

and married another survivor like herself. Years later, she searched for her kin and found Vahram in Istanbul. This is a story with a happy ending that can also be told about some of the luckier orphans who were somehow discovered and taken to safety.⁴⁴

In fact, similar rescue operations are detailed in the memoirs of Setrak Baghdoyan. After the war, when Mosul was under British occupation, English authorities there were engaged in collecting survivors who had somehow reached that region.⁴⁵ What we know for certain is that they were only a handful compared to the thousands lost.⁴⁶ The number of Armenian refugees who were sheltered by Arab tribes, including children who were adopted and girls who were taken as wives, is unknown. Stories and random reports show that these survivors mostly converted to Islam and adopted Arab identities. Ironically, heads of Arab tribes who sheltered Armenians— who did not kill them but Islamized them— were honored in Yerevan, Armenia, on the occasion of the Ninetieth

⁴⁴ Vahram here is speaking of what he witnessed and does not mention the widespread efforts, during the armistice and after the war, of the Armenian Patriarchate of Constantinople and Armenian volunteer organizations who collected orphans, established and managed orphanages, and even sought out young women in Turkish and Kurdish harems and arranged their safe exit from the country.

⁴⁵ See Baghdoyan's memoir, *Erb drakhte dartsav dzhokhk* (2007), pp. 538–9.

⁴⁶ Western scholarship has produced a multitude of works, based on meticulous research and archival material, describing the process of the Armenian Genocide. For a concise but very informative source, see Walker, "World War I and the Armenian Genocide" (1997).