

long craving for a forbidden fruit. Armenian women were always coveted but unreachable for Turkish and Kurdish men. And now these men were given the freedom to commit any atrocity they desired, anything that the sick mind of a man turned animal could conjure up. Raping Armenian girls and women was for them a pleasure to enjoy.

There is also the theory of improving the race as a motive for abducting Armenian women and producing children with them. Henry Morgenthau supports this thesis: "These Armenian girls represent a high type of womanhood and the young Turks, in their crude, intuitive way, recognized that the mingling of their blood with the Turkish population would exert a eugenic influence upon the whole."²⁵

Obviously, during the Genocide of 1915, racial purity was not on the agenda of the Turkish executioners, or it may be that the contrary was true. Osman Köker asserts that giving Armenian women and children to Muslims was not an offshoot of the events of 1915, but rather a state policy ordered from above. Köker reveals documents proving his point.²⁶

²⁵ *Ambassador Morgenthau's Story* (1975), p. 291.

²⁶ Köker, "Ermeni Kadın ve Çocuklarının" (2007). In this article, Köker discusses the Islamization of Armenians throughout Ottoman history and focuses on this practice during 1915, describing the organized effort and effective methods used on young women, widows and women whose husbands were serving in the army, and orphaned young children. He brings in coded (*şifre*) telegrams in whole as documents (*belge*) containing detailed orders sent by Talat or by those reporting to him about the fulfillment of his orders. The seven telegrams are dated from 1 July (Temmuz) 1915 to 30 April (Nisan) 1916.

These documents demonstrate that the process of Islamization and absorption of the Armenian survivors of massacre and deportation occurred in two ways. The first was through the