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## INTENSE MIGRATION FROM HARPOOT TO AMERICA WITH NEW DOCUMENTS (1870-1920)

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### ABSTRACT

As in the case from various places of the world, there were people emigrating from Anatolia to the New World America, once- especially in the early part of twentieth century- described as the land of opportunities, because of the reasons like trading, education, etc. The first immigrants from Harpoot to America were generally the students of the missionaries, those sent by the missionaries for education. Later on, a considerable amount of Turkish migration occurred from Harpoot to America particularly because of the activities of missionaries and then trading and other expectations. Specially Armenians, among the Non-Muslims migrated to America, took part there in the centre of a campaign opponent to Turkey and caused this matter to turn out to be a political issue in this dimension. A big part of the Muslims migrated to America adhered to their religion and motherland, constructed fountains, mosques on behalf of their names and were the founders of first Turkish associations. The emigrants of Harpoot, discontented with those, donated millions of dollars from the money they earned in America to various charities in Turkey. Besides, they came back to Turkey during the War of Independence to defense their country. In this study, migration from America to Elazığ / Harpoot region was evaluated with new documents.

**Keywords:** Ottoman Empire, America, American Missioners, Immigration, Harpoot.

## INTRODUCTION

America was the prominent among the countries which had the greatest economic before the First World War (Kurtuluş,1995:134). From the imperialist era at the end of 17<sup>th</sup> century until the 21<sup>st</sup> century people from all over the world had always desired to go to America throughout this entire period. Migration has social, cultural, economic, political, anthropological, psychological and sociological dimensions (Mazlum vd. 2018: 875). There were different qualities among the emigrants in terms of balance of sexes, permanency of emigrations, literacy rate, adult-juvenile balance (Diner, 2008:7).

It is possible to make a three phase analysis of the emigration history of America who received intense emigration from various parts of the world: First of these is the classical age in which European emigration occurred from 1901 to 1930. The second was a narrow-scoped emigration movement from 1931 till 1970. The third one is the one without Europe and a broad emigration wave from 1970 until today. During the period from 1880 till 1930 annual total number of emigrants didn't fall behind two hundred thousand, furthermore this number even exceeded four hundred thousand except the last two years of First World War. During the first ten years of 20<sup>th</sup> century massive emigrations occurred to the continent of America from all over the world. Especially in 1907 America experienced the most intense emigration wave of its history (Massey, 1995: 633)<sup>1</sup>. 20<sup>th</sup> century American emigration generally represented the "unqualified labor" (Kurtuluş,1998:173; Dündar, 1959: 43).

The emigrants were those were met as strangers to the basic structure of America while they brought their foreign languages, cultures and religions together with themselves. As the opinions on American culture changed in time emigrants and their origins established ethnic societies at the same time and participated in civil (urban) life of America, thus made a contribution to American nation as a whole(Diner, 2008: 9).

## METHOD

In this study, immigration phenomenon was discussed in early 19th century and early 20th century. Migration is the place of the town of Elazig Harput, depending on where they live as intense of the oldest civilizations in the period examined was hosted alongside elements of the Turkish Armenian population in Turkey In this study, the period and space examined were limited.. In the research, Prime Ministry Ottoman Archive documents were used as the main source of archival documents. In addition to archival documents, domestic and foreign works, newspapers and related web pages were used. Archival documents have been translated into modern Turkish and supported with other works.

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<sup>1</sup> Emigrations increased gradually for ten years after American Civil War. One of the reasons of this was the improving technology in oceanic voyages for sure. With the innovations brought to steam transportation bigger vessels were constructed and this caused mass emigration of the people. In these periods twenty five million people emigrated especially from Europe. The arrivals preferred urban settlements in general. They worked in steel, coal, automobile, textile, confection industry based on the workforce in the industry. And this prepared a ground for the prominence of America among economic super powers of the world. (Diner, 2008: 7).

### 1. Armenian Emigration from Harpoot to America\*

During the periods when emigration movement intensely experienced there were also emigration flow from Ottoman Empire to America, being lesser from European States though (Genç and Bozkurt: 2010: 72)<sup>2</sup>. Viewing the "Annual Emigrants Statistics" of Department of Homeland Security of America it is seen that emigrations started to increase in last ten years of 19<sup>th</sup> century and an intense emigration movement occurred from Ottoman lands between the years 1900 and 1919 (Department of Homeland Unites States Security, Yearbook of Immigration Statistics,2011:6,8).

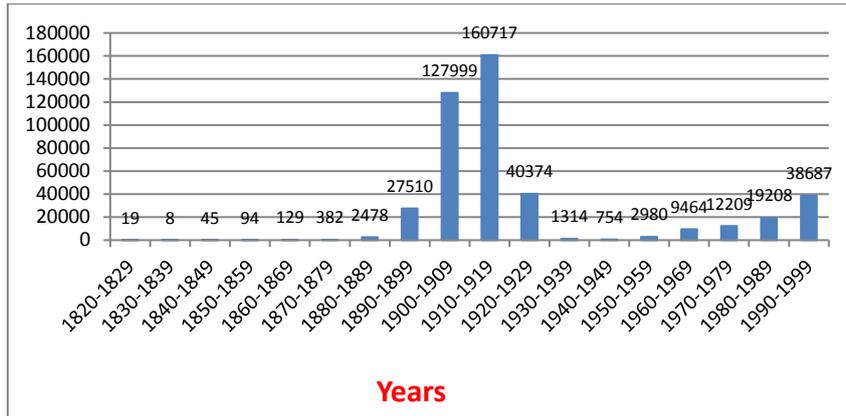


Figure 1. Distribution Graph By Years Showing People Who Immigrated From Turkey To America

**Kaynak:** USDHS-Unites States Department of Homeland Security, Yearbook of Immigration Statistics: 2011. Washington, D.C., September, 2012.

According to an statistics sent by Ottoman Ambassador of Washington in 1889; 83,51% of those who immigrated from Ottoman Empire to America were consisted of men. The rate of those over 40 years old men is 8,99%. Examining the arriving labor potential, the rate of those having a previous agricultural experience is 41,62% (İpek and Çağlayan, 2008: 40).

Harpoot became an important center in emigration movements from Ottoman lands to America. The first connections between America and Ottoman Empire started with the intense activities of American missionaries in Ottoman lands. The missionaries arriving with American Board Committee started introducing the Harpoot and its neighborhood to their citizens<sup>3</sup>.

\* This part of work, which was written by the authors previously "Archives USA Armenian Migration from Anatolia with Documents (Elazığ / Harpoot Province Case)" has been revised as a result of the addition of is the new title of the study and literature is an enlargement.

<sup>2</sup> It is possible to have access to passenger records of the emigrants who emigrated from Ottoman Empire to America. Look <http://www.ellisland.org/search/passSearch.asp>

<sup>3</sup> Look for the activities of American Board missionaries in Anatolia, (Açıkses, 2001; Stone, 1984; Eddy, 1913: 57; Kocabaşoğlu, 1989; Köprülü, 1987: 927-947).

"The Harpoot Plain is the most prosperous I've ever encountered in Turkey and the most suitable and promising plain in terms of missionary work"(Şimşir, 1985:95)- the statement of George W. Dunmore who was among American Board missionaries who arrived to Harpoot region early made this region center of interest for other missionaries<sup>4</sup>.

Wanting to increase its population rate and need for qualified labor force, America promoted especially Armenians in Anatolia to emigration via its missionaries (Akter, 2007:23; İpek,1995: 260; Şahin, 2005: 184-207). Emigration of the Armenians in Harpoot and its neighborhood caused future emigration of Turks (Republic of Turkey Ottoman Archive, HR.SYS. 72/27). The first emigrants were fugitives and jail breakers (Konyalı, 2001: 27).

The luxurious lifestyle of American missionaries, prosperities of America, its education and job opportunities were some of the reasons of emigration. While missionaries tried to direct and use Armenians who found a way to earn money from trade, for the influence of their country Armenians started seeing the West as a tool in order to protect themselves and to realize their dreams (Çetin, 1983: 197; Şimşir, 1985: 103 et al). Besides the obligation brought by the Government of *İttihat ve Terakki* (Party of Union and Progress) for the execution of military service by the Christians was also one of the reasons of the emigration (Akın, 2004: 5; Kara, 2008:179-180).

It is possible to examine Armenians who immigrated to America in three main groups. The first groups of these were the Armenian students who immigrated for education. Armenian youngsters educated in American universities became doctors, dentists and engineers. In 1890s almost seventy Armenians immigrated. Small tradesmen constituted the second Armenian group immigrated to America. Those in the third group were generally unqualified Armenians who left<sup>5</sup> Anatolia due to rebels. Webs were constituted in İstanbul, Boston and primarily in Harpoot and they wanted to send such Armenians to America (Şimşir, 2001; İpek, 1995: 260-261).

The missionaries striving to promote emigration to America<sup>6</sup> initially drew attention with their lifestyles and the education they gave. The propagandas made in the return Armenians who went to America especially for education caused the increase of emigration (Armenians Catalogue in Ottoman Documents:12). Such that,

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<sup>4</sup> The missionaries who came first to Anatolia were Fisk and Parsons among the American missionaries who came on 15 January 1820. Later it was followed by William Goodell and Bird who came to Beirut on 16 November 1823. Except this, the names of missionary representatives who firstly came to Turkey and established various centers are as follows: H.G.Dwight, G. Schaffler, Elias Riggs, Cyrus Hamlin, George W. Wood, Benjamin Schneider and George W. Dunmore. For detailed information look: (Greene, 1916: 66-67). In an annual meeting made in 1850 by American Board missionaries who continued their activities within the Ottoman Empire since 1820 it was decided for close monitoring of Harpoot and its neighborhood by Erzurum Station then the region started to be examined. (Barkley, 1981: 33-34; Eddy, 1913: 162).

<sup>5</sup> The Armenians who were accused of the incidents occurred in Anatolia between the years 1892-1896 were fleeing to America with the assistance of American missionaries, then they changed their wearings and returned to Anatolia to raise a turmoil in Anatolia with the weapons they brought with them. Look. (Selvi, 2011: 53).

<sup>6</sup> The missionaries who assisted the fleeing of Armenians to America didn't refrain himself from giving them all his support, he even sheltered the Armenians who were searched or in trouble. Look. (*Republic of Turkey Prime Ministry Ottoman Archive*, Y.A. Res., (Yıldız Archive Official Request Classification), 132/62).

even the servants doing the errands of the missionaries in Harpoot searched ways for going to America. For example, after Agop Babigian of Harpoot worked as a servant of the missionaries and he immigrated to America in 1876 likewise another Armenian servant named Jakop Arekalyan who also immigrated to America (Şimşir, 1984: 104-105).

After 1870s an intense Armenian emigration started to America especially from Harpoot. The first person immigrated to America was Garo who arrived to Worcester with the Clerk George Knapp in 1867. Appraisal of America by Garo in his letter to his relatives and friends caused further emigration of them. The needs of the emigrants were met by the graduates of Harpoot Firat College, Union of Harpoot Protestant Churches and Harpoot American Consulate (Bali, 2004: 168-169; Öney, 2011: 231-232).

The number of Armenians immigrated from Harpoot to America increased to such levels that even the children deceived in their tender ages tried to go without asking permission from their mothers and fathers. The responsible for this condition which reflected to archive documents were shown as the Armenians and missionaries who tried to raise turmoil:

*“Even though transit documents were duly issued to those Armenian families whose spouses were in America and to those who were going to America with their families, it is clear that some Armenians of fifteen- twenty years old requested permission asserting that these Armenians requested permission for emigration yet their fathers-mothers didn’t want to send them alone, these young Armenians didn’t deal with trade so their travel to America cannot be counted as emigration. As it is clear that they wanted to go with the stirring of the trouble makers, acceptance of their petitions were seen inappropriate.”* (Prime Ministry Ottoman Archive, MKT. MHM. 538/30).

The Armenians who involved in incidents in Harpoot (Akter, 2008: 51) which was seen as the door of America for the Armenians in the region were fleeing to America through the ferries which were sailing to Marseilles and England.

The Consulate of Ottoman Empire who had a chance to talk with the Armenians in Liverpool where these Armenians achieved to go as that far said in brief that;

*“Armenians came from the villages under the governance of Harpoot, some Armenian merchants in Harpoot and the neighboring cities made this escape easier in return of some money, that these merchants had men in Mersin and in other ports, that they were taken with rowboats and took on to the ferries that were sailing to Marseilles and England”.* (Armenians Catalogue in Ottoman Documents, 217).

Besides Armenian merchants American consulates were also encouraging the emigration by issuing passports and making monetary assistance (Kırşehirlioğlu, 1963: 145). It is known that the newly appearing agents were

also effective in emigration from Harpoot to America as well as malfeasance of some officials and the missionaries etc. Some people from the inhabitants of Harpoot went to America through the persons they got in contact in Samsun and İzmir. For example; some people from Harpoot got the illegal permission papers issued through a person named “Murtaza” who was working as an innkeeper in order to go to İzmir ( Prime Ministry Ottoman Archive, Z.B., 401/102). An Armenian named Gaspar Nahigyan from “Hüseynik” village of Harpoot which had an important place in emigration is now seen as the person who organized the emigration process. Such that, he made the emigration easier by even lending money to Armenians (Öney, 2011:233).

It is also striking that there were security officials too among those who helped to Armenians. Some of the police officers received bribery from the Armenians and gave them nicknames so they made contribution to their emigration to America<sup>7</sup>.

During the emigration of the emigrants they experienced hardships during their travel and their admission to America and the efficient works of the agencies in İstanbul and USA and two foundations established in Harpoot had a grand role in order to overcome these difficulties (Şimşir, 1984:105; İpek, 1995:265). Thanks to this, Armenians living on Ottoman land especially in Harpoot and Diyarbakır stowed to America in crowds (Armenians Catalogue in Ottoman Documents,78).

Privacy right of the emigrant Armenians who returned after being American citizen and their exemption from taxes was among the factors that negatively influenced Turkish-American relations. With the combination of accelerating emigration incident with the anti-Turkish propagandas of the emigrants along with the loss in population<sup>8</sup>, labor force, military force, tax, prestige loss; Ottoman government had to take some measures.

Ottoman administrators stated that the real purpose of the Armenians who went to America under the guise of education was to spread the idea of independence—to say; establishing an Armenian State- among the Armenians living on Ottoman lands so certain measures had to be taken in order for the prevention of emigration to America<sup>9</sup>. Thus, majority of the Armenians who settled in there constituted Armenian Lobbies that would adversely influence Turkish image (İpek and Çağlayan, 2008: 43).

Government officials sent a circular letter to the police department and to the provinces concerning this matter and following the prevention of travelling of dangerous persons they wanted duly return of the citizens by covering their travel expenses. The state ordered various directives concerning the return of the Armenians who were found guilty to the homeland and their apprehension. In these directives it was stated that it should

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<sup>7</sup> A prosecution was initiated against some police officers alleging that they provided themselves benefits from the Armenians sent from Harpoot to America. For detailed information look: (*Prime Ministry Ottoman Archive, Z.B.,: 108/29; Prime Ministry Ottoman Archive, Y.A.Res. (Yıldız Archive Official Request Classification), 80/114*).

<sup>8</sup> The domestic migration experienced only in Crimea, Caucasia and Balkans slowed down the reduction in population (İpek and Çağlayan, 2008: 43).

<sup>9</sup> During the First World War Armenians stood beside the Russian forces and involved in harmful actions against the state. Especially those Armenians who fled to America came to Van and Iran border to help them. Majority of the arrivals were constituted by the Armenians who fled from Harpoot. Look. (*Ermeni Komitelerinin A'mal ve Harekât-ı İhtilâliyyesi, 1983:239*).

be behaved kindly towards the Armenians otherwise the enemies might use this against the Ottoman Empire as a political advantage and put the state into trouble (Republic of Turkey Prime Ministry Ottoman Archive, MKT. MHM., 533/41). In addition to this the following measures were prescribed: avoiding in issuance of passports to those who would go to America under the guise of education and labor and make propaganda against the state, taking measures for the prevention of their travel (Republic of Turkey Prime Ministry Ottoman Archive, İ.DH. 1075/84332; Republic of Turkey Prime Ministry Ottoman Archive, Y.E.E. (Yıldız Archive Official Request Classification, 86/25-2432).

Ottoman Empire laid down the condition that the emigrants may go to America provided that they wouldn't return or they could have the citizenship provided that they would stay in America once in two years otherwise they wouldn't be assessed as Ottoman citizens. It was desired to lawfully return the Armenians to America where they went and returned. For instance, in order to prevent the return of the following persons who went to America from Harpoot their pictures were distributed to the concerning places and necessary directives were given: Haço-grandson of Kōzikoğlu Sarraf Agop and son of İstefan, Nişan-son of Çizmeçi Arot, Şırak-son of Tomcanoğlu Serkis, Ohannes- son of Kalaycıoğlu Kirkor, Manuk- son of Eragil, Sahak- son of Asador, Farikeş- son of Serkisoğlu, Ayrön- son of Markos, Gabon—grandson of Tomcan and son of Haçar, Mıgırdıç- son of Kirkor, Arot- son of Barsam and Sirkeci Arot- son of Mardiros (Republic of Turkey Prime Ministry Ottoman Archive, Z.B., 588/44). Also according to the reports in 18<sup>th</sup> of June 1908, an Armenian who escaped to America three or four years ago and caught when he was returning to Turkey over Batum was sent back to America through a letter from Erzurum (Republic of Turkey Prime Ministry Ottoman Archive, Z.B., 118/76).

After some of the Armenians fled to America through the back doors and became an American citizen, they also wanted to confirm this change in origins. These procedures were made especially to make the return easier. For this reason, even though the change in nationality of those whose return was tried to be prevented was within the knowledge of Ottoman Empire it was also decided to give permission for their return. For example, Vahanoğlu Kiyork Beşikciyan of Harpoot was born in Harpoot in 1866. He went to America in 1866 and worked as a priest. He passed to American nationality in 1890 and married to an English lady. He declared that he would never return to Ottoman Empire and requested for nationality change. As a result of the examinations executed by the State it was revealed that this person had no registered land and had 217 Kuruş debit until the end of 1902. With this concern it was revealed that he had no possession at all, that he had debit and moreover that he went to America by illegal ways and unduly passed to the nationality of America thus he was prohibited from Ottoman nationality (Republic of Turkey Prime Ministry Ottoman Archive, Y.A. Res., (Yıldız Archive Official Request Classification), 115/28). It is understood from this incident that the expectation of this Armenian was to easily enter into Ottoman Empire.

Prevention of the return of Armenians to Ottoman Empire by Ottoman officials was criticized by USA public opinion. For instance, according to *New York Tribune* newspaper this was an explicit violation of capitulations (İpek, 1995: 266)

Actually the officials of Ottoman Empire were not against to those who went to America to earn money. But majority of departing Armenians caused troubles to the state in their return. There were 260 Armenians passed to American citizenship just in the center of Harpoot. Considering that the number of persons who benefited from these privileges by departing to USA from Ottoman Empire reached to 70.000 (Bozkurt, 1989: 152) , the disadvantage of this situation can be analyzed better. A great majority of departing citizens were leaving the country in order not to pay in return of military service. After these persons went as single in terms of marital status they were trying to bring their family with them. According to the data of Harpoot American Consulate 100 Armenian girls were being sent to America from Harpoot in order to get married with the single Armenians previously went to America in 1900s (Şimşir, 1985:104).

Desire of Armenians who immigrated to America to bring their families with them caused intense interstate correspondence traffic. For example in a commission report arrived to the Ministry of Internal Affairs on 6<sup>th</sup> of August 1903 it was expressed that an Armenian woman residing in Harpoot wanted to go to his husband in America with her children. In the report there were such expressions like necessary permissions might be given if the concerning persons' relation with the homeland was cut and taken out of the citizenship and leave the country on condition that they wouldn't return to Ottoman land back<sup>10</sup>.

In 1891 Washington Ambassador Mavroyeni Bey<sup>\*</sup>, informed the Minister of Foreign Affairs Sait Paşa that the emigration of Armenians to America reached to dangerous levels and on 30<sup>th</sup> of January 1893 stated that Armenians were in hostile attitude against Muslims. Upon this, in 1893 Ottoman Empire ordered to the Ottoman Consulates in America to report as list informing the names of Muslims living in there and the country where they came from as soon as possible. After this request Ottoman Consulate in Boston sent the names of 37 males who came from Harpoot and residing in Salem, Lowell, Worcester and Boston. While the New York Consulate prepared and sent a more detailed list, Chicago Consulate informed the names of 8 males from Harpoot and informed that they were still investigating other Muslim residents (Ekinci, 2008:50).

After the failure in reaching to desired levels in emigration ban Ottoman Empire demanded from Armenians to leave the country never to return by selling all their belongings in Ottoman Empire and discharge all their relations and immigrate to America (Akter, 2007: 21).

When reached to the year 1892 there were more than ten thousand Armenians in America (Republic of Turkey Prime Ministry Ottoman Archive, HR.SYS., 72/27). According to an Armenian newspaper in America named "Haik" emigration of Armenians to America caused reduction in population of Armenians in Anatolia. In parallel

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<sup>10</sup>Look: *Republic of Turkey Prime Ministry Ottoman Archive*, DH. TMIK. M. (150/33). For similar examples in Harpoot, look. *Republic of Turkey Prime Ministry Ottoman Archive*, HR. SYS. 2743/21; *Republic of Turkey Ottoman Archive*, MKT. MHM. 537/ 9; *Republic of Turkey Prime Ministry Ottoman Archive*, MKT. MHM. 658/31; *Republic of Turkey Prime Ministry Ottoman Archive*, MKT. MHM. 545/ 24; *Republic of Turkey Prime Ministry Ottoman Archive*, MKT. MHM. 659/45; *Republic of Turkey Prime Ministry Ottoman Archive*, HR. SYS. 2798/131; *Republic of Turkey Prime Ministry Ottoman Archive*, HR. SYS. 2798/130.

<sup>\*</sup> Washington Embassy of Turkey was opened in 1867. Alexandre Mavroyeni Bey who ranked fourth among the Ottoman Ambassadors in here worked in Washington between the years 1887-1896. (Şimşir, 2001)

with these concerns the Armenians in Anatolia didn't support the emigration and weren't pleased the promotion of Bishops in Harpoot concerning the emigration of Armenians (Akter, 2007:25).

May be due to the reduction in population of Armenians in Anatolia some Armenians who went to America asserted their dissatisfaction pretending that some of the immigrated Armenians dissatisfied with life standards in America, they sent a petition to Ottoman Empire concerning the ban of Armenian emigration. Such that in a petition coming from Washington Embassy on 21 March 1872 the Armenians having the Ottoman citizenship who went to America depicted their concerns with the following phrases:

*"... according to the letter we received from Harpoot hundreds of Armenians were getting prepared to leave their country to come to 'Dorcester'. Currently there are approximately four hundred Armenians in 'Dorcester' and a hundred and twenty of them are unemployed since their arrival to here which is more than a year. According to our experiences the Armenians living in such cities like 'Dorcester' mostly earn their living as workers. It is not possible for Armenians to find a job as they cannot speak the language of this country. Because of this, we are in the opinion that we have to prevent the emigration of Armenians and thus save our families and our citizens from this desperate conditions we suffer and this would be the benefit of both the government and those citizens bearing Ottoman nationality"* (Republic of Turkey Prime Ministry Ottoman Archive, Translation Office in Ministry of Foreign Affairs, 116/77).

America had to draw various agreements in order to prevent intense emigrations coming especially from Lebanon and Gibril-Lebanon and with the pressure of Ottoman Empire. For example, request for the submission of a document other than passport showing that the emigrant had no criminal record from the person arriving to America was brought to the agenda (Republic of Turkey Prime Ministry Ottoman Archive, 3919/293919; Republic of Turkey Prime Ministry Ottoman Archive, 3928/ 29).

## **2. Muslim Emigration from Harpoot to America**

The first Muslim Turkish emigration<sup>11</sup> to America started in the mid of 19<sup>th</sup> century, that's to say in 1860s (Karpas, 2008:175). During the first decade of 20<sup>th</sup> century (Grabowski, 2005), it reached to top during Balkan Wars and diminished during the First World War years<sup>12</sup>.

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<sup>11</sup> America fulfilled the two of three basic factors for development which are land, money and human power after its foundation. These were land and money. The most important factor human source was missing. There was no human to work in mining, farming and forestry. Administrators of the colonies forced millions of people they forcefully brought from Africa in slave trade to work. (Diner, 2008: 4).

<sup>12</sup>In the light of some historical findings and considering the claim that the Indians carried certain characteristics similar to ancient Turkish Tribes it can be said that the existence of Turks in American continent dates back to long way. Also according to another claim Melungeons living in Virginia, North Carolina and Kentucky states of USA are actually Turks. One of the claims is that the genetic features of the Melungeons, their socio-cultural lives and certain disease types resemble to that of Turks. (Akgün, 2002: 891; Ertan, 2002:882-883). According to some resources the first Turks who emigrated to America was Hacı Ali who arrived to America on 10<sup>th</sup> of February 1857 with the camels that were purchased for Camel Platoon to be founded for transportation and postal services in America. Look. (Bali, 2004: 261-263).

According to American Emigration Bureau Records, approximately 300 thousand emigrants immigrated to America from 1820 until the First World War; according to the sources of Ottoman Empire it is recorded that 80 thousand persons immigrated to America between the years 1885 and 1912. According to Frank Ahmed who was a Turkish emigrant from Elaziğ the reason of this difference was that some of the emigrants acted without getting permission for the state (Kaya, 2006:3). According to Ahmed 45 – 60 thousand of Turks immigrated to America until the First World War (Akgün, 2002: 891).<sup>13</sup>

According to archive documents of Ottoman Empire, there were almost two hundred Muslims were living in America as per 1892. According to this document a great majority of these persons were constituted by poor workers. The persons in question immigrated with the promotion of American missionaries besides the reasons such as earning money, exemption from military service etc (Republic of Turkey Prime Ministry Ottoman Archive, HR.SYS., 72/27).

Majority of Turkish emigrants were constituted by unqualified males<sup>14</sup>. According to American statistics 93.51% of the arrivals were the males between the age range 14 and 44 years old (Bali, 2004:264). The arrivals settled to the south of the continent (Brazil and Argentina) and to the north (USA and Canada) (Akgün, 2002: 890) and resided generally in cities like Detroit, Lynn, Peabody, Salem, New York and Chicago. The purpose of the emigrants was to save money and to return to the homeland as soon as possible (Acehan, 2005: 223; Konyalı, 2001: 27).

The first Turkish emigration to America carried a workforce quality. Along with the deteriorating economy of Ottoman Empire in 19<sup>th</sup> century many farmers in Anatolia became unemployed and comparing to this picture the increasing workforce need of America in parallel with the developing industry caused unqualified workers in Anatolia to immigrate to this continent (Acehan, 2005: 224). In brief, the basic reason of the emigration was some economic troubles experienced in Ottoman Empire and the workforce demand felt in parallel with the industrialization in North America and the expanding agricultural fields in South America (Akgün,2002:89; Kara, 2008: 66; Karpas, 1985: 176-180). The first Turkish emigration to America realized by the emigration of single individuals or of small groups within the scope of established relations (due to the reason of originating from the same family or from the same city) instead of mass migration. Each Turk going to America presented various opportunities (shelter and information about travelling and entering to the country etc.) and thus made the emigration to here easier (Acehan, 2005: 227-228).

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<sup>13</sup> USA Immigration Bureau recorded everyone who immigrated to America from Ottoman Empire as Turks without taking the ethnic and religious differences into consideration. For this reason it is hard to say how many of those immigrated to America were Turks and how many of them were consisted of other minorities. (Kaya, 2006: 2). Furthermore Turks thought that they were not going to be accepted in here so some of them changed their names with Christian names. Thus, it may not bear healthy results to examine the number of Turks who disguised their identities in American statistics. Obtained figures are based on assumptions.

<sup>14</sup>As the married males thought to earn money in short time and return they didn't take their wives with them. Besides this, it is probable that the women considered the hardships they were going to suffer in a far and Christian country so majority of them didn't go to America.

Illiteracy of the emigrants in English, their unfamiliar condition to the customs and traditions of America, their desire to earn money in a short time and to return to Anatolia kept them away from the society and from a permanent settlement in America and led them to constitute their own social groups (Acehan, 2005: 232-233). Being small Muslim minorities inside the Christian based cities, the first Turks were compelled to constitute institutions that support their cultures (Grabowski, 2005).

A great majority of those who emigrated from Anatolia to America were constituted of the people living in centers like Merzifon, İstanbul, Antep, Kayseri, Diyarbakır and primarily Harpoot where America sustains its missionary activities (Akin, 2004: 6). 10 thousand persons were sent to America as workers in 1920 with the assistance of American College in Harpoot (Akgün, 2002: 892).

Emigration of the Armenians of Harpoot, their letters praising America (Bali, 2004: 264) and their assistance (Ekinci, 2008: 50). influenced also Muslim Turks thus emigrations from Harpoot to America gained acceleration in 1910. Some of the emigrants were using the ports on foot<sup>15</sup> in Samsun, Trabzon, Mersin, İzmir and İstanbul (Günal, 2003). However most of the emigrants going from Harpoot used the ports in the Black Sea<sup>16</sup>. Turks firstly went to Europe then reached to America. Most of Turkish workers worked in iron and steel plants, tanning yards, soap and automobile factories (Akgün, 2002:892).<sup>17</sup> Most of the emigrants were males and they regularly sent money (Pekkan, 2002).

One of the emigrants immigrated to America depicted the psychological mood felt during that period with the following phrases:

*“World War is over; Ottoman Empire is shattered to pieces. We heard about the emigration to America around Harpoot. What are you waiting for, prepare yourself, set off the road, maybe you’ll find a work and food for yourself... we reached to New York half hungry, and to Detroit from there. Our only amusement at nights is the Turks we meet in cafes they go..”* (Bali, 2004: 291-292).

The Peobody city has a quite important place in emigrations from Harpoot to America. According to population census made in 1920, 191 of 279 Turks came from Harpoot. This bears the result that approximately 67% of the population was constituted by those coming from Harpoot (Kara, 2008: 80; Acehan, 2005: 226). Other than the Peobody city there were many people of Harpoot in Boston and Detroit (Saymaz, 2012).

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<sup>15</sup> According to the reports of the Consulate many Muslims from Harpoot went on foot sometimes to reach the ports. (Karpat, 1985: 183).

<sup>16</sup> One of the indirect reasons of the immigrations to America was the replacement of sailing vessels with the steamboats in 19<sup>th</sup> century. Accelerated vessel traffic with the invention of steamboats in the beginning of 19<sup>th</sup> century and its being a quite profitable sector later in European vessel companies caused the increase in competition and immigrant dynamism. Also in parallel with the development of telegram service the immigration to America increased. Look. (Kara, 2008: 72-73).

<sup>17</sup> Ahmet Emin Yalman who was the journalist of the period described the social and conventional status of Turks in America in detail. Look. (Konyali, 2001: 27-30).

Among the first emigrants from Harpoot to America there were Osman Hoca and his two sons (Şimşir, 2013) Poto Mahmut from the village of Ebu Tahir, Ekmekçi Mustafa Ağa, Ekmekçi Lokko Yusuf. A group of Harpootians following them emigrated to America in 1893. Some of them were Tatarcioğlu Dabak Necip Ağa from Harpoot, Hüseyin-son of İbrahim from the quarter of Meydan and Sağır Müftüzade Hüseyin Efendiler (Açıkses, 1999: 152).

Following the first group a great wave started flowing to America from Harpoot and its neighborhood with the incentive and assistance of these pioneers. For example travel expenses of Mahmut Hasan who wanted to go to the city of Peobody from Harpoot in 1909 were covered by his father Hacı Hüseyin who was living there, thus he became helpful in his son's emigration to America (Kara, 2008: 80). Also in Worcester 21 of 28 emigrants in 1892 between the age range 15 and 48 were coming either from Harpoot or from the cities like Mezra, Kesirik, Piran, Hüseyinik and Şentil which were close to Harpoot (Ekinci, 2008: 49).

Great majority of Turks who emigrated from Anatolia to America were constituted by the emigrants from Harpoot. This incident must have created a great influence and sadness on writers because they became subjects to theatres. Such that the writer Cevat Fehmi Başkut's theatre work named "An American in Harpoot" is important in that it reflects the reality of the period. The writer mentions the following when emphasizing the emigration to America:

*"Harpoot is dead blown away. You might think their stones were even set fire with a hellfire and the ashes ascended to sky. Those going from here to Elaziğ demolished their houses they even carried their stones. Twenty percent of the population immigrated to America. Even those who returned moaning "alas my motherland" didn't stay in Harpoot and moved to Elaziğ. This is a disaster. The damages incurred to Harpoot today equals to ten atomic bombs" (Dağ, 2003).*

Some of the emigrated Turks of Harpoot reached to well life standards in America. For instance; Ahmet Emin Yalman who was the journalist of the time depicts the impression with the following phrases:

*"...Those who stayed in America for quite a long time were too different from the natives. There were entrepreneurs among the old people who owned shop and further there were those who went far in the factories they continued. In Wooster there was a person named Mustafa Ağa who came fifteen years ago from one of the Harpoot villages and he owned a neat butcher's shop and an ice cream shop in one of the best quarters resided by the Americans. His apprentices were Turks who could speak good English and dressed well. Nephew of Mustafa Ağa had such expertise in his job in an iron wire factory that he could earn more than thirty dollars in a week" (Konyalı, 2001:30).*

Also Ahmet Abdullah of Harpoot who departed from Harpoot and settled in America got rich by opening "the first Turkish Bath" (Bali, 2004:76-81, 313-315) in America.

Some of those from Harpoot who emigrated to America changed their names. For instance, Kay of Harpoot was working in an automobile company in Detroit/America. When he married with a girl in America he drew intense reaction from his family and after a short time he became an American citizen. Inspired from the name of his brother "Ali" and changed his name to "John Allie", Kaya named one of his sons as Sam and the other as Joseph. Sam stated in his will that he wanted to be buried in Elazığ. This will was made in 1993 and his ashes were brought to his homeland- to Elazığ (Günel, 2002:6). Another citizen of Harpoot named Hüseyin Kayma changed his name as "Sam Allı" (Bali, 2004: 298).

The administrators who noticed that there was an excessive emigration especially from Harpoot and its neighborhood tried to prevent them decreeing that "emigration of this people from Ottoman Empire must be prevented at once" (Catalogue of the Armenians in Ottoman Documents, 1892: 179).

The main purpose of the missionaries who were effective in emigration to America was to get some Muslims in Anatolia immigrate to America leading them to find a job and to convert them to Christianity (Açıkses, 1999: 151). Majority of those who went from Harpoot to America stayed attached to their country and religion contrary to the expectations of the missionaries and earned their living and founded a Turkish colony by building mosques, fountains on their names. They made millions of dollars aid to the representatives of Red Crescent and Society for the Protection of Children and proved that they weren't separated from their country. Those who could fight came to their homeland with the love of their country and struggled against the enemy and some of them died as martyrs (Tokmak, 22).

Even though emigration decreased with the First World War, some American brokers who came to Elazığ in 1920 brought approximately ten thousand persons of various ethnic origins from Harpoot to America as workers (Bali, 2004: 51-53). In 1930s mass comebacks from America to Harpoot were to be experienced (Günel, 2002: 15).

While most of the Harpoot people in America returned some of them married in America and settled in there. Although they lived in America they didn't forget about Harpoot and they kept making as much aid as they could. For instance, when it was impossible to buy X-RAY machine<sup>18</sup>, which was needed for Elazığ Tuberculosis Control Society with the donations made in Elazığ, a contact was made with the Elazığ people living in America and these people walked in cities (primarily in cities like New York, Detroit, Bravidins, Vercesner, Pipodi and Chicago) they collected an amount of 14.000 Dollars which was a great amount at the time, bought the x-ray machine and sent it (Tokmak, 25) (Nuri Ahmet Yardımcı who was the President of Detroit Branch of Himaye-i Etfal Society had great assistances in this effort<sup>19</sup>).

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<sup>18</sup> For the list of those who made a contribution to the aid collected for the X-ray Machine bought for "Tuberculosis Control Dispensary" in Elazığ by the people of Harpoot living in America look. (Açıkses, 1999: 154-165):

<sup>19</sup> For the life story of Nuri Ahmet Yardımcı and other Harpootians who immigrated to America look (Es, 1948; Bali, 2004: 304-307).

An emotional letter of a person who made assistance in this aid was one of the indicators proving that the Elazığ people who emigrated to America weren't broken away from their homeland:

*"After you have finished your works write to us also for other works they may be necessary, we are ready to be helpful to our country as much as we could. We owe to our Homeland. Your Turkish brothers and sisters in here salute you. May Allah bless you. We can give all to our Homeland. Without our homeland we would be crushed. Thank God we have our homeland. We have a just government. We have our nation. Long live Turks, we shake your hands with sincere courtesy and put this end to our letter my brothers" (Açikses, 1999: 152).*

Also Bayram Mehmet who was born in Palu district of Elazığ in 1896 who came to Ohio from Pennsylvania gained the love of many in America by helping to Turkish youngsters who came to America to study, by making regular donations to Kızılay in Turkey and became a "father" figure as the phrase goes.<sup>20</sup>

### **FINDINGS (RESULTS)**

The period examined corresponds to a period of intense migration waves all over the world. If so, the city of dreams, formerly called the new world from the old world, has been one of the main places of intensive migration in America. One of the places where the migration from Turkey to the United States is busy Harpoot. The reason of the departure of the Armenian and Turkish elements in the region is different. The Armenians were generally supported by politically motivated missionaries, but they also had the purpose of being rich and collecting. Turks, rather than finding a job, education, to be rich, such as went for various reasons. Most of the outgoing Armenians, though not all, have engaged in lobbying; They have caused the olmuş "Armenian Question". Outgoing Turks have never forgotten their homeland; there they fought against the campaigns against the Turks; During the years of National Struggle, they collected various donations and sent aid from America. The departures have worked with many and different factories and industries; they transferred their knowledge and knowledge to Harpoot region.

### **CONCLUSION and DISCUSSION**

Harpoot became a center playing a crucial role for both Muslims and non-Muslims especially since 1870 in emigrations from Ottoman lands to America. In emigration issue American missionaries, consulates etc. had a major role.

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<sup>20</sup> Bayram Mehmet wanted to earn a lot of money and to return to his homeland and become one of the riches of his village. Being also under the influence of American College in Elazığ, he immigrated to America with 8 of his relatives. While his relatives returned to their hometown Elazığ 8 or 10 years later, Bayram Mehmet wanted to return after his retirement. However he wasn't able to fulfill his desire as he passed away in America in the year he retired (1961). Bayram Mehmet and his friends worked in American mining and automotive factories and made a good influx of money. With this money he wasn't negligent to make assistance to Turkey and to his relatives regularly. For instance, while he made one of his grandsons a distinguished state lawyer his other grandson became a senior manager in an Electricity Company in Turkey. For detailed information look: (Şahin, 2008: 87-101).

It is seen with this work that the allegation “*Armenians immigrated to America due to the oppression of Ottoman Empire*” is not based on true findings. On the contrary those who immigrated from Harpoot to America went to this country not because of oppression or suppression but to be rich, to study etc. A great majority of the Armenians assumed a role especially in America in molding the public opinion that would negatively influence Turkish-Armenian relations. This caused the increase of grudge, turmoil etc. following the migration and the lives of many people were influenced by this.

The emigrants established a ground for “Armenian Lobby” and “Armenian Diaspora” which aim to spread the Armenian problem to other countries primarily in America. Thus American missionaries in the past played a big role in constitution of an artificial “Armenian Problem” and “Armenian Identity” with their efficient activities on Armenians.

Harpoot (Elazığ) was one of the leading settlements whose residents emigrated from Turkey to America. For this reason it can be easily said that they played an active role in constitution of the identities of Turks who emigrated from Turkey to America. Turks emigrating from Harpoot stayed attached to their homelands and tried not to break away from their cultures. While some of them reached to the richness they searched for some of them left the American dream and returned to their country due to various reasons.

America resorted to take various measures with the fast increase of its population due to the migrations from all over the world and due to the occurrence of certain problems in social area. The law presented on 23<sup>rd</sup> of May 1896 regarding those who immigrated to America was accepted in American Congress. According to the contents; each person under 16 years old and who couldn't speak and read in a language weren't be able to emigrate to America. Those who were accepted had right to bring his spouse, children, grandsons/daughters, fathers, mothers, grandfathers, grandfathers at once or later (Republic of Turkey Prime Ministry Ottoman Archive, HR.SYS., 74/49). The purpose of America was to gain qualified people before each year increasing migration. This law was vetoed by the President Grover Cleveland by asserting that it was against the equality (Akter, 2006: 5).

The laws enacted in America after the year 1921 towards the immigration were in general towards the prevention of the immigration of Latinos and Slavs (Kurtuluş, 1995: 135). With this law especially the immigrants of Northern Europe were preferred and the people coming from other places were determined by certain quota<sup>21</sup>. The Migration Law named “*The Commission to Limit the Immigration*” which reached to its latest shape on 26<sup>th</sup> of May 1924 has an important place in the history of America. In this law not only the immigrants to America were limited but also quotas according to the origins of nations were determined (Diner, 2008: 8).

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<sup>21</sup> Daniel T. Griswold, “Emigration”, *Cato Handbook for Congress*, Cato Institute, Washington, D.C., 634. <http://www.cato.org/sites/cato.org/files/serials/files/cato-handbook-policymakers/2003/9/hb108-63.pdf> (Access Date: 01.02.2013)

A copy of this new Migration Law was sent to Turkey by the American Ambassador Sheldon Leavitt Crosby (Republic of Turkey Prime Ministry Ottoman Archive, HR.IM., 154/57). With the amendments put into force, the conditions for those who were born in Turkey and wanted to immigrate to America became more difficult<sup>22</sup>.

### SUGGESTIONS

People who are tired of wars, uncertainties, and poverty are on their way to the US with the idea of a better future. While a part of the people who went to America and returned to the country returned to their homes, a significant number of them decided to continue their lives there; there is no more news from them. The origins and lives of Harputites in the US today are a matter of concern. In this sense, studies should be done to help establish the communication links between the survivors and their relatives in Harpoot.

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<sup>22</sup> In a diplomatic note from America to the Republic of Turkey Ministry of Foreign Affairs, it required the following documents from persons born in Turkey who wished to immigrate to America:

1. Birth registry Copy issued by the Census Bureau belonging to the concerning person,
2. A certificate showing that the concerning person fulfilled his military service which issued by the concerning competent military authorities,
3. A Vaccination Certificate which had an attestation stamp of a competent health institution and which is issued by a physician whose competency has been certified and (*Republic of Turkey Prime Ministry Ottoman Archive, HR.IM., 122/21*).

## YENİ BELGELERLE HARPUT'TAN AMERİKA'YA YOĞUN GÖÇ (1870-1920)

### GİRİŞ

Amerika, Birinci Dünya Savaşı öncesinde dünyada en büyük ekonomik güce sahip ülkelerin başında geliyordu (Kurtuluş, 1995: 134). 17.yüzyıldaki sömürgeci dönemlerden 21. yüzyıla kadar Amerika tarihinin her dönemlerinde, dünyanın her yerinden insanlar Amerika'ya gelmek istemiştir. Göçün, sosyal, kültürel, ekonomik ve politik boyutları bulunmaktadır (Mazlum vd. 2018: 875).. Göç edenler içinde; cinsiyet dengesi, göçlerin sürekliliği, okur- yazarlık oranı, yetişkin-çocuk arasındaki denge açısından farklı özellikler bulunmaktaydı (Diner, 2008: 7).

Çeşitli yerlerden yoğun göç alan Amerikan'ın, göç tarihini başlıca üç aşamada incelemek mümkündür: Bunlardan birincisi 1901'den 1930'a kadar olan toplu Avrupa göçünün olduğu klasik çağdır. İkincisi 1931'den 1970'e kadar olan daha dar kapsamlı bir göç hareketidir. Üçüncüsü ise 1970'den günümüze kadar olan daha ziyade Avrupasız ve geniş çaplı olan göç dalgasıdır. 1880'den 1930 kadar olan süre içinde Birinci Dünya Savaşı'nın son iki yılı hariç, yıllık toplam göçmen iki yüz binin altına düşmemiş, hatta bazı yıllarda bu rakam dört yüz bini bile geçmiştir. 20. yüzyılın ilk on yılında Amerika kıtasına dünyanın her yerinden çok büyük göçler cereyan etmiştir. Özellikle 1907'de 1,3 milyon göçmen ile Amerika (Massey, 1995:633)<sup>23</sup>, tarihinin en yoğun göç dalgasını yaşamıştır. 20. yüzyıl Amerikan göçü genellikle "vasıfsız işgücü" nü temsil etmiştir (Kurtuluş, 1998: 173; Dündar, 1959: 43).

Göç edenler; yabancı dil, kültür ve dinlerini getiren kişiler olarak Amerika'nın temel yapısına yabancı görünen kişilerdi. Zamanla Amerika kültürü hakkındaki fikirler değiştiçe, göçmenler ve onların soyları, aynı anda etnik topluluklar kurarak Amerika'nın sivil (kentsel) hayatına katılmış, böylece bir bütün olarak Amerika milletine katkıda bulunmuşlardır (Diner, 2008: 9).

### YÖNTEM

Bu çalışmada 19. Yüzyılın başı ile 20. Yüzyılın başlarında Amerika'ya göç olgusu ele alınmıştır. Göç edilen yer Türkiye'de en eski medeniyetlere ev sahipliği yapmış incelenen dönemde Türk nüfusunun yanında Ermeni unsurunun da yoğun olarak yaşadığı yerlerden olan Elazığ'a bağlı Harput beldesidir. Çalışmada İncelenen dönem ve mekân sınırlı tutulmuştur. Araştırmada arşiv belgelerinden Başbakanlık Osmanlı Arşivi belgeleri temel kaynak olarak kullanılmıştır. Arşiv belgelerinin yanı sıra yerli ve yabancı eserler, gazeteler ve ilgili web

<sup>23</sup> Amerikan iç savaşının sonrasında on yıl boyunca göçler gitgide artmıştır. Bunun sebeplerinden bir tanesi de, şüphesiz okyanus seyahatlerinde gelişen teknolojiydi. Buhar ulaşımındaki yenilikler ile daha büyük gemiler yapılmış bu da kitleler halinde göçmenin gelmesine yol açmıştır. Bu dönemlerde özellikle Avrupa'dan yirmi beş milyon insan göç etmiştir. Gelenler daha ziyade kentsel yerleri tercih etmiştir. Endüstride işgücüne dayalı olarak çelik, kömür, otomobil, tekstil, konfeksiyon sanayisinde çalışmışlardır. Bu da ileride Amerika'nın, dünyanın ekonomik süper güçleri arasında en önlere yer almasının alt zeminini hazırlamıştır (Diner, 2008: 7).

sayfalarından faydalanılmıştır. Arşiv belgeleri günümüz Türkçesine çevrilmiş, diğer eserlerle de desteklenerek kronolojik tarih esas tutularak yorum yapılmaya çalışılmıştır.

## BULGULAR

İncelenen dönem tüm dünyada yoğun göç dalgalarının yaşandığı bir döneme tekabül etmektedir. Tabiri yerindeyse eski dünyadan yeni dünya olarak adlandırılan rüyalar şehri Amerika yoğun göç alan başlıca yerlerden biri olmuştur. Türkiye’den de Amerika’ya yoğun göçün yaşandığı yerlerden biri Elazığ/Harput’tur. Bölgede Ermeni ve Türk unsurunun gidiş sebebi farklılık arz etmektedir. Ermeniler genelde siyasi amaçlı misyonerler tarafından desteklenerek gitmekle beraber, zengin olmak, tahsil görmek gibi amaçları da bulunmaktaydı. Türkler de daha ziyade iş bulmak, eğitim görmek, zengin olmak gibi çeşitli sebeplerle gitmişlerdir. Giden Ermenilerden hepsi olmasa bile çoğunluğu lobi faaliyetlerinde bulunmuş; günümüz “Ermeni Meselesi”nin oluşmasına zemin hazırlamışlardır.

Giden Türkler anavatanlarını hiçbir zaman unutmamış; orada Türkler aleyhine başlatılan kampanyalara karşı mücadele etmiş; Milli Mücadele yıllarında çeşitli dernekler kurmak suretiyle çeşitli bağışlar toplayarak Amerika’dan yardım göndermişlerdir. Gidenler birçok ve farklı fabrika ile sanayi dallarında çalışmış; edindiği bilgi ve birikimlerini Harput bölgesine aktarmışlardır.

Savaşlardan, belirsizliklerden, fakirlikten yorulan halk daha iyi bir gelecek düşüncesiyle ABD’nin yolunu tutmuştur. Amerika’ya gidip yerleşen Harputluların bir kısmı yurda dönerken önemli bir kısmı da hayatlarını orada sürdürme kararı almış; onlardan bir daha haber alınamamıştır. Geri dönmeyen Harputluların günümüzde Amerika’daki kökenleri, hayatları merak edilen bir konudur. Bu anlamda günümüzde orada kalanlar ile Harputtaki akrabaları arasında iletişim bağlarının kurulmasına yardım edecek çalışmalar yapılmalıdır.

## TARTIŞMA VE SONUÇ

Harput, bütün Osmanlı topraklarından Amerika’ya göç meselesinde, özellikle 1870’den itibaren hem gayrimüslimler için hem de Müslümanlar için en fazla rol oynayan bir merkez olmuştur. Göç olayında Amerikalı misyoner, konsolos vb. yetkililerin oldukça büyük rolü olmuştur.

Bugün bazı çevrelerce “*Osmanlı Devleti’nin uyguladığı zulümden dolayı Ermeniler Amerika’ya göç etmiştir*” iddiasının doğru tespitlere dayanmadığı bu çalışmamızda görülmüştür. Tam aksine göç eden Harput’tan Amerika’ya göç edenler baskıdan, zulümden değil; Amerika’da zengin olmak, tahsil yapmak vb. sebeplerden dolayı gitmişlerdir. Ermenilerin büyük bir kısmı, özellikle Amerika’da Türk-Ermeni ilişkilerini olumsuz etkileyecek bir kamuoyu oluşmasında büyük bir rol üstlenmişlerdir. Bu da, göç olayı sonrasında artan kin vb. kargaşalığın daha da artmasına ve bölgede birçok insanın hayatını etkilemesine sebep olmuştur.

Göç edenler, Ermeni meselesini Amerika başta olmak üzere diğer ülkelere yayma amacı güden “Ermeni Lobisi” ve “Ermeni Diasporası”nın da kurulmasına zemin hazırlamışlardır. Dolayısıyla geçmişte Amerikalı misyonerler Ermeniler üzerinde etkin faaliyetleriyle, günümüzde yapay bir “Ermeni Sorunu” ve “Ermeni Kimliğinin” oluşturulmasında büyük rol oynamışlardır.

Türkiye’den Amerika’ya göç eden ilk yerleşim yerleri arasında ilk sıralarda Harput (Elazığ) bulunmaktadır. Bu nedenle Türkiye’den Amerika göç eden Türklerin kimlik oluşumunda aktif bir rol oynadıkları rahat bir şekilde söylenebilir. Harput’tan göç eden Türkler, vatanlarına bağlı kalmışlar kendi kültürlerinden kopmamaya çalışmışlardır. Kimileri arzuladığı maddi imkâna kavuşurken, kimileri de Amerika düşünüyü yarıda bırakarak çeşitli sebeplerle memleketlerine dönüş yapmışlardır.

Amerika, dünyanın dört bir yanından gelen göçlerden dolayı nüfusun çok hızlı artması ve sosyal alanlarda bazı problemlerin yaşanmaya başlamasıyla, çeşitli önlemler alma yoluna gitmiştir. 23 Mayıs 1896 tarihinde Amerika’ya göç edenler hakkında sunulan kanun, Amerikan Kongresi’nce kabul edilmiştir. İçerik hükümlerine göre; her 16 yaşından küçük ve bir dilde okuma ve yazma bilmeyen kişiler Amerika’ya göç edemeyecektir. Göç etmeleri kabul edilen kişiler kendisiyle beraber eşini, küçük çocuklarını, torunlarını, baba, anne, dede ve ninelerini şimdi veya sonradan getirmek hakkına sahip olacaktır (BOA, HR.SYS., 74/49). Amerika’nın amacı her yıl artan göçler karşısında vasıflı insan kazanabilmektir. Bu kanun Başkan Grover Cleveland tarafından eşitliğe aykırı olduğu gerekçesiyle veto edilmiştir (Akter, 2006: 5).

Amerika’da göçe yönelik olarak 1921 yılından sonra çıkan yasalar ise genelde Latinler ve Slavların göçünü önlemeye yönelikti (Kurtuluş, 1995: 135). Bu yasa ile daha ziyade Kuzey Avrupa göçmenleri tercih ediliyor, diğer yerlerden gelecekler için ise belirli kotalar belirleniyordu<sup>24</sup>. Son şeklini 26 Mayıs 1924 tarihinde alan “*İçe-Göçü Sınırlama Komisyonu*” adlı Göç Kanunu, Amerika tarihinde önemli bir yere sahiptir. Bu yasada sadece Amerika’ya giriş yapacak olan göçmenler sınırlandırılmamış, aynı zamanda milletlerin kökenlerine göre kotalar belirlenmişti (Diner, 2008: 8).

Bu yeni Göç Kanunu’nun bir sureti Amerika Büyükelçisi Sheldon Leavitt Crosby tarafından Türkiye’ye gönderilmiştir (BOA, HR.IM., 154/57). Yapılan değişikliklerle Türkiye’de doğmuş olup Amerika’ya gitmek isteyenlerin gidiş şartları ağırlaştırılmıştır<sup>25</sup>.

<sup>24</sup> Daniel T. Griswold, “Immigration”, *Cato Handbook for Congress*, Cato Institute, Washington, D.C., s. 634. <http://www.cato.org/sites/cato.org/files/serials/files/cato-handbook-policymakers/2003/9/hb108-63.pdf> (Erişim Tarihi: 01.02.2013)

<sup>25</sup> Amerika, Türkiye Cumhuriyeti Dışişleri Bakanlığı’na göndermiş olduğu notada, Amerika’ya göç etmek isteyen Türkiye doğumlu kişilerden şu belgeleri istiyordu:

- 1.İlgili kişiye ait olan Sayım Bürosu tarafından teslim edilen nüfus kayıt örneği olan Nüfus Sureti,
2. İlgili kişinin askerlik hizmetini yerine getirdiğini gösteren ve yetkili askeri otoriteler tarafından temin edilen bir sertifika. Bu sertifika belirli bir yaşı geçmeyen kişiler için gereklidir,
- 3.Yetkinliği kabul edilmiş bir doktor tarafından verilen ve yetkili bir sağlık hizmetleri birimi onayı taşıyan bir Aşı Sertifikası.(BOA, HR.IM., 122/21).

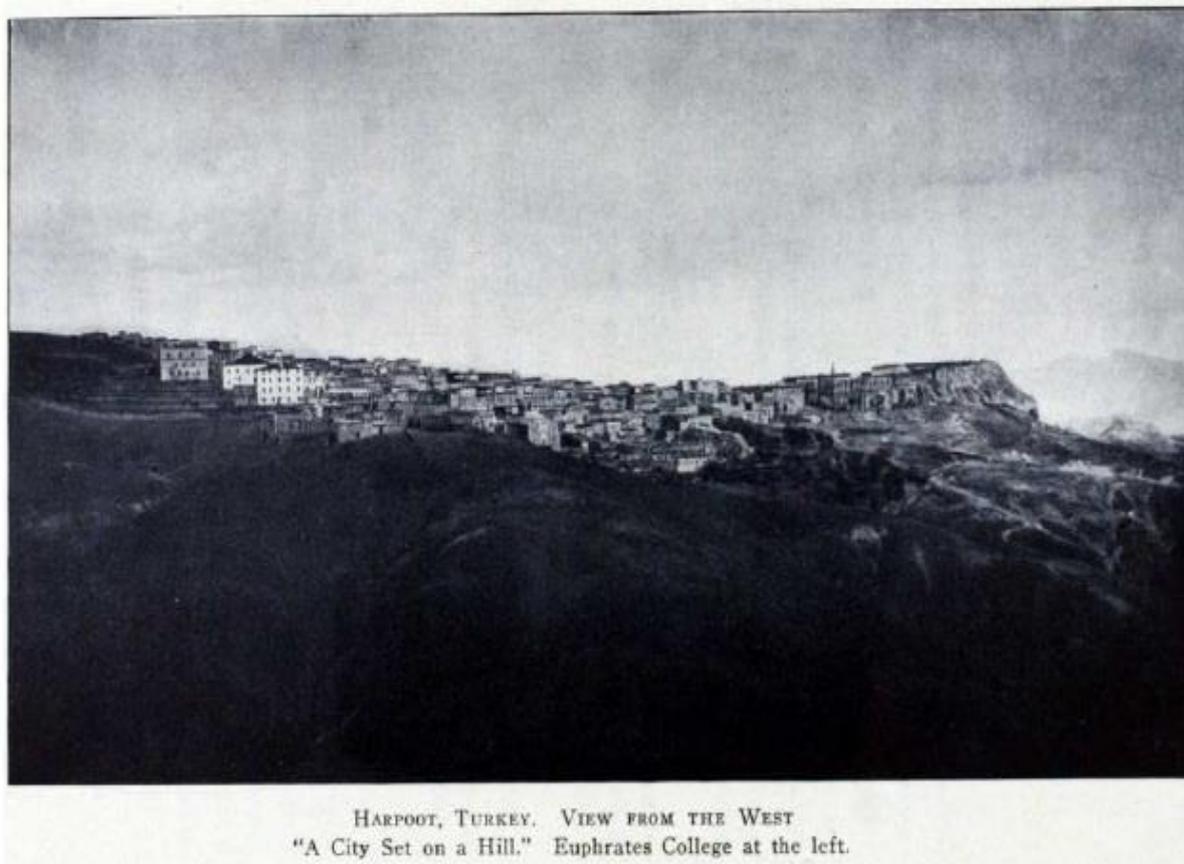
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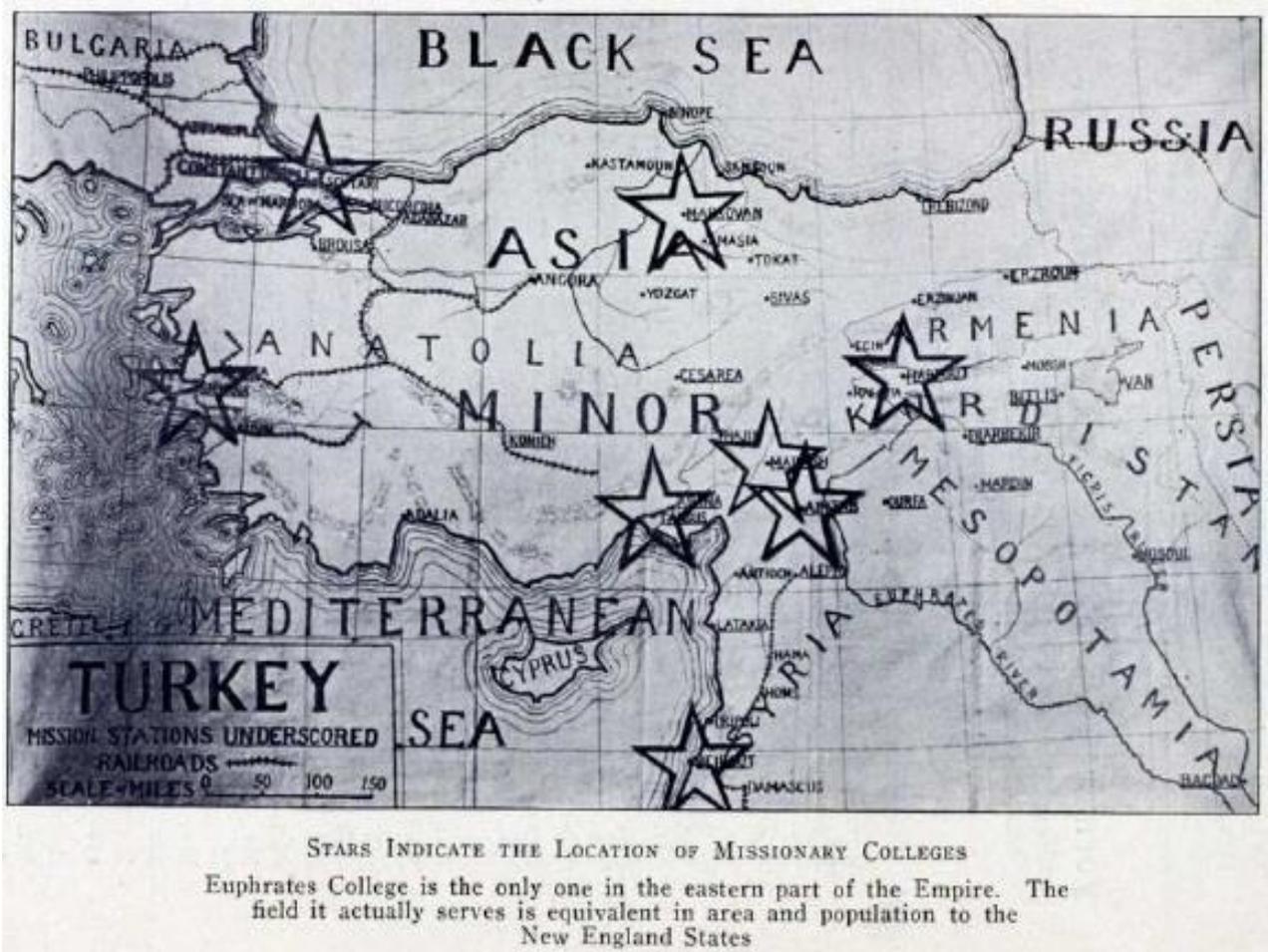
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## ANNEXES



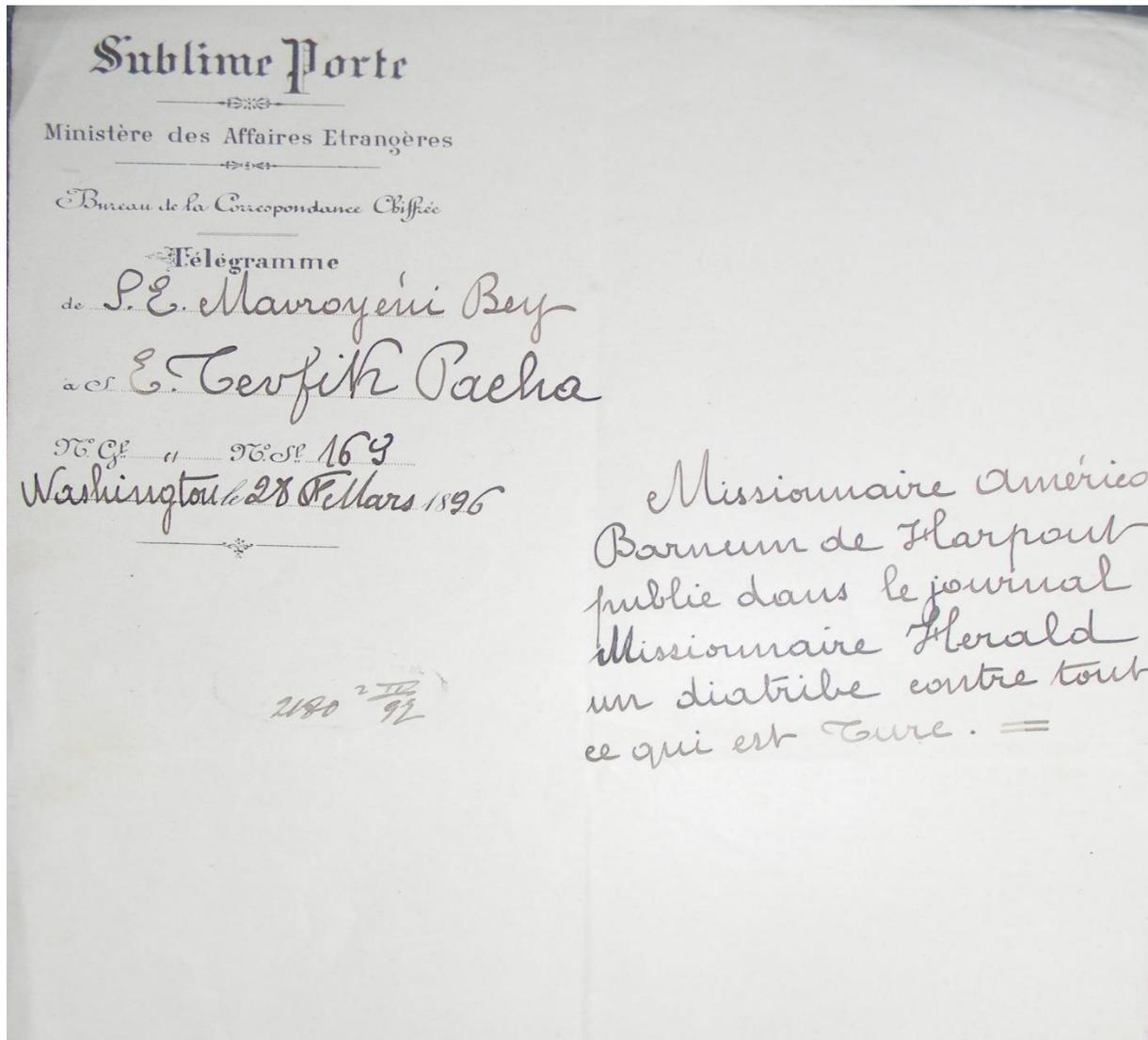
**Annex 1: Harpoot. View From The West "A City Set On A Hill". Euphrates Collage At The Left**

**Catalogue of Euphrates College 1911-1912, *Harpoot, Eastern Turkey.***



**Annex 2: indicate The Location Of Missipnary Colleges**

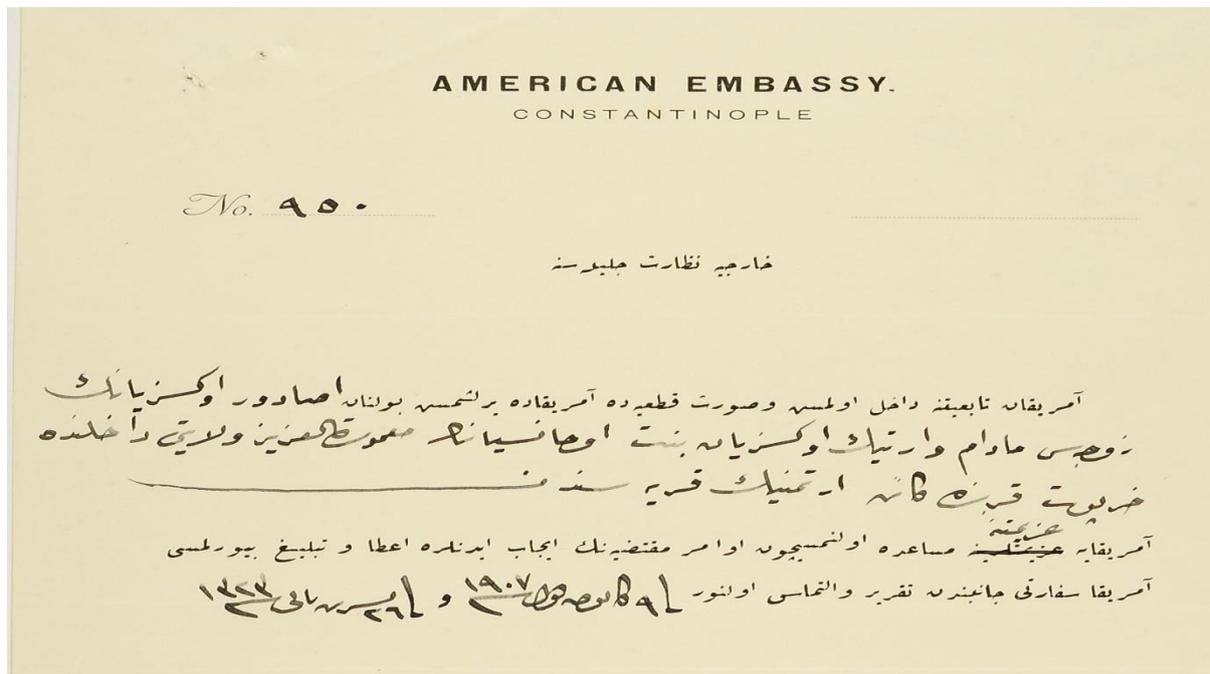
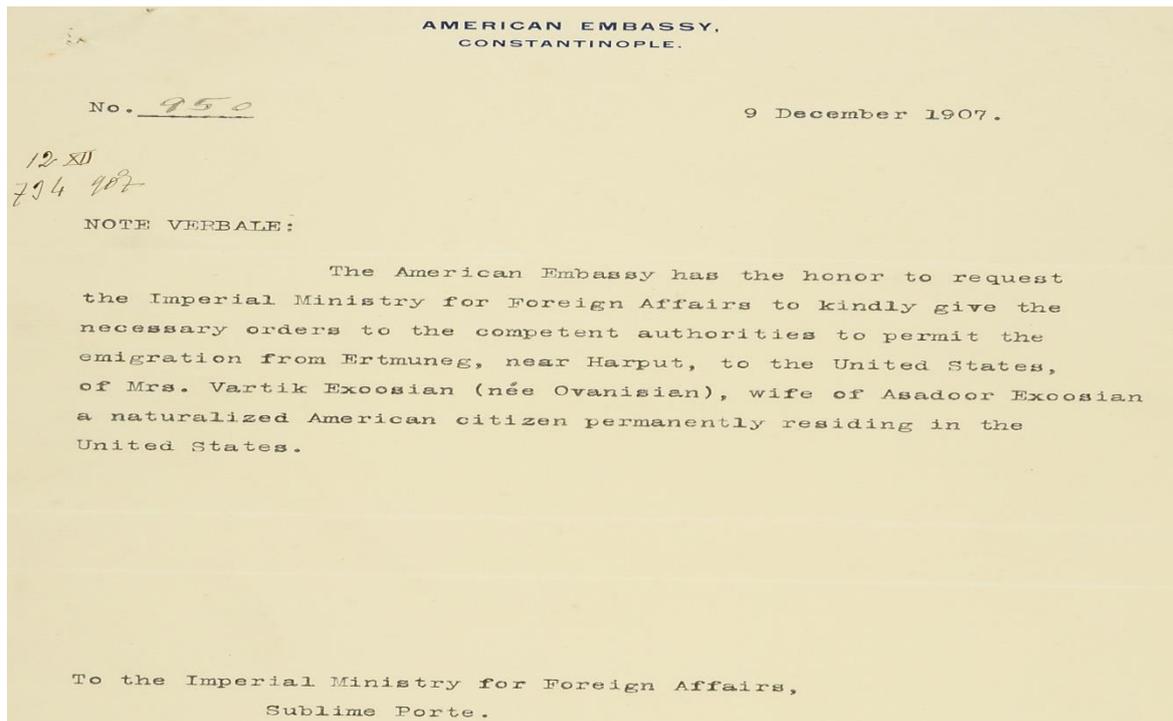
**Catalogue Of Euphrates College 1911-1912, Harpoot, Eastern Turkey**



Annex 3: Missionary Journal Called "Herald" Of An American Missionary Of Harpoot Named Barnum In Which All Turks Are Blemished In A Column

BOA, HR. SYS. 2741/ 35





Annex 5: Declaration Of American Embassy In İstanbul To The Department Of Foreign Affairs Concerning The Permission To The Emigration Of Asador Öksizyan Family From Elazığ Harpoot Artenik Village Who Passed To American Citizenship

BOA, HR. SYS. 2798/130

بزرگوار  
 باغ کتاب دارسی

خیریت اهل بندہ اولیاً امریقاہ تک و اولادہ فابرقدرہ ایسک اوزرہ در سعادت کاسہ اولادہ اولوز بسہ  
 ارمنیک باب علی ایہ بالمخارہ سیاور طاری اخذ و عزیزی منغ ایلدیکہ ڈ امریقاہ تک اوزرہ و ہا اول و صکرہ  
 کلذک مذکور اولوز بسہ کسی رض اولیاً صکر تیسہ نفوسہ بانغ اولیاً و بوندک اقامتک اھری تیسہ ایلیدیک ضابطہ  
 تقیہت محضہ اج اولوز ہقارندہ اولوجہ معامہ اذید نظر صیدہ سندہ استیذان اولدنیض ضبطہ نظارت مقامک  
 نکلہ معروضہ استعار اولتہ راجل التجارہ امریقاہ و حال سائرہ یہ تک ایستیانہ اچوید برسی وینہ سزایہ طایقہ  
 ارمنیک عمداک و سائر ایسجلیک و سیکلہ امریقاہ سرت و حرت کاملہ یہ حازہ مملکتہ عزیزی اخیاری و طایقہ  
 ارمنیک رض تحصیل بلایسہ امریقاہ تھاری ارضیہ موجود اولادہ مقاصد معامہ تک محالک محدودہ سزایہ سزا و کما  
 ارضیہ تقیمی اچوید اتصال افکار سرتی ضرف فاد قومیہ لری طرماندہ ترتیب اولتہ مقاصدہ معدد اولوسی ملحوظ  
 اولدنیضہ و بوندک مملکتیہ عود تازندہ تسمیم از ہا ہا حرف سائک ایہہ کلاری در کار اولدنیضہ پنجمہ مقومہ تک  
 منغ عزیزی باغہ و قوعولہ مجاز بیاسیہ نظر اوضو حال و مصاف کوئسہ اظہر انجاس مقومہ تک منغ عزیزی  
 مملکتیہ قدر بول و فدی و کجہ سوزیہ اولوز ہدہ صوبہ اطاردہ لری و بعد از یہ بوندک عمداک و لیسہ و مقاصدہ منورہ  
 خدمت ایتک نیتہ امریقاہ و سائر مملکہ کیدہ حک اولادہ انخاصہ سیاور ط و برلاس و عزیزی تک حق نوعیہ  
 انجس ضرف ضابطہ و ولایاتہ بیغبارہ لازمہ ایضاسی تر فساد اولادہ سزایہ ضایہ خلاقیہ انجاس جلیبندہ کونہ اولادہ  
 اموز مادہ عزیزی اولادہ (۱۸) صحتہ و (۱۸) تاریخہ  
 رفائیلہ سزایہ  
 برکات

BOA, I..DH. 1075/ 84332

Annex 6: A Letter In Relation To The Prohibition On Emigration Of The Armenians Who Came From Harpoot To Go To America

BOA, I..DH. 1075/ 84332



Annex: An Illustration Of Emigrants On The Steerage Deck Of An Ocean Steamer Passing The Statue Of Liberty From Frank Leslie's Illustrated Newspaper, July 2, 1887.

National Park Service, Statue of Liberty NM

<http://www.nps.gov/stli/historyculture/the-emigrants-statue.htm>

(Access Date: 18.02.2018)



**Annex 8: A Group Of Emigrants, Most Wearing Fezzes, Surrounding A Large Vessel Which Is Decorated With The Star And Crescent Symbol Of The Moslem Religion And The Ottoman Turks.**

Ellis Island Photographs From The Collection Of William Williams, Commissioner Of Emigration, 1902-1913

New York Public Library, Digital Gallery Picks,

[http://digitalgallery.nypl.org/nypldigital/explore/dgexplore.cfm?col\\_id=165](http://digitalgallery.nypl.org/nypldigital/explore/dgexplore.cfm?col_id=165)

(Access Date: 08.02.2018)



Annex 9: Turkish Man 1912.

William Williams Papers / Series 1. Ellis Island, 1902-1914, 1939, N.D. / Augustus Sherman Photographs Ca.  
1905-1914

New York Public Library, Digital Gallery Picks,  
([http://digitalgallery.nypl.org/nypldigital/explore/dgexplore.cfm?col\\_id=165](http://digitalgallery.nypl.org/nypldigital/explore/dgexplore.cfm?col_id=165))

(Access Date: 18.02.2018)

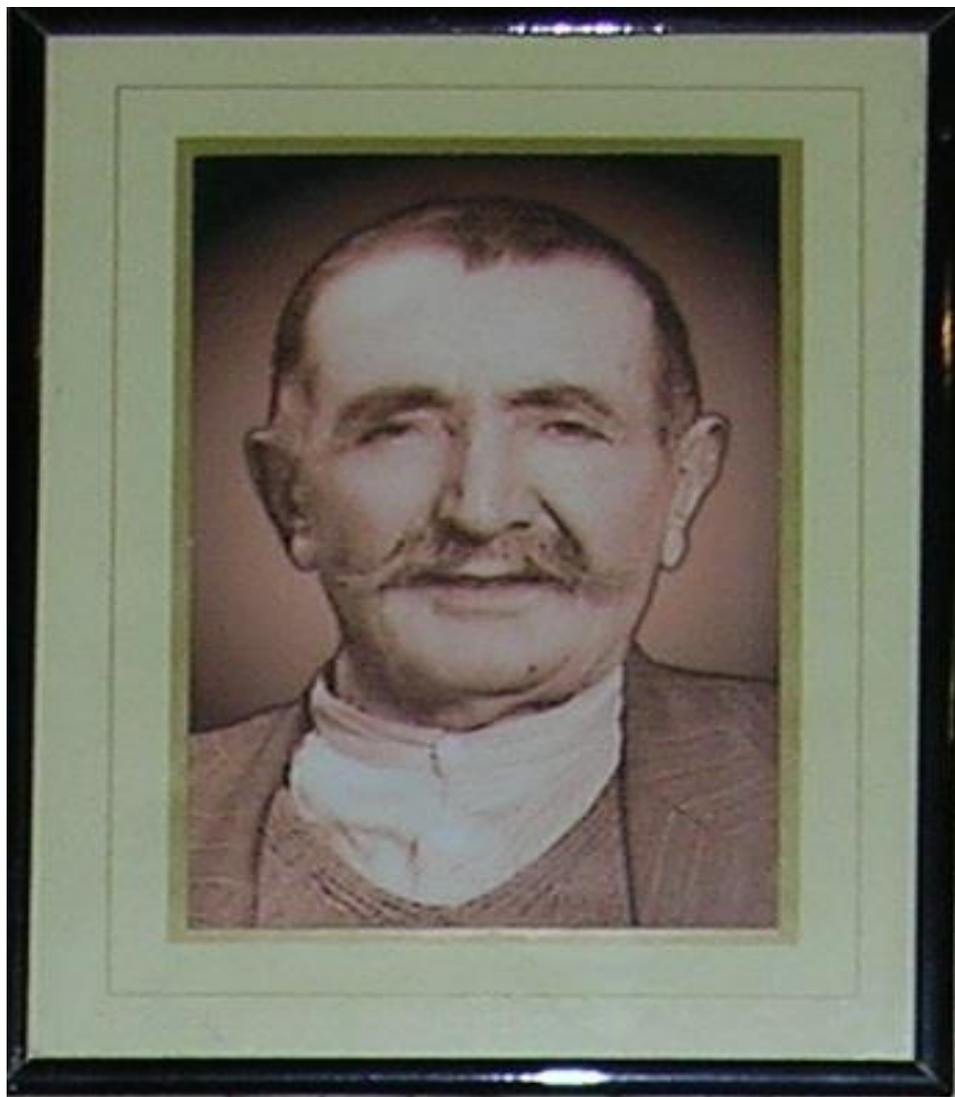


**Annex 10: Sam Allien And His Family From The Kaya (Allien) Ancestry Who Immigrated From Harpoot To America. His Ashes Were Buried In Harpoot In 1993 Accordingly With His Wish.**

*(Sabah Journal, 01.06.2002, s. 6.)*

<http://arsiv.sabah.com.tr/arsiv/2002/06/01/s06.html>

**(Access Date: 01.02.2013)**



**Annex 11: Yusuf Ağa Whose Picture Was Obtained From His Grandson Salih Zeki Yalçın.**

**He Went To America In The First Years Of 1910s And Returned To Turkey During National Struggle Period.**