

Suicidal Tendencies:
Culture of Self-Destruction
in
Ottoman Society

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Abstract

The main aim of this thesis is to examine the concept of suicide, which is one of the most common, controversial and multidimensional phenomena in the history of mankind, from a historian's perspective within the framework of nineteenth -twentieth century Ottoman society, especially the post-Tanzimat period, by looking at official and literary sources.

In the first part of this study, the Investigation Process of the suicide cases by the state is examined. The questions asked by the officers of the period are traced back and the type of evidence and sources used are determined. By looking at the official documents, that is police and quarantine reports related to suicide cases, the aim of the officers, what they really looked for during the investigation and the methods they applied are considered.

The second chapter is about the main reasons and methods of suicide in Ottoman society. In this section, suicide reports and theories about the reasons and methods of the suicide are examined together, and the main motives for suicide and the methods that were used are classified.

In the third chapter, perception of suicide in the Ottoman Empire is dealt with. In this section, the suicide notes and statements, some special cases of suicide and the expressions in the suicide reports and literary works of the time which have suicide as a theme have been examined to define the perception of suicide by the people who committed and who attempted suicide, perception by the state perception of suicide in post-Tanzimat literature has been examined respectively.

Özet

Bu tezde, insanlık tarihinin en genel, en tartışmalı ve çok boyutlu fenomenlerinden biri olan intiharın bir tarihçi bakış açısıyla özellikle Tanzimat sonrası Osmanlı toplumundaki algısının resmi ve edebi kaynakların yardımıyla incelenmesi amaçlanmıştır.

Birinci bölümde, intihar olaylarının devletin ve araştırmadan sorumlu olan otoriteler ve bu otoritelerin intihar olaylarının incelenmesinde kullandığı metodlar, kaynaklar ve bu otoritelerin özellikle vurguladığı noktalar polis ve karantina raporları kullanılarak incelenmiştir.

İkinci bölüm Osmanlı toplumunda görülen intihar olaylarının nedenleri ve intiharlarda kullanılan metodlar hakkındadır. Bu bölümde intihar raporları ve intihara dair genel teoriler beraber ele alınarak Osmanlı toplumunda görülen intihar vakalarının neden ve metodları sınıflandırılmıştır.

Üçüncü bölümde Osmanlı toplumunun intihar algısı ele alınmıştır. Bu bölümde intihar notları ve verilen ifadeler incelenerek intihar eden kişilerin intihar algısı, yine intihar raporlarındaki ifadeler ve bazı spesifik vakalar incelenerek devletin algısı ve son olarak da özellikle Tanzimat sonrası dönemin intihar teması içeren edebi eserler incelenerek edebiyatta intihar algısının anlaşılması amaçlanmıştır.

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INTRODUCTION

Suicide which is accepted as one of the types of death by WHO (World Health Organization) with the acronym of NASH (Natural, Accidental, Suicidal, Homicidal) is one of the most common, controversial and multidimensional phenomenon in the history of mankind. Philosophy, medicine, sociology, psychology and finally suicidology try to understand and explain the nature of suicide in terms of their theories and concepts.

For a better understanding of the perception of suicide in different times and civilizations, we should underline some important questions and factors that were very influential in creating the perception and attitudes towards suicide.

The most important question around which the debate revolved is about the nature of suicide : 'Is the life of human being others' property or his or her own property?' We can specify the concept of 'other's' according to time and society we study. Another related question is whether suicide is a kind of choice or not.

These questions were answered differently by different parties from Greek world to modern times. In fact, the ideas of these two parties had been repeated in different times with the same starting points and keywords. If we look at the ancient Greek world, we can see the residues of these two parties. As Noon pointed out, for Plato, human being was the possession of God; just as a slave was a possession of his master, and his life was not his own to do with as he pleased.¹ In his words '*Man is a prisoner who has no right to open the door and run away...*'² In Aristotle we see that, the person was answerable to the 'state'. For this reason the person should not commit suicide. Later on, the same idea was supported or championed by the

¹ Noon, Georgia, On Suicide, *Journal of the History of Ideas*, Vol.39, Issue 3(Jul-Sep., 1978) p.373

² Plato, *Phaedo*, 62, in the *Dialogues of Plato*, 222, cited in Noon, Georgia, On Suicide, *Journal of the History of Ideas*, Vol.39, Issue 3(Jul-Sep., 1978) p.373

monotheist religions; with the emergence of monotheist religions the authority that the human being was answerable to became 'God'.

Religions' Attitude towards Suicide

Monotheist religions, Judaism, Christianity and Islam share the idea that suicide is condemned and cowardly act. Since it is regarded as a sin towards God, some of the members of these religions even rejected to perform the burial ceremonies of the person who committed suicide.

Crocker argued that "In Hebrew theology, suicide is considered to be a crime against God, unless prompted by extenuating circumstances. However, the five cases in the Old Testament—all of which are condoned- would indicate that the exemptions are many. Honor, good of country, fear, atonement and prospect of torture are all considered justifiable motivation. The essential aspect of Jewish attitude is that suicide 'is not linked indissolubly to the idea of the sanctity of life.'"³

We can claim that the most severe outlook to suicide came from Christianity. In his work 'The City of God', St. Augustine (354-430 AD) who was a very important character in the creation of official religious perception of suicide in Christian world, says 'He who kills himself is a homicide.'⁴ As Noon pointed out that suicide is considered to be 'the worst of all possible sins' because 'repentance is impossible.'⁵ We clearly see that in the decisions of the synods. According to different synod decisions, the church consider the suicide as a murder of an innocent person, and excommunicated, and rejected performing the funeral rites and burying the person church yards namely in white soil. However, like in Judaism, there were

³ Crocker, Lester G., The Discussion of the Suicide in the Eighteenth Century, *Journal of the History of Ideas*, Vol.13, Issue 1(Jan.1952), p.48

⁴ St. Augustine, The City of God I, Ch.24, Great Books of the Western World, 18, p.144, cited in Noon, Georgia, On Suicide, *Journal of the History of Ideas*, Vol.39, Issue 3(Jul-Sep., 1978) p.375

⁵ Noon, Georgia, On Suicide, *Journal of the History of Ideas*, Vol.39, Issue 3(Jul-Sep., 1978) p.375

some exceptions which were voluntary martyrdom, self-inflicted death through an act of asceticism and suicide of a virgin or married woman to preserve her virtue.⁶

Looking into Islam's official attitude towards suicide, we will have to consider two important sources which are *Quran* and *Hadiths*. In *Quran* there are four passages related to the issue at hand; namely, *Quran* 2.54(51); 4.29(33); 4.66(69); and 18.6(5)⁷

The most pertinent verse is *Quran* 4.29(33) which says '*wela taktulu anfusekum*'. It would ordinarily be translated as 'and do not kill yourselves'. However as Rosenthal pointed out the use of reflexive pronoun in this verse caused an ambiguity while *Quran* commentators were interpreting this verse since *nafs* has the meaning of 'brother' or 'fellow Muslim'. For this reason this evidence is inconclusive. The pronoun might refer to the individual suicide. However, it might also refer to one Muslim killing another.⁸

In conclusion, we may say that there is no decisive evidence to indicate that Muhammad ever discussed the problem of suicide by means of divine revelation although the possibility remains that *Quran* 4.29(33) contains a prohibition of suicide. It is, however, certain that from the early days of Islam this and some other passages of the *Quran* were considered to be relevant to the subject by many Muslims.

To get a clearer picture for the official perception of suicide in Islam, we should look at the *hadiths* (sayings of Muhammad). According to the great authorities of *hadith*, there is no doubt that suicide is an unlawful act.

⁶ For the details of synod decisions, see Retterstøl, Nils, Suicide in a cultural history perspective, *Norwegian journal Suicidologi* 1998, pp.7-8

⁷ Rosenthal, Franz, On Suicide in Islam, *Journal of the American Oriental Society*, Vol.66, Issue 3, (Jul.-Sep., 1946) p.240

In *hadith*, we see two different versions of the story. According to a *Hadith Qudsi*, (a hadith ascribed to God Himself) cited by al-Buhari the Prophet saw a wounded man killing himself. Whereupon God said: “*My servant anticipated my action by taking his soul (life) in his own hand; therefore, he will not be admitted into Paradise.*”⁹

In another *hadith* that appears in Buhari, Muslim, Ibn Hanbal and an-Nasai with different *riwayahs*, Prophet is reported to say: ‘*Whoever kills himself (with a steel instrument, or something else) will be punished in the same manner in the fire of Hell*’ (or on the Day of Resurrection, in the other world).¹⁰

Like in other monotheist religions, Judaism and Christianity, the problem of whether or not funeral rites should be performed for the person who committed suicide has been a matter of debate. The *hadith* tradition indicate the different views and practices with respect to the issue. According to tradition reported by Ibn Hanbal, Muslim, Abu Dawud, an-Nasai, at-Tirmidi, and at-Tayalisi, Muhammad refused to say prayers over the body of a man who had killed himself.

However, the question of whether it is permitted or not to say prayers for a person who committed suicide is widely debated. At-Tirmidi adds that some *hadith* scholars were of the opinion that every Muslim is entitled to receive prayers after his death, even if he died as a result of committing suicide; he further states that, in the opinion of other *muhaddith*, some other person and not the *Imam*, the regular prayer leader, should say the customary prayer. It is so for the four *Imams* of the sects

⁸ibid, p.241

⁹ Sahih 1.343 and 2.373 (ed.by L.Krehl, Leyden), cited in Rosenthal, Franz, On Suicide in Islam, *Journal of the American Oriental Society*, Vol.66, Issue 3, (Jul.-Sep., 1946) pp.243-244

¹⁰ Sahih 1.343, 4.124, and 4.264 (Krehl), Sahih 1.455-7 (in the margin of Qastallani, *Irsad as-sari*, 6th ed., Bulaq, 1304-5/1886-8, Musnad 4.33f, Sunan 2.139f (Cairo 1312/1894-5) cited in Rosenthal, Franz, On Suicide in Islam, *Journal of the American Oriental Society*, Vol.66, Issue 3, (Jul.-Sep., 1946) p.244

because Muhammad refused to pray for the person who committed suicide but he did not forbid other people to perform the prayer.¹¹

To sum up, we can say that although there is no specific and clear condemnation of suicide in *Quran*, the other basic source of Islam, *hadith* strongly condemns suicide. However, the punishment for suicide is not clear at all. The reason for this may be that suicide is considered to be a sin towards God, and its punishment will be deferred until the Day of Resurrection and transferred to or performed by God directly. Considering all these, we can say that suicide is seen as an individual case in Islam.

Is it a 'choice'?

An important concept related to the first question is whether suicide is a choice or not. This concept of choice, which was and still is the starting point of the other opposing party in the perception of suicide, was emphasized by Stoics school in the Greek world for the first time. According to this party, killing oneself is the choice of the individual himself. In some cases the person can choose to end his life under intolerable circumstances or if his life became unbearable. In his *Discourses*, Epictetus counsels who complain against hardships of life as follows:

*'Remember this: the door is open; be not more timid than little children, but as they say, when the thing does not please them, 'I will play no longer,' so do you, when things seem to you of such a kind, say 'I will no longer play,' and begone: but if you stay, do not complain.'*¹²

¹¹ El-Cevheret'ün-Neyyire 1/ 145 Fazilet Neşriyat 1978, İst., Rahmet'ül Ummeh fi İhtilaf'il Eimme 68, Darül'l Kütübül İlmiyye, 1995, Beyrut

¹²Epictetus, *Discourses*, Bk.1, Ch.24. in *The Discourses of Epictetus*, trans. George Long, *Great Books of the Western World*, 12 (Chicago, 1952), p.129, cited in Noon, Georgia, On Suicide, *Journal of the History of Ideas*, Vol.39, Issue 3(Jul-Sep., 1978) p.374

Similarly in his *Meditations* Marcus Aurelius says: '*A cucumber is bitter.- Throw it away*'¹³ The same is true for life:

*'If thou art pained by any external thing, it is not this thing that disturbs thee, but thy own judgement about it And it is thy power to wipe out this judgement now'*¹⁴

If life becomes bitter, suicide is the logical solution. The keynote in this point is simplicity. Aurelius' words are typical of the Stoic attitude toward ending an undesirable existence.

In fact, we can say that the same ideas became current for the opposing party which see suicide as a free will choice. As Noon stated, D'Holbach who lived in eighteenth century also emphasized the idea of choice. According to him, individual's contract with society was based on mutual benefit. If society had nothing to offer, the individual had right to nullify the contract and remove himself.¹⁵ In other words, it was in the hands of the individual to end his life.

If we try to have historical outlook towards suicide across the world, we can safely say that the main debates about the nature of suicide have its roots in the Western world. When we talk about different and conflicting ideas about the nature of suicide we mainly talk about the Western world from Greek to the modern times. No doubt, each civilization had different perceptions and attitudes towards suicide. Some civilizations, especially Eastern civilizations, had more tolerance towards suicide; they even institutionalized and created some rules about this activity.

I believe it is necessary to say some words about the story of Eastern civilizations' perception of suicide. While considering the perception of suicide in

¹³ Marcus Aurelius, *Meditations*, Bk. VIII, 50, in *The Meditations of Marcus Aurelius*, trans. George Long, *Great Books of the Western World*, 12, (Chicago, 1952) p.289, cited in Noon, Georgia, *On Suicide*, *Journal of the History of Ideas*, Vol.39, Issue 3(Jul-Sep., 1978) p.374

¹⁴ Marcus Aurelius, *Meditations*, Bk.V.29, in *The Meditations of Marcus Aurelius*, trans. George Long, *Great Books of the Western World*, 12, (Chicago, 1952), p.289 cited in Noon, Georgia, *On Suicide*, *Journal of the History of Ideas*, Vol.39, Issue 3(Jul-Sep., 1978) p.374

Eastern civilizations, we can refer to the term 'institutionalized' suicide. As Retterstøl (1998) has argued that, there are two kinds of suicide: *individual* and *institutionalized* suicide. In Eastern civilizations, especially in Japan, there were some rules that put by tradition about the methods of suicide. For instance, in Japan where the suicide was perceived as an honourable activity in some cases, the types of the suicide and methods had some rules. *Hara-Kiri* was the method for upper classes, namely nobility and warriors (*samurai*) and it was a kind of ritual and should take place in the garden. As Retterstøl (1998) pointed out, this type of suicide developed approximately 1000 years ago, during the initial stages of feudalism in Japan. It originated as an honorable way of committing suicide to avoid being captured. It was also possible to be sentenced to commit hara-kiri. Thus, suicide could be forced or *voluntary*. The forced suicide was applied to nobility, who might 'pay for' their criminal acts or 'repair' their loss of face with a sword. Voluntary *Hara-Kiri* would usually be carried out as an act of defiance against a master or ruler, or also as an expression of grief at the death of the master. Both forms of hara-kiri were prohibited by law in 1868. Another type of suicide was called *shinju* which was for the lower classes and especially for unhappy lovers. Moreover, there was another type of suicide carried out after the death of one's superior is called *junshi*. *Junshi* was carried out when a person of high status died, and the person committing *junshi* believed that he needed the spirit of the superior in question in his life after death.

Certainly, this kind of institutionalized suicides did not mean that all Eastern civilizations welcomed suicide in all cases. For instance, unlike the Shintoist Japan's perception, the Buddhist attitude to suicide is generally negative. According to Buddhist tenets, the life consists primarily of suffering and stress, and it is a part of

¹⁵ Noon, Georgia, On Suicide, *Journal of the History of Ideas*, Vol.39, Issue 3(Jul-Sep., 1978), p.380

the duty of man to endure this pain and suffering. A person who takes his own life to escape such suffering will find it difficult to be reincarnated.¹⁶

If we exclude this kind of institutionalized suicides in Eastern civilizations, we can safely say that the main problem is whether the life of human being is at his disposal, and he had the right to choose to live or die or not. There are two 'parties' with different views from the Greek world to the modern times. One group believes that human being is bound and responsible to some authorities. These authorities might be the Gods, state of ancient times, or God of monotheist religions, or the society and/or family, which he or she lives in. Religious or social condemnation of suicide might force people to live under every condition. Moreover, if a person commits or attempts suicide, he or she should be punished according to the religious or social rules of the society. Other group's claim is as old as of the former group from Stoics to existentialist philosophers. This group claims that, people have the right to end their life, if life becomes unbearable. It is a simple choice. It can be taken as a kind of secularization effort in the perception of suicide. They simply see the concept of suicide as a secular phenomenon which was free from any religious or social authority in a private realm. In modern times, scholars who think that suicide is an individual act and a choice borrow their ideas mostly from the Stoic philosophers.

It is also possible to examine the concept of suicide from a historian's perspective and within the framework of nineteenth -twentieth century Ottoman society, especially the post-Tanzimat period. The suicide studies on the Ottoman world, mainly focuses on two events: One is the dubious and controversial death of Sultan Abdülaziz after his dethronement. The debate was around whether it was a

¹⁶ Retterstøl, Nils, Suicide in a cultural history perspective, *Norwegian journal Suicidologi* 1998, pp.18-19

suicide or a murder. The second is the suicide of Beşir Fuad who was a positivist author in Ottoman world. Besides studies on these two issues, there is only one study on suicide related to the Ottoman case. Nezahat Arkun pointed out that it was the Mark Bonnafaus' work on the 'suicide epidemic' of Ottoman world between 1916-1927. published in 1927.¹⁷ This study of Bonnafaus has some problematic points which has been admitted by the author himself. He had difficulty in obtaining the necessary documents, that is reports of the suicide cases. He did not have enough material for his study, and the documents in the police records did not include all of suicides and suicide attempts. For this reason, his main source for his study was the newspapers of that period.

Later on Bonnafaus's study has been criticized by Nezahat Arkun for invalid generalizations since Bonnafaus used the documents and newspapers of the Istanbul and draw conclusions on the whole of Ottoman world.¹⁸ Bonnafaus was a sociologist who was a follower of Durkheim. In Durkheimian School, suicide is considered to be a mainly social problem and can be considered in terms of individual's social relations with society. Certainly there have been scholars and scientists (psychologists, psychiatrists, medical doctors, and philosophers) who oppose this idea. The Durkheimian view and opposing ideas will be mentioned in detail in the following parts.

Bonnafaus' work was only an attempt at generalization, explaining the suicide as a social phenomenon by using statistical data and rates. As for Beşir Fuad, he cannot be taken as the representative of Ottoman society, which was an 'empire' with a multi-religious, multi-cultural and multi-ethnic society. Beşir Fuad was an intellectual and adopted positivist views. For this reason he cannot be considered a

¹⁷ Arkun, Nezahat, *İntiharın Psikodinamikleri*, İst.Ünv.Ed.Fak.Yay., İstanbul, 1978, p.28

¹⁸ *ibid*, p.29

“sample” providing clues for the general trends of Ottoman society, but can be a case study. For this reason we can safely say that there is a need for a study about perception of suicide of Ottoman society by using different theories and disciplines.

This study is restricted to the post Tanzimat period. There are several reasons for such a restriction. One reason is that nearly all of the documents were about after the Tanzimat period. Tanzimat period is important because after this period, we see a new state organization. The state created some bureaucratic standards and uniform practices for the state affairs. As a result of these new regulations, all official documents about the affairs of the state domain were gathered in the center. Those official documents, mainly suicide reports and suicide notes which include *quarantine and police reports* sent to the center especially to *Dahiliye Nezareti* by the local authorities were may primary source in understanding the perception of suicide in the Ottoman society. Furthermore, Tanzimat period is important for testing the influences of Western world. As stated above, though suicide could be seen in every civilization, the main debates about the nature of the suicide came from Western world. For this reason I wanted to see whether there was an effect of the Western world in Ottoman lands about this issue.

In the first part of this study, the Investigation Process of the suicide cases by the state will be looked into. The questions asked by the officers of the period will be traced back and the type of evidence and sources used will be examined. By looking at the official documents, suicide reports, and case studies, the main goal of the officers, what they really looked for during the investigation, will be considered.

The following section will be about the main reasons and methods of suicide in Ottoman case. In this section, suicide reports and theories about the reasons and

methods of the suicide will be examined together, and the main motives for suicide and the methods that were used will be classified.

Then the perception of suicide in Ottoman Empire will be dealt with. If we make an analogy, we can say that suicide cases are very similar to theatre plays. In theatre plays, as all we know, there are two parties: actors and viewers. Within this framework, the person who committed or attempted suicide can be accepted as the actor of the case or performance. All other people and authorities apart from him or her can be accepted as the viewers. In this section, I will try to look into the perceptions of both sides.

As for the actor's side, the most important source used in this work will be the suicide notes. There are some suicide notes in *Başbakanlık Osmanlı Arşivi*. The language, expressions and content of the suicide notes will be very helpful to understand the emotional, psychological condition of the actor, the main motives for suicide, and his or her expectations from this action. Furthermore, the statement of the person who attempted committing suicide but were rescued, or the statements of the people who were relatives or friends of the actor will be very helpful to depict the actor's side of the whole picture.

The viewers' side can be divided into three parts. One is –as an authority– the state. The state's perception of suicide will be examined by looking at the official suicide reports. Here, I will try to read between the lines. The expressions, the words used will be good sources for us to understand whether there was an official perception of the state or not. Moreover, I will try to see whether the perception has changed time.

Another source is literature. Nobody can deny that there is a strong, reciprocal interaction between the society and literature. The works of the time can

shed light on the main or general perception of the ordinary people and intellectuals of that time.

Unfortunately, we do not have direct data about the perception or attitudes of ordinary people towards suicide.. However, we will mention a case which will be helpful in understanding the perception of ordinary people.

Certainly, there are some drawbacks of this study. As Bonnafaus said, we do not have enough data. In addition, we can safely predict that not all of the suicides or suicide attempt might have been registered or reported. The families of the suicidal people could have hidden the main reason for death or attempt, because it was cowardice and a condemned act according to all monotheist religions. Furthermore, some cases that were reported as suicide cases might not be real suicides but murder. We cannot ascertain the truth of the report. In fact, there were many dubious cases and officers investigated the cases in a very detailed way.

My aim is to understand perception of suicide in every segment of society and to emphasize the relationship between Westernization and the change in perception by using official and literary sources. As a social historian, I will try to read between the lines to understand Ottomans' perception of suicide and to show that the suicide is not peculiar to Abdülaziz or Beşir Fuad in the Ottoman context

CHAPTER 1

INVESTIGATION OF SUICIDE IN OTTOMAN DOMAINS

For a better understanding of Ottoman society's point of view about suicide cases, it is necessary to look at the investigation process of suicide cases. The most important source that help us us to understand the process of investigation in suicide cases are the reports which show us different offices which were responsible for the investigation process, the actors of the investigation and techniques of investigation.

1. The Authorities who were in charge of the investigation of suicide cases:

When someone commits suicide, the state responsible for providing internal order and security for its citizens, inevitably gets involved in the event since suicide is -at first glance- a dubious act, and it needs to be investigated. What the state tries to define is that whether the incidence was a real suicide or murder.

It is necessary to specify the authorities who were responsible for investigating suicide cases and certain steps of this investigation process. There were some certain steps for investigating a suicide case. The first step of procedure was 'informing the authorities'. The relatives, household people, neighbors or people who found the person who has attempted or committed suicide inform the officials about the case. If we look at the expressions used in this process, we see mainly two kinds of expressions. One type of expression specifies the source of information by using such terms as 'according to the information obtained in the scene/ provided by [the

people in] the scene' (*mahallinin işarı üzerine*),¹⁹ the certificate sent from the place [of the event]' (*mahallesi tarafından verilen ilmühaber ba jurnal irsal olunmuş*).²⁰ *Mahal* means the place where he or she lived and committed or attempted suicide. And the people who live in the same *mahal* with the person in question would inform the officers about the case. Besides *mahal*, there were expressions like 'by obtaining information' (*istihbar kılınarak*),²¹ or *bi'l-istihbar*.²² Also in these expressions, we have some information, denunciation but document did not specify the source of information. In some of the documents, we see the omission of this first step that is we see that source of information is not provided. After receiving this information, a group of officers would go to the 'crime scene', the place where the event took place.

This group would be composed of the police or gendarme forces who were responsible for the searching the crime scene to find evidence and carry out inquiries. In the group there would be a doctor who is responsible for the medical examination of the corpse or the body of person who committed suicide.

In the investigation process, the investigation group came across different kinds of suicide methods which will be discussed later. If a person committed or attempted suicide in the sea or river, normally there would be no criminal scene investigation. In this cases, the officials had recourses to the observations of the 'witnesses', the people who were there and saw the event, If the person who attempted suicide was rescued, he or she was taken to the doctor for medical examination, if he or she passed away the doctor examined the body.

¹⁹ BOA, DH.EUM.AYŞ, 31/85, Suicide Report from Sivas, 7 Şubat 1336(Rumi)/ 08.02.1920

²⁰ BOA, A.MKT.NZD. 180/61, Suicide Report from Koska, 24 Ramazan 1272/ 31.03.1856

²¹ BOA, DH.EUM.AYŞ. 63/19, Suicide Report from Gendarme, 11 Muharrem 1341/04.09.1922

²² BOA, DH.EUM.EMN. 26/14, Suicide Report from Ankara, 20 Cemaziyelahir 1331/ 27.05.1913

If we think the authorities responsible for the suicide cases and investigation process as a chain, we can claim that we have different kinds of chains depending on time and certain elements.

After the investigation process was completed, the investigation group would write their report to their chief who were sub-governors which were 'the governor of the town or district' (*kaymakam*), or 'the governor of the sanjak' (*mutasarrıf*). As the following step this officer would send the report about the case to his chief, 'governor general' (*vali*) who hierarchically had the highest rank among the administrative officials in a province. To provide the details of event, the *vali* would send a report to the *Dahiliye Nezareti*, which is similar to today's Ministry of Interior Affairs, since that institution was the main governmental office responsible for this kind of situations. The report in question could be the report prepared by the investigation group,²³ or the *vali* would write a new report to the center²⁴ in the light of the report of the investigation group.

Second type of chain was related to time and emergence of a new state organization. After the establishment of police organization and 'The General Directorate of Police' (*Emniyet-i Umumiye Müdüriyeti*), the police forces reported suicide cases to *Emniyet-i Umumiye Müdüriyeti*²⁵ not directly to the *Dahiliye Nezareti*. But this chain was valid for the cases which took place in Istanbul or its environs. Therefore, after the establishment of *Emniyet-i Umumiye Müdürlüğü*, this other chain emerged for suicide cases in Istanbul. Yet, the provinces would still send their reports to *Dahiliye Nezareti*.

²³ BOA, A.MKT.UM. 410/51, Suicide Report to *mutasarrıf* of Hüdavendigâr, 26 Zilkaade 1276/16.06.1860

²⁴ BOA, DH.EUM. EMN. 77/8, Suicide Report from Aleppo, 29 Cemaziyelahir 1336/ 11.4.1918

The third chain was related to the status, occupation of the person who committed suicide. The chains mentioned above were for the people who were not from military class or from military class but committed suicide in civil places. If a person committed suicide in civil places, police forces were responsible for investigating the case.²⁶ In one case reported in 1326/1910, Captain Ahmed Şemseddin Efendi, the art teacher of the Military High School in Istanbul, attempted suicide by throwing himself into the sea. Istanbul Police Directorate, (*Istanbul Polis Müdürlüğü*) wrote a report to *Emniyet-i Umumiye Müdüriyeti* about this case. According to this report, he was rescued and sent to the military center of Istanbul according to the information given by 'The Central Office of the Sea Affairs' (*Deniz Merkez Memurluğu*). By looking at this report, we can say that because the individual who attempted suicide was from military class, he was directly sent to the military authorities, not to the police station. Moreover, we see that *Deniz Merkez Memurluğu* was responsible for this kind of affairs, and reported them to the police. *Emniyet-i Umumiye* or *Dahiliye Nezareti* would also inform military authorities about the details of the case. Upon receiving this information, a deeper investigation would be carried out by military authorities. However, if a person who was the member of military class (even if the person was the student of military schools) committed suicide in his regiment or office, the military authorities would be responsible for investigating the suicide or suicide attempt and the result of investigation would be reported to 'The War Office at Istanbul' (*Bab-ı Seraskeri*).

Moreover, there was another chain of investigation for the suicide cases of the members of top administrative class. For these cases, an independent group was

²⁵ BOA, DH.EUM. VRK. 4/18, Report of an Attempted Suicide of an artisan from Istanbul, 31 Ağustos 1326(Rumi)/13.9.1910

²⁶ BOA, DH.EUM. THR, 48/19, Report of an Attempted Suicide of a soldier from Istanbul, 17 Ağustos 1326(Rumi)/ 30.8.1910

established by the palace itself and this group reported the details and results of investigation directly to the Sultan. We see a sample of this kind of practice in the suicide of Sadullah Paşa who was the Ottoman ambassador to Vienna. A committee was established by the palace and sent to Vienna to investigate the case. And the committee wrote their report to the Sultan directly. The details of this case will be studied in the following sections.

After the investigation process was completed by the group, the group would reach a conclusion and decide whether it was a suicide or not. For the cases in which the investigation group would not determine whether the incidence was a suicide or a murder, the courts would interfere and would continue the investigation process and ask additional questions which were not asked and help to shed light on the case.

In this section, we focus on the investigation process itself. The questions that were asked, the important points that were emphasized and looked for, the sources that were necessary for investigation will be studied in the lights of archival documents to understand investigation process of suicide cases better.

2. Sources for Authorities:

In the investigation process of suicide cases, the investigation group would use some sources to investigate the case and to find out the truth. These sources can mainly be divided into two as primary and secondary sources.

Primary sources were the sources directly left or taken from the 'actor' of the case. These were suicide notes if he or she left one, the evidence on his or her body which were helpful to understand the method of suicide or suicide attempt, and the statements of the person who attempted at committing suicide if he or she is alive. If the investigators did not have any primary source for investigation, they would look

for the secondary sources which were the evidence and statements of the deceased/injured person's relatives, neighbors or friends who know him or her well enough to understand or predict the reason for the suicide or suicide attempt.

2.1. A Primary Source: Suicide Note

The most important source for the committee is the suicide note of the person if he or she left one. This note might shed light on the case and be helpful mainly to understand the reason for suicide. When the investigation group goes to the crime scene, the first thing they do is to look for a suicide note. The suicide notes, which would be helpful in clarifying whether the incidence is a murder or suicide, are also a very important source for us in understanding the perception of suicide by people. This issue will be studied in the next chapter.

2.2. Body of Suicide: Medical Examination

As stated above, the investigation committee was made up of different group of people. A doctor or group of doctors (depends on the person who attempted or committed suicide) examine the corpse of the person. The doctor simply tries to understand the method the 'suicide' chose and whether action was done by the person himself. The body would be examined thoroughly to understand whether he or she had an illness, or whether there were any bruises on the body of the person who attempted or committed suicide. The body and the bruises were helpful to understand whether it was suicide or not. When we look at the reports, sometimes we have a detailed depiction about what was done and what was found on the body of the person who committed suicide. In general, we can say that the main focus and aim of the medical examination was to understand whether it was suicide or not.

2.3. Evidence and Statements

If the person who committed suicide did not leave a suicide note, the investigation group would ask for statements of the person who attempted suicide if he or she was alive or people who were relatives or friends of the person who has committed suicide. Especially inquiries were very helpful to get the reasons for suicide. When we look at the archival documents, we see the importance of these inquiries clearly.

In one file we have correspondence from local authorities to the center.²⁷ about the suicide of Kazım Efendi, who was the Chief Secretary of Edirne (*mektupçu*), in 1309/1893 Those correspondences show us clearly what they look for in investigating a suicide case. Local officers say that there is no note left by him and he had no contact with his relatives because of his melancholic nature, and for this reason, they do not have any direct source to investigate the main reason of the suicide.²⁸ They also ask for information about him from his work colleagues. They do not have any idea about the reason for the suicide but they mention such possibilities like his pessimism about his career due to the stern attitude of the governor or his sending away of his mother who came to be known as a loose woman. For these reasons he may have committed suicide, they add as we see in the correspondence local officers say that these are only possibilities and it is very difficult to find the main reason of the suicide because we do not have any direct access to him for instance by means of suicide notes.²⁹

²⁷ BOA, Y.PRK.BŞK 33/31, Suicide Reports of an official from Edirne, 18 Eylül 1309(Rumi)/30 Eylül 1893

²⁸ BOA, Y.PRK, BŞK, 33/31,3, 18 Eylül 1309(Rumi)/ 30 Eylül 1893

²⁹ BOA, Y.PRK, BŞK.33/31,1, 18 Eylül 1309(Rumi)/ 30 Eylül 1893

In this case there are some important points to emphasize. The document shows us the importance of the suicide notes or written documents left by the person who has committed suicide to shed light on the case. The investigators first look for whether there was a suicide note as primary source. Then they have recourse his relatives' depositions. But there was no contact between Kazım Efendi and his relatives. Thirdly they apply to his work friends whether they know something about the reason. Also in this documents with the help of the people around Kazım Efendi, they managed to portray the man, his emotional and psychological condition such as not talking much, having an interest only in his own work and sensitiveness. And by using this data, if we read between the lines, local officers thought that he might be a suicidal person. It is important to understand whether he has psychological problems and he has suicidal tendencies or not.

The inquiries play a very important role to understand the main reason for suicide. As argued before, the primary source of the suicide case is the person who attempted or committed suicide. If the person did not die, and if the case was only an attempt, the person who attempted suicide would be the primary or direct source of investigation. We see many such kind of cases. After he or she was rescued, investigation group asked the reason for his or her suicide attempt.

But in some cases, the statement of the person who attempted suicide, which we call as primary source, was not taken into consideration. Officers took the statement of his or her relatives about him or her into account. In a case reported by *Istanbul Polis Müdürlüğü* to *Emniyet-i Umumiye Müdüriyeti*, in 1326/1910, an Armenian, Aristidi Efendi, attempted suicide by jumping from a ship into sea in Sarayburnu and he was rescued. When asked the reason of his action, he mentions economic problems. He claimed that he attempted suicide because he could not take

his money back from his brothers. Yet, his brothers provided a totally different account . We do not have the details of his brothers' statement in the document but at the end of inquiry, the officers sent Aristidi Efendi to Balıklı Mental Illnesses Hospital.³⁰ Most probably, the relatives of the Aristidi claimed he had mental problems and through their own observations, the investigators group were convinced that that was indeed the case so Aristidi Efendi's statement was not taken into consideration.

3. Reaching a Result: Suicide or Not?

The most important and basic question that investigators would try to answer was whether it was a real suicide, and if it is indeed a suicide, the reasons for it. After all of these steps, the group reaches a decision about the case. At this point, we can divide the cases into two. The first group was the dubious cases. In this group of cases, the investigation group was not sure whether the case was a 'simple' suicide or not. We may find more information about the investigation process of suicide cases in this kind of cases because there were many questions about the case and the person who committed suicide in the reports. What is more, these questions will help us about their perception, and techniques of investigation.

3.1. Dubious Cases

If we look at dubious cases, we see that the reports about the evidence and statements were very detailed and were studied from every dimension of the case and several questions which show the suspicions about the case were asked .

³⁰BOA, DH. EUM.VRK. 4/25, Report of Suicide Attempt from Istanbul, 30 Ağustos 1326(Rumi) /

3.1.1. A Suicide of an Ambassador: The Sadullah Paşa Case

Our first example for such cases is the suicide of Sadullah Paşa. Sadullah Paşa was the Ottoman ambassador to Vienna and he committed suicide in 1891. A group of officers has been sent to investigate the incident from Istanbul to Vienna.

Sadullah Paşa was born in 1838 in Erzurum when his father, the vizier Es'ad Muhlis Paşa, was the governor of Erzurum. He held various offices in Ottoman state,¹² and he was appointed to Berlin as ambassador in 1877. During his term of office in Berlin, he acted as a member of the Ottoman delegation in the Berlin Congress as well. In 1881, he was given the title of vizier and after two years he was transferred to the Vienna as the ambassador in 1883. This position was the last post for him, and he was not allowed to come back to Istanbul. The reason for such a prohibition was the anger of Abdülhamid II at the people who had connection with the deposition of Abdülaziz. Sadullah Paşa was the chief secretary of Murad V, and had had good relations both with Midhat and Hüseyin Paşa who were influential in the deposition of Abdülaziz.¹³

There has been many correspondences during the course of the investigation on the suicide of Sadullah Paşa. The incident was reported by Nasri Franko Bey, who was the *chargé d'affaires* of the embassy, and by the doctors who examined the body. An investigation group was formed by the palace and sent to Vienna to investigate the case. This group was composed of Seleste Bonen who was the general inspector of Istanbul Police Directorate (*Istanbul Polis Müdürlüğü Umumi Müfettişi*), Sadık Bey who was the head of the Secretary of Ministry of Interior Affairs (*Dahiliye Nezareti Kalemi*), and Bertome who was an officer of the Ministry of

14.10.1910

¹² For details on Sadullah Paşa's life and offices he held, see: Sicil-i Ahvalin-i Memurin, İkinci Defter, Numara 982.

Police (*Zaptiye Nezareti*). The investigation group went to Vienna and started to investigate the suicide case.¹⁴

After going to Vienna, the investigation group started its work immediately, and the chief of the group, Bonen Efendi sent their first report and impressions about the case. In the report, Bonen Efendi told that the French part of investigation group has not come to Vienna yet. According to the evidence, the case was not a murder. Servants of the embassy claimed that Sadullah Paşa and his private servant named Anna Schumann had an affair and she was pregnant with his child. All of the servants knew that she was the mistress of Sadullah Paşa. Finally, she left the embassy and Sadullah Paşa rented a house for her near embassy in Vienna. Bonen Efendi emphasized that they should find her for the sake of investigation. In the report, Bonen Efendi also noted that to prevent the intervention of the local police forces and any scandal, they should be very careful in the investigation.¹⁵

Beside the investigation group sent to Vienna from Istanbul, there were two additional officers from France who were assigned to investigate the Sadullah Paşa case upon the request of Istanbul. They were Albert Iskuru who was auditor in Paris Directorate of Police and Hanri Bek who was a detective in Paris police forces.¹⁶

There are some interesting points which need to be emphasized about the Sadullah Paşa case. The Ottoman state did not want the Austrian government and police forces to get involved in this incident. As mentioned earlier, when we look at the correspondences and committee members, we see that the Istanbul government sends a committee directly from the capital and it requests the help of officers from the republic of France and not from Austria. In terms of international relations, the

¹³ Uzunçarşılı, İ.H, *Viyana Büyükelçisi Vezir Sadullah Paşa'nın intiharına Dair, Belleten, C XIV*, pp.420-421,

¹⁴ *ibid*, p.434

¹⁵ BOA, Y.EE.,45/29, Report of Bonen Efendi from Vienna, , 3 Şubat 1891

place where the suicide was committed was regarded as the land of Ottoman Empire and Austrian forces could not interfere with the investigation process without permission of the Ottoman state. Ottoman state did not prefer to request the help of Austrian government but of France. One reason for such a preference might be due to Anna Schuman's being a citizen of Austria and being 'underage' since she was 24 while the maturity age for Austria was 25 years. She was pregnant with the ambassador's baby according to statements of servants and an officer of embassy, Esad Efendi who was actually Sadullah Paşa's nephew. The Ottoman state did not want have any problems with the Austrian government and did not want to cause any scandals. For this reason, rather than getting the Austrian government involved, the French were invited for the investigation process. This was some kind of precaution for keeping the case 'hidden' from the Austrian government and the Western press.

However, in the archives of the Ottoman state we come across with some translations of newspapers articles published in Western papers about the incident. Despite the attempt to hide some possibilities and the actual events that lead to the suicide, and even though local forces were kept 'away' from the case, it seems that Western papers managed to get bits and pieces of information. The translations, which appear in the archives tell us that the investigators were to some extent successful in hiding the main reason of the suicide. One article from the *Times* which was published in England, says that Sadullah Paşa was paralyzed. At the time of publishing, Sadullah Paşa was still alive but the news did not mention the suicide. This translation was sent by the *başkatib* of embassy of London, Abdülhak Hamid Bey.¹⁷ The illness of his wife and the conflict between the Istanbul government and

¹⁶ Uzunçarşılı, İ.H, Viyana Büyükelçisi Vezir Sadullah Paşa'nın intiharına Dair, , C XIV, p.434

¹⁷ BOA, Y.PRK. ZB, 7/44, News from Western newspapers about suicide of Sadullah Paşa, 24 Cemaziyelevvel 1308/4 Şubat 1891.

the Paşa, that is his being in 'exile' are claimed to be the reasons for the stroke of paralyses.

Some news about Sadullah Paşa appeared in a Spanish newspaper called *El-Popular* as well. This newspaper published the real cause of death, which was suicide. However, this newspaper considered the main reason for the suicide as political conflict between Istanbul and Sadullah Paşa as well. The article about the incident included a short resume of Sadullah Paşa's life, and his Westernized outlook. Moreover, Sadullah Paşa was depicted as a pious (*mutedeyyin*) Muslim.¹⁸ These two news articles indicate that although the 'way' of Sadullah Paşa's death, that is he committed suicide, could not be kept secret, the reason was hidden successfully. Thus we can say that the precautions worked only partially. Since the newspapers did not specify their sources, (they only mentioned they received the news from Vienna), we cannot define at which point or by whom the urge for secrecy was violated.

According to Uzunçarşılı, another possible reason for requesting help from France was the likelihood of the incident to be murder not suicide. Abdülhamid II, who did not want to be blamed for murder of Midhat Paşa, did not want to risk to be subject to similar suspicions.¹⁹ Thus, he wanted extra members for the investigation of the Sadullah Paşa case from France, members who are not from Istanbul, who are not subject to the Sultan's authority. so that no doubt would be cast upon the investigation process. There is still a third possibility: there might have been an agreement between the French government and the Ottoman government for this kind of cases or might be this was the only example of such a practice. Another point

¹⁸ BOA, Yıldız Esas Evrakı, Newspaper translation about suicide of Sadullah Paşa, 45/7, 16 Cemaziyelevvel 1308.

¹⁹ Uzunçarşılı, İ.H, Viyana Büyükelçisi Vezir Sadullah Paşa'nın intiharına Dair, *Belleten*, C XIV, p.433, footnote 18

is the wish of Istanbul for diversity in the committee so that no points or evidence would be neglected. With the involvement of the French, different processes and techniques of investigation could have been used.

All of the officers of the embassy were questioned. There were lengthy depictions of the crime scene especially in the report of Nasri Bey who was *chargé d'affaires* of the embassy. The report starts with the depiction of the embassy building.²⁰ In the Sadullah Paşa file at the archives there was even a full plan of the embassy building.

After the depiction of the embassy, Nasri Efendi continues his report by giving details about that day. He went to embassy in the morning, and in lunch time he went to a restaurant and came back to the embassy. Sadullah Paşa's two sons Ragıb and Nusret Bey and the nephew of Sadullah Paşa, Esad Bey, were also officers of the embassy and they were out of the embassy like Nasri Bey. Because Sadullah Paşa did not wake up in the usual time and did not answer the calls of servants, the officers, nephew, and sons of Sadullah Paşa became worried about him. Nasri Bey's son called the translator of embassy, Mösyö Peter and he again called Sadullah Paşa's name and did not get any answer. They called a locksmith to open the door of Paşa's room. Meanwhile, Nasri Bey called the doctor of the district and as well as that of the Embassy.

Nasri Efendi describes the room, and how they found Sadullah Paşa in a detailed way once the locksmith opened the door. He had committed suicide by holding a plastic pipe into his mouth and connecting the other side of the pipe to the gas valve. Sadullah Paşa was still alive when they found him, and doctors tried to rescue him for three days.

Nasri Bey searched through the clothes of Sadullah Paşa and found a receipt of a market from which he bought the rubber pipe. The lawyer of the embassy, Doctor Lipicki, went to this market, and learned that a person who suits Sadullah Paşa's appearance bought this rubber pipe.

Nasri Bey continues his report with the routines of the embassy. Every evening Sadullah Paşa and his sons and his nephew Esad Bey eat dinner together. But in the evening he committed suicide, Esad Efendi was ill and Nusret Bey went to control him, and his other son Ragıb Bey slept early. Therefore, Sadullah Paşa was alone that night and went his room at ten o'clock.

Nasri Bey also emphasizes his relationship with Sadullah Paşa. Sadullah Paşa trusted him in administrative affairs but he did not have any information about the Paşa's private affairs. Before he committed suicide, he transferred all accounts to Nasri Efendi, and he ordered his son, Nusret Efendi to take a policy to send to his wife.

At the end of his statement, Nasri Efendi gives some clues about Sadullah Paşa's suicidal thoughts. Servants found a rope formed into strangle in his wardrobe. It is clear that the servants did not have any information about this strangle and Sadullah Paşa most probably bought it. Also a few days before he committed suicide, Sadullah Paşa asked a servant, Jorjdot, to buy bullets for his gun, and asked his cook, Halil Osman, to clean and repair his gun. Jorjdot and Halil Osman had no suspicions about this case and did not mention this event formerly. It seems that Sadullah Paşa thought of applying different kinds of methods for suicide.

Nasri Bey finishes his statement by emphasizing that all members of the embassy and the doctors did everything to rescue Sadullah Paşa and after his death

²⁰ BOA, Yıldız Esas Evrakı, 45/6, Report of Nasri Franko Bey, 23 Cemaziyelahir 1308/3 Şubat 1891, cited in Uzunçarşılı, İ.H, Viyana Büyükelçisi Vezir Sadullah Paşa'nın intiharına Dair, , C XIV,

all religious rituals were done. Esad Efendi and Subhi Bey read the Quran, his funeral was transferred to a room and an open Quran was put on his dead body. The *imam* of Adakale, a Bosnian imam living in Vienna and an Egyptian imam did all necessary religious rituals. We have a document about the religious rituals as well.

If we look at the report of Nasri Bey, we have many information that would be helpful for the investigation process, especially for crime scene investigation. He depicts the embassy, and mentions routines of the embassy, the day of suicide, and many details. Yet, there are no clues about the reason of the suicide.

Medical Examination (*Etibba* Report)

The second important document for investigation process related to the Sadullah Paşa case, was the report of a group of doctors. As we state above, Sadullah Paşa was still alive when the embassy officers found him. This report mentions all processes of treatment, the medicine that were used in this process. The doctors could not rescue him and Sadullah Paşa died after two days. The doctors were sure that the reason of death was due to inhaling gas. According to doctors there might be two reasons for this action. One reason for inhaling gas might be the fact that he was suffering from insomnia. He might have heard that the nitrogen might help to prevent a sleeplessness problem and try to get over the problem by using the coal gas. Second possibility he might use this method because of his illnesses.

At this point the committee gives the details of Sadullah Paşa's medical records. He had some problems such as giddiness, which affected his walking. Moreover he had some mental problems and his doctor suggested some medicines for this problem. Sadullah Paşa had been suffering from insomnia and anorexia in the

period his private doctor treated him. At the end of the report doctors concluded that he might have inhaled the coal gas for insomnia or because of mental problems he had two years ago.²¹

It is interesting that doctors did not use the term suicide directly. They counted every possibility and left the decision to the committee which was responsible for the investigation of the crime scene and statements.

A letter from the Center

At this point of the investigation, a letter has been sent from the center about the investigation process. Istanbul asks certain questions, indicating that they have suspicions about the case.

According to all of the reports sent to Istanbul, the case seems to be a suicide case. However there is a document sent from the Istanbul to Vienna which included some questions that indicate Istanbul considered the case a probable murder rather than a simple suicide. Istanbul wants the answers of these questions. Some of the points that help answering Istanbul's questions are mentioned below.

Nasri Bey's report is as follows: 'I came to the embassy, and worked for some time and at the lunch time, I went to lunch. When I came back, I found out that the people at the embassy were very anxious since Sadullah Paşa did not wake up until that time.' One of the questions of Istanbul related to this part of Nasri Bey's statement: Istanbul wonders whether the people got anxious before the lunch or not.

The second point is that none of the relatives of Sadullah Paşa, his sons Ragıp and Nusret and his brother-in-law Esad Bey were in the embassy in the night he had committed suicide. Is it a coincidence or did they leave Sadullah Paşa on his own on a night he was not feeling well on purpose? According to Istanbul there was

²¹ BOA, Y.EE, , 45/6-8, Report of Medical Examination, , 23 Kanunusani 1891, cited in Uzunçarşılı, İ.H, Viyana Büyükelçisi Vezir Sadullah Paşa'nın intiharına Dair, *Belleten*, C XIVpp.443-449

a possibility that his young sons might have killed him to get his property since he was considerably wealthy as he had confiscated Abdülaziz's fortune when he was an officer.

The third point is the emotional condition of Sadullah Paşa. What was the reason for the 'fluctuations' in his psychological and emotional state?

The fourth point again related to Nasri Bey's statement. Nasri Bey considered Sadullah Paşa's transferring all accounts to him a sign for suicidal thought. Can such a view be considered a sign of possibility of murder?

The fifth point is related to Sadullah Paşa's sending a huge amount of money to his wife to pay the debts. What is interesting is that he also demanded money from the Istanbul government to be given to his wife. It is unlikely that his wife had this amount of debt. One can claim that since he was planning to commit suicide, he wanted to guarantee his wife's future. On the other hand one can also claim the case was indeed a murder since you would not expect one to send money himself and demand money from Istanbul at the same time. One of the attempts (sending money or demanding money from Istanbul) can be some kind of a cover-up.

The sixth point is related to the string found in Sadullah Paşa's wardrobe while his room was searched as part of the investigation. There is no information about the string. Sadullah Paşa might have bought it in order to kill himself with it. Another possibility is that the string might have been put by some other person to make the people think that Sadullah Paşa bought the string and put it in the wardrobe since he was planning to commit suicide.

The seventh point is that one or two days before the suicide, Sadullah Paşa gave his gun to the cook of the embassy and he asked the servant to buy thirty bullets. These two actions can be considered the signs of precaution against the

possibility of criminal attempt, that is murder, and can be considered as actions Sadullah Paşa carried out in order to protect himself. One can also argue that he was planning to shoot himself but the former possibility seems to be stronger.

The eighth point is about the rubber pipe that was used for the suicide. The group has found a piece of paper which was probably used to wrap the pipe. On the paper there was the address of a store. The investigators asked the people in the store in question whether Sadullah Paşa had bought the pipe himself or not and they found out that a person who looked like Sadullah Paşa bought the rubber pipe. One of the doctors suggested that he might have bought and used this rubber pipe for inhaling coal gas to solve his sleeplessness problem. This explanation does not seem to be plausible since although there were some suicide cases in which coal gas was used, there was no information about the use of coal gas to get rid of insomnia. What is more it is claimed that the smell of coal gas and rubber pipe are very bad and they could not help for solving sleeplessness problem. Besides, there are different methods and odorless, effective medicines like morphine for fighting insomnia. Due to all these reasons using coal gas, in a small room and on an uncomfortable chair does not seem to be logical when seen as an attempt to get rid of insomnia. On the other hand, according to statements and reports, we can conclude that Sadullah Paşa thought of different suicide methods such as hanging himself, shooting himself, and poisoning himself by coal gas. It seems then finally he had chosen the third method. Nevertheless, it is clear that the method he had chose was somewhat more messy and painful rather than the others. What is more, when this method is used, the person who commits suicide does not die immediately, and there is a possibility to be rescued. For this reason if a person really wanted to commit suicide, he could have

chosen a method with which there is no possibility of surviving. Therefore, the method sheds serious doubt on the possibility of suicide.²²

The eight points mentioned above formed the basis of the questions of Istanbul or Abdülhamid II. From the manuscripts we get the impression that Abdülhamid II did not like Sadullah Paşa much and though he was dead Istanbul insisted on the former accusations against the Paşa. He was accused of stealing money from Abdülaziz when he was dethroned. At that time Sadullah Paşa was the clerk of the Privy Purse (*mabeyn*). For this reason, he was sent to exile to Berlin, then to Vienna. Abdülhamid II did not allow him to go back to Istanbul for 14 years. Sadullah Paşa wrote several petitions to come back to Istanbul, but Abdülhamid II always refused him. By looking at the document, we can say that the anger of the Abdülhamid II continued and he tried to humiliate the Paşa even after he was dead. According to Istanbul, or Abdülhamid II because of his wealth, which was stolen from Abdülaziz, Sadullah Paşa could have been killed by his sons and relatives.

It is very clear that these questions were raised by Abdülhamid II. The questions carry the feel of detective stories which Abdülhamid II was known to like very much. The document ends with a sentence that claims only if these questions were answered properly and new evidence was found to strengthen the idea of suicide, the case can be regarded as suicide.

Second Report from Vienna

In the second report sent by Bonen Efendi to Istanbul, we come across with some new developments. The core of the report was about Anna Schumann and her statement. In her statement, she confirmed that she had a relationship with Sadullah

²² BOA, Y.EE., 45/28, Draft of the letter from Istanbul to Investigation Committee, no date, cited in Uzunçarşılı, İ.H., Viyana Büyükelçisi Vezir Sadullah Paşa'nın intiharına Dair, *Belleten*, C XIV,

Paşa and that she got pregnant. Then she left the embassy and Sadullah Paşa rented a house for her near the embassy in Vienna. After some time she wanted to leave Vienna since she did not want to give birth in Vienna. The main reason for this request was her fear of her family. Therefore, she planned to go to Graz despite the objection of Sadullah Paşa. Moreover, Bonen Efendi mentioned points of agreement and disagreement between Anna Schumann and Sadullah Paşa. Sadullah Paşa suggested to buy a house for her in Vienna, even he looked for one (we see this point in the statement of Esad Efendi) but Anna Schumann rejected this suggestion. Instead, she asked for cash from Sadullah Paşa. According to the agreement they had, if Anna Schumann died, Sadullah Paşa would take care of the child and if Sadullah Paşa would be ill, he would mention the child in his will. In his report, Bonen Efendi again raised the suspicions about the honor of Anna Schumann. She was known to have relationships with some other men. Bonen Efendi feared that if the newspapers learned about the situation, it would cause a scandal.²³

After examining all of the statements and evidence, the investigation group concluded that Sadullah Paşa died by inhaling coal gas and this kind death can be only be explained as a suicide. What is more there was not any evidence on his body that would lead to the suspicion of a murder. All the members of the group signed this report and sent it to Istanbul.²⁴

Istanbul Part of Investigation: Statement of Esad Bey²⁵

The statement of Esad Bey who was the nephew of Sadullah Paşa and officer of the embassy played very important role in understanding the case. Other

pp.459-

²³ Uzunçarşılı, İ.H, Viyana Büyükelçisi Vezir Sadullah Paşa'nın intiharına Dair, , C XIV, pp.466-469

²⁴ BOA, Y.EE.,45/22, Report of Investigaiton Committee to Istanbul, 12 Şubat 1891

²⁵ Uzunçarşılı, İ.H, Viyana Büyükelçisi Vezir Sadullah Paşa'nın intiharına Dair, *Bellekten*, C XIV, pp.449-459 (This statement was taken in Istanbul)

statements suggested that, only Esad Efendi might know the main reason for the suicide of Sadullah Paşa. He was the confidant of Sadullah Paşa. Esad Efendi was originally in the embassy of Rome. When Sadullah Paşa wanted him to be transferred to Vienna, Istanbul appointed Esad Efendi to the embassy of Vienna.

Esad Efendi began his statement with his coming to Austria. When he went to Austria, Sadullah Paşa was in summer resort of the embassy in Hoteldorf. In the summer resort, Anna Schumann was the servant of Sadullah Paşa and she left the embassy when Sadullah Paşa returned to Vienna. Esad Bey had had no information about Sadullah Paşa's private affairs at that moment yet he was happy of this leave, because he heard some negative rumours about her character in the embassy. However, he also heard from the servants that this leave was temporary.

The days after she left, there was nothing extraordinary about Sadullah Paşa's behaviors. But after a while, the behavior of Sadullah Paşa began to change. Esad Efendi felt that Sadullah Paşa had a problem which he wanted to share with him; Sadullah Paşa wanted Esad Efendi to look for an apartment flat in Vienna. The curiosity of Esad Efendi increased because of this demand and the change in the Paşa's behaviour.

In the end, Sadullah Paşa shared his secret with Esad Efendi. Sadullah Paşa had a relation with Anna Schumann and she became pregnant with his baby. After becoming a confidant of Sadullah Paşa, Esad Efendi and Sadullah Paşa started to think how they could get rid of this nuisance since Sadullah Paşa did not want his affair and the whole events to be publicized.

According to the statement of Esad Efendi, they tried to find many ways to prevent the affair from being publicized. First, Sadullah Paşa sent Esad Efendi to Doctor Lipicki who was the lawyer of the embassy to investigate the judicial

procedures. But the case was kept secret; Doctor Lipicki did not know that Esad Efendi asked these questions for Sadullah Paşa. The important point was that Anna Schumann was 24 years old, and at that time she would not be considered as an adult until she was 25. Since this would cause a problem, Lipicki suggested that they should wait until she became 25. Her 25th birthday was in eight months' time. After eight months, she would be an adult so both parties could go to the court and sign an agreement. According to this agreement, the father would pay alimony for the child, a total amount adequate for twenty years or paying the same on a monthly basis. The court would also appoint a guardian and the child would take the name of his father. The problem would be solved this way. Another alternative would be to find a man whom her family would not reject, Anna Schumann would marry him, and the child would take his name in return for money.

However, Sadullah Paşa was reluctant for the first alternative and he did not want to wait for eight months under this pressure. For this reason, he started looking for a person to marry Anna Schumann.

Esad Bey continues his statement by telling the efforts of finding this person. Firstly, he suggested some servants to her, but Anna Schumann rejected. Sadullah Paşa asked her to find a person to marry herself, but she rejected again because she did not want to think of it; the child would be born in a short while.

Sadullah Paşa thought that his son, Nusret Bey could marry her, and then he could send her to Istanbul. But Esad Efendi mentioned the possible problems, and suggested to send her to his sister to Edirne. But Sadullah Paşa refused this suggestion since there was nobody in Edirne who can speak German and it Anna Schumann would not like it. Sadullah Paşa suggested that she should go to Istanbul but this suggestion was refused by her.

Sadullah Paşa also had the idea to marry her secretly. Esad Efendi objected to this possibility because she was not an adult yet. They would need the permission of her parents and it meant the publicization of the situation. What is more, Sadullah Paşa was already married and the laws of Austria would not allow a second marriage. Anna Schumann would not accept such an offer either.

Another candidate was Peter, the translator of the embassy. Esad Efendi objected to this idea as well since he believed Mösyö Peter would not accept this offer.

At this point, Sadullah Paşa received a telegraph from Istanbul. According to this telegraph, Sadullah Paşa's wife was ill. This news disappointed him very much and he sent a telegraph to Istanbul for permission to go there. He regretted sending the telegraph, because he feared that the events would be publicized when he went back to Istanbul. Anyway, his request for permission to go back to Istanbul was again rejected. A final offer was done by Esad Efendi himself. He offered Sadullah Paşa to go to the court and accept the child as his child. Sadullah Paşa rejected this offer as well.

The statement continues with the leaving of Anna Schumann from Vienna to Graz. She wanted to leave because she was afraid that her family would find out about the situation. For this reason, she planned to live in Graz until she gave birth. Sadullah Paşa was against this idea but he could not persuade her to stay in Vienna. She left Vienna and Sadullah Paşa gave her address to Esad Efendi. He asked Esad Efendi to codify, and remember this address. The correspondence between Anna Schumann and Sadullah Paşa would be by means of Esad Efendi. The letters of Anna Schumann would come to Esad Efendi's address.²⁶

²⁶ BOA, Y.EE., 45/26

The statement ended here and there was no information about the day Sadullah Paşa committed suicide because Esad Efendi was ill and was not in the embassy that day. As a result, we do not have details which we see in the statement of Nasri Efendi about the suicide.

It can be said that these three statements and medical examination report of the group of doctors forms the core of the forensic investigation of the binational investigation group. Nasri Bey's detailed descriptions of the crime scene and the events of suicide day, combined with the aid of medical examination, helped to find out the physical details of the suicide. Anna Schumann's and especially Esad Bey's statement shed light on the reasons for suicide since Esad Efendi was the secret keeper of Sadullah Paşa and knew many private information about Sadullah Paşa. The statement of Esad Efendi emphasized that Sadullah Paşa felt helpless and he was being 'crushed' under pressure. Sadullah Paşa was desperate about the situation and had suicidal tendencies. We can see it clearly in the following conversations of Esad Efendi and Sadullah Paşa as follows:²⁷

'Oh mine! What have I done? I have signed my death warrant with my own hand. What if a permission is granted for my going to Istanbul and things became public when I am there? How can I have the face to appear to my padişah, family, and friends? How are they going to see me? Shall I still have any prestige or honor? If such is the case, death is better for me'

'Esad Bey, I cannot stand anymore. I will be very sick or I will go mad. If such a thing takes place, my sons have no one here but you, please protect their interest...I have lost my freedom of action and became the plaything of this low girl. It is impossible for me to bear'

3.1.2. A German Suicide in Istanbul

Another case that studied very carefully was the case Gustav Wilhelm who was not a citizen of the Ottoman Empire. This case should be studied very carefully in order to understand the investigation process and techniques. Gustav Wilhelm was

a German citizen who worked for the German army. After he left the army he went to Russia and started to work with a trader. He stole some money from the merchant and ran away to Istanbul. He stayed in a hotel in Beyoğlu, he gambled and lost all his money. He left the hotel and three days after he left his hotel, he was found dead at Baltalimanı.

A careful investigation process was carried out by the police forces. He was shot in his forehead. The bullet was taken out and investigated. According to the experts, the bullet was 'European type' and these kinds of bullets were not found in Ottoman land. The investigation group did not find any guns on the crime scene. On the night when the incident occurred, it was raining in Istanbul; however, the investigators did not find any mud on the deceased person's boots. The investigators found some new footprints which could be followed deep into the Halim Paşa forest. Gustav Wilhelm's wallet and a gold ring were with the body; they were not taken away. It was a sign that it was not a normal robbery case. At the end of the investigation, the belongings of Gustav Wilhelm were handed over to the German consulate in Istanbul. We see that police forces thought of every possibility and considered all of the evidence such as mud on his boots, type of bullet very carefully.²⁸

It was again an international investigation process. The Ottoman state requested Germany to get Gustav Wilhelm's father statement. The statement was sent to Istanbul by means of the consulate of Istanbul. In this statement, his father gives some information about Gustav Wilhelm such as the birth date and place, and his career. What is more Gustav Wilhelm's father claimed that he was sure that his son committed suicide because he wrote a letter to his father from Russia. In his

²⁸ BOA, Y.PRK.AZN, 2-137-1, Reports about Crime Scene, 13 Şaban 1302/28.5.1885

letter Gustav Wilhem explained that he had stolen money and that he planned to commit suicide. However, the father did not give this letter to the authorities in order to prove his claim. He also added to his statement that he did not want the remnants of his son; the only thing he demanded from Ottoman authorities was a document indicating that his son was dead.²⁸

It is very interesting that the German side was so reluctant to investigate the evidence related to this case. They insisted on the explanation that it was a simply suicide case. The consulate sent a letter to Ottomans thanking them for their effort in investigating the case. What is also interesting is that Ottomans did not want to end the investigation.²⁹ As we stated above, the investigation group examined all of the evidence very carefully but for the Beyoğlu Court the evidence and investigation process were not adequate for solving this case. There were some questions and suspicions about the case. The Beyoğlu Court, after summarizing the event and evidence, asked some questions that should be further investigated. These questions were as follows:³⁰

The crime scene investigation has not been done carefully, the documents found in his wallet have not been taken into consideration in the investigation process. The police forces did not examine his clothes to see whether they were torn or not. Moreover, asking for the deposition of the Russian trader who worked with Gustav Wilhelm and lost his money, as well as the deposition of a friend whom he met on the ship when they came to Istanbul and stayed in the hotel. Another important point was about the investigation of the identity of Hiristo Paşa whom Gustav Wilhelm claimed to have known. Has he gambled in Concordia casino? Was

²⁸ BOA, Y.PRK.AZN, 2/137-5, Statements from Germany, 23 Kanunuevvel 1884

²⁹ BOA, Y.PRK.AZN, 2/137-4, Report for Investigation, 26 Kanunuevvel 1300(Rumi)/7 Ocak 1885

³⁰ BOA, Y.PRK.AZN, 2/137-2, Questions of the Court, 14 Mayıs 1301(Rumi)/26.5.1885

there any suicide note? Were there any conflicts between Gustav Wilhelm and his father?

It was still a dubious case for Ottomans. In another document, officers mentioned different questions. According to them, there was not any strong evidence to support the possibility of suicide apart from the statement of Gustav Wilhelm's father. If we read between the lines, it can be said that Ottomans did not believe that this person was indeed Gustav Wilhelm's father and he was mentioned as 'the person who is said to be his father' (*babası denilen şahsın ifadesine...*). It was emphasized that although the father had certainly a photograph of his son, he did not send it to Istanbul to be sure that the deceased was indeed his son. What is more, the Ottomans authorities felt it was illogical for the Russian trader to give his money to a German whom he did not know very well.³¹

According to them, all of the clues showed that it was not a suicide though German authorities and his father claimed that it was a suicide. At the end of this document we see that despite German authorities' acceptance of the case as a simple suicide case, Ottomans were determined to continue the investigation process and reach the truth whether it was a suicide or murder.

3.1.3. A Dubious Suicide of a Civilian in the Military Area: The Trabzon Case

There was a series of correspondence between the center and the governor general (*vali*) of Trabzon about the investigation of another suicide case. In this case, a non-Muslim Ottoman citizen committed suicide by throwing himself off a yard. The place of the suicide was a military area and according to the investigation, he had stayed in the area for more than a month. The *vali* of Trabzon had some

³¹ BOA, Y.PRK.AZN 2/137-4, Report for investigation, 26 Kanunuevvel 1300(Rumi)/7 Ocak 1885

suspicion about the case and he wondered about the reason for the staying of a civil person in a military place. When we read between the lines, he thought that it might not be a simple suicide case but a murder. Since the place of suicide was not within his jurisdiction, he tried to get attention of Istanbul to this point. However, some other person had committed suicide in the same place earlier; for this reason it might have been a simple suicide but the mayor still wanted the case to be investigated carefully.³²

3.1.4. Case of a Housewife: Suicide of Hatice

Another suicide case reported from Kasamonu in 1269/1853 is the suicide of a housewife called Hatice. According to the document, she had mental problems and committed suicide by using her husband's gun when she was alone at home. The case seems to be so simple but according to the file, the court interferes with the case. Her husband's, father's, neighbors' testimonies were taken by the court to be sure that it was suicide. Most probably, there were some suspicions about the case, and someone applied to the court and demanded the court to investigate the case in a detailed way. Yet, we do not have any reference to such an application in the documents. But we have other cases resembling this case on which no court investigation had been carried out. In such cases, officers report the event as for instance "...he or she committed suicide because of mental disorder". In this case on the other hand, there could be another ingredient that was not mentioned in the documents. Because of mental disorder, she might have been killed by her husband

³² BOA, DH.EMN.EMN. 44/3, Report of *vali* of Trabzon, 2 safer 1332/30.12.1913

or she could have been killed for another reason. The court asked all of the actors' statements and all of the witnesses gave testimony that it was a suicide.³³

As seen in these cases, if there are any dubious points about the case, the case was transferred to the court and the court inspected the evidence and statements related to the case. As in Hatice's case, the court could also ask for statements of witnesses once more to reach the truth.

3.2. Suicides, Plain and Simple

The investigators were responsible to find the answer of this question by examining the evidence and referring to the testimonies of the witnesses and of any person related to the case. Generally, the documents do not give us details of the investigation. The process was summarized, and the result was stated. The structures of the reports are almost always the same. The identity information of the person who attempted or committed suicide, the place, the date, the reason for the suicide (or the suicide attempt) and the method that was used in committing suicide are mentioned. The reports end with the statement that the criminal and forensic investigation were done and as a result of this investigation, it was clear that the case was suicide. We do not see any detailed information about the process in this kind of cases.

4. The Question of Accomplices: 'Influence and Interference of Others' (*Sun' ve Medhal*)

Another important point in the investigation process was whether there was any person, other than the one who committed or attempted suicide, involved in the

³³ BOA, A.MKT.MVL 65/95, Statements in the Court, 7 Şevval 1269/14.7.1853

suicide process; that is whether the one committing suicide had an accomplice. The lack of such a second person involved in the suicide process was depicted as the 'there is no influence or interference of others' (*kimsenin sun' ve medhali olmaması*). It was used especially when the committee decided that the case was not a murder, but a simple suicide. The action was planned and carried out by the person who had committed suicide. The term was used in the reports to prevent any accusation of the people, in other words this expression was 'clearing other people of responsibility' of the suicide case .

However, there is a nuance about what '*sun*' and '*medhal*' is and what it is not. By looking at the reports, we may have some deductions what is considered as 'involvement in the (crime of) suicide' and thus punishable.

One of the documents on suicide cases helps us to see the distinction. According to one document reported by the regiment of Army of Rumelia placed in Crete, there was a dispute between a soldier, Hasan and a civilian, Mehmet Efendi, who was known as a *cinci* (a soothsayer who invokes jinn) because of an amulet. Hasan wanted an amulet from Mehmed Efendi but the amulet in question did not 'work' according to Hasan. For this reason Hasan wanted his money back. They started arguing and then to fighting. Other people intervened and stopped the fight. After a while, Hasan threw himself to the sea, but he was rescued. Later on, he cut his throat with a razor in the public bath he went. The commander and local authorities were indecisive; they were not sure whether Mehmet Efendi, who was *cinci*, might somehow have caused the soldier to kill himself, and whether he should be punished or not. In the document citing this event, we see Istanbul's comments as well. The main issue in the comments revolves around the innocence or guiltiness of the *cinci* who might have "possessed" the mind of Hasan leading him to commit

suicide and whether he should be punished or not. The comment of the center is as follows:

*'According to the report of local military committee (meclis-i askeri), Mehmed Efendi is a sorcerer and the soldier mentioned might have committed suicide because of his magical influence. There are articles in sharia and the penal code about poisoning or murdering someone but the sharia does not concern itself with magic and no penalties are stated for such crimes in the penal code. Moreover, even if there was such an influence, because of the impossibility of proving it, Mehmed Efendi cannot be punished.'*³⁴

The authorities in Istanbul also wanted the commander to investigate the reason why the soldier took this amulet. Was it because of *illet-i cünûn* or *kara sevda* (melancholia or hopeless love)?

There is another document reported by the *vali* of Ankara in 1331/1913 . The report is about a case related to the suicide of a man, named Corporal Ali in Sungurlu bound to Çorum. He first strangled his wife after a dispute and then committed suicide by drinking poison (arsenic or *şıçan otu* as Ottomans call it) is cited. In this case, the investigation focuses on the point that although the sale of this poison was forbidden, the man was able to get hold of it. The document ends with the necessity of punishment of the seller of the poison, Hüseyin Çavuş. The seller was not directly involved in the suicide but he was regarded as helping the person to commit suicide by providing him the poison.³⁵

The second element in the documents was 'whether legal action was necessary or not' (*birşey gerekip gerekmeyeceği*) that is whether some action must be carried out or not. In some cases, a person was the main reason for the suicide. A conflict might cause a person to commit suicide. In this kind of cases, the authorities tried to decide whether the person who was in conflict with the one who has committed suicide is guilty or not.

³⁴ BOA, A.MKT.UM. 533/89, Footnote of the document sent to local authorities, 18 Receb 1278/20.1.1862

³⁵ BOA, DH.EUM.EMN. 26/14, Report of a suicide from Ankara, 20 Cemâziyelaahir 1331/27.5.1913

In the light of these information, we can state that the term *sun' ve medhali olmak* should be regarded as “providing any material or help to a person who plans to commit suicide”. If it is clear that someone helped in a tangible way, he or she would be punished according to penal law since they are considered to share the guilt by helping the person who plans to commit suicide.

CHAPTER 2

LOOKING FOR A 'REASON' AND 'METHOD'

Here in this chapter, I will be looking on the reasons of suicide on the basis of available Ottoman documents. Suicide is a multidimensional phenomenon. There are biological or genetical, psychological, sociological, cultural and philosophical aspects affecting the event. It is inevitable that the reasons of this multidimensional event should be various. People from different disciplines try to find the reasons of this phenomenon in different places. If we classify the ideas, there are mainly two different groups in explaining the reasons for suicide. First group looks for the reasons for the suicide which are *external* to the individual. As Arkun pointed out, some people like Montesquieu and Mills regarded suicide as a kind of 'climatic illness'; they believed there is a connection between suicide and immediate changes in barometric pressure. However, Massaryk tries to form a connection between suicide and civilization. As the process of becoming civilized is in progress, the suicide rates will increase. Arkun also stated, Sorokin, Zimmerman and Merrill claimed there was a connection between 'social organization disorder' and suicide. According to them, the suicide rates were higher in urban areas than the rates in rural areas. That the social and emotional ties' being stronger in rural areas than those in urban areas is considered to be the reason for relatively low suicide rates in the areas in question.³¹

Emile Durkheim can be regarded as one of the most important people who look for the reason of suicide in *outside* of the individual himself. In his work '*Le Suicide*' Durkheim saw suicide as a social phenomenon. He considered its reasons could be explained in terms of strength of relationship between individual and the

society he or she lived in. He defined the four categories of suicide. One is egoistic suicide which occurs when the relationship between the individual and society is too weak. In the altruistic suicide, the connection between the individual and society is so strong, and because of this strong relationship, the individual extinguishes himself for the sake of community. The anomic suicide occurs when there is a rapid -positive or negative- change in satisfaction of the individual by the society. Finally, the fourth type of suicide is fatalistic suicide which occurs when the individual completely subjects himself to rigid control and discipline.³²

Besides the social or climatic explanations of reasons for suicide, some people try to find the reason for suicide in the individual himself. As Arkun stated, doctors, like Bartel and Paltauf explained suicide as “a result of an anatomical, pathological defect”. They claim excessive growth of brain, and organic abnormalities were observed in the people who committed suicide. They suggested the organic changes mentioned might be the cause of their suicide. Psychiatrists like Esquirol, see suicide as a pathological event. The person commits suicide in a delirium. Such a state of mind shows the symptoms like that of mental illnesses.³³

As quoted in Arkun, Freud also emphasized the term ‘anxiety’ to understand the reason for suicide. Anxiety is “fear of danger”, an internal conflict when facing danger. The danger can be from outside, and the person could defense himself, or escape from danger. However, if there is no possibility for defense or escape from danger, which lead to the individual’s death or to torture etc., he can choose to

³¹ Arkun, Nezahat, *İntiharın Psikodinamikleri*, İst.Ünv.Ed.Fak.Yay., İstanbul, 1978, pp.134-141

³² Retterstøl, Nils, Suicide in a cultural history perspective, *Norwegian journal Suicidologi* 1998, pp.12-13

³³ Arkun, Nezahat, *İntiharın Psikodinamikleri*, İst.Ünv.Ed.Fak.Yay., İstanbul, 1978, pp.134-141

commit suicide in order to escape this unendurable physical pain. The main motive for such a suicide is again to defend oneself.

Moreover, the conflict among three different “psyches” of a person can be the reason for suicide. Id is the bottom part of psyche. The instincts of *libido*, defense and aggression are in this part. Ego is the most important part of psyche. The individual contacts with the world via this part of psyche. As the person grows, another part emerges: Superego which controls the Ego. Superego is, to some extent, the representative of the ideal social values. In a healthy person, these three psyches live together in peace. However, a conflict between these parts may cause trouble. If the desires of the Id, which are in conflict with Superego’s values, cannot be satisfied, it may lead to suicide. Such kind of a suicide can be regarded as a result of ‘not being able to satisfy desires’, or ‘self-punishment of the individual’ by his Superego.³⁴

Although there conflicting views on the nature of the suicide reasons, i.e. whether they are *external* to the individual or not, it might be more plausible to adopt a view which combines and forms a synthesis of the two opposing views. Even when one claims the reasons of suicide is psychological (*internal*) and that the common stimulus in suicide is to abolish the unendurable pain, it is impossible to disregard the fact that most of the time the reason for this psychological state is due to external factors, such as interpersonal relations, work or economic reasons.

From Ottoman’s point of view:

When we try to track the effects of this debate on the Ottoman world, we find out that debates similar to those going on the Western world was going on. There were the representatives of both groups in Ottoman world as well. There was a

³⁴ Arkun, Nezahat, *İntiharın Psikodinamikleri*, İst.Ünv.Ed.Fak.Yay., İstanbul, 1978, pp.143-147

debate in the magazine *Hayat*, as to whether the reason for suicide was social or psychological. The magazine published an article titled ‘Why suicides are increasing?’ (*İntiharlar Neden Çoğalıyor?*), written by Necmeddin Sadık Bey who was a teacher of sociology. As the title indicates, the topic of the article was the increase in suicide rates. In his article he mainly criticized the supporters of the ‘*internal reason*’ view especially doctors who look for the reason for suicide in ‘temporary insanity’ (*cinnet-i muvakkat*). He said the doctors claimed most of the people who committed suicide were mentally ill. However, Necmeddin Sadık Bey thought that if we investigated the mental condition of the individuals who committed suicide, we would see that nearly none of them really had mental problems. He believed rather than naively considering people who commit suicide ‘mentally ill’, the reason for suicide, an action that is completely against the strongest of all instincts -that is ‘remaining alive’- was worth investigating. According to him, the stable suicide rates of each nation were an evidence indicating that suicide was not the result of individual action.³⁵ His claims tell us that Necmeddin Sadık Bey was influenced by Durkheim’s book ‘*Le Suicide*’ since what he proposed was very similar to Durkheim’s ideas. Another alternative is that he had read Max Bonnafaus who was a ‘member’ of the Durkheimian school which has been mentioned above.

The counter argument comes from Doctor Fahreddin Kerim who was professor of psychiatry at Istanbul University. Writing an article with the title ‘*İntiharlar Karşısında Ruhیاتçı*’ [Psychologist Facing Suicides] in the same magazine, *Hayat*, Fahreddin Kerim answered the generalizing claims of Necmeddin Sadık Efendi. Fahreddin Kerim severely criticized the view that doctors always see ‘temporary insanity’ (*cinnet-i muvakkat*). He also criticizes similar claims of Max

³⁵ *Hayat*, Sayı 14, p.261, 7 Mart 1927

Bonnafaus' that were published in the same magazine. Bonnafaus argued that 'the individuals who committed suicide were seen as insane, mentally ill, and that he could prove that there was no connection between insanity and suicide'. Fahreddin Kerim considered this claims 'unscientific'. He also criticizes Bonnafaus because of his Durkheimian perception of suicide which claimed there was no connection between mental condition of the individual and suicide, and suicide could only be explained by social reasons.

In his article, Fahreddin Kerim divides suicide into three types. First type is seen in the people mentally ill, and insane. Second type of suicide is seen in the people who can be called as 'unbalanced' (*muvazenesiz*) and psycho. This kind of people might commit suicide because of internal or external reasons. Third type is seen in mentally normal people but they might commit suicide because of sudden changes in their moods. They were called 'cyclomitique' and this sudden change might be because of moral, religious or social.

By giving examples from different studies, Fahreddin Kerim emphasized the relationship between genetic heritage and insanity, as well. Moreover he criticized sociologists because they ignored the interviews of the individuals who attempted suicide, and they only used statistical data.³⁶

In this section we will try to understand the main reasons of suicide in Ottoman society, which was composed very different ethnic, cultural, and religious backgrounds by using official suicide reports and suicide notes left by the individuals who committed suicide to get a clearer picture about the main motives of suicide. We will try to see where these reasons fit in the debate mentioned above as well.

³⁶ Hayat, Sayı 25, p.466-467

1. Reasons in the Ottoman Case

1.1. A Universal Reason: Melancholy or '*illet-i Kara Sevda*'

We can claim that love, or rather separation from a lover or missing the beloved, is one of the oldest reasons for the suicidal act in history. This reason has been effective in suicides in Ottoman society as well. When we look at the archival documents and reports of suicides, we see that one of the main reasons for which the people committed suicide is represented as love.

It should be emphasized that when these events were reported, officials use the term 'the disease of black love (*illet-i kara sevda*). We can claim that the state officials, thus the state see this reason as a "psychological problem" since as stated above, this reason overcomes the main instinct of the human beings which is to keep himself or herself alive. Love or passion makes the individual unable to think in a clear way and consequently he or she decides to commit suicide to escape emotional pressure and a desperate situation.

There has been supporters of this view Western world. Robert Burton claims that melancholy is the result of an excess of black bile in the body. It is a physical malady affecting the mind and frequently leads to a suicide.³⁷

According to official documents, this 'illness' was common in Ottoman society. Many documents explain the main reason for suicide cases with 'black love' (*kara sevda*), melancholy. People attempted or committed suicide to ease their pain which is the result of melancholy.

Judging from the reports, we can say that this reason was the most common reason for suicide in Ottoman society. People from every segment of society and

³⁷ Burton, Robert, 'Prognostics of Melancholy', *The Anatomy of Melancholy*, Vol.1, ed. A.R. Shilleto (London, 1896), p.485, cited in Noon, Georgia, On Suicide, *Journal of the History of Ideas*, Vol.39, Issue 3 (Jul-Sep., 1978)

from different religious and cultural backgrounds chose to commit suicide to stop this pain. According to one document written to the commander of Crete in 1313/1897, a captain, Rıza Efendi, who fell in love with a girl and ran away with her to marry. However, the girl's family did not let them marry and the captain was warned by the state authorities. For this reason he attempted suicide, but he was rescued. The center wrote this document to the commander of Crete and asked him to convince the family of girl. After the family gave their permission, the commander would see to it that the Captain and the girl were married. Moreover, the wedding expenses would be paid by the Padişah. After the wedding, they should be sent to Istanbul and Rıza Efendi would be appointed to a position in Istanbul.³⁸ It is worth emphasizing that the center took the suicide attempt of Rıza Efendi very seriously and sincerely wanted to help him by convincing girl's family, and affording the wedding expenses by Padişah himself. Furthermore, he was appointed to Istanbul. This appointment might be because of preventing possible dispute between the girl's family and Rıza Efendi. This attitude can be regarded as compassion and tolerance of the center against (what is generally considered) a 'cowardly' act.

In one case reported by 'the Board of Health' (*Jurnal-i Sıhhiye*) in 1277/1861, an Armenian servant named Seropyon committed suicide by cutting her throat by a piece of glass because of the illness of melancholy (*illet-i sevda*).³⁹ As another example comes from a West Anatolian town Kütahya. A housewife named Ümmü Gülsüm Hatun committed suicide in 1276/1860 by hanging herself again because of the illness of black love (*illet-i kara sevda*)⁴⁰ There is another example of same type of suicide. According to the report of *mutasarrıf* of Beyoğlu in 1315/1904, Leon Pir,

³⁸ BOA, Y.PRK.BŞK, 54/92, Letter from center to Crete, 26 Teşrinievvel 1313(Rumi)/7.11.1897

³⁹ BOA, A.MKT.NZD, 351/47, Suicide Report of an Armenian Servant in Istanbul, 26 Şevval 1277/7.5.1861

the son of Russia embassy's translator, attempted suicide by shooting himself under his right nipple in the hotel of Greek Madam Kize because of melancholy (*saika-yr sevda*).⁴¹

Melancholy, which is noted to be a reason for suicide, had different variations in Ottoman cases. The separation from one's lover was one of these reasons. In one document reported in 1341/1922, a woman named Melahat Sadiye was found dead in a house in Rami district. The corpse was examined and investigators concluded that it was a suicide. There are some important points to emphasize with relation to this event. If we look at the date of document, we see that the in time that event occurred Istanbul was under the occupation of France and Britain. The house that Melahat Sadiye was found dead was the home of a French soldier named Réne. Réne was a member of French army and he was the lover of Melahat Sadiye. After the investigation process, it was clear that she committed suicide because her lover had go back to his country. Separation from lover caused her to commit suicide. It is a very interesting case because a soldier of occupation forces had a mistress from occupied country and this woman committed suicide because of separation from the foreign soldier.⁴²

Another variation for melancholy suicides was jealousy. There was an interesting document about this kind of suicide. According to one document reported by Istanbul Police Directorate in 1326/1910, two people, an inhabitant of Heybeliada Harputlu Memo and a carpenter Çengelköylü Mehmed Ali who were working in the construction of Naval School in Heybeliada killed each other. However, after the investigation process, officials found out the truth. One of the workers, Harputlu Memo, killed Çengelköylü Mehmed Ali. Harputlu Memo was jealous of Mehmed

⁴⁰ BOA, A.MKT.UM. 410/51, Suicide Report from Kütahya, 26 Zilkaade 1276/16.6.1860

Ali because Mehmed Ali 'was talking to other people'. For this reason Harputlu Memo, killed him, then he committed suicide.⁴³ There was not much of detail whether it was a platonic love or a homosexual relationship. However it was clear that Harputlu Memo, killed his lover, then committed suicide because of his jealousy.

Moreover, sometimes, impossible love affairs could be the reason for suicide. According to one document in 1305/1888, Bağdadlı Nuri Efendi was a junior student at the War Academy. He committed suicide by drinking ammonia. According to the results of the investigation, the reason for his suicide was the platonic love of him for a friend in the academy.⁴⁴ If we use Freud's terms, his Id, and Superego were in conflict. He fell in love, but according to the traditions, the rules of society where he lived, such a relationship was a taboo. It was not an acceptable especially in the military. This conflict resulted in suicide. If we look at the expressions of the report, we see that his action was criticized severely. Firstly, it was mentioned that the love between two men is not acceptable in terms of religious and rational point of view, and the individual who is involved in this kind of affairs lost his two worlds, namely the 'mortal world' (*dünya*) and the 'hereafter' (*ahiret*). Secondly, responsibilities of a soldier were emphasized. According to report, the main duty of a soldier after his education is to serve his padişah, state, religion and to die for them if necessary. However, killing oneself for such an unacceptable (*nāmeşrua*) reason that does not suit a rational and devoted soldier might cause him to be doomed in 'both worlds', and it would be remembered as a cowardly act. The final part of the report warned other students not to use the words 'love and interest' (*aşk ve alaka*) as the reason of

⁴¹ BOA, Y.PRK.ZB. 33/77, Suicide Report of a Russian, 29 Kanunuevvel 1319(Rumi)/11.1.1904

⁴² BOA, DH.EUM.AYŞ. 63/19, Suicide Report from Gendarme, 11 Muharrem 1341/4.9.1922

⁴³ BOA, DH.EUM.THR. 49/2, A Suicide and Murder report from Adalar, 24 Ağustos 1326(Rumi)/5.9.1910

⁴⁴ BOA, Yıldız, Esas Evrakı, 5/104, About Suicide of Bağdadlı Nuri, 11 Cemaziyelevvel 1305/24.1.1888

this suicide. If they were asked the reason, they would say that the reason of Nuri Efendi's suicide was mental illness (*illet-i dimağiye*) to keep the honor of their school.⁴⁵

We can safely say that, unlike the other soldier, Rıza Efendi we mentioned earlier, the state authorities did not feel pity for him because he had homosexual tendencies which was unacceptable 'both rationally and religiously'. It is also interesting that state authorities emphasized the responsibilities of a soldier in the case of Bağdadlı Nuri. However in the case of Rıza Efendi, although he had attempted suicide for a love affair as well, there was no attribution of his responsibilities to padişah and state as a devout soldier. We can say that the problem arises when the 'love affair' is related to homosexual tendencies which leads to fear of losing discipline in the War Academy. The state authorities might think that such an event would be a bad example for the students of War academy and to prevent this possibility, Nuri Efendi was strictly criticized for his action.

1.2. Poverty and Hardship: *Fakrî Zarûret*

Economic difficulties are one of the oldest and most common reasons for suicide beside love suicides. We can find this reason in every society. As Preti and Miotto pointed out that sociological theories emphasize the role of conditions that disturb the rhythms of social life to explain suicidal behaviour: Economic crisis and unemployment were two important elements that disturb the rhythm of social life and therefore was a reason for suicide cases.⁴⁶

According to Lester, Hammermesh and Soss applied the utility maximization principle and concluded that the suicidal tendency varies negatively with income and

⁴⁵ *ibid*

directly with age. The greater the income level, the greater the satisfaction derived from it and hence the weaker the suicidal tendency.⁴⁷

We have a kind of supporting evidence of these theories in Ottoman society because we see such kind of economic reasons for suicide mainly among the lower classes. Artisans (*esnaf*) and officials (*memur*) could not resist economic pressure and choose to commit suicide. This kind of reason is seen especially among the male suicides. It probably was a result of the fact that women were not involved in the economic affairs and the economic area of the life was the men's responsibility. The term 'because of hardship and poverty' (*saika-yı fakrû zarûret*) is used when reporting this kind of suicide cases. However, disturbance of mental order is also attributed to be the reason of the action and it is claimed that this disorder caused suicide. The terms 'going mad' (*tecennün*) and influenced (*müteessir*) were used with the reason.

In one document reported to Council of Cabinet (*Meclis-i Vükela*) in 1335/1916-1917 about a suicide of an official. According to the document, Muhsin Efendi, an official of Mudanya Registry of Population, went mad because of poverty and hardship (*saika-yı fakrû zarûret*) and committed suicide by throwing himself to sea. And it was asked from the treasury five thousand *kuruş* for the expenditures of sending his family to their town. After reading this report, the council of cabinet decided to give this amount to his family.⁴⁸

Moreover we see this kind of suicides among the members of the artisan (*esnaf*) class. In one document sent to *Dahiliye Nezareti* by *vali* of Konya in

⁴⁶ Preti Antonio, Miotto Paola, 'Social and Economic Influence on Suicide', *Archive of Suicide Research*: 5, 1999, p.142

⁴⁷ Lester, Bijou Yang, 'Learning from Durkheim and Beyond: The Economy and Suicide', *Suicide and Life-Threatening Behaviour*, New York, Spring 2001, pp.17-18

⁴⁸ BOA, MV.217/115, Request for Help, 1335/1916-1917

1338/1920, a coppersmith named Süleyman who was 35 and was from Burdur, lost his stock in warfare. Feeling hopeless, he committed suicide by hanging himself.⁴⁹

In some documents, the term used is '*zarûret*' instead of the term '*fakrî zarûret*'. *Zarûret*'s first meaning is 'necessity' and its second meaning is poverty.⁵⁰ Sometimes state authorities used only this term to show that the reason of suicide is economical difficulties.

In one case reported by the *vali* of Sivas in 1336/1920, a woman named Döndü committed suicide by hanging herself and the reason of her suicide was stated as 'because of poverty' (*saika-yı zarûretle*).⁵¹ In another case reported by *mutasarrıf* of Beyoğlu in 1311/1895, a Christian man whose name was not known was found dead in Şişli. After the investigation process, it was understood that his name was Simon and he was from district of Tarabya. He also committed suicide because of poverty.⁵²

Another case was reported by *Istanbul Polis Müdürlüğü* to *Emniyet-i Umumiye Müdüriyeti* in 1326/1910. A person named Bahadin Efendi who was an bookbinder attempted suicide in the house of his father-in-law by cutting his throat by the cover of tin cigarette box. The reason for his suicide again was reported as 'because of poverty'.⁵³

As we see in these examples economical difficulties influence mental status of people and as a result of mental instability and disturbance of their psychology, they committed suicide. It is a kind of chain effect.

⁴⁹ BOA, DH.EUM.AYŞ. 34/40, Suicide Report from *vali* of Konya, 16 Cemaziyelevvel 1338/7.2.1920

⁵⁰ *Turkish and English Lexicon*, ed.by Sir James Redhouse, Istanbul, 1992, p.1210

⁵¹ BOA, DH.EUM.AYŞ, 31/85, Suicide Report from Sivas, 7 Şubat 1336(Rumi)/8.2.1920

⁵² BOA, Y.PRK.ZB 15/92, Report about a man found dead in Şişli, 12 Mayıs 1311(Rumi)/24.5.1895

1.3. Honor as a Reason for Suicide

Another universal reason for suicide is honor. For centuries, many people committed suicide for their honor. Moreover, this reason was used in romantic literature of the West as well as that of the Tanzimat very frequently. People chose to commit suicide because they were in an unacceptable position in the society they lived. This unacceptable position can arise because the person himself or his family. This unacceptable situations are very affective for the person's position in society so that he can be excluded from social life and scorned. The fear of losing one's status or indeed losing it in society damages the person's mental order and he feels shame. For this reason suicide can be the only way to escape this unbearable position and society.

Since in Ottoman society such kind of unwritten codes and traditions were very important, especially the value given to '*namus*', (virtue, uprightness, honor), it is not surprising at all to find samples of this kind of suicides. People committed suicide because of aspersion or suspicion of being cheated on by one's spouse. According to one report of *Istanbul Polis Müdürlüğü* to *Emniyet-i Umumiye Müdüriyeti*, a person named Selanikli Mustafa Mutuş Efendi from the district of Ayastefanos attempted suicide by shooting himself from his mouth, but he was rescued. He attempted suicide because he had suspicions about the honor (*namus*) of his wife.⁵⁴

In some cases, the reason might not be certain, but "honor" can be named as a possibility of suicide. While stating the reason why the officer Kazım Efendi from

⁵³BOA, DH.EUM.VRK. 4/18, Report of an Attempted Suicide in Istanbul, 31 Ağustos 1326(Rumi)/13.9.1910

⁵⁴BOA, DH.EUM.THR.6/19, Report of an Attempted Suicide in Istanbul, 16 Eylül 1325(Rumi)/19.9.1909

Edirne committed suicide, whose suicide has been mentioned in the investigation process of suicide cases in previous chapter, the officers reported that there was a possibility that he might have committed suicide because of his mother's non-chastity.⁵⁵

Let us give another example from the women's side. According to one document dated in 1276/1859, two women named Şerife and Hacer in countryside were seen as having sexual intercourse with two men named Ahmet and İsmail in Kastamonu. While investigating the case, officers examined the body of women to see if there were any bruises and questioning the men whether they had guns to threat the woman in order to understand whether it was rape or voluntary sexual act. They did not find any bruise or gun. However one of these women, Şerife committed suicide by hanging herself.⁵⁶ Being raped was considered unacceptable and shameful in society, and Şerife chose to commit suicide because she most probably was excluded from society and lost her position. To escape this situation she hanged herself. After this suicide the investigation about the event took a different turn. This case will be studied in a detailed way in the next chapter.

1.4. *Meyusiyet* or Depression

Another common reason for suicide in Ottoman society was *meyusiyet*. *Meyusiyet* means depression. When we look at the suicide reports, we see many suicide cases the reason of which were reported as 'because of desperation' (*meyusiyetten dolayı*). This kind of suicides were seen in every segment of society. The actor was sometimes a daughter of a *paşa*, a housewife, a *memur* or an *esnaf*.

⁵⁵ BOA, Y.PRK.BŞK 33/31, Suicide Reports of an official from Edirne, 18 Eylül 1309(Rumi)/ 30 Eylül 1893

⁵⁶ BOA, A.MKT.MVL 112/28, A Suicide case from Kastamonu, 8 Cemaziyelevvel 1276/4.12.1859

Not having hopes or expectations from life or loosing his or her hope for future led people to suicide.

The reasons for *meyusiyet* changed from individual to individual. In one case reported by district of Adalar in 1314/1897, Nazıme Hanım who was the daughter of İzzet Paşa committed suicide by shooting herself. She left a suicide note in French which will be studied in the next chapter in a detailed way. She stated the reason for her suicide as ‘being bored of living in despair’ (*meyusane ömür sürmekten usanmış olduğundan*).⁵⁷ In another case reported from city of Aleppo in 1336/1918, a woman named Nesle migrated from Salonica to Aleppo committed suicide by cutting her throat with a razor in the courtyard of Mukaddemiye Mosque because of the sorrow of not bringing her parents with her.⁵⁸

These different motives resulted in *meyusiyet* and the individuals mentioned committed suicide. At this point, though its dictionary meaning is ‘despair or desperation’, we can say that the term *meyusiyet* was used to be the equivalent of the modern term ‘depression’. Ottoman officials used this term to express the emotional condition of people who commit suicide. They lost their hope and expectations from life and future. This term depicts depressive mood of this people which was the cause of their suicide.

However, the term ‘depression’ is very ambiguous and needs to be studied carefully. As Noon pointed out, there are two kinds of depression. One is endogenous depression, which is an illness, and reactive depression, which is a temporary condition precipitated by bereavement, disappointment, or a disturbing event. Reactive depression has an evident cause and is likely to be of relatively short

⁵⁷ BOA, Y.PRK.ŞH. 7/86, Report of Suicide Case in Adalar, 26 Zilhicce 1314/28.5.1897

⁵⁸ BOA, DH.EUM.EMN. 77/8, Suicide Report from Aleppo, 29 Cemaziyelahir 1336/11.4.1918

duration.⁵⁹ It is likely that the suicides because of *meyusiyet* can be regarded as the suicides of reactive depression rather than endogenous depression. However in Nazıme's case there was no such visible outside influence on the suicide. In some cases, the term *meyusiyet* was not used to depict the reason for suicide. However, when we look at the specific reason of suicide in the report, we see that it was a suicide because of the depression or *meyusiyet*. In one case reported in 1332/1914, a housewife from the town of Uşak committed suicide by strangling herself to a doorknob. She committed suicide because she could not get any information about her son who went abroad.⁶⁰ This suicide also can be classified in this section though the term *meyusiyet* was not used in the report. She was disappointed, was depressed and as a reaction to the absence of her son she committed suicide. Her depression was reactive depression because there was no data about whether she had mental illness, or endogenous depression. It was a temporary depression because of a concrete, evident cause, which was the absence of her son.

1.5. Illnesses

Another reason for suicide in Ottoman society was illnesses. Illnesses as a reason for suicide should be studied in two parts. In one part, the person commits suicide because of the unendurable physical pain. We mentioned such kind of suicides when we talk about the Freud's ideas about the suicide. This kind of suicides could be taken as a kind of "self-defense" to escape the physical pain or torture. According to one document, a Greek woman named Anastasia from the Western Anatolian town of Balıkesir committed suicide in 1331/1913 by hanging herself

⁵⁹ Noon, Georgia. On Suicide, *Journal of the History of Ideas*, Vol.39, Issue 3 (Jul.-Sep.1978), p. 385

⁶⁰ BOA, DH.EUM.EMN, 86/11, Suicide Report from the *vali* of Hüdavendigâr, 14 Şaban 1332/8.7.1914

because she wanted her husband to take her to Istanbul for curing her illness; but she was refused. For this reason she committed suicide.⁶¹ In this case she might have choose to commit suicide to escape the physical pain she had. There are another alternatives as well. She might have committed suicide because of the sorrow of being refused. There might be another explanation for her suicide; she might have wanted that her husband should feel remorse because of his refusal to take her to Istanbul. It might be a kind of revenge.

According to one document reported in 1309/1894, Hüsnü Efendi who was one of the head scripts of the War Office at Constantinople committed suicide by shooting himself, and left a note. In his note, he explained that he had syphilis and his illness could not be cured. For this reason, he was depressed and committed suicide. In fact, there were two interrelated reasons for his suicide. One was the despair since he could not be cured. The second reason, which is evident in his note, is shame. He tries to explain, how he was infected with syphilis in a detailed way. According to Hüsnü Efendi he most probably caught syphilis from the servant of the office named Ahmet. Because the pitcher and glass of the office were kept by Ahmet, Hüsnü Efendi might have caught syphilis from the infected glass and pitcher. To have syphilis had negative connotations, because syphilis was infected especially via sexual intercourse. For this reason, such a disease was not considered as a 'regular, normal' disease in society and people who had syphilis were not welcomed. It does not mean that there was a sexual relationship between Hüsnü Efendi and Ahmet. They could be infected during other intercourses. Since Hüsnü Efendi knows it is a venereal and tries to explain the source of his disease; he blames Ahmed before

⁶¹ BOA, DH.EUM.VRK. 11/68, Suicide Report about a Woman, 1331/1913

committing suicide. Suicide is a kind of escape from this unacceptable situation and the feeling of shame.⁶²

The other part of this kind of reasons, we can mention the mental disorders. In some documents, the main reason for suicide was mental illnesses of the people. Certain terms were used to explain such reasons. The first term to describe the mental disorder as the reason for suicide was 'psychological disorder' (*illet-i asabiye*). In one document reported to *Dahiliye Nezareti* in 1327/1909, a Greek woman named Kiksiboni committed suicide by throwing herself into a water well that is inside of her home because of the 'intensity of mental illness she had'.⁶³

In some cases, the reason for suicide was explained a sudden mental disorder as such (*bağtaten, bir kaç günden beri aklına tari olan hiffet or şuuruna halel-i tari olduğundan*) According to one document reported by the embassy of Berlin in 1895, an official named Asaf Bey who was the Ottoman embassy of Berlin, committed suicide because of 'sudden mental disorder' (*bağtaten aklına tari olan hiffet saikasıyla*) and embassy asked money from treasury to send his family to Istanbul.⁶⁴

There is another case reported in 1298/1883 which mentions the reason of suicide as 'sudden mental disorder'. According to the report, an Italian doctor named Doctor Karlonyan living in Istanbul committed suicide by shooting himself. After the investigation process made by local authorities and consulate of Italy, it was understood that he committed suicide because of a 'mental disorder' (*şuuruna halel-i tari olduğunun*).⁶⁵ In this kind of cases, the reason was directly related to mental disorder of the individual.

⁶² BOA, Y.PRK.ZB. 12/101, Suicide Report and Suicide note of Hüsnü Efendi, 15 Şubat 1309(Rümi)/27.2.1894

⁶³ BOA, DH.EUM.THR. 19/9, Suicide Report from Istanbul, 13 Zilhicce, 1327/26.12.1909

⁶⁴ BOA, Y.PRK.EŞA. 22/35, Suicide Report and asking money from the Center, 3 Ağustos 1895

⁶⁵ BOA, Y.PRK.BŞK. 7/42, Suicide Report of an Italian, 12 Kanunusani 1298(Rumi)/24.1.1883

In one document reported by *Üsküdar Polis Müdürlüğü* to *Emniyet-i Umumiye Müdüriyeti* in 1325/1907, the daughter of a soldier attempted suicide by throwing herself to a well, but she was rescued. Officials asked her testimony to understand the reason for her attempt. According to her testimony, there was not any outside effect or reason for her attempt. She attempted suicide because of 'feeling sudden boredom and anger' (*hissettiği iç sıkıntısı ve hiddet*). She also added that there was not any interference of other's in her attempt.⁶⁶ The term '*iç sıkıntısı ve hiddet*' needs to be emphasized. It shows clearly that the main reason of her attempt was psychological. Manic-depressive character of the girl caused her suicide attempt.

In some cases, officers preferred to use 'illness' (*hastalık*), to express the mental disorder of the person who attempted or committed suicide. A person from Istanbul attempted suicide by throwing himself from a ship to sea off the coast of Sarayburnu, and he was rescued. In his statement, he explained his attempt by economical difficulties. He lent some money, but could not take back his money. For this reason he attempted suicide. However, when the officers applied his relatives' statement, they began to see that the reason for his attempt was his 'illness'. After that, he was sent to Rum Hastahanesi for treatment.⁶⁷ The term 'illness' referred to the mental illness probably because if the illness were physical, his statement would have been taken into consideration. Officers did not take into consideration his statement or explanation of his attempt. Moreover, the hospital that he was sent gives us a clue. The Greek Hospital in question was Balıklı Rum Hastahanesi that was specialized in curing especially mental illnesses. All of these data show us that the 'illness' was a mental illness in this case.

⁶⁶ BOA, DH.EUM.THR. 5/8, Report of an Attempted Suicide in Istanbul, 6 Cemaziyelevvel 1325/17.6.1907

This kind of cases, we do not have any direct attribution to some outside effects, reasons as we mentioned above. Ottomans generally see suicide as a kind of psychological event. Some outside effects, economical difficulties, love, despairing, affects the mental order of the person and he or she commits suicide. However, in these types of suicides, we do not have any outside effect and the only reason for the suicides is mental disorder. In other words, mental disorder as an illness was the only reason for this kind of suicides.

1.6. Without Reason:

State mainly looks for the answers of two questions: Is it really suicide or not? If the case is suicide, what is the reason for this action? Parallel to this aim, the reports mainly consist of the date of suicide or attempt, the place of action, identity of the person, the reason for this suicide or attempt, and finally the method he or she used. Even in daily statistics of the Istanbul Police , we see this details clearly.⁶⁸ However, in some cases, the reasons for the suicide was neglected. This 'without reason' suicide reports are mainly the reports of the military officers especially relatively low ranking soldiers, and foreigners. The reports related to the suicides of soldiers are written only stating the information related to the event. Generally, in this reports, the identification of person who attempted or committed suicide, his rank, and the method he used were emphasized. The reports did not mention the reasons for this action. It might be the tradition for military, or there was no direct access to understand the reasons for suicide. However, we see detailed investigation processes and reports to understand the reason(s) for some military officers or soldiers. Detailed reports were prepared only if the case was extraordinary (like that

⁶⁷ BOA, DH. EUM.VRK. 4/25, Report of Suicide Attempt from Istanbul, 30 Ağustos 1326(Rumi) / 14.10.1910

⁶⁸ BOA, DH.EUM.AYŞ. 15/62, Daily Suicide Statistics from Istanbul

of Bağdadlı Nuri who committed suicide by drinking ammoniac because of the melancholy related to his love for his friend,) or if military officers were not sure how they should handle the case (like the suicide of a soldier, Hasan, because of a dispute between him and a 'Cinci Hoca'. In which it was not clear whether Cinci Hoca should be punished or not as stated in the previous chapter. Moreover, the suicide of the relatively upper rank soldiers were studied very carefully to understand the reasons for the suicide like in the case of Ferik Vacid Paşa which will be discussed in a detailed later.

The foreigner's suicide reports were similar to soldier's suicide reports in neglecting the reasons for the suicide or attempt. However, this situation could be explained easily. Officers had difficulty in investigating the reason for his or her suicide if there was no suicide note or evidence. Because they were foreigners, and mostly there was not any person to know them closely who can help officers to understand the reason for his or her action. In this kind of suicides, officers only specify the identity and method of his or her suicide if they had no direct access to him or her by means of a suicide note or friend.

For instance there is a suicide case reported in 1276/1859, related to suicide of a Dutch captain named Dolbis. According to document, he committed suicide by cutting himself with a razor in his ship. His corpse was examined by the office of quarantine' (*canib-i karantina*) and according to report there was no suspect about his suicide.⁶⁹

At this point, this 'office of quarantine' should be emphasized. In another document reported in 1277/1861 about the suicide of Armenian servant named Seropyon we mentioned before, we also see this office. After her suicide, this office

⁶⁹ BOA, A.MKT.NZD. 295/1, Suicide Report of a Dutch sailor, 12 Rebiyulahir 1276/9.11.1859

of quarantine was informed, and her corpse was examined, and they did not see any dubious situation in her suicide.⁷⁰

Here, we can say that authorities suspected whether they had an epidemic or not. Authorities might think that they might have committed suicide because they might have epidemic. The dates of these documents are very close, and we might argue that there was an epidemic in that time. To be sure, for the sake of public health, this office examined the corpses of the people who committed suicide.

2. Methods for Dying in the Ottoman Case:

People used very different methods for suicide or suicide attempts. However, we can say that if we ignore the exceptional cases, there are some common, universal methods for suicide. The throwing oneself from a high point, hanging, strangling and drowning were universal and old methods of suicide that can be seen in every society and in every time.

2.1. Hanging, strangling

One of the most important factor in choosing a certain method is “availability”. When a person thinks to commit suicide, the availability of an instrument that can be used for suicide can be helpful for him or her. For instance in our Ottoman cases, we see that many housewives committed suicide by hanging or strangling themselves. It is easy for them to get a rope to commit suicide. Moreover, there might be another explanation for the preference of hanging method. For centuries, hanging was one of the most common methods for capital punishment. If the person commits suicide wishes to punish herself/himself, he or she might choose

⁷⁰ BOA, A.MKT.NZD, 351/47, Suicide Report of an Armenian Servant in Istanbul, 26 Şevval

this method to symbolize that he or she punished herself/himself. Some women committed suicide by their husbands' guns. This kind of suicides also can be studied in this way because firearms is easy very suitable for their aims and very easy to access.

2.2. Gun

Other important factor is familiarity with the suicide instrument. Generally, suicidal people prefer to choose familiar suicide instruments. There were many examples for this situation. Soldiers prefer to commit suicide by shooting themselves because besides their easy access to firearms they are very familiar instruments for them. People who had such kind of fatal instruments might choose to use them in their suicide whether they were military or not.

2.3. Drowning in Bosphorus, sea and rivers

Geographical location of the place where suicidal people live in also can be effective in their choice of method. In the places where there was a sea or river, generally drowning method was observed. We see that also in the suicides of Ottomans. People who attempted or committed suicide in Istanbul or in a place where there was a sea or river committed suicide by throwing themselves into sea or river. An officer we mentioned before in Edirne committed suicide by throwing himself to the river, also many people live in Istanbul attempted or committed suicide by throwing themselves to the sea we mentioned before.

2.4. Throwing oneself from a high point

One of the most universal suicide methods is throwing oneself from a high point. People committed suicide by using this method for centuries. This high point can be a precipice or a building, or a bridge. We have found only one case in our study to be example for this kind of suicides. According to correspondence between the center and the *vali* of Trabzon in 1329/1913, a non-Muslim named Yasef oğlu Todori committed suicide by throwing himself from a precipice in a military area, in Trabzon according to the reports.⁷¹ However, as we mentioned before in the section of dubious suicides in previous chapter, it was a dubious case. Certainly there were examples for this kind of methods in Ottoman society, but we do not have a chance to access any report to be example for this case.

2.5. Throwing oneself into a water well: An Ottoman invention

In fact, this method can be mentioned under the title of throwing oneself from a high point. However, we would like to mention this method as a separate entry, because this method can be regarded as an original method of Ottoman case. It is interesting that a pit was an instrument for some people to attempt or commit suicide. There were many wells to get water, even inside houses and suicidal people sometimes attempted or committed suicide by throwing themselves into such wells. In the documents there are samples of this kind of suicides: The daughter of a military official, or the housewife, two women who had mental problems, committed suicide using this method as mentioned before.

Here we can give another example that we did not mention before. According to the report written to *vali* of Yanya, a Jew named Çaker Yasef who was under

⁷¹ BOA, DH.EMN.EMN. 44/3, Report of *vali* of Trabzon, 2 safer 1332/30.12.1913

arrest committed suicide by throwing himself into water well in the courtyard of courthouse. The report mentions that there was no interference of others in his suicide that and his corpse was examined. Since there were no bruises or wound in his body, it was considered to be an 'ordinary' suicide.⁷² In fact this suicide can be studied under dubious suicide cases. Because there was a black hole in the sense that it is not very easy for a person who was under arrest to find a chance and to throw himself into a well which was in the courtyard of the official building. What is emphasized in the report was that there was no bruise or wound on Çaker Yasef. It shows that local authorities tried to avoid accusation of murder.

2.6. Cutting oneself

In Ottoman suicide cases, we also observe that there were many suicides by using incisive instruments. People committed suicide by cutting their own throat or other parts of their body with knife, razor or glass.

In fact, this method can really be identified with the term '*intihar*' the dictionary meaning of which is 'cutting ones own throat'. The term '*zebh etmek*' which means cutting also were used in the documents to describe the method for suicide as mentione before.

2.7. Poison

Using the poison for suicide is one of the most widespread methods of suicide. This kind of method was very current especially in the literary works of the Western literature, and Tanzimat literature, which was under the effect of Western literature. We see that this method is also used in Ottoman society. In our documents,

⁷² BOA, A. MKT. UM. 480/47, Report about the suicide of a Jew under Arrest, 23 Zilhicce 1277/2.7.1861

we see two cases whose methods were poisoning oneself. Bağdadlı Nuri, who was a student of military academy, fell in love with his friend, and committed suicide by drinking ammonia. Another example was also from the military ranks. Ali Efendi who was a soldier, after he killed his wife by strangling, committed suicide by taking 'sığan otu' which was arsenic. In this kind of methods, officers especially focused on how the suicidal people get this poisons and punished people who provide this poisons to suicidal people as we mentioned in the previous chapter.

2.8. Coal Gas

With the technological improvements, new suicide methods were introduced. Using coal gas was one of these 'new' methods. Especially the in nineteenth century in Europe, coal gas which was used in houses was one of the most common method for suicides. We do not have any document or report in Ottoman society about such kind of methods because of the lack of domestic gas usage in houses generally. However, an Ottoman, Sadullah Paşa who was the ambassador of Ottoman State in Vienna chose to commit suicide by using coal gas as we mentioned previously in a detailed way before.

CHAPTER 3

PERCEPTION OF SUICIDE IN OTTOMAN SOCIETY

Suicide is as old a phenomenon as the history of the mankind. The way it is perceived differs from society to society and from culture to culture. In some cultures it was and still is perceived as an honored behaviour in some cases, in some cultures it was and still is seen as an unforgivable sin.

It is a complex action which can be considered a 'private action' with 'social impact'. Beside psychology, many disciplines such as sociology, medicine, and theology is involved in this issue. The prevalent attempt of the scholars from these fields is directed to understanding the reasons for this action within their own framework.

Although there are many studies carried on about suicide in contemporary societies, there is no study on the perception of suicide in Ottoman society. Thus, as student of history, I felt the need to investigate the perception of suicide in Ottoman society. The focus of my attempt at understanding and depicting the perception of Ottoman society will be the late nineteenth and early twentieth century.

Understanding the perception of a society is a difficult task. In a way it resembles a theatre play; there are two sides of the action. One is the 'actor's side', that is the point of view of the person who has committed to suicide. The other is the 'viewer's side' -or the 'witness' side- who is the person that is the witness of this performance and who reports this action and his comments related to the suicide. To be able to get the whole picture of the perception of suicide in a society, we have to look at the both sides of the story -the actor's and the witness' sides- and to try to understand both parties. In the following section, we will focus on the actor's side.

3.1.The Dead Man Speaking: Suicide Notes

The clues that will help us understand the actor's side are scarce and limited. The most important source is the suicide notes. Suicide notes are our last access to the person who has committed suicide. As the American sociologist Edwin Shneidman argued:

"It would seem that suicide notes, written as they are in the very context of suicidal act, often within a few minutes of the death-producing deed, would offer a special window into the thinking and the feeling of the act itself. In no other segment of human behaviour is there such a close relationship of document to deed."⁷³

Those notes are very helpful for us to understand the emotional situation of the person who has committed suicide and the reasons that oriented him or her to this action.

In Ottoman archives there are some suicide notes attached to the reports left by the person who has committed suicide. If we study those notes carefully, we find out that the underlying structure seems very similar in most of the notes.

Our first example is the suicide notes of Hüseyin Rıza Bey. He wrote many letters -that is suicide notes- to various people including the sultan, local authorities, his brother, his wife and children. His main letter addressed the Sultan and that is the one which explains an event took place before suicide as follows:

*'His Grace, My Powerful Padişah,
When I was in Cairo last year, a prince had died. The next day, I was invited by Serdarı Hüseyin Garanod Paşa by means of an Armenian, named Setrak Efendi who was under the service of Nubar Paşa and the officer of water company. The Paşa said "You are one of the most brilliant young people of Istanbul, and you came here to sell your estate to pay your debts. I am sorry for your being obliged to sell your property. If you work here and London for us, I can offer you 700 pounds annually in the name of Lord Salborg." As soon as he started talking, I realized that there was not any advantage in his offer for my state and country. For this reason, I said "I came here to solve the problem between Hüseyin Paşa who is the son of ex-hidiv and me about my estate. Because your offer is a kind of betrayal to my state and country, I reject your offer with curse and hate." He said, "If you reject our offer, we pretend that this conversation never took place." I even did not respond, and I left. When I returned, though I wanted to mention this conversation, I forebear that you might*

⁷³ Shneidman, Edwin.S, *Voices of Death: Letters & Diaries of People Facing Death--Comfort & Guidance for Us All*, p.24

*think that I mention this conversation with an expectation. However, because I will leave the world in five minutes I want to warn you not to trust to British people. Let your sovereignty continue forever and ever His Graces the Padişah has the everlasting right to rule.*⁷⁴

In fact this note did not give us any clue for his suicide directly. We can only understand that there is a problem about an estate between Hüseyin Paşa who was son of former *hidiv* and Hüseyin Rıza Bey. In his letter to padişah, Hüseyin Rıza only wanted to inform padişah about the conversation that took place in Cairo and warned him about British plans.

As stated before, there were some other letters to different people and authorities. We can say that the most interesting letter was written to Hüseyin Paşa with whom Hüseyin Rıza Bey had conflict about the estate. Hüseyin Rıza Bey directly wrote a letter to Hüseyin Paşa to accuse him to be the reason for his suicide. The letter is as follows:

*'To Esteemed Hüseyin Paşa ,
You are the only reason why I have betrayed the deposit of God (vediatulllah), because you diminished the real value of the estate, ten thousand liras to five thousand liras because of a fictive vaqf problem and we have this disaster, the debts we can never pay, because of you. I have chosen to give myself over to the sword of justice of God. Let God be my revenger.'*⁷⁵

In this letter there are some important points. Firstly he uses the term '*vediatullah*' which is a concept that needs to be emphasized here. It means the deposit of God to Human being, the soul, the life.⁷⁶ By using the phrase 'you are the only reason why I have betrayed the *vediatualh*) (*vediatullaha ihanet etmekliğime sebep-i müstakil oldunuz*), Hüseyin Rıza stresses that he knows the soul was given to human beings by God as deposit and he does not have the right to end his life. In addition to this, by using the term *ihanet* (betrayal), he stresses the sin that he committed by carrying out this action. But by saying '*sebeb-i müstakil oldunuz...*'

⁷⁴ BOA, Y.PRK.AZJ. 15/71, Suicide Notes of Hüseyin Rıza Bey, Number 1, 7 Eylül 1305/19.8.1889

⁷⁵ *ibid*, Number 2b

⁷⁶ Devellioğlu Ferit, *Osmanlıca Türkçe Ansiklopedik Lügat*, p.1143, Aydın Kitabevi, Ankara, 2000

(you have been the sole reason), he accuses the *hidiv*'s son of being the primary reason for this sinful action. In other words, he knows that what he did is wrong in the religious sense, but he tries to escape the total responsibility of this action.

Other letters were for his family. In his note to his brother, he wants his brother to pay his small debts. However, in his letter to his wife, we see a sorry man and his farewell as follows:

*'My dear virtuous wife Şerife Atiye Hanım ,
When you receive this letter, know that you are a widow and our child is an orphan .
It cannot be helped, that is our destiny. Though I am sorry for self-assassination, it was the
necessity. I could not make you happy in nine years I hope you will be happy after that.
Farewell forever!
Kiss the hands of my compassionate mother-in-law for me and kiss the eyes of my
the light of my life, my Zeyneb. I hope she would not curse me as she grows.'*⁷⁷

Hüseyin Rıza Bey left the local authorities notes about different subjects as well. Hüseyin Rıza asks the local authorities to bury his corpse after the medical examination, he asks them not to bring the corpse back to home to avoid bad situations. More interesting part of this letter is in the addendum part which is as follows:

*'...Because the family which I am the member of serve the state and nation a lot, I
want the state to issue a decree from the office of censorship to prevent newspapers that look
for this kind of subjects from handling this event .'*⁷⁸

Hüseyin Rıza Bey wants the center to use the mechanism of censorship with relation to his suicide. He does not want to be publicized in newspapers, because he thinks that his family which is well-known and had great services to the state might be hurt. It is a kind of testament of him.

In another example, the official we mentioned before, Hüsni Efendi, who committed suicide because he had syphilis and could not be cured. He also left a suicide note demanding that the reason for his suicide would be kept as a secret. He

⁷⁷ *ibid*, Number 3

claimed that he caught syphilis most probably from pitcher and glass of the office which were kept by the servant of the office, Ahmed who also had syphilis. For this reason Hüsnü Efendi accused him. Moreover, he accused the doctors who treated him because they could not diagnose the illness on time, and claimed Hüsnü Efendi's illness was a dental one.⁷⁹

In Hüsnü Efendi's letter, we also see many religious terms and figures as was in Hüseyin Rıza's. The letter starts with one of the attributes of the God, *Gâfur* which is 'all-forgiving' and he emphasizes his wish 'to be forgiven' by God.⁸⁰ This demand or wish to be forgiven is a result of perceiving suicide as a serious crime committed against God (or God's law). We come across the same phenomena in Judaism, Christianity and Islam. Although there are some nuances, all three religions generally condemn the suicide and see this action as a crime against God's will.⁸¹

In the letter of Hüsnü Efendi also contained a very detailed testament at the end. The letter ended as follows:

*' Reading this letter, taking care of children, and burying my corpse to Eyüp or Üsküdar near to Hacı Hafız Efendi...'*⁸²

Our third example comes from military ranks. According to report sent by *vilayet* of Musul in 1322/1904. According to statements, Ferik Vacid Paşa committed suicide since he was disappointed because of his illness. A testament with his handwriting was found. This note also can be taken as a suicide note.

⁷⁸ *ibid*, Number 2a

⁷⁹ BOA, Y.PRK.ZB. 12/101, Suicide Report and Suicide note of Hüsnü Efendi, 15 Şubat 1309(Rumi)/27.2.1894

⁸⁰ *ibid*

⁸¹ For the status and punishments of suicide in Judaism, Christianity and Islam see *Universal Jewish Encyclopedia*. St. Augustine, *City of God*, *New Catholic Encyclopedia* Vol.13, Rosenthal Franz, *On Suicide in Islam*, *Journal of the American Oriental Society*, v.66, Issue:3, (Jul-Sep., 1946, pp.239-259),

⁸² BOA, Y.PRK.ZB. 12/101, Suicide Report and Suicide note of Hüsnü Efendi, 15 Şubat 1309(Rumi)/27.2.1894

There was a copy of his testament in the report. When compared to the other examples above, was relatively short. His note is as follows:

*'My padişah,
For the sake of cruel Müşir Abdullah Paşa, your poor slave Sadık Vacid was sacrificed. I say farewell to my friends, and want Salim Paşa to give my all personal things and money to my children'*⁸³

As seen, this note written to padişah directly, is very short. He did not mention for his illness as we see in the report according to statements. However, he accused Abdullah Paşa of being the reason for his suicide, and wrote a short testament about his money.

In the light of these two notes, we can see that the suicide notes we studied contained mainly two parts which were 'accusation of others' as reason for his suicide and the 'farewell and testament'. Moreover the religious attitude towards suicide plays an important role in the minds of the people who committed suicide. As stated above, Islam prohibits and condemns suicide. These people, Hüseyin Rıza and Hüsnü Efendi, were well aware of the fact that they were committing a sin and they asked to be forgiven by God. Still their awareness of the action being 'forbidden' could not prevent or change their end. However, they prefer to explain, legitimize their action, to share their responsibility with other people who were the 'reasons' for their suicide.

If we talk about the suicide notes of Ottoman people, it is inevitable that we should mention the most famous suicide notes in Ottoman case are the notes and letters of Beşir Fuad. But Beşir Fuad's case was very different from the former cases. He did not write the reason for his suicide. In his suicide notes, we can only find the

⁸³ BOA, Y.PRK.ASK. 239/81, Suicide Report from Musul, 12 Mayıs 1322(Rumi)/25.5.1904

testament ingredient of our classification. He wrote letters to officials and gave orders to them about his corpse.⁸⁴

His suicide note is very original in different ways. He did not behave like our other examples. He did not explain the reason of his suicide. He wanted officials not to disturb his family by inquiries. We see detailed explanations on his reasons for suicide in his letter to Ahmet Midhat Efendi but he did not want to explain these reasons to the state. This stern attitude most probably derives from his positivist ideas. At that time, there were debates about the nature of the suicide in Europe. Some intellectuals liked the thought that suicide was a private act, and trivial at that. They attacked the religious prejudices against suicide.

According to Rousseau '*God did not give us life that we should suffer it an eternal quietism, by suicide we do not destroy our existence, but only our body*⁸⁵. They think that suicide is a free will act, so called *mortis arbitrium*. When we look at his letters, we can see the effects of these ideas on Beşir Fuad. In his note to the authorities, he tries to emphasize that this was his free choice. The reason for his aloofness might be the reality that he strongly believed this action was private and he does not have to report, explain his action to any authority be it state or God. In this way, he rejects the authority of God on himself, and he chooses to free his soul.

Although he does not wish to explain it to the state or to God, Beşir Fuad freely explains his reasons to his friend Ahmet Midhat Efendi in his letter. The main reasons were economic and the fear of becoming a victim of the mental illness which his mother has suffered from. It was a kind of madness (*tecennün*) phobia. If we look at the case from this perspective, we see that he had the same problem as Hüseyin Rıza Bey; that is he had a financial problem. However, their notes, and the

⁸⁴ Okay M. Orhan, *Beşir Fuad İlk Türk Pozitivist ve Natüralisti*, Hareket yayınları, İstanbul, pp.77-78

⁸⁵ Fedden, Henry Romily, *Suicide: A Social and Historical Study*, p.207, New York, 1972

expressions they used show the difference of their perception of suicide clearly. In the cases mentioned above, we can find similarities and differences in the external reasons (i.e. economic difficulties) or internal reasons (i.e. mental problems) leading the suicide. We can even talk about a common goal of 'escaping this world'; still the suicide notes left behind tell us that the perception of suicide by Hüseyin Rıza and Hüsnü Efendi is very different from the perception of Beşir Fuad.

3.1.1. An Ottoman Suicide Note in French...

Besides religion, the culture that the person was under effect was very influential on the suicides of the person. There is an interesting example in the archive on the suicide of a daughter of İzzet Paşa. Nazıme Hanım who has committed suicide by gun. We have a detailed report about her suicide and medical examination. The reason for the suicide was explained as *meyusiyet*, desperation in the report. She left a suicide note explaining the reason of her suicide. She choose to end her 'borrowed life' (*hayat-ı müstear*) because she was bored to live a desperate life.⁸⁶ With this expression, she emphasized the mortality of human being. We do not have any copy of the suicide note unlike others. The report only mentioned about the content of her suicide note. However the interesting point is that her suicide note was in French. The person who plans to commit suicide wrote a suicide note in a foreign language. It is worth to emphasize because a person who was about to end her life did not choose to express herself in her native language. It is a good example of Durkeheim's egoistic suicide. We see a strong alienation from her environment and society. This weak tie with her family and society, and because she had no

⁸⁶ BOA, Y.PRK.ŞH. 7/86-2, Report of Suicide Case in Adalar,26 Zilhicce 1314/28.5.1897

expectation from life oriented her to suicide. The language that she used also might mean that her native language cannot express her feelings or thoughts sufficiently.

Moreover, this might be a good sign of the impact of culture on people's mind. At that time, as very well known, especially after the Tanzimat Period, we see a strong influence of West on Ottoman empire, especially on the upper classes. Many books were translated from French into Turkish. The popular language of the time for upper class was French. It was regarded as a key to understand Western culture. For this reason upper class tried to learn French to access the Western culture directly. Nazıme Hanım might have been under the influence of Western culture, and chose to commit suicide, and wrote her letter in this language.

If we look at the details of the report, we can easily see that this was a really planned suicide. She has also specified her method. She went to Istanbul from Büyükdâ to get a gun according to her note. As we stated in the literature of the time, we see strong effect of West. There were many translations of novels and theatre plays into Turkish, and adaptations of Turkish authors. In those works, suicide theme was used heavily. The main characters chose to commit suicide when they felt despair.

3.2. Alternative Perception of suicide: Honor

Though committing suicide is a sinful act and the individual who attempted or committed suicide should be punished according to monotheist religions, especially in Islam, there was also another dimension of suicide. Sometimes suicide is a kind of approval of the person who committed suicide and appreciated indirectly, and this action could change the idea of society about the actor. According to one document dated in 1276/1859, two women from Blacksea region of Anatolia, Kastamonu,

named Hacer and Şerife went to the countryside and were raped by two men, Ahmed and İsmail. And there is a witness of this action, müezzin oğlu İsmail, who informed villagers and an investigation process was started. Officials tried to ascertain whether men had guns or not for the possibility of threat, and the bodies of women were examined to find out whether there were injuries to understand that the act might be done by force. But there was no such evidence neither.⁸⁷ In this context all the data show that most probably there was no raping but voluntary intercourse.

But one of the women, Şerife, committed suicide by hanging herself. At this point all the case was reversed. Because they believed that if they did it willingly, she would not commit suicide, because the people who did this activity willingly do not have any honor and they did not choose this way.⁸⁸ Also the elder people of the village testify in favor of the honor of Şerife⁸⁹ and two men were punished according to the 198th article of penal law related to raping.⁹⁰

It is very interesting to show the change in the perception of society. Because suicide is a sin done to God according to Islam and this misdeed was perceived as an honorable one, and there is no negative connotation about her. Her suicide was taken as a kind of approval of her honor. Also the term used 'wasted herself' (*telef etmek*) in this case might be used to refer the pity, compassion.

3.3. Official Perception of Suicide: The State Side

For a better understanding of perception of suicide in the Ottoman case, there are some elements that should be emphasized. If there is perception of suicide by

⁸⁷BOA, A.MKT.MVL 112/28, A Suicide case from Kastamonu, 8 Cemaziyelevvel 1276/4.12.1859

⁸⁸ *ibid*

⁸⁹ *ibid*

⁹⁰ *ibid*

individuals, also there should be the perception of suicide by the state. There are different dimensions that should be studied separately to understand the official perception of suicide in the Ottoman case.

The first dimension is the legal dimension. By looking at the general official documents and especially the footnote of the report that we studied before,⁹¹ we can clearly understand the perception of suicide in a legal perspective. As for the center, the most important point in suicide cases is whether the case is a real suicide or not and if it is, whether there is influence or interference of other's (*sun' ve medhal*). The crucial point in the definition of 'interference or influence' is 'being direct', i.e. the indirect effects are not considered to be 'punishable'. Although there were articles in sharia and penal code related to poisoning or murdering someone, there were no articles related to second-hand, indirect inference.

As for the suicide cases, interference or influence of others can only be indirect way like 'providing any material or help to a person who plans to commit suicide' as we saw in the case of Ali Onbaşı who committed suicide by drinking arsenic. After the investigation process was completed, it was understood that Ali Onbaşı has bought this poison from a person and he was punished because he broke the law about prohibition of selling such kind of poison. It might be argued that he was punished because of the article about the prohibition of selling poison, not because of involvement in a suicide case. However as stated before, if the action is suicide, the effect on this action only can be indirect as such. It might be thought that the state prohibited selling of this kind of poison to avoid problems like murder, and of course suicide. In a way, prohibition of poison sale was related to keeping the internal order and public health.

⁹¹ BOA, A.MKT.UM. 533/89, Footnote of the document sent to local authorities, 18 Receb 1278/20.1.1862

However, if there is some kind of *sun' ve medhal* it should be proved legally. As we saw in the example above, it was clear that Ali Onbaşı bought the poison from a specific person, and the state took this as *sun' ve medhal* in the suicide case and this person was punished. However in the case of *cinci hoca* and *asker* as we mentioned before, as the report said there was no direct evidence to show that *cinci hoca* had interference. Even if he had some kind of influence using his *cinns* or supernatural powers on soldier's suicide, because of the impossibility of proving this interference and influence legally, and because of the lack of any articles and stated penalties both in sharia and the penal law, he could not be punished. It clearly shows that state looked at such kind of cases very rationally and proof based in terms of legal perspective.

Beside the term *sun' ve medhal* shows that it was a suicide but not murder, it might refer to that the state see the suicide as a kind individual choice or problem by using this in the official documents and reports. If the case is not murder but a suicide, and if there is no proved certain direct influence or interference of as stated above, state thought that any people cannot be punished because of a suicide of other. If a person is in quarrel with or has some problem with someone because of different reasons and committed suicide because of this quarrel or problem, the individual cannot be hold responsible for this suicide and cannot be punished. When we talk about suicide notes, as stated, one of the main parts of this notes was accusation. However, the state authorities did not punish them because the suicide was considered as an individual choice, it was the responsibility of person who choose to commit suicide.

Second dimension that should be emphasized is the suicide statistics of the state. In the Ottoman archive there were many monthly statistics about the mortality

records of the provinces sent to the center. Provinces reported the number and types of death like murder, fire, death by accident, death in the sea. One item was 'suicide'. Every province had to send this statistics to the center. In other words, with the beginning of the twentieth century, the state started to gather such kind of statistics. The state gave importance to this statistics and wanted every province to send them regularly. In some documents sent to provinces, we see that some provinces did not send this reports in time, and the center warns them to send their reports as soon as possible.⁹²

When we look at the archival documents of the Directorate of the Police, *Emniyet-i Umumiye*, especially in Istanbul to see as a model for the procedure in local area, every situation was reported every day. In this reports sometimes, we have only numbers of suicides but sometimes we have details and summary of the cases. The place, the date, the name, the reason and the method of the suicide was written in the daily report of the police.⁹³

Giving importance to this kind of mortal statistics including suicides shows clearly that the state did not ignore this phenomenon and tried to collect detailed statistical data about this phenomenon. Especially the daily statistics of local authorities giving many details on the individual who committed suicide that is helpful to understand their profiles for the state authorities.

As third dimension, we can look at the language of the official documents. Language is the most important tool of the human beings to express their feelings, thoughts. We can understand the level or the strength of the feelings, thoughts by

⁹² BOA, DH.EUM.MTK. 11/18, Letter from Center about Mortal Statistics of *vilayet* of Van, 18 Muharrem 1332/17.12.1913, BOA, DH.EUM.MTK. 11/16, Letter from Center about Mortal Statistics of *vilayet* of Bağdat, 17 Muharrem 1332/16.12.1913

⁹³ BOA, DH.EUM.AYŞ 4/7, DH.EUM.AYŞ. 15/62, DH.EUM.AYŞ 15/118, Daily Suicide Statistics of different districts of Istanbul, DH.EUM. AYŞ.27/60, Monthly Mortal Statistics of Istanbul, Teşrinievvel-Teşrinisani 1335/Ağustos-Eylül 1919

looking at the words, concepts that they use. Within this framework, it is necessary for us to look at the language of the documents to understand the perception of suicide in Ottoman case especially the people who encounter the suicide cases. The expressions, the words that were used in the documents could give us important clues to understand the perception of state.

To understand the perception of the state's perception, we need to read between the lines of all written documents. These written documents were the archival documents that contains clues about the official perception of the suicide. In this section we try to get the state and officials' perception of the suicide by looking at the expressions, words, sentences that were used to depict the case.

Firstly, we should try to deduce the view of state with respect to the nature of the suicide phenomenon; whether the state regarded suicide as a psychological or a sociological phenomenon . It seems the answer for Ottomans were "both", that is suicide is considered to be both a sociological and a psychological phenomenon. Because when we look at the structures, and expressions used in the documents, we see that, for the center, the main reason and the motive for suicide was mental disorder. Nearly all of the suicide cases were attributed to mental disorder of people. The most used words of this reports were 'insanity' (*tecennün*), and 'illness' (*illet*). Because they thought that there should be a mental disorder that disturbs the most basic instinct of human beings which is 'remaining alive'. In addition, as we mentioned in the reasons for the suicide, love was the most common reason for the suicide cases. Even love was depicted a kind of illness that disturbs the mental health. They used '*illet-i kara sevda*' to define the reason for love suicides. Love caused mental disorder, insanity. An insane individual would commit suicide, because he or she cannot think properly, they were mentally ill. At this point we can

say that the state wants to see the suicide as a result of psychological problem, and the people who committed suicide were regarded as *non-compos-mentis* not *felo de se* because they lost their mental order. This kind of people would not be responsible for their action and their suicide were not regarded as planned, conscious act. It is a kind of excuse, explanation for this kind of people who commit suicide, because a planned, conscious suicide was regarded as a great sin to God.

But also the state did not exclude the social impacts of suicide. After the suicide of Beşir Fuad, there was a reported increase in suicides. Okay maintains that many people from different classes committed suicide at that time because they were affected by the suicide of Beşir Fuad. For this reason state prohibited to publish suicide news in newspapers with a decree in 11 March 1887.⁹⁴

There are still debates about the effect of suicide cases on society. This theory was called 'Werther Effect' because after publishing Goethe's *The Sorrows of Young Werther*, many young people committed suicide in Europe. According to this theory especially anomic individuals may be susceptible to suicide when the notion of suicide has been heavily publicized.⁹⁵ In other words, this kind of publications may orient people who had suicidal tendencies to suicide. such kind of people might identify themselves with the person. We see that state has taken this 'Werther Effect' into consideration. Therefore state prohibited this kind of news to keep the internal order, and mental order of people who especially had suicidal tendencies with a decree.

⁹⁴ Okay M.Orhan, *Beşir Fuad İlk Türk Pozitivist ve Natüralisti*, pp.99-100, Hareket yayınları, İstanbul

⁹⁵ Phillips, David P., 'The Influence of Suggestion on Suicide: Substantive and Theoretical Implications of the Werther Effect', *American Sociological Review*, Vol.39, Issue 3 (June 1974), p.351

3.3.1. General Official Discourse of the State in Suicide cases' reports

Another important question is that the stability of perception of state in reporting the events. Whether the Ottoman state reacted same to all suicide cases, reported all of them with the same words or not is very important point that should be studied carefully to understand the perception of suicide.

We investigated the words that describe the 'suicide' case. There are two important variables in using the words. One is time, the other one is social status. Relatively older documents, used the phrases 'to waste himself' (*telef etmek*), 'to kill himself' (*kendini katletmek, fevt olmak*), 'to assassinate himself' (*nefsine suikasd etmek*) to define suicide case of ordinary people, such as suicide of a non-Muslim servant, or suicide of a person who was in jail, or that of a merchant. But when reports mentioned about the suicide cases of people who were from higher class, these term were not used, instead clerks preferred to use the term 'to decease' (*vefat etmek*). It is clear that such term was more neutral expression rather than '*telef etmek*'. Because '*telef etmek*' included both humiliation and pity. Suicide was regarded as humiliating activity because it is a great sin done directly to God. Also there was a pity because the person perishes himself without an acceptable or respectable reason. We see clearly a stratification in choosing words to describe the same action, suicide.

In the former times, this unlawful, cowardly action was also emphasized by the term that they used. In other words, the religious condemnation of the action has reflection on the terms they identify the action. We do not have an objective term for this action in that period except from '*vefat etmek*'. However this term was not in general use except for the suicides of the people who had high social status.

3.3.2 Invention of a new term in Ottoman society: *İntihar*

With the increase of the Western impact, especially in the literary works, the period of translation started. In this period intellectuals of the time translated literary works from the Western world. And these works gave rise to spreading of new ideas to Ottoman lands.

As mentioned in the previous chapter, the debates about suicide continued for a long time. With the Renaissance and Reformation period, a decline was observed in the impact of religion and church over the human beings and life. Certainly the concept of suicide was also affected by this process. Intellectuals, philosophers started to debate the position of suicide and some of them claimed that it was a choice of human being and because of this choice, human being can not be blamed. It was the triumph of the human being against the dogma. The emphasis was on the individual from then on. It is inevitable that, the Ottomans was affected by these kind of ideas. This new ideas were seen in the translations, works of the time. And these new ideas found supporters in the Ottoman lands also. And this change in the perception of suicide affected the state's perception of suicide.

We see a kind uniformity to define -suicide cases. A new term '*intihar*' started to be used in documents. The word '*intihar*' was an Arabic word and derives from '*nahr*' which means 'to sacrifice'. *İntihar* means 'a being ready to kill one another and as a second meaning a cutting one's own throat',⁹⁶ referring to 'to kill oneself.' In fact it has same meaning with '*kendini kalletmek*'. But it was very different from '*telef etmek*' which was used very much in the documents. Moreover, this term was used for every segment of society equally. The state did not use

⁹⁶ *Turkish and English Lexicon*, ed.by Sir James Redhouse, Istanbul, 1992, p.209

different words to describe people who were from different social classes. Also '*intihar*' has a more neutral meaning than '*telef etmek*'. It did not include any religion oriented, negative connotation as was in '*telef*' which has humiliation or pity. It shows us that the state started to look at the suicide in a more secular way with the effect of Tanzimat and Western influences. It was as Western scholar's term 'secularization of suicide' in state perception.

3.4. Literature

As stated earlier, there is another side to understand the perception of suicide. By looking at the suicide notes, reasons and methods of suicide, we can understand the perception of actors who have committed suicide. To be able to get a complete picture we should also look at the people who observed and were affected by the suicide. The way these 'witnesses' or 'participants' report and perceive the incident provides us with an insight to general perceptions as well.

To understand the perception of people especially who lived in the past, the most important source we can refer to is the written works, so called literature and newspapers of the time. Literature has always been a good instrument for people to explain their feelings and thoughts. For this reason, the way of looking at life and death has always been one of the basic issues in literary works. Literary works are considered to mirror the real life, at least to a certain degree. In other words, within some trends of literature, authors wrote what they feel, think and live; they draw a picture of their contemporary society. It is a kind of reciprocal relation between the society and literature. Literature mirrors life and life is to a certain degree shaped by literature. Literature can affect people who create society. Intellectuals, authors by

means of the literary works and articles try to spread their ideas and to show the public tendencies.

When we examine the Turkish literature before the Tanzimat period, we see that there are no works which mention suicide directly. However, love stories in folk tales such as *Kerem ile Aslı*, *Leyla ile Mecnun*, *Yusuf ile Züleyha*, *Hüsrev ile Şirin* are very interesting in terms of their ends. At the end of all these tales, in which the loves who could never be with each other, one of the lovers died and all of a sudden the other lover dies after seeing the death of his or her lover. These immediate deaths cannot be explained only as a result of 'disappointment' or 'a broken heart'. The classical literature did not specify the reasons for these deaths.

In an alternative approach some litterateurs mentioned that the death of the second lover in these tales were indeed a result of committing suicide. For instance, M. Nihat Özön cites in *Ferhat and Şirin*, the death of Ferhat as a case of suicide; according to Özön's version of the story Ferhat threw himself from the hill of Bisutun,⁹⁷ when he hears Şirin had died and he also wants to die. The action is a typical 'love suicide'. It can be claimed that the suicide theme indeed existed classical works of Turkish literature albeit in a 'coded' or 'hidden' form.

Such a claim seems plausible due to the following reasons. The act of suicide has not been mentioned in the tales since Islam, the religion of the story tellers and the audience, prohibits committing suicide. Another reason may be related to people's wish for 'not separating the lovers'. For this reason when one of the lovers died, that is when he or she lefts this world and goes to the 'other side', the other lover should died to meet him or her. However, the storyteller or the audience did not wish to attribute incorrect, unforgivable actions, such as suicide, to their heroes. The

⁹⁷ Özön, M. Nihat, *Türkçe'de Roman*, İstanbul, 1985, p.39

death of the lover was for a sacred aim: to be able get back to and be together with the dead lover. For this reason, their deaths were not pictured as suicide, even if it was suicide and were explained as an 'immediate death'. We can say that suicide was a kind of taboo in classical literature. They used suicide theme in their works but did not specify or name it openly.

Western literature was far more different from the classical Turkish literature; we have many examples of suicide theme in Western literature. Suicide theme was used at every stage and in many trends of the literature such as classicism romanticism, realism or naturalism.

As for the classical period, Shakespeare's *Romeo and Juliet*, and *Othello* included the suicide theme. Especially *Romeo and Juliet* in terms of its structure and subject looks very similar to Turkish folk tales which were mentioned above. There is trinity whose parts were the two lovers and a mischief-maker and the subject is the same, love. At the end *Romeo and Juliet*, the lovers who were the children of enemy families committed suicide to be together. It is the same for Turkish folk tales. One of the lover dies, and other dies immediately because of disappointment by saying 'ah!'.

In *Othello*, we also come across the suicide theme. *Othello* kills his wife because he thinks that she had betrayed him. Then he learns the truth, he regrets what he has done and commits suicide because of remorse.

If we look at the trend of romanticism, we also see many works that included suicide theme. Most important and well-known example of this kind of works was Victor Hugo's *Hernani*. In Hugo's novel, *Hernani* and his wife Dona Sol commit suicide together because *Hernani* promises Don Gomez -the uncle of Dona Sol- to commit suicide when he will hear the sound of trumpet. For the authors in the

romantic school, promise, and honor concepts were very important. If one cannot keep his word, it would be very humiliating for him. For this reason heroes of romantic works choose to die rather than breaking their words.

Realists claim that literary works should include the real life in itself. Their main aim was to be the mirror of life. There should be every element, thought, action of the real life in the novels, stories and plays. For this reason, suicide theme played very important role in realism trend as well. In Flaubert's *Madame Bovary*, and Tolstoy's *Anna Karenina*, Emma and Anna, the main woman characters of the two novels respectively, both commit suicide. Their common reason for suicide was the conflict between the feelings and desires of these two women and reality and society's moral values. It is a conflict between, in Freudian terms, 'Id' and 'Superego' which resulted in suicide. Both characters' desires and feelings were not acceptable in terms of the moral values of that day. For this reason their suicide in a way was some kind of punishment they themselves exercised for their unacceptable actions and desires.

Another important work is Goethe's *Sorrows of Young Werther*. In *Sorrows of Young Werther*, the hero knows that suicide is a crime violating God's law, and he wants to be forgiven by talking to God. In his talk God is depicted as a 'father' figure. In the same work, two heroes of the book discuss the position of suicide in that whether it should be considered as a choice or as a cowardly act. The debate of this two characters in fact summarize the discussion of Western world about the perception of suicide, that is whether suicide should be considered as a cowardly act or free will choice and honorable action.

Naturalists, who thought that novel is a real experiment, also used the suicide theme in their works. In Emile Zola's *Nana*, one of the characters, George who was

in love with Nana and was refused by her, commits suicide with the a scissor of Nana.

3.4.1. Tanzimat...

In the Tanzimat period, things started to change in Ottoman world. With the increase in the impact of Western life and thought, we see new styles in literature such as story and novel. Intellectuals started to write in these new styles. The subjects were borrowed from the West by adapting to Ottoman world or classical Turkish literature. In the Tanzimat period, we see that unlike the classical times, authors started to use the theme of suicide in their works clearly. In the works of Tanzimat, heroes started to commit suicide and these suicides were written directly. It was a radical change.

As for the post Tanzimat literature about the suicide, we can divide this literature into two. One is the books about the real suicide cases. This suicides were certainly the suicides of well known people. We have some examples of this kind of literature. For instance Tefvik Nureddin wrote a book in 1324/1908 about the controversial death of Sultan Abdülaziz. There were two different ideas about his dubious death. One party claims that he committed suicide because of his dethronement. However the other party led by Abdülhamid II claims that it was not a suicide but a murder. For this reason many bureaucrats like Midhat Paşa were trialed for murder of Abdülaziz. Tefvik Nureddin's book which was called '*Sultan Aziz'in Hal'i ve İntihari*' was about this controversial suspicious case.

Another example was about the most well known suicide case in the Ottoman Empire which was Beşir Fuad's suicide. Ahmed Midhat Efendi wrote a book which was called '*Beşir Fuad veyahud Mezardan Nida*' by using the letter of Beşir Fuad

sent to him before his suicide. Moreover there was a book which was about one of our heroes, Sadullah Paşa who was the Ottoman ambassador to Vienna. This book's name is needed to be emphasized. Its name is '*Sadullah Paşa veyahud Mezardan Nida*'. Sadullah Paşa was like Beşir Fuad a positivist and committed suicide in Vienna.

If we talk about the other wind, it was the novel and theatre plays. In the Tanzimat literature, we can say that there was no clear-cut distinction of trends in literature. Some authors wrote using different trends.

Şemseddin Sami's *Taaşuk Talat ve Fitnat* in 1875 was regarded as the first novel in Tanzimat literature. There were suicide themes in this novel. The novel consists of two different stories. One is the story of Rifat and Saliha. The other story was that of Talat -the son of Rifat and Saliha- and Fitnat. In the story of Rifat and Saliha, we see tense suicidal thoughts. Their correspondence was mainly based on their love and suicidal thoughts. At the end, they got married and had a son who was Talat. Talat falls in love with Fitnat, but Fitnat's mother wants her to marry with a rich, old man because of economical difficulties. Because she was in love with Talat, Fitnat threatens her mother to commit suicide if she is forced to marry this rich man. Eventually she gets married with this rich man Ali Bey. She does not let him to sleep with her. Ali Bey forced her for it, but Fitnat locks herself in a room. Then Ali Bey learns that Fitnat was his daughter. He goes to Fitnat's room and before he is able to get there, Fitnat commits suicide. In this moment, Talat arrives there and sees that Fitnat has committed suicide, and he too dies immediately. This kind of death was borrowed from classical Turkish folk tales.

Sami Paşazade Sezai's *Sergüzeşt* (1888) was a transitional work from romanticism to realism. The main characters of the novel are Dilber who is a slave in

love with the son of the house and Celal who is the son. Celal is educated in arts in France. Celal also falls in love with Dilber and calls her Juliet, Cleopatra while painting Dilber's picture. Celal's family who do not approve this relationship, sells Dilber to Egypt. Celal loses his mental health and the family regrets their decision. However, they fail to bring back Dilber since after many adventures and ordeals, Dilber commits suicide in Egypt by throwing herself to the Nile. In this novel, Sami Paşazade criticized slavery as an institution. He makes Celal name Dilber 'Cleopatra' and 'Juliet'; this choice gives us a clue about the end of Dilber since both Juliet and Cleopatra committed suicide because of love. Suicide was some kind of freedom for Dilber; freedom from the pain she was living through. It was an escape from a cruel world. Sami Paşazade did not leave any room for other alternatives. She had to commit suicide. She was a slave, away from Istanbul and her love. She was alone in the world with no hope to return to Istanbul or her love. All the pain she had oriented her to a final exit, freedom from this world.

One of the most important authors of the Tanzimat novel was Ahmed Midhat Efendi. He wrote many novels and stories in different trends such as romanticism, realism, naturalism. His main aim was to enlighten people. He did not follow literary passion. His style looks like the old Turkish *meddah* style. There were many stories within the main story. At the end of his work Ahmet Mithad always punishes all bad people. It is very normal, because his main aim, as stated above, is to enlighten people by giving messages in his works. He adapted many Western works, which he liked, to Ottoman society. He was inspired by Monte Cristo when he wrote *Hasan Mellah* for instance.

In *Hasan Mellah*, he tells the story, adventures of a sailor, Hasan, who was looking for his lover Cuzella. There were many stories in this work, and nearly all of

these stories includes suicide theme. Sometimes for honor and shame (the suicide of Madam İliya who commits suicide because she commits adultery with the sailor Tirillo, while she was looking for her husband with Hasan), sometimes anger (the suicidal thoughts and threats of Hasan when he was refused by Esma), love (the suicide attempt of Cuzella when she heard that Hasan died), (the suicide attempt of Timur who was the lover of Esma), suspicion (again Timur who suspects that there is a relationship between Esma and Hasan) or devotion (suicide attempt of Alonzo who was the servant of Hasan).

Again in *Hasan Mellah*. three young people, Ömer, Hüseyin, and Mustafa were in love with a girl Şehlevend. She did not want to choose one of them, for this reason Şehlevend offered to be brother and sister to them. Only Mustafa did not accept this offer and commits suicide.

It can be said that nearly all of the works of Ahmed Midhat Efendi included the suicide theme. However, Ahmed Midhat Efendi and other writers did not focus on the philosophy and psychology of suicide. The Tanzimat novel has 'action-based characters' in terms of structure. At this point, the Tanzimat novel can be regarded as a synthesis that Western styles and classical expressions. We do not have any in-depth analysis on the psychology of the heroes who commit or attempt at committing suicide. Suicide was regarded only as an action triggered by different events. It was mostly an escape from the difficulties or pains of the world and sometimes it was a kind of punishment for people who had bad character.

If we look at the main characteristics of the Tanzimat novel, we can easily see that the authors started to use the suicide theme 'openly' due the Western influence. However there is a difference between the usage of suicide theme in Western novels and Tanzimat novels. In Western novels like Goethe's *The Sorrows of Young*

Werther, the suicide theme is handled deeply. The nature and perception of suicide is analyzed. The conflict was between the classical perception of suicide based on Christianity, and the Enlightenment, it was a free will choice. However, in the Tanzimat novels, we do not see any attribution to Islamic ideas or religion. It was regarded only as an action to escape the existing situation. In the critique of *Sergüzeşt*, Mehmet Kaplan emphasized that all of the elements in the novel were 'concrete' that is tangible. The author did not mention God, or the other world in which these unlucky people who committed suicide will be happy.⁹⁸

This comment is valid nearly for all of the prominent novels of the time. The authors did not focus on the relationship between suicide and religion. They take suicide as a secular event. There was only one exceptional case in Fatma Aliye's *Muhadarat*. In *Muhadarat* the main character, Fadıla decided to commit suicide, but then she gave up the idea because it was a forbidden act by Islam. We see the secularization of suicide, which Western world had been trying to achieve as a result of long and old debates.

The secularization of suicide in the Tanzimat novel is valid nearly for all of the authors. It is interesting to see that the authors who depicted themselves as orthodox Muslims like Namık Kemal and Ahmed Midhat used the suicide theme very much in their works, without mentioning the religious position of this action. In other words, they also secularize the suicide in their works. Suicide was seen as a final exit to escapes from pains, or punishment of bad people. For instance, Ahmed Midhat Efendi whose main aim was to enlighten people, make many characters in his works commit or attempt suicide because of different reasons. He might think to affect people by showing bad examples but also there is a greater possibility to orient

⁹⁸ Kaplan, Mehmet, *Türk Edebiyatı Üzerine Araştırmalar 1*, Dergah Yayınları, İstanbul, 1976, p.383

people to suicide when they are in desperate, difficult situations. On the other hand he depicts himself as a devout believer, and writes, translates many books to advocate Islam against positivist tendencies such as *Nizâ-yı Ulûm ve Din* which was written for criticizing the book of '*The Conflict Between Religion and Science*' by William Draper. Ahmet Midhat translated his book into Turkish by adding his critics and comments. As a result he reached in this translation that there is no conflict between Islam and science. However, he does not mention the wrongness of suicide in his works, and he does not write any story or novel in which the main message was the sinfulness of suicide. He only wrote some articles about the suicide of Beşir Fuad, published Beşir Fuad's suicide letter, and claimed that the reason for this kind of suicide cases was the weak ties of people with their religion.

CONCLUSION

The main aim of this study was to understand the perception of suicide in Ottoman society and the change of this perception with the affect of Westernization brought around by the Tanzimat.

As stated at the beginning of the study, the concept of suicide is a very old and controversial issue. Suicide is a phenomenon we come across with in every civilization and it is interesting for the 'viewer' since the action contradicts the most basic, most important instinct of human beings: staying alive. Not surprisingly, the nature of the suicide has become a matter of debate.

In fact, the main problem is about whether a person possesses his life or not. All debates about the nature of the suicide had been revolving around this issue and they still do. The group which sees suicide as a misdeed and act of cowardice claim that human beings are responsible to others. These 'others' change from time to time, society to society: Gods or state in Old Greek world, or the God in monotheist religions, or family of European bourgeoisie class. A person is always responsible for his actions and has some responsibilities towards these authorities. By committing suicide, he runs away from such responsibilities, or God's divine will. For this reason, committing suicide was and still is regarded as a cowardly act and is condemned. What is more, the person who attempted or committed suicide is believed to deserve punishment.

Another group considers suicide in a very different, tolerant manner. This group, which includes a large scale of people from Stoics to existentialist philosophers of the twentieth century, want to emphasize that staying alive is only a 'choice' and the individual has the right to choose to live or die. If life is unbearable, the person should have the chance to give up. It is a simple choice.

Furthermore, there is another debate about the nature of suicide. Should it be taken as social phenomenon as Durkheim school claimed, or is it a result of psychological problems? In modern times, especially suicidologists try to reconcile these two different ideas by claiming that suicide has both social and psychological aspects.

Keeping these debates in mind and using different primary or secondary sources, I tried to understand the actor's and viewer's perception of this action and to find out which side of the debate the Ottoman world 'supported'.

As for the actor's side, by looking at the suicide notes and statements, we can observe the impact of religion on the actors. Islam and other monotheist religions prohibit suicide and see it as a kind of disobedience to Divine Will. The soul was given to human beings by God as a custody, and it will be taken at a certain time by God thus a person has no right to end his life; the soul and body which was given to him by God as a custody do not belong to himself. If we look at the suicide notes of the people, we can easily see the effect of these ideas. They were well aware that they 'sinned' by committing suicide and they used the special term *vediatullah* to express their betrayal to the custody of God. Moreover, they want to be forgiven by God because of this sin. Furthermore they wanted their 'Muslim brothers' to pray for their souls after they died. As a result of this awareness of doing something wrong, the actor generally tries to share this fault with other people whom he sees as the ones triggering his suicide. The actor tries to bear the whole responsibility of this action directly and tries to communicate with viewers' in order to, at least to some extent, legitimize his action in their eyes. For instance, there are cases in which the actor simply accused some people directly to achieve the 'responsibility sharing'. We even come across a suicide note written to the person who was accused directly. It is

not surprising to find farewell and testament expressions in the suicide notes since they are the last words and the last chance of the actor to communicate with the world. We can see many detailed testaments like where they will be buried (with alternatives), the condition of the children etc.

As for the reasons and methods of suicide, we can say that the general reasons and methods of the suicide were valid for the Ottomans. Love, economic difficulties, despair, depression, diseases, honor were the reasons that were reported in suicide reports of the time. As for the methods, we see that the availability, familiarity and geographical conditions played important role in the choice of the method of committing suicide. Especially we see hanging oneself, shooting oneself with gun, drowning, throwing oneself from a high point, using sharp tools, and using poisons such as arsenic and ammoniac or an exceptionally coal gas as in Sadullah Paşa case. All of these methods, were used in every society of the world. However, we can see also an Ottoman 'invention' of a suicide new method: throwing oneself into a well. It can be regarded as a type throwing oneself from a high point may be, however there are not enough evidence or data about this kind of method other than Ottoman examples in literature about suicide.

Within this framework, the following question is due: 'What did they expect from suicide? This question should be answered by real and imaginary heroes of the literature in Ottoman world. In terms of real heroes, we can say that they cannot see any alternative but to die. Death was seen as a kind of final exit, escaping from this world. Because of the despair he or she felt, the person could not find any way and committed suicide. The reasons for this despair can be various as stated above. In addition, there are cases in which the person who commits suicide wishes to punish the persons whom he or she thinks to be the reason for the difficulty and

desperation he or she suffers. Mentioning and accusing certain people in suicide notes or sending them suicide notes directly is one of the result of these kind thoughts.

If we want to understand the perception of suicide in the Ottoman world after the Tanzimat period, we have to look at the literature of the time. We see many adaptations and translations of the Western works in Tanzimat literature. When we look at the works and translations of the time, we can easily see that unlike classical literature, the suicide theme was freely used. It was totally the result of the effect of Western literature on Ottoman world. There are some important points that should be emphasized. Especially during and after the Tanzimat, authors started to use suicide theme freely. The heroes of the novels and plays attempted or committed suicide. The heroes attempted or committed suicide mainly because of the same main reason as was in suicides of real life actors: they cannot find any way to get over the difficulties they face and want to escape from this 'cruel' life and world. Sometimes we see that authors want make the heroes to commit suicide to punish them. In some cases, the bad characters commit suicide as the result of their 'evil doings'. Moreover, some characters used suicide theme as to threaten other people. Another important point is that though the authors used this theme very much, they did not question the nature of the event. We do not see any philosophical debate as we see in Goethe's work *The Sorrows of Young Werther*. The authors only reports the suicide and do not get into any philosophical or religious debate about the nature generally.

Even orthodox Muslim writers like Ahmed Midhat Efendi or Namık Kemal intensely used he suicide theme in their works. However, we do not see any debate about the nature of this activity which was forbidden by Islam. In other words, the authors ignored the philosophical dimension of the suicide, and took it as a simple action. This action- based approach to suicide can be regarded as a sign for the

secularization of suicide in Ottoman intellectual world. This secularization problem is very old especially for the Western world. The main debate that was mentioned above (whether the human being possessed his own body and soul or not) turn into a struggle between the Church and the lay people who thought that suicide should be taken as a choice and handled a part from religion. If we look at the Ottoman case, we see that Ottoman intellectuals easily adopted themselves to the latter idea about the secularization of the suicide.

We see the remnants of secularization stream in the perception of the state itself. If we look at the expressions, words that were used in the official documents that reported the suicide cases, we see this idea. Relatively older documents mention the person who committed suicide as 'wasted himself' (*kendini telef etmek*), 'self-assassinated' (*nefsine suikast etmek*) or '*fevt oldu*,' which means the person has wasted himself or wasted his life. This word might have a humiliating connotation because it was a forbidden act, and the person who committed suicide betrayed the custody of God, disrespected Divine will and 'wasted'. On the other hand, it might reflect the pity and compassion: He or she did something wrong and people felt pity for him or her because he or she will be punished by God severely. However, in the documents prepared later, we come across a newly 'invented' word, which is '*intihar*'. It is an Arabic word derived from '*nahr*' which means 'sacrifice' or 'cutting one's own throat'. This word was religiously more neutral than '*telef etmek*' and therefore more secular. It can be argued that the state also started to take the suicide as a secular act and gave up commenting on this issue. It might also because of the relatively tolerant outlook of Islam to suicide rather than Judaism and Christianity and seeing the event as an individual problem. The state only wants to shed light on the event and to find out whether it was indeed a suicide or not. As for the

investigation process, state used many primary and secondary sources to find out the truth. It is very interesting to see very professionally conducted and detailed crime scene investigations and statements taken from witnesses as we mentioned in the 'Dubious cases' section.

Another important term that was used in the state reports widely was *sun' ve medhali olmamak* which means there was not any interference from outside. According to Ottoman officers 'interference' in suicide cases meant providing materials, gun, poison etc. to person who committed suicide. If one has 'intervened' in the suicide, he would be punished according to the penal law. However, when a person commits suicide because of another person, say because of a quarrel etc., other person would not be punished as we saw earlier in the case of suicide of a soldier. If we read between the lines, it means that it was the choice of the person who committed suicide and another person could not be punished because of his choice.

In fact, this comment sheds light on the problem of whether it was a social or psychological event to some extent. It was a choice and the individual's own problem. However, if we look at the reports generally, we see that the state prefers to see these issues as the result of the psychological, or mental disorder. In Western world's term, the state sees the people as *non-compos-mentis*, not *felo-de-se*. In Western world, this division was in favour of the person who attempted or committed suicide, because if person's action was classified as *non-compos-mentis*, he would not be punished by the church since having mental problems he would not be held responsible for his own actions. Though there was no 'worldly' punishment in Islam, the Ottoman state prefer to classify the cases as *non-compos-mentis*. Furthermore, the state did not exclude the social dimension of suicide.

However, especially by looking at the suicide notes of the people, we can argue that, though we see some clues about secularization of perception of suicide by intellectuals and the state, the people still did not consider this concept totally secular. They saw it as a choice to escape from the cruelty, difficulty of this world as we saw in Stoic philosophy, but they did not see it as their right. They still had a concept of suicide shaped by religion.

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APPENDIX

Documents

A.MKT.MVL 65/95

1.Maruz-u çaker keminelidir ki

2.Kastmanoni eyaleti dahilinde kain Bolu sancağına tabi Akça Şehir kazasında Genç divanı sakinelerinden Demircioğlu İsmail nam kimesnenin kerimesi Hatice nam hatun keyifsizliğinde muhtelü'd-dimağ olduğundan kendisini tüfenk kurşunuyla

3.darp ederek müteessiren müteveffiye olduğu ve mahallinde vuku bulan tahkikat ve taharriyatda müteveffiye-yi mezburun veresesinin karye-i mezbur ahalisinden bir güne iddiaları olmadığı ifadesine dair kable şeri şerifede tanzim olunan

4.ilam-ı şer'inin leffiyle ol babda liva-yı mezbur meclisinden tevarüd eden bir kıta mazbata-yı mücerred manzur _____ cenab-ı vekalet penahilerine buyurulmak üzere leffen takdim ve isra kılınmış olmakla ol babda emr-ü ferman hazret-i men lehü'l-emrindir.

Vali-yi Eyalet-i Kastamoni

1.Kastamoni valisi devletlü paşa hazretlerinin tahriratıyla bi'l-vürud meclis-i valaya ita buyurulan Bolu meclisinin bir kıta mazbatasıyla naibinin ilamı meallerinde Bolu sancağında Akça şehir kazasına tabi Genç divanında

2.Demirci İsmail'in kızı Hatice'nin hanesinde hastalık haliyle kendü kendü tüfenk kurşunuyla darb ve katletmiş olduğu sabit olmasıyla kimesne hakkında birşey denilemeyeceği iş'ar olunmuş ve canib-i fetvahaneden

3.dahi husus-u mezkurde kimesnenin nesne davasına kadir olmayacağı zuhur ilam-ı mezkure tahrir ve izbar kılınmış olduğundan ol vechile keyfiyet vali-yi müşarün ileyh hazretlerine cevabname-i sami-i vekaletpenahileri tastiriyle

4.bildirilmesi lazım geleceği muhat-ı ilm-ü alileri buyuruldukta ol babda emr-ü ferman hazret-i men lehü'l-emrindir.

14 seal

1. _____ ve ilam maktule mezbure Hatice lede'l-keşf zevcinin menzilinde tüfenk-i mezkurun kurşunu göbeğinin sol tarafına girip

2.zahrından çıkarak müteessireten fevt olmuş olduğu bade'l-muayene eb-i merkum İsmail kızım Hatice keyifsizlik halinde aklı bir miktar perişan

3.olmakla ve kendü kendü darb ve katletmiş olduğundan zevc-i mezbur Mustafa'dan vesair ahali-yi karyeden dava ve nizaim yoktur ve husus-u

4. mezkurda mezbur Mustafa'nın kabulünü havi zimmetini ibra ve ıskat eyledim deyu ikrarını beyanından ibaret olmağın bu surette eb-i mezbur

5. İsmail fimaba'd hususu-u mezkurda kimesneden nesne davasına kadir olmayacağı /26 Zilkade 69

1. Bolu sancağı dahilinde Akçe şehir kazasına tabi Genç divanında zevci menzilinde sakine iken işbu sene-i mübareke cemaziye'l ahirinin onaltıncı günü tüfenk kurşunuyla kendü kendüyi darb ederek müteshireten fi'l hal fevt olan Demirci İsmail kızı Hatice nam

2. hatunun varisini zevc-i metruku Mustafa bin Yahya nam kimesne ile babası mezbur İsmail bin Süleyman ve zevc-i merkumun firaşından hasıllar Sadri sağır oğlu Ahmed Sadriye sağır kızı Hatice'ye _____ olduğu bi'l ihbar lede's-şer'i-nur zahir ve nümayan

3. olduktan sonra eb-i mezbur İsmail nam kimesne meclis-i abidanemizde makud meclis-i şeriyede sağiran-ı mezburanın babaları ve velileri zevc merkum Mustafa müvacehesinde bi't-tav-i's-saf _____ ikrar-ı nam ve takrir-i kelam edip kızım mezbure Hatice keyifsiz olup

4. keyifsizlik haliyle bazan akli bir miktar muhtel ve müşevveş olmakla damadım mezbur Mustafa komşusu Mehendi Mehmed Ali'nin zevcesi Asiye hatunu yanında bekçi bırakıp kendisi manda öküzü iştira etmek için zikr olunan Genç divanına

5. üç saat bu'd ve mesafesi olan Akkaya karyesin gidip karye-i merkume sükkanından Hacı oğlu Mustafa'nın hanesinde beytutet ve ferdası Cuma gün Akçe şehir kazası iskelesine azimet edip iskele-i mezkur cami-i şerifinde Cuma namazını

6. eda ettikten sonra ben dahi kızım mezbure Hatice'nin ibadına varıp bir miktar oturup hal ve hatırını istifsar ile mezbure Hatice'ye veda edip iskele-i mezkureye azimet birle damadım Mustafa'ya iskele-i mezkurda mülaki olduğumda

7. damadım mezbur Mustafa zevcesi kızım mezbure Hatice'nin halinden sual edip ben dahi hasta lakin bir miktar sıhhate mübeddel olmuştur şimdi yanından geliyorum teessüf etme deyu teselli-i hatır etmekte iken zikr olunan Genç divanı muhtarı işbu hazır Balcalı

8. Mehmed bin Mustafa nam kimesne sürat-ı şüttab ile koşarak başımıza gelip mezbure Hatice kendü kendüyi tüfenk kurşunuyla darb edip fevt olduğunu ihbar ben ve damadım mezbur Mustafa dahi keyfiyeti der-akab mezbur Mehmed ile birlikte kaza-yı mezkur

9. naib ve müdürüne ifade ve işar onlar dahi yedimizde olan ilam ve mazbata natık olduğu üzere taraflarından keşfine adamlar sevk ve irsal edip memurlar ile ben ve damadım mezbur Mustafa ve mezbur muhtar Mehmed zikr olunan Genç divanına varıp

10.divan-ı mezkur imam ve muhtar ve ahalileriyle mezbure Hatice'nin zevci mezbur Mustafa mezburuna varıp mezbure Hatice'nin menzil-i mezkurda sakin olduğu oda derununa duhul birle oda-yı mezkurenin ocağında ateşi yanmakta olup

11.damadım mezbur Mustafa'nın kurşun memlu kaval tüfenginin baş tarafı ateşten tarafa ve ucu mezburenin cenazesine doğru boş olduğu halde ocak başında durur ve mezbure Hatice meyyit olduğu halde ocak başında yatıyor

12.gördüğümüzde mezbure Hatice'nin ben mahremi olduğumdan zikr olunan Genç divanında sakinat komşu hatunlarıyla beraber cenazesini keşfedip nazar eylediğimizde kızım mezbure Hatice'nin tüfenk-i mezkurun kurşunu göbeğinin sol tarafından

13.girip zahrından çıkarak müteessireten fi'l hal fevt olduğu lede'l-keşf ve muayene zahir ve nümayan olduktan sonra keyfiyeti memurlar ile mean keyifsizliği halinde bekçi bırakılan mezbur Mehendi Mehmed Ali'nin zevcesi mezbure Ayşe

14.hatundan lede's-sual ol dahi cevabında Hatice Sadri evladları sağiran-ı mezburan Ahmed ve Hatice'ye işba' etmek üzere bana emredip ben dahi sağiran-ı mezburani alıp kendi menzilime götürüp karınlarını doyurur iken

15.mezbure Hatice'nin sakine olduğu zevci menzilinden tüfenk sadası zuhur edip der-akab işbu hazerat olan komşu hatunlarıyla birlikte mezbure Hatice'nin sakine olduğu işbu oda derununa duhul edip bu halde meyyit

16.bulduk. Benim bırakıp gittiğimde yanında kimesne yok idi ve tüfenk-i mezkur duvarda asılı idi. Keyfiyet ne vechile olduğu malumum değildir deyu takrir ve hazerat olan hatunlar dahi mezbureyi cem-i kelimat-ı meşruhasında tasdik edip

17.kızım mezbure Hatice ber vech-i muharrer keyifsizlik ile bir miktar akl-ı perişan olmakla kendi kendüyi darb ile helak etmiştir. Bu babda ahali-yi karye-i merkume vesair bir ferd ile dava ve nizam yoktur husus-u mezkure müteallika amme-i deavi

18.ve mütaliyan? ve kaffe-i iman ve muhasamattan damadım mezbur Mustafa'nın zimmetini ibra-yı amm ile ibra ve ıskat eyledim dediğinin damadı mezbur Mustafa dahi ibra-yı mezkuru kabul etmekle vuku-u hali mütezammın işbu mazbata-yı çakeranemiz tanzim ve bu babda

19.Bolu naibi faziletli efendi daileri tarafından terkim olunan ilam-ı şeri leffen hakpay-ı cenab-ı müşiratlarına takdim kılınmış olmakla ol babda ve her halde emr-ü ferman hazret-i men lehü'l emrindir./ 7 L 69

A.MKT.NZD. 180/61

1.Maruz-u çaker kemineleridir ki

2.Koska civarında kain Çoban Çavuş mahallesi sakinlerinden Mehmed Efendi nam kimesnenin zevcesi Hatice Hatun hanesinde kimesne olmadığı halde kendi kendisini salb

3.etmiş olduğuna dair mahallesi tarafından verilen ilmühaber ba jurnal irsal olunmuş olduğundan ahvali vechile lazım gelenlerin irsaliyle mezburenin cesedi muayene

4.ettirildikde kimesnenin sun'u olmaksızın ber minval-i muharrer kendi kendisini salb etmiş olduğu ol babda verilmiş olan pusula-yı şeriye ve raport tercümesi meallerinden

5.anlaşılmış olduğundan vuku-u halin mahiy-i arz ve işaretine ictisar kılınmış olmakla ol babda ve her halde emr-ü ferman hazret-i men lehü'l emrindir. 24 (silik) 76

A.MKT.UM. 353/59

1.Maruz-u çaker kemineleleridir ki

2.Serez meclisinden bi'l-vürud leffen takdim kılınan mazbata ile suret-i takrir mealinden müsteban olacağı vechile Serez'de mukim bulunan konsolosun kayınpederi

3.kendü nefsinin telef eylediği inha ve beyan ve bunun bir sebep-i hariciyeden naşi olmadığı konsolos-u mümaileyhin takririnde ima ve ityan olunmuş ifade-i

4.keyfiyet maruzunun takdim arife-i acizemce ibtidar kılınmış ol babda ve her halde emr-ü ferman hazret-i men lehü'l-emrindir. 12 Rebiyulevvel 75

A.MKT.NZD. 295/1

1.Taraf-ı hazret-i müsteşari-i sadaret-uzmaya

2.Felemenk tebasından olup tüccar sefinesi kapudanlarından Doblis nam kapudan elli sin Dolmabahçe piştgahında

3.sefine derununda kendisini ustura ile sol kaşı üzerinden urup fevt olduğu dünkü gün saat on bir buçuk

4.raddelerinde canib-i karantinaya haber verilmiş ve ber mucub usul-ü sihiye muayene ettirildikte karantinaca şübhe

5.olmadığı ifadesine ibtidar olunmuş idüğü/12 Rebiyulahir 1276

A.MKT.UM. 410/51

1.Hüdavendigar mutasarrıfına

2.Kütahya sakinelerinden Ümmü Gülsüm Hatun kara sevda illetinden mübtela olarak kendisini salb ve idam etmiş olduğu Bursa meclisinin tevarüd

3.eden mazbatasından inha olmaktan naşi keyfiyet Meclis-i Vala'ya lede'l-havale mezburenin hiç kimesnenin sun' ve medhali olmayarak nefsinin

4.telef eylediği anlaşıldığından bu babda birşey lazım gelmeyeceğinin taraf-ı saadetlerine bildirilmesi tezekkür kılınmakla ifade-i hal siyakında şifre 26 Za 1276

A.MKT.MVL 112/28

1.Kastamoni valisine

2.Kastamoni sancağına muzaf Akkaya nahiyesine tabi Görecek karyeli KÖr Hasbi oğlu zevcesi Hacer ile Fevzi

3.oğlu zevcesi Şerife nam hatunların Kızılcaoluk yaylasında ot toplamakta oldukları halde Kürd oğlu

4.Ahmet ve Bektaş oğlu İsmail nam şahıslar üzerlerine gidip mezburelere cebr-i fiil-i şeni icra eyledikleri

5.ifadeleriyle sabit olmuş ve bu hale bi't-tesadüf müşahede eden müezzin oğlu İsmail'in ilan-ı keyfiyet etmesinden

6.naşi mezbure Şerife'ye ar lasık olup kendi kendüyi salb etmiş olduğuna dair mukaddemce vuku bulan inha

7.üzerine mezburelerde eser-i darb olup olmadığı ve merkumanın üzerlerinde silah vesair bulunup

8.bulunmadığının izahan işarı zımında tastir ve tesyir kılınan tahrirata cevaben varid olan mazbatada

9.merkumanın faziha-yı merkumeye cüretleri cebren olmayıp mezburelerin rızalarıyla olduğu gibi mezburelerde

10.eser-i darb ve cerh bulunmadığı ve merkumanın üzerinde silah vesaire birşey olmadığı beyan ve inha olunmuş

11.olup ancak fiil-i şeni mezburelerin rızalarıyla olmuş olsa bu hale irtikab edenler de pek de kayd-ı namus

12.olmayacağı cihetle merkum müezzin oğlu İsmail'in ilanından dolayı mezbure Şerife kendü kendüyi telef

13.etmeyeceğinden ve hususiyle karye-i mezbure muhtar ve ahalisi tarafından merkumlar hakkında hüsn-ü şehadet olunmuş

14. olduğundan bunun cebren vukuu şüpheden kurtulamamış olmasıyle ve kanun-u cezanın yüz doksan

15.sekizinci maddesinin bir adam bir kimseye cebren fiil-i şeni icra edip yani ırzına geçer ise onun muvakkaten küreğe konulması

16.muaharrer bulunmasıyla merkumanın dahi bu hükme tatbiken ve mahbusiyetleri tarihinden itibaren bade't-teşhir üçer sene

17.müddetle mahallelerinde vaz-ı pranga olunmalarının müteveffiye-i mezbure Şerife'nin demi heder olduğunun (edildiğinin) sub-u vilayetine

18.bildirilmesi mahbes-i mezkureden ba mazbata ifade alınmış olmakla ber-minval muaharrer icabının icarası hususuna

19.himmet buyurmaları lazım geleceği beyanıyle 8 Cemaziyelevvel 276

A.MKT.UM. 410/47

1.Amasya mutasarrıfına

2.Amasya sancağına tabi Saz kazası ahalisinden ve Zaptiye nezaretinden Ali nam kimesnenin nefsinı salb ile idam eylediği saadetlü paşanın

3.tevarüd eden tahriratiyle melfuf Amasya ve kaza-yı mezkur meclisin mazbatalarında inha olunmaktan naşi keyfiyet meclis-i valaya lede'l-havale merkumun

4.hiç kimesnenin sun' ve medhali olmaksızın nefsinı telef eylediği siyak ve işardan anlaşıldığından bu babda birşey lazım gelmiyeceğinin taraf-ı

5.saadetlerine bildirilmesi tezekkür olunmakla beyan-ı hal siyakında şifre 26 Za 1276

A.MKT.NZD 351/47

1.Taraf-ı hazret-i müsteşari-i sadaret-uzmaya

2.Ortaköy sakinelerinden ve Ermeni taifesinden hizmetkar Sırabyan nam şahsı 30 sin mübtela olduğu illet-i sevdadan kendisini

3.cam ile boğazlıyarak fevt olduğu canib-i karantinaya haber verilmiş ve ber muceb-i usul-ü sıhhiye merkume muayene ettirildikte karantinaca

4.şübhe edilecek bir şey olmadığı ifadesine ibtidar olunmuş idüğü 26 Şevval 277

Jurnal-i Sıhhiye (mühür)

A.MKT.UM. 480/47

1.Yanya valisine

2.Nardalı olup töhmet-i sabitesinden dolayı mahbus bulunduğu halde kendüsünü hükümet konağında bulunan kuyuya

3.atarak itlaf eylemiş Çakır Yasef nam Yahudinin keyfiyet-i vefatı hakkında icra kılınan tahkikat

4.ve tedkikat hükmünce ol babda kimesnenin sun' ve medhali olmadığı misillü kuyudan hin-i ihracında olunan muayenede vücudunda

5.dahi darb ve cerh eseri görülmemiş olduğu cevaben tevarüd eden tahrirat-ı behiyyelerine melfuf

6.mazbatada işar kılınmasıyla keyfiyet meclis-i valaya havale ile tatbik-i kavanin tasvib lede'l-mütalaa bu halde

7.hiçbir ferd hakkında birşey lazım gelmeyeceğinin sub-u valalarına bildirilmesi tezekkür ve meclisce dahi tasvib kılınmakla beyan-ı hali

8.siyakında şifre 23 Z 1277

A.MKT.UM. 498/77

1.Kaza-yı Erbaa Kaimekamına,

2.Hapishanede kendi kendüyi piştov kurşunuyla telef etmiş olan Ahmed'in veresei katl-i mezkurun bu vechiyle vukuunu tasdik ederler ise

3.kimesne hakkında birşey lazım gelmeyeceğini ifadesine dair cevaben ve re'sen gönderilen iki kıta tahrirata cevaben _____ meclisinin

4.17 Muharrem 78 tarihli dört numaralı varid olan mazbatasıyla melfuf istintakname meclis-i ahkam-ı adliyyeye havale ile

5.muhakeme dairesinde lede'l-mütalaa meallerine nazaran merkumun vefatından dolayı kimesneden su-i zan ve iddiaları olmadığı verese tarafından

6.beyan kılınmış olduğu gibi hakkında iddiaya sebebiyet ol(un)an kesanın dahi bera-yı elzeme oldukları tebeyyün eylediği anlaşıldığından

7.bu babda kimesne hakkında birşey lazım gelmeyeceğinin tarafınıza bildirilmesi tezekkür ve meclisce dahi tasvib kılınmakla icabının icrasına himmet

8.eylemeniz siyakında şifre 6 Ra 1278

A.MKT.UM. 533/89

1.Girid valisine

2.Rumeli ordu-yu hümayunu mensubatından Girid ceziresinde bulunan piyade ikinci nizamiye alayının Hanya mevkiinde olan üçüncü taburunun

3.birinci bölüğü beşinci onbaşısının birinci nazırı Tiranlı Hasan'ın Cinci Mehmed Efendi'den almış olduğu nüshanın adem-i tesiriyle vermiş olduğu

4.istirdad etmek üzere beynlerinde münazaa ve mudarebe vukua gelmiş ve araları tefrik olunduğu halde merkurum kendüsini deryaya

5.ilka ederek tahlis olunduktan sonra hamama girip ustura ile kendüsini telef etmiş idüğü (ifadesine) _____ Mehmed Efendi hakkında bir güne muamele-i _) dair Girid ceziresinde

6.bulunan mir-liva izzetlü Mehmed Paşa'nın varid olan tahriratıyla melfuf meclis-i askeri mazbatasının (irsal kılındığı beyanıyla mümaileyh Mehmed Efendi hakkında lazım gelen

7.muamelenin icrası ubbuhetlü devletlü Serasker Paşa hazretleri tarafından bendenize irsal (işar) kılınmaktan naşi keyfiyet meclis-i vala-yı

8.ahkam-ı adliyye havale ile muhakemat dairesinde lede'l mütalaa⁹⁹ bu madde müteveffa-yı merkurum kendi eser-i filii olup bundan kimesnenin

9.sun' ve medhali (vaki) olmadığı meclis-i askeri mazbatası mefadından müsteban olmuş ise de bu babda ber muceb-i usul memleket meclisinin

10.icra-yı tedkikat olmamış idüğüne (bu babda) ve maamafih lazım gelen ilam-ı şeri gönderilmesine hakim efendinin merkez eyaletinde bulunmaması

11.mani olup hakim-i mümaileyhin avdetinde ilam alınıp gönderileceği dahi mümaileyh Mehmed Paşa'nın tahriratında beyan kılınmış olmasına nazaran

12.bu halin ber vech-i meşruh keyfiyet bir kere de meclis-i eyalet marifetiyle tedkik ve tahkik olunarak suret-i halin ilam-ı şeriyenin irsaliyle beraber

13.ba mazbata işar olunması hususunun sub-u devletlerine bildirilmesi lazım geleceği tezekkür kılınmakla ol vechile icabının icra ve inhasına

14.himmet buyurulması siyakında şifre 18 B 1278

⁹⁹ Meal-i işara göre bu Mehmed Efendi eshab-ı ___ olduğundan nefer-i merkurum böyle nefesine kastetmesi meclis-i askerice onun eser-i kuvve-i saikasından olduğuna zehab ile (Mehmed Efendi tewsiri) tesirine ___ mütalaa kılındığı anlaşılmalı ise de mesail-i şeriye ve kavanin-i cezaiyede (bu makule) bir kimesne vasıta-yı cismaniye (ile) ve bir nevi alet-i cariha veya mesmume ile bir şahsı itlaf eylediği sabit olur ise müstehakk-ı ceza olup eser-i kuvve-i sahire ve ruhaniye ile vaki olan teaddiye dair bir güne kayd ve sarahat olmadığına ve böyle tesiratın vukuu olsa bile kabil-i sübut olamayacağına mebni Mehmed Efendi için şu halde tertib-i cezaya imkan bulunamamış olmakla mümaileyhin bu babda bir fiil-i cismanisi ol babda şeran ve kanunen cünun ve nefer-i merkurum illet-i sevdaya mübtela olup da Mehmed Efendi'nin nüshayı bunun için mi almıştır burasının kabil-i sübut ise ___ şer'iye ve muhakeme-i nizamiyesinin rüusa-yı askeriye hazır olmalarının (1-Mahkeme-i Şeriye) ve meclis-i Girid Eyaleti'nde icrasıyla kararının ba mazbata ve ilam-ı şer'i bu tarafa arz olunmasına

Y.PRK.ZB. 2/12

1.Hacı Küçük Camii altında bakkallık eden Nevşehirli Andon dünkü gün saat iki raddelerinde

2. Kürekçi hamındaki odasında kendi kendisini salb ettiği

3. Geçen gün Sirkeci İstanbul'u civarında denize girip gaib olduğu 8 Temmuz 98 tarihli

4.jurnal-i kemteranemle arz olunan İrani Mehdi nam şahsın cesedi bugün yine mahall-i mezkurdan zuhur ettiği

5.İstanbul Polis müdürlüğünden alınan jurnalden müsteban olmakla maruftur. Katibe-i ahvalde irade

6. ve ferman hazret-i veliyyü'l emr efendimizindir. 20 Temmuz98

Y.PRK.UM. 42/45

Yıldız Saray-ı Hümayunu
Başkitabet Dairesi

Kosova Vilayetinden Şifre Telgrafname

1.Bulgarları ihtilale teşvik tesbitle muhtefi iken derdest olduğu dünkü telgrafla arz edilen Daskal Todor

2. bugün akşama yakın mahbusinin beray-ı teneffüs dışarıda buldukları sırada içeride yalnız kalarak hapishanenin

3. iç tarafındaki direklere başını urduğu gibi her nasılsa dışarıdan alıp gizlediği bir beyaz sivri taşla da başında

4. iki kulağının ön tarafında ikişer (şir-i) ____ bir yerinden şiddetle kendü kendüsünü cerh ve darb edip el-an ber-hayat

5. ise de tekellüme mecali olmayarak hayatı tehlikede bulunduğu şimdi Radovişne kaimekamlığından bildirilmesiyle bir İslam ve bir de

6. Hristiyan iki tabibin beray-ı muayene serian Radovişne'ye izamı ____ kaimekamlığına re'sen ve merkumun intihara suret-i tasaddisi

7. hakkında mahbusin-i mevcudeden müstantik huzurunda memhur bir zabıtnamenin ahzı mahalline cevaben yazıldığı maruzdur. Ferman

8. Kosova Valisi Hafız Mehmed

14 Haziran 314

Y.PRK.BŞK. 7/42

1.

- 1.Beyoğlu'nda Aynalıçeşme sokağında sakin İtalya devleti tebasından Doktor Karlo ___ bugün sabahleyin
2. saat dört buçuk raddelerinde kendü kendüsini tabanca ile sol kulağı yanından urup telef ettiği haber alınarak
3. ale'l-usul keşf ve muayenesinin icrası için tabib gönderilmekle beraber mümaileyhin devlet-i müşarun ileyhin kançileryası marifetiyle
4. keşf ettirildiğinin ve bir müddetten beri şuuruna haleb-i tari olduğunun tahkikat-ı vakadan anlaşıldığı Beyoğlu Polis
5. Müdürlüğünden alınan jurnalden müsteban olmakla maruzdur. Katiyen ahvalde irade ve ferman hazret-i veliyyü'l-emr efendimizindir.
6. 12 Kanunusani 298

2.

- 1.Mabeyn-i Hümayun Başkitabet-i Celilesine
2. Müteveffa Doktor Katibyan (farklı yazılmış) hakkında icra kılınan tedkikatı havi evrakın mütalaası zımında
3. yaveran-ı hazret-i padişahiden olup tedkikat-ı mezkurenin hin-i icrasında marifet ve malumatı
4. münazım olan izzetlü Bahri Bey'in yarınki Salı günü saat yedide nezaret-i acize dairesine
5. irsal buyurulması babında emr-ü ferman hazret-i men lehü'l-emrindir. 18 Rebiyulahir 300 ve/ 14 Şubat 98

Y.PRK.AZN. 2/37

1.

- 1.Almanya'da Ebstein şehri ahalisinden olup geçen teşrin-i saninin otuzuncu Cuma günü saat beş raddelerinde Baltalimanı çayırının fevkinde
- 2.Taşbayırında maktulen cesedi bulunan Gustav Wilhelm hakkında Beyoğlu zabıtasınca icra olunan tahkikat evrakı Beyoğlu Müddei
- 3.umumiliği _____ celb ve tedkik olunmuştur.

4.tahkikat-ı mezkurenin neticesi maktul merkurum Rusya'da Riga şehrinde bir tacirin yanında istihdam olunduğu zaman sirkat ettiği akçenin

5.meydana çıkmaması için nefesine suikasd ve kendü kendüsünü itlaf ettiği tahakkuk eylediğinden bahisle evrak-ı tahkikiyenin polis dairesinde hıfzı

6.icab edeceğine karar verildiğine mübeyyendir.

7.Halbuki merkurumun cesedi bulunduğu hinde üzerinde silaha dair bir şey zuhur etmemiş ve maktulen yüzü üstü yatmakta olduğu görülmüş olmakla

8.beraber maktul merkurumun bidayeten muayenesinde elinde görülen yara kazma eseri zannolunmuş iken teşrihinde derununda bir aded kurşun

9.zuhur edip bu kurşunun Dersaadette bulunmayan ve Avrupa'ya mahsus olan fişenklenden olduğu erbab-ı vukuf tarafından ba raport

10.ifade kılınmış ve ale'l-husus maktulun vefatı gece saat üç raddelerinde Halim Paşa ormanından silah sesi işitilmiş olması maktulun kendi

11.nefsine suikasd ettiğine dair olan ifadesinin aksini temin eder halattır. Ve bir de maktulün hin-i rü'yet ve muayenesinde ayağındaki çizmelerinde

12.çamur vesaire görülmemiş ve parmağında altın yüzüğü ve cebinde cüzdanı mevcud bulunmuş olması adi bir şekavet ve ba gasb maksadıyle merkurumun

13.itlaf edilmemiş olduğuna delalet eder ahvalden bulunmuş ve fiil-i katlin vukuu gece yağmur yağdığı cihetle maktulün yanibaşında

14.görülen ayak izlerinin Halim Paşa ormanına kadar müntehi olmuş olması ve ale'l-husus maktul merkurumun güya kable'l-vefat Rusya'da vuku bulan

15.sirkati meydana çıkmamak için kendi nefesine suikasd edeceğine Alamanya'da bulunan kendi pederine ba mektup ile işar etmiş olduğunu pederinin

16.Almanya'da ifadesi zaptolunduğu zaman itiraf etmiş olduğuna dair tahikakatta münderic olan ifade şayan-ı dikkat olup şu haller

17.maktul merkurumun bir maksad-ı hafiye mebni itlaf olunmuş olmasını hissettirecek emarat ise de salifü'z-zikr kurşunun revolveri

18.oralarda bulunacağına ve cihat-ı saireye dair tahkikat icra olmadığı gibi maktul merkurumun üzerinde zuhur eden evrak dahi tedkik

19.ve elbisesinde yırtıklık olup olmadığı muayene edilmemiş ve elindeki kurşun yarasının ne kadar mesafeden atılan kurşunun hasıl

20.eylediği yara olduğu hakkında fena bir raport alınmamış ve maktulün refiki Alfred'in malumatına da müracaat olunmamış ve maamafih

21.aradan hayli zaman dahi mürur etmiş olduğundan bu babda ne taraftan ikmal-i tahkikata mübaşeret olunması lazım geleceğinin arz ve istibdarına

22.cüret kılınıldı. Katebe-i ahvalde emr-ü ferman velinimet-i biminnetimiz şevketlü padişahımız hazretlerindir.

23.13 Şaban 302

24.Kulları Abdüllatif

5.

1.Almanya Ebstein şehrinde tanzim kılınan zabıt varaksının Almanya kançilyaryasına gönderilen ziri gayrı musaddak suretinin tercümesidir.

2.‘Ebstein’ şehrinde 23 Kanunuevvel 1884 tarihinde rü’yet olmuştur.

3.Hasbe’l-isticvab olunan ‘Bronis İştrase’ yani Genbesbolde onaltı numara, hanede sakin otuzbeş yaşında tüccar ‘Bon Junker’ in tahlifen ifadesidir.

4.gösterilen çuha numaralarını benden almıştır. Fakat yalnız bu çuhadan mukaddema bir senelik tahrir olunan gönüllü asakirden piyade otuzdördüncü alayında ‘Hermz’ namında bir nefere seksen

5.dört senesi mayıs ayının nihayetinde ____ marka bir kat elbise yani ceket pantolon yelek yaptım ‘Hermz’ in burada peder ve validesi vardır. ‘Volvebir İştrase’ sokağında kırk yedi numaralı

6.hanede ikamet ederler ve ismi de ‘Gustav Hermz’ dir.

7.oğlu ‘Hermz’ Rusya’da Riga şehrinde hizmette bulunduğu ve nihayet aldığım malumata göre ticaret için Rusya’nın cenub tarafına dahi bir tercüman ile gönderilmiştir.

8.İmza

Bon Junker

9.Gene Ebstein şehrinde 23 Kanunuevvel 884

10.Resmen isticvab olunan ‘Volvebir’ sokağında kırk yedi numaralı hanede ikamet eden ve altmış sekiz yaşında ve Protestan mezhebinde bulunan dellal ‘Gustav Hermz’ ifadesidir.

11.Verdiğiniz malumata göre mutlak olan benim oğlumdur ve ismi de ‘Gustav Wilhelm’dir. 10 Şubat 860 tarihinde ‘Esten’de doğmuştur ve bir sene müddetle gönüllü asker yazılarak binsekiz

12.yüz seksen ikiden binsekizyüz seksen üç tarihine kadar burada otuzdördüncü piyade alayında hizmet etmiştir. Hatta geçen bahar sekiz hafta talim edip çavuş muavini dahi olmuştur

13.Haziran'ın nihayetinde Rusya'ya azimetle 'Riga' şehrinde 'Popozpolde' namında bir tacirin yanında hizmette bulunmuştur. Aldığımız habere nazaran o tüccardan para çalmış bu da mutlaka kendisinin

14.fena refiklere tesadüfünden ileri gelmiştir.

15.Hatta Rusya'da 'Siratof' şehriden 4 Kanunuevveli tarihinde yazmış olduğu mektuptan başka bir haber alınmamıştır. O mektupta sirkat ettiği paralardan dolayı kendisini telef edeceğini tastir

16.eylemiş bundan anlıyorum ki saire telef etmeyip kendü kendünü telef eylemiştir.

17.Nezdinde bulunan sandıklar 'Siratof' şehriden 'Riga' da tüccar 'Polde' ismine gönderilmiştir. Ve yanında bulunan anahtarlar o sandıkların anahtarları olmak lazım gelir.

18.Onun metrukatından ben geçiyorum bana göndermesinler ve bunun ile bu iş bitmiştir sayıyorum yalnız vefat-ı sıhhatine dair kağıtların bana gönderilmesini rica ediyorum.

19.İmza
Gustav Hermz

Polis Komiseri

4.

1.Almanya kañilaryasına bi'l-vürud alınarak istinsah ve tercüme ve muahheren iade kılınan evrak suretleri leffen arz olundu.

2.Baltalimanı limanı civarında mecruhen bulunan Almanyalı Hermz'in kendi kendisini urduğunda asla şüphe kalmadığından hükümet-i seniyyenin tahkikat-ı amikada gösterdiği maharet ve gayrete

3.dahi müteşekkir olduklarını Almanya Ceneral konsolosu ihbar eylemiştir.

4.Lakin maruz evrak eski şüphelerin bir kat daha teyid eylediğinden bu arada bildirilmeyip ancak hükümet-i seniyye merkumun kendi kendisini ne suretle telef eylediğini anlamak için

5.tahkikatta devam eyleyeceğini ima eylemiştir.

6.Şimdi konsolos-u mümaileyhanın gönderdiği teşekkürnamenin bir fıkrasında tabancanın bulunmasıyla maktulün tayini Hakkındaki takrir sureti dahi leffen arz olundu.

7.Çünkü maruz varaklardaki Hermz'in babası denilen şahsın ifadesine ve polisin işarına meydanda sübutlu bir delil görülemeyip yalnız kavlı-i mücerrede kalıyor ve babasında elbette

8.resminin bir sureti olacağından merkumu burada teşhis edenlere irae etmek üzere resmi dahi gönderilmemiştir. Ve böyle bir sarikin sandıkları tekrar tüccarına göndermesini hamiyete sebep ne olduğu

9.bilinmiyor. Telef-i nefsi tasavvuruna ve sui karineye tesadüfe dair mektubu meydana koymak icab ediyor. Bir de parasını sirkat eylediği tüccar Rusya'da ve Rus olduğu ve Hermz Almanyalı bir mechul

10.bulduğu halde sermaye verip ahar memalike göndermesi ve teminat almaması garip değil mi

11.Şu tafsilata ve elde bulunan tahkikata nazaran tedkikattan geri durulmayacağı ve alınacak malumatlarda _____ bulunduğu halde arz olunacağı maruzdur

12.26 Kanunuevvel 300

Kulları

3.

1.Ebstein Şehri Polis müdiriyetlerinin zabıt varakasının leffen irsali hakkında göndermiş olduğu tahrirat-ı resmiye sureti nüshası

20

2.5 Kanunuevvel 85 birinci cevap (Ebstein) 27 Kanunuevvel 84 tarihinde Dersaadet Almanya imparatorluğunun Ceneral konsolatosuna

(Baladaki matbu alamet)

Kral Polis müdürlüğüne

Jurnal Numero 1282, 12 cevap yazıldığı

zaman balada jurnalde nişan gösterilmelidir.

15 numara ile 5 Kanunuevvel 85 tarihiyle

karşılık yazılmıştır.

3.15 Kanunuevvel 84 tarihiyle yazmış olduğunuz tahrirat üzerine Baltalimanında 12 Kanunuevvel 84 tarihinde maktul bulunan şahıs hakkında buraca, 23 Kanunuevvel 84

4.tarihinde icra kılınan tahkikat varakasını gönderiyoruz

5.şundan maktul merkum burada doğan ve Rusya'dan para çalıp firar eden tüccar hademesinden (Gustav Hermz) olduğu anlaşılacaktır. Ve cümle-i tahkikata nazaran bu babda hiçbir şüphe

6.etmek lazım gelmez.

7.Çünkü babası oğlunun kendi kendisini katl eylediğini dermiyan ettiğinden eğer çe maktul arkasından vurulmuş olsa idi işarınız vechile katlolmuş olurdu

8.Şu kadar ki babasının taleb eylediği sıhhat dikkatine dair zabıt varakasinda meyyitin Protestan olduğunu ve anasının (Adelhaid Jon Henriette) bint () olduğu tasrih

9.olunmalıdır.

2.

Adliye ve Mezahib Nezareti
Beyoğlu Bidayet Mahkemesi
Müddei Umumiliği

1.1300 senesi Teşrinisani'sinin, otuzuncu Cuma günü saat beş raddelerinde Baltalimanı çayırı fevkinde Taşbayırında zuhur ettiği mahall-i mezkurde çilek tarlası müsteciri Aleko tarafından

2.haber verilen bir maktul cesedinin kim olduğu ve ne suretle katledildiği hakkında polis dairesince cereyan eden tahkikat- ibtidaiyeyi havi eden kıraat olundu.

3.Hülasa-i meali Almanya'nın Ebstein şehri sakinlerinde olup yirmibeş yaşlarında bulunan Gustav Wilhelm Almanya'da bir sene gönüllü olarak süluk-u askeriyede istihdam olunduktan sonra hazmet-i askeriyeyi

4.terk ile Rusya'da Riga şehrine giderek bir tacirin yanına girmiş ve bir müddet sonra tacir-i merkumun akçesini sirkat ile firar edip Batum tarikiyle Dersaadete gelmiş ve Dersaadette kimesneyi

5.bilmeyip yalnız Hırsto Paşa namında tanıdığı birisi olduğunu söylemiş ve üzerinde silah görülmemiş ve vapurda tanımış olduğu Alfred namında diğer bir Almanyalı ile Beyoğlu'nda Beste hotelinde beş

6.on gün birlikte kaldıktan ve Konkordiya gazinosunda geceleri kumarda hayli para kaybeyledikten ve parası kalmamak hasebiyle altın kordonuyla saatini satarak ve arkadaşıyla hesaplarını

7.görerek ve arkadaşı merum Avrupa'ya gittikten sonra yine üç beş gün daha mezkur hotelde kalmış ve hotele olan deynini dahi bade't-tesviye şehir-i mezkurun yirmiyedinci Salı günü mezkur

8.hotelden çıkarak bir daha gitmemiş ve Cuma günü saat beş raddelerinde Baltalimanı civarında salifü'z-zikr Taşbayırında alnından urularak maktulen yüzü üstü yatmakta olduğu görülmüş

9.ve üzerinden bir aded cüzdan ile parmağında bir aded altın yüzük zuhur eylemiş ve ayağındaki çizmelerde çamur görülmemiş ve yevm-i mezkurun gecesi saat üç kararlarında maktulün

10.bulunduğu mahal civarında Halim Paşa ormanı tarafından silah sesi işitildiği haber verildiği gibi mahall-i vakaya gitmiş olan polis ve jandarma memurları tarafından o gece yağmur yağdığı cihetle bu

11.maktulün yanbaşıında görülen yeni ayak izlerinin Halim Paşa ormanına değin müntehi olmuş olduğu ve çamur olmak hasebiyle izin gaybubet ettiği ve lede't-tesrih beyninde zuhur eden kurşunun

12.Dersaadette bulunur fişenk kurşunlarından olmadığı ehl-i hibre tarafından haber verilmiş ve Rusya'da sirka etmiş olduğu paraların meydana çıkmaması için nefesine suikasd edeceğine

13.dair pederine mektup yazıldığı pederinin mahallince zaptettirilen ifadesinden anlaşılmış ve binaenaleyh esbab-ı mucibeye mebni kendi kendisine suikasd ederek kurşun ile kendisini itlaf

14.ettiği tahakkuk etmiş ve icab eden hülasalar bi't-tanzim iktiza eden mahalle takdim ve maktul merkumun emanetindeki eşyası tercüman vasıtasıyla konçileryasına teslim kılınmış idüğü ve evrak-ı tahkikiyenin

14.Polis dairesinde hıfzı icab eylediği hususlarından ibarettir.

15.Tedkikat İktiza Eden Mevad

16.Üzerinden zuhur eden cüzdanındaki evraka müracaat edilmemiş olduğu gibi elbisesinde yırtıklık olup olmadığı muayene edilmemiş ve mahall-i vaka civarında vesair mahalde icab eden taharriyat icra ettirilmemiş ve maktulün

17.uzaktan veyahud yakından urulmuş olduğuna dair erbab-ı vukuf ve Rusya'da akçesini sirkat eylediği tacir ile arkadaşı Alfred'in malumatlarına müracaat olunmamış ve cesedinin ne tarafa müteveccih olduğuna

18.ve mahallinin mesafesine ve tanıdığı Hırsto Paşa'nın kim idüğüne ve Konkordiya gazinosunda kumar oynayıp oynamadığına ve Batum'dan Dersaadete gelir iken pasaportu olup olmadığına ve Halim Paşa

18.ormanından bildiği olup olmadığına ve mektup mevcud mudur ve pederiyle husumeti var mıdır buralarına dair bir güna tahkikat icra kılınmamış ve işbu tahkikatın icrası ise ehemm ve elzem bulunmuş olmakla

19.Beyan-ı hal ictisar kılındı./ 14 Mayıs 301

Y.EE. 5/ 104

Evrak Numarası Tarih Mekatib-i Askeriye Nezareti'ne Hususi Tarih-i Tebyiz
11 Cemaziyelevvel 305

- 1.Mekteb-i Harbiye-i Şahane üçüncü sene şakirdanından Bağdadlı Nuri Efendi'nin
- 2.sem'i ecza içip müteessiren vefat etmiş olduğu mesmu-u ali buyurulması üzerine
- 3.sebk eden işara cevaben varid olup lede'l arz manzur-u ali olan
- 4.tezkire-i behiyyelerinde mümaileyhin nefesine suikasd etmesi eser-i alaka olduğu
- 5.gösterilmiştir. Müstağni-i kayd-ı tevzih olduğu üzere iki erkek beyninde muaşaka
- 6.şeran ve aklen ve edeben memnu ve mezmum olduğu gibi nefisini itlaf dahi dünya
- 7.ahiretçe bais-i hüsrân ve dünya ve ahiretçe bais-i hüsrân ve ukubet¹ mekatib-i askeriye-i şahanede
- 8.bulunan talebenin vazife-yi asliye ve mukaddesi lede't-tahsil ulum ve fûnun-u askeriye
- 9.ile veliyünnimet biminnetimiz zat-ı hilafet ____ efendimiz hazretlerinin rıza-yı feyz-i
- 10.iktiza-yı mülükaneleri daire-i necat-ı bahiresinde devlet ve memleketlerine hidemat-ı
- 11.hüsn-ü iraz ve sırası geldiğinde din-ü devlet ve metbu-u meşru ve mukaddeslerin uğrunda
- 12.feda-yı can ve cihan eylemek olduğu halde mümaileyhin işbu vazife-yi asliye
- 13.ve mukaddeseden zuhul ederek ve irtikabını tasmim eylediği fiil-i na-meşrua
- 14.sebebini beyan eylediği halin meziyet-i askeriyyeye bihakkin takdir eden bir akil ve dindar
- 15.askere asla yakışmayacağını dahi düşünmeyerek canına kıyması ve zar-u dünya ve'l ahire diyar-ı ademe gitmesi doğrusu

2.

- 16.işitenlerin cümlesi tarafından nişan-ı teşni ile yad edilecek vukuattandır.
- 17.İşte bu vakayika vakıf olan sair şakirdanın mümaileyhin hilaf-ı
- 18.şer ve akl ve edeb olan ve inkar ve mefahir-i askeriye ile kabil-i tevfik
- 19.olmayan bu fiil ve hareketini takbih ile beraber akraba ve müteallikatları tarafından sual

¹ olup bu efali irtikab edenler indellah mesul ve makhur ve abdünnası dahi makduh ve mefur olurlar hususiyle

- 20.vukuunda eser-i cehl ve nadanı olarak nasılsa kendisini böyle bir ukubete
- 21.düşürmüş olan müteveffanın namını taayyün ve teşniden ve mekteblerinin
- 22.şeref ve itibarını nakisadan muhafazaten aşk ve alaka sözünü lisanlarına
- 23.bile almayıp mümaileyhin vefatına illet-i dimağiyesi sebep olduğunu beyan
- 24.edecekleri şekk ve şüpheden vareste ise de mamafih ihtiyaten burasının
- 25.bir kere de taraf-ı saadetlerinden şakirdana ihtar ve tefahimi ba irade-i seniye
- 26.hazret-i hallakpenahiye tebliğ olunur. Ol babda

27.Besim Beyefendi

Y.PRK.ASK. 44/47

Makam-ı Seraskeriye
Mektubi Kalem
Hususi

- 1.Mekteb-i Fünun-u Harbiye-i Şahane üçüncü sene şakirdanından Bağdadlı Nuri Efendi'nin mesmumen vefat ettiği ve tahkikat-ı lazıme
2. teşebbüs olunarak neticesinin bildirileceği hakkında mekatib-i askeriye nezaret-i behiyesinden varid olan tezkire üzerine keyfiyet
3. 10 Cemaziyelevvel 305 tarihli tezkire-i hususiye-i acizanemle arz olunmuştu. Bu kerre nezaret-i müşarun ileyhadan mevrud tezkire
4. mealine nazaran ol babda kimesnenin sun ve medhali olmayıp mümaileyhin kasden amonyak içip kendisin tesmim ettiğinin
5. tahkikat-ı vakıa neticesinde tebeyyün eylediği anlaşılmış olmakla muhat-ı ilm-ü ali buyurulmak üzere arz-ı keyfiyet ibtidar kılındı. Ol babda emr-ü ferman hazret-i men lehü'l-emrindir
6. Serasker Ali İhsan 3 Cemaziyelahir 305 ve/ 3 Şubat 303

Y.PRK.AZJ. 15/71

1.

İntihar etmiş olan Hüseyin Rıza Bey'in mektubunun suretidir.

Şevketlü Kudretli Padişahım Hazretleri

1.Geçen sene Kahire'de bulunduğum esnada bir prens vefat etmişti. Ertesi gün Nubar Paşa'nın hizmetinde ve kendüsünün taht-ı imtiyazında

2. bulunan su kumpanyası mamurlarından Setrak Efendi namında bir Ermeni vasıtasıyla Serdar Hüseyin Mısırlı Granoz Paşa tarafından davet olundum.

3.Ba'de'l-mülakat kullarına hitaben dediği işittiğimize göre İstanbul'un müsteid gençlerinden imişsiniz. Borcunuzu vermek üzere pederinizden

4. muntekil hanenizin hissesini satmağa gelmişsiniz size böyle bir malı elden çıkardığınızdan dolayı ecirim eğer talimatımız vechile gerek burada

5.ve gerek Londra'da idare-i kalem ve kelim ederseniz senevi yediyüz lira isterlin alabileceğinizi Lord Salsburk (Salisbury) namına beyan ederim.

6. dedi. Kulları görebileceğim hizmette devlet ve milletime yarar birşey olmadığını merkumun daha söze başlaması mukaddemelerinden anladığımdan

7. cevaben Kahire'ye gelmekten maksadım pederimden muntekil hanenin vakfiyet ve mülkiyet meselesini İstanbul'da hidiv-i sabıkzade Hüseyin Paşa ile

8. beynimizde hasıl olan ittifak üzerine vakf etmektir. Evlad ve ehlibba avdetime intizar ederler olmasa bile etmiş olduğunuz teklifin

9. tahtında mutlaka devlet ve milletime ___ harekatta bulunmaktığı iktiza edeceğinden bunu ise kemal-i derece lanet ve nefretle reddederim kölelerine

10. dediği Kani paşazade Rıfat Bey Arabi olsaydı şimdi gıpta olunur bir mevkide bulunur idi (silik)

11. Fakat madem ki kabul etmiyorsunuz bu sözlerimiz ke-en-lem-yekın hükmünde kalsın dedi. Cevap bile vermeyerek çıktım.

12. Avdetimde bunu bir vasıta ile atıyye-i şahanelerine arz etmek istedim ise de belki bir emele mebni söylüyorum mülahazasına mebni

13. maamafih beş dakika sonra terk-i hayat edeceğimden İngilterelüden asla emin olmamaları hakkında vükela-yı saltanat-ı seniyelerine ferman

14. buyurulmasını arz ederim. Baki dünya durdukça taht-ı ali baht-ı şahaneniz de daim olasınız efendim. Baki emr-ü ferman şevket meab efendimiz hazretlerindir.

15. Kulları Hüseyin Rıza

2a

1.İzzetlü kainbiraderim Talat Beyefendiye

2.İşbu otelin sahibine bir lira vermenizi rica ederim efendim.

3.Hüseyin Rıza

4.Makriköyü Kaimekamlığı canib-i Alisine

5. Ömrümden usandığımdan intihar ettim. Naşımın haneme nakli feci bir halin mebde-i zuhuru

6. olacağından ba'de'l-muayene defnimi niyaz eylerim efendim.

7. Hüseyin Rıza

8.Zeyl

9. Mensub olduğum familya azası devlete ve millete pek çok hizmetlerde bulunmuş ve bulunmakta

10. olduklarından yazmağa sermaye arayan bir takım gazetelerin tenkidatına uğratılmamaklığım hakkında

11. sansür memurluğuna emr-ü irade buyurulmasını hükümet-i seniyyeden niyaz eylerim efendim.

12. Hüseyin Rıza

2b

1.Makriköyü Kaimekamlığı canib-i alilerine

2. Diğer kaimbiraderim üçüncü daire-i belediye müdiri Hacı Ali Beyefendi'den istifa olunmak (silik)

3. üzere naaşım otelden _____ bulunan ancak bir mecidiyeyi tevdi buyurmanızı

4. insaniyet namına beyan ederim efendim. Hüseyin Rıza

5. Hidiv-i Sabık İsmail Paşazade

6.Hüseyin Paşa Hazretlerine

7. Yirmiyedi sene tasarruftan sonra bigayri hakk bir vakfiyet meselesi çıkarıp onbin lira eden

8. bir mülkü beşbin liraya indirdiğiniz iki sene borç altında vekalet uğrunda bizi mahv

9. ve perişan ettiniz ve veditullaha ihanet etmekliğime sebep-i müstakil siz

10. oldunuz. Bilmem vicdanınız sizi sıkırmaz mı anların nazar-ı hakareti altında yaşamaktan ise

11. nefsimi seyf-i adalet-i ilahiyeye teslimi evla gördüm. Cenab-ı Hakk müntekimim olsun.

12. Merhum (silik) Hüseyin Rıza

3.

1. İsmetlü zevcem Şerife Atiye Hanım Hazretleri

2. İşbu varakamı aldıkta senin dul çocuğumuzun yetim kaldığını bilesiniz. Ne çare kader böyle

3. imiş canıma suikasdden dolayı müteessif isem de böyle yapmak lazım geldi. Dokuz sene

4. zarfında size bir gün gösteremedim inşaallah bundan böyle mesud olursunuz efendim.

5. ebediyyen elveda /7 ____ 305

6. Zevciniz ____ Hüseyin Rıza kulları

7. Şefkatli kaimvalidemin kemal-i hürmetle ellerinden ve nur-u

8. didem Zeyneb ____ in gözlerinden öperim ve büyüdükçe

9. bana lanet etmemesini ayrıca niyaz ederim. 22 Z 1306

Y.PRK.ZB. 5/19

Nezaret-i Zaptiye
Mektubi Kalemî
Aded

1. Dersaadet Fransız postahanesi Direktörü Fransa cumhuriyeti tebasından Mösyö Lakomyo Marsilya'ya hareket edecek olan Fransız

2. Kumpanyasının Gardinya nam vapuruna dünkü gün rakib olduğu halde bugün sabahleyin saat bir raddelerinde vapurda

3. kamarada revolver ile kendi kendisini itlaf eylediği ve cenazesi elan vapurda bulunduğu deniz memurluğundan alınan jurnalden müsteban

4. olmakla maruzdur. Ol babda ve her halde emr-ü ferman hazret-i men lehü'l-emrindir. / 4 kanunusani 305 Zaptiye Nazırı Kamil

Y.PRK.BŞK. 33/31

1.

Yıldız Saray-ı Hümayunu

Edirne'de Edib Paşa kullarından Şifre

- 1.Mektubi-i vilayet müteveffa Kazım Efendi'nin kendisini suya ilka ile mefruken vefatı
- 2.esbabına dair icra kılınan tedkikatten bir netice-i katiye ve malumat-ı sıhhiye istihsal
- 3.edilemeyip vali paşa hazretlerinin şiddetli muamelelerinden ürkerek memuriyette bekasından
- 4.ümitsiz kaldığı ve iki sene evvel iffetsizliği şayi olmasıyla yanından def ettiği
- 5.validesinin ahval-i sabıkası sebep olduğu rivayet edilmekte ise de evrakı arasında
- 6.sebeb-i sahihi meşar birşey zuhur etmemekle hakikat-ı halin zahire çıkarılması mümkün olamadığının
- 7.arzına cüret kılındı. Ol babda/ 21 Eylül 309 Yaveran-ı hazret-i şehriyari Ferik Edib

2.

Yıldız Saray-ı Hümayunu

İkinci Ordu-yu Hümayun Müşiriyeti Vekaletine Şifre

1. 18 Eylül 309 mektubi-i vilayet Kazım Efendi'nin bu saate kadar esbab-ı intiharı anlayamadığı maruzdur.
2. Ferman 18 Eylül 309 Vekil-i müşir Mehmed Hamdi

3.

Yıldız Saray-ı Hümayunu

Edirne vilayetinden şifre

- 1.18 Eylül 309 sabahleyin Başkitabet-i celile vasıtasıyla arz edildiği üzere mektubi-i vilayetin
- 2.sebeb-i intiharı akşamdan beru tahkik edilmektedir. Mümaileyh zaten ince fikirli birisi olmakla beraber
- 3.daima mütefekkir ve sakit bulunur işiyle meşgul kendi halinde bir adam idi. Bu hali icabınca öteden

4.beri birader vesair akrabasıyla bile evvel-i kader ihtilat ve hasbihalde bulunmadığı için şu tasavvuru hakkında

5.kimseye ser-rişte vermemiş olduğu ifadelerinden anlaşıldığı gibi bu ana kadar bir güne varakası da

6.zuhur etmedi. Bazılarının rivayatiyle yakıştırılmasına nazaran ailesince bir halin zihnine dokunması

7.üzerine buna tasaddi eylemiş olduğu ihtimali ağleb görüldüğü ve tedkikate devam edilmekte olduğuna

8.bu babda bir malumat alındığı anda arzına müsaraat kılınacağı maruzdur. Edirne valisi Abdurrahman 18 Eylül 309

4.

Yıldız Saray-ı Hümayunu

Edirne'de Edib Paşa kullarından şifre

1.Müteveffa Kazım Efendi'nin otuz beş yaşında ve an-asıl Edirneli olarak seksen yedi tarihinde

2.rüsumat ve seksen dokuzda mektubi-i vilayet kalemine dahil ___ kat-ı meratib iderek geçen sene

3.mektupçuluğa nail olmuş ve kendüsini suya ilka eylemesi esbabının anlaşılmasıçün tahkikate devam olunmakta

4.ise de henüz malumat- mevsuka ahz idilememiş olduğunun cevaben arzına cür'et kılındı. Ferman

5.Yaveran-ı hazret-i Padişahiden Ferik Edib

18 Eylül 309

5.

Yıldız Saray-ı Hümayunu

Edirne'de Edib Paşa kullarından şifre

1.Cenab-ı Hakk velinimet-i biminnetmiz şevket-meab efendimiz hazretlerine tükenmez ömürler ihsan

2.ve sıhhat ve afiyet-i hümayunlarını daim ve ber-devam buyursun. Amin. Birkaç günden beri işi

3.başında fakat mağmum ve mahcub bir halde görülen ve fitraten sükuti meşreb olan

4.Edirne vilayeti mektupçusu Kazım Efendi'nin dün akşam ayağından ipte bir ağaca

5.bağlı olarak Tunca nehrinde müntehiren ve mefruken vefat eylediği ve sebep-i intiharı

6.lazım-ü't-tahkik olmakla dürüst tedkik bulunduğu maruzdur. Ol babda /18 Eylül 309

7.Yaveran-ı hazret-i şehriyari Ferik Edib

Y.PRK.ZB. 12/101

1.

Nezaret-i Zaptiye

1.Sultan Bayezıt civarında Emin Bey mahallesinde beş numaralı hanede mukim bab-ı Seraskeri ikinci levazım şubesi Başkatibi Hüsnü Efendi

2.Bugün sabahleyin hanesinde revolver ile intihar ettiği haber alınarak derhal tahkikat-i lazıme bi'l-ibtidar mümaileyhin

3.sebeb-i intiharı şimdi memleketinde bulunan kalem odacısı Ahmed'in mübtela olduğu frengi illet-i müdhişesinin kendisine sirayet etmesinden

4.ve çare-i tedavi bulamamasından mütehassil meyus olduğu kendi hatt-ı destiyle muharrer bulunan ve bir sureti leffen arz ve takdim kılınan

5. vasiyetnamesinden müstefar olmuş ise de ihityaten zabıtaca tamik-i tahkikata devam edildiği beray-ı malumat-ı maruzdur.

6.Ol babda emr-ü ferman hazret-i men lehü'l-emrindir./ 15 Şubat1309

Zaptiye Nazırı İbrahim

2.

Nezaret-i Zaptiye

Vasiyetname Suretidir.

Bu odacı evvelce memleketine gitmiştir.

1.Ya Gafür

2.Hayli zamandır mübtela olduğum hastalığın çaresi bulunamadığından meyusen bu fiile cüret olundu. Mamafih frengi illetine mübtela

3.oluğu evvelce tebeyyün eden dairenin riyaset odacısı Ahmed namındaki odacıdan sirayet etmiş bir derd-i müşkil olması

4.melhuz-u kavidir . Çünkü odanın su bardağı ve destisi merkumun hıfzında idi. Hayf sad hayf ki otuzbeş

5.seneden ziyade müddet saltant-ı seniyyeye hizmet edip de ahir ömrümde böyle tab-ı fasid sahibi bir odacının mazuru oldum.

6.mezar kenarında bırakmış olduğum üç nefer çocuklarımın ve ayalimin katil-i manevisi olan merkumu adalet-i hükümet-i bırakarak

7.bikes kalan evlad ve ayalim kullarım evvel inayet-i ilahiye saniyen bütün cihana şamil olan merhamet-i şehriyariye tevdi

8.eyledim. Cenab-ı Hakk cümleyi benim gibi ibtiladan masun buyursun. Bu fakiri dahi afv ve mağfiret buyurması duasını ihvan-ı

9.dinden rica ederim. Elveda Hüsni

10.Bu kağıdın kıraat olunması çocuklara bakılması'ı'l muayene bir güne

11.Alaim-i iştibah varsa esbabına serian tedavi ettirilmesi cenazemizin

12.ya Eyüp yahut Üsküdar'da Hacı Hafız Efendi merhumun yanına defnedilmesi

13.Bendeniz böyle bir illet sirayet edecek mahallere ömrümde gitmemiş olduğum gibi yirmi senedir yalnız Bab-ı Seraskeri'ye

14.müddet-i devamımda kapıdan eve evden kapıya gidip hatta misafirlige bile gittiğim nadirdir. Binaenaleyh

15.bu odacıdan sirayetinde şüphe yoktur. Tedavi eden etibba bir müddet diş hastalığı

16.diyerek ona göre tedavi ile beni bu hale koydular.

Y.PRK.ZB. 13/65

Zaptiye Nezareti

2.Kısım

1.Galata'da madam Mari'nin otelinde beytüteteden İtalyalı Krubiti'nin dün mecruhen vefat ettiği görülmüş

2. ve bi't-taharri üzerinde zuhur eden { yaşamak mümkün olmadığından kendimi urdum } ibaresini havi

3. bulunan bir varakadan müntehiren vefat vuku bulunduğu anlaşıl原因 olarak zabıtaca tahkiki esbabına ve keşf

4. ve muayenesinin icrasia ibtidar edilmiş olduğu maruzdur. Ol babda emr-ü ferman hazret-i men lehü'l-emrindir.

5. Zaptiye Nazırı İbrahim 27 Temmuz 310

Y.PRK.ZB. 15/92

Beyoğlu Mutasarrıflığı
Aded

2.Kısım

1.Bu sabah Şişli'de tabanca ile mecruhen vefat ettiği haber alınan ismi mechul bir Hıristiyanın üzerinden

2.zuhur eden evrak ve bazı delalete nazaran merkum Tarabya'da sakin Simon namında bir şahıs olup

3. zarurettten intihar eylediği anlaşılmakla muayenesi bi'l-icra naşı Rum mezarlığına kaldırıldığı maruz-u memlukanemizdir.

4. Kulları Hasan 12 Mayıs 311

Y.PRK.EŞA. 22/35

1.Berlin Sefaret-i Seniyelerinden Şifre

2. Cenab-ı Hayy mütteal ömr-ü afiyet cihan kıymet mülükaneyi mezdad buyursun. Amin. Sefaret-i seniyye baş katibi Asaf Bey

3. bağıtaten aklına tari olan hiffet saikasıyle intihar ettiğinden burada bakes kalan zevce ve iki yetiminin Dersaadetteki

4. ailesi nezdine iadeleri için iktiza eden mesarifin meşmul ___ bulunan itaf-ı celile-i hazret-i veli nimet-i

5. azamiden inayet ve ihsan buyurulması müsterhemdir. Ol babda / 3 Ağustos 95 Tevfik

Y.PRK.ŞH. 7/86

2.

Adalar Kazası
Tahrirat Kalemi
Aded 93

Huzur-u ali-yi hazret-i emanetpenahiye

1.Devletlü Efendim hazretleri

2.Şehr-i halin işbu onaltıncı Cuma gecesi saat yedi raddelerinde Büyüka'da Mısırlı Mehmed Ali Paşa'nın konağında ikamet eden

3.İzzet Paşa'nın kebir kerimesi NazımeHanım'ın revolverle kendisini cerh eylediği haber verilmesi üzerine zabıta ve polis memurları ile

4.Belediye ve memleket etibbasından Doktor Dö Nasi'yi azimetle tahkikata bi'l-ibtidar takriben üç buçuk dört raddelerinde

5.ve hane halkının uykuda olduğu bir sırada işitilen bir tabanca sadasından bidar ile işittikleri inilti üzerine

6.Hanım mümaileyhanın yatak odasına gittiklerinde halet-i nez'de bulduklarını ve yanı başında bir revolver ile yazıhane üzerinde de

7.Fransızca bir mektup bulunarak bi'l-kırae meyasane ömür sürmekten usanmış olduğundan dünkü Pencşenbe İstanbul'a azimetle

8.Mehmed Ali Paşa'nın hanesinden ele geçirdiği tabancayı hayat-ı müstearına hatime dediği işar olunmuş ve hiçbir lakırdı söylemeksizin

9.vefat eylediği ifadat-ı varakadadır. Ve kurşunun kalbi üzerinden duhul ve arkadan huruc ederek tesirle vefat

10.etmiş olduğu etibbanın muayenesinden anlaşılmiş ve Mehmed Ali Paşa çend gün evvel Mısır'a gitmiş olduğundan keyfiyet Dersaadet'e

11.bulunan Kamil Paşa'ya işar kılınmış olduğundan arzve beyana cüret kılındı. Emr-ü ferman hazret-i men lehü'l emrindir.

26 Zilhicce 314/ve 6 Mayıs 313

Adalar kaymakamı

3.

Şehremaneti

1.Fuad Paşa hafidi İzzet Paşa'nın büyük kerimesi Nazıme Hanımın dün gece suret-i

2.intiharının tafsilatına dair Adalar kaymakamlığından alınan tahrirat leffen arz ve takdim

3.kılınmış olmakla ol babda emr-ü ferman hazret-i veliyyü'l- emrinidr.

26 Zilhicce 314/ ve 16 Mayıs 313

Şehremini

2. (Telgraf)

Mabeyn-i Hümayun Başkitabet Celilesine

1.Cenab-ı Hakk eyam-ıömr ve ikbal-i hazret-i mülükaneyi müzdad ve feravan buyursun. Emin Fuad Paşa

2.hafidi İzzet Paşa'nın büyük kerimesi Nazıme Hanım bu gece Büyükada'da intihar eylemiş olduğundan

3.müteveffanın adada İslam kabristanı olmak üzere tefrik olunan mahalle defni için irade-i

4.seniyye-i hazret-i padişahinin Adalar kaymakamına tebliği istirham olunur

16 Mayıs 313

Şura-yı Devlet

Azasından merhum

Kamil

Y.PRK.BŞK. 54/92

1.Girid Kumandanlığı Canib-i (silik)

2.Vanturalı Mehmed Bey'in kerimesini kendi muvafakatıyla ve izdivaç niyetiyle kaçırdıktan sonra kızın ebeveyni ___

3.mezbure-i hanelerine (silik) (silik) izdivacına mani olmalarından ve benaberin kendisinin de beşinci ordu-yu hümayun-u

4.azamı taraf-ı devletlerinin emir vermesinden dolayı intihara bi't-tasaddi (silik) mecruh olduğu halde tahlis

5.edilen yüzbaşı Rıza Efendi'nin ordu-yu mezkure azamında sarf-ı nazar beraber kızın ebeveyni ikna

6.ve irza kılınarak

7.ve hallerine münasib düğün masrafları da nam-ı hazret-i padişahiden olmak üzere taraf-ı fehimanelerinden ifa buyurularak Cenab-ı Hakk'ın emri

8. ___ sünnet-i seniyyeleri üzere mezbure müma ileyh Rıza Efendi tenkih ve tezviç edildikten sonra Dersaadette

9.istihdam olunmak için haremiyle mean mümaileyh Rıza Efendi'nin Dersaadete izamı _____

10.olan irade-i atıfet _____ hazret-i _____ iktiza-yı aliyesinden _____

11.26 Teşrinievvel313

Y.PRK.ZB. 22/50

Zaptiye Nezareti
373

1.Çifteler hara-yı hümayununda aramsaz _____ alayı zabitanından mülazım Ali Efendi'nin sehr-i hal-i Ruminin onbeşinci

2. Pazartesi gecesi kışlada revolver ile intihar eylediği Hüdavendigâr vilayeti Polis komiserliğinden ba tahrirat bildirildiği maruzdur.

3. Ol babda emr-ü ferman hazret-i men lehü'l emrindir. / 29 Mart 315 Zaptiye Nazırı

Y.PRK.ASK. 169/96

Makam-ı Seraskeriye
Mektubi Kalemî
Hususi

1.Hassa ordu-yu hümayuna mensub ikinci alayın üçüncü taburunun dördüncü bölüğü efradından Mustafa bin Hasan'ın

2. daire-i askeriye hastahanesinde taht-ı tedavide iken bugün saat üç raddelerinde mezkur hastahanenin

3. üst kat helalarının aralık penceresinden intihar kasdıyla kendisini atarak müteessiren vefat eylediği hastahane-i

4. mezkur etibbası tarafından verilip ordu-yu mezkur müşiriyet-i celilesinden irasl olunan rapor mealinden müsteban olmuş

5. olmakla muhat-ı ilm-ü ali buyurulmak üzere arz-ı malumata ibtidar kılındı. Ol babda emr-ü ferman efendim hazretlerindedir.

6. Serasker Rıza 4 Safer 319 ve / 9 Mayıs 317

Y.MTV. 246/33

1.

Makam-ı Seraskeriye
Mektubi Kalemî
Hususi

1. ___ taburunun ikinci bölüğü efradından Çamurlu karyeli Mustafa bin Hüseyin'in intiharının
2. etmiş ve nizamiye onyedinci alayının muzika bölüğü efradından Mehmed'in refiki Tahsin'i katl
3. eylemiş olduğuna dair yaver-i ekrem hazret-i şehriyari Müşir Ahmed Rüşdü Paşa hazretlerinden alınan
4. telgrafnamenin sureti leffen arz ve takdim kılınmış ve muhakematı dairesine tevdi-i keyfiyet edilmiş
5. olmakla ol babda emr-ü ferman hazret-i men lehü'l-emrindir./ 12 Rebiyulevvel 321 ve/ 4 Haziran 319 Serasker Rıza

2.

Makam-ı Seraskeriye
Mektubi Kalemi
Hususi

- 1.Sulla (Sille) taburunun ikinci bölüğü efradından Çamurlu karyeli Mustafa bin Hüseyin'in bugün kendisini
2. mavzer kurşunuyla cerh ederek müteessiren vefat ettiği ve nizamiye on yedinci alay muzika
3. efradından Mehmed'in dahi kendisine tasallut kıyam eden refiki Tahsin'i balta ile katleylediği İpek'de
4. yaveran-ı hazret-i şehriyariden Ferik Nasır Paşa hazretleri tarafından bi't-telgraf bildirilmekle
5. arz-ı alumat olunur. 21 Ra 1321

Y.PRK.ASK. 210/102

Başkitabete Edirne'de hademe feriki Şakir Paşa kullarından Şifre

- 1.Palas-ı sınıf-ı evvel redif taburu mülazımlarından Sadık Efendi'nin bu gece saat beş buçuk
2. raddelerinde Paşmakalı'de asakir-i şahane kalesinde revolverle intihar eylediği Gümülcine
3. mutasarrıflığından verilen jurnal üzerien maruzdur. Ferman
4. Ferik Şakir 24 Şevval 321 ve/ 13 Kanunuevvel 319

Y.PRK.ZB. 33/77

Beyoğlu Mutasarrıflığı
Aded
1600

- 1.Rusya sefaret-i tercüman muavini ___ Pir efendinin oğlu sefaret-i müşarunileyhaya mensub Leon ___ Pir
2. saika-yı sevda ile intihar maksadıyla bugün Beyoğlu'nda teba-yı Yunaniye'den Madam Kize'nin
- 3.hanesinde revolver ile sağ memesi altından kendisini cerh eylediği ve icra-yı tedavisine sefaretçe
4. mübaşeret olunduğu maruzdur. Ol babda emr-ü ferman hazret-i men lehü'l emrindir.
- 5.Beyoğlu Mutasarrıfı 29 Kanunuevvel 319

Y.PRK.ASK. 239/81

- 1.Başkitabete Musul vilayetinden şifre
- 2.10 Mayıs 322 şifre-i telgrafiyyeye zeyldir. Ferik Vacid Paşa'nın nahiye-i cebhiyesine kurşun sıkmak suretiyle intihar eylediği ve kable'l-vefat bir kaç gün mütemadiyen hastalığından
- 3.bahsederek meyus bir halde bulunduğu Revandez'de bulunan Kerkük mutasarrıfı Salim
- 4.Paşa tarafından esbabı tebliği olunan ol babdaki zabıtname mündericatiyle işaret-ı
- 5.vakıadan anlaşılmıştır. Merhumun hatt-ı destiyle zuhur eden vasiyetnamesini havi
- 6.olarak mutasarrıf-ı mümaileyhden mevrud şifreli telgrafname sureti dahi zirde naklen arz olunur. Ferman. 1 Rebiyulahir 322 ve / 11 Mayıs 322
- 7.Musul valisi Mustafa
- 8.Suret
- 9.Müteveffa Ferik Vacid Paşa'nın odası derununda hatt-ı destiyle zuhur eden
- 10.varakanın sureti ber vech-i ati arz olunur.'Padişahım zalim müşir Abdullah Paşa'nın
- 11.uğruna bu Sadık Vacid kulun feda oldu. Arkadaşlarıma veda ve tekml-i eşya

12.ve akçemin çocuklarıma itasını Salim Paşa hazretlerinden istirham eylerim.'

13.Ol babda

14.Bir sureti İzzet Paşa hazretlerine verildiği maruzdur. Ferman /12 Mayıs 322
Kulları Asım

Y.A HUS. 502/160

1.

Bab-1 Ali

Daire-i Sadaret

___ Divan-ı Hümayun

722

1.Cenab-ı hakk eyyam-ı ömr ve afiyet hazret-i hallak penahiye müzdad buyursun.
Hudud-u İraniye memur heyeti tahkikiye reisi Ferik Vacid Paşa'nın

2.Dün sabah müntehiren vefat eylediği Revandiz'de bulunan Kerkük mutasarrıfı
tarafından bildirildiğine dair Musul vilayetinden alınan telgrafname suretinin

3.gönderildiğini ve sebep-i intiharının tahkik ve ibnası lüzumu cevaben vilayet-i
müşarunileyhaya yazıldığından bu cihete aid alınacak malumatın dahi

4.bildirileceğini mütezammın Dahiliye Nezaret-i celilesinden alınan tezkere-yi
melfufuyla beraber takdim kılındı. Hududa aid ihtilafın bi'l-müzakere tedkik

5.ve halli zımında İran devleti tarafından Berlin sefiri Mahmud Han birkaç refikiyle
beraber memur tayin olunup kendileri çend güne kadar Sevaçbulağa gelecekleri

6.ve saltanat-ı seniyye namına müdafa-yı hukuk edecek bir birinci komiserin
vücuduna lüzum-u kavi bulunduğu cihetle müteveffa-yı müşarün ileyhine yerine

7.bir münasibinin tayini vabeste-i ferman-ı ali bulunmak ve keyfiyet taraf-ı vala-yı
seraskeriyeye yazılmıştır efendim./ 28 Rebiyulevvel 324/ 9 Mayıs 322

2.

Bab-1 Ali

Daire-i umur-u dahiliye

1.Musul Vilayetinden alınan telgrafname suretidir.

2.Cenab-ı Hakk ömr ve afiyet cihan kıymet hazret-i hallakpenahiye müzdad
buyursun. Amin. Hudud-u İraniye memur heyet-i tahkikiye

3.reisi ferik Vacid paşa bu sabah dört buçukta müntehiren vefat eylediği
Revandez'de bulunan Kerkük

4.mutasarrıfının işarı üzerine maruzdur. Ferman/ 8 Mayıs 322

3.

Bab-ı Ali

Daire-i Umur-u Dahiliye

Mektubi Kalemî

Aded 1096

1.Huzur-u Ali-yi Hazret-i Sadaret penahiye

2.Maruz-u Çaker kemineleridir ki

3.Cenab-ı Hakk eyyam-ı ömr ve afiyet hazret-i hallakpenahiye müzdad buyursun. Hudud-u İraniye memur heyet-i tahkikiye reisi Ferik Vacid Paşa'nın dün sabah

4.müntehiren vefat eylediği Revandez'de bulunan Kerkük mutasarrıfı tarafından bildirildiğine dair Musul vilayetinden alınan telgrafname sureti leffen

5.takdim kılındı. Merhum müşarünileh ne sebeple intihar etmiştir evvelce hastalık geçirmiş midir üzerinde sebep-i intiharını gösterir evrak zuhur

6.etmiş midir. Buralarının bi't-tahkik ibnası vilayet-i müşarün ileyhaya yazıldığından alınacak cevabın dahi arz ve işarı tabii bulunmuştur. Ol babda

7.emr-ü ferman hazret-i veliyyü'l-emrindir./ 28 Rebiyulevvel 324 /ve 9 Mayıs 322

8.Nazır-ı Umur-u Dahiliye

DH.EUM.THR. 5/8

1.Emniyet-i Umumiye Müdüriyeti'ne

2.Cuma gecesı Üsküdar Ayazma'da Açık Türbe'de sakin mekteb-i Tıbbiye Alayı emini Yusuf Bey'in kerime-i _____ ikbali esbab-ı mechuleye binaen

3.ve intihar kasdıyla kendisini kuyuya atarak tahlis edildiği ve lede't-tahkik sebep-i intiharı bir tesir ve _____ mebni olmayarak ancak kendisinde

4.hissettiği iç sıkıntısı ve hiddet olduğunu ve kendisine hiçbir suretle tasaddi ve tasallut vuku bulmadığını beyan eylemiş ve vakanın tesirat-ı

5.asabiyeden ileri geldiği şu suretle anlaşılmiş idüğü beray-ı malumat arz olunur efendim/6 Cemaziyelevvel 325

6.Üsküdar Polis Müdürü

Hamdi _____

7.Bir tarafa işara mahal görülemediğinden evrak da hıfzı
Emniyet-i Umumi Tahrirat Müdürü

1.

1.Diyonis bu sabah Zaptiye nezaretinden celb edilmiş ve tahkikat-ı ibtida ile evrakında meşhud

2. olan nevakısı ikmal-i sadrinde merkumun bazı şuhud ile müvacehesi icra edildikten

3. sonra yine mahfuzen nezaret-i müşarun ileyha tevkifhanesine iade ve isra kendisini Dersaadet'te

4. daha bazı tanıyanlar olduğu ifadesinden anlaşılmasıyla tamamen taayyün-ü hüviyeti emrinde

5. onların dahi bu Pençşenbe günü izamları zımında Beyoğlu mutasarrıflığına tekiden tebligat

6. ifa kılınmıştır. Şu kadar ki Diyonis evvelce taraf-ı memlukanemizden li-ecli'l-isticvab

7. celb ve Beşiktaş zabıtasına iade edilmiş iken orada mevkuf kaldığı üç

8. gece zarfında ekmek yememek ve su içmemek misillü tağdiyeden imtina ettiği lisan tercümanlığı

9. için zabıta-yı mezkureden getirilmiş olan Komiser İbrahim Efendi'nin ifadesinden

10. nümayan olarak sebebi kendisinden istiknah edildikte mevkufiyetinin temadi etmekte

11. ve birçok aylar sonra tahkikata mübaşeret kılınmakta olmasından naşi Pire'de bıraktığı

12. altı nefer evldının fakr ve sefalet ve kendisinin yes ve fütura duçar olduunu

13. ve her ne suretle olursa olsun on güne kadar işine bir netice verilmediği takdirde

14. nefsinin külliyyen ekl ve şurbdan men ile bu suretle intihara katiyyen karar verdiğini ifade

15. etmesiyle taraf-ı memlukanemizden tahkikatın süratle ifa kılınmakta olduğu ve her _____

16. beyan ettiği surette temadiyen mevkufiyetine muhal bir aklamakla beraber ifşaat ve beyanatının

17. derece ve mahiyetine göre mazhar-ı taltif-i ali-yi hazretten mimet-i azamı olacağını ve şevket-meab

18. ve merahim nisab efendimiz hazretlerinin afv ve atıfet ve cihannimet mülükanesinin bütün aleme

19. şamil bulunduğu güzelce tefhim ve itiraf-ı hakikat ettiği halde zaten tahkikatın

2.

20. tevsî ve tamikine lüzum klamyacağından tahkikatın bitmesiyle de ne olmak icab edecek ise

21. işine bir an evvel karar verilebileceğinden binaenaleyh tesri-i tahkikatte kendi elinde

22. olduğu tebliğ edilmiş ise de hiçbir şey bilmediğini ve Panayot Gode Namında Galata'da

23. Yanya otelini isticar ve idare edip hakikatte zabitanın bir sivil memuru bulunan

24. zattan üçyüz kuruş maaş mukabilinde zabıtaya hizmet ve arz-ı sadakat ettiği

25. cihetle mümaileyhin celbiyle ahvali hakkında malumat alınmasını ifade etti.

26. Ahval-i maruzaya nazaran gerek Panayot Gode'nin celbi ve gerek daha bazı

27. kisenin istişhadi zımında kulları Pençşenbe günüelmek üzere şimdi müfareket etmekte

28. ise de merkum Diyonis'in ahval-i meyasanesine ve intihara karar vererek

29. fikrini icra zımında günlerce aç ve susuz kalmağı ihtiyar ve bu hususta ısrar

30. etmesine rağmen Bab-ı Zaptiye tevkifhanesinde bulunduğu müddetçe öyle bir hale meydan kalmamak

31. üzere bir ehemmiyet-i mahsusa ile dikkat ve nezaret altında tutulması hususunda iktifa edenlere

32. emr ve tebliği ___ rey-i aliyeleri ol babda ve katiyyen ahvalde emr-ü ferman hazret-i veliyyü'l emr

33. efendimizindir./ 3 Eylül323

Abd-i Mülükaneleri
Dersaadet İstinaf Müdde-i Umumisi

Abd-i Mülükaneleri
Şura-yı Devlet Azasından
Nazif Sururi

İstanbul Polis Müdürlüğü
Tahrirat Kalemi
Aded
834

1.Emniyet-i Umumiye Müdüriyeti'ne

2.Efendim

3. _____ da Yol sokakta üç numaralı hanede mukim Adliye İstinaf _____
ketebesindenNuri Bey'in mahdumu Remzi Bey'in mezkur hanede

4. çuval bağlamağa mahsus bir iple salben intihar eylediği ve tahkikat-ı vaka neticesinde maslubun katl ve itlaf ediddiğine meşar hiçbir emare görülemeyip oda

5. derununda maslubun hatt-ı desti olduğu pederi tarafından tasdik edilen bir varakada ‘‘ uzun zaman temadi eden rahatsızlığından meyusen

6. intihar ettiği’’ muharrer olmasına mebni işbu Remzi Bey'in nefesine suikasd eylediği müeyyid bulunduğu cihetle defnine ruhsat verildiği varid olan rapor mütalaasından

7. anlaşılmağa arz-ı malumat olunur efendim./ 17 Rabiuleahir 1327 ve/ 18 Teşrin-i Sani 1325

8.Polis Müdürü namına

DH.EUM.THR. 6/19

İstanbul Polis Müdürlüğü
Tahrirat Kalemi
Aded
282

1.Emniyet-i Umumiye Müdüriyetine

2.Efendim

3.Ayastefanos'ta Kasap Panayot'un hanesinde müsteciren mukim Selanikli Mustafa Mutuş Efendi'nin intihara tasaddi edip ağzından

4.revolverle mecruh olduğuna taalluk eden vakadan dolayı lede't-tahkik zevcesinin namusu hakkında hasıl eylediği bir şüphe üzerine

5.ol vechile nefsine suikasd etmeyi tasavvur ettiği anlaşılmış olmakla beraber mecruh müteallikatından Haseki hastahanesi cerrahi

6.doktoru Bahri Muhlis Efendi tarafından Fransız Hastahanesine tevdi edilmiş ve alet-i intihar olan revolver de zaptedilmiş bulunduğu beray-ı malumat arz olunur efendim./16 Eylül 325

7.İstanbul Polis Müdürü

DH.EUM.THR. 19/9

Hülasa
Kandilli'de Kiksiboni kadının intiharına dair

1.Dahiliye Nezaret-i Alilerine

2.Kandilli'de sakin müteveffa eczacı Vasilaki'nin zevcesi elli beş yaşında

3.Kiksiboni kadının mübtela olduğu illet-i asabiyenin

4.iştidadıyla şehir-i hal-i Rumi'nin ikinci günü hanesi derunundaki

5.kuyuya kendisini ilka suretiyle intihar ettiği

6.Üsküdar Polis Müdüriyetinin işaretine atfen İstanbul Polis müdürünün

7.ba tezkere vermiş malumat üzerine maruzdur. 13 Z 1327

DH.EUM.THR. 48/19

İstanbul Polis Müdürlüğü
Tahrirat Kalemi
4/1187

İntihar kasdıyla kendisini denize
atmış ve tahlis edilmiş olan
Yüzbaşı Ahmed Şemseddin
hakkındadır

1.Emniyet-i Umumiye Müdüriyeti'ne

2.Şehr-i halin onbeşinci Pazar günü saat üç buçuk raddelerinde Kabataş iskelesinden
köprüye çıkmak üzere Abdullah isminde birinin sandalına rakib olan

3.Soğukçeşme Rüşdiye-i askeriyesi resim muallimi Yüzbaşı Ahmed Şemseddin
Efendi'nin intihar kasdıyla kendisini denize atmış ise de tahlisi ve Dersaadet
kumandanlığına

4.irsal olunduğu deniz merkez memurluğundan işar kılınmakla beray-ı malumat arz
olunur./17 Ağustos 326

5.İstanbul Polis Müdürü

DH.EUM.THR. 49/2

İstanbul Polis Müdürlüğü
Tahrirat Kalemi
Aded
4/1234

1.Emniyet-i Umumiye Müdüriyeti'ne

2.Heybeliada'da ikamet eden Harputlu rençber Memo ile mekteb-i Bahriye
inşaatında çalışan marangoz Çengelköylü Mehmed Ali'nin yek diğerini
katledyledikleri cihetiyle

3.tahkikat ve keşfiyat icrası zımında memurin-i adliye ile tabib-i azamı Adalar
kaymakamı ile polis komiseri tarafından ba telgrafname bildirilmiş ve icabı icra
olunmuştu. Ahiren

4.mezkur komiserlikten varid olan müzekkirede merkumandan Memo Mehmed
Ali'nin başkalarıyla görüşüp konuştuğunu kıskanarak bıçakla cerh ve katl ile
kendisinin de

5.bıçakla intihar eylediğinin anlaşıl原因 olarak definlerine ruhsat verildiği bildirilmekle
beray-i malumat arz olunur.

6.24 Ağustos326

7.İstanbul Polis Müdürü,
Muavini

DH.EUM. VRK. 4/18

İstanbul Polis Müdürlüğü
Tahrirat Kalemi
Efendi'nin
Aded 4/1263
cerh

'Hülasa'
Mücellid Bahaeddin
intihar kasdıyla kendisini
eylediğine dair

1.Emniyet-i umumiye Müdüriyeti'ne

2.Şehr-i halin yirmi yedinci günü Bayezid'da mücellid Bahaeddin Efendi'nin misafir bulunduğu kainpederinin Kumkapı'daki hanesinden sabahleyin yatağından kalkarak yalnız kaldığı

3.sırada tütün tenekesinin kapağıyla ve intihar kasdıyla kendisini tehlikeli surette boğazından cerh ettiği ve bir sedyeye ved'an Cerrahpaşa hastahanesine gönderildiği ve sebebi de

4.zarurete münbais olduğunun tahkik kılındıkta Kumkapı merkez memurluğundan işaret kılınmakla beray-ı malumat arz olunur. 31 Ağustos326

5.Müdür Muavini

DH.EUM.VRK. 4/25

İstanbul Polis Müdürlüğü
bulunan
Tahrirat Kalemi
Aded 1259

İntihar teşebbüsünde
Aristidi hakkındadır.

1.Emniyet-i Umumiye Müdüriyeti'ne,

2.Şehr-i halin yiribeşinci günü köprüden hareket eden Kadıköyü vapuru yolcularından Bayezid'da Bat pazarında cami hanında terzilik ile meşgul

3.Aristidi Sarayburnu'nda kendisini denize atmış ise de o sırada mahall-i mezkurdan sandal ile geçmekte olan Haleb vapuru çarkçısı Yusuf ve eczacı Frankul

4.efendiler tarafından kurtarıldığı ve lede'l-isticvab çarşıda hasır ticaretiyle müştakil biraderleri Eknifon ve ahalide matlubu olan kırk lirayı ahze muvaffak

5.olamadığından dolayı intihar kasdında bulunduğunu ifade etmiş ise de ahiren tesbit-i vakanın hastalığından münbais olduğu anlaşılmasıyla beray-ı tedavi Rum

6.Hastahanesine gönderildiği Ayasofya merkez memurluğuna işaret kılınmakla beray-ı malumat arz olunur./30 Ağustos 326/

7.İstanbul Polis Müdürü

(Telgraf)

- 1.İstanbul Polis Müdüriyeti'ne,
- 2.Büyükada'da mukim İtalya tebasından ve erbab-ı asakirden bugün
- 3.saat dördte çakı ile hançeresini kesmek suretiyle intihara tasaddi eylediği
- 4.ve belediye tabibi tarafından _____ fenniye icra edilmiş ise de hayatı tehlikede bulunduğu
- 5.cihetle konsoloshanesine itası malumat buyurulması maruzdur. Ferman
- 6.3 Kanun-u sanisi 326
- 7.Ada komiseri Niyazi
- 8.Müdüriyet 8/3751
- 9.Hususun malumatla icra-yı icabı maruzda siyaken Emniyet-i Umumiye Müdüriyeti'ne takdim olunur.
Müdür

DH.EUM.EMN. 26/14

Ankara Vilayeti
Tahrirat kalemi
14151 Umumi
233 Hususi

Hülasa
Sungurlulu Himmet oğlu Ali onbaşının
zevcesini ihnaken itlaf ve kendisini de
tesmim eylediğine dair malumatı havi

- 1.Dahiliye Nezaret-i Celilesine
- 2.Devletlü Efendim Hazretleri
- 3.Şehr-i hal-i Rumi'nin ikinci Pencşenbe gecesi Sungurlu kasabasının Bala mahallesinden Himmet oğlu Ali onbaşının zevcesi Satı'yı aralarında
- 4.zuhur eden münazaa neticesi olarak başına sardığı sarık ile bi'l-ihnak itlaf ve sıçan otu tabir olunan madde-i semiyenin
- 5.şurbu suretiyle kendisini tesmim eylediği bi'l-istihbar memurin-i amiresi tarafından kaşfiyat ve tahkikat icra-yı esnada hal-i hayatta
- 6.bulunan merkurum Ali onbaşının zaptedilmiş olan ifadesinden ecza-yı semiyeyi Hüseyin Çavuş namında bir esnaftan aldığı ve zevcesini
- 7.ihnak ettikten sonra içtiği anlaşıldığı ve her ne kadar tedavisine çalışılmış ise de hastahaneye naklinden birkaç saat sonra kendisinin de

8.vefat eylediđi ve hilaf-ı memnuiyet ecza-yı semiyeye fūruhta cūret eden merhum Hūseyin Çavuş hakkında da takibat-ı kanuniye icrasına

9.tevessül olunduđu işar-ı mahalliye atfen Çorum mutasarrıflığından gelen tahriratta bildirilmekle beraber malumat arz-ı kayfiyet olundu. Ol babda

10.emr-ü ferman hazret-i men lehü'l emrindir./20 Cemaziyelahir 331 ve14 Mayıs 329

11.Ankara valisi

DH.EUM.VRK. 11/68

Karesi Mutasarrıflığı
Tahrirat Kalemi
Aded 457

1.Dahiliye Nezaret-i Celilesi'ne,

2.Devletlü Efendim hazretleri

3.Balıkesir'in Karaođlan mahallesinden Haralambos zevcesi yirmibeş yaşında Anastasya'nın muzdarib bulunduđu hastalığı

4.tedavi ettirmek üzere Dersaadete azimeti hakkında zevcine mükerreren vuku bulan müracaatının isa'af edilmesinden müteessiren

5.şehr-i halin ondokuzuncu günü sabahleyin hanesinde bulunduđu bir sırada kendisini salb etmek suretiyle intihar

6.eylediđi merkez kaymakamlığından işar olunmakla arz-ı malumat olunur. Ol babda emr-ü ferman hazret-i men lehü'l emrindir.

7.Karesi Mutasarrıfı

4 Zilhicce331 / 21 Teşrinievvel329

DH.EUM.EMN. 44/3

2.

Bab-ı Ali
Dahiliye Nezareti
Şifre Kalemi
Aded 8246/840

1.Trabzon vilayetinden mevrud şifre

2.Evvelki gün akşam üzeri daire-i askeriye civarında kemerin önünde polis sandalcıları denizden bir naş çıkardılar

3.ođlu için bedel-i nakdi vermek üzere Teşrin-i Sani 329 tarihinden beri misafirhane-yi askeriyede bulundurulduđu ve isminin

4.Yasef ođlu Todori olduđu tahkik edilen bu adamın yüksek bir mevkiden ecsam-ı sulbe üzerine sukutuyla

5.yanađı ve kafatası dađılarak kırıktan evvel yaraların tesirinden vefat eylemiş olduđu tabib raporundan anlaşıyor.

6.vaka hakkında ale'l usul müdde-i umumilikle malumat-ı ita ve firka kumandanlığından izahat talep edilmekle beraber diđer

7.taraftan dahi suret-i hususiyenin tahkikat icrasına tevessül edilmiş iken bugün Yakup Bey ođlu Abdullah namında

8.Etne kazalı İslam bir neferinin kendini kaleden atarak intihar eylediđi polis jurnaliyle ihbar edilmiştir.

9.Daire-i askeriye dahilinde bu suretle birbirini müteakib iki hadisenin vukuu bi'l-veche nazar-ı ehemmiyeti calib olmak

10.tabiidir. Bilhassa ilk mefrukun efrad-ı müstahfazadan olmamasına rağmen bir aya karib bir müddetten beri misafirhane-i askeriyede

11.mevkuf bulunması esbabını anlamak kabil olmuyor. Her iki vaka mektum tutularak suret-i münasibiyle tamik ve tahkikata

12.müsaraat ettim. Henüz hiçbir taraftan bir güne müraccatta bulunulmadı. Hususu-u tahkikattan hasıl olacak neticeyi

13.arz edeceđim. Cihet-i adliyece tahkikatın _____ temin-i hüsn-ü cereyanı için lazım gelen saydda bulunulduđu

Vali
Sami Rifat

fi 269 16 Kanun-u Evvel
17 vürudu

1.
Bab- Ali
Dahiliye Nezareti
Şifre Kalem
8293/846

1.Trabzon vilayetine dair olan şifredir

2.Zeyl 16 kanun-u Evveli 329 şifre firka kumandanlığından talep edilen izahat bugün alındı. Yazılan telde

3.____Yasef ođlu Todori'nin kaleden sukutu bir kazaya atfedilmekte ve bunun evvelce de tayin-i emsali

4.görüldüğü bildirilmektedir. Misafirhane-i askeri kırk elli metro irtifaında dik bir uçurum üzerinde _____

5.gibi(ki) efradın hala _____ dahi böyle tehlikeli bir noktada olduğundan vakanın denildiği gibi eser-i kaza olması bi't-tabii _____

6.değildir. Bu cihet daire-i askeriye ve adliyece icra edilmekte olan tahkikat ile anlaşılacağından şimdilik taraf-ı acizanemden

7.tedkike lüzum yoktur. Yalnız henüz tamamıyla tevazzuh edemeyen mübhem bir nokta vardır ki o da asitan-ı askeriyeden olmayan bir adamın

8.evvelce de arzylediğim vechile bir aya karib bir müddet bilalüzum misafirhane-i askeriyede alıkonulmasını icab ettiren

9.esbabdır. Her türlü itiraz ve isnad ihtimaline karşı bir noktanın

10.keyfiyetin _____ tedkikiyle müsebbibinin behemehal ceza dide edilmesi mefruk hakkında icra edilen muamelenin _____

11.esbab-ı _____

12. mefrukun cenazesi hastahane-yi askeriye nakledildikten sonra ale'l usul papasına teslim _____ dikkat etdirilmesi

13.olduğu cihetiyle bu muamelenin kabil-i itiraz bir şekli? Yoktur. Yalnız cihet-i askeriyece ailesine henüz ihbar _____

14.edilemediğinden bunların berhayatiyet ihtimali üzerine taharri-yi hukuka lüzum görüp görmeyecekleri şimdiden kestirilemediği hükmünce

15. edilmektedir. Makam-ı devletlerini vakanın bütün safahatinden heberdar etmek maksadıyla ___ vuku bulan maruzanem ise ihtiyat _____ binaenaleyh lüzum görülmesi halinde bu babda yeniden arz-ı malumatda (tevakki) edileceği

16.Trabzon valisi Sami Rıfat 2 s 1332

DH.EUM.EMN. 86/11

Hüdavendigâr Vilayeti
Mektubi Kalemi
Numara
Umumi 4414
Hususi 415

Hülasa
Uşak'ta intihar eden kadın
hakkında

1.Dahiliye Nezaret-i Celilesine,

2.Devletlü Efendim Hazretleri

3.Uşak istasyonu civarında ikamet eden demiryolu çavuşlarından ve Avusturya tebasından Perugiler zevcesi altmış iki yaşlarında

4.Françiko'nun şehr-i halin altıncı Cuma günün hanesi kapısının kol demirine taktığı iple masluben intihar eylediği ve esbab-ı intiharın mukaddema

5.memalik-i ecnebiyeye giden küçük oğlunun çoktan beri gaybubet eylesmesinden mütevellid olduğu mahall-i kaimekamlığının işarına atfen Kütahya mutasarrıflığına

6.bildirilmiştir.Ol babda emr-ü ferman hazret-i men lehü'l emrindir./ 14 Şaban 332 ve 25 Haziran 330

7.Hüdavendigâr Valisi

MV. 217/115

Meclis-i Vükela
Müzakeratına Mahsus Zabıtnname
Hülâsa-i Meal

1.Saika-yı fakrû zaruret ile tecennün ederek kendisini denize atma suretiyle intihar eden Mudanya nüfus memuru Muhsin Efendi'nin muhtac-ı muavenet

2.kalan sekiz nefer ailesinin memleketlerine temin-i iğramları hakkında Dahiliye Nezareti'nden vuku bulan işardan bahisle mesarif-i seferiye için hazine-i

3.celilece mesarif-i gayrı melhuz tertibinden beşbin kuruş itası istizanına dair Maliye Nezareti'nin 1 Teşrin-i Sani 1335 tarihli tezkiresi okundu.

4.Kararı

5.Ber vech-i işar o miktar akçenin tertib-i mezkurdan tesviyesi bi't-tensib keyfiyet cevaben nezareti müşarunileyhaya işarının ve Dahiliye Nezareti'ne malumat

6. itası tezkire kılındı.

DH.EUM.EMN. 77/8

Haleb vilayeti
Mektubi Kalemî
Numara 221

Hülâsa:Selanik muhacirlerinden olup Haleb'de Mukaddemiye cami-i şerifde sakin Ahmed bin Mümin nam şahsın zevcesi Nesle binti Ademin intiharına dair

1.Dahiliye Nezaret-i Celilesine

2.Devletlü Efendim Hazretleri

3.Şehr-i halin ikinci Cuma günü Haleb'teki Mukaddemiye cami-i şerifinde sakin Rumeli muhacirlerinden Selanikli Ahmed bin Mümin namşahsın yirmi iki yaşındaki zevcesi Nesle binti

4.Ademin mezkur cami havlusunda ustura ile kendini boğazından zebh etmek suretiyle intihar eylediği istihbar edilmesi üzerine ale'l usul mezburenin belediye tabibine muayenesi icra ettirilmiş

5.ve icra kılınan tahkikatında Selanik'te kalmış olan ebeveyninin henüz gelmemelerinden naşi hasıl olan meyusiyetinin intiharına badi olduğu anlaşılmış olmakla ol babda tanzim olunan

6.zabıtnamenin cihet-i adliyyeye tevdi edildiği polis müdürlüğü ifadesiyle beray-ı malumat maruzdur. Ol babda emr-ü ferman hazret-i men lehü'l emrindir.

7.29 Cemaziyelahir 336 ve 11 Mayıs sene 33

8.Haleb valisi vekili
Fırka kumandanı _____

DH.EUM.AYŞ. 34/40

Konya Vilayeti
Mektubi Kalemî
Aded
12035/319

1.Dahiliye Nezarte-i Celilesine

2.Devletlü Efendim Hazretleri

3.Burdur'un Yenice mahallesinden ve bakırcı esnafından Ekici oğlu otuz beş yaşlarında

4.müteehhil Süleyman nam şahıs seferberlikte sermayesini zayi eylemiş olmasından müteessir olarak

5.19 Şubat 36 tarihinde salben intihar eylediği liva-yı mezkure mutasarrıfının işarı üzerine beray-ı

6.malumat az olunur ol babda emr-ü ferman hazret-i men lehü'l-emrindir.

Konya Valisi 16 Cemaziyelevvel 338/ ve 7 Mart 336

DH.EUM.AYŞ. 51/41

İstanbul Vilayeti
Mektupçuluğu

Hülasa
Alemdar karyesi ahalisinden
Veledi Artin'in inthar ettiğine
dair

1.Dahiliye Nezaret-i Celilesine

2.Devletlü Efendim hazretleri:

3.Sultançiftliği civarında Değirmenyeri nam mahalde cesedi bulunan Alemdar karyesi ahalisinden Karabet veledi Artin'in ustura ile

4.hançeresini kesmek suretiyle intihar ettiği tahkikat ve muayene-i tıbbiye neticesinden anlaşılmış ve evrak-ı tahkikiyesinin cihet-i adliyyeye

5.tevdi kılınmış olduğu Kartal kaymakamlığının işaretine atfen Üsküdar mutasarrıflığından izbar kılınmakla maruzdur. Ol babda emr-ü ferman

6.hazret-ü men lehü'l-emrindir. / Cemaziyelahir 339 ve / Mart337

7.İstanbul valisi namına

DH.EUM.AYŞ. 31/85

SivasVilayeti
Mektubi Kalemî
1181707/136

1.Dahiliye Nezaret-i Celilesine,

2.Devletlü Efendim Hazretleri

3.İlbeklü nahiyesine merbut Bedreli karyesinden Şaban kerimesi Döndü'nün 25 Kanun-u Sani 36

4.tarihinde saika-yı zaruretle salben intihar eylediği mahallinin işarı üzerine bera-yı malumat arz olunur

5.Ol babda emr-ü ferman hazret-i men lehü'l-emrindir. 7 Şubat336 / Sivas Valisi

DH.EUM.AYŞ. 63/19

Dahiliye Nezareti
Umumi Jandarma Kumandanlığı
Şube 1 Kısım 2

Aded-i Hususi: 2966

Aded-i Umumi: 5150

1.Dahiliye Nezaret-i Celilesi Cenab-ı Alilerine

2.Maruz-u Çaker keminelidir ki

3.Altmışaltıncı Fransız piyade alayının onuncu bölüğünün beşyüzotuzuncu postasına mensub küçük

4.zabit Rene'nin Rami karyesinde Topçular mahallesinde mütekaidinden kaimekam Mehmed Bey'in

5.hanesinden isticaren işgal eylemekte olduğu bir odada bir kadının maktul bulunduğu

6.istihbar kılınarak Rami jandarma takımı kumandanlığınca ve bi'l-ahere vürud eden bidayet müdde-i umumisi ile

7.Hükümet tabibince mahallinde tahkikat icra kılınmıştır. Yapılan tahkikat ve bi'l-muayene tahassul eden kanaat

8.neticesinde maktulün Fransız küçük zabitanın metresi olup ahiren merkumun mezunen Fransa'ya

9.gideceğinden müteessiren intihar eylediği anlaşılmıştır. Fransız tebasından olup Beşiktaş cihetinde

10.mukime saraylı Zehra hanımın evlatlığı Melahat Sadiye isminde olduğu revolverle intihar eylediği

11.ve hadisede başlıca bir suikasd olmadığı anlaşılmakla arz-ı keyfiyet olunuroldu babda emr-ü

12.ferman hazret-i men lehü'l-emrindir./11 Muharrem 341 ve 3 Eylül338

13.Umum Jandarma Kumandanı

Mirliva

Ali Kemal _____

Some Statistics

DH EUM.AYŞ 4/7

Merkezi	Mahall-i Vukuu	Nevi	Sebebi	Tarih-i Vukuu	Mazur	Maznun
Karagümrük	Hane	İntihar	Hastalık yüzünden	6__ 335	Mehmed Farisi Efendi	-

Mülahakat

Mehmed Farisi Efendi kimesnenin hastalığına mübtela olduğundan rehayab olamayarak kendi kendisini ustura ile boğazını kesmek suretiyle vefat ettiği anlaşılmıştır.

DH.EUM.AYŞ. 15/62

Merkezi	Mahall-i Vukuu	Nevi	Sebebi	Tarih-i Vukuu	Mazur	Maznun
Kadıköyü	Hane	İntihar	Sevda yüzünden	13 ____	Leman	-

Mülahakat

Mezbure sevda yüzünden kendi kendisine hamil olduğu tabanca ile intihar etmiş olmakla bu babda tahkikata ____ edilmiştir.

DH.EUM.AYŞ. 15/118

Merkezi	Mahall-i Vukuu	Nevi	Sebebi	Tarih-i Vukuu	Mazur	Maznun
Adalar	Vapurda	İntihar	Mechule-yi Sebebidir.	16-17 ____	Mülazım Ali İzzet Efendi	-

Mülahakat

Mümaileyh Büyükada iskelesine vapur ____ hasıl olduğu tabancasıyla intihar edip denize sükut eylediği hakkında tahkikata devam olunmaktadır.

DH.EUM.AYŞ. 27/60

1.

Polis Müdüriyet-i Umumisi
İkinci Şube Kalemi
9458

1.Dahiliye Nezaret-i Celilesine

2.Devletlü Efendim Hazretleri

3.Üçyüz otuzbeş senesi Teşrin-i evvel ve sani ayları zarfında vuku bulan ceraim hakkında tanzim kılınan bir kıta cedvelin

4.polis mecmuasına derc edilmek üzere leffen arz ve takdim kılınır. Ol babda emr-ü ferman hazret-i men lehü'l emrindir. Kanun-u evvel 335

5.Polis Müdür-ü Umumisi Mehmed Nuri ____

2.

Nev-i Ceraim	<u>Mukayese</u>	Teşrinievvel mahına aid	Teşrinisani
İntihar	Aded	10	mahına aid
	5 —		5