

Zaven Der Yeghiayan wrote that 4,000 to 5,000 orphans were liberated from Turkish households, mostly in Constantinople, and added, "Nevertheless, the same could not be done in the countryside, where it became possible to liberate very few of the hundreds of thousands of orphans. The reason for this was that, even after Turkey's defeat, the Allied armies did not penetrate the interior regions of the country."⁴²

The Turkish corporal from Çermik who "rescued" Heranoush was childless, and so he took her home, changed her name to Seher to erase all trace of Armenianness, and treated her like a daughter. It was of course common to change the names of Armenian children as they were taken in by Muslim families. This was done as a consciously calculated and necessary step, with no instructions from above. The common Turk, Kurd, or Arab knew well that an Armenian name was the only evidence left of these children's Armenian identity and should be erased, forgotten.

In Heranoush's case, the lady of the house never accepted her as a daughter but rather treated her like a servant. Then, as Seher grew older, jealousy replaced her contempt, lest her husband change his mind and take Seher as a second wife. Fortunately for Heranoush, that never happened, and their

⁴² Der Yeghiayan, *My Patriarchal Memoirs* (2002), p. 185. The gathering of orphans was also accomplished by personal initiatives and organizations. Especially effective and fruitful was the campaign of the Armenian volunteer army headed by Andranik, the famous *fedayee*. Archbishop Der Yeghiayan also noted an incident when the British intercepted the Turkish government's transfer of "Turkish orphans" to Constantinople from the interior. The orphans were examined and the Armenians, who made up the majority, were taken to the Armenian orphanage (p. 186).