". De facto: they were a war-leading nation since the beginning of the war. This and the other photographs are from the Musée d'histoire contemporaine, Paris. They are absolutely authentic.

Werfel was such a phenomenon. Die Windsbraut gave also reason for a Hollywood film, describing her turbulent life, her love-affairs and her attractive qualities which she doubtless had. The list of her adorants is sheer endless: Erich Wolfgang Korngold dedicated to her his famous violin concerto, she made friendship(?) with Gabriele d'Annunzio, Toscanini, Arnold Schönberg, Darius Milhaud, Poulenc, Marc Chagall, Thomas Mann, met Bernhard Shaw, liked H. G. Wells, liked Romain Rolland, Auguste Rodin... it's an endless list of great personalities who all adored this femme fatale. She fascinated men. Unfortunately in her personal life as a mother she was less lucky. Her daughter Anna Maria (from Gustav Mahler) died at the age of five. From Walter Gropius, the famous creator of the "Bauhaus" she had another daughter, Manon, in 1916. She also died at a very young stage. In 1918 she became, still married with Walter Gropius, pregnant by Franz Werfel. The child, named Martin, only lived ten months. A series of personal tragedies. Why is this excursion to failed motherhood and painful pregnancies so important for the background of our problem with Franz Werfel? These facts seem to be the key to the "40 Days of Musa Dagh".

While Werfel himself mentions in his "note" to the book just "famished-looking children, working in a carpet factory" Alma Mahler-Werfel in her memoirs "Mein Leben" (Alma Mahler -Werfel "Mein Leben" Fischer Taschenbuchverlag, ISBN 3-596-20545-x) writes about the days in Damascus, 1929: *"The owner (of this carpet-factory) guided us through his establishment. We walked along the weaver's looms and everywhere we saw the starved out children, with pale El Greco-faces and over dimensioned dark eyes. They rolled upon the floor, took spools and might, sometimes, have swept the floor. Franz Werfel asked the owner about these remarkable children. "Oh, these poor creatures, I collect them from the streets and I give them one pisatster per day, so that they should not die from starvation. They are children of Armenians, slaughtered by the Turks. If I do not shelter them, they would die of hunger. Nobody cares for them. They can afford nothing, they are too weak... Werfel and I left the place, nothing from now on seemed to be of importance or beauty..."*

This moving moment provokes, beyond any irony, two questions:

How is it possible that AD 1929, fourteen years after the tragic events of 1915, starved out Armenian children, apparently not older than four or five years, could be orphans, begetted 1914, children whose

parents were "slaughtered by Turks" AD 1915??

And: Who made money out of these poor children? Who let them work for one piaster a day in a carpet factory? A Turk? Or an Armenian slave-owner?

The reason, why Alma Werfel was so moved when she saw these poor children we explained already. She had lost three of her four children and when the Werfels were at Damascus she was already far beyond the age of another motherhood. Anyhow, she could somehow substitute her personal tragedy with the doubtless tragic story of the Armenians who were victims of their own fanatic leaders. There is little difference between the Taliban of today and the ASALA, the Dashnaks and all the other fanatics, including the Nazis, who put their race or racism and nationalism beyond any reasonable thought. And, again beyond reasonable fact-finding until our days nobody cares for the horrible fate of the Turks and their children who suffered much more than the Armenians under the circumstances of 1915 and later... the death-toll Muslims: Armenians counts 3:1 in a civil war which was instigated, again beyond any doubt, by the Armenian fanatics.

The poet and his world

Anyhow, to understand Franz Werfel (and his "40 Days") one has to know about his roots and environment. He was born in Prague, 1880, in those happy days capital of the kingdom of Bohemia under the rule of Kaiser Franz Joseph I., king of Bohemia, House of Hapsburg. Werfel, son of a wealthy Jewish glove manufacturer surrounded himself with poets like Franz Kafka ("The Castle", "The Trial") or Rainer Maria Rilke. In 1911 he published his first poetry volume.

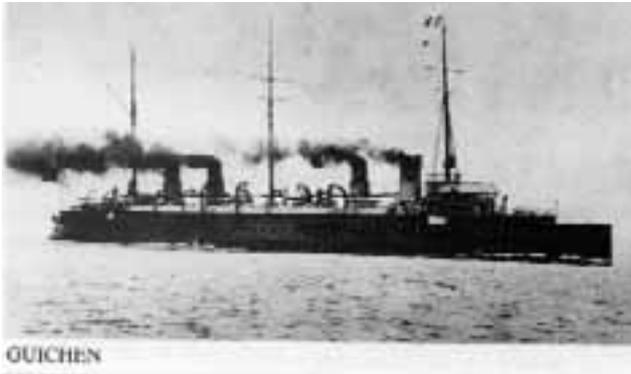
Typical for the Austro-Hungarian Monarchy the young poet was, at the beginning of the war, 1914, like other writers and artists transferred to the Military Press Bureau. Werfel never forgot this token of tolerance.



In 1915, when the great resettlement of the Armenians began, the railroad lines from central Anatolia ended in Pozanti, in the middle of the Taurus Mountains. From there, one had to continue by road to Syria. It was not until 1916 that the Germans were able to complete the railroad to Aleppo. From Pozanti on, all travelers had to walk or use wagons. The transportation of military supplies was also accomplished with the simplest of means. (The photo shows troops on their way across the Taurus Mountains to Syria.)

By and by Werfel published a series of plays and became as popular as well-to do. But 1929 and the years later his and the public's conception of world-history reached a new dimension.

Such a man as Dr. Joseph Goebbels had no trouble recognizing how dangerous Franz Werfel was ... and his book of course ended up being burned in public, in accordance with a practice which only testifies to the low character of the many regimes and potentates who have resorted to it: it was the fate of the works of Arius and Savonarola, and also of the Papal bull Exurge Domine when it was burnt by Martin Luther. But the censoring of Franz Werfel's masterpiece was a



GUICHEN



DESAIX



CHARNER



JEANNE D'ARC



D'ESTREES



FOUDRE

The French Fleet at Musa Dagh

particularly perfidious kind of book-burning, for while it was in public praised to the (Armenian) skies, in secret it was cut, falsified and meddled with.

Today, however, precisely the passages cut from the original provide the knowledgeable reader with proof of the deception to which Werfel fell victim when writing his masterpiece.

Adolf Hitler, this uneducated jobless Austrian who hated nothing more than the Hapsburgs and the Hebrews gained more and more power in Germany. One of the secrets of his success was his ardent, fanatical fight against everything Jewish (although exactly these people had helped him to survive during his needy years in Vienna where he had spent his life in an alms-house.) When the Nazis occupied Austria (1938) Werfel went to Paris, where he became one of the best cooperators of Austria's young emperor Otto von Habsburg (son of Charles I.), in these days the only one who fought with a handful of friends against the Nazi-aggression and for the renaissance of an independent Austria. From Paris Werfel and his wife could escape to America, just like Otto von Habsburg and his family. Werfel could establish himself again as a great writer. "The Song of Bernadette" e, g. ... nearly one million of copies sold, alone 20th Century Fox bought the rights for US\$125 000! And the film again became a world success.) Unfortunately a book like the "Song of Bernadette" which deals with the miracles of Lourdes, a book which brought total credibility within the Christian world contributed also to his authenticity as an attorney of the Armenian case.

He died in his villa in Beverly Hills, August 1945, his grave is in Vienna's Zentralfriedhof.

They followed just an appeal for rescue: With the most modern equipment of those days the French fleet had been alarmed that the Armenians of Musa Dagh had failed to conquer the road between Anatolia and Syria which would have cut the Ottoman Empire into two pieces. As soon as it was clear that the Armenian revolt on Musa Dagi had been a failure, the French rescue fleet, consisting of five battleships and one transport ship, appeared in the Bay of Samandağ and evacuated the Armenian mercenaries. Around 4.000 young men were transferred to Suez and Cyprus from where, after continued military training, they once more fought against Turkey.

The French fleet consisted of the warship Guichen, Desaix, Jeanne D'Ark, D'Estres, Foudre and the transporter Charner. If anyone can be described as "helpless" in this case, then it was the Ottomans, as they had not a single warship at their disposal nor were they prepared for an internal fight against their



The real power of the Armenians: better education, motivation, obligation, nation. A. C. Swinburne remarked, perhaps these or similar pictures in mind a century ago: "Not with dreams but with blood and with iron shall a nation be moulded at last." What a tragic word, what a horrible result...

own Armenian citizens, who had led not only a peaceful but also an extremely prosperous life under their rule.

If we seek evidence in Werfel's work for these facts we have to read - unbelievable but a fact - those parts of the book, which do not appear in his book, at least not in the latest English and French editions.

At any rate the Armenian mafia has already made I fine job. Werfels "40 Days..." had, in their hands, to undergo a true "purgatorium"... they clent the book from all passages which could create doubts at the reader or any historian.

Let us forget many of the "minor" omitments, although they are all typical and fit in a pattern to make Werfel's statements as plausible as possible. If, for instance Werfel goes to very far to describe Enver Pasha as a kind of travestite who loves his female hands and his cufflinks more than the words of the great (falsificator) Pastor Lepsius, they delete these words. But although typical, it is not essential.

The truth behind the story is: Did the Armenians start a civil war right in the days when the Russian army advanced towards Van? This is the point.

Now, carefully reading the words of Franz Werfel (translated from the original German edition) we receive the inner message of the falsifications Werfel had fallen victim. He writes about the preliminary victory of the well equipped Armenians from Musa Dagh:

"Therefore a war ending in defeat often means a set back of such races for decades whereas other peoples less military-minded are able to overcome military misfortune far more easily and more productively. But the most horrible humiliation for a belligerent upper class is to be taught in a bloody lesson by an "inner enemy", i. e. an inferior minority ..."

Excuse me for this intermission but we hear now something so sensational that it has to be announced in a proper way: *"... i. e. an inferior minority oriented to trade, the crafts, and education."*

Armenians from Musa Dagh Reinforcements for the Armenian "Légion d'Orient" in Suez. The thoroughly able-bodied men were intended to be trained up and put into action on the Syrian front, but were in fact soon withdrawn from active service on account of their notorious cruelty and cowardice. All that was left at the end of the day was - as usual - a myth, bereft of any factual foundation. Several thousand



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Back to the "40 Days..." and the reason of the civil war. Werfel says that the Turkish defeats in Urfa and Van were of less importance for the Turks than this minor and temporary defeat at Musa Dagh "because these (Van, Urfa) were very populous Armenian towns whose insurrection was under the banner of the Russian advance." True! "From the foreign policy angle, the desperate appeal of Van was even highly welcome in view of the advancing enemy of the Empire because, before the eyes of the world, it supplied the best possible excuse to justify, a posteriori, the crimes against the Armenian Millet very convincingly. There you have clear proof that the Armenians are traitors and that we have to free ourselves from them. The *raison d'état* has never considered it too important to make a gracious turn from cause to effect. The bad conscience of the world, too lazy to think, the press of the groups in power and readers' distorted brain always turned and understood matters only the way they wanted them. In certain places one could write with indignation, and read with even greater indignation, about the matter of Van: Yes, the Armenians have risen in arms against the Ottoman leading nation which is involved in a serious war, and have defeated to the Russians".

Remark: It was not only a serious war (which war is not serious?) but a war of survival fought at the frontiers of Suez, Sinai, Mekka and Medina, Basra and Baghdad, the Dardanelles, the shores of the Black Sea, Eastern Anatolia, the Caucasus...

"The Vilayets inhabited by Armenians therefore have to be freed from that people by deportation" Similar statements could be read in their Turkish announcements, but not the reverse which was the truth: "In despair about the deportation, started long before, the Armenians of Van and Urfa defended themselves against the Turkish military power until they were rescued by the advancing Russians".

The fact that the clever Armenians or their servants deleted this fundamental original passage in their translation has a reason: It is absolutely clear that the Armenians of Van started the insurrection behind the Ottoman lines already in February 1915, waiting for the Russian offensive. Before the Russians had reached Van they had already extinguished the whole Muslim (Turks and Kurds alike) population of Van with all the neighboring villages. Meanwhile there is also archeological evidence of these mass-murders as countless mass-graves with Muslim victims have been spotted, excavated and identified.

The initial signal was given by the Armenians, well equipped, young and powerful. The Turks defended

Abraham Sever:

My dear departed friend, Franz Werfel, who wrote that book, "The 40 Days at Moussa Dagh", never was in that region to investigate what he wrote. He wrote it as his Armenian friends in Vienna had told him. Before his death, Werfel told me that he felt ashamed and contrite for having written the book and for the many falsehoods and fabrications the Armenians had foisted on him. But he dared not confess publicly for fear of death by the Dashnag terrorists.

their lands at the frontiers, leaving behind aging people, gendarms beyond any fighting power or ability. Thanks God the triumph of the Armenians was documented by themselves, photographs and reports were sent to the Entente-magazines. There is no doubt about the origin of the calamities and one - just one, but an important one - is the fact that the Armenian mafia wanted to get rid of Werfel's statement concerning Van.

The bed-sheets of the Musa Dagh-fighters

A poet is a poet and a novelist a novelist. But how can bed-sheets be a message for a battleship, cruising somewhere in the Mediterranean?

Let us imagine the situation: Armenians from Musa Dagh take some white(?) bed-sheets and write in big letters (in that situation: from where the colors, the ink?) CHRISTIANS IN NEED! and expose these textiles at the beach. Now, what a miracle: A French fleet, headed by the Jeanne d'Arc appears all at a sudden at the shores of Musa Dagh, frees the poor Armenians and disappears. The story is so childish that it is impossible to take the CHRISTIANS IN NEED as a fact. The truth is that the entire insurrection of Musa Dagh was well prepared by the Armenians and the Entente. The aim was, to cut the Ottoman Empire into two pieces, separating Anatolia from Syria and the Suez. **They were equipped with the most modern wireless of those days to communicate with the French fleet which stood in waiting-position near Musa Dagh, ready for operation.**

The "poor, miserable and starving Armenians" proved immediately after their rescue that they were powerful young fighters and the French and the British made immediately after their transfer to Suez and Cyprus practical use of them. They fought within Armenian battalions and they were fighting in such a way against the Ottomans that the French and British authorities withdrew them from the front because their behavior was intolerable.



A grotesque picture from the training camp of the "Legionaries" on the Suez Canal. I discovered these photos in the museum at the Invalides, Paris, in time, before the Armenian mafia could affect their disappearance ... just as they have done with so many other documents and pictures before.



Musa Dagh, the ship's gun of the GUICHET and Armenian insurgents, fresh, healthy, ready for the next fight. No trace of hunger, exhaustion. The Armenian revolt at the probably most vulnerable point of the Ottoman Empire between Anatolia and Syria was in each detail with the help of the French best prepared. The real victims -nobody speaks about them -were the Turkish farmers of Samandağ and their families.

Anyhow, Werfel's novel is a masterpiece, a gem in the crown of world literature. But it is at the same time shameless fiction, a story which paved the way for Armenian terrorism and aggression until today. It delivered the absurd *raison d'être* of a nation which can not survive without the backbone of martyrdom, while they are the most aggressive nation of our age as we can witness their crime and crimes against Azerbaijan. In that sense the "40 Days of Musa Dagh" is not a bible, but a pamphlet, finally not better than Hitler's "Mein Kampf". It's a peak of absurdity. Because Werfel and his - our - world fell victim of this pamphlet too.

Back to the "40 Days": Doubtless the poet Werfel had a foreboding presentiment of evil. Towards the end of the twenties, at the beginning of Hitler's incredible rise... what should he do?

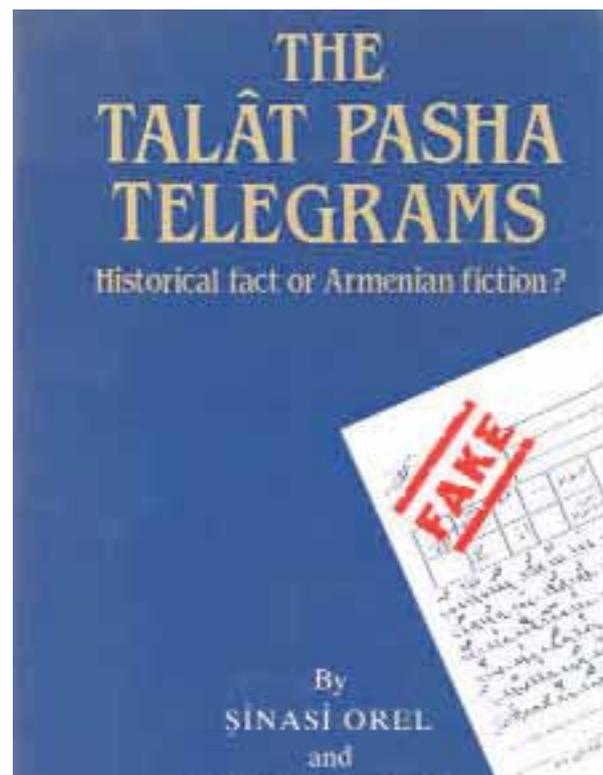
Searching for a story his wife Alma remembered a visit to an Armenian carpet-factory in Damascus, where he had seen Armenian orphans working at the weaver's looms. Armenian go-betweens immediately recognizing that they got a turn provided him with "material", stuff which consisted of Aram Andonians "documents".

Werfel's substratum of "truth"

Şinasi Orel and Süreyya Yuca published at the beginning of the eighties a blue-book "The Talat Pasha Telegrams - Historical fact or Armenian fiction" (K. Rustem & Brother, Levkosa, ISBN 9963-565-07-7) where they precisely disprove the Armenian allegations. They write: "For many years a campaign has been directed against Turkey with the claim that Armenians were "massacred" by the Ottoman Government during the First World War.

After the Second World War the term "Genocide" was added to these "massacre" charges, with the intention of bringing to mind the Nazi holocaust of European Jewry... Immediately following the First World War... the claim was advanced to ensure that a share of the Ottoman territories... would be set aside for the Armenians."

As we know, powers love the treason but never the traitors and the Armenians were all at a sudden empty-handed. In this situation an unknown Armenian named Aram Andonian produced a collection of "official papers" under the title The memoirs of Naim Bey: Turkish official documents relation which to the deportations and Massacres of Armenians" which should brand mark the Turks as a nation of murderers, not worthy to ha-



Şinasi Orel und Süreyya Yuca unmasked Andonian's claim that Armenians were "massacred" by the Ottomans. The authors compiled the forged "historical" documents. They are indeed "historical" in the sense of a unique effort to betray world opinion.

ve a state of their own.

Andonian published this work 1920 in Paris, London and Boston and distributed it worldwide in French, English and Armenian. "Since that day these "documents were the backbone of their claims" writes Şinasi Orel in his book "and until recent no one had subjected Andonians falsifications". But with the scientific approach of Şinasi Orel and Süreyya Yuca to unmask this typical Armenian forgery, more than half of a century too late, Andonians fame ended in shame. In the book of Orel and Yuca we find an initial remark, an excuse by the noble authors who did not want to blame their government(s) "Turkey, the modern Republic, had more important things to do than deal with Armenian propaganda". I doubt. In my opinion it would have been one of the most important tasks of the Turkish authorities to blame the Armenians immediately after the appearance of these "papers". Actually the were no papers at all, all what Andonian had to show were photographic reproductions. They disappeared meanwhile, and as good as all copies of this forgery have been removed from public libraries in order to hide the truth about the falsifications.

Unfortunately Werfel got these "documents", a fact, which can be easily demonstrated by several passages in his book, e. g. when he describes the moment of Talat's decision to extinguish the Armenian race:

"The same forthright and stumpy fingers (of Talat Pasha) had composed that order sent out to the walis and mutessarifs: The goal of these deportations is annihilation."

These dramatic words fit perfectly with Andonian's fake papers where, already in "document No 1 the word appears: "Of course the Government will give the necessary instructions about their necessary massacres to the Governors "and the next document states, by November 18, 1915, "It is the duty of all of us to effect on the broadest lines the realisation of the noble project of wiping out of existence the Armenians..."



Talat Pasha, the former grand vizier and Ottoman-Turkish minister of the interior was shot by the Armenian student Soghomon Tehlirian on March 15, 1921, in Berlin. To the amazement of all those following the trial, the assassin was acquitted at the Berlin court of law. The jury came up with the paradoxical statement that it was not the murderer but the victim himself who was guilty of the deed: Talat Pasha, they claimed, had been responsible for the deportation of the Armenians.



Part of the Armenian cemetery at Musa Dagh: The sarcophagi stem from 1923. Until today there is a rather prosperous Armenian community at Musa Dagh. Who was responsible for the tragic events of 1915? Not the Ottomans but the Armenian warlords, useful idiots of their French, English and Russian puppeteers.

For sure one has to read this nonsense twice before believing that a forger could have expressed such humbug after Turks, Muslims and others had lived together for nearly a millennium. But Werfel took it - did he take it really? - for truth. I think that he finally considered his real aim, the fight against the rising Nazis for more important than these old stories about the Ottoman Empire which did not exist anymore. For sure he did not expect that the Armenians would take his fictions for the base of her terror against Turkish diplomats and so many others who had in no way to do with these allegations.

For sure he did not expect that his novel will become the basement of that what is called in German "RUFMORD" - character assassination. "Rufmord" means perhaps even more, because "Ruf" means one's reputation, credibility, honor... and "Mord" is "murder". The old DAMNITIO MEMORIAE might have been more tolerant. Meanwhile Werfel's novel became a kind of public general opinion, is considered as a "historical fact" and not as a great "story" which has hardly to do with "history". It seems that zombies, those "revived corpses" like Morgenthau, Aram and Hagop Andonian or Pastor

Johannes Lepsius will reign some time more... but, finally, in the light of bright sunshine, they will vanish.

A Gang of Forgers

Henry Morgenthau (1856-1946), lawyer, real estate developer, was United States ambassador to the Ottoman Empire during the Armenian "Genocide." Hoping to get the United States involved in the war, the ambassador freely accepted at face value any and all reports critical of the Turks, as they arrived from the network of U.S. consuls, relying mainly on the claims of Armenians and missionaries. It didn't help that Morgenthau had an unabashed, racist dislike for Turks, looking upon them as inferior beings... and



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Hagop Andonian was Ambassador Morgenthau's right hand man who may have played a significant part in making up "Ambassador Morgenthau's Story." He apparently typed the transcript called "Diary," among the collections of Morgenthau papers. Likewise, he probably also prepared the lengthy weekly letters to members of Morgenthau's family. The American ambassador wrote that this relieved him "of all responsibility for any error," and these were the writings that formed the basis of the book. Morgenthau further wrote that his secretary's services were "indispensable."

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Although Jewish, Morgenthau fancied himself a hero of Christians, as evidenced by his continued articles for the Armenian cause (especially in his succeeding role as Vice-Chairman of Near East Relief, an organization that vilified the Turks in order to raise money... becoming the most successful charity in American history) and by his egoistical decision to appear in the 1919 film, *RAVISHED ARMENIA*, as himself. (In his book, the superior American tells Talat Pasha that his "affairs are too important to be trifled with," after which Talat buckles under.) He allowed his Armenian secretary to elaborate on his own writings, further suggesting doing so would let him off the hook for "any error." A ghost writer scribed the commercially popular "Ambassador Morgenthau's Story," which deviated, at times significantly, from the letters and diaries it was based on; the book is still referred to as one of the big bits of evidence for the "Genocide," complete with presenting the made-up quotes by Turkish officials as authentic. The book contains many racist lines such as, "The Turks, like most primitive peoples, wear their emotions on the surface..."; no wonder the Armenians hero-worship this man.

Andonian followed his boss to America, and was a guest at Morgenthau's dinner table and even a sometime movie companion; eligible for the draft in 1918, Morgenthau got him out by insisting his friend's services were indispensable for the writing of his book. Andonian might have been related to fellow maker-upper Aram Andonian, as it has been speculated "Andonian" is not that common a name in the Armenian community.

Anyhow, to understand Franz Werfel (and his "40 Days") one has to examine the author's roots and his environment. Werfel was born in Prague in 1880, which was in those fortunate days capital of the kingdom of Bohemia, under the rule of



Aram Andonian, writer and forger, who had separately published a 1920 book ("The Memoirs of Naim Bey") in three languages (English, French and Armenian), either referred to or printed so-called "documents" that he attributed to the Ottoman leaders, principally to Talat Pasha... never being able to show the originals of the so-called "documents," later claiming to have "lost" them. While the victors of the First World War were searching all corners for such documents to accuse the Ottoman leaders, then detained in the Island of Malta, they chose not to assess the "telegrams" fabricated by Andonian. Aram Andonian eventually admitted, in a letter (July 26, 1937) to an Armenian lady (Mary Terzian) residing in Geneva (Switzerland) that his book was not a historical piece, but a propaganda work, and that others used it freely in the way that they preferred.



Kaiser Franz Joseph I., belonging to the House of Habsburg. Werfel, who was the son of a wealthy Jewish glove manufacturer was surrounded by poets like Franz Kafka ("The Castle", "The Trial") or Rainer Maria Rilke. In 1911 he published his first poetry volume.

The young poet was transferred to the Military Press Bureau like other writers and artists, which was typical for the Austro-Hungarian Monarchy, at the beginning of the war in 1914. Werfel never forgot this token of tolerance. By and by Werfel published a series of plays and became as popular as well-to do. But starting in 1929 his and the public's conception of world-history reached a new dimension.

Adolf Hitler, this uneducated jobless Austrian, who hated nothing more than the Habsburgs and the Jews, gained more and more power in Germany. One of the secrets of his success was his ardent, fanatical fight against everything Jewish (although exactly these people had helped him to survive during his needy years in Vienna where he had spent his life in an alms-house).

When the Nazis occupied Austria in 1938, Werfel went to Paris. Later he became one of the best co-operators of Austria's young heir to the crown Otto von Habsburg (son of Charles I.). Otto von Habsburg was in those days the only one, who together with a handful of friends fought against the Nazi-aggression and the renaissance of an independent Austria. Later Werfel and his wife could escape from Paris to America, just like Otto von Habsburg and his family did.

Werfel, again, could establish himself as a great writer. His novel "The Song of Bernadette" sold nearly one million copies. 20th Century Fox bought the rights for US\$125 000 to make a movie! Just like the novel, the film became a world success, too. Unfortunately a book like "The Song of Bernadette", which deals with the miracles of Lourdes, a book, which brought a complete credibility within the Christian world, contributed also to Werfel's authenticity as an advocate of the Armenian case.



Pastor Johannes Lepsius (1858- 1926) one of the styli-tes for the anti-Turkish Armenian mafia. Until recent years he was the last resort for them, after the total unmasking of Andonian, Morgenthau & Co. Meanwhile we know that also Lepsius was an unscrupulous manipulator. (Read: Cem Özgönül's documentation "Der Mythos eines Völkermordes") The damage, created by Lepsius is beyond description as also Franz Werfel fell victim to Lepsius' falsifications.

The Forgeries of Aram Andonian and Johannes Lepsius

In the First World War, the Ottoman Empire fought on the side of the Central Powers - Germany, Austria-Hungary, and Bulgaria - against the Entente powers - England, France and their allies. At least since that time, the Ottomans have been accused of a conscious policy of extermination towards their Armenian minority.

During the war, such accusations belonged to the standard repertoire of war propaganda, as used by all nations in all times. In the case of the Ottomans and their Turkish heirs, however, events took a more dramatic course than usual.

The virulent attacks on Turkey did not let up. On the contrary, the Ottomans were soon being accused of massacre, and after the Second World War the word became genocide. The intention here was obviously to draw a parallel between the fate of the Armenians in the turmoil of the First World War and Hitler's extermination policies towards the Jewish people.

The basis for the accusations against the Ottomans (and later against the Turks) was a book written by Aram Andonian in 1920, *The Memoirs of Nairn Bey: Turkish Official Documents Relating to the Deportations and Massacres of Armenians* — in French, *Documents Officiels concernant les mass acres armeniens*. He published his book simultaneously in Paris, London, and Boston - in English, French, and Armenian. Ever since then, these "Documents" have formed the backbone and the basis of all Armenian accusations against the Ottomans and their Turkish heirs. Aram Andonian claims to have met an Ottoman official by the name of Nairn Bey in Aleppo, after the entry of the British. This official supposedly passed the papers with the death orders to Andonian. Without going any further into the serious differences between the French and English editions of these "Documents Officiels", it must be said that after having studied both editions it is no longer clear whether these are supposed to be the memoirs of Nairn Bey or of Aram Andonian. In the text of the English edition, there are altogether forty-eight "official Ottoman documents" scattered through the book. These are attributed to the following persons and institutions:

Person/Organization	Number of documents
Minister of the Interior Talat Pasha	30
Director of the Settlement Commission of Aleppo, Abdülahad Nuri Bey	8
Governor of Aleppo, Abdulhalik Bey	3
Committee of Union and Progress (the government party at the time, to which Enver and Talat Pashas also belonged)	2
Minister of War Enver Pasha	1
Ministry of the Interior	1
Governor of the region Deir es Zor,	1
Governor of the region Antep, Zeki Bey	1
Ahmed Bey Unknown	1

Not all of these "documents" are complete. Sometimes the date is missing, sometimes the serial number, occasionally both. All in all, exactly half are lacking in some way. The originals of the papers copied by Andonian were never seen. Photographs of fourteen "documents" appear in his books. When asked for the originals, he claimed they were lost. Not a single one of the documents reproduced by Andonian can be found today. They were probably destroyed to make it more difficult to prove that they were forgeries.

Andonian made so many mistakes in preparing the papers, however, that it is possible to prove with absolute certainty that they were forgeries, even without the originals.

Wrong dates:

The simplest, absolutely irrefutable proof of the forgery involves Andonian's incorrect use of calendar information. To give just one example, Andonian has the governor of Aleppo signing documents at a time when he had not yet been named to the post and was still living in Istanbul. Naturally, for his for-

geries Andonian used the Rumi calendar, which was in use in the Ottoman Empire at the time. The Rumi (Roman) calendar of the Ottomans was a special variation on the common Islamic calendar, which takes the Hegira (Mohammed's emigration from Mecca to Medina in 622 A. D.) as a starting point. Because it used lunar years, it was only necessary to subtract 584 years to convert from the Gregorian to the Rumi year. 1987 A. D., for example, would be 1403 on the Rumi calendar. There is another trick, however. In addition to the 584 years, one also has to figure in a difference of thirteen days. Moreover, the Rumi calendar began on March 1. That meant that the last two months of the Rumi calendar (January and February) were already the first months of the Christian calendar.

The correct date - according to the Christian calendar - for these last two months of the Rumi calendar is obtained by adding 584 plus one year. An example:

January 5 of the year 1331 (Rumi) corresponds to January 18, 1916 (1331+584+1 and 13 days).

That, however, is still not all the tricks. As mentioned above, the Ottoman year always began on March 1. In February 1917, the difference of thirteen days between the Rumi and Gregorian calendars was eliminated in order to facilitate conversion. The difference of 584 years remained unchanged, however. Thus, February 16, 1332 (February 1917) suddenly became March 1, 1333 (March 1, 1917 A. D.). At the same time, the year 1333 (1917) was made into a year with only ten months, running from March 1 to December 31.

January 1, 1334 thus became January 1, 1918 A. D. (Note: the Turkish Republic adopted the Gregorian calendar in 1925, so that the Rumi year 1341 became 1925 A.D.) These calendar technicalities may seem very complicated and uninteresting. They are, however, of tremendous importance in connection with *The Forty Days of Musa Dagh* and the forgeries of Aram Andonian, which at first fooled Franz Werfel.

In considering the dating (and the sequential numbering) of the "Andonian papers" and the authentic documents, one must also keep in mind that the numbering of the incoming and outgoing documents always began with March 1 (1333 Rumi = 1917 A. D.) and continued sequentially through February 28 (the last day of the Rumi year). It was then "New Year's" once again on March 1.

In forging the most important of his "documents", which he called Number 1, Aram Andonian already committed a serious error. Here is the text of the most important part of this "document":

Document No. 1

"In the name of God, the Compassionate, the Merciful, To the delegate at Adana, Jemal Bey. February 18, 1331 (March 2, 1916). (Note: This is the date which appears on Andonian's original Turkish 'document'. See below for discrepancies in the French and English editions.)

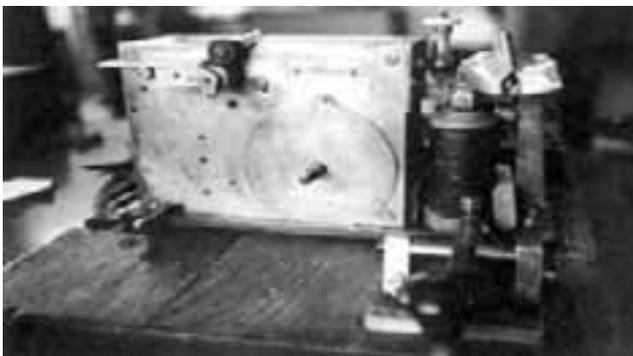
The only force in Turkey that is able to frustrate the political life of the İttihad and Terakki (Committee of Union and Progress) is the Armenians. From news which has frequently been received lately from Cairo, we learn that the Dashnaksutiun is preparing a decisive attack against the Jemiet."

After a short transition, the alleged "Document No. 1"

comes to the following conclusion: "The Jemiet has decided to save the fatherland from the ambition of



A letter forged by Aram Andonian with the date, February 18, 1331 (March 2, 1916). The letter opens with a "Bismillah" (blessing), which would never have been written by a Muslim. The forger, Andonian, made his most fatal mistake with the date, however. He was obviously not well enough versed in the tricks of converting to the Rumi year of the Ottomans, where a difference of thirteen days between the Rumi and Gregorian calendars must be taken into account. The date he put on the letter was off by a full year. Instead of 1330 (1915), he wrote 1331 (1916). The contents of the letter are supposed to be evidence of the long advance planning of the resettlement operation of 1915.



A murder weapon in the hands of the forger, Andonian: a Morse telegraph of that period.

this cursed race, and to take on its own patriotic shoulders the stain which will blacken Ottoman history. The Jemiet, unable to forget all old scores and past bitterness, full of hope for the future, has decided to annihilate all Armenians living in Turkey, without leaving a single one alive, and it has given the Government a wide scope with regard to this. Of course the Government will give the necessary injunctions about the necessary massacres to the Governors ..."

After some further details, the "document" ends with an unreadable signature.

For the sake of completeness, it should also be mentioned that this key letter in Andonian's collection of documents is dated February 18, 1331 (February 18, 1915) in the original French version of his book, but bears the date February 8, 1331 (March 25, 1915) in the English version. The original Turkish text, however, clearly bears the date February 18, 1331. Let us recall: according to the rules of calendar conversion, February 18, 1331 corresponds to March 2, 1916. (1916 was a leap year, so February had 29 days).

It does not correspond to February 18, 1915, as in the French translation, nor to March 25, 1915, as in the English translation. In other words, Aram Andonian should have written 1330 instead of 1331 if he wanted to forge the correct date. A letter written on March 2, 1916 can hardly have brought about events that are supposed to have occurred nine months earlier!

Anyone who thinks that this might have just been an accident, a mistake on the official's part, will be set straight by "Document No. 2" in Andonian's collection. The second letter in his collection should naturally have been dated March 25, 1332 (April 7, 1916), but in fact bears the

date March 25, 1331. It is quite clear that the forger simply knew too little about the Ottoman calendar and overlooked these tricky details in converting.

The Turkish historians Şinasi Orel and Sürreya Yuca published an extensive scientific work in 1983 concerning the forgeries of Aram Andonian. They follow up on all the details (there are hundreds) of the unsuccessful forgeries. These range from dates and counterfeit signatures to trans mogrified greetings such as "Bismillahs", which no Muslim would ever have dared to write.

A particularly insidious section of the forged Andonian papers deals with the "broadening of the massacre" – in particular to include children. This section is brilliantly done from a psychological standpoint. One "document" of this type reads as follows:

Document No. 4

Deciphered copy of a ciphered telegram of the Ministry of the Interior. No. 502, September 3, 1331 (September 16, 1915).

"We recommend that the operations which we have ordered you to make shall be first carried out on the men of the said people (the Armenians), and that you shall subject the women and children to them also. Appoint reliable officials for this.

The Minister of the Interior,
Talat

Note:

To Abdülhalad Nuri Bey. September 5. Have you met with the commandant of the gendarmerie?

The governor,
Mustafa Abdülhalik"

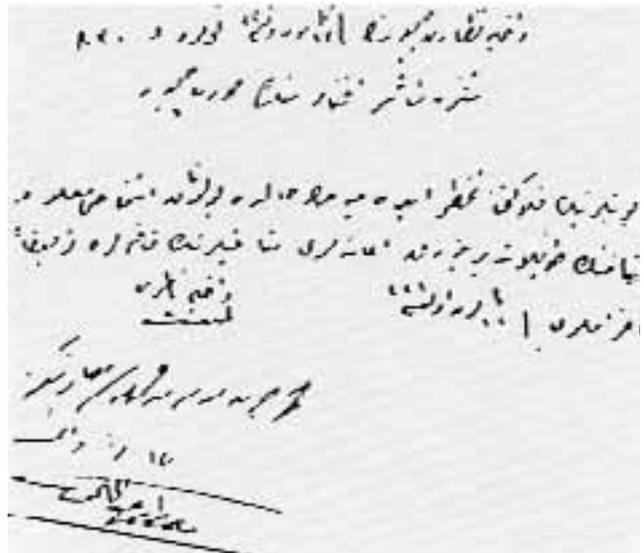
Aside from the fact that the governor's signature is clearly (and crudely) forged, Andonian was sloppy and let another blunder slip through in composing this telegram. No "Governor Mustafa Abdülhalik" could possibly have had anything to do with an administrative act in Aleppo on September 3 or September 5. The governor of Aleppo at that time was Bekir Sami Bey. Mustafa Abdülhalik was still in Istanbul at the beginning of September. He took office in Aleppo on October 10, 1915. There is indeed a telegram from September 3, 1331 in the Ottoman archives addressed to the governor of Aleppo, Bekir Sami Bey. At any rate, it bears the serial number 78 and not Andonian's fantasy number 502. It appears that Franz Werfel, in writing *The Forty Days of Musa Dagh*, was especially moved by Andonian's chapter on "The Broadening of the Massacre". It was no longer just the men who were to be killed (according to Andonian's forgeries). Now, the women and children were to be put to death as well. Twelve of Andonian's "documents" deal with this issue. Five of them are supposed to be from Talat Pasha himself. Fortunately, these telegrams were especially easy to expose as crude forgeries, based on several criteria (date, signature, names, serial number).

Franz Werfel was at first completely convinced by the forgeries of Aram Andonian. He undoubtedly also believed the stories of his circle in Vienna, who supplied him with reports of "the crimes of the Turks". It is thus understandable that he passes judgement on the Mevlevi dervishes without having any clear idea of Islamic mysticism or the objectives of the dervish order of the Mevlevi. Occasionally Franz

Werfel's comments are clearly in tended (by his informants) to appeal to certain instincts. One example is when he is speaking of Ottoman Minister of War Enver Pasha and calls him a "vain playboy of the Ottoman Empire". Another example follows a description of the meditation exercises of the Mevlevi dervishes, where Werfel writes, "The love-celebration here below him did not come out of the mind, the spirit, but out of these wild contortions of the body," – as if the harmonious movements of the whirling Mevlevi dervishes had anything whatsoever to do with "wild contortions"! But in light of the monumental task that Franz Werfel had set for him self, all this might well be overlooked.

Franz Werfel knew that he had been taken in by forgeries

Abraham Sou Sever is a Sephardic Jew, born in Izmir, Turkey, before World War I. He later emigrated to the United States and now lives in California. Abraham Sou Sever has filed a written Deposition and Testimonial in which he tells the truth about the Armenians' "genocide" claims and their propaganda methods from his own personal life experiences and knowledge. Particularly significant is his testimony on Franz Werfel. Mr. Sever's notarized deposition has been transmitted to research institutions in the United States as part of a writ ten and oral history collection on the Armenian claims for a genocide. Here is what Mr. Sever has to say about Franz Werfel and the events which took place on Musa Dagh: "Moussa Dagh (Mount Moussa), if the truth be known, is the best evidence of the Armenian duplicity and rebellion. Fifty thousand Armenians, all armed, ascended the summit of that mountain after provisioning it to stand siege. Daily sallies from that summit of armed bands attacked the rear of the Ottoman armies, and disappeared into the mountain. When the Ottomans finally discovered the fortification the Armenians had prepared, they could not as-



The forged signature of Governor Mustafa Halik, who had not even been named to his post yet at the time Andonian had him "signing".



A page of an old calender, multi-cultural and multi-lingual as the Ottoman Empire presented life-style: No surprise that the crook Andonian was caught in his own trap...

sault and invade it. It stood siege for 40 days, which is a good indication of the preparations the Armenians had made surreptitiously under the very nose of the Ottoman Government. Nor was it ever explained that the rebellion of the Armenians had been fostered, organized, financed, and supplied with arms and munitions by the Russians. Leaders of the Armenian revolutionary organization DASHNAGTZOUTIUN have since admitted to have been seduced by Russia with promises of independence and a New Armenia. They have admitted that they were financed and armed by Russia. They have admitted that bands of Armenian revolutionaries had been organized to sabotage and interfere with the Ottoman armies defending their homeland, even before the Ottoman Government had entered the war against Russia. The thousands who occupied the summit of Moussa Dagh for 40 days escaped by descending the mountain by a secret exit fronting on the Mediterranean, while the Ottoman armies were besieging the front of that mountain. The Armenians had communicated by flambeau signals with the French and British naval ships patrolling the Mediterranean. Those (thousands) who escaped were taken aboard the ships of the British and French and transported to Alexandria in Egypt. The Armenians found it to their interest to invent that these thousands had perished - keeping their rescue by the British and French a secret. Only a small contingent of Armenians who had remained fighting the Ottomans finally surrendered.

My dear departed friend, Franz Werfel, who wrote that book, *The 40 days at Moussa Dagh*, never was in that region to investigate what he wrote. He wrote it as his Armenian friends in Vienna had told him. Before his death, Werfel told me that he felt ashamed and contrite for having written the book and for the many falsehoods and fabrications the Armenians had foisted on him. But he dared not confess publicly for fear of death by the Dashnag terrorists. Christian missionaries had found the Armenians willing and easy converts from their ancestral orthodox Christianity to the Protestant and Catholic brands. Sympathetic to their converts, they helped spread the false stories of massacre throughout the Western World. Modern day Armenians heard the false stories from their elders who were never there themselves, but had heard them from the Dashnag revolutionaries who had made deals with the Czar and the Bolsheviks. The Republic they establis-



hed died aborning because of the intrigues and subtle dealings typical of the Dashnag fanatics. The false claims of genocide and holocaust have gained for them great sympathy throughout the Western World. They cannot tolerate disproof and refutation. They try to stifle and prevent disproof by threats."

The Collapse of the Central Powers and the Continuing Resistance of the Ottoman Empire

The armistice-agreement ball was opened on the Balkans. On October 2, 1918, the Bulgarian western front collapsed under the weight of the far superior Allied forces, and Sofia had to capitulate at Thessalonica. Almost simultaneously, the British and the French made a breach in the Ottoman Palestine front with strong support from Armenian combat troops.

The Armistice of Mudros between the Ottomans and the Allies came on October 30. Immediately thereafter, British and French ships passed through the Dardanelles, where they had suffered a humiliating defeat in 1915. A mighty fleet of fifty-five warships now cast anchor beneath the walls of the Caliph's city. Admiral Calthorpe, who had signed the Armistice of Mudros for the British side, became Allied high commissioner in Istanbul, and was thus the most powerful man in the Ottoman Empire. Austria-Hungary surrendered in Padua on November 3. The representatives of Germany signed the capitulation at Compiègne on November 11.

The signing of the peace dictates of Versailles and St. Germain followed fairly soon thereafter, and on June 28 the defeated Germans accepted the dictated peace which would become a major factor leading to the outbreak of World War II just twenty-one years later. Austria's representatives signed on September 10, 1919. Bulgaria signed at Neuilly on November 27, 1919 (thus losing its access to the Aegean - i.e., the territory which it had taken from the Ottomans in the Balkan War). Finally, on June 4, 1920, the Kingdom of Hungary - or what was left of it - had to give in at Trianon.

The culmination of the victors' "triumphs" appeared to have been reached at Sevres. The new rulers of Germany, Austria, Bulgaria, and Hungary had already submitted helplessly and without resistance to the conditions of the dictated peace. Now, the same conduct was naturally expected of the representatives of the Ottoman Empire. They did not disappoint.

The dictate of Sevres was nothing to be ashamed of. At the very worst, it might be compared to what Austria had been forced to accept at St. Germain. The territory of the Ottoman Empire shrunk to about one tenth of what it had been in 1912. Armenia, which had only been "discovered" by the Western powers after the collapse of the Czarist empire, was to take over roughly the area which had been set aside for Russia in the secret treaties between the Allied powers.

It is quite remarkable - and undoubtedly painful - that the Ottoman delegation signed this absurd dictate. There is one excuse: The capital of the Ottoman Empire was occupied by the Allies, and the Sultan was entirely at the mercy of the victors. Nevertheless, the Ottoman delegation should never have put their signature to this dictate. A refusal could not possibly have worsened the Sultan's predicament. In the eyes of the imperial people (the Turks) and the faithful (meaning all the Muslims of the world - the Sultan was, after all, still the Caliph!), it could *only improve*. Losing was worse than nothing. At any rate, the dictate of Sevres, like the earlier one signed at Brest-Litovsk, never took effect. Independently of the Ottoman government in Istanbul, which in its state of de facto imprisonment could no longer speak for the people, a new Turkish leadership had been formed in central Anatolia under Mustafa Kemal, who would later be given the honorary title "Father of the Turks" - Atatürk.

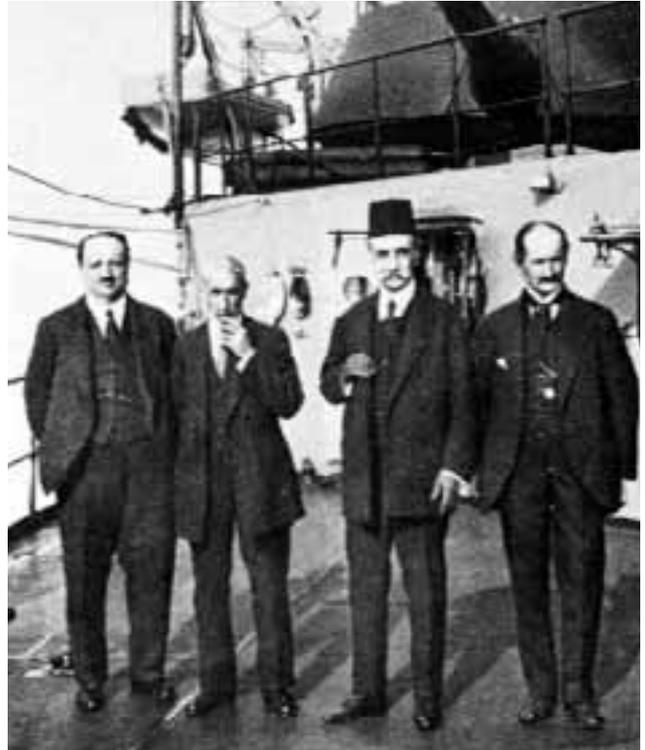
The Struggles for Survival of Turkey and Armenia: Both Nations Salvage Their Existence - The Turks in the Form of Traditional Independence; the Armenians in the Equally Customary Form of Limited Sovereignty

Following the peace dictates of Versailles, St. Germain, Neuilly, and Trianon, a struggle for survival began. It was the struggle of a drained, impoverished populace, but for the states of the defeated Central Powers this struggle could at least be carried on within new, "safe" borders. For the Turks, on the other hand, it was not just a struggle for the bare survival of each individual, it was also a struggle for a piece of land somewhere where they could survive. According to the plans of the Allies, not much more than the region around Ankara was to be left to the Turks . . . Everything else was reduced to colonies and occupied territories of the Allies.

Two zones of power promptly appeared on the territory of the time-honored Imperial Ottoman commonwealth. First, there was Istanbul with the Sultan and his government. They had been condemned to impotence by the victorious Allies, whose forces occupied Istanbul. There was still, however, the Turkish heartland - Anatolia. It was here that the resistance formed . . . "thanks" not least of all to the invasion of Greek troops, who were hoping to inherit the defeated Ottoman Empire. On May 15, 1919, more than half a year after the Armistice of Mudros, a mighty Greek expedition corps landed in Izmir, with the approval of the Allies. Their objective was to "finally" realize the *megali idea*, the "grand idea of a Great Greek Empire". Who was to defend Anatolia against this new, unexpected enemy? On May 19, 1919, Mustafa Kemal Pasha, disembarked in Samsun. He was determined to organize and lead the national resistance. On September 11, 1919 a congress was held in Sivas. The delegates made it their objective to maintain the integrity of "the parts of the Ottoman Empire within the borders as they stood at the conclusion of the Armistice of Mudros, October 30, 1918":

"1. The Ottoman Empire which is within the borders of October 30, 1334 (1918), the date when the truce between the Great Ottoman State and the Allied States was signed, and every part of which has an overwhelming majority of Muslims, constitutes a whole, which will not be divided for any reason ..."

The full strength and historical impact of this first clause of the declaration of Sivas have never been fully appreciated by many people. The principles agreed to by the free congress in Sivas met with the unanimous approval of the last Ottoman parliament, which endorsed the entire contents of the proclamation of



An Ottoman delegation appointed by the Sultan and led by Damad Ferid Pasha left Istanbul on June 6, 1920 aboard the French warship "Democratic". They were on their way to Sevres, where on August 10 they would obediently accept the "peace" dictated by the Allies in much the same way as the Austrians and Germans had done in Versailles and St. Germain. The dictate never went into effect, however, because the Turkish National Assembly refused to accept it.



Under the leadership of Mustafa Kemal, Ankara became the center of the Turkish struggle for national survival. View of the old city of Ankara.

Sivas on January 20, 1920. This resolution is known today in Turkey as the "National Pact". With the spirit of resistance surging up everywhere, the British occupied Istanbul, still the capital of the Ottoman Empire, on March 16, 1920. The Ottoman parliament was forcibly dissolved. Ottoman dignitaries were arrested by order of the British, based on the names provided by Ottoman-Armenian informers. These high officials were suspected of improper conduct towards the Armenians during the war, and they were all shipped off to Malta. Grand Turkish National Assembly had been founded Ankara in central Anatolia, electing Mustafa Kemal president on April 23, 1920. From that day on, Ankara was the nerve center of the Turkish national resistance, which was just getting into full swing.

Up until that time, the Turks had always thought in supranational terms, as the people of an empire, not as the people of a Turkish national state. Circumstances finally forced the Turkish people, as the last national group in their multi-national state, to think in national terms as well. It was necessary for survival in a thoroughly nationalistic environment. Large parts of Anatolia were already under foreign occupation. In order to defend it, the army was quickly reorganized to fight a war on three fronts, forced upon them by the occupational forces. In the West, the Greeks had invaded and were already approaching the gates of Ankara. The Armenians, who were allied with the French, were advancing in the South and had already brought large parts of Cilicia under their control. In the East, the Armenians, seeing that the Ottoman Empire had been defeated and expecting its imminent collapse, had already begun realizing their Greater Armenian dream.

The Turmoil of a War That Would Not End

Turks and Armenians between the Treaty of Brest-Litovsk (December, 1918) and the Treaties of Gümru, Moscow, and Kars (October, 1921)

Between 1917 and 1918, the collapse of the Russian Czarism robbed the Western powers of their great Eastern ally, thus giving the Central Powers a little breathing-space. Armenian irregulars continued fighting on the eastern Anatolian and Egyptian-Arabian fronts and attacking the Turks, Austrians, and Germans with rhetoric. During this period, the Armenians became a factor to be reckoned with in the battle against the Ottoman Empire, Austria-Hungary, Bulgaria, and Germany, who were all putting up a tough defense. Now, negotiations were finally held that had a certain real foundation. The concessions made to Czarist Russia in the Sykes-Picot Agreement had served the Czar's interests, not those of the ever-hopeful Armenian extremists (extremist not only in their political methods, but also in their exaggerated

The routes between Anatolia and central Asia (the cradle of the Turkic people) are 15.000 years old. If any nation can claim "squatter's rights" to Eastern Anatolia, then it is the Turks.

expectations). Communist-Bolshevik Russia would long remain an unknown entity. (No one could have guessed that its politics would differ in absolutely no way from those of the Czars; the Armenians suspected this least of all!) So after the collapse of the Czarism, everything that had been promised to the Czars in the Sykes-Picot Agreement was now promised to the Armenians. It was thus reasonable to expect them to distinguish themselves a little bit more in the fight against the Ottoman Empire! Lloyd George, in his well-known flowery style, described Armenia as a land "soaked with the blood of innocents". Little did he know

that he was telling the truth but that the blood was mostly that of Muslims, who in fact had many more dead to mourn than the "Christian" Armenians. Lloyd George was just as much a hypocrite as Wilson and Clemenceau. They had all picked out a "romantic" victim and then dropped her by the wayside as soon as she ceased to be useful.

When the "peace conference" - which was actually nothing but a dictate-preparation conference - began meeting in Paris in January of 1919, it appeared as if the Armenian extremists' hour had arrived. The Armenians sent two delegations to the "peace conference". One was led by the professional emigrant Boghos Nubar, who had been working towards the dismemberment of the Ottoman Empire for many years. The other was from the Republic of Armenia (the existence of which had only been made possible by the Turks after the Treaty of Baku on May 28, 1918).

The two delegations immediately began "auctioning" - outbidding each other in demands for territory and underbidding each other in rational arguments. They were apparently confusing politics with a carpet bazaar, where the important criteria are the pattern, the number of square meters, and the age of the desired item. Their demands became so excessive that even such inveterate carpet-lovers as the Allied rulers lost interest in making a real offer. After all, it did not have to be an Armenian carpet. Those of the Turks were much older, more valuable, and more reliable. After the Armenian delegation led by Boghos Nubar started things off by demanding an Armenia in eastern Anatolia, the joint delegation (the group led by Avetis Aharonian from the Republic of Armenia had in the meantime merged with Nubar) worked its way up to territorial claims stretching from the Black Sea, with Trabzon as a harbor, all the way to Cilicia. The Armenian population of this "Greater Armenia" would not even have accounted for a fifth of the total population of the region - and that is based on the figures from 1914! *Moreover, even*

Delegation Nationale Arménienne
Conseil National
au Palais National
Paris
 le 20 Septembre 1918
 E 311 1

COUS D'ÉTAT
 3 - DEC 1918

Monsieur le Ministre,
 J'ai l'honneur, au nom de la Delegation Nationale Arménienne, de soumettre à Votre Excellence la déclaration ci-dessous en lui rappelant:

Que les Arméniens, dès le début de la guerre, ont été des belligérants de facto, comme vous avez bien voulu le reconnaître vous-même, puisqu'au prix des sacrifices les plus lourds et des souffrances endurées pour leur attachement indéfectible à la cause de l'Entente, ils ont combattu aux côtés des Alliés sur tous les fronts;

En France, par leurs Volontaires enrôlés dès les premiers jours dans la légion étrangère, où ils se sont couverts de gloire sous le drapeau Français;

En Palestine et en Syrie, où les Volontaires Arméniens, recrutés par la Delegation Nationale à la demande même du Gouvernement de la République, ont formé plus de la moitié du contingent français et ont pris une grande part à la victoire du Général Allenby, ainsi que ce dernier et leurs Chefs Français l'ont officiellement déclaré;

Au Caucase où, sans parler des 150,000 Arméniens dans l'Armée Impériale Russe, plus de 40,00 de leurs Volontaires ont contribué à la libération d'une partie des vilayets arméniens et où, avec le commencement de leurs Chefs Antranik et Nazerbekoff, ils ont secouru de tous les peuples du

Son Excellence
 Monsieur S. Pichon
 Ministre des Affaires Etrangères

PARIS.

Veuillez agréer, Monsieur le Ministre, la nouvelle assurance de ma plus haute considération.

Le Président.

Boghos Nubar

Reproduction of the letter from Boghos Nubar to the French foreign minister. (The first page is shown in its entirety; from the second page, only the salutation and Boghos Nubar's signature are shown.)



Eastern Anatolian landscape above Lake Van (Yedikilisse-Warakwank).

if back then in 1914 the entire Armenian population of the world had gathered in eastern Anatolia, there still would not have been an Armenian majority in the region.

But so what? In the nineteenth century, the various Armenian churches had wrestled over who was the "most Armenian". Later, the Dashnaks and Hunchaks both wanted to carry off the palm in the fight to be the best terrorists.

And now, the delegation from the Republic of outbidding each other in the same way. As mentioned above, their "common memorandum" claimed not only the "six vilayets" of Van, Bitlis, Diyarbakır, Karpuz, Sivas, and Erzurum (in which the Armenians had never in history had a majority), it also laid claim to Trabzon, Karabagh (where virtually no Armenians had ever lived), Sansegur, and large parts of Georgia, as well as Cilicia.

At the same time, the reputation of the Armenians as a nation of peace-loving victims who had been defenselessly and helplessly murdered (or rather exterminated) by the bloodthirsty Ottomans was shaken. The reason: The young, autonomous Armenian Republic could not think of anything better to do than start a whole series of wars of conquest. The president of the "Armenian National Delegation" sums up, in a letter to French Foreign Minister Stephen Pichon, why the Ottomans, who were fighting on five fronts at the same time and were also confronted with internal

Armenian rebellions, had to defend themselves by moving the Armenian population out of the endangered areas:

Monsieur le Ministre,

I have the honor, in the name of the Armenian National Delegation, of submitting to Your Excellency the following declaration, at the same time reminding him that the Armenians have been, since the beginning of the war, *de facto* belligerents, as you yourself have acknowledged, since they have fought alongside the Allies on all fronts, enduring heavy sacrifices and great suffering for the sake of their unshakeable attachment to the cause of the Entente:

In France, through their volunteers, who started joining the Foreign Legion in the first days and covered themselves with glory under the French flag; In Palestine and Syria, where the Armenian volunteers, recruited by the National Delegation at the request of the government of the Republic itself, made up more than half of the French contingent and played a large role in the victory of General Allenby, as he himself and his French chiefs have officially declared; In the Caucasus, where, without mentioning the 150.000 Armenians in the Imperial Russian Army, more than 40.000 of their volunteers contributed to the liberation of a portion of the Armenian vilayets, and where, under the command of their leaders, Antranik and Nazerbekoff, they, alone among the peoples of the Caucasus, offered resistance to the Turkish armies, from the beginning of the Bolshevik withdrawal right up to the signing of an armistice."

(The letter bears the date on which it was received in the French Foreign Office - December 3, 1918).

In this manner, Boghos Nubar explained that the Armenians had waged constant war with the Ottoman Empire from November 1, 1914 right up to the signing of the Armistice of Mudros on October 30, 1918 and had thus been, in his eyes, "de facto belligerents".

The Wars of the Republic of Armenia

The Georgians became the young Armenian Republic's first victim. The origins of the Georgian-Armenian conflict go all the way back to the beginning of the Armenian immigration in the sixth to the fourth centuries B.C. Wars and feuds between Georgians and Armenians had broken out again and again.

A preliminary climax was reached in 1920 when the Armenians pushed beyond Alaverdi and advanced all the way to the northern Iori region. If the Georgians had given in to the Armenian demands, it would have meant the end of Georgia . . . the Georgian capital would have been completely surrounded by "Armenian" territory. The claims to the Iori region were as extravagant as the claims to Kars, Erzurum, and Adana, but they were even more disturbing because they affected a weak neighbor who was already struggling with a thousand problems as a newly independent state.

For certain regions along the Iori, the ruling Dashnaks had at least a small excuse - there were indeed a few Armenians north of Tiflis. But just like everywhere else where Moslems had once ruled, the Armenians here were a minority among majorities. No legitimate claims could grow out of such a situation. The Armenian army under General Dor did not, however, even restrict itself to "incorporating" Armenian farms and villages. It pushed its way directly into areas in which there were no longer any





In the spring of 1919, the Armenians launched an expansionist campaign into Anatolia. Their first attack was directed against Oltu.

Armenians at all. Armenian units advanced right into the precincts of Tiflis. It was not until this critical stage of the war that the Georgians finally managed to rouse themselves to determined resistance and repel the Armenian invasion.

At any rate, the Armenian advance on Tiflis had opened the eyes of the now astonished world public. For the first time, people realized that the neighbors of the Armenians were not dealing with a "persecuted, innocent, unarmed, pacifist, Christian" nation, but rather with an unfortunate people in the hands of a terrorist organization. This organization, the Dashnaktsutiun, fought indefatigably for power and land, without regard for the boundaries of the areas in which Armenians actually lived. It was undoubtedly this same excessiveness which eventually destroyed all the Greater Armenian dreams - first in eastern then in southern Anatolia, and finally in the Caucasus.

The war of aggression which "Christian" Armenia waged against Christian Georgia in 1920 had territorial expansion as its aim. We can only hope that that was the last time an army will set out under the sign of the cross to subjugate a Christian neighbor.

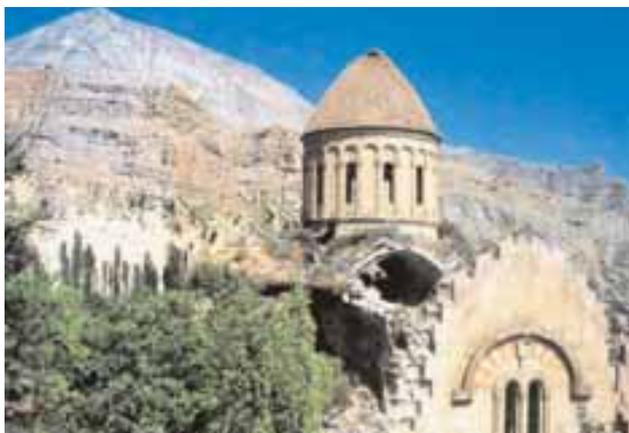
The next victim of the aggression of the young Armenian Republic was its neighbor to the east, Azerbaijan. The British pulled their troops out of the Caucasus region in August, 1919, but not without leaving their Armenian protégés with large quantities of the most modern weapons. The only place in the Caucasus where Allied forces were still located was Batum. From this base, the British were still participating heavily on the side of the Armenians.

The withdrawal of Allied forces from the Caucasus led immediately to open hostilities between Armenia and Azerbaijan. The

lands claimed by the Armenians included not only Turkish territory and areas settled by Muslims (Turks, Kurds, Circassians), but also pieces of Azerbaijani land, mainly residential areas and pasture lands of the Tatars. Nakhichevan and the mountains and valleys of Karabagh soon became the sites of determined Tatar resistance to the Armenian occupation. The uprisings of the Muslim population soon struck the district of Erivan itself. (We must not forget that the Muslims were originally in the majority

throughout the region, including of course the area of the later "Republic of Armenia".) Norashen was conquered by the rebellious Tatars, and - according to the Armenian accounts - "the defenseless Armenian village population" was massacred by the Tatars.

There is no mention of the first act of this drama, in which Armenia had occupied Karabagh and Nakhichevan . . . The worst display of Armenian ferocity came in Zangezour, where forty (!) Muslim villages were razed to the ground and the population was wiped out in the course of a "punitive expedition". The bloody, cruel fighting lasted until the end of the winter of 1920 and drastically weakened Armenia as well as Azerbaijan. The dawning of the Bolshevik age in the Caucasus was now approaching, and the countries of the region had had little chance to enjoy their short-lived independence - which had only been made possible by the Ottomans. Azerbaijan, greatly weakened by the war with Armenia, fell to the Soviets in April of 1920. With Soviet help and arbitration, Zangezour and Karabagh became Azerbaijani, thus ensuring the survival of the local Moslem populations. Then came the Armenian campaign against the Turks. Shortly before the Armistice of Mudros on October 30, 1918, the Republic of Armenia had been created under Ottoman protectorate. As soon as the Armistice was signed, the Armenians began pushing their way back into eastern Anatolia. The remarkable interregnum which (chronologically as well as geographically) encompassed the Caucasus and eastern Anatolia, appeared to deal all the trumps to the Armenians. The local Islamic units, some of which were under Tatar command, had very limited financial and material means. They could not withstand the combined strength of the British and Armenian forces. In April of 1919, the Armenians made it as far as Kars with British help. While Oltu and Ardahan came under British administration (at least outwardly), the new colonial masters left Kars entirely to the Armenians. At the same time, the Armenians occupied Islamic Nakhichevan. It was then, in April of 1919, that the young Armenian Republic found itself at the preliminary height of its power. The final objective could only be to use Kars as a bridgehead for the occupation of Trabzon in the North (thus obtaining access to the Black Sea) and then to try to join up with the French-Armenian invasion troops moving north from Adana. This would result in a "Greater Armenia" stretching from the Black Sea to the Mediterranean (as was loudly demanded at the Paris Peace Conference in 1919). That the Armenians, even back in the days when their number had been at its greatest, only made up a sixth of the population of the region; that even in their strongest vilayet, in Van itself, they only accounted for a third of the population ... So what? Kars was the starting point for expansion - to Erzurum and Sivas in the West, to Trabzon in the North, and to Adana in the South. It was the cautious cleverness of Mustafa Kemal and the military genius of Kazım Karabekir that combined to thwart these Armenian plans.



The Armenian offensive against its Christian neighbor, the Republic of Georgia, had the same sort of expansionist objectives as the Armenian war against Azerbaijan. Such aggressive actions destroyed not only Armenia's image as a "peace-loving martyr nation", but also countless churches and monasteries in the contested regions.



A Georgian eagle.
It was only with the help of international intervention that the Georgians were able to withstand the Armenian war of aggression of 1920.

The Reconquest of Kars and the End of Armenian Expansion

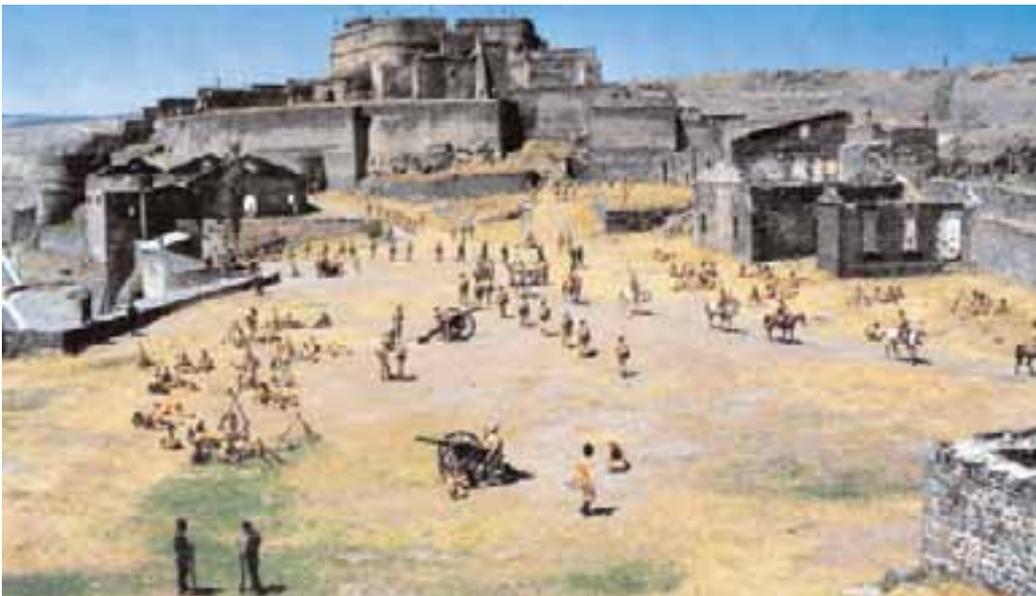
In the last days of August and the first days of September, 1920, a "Congress of the Peoples of the East" was held in Baku on the invitation of the International. At this congress appeared a united front of all the peoples of the Caucasus and the Turkic peoples living in and around the Caucasus.

All the tribes and ethnic groups represented - great or small - seemed to have a common motive: fear of Armenian rule. In the case of the Soviets, there was also of course the intent to bring the Republic of Armenia under Soviet-Russian control, just as Russian Armenia had been totally under the control of the White Czars. For the Armenians, nothing really changed in the end.

After having shed a tremendous amount of Islamic and Armenian blood, the Armenians landed right back where they had almost always been - dependent on another state. The only difference was that now they would be under the Russian Bolsheviks instead of under the Czars. Meanwhile on the international front, the young Armenian Republic had lost all credibility. The incessant wars with their Georgian and Azerbaijani neighbors had destroyed the illusion of the "unarmed, peaceful martyrnation". In constructing this illusion, the Armenian extremists had shown great skill in making the world forget their decades of terrorist activity. The same Dashnaks who had once led terrorist groups were now in charge of an entire (though admittedly small) state machinery.

On June 27, 1920, Armenian troops attacked Tuzla, not far from Oltu. When they were beaten and had to retreat, they launched an artillery attack on Oltu (June 30, 1920). On July 8, they advanced to Dügün Tepe, and a few days later they were in Cambar. Immediately thereafter, they set their sights on the border regions of Nakhichevan and Kagizman and advanced as far as Kulp.

After a careful and conscientious period of preparation, Kazım Karabekir launched a counter-offensive in September of 1920. The Turks had only very old-fashioned, second-hand weapons and no air force whatsoever. The Armenians possessed a small squadron. On September 29, the Turks retook



In April of 1919, the Armenians occupied Kars with British help. They made it their key position for the assault on Anatolia. Their objective was to win access to two seas: in the north at Trabzon and in the south at Adana. This would mean a "Greater Armenia" stretching from the Black Sea to the Mediterranean. The Armenians had always been a small minority in this region.

Sarakamish, and on October 1 they reached Kagızman, just eighty kilometers south-east of the key fortress of Kars. The assault on Kars began on October 27, and three days later the fortress, complete with a tremendous booty, was in Turkish hands. Among the prisoners taken were a cabinet minister, three generals, six colonels, and twelve provincial governors . . .

The captured Armenian minister of war, Aratov, finally realized that the drive to the Black Sea and the Mediterranean was now nothing more than a dream . . . luckily not a bloody one. A few days later, the Turks reached Gümrü-Alexandropol, and on November 6 the Armenians asked for a truce. Unfortunately, the fighting flared up again a short time later, but then in the night between the 2nd and 3rd of December, 1920, there was finally peace: the agreement of Gümrü was signed. Three months later, the agreement of Gümrü (Alexandropol; today "Leninakan") was signed once again in Moscow. By this time, the Soviet Russians were already the only ones who had any say in the matter. The countries named in the "Treaty of



Kazım Karabekir Pasha

Moscow", Armenia and Georgia, were neither invited nor even asked for their opinion. They were once again Russian subjects. It is also interesting to note that the agreement of Gümrü was signed not only in Moscow, but also in Kars on September 22, 1921, after approval by the Grand National Assembly. On September 26, 1921, general peace talks among the Caucasus countries opened in Kars. Along with the Russian delegation, there were representatives from Azerbaijan, Georgia, and Armenia. Turkey was represented by Kazım Karabekir.

The negotiations ran until October 13, and then there was yet another treaty-signing. On that day, peace finally came to the war-weary eastern Anatolia-Caucasus region. Except for some minor Armenian terrorist attacks, that peace has survived all the vicissitudes of history, including the dangerous situation during World War II. After that war, it looked as if the Soviet Union, like the Czarist regime before it, wanted to try once again to snatch Kars and eastern Anatolia. Luckily, the people of that area, who still had such vivid memories of the tragic events of 1915 and everything that followed, were spared a new war. The Treaty of Kars, dated "October 13, 1921, 1-2 p.m.", is filled with details concerning the validity of borders (which all remained unchanged) and the nullification of any other agreements applying to this treaty. (Even the dictate of Sevres and the Peace Treaty of Lausanne did not affect the Treaty of Kars.) The treaty also contains a clause, legally signed - even by Armenia - which reads as follows:

"15. The governments signatory to the agreement (Russian S. S. R., Armenian S. S. R., Azerbaijan S. S. R., Georgian S. S. R. and Turkey) are engaged in dedaring a general amnesty restricted to the citizens of the other side 'pour tous les meurtres et delits commisen temps de guerre' (for all the murders and offenses committed in time of war) ..." And the Armenians were indeed "de facto belligerents" from August of 1914 on, that has been established based on the information provided by the Armenians themselves. In truth, they had been "de facto belligerents" since 1878 when the Armenian "leaders of the people" thought they could neutralize the Ottoman Empire with Russian help.

An Equally Tragic Sequel on the Southern Front

The murderous Armenian uprisings of Mush and Van in 1915 had amounted to the opening of another front against the Ottomans within the borders of the Empire. Under these circumstances, the Ottoman government had seen it necessary to protect the threatened part of Anatolia by moving the Armenians elsewhere. Several hundred thousand Armenians ended up in Syria. Almost as soon as the Armistice of Mudros was concluded, these people started streaming back to their original homes. Their intention now was to found a new Cilician-Armenian state, but in the region where they wanted to have this state they were just as much a minority now, after the war, as they had been before it. Since it is not possible to go into the events of this secondary theater of war in more detail, a description of a single episode will have to suffice. This episode illustrates the dimensions of a campaign that was supposed to "recall the tradition of the Crusades" (and unfortunately did so): After the French-Armenian invaders had been thrown back by the Turks, Mersin and Taurus were once again in the hands of their inhabitants, who were not about to have French-Armenian rule forced upon them. A gang of Armenian fanatics, however, decided to declare the region between the Sehun and Jehun rivers "self-governing".

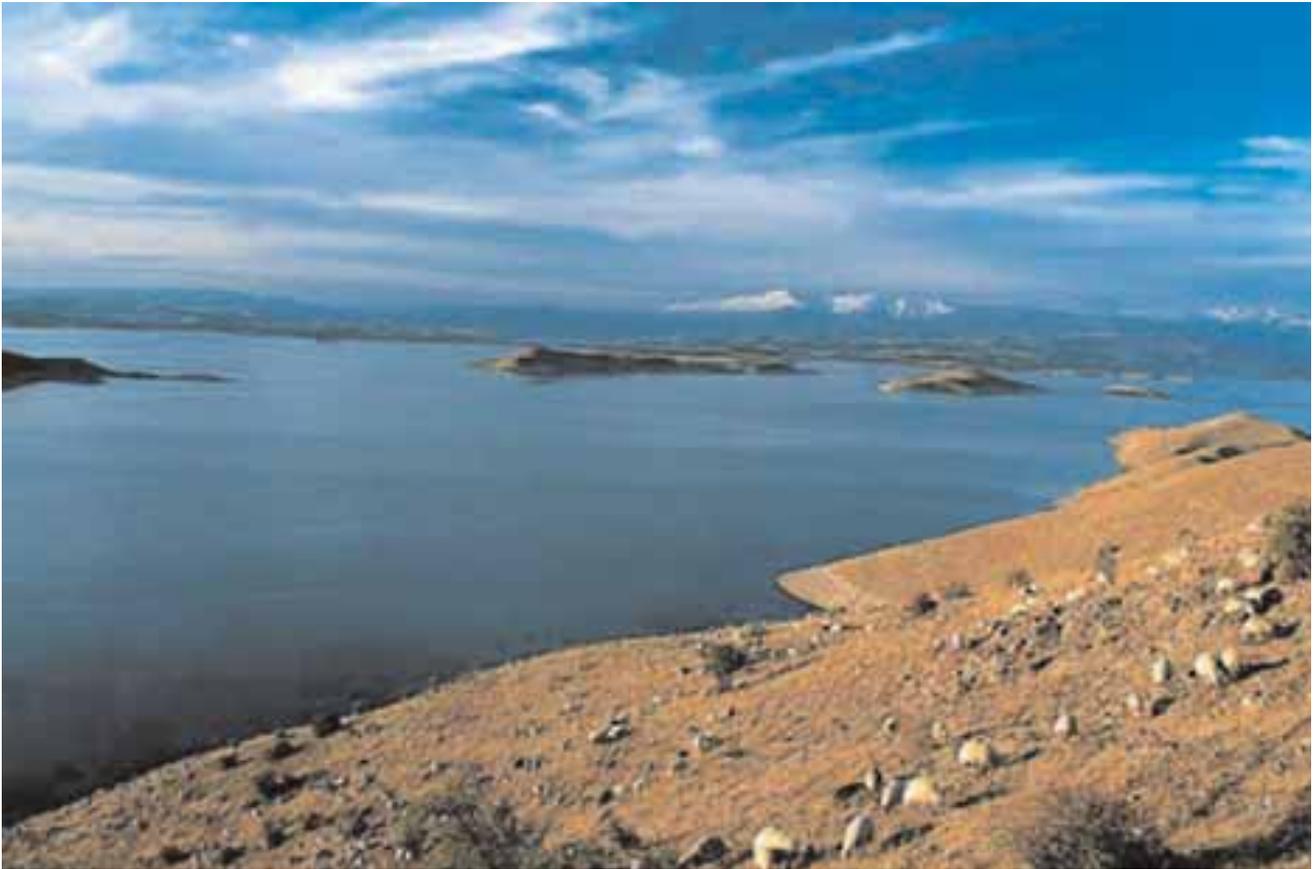
The ringleader of this ridiculous operation was Mihran Damadjian, a terrorist who had grown old disgracefully. He had won his first bloody laurels inciting rebellions in Sasun.

When the French tried to put him in his place, he declared an "independent Armenian state of Cilicia" on August 5, 1920. With a handful of blindly loyal followers, he occupied the 'Palais des Gouverneurs' of Adana in terrorist fashion. As representative of the "Armenian National Delegation" (whatever that might have been in Cilicia), he declared himself "Armenian governor under French protectorate". This unfortunate farce ended an hour later, when the French commanding officer asked him and his "government" in no uncertain fashion to end "cette comédie ridicule" as soon as possible. The French ended their Cilician adventure shortly thereafter. On December 11, 1918, a French battalion made up of four hundred Armenians had occupied Dörtöyl, the notorious region of Armenian rebellion surrounding Musa Dagh and Zeitun.

On January 20, 1920, the French began pulling out of Maraş. (On February 6 the patriarch in Istanbul sent a telegram to Paris saying that two thousand Armenians had been "massacred" by the Turks; on February 25, Reuters sent a telegram around the world saying that the Turks had slaughtered 70.000 [seventy thousand!] Armenians in Maraş . . .) It is true that the fighting on Turkey's southern flank was taking on a genuine warlike character, even if the situation did not resemble the rumors that Reuters was peddling, apparently still in the tradition of wartime slander.

The fighting was in fact taking place between the best equipped Armenian units and recently resurrected Turkish troops led by their efficient government in Ankara. They made up for their lack of equipment and means of transport with love for their country. On October 20, 1921, an agreement was signed between the Turkish government and M. Franklin-Bouillon, representing France. It called for the unconditional withdrawal of French troops. The overwhelming majority of the Armenian population, which had just moved back to Cilicia in 1918, joined the French in their withdrawal. This happened in spite of the fact that the Armenians in the South of Turkey were a valuable part of the Turkish community and would have been just as welcome as the Armenians were everywhere else in Anatolia.

All the facts indicate that the emigration en masse of the Armenians from Cilicia was planned and programmed with a single goal in mind. Someone wanted to prove to the "dumb, incompetent Turks" that things "simply would not work" without the Armenian element. Trade—especially international trade—would surely fall apart permanently. But what happened was just the opposite. The tremendously capable Armenians settled by the hundreds of thousands in all the nations that were founded out of the old Ottoman Empire. (They had not been moved out in 1915; they had just been moved around) None of these other nations, however, could possibly stand compari-



A hub of Anatolian-Middle Eastern civilization. The water blocked by the Keban Dam near Elazığ comes from the sources of the Euphrates, while the source of the Tigris is located right on the south-east edge of Lake Keban. Archeologists have found evidence of an early neolithic culture in the area, proving beyond a doubt that the culture of the Hurrians, which came from Asia and is closely related to Urartian culture, developed first in Anatolia and spread out from there to the Caucasus and Iran.

son with the progress made in Turkey. Only Turkey has managed to build the road to a safe, peaceful present, with a virtually certain option on an even better, peaceful future. The other states, Syria and Lebanon in particular, have meanwhile sunk into a sea of blood and terror (of which no small part is contributed by Armenian terrorists).

Speaking of Lebanon:

The French supreme commander in Cilicia, General Dufieux, was a notorious Turk-hater. Right up to the last moment, he avoided making contact with even a single Turk. He left Adana on November 24, 1921. Just



The gate of the dtadelle of Van. The treaties of Gümrü, Kars, and Moscow (1920 and 1921) assure Turkish sovereignty over eastern Anatolia.

before his departure, he visited the French war cemetery, and as he laid down the obligatory wreath he said sadly: "To the French soldiers who sacrificed their blood in vain."

He could almost have been saying those words vicariously for all the French people who wish to remember the victims of terror in Lebanon and the victims of the Lebanese disaster. The incomprehensible waves of terrorism from Lebanon have in the meantime reached France and Paris, claiming countless innocent victims.

They are in fact all exclusively victims of a French policy that held that France could win power and influence in the Ottoman Empire (and thus in Syria and Lebanon as well) by tolerating and even supporting Armenian terrorism. Meanwhile, countless Armenian bombs have gone off in Paris, killing many innocent French citizens. For the most part, these bombs came from Lebanon, a country which was once propped up artificially by France in order to gain influence in the Ottoman Empire.

The Armenian terrorists and their Shüte accomplices regard this slaughter of the French people of today, who had absolutely nothing to do with the tragedy of Lebanon, as their "legitimate" contribution to a belated campaign of vengeance. The Turks of today, however, had even less to do with the events for which they must "pay". They are much less guilty than the French for the present situation in the Middle East. The French did, after all, at one time help the Russians and the British and the American missionaries drive the unfortunate Armenians into the inferno of rebellion and civil war . . .

On Wednesday, December 1, 1921, Turkish troops advanced to the coast, and the solemn transfer of authority from the French to the Turks took place in Adana. This meant that the unfortunate civil war on the southern front, which had flared up again so cruelly after the French intervention, was finally over. There was still the Turkish western front, however. Since the beginning of their invasion on May 15, 1919, the Greeks had managed to capture half of western Anatolia and were now preparing for the conquest of Ankara.

The Peace of Gjumri (Alexandropol; Today Leninakan) of December 2, 1920 The severe fighting between the troops of Kazım Karabekir and the Republic of Armenia brought heavy losses. The fighting first ended with the truce of November 6, which the Armenians had requested after the Turks had taken Kars and advanced to Gümürü.

After some tough preliminary negotiations and renewed Armenian attacks, the most modernly-equipped Armenian army was defeated near Shahtahti on November 15. The Armenians now appealed once again for a truce. The peace negotiations of Gümürü began ten days later. On December 2, 1920, these negotiations produced a peace treaty between Turkey and the Republic of Armenia which is still valid and binding today. (Shortly thereafter, on March 16, 1921, the Turks signed the Treaty of Moscow, since Armenia was, as it had almost always been in its history, not a sovereign state itself, but rather under Russian sovereignty. Armenia had already made an agreement on October 11, 1920 with the Soviet-Russian representative Legrand, saying that "Armenia accepts the mediation of Russia in solving its territorial problems." In other words, Armenia had signed away its sovereignty in foreign policy matters to Moscow.) The Treaty of Alexandropol-Gximru establishes the borders between Turkey and its Armenian neighbor quite clearly, including of course the border north-east of Mount Ararat. Ararat is the highest peak in Turkey. Nevertheless, the Soviet Republic of Armenia still includes Ararat in its coat of arms. This is nearly as absurd as it would be for the British to include Kilimanjaro in their coat of arms, simply because they once held sovereignty there.

The Treaties of Gümürü, Moscow and finally Kars

The severe fighting between the troops of Kazım Karabekir and the Armenians brought heavy losses. The war with the Armenian ended with the truce of November 6, 1920, which the Armenian aggressors had requested after the Ottomans had taken Kars and advanced to Gümürü. After some tough preliminary negotiations and renewed Armenian attacks, the most modern-equipped Armenian army was defeated near Shabahti on November 15. The Armenians now appealed once again for tuce. The peace negotitions of Gümü began ten days later. On December 2, 1920, these negotiations produced a peace treaty between Turkey (still the Ottoman Empire) and the Republic of

Armenia. (The full text is easily available in the Mavi Boucuk Archives and in my book "A Myth of Terror" (internet), in English and French in form of a facsimile with the signatures of Kazım Karabekir and Alexandre Khatissian. *Gouvernement d'Erivan s'engage à considérer et déclarer nul le Traité de Sèvres...* (The Government of Yerevan declares the Treaty of Sèvres for null and void.)

Some time later, on March 16, 1921, the Turks signed the Treaty of Moscow. Armenia had made before an agreement on October 11, 1920 with the Soviet-Russian representative Legrand, saying that "Armenia accepts the mediation of Russia in solving its territorial problems".

The Treaty of Gümrü established the borders between Turkey and Armenia, including, of course, the border north-east of Mount Ararat. Ararat is the highest peak of Turkey.

Nevertheless Armenia still includes Mount Ararat in its coat of arms. This is a similar absurdity as if Serbia would show the Greek Mount Athos in its flag, because there exists a Serbian monastery there.

The final act was a meeting at Kars, in order to definitely ratify the Treaty of Moscow. It "sealed" the Turkish-Armenian border of today, October 13, 1921. The Armenians did everything to get Ani in vain. Since that day they denounce Turks to have destroyed this place, which is not true but one of the innumeral Armenian allegations.

Typical for these circumstances Armenia had meanwhile occupied Zangezur, an old an integral part of Azerbaijan, inhabited mainly by Azeris, but at least Karabagh and Nakhichevan could be saved. Anyhow, Armenian and Russian forces occupied May 1992 in a dirty war of aggression Karabagh and Lachin - but definitely not for ever.

The End of the Armenian-Greek Invasion

When the devastating Armenian uprisings in eastern Anatolia (especially in Van) forced the Ottoman government to order the relocation of the Anatolian Armenians to the safe southern provinces, the Armenian populations of Istanbul and Izmir were explicitly excluded, because there did not appear to be any danger in those areas. In the spring of 1919, it became clear how much better it would have been for everyone concerned if the Armenians of Izmir had also been moved sooner, since they did everything they could to harm their Turkish compatriots in the course of the Greek invasion. Certain Armenians truly distinguished themselves in the first days of the Greek occupation of Izmir with acts of violence against the Turks.

When the terror in Izmir got totally out of hand, the Greeks were finally forced to take action against their own supporters in order to stop the murdering and looting. Two Armenian agitators were among those condemned to death. The report of the Bristol Commission, which can be found in the Library of Congress in Washington, contains an assessment of the situation by an Allied officer. He speaks explicitly of Armenian gangs pillaging the Turkish villages in the area between Izmir and Istanbul, particularly around Yalova and Gemlik. These gangs also "cleaned" the area of Turks, since it was to be ruled only by Greeks and Armenians in the future.

Later, the leader of the Turkish delegation brought up these incidents expressly at the Lausanne Peace Conference - and no one contradicted him. The surprise Greek attack against the Turks began on May 15, 1919 with the ambitious invasion of western Anatolia. At last, the "Great Greek Empire" would rise again - after two thousand years! - on the soil of Anatolia, which had long since become Turkish. The Allies had given their advance "blessing" to the adventurous Greek operation. That did not mean, however, that they would stand by the victims of this megalomania when it foundered. This was soon made vividly clear by the fate of the Greek and Armenian refugees.

The Greek aggression was carried out using the most modern weapons and tremendous capital outlay, with the result being that the expeditionary forces soon reached Haymana - i.e., the city limits of Ankara, the new capital. At this point, the aggression became life-threatening for Turkish Anatolia. The sound of canon on the battlefield could be heard constantly in Ankara. The government did not consider surrendering, but rather moving - or fleeing - to Sivas. The Greeks had, however, overstretched their expansionist capacity. Starting from the gates of Ankara, the Turks gradually won back territory. After eleven days of fighting (from August 21 to September 2, 1921), they



The horrific end of the Greek war of aggression with the Turks: A flood of refugees flee the burning city of Izmir. Many people lost their adopted homes, both in Greece and in Anatolia, in the wake of these events. The calculations of the Greek aggressors were just as far off the mark as those of the Armenian terrorists.

supplies. The cisterns were empty, the fire hoses cut, and the water supplies cut off. This "holocauston" was the greatest "burnt-offering" ever made in the lands of the ancient world. It may well have been the work of the Dashnaks. If so, it is second only to the annihilation of Van (spring, 1915) on the list of most appalling Dashnak terrorist acts ever to plague the world. The arsonists naturally spread the rumor throughout the world that the Turks had laid waste to the second largest, second richest, and second most beautiful city in Anatolia - on the day of their triumphant entry!

The world public swallowed this nonsense, just as they had swallowed the earlier atrocity reports with great satisfaction. The tale of the "Terrible Turk" was a sure-fire hit. On October 11, 1922, the victorious Turks and the defeated Greeks signed the Armistice of Mudanya. (Mudanya is a town near Yalova where the Armenian irregulars had wreaked havoc during the Greek occupation.) This armistice brought the "İstiklal Harbi", (The Turkish War of Independence), to a triumphant close. The government of His Majesty the Sultan - still prisoner of the Allies in Istanbul - sent its regards. The peace negotiations in Lausanne began on November 22, 1922. İsmet Pasha, the victorious general at İnönü, was leader of the Turkish delegation. He now emerged as a talented diplomat after already having proved himself on the battle fields of Anatolia. He succeeded in presenting the Turkish delegates as negotiating equals. He made it clear that nationalisms. Consequently, the word "Armenian" is not even hinted at in the Treaty of Lausanne.

broke the spearhead of the Greek attack outside Ankara. The defenders drove the aggressors back to the west. The Turks may have been barefoot and miserably equipped, but they were victorious nonetheless. France realized very quickly that the tide was turning and hurried to establish good relations with Ankara. Foreign Minister Henri Franklin-Bouillon rushed to Anatolia, thus letting it be known that his future negotiating partner was in Ankara - not in Istanbul where a powerless Ottoman government was still feigning sovereignty. France thus accepted the new Turkish "National Pact" and at the same time made it clear that they considered the dictate of Sevres null and void. This was the same France that had once been the most stubborn and brazen of all the powers in goading the Armenians on to terrorism and war. But back then the goal had been to weaken the Ottoman Empire. The French quickly changed their tune when it became apparent that they could not get the better of the Turks in this fashion. The "cause of the Armenians" fell into oblivion overnight, just like the "Great Greek Empire", which also self-destructed by overstretching its opportunities.

In August, 1922, after careful preparation, the Turks began their assault on the Greek invaders. The Greeks, in the meantime, had formed a hedgehog defense in Anatolia and were putting all their chips on "victory". King Constantine himself even visited the Anatolian theater of war on June 13, 1921. In a gesture that was truly pregnant with symbolic meaning, he set foot on land in the same spot where the Crusaders had come ashore centuries earlier (also in vain). On September 2, 1922, Turkish troops liberated Eskişehir. A week later they were in Manisa, which the Greeks burned before their departure. They did the same a short while later to Izmir. The Turks were to be left with nothing but "scorched earth". Just before Mustafa Kemal's victorious forces marched into Izmir, a devastating fire broke out in the Armenian quarter of the city. 25,000 buildings, which amounted to half of the entire city, were reduced to ashes. Fire brigades ran around helplessly, searching in vain for water

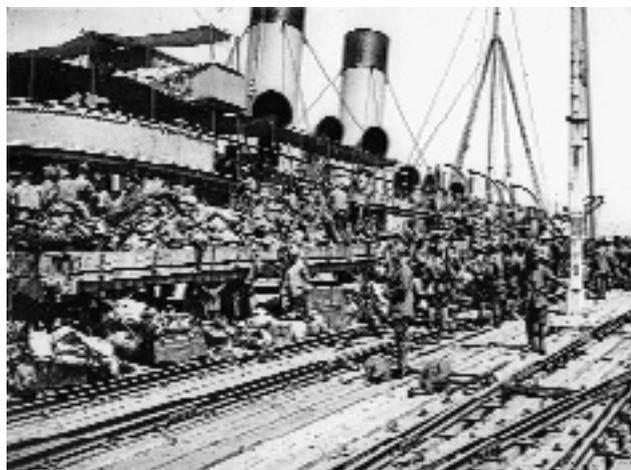
When Lord Curzon finally brought up the subject of the Armenians (apparently because he felt it was his obligation - they certainly did not interest him anymore, having served their purpose as useful pawns for the Allies), İsmet İnönü cut him short:

"As regards the internal political factor, that is to say, the natural desire of minorities to free themselves, there is occasion to observe that the Ottoman Empire, reduced to essentially Turkish provinces, no longer contains any minority which can form within it an independent State. Until the principle of nationalities receives an equal application everywhere, separatist movements, designed to liberate parts of the Ottoman Empire containing a considerable number of non Turkish inhabitants, could perhaps be justified. The situation is entirely different today. Just as the Greeks established at Marseilles could not reasonably think of creating there an independent Greek State or of annexing it to their Mother-Country: in the same way the Greeks or Armenians in Turkey could not legitimately desire the same thing in Turkey."

The Greek Prime Minister Venizelos also thought he had to touch upon the Armenian issue in his speech. This was the same man who was responsible for all the bloodshed caused by the Greek invasion of Anatolia and the subsequent debacle of that war of aggression. (It was he who bore responsibility for the entire refugee tragedy!) İsmet İnönü broke him off:

"... Without any doubt, M. Venizelos pretends not to see that the occupation of Asia Minor has been a source of new miseries for the Armenians. This poor community was forced to enlist and to join the ranks of the Greek army . . . The Armenians were sent to the front and were forced to shoot at the Turks.

After the defeat many pillages occurred. Moreover, the Greek authorities engaged in propaganda to attribute these offences to the Armenians. Later, when the Greeks left Asia, they dragged the Armenians along. It is necessary to accept that the last government in the world which can have the audacity to pity the Armenians in front of everybody is the Greek Government which has directly created these misfortunes for the Armenians." When Lord Curzon began blathering about "three million Armenians who once lived in Asia Minor", İnönü answered him by saying that in the entire



May 15 1919: The Greeks invade Anatolia. On this day the first troops with excellent equipment landed in Smyrna / Izmir in order to conquer the western part of Anatolia, as far as Ankara, to make their dream named "megali idea" - the idea of a great Greek kingdom - true. May 1920 they occupied Bursa, July 1920 Edirne. Indeed, with all their help from Britain and France, they reached the outskirts of Ankara but were defeated finally by İsmet İnönü and his brave soldiers.



September 9, 1922, the Turkish forces re-conquered Izmir. Just one day before the Armenians set fire. The Turks should not enter a still blossoming ancient town and perfect modern harbour, but ashes. (When the Germans retreated from Russian soil 1944/45 they also left behind "verbrannte Erde"... scorched earth). This is the simple truth, an answer to the old question: C U I B O N O ? Whose benefit? (Cicero/ Lucius Cassius).

course of world history there had never been a population of three million Armenians in Anatolia. (1.5 million was the actual figure before the outbreak of World War I.) İnonü remarked bitterly that the Armenians own revolutionary committees had recently forced the Armenians of Cilicia to leave their homeland and follow the retreating French forces to Syria. The ulterior motive behind such forced emigration was the belief that the Turkish economy would completely collapse without the Armenian infrastructure and the Armenians' experience in international trade. This belief was quickly refuted by reality.

When on January 6, 1923, the subject of the Armenians came up again, İnonü declared: "It is entirely the Allies who bear the responsibility towards the Armenians. It is the Allies who turned the Armenians against Turkey and used them as a political tool . . . It is the Allies who delivered the Armenians up to hunger, epidemics, and finally emigration. We are not to blame for this, but rather the powers of the Entente. If the Armenians deserve compensation for everything they have endured, you give it to them!"

After this dramatic day, the issue of the unfortunate Armenians, who had let themselves be seduced by the promises of the Allies, was not brought up again at the conference. The Russians had created a diabolical pretext by inserting an Armenian clause at San Stefano and at Berlin (1878).

Since the words "Armenia" and "Armenian" do not appear in the text of the Treaty of Lausanne, that pretext was finally destroyed. This was to the benefit of those Armenians who remained in Turkey and now live there as citizens like all other people in the Turkish community, with the same rights and responsibilities as everyone else.

On July 24, 1923, the powers signed the Treaty of Lausanne. The Armenian delegation had already left Lausanne on February 2 when they recognized the futility of their efforts and the helplessness of their "allies". For the sake of completeness it should be mentioned that the Soviet Russians, who had total control over Russian Armenia again since the founding of the "Armenian Soviet Socialist Republic" on November 29, 1920, were - through their foreign minister, Chicherin - talking of a "national foyer for the Armenians" on the Volga or in Sibe-



Old Smyrna - Izmir: A shelter for all religions, races: a perfect harbour for all. These were the happy and prosperous days of Ottoman Smyrna, where Turks, Armenians, Jews and innumerable foreign businessmen enjoyed a happy and prosperous life. During the turmoils of spring 1915 nobody was deported from Smyrna, the Ottoman authorities believed in the loyalty of their subjects, all together around 200 000 people, approximately half of them of Greek or Armenian origin.



A Greek stamp, printed 50 years after his death. (1986). The portrait under the new - and old - circumstances could not be better illustrated: Venizelos bears a kind of an Armenian clericyman's headgear. A strange coincidence. Or a historical remark? (Remember: in our days started the notorious cooperation between Greece and Öcalan's murderous PKK and the criminal ASALA).

ria. In the thirties, Stalin turned this cynicism into horrifying reality when he started a large-scale relocation of the Armenians to - of all places - the Altai region, the original homeland of the Turks.

There is one thing that is usually overlooked in connection with the Armenian tragedy - Article 31 of the Treaty of Lausanne. It contains the stipulation that every former citizen of the Ottoman Empire who had acquired a new nationality through the establishment of the new independent states could come to Turkey as a Turkish citizen any time within two years. Article 31 naturally

applied to all the Ottoman-Armenian citizens who had been relocated during the war, or who - for whatever reason - did not happen to be on Turkish soil after the war. Article 31 was tailor-made for the Armenians who had been relocated and now wanted to move back to Turkey. In accordance with this clause, every Armenian who had once been an Ottoman citizen had until July 24, 1925 to come to Turkey as a Turkish citizen with the same rights as every other Turkish citizen. All talk of "expulsion" is thus unfounded, especially in light of the fact that the Armenians had never even been moved out of the Ottoman Empire after the uprisings in eastern Anatolia; they had simply been moved to less threatened provinces within the Empire.

“Finally, Peace with Turkey”

Reads the caption under the “leading personalities” at the Peace Conference of Lausanne. The treaty between the powers of the Entente, Greece and Turkey was ratified in Lausanne on July 24, 1923. The delegates (beginning with the third one on the right): Alexander Stamboliyski (Bulgaria), General Pellé (France), İsmet Pasha (İnönü, Turkey), the hostile Swiss Federal President Scheurer, Sir Horace Rumbold (Great Britain), M. Diamandy (Romania), the Marchese di Garriona (Italy) and Ambassador Ochiai (Japan). On the far left, the delegates of the “Kingdom of the Serbs, Croats and Slovenes”, who did not sign. The Turkish delegation had brought about an unprecedented favourable conclusion to the treaty thanks to the prudent, skillful and



self-confident leadership of İsmet Pasha. This result might first of all be attributed to the fact that his manner rendered him as a not inferior, but a party with equal rights.

The folder of Housepian's story is a web of simple lies, it has absolutely nothing to do with the historical truth: In September of 1922, Mustafa Kemal (Atatürk), the victorious revolutionary leader of Turkey, led his troops into Izmir, as a flotilla of 27 Allied warships - including 3 American destroyers- looked on. The Turks soon proceeded to indulge in an orgy of pillage, rape and slaughter that the western powers anxious to protect their oil and trade interests in Turkey, condoned by their silence and refusal to intervene. Turkish forces then set fire to the legendary city and totally destroyed it. There followed a massive cover-up by tacit agreement of the Western Allies. By 1923 Smyrna's demise was all but expunged from historical memory.” Expunged from historical memory? Izmir is a blossoming city, full of activities, economical power, seat of NATO, modern harbour, shelters the most important fair of the Middle East....



While contemporary commentators praised them as “The Great Three” of the Peace Conference of Lausanne, with the hindsight afforded by history they appear rather miserable: Lord Curzon, a self satisfied, unreasonable and violent diplomat who infested Central Europe, just as he had earlier done in India in his capacity as viceroy of India; Benito Mussolini, at that time already prime minister of Italy, and M. Poincaré, the notorious warmonger and occupier of Rhineland (January 1923), indirectly one of the persons primarily to blame for the rise of the National Socialists in Germany.

Terrorism as Bloody Real Fantasy-War

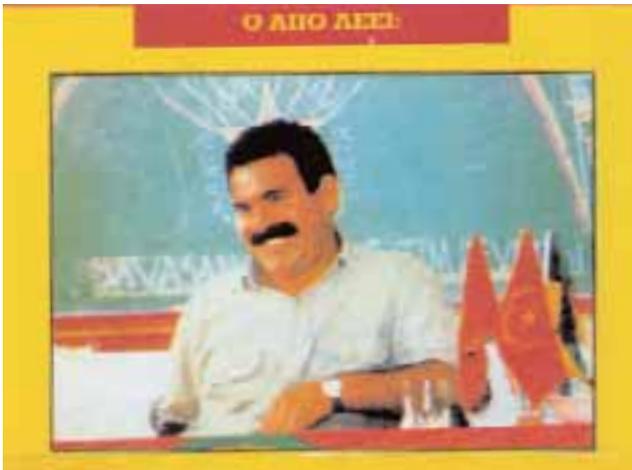
Terrorism is the manner of fighting used in fantasy-war. Terrorism and fantasy-war are phenomena that induce some people to behave as if there really were a "war", with all the license to kill that comes with it. The "enemy" on the other hand (usually a country), almost always tends to deny what is happening, to suppress it, to act as if the fantasy declaration of war did not exist. If the authorities should ever happen to catch anyone from the terrorist enemy, they usually try to get rid of the demon, to set him free as quickly as possible in order to avoid burdensome extortion. France can be cited as one shocking example of this type of behavior, especially towards the Armenian



30.000 innocent victims of the PKK terror put not only the PKK but also their protectors and advisers in Yerevan and Athens in the dock.

terrorists. This kind of fantasy-war requires at least two opposing, organized groups. (It is apparently for this reason that some countries try to give the impression that they do not want to act in an organized manner). The state involved in a fantasy-war usually finds itself exposed to the attacks of a more or less extensive organization which arrogates certain attributes of an official government (full authority to enforce its "verdicts" - which means control over life, freedom, and death - extraordinary collection of taxes, influence or even control over the media). Terrorist groups perpetrate the most heinous crimes in the name of their "sovereignty" and their own standards of lawfulness, which they raise to the common norm and would like to see recognized as such. The fantasy-wars of the terrorists may lead to open, "real" war, ending in the defeat of one side - all too often the downfall of a state - or they may drag on, with the atrocities continuing for decades, or in the case of Armenian terrorism, for more than a century. Organizations such as the Armenian terrorist squads can be characterized by their special (albeit perverted) "love-relationship" to a certain "love-object". The Armenian terrorists want a grand Armenian state, even though such a thing only existed for a very short time two thousand years ago and was located on land where there has never in all of history been an Armenian majority. Aside from that, they want revenge for a specific historical event which never took place, at least not in the form which they espouse. We are thus dealing here with a doubly irrational motive, and that obviously doubles the danger compared to other terrorist groups with at least a trace of realism and historical equipment. Terrorists - especially Armenian terrorists - live among us and build their own subculture with its own system of values. They are always looking for new converts, seeking people who prefer their terrorist anti-church to an Orthodox Armenian church or some other, peaceful Armenian organization.

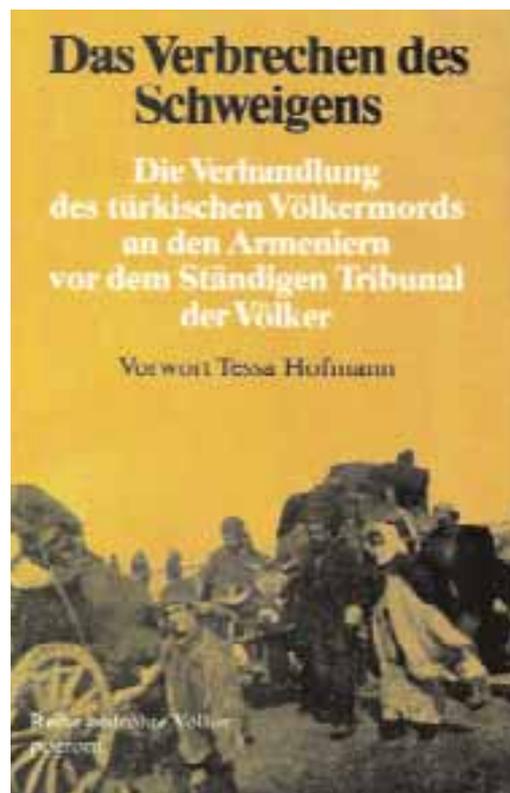
The Armenians are a people of above-average intelligence, and through their hard work and ability they have also achieved above-average incomes and above-average levels of education. For these reasons, the cadres who are won over by the Armenian terrorist leaders distinguish themselves through their outstanding efficiency. They do their job so well that journalists, historians, filmmakers, and television executives timidly avoid doing anything to try to stop the criminals, even though they would have the influence and knowledge to expose Armenian terrorism and the false premises upon which it is based. That is one of the main reasons, if not the main reason, why there is a standard line tacked onto the end of every report of a new bomb or machine-gun attack carried out by Armenian terrorists. It is like a solidly ingrained ritual: "The terrorist organizati-



on claiming responsibility for the attack cited the 1915 genocide as justification for the assault." This is a case where an ordinary public relations spot is purchased with blood instead of money! Simply dropping this inane, inexcusable sentence would already destroy the essential motive of the terrorist assassins: to have an event cited repeatedly in the media, although it never took place at all in this form. As long as it is so easy to "get the message across" however, we can be sure that terrorist attacks from these quarters will continue. In the "normal case" of human existence, the biologically based survival instinct plays an all-important role. It does a masterful job of suppressing the thought of death and a permanent "end". It uses a thousand mechanisms to fool us, with the final result being that humans live their lives from year to year as if there were no permanent "end", even though it could in fact come at any second. In some cases the idea of immortality helps, the hope (or certainty) that death is just a stepping-stone from this worldly, temporal life into the eternal one. In almost every human existence, death is seen as something awesome, something to be put off as long as possible. Doctors occasionally do inhuman things in the name of this "putting-off", while priests pray and administer the sacraments for longer life and eternal life. Terrorists on the other hand have, in many cases, a nonchalant attitude toward life whether it be their own or someone else's. The people they kill are merely the rubble they must leave by the wayside as they pursue their goal, and their own death is a tribute which they would be honored to pay to their ideal, whether that be an "Armenian Utopia" or simple ven-



Contemporary Armenian postcards with the "heroes" of terrorism. In the middle of the top row is one of the ringleaders of the raid on the Ottoman Bank, Papkenian.



Certain Armenian circles, particularly in the United States, maintain the "hero" cult surrounding contemporary terrorists as well as their spiritual fathers from the nineteenth century. The title of this book, *Das Verbrechen des Schweigens*, means "The Crime of Silence". The true crime of silence has to do not so much with the misfortune of the Armenian people - which has received a tremendous amount of publicity - but rather with the authors and historians who know the historical context but choose not to tell the truth because they fear Armenian terrorist reprisals.

geance, even if there is nothing real to avenge. There is, at any rate, an exceptional situation in human society where death occurs on such a large scale that men appear to lose all fear of it, as well as all sense of proportion. In this exceptional situation, death is sometimes actually sought with great enthusiasm. Friends and relatives greet the death of a loved-one with rejoicing, pride, and approval - especially if the deceased managed to kill as many as possible of the "enemy" before his own death - if, for instance, he caused an airplane to crash or a passenger ship to sink or a city to be swallowed in flames. Such people are honored and highly decorated. Their superiors even lay diplomas and distinctions on their graves. It is war that publicly sanctions this primacy of death over life. It is war that makes it appear desirable for one society to wipe out another, for one highly advanced civilization to grind another into oblivion. Every single soldier in a war has the right to kill as many fellow human beings as he likes, the more the better as long as they are on the "other" side. The state of war makes it possible for highly decorated prisoners of war, who wear the proof of their killing capacity, so to speak, proudly on their chests, to be honored and respected even by the victorious enemy. A captured terrorist, a killer from the terrorist front who gets nabbed, also typically demands to be treated as a "prisoner of war" by those who nabbed him. This is not only because of the better prison conditions, but also because of the difficulty of obtaining a conviction and the high probability of an early release. Every terrorist is indeed (subjectively) at war, although it is his own personal fantasy-war. To carry on a real war, there must be at least two clearly distinguishable sides that have at least a limited degree of sovereignty.



Der Völkermord an den Armeniern vor Gericht

Der Prozeß Talaat Pascha



Neuaufgabe:

Herausgegeben und eingeleitet von
Tessa Hofmann

im Auftrag der Gesellschaft für bedrohte Völker

Reihe pogrom

(1)

Vicious propaganda comes in various forms. One of the most sinister is the hidden falsification. This pamphlet, "Der Völkermord an den Armeniern vor Gericht" (The Armenian Genocide on Trial - the title is already a lie in itself), is adorned with a montage made up of a portrait of the accused, Talat Pasha, and a horrid mountain of skulls. Casual observers - and they are the ones who matter, for they are the majority - will inevitably make a connection between Talat and the crania on the cover. They may even assume that Talat is the villain responsible for this specter. The truth is quite different: The heap of skulls is taken from a painting by the Russian artist Vassili Vereshchagin (1842-1904), "The Apotheosis of War" (1871; Prussia-France). It was painted at a time when the "Armenian problem" did not yet exist - i. e., before the Russian dictate of San Stefano (1878).

In addition, at least one of the parties must recognize an "enemy". (In the case of the Turks and the Armenians, this last point is problematic, since the Turks still respect the Armenians very much and have a high opinion of them. Anyone who travels to Turkey can easily see this for him self.) There must also be a *casus belli*, a reason for war. This almost always forces even the most peaceable opponent to adopt a hostile stance similar to that of the enemy, if he wants to survive. The inferences to be drawn for the terrorist scene are clear: regardless of the pretexts under which they operate, the terrorists have in fact declared war on human society. In studying the development of Armenian terrorism, one is struck by the attitude adopted by some Armenian communities toward the terrorist scene. This is especially true in the United States and France, where the Armenians constitute an important, financially powerful, highly intellectual element of public life. Armenian clubs and associations in these countries are in some cases remarkably conciliatory, if not openly supportive, towards terrorism. It has even been known to happen on more than one occasion that a moment of silence has been observed in a public worship service for terrorists who had been killed or arrested. Similar expressions of sympathy and remembrance can be observed in the secular world. The frame of mind at work here cannot be entirely attributed to the fact that many Armenians are the victims of terrorist blackmail at the hands of their own terror organizations. Much more important is the exaggerated, largely false understanding of history, which is mainly propagated by certain newspapers and periodicals of the Armenian diaspora. The fact that one can often find gems like "ONE million dead in 1915" and then perhaps in the same publication "two or two and a half million victims" does not seem to bother the editors very much. Some Armenian intellectuals also show a remarkable intolerance towards scholars whose view of history differs from their own. Professor Justin McCarthy is the author of the tremendously important, scientifically irrefutable work *Muslims and Minorities*, in which the true population figures for Anatolia appear for the first time. He can only hold his lectures with massive police protection. The version of historical events presented in Stanford J. Shaw's *History of the Ottoman Empire and Modern Turkey* did not match the picture presented by certain Armenians. His house was bombed in an attempt to intimidate him and keep him from publishing further. This intimidation has reached the point where it is doubtful whether an Armenian publisher could be found today for a book like Louise Nalbandian's "The Armenian Revolutionary Movement". The book is thoroughly pro-Armenian, but it is also somewhat objective and contains a few critical words.

The Armenian Terrorist Organizations

The Armenian terrorists use the names of several different front organizations in carrying out their attacks. In spite of the seemingly bewildering multitude of acronyms and pretentious titles, however, everything can in fact be traced back to just two organizations. The oldest Armenian terrorist organization grew out of the Dashnak Party, which had been under the spell of the Russian anarchists and ultras from the beginning and reached maturity in Russian Armenia. The party was a response of the extremists to their own unsuccessful efforts to give the Armeni-



They defend their murderers and assassins ... at first they force a 20 year-old lad into a capital offense. Then they pretend to 'defend' the poor youth who sacrificed his life for a lifeless bloody myth!

an minority within the Ottoman Empire a state of its own. These efforts were actually doomed to failure from the beginning, given the small percentage of Armenians in the eastern Anatolian population. These first Armenian terrorists bear an uncanny resemblance to the Shüte suicide squads. (Extensive accounts can be found elsewhere in this book of Armenian terrorism in the Ottoman Empire of the nineteenth and twentieth centuries.) Their main heirs from an historical viewpoint, however, are the JCAG (Justice Commandos of the Armenian Genocide). The terrorist actions of the JCAG are regarded - as funny as this may sound - as being carried out by "conservatives". Their specialty appears to be the assassination of Turkish diplomats and their families. ASALA (Armenian Secret Army for the Liberation of Armenia) is, by contrast, generally considered to be a Marxist terrorist organization, closely controlled by the Soviet Union. They see the existence of an "Armenian Soviet Socialist Republic" as the ideal and work for the "unification" of eastern Anatolia with the ASSR. It is only with some reservations that the Soviets can con done this objective, since they worry that a larger Armenia could easily become rebellious. They support the activities of the ASALA anyway, however, since they are directed against Turkey (which is also an important partner in the NATO alliance). For many years, the ASALA also enjoyed the hospitality and support of the Shüte terrorist groups in Lebanon. There appears to be a special affinity between the Armenian terrorists and the Shütes. This can be seen in the willingness (or longing) to die and in the radical nature of the attacks, where there is never any indication whatsoever that the fate of innocent bystanders has been given any consideration. In spite of this manifest spiritual closeness to the Shüte conception of the value of life (or lack thereof), the ASALA has proclaimed in their mouthpiece ARMENIA: "Our forces never strike against S. S. R. of Armenia, which is already liberated." This corresponds entirely to the interests of the Soviet Russians. Just like their Czarist predecessors, they want access to the "warm waters", and that means using all available means to gain control over eastern Anatolia (as a bridge to the Gulf) and the Bosphorus (as a gateway to the Mediterranean). In spite of the mass deportations of Armenians to Inner Asia under Stalin, the Armenian intellectuals have for the most part managed

quite well under the Soviet system. The careers of such men as Anastas Mikoyan and Yuri Andropov, who rose to become Soviet head of state, are striking proof of this. The countless other terrorist groups which appear in the lists of crimes committed are nothing more than alternate acronyms for the "big two", which take on new names at will. They do this partly to fool the public about their true size and partly to satisfy the vanity of members who want to lead a "new" terrorist group. The public should not let itself be fooled by occasional quarrels and jealousies (when, for example, JCAG and ASALA have to fight it out to determine who killed whom when and where). In this bizarre world of shadows and mirrors, unfair competition is just part of the whole unfair bloody trade. In the end there is only one goal: terror for terror's sake.

The Political Background of the Armenian Terrorist Organization ASALA

An unprecedented terrorist "summit" was held in Tahrán in February, 1986, on the occasion of the seventh anniversary of the Ayatollah Khomeini's revolution. "Ismailian revolutionaries" - of the Iranian persuasion - met with leaders of the Lebanese Hezbollah movement, Hussein Moussavi's men of the Jihad organization, the Saudi Arabian Mujahedeen, the Shüte Amal grouping from Bahrain, delegates from the Moro gangs in the Phillipines and Libyan intelligence officers. What especially concerned Western observers about this Teheran terrorists' conference was that the Armenians were also represented. Roughly 200,000 Armenians live in Iran. They have so far remained remarkably undisturbed by the fanatical Shütes of the Ayatollah. These Armenians are used extensively against Turkey. Iran officially maintains good relations with Turkey and depends heavily on goods transported through Anatolia. Since the improvement of Turkish relations with Iraq however, Iran has taken an anti-Turkish turn. The Armenians are once again serving as useful pawns for the rulers of a country which is only looking after its own interests. The ASALA was in the past kept under some restraint in Iran, but now they have official Iranian support to strengthen their cooperation with terrorist groups such as that of Abu Nidal. Observers point out again and again the astonishing parallels bet-

ween Armenian and Shüte terrorist attacks. (The airport attacks in Vienna, Rome, and Paris are good examples.) The Armenian newspaper "GAMK", which is published in Paris, recently printed a major article promoting "armed struggle". GAMK asked the rhetorical question, "Is the effort to weaken the West related to the Armenian question?" The response said in part: "There are American and NATO bases in Turkish Armenia. Therefore, the United States will oppose and fight any force that tries to upset the stability of that region and to change the status quo. In other words, to liberate the Armenian lands we will have to deal not only with the Turkish government but also the Atlantic Alliance and the United States . . . When the Armenian liberation struggle intensifies, the U. S. government will impose tighter restrictions on the freedom' of Armenians inside and outside the United States and will employ every possible means to crush the Armenian liberation struggle. Either we give up the dream of liberating the Armenian lands and appease Turkey and the United States, or we fight to liberate the Armenian lands and upset Turkey, NATO and the United States ... A weakened NATO and a weakened United States would make it easier to liberate the Armenian lands . . . (and) would help free the Third World from the yoke of American imperialism." The strongest Armenian terrorist group, the ASALA, has always relied entirely on the Soviet Union. Lately however, they have also found very strong support from Iran. Two strongly Marxist-oriented splinter groups have recently broken off from the ASALA: the DF-PMLA (Democratic Front of the Popular Movement for the Liberation of Armenia) and the ARA (Armenian Revolutionary Army), until recently called the "Justice Commandos of the Armenian Genocide" (JCAG). The ASALA enjoys widespread support in France, where the Armenians make up a very wealthy, influential group numbering more than 400,000. Some 5000 Armenians took part in a protest march organized by the ASALA in France, many of them sporting badges and flags of the terrorist organization. Many ASALA supporters are also associated with the Armenian National Movement led by Ara Toranian. A number of captured Armenian terrorists have acknowledged the support that the ASALA receives from George Habash's PFLP. The PFLP also supports Kurdish separatist movements



Varujan Garabedian, the leader of the gang that committed mass murder at Orly Airport on July 15, 1983. Eight people were killed in that bomb explosion and sixty others were wounded. Many of the wounded will remain cripples for the rest of their lives. Garabedian was sentenced to life imprisonment. Some observers believe that Garabedian, operating under the alias Hagop Hagopian, could even be the head of the ASALA. The authorities have never been able to establish Hagopian's true name and identity.

in the Near East. Both the ASALA and the ARA have repeatedly demonstrated that they can operate worldwide, in cooperation with Palestinian as well as Kurdish extremist groups. Their stated goal of weakening the United States and its NATO allies, above all Turkey, strengthens the suspicion that it is ultimately the Soviets who are behind all the Armenian terrorist activities. (Source: "Confidential Early Warning", Vol. IV, No. 1, February, 1986. The validity of the arguments presented here was proven by the ghastly series of attacks of September, 1986. The ASALA was behind these attacks. "Early Warning" is convinced that there is plenty of evidence available pointing to the Soviet Union as the "ultimate sponsor" of the Armenian terrorists.) An unparalleled glorification of terrorists can be found in the book, *The First Genocide of the 20th Century* by James Frazer (New York: T&T Publishing, Inc.) The assassins Arshavir Shiragian, Soghomon Tehlirian, Aram Yerganian, and Missak Torlakian are celebrated as "Armenian national heroes" - as if political murder, "execution" without trial or proof of guilt, ever did a nation any good.

Some examples of Armenian tirades of hatred: They poisoned worldwide public opinion. A myth of mental terror.



Anti-Turkish horror propaganda has quite a tradition: Around 1576, Jacopo Ligozzi created a cruel miniature entitled Mufti - Il Papa Delli Turchi (a mufti depicted as the "pope of Turkey" the word "mufti" stands doubtless for caliph) with a mostro thus insinuating that Turkish religious leaders were masters of "monsters". Who cares for the fact that all countries and peoples of the vast Ottoman Empire could not only preserve their languages but also their religions?

The strange heritage: without any artistic values the Armenians spread out all over the world their dirty campaign to drag the Turks through the mud.

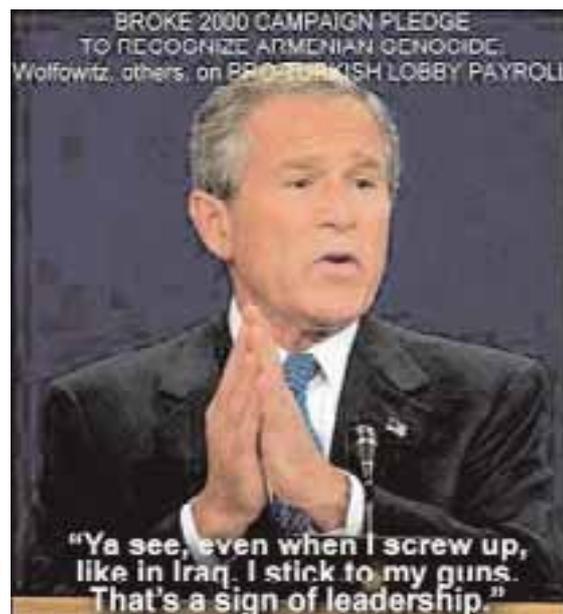
Propaganda is all, facts are nothing. As early as 1919, the Armenians had released an American film full of lechery and voyeurism. The principal actress was an "Armenian girl, Aurora Mardigian, who, "(oh wonder!)" escaped from





Julius Streicher's "Der Stürmer" the most brutal sheet of the Nazis appeared as an excellent pupil of Armenian propaganda. By the way: Streicher was sentenced to death on the Nuremberg process, 1946. The knife's inscription: TALMUD. Today they would write KORAN.

Turkish soldiers and found refuge in the United States, and exhibited her experiences in front of the camera". The feature is supported throughout by quotations from the official report of the Bryce Commission on Armenia. Lord Bryce and Lord Gladstone attended a private exhibition of the film at the Queen's Hall, probably in order to prevent anyone in the audience from shouting "Ireland" or "Boer massacre". Today, the Kurds are misused in the same way at the expense of the Turks and, again the source is Armenian know-how.



Even President George W. Bush fell victim of the Armenian mafia. Other pictures we can not show because they are absolutely indecent, if somebody is interested, search in internet.

WATER and OIL Turkey, the Energy Bridge of the Third Millennium

Let us begin with the less important resource: oil and gas (we could definitely survive without oil and gas or other natural sources of energy, but never without water). In fact, three quarters of the proven oil and gas reserves of the world exist in the vicinity of Turkey. In this context, the reserves of the Caspian basin are an estimated 16 billion barrels of oil and 3.3 billion cubic metres of gas, potentially even greater. But not only this. There are the immense reservoirs of oil and gas in Central Asia which shall be transported via Baku and Turkey to the west.

This means more independence from Russia, a benefit for all of us. Turkey, being at the epicentre of the world's energy fields, has the utmost importance in terms of eco-strategy. Turkey, an integral part and ally of Europe, with its modern and Western values, stands in the middle of the crossroads of three continents, three seas and a multitude of different cultures, religious heritages and political developments. In this highly vulnerable region, Turkey is Europe's most reliable friend, despite having recently (and most probably also in the coming years) been at the geographical centre of most of the problems and disputes which have occupied the world agenda. Turkey is an energy bridge between Europe and Asia - which is, by the way, the "Eurasian" continent. Turkey is able to assure - due to its political stability and geographic proximity - new and independent access to international markets for Caspian and oil and gas and the treasures of Turkmenistan and Kazakhstan. In this context, the Turkish proposal for the

Caspian Sea-Mediterranean Sea pipeline project as the main export pipeline will not only create vital economic activity and interdependence among suppliers, consumers and all concerned transit countries, but will also create an atmosphere of peace, stability, prosperity and security; qualities so greatly needed not only in this sensitive, vulnerable region, but all over Europe.



Armenia's war of aggression against Azerbaijan: a barrel burst

According to the Faculty member of Yerevan Public University, Aram Arutunyan, "the Baku-Tbilisi-Ankara strategic bloc is a very serious danger for Armenia."

Immediately after the 25th of May, 2005 where oil was pumped into the pipeline for the very first time, the declaration of the Armenian Prime Minister, Andranik Margaryan indicates the highest degree of anxieties that are felt in this country. As a matter of fact, Margaryan stated that "the pipeline will have a negative effect on the balance of powers in the region" and that "Armenia is looking for alternatives to get the balance right once again". Via a new war of aggression? After all, Yerevan's anxieties, created by Armenia and Russia, are comprehensible, for in Southern Caucasus, a transportation system is being built without passing through Armenian soil. Besides the Baku-Tbilisi-Ceyhan pipeline, the Kars-Tbilisi-



The new railway is a way outside the aggressive Republic Hayastan, from Kars to Akhalkalaki and Tbilisi (Tiflis). In future the railway- connection between Turkey - Europe - and Baku - with the Asian links - will avoid Armenian territory, in order to avoid any contact with the warlords in Yerevan who occupy Azerbaijanian territory.

Baku railway project will be functional very soon. That means: Armenia will gradually lose its regional advantages and ways of transportation of great importance for the country, while its neighbors will increase their economic power. According to political observers: "If Armenia had ended to occupy Karabakh, had cooperated with Azerbaijan and it had gone beyond the perspective of historical revenge in its relations with Turkey, the situation would have been a much more different for Armenia".

The strange inherent similarity between the sons of William Tell and those of Haik: Mythomaniac teachings on descent

The connection between the Swiss confederates with the Armenian terrorists and whippers-in is old, very old. And as will be shown in this account, they are both profoundly true to type. Geneva was the centre of the Armenian machinations, an historic city which has often provided a home for machinating anarchists, marxists, or nationalists, from Bakunin and Lenin to the anarchist murderer of the Empress Elisabeth, Lucheni, who with his deed in fact gave this mad woman her just deserts, for she had always given anarchists financial support from her own private purse.

Another name that belongs on this infamous roster is that of a certain Avetis Nazarbekian, "a dedicated revolutionary and propagandist". He and his heirs were responsible for innumerable murders and acts of violence, not to mention the deliberate defamation of the Ottoman Empire, the Kurds, and the Turks. Nazarbekian (1866-1936) wrote initially in Portugalian's (another fanatic) "Armenia", finally separated and founded, together with six companions the Hunchak-Party in Geneva, August 1887. As usual in these days for these guys he had also contact with Uljanov ("Lenin") although without success, not because of different ideas about terror and murder, but because of different plans for the later develop-

ment of an Armenian state as it was planned by Nazarbekian, while Lenin thought in Russian ideology.

Founding Members of the Social Democrat Hunchakian Party: Avetis Nazarbekian, Mariam Vardanian/Nazarbekian (Maro), Gevorg Gharadjian, Ruben Khan-Azat, Christopher Ohanian, Gabriel Kafian and Manuel Manuelian. Nazarbekian's dream was the creation of an independent absolutely Armenian "socialist" state, created at the expense of the already existing empires. His "speaking-trumpet" was a quite shrill organ, named "Hunchak", the bell. This "bell" was actually not a bell but a bomb.

Nobody will accuse the Swiss confederates of involvement in terrorist activities, but it is a fact that in the days of the PKK terror, even such a reputed newspaper as the Neue Zürcher Zeitung (NZZ) declared its sympathy more or less openly for "the Kurds", without consideration for the fact that the overwhelming majority of "the Kurds" had no sympathy for the PKK whatsoever - after all, a huge number of Turks of Kurdish extraction had fallen victim to these madmen. Whatever the case, the NZZ were not at all shy of falsifications of any kind, whether home-made or adopted from elsewhere, as is shown unambiguously by two photographs from the newspaper. On the left-hand picture, the falsifier went to the trouble of covering up the mountains in the background, but failed to see the window in the taller building, while cleverly covering up the buildings in the middle ...

It is of no importance whether these manipulations were carried out beforehand or whether they were done in the NZZ's workshop. In any case, even a semi-educated lector should have noticed these falsifications, and this was not the case, whether on purpose or not.





Where does this strange sympathy come from?

Does it perhaps have something to do with depth psychology, something to do with the mythical - or to put it more exactly, fictitious - founders of the two states of Switzerland and Armenia?

GROUNDS FOR THE JUDGMENT

1.1. THE FACTS OF THE CASE

1. "On September 26, 1995, the Armenian Committee for the Commemoration submitted a petition to the Swiss councils, appealing to them to 'pave the way for the political steps necessary for the acknowledgement of the facts of the Armenian massacres, and for these to be recognized and condemned as genocide.' The petition claims that hundreds of Armenian intellectuals were arrested and executed in the Ottoman Empire in 1915, following which a planned genocide took place in which around 1.5 million Armenians died."

2. In reaction, the coordinating body for Turkish associations in Switzerland submitted the following petition to the Swiss councils on January 30, 1996: "We, the undersigned, condemn the smear campaign initiated by the Armenian Committee for the place nearly 100 years ago. The expression 'Armenian genocide' is tantamount to a massive distortion of the historical facts."

In its answer, Parliament condemned the "tragic events" of the time which, in the wake of mass deportations and executions during the uprisings and wars between 1894 and 1922, but particularly in 1915, had led to the deaths of an extremely

The statistic of 1.5 million Armenian fatalities in the civil war is entirely unfounded, and is in direct contradiction with the original data communicated to the French Ministry of Foreign Affairs by Boghos Nubar. The document can be found at the end of this reply. Furthermore, Justin McCarthy made an evaluation some years ago of the Ottoman and Armenian nationalist statistics in his book Muslims and Minorities, which contains a chapter on the subject with further detailed information. It is illuminating that the Armenian diaspora never has a word to say about the Muslim victims. It is a fact that more than two million Muslims who died of starvation, disease and attacks. Has any Armenian politician ever bothered to bring that in to the argument?

large number of Armenians (with estimates ranging from 800.000 to 1.5 million).

After a survey of the historical events and of Swiss reactions at the time, Parliament declared that on August 29, 1985, the Subcommittee for Human Rights of the United Nations, and on June 18, 1987, the European Parliament recognized the events as constituting genocide.

b) Motion made by Ziegler on June 11, 1998, run-

ning as follows: "Parliament is invited to proceed as quickly as possible in the name of the country of Switzerland in the issuing of a public declaration relating to the atrocities committed by the Ottoman Government on the Armenian people in 1915, resulting in 1.3 million deaths, and in the recognition of these events as genocide."

Here the figures are rounded down somewhat. Instead of the quite fantastic figure of 1.5 million appears the figure 1.3 million.

"The genocide against the Armenians before the courts: the Talat Pasha case": In 1980, following a commission from the "Society for Threatened Peoples", a book by Tessa Hofmann was published about the legal case against the Armenian student Soghomon Tehlirian, who lost almost his whole family at the time in question. The Armenian was in court for the assassination of Talat Pasha, the former Turkish minister of the interior. The case led to the consideration of the degree to which Talat Pasha had been responsible for the Armenian massacres from 1915 onwards." The book contains not only the various statements made by eyewitnesses and experts but also a pictorial documentation. The book gives a very detailed, revealing and comprehensive account of the facts of the matter and the background to the case.

Continuation of the original text:

1. In accordance with Art. 261bis Abs. 4 StGB (StGB: Strafgesetzbuch = penal code): "whoever through word, writing, picture, gesture, deed, or in any other way belittles or discriminates against a person or a group of persons on account of their race, ethnic origin, or religion, in a way offensive to human dignity, or who denies, or makes light of, or tries to justify genocide for these reasons" shall be liable to punishment.

As has already been mentioned, those who stand



This powerful work of art standing in the middle of Eriwan is a representation of Haik. Who was that?

Originally, Haik was probably a pagan god. But after Christianization things moved fast and he mutated into a direct descendant of the Archpatriarch Noah - the fact that his name does not even appear in the Bible seems not to have been a problem. On that point the Haik are nothing if not generous, and even go so far as to call the country HAYASTAN. There are only a few countries (Columbia, Bolivia, Saudi Arabia) which are named after historical personalities. But after a figure from legend?

This question may at first seem superfluous or irrelevant, but this is not the case with HAYASTAN. In fact, it hits the nail right on the head in that the matter is quite irrational. The answer can only be: That is the politics of Hayastan and its diaspora, which is quite incomprehensible in rational terms.



This imposing monument shows William Tell, who never really existed, in spite of Friedrich Schiller's play and Giuseppe Verdi's opera. Schiller created another myth in his *Don Carlos*, and again, Verdi gratefully made it his own. Somehow, it all reminds one of that other masterpiece, the "Forty Days of Musa Dagh", in that although it has hardly anything to do with reality it still has a certain effect in reality.

The story of William Tell is a myth, and there is nothing wrong with that, whether we are talking about the Swiss with their legendary figure of Tell, or the Armenians (the Haik), whose "HAIK" gave them their "raison d'être". Confederates did in fact exist who defended themselves with the crossbow against those they considered to be enemies. Many Swiss know that, but for the majority it is probably a matter of indifference. Could it be that this foundational story has something to do with their absurd sympathy for the Haik?

accused are not historians and have no expert knowledge of the facts relating to the period. The only historical facts that they have at their disposal are drawn from the one-sided view of history formulated by the Turkish government and influenced by the Turkey's view of itself as a state. This general view has been consistently confirmed and corroborated by the media in public debate on the issue, as the expert's report has also attested. Given that the accused only had an ill-thought-out and ideologically-based knowledge of the history of the time in question, as is shown by their methods of proof, and thus neither acted en pleine connaissance de cause nor had any racist motivation, one cannot charge them with having acted deliberately. As there is not sufficient indication of their subjective guilt, the accused are to be pronounced not guilty of racial discrimination.

This begs the question as to exactly which party in this case can be held to have had "an ill-thought-out and ideologically-based knowledge of the history of the time in question"...

It is quite inconceivable that Switzerland, a country with a worldwide reputation as the home of the Red Cross and of numerous renowned international organizations, should give such one-sided and ill-considered support for such a deviant line of argument. Or could the explanation lie in the old saying that the best form of self-defense is attack? During the Second World War Switzerland was quite happy to receive any amount of money from Jewish refugees (and this money is in part still deposited in Swiss banks), but refugees themselves were mercilessly turned away at the Swiss borders in their thousands; Turkey, on the contrary, although it was likewise under a very serious threat from Hitler and was surrounded by enemies, fulfilled its humanitarian obligation entirely, and neither rejected a single refugee nor ever handed a single refugee over to the Nazis.



Johannes Lepsius (* 1858 - † 1926)

German Federal Parliament, 15th term of office
Printed matter 15/5689 / 15.06.2005

Proposal by the parliamentary groups: SPD,
CDU/CSU, BÜNDNIS 90/DIE GRÜNEN and FDP

*(An excerpt containing the most important - and
mostly grotesque - formulations.)*

Remembrance and commemoration of the expulsions and massacres committed against the Armenians in 1915: Germany must make a contribution to reconciliation between the Turks and the Armenians.

It is proposed that the Bundestag approves the following:

The German Federal Parliament bows its head to the memory of the victims of violence, murder and expulsion lost by the Armenian people before and during the First World War. It deplores the deeds of the Young Turk government of the Ottoman Empire that led to the almost complete extermination of the Armenians in Anatolia. It also regrets the shameful role of the German Reich which in spite of having been informed many times over of

*Where blind and naked ignorance
Delivers brawling judgments, unashamed,
On all things all day long.*

Alfred Lord Tennyson (1809-1892)

A MASTERPIECE OF IGNORANCE

the organized expulsion and extermination of Armenians did not make one single attempt to stop the atrocities.

It is noble - even so late in the day - to bow one's head in memory of the Armenian victims. What the author of this pamphlet (it is no more than that) overlooks (or consciously fails to mention) is the fact that in the course of a civil war which was provoked by the Armenians, the losses incurred by the helpless Muslim population were many times greater than those suffered by the Armenians. Nobody wastes a thought on the Muslims who lost their lives. Is there not a single member of the German Federal Parliament who has read Justin McCarthy's book "Muslims and Minorities"? If not, is this perhaps because the book is only published in English?

ARMENIA: "A German pastor and the genocide He was an eye-witness of the genocide committed against the Armenians. His was the voice of conscience while other Europeans were silent. A number of people in Potsdam now wish to give him the honor he is due - but there is resistance ..."

HE WAS NOT. HE WAS A SHAMELESS MANIPULATOR WHO HAD NEVER SET HIS FOOT IN THE EASTERN REGIONS AND HE FALSIFICATED REPORTS AND DOCUMENTS EN MASSE..

"In order to expose the murders, the pastor disguises himself as a carpet-dealer. During his travels through the Armenian areas he transcribes eye-witness reports and collects statistics. He combines these with his personal thoughts and polemic against the perpetrators to make up the documentation *Armenien und Europa..*" *An eye-witness?? This man had never left Constantinople/Istanbul; all what he reported came from Armenian sources, similar to the reports which Morgenthau had received from his Armenian dragomans. These are the essential points in the Lepsius legend, never had left Constantinople which has hardly to do with reality and truth.*

What can be found under the Internet address "chrismon- ARMENIEN Ein deutscher Pfarrer und der Genozid" is a classic example of the falsification and manipulation of historical fact, but this was obviously the source used by the authors of the parliamentary proposal.

Lepsius was himself never witness to a single act of violence. Everything he wrote or reported he had from the lips of his Armenian informants, just as was the case with Morgenthau, the Ambassador of the United States. The short section " ... the pastor as carpet-dealer" gives the truth away, which is that his documentation is only composed of "eyewitness reports ... personal thoughts". A document in the style of Aram Andonian, whose falsifications were later to cost Talat Pasha and subsequently many others their lives. The "chrismon" website gives the following commentary on the trial of Tehlirian, Talat Pasha's

murderer: "The report of Lepsius contributes to the assassin's acquittal." That is the point where the present-day worldwide terror network took root.

With this act of commemoration the German Bundestag pays tribute to the efforts of all those Germans and Turks who, in difficult circumstances and against the resistance of their respective Governments, acted to save Armenian women, men, and children. A particular intention is to rescue from oblivion the work of Dr Johannes Lepsius, who fought energetically and effectively for the survival of the Armenian people, and to use the memory of his work as a means of improving relations between the Armenian, German, and Turkish peoples.

The author of this piece of writing may well be unaware that Pastor Lepsius was a cunning trickster, as is demonstrated by many pieces of evidence which are on the Internet for anyone to read who wishes. The author was clearly also unaware that Lepsius never spent any time in the crisis-stricken areas. His source was the US Ambassador Morgenthau, who never set foot over the boundaries of the city of Istanbul and received his information exclusively from his Armenian interpreters. Add to these the incredibly cleverly written book by Aram Andonian and you have the three traps which even as clever a man as Franz Werfel fell into when he wrote his masterpiece "The Forty Days of Musa Dagh", which is almost certainly the source from which the members of the German Bundestag derives their "knowledge" of the matter.

But research into and assessment of these historical events is also of immediate significance for our own day, when the normalization of relations between the Republic of Turkey and the Republic of Armenia is of particular importance for the future

of the whole region. It is urgently necessary that confidence-building measures, in the sense of the word as used in the principles of the OSCE. The opening of the border to Turkey, for instance, could contribute to the termination of Armenia's isolation and to the resumption of diplomatic relations.

At this point the arguments presented by the author or authors reach the culminating point of their at all times considerable ignorance. Anyone can see from a glance at the map that the Republic of Hayastan (Armenia) is not subject to any "isolation". The borders to Georgia (in the direction of the Black Sea) and to Iran to the south are quite open. The authors of this pamphlet are clearly also unaware of Armenia's ill will towards Turkey (non-renewal of the Treaty of Gümrü, resulting in the maintaining of positively absurd territorial claims; the inclusion in Hayastan's national coat of arms of Mount Ararat, which is clearly on Turkish national territory), as are the individuals most closely associated with the proposal, namely Müntefering, Merkel, Göring, and Gerhardt.

It is the responsibility of our educational policy to contribute to ensuring that research into and assessment of the expulsion and extermination of the Armenians is carried out as part of the work on the history of ethnic conflicts in the twentieth century.

Would it not be better to spare a little time to talk about the Beneš Decrees and to commemorate the mass murder and expulsion of Sudeten Germans?

And yet no steps are taken in this direction. The Czech Republic was admitted to the EU in spite of the continued validity of the Beneš Decrees, which is a clear case of one rule for the rich and one rule

for the poor. With respect to Turkey, Germany plays the judge without knowing the facts; with respect to the Czech lands, nothing is said even though everyone knows the facts. Is that pragmatism? Or it is perhaps plain injustice?

The German Bundestag appeals to the Federal Government:

- to contribute to the establishment of an equable relationship between Turks and Armenians through study and reassessment of the past, and to forgiveness and reconciliation in the present;
- to contribute to ensuring that the Turkish Parliament and Government, and Turkish society commit themselves unreservedly to study and assessment of their historical and present relations with the Armenian people;
- to contribute to the normalization of relations between Turkey and Armenia.

Berlin, June 15, 2005

Franz Müntefering and parliamentary group,
Dr. Angela Merkel, Michael Glos and parliamentary group,
Katrin Göring-Eckardt, Krista Sager and parliamentary group,
Dr. Wolfgang Gerhardt and parliamentary group

Substantiation

Ninety years ago, on April 24, 1915, Istanbul's Armenian political and cultural élite were, at the orders of the Young Turks government which held power in the Ottoman Empire, arrested and taken to inner Turkey, where almost all were then murdered. On this date, Armenians all over the world remember annually all those expulsions and massacres to which Armenian subjects of the Otto-

Muslims and Minorities

*The Population of Ottoman Anatoliya
and the End of the Empire*

Justin McCarthy

In the book they would find the contemporary Armenian and Ottoman statistics (even then there were such things) and realize that the figures for the victims (which range from "more than a million" to "millions") are simply absurd, because there were never so many Armenians living in the respective areas.

man Empire were already subjected at the end of the nineteenth century, and which then took place on a larger scale during the First World War.

The German press reported in April 2005 that on April 23, 1915, a total of 2,350 Armenians were arrested in Istanbul, deported and executed. Unfortunately, German precision had managed to add an extra nought to the number arrested, which in fact amounted to 235. And the real reason why they were arrested? The British-French fleet and a huge invasion army were entering the Dardanelles in order to storm the capital of the Ottoman Empire, where the Armenians had already made preparations for an uprising which was to take place behind the backs of the Ottoman defenders. The annual "ceremonies in commemoration of a genocide" which take place on

April 23 are a slap in the face of historical truth. According to independent reports, over one million Armenians fell victim to deportations and mass executions. Numerous independent historians, parliaments, and international organizations designate the expulsion and extermination of the Armenians as genocide.

The honorable ladies and gentlemen of the Bundestag are recommended to read "Muslims and Minorities" by Justin McCarthy, if they read English.

The legal successor to the Ottoman Empire, the Republic of Turkey, still disputes, in contradiction with the facts, that these events were planned, and claims that neither the mass loss of life of those who died en route towards their planned resettlement or the massacres were willed by the Ottoman Government. While it is admitted that the Armenians were treated harshly, the action taken is justified by the fact that first in 1878 and then in 1914/15 many Armenians had fought on the side of the Russians against Turkey, and that there was a serious danger of the Armenians would have turned against the Ottoman Empire. Other justifications proffered by the Turkish side include the violence perpetrated by Armenians on Turks during their armed resistance to the Turkish resettlement measures.

GENOCIDE-HOLOCAUST-TERROR

the magic triangle of human inhumanity

"Death does not have a nationality, but it has people that are responsible for it. Never forget them, and demand that their works are evaluate appropriately."

(Quoted from www.lietuvos.net/istorija/communism. The pictures in this section come from the same source.)

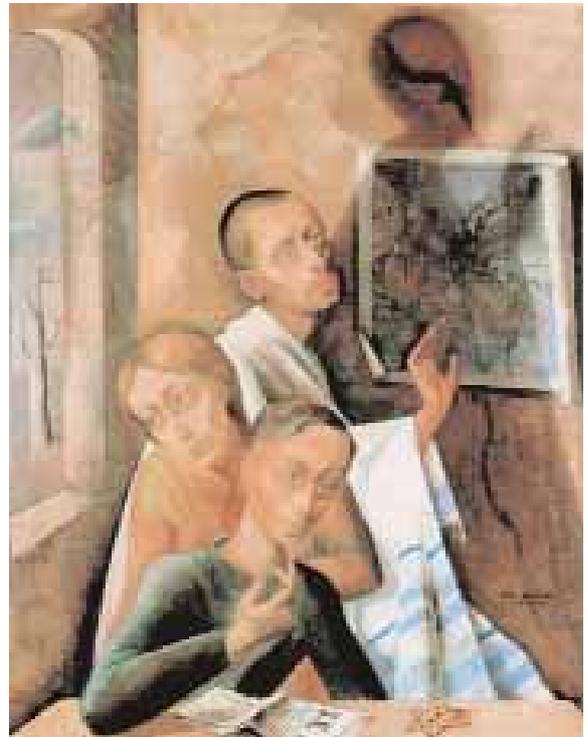
GENOCIDE

"Genocide" is an artificial word, half Greek and half Latin in derivation, like "television".

"GENOS" means roughly the same as descent, extraction, or lineage, but is far from meaning a "people". "CAEDO" means to strike down, fell, or kill.

The inventor of this word, which has since gained currency in all cultures of the world, was a man from the part of Poland then belonging to Russia. His life was from the very beginning dominated by the persecution of Russian Jews. One terrible word hung dark over his whole existence: "pogrom".

Raphael Lemkin, father of the artificial word "genocide" was born in 1900 in the town of Bezdovne in Belarus. The most important factor determining the character of his earlier life was the massive and well-planned series of persecutions of the Jews that took place in the Russian Empire of the time. The motivation for these persecutions was not only religious but also purely economic. Envy has always been a strong motivating force behind persecution, as have religious convictions and fear of those who are intellectually superior. The year 1915 saw the outbreak of a large-scale uprising, supported by Russia, of Ottoman Ar-



"Threesame" by Felix Nussbaum, 1944. He describes here in a unique way the situation of all those persecuted which lies somewhere between fear of death, death and vague hope.



The creator of the term "genocide" Raphael Lemkin.

menians in eastern Anatolia. At home, St Petersburg pursued a sophisticated policy of misinformation, propagating throughout Russia reports of atrocities in the Ottoman Empire that were either pure fiction or vastly exaggerated. Never, howe-

ver, did they waste a single word on the sufferings undergone by Ottoman Muslims - predictably, because they, along with Protestant sects from the USA, were the ones who had been responsible for these sufferings. Their propaganda was intended to distract public opinion from their own ill deeds.

Like all his compatriots, the young Raphael Lemkin had no other information about what was going on in the Ottoman Empire than that propagated by the Russian misinformers. He was shocked by what he read.

When, a few years later, an Armenian mercenary killer by the name of Soghomon Tehlirian (*Kemakh 1896 - †San Francisco 1960) assassinated Talat Pasha on an open street, this outrage clearly met with the approval of Raphael Lemkin, whose story is told as follows by sources from the Armenian side:

"After graduating from a local trade school in Bialystok he began the study of linguistics at the John Casimir University in Lwów.

It was here Lemkin became interested in the case of Soghomon Tehlirian, an Armenian who assassinated the former Turkish Minister Interior Talat Pasha in Berlin, Germany on March 15, 1921 as an act of vengeance for his role in orchestrating the Armenian Genocide. Lemkin thought it inconsistent for it to be a crime to kill a man but not a crime to orchestrate the destruction of an entire people, genocide."

This statement is self-defeating. There is no evidence whatsoever that either Talat or Enver Pasha ever gave orders for killings to take place: all the "documents" presented to this effect have long



POGROM -
Means "to wreak havoc, to demolish violently; a massive violent attack on a particular group, ethnic or other ..."



The United States Ambassador Henry Morgenthau with his closest collaborators. Recognizable in the second row above the naval attaché is one of Morgenthau's informants, Agop Andonian, probably a relative of the forger Aram Andonian, who fabricated Talat's "murder orders".



Chodschali

On February 26, 1992, the Armenian occupying forces annihilated the little town of Chodschali in collaboration with former Soviet units. This atrocity is reminiscent of the fate of the village of Nemmersdorf in East Prussia in October 1944, when Red Army forces massacred the whole population of the village in a matter of hours, provoking a mass flight from the neighborhood. But it would go beyond the bounds of the present list of atrocities to include pictures of Nemmersdorf taken when the village was taken back shortly afterwards.



1941, Lithuania, Rainiai: The communists butchered anyone who they thought might resist Marxist teaching. However, nobody has yet been held responsible, nor has anyone been sentenced for crimes against humanity.

since been proved to have been forgeries made by Aram Andonian, Johannes Lepsius, or Henry Morgenthau, who has also been shown to have been entirely under the influence of the Armenians.

The relatively prosperous and independent peasants of the Ukraine were called "kulaks" and were regarded as "capitalists" within a Communist state. They strongly resisted the collectivization of their holdings, but the Communists used even more brutal measures to enforce their program. Whole villages were compelled, by force of arms, to accept the collectivization of their holdings. Some 2 million kulaks with their families – perhaps 8 million people altogether – were driven from their homes, with many being killed in the process. Many starved to death and many more ended up in Siberia. In the period 1918-1929, the Communists killed about 10-15 million people who resisted, excluding those who died from starvation and so on. And the Soviets committed similar atrocities in the Baltic states.

It is well known that the Soviet regime was responsible for mass murders of Poles and Ukrainians and for the annihilation of the Azerbaijani intellectual elite and that of other "minority" peoples. However, the regime's brutality became even clearer on the discovery of the mass graves at Katyn.

It goes without saying that the other prosecutors, first and foremost the prosecutor-in-chief Jackson, were fully aware of the atrocities committed by the Soviets, which outstripped even those of their accomplices the Nazis.

But in that case the motivation was simply political. **RAPHAEL LEMKIN**, one of Jackson's closest advisers, was even better informed about the truth



KATYN

1940, Russia: The Katyn massacre in the forest near the village Gnezdovo, a short distance from Smolensk. That thousands of Polish officers were murdered there was a fact that was clear to everybody, above all to Stalin, Berija and all their accomplices, including "Marshall" Voroschilof and a certain Anastas Mikojan, an Armenian who was one of the most cruel and irresponsible creatures of the Stalin period. Absent were Kalinin (whose name is still used in the designation for the ancient city of Königsberg) and Kaganovic, who agreed in writing to the deaths of a huge number of POWs.



Rudenko

All these facts were quite clear to the Russian chief prosecutor in Nuremberg, Roman Rudenko.

than any of the prosecutors. And yet he never made the slightest reference to the atrocities committed by the Soviets, who had sent literally millions of innocent men and women to their deaths.

"Genocide" to the nth degree, the extermination of whole ethnic groups, the destruction of the Jews' very identity. That the defendants at the Nuremberg Trials did not escape their just punishment is only one side of the coin. The other side is the fact that the Western allies willfully cast a blind eye over the atrocities committed by the Soviets, pursuing a policy which is just as incomprehensible as the attitude of Raphael Lemkin.

RETROACTIVE LAWS ARE ALSO IMPORTANT IN THIS CASE

In Stalin's case there was no need to talk about "retroactive laws" - the corpses of his victims still stank to high heaven.

It was different matter with Churchill and



Yalta, November 4, 1945. The negotiations at Yalta were not only concerned with the fate of those millions of Central and Eastern Europeans who, in the decades following the disintegration of the old pre-war Germany, were left entirely at the mercy of the Soviet terror.

Other matters were at stake, such as the responsibility for real genocides. Who sat here? Churchill (weary and already powerless), Roosevelt (terminally ill), and a savage barbarian by the name of Dschugaschwili, "the man of steel", better known as Stalin. In the second row, behind Stalin to the left, stands Roman Rudenko.



WOUNDED KNEE

A symbol for the extermination of a whole race: The dead at Wounded Knee South Dakota, December 29, 1890. They died because of their religious beliefs. That day over 300 Indians were killed, 200 of them women and children. This man's body was turned on top of the others and the rifle was laid across him by the photographers who sold postcards. A crowd of whites came to watch the shootings.

Roosevelt.

They were the heirs of an unscrupulous war of destruction waged by their predecessors on all those who were standing in their way.

Question: Where are the original inhabitants of the present-day United States? Where are the American Indians? They were simply exterminated. The few who have survived lead a pitiful existence in reservations, like animals in a zoo. On December 9th 1948, the Convention on the Prevention and Punishment of the Crime of Genocide was adopted unanimously by the United Nations General Assembly. For some time now - even after decades of silence, they were still aware of their guilt - Armenian extremists and propagandists have been attempting to use the magic word "genocide" for their own ends. Their intention - quite apart from the fact that there has never been a "genocide" committed on the Armenian people - is to distract the attention of world opinion at all costs from the real crimes that were committed. Si-



Australia

The British "discoverers" of Australia - thousands of years after the real discovery of the southernmost continent by the "aborigines" - considered the natives to be subhuman. Like the Indians in the USA they were ruthlessly massacred, and the few who survive to this day lead an absurd existence as showpieces - even cult objects - of the new lords of the continent.

The British did not act any differently towards the Irish. Those who did not escape to America fell victim to London's hunger blockades. Exactly the same treatment was meted out to the Indians whom the British brought under their yoke using all possible means. If it were possible to pass just judgments now and to demand compensation, then Germany would have to bear responsibility for the extermination of the elite of the Hereros in former German South-West Africa (Namibia).

The new technical term "GENOCIDE" and its creator Raphael Lemkin



Raphael Lemkin (1900-1959), the man who coined the term "genocide". He rose to become one of the advisers to the US Chief Prosecutor R. H. Jackson at the Nuremberg war trials in 1945. Both of them were fully aware of the crimes committed by the Soviets but neither mentioned a word about them. The trials dealt only with cases of war guilt only and "genocide" in times of peace was not punishable under those terms. These circumstances caused Lemkin to resolve to carry on his campaign for the establishment of genocide as a crime under international law.



In the years between 1975 and 1979, the period of Pol Pot and the "Khmer Rouge", up to 2 million Cambodians were murdered, the purpose being to extinguish the old Cambodian culture and to create a "new mankind".

Similar events in Ruanda have brought similar results and reactions. The term "genocide" was already part of a "newspeak" (in George Orwell's sense), finally in the hands of the Armenian propagandists. Giordano Bruno, one of the most important theologians of his time was burnt - a holo-



Thousands of Cambodian Christians died as martyrs. Europe did not react, the UN did not react . . . nobody cared.



Chodjali

A little Azerbaijani town is annihilated at a stroke by Armenian soldiery, helped by Soviet irregulars.

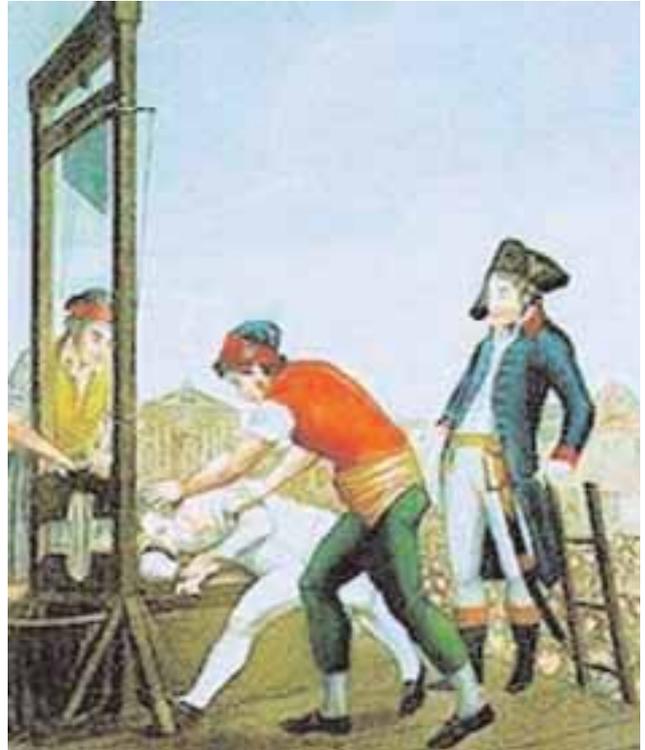
This was one of the most terrible occurrences of the end of the twentieth century, and quite comparable to Srebrenica. But while the Serbian murderers were with only a few exceptions soon to be subjected to international law and the object of widespread contempt, those Armenians responsible for the atrocity of Chodjali are still free to hold their heads high in the public sphere and are considered by world opinion as "victims".

caust - 17th Feb. A. D. 1600 after two years of custody. He was imprisoned by the Grand Inquisitor to hear his sentence on bended knee, Bruno answered the sentence of death by fire with the word: "Perhaps you, my judges, pronounce this sentence against me with greater fear than I receive it!"

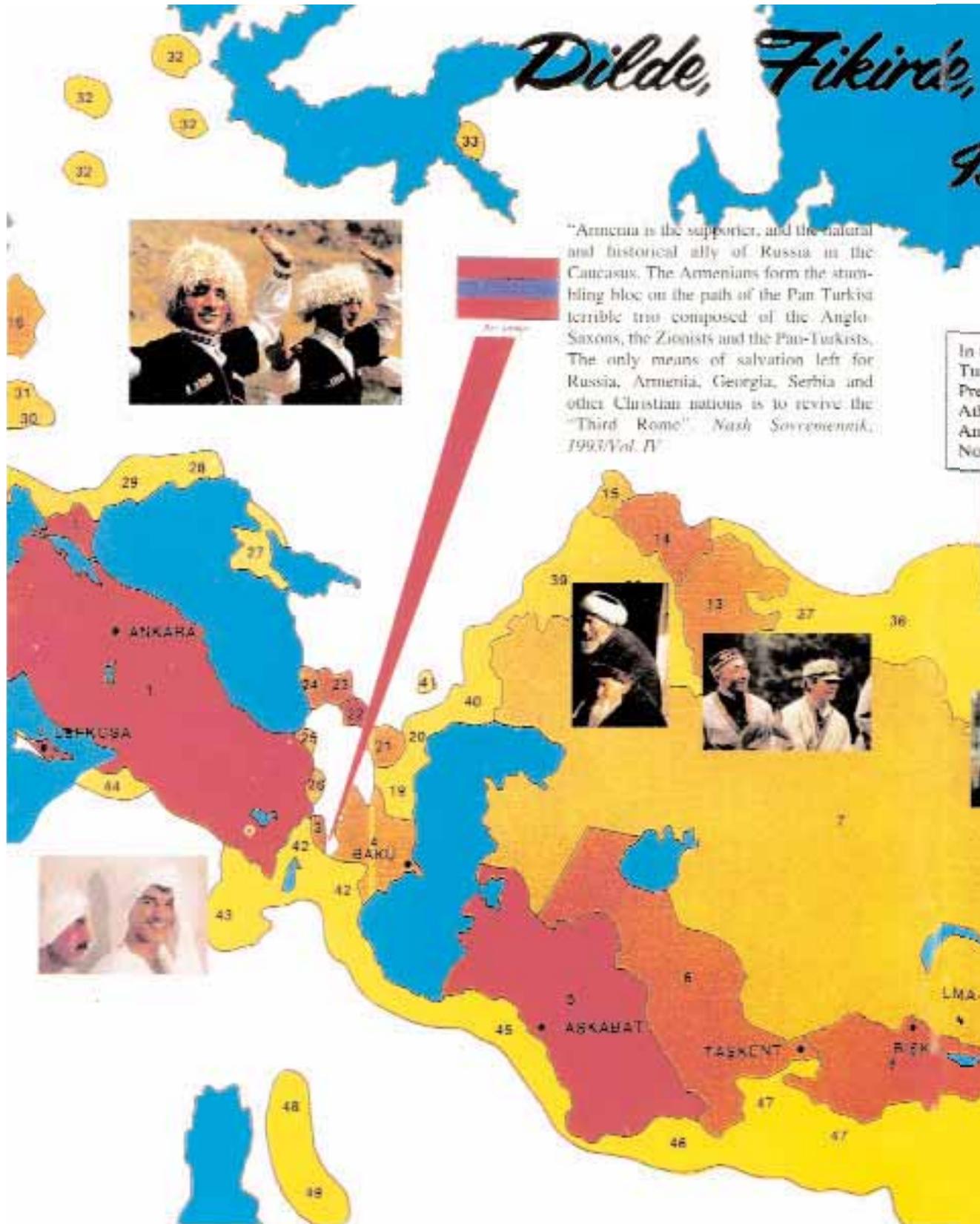
One of the most blatantly criminal acts of the Republic of "Hayastan" was committed only a few years ago: the occupation of 20% of the territory of Azerbaijan, resulting in a flood of refugees, with over a million fleeing to the surviving part of the country. Tens of thousands of lives were lost in the course of this Armenian war of aggression and conquest. World opinion is more or less unaware of this fact. Everything revolves around the word "genocide", which has been appropriated by the Armenians and used to suggest that they were the victims of an atrocity of this kind in 1915.



Kocharian, president of the Republic of Hayastan and the Armenian clergy: NOT ONE WORD ABOUT CHODJALI! In Karabagh on April 26, 2005, the president of the Republic Hayastan, initially leader of the Armenian terror organizations, officially turned down Turkey's offer of a joint academic study on the mass killings of Armenians in the Ottoman Empire and said that Ankara should instead work to normalize relations with Yerevan. He did not say one word about the occupation of Western Azerbaijan, or about the refugees and the victims of this aggression. Instead he rejected the idea out of hand, saying that the genocide is a proven fact that cannot be disputed...



The end of Robespierre: The inventor of the modern term "terreur" ends as victim of his own invention. No comment...





Selected Bibliography

The number of publications discussing the subject of "Armenia" is legion. This is particularly true for the events of 1915. As far as the war years 1915-1916 are concerned, there is virtually no literature at all which presents the "Ottoman-Turkish side" of the issue. One exception is a collection published in Istanbul in 1917 with the title *Aspirations et Agissements Revolutionnaires des Comites Armeniens avant et apres la proclamation de la Constitution Ottomane*, which tries to present the facts that were known at that time, as far as this was possible given the military situation. After Aram Andonian published his forged "telegrams" with the forged "death orders" of the Ottoman minister of the interior, there was a genuine flood of publications on this subject. Almost without exception, they presented the Armenian point of view. The Turks, meanwhile, chose to remain silent, totally misunderstanding the "position of innocence". Although the Turks can certainly be brutal in war, especially when the war is forced upon them, they are the first to forgive their former enemies as soon as the war is over. During their centuries of harmonious cooperation, the Turks had developed a respect for the Armenians which prevented them from seeing the absurd accusations of "planned extermination" as anything more than standard wartime propaganda. The Turks simply had too much respect for the Armenians -and too much self-respect - to take these accusations seriously, let alone defend themselves against them. The result was that the world public was exposed to a totally one-sided view and now accepts the Armenian accusations largely at face value. They overlook the fact that the Armenians were actually at war with the Ottoman Empire, even though they were a part of it, and were pushing for a permanent division of the Ottoman Empire and Turkey. (The Armenians themselves emphasized this fact immediately after the war but then played it down when it seemed more opportune to have been "unarmed".) The following list of the best-known and most important books on this subject does not by any means pretend to be exhaustive. Both points of view are represented - the Turkish and the Armenian. An annex gives the titles of some recent publications from the Turkish side which -better late than never - present the events as seen from the Turkish standpoint.

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Epilogue

Armenian terrorism: History is both poison and antidote. Historians usually contribute little or nothing to discussions of present-day terrorism. Middle-East historians have especially avoided comment on Armenian terrorism, preferring topics more remote and less likely to shoot back. However, in considering Armenian violence, history cannot be ignored, for history is both the cause of Armenian terrorism and its only cure. Armenian terrorism is rooted in a false view of history. Only by correcting that view will Armenian terrorism be defeated. I therefore wish to suggest a method not usually used to combat terrorism: the study of history.

Each terrorist needs a *raison d'etre* - a philosophy and a cause for which he can kill and die. History usually plays a part in this, both because terrorists often look back to an idyllic past in which all was well with their people, and because terrorists almost always remember real or imagined historical injuries and vow vengeance. But the main wish of terrorists is always to free their people from foreign bondage. That was the case with the Viet Kong, and that is the case today with the I. R. A. Today's Armenian terrorists are unique in that history, or at least their version of it, is their only real justification. In recent days I. R. A. seems to be of "minor" importance. Same for the "freedom fighters" of Sardinia, Kosovo or Spain's problem with the ETA-separatists. Also the most cruel events in the Middle East made Armenia's criminal attack against Azerbaijan somehow forgotten. But the refugees from Western Azerbaijan will never forget. And the Turks will never forget the Armenian ruthless accusations.

For the Armenian terrorists, there are no people to be "liberated". The Armenian terrorists have only one cause: revenge - revenge for what they see as mistakes made by the other side (the Turks).

I began by stating that the best weapon against Armenian terrorism is the study of history. Perhaps it would be more accurate to say: The best weapon is the truth. Then perhaps we could make the words of the late Gregorian patriarch of Istanbul Snork Kalutsian might become true:

"May all those unhappy events which take place in every country have an end. May the Peace of God be with all people of good will."

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