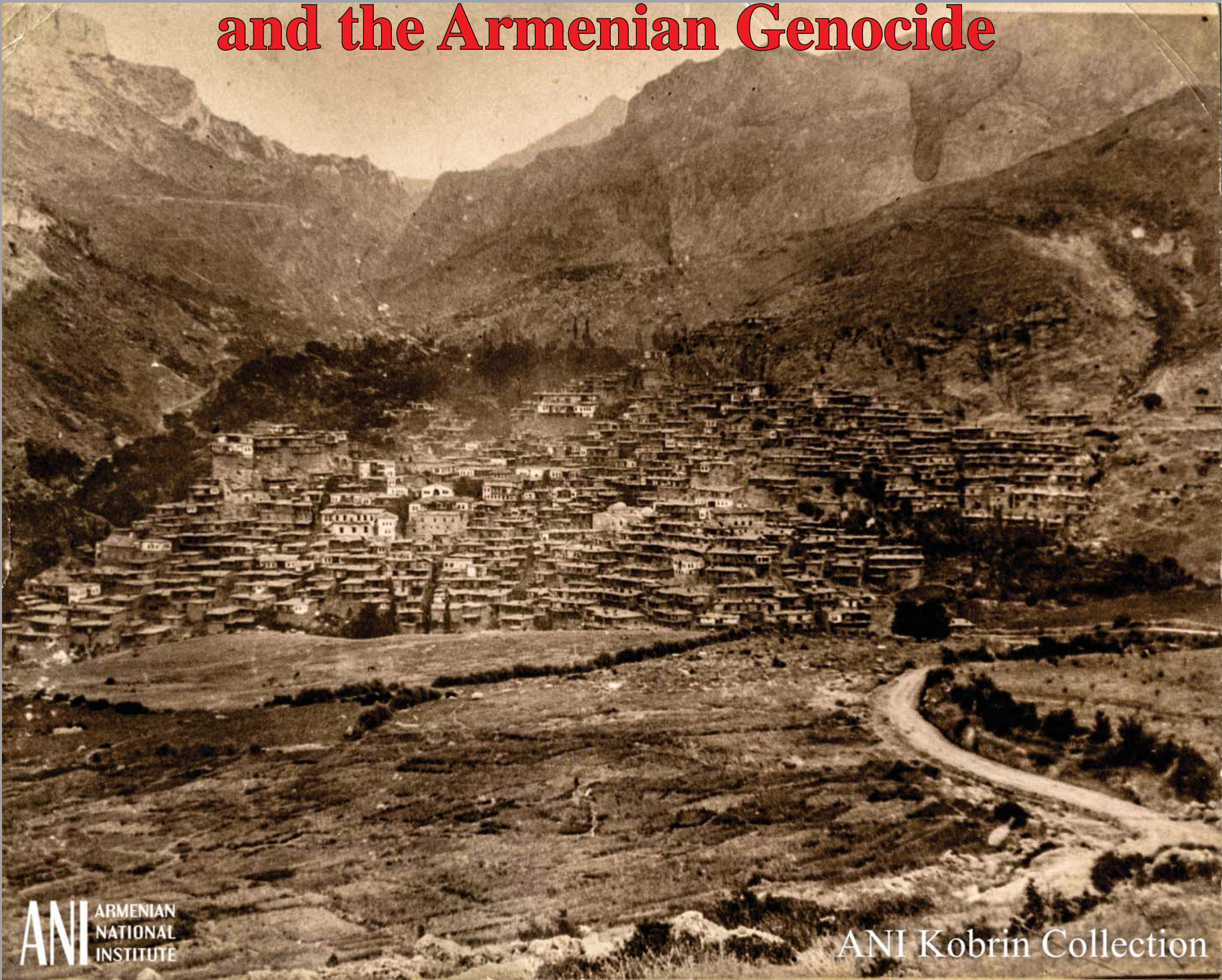


# THE FIRST DEPORTATION: The German Railway, the American Hospital, and the Armenian Genocide



Zeytun in springtime looking west against the backdrop of the barren peaks of the Taurus Range. The photograph taken from the southwestern heights show the vineyards in the foreground and a small grove of trees behind the town, with a pathway on the right leading down toward Zeytun and another trail on the left in the background winding to higher elevations.

Nestled in the highest reaches of the Taurus Mountains that ring the northeast corner of the Mediterranean Sea, in 1915 a group of Armenians still lived in the last remaining fragment of a medieval Armenian kingdom. In their inaccessible enclave, this holdout from a remote past dating to the time of the Crusades, Armenians of the town called Zeytun proudly retained their sense of independence. All around them, and all across the historic provinces of Armenia, Armenians had submitted to Islamic rule. Zeytun singularly held out. Even its autonomy was recognized by the Ottoman Turkish sultans who in the early 1500s extended their empire into the region known as Cilicia.

As a method for securing their dominion, Islamic rulers typically required the disarming of Christians. Because they were never obligated to submit to this requirement, the Armenians of Zeytun faced constant pressure. Periodically assaulted by neighboring Muslim groups, again and again they demonstrated a capacity to defend themselves against all attempts to subdue their tiny alpine principality and retained their rights to local self-rule. In the mid-19th century, the Ottoman Empire embarked upon policies of direct administration, bureaucratic control, and suppression of minorities. However, unlike Armenians elsewhere across the Ottoman state who increasingly faced persecution and massacres during the autocratic rule of the Sultan Abdul-Hamid II (1876-1909), the Armenians of Zeytun maintained their city and held off the forces sent to suppress their way of life.

When the Young Turk radicals, under the leadership of Enver, Talaat, and Jemal, established dictatorial rule in 1913, they embarked upon a transformation of Ottoman society by promoting Turkism, a form of nationalism with the core principle of “Turkey for the Turks” that sought to reduce and exclude the role of Christian populations in the Ottoman Empire. Among the plans they devised was also the eradication of the Armenian population. As they went about organizing their scheme, one of the questions on the minds of the Young Turk leaders was the reaction of this most resistant group. In peacetime the Armenians of Zeytun had been prepared to defy the Ottoman government’s lawless conduct if it meant preventing massacre and to combat their assailants in order to defend life and liberty. By the second decade of the 20th century, 19th-century-style heroics were long behind them, and the configuration of forces that preserved a precarious societal balance in the mountain range had substantially altered.

In alliance with Germany, by entering in October 1914 the war then being waged on the European continent, the Young Turk regime effectively expanded the war into a global conflict. Even in their remote fastness Zeytun Armenians were in full grasp of the state of anxiety created by the scale of the First World War. Appreciating the risks they faced, they sought to defuse tensions by cooperating with the government, unaware that the Young Turk dictatorship was already seeking occasion to proceed with the implementation of their plans to deport and eradicate the Armenians from their homeland. In contrast, Young Turk officials escalated their provocations through house searches, the abuse of women, arbitrary arrests, false accusations, and harsh imprisonments.

With wounded pride, the divided community resisted providing Turkish officials a pretext for attacking its population. As the oppression of the regional authorities increased, the central government’s decision to disarm the Armenian conscripts in the Ottoman army especially alarmed the inhabitants of Zeytun, who were more alert to the implications of this new policy than the Armenian population at large.

With their hometown surrounded by an armed Muslim population consisting of Turks and Kurds pressing upon the Armenian enclave, and now especially distrustful of the Young Turk government which had opted for war, dozens of Zeytun recruits deserted their units and sought shelter around their hometown. When they gathered in a monastery further above the town, the Young Turk regime seized the moment to declare Armenians in a state of rebellion and began a region-wide systematic deportation.

The April 1915 deportation of the Armenians of Zeytun marked a watershed moment in the unfolding of the Armenian Genocide. The town of Zeytun was emptied of its Armenian population in a matter of days. To Armenians, who as Christians were assigned second-class citizenship, and inferiority as infidels in the eyes of Muslims, Zeytun had remained a symbol of the alternative to foreign domination. Its submission after centuries of stubborn resistance sent ripples across the Armenian community of the Ottoman Empire. To the Young Turks, the elimination of Zeytun insured their supremacy and signaled that the Armenian population would succumb to their broader policy of removal, dispossession, and extermination.





# ONCE AN ARMENIAN KINGDOM

The deportation of the Armenians of Zeytun began on April 8, 1915. The evacuation of the town and nearby Armenian-inhabited villages was largely completed by the end of May 1915. Twenty-two thousand Armenians were on the road of exile, starvation and slaughter. More than ninety percent perished. After all the killing ended, less than a thousand remained alive.

Before the empire-wide arrests and deportations began on April 24, 1915, and thereby informed the rest of the world that the Ottoman state had embarked upon an internal campaign of annihilation against its civilian Armenian population, the initial phases of the Armenian Genocide had already been implemented and completed.

The fate of Zeytun might have gone unnoticed but for the decision of the deportation authorities to divide the community and exile the mountaineers into two opposite directions. While one part was sent east toward the Syrian Desert, where hundreds of thousands of Armenians were to follow in succeeding months, another part was marched west to the Plain of Konya, in central Anatolia, an equally flat and barren region.

The city of Konya was located on the Berlin-Bagdad rail line. Under German management, the railroad constituted the main transport route between Anatolia and Syria. As the rail line was still under construction through the Taurus Range, hundreds of German, and Swiss, engineers, and other civilian and military officials, witnessed the deportation of the Armenians. With the removal of the Armenians of western Anatolia starting in July of 1915, many of whom were first shipped by train, Konya station transformed into a massive concentration camp. The few thousand Armenians of Zeytun were soon joined by tens of thousands dispersed across the entire length of the rail line from Konya to Bozanti, where the line ended. From there the deportees were marched on foot through the mountain passes to head east toward Syria. When the authorities decided to evacuate the camps along the Konya line, the remaining Zeytun Armenians were swept with them to be marched again back across the Taurus mountain passes.

German witnesses reported and documented the mistreatment of the Armenians. While the German military authorities focused their attention on the construction of the rail line

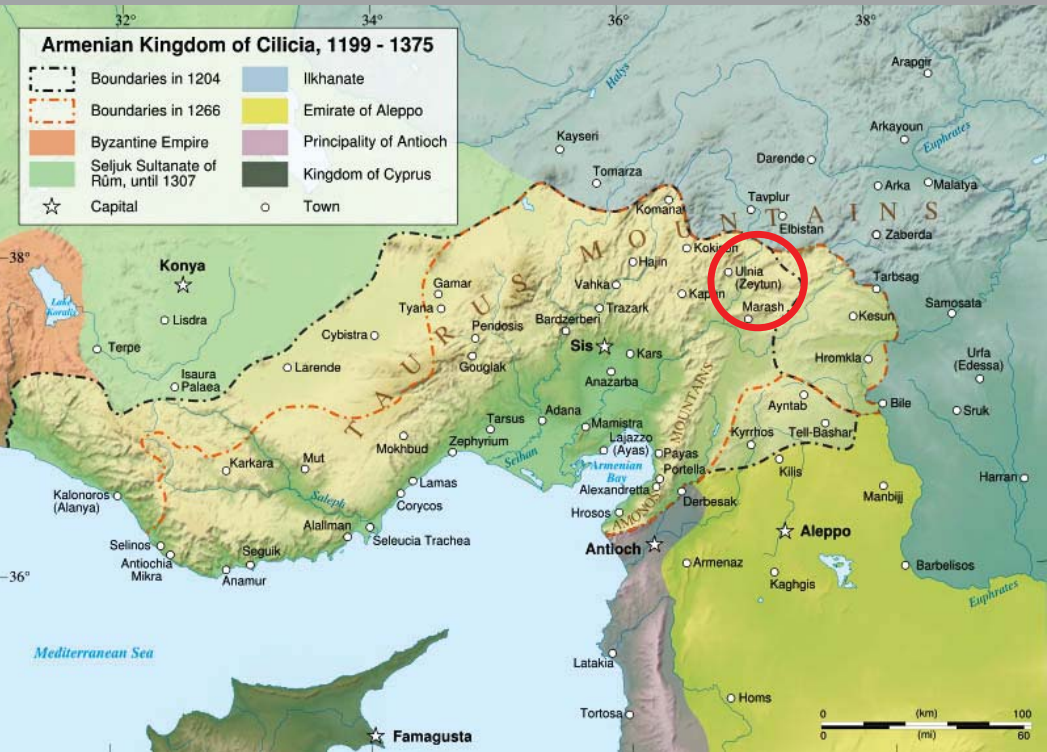


and operations on the military fronts, the scale of the atrocities made the persecution and destruction of the Armenian population unavoidable and many German civilians registered their indignation. Many of the stations along the unfinished stretches of the line were constructed by Armenian slave labor.

Even more compelling evidence was gathered by the American medical personnel who manned a hospital in Konya. One of them, Dr. Wilfred Post, took the risk of photographing the condition of the deportees. His compelling images constitute one of the rare sets of photographs taken in the course of the deportations and attest to the state of misery to which the deportees were reduced before ever reaching their purported destinations. He testified in words and pictures to the exhaustion, exposure, starvation, epidemics, and the brutal treatment by Turkish state and local officials that exacted a rapidly rising death toll among the deportees.

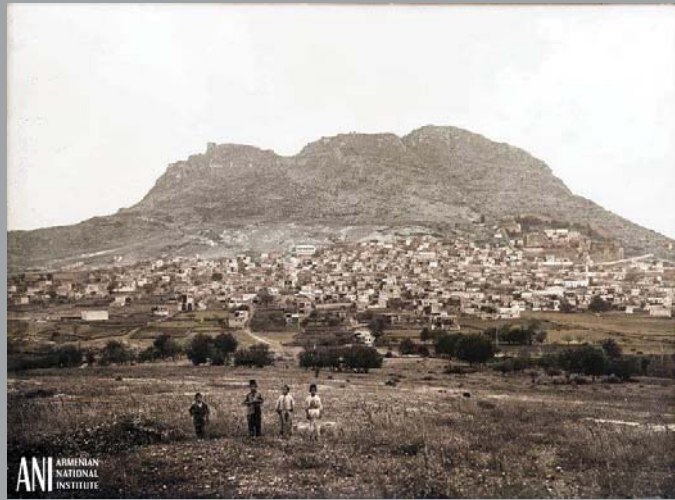
An American-funded school called the Apostolic Institute headed by Dr. Armenag Haigazian, a Yale alumnus, was also located in Konya. As with all American and Armenian educational institutions across Asia Minor, the Apostolic Institute was shut down by authorities in 1915. Miss Emma Cushman from the American Hospital, who remained in Konya throughout the war years, transformed the school into an orphanage whose charges were photographed in December 1919. She was joined by American relief workers who rescued the children. They were unable, though, to save Dr. Haigazian. He survived deportation only to be killed in 1921 by Nationalist Turks, who assumed power in Anatolia upon the flight of the Young Turk triumvirs to Germany at the end of the war.

World War I ended in November 1918. The Armenian Genocide continued.

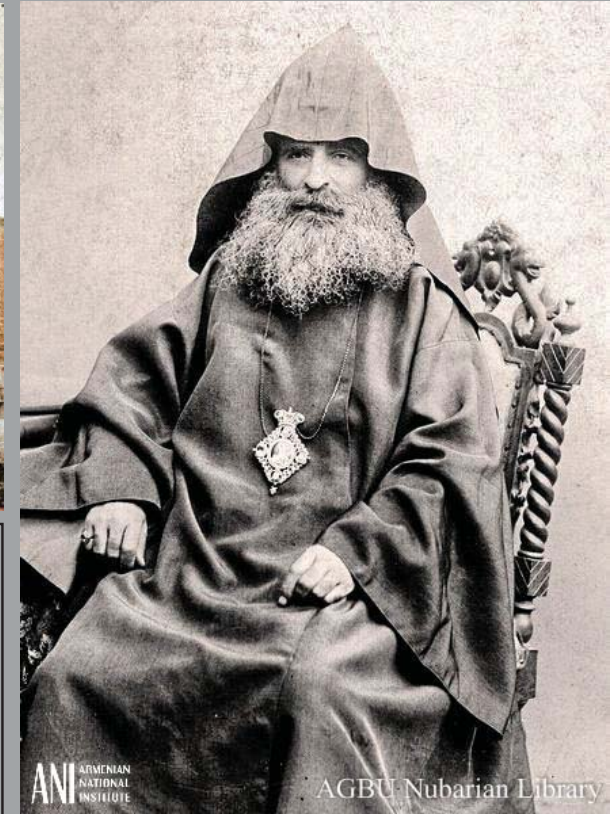


City of Zeytun highlighted

## The Armenian Catholicosate of Cilicia



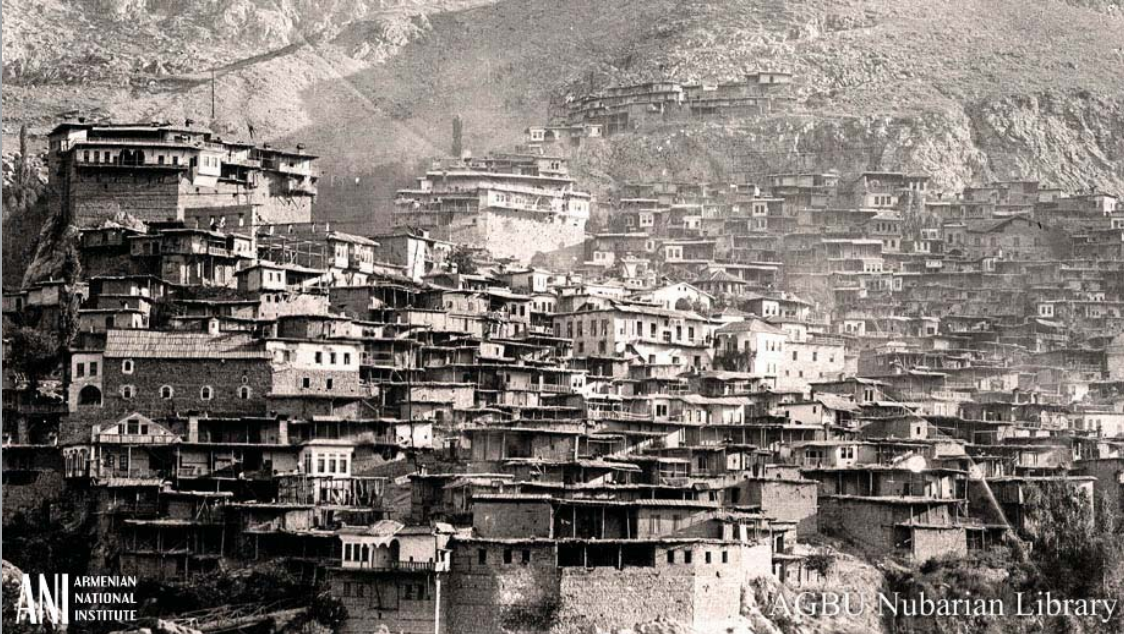
In a wartime atmosphere inflamed by the proclamation of jihad by the Ottoman Empire, the Islamic declaration of religious warfare against non-Muslims, the leader of the Armenian Christians of the region of Cilicia, the Catholicos Sahag II Khabayan (1849-1939; pontiff 1902-1939), feared that the Young Turk authorities were only seeking an opportunity to repress the entire Armenian population. From his seat in the town of Sis, the former capital of the Armenian kingdom of Cilicia, he continuously implored the inhabitants of Zeytun to deny Ottoman officials any excuse to ignite mass reprisals. Only six years earlier a general massacre of Armenians in Cilicia had resulted in nearly 30,000 casualties. The Catholicos hoped to avoid a repetition at all costs, unaware that the new policy of the Ottoman government called for the wholesale deportation of all Armenians. Trusting the assurances of Jemal Pasha, governor-general of Syria, and a member of the Young Turk triumvirate, the pontiff's interventions even persuaded some deserters to hand themselves over to the authorities in order to spare the inhabitants of the town from impending disaster. He had been told by fellow Armenians that lower rank officials were less reassuring, some having been told by Young Turk extremists, as he reported: "The goal is your destruction and extinction." Upon meeting Jemal privately, according to the Catholicos, Jemal informed him that "During the deliberation over this matter in the council of ministers, I tried very hard to argue that instead of deporting and exiling the entire Armenian population, only the writers, intellectuals, and Armenian political party leaders—say fifteen or twenty people from each town—should be exiled. I felt that the helpless common people should be spared, but I am sorry to say that I was not able to make my voice heard."



Catholicos Sahag II Khabayan



# ZEYTUN: THE ARMENIAN CITY



“My hometown, the city of Zeitoun, is 3,500 feet above sea level. Mountainous and surrounded by beautiful scenery, it belongs to the province of Aleppo. It was inhabited solely by 26,000 Armenians. It was built upon rocky hills. The river Shughur flowed from the northeast. This river was formed from the seven cold streams that sprang from the mountains named “Seven Brothers.” The “Dry Stream” flowed from the southeast mountain of Berzinga. It was overflowing in the spring and bone dry in the summer. The city of Zeitoun lay between the Shughur River and Dry Stream.” - Khoren K. Davidson, *Odyssey of an Armenian of Zeitoun*



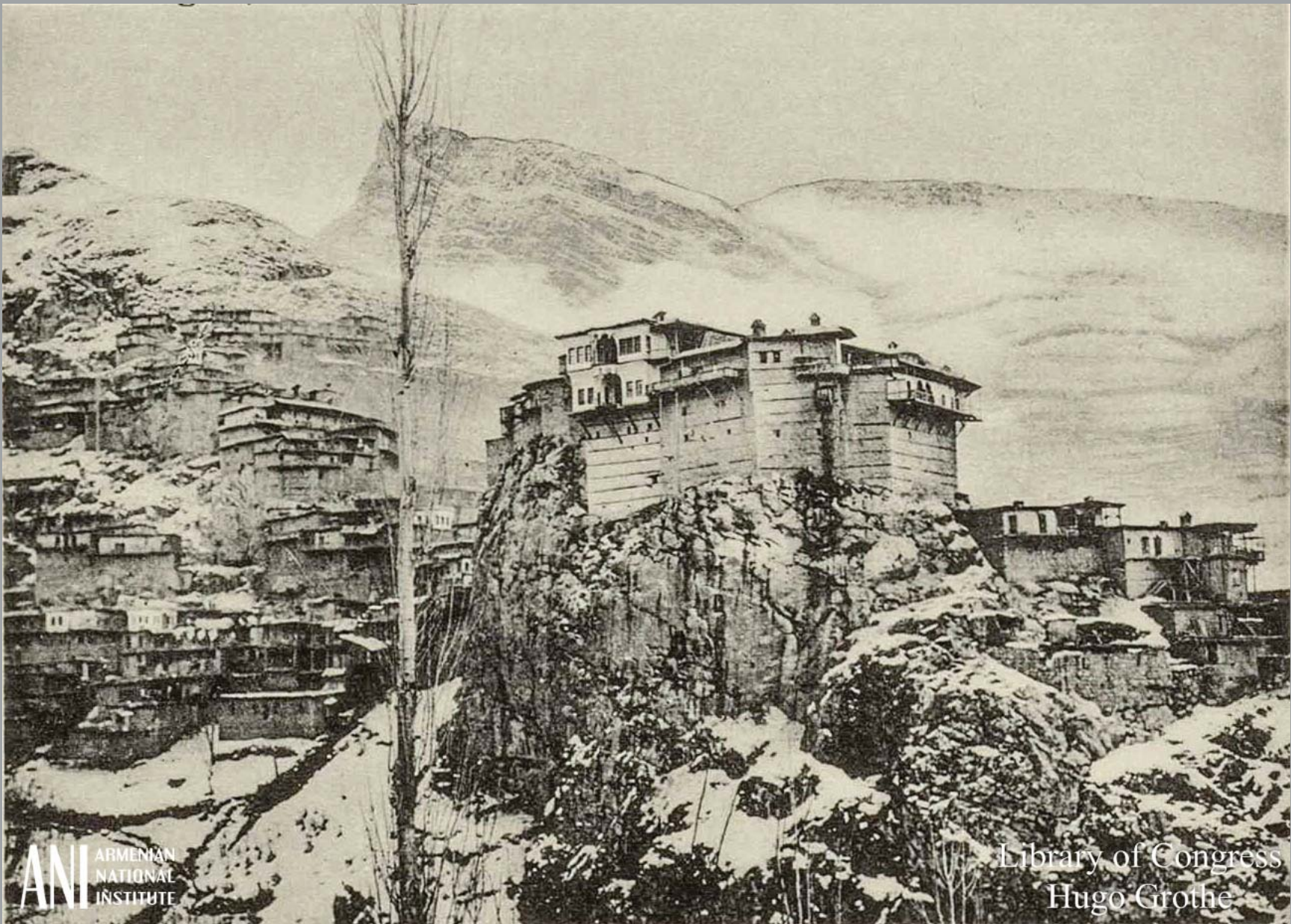
“The scenery between Marash and Zeytun is of the ‘terribly’ impressive order in winter, the ground bare, the trees leafless, and the mountains shining with frosted snow; stunted oak, swart dwarfish pines and an occasional noble cedar form the whole desolate vegetation. This extends over immense vistas of rocky mountain land, and although not beautiful has an effect which pleases more than one would expect.” - Sir Mark Sykes



“The inhabitants [of the city of Zeytun], some eight thousand in number, deserve mention on account of their courage, in which they happily differ from the rest of their [Armenian] brethren.” - Sir Mark Sykes



# ZEYTUN: THE ARMENIAN FORTRESS



Zeytun in wintertime with the mountain slopes and rooftops covered with snow. Wedged upon a promontory at the fork of two rivers, the site of Zeytun formed a natural fortress separated from the surrounding country by deep ravines. The steep slope upon which the town was built was further endowed with massive rock formations with sheer cliff sides upon which fortifications had been constructed centuries earlier. Nowhere else across all of Ottoman Turkey was there another defensible location of the like exclusively inhabited by Armenians.



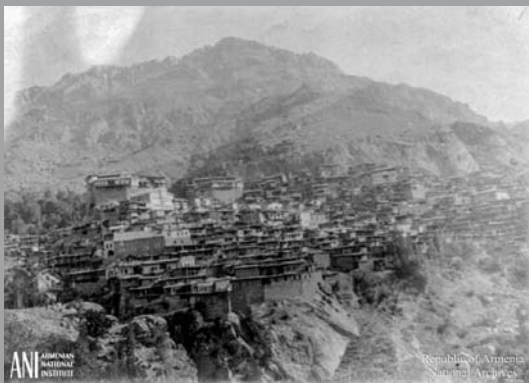
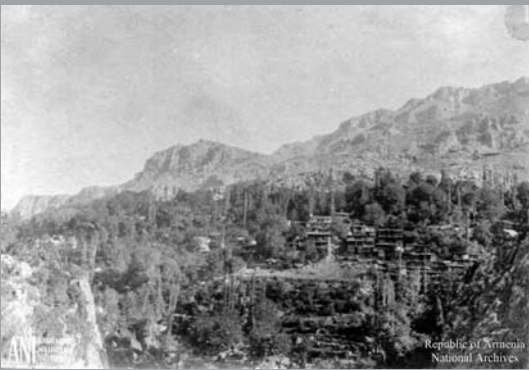
“The whole area is very rough and rocky, but there are wonderful views...Near Zeytun itself, three narrow mountain valleys run together. The entire character of the area is uncommonly desolate and wild. You understand automatically from the sight of these dark mountains that a people living here must be hard to tame, war-like and much attached to their freedom...The cottages are stuck onto the steep mountain slopes like swallow’s nests; the very narrow alleys passing between them are so steep that it requires an effort just to climb them on foot.” - **Eberhard Count Wolffskeel Von Reichenberg, April 17, 1915**

*Wolffskeel was the German officer assigned as chief of staff to Fakhri Pasha, second in command to Ahmed Jemal Pasha, Young Turk triumvir with Enver and Talaat, and Commander of the Ottoman Fourth Army based in Syria and Palestine*



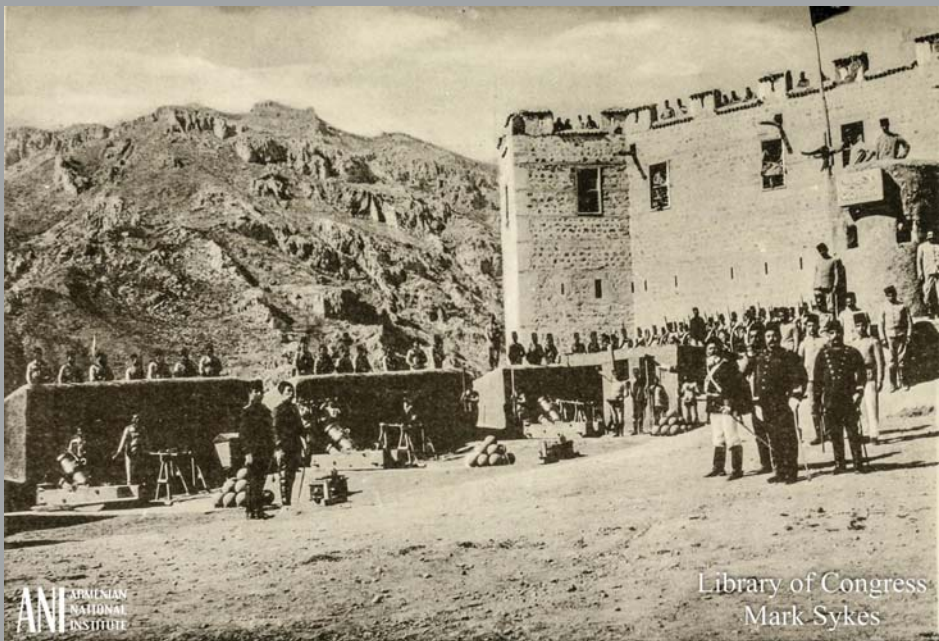
“At the beginning of the war General Fakhri Pasha removed the company of soldiers stationed at Zeytun against the advice from the Vali [governor of the province] of Aleppo, Jelal Bey, and replaced them with Islamic gendarmes from Marash, who were partly personal enemies of the inhabitants of Zeytun. The latter were handed over to them; Zeytun is an exclusively Christian town. Several times men were mistreated and women molested while both the captain of the gendarmerie and the Kaymakam [district governor] tolerated and even favored such abuses.”  
- **Walter Rössler, German Consul in Aleppo to the Foreign Office in Berlin, April 12, 1915**

“Contrary to the old-established custom, a levy was made at Zeytun at the time of the August [1914] mobilization, and they did not offer the slightest resistance. Nonetheless, the Government has played them false. In October, 1914, their leader, Nazaret Tchaoush, came to Marash with a “safe conduct” to arrange some special points with the officials. In spite of the “safe conduct” they imprisoned him, tortured him, and put him to death. Still the people of Zeytun remained quiet. Bands of zaptiehs (Turkish gendarmes), quartered in the town, have been molesting the inhabitants, raiding shops, stealing, maltreating the people and dishonoring their women. It is obvious that the Government is trying to get a case against the Zeytunlis, so as to be able to exterminate them at their pleasure and yet justify themselves in the eyes of the world.”  
- **March 14, 1915, Exiles from Zeytun, from the diary of a foreign resident, M. Pierre Briquet on the staff of St. Paul’s Institute, in the town of Tarsus on the Cilician Plain**





# ZEYTUN: THE OTTOMAN BARRACKS

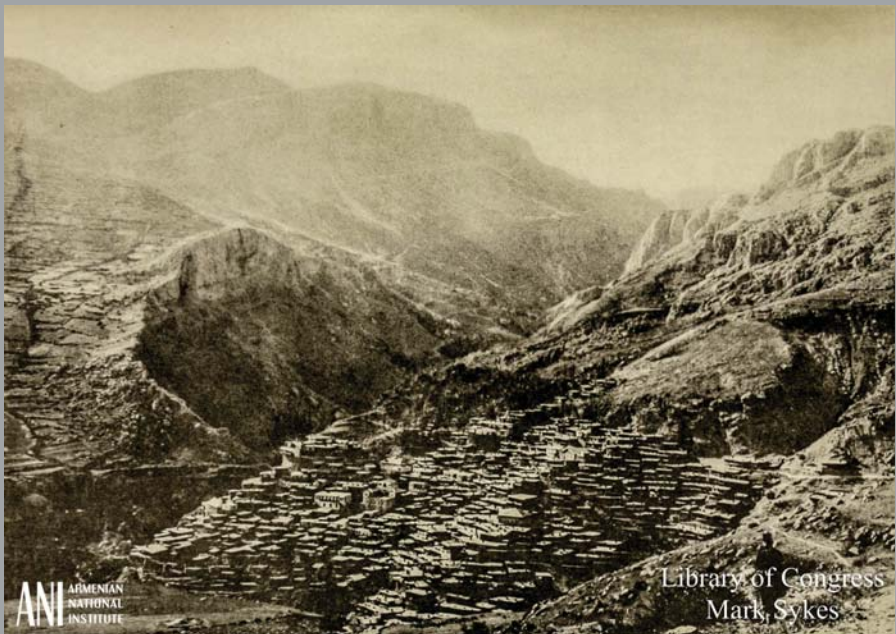


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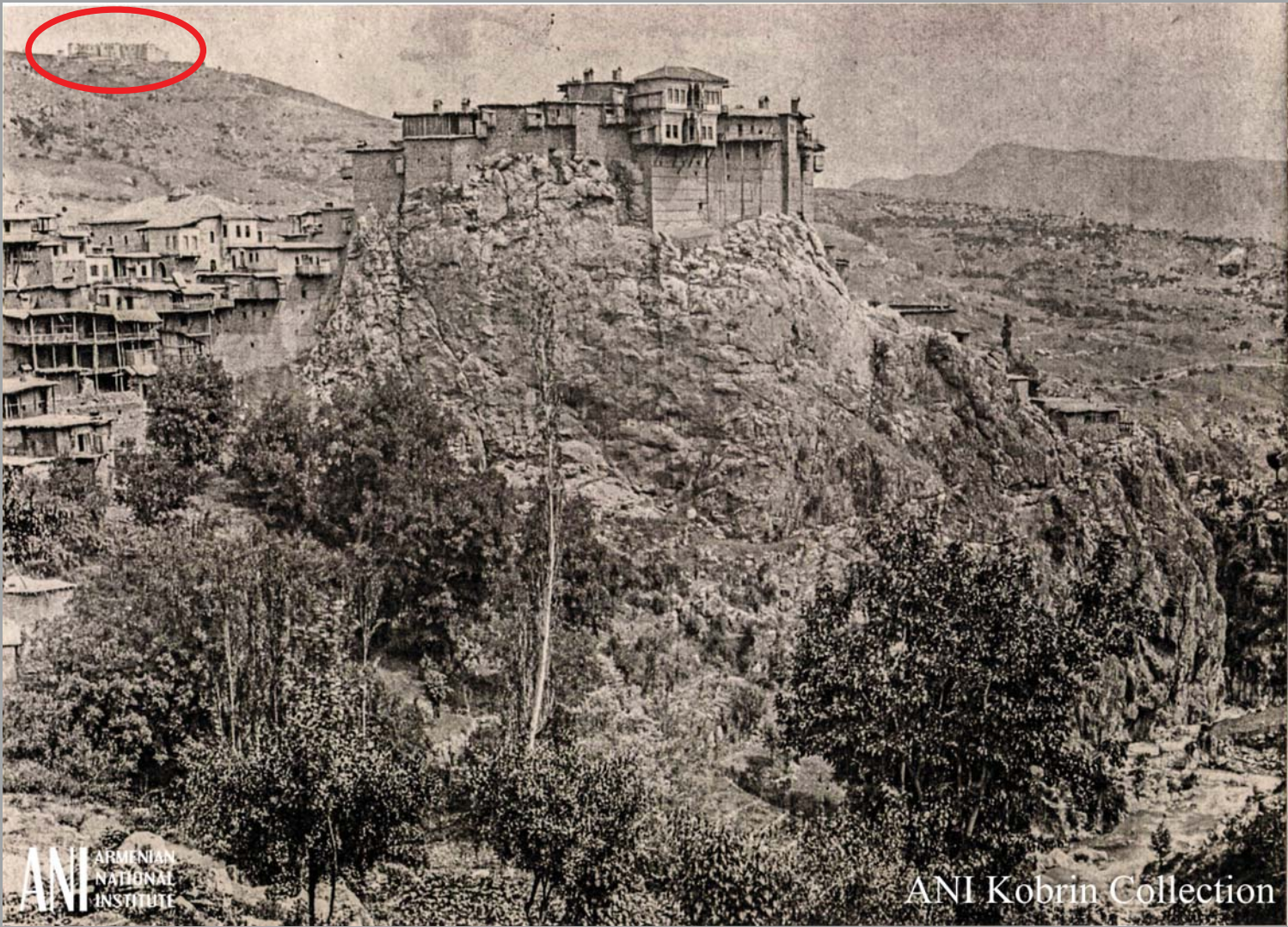
“Looming over the city on the east slope are the barracks, a solid stone construction...”  
- Eberhard Count Wolffskeel Von Reichenberg, April 17, 1915



Looking down on the town of Zeytun from the height of the Ottoman barracks.



The Turkish officers and soldiers with large-shell mortars posted at the Ottoman barracks above the Armenian town of Zeytun



ANI Kobrin Collection

The main fortress of Zeytun with the Ottoman barracks constructed in the 1890s at a higher elevation visible in the upper left hand corner of the picture

By the start of World War I in August 1914, the Ottoman government had seen to it that Zeytun was rendered indefensible. The stone barracks manned by a standing regiment and strengthened by artillery dominated the Armenian city and gave complete military advantage to the authorities in case of conflict. The pulverized remains of the monastery (shown to the right) that was situated at a distance from town attest to the fate awaiting Zeytun had its Armenian population resisted deportation. Given that most deportees perished in the deserts, the survivors bitterly debated whether they should have listened to the admonishments of Catholicos Sahag II Khabayan and instead made common cause with the deserters who had grasped the true intentions of the Young Turk regime.



In 1916 in the course of the First World War, with French diplomat François Georges-Picot, Sir Mark Sykes (1879-1919) signed the secret Sykes-Picot Agreement dividing up the Middle East into French and British zones of influence upon the expected defeat of the Ottoman Empire. More than a dozen years earlier, Sykes, a military officer himself with the rank of lieutenant-colonel, was the guest of the commandant of the Ottoman barracks that had been constructed upon a height overlooking the town of Zeytun. Reflecting British policy of that particular time, in his 1904 account of this visit Sykes wrote favorably of his hosts and the Ottoman government, stating: *while no excuse can be made for the conduct of the Turks in slaughtering Armenians, it should be remembered that massacres is still a recognized method of policy throughout the East.* He wrote less flatteringly of the Armenians, whom he described as “living in deadly and hopeless fear of them,” namely the Turks. The Great War (1914-1918) completely changed the long supportive British attitude toward the Ottoman Turks. By 1917 Sykes was speaking vituperatively of the belligerence of governing cliques in Germany and Turkey: *To the Prussian came by natural attraction the Hungarian and the Turk—the two races which believed in dominion by violence. The Hungarian believed in a merciless minority crushing an enslaved majority. The Turk, who in the last ten years had thrown back to the primitive Turanian conqueror, was not content with dominating, but was now engaged in exterminating the Armenian, the Syrian Christian, and the Arabs, and was even now beginning to bully the Jews. The Turk had overthrown Islam as Prussia had overthrown Christianity. Prussia had replaced God by Thor and the Cross by his hammer. The Turk had replaced Mohammed by Oghuz and Allah by the white wolf of the primitive Turks. No belief was to be placed in that cloak of chivalry under which in exceptional cases the Turk tried to hide his abominable acts.*



“The deserters entrenched themselves in the former cloister...on the outskirts of town, which is a place of pilgrimage. Attempts to have them turned over by the inhabitants failed, since nobody believes in the promises of the government anymore...They declared they would have to die anyhow. They would rather do that with weapons in their hands than surrender to the government. Thereafter, the local commander surrounded the cloister using an insufficient number of troops. Had he proceeded in a proper military manner, he would have captured all of the robbers [deserters]. He only had to wait for the arrival of the artillery, or to starve the robbers into submission...Afterwards the cloister was destroyed by artillery fire.” - **Walter Rössler, German Consul in Aleppo to the Foreign Office in Berlin, April 12, 1915**



# THE ARRESTS



In February 1915 the Ottoman government imposed a ban on photographing the mistreatment of Armenians. The authorities hoped to censor public knowledge of the Armenian Genocide and avoid damaging publicity in international media. Prior to this ban, the Ottoman authorities in the nearby city of Marash, the district center, staged an astonishing photograph to demonstrate their early triumph over the Armenians of Zeytun. In a vivid display of their superiority the Turkish officials, civil and military, assembled to be photographed standing upon a platform above a group of captive Armenians. By their modern suits, ties and overcoats, the Ottoman authorities, with Ali Haydar Bey, the district governor at the center, stand in utter contrast to the Zeytunlis whose traditional garb betrays their primitive lifestyle. The contrast is even sharper in their postures, with the Turkish authorities exhibiting their officious bearing, while the Armenians, their hands roped behind them, and their heads bowed, speak of their subjection. By their age differences too the photograph speaks of the gulf between Turks and Armenians, with the power-wielders of the Young Turk generation holding the upper hand and the Armenians ranging from an adolescent on the right to a grey-bearded old man on the left reflecting the multi-generational makeup of their community. A clearer picture of the utter domination of the Armenians by the Turks could not have been constructed and that was the purpose of the photograph, to instruct Armenians elsewhere of the fate awaiting them. In a second picture, with his proud bearing, the civilian official on the left, Hamdi Bey, supported by a row of bayonet-carrying Ottoman gendarmes standing to their back, put his Armenian captives on display by having some of them photographed on their knees, prior to their execution.



Ottoman officials and soldiers on parade in the city of Marash, the district center for the region encompassing Zeytun and its surrounding villages

“On 11 April [1915], a transport of families (25) arrived in a sorry state in Marash from Zeytun. When they approached the town, the Muslims from Marash went out to meet them and took fiendish joy in seeing the hated people of Zeytun captured. They could not refrain from adding to their misery by pestering them with words and abuse and the others had to calmly submit to all this. Driven from all sides, they were brought into a khan where they were kept under strict surveillance. Almost no one was allowed to bring them some food, even if they were close relatives. They had almost nothing at all with them and in the eyes of the Turks, they were worth nothing anyway. When recently the government gave the order for some of the stray dogs on the street to be shot dead, many Turks took them into their houses quickly because they considered it to be a sin, but on the other hand to kill a person is still a merit, not a sin. The Christians are less than dogs in the eyes of many Turks. Penned together in the khan, they spent one day and two nights. Their food was the subject of derision by the Turks...Amongst the arrivals there was not one who had rebelled against the government, but instead they were all from the better, wealthy people. In the second night before they were transported on, one woman gave birth and, despite many pleas, was not even allowed to stay here for at least a day, but without any mercy she had to continue the next morning with the others. The Turks fiendishly enjoy seeing these poor people herded together like a flock of sheep and led away, being pushed by the rough soldiers...These 25 families, as I was given to understand by the government, were brought to the Konya district and resettled there.

15 April 1915. Also today many people arrived from Zeytun. Most of them on foot with their children on their backs. A pitiful sight. But pity is something that is not present in the Turks in Marash. Most of them were without any footwear. What can anyone say? One just has to keep quiet and swallow it all, as there is nobody here who will listen. When will the time come when justice rules the day?” - **Karl Blank, German Christian Charity-Organization for the Orient, Marash Station**

“Fighting began at Van on the 20th, April; the first Armenians had been deported from Zeytun on the 8th April, twelve days before, and by the 19th a convoy of them had already arrived in Syria. The Cilician deportations, at any rate, must therefore have been planned at least as early as March, and probably earlier still...The Zeytunlis were deported in two directions ---half of them to Sultaniye [Karapunar] in the Anatolian Desert, and half to the Mesopotamian Sanjak of Der-el-Zor.” - **James Bryce and Arnold Toynbee, Treatment of Armenians in the Ottoman Empire, 1915-1916**

“The people of Zeytun were persuaded later to give up their fugitive soldiers, on the understanding that they and their town would not be further molested. The fugitive conscripts were turned over to the government, and were bound and sent to Aintab and Aleppo. Some have reached here. There are many now in Aintab. It was not unnatural that they should receive hard treatment on the road, every thing considered. But it is said that most of the first detachment were men from other places than Zeytun, some of them Aintab men who were working as soldiers on the roads on the Bazarjuk plain between Aintab and Marash. This, however, was not regarded in the treatment which they received.

After the departure of these men from Zeytun, on Friday, April 9, several men from Zeytun with their families were called to the government house there, and told that they were to be deported. This was in spite of the promise that they would not be molested further. They were not allowed to return to their homes, to make arrangements for departure, to converse with their friends, but were sent at once to Marash arriving there on Saturday. This first detachment consisted of 35 families. It included the head of the orphanage of Zeytun, his wife and their two youngest children, the other five being left behind. This orphanage is under American supervision. And so Mr. Lyman and Woodley tried to see this man in the khan where these refugees were confined. After finally securing verbal permission, if they would return later, they ultimately failed. No one was allowed to talk with the party while they were in Marash, the government furnished no food and that which was sent in by friends was torn apart for messages before being thrown to them, and they were sent off southward on Monday.

I think there were some animals for the women and children, but the men and women were separated and one detachment sent away an hour before the other. “The officers openly told the soldiers escorting the first company of refugees out of Marash that they were free to do what they pleased to the women and girls.””

- **Reverend John E Merrill, President of Central Turkey College, at Aintab to Jesse Jackson American Consul in Aleppo, April 20, 1915, transmitted to Henry Morgenthau, U.S. Ambassador in Constantinople and William Jennings Bryan, U.S. Secretary of State, Washington, DC, and forwarded by Robert Lansing, Department of State Counselor to Reverend James L. Barton, American Board of Commissioners for Foreign Missions, Boston**



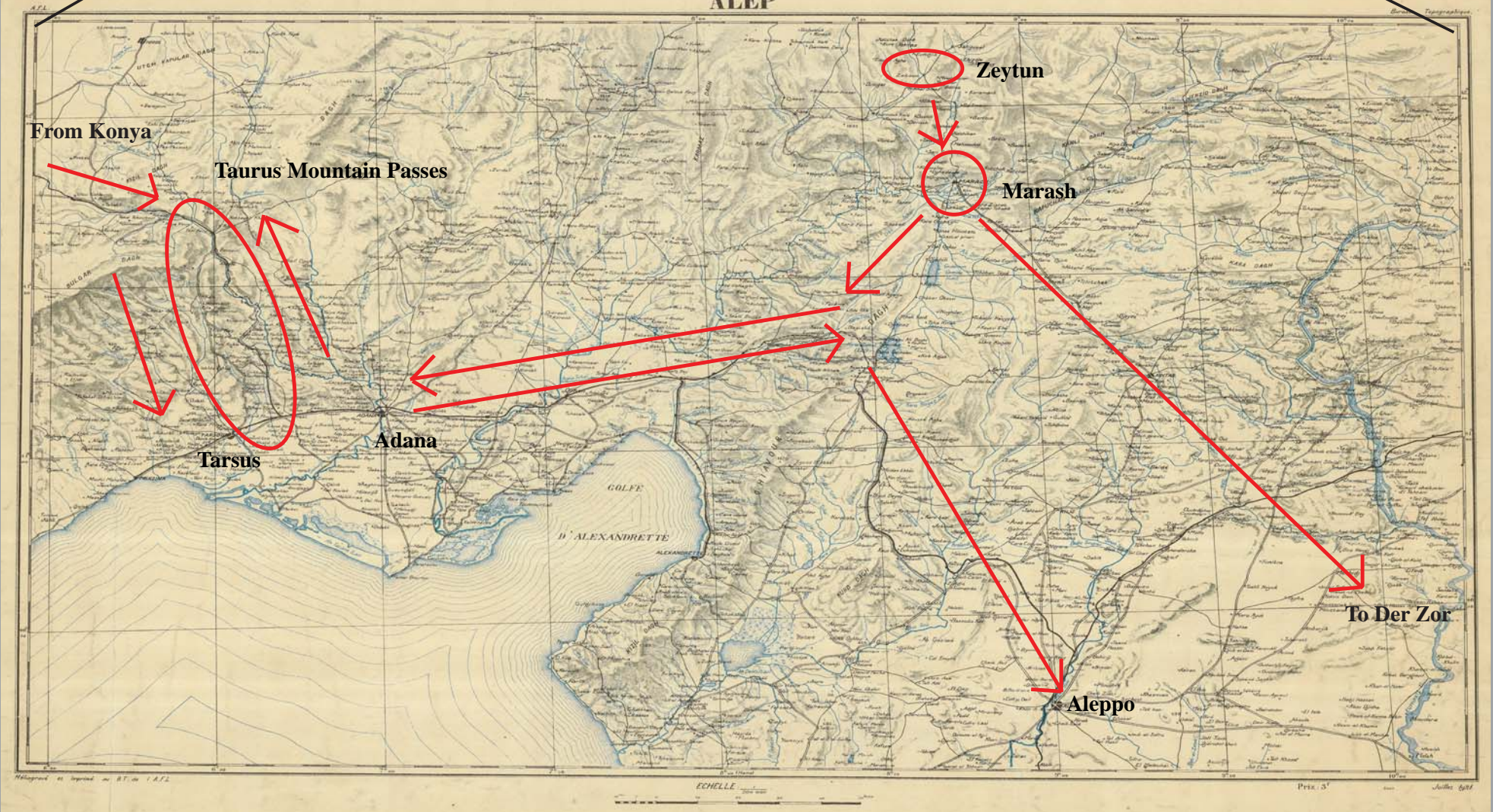
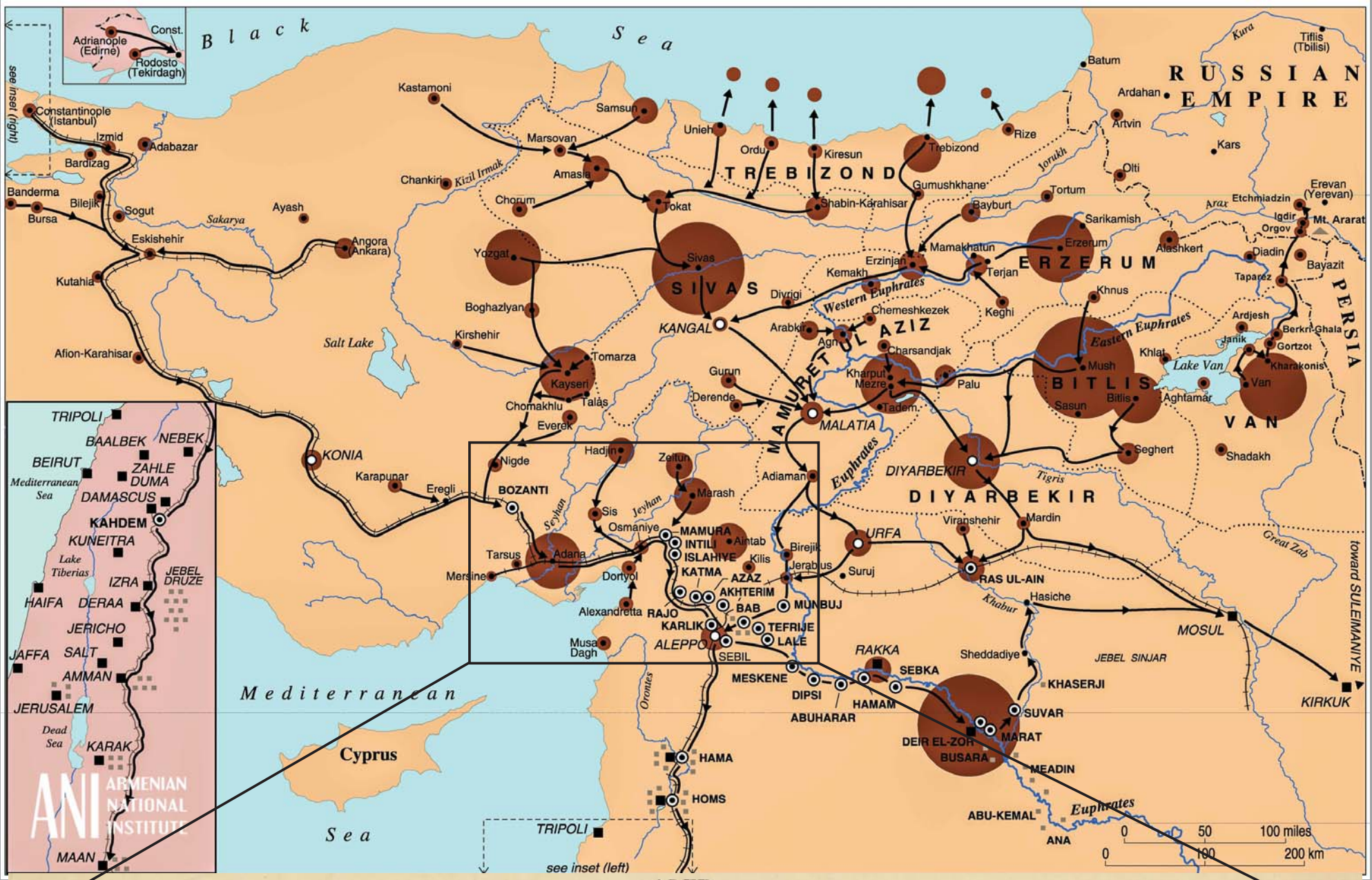
“About nine o’clock on the following morning, the Turkish Commandant summoned about 300 of the principal inhabitants to present themselves immediately at the military headquarters. They obeyed the summons without the least suspicion, believing themselves to be on excellent terms with the authorities. Some of them took a little money, others some clothing or wraps, but the majority came in their working clothes and brought nothing with them. Some of them had even left their flocks on the mountains in the charge of children. When they reached the Turkish camp, they were ordered to leave the town at once without returning to their homes. They were completely stupefied. Leave? But for where? They did not know.” - **April, 1915, Exiles from Zeytun, from the diary of a foreign resident, M. Pierre Briquet on the staff of St. Paul’s Institute, in the town of Tarsus on the Cilician Plain**



# THE DEPORTATIONS

“Then the Armenians of Zeytun and the surrounding villages were deported. A portion of them were brought to the swampy area near Konya known as Sultaniye, and others were sent to Der Zor. This was the first of the Armenian deportations.”

- Zaven Der Yeghiayan, Armenian Patriarch of Constantinople, 1913-1922



“A new batch of Zeytunlis has just arrived. I saw them marching along the road, an interminable file under the Turkish whips. It is really the most miserable and pitiable thing in the world. Weak and scarcely clothed, they rather drag themselves along than walk. Old women fall down, and struggle to their feet again when the zaptieh [police] approaches with lifted stick. Others are driven along like donkeys. I saw one young woman drop down exhausted. The Turk gave her two or three blows with his stick and she raised herself painfully. Her husband was walking in front with a baby two or three days old in his arms.

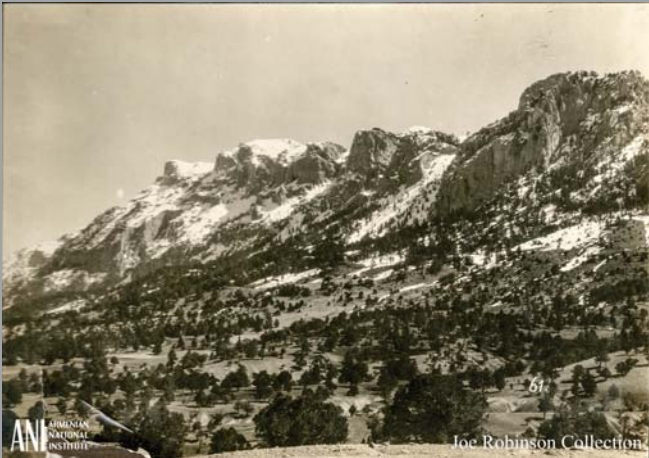
It is not to Aleppo that the Zeytunlis are being sent, but to Der-el-Zor, in Arabia, between Aleppo and Babylonia. And those we saw the other day are going to Karapunar [Sultaniye], between Konya and Ereğli, in the most, and part of Asia Minor... News has come from Konya. Ninety Armenians have been taken to Karapunar. The Zeytunlis have arrived at Konya. Their sufferings have been increased by their having had to wait---some of them 8, some 15, some 20 days---at Bozanti (the terminus of the Anatolian Railway in the Taurus, 2,400 feet above sea level). This delay was caused by the enormous masses of troops passing continually through the Cilician Gates; it is the army of Syria which is being recalled for the defense of the Dardanelles.

When the exiles reached Konya, they had eaten nothing, according to our news, for three days. The Greeks and Armenians at once collected money and food for their relief, but the Vali [governor] of Konya would not allow anything of any kind to be given to the exiles. They therefore remained another three days without food, at the end of which time the Vali removed his prohibition and allowed food to be served out to them under the supervision of the zaptieh.

A letter has come from Karapunar. I know the writer of it, and can have no doubt of his truthfulness. He says that the 6,000 or 8,000 Armenians from Zeytun are dying there from starvation at the rate of 150 to 200 a day. So from 15,000 to 19,000 Zeytunlis must have been sent into Arabia, the total population of the town and the outlying villages having been about 25,000.” - May, 1915, Exiles from Zeytun, from the diary of a foreign resident, M. Pierre Briquet on the staff of St. Paul’s Institute, in the town of Tarsus on the Cilician Plain.



# THROUGH THE TAURUS MOUNTAINS

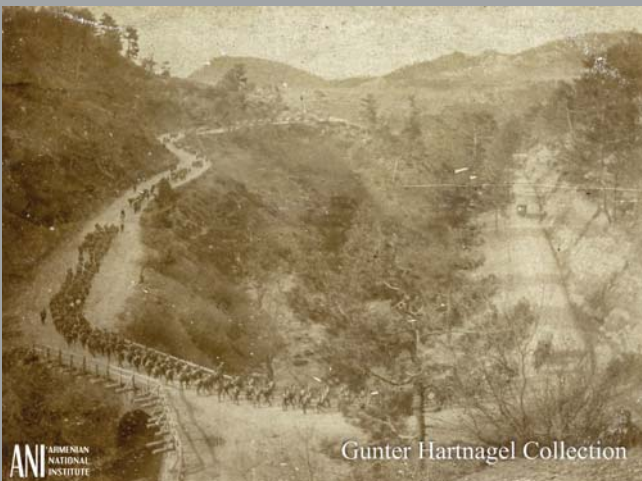


“This morning, in an interview, the vali [governor] of Aleppo [Mehmet Jelal Bey] did not deny that this general outline of the plan was correct, or that the Zeytun refugees had been sent to the Mosul-Baghdad region. Marsh people say that a massacre would have been preferable to this treatment....This is a plan for the breaking down of the Christian population without bloodshed and with the color of legality. I would add that the Aleppo vali is utterly opposed to this plan and considers that the control of the Marsh district was taken out of his hands recently, in order to make possible the execution of a policy of which he did not approve.” - **Reverend John E Merrill, April 20, 1915**

“Then came the news of Zeytun being deported. These hardy mountaineers were destined for Sultania, a low malarial district on the plain beyond Konya. Most of these villagers passed through Tarsus en route, save those who had died on the way. A Tarsus graduate from Zeytun who had hoped to become a teacher, voluntarily followed his mother, a widow, to Sultania, for the reason that she had no one to take care of her, neither she nor his sister with her four children, as the latter’s husband was imprisoned in Marsh.” - **Statement, dated 9th May 1916, from Miss H. E. Wallis, a foreign resident at Adana, recording her experiences there from September 1914 to September 1915.**



“Taurus mountains, road conditions in 1915”



“Taurus mountains, Ottoman soldiers marching c. 1915”



“Cilician Gate, old road through the Taurus mountains c. 1915”

“The first to be summoned were some families in Zeytun. Early one Saturday morning, as usual, the industrious housewives donned their old washing clothes and began their Saturday’s washing. Without warning, all of a sudden, a terrible knocking was heard at many doors. In a minute the soldiers came pouring in, saying that the people in those houses were wanted immediately at the Government House. Not a moment was given to don dress or shoes, but, in night-clothes or washing rags, the mothers and a few fathers snatched sleeping children out of their beds, the women throwing a shawl over their heads as they ran. Of course, many children were left behind, and there are many pathetic stories of little boys and girls, eight or nine years old, stumbling along the road, hardly able from sheer weariness to walk, yet carrying their little baby brother or sister, because, as their mother was being taken away by the soldiers, she had said, “Look after baby and never leave him (or her).”” - **Letter from a foreign eyewitness, Miss Kate E. Ainslie, dated 6th July, 1915, communicated to Dr. James Barton of the American Committee for Armenian and Syrian Relief**



“Cilician Gates, German truck column passing towards Adana”



“As long as I live I can never forget the camp I saw twice near Geulik station, not far from Tarsus. Here there were 10,000 to 15,000 Armenians awaiting further deportation towards the desert. They were in the broiling sun, with no shade or shelter save the rudest arrangements---anything that came to hand thrown over poles or sticks. There were all kinds of people and families of all ages, crowded together within a certain radius, beyond which they might not go. They looked scorched by the sun, their clothes were fast wearing out, and there were poor little children, boys and girls, taken from school, with simply nothing to do but await their fate, which mercifully they could not realize as the adults could. There was a stream of water a little distance off, and if only it had been clean it would have been a boon. It was used for rinsing clothes as well as drinking. There were no sanitary arrangements whatever, and the air was impregnated with foul odors. We witnessed all this from the train, which drew up at the station alongside the camp. The Government would not allow any help in money, food, or medicine to be given; if they knew of anyone so doing, they stopped it.” - **Statement, dated 9th May 1916, from Miss H. E. Wallis, a foreign resident at Adana, recording her experiences there from September 1914 to September 1915.**



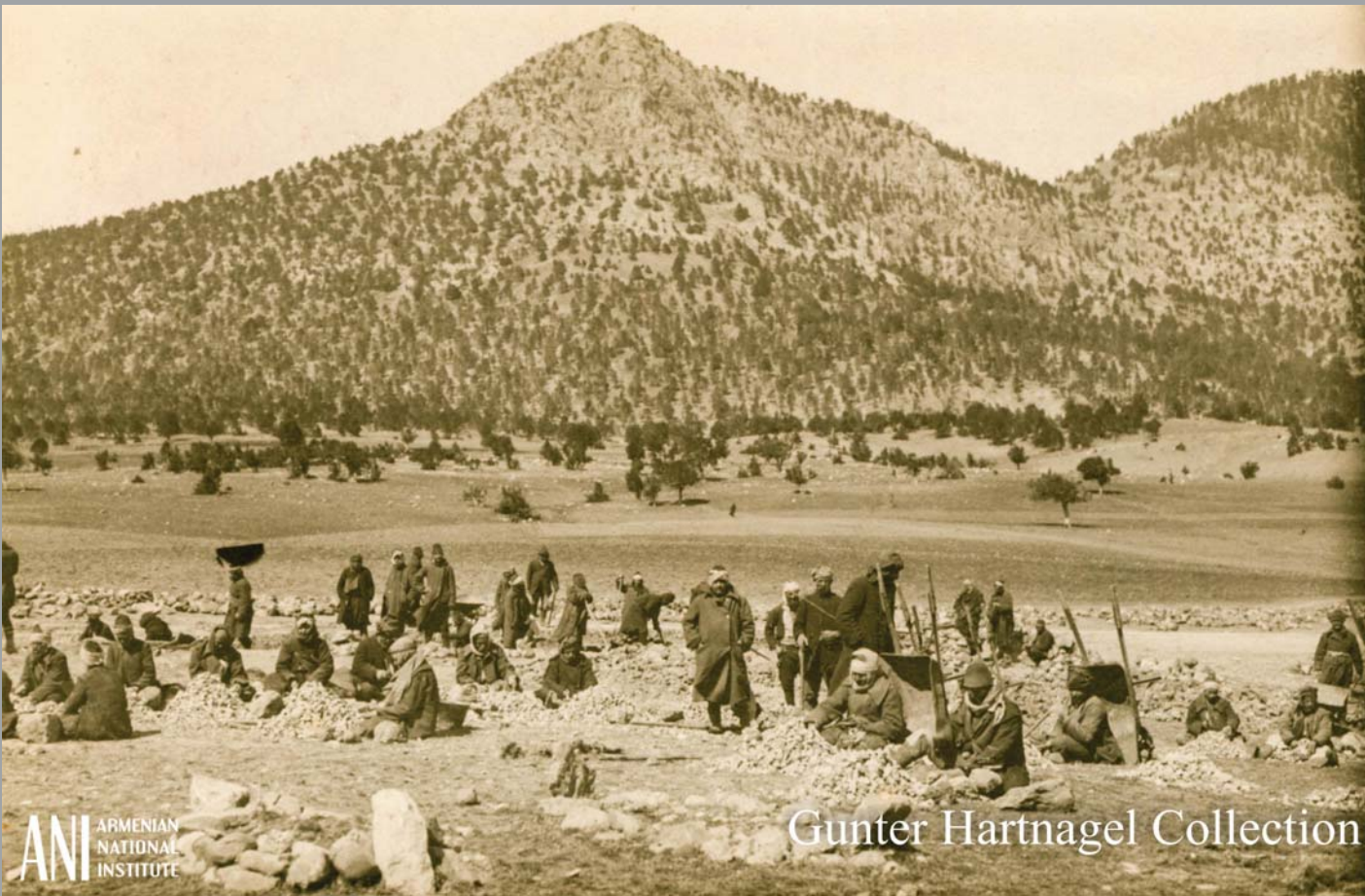
# LABOR CAMPS

Upon the disarming of the Armenians drafted into the Ottoman army, many were put to work in labor battalions, often building roads in the more rugged parts of the country. These men were typically worked to death, or upon completion of their tasks executed en masse. Hardly any Armenian conscripted to serve in the Ottoman armed forces survived the genocide. By this process the Armenian adult male population was effectively decimated.

In certain locations, German authorities were able to secure a temporary reprieve from deportation and execution for groups of Armenian laborers. The Young Turks had taken the Ottoman Empire into war badly prepared. One of the most glaring deficiencies was the limitations of the rail transport system in the country. German engineering firms with the endorsement of the ministries and banks in Berlin had been contracted to build what was called the Berlin-Bagdad railway. The system was designed to connect the far ends of the Ottoman Empire with Constantinople, and the Turkish capital with Berlin, the German capital, and in so doing promote the economic development of the country.

To implement the Armenian Genocide, the railroads were transformed into a mechanism for hastening deportation of the Armenian communities toward destinations closer to the killing centers in Syria. By the time war started the tracks had reached the central Anatolian city of Konya and a number of stations beyond it at places called Eregli and Bozanti. Konya served as the terminus of the 1915 Armenian deportations by rail from the western Anatolian cities. From thereon the deportees were sent on foot through the mountain passes crossing the Taurus Range and into the lower plain of Cilicia and yonder into Syria and Arabia.

Constructing the rail line through the Taurus Mountains, and the Amanos Range further east, became wartime priorities for the German and Ottoman military commanders. The engineering challenge required the construction of tunnels, bridges, roads, and power stations in the high mountain passes, and year-round living quarters for the thousands of men needed on the job. Some of the German railway company managers went out of their way to protect their critically-needed Armenian employees, but even these were not spared deportation despite the wartime exigencies. Completion of the railway system through the Taurus Mountains was delayed until 1918, too late to make a difference on the battlefields of the Middle East.



“Taurus mountains, Armenians at work. Picture taken in 1915/16 by a German photographer”



“Gulek Boghazi, road construction”

The photographs at the several train stations that were completed, the truck depots, and other facilities, of General Liman von Sanders, head of the German Military Mission to the Ottoman Empire, of Ahmed Jemal Pasha, Commander of the Ottoman Fourth Army, Governor-general of Syria and one of the Young Turk triumvirs ruling the Ottoman Empire, and of Ismail Enver Pasha, Deputy Commander-in-chief of the Ottoman armed forces (second only to the sultan in rank), another of the Young Turks triumvirs, and as War Minister the principal proponent of the entry of Ottoman Turkey into the war in alliance with Imperial Germany, attending the commissioning of the station bearing his name, attest to the high strategic value of the rail line and the Taurus passes.

While a new rail pathway was being blasted through the mountains, the ancient roads through the Cilician Gates were put to use as the deportation routes of the Armenian population of Anatolia. It was the fate of the Zeytun Armenians to cross those passes twice, once as they were marched west to the Konya Plain and eventually confined to the salt flats of nearby Karapunar/ Sultanye, and a second time, those who remained, to be herded east with the rest of the Armenian population of the western portions of the Ottoman Empire, including its European parts, who had been first concentrated in Konya, Belededik, and Bozanti, the last place described by Turkish soldiers themselves, as “hell on earth.”

The extremely rare photographs of the Armenian laborers tell their own story. While labor battalions were to be found in many locations across eastern Anatolia, only the ones working in the Taurus range are documented for certain because of the presence of German photographers, who, like the American Dr. Wilfred Post, flouted Ottoman regulations banning the taking of pictures showing Armenians. With their heavy coats and other protective gear against the elements, the Armenian laborers are seen breaking stones to pave the roads over which Ottoman armies, and Armenian deportees, traveled. The photograph of the laborers with the high mountain to their back already tells another tale, as it shows, almost indiscernible among all the piles of broken stones, two recent graves ringed by natural stones.



“After the deportation massacre of the Armenians working on the Amanos tunnels, the Turkish government sought to fully implement its annihilation plan and took strict measures against the Armenians working on Taurus tunnels as well. But the German construction office, arguing that it had barely eight hundred Armenians on these vital construction sites, had succeeded in preventing their deportation. To keep Talaat from meddling in the affairs of the railway construction office, War Minister Enver ordered all Ottoman subjects working on railway construction, without regard to ethnicity, to remain at their jobs as a form of military service. To indicate their military status, ribbons made from red cloth were sewn on the sleeves of all the officials and laborers. Nonetheless Talaat intervened and had all those who were suspect arrested in order to deport them.” - **Grigoris Balakian, Armenian clergyman who survived deportation and authored an account of his ordeals in a work titled *Armenian Golgotha***



# THE DEATH TRAIN: BERLIN-BAGDAD RAILWAY



“Hajikiri station, German commander Liman von Sanders”



“Bagdad railway, German soldiers”

“I have heard from a conductor on the railway of the scenes at Bozanti the terminus. He said “Don’t ask me, it is hell on earth, women and girls in groups wailing and shrieking for bread, men lying on their backs too weak to move crying for bread, unburied bodies of the dead lying about.” The Pass below is filled with bands and “Chettes” marauders who are waiting to swoop down on them, and these are authorized by the Government, so Turkish soldiers tell us.” - **Dr. William S. Dodd, American Hospital at Konya, Turkey, August 15, 1915**



“Hajikiri, Turkish commander Jemal Pasha during a train stop”

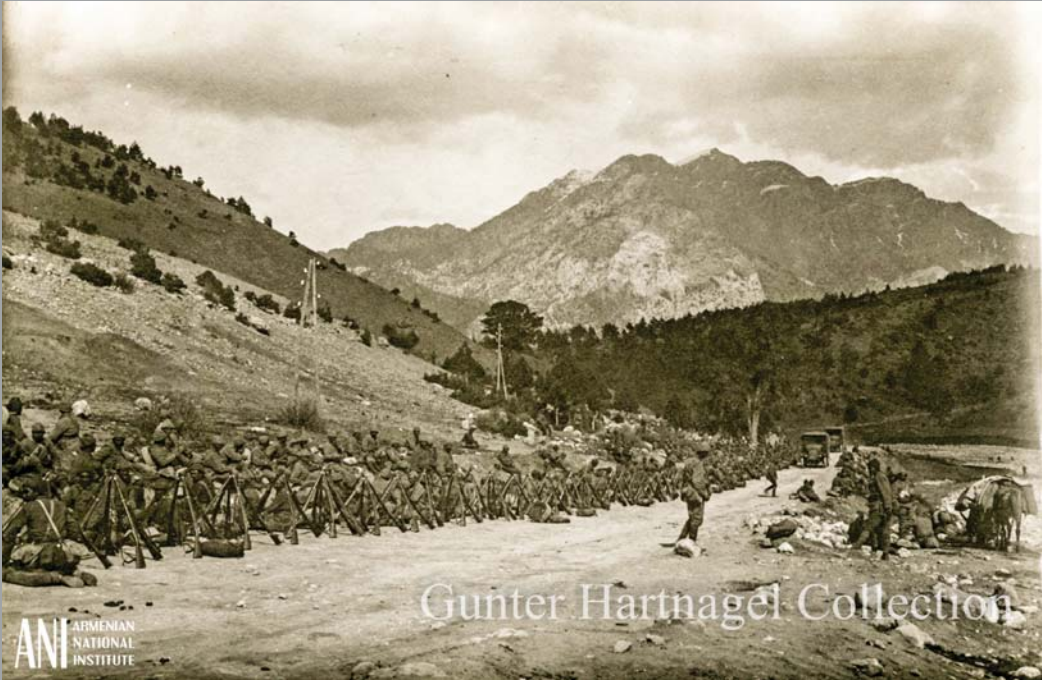


“Chamalan, German truck drivers parading for Jemal Pasha”

“Thus on the Baghdad railway line from Constantinople to Aleppo, three points—Bozanti, Kanle-gechid, and Islahiye—had been transitional gathering places for the Armenian deportees who had traversed the roads. Caravans of hundred or thousands had arrived from all sides, successively increasing the total to tens of thousands, and the number of Armenian deportees reaching the tens of thousands had soon doubled and tripled. The distinct intention was annihilation, for in a naturally disorganized country, under a disorganized government, and under such crowded conditions, to provide food every day for all would be impossible. Thus the Turkish government would be exonerated of having planned an extermination.” - **Grigoris Balakian**

“An “Exiles Commission” has come here from Constantinople. It was announced that their business was to be to settle the exiles in this vilayet [province] and not have them go further. Telegrams from Enver Pasha were received stating this, before the Commission came. Now they have come, and it appears that their duty is merely to clear the choked channels and speed up the traffic. They have said that they came not to settle the exiles but to drive them on. Since beginning this letter I have learned that the stream has began to flow again from Eregli and Bozanti to Adana and on, and it is reported that now the destination is Arabia.” - **Dr. William S. Dodd, Konya, Turkey, September 8, 1915**

“There seems to be no end to the convoy which moves over the mountain range from Bozanti south. Throughout the day, from sunrise to sunset, the road as far as once can see is crowded with these exiles.” - **Itinerary of an American traveler, Mr. Walter M. Geddes, in Asiatic Turkey, November 1915. communicated to the American Committee for Armenian and Syrian Relief**



“Near Bozanti, Turkish infantry having a rest”



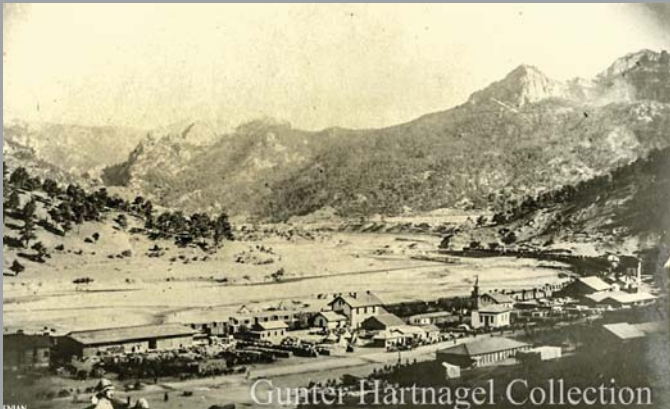
“Cilician Gates, old road through the Taurus mountains”



“Hajikiri, panorama of train station” (*Cilician Gates visible right of center*)



“Belededik, Karapunar station”



“Bozanti, railway station and Taurus mountains”



# A TYRANT’S TROPHY: ENVER PASHA STATION



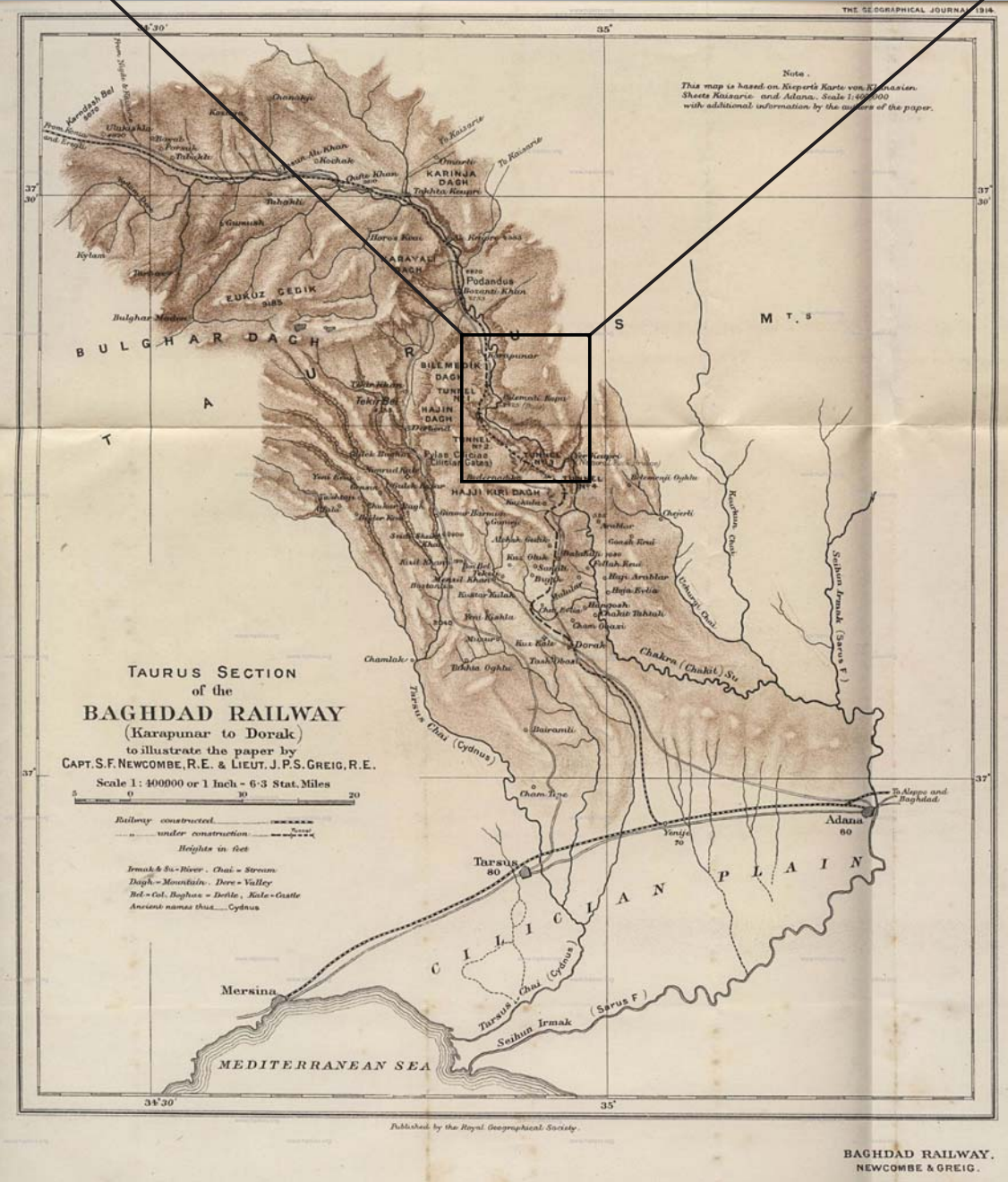
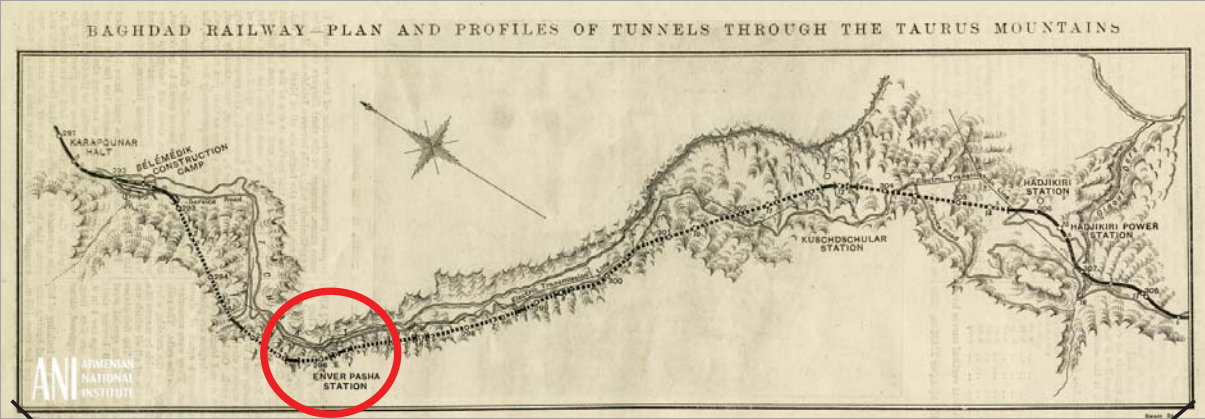
Australian War Memorial

Ismail Enver Pasha, Ottoman Minister of War, one of the Young Turk triumvirs and primary proponent of an alliance with Germany and of joining the war, son-in-law of the sultan, and deputy commander-in-chief, second in command to the sultan, being greeted by German military and civilian officials upon his arrival to the commissioning ceremonies of the station bearing his name upon the Berlin-Bagdad rail line in the elevation of the Taurus Range.



Australian War Memorial

“We got into the carriage and reached Kuleg station, one hour’s distance from Tarsus and where the Armenian deportee’s tents had been pitched...The whole plain resembled a vast camp. Thousands of tents were pitched in every direction. It’s possible that at that time, in Tarsus, there were 30,000 to 40,000 Armenians, generally from Adabazar, Izmid, Bardizag, Broussa, Edirne, Rodosto, Banderma and other places, under canvas.” - Yervant Odian, author of *Accursed Years: My Exile and Return from Der Zor 1914-1919*



“The German management overseeing construction of the Taurus tunnels, starting from Bozanti, had established five main stations as construction centers: Belededik, Tashdurmaz, Kushjlar, Yarbashi, and Dorak. In each, thanks to their industriousness and punctuality, Armenians had succeeded in gaining good positions as civil engineers, draftsmen, blacksmiths, carpenters, joiners, supervisors, clerks, bookkeepers, foremen, and cooks; a very few also joined as laborers. Altogether they were eight hundred...

Fortunately, most of the construction workers were noble and humane Swiss who were sympathetic, kind, and friendly to the Armenians. With Christian compassion they shared their grief and protected them on every occasion. One time, a Swiss official, seeing a Turkish laborer beating an Armenian laborer for no good reason, was so infuriated that he charged the Turk and landed him a powerful blow with a hammer, knocking him to the ground, while yelling in Turkish: “You committed all kinds of crimes in the unseen corners of the mountains and valleys. Now you have the audacity to continue your crimes against the hapless Armenians before our very eyes!” The unconscious Turk was in the hospital for quite a few weeks and barely managed to recover.” - Grigoris Balakian

“More is the pity that an undertaking which from every other except the political point of view spells progress, and which should have been the means of bringing the West back to the East, the daughter back to the mother and source of all civilization, should instead have led to the most violent struggle among the leading nations of the world in all history a struggle in which all the gains made since the French revolution in the direction of the advancement of humanitarian aims, the betterment of the condition of the great masses, popular liberties and the progress in science and the arts, and all the efforts to bring nations closer to one another in a recognition of the common goal of mankind threaten to be dissipated. A railway which, as a medium of exchange of merchandise and of ideas, ordinarily fulfils the function of binding nations together, in this instance has been the primary cause of pulling them apart and of drawing them up in opposing camps, bent on mutual destruction.” - Morris Jatrow, Jr., *The War and the Bagdad Railway: The Story of Asia Minor and its Relations to the Present Conflict, 1917*



# DESTINATION - THE BARREN PLAIN OF KONYA

“The refugees from Zeytun have been directed to Karapunar, one of the most unhealthy places in the Vilayet [province] of Konya, situated between Konya and Eregli, but nearer the latter. Many of them have died, and the mortality is increasing everyday. The malaria makes ravages among them, because of the complete lack of food and shelter. How cruelly ironic to think that the Government pretends to be sending them there to found a colony ; and they have no ploughs, no seeds to sow, no bread, no abode; in fact, they are sent with empty hands.” - **Statement by Fr. W. H. Hunecke, July 1915, communicated to the American Committee for Armenian and Syrian Relief.**

“We used to think that the government’s plan was to put an end to the Armenian Question once and for all by emptying the Armenian Provinces of their Armenian population and to scatter the Armenians of Cilicia to prevent a future danger from arising there. Sadly, the project is broader and more radical [than we had thought]: to completely eradicate all the Armenians in Turkey...The project is now being implemented even near Constantinople. Most Armenians living in the Provinces of Izmit and Brusa are now being forcibly taken to the deserts of Mesopotamia, leaving their homes, lands, and belongings. Already the people of Adapazar, Nicomedia [Izmit], the villages of Geyveh, Armash and vicinity, and the villages of Izmit—with the exception of Bardizag [Bahcejik], which has been given a deadline of several days—have been taken away.” - **Zaven Der Yeghiayan, Armenian Patriarch of Constantinople, 1913-1922**

“Of the Zeytun exiles in Sultaniye [Karapunar] my last account was that over 1000 had died. Disease and starvation are acquiring increased momentum. The Government forbade any more help being given them, and so those who had been distributing the aid I sent did not dare to continue since they themselves were in the iron grip.” - **Dr. William S. Dodd, American Hospital at Konia, Turkey, August 15, 1915**

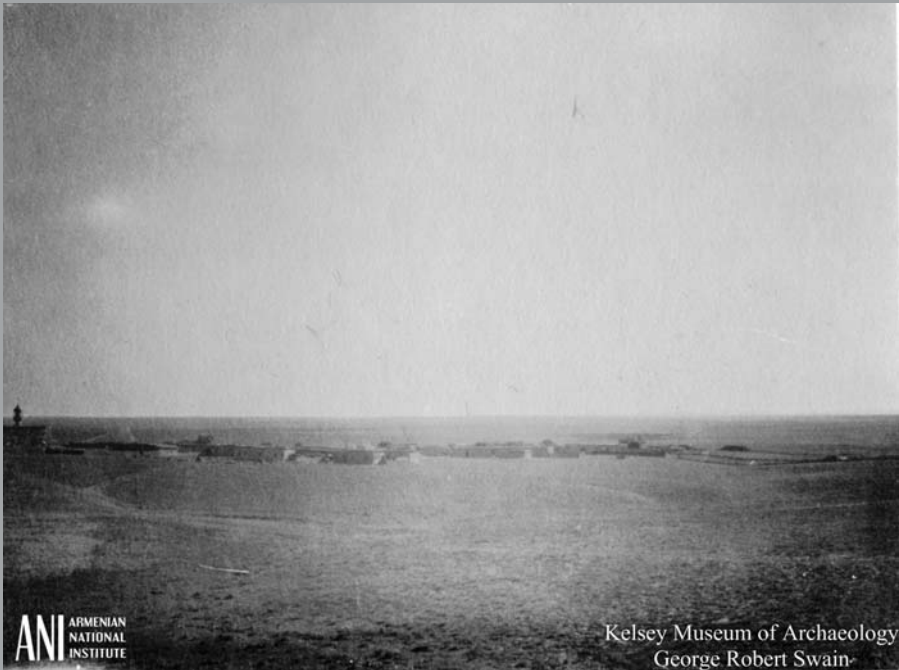


The town of Karapunar, or Sultaniye, in the Plain of Konya

“[A] low ridge on the other side of which lies the small village of Karapunar [Karapinar (Sultaniye)]...On the right was a line of low hills which appeared to be partly salt and partly sand. At the extreme end of this is Karapunar - we could see the minarets of its mosque long before we reached it...Karabunar is distinctly zift..... There is nothing to be got in Karapunar..All the way...the ground was whitish with salt. The barren low hills round Karapunar are all whitish.” - **Gertrude Bell, Diaries**



“Konya - view toward the mountains, in the west”



“Plain near Konya”

## TWO OPPOSING GERMAN VIEWS ON GENOCIDE: LIBERAL AND NAZI

“The undersigned German nationals, at present residing in Konya, would herewith like to present the following report to the Imperial German Embassy. For the past week we have been witnesses of the most moving scenes, which anyone not coming into close contact with them can hardly imagine. Every day long trains of Armenians arrive here, who according to their accounts, have been deported from Ismid, Adapazar and the surrounding areas. From some of those passing through we have learned that the deportation regulations have already been enforced for many months in Cilicia and North Mesopotamia and as we hear, also other places in Anatolia are being cleared of the Armenians. Today the local Armenians also received the order to leave the town within eight days... The whole of the route from here to beyond Aleppo resembles a caravan of misery and wretchedness. In places such as Karaman, Eregli and Bozanti, where the people themselves are suffering from a shortage of bread, the fate of the deportees is unimaginable; they are destined to suffer a slow, agonizing death by starvation...The whole measure seems to be aimed at a complete extermination of the Armenians. We Germans, who are forced daily to observe this inhumane activity, feel it is our duty as members of a cultural state in the midst of a half-civilized people, to protest against it.” - **Willy Seeger, Chairman of the Anatolian Industrial and Trading Company Ltd., Konya branch; Georg Biegel, secondary school teacher; Heinrich Janson, foreman; J. E. Maurer, qualified engineer; Konya, August 16, 1915, forwarded by Franz Johannes Guenther, Chairman of the Bagdad Railway Company to Konstantin von Neurath, Legation Councilor of the German Embassy in Constantinople.**



Neurath, ‘Reichsprotector of Bohemia and Moravia,’ and his deputy Reinhard Heydrich saluted in occupied Prague during Nazi rule

The recipient of this letter, Baron Konstantin von Neurath (1873-1956), was a career diplomat in the German foreign service. While at the German Embassy in Constantinople between 1914 and 1916, Neurath remained fully informed of the Ottoman government’s policies vis-a-vis its Armenian population. With a large contingent of German military, political, and commercial representatives in Ottoman Turkey during WWI, the German Embassy was probably even better advised of the fate of the Armenians than any other foreign entity, including the American Embassy. Neurath’s career in the diplomatic service culminated with his 1932 appointment in Berlin as Minister of Foreign Affairs. With the rise of the Nazi party to power in 1933, Neurath continued serving in his ministerial capacity until 1938, closely working with Adolf Hitler to undue the Treaty of Versailles, the peace agreement that ended WWI, and expand Nazi control over central Europe. In 1939, with the occupation of Czechoslovakia, Hitler assigned Neurath ‘Reichsprotector’ of Bohemia and Moravia, with Reinhard Heydrich, one of the architects of the Holocaust, as his more powerful deputy. Upon the end of WWII, Neurath was tried and convicted in Nuremberg.



Neurath, Minister of Foreign Affairs, and Adolf Hitler, Chancellor of Nazi Germany

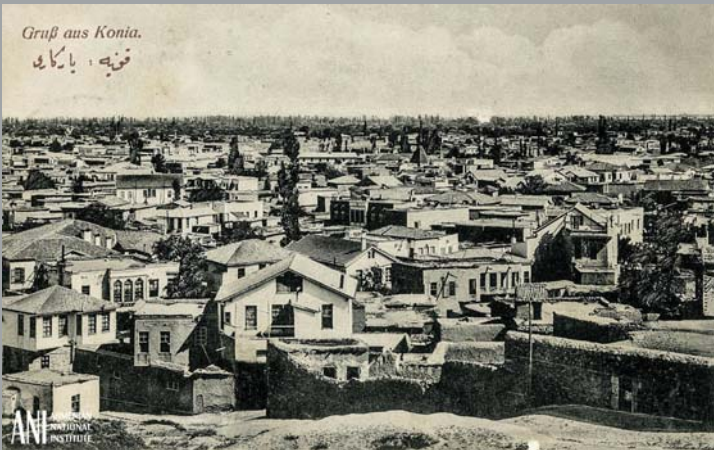


# THE DEPORTATION TERMINUS - KONYA STATION



“General view of the station at Konya”

“All Armenians from Brusa, Izmit, Konya, and Angora [Ankara] have already been set out on the road. From 200,000 to 300,000 Armenians are concentrated in extreme misery along the Baghdad railroad; they are gradually being moved toward Darson [Tarsus] and then Aleppo, to be dispersed in the desert after that. Information reaching us indicates that disease and hunger are already causing deaths. Gendarmes and other officials accompanying and supervising the deportees are subjecting them to appalling tortures.” - **Zaven Der Yeghiayan, Armenian Patriarch of Constantinople, 1913-1922**



“The next place where I saw them was at Konya, also a large encampment. There I saw the first brutality. I saw a woman with her baby separated from her husband. He was put on our train, while she was forcibly held back and prevented from getting on to the train. At the next place [Bozanti], where there were said to be about 50,000, their condition was terrible. They were camped on both sides of the railway track, extending fully half a mile on either side. Here they had two wells from which they could get water, one of which was a very long way from the encampment, the other at the railway station platform. At daybreak the Armenians came in crowds-- women and children and old men--- to the well to get water. They fought among themselves for a place at the well, and the gendarmes, to keep them in order, flogged several people. I saw women and children repeatedly struck with the whips and sticks in the hands of the gendarmes.” - **Itinerary of an American traveler, Mr. Walter M. Geddes, in Asiatic Turkey, November 1915, communicated to the American Committee for Armenian and Syrian Relief**



“Public fountain opposite Miss Cushman’s orphanage”



“Across the city toward the high mountain at sunset”



“General view over the city from the hill”



“Another view from the hill toward two conical mountains”



Konya rail station



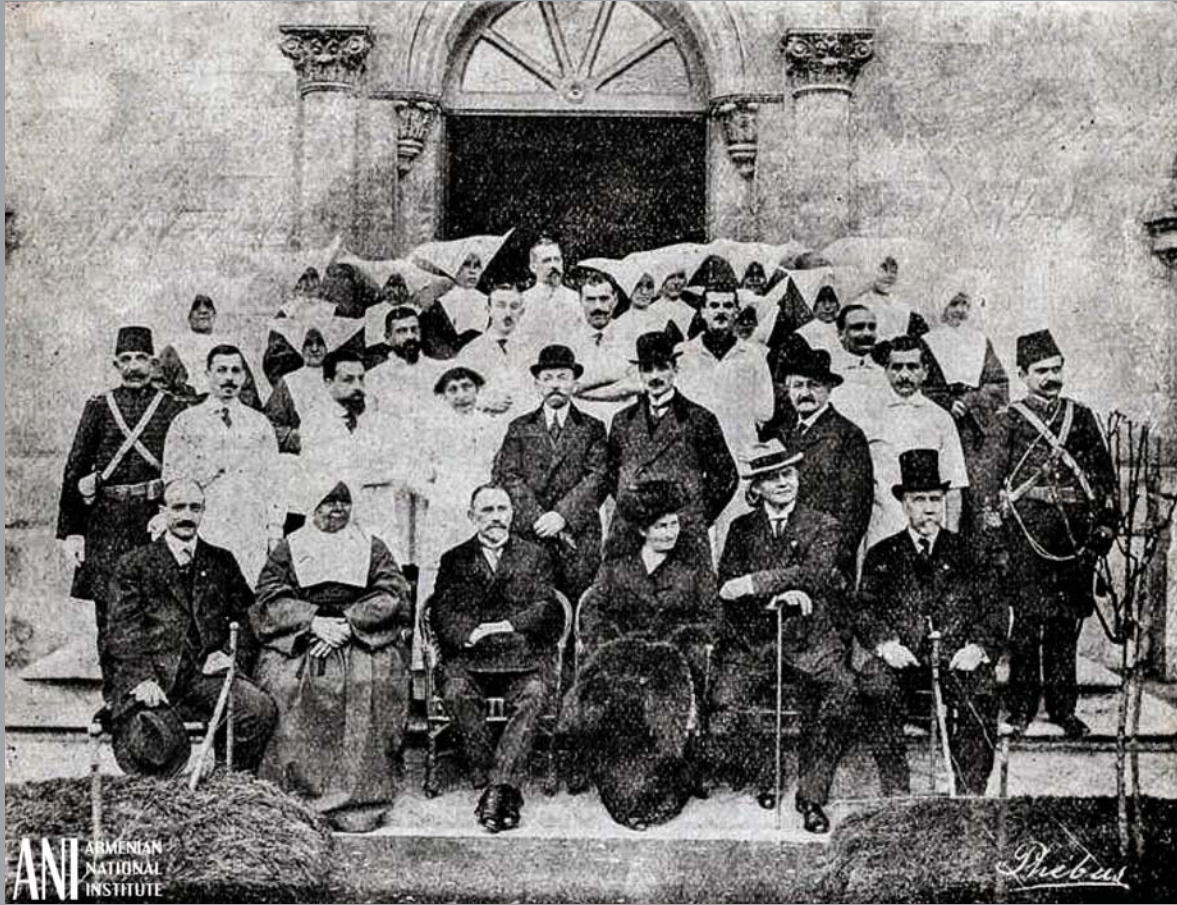
# THE AMERICAN HOSPITAL & SCHOOL IN KONYA



“Hungry crowds at the Hospital door – 6:30 A.M. Light not strong enough to take a good picture.”



“The Reo Speed Wagon in front of the entrance to Miss Cushman’s - the American Polyclinic”



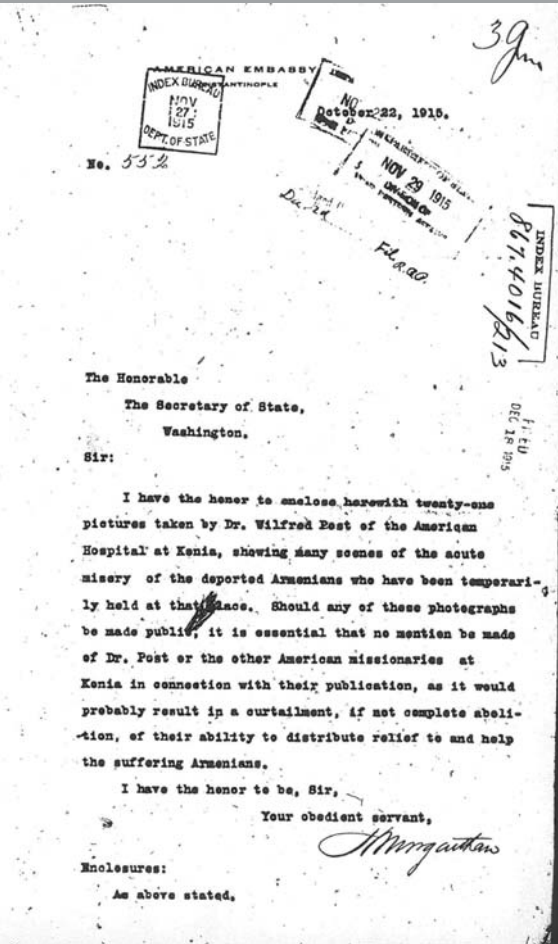
Photographed at the American Hospital in Constantinople, seated in the front row, from left to right: Dr. Wilfred D. Post of the American Hospital in Konya; the Mother-Superior of the American Red Cross Hospital in Taksim district of Constantinople; The Honorable Henry Morgenthau, United States Ambassador to the Ottoman Empire; Mrs. Henry Morgenthau; The Honorable G. Bie Ravndal, United States General-Consul in Constantinople; Reverend William W. Peet, Esq., treasurer of Bible House, Constantinople; with hospital and embassy staff standing.



“From Konya, again, more than 200 Armenians have been sent to Karapunar. Among them is Mr. Armenag Haigazian. On Thursday, 90 people were notified to be ready to leave on...26th May. The Armenians dare not leave their houses.”  
- Statement by Fr. W. H. Hunecke, July 1915, communicated to the American Committee for Armenian and Syrian Relief.



The teaching staff of the American-funded school of Konya called the Apostolic Institute, with its principal Dr. Armenag Haigazian seated fourth from right. The Institute was founded in 1894 by Reverend Harutune Jenanyan, who earlier had also established St. Paul’s Institute in Tarsus with the support of Colonel Elliott Shephard of New York, husband to Margaret Louisa Vanderbilt.



The photographs taken by Dr. Wilfred Post constitute a unique set of pictorial records of the Armenian Genocide, comparable only to those taken by Leslie Davis, U.S. Consul in Harput [Kharpert]. The precise location where the pictures were taken can be demonstrated by comparison with other photographs depicting scenes of Konya, and the captions provided by Dr. Post leave no room for speculation about the people appearing in them.

The pictures reached the United States because they were delivered to Reverend William Peet, treasurer of the American Bible House in Constantinople, who worked closely with the American Embassy to protect the interests of the American missions and to guarantee the personal safety of the American missionaries once war broke out and relations between the United States and Ottoman Turkey became strained, particularly over the mistreatment of the Armenian population. The pictures were transmitted by Ambassador Henry Morgenthau to the Department of State in Washington, DC, through diplomatic pouch, confirming that the ambassador, and his staff, were aware of their existence, and were fully advised of the conditions under which the Armenian people was perishing across the Ottoman Empire.

Dr. Post, along with Dr. William Dodd, and Miss Emma Cushman, ran the American Hospital in Konya. Along with the educational establishments, the medical facilities created by American missionaries, most associated with the American Board of Commissioners for Foreign Missions (ABCFM), constituted part of an extensive missionary network grown through the course of a century and guided by professionals, both men and women, graduated from notable institutions of higher learning in the United States, including Mt. Holyoke, Oberlin, Princeton, Yale, and Harvard.



# THE FIRST CONCENTRATION CAMPS



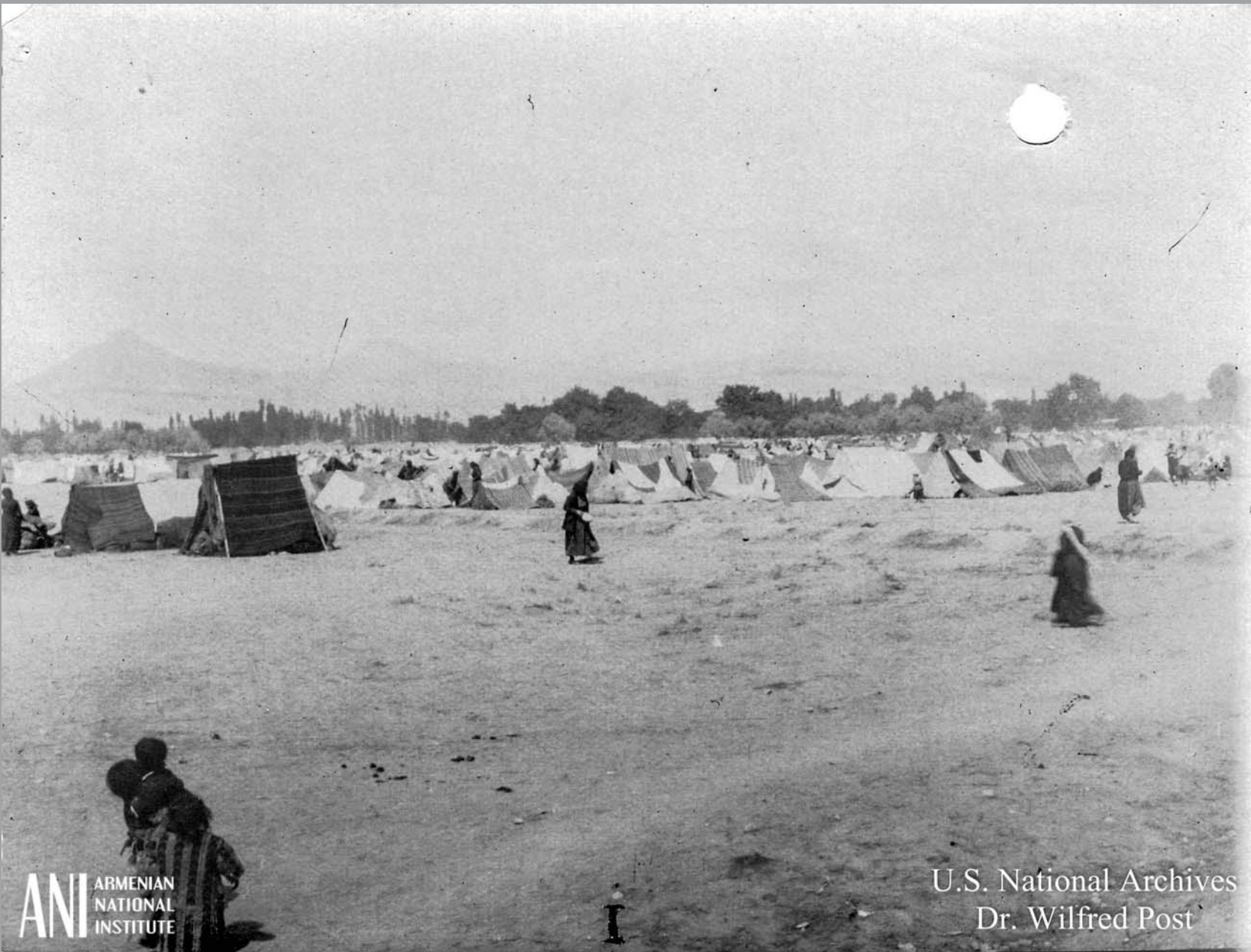
ANI ARMENIAN NATIONAL INSTITUTE

U.S. National Archives  
Dr. Wilfred Post

“A company of men driven mostly on foot all the way from Constantinople – left 2 days and 2 nights in open field without food or shelter (see my letter of Sept 21). Gendarmes with guns [against the back wall]”

“It is certain that in a matter of months they will be decimated through famine or exposure to this unfamiliar climate. We have an example of this in front of our eyes already: the Armenians from Zeytun and the surrounding areas are now completely transferred, some to the region of [Der] Zor beyond Aleppo and others (about 100 families) to the town of Sultaniye in Konya, where they remain today, naked, hungry, and unsheltered. The area being swampy, contagious disease have already started to take their toll. All applications we have made for communicating with them or sending them aid have gone unanswered.”  
- Zaven Der Yeghiayan, Armenian Patriarch of Constantinople, 1913-1922

“The entire Armenian population of Andrianople, Rodosto, Malgara, and their vicinity; the large Armenian population of about 110,000 in Izmit, seat of the diocesan bishop; and the nearly 60,000 Armenians of Bilejik, Eskishehir, Kutahya, Afyonkarahisar, and their vicinity—about 170,000 in total—had been put on the road. On reaching Konya, the caravans of these exiles congregated, forming a large encampment on the plain near the town.... For the sake of appearances, the Turkish government tried to attribute this crowding of Armenian exiles to the lack of transportation, but actually, by creating an environment of overcrowding and filth, they hoped to start epidemics... Trustworthy eyewitnesses reported the rise of a new tent city on the plain near Konya, tents made from sheets, whose number (according to knowledgeable Armenian and German sources), reached 28,000. This mass of human beings, deprived of any sanitary measures, would obviously be subject to all kinds of suffering and disease.” - Grigoris Balakian



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U.S. National Archives  
Dr. Wilfred Post

“Part of the encampment near the railroad”



# FAMILIES WITHOUT SHELTER



“On the edge of the encampment – many people without shelter (21 families without shelter within a radius of 100 yards from the camera).”

“All reports that the Government is providing food are absolutely false, those who have money can buy, those who have none beg or starve.” - **Dr. William S. Dodd, American Hospital at Konya, Turkey, August 15, 1915**



“Same as (1) – shows several bivouacs without shelter”



“A crowd of refugees on the [illegible] road.” (Photographer notes Priest on extreme left with an X on the back of the picture)

“Many of the villagers are mountaineers and lying out on the hot dusty plain by day and exposed to the cold of night they quickly succumb...It is all horrible, horrible—no more description can adequately portray the awful suffering of these unfortunate people whose only crime is that they are Armenians...Whether these unfortunate people are sent on towards the East or whether they remain where they are along the road their future is very dark and it means annihilation for the whole race unless they can be quickly reinstated in their homes with permission to carry on their business or else taken out of the country altogether. Even if they are left just as they are two or three months will probably see the end of most of them.”  
- **Dr. Wilfred M. Post, Konya, September 3, 1915**

“In Konya, I met a former colleague from Harput, Sister Laura Möhring, who had come from Baghdad and told me of the nameless misery of the deportees in the desert, where they were situated without bread or water...5,000 Zeitunli were brought to the unhealthy Sultaniye in the area around Konya. In the beginning, the government distributed bread there, but after this was all gone the misery there is supposed to be dreadful. According to statements by Dr. Dodd from Konya, the wealthy people from there were also deported to Sultaniye; for the period in which their money lasted they shared their bread with the poor. Naturally, this only lasted for a while. Then Dr. Dodd asked the government for permission to give the hungry people bread, whereupon the governor answered that the government was handling this and the people were not in need!

If, as friends of Turkey, we Germans keep silent with regard to all of this, then we are the barbarians of whom the newspapers write, “Tell me who you associate with and I will tell you who you are.”” - **Report by Miss Wolf Hunecke, July 13, 1915, Pera, Istanbul, forwarded by German Ambassador Hans von Wangenheim to Chancellor Theobald von Bethmann-Hollweg in Berlin**



# THE BLIND DEPORTEE



“Three parties without shelter. Old man in foreground is blind and had almost everything stolen from him.”



“One of the tents – about a dozen people occupy it.”



# DEPORTED CHILDREN

“For the first time, in Eregli, I saw the life of Armenian deportees living under canvas. The people there were mostly from Adabazar, Izmid, Bardizag, Arslanbeg and Chengiler. Most of them were well-to-do families. Very few had been able to make proper canvas tents for themselves. Most had made rickety shelters from sheets or pieces of cloth. It was forbidden for those living in tents, in the camp, to go beyond certain defined boundaries without special permission. It was even necessary to get a permit to go to the market.

It was dreadful for the crowd to be herded together in a small area where they had to sleep, cook, and cope with their natural needs. But in spite of this oppressive situation, the deportees had not lost hope and had even retained all their moral strength.

Armenian songs were to be heard from the tents right up to the end. Individuals had even brought their violins, kanuns or guitars, and played them. Men played backgammon or cards. In the evening, trays of oghi [arak] would be set in many tents. Everyone was convinced that in a little while everything would end and they’d return to their homes. The children had brought their school textbooks with them and it was a moving sight to see little girls, seated on the ground near their tents, learning their lessons so that they wouldn’t fall behind. How many of those poor little ones survived?” - **Yervant Odian**



“A mother and her three children at the clinic – all sick.”



“Another party without shelter – notice baby in old woman’s lap.”



“Watermelon cutting(s) served to refugees in the clinic – the beginning of our free meal enterprise.”

“The information that I have from Eregli is reliable...There were about 15,000 exiles in Eregli, but there has been a steady stream pouring in that direction, and the number must be larger now, except for the number sent on into the mountains from there. How many there are at Bozanti the terminus of the railway I have not been able to learn.

In Eregli the exiles are encamped in the open fields in the neighborhood of the railway station. No protection is provided for them, and they have none except such tenting as they can make up for themselves out of carpets, coarse matting, cloaks, gunny sacks, sheets, cotton cloth, tablecloths, handkerchiefs, all of which I have seen used here in Konya. There are no sanitary arrangements for this hoard, and every available spot is used for depositing excrement. The stench of the region is described as appalling. Here in Konya I have seen how the field adjoining entirely open was so thickly covered with excrement that it seemed impossible to stop anywhere, and women and girls as well as others defecating there in the day-time simply because there was absolutely no screen or protection. When it is considered that diarrhea and dysentery are rife, you can imagine the results. The region there as well as here is exceedingly malarial, and this is the time of year for it. I have no knowledge of how many deaths have taken place.” - **Dr. William S. Dodd, Konya, September 8, 1915**



# DEPORTED FAMILIES OF OTTOMAN-ARMENIAN SOLDIERS



“A mother with her dying child – the father is a soldier.”

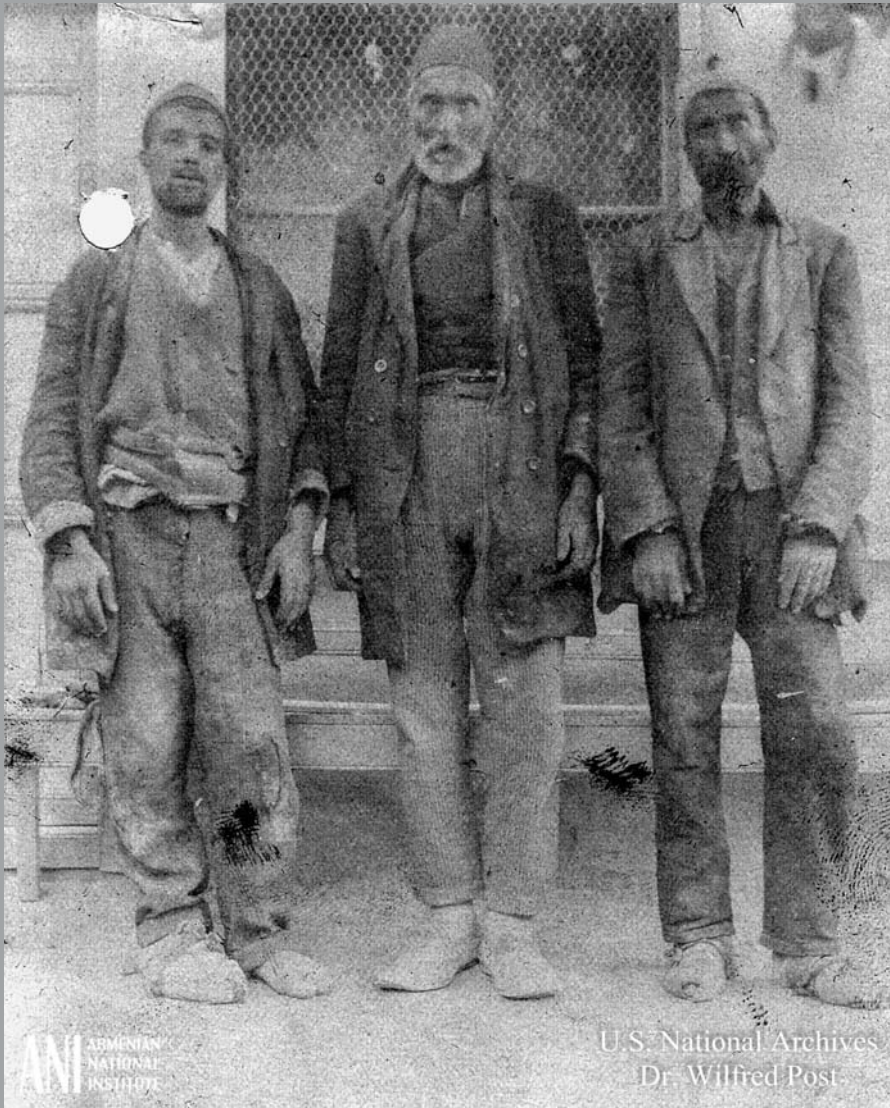


“Another dying child brought to the clinic – father is a soldier, mother died in camp a few days ago. Woman holding child is a friend.”

“We also felt obliged to attend to the needs of Armenian soldiers whose families had been deported. In particular, the Armenian soldiers at the Dardanelles front, when ill or wounded, were sent to their hometowns for one or two months to recuperate. Because the families of many of these soldiers had been deported, the young men came to Constantinople and relied on the Patriarchate’s charity. I designated the school just outside Kum-Kapu as a place for them to live, and I gave them five piasters daily from the Patriarchate’s Treasury...”

- Zaven Der Yeghiayan, Armenian Patriarch of Constantinople, 1913-1922

“Dr. and Mrs. Dodd went through the massacres of 1894 and 1896 and they and Miss Cushman and I have been through two revolutions, one massacre and two wars since then, but we all agree that we have never seen anything like this. Another outrageous side of it is that many of the fathers and brothers of these women and children are in the army fighting the country’s battles...Unless political circumstances allow of their speedy restoration to their homes or their bona fide establishment in new places, transportation to America seems their only hope, or else the nation will be annihilated, and that very soon.” - Dr. Wilfred M. Post, Konya, September 3, 1915



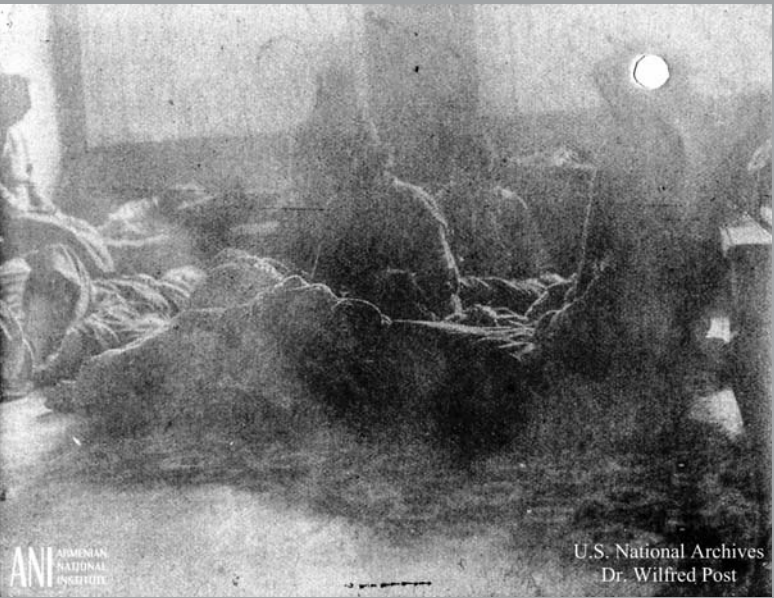
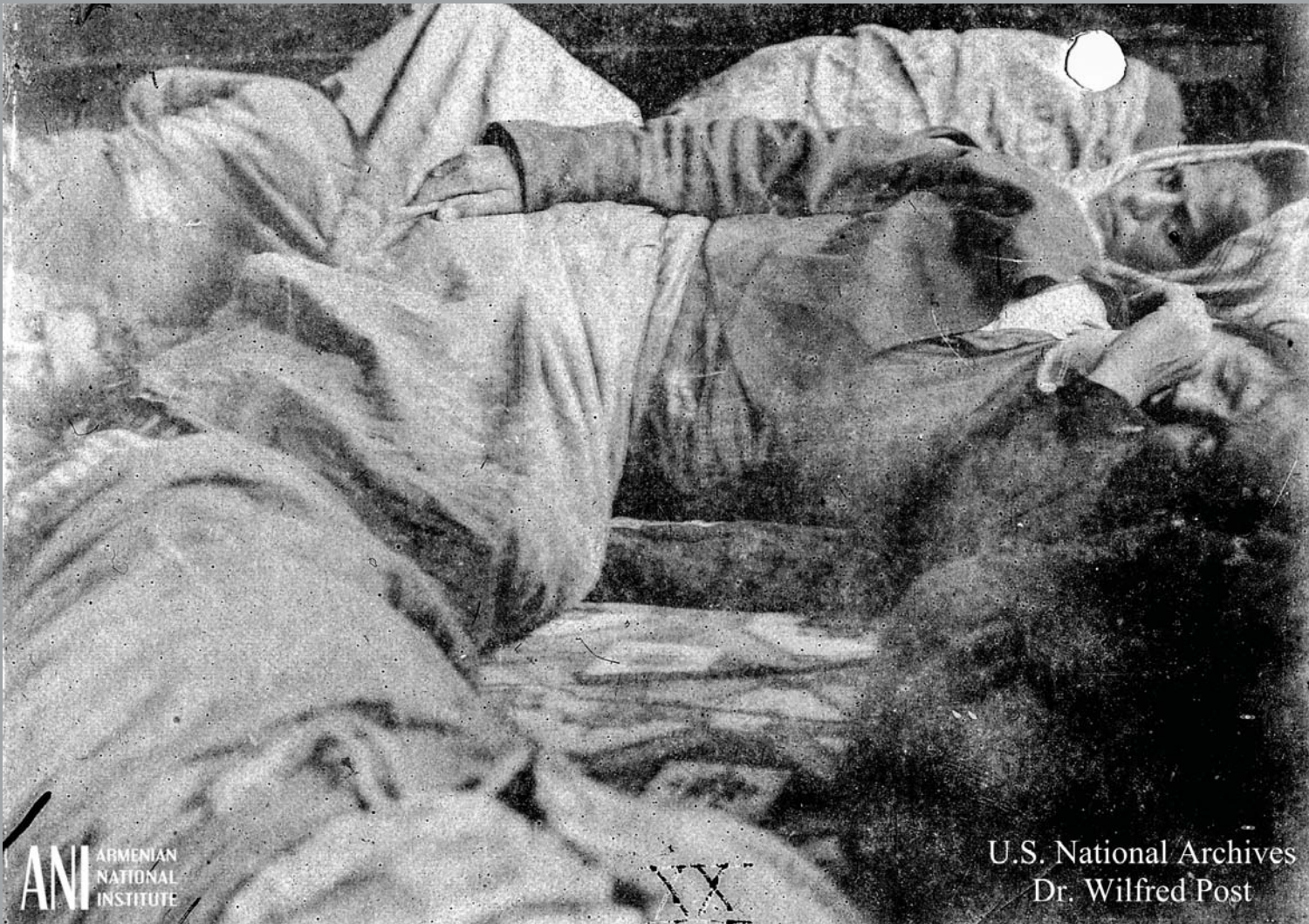
“3 men driven from Constantinople to Konia (750 kilometers) mostly on foot. Middle man 74 yrs old – others 48 and 24 respectively. Younger man was stripped of most of his clothes – older had only his shoes taken from him.”



“A crowd about a fountain – later the crowd became very much larger.”



# ROOMFUL OF MISERY



“Details from “a roomful of misery.””

“Since the city of Konya had a population of about 65,000, the bakeries could barely meet the local demand for bread; so when the caravans of Armenian deportees arrived, they suffered acute hunger. The exiled Armenians, even with money in hand, searched frantically for bread but there was none; when they requested help, they received merciless blows from the whips of the guards. The Turkish government’s secret goal was that these people would expire from hunger and epidemics instead of from massacres. Naturally the first victims were the small children, who fell like withered autumn leaves to the ground at the first dry wind, dying not by the hundred but by the thousands.” - **Grigoris Balakian**



“Details from “a roomful of misery.””

“A roomful of misery – not posed – 21 people were stretched out on the floor of one waiting room waiting their turn for examination.”

“Today the crier has published through the city that all the Armenians of Konya are to be ready to leave in eight days; that is, on Monday August 23. The scenes that are taking place are simply like the wailing for the dead. Is there no help to prevent this awful crime? I have new details of the horrors of the march beyond Bozanti, 50,000 on foot between there and Aleppo, and the road beset by robbers and dead bodies everywhere.”  
- **Dr. William S. Dodd, American Hospital at Konya, Turkey, August 16, 1915**



“Dying of camper – turned out of Izmit 2 weeks ago and brought to the clinic by his friends.”



# DEPORTED PARALYTIC



“Same couple as No (13) wife carrying husband”

**“Warning from Zeitun:** In previous years on many occasions the Armenians of Zeitun had been under Turkish attack. They had fought courageously and resisted several weeks each time until exhaustion and European intervention had ended the siege, permitting the people of the city to resume life as usual. I had seen such an incident in my year at Zeitun.

This time the pattern changed. The Turks did not attack directly but resorted to treachery. They coerced several leaders of the Armenian community in Marash to join a delegation of Turkish officials to Zeitun. Their mission was to convince the Armenians of Zeitun that they would enjoy peace and security if they would, firstly, give up their guns to the government and secondly, migrate to a new region several miles away. The Protestant minister (Rev. Aharon Shirajian) and Apostolic priest (Rev. Sahag Der Bedrosian) were among the delegation forced to come from Marash. The director of the trade school at the German orphanage, Herr Blank, accompanied them. The clergymen and other delegates from Marash had been threatened with dire consequences to themselves and to Zeitun if they refused. They had no choice. Neither did the people of Zeitun. Most of the young fighters had been drafted. Refusal to turn over guns or leave the city meant instant annihilation. This time fully activated Turkish army with powerful weapons, including German Mausers, was at hand to see to that. The Allies were certainly in no position to intervene. Both the visiting Armenians from Marash and the local Armenian leaders in Zeitun reasoned that exodus might mean survival for some. Thus the caravans started out warily but hopefully. The few able-bodied men who had not been taken into the army were placed in a separate caravan and sent away, some toward Konia and some to Bagdad. Very few of them survived the ordeals they experienced. The rest of the population—including women, children and a few old men—were directed towards Urfa.

The young men of Zeitun who had been conscripted into the Turkish army had been placed into work battalions. Some of them appeared in Urfa among a group of 1,200 Armenian soldiers brought in late spring to build a road. These soldiers included natives of Marash, Aintab, Gaban, and other Cilician towns as well as Zeitun. Their guns had been confiscated and replaced with shovels and picks. The first week at Urfa they were given liberty to move about the city at will. Some of them were friends of mine from school and orphanage. One morning I invited about twenty-five of them to my home and listened to their stories. They told us of the destruction of their towns and begged me, “Tell the Armenians of Urfa to prepare to defend themselves right now. We are ready to fight and die with them. Giving in to Turkish demands will not guarantee their safety. Let them not be fooled like us. We should have stayed in our towns and fought to defend them. At least we would have died honorably.” These men had gone into the army believing they had been conscripted to participate in the war. Now they realized that they had been conscripted just to be removed from their towns so their homes would be defenseless.” - **Reverend Ephraim K. Jernazian, Judgment Unto Truth: Witnessing the Armenian Genocide**



“Paralytic from Afion-Kara-Hissar- not exempted from deportation. Cannot stand straight and has to be carried by his wife – see no 14 (a Protestant)”



American School in Ismit



“Archbishop Stepannos, the virtuous prelate of Izmit, had refused an exemption from deportation that the government had granted him. He responded to the governor: “Thank you for the benevolence of the government, but I cannot abandon my flock, which I have tended for forty-five years. I have spent good days with them, and I will spend bad days with them.” And His Grace [Archbishop] Hovagimian, a majestic and giant figure, bent over by his more than seventy-five years, proceeded to the head of the deportation caravans, and like a modern-day Moses, he led his people toward Bozanti. From there he put his cart at the disposal of the sick members of his flock and went on foot as far as Aleppo...Especially the priests, whom Archbishop Stepannos ordered to remove their habits and shave their beards so as to escape beatings and persecution by the police soldiers.” - **Grigoris Balakian**



# VOICES OF CONSCIENCE



Jelal Bey, Ottoman governor of Konya

“Jelal Bey used the law of nationality of Armenians – Ermeni [Orthodox], Catholic, and Protestant – recognized by the [Ottoman] Government. He ordered Konya to be an encampment center to sort them out as the order of the Government in Turkish stated only “Ermeni ‘millet” [Orthodox Armenian community] in the proclamation of deportation. Also, he ordered all the Protestant and Catholic leaders already deported returned home from Karapunar. This was effective as a civilian order, but was not applicable to those already under the control of the army....Jelal Bey’s order of sorting the “deportees” had ...flooded the fields near the Stacyon [train station] with “deportees” coming from as far west of Konya as Rodosto (Tekirdagh) in European Turkey and other collection centers to speed up the deportation...Jelal Bey was going according to the law of the country, justice, his conscience and mercy, and the courage to defy the Government order. He was merciful to the sick, the lame, and the blind, and courageous to defy the illegal order of the government to “deport” every Armenian, Catholics, Protestant or Ermeni [Orthodox], and, families of soldiers.” - **Charles Mahjoubian, *Garbis to America***

While countless Ottoman officials and Young Turks party operatives ruthlessly implemented the central government’s program of deportation and depredation, a number of professional administrators and military officers disapproved of the mistreatment of the Armenian population. One governor by the name of Jelal Bey stood out and is reported to have taken measures to ameliorate the condition of the Armenian deportees. It so happened that he was governor of Aleppo province when Zeytun Armenians were deported against his wishes. He was reassigned to Konya, which by the summer of 1915 had been transformed into a massive deportee camp. While Konya turned out to be only a way-station to the deserts of Syria, witnesses were unanimous that Jelal Bey was a man of principle. It did not take long for the Young Turk triumvirs, Enver, Jemal and Talaat, to neutralize dissenters within the ranks of officialdom. For the time that Jelal Bey governed in Konya, his benevolence allowed even for the surreptitious delivery of relief to the condemned. In the end his views and actions could not alter the intended outcome of the deportations, but his conduct distinguished him from the host of predators that so violently persecuted their defenseless quarry.

“The Vali [Governor Jelal Bey] is a good man but almost powerless. The Ittihad Com[mittee] and the Salonika Clique rule all. The Chief of Police seems to be the real head. The Vali [Governor] came here on the promise that Konya should be spared. Then he was delayed in Constantinople day after day until the deportation here should be accomplished. He was furious when he heard of it on his way here, and he is likely to resign soon.” – **Dr. William S. Dodd, Konya, September 8, 1915**

“At Konya about the same conditions exist although we are fortunate in having a good Vali [Governor Jelal Bey]; however he is much handicapped by some powerful men of the Committee who are opposed to him and accuse him of undue clemency.” - **Dr. Wilfred M. Post, Konya, September 3, 1915**

“The Vali [Governor Jelal Bey] said that he could do nothing as Marash had been taken out from under his jurisdiction, a fact which he deplored and which had occurred without his previous knowledge. He thought that the trouble might have been avoided, if Marash had been under his control. He said that he would telegraph to the Department of the Interior and to Jemal Pasha of the 4th Army, but that he had no authority.” - **Jesse Jackson, American Consul, Aleppo, April 12, 1915**

“The Armenians of Western Anatolia who had been uprooted were able to stay for several months in Konya and its surroundings, thank to Governor Jelal Bey, who behaved in a humanitarian manner toward the Armenian refugees.

I was told that, one day, Jelal Bey personally toured the areas where the deported people were staying. Seeing their misery, he was unable to hold back his tears and moved away quickly, cursing those who had caused this situation to come about. Witnessing Jelal Bey’s humanitarian behavior, the Sublime Porte [Young Turk regime] removed him from Konya and appointed in his place another, who would act according to its position by persecuting the refugee Armenians and pushing them toward the desert. Indeed, Jelal Bey’s successor committed a great cruelty by pushing the Armenians that were living in crowded but sheltered conditions in Konya toward the Arabian desert.” - **Zaven Der Yeghiayan, Armenian Patriarch of Constantinople, 1913-1922**



Patriarch Mesrob Naroyan (1927-1944)

It is not possible to create a complete list of the martyred clergy. Their number is very great, as even the smallest village had its church and married priest. But it is possible to select some who had intellectual gifts and were well known, not only for their erudition, but also because of their writings. Among them were about ten from Armash Seminary who, as prelates, died on the field of honor:

Bishop Smpad Saadetian, prelate of Erzerum, a deep-thinking and gentle churchman.

Bishop Khosrov Behrigian, the prelate of Kayseri, a model of a clergyman dedicated to the people and literary gifts.

Sahag Odabashian, prelate of Bursa, a hard-working and intrepid shepherd.

Ardvast Kalendarian, prelate of Edessa [Urf], a sensitive and beauty-loving personality.

Kevork Turian, prelate of Trabzon, a very knowledgeable and good-humored clergyman.

Barkev Tanielian, prelate of Kutahia, a taciturn, extremely active worker and a modest man.

Shavarsh Sahagian, prelate of Tokat, an enthusiastic and alert clergyman.

Bsag Der-Khorenian, prelate of Harput, an energetic and hardworking activist.

Kegham Tevekelian, prelate of Keghi, a unique writer with a revolutionary character.

Suren Kalemian, prelate of Bitlis, who had a lively character and was a tenacious worker.

To this list of martyrs must be added:

Bishop Nerses Tanielian of the Catholicosate of Sis (Cilicia), prelate of Yozgat, with a poet’s soul and a delicate heart, whose spiritual writings will always retain their freshness and appeal.

**Bishop Mesrob Naroyan**  
**April 24, 1919**



Patriarch Zaven Der Yeghiayan (1913-1922)

Because the rail system was relied upon to deport the Armenian population of western Anatolia, the terminus at Konya and at Bozanti served as the first concentration camps where deportees by the tens of thousands were initially dumped. In the end some 500,000 Armenians were exiled by this route. Bishop Mesrob Naroyan who was also exiled succeeded for a brief period in creating an underground railroad for the delivery of relief funds from the Armenian Patriarch of Constantinople and its distribution among the Armenian deportees. By October 1915 the Armenians had been force marched out of the Plain of Konya, through the Taurus passes and onto Syria, there to die of thirst, hunger, or massacre. Eventually Patriarch Zaven Der Yaghiayan too was exiled through Konya and Bozanti to witness for himself the plight of his people dispersed across the Syrian desert. Another deported clergyman, Grigoris Balakian, went into hiding disguised as an engineer because he spoke German and found refuge in the remotest construction sites of the rail line. He lived to author a blistering eyewitness account of the Armenian Genocide titled Armenian Golgotha invoking the agony of the Crucifixion as his touchstone. Bishop Naroyan survived, but he was one of a handful of high clergy to have escaped death. When a memorial volume was prepared on the eve of the first commemoration of the Armenian Genocide on April 24, 1919, it fell upon him to prepare the list of the Armenian prelates who succumbed to the atrocities. Naroyan succeeded Der Yeghiayan as Armenian Patriarch of Constantinople.

“The Armash Seminary, where I had received my education and which had a special place in my heart, was not spared this widespread catastrophe. The Seminary staff, including Abbot-Director Bishop Mesrob Naroyan, were sent to Konya...The Charkhapan [Evil-Destroyer] Holy Mother of God Monastery at Armash was closed during the deportations of 1915...the seminarians were brought to Constantinople, and the Abbot [Bishop Mesrob Naroyan], the monks, and the teachers were deported to Konya and elsewhere. During this time, the Monastery was robbed, and subsequently the government opened a district school on the premises.” - **Zaven Der Yeghiayan, Armenian Patriarch of Constantinople, 1913-1922**



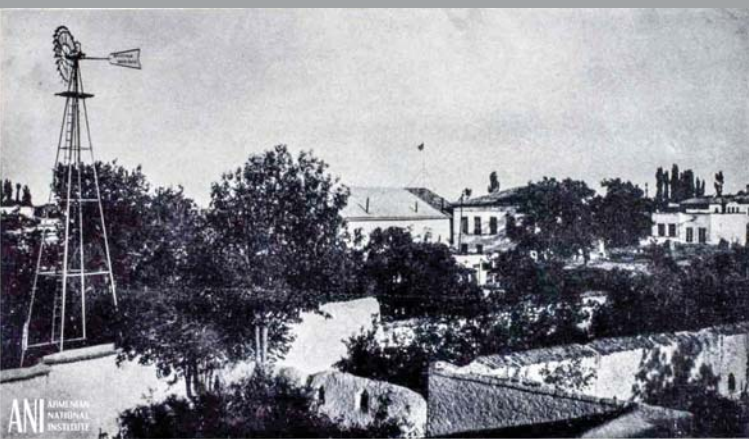
Reverend William Peet, American Bible House



“To send relief to the masses, we tried to organize a relief network encompassing the principal regions where the deportees were located. Thus, we sent relief funds to Konya for the deportees of Western Asia Minor who were concentrated there. We made arrangements so that Bishop Mesrob Naroyan, assisted by Apig Mubahyajian, Khosrov Babayan, and Dikran Amseyan, who had themselves been deported there, would distribute the relief funds we sent—1 piaster daily to almost 5,000 needy people. Working under the supervision of Bishop Mesrop were two younger seminarians from Armash, both of them deportees: Hrand Vartabed and Hëmayag Vartabed...Every week, Mr. [William] Peet [treasurer of the American Bible House in Constantinople] sent 500 pounds to Aleppo and another 500 to Konya, as well as other amounts to other places....Dr. Dodd was the representative of the Bible House in Konya, where he personally distributed the relief funds...Bishop Mesrob always sent me news from Konya through Armenian railway functionaries.” - **Zaven Der Yeghiayan, Armenian Patriarch of Constantinople, 1913-1922**



AMERICAN RELIEF - THE ORPHANAGE OF KONYA



By remaining in Konya throughout the war despite the break in U.S.-Turkish relations, Miss Emma Cushman maintained oversight of the American hospital and of the American school, called the Apostolic Institute. By so doing she succeeded in transforming the institutions into orphanages and care centers. Much as once Armenian deportees were shipped to Konya by train, after the war, American aid and relief workers arrived by rail to support Cushman's humanitarian efforts. Joining the transport of one such relief mission was George Robert Swain, a professional photographer accompanying University of Michigan professor Francis Willey Kelsey on an archeological expedition. Besides antiquities, Swain documented the orphans of Konya thereby adding another set of photographs attesting to the Armenian Genocide, in this case its aftermath. As with Dr. Wilfred Post's photographs, Swain's photographs are reproduced with the captions he provided.



Apostolic Institute



"A new boy coming to the school"



"Major Arnold with scores of orphan children under Miss Cushman's charge"



"So Miss [Emma D.] Cushman gathered the six hundred Armenian children together into an orphanage, that was half for the boys and half for the girls. She was a hundred times better than the "Woman who Lived in a Shoe," because, though she had so many children, she did know what to do. She taught them to make nearly everything for themselves. In the mornings you would see half the boys figuring away at their sums or learning to write and read, while the other boys were hammering and sawing and planing at the carpenter's bench; cutting leather and sewing it to make shoes for the other boys and girls; cutting petrol tins up into sheets to solder into kettles and saucepans; and cutting and stitching cloth to make clothes. A young American Red Cross officer who went to see them wrote home, "The kids look happy and healthy and as clean as a whistle."

From all over the Turkish Empire prisoners were sent to Konia. There was great confusion in dealing with them, so the people of Konia asked Miss Cushman to look after them; they even wrote to the Turkish Government at Constantinople to tell them to write to her to invite her to do this work. There was a regular hue and cry that she should be appointed, because everyone knew her strong will, her power of organising, her just treatment, her good judgment, and her loving heart. So at last she accepted the invitation. Prisoners of eleven different nationalities she helped—including British, French, Italian, Russian, Indians and Arabs. She arranged for the nursing of the sick, the feeding of the hungry, the freeing of some from prison.

She went on right through the war to the end and beyond the end, caring for her orphans, looking after the sick in hospital, sending food and clothes to all parts of the country, helping the prisoners. Without caring whether they were British or Turkish, Armenian or Indian, she gave her help to those who needed it. And because of her splendid courage thousands of boys and girls and men and women are alive and well, who—without her—would have starved and frozen to death." - Basil Mathews, 'An American Nurse in the Great War,' *The Book of Missionary Heroes*



"Miss Cushman talking to some boys"



"A poverty stricken woman"



"Part of kindergarten section in action"



"A group of "relief" kindergarten children in Miss Cushman's care"



"Children doing kindergarten exercises"

"Before the war Dr. Dodd and Dr. Post conducted a successful American hospital here, and Miss Cushman, a famous missionary, worked with them. Miss Cushman was left alone throughout the war to care for allied prisoners, Armenian orphans and refugees and pretty much everything else needing help. Now there is a fine staff of Americans doing hospital and relief work. Konya is central for repatriation of refugees by rail." - William T. Ellis, *Special Correspondent of the Washington Post*, November 11, 1919

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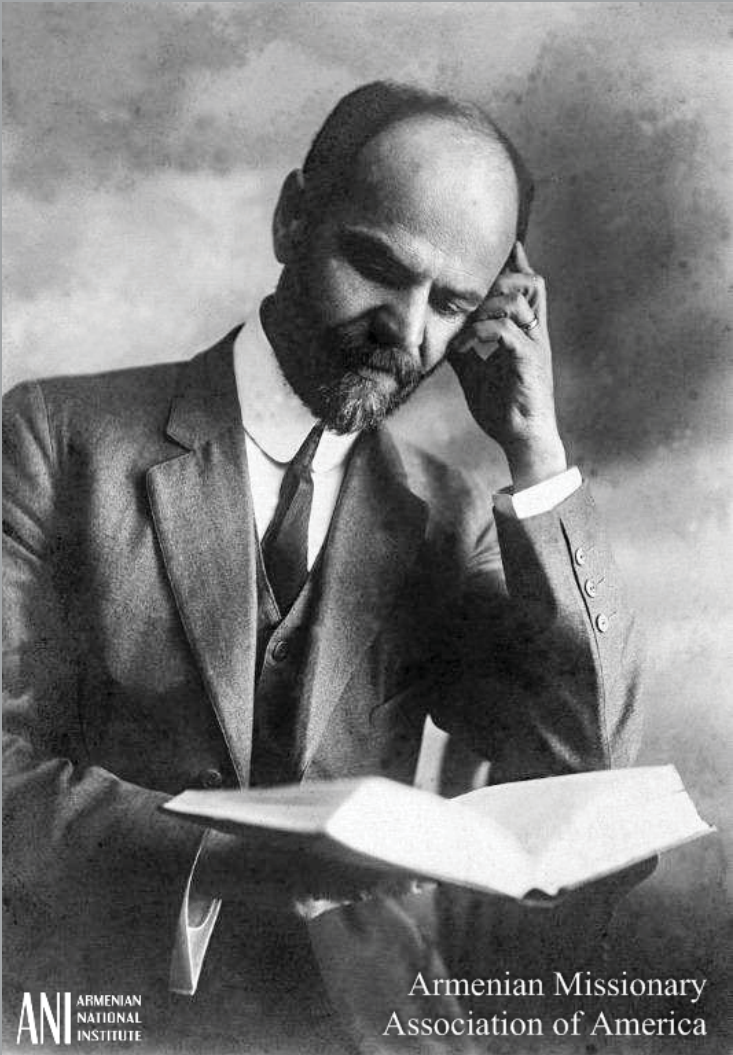
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| Senior Class.          | Town.        | Provinces. |
|------------------------|--------------|------------|
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| Boghoss Der Boghossian | Hadjin       | Adana      |
| Garabed Kazanjian      | Bor          | Konia      |
| Samuel Samelian        | Nigdeh       | Konia      |
| Junior Class.          | Town.        | Provinces. |
| Antranig Amirkhanian   | Guemereck    | Sivas      |
| Ghevont Berberian      | Soungourliou | Angora     |
| Harutune Minassian     | Manissa      | Smyrna     |
| Daniel Thomassian      | Afion-Kara-  | Angora     |
|                        | Hissar.      | Broussa    |
| Sophomore Class.       | Town.        | Provinces. |
| Eghia Albarian         | Hadjin       | Adana      |
| Clemens Balabanian     | Istanos      | Angora     |
| Roupen Minassian       | Manissa      | Smyrna     |
| Missak Oddian          | Angora       | Angora     |
| Osdanig Sarraflan      | Malatia      | Harpoot    |
| Garabed Seralian       | Kermir       | Angora     |
| Karekin Sinabian       | Istanos      | Angora     |
| Freshman Class.        | Town.        | Provinces. |
| Vahram Balabanian      | Istanos      | Angora     |
| Harutune Balian        | Kutahya      | Broussa    |
| Harutune Boyadjian     | Konia        | Konia      |
| Kiragoss Gurunlian     | Bor          | Konia      |
| Papel Hadjinlian       | Everek       | Angora     |
| Stepan Kaplanian       | Afion-Kara-  | Broussa    |
|                        | Hissar.      |            |
| Aharon Kassabian       | Cesarea      | Angora     |
| Vahan Kizirian         | Angora       | Angora     |
| Toross Kouyoumjian     | Gurun        | Sivas      |
| Avak Mekharian         | Hadjin       | Adana      |
| Hagop Movsessian       | Bourdour     | Konia      |
| Yakovoss Pilides       | Talas        | Angora     |
| Haig Shiroyan          | Bitlis       | Bitlis     |
| Mihran Zakarian        | Kanjular     | Izmid      |



# CLOSING OF THE APOSTOLIC INSTITUTE AND KILLING OF THE REMNANTS



Dr. Armenag Haigazian

“After no school for four years, education was precious and by now [Dr. Armenag] Haigazian proved his fame in what he did in reopening Jenanyan College [so-called for it founder but formally The Apostolic Institute]...Leaving Mrs. Haigazian and daughters in Smyrna, then occupied by the Greek army, he was willing to risk his life for the education of the Armenian children who had been denied education for four years, and, some of them had returned from the jaws of suffering and death...

To us they were inspirational for human rights and justice, but to the Turks it was dangerous for Armenians to learn about them. To the Turks the greatest danger turned out to be Haigazian, American educated and running a school on the American system and supported by American money inspiring Armenian students...Haigazian was called to Court Martial hearings. Condemned and given few days to close the school and return to jail. Also a few days later it was announced that all Armenian and Greek men between 15 and 60 were to be deported. I was thirteen years old and was free to go all over and watch the proceedings. After all the men were on the train, I was returning home. On Stacyon Jaddesi [Station Road] I saw a group of convicts going toward the Stacyon tied together at their ankles with chains and balls. Right in the middle was Haigazian – a wisp of a man, philosopher, theologian, prophet, humanitarian and the greatest product of American education and evangelism...

I was amazed at the site of the staff of Jenanyan College in chains, with Haigazian in their middle to ease the burden of chains and balls on him. The staff represented all the educational benefits of the Catholic and Protestant missions, and of the education of many European schools of higher learning...They had been condemned as hardened criminals with the intention of eliminating the influence of Christian powers. I wended my way home thinking of angelic Haigazian’s undaunted spirit, though in the eyes of the Kemalist Government he was a criminal deserving to carry chains and balls...The staff members were allowed to go with the rest of the deported but Haigazian was under strict surveillance and kept in dirty infested prisons along the way while the rest were out in the open fresh air...

Haigazian himself refused assistance to free him from the tortuous treatment while it was possible in transit. Once in Mezre [near Harput], it became impossible to save him as the Turkish Hospital authorities refused to transfer him to the American hospital in Harput until he was beyond recovery transferring the responsibility of his death to the American hospital. In the records of the ABCFM [American Board of Commissioners for Foreign Missions] Haigazian’s death was recorded: He died at the American Hospital at Kharput, July 7, 1921, from Typhus fever, shortly after being deported by the despotic government of Moostafa Kemal. He suffered greatly on the trip to Kharput, since most of the journey was done on foot. He was buried in the Missionary Cemetery there.” - **Charles Mahjoubian**



Top: Orphan girls; Bottom: Orphan boys

## PROF. HAIGAZIAN DIES OF TYPHUS AT HARPOOT

*President of American College at  
Konia Was Being Deported  
Into the Interior.*

Special Cable to THE NEW YORK TIMES.  
CONSTANTINOPLE, May 25.—Pro-  
fessor A. H. Haigazian, President of  
the American College at Konia, Asia  
Minor, and the most prominent Arme-  
nian educator in the Near East, died  
last week at the American Hospital in  
Harput from typhus. The disease was  
contracted while Professor Haigazian  
was being deported with a group of in-  
fluential Armenians and Greeks into the  
interior of the country.  
He was a graduate of Columbia Uni-  
versity and Union Theological Seminary  
and received the degree of Doctor of  
Philosophy from Yale.  
News of Haigazian's death was  
brought to Constantinople today by  
Edith Wood, a Philadelphia Red Cross  
nurse attached to the Near East Relief  
Hospital at Harput. Miss Wood is  
convalescing from typhus and plans to  
return to the United States shortly.

**The New York Times**  
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With a Ph.D. from Yale University, Armenag Haigazian was described as ‘the most outstanding native Christian educator whom the American Board Schools in Turkey produced.’ The American-funded Apostolic Institute of Konya, as with all other Armenian and American schools across Anatolia, had been closed in 1915. Teachers, along with clergy, were among the first persons arrested and deported during the Armenian Genocide. Dr. Haigazian was a rare educator to survive. His reopening of the Apostolic Institute revived hopes that teaching would resume for Armenian orphans. The Nationalist Turks under the leadership of Mustafa Kemal who replaced the discredited Young Turks at the end of the war in 1918, however, persisted with the policies of the previous regime. Dr. Haigazian was arrested, deported, and effectively murdered. By the time the New York Times reported his passing, the news was almost a year old. The death of Dr. Armenag Haigazian and the second closing of the Apostolic Institute marked the definitive end of Armenian education in Anatolia, an effort sustained through the centuries since the invention of the Armenian alphabet in 405.

“The Government some time ago ordered the Protestant Congregation to tear down their bell-tower, which they refused to do, saying that it had been put up by permission of a former Vali [Governor] and that it formed an accessory to their place of worship. The Government thereupon proceeded to take down the bell and tear down the tower, which was of simple construction, and then put in a bill for demolition!” - **Dr. Wilfred Post, Konya, September 3, 1915**



Konya before the war



“Ruins of the Armenian church”

“On Alaeddin Hill (Alaeddin Tepe) of Konya, there was an Armenian church. Soon after the deportation, I saw that church demolished.” - **Charles Mahjoubian**