

ԵՐԻՏԱՍԱՐԴԱՑ ՔՐԻՍՏՈՆԵԱԿԱՆ ԸՆԿԵՐԱԿՑՈՒԹՅԱՆ ԱՇԽԱՏԱԿԻՑ Ս.
ՄԱՆՈՒԿՅԱՆԻ ՀԱՇՎԵՏՎՈՒԹՅՈՒՆԸ ՀԱՃԸՆԻ ՀԵՐՈՍԱՄԱՐՏԻ ՄԱՍԻՆ
(1920 թ. մարտ-հոկտեմբեր)

1920-ը Հայոց ցեղասպանության տարեգրության ամենաողբերգական ժամանակահատվածներից է: Թափ առնող թուրքական ազգայնամոլությունը՝ Մուստաֆա Քեմալի առաջնորդությամբ, նպատակ էր դրել ավարտին հասցնել իր նախորդների՝ երիտթուրքերի «կիսատ» թողած գործը՝ հայ ժողովրդին ամբողջովին հայրենագրելով ու բնաջնջելով: Այդ նպատակի համար քեմալականները հարձակման անցան միաժամանակ թե՛ Հայաստանի Հանրապետության, թե՛ փրկության հույսով Կիլիկիայում հավաքված հայության դեմ: Ամենացավալին այն էր, որ Հայաստանի բոլոր ենթադրյալ դաշնակիցները, տարված դիվանագիտական խարդավանքներով կամ հեղափոխական խառնակություններով, նրան զրկել էին որևէ գործունե աջակցությունից: Հայ ժողովուրդը ստիպված էր իր գոյամարտը մղել մենության մեջ: 1920 թ. մարտ-հոկտեմբեր ամիսներին հաճրեցիների դուրսագնական մաքառումը այդ գոյամարտի բնորոշ էջերից է: 1920 թ. փետրվարի 11-ի՝ Մարաշը թուրքերին հանձնելու ֆրանսիացիների դավադիր որոշումը քեմալականների առջև բացեց Կիլիկիայի դարպասները: Ֆրանսիական հրամանատարության՝ հայության ճակատագրին անհաղորդ վարքը թուրք ցեղասպանի ձեռքերն արձակեց Այնթապում, Զեյթունում ու Հաճրնում: Վերջինիս շուրջ պաշարման օղակը սեղմվեց մարտի 15-ին: Յոթ ամիս շարունակ Հաճրնի հայությունը՝ իր մի քանի հարյուր մարտիկներով, հարկադրված էր միայնակ մաքառել քեմալական 25-30 հազար կանոնավոր և անկանոն զորքերի դեմ: Իրադրությունը խիստ բարդացավ, երբ 1920 թ. մայիսի 30-ի զինադադարով ֆրանսիացիները քեմալականներին հանձնեցին Սիսը՝ այդպիսով թուրքերի թիկունքում բացարձակ մեկուսացման մեջ թողնելով Հաճրնում պատսպարված շուրջ 9 հազար հայերին: 1920 թ. հոկտեմբերի 15-ին, համալրվելով քեմալական կանոնավոր բանակի լրացուցիչ ուժերով, թուրքերը կարողացան ձեռքել քաղաքի պաշտպանությունը: Սրի քաշվեց գրեթե ողջ բնակչությունը, և միայն 374 հոգու հաջողվեց փրկվել:

¹ Գասպարյան Ռ.Հ., Հայկական կոտորածները Կիլիկիայում (XIX դարի 90-ական թթ. – 1921 թ), Ե., 2005, էջ 191:

Ստորև ներկայացնում ենք Ադանայում Երիտասարդաց քրիստոնեական ընկերակցության (ԵՔԸ)* հայազգի աշխատակից Միսակ Մանուկյանի հաշվետվությունը Հաճընի կռիվների ու բնաջնջման մասին: Ս. Մանուկյանը ծնվել է 1878 թ.: 1900 թ. ավարտել է Տարսունի Սբ. Պողոսի քոլեջը**, որից հետո երեք տարի դասավանդել է տեղի դպրոցներից մեկում: Այնուհետև Ադանայում անդամագրվել է ԵՔԸ-ին, որի կողմից երկու անգամ՝ 1908-1909 թթ., ապա 1912-1913 թթ. գործուղվել է Շվեյցարիա և Մեծ Բրիտանիա: 1908 թ. ավարտել է Մարաշի բողոքական հոգևոր սեմինարիան***: Առաջին համաշխարհային պատերազմի նախօրյակին վարել է Ադանայի բողոքական եկեղեցու քահանայի՝ պաշտոնը: Պատերազմի տարիներին ընտանիքի ողջ մնացած անդամների՝ զառամյալ մոր ու մանկահասակ զավակի հետ, տեղահանվել է: 1919 թ. վերադարձել է Ադանա և կրկին անցել աշխատանքի ԵՔԸ-ում:

Ս. Մանուկյանը փաստաթղթում զետեղված տեղեկությունները արձանագրել է Հաճընի ողբերգական անկումից անմիջապես հետո, քեմալական զորքերից փրկվածների թարմ վկայությունների հիման վրա: Կարծում ենք՝ սույն փաստաթուղթը պատրաստվել է Անտանտի պետություններին ներկայացնելու համար: Բնօրինակը պահվում է ԵՔԸ համաշխարհային ալյանսի արխիվում²: Այն ամբողջությամբ տպագրվում է առաջին անգամ: Կատարվել են ուղղագրական կամ կետադրական մասնակի շտկումներ: Մեր միջամտություններն արված են ուղղագիծ փակագծերով, իսկ մեկնաբանությունները տրվել են տողատակերում:

ՀԱՄԲԱՐՁՈՒՄՅԱՆ Վ. Վ.

² World Alliance of YMCAs' Archives, Geneva, Switzerland: Dossier – Turkey, Box – Local Reports, File – Adana YMCA 1919 – 1922, Biographical Sketches.

³ Նույն տեղում, The Annihilation of Hadjin.

THE ANNIHILATION OF HADJIN

At last, not by compromise, but by the complete victory of the allies, Turkey yielded unconditionally to the will and mercy of their conquerors. So the lingering years of deportation of the Armenians came to an end and those who remained still ready to die revived with hope, a new hope, and turned to their depopulated and devastated towns. Among them were the Hadjin people who were encouraged by the direct, or indirect, suggestions and encouragements even by the help of native as well as foreign friends and officials. To guarantee their safety the French government appointed a Kaimakam⁴ as governor, a commander of gendarmes, a chief of police, and all their attendants, and the necessary preparations were made to have a complete government. So they marched to Hadjin in March 1919 and this new-flagged government was connected by telegraph with Sis and Adana. Everything was complete to make it a branch of the Adana province. Only 12,000 people out of 32'000 survived to see the end of the deportations so they were very careful to stay away from dangerous points. From 5000 to 8000 men, women and children went to Hadjin and began again new services in the churches, a new orphanage with 300 orphans, a new school, a new market. They had new Missionaries and Relief Workers. At last everything was promising. They were intoxicated with the joy of the hopeful future.

On the other hand the Kemalists, the Nationalist Party of the Turks, were devising their devilish plans. They were centred in Sivas which was not near enough nor strong enough to frighten any people under the victorious flag of the Allies. But Kemalists increased from day to day. The Kemalist spirit rolled down like a small stone from a snowy mountain. After a little while rolling stone got bigger and bigger. The avalanche was approaching Hadjin. In vain the Christian officers telegraphed again and again to Sis and Adana. They had some arms as the French had given already 600 arms and 70,000 rounds of ammunition so they were ready to defend themselves until the expected help should come, but they needed a leader. Mr. Armenag Keregian, the Kaimakam, gathered twelve Turks, the leaders of the Turkish villages round about, as hostages of peace. The French government in Adana was displeased with this kind of peace policy. They instructed Mr. Chalian to proceed to Hadjin as Kaimakam. As soon as they reached there he released them after having obtained their promise to be friends with the Armenians which was not better than a promise of a fox to be friendly with the chickens. At this time they found among themselves an Armenian named Sarkis Jebejian⁵ about forty years of age. He was born in Erkilet⁶ Boghajlian. He came with

⁴ Կայմակամ - կառավարիչ:

⁵ Սարգիս Ճեպեճյան, Ճեպեճ (1864-1920) - եղել է Անդրանիկի առաջին կամավորական զննի հեծյալ վաշտի հրամանատար:

⁶ Էրկիլեթ - Կեսարիայի արվարձան:

Antranik Pasha to Constantinople and then went to Hadjin to go to his country at the first opportunity. Now the need of his people found him as the wanted leader. He soon picked out the soldiers trained with the Turkish troops and divided the men of ability into four parts, each having 150 armed men and 50 civilians. Each division had its sub-division and also a unit of cavalry composed of 60 horsemen. He was the commander of them all. By the first chance he sent men to bound the boundaries. On February 22nd the Gregorian bishop Saragian and the Rev. Khachadourian, the Protestant pastor, and two more delegates were sent in behalf of the people to explain the situation and to beg the French to send help, or to allow the people to come back to Sis and Adana. They reached Adana on March 5th. They did all they could but in vain. At last they sent a cipher telegram to their families to advise them to come instantly. But Colonel Bremond⁷ wrote a special letter to Mr. Damadian⁸, the representative of the Armenian delegation in Paris, to use all his influence to persuade them to stay in Hadjin and fight.

On March 5th the Kaimakam, Mr. Chalian, sent an envoy composed of 40 gendarmes under Krikor Eff. And Misag Eff. Rejihian, to the Turkish villages round about inviting them to be true to the French government and not to unit[e] with the Kemalists when they come. At Roomloo, five hours from Hadjin, the Turkish fired on them but they did not answer the fire and continued their way into the town. After they had a hurried talk Krikor Eff. went to Shar⁹. Another part of the gendarmes had to fight for two days for their lives. Help from Hadjin reached them and enabled them to return. All these approaching dangers were explained to Adana and Sis in order to arouse French sympathy and hasten their help. The Kaimakam said in his telegram, "I am afraid this will be my last telegram". So it was. On the 14th of March postal and telegraphic communications were cut between Hadjin and these two places. While 81 Armenians were on the way to Hadjin with 200 arms and 40,000 cartridges and 200 bombs, the Turks attacked them on the way and killed 40 of them. The others fled back to Sis. How could the Turks understand that they were taking ammunition to Hadjin? The answer is very simple because the telegraph officer was a Turk. He was working during the daytime for the French and during the night for the Kemalists. After the Armenians were killed the ammunition became plunder. So Hadjin, as well as other villages, was imprisoned among the mountains. All the Americans gathered at the Kurdet¹⁰, the American School, and the civilian Armenians into the city even while the mountains were still in their possession.

⁷ Գնդապետ Բրեմոն - 1919-1920 թթ. Կիլիկիայի ֆրանսիական վարչական վերահսկողության ղեկավարը:

⁸ Միհրան Տամատյան (1863-1945) - 1920 թ. Կիլիկիայի Հայոց ազգային միության ղեկավարը:

⁹ Շար - հայկական գյուղ Հաճրնի շրջանում, 1920 թ. ունեցել շուրջ 500 բնակիչ:

¹⁰ Գրտեթ - Հաճրնի մոտակայքում գտնվող միսիոներներական կայան, որն ուներ որբանոց՝ 300 մանուկներով:

On the 25th of March the general attack began all around Hadjin. The heavy snow and the heavier force of Kemalists forced the Armenians draw back so that on the 3rd of April they had to shelter themselves in the city and the Turks crowded around them near enough for them to hear their conversations. The first thing the Armenians did was to gather 300 Turks and 150 Kurds, who were living in Hadjin, in order to keep them away from any communication with the Turks outside, and to keep them as hostages for the safety of the 700 to 1000 Armenians in the surrounding villages. Mr. Chalian had no more authority in the city after he had released the 12 leading Turks. The military people were in control. The German cartridge in the hands of Armenians were finished during the fights on the mountains. The French and Russian cartridges would likely give out before help came. In Hadjin necessity became the mother of invention. They learned to make gun-cups and to produce gunpowder enough to fill 30,000 to 40,000 empty shells. They also made a big gun which burst at the first explosion. At the same time they arranged the provisioning of the population by gathering all kinds of cereals and other food supplies to be divided among the people in just proportion.

Do I need to say that, although the Bishop of the Gregorian church and the pastor of the Protestant church were sent to Adana as deputies and the churches closed, they had invented quite a new method of worship in private houses in different quarters of the town. Daily they had from fifteen to twenty meetings with an attendance in each district of about 150 to 200 people. They were praying with a new earnestness for forgiveness and deliverance from sin, and the Turks. Many got a full assurance of forgiveness and joy which continued until they were sent up to the presence of Jesus. They picture the effect of these meetings so vividly that the commanders were forced to appreciate the help of prayer and even Turks noticed that after these meetings the fighters were more kind in their conversations but more brave in their fightings. The commander Jebejian ordered general fasting and prayer for these days. Often he ordered his servant, Bedros Munershian, saying: "Go ask the women to pray. To morrow we shall have a hard battle."

One day while they were praying, a voice from heaven was heard. It was not the voice of God. It was the noise of an aeroplane. The aeroplane dropped a letter from the Armenians of Adana to the people of Hadjin. It said: "The French will help soon." A second time, on the 28th of March, an aeroplane dropped a box of ammunition to the Hadjin people. Two boxes of ammunition and a package of letters from this same aeroplane got into the hands of the Turks.

On the 17 of April Miss Cole¹¹ and Rev. Daniel Eby¹² were sent by the Turks with a letter to persuade the Armenians to take down the French flag and hand over their arms and fight not in vain. If they did not yield they were to be annihilated. Of course, their brave answer

¹¹ Միսս Քոուլ - Գրտեթի ամերիկյան որբանոցի տնօրենուհին:

¹² Վեր. Դանիել Էբի - անգլիական նպաստամատույցի ներկայացուցիչ:

was negative. They said that they could not take the flag down as it belongs to the French, but that they had no enmity against them. All that they asked was to live in peace. The negotiation was repeated on May 22nd by the same agents. This time the Turks asked for two men to be appointed with a time and a place for direct conversation. As soon as the appointed persons started to go, in spite of the fact that there was a six hours armistice, they opened fire from every direction. Miss Cole as well as the men had a narrow escape. Although this also may be explained as a mistake, their purpose was to kill Mr. Jebejian, the chief commander, through that “mistake”. They did not, however. Other attempts at negotiation were not acceptable. On the 25th of May Asadoor Sachian came from Sis to inform them the help from Adana was nearly ready to start.

Just then the Turks in the trenches told the Armenians with pride that all the Armenians in Feke¹³ [,] Yere Bokan¹⁴, Geurumje¹⁵, and so on had been butchered by the victorious Turks. They said that the same fate awaited the Hadjin people. This news was like a chilling winter wind. Dismay, excitement, and weeping passed over the people. An Armenian with his angry men killed some of the Turks who were kept as hostages for the safety of the Armenians in the surrounding villages. This act was condemned by the people as they considered it a sin and a stain on their reputation. To this day they condemn that shameful act with words as bitter as those they use against the Turks. The Turks furthermore said that ten of them had become relatives of the Armenians by marrying Armenian girls who had been in the American school. As soon as they heard this the Armenian women began to cry with a loud voice. Those who had relatives in Kurdet would not be comforted. All said that it was a shame for them to wait there and not save the girls from the Turks.

On the 6th of June a Kurdish boy and on the 7th a Kurdish woman escaped from the prison in the night to join the Turks outside. They told them of the killings of the Turks. An Armenian boy in the orphanage at Kurdet escaped from the Turks and told that the Turks had numbered the orphans one by one and were keeping them in a room to be killed next day. A notorious Turkish brigand who had won the enmity of his own people by his repeated crimes toward them was now working with the Armenians in Hadjin against the Turks. He was a sharpshooter and, it is said, killed not less than 50 Turks. Hamja advised the Armenians again and again to attack the Kurdet saying that the Turks did not have many men there but the Armenians did not yield to his suasions. At last on the night of June 9th Hamja persuaded a group of men who were desperately hungry to attack in a certain direction. They did this

¹³ Ֆեքե կամ Ֆեկկա (Fekka) - 1920 թ. հայաբնակ գյուղ Կիլիկիայում, Հաճընից մոտ 40 կմ հարավ՝ Սիս տանող ճանապարհին:

¹⁴ Յերե Բոկան կամ Յերեբական (Yerebakan) - 1920 թ. հայաբնակ գյուղ Կիլիկիայում, Հաճընից մոտ 45 կմ հարավ-արևմուտք:

¹⁵ Գյուրումջը կամ Գյուրումզը (Gurumze) - 1920 թ. հայաբնակ գյուղ Կիլիկիայում, Հաճընից մոտ 35 կմ արևմուտք:

without permission from the chief commander. They succeeded, so well, that immediately they dared to attack in another direction and again in another. In all they found less Turks and more success than they expected. Fired by this success they took some more men that same night and again without permission attacked the Kurdet. They found that Jivan Bey, the commander, and Abbas Bey had fled in their night gowns and had left many documents as well as all the orphans and the Americans. Joyfully they took all the provisions they found and the orphans and the helpers, 290 in all down to the city. They knew that the presence of the American would be a great source of help and safety for them in the future, so they urged them to come down but they preferred to stay there. The chief commander blamed these men for their lack of discipline, but the joy over the success that brought some wheat to the people overwhelmed his rebuke. After they had held Kurdet for three days they were obliged to hand it back to the Turks.

July 5th was the sad day for the Hadjin people for they heard that Shar had fallen. Since the 5th of March brave little Shar with its four or five hundred population had been under fire from the guns and cannons of 2000 Turks. Only 60 brave armed men defended the town. At last the Turks entered the town like a flood and only 30 people including a woman and a girl escaped to tell the news to Hadjin people. On the 13th of July the conquerors of Shar came against Hadjin and bombarded the city from dawn to noon. 250 shells and more than 100,000 bullets were used by the enemy without having the expected success. On the 16th of July Mr. Sarkis Jebejian, the chief commander, while crossing a bridge was shot by a stray bullet. The wound was not serious but sufficient to cut off his valuable service which the people missed sorely. The decreasing provisions soon brought the people to the point of famine. People ate horses and donkeys and cats. It was unbearable to hear the children crying for food and the mothers roamed about to pick herbs to cook and give to children. They had to find a way or starve to death. They were not ready yet to die by hunger and they found a way. In a few days they dyed the native cloth to a khaki color and made it into the shape of European uniforms. On the 5th of August 200 brave men clad in these garments plunged into the stream at night marched on in the deep water for four hours until they got behind a certain hill from which the Turks were bombarding the town. In daytime they kept themselves behind the rocks. At midnight firing began from both sides upon the Turks. They left everything and run to save their lives. The Armenians brought the captured cannon with 450 shells into the city and set it up near the church. They were revived with the food they got and their victory. They sang hymns and lifted their hands to God who had given them this victory as an answer to their poor prayers. The booty was divided equally between the fighting heroes and praying heroines. Especially were they glad to find a document in which the Turks were ordered by the commander to spare the lives of the men in a list, where the Americans, a few helpers, and the children were mentioned. About sixty of the men were mentioned. All the rest were

ordered to be killed. From this they understood that by their timely arrival at the Kurdet they saved the orphan children in the Kurdet who were not in the list.

On the 11th of August they wrote a friendly letter to the Turkish villages saying that they had no bad intentions against them. They were, they said, old friends and could not be enemies. The sole desire of the Armenians was to be left free to live in peace. If the Turks desired to fight against the French they might do it directly with the French. The Turks answered that they must surrender the French flag and their arms, then they could be free. Of course, they could not do this, but the hunger was remorseless. They could neither be reconciled with their hunger nor their Kemalist enemies. On the 21st of August during the night two Armenians, Garabed Manoogian and Sasouloo Boghos, arrived from Adana to tell them that 2000 Armenians were preparing to come to their help and that already 500 of them were out in Akarja, 3 hours distance from Adana. Oh, the joy over this news! The whole city was overjoyed. They said they could fast for even fifty days. Day and night every ear was strained to hear the joyful sound of the feet of the men coming to help. They grew sick with waiting.

Another desperate sally was made on the 20th of September. 400 armed men out through the enemies strong chain and thirty of them surrounded a Turkish village which surrendered without resistance. 100 of them went to Hoomloo, 5 hours distance, which was the centre of chief commander in that district. After twelve hours of severe fighting the brigands set fire to the houses in order not to give the Armenians any ammunition or provision. Dooran Bey, the chief, fled in the night leaving his sword, a revolver and his diary together with a uniform. The town was in the hands of Armenians. They brought back 22,000 pounds of wheat and five to six hundred cattle and 60 horses and a Circassian physician. Three Armenians were killed and 100 Turks bodies were numbered lying on the ground besides those who were burned in the houses. The physician was of great help in dressing the wounds of Mr. Jebejian, the commander. The sword of the Turkish commander is now with the conquerors but the diary has been confiscated by the French officers in Djihon¹⁶. While the group was bringing in the booty from the first village, including the captured Armenian women from Shar, the Turks recaptured the women from the Armenians.

After several days the hunger and famine began to reign again. The leaves of the trees were all eaten, the bark of the trees was ground, bones were powdered to be mixed with a handful of flour in order to make a large loaf. The price of a cat was gold pound. Dogs, rats, animals of any kind, even the skin of sheep and oxen were eaten after being broiled. While they were preparing for another attack on the evening of October 14th, sentinels brought in the saddest kind of news. 80 to 100 carriages of ammunition, three big cannons, and about 10,000 Turks were coming from the N.E. and N.W. of the city.

¹⁶ *Զինան կամ Ջեյհան (Ceyhan) - քաղաք Կիլիկիայում:*

At dawn of October 15th the canons began to bombard the principle buildings. Their gunners were skilled to fire up towards the heavens and drop the shell just over the top of the buildings, the shells piercing even the four-storied buildings. The last days of Hadjin were days of hell. Men were struggling with empt[y] stomach to defend the city. The women were screaming and fainting, the children were crying. The Turks were shouting for joy, and rushing towards the town. Like a big avalanche they came from every direction calling on the name of God. The Armenians were like flint and the Turks could not pierce their front until evening. The orphans were busy as usual in carrying ammunition from ditch to ditch. The grown men could not do this because of the bullets. Children could bend low enough so that the Turks could not see them. Near evening the Turks gave fire to one end of the city. Some of the fighters preferred to die in the trenches, some went to die with their loved ones in order to show their faithfulness. The names of two men are given who gathered their families and near relatives about them in one room and killed them one by one and then killed themselves rather than allow the Turks to have access to them. Hundreds fell victims to innumerable bullets. Some men and women in their hurry cast away their precious things even their loved one and climbed the mountains. Also some of the fighters in the thick darkness passed out over the bodies of men, women and children, broke through the lines of the enemy towards the mountains. On the way they met some girls, also two teachers from the orphanage. These begged them to kill them rather than let them fall into the hands of the Turks. They dared not do this. They roamed here and there during the night among the mountains. 500 armed men and 150 unarmed men together with Hamja, the Turk, got together, formed themselves as an army under three able leaders. After three hours of fighting with the Turks who at this time caught slit of them, they marched on. Through many winding ways there were joined by more men and lost a few. Skirmishes in Turkish villages took place. At last after four days they came to a Turkish village tired, hungry and nearly exhausted. They found Hassan Kiahya, the chief of the village. He willingly or unwillingly did all he could to please his self-invited guests. He succeeded in saving his own life as well as lives of few other persons who were captured there. Hasan Kiahya was like an oasis in the desert of Turks. Not because he fed these 378 hungry persons with honey and butter, but, because as soon as he saw them he said: "You have a trust with me whom I have been keeping for four days in danger of my life". Then he showed them an Armenian man, Sarkis Girlekian. They were very glad to see such an angelic Turk after they had seen so many devilish ones. After a few hours rest and many kind words they bade him good-bye and marched on revived.

I need not tell all the details of the repeated skirmishes on the way and how they bravely fought against the Turks and the cold and the heavy rain with some wounded: also how Hamja left them to join his relatives against them. At last they came to Tulan, five hours from Djihon, on the 24th of August [October]. Tulan is the farm of the monastery of Sis and

contains a mill. After they satiated their hunger and thirst in the mill, they found themselves surrounded by 2300 Turks. Instantly safe positions were taken. Twice messengers were sent to the French in Djihon to explain the situation and ask for help. The French did not send any help nor did they allow the Armenian volunteers to go. The Turkish Kaimakam offered his help which was not accepted by the French. The fighting continued until the next day. To the terror of the Turks and to the joy of the Armenians an aeroplane came to the place. The Turks stopped fighting instantly. The Armenians, on the plain behind sand bags, waved the French flag carried from Hadjin. They tied their handkerchiefs and their shirts to their guns and waved them, they shouted and exploded a few shells to attract attention. It was so low that they could have shot it if they liked. It also made four revolutions over them. The Armenians were sure of getting help after this visit and the Turks were afraid. After doing so many things the aeroplane rider seemed not to have seen either Armenians or Turks. I am afraid the rider was blind or the aeroplane got away from the base before the rider got into it. The Turks sent for two cannons and some more help from Sis. The Armenian hope in French help fail them, so they turned with feeling hard to aeroplane to their own aid. They had already captured several fellaheens¹⁷, or gypsies. A young gypsy named Mevlid offered his help to show a secret way through a swamp. He said he was the shepherd of the buffaloes of the monastery, and no one knew the way but himself. This was the help they needed. He led them through the bushes and for five hours through the water during the night. Sometimes it was dangerous but they helped each other and when they came to a deep river they were helped across by Apraham who had been the benefactor of the Hadjin people during the fighting. Often he had passed through the Turkish lines to bring wild pears, wheat, and so on, on his shoulders. He brought even Turks to be examined to find out the enemy's plans. This time he helped many to cross the river with his strong arms. Finally nearly exhausted he himself got across. Just then found that a woman and two wounded had been left on the other side. He plunged in again and went to their help. After a while the rest missed him and sent back to look for him but he could not be found. Afterwards they understood that two armed horsemen had captured him as well as the other three and had killed them after torturing them.

At last after twelve days 345 of them including ten women reached Djihon, there to tell the story of the fall of Hadjin. In addition to this group 26 men and 3 women came during the following eight days as the fragments of ten different big groups. According to their report they spent from eight to twenty five days in reaching here. They spent the daytime in the forests eating what they could find and journeyed in the night. Needless to say they were almost skeletons when they reached a point of safety. As far as we know only those 374 former inhabitants of Hadjin remain of the 9000.

¹⁷ Ֆելլահին - գնչու:

As to the people left in Hadjin. The Turks burned some of the houses on Friday evening but after some of the Armenians had left the city, twenty-five men still defended it until Saturday evening, in the gendarme centre. The people who wished to surrender begged them to stop firing. Under cover of the night these men got away and on Sunday morning the Turks gained full possession of the city. This was the 17th of October. The Turks gathered the living relics of the city into the monastery and separated the men, women and children. Then ordered the women to take off their cloths, then fired upon them. An economical Turk suggested that they should not waste their ammunition, but should use their daggers. Not a person, supposedly, was left alive. All were piled one on top of the other. Then they took the last group of men, five by five and ten by ten, God knows where. After they took the last group of men complete silence reigned. At midnight the mound of dead bodies began to move. This moment kept on noiseless until eleven women were standing free from the pile. They dared not to speak about their wounds and pains, they only motioned to each other the way to go. Naked, they roamed among the naked rocks and wild trees during the nights that followed, searching where they could for bits to eat, until the following Friday. At last they met six women in the vineyards an hour and a half 's distance from Hadjin. These were under the same pressure of fear but they had their cloths on having left the city before the butchering took palce. The naked women were shivering with cold and faint with hunger. They insisted on lightening a fire with a match they were able to get from these fellow victims. These knew the danger involved in such an action, and being unable to persuade the desperate women from lightening the fire they concealed themselves at some distance away. Early in the morning they heard guns and screams. Thus the last witnesses of the Hadjin tragedy were swept away. Those who had concealed themselves managed finally to reach Missis¹⁸ after twelve days and from there come here to tell as what they had seen and heard.

Respectfully submitted,
Sisag S. Manoogian.

Adana, Asia Minor,

November 15, 1920.

¹⁸ Միսիս - քաղաք Կիլիկիայում, այժմ Յաքափինար (Yakapinar):

ԾԱՆՈԹԱԳՐՈՒԹՅՈՒՆՆԵՐ

* ԵԲԸ-ն հիմնադրվել է 1844 թ. հունիսի 6-ին Լոնդոնում: Արդեն 1855 թ. դարձել է համաշխարհային շարժում (տե՛ս *Shedd, Clarence Prouty and Others: History of the World's Alliance of Young Men's Christian Associations, London, 1955*): Լինելով քրիստոնեական արժեքների հիմնարարությունն ընդունող մի կազմակերպություն ու ստեղծվելով Բրիտանական կայսրությունում՝ ԵԲԸ-ն ի սկզբանե ունեցել է բողոքական հենք: Սակայն, ժամանակի ընթացքում տարածվել է աշխարհով մեկ, դարձել համակեղեցական շարժում: Այսօր ԵԲԸ-ն գործում է աշխարհի 119 երկրներում և ունի շուրջ 58 միլիոն անդամ: Այն համարվում է աշխարհում ամենաերկարակյաց ու ամենատարածված հասարակական նախաձեռնություններից մեկը:

** Տարսունի Սբ. Պողոսի քոլեջը հիմնադրվել է 1888 թ. Նյու Յորքի Յունիոն աստվածաբանական սեմինարիայի շրջանավարտ վեր. Հարություն Զենանյանի կողմից՝ որպես հայկական ուսումնական հաստատություն: 1893 թ. հանձնվել է Օտարերկյա առաքելությունների լիազորների ամերիկյան խորհրդի (Պորտ) կառավարմանը (տե՛ս *Jernazian, Ephraim K.: Judgment unto Truth. Witnessing the Armenian Genocide, New Brunswick NJ, USA, 1990, p. 22*):

*** Մարաշի հոգևոր սեմինարիան հիմնադրվել է 1865 թ.: Եղել է բարձրագույն աստվածաբանական կրթության՝ բողոքական եկեղեցու ուսումնական հաստատություն (տե՛ս նույն տեղում, էջ 28-31):