



Courtesy of Bible House, Chicago

This cut was adapted, made and donated by Atikian Brothers
photo-engravers in San Francisco, California

A Briefer **History of Aintab**

By KEVORK A. SARAFIAN, M.A., Ph.D., LL.D.

Head of the Department of Education
La Verne College (1929 - 1950)

Visiting Professor of Education
University of Southern California (1928 - 1953)

*A concise history of the cultural, religious, educational, political,
industrial and commercial life of the Armenians of Aintab.*

Copyright 1957
By Union of the Armenians of Aintab, Inc
All Rights Reserved

Library of Congress Catalog Card Number 57-12607

Printed in the United States of America

Dedication

This book is gratefully dedicated to America and Americans who through the spirit of christian brotherliness received with open arms the survivors of the Armenians of Aintab and elsewhere, who escaped from the massacres, deportations and atrocities of 1895, 1909 and 1915-1921.

The Armenians of Aintab, as well as the Armenians coming from other cities, adored freedom and fought for it in their native habitat. They found freedom and vast opportunities for growth in this land of the free and the home of the brave.

They loved education, religion, culture in their homeland. They found immense facilities to cherish these things in this land of golden opportunities.

In a short space of time marvelous things happened to many of them, things which can happen to people only in a country like America. Some of them accomplished feats of achievement profitable both to themselves and to the country of their adoption. In the fields of education, religion, manufacturing, and applied sciences their native intelligence found free range for creativity. They produced numerous professional men in all fields of endeavor who served their adopted country well, in return for all the encouragement and incentives which they received from their sympathetic fellow-Americans. A fleeting glance at the biographical sketches of the Aintabtzis living in the United States will suffice to demonstrate the fact that only in freedom men's productive intelligence can be released.

In appreciation of all these precious blessings, the Armenians of Aintab express their sincere gratitude to America and Americans of good will.



KEVORK A. SARAFIAN

Preface

This volume is intended to give a very brief, concise and clear history of Aintab and its Armenian inhabitants.

For years the Armenians of Aintab, scattered all over the world, were anxious to have a *history of Aintab* prepared in memory of those who made this flourishing city famous since the medieval times as a center of education, art, religion, commerce, industry and chivalry. The Armenian section of the city of Aintab is now a thing of the past, being entirely taken over by the Turks by force and diplomatic maneuvering. It was, therefore, proper that such a book should be written and published as a living and concrete monument and unperishing testimony to the achievements of those guileless souls who stood for religion, culture, beauty in art, architecture and character.

A rapid perusal of this book will convince even the most sophisticated and skeptic persons, that here lived a small group of Christian people who endeavored to build a civilization and culture which embodied faith, hope, brotherly love, and the nobler and finer things of life. They actually did accomplish many great things, but alas everything beautiful and noble was destroyed by evil forces during the World War I.

To be more specific, *Aintabtzis* (the Armenians of Aintab) were imbued with so much Christian zeal that they gave material evidences of this in many ways. To mention only one, we can cite that it was this unbounded faith which prompted the Armenians of Aintab to erect slowly but surely a magnificent cathedral made of beautiful, multicolored marble, hard stones and granite—the best and the largest of its kind in Aintab. The final completion of this splendid cathedral took more than three score of years, during which time almost every able-bodied adherent of the church carried on his back, or wheeled with his hands on wheelbarrows, pieces of precious stones from the quarries several miles away from the center of the city, without any assistance from the outside world.

Aintab was the center where religious tolerance was practiced, more or less, long before any other center in Asia Minor. Let us mention the case of Bishop Apraham Arzivian, a high-ranking clergyman of the National Armenian Church, who did

not have much difficulty in establishing for the first time the Armenian Catholic community of Syria and Lebanon, where there is a flourishing monastery and patriarchate of this group at this time.

Again it was in Aintab that the American missionaries found hospitality and fertile soil to build the first protestant church in Asia Minor and to establish the first girls' secondary school. Thus, Aintab became the center of gravity of the evangelical movement in Cilicia, and a strong center for the extension of evangelical work.

Aintab was called the Athens of Cilicia by those discerning travelers who visited Aintab and observed its schools—the American college; the girls' junior college; the Vartanian, Atenagan, Haiganoushian (girls) high schools; junior high and elementary schools; as well as the new Armenian college, Cilicia Jemaran, established a few years before the dispersion of the Aintab Armenians to the four corners of the globe as a result of World War I and the persecutions and atrocities during the bloody war.

Aintab in Cilicia, in times past, was a historic landmark where great battles took place and unforgettable feats of significance were achieved. Here the ancient Hittites came to grips with the Egyptian Pharaohs, and Assyrian and Babylonian kings, The Persian hordes traversed this land, and fought with the legions of Alexander the Great. The famous battlefield, *Issus*, was close to Aintab. This was a land which afforded a haven of rest to the Crusaders during the period of the Armenian Rupinian Kingdom in Cilicia. During the course of history Tamarlane and Genghis Khan crossed through this region, leaving behind them blood, tears and ruins. Again, through this land apostle Paul of Tarsus (a neighboring city) preached the gospel of salvation. Many monasteries and monastic orders prospered here under the banner of the Armenian National Christian Church. Here important manuscripts were copied and books were written. Here famous master teachers instructed and educated the youth. In short, here a splendid civilization was created.

Our fathers and brothers regretfully and reluctantly left all these beautiful things and took refuge in Syria, Lebanon, North and South America, after gloriously waging a War of Heroes in 1920-21, in defense of their honor, life and property. All these historic events have been depicted very concisely, accurately and scrupulously in this volume.

The Armenian version of the History of Aintab was published in 1953, in two volumes, 1958 pages, with 480 cuts, for

the preparation of which the present editor devoted three and a half years of his time. Almost all the notable intellectuals, specialists and historians of Aintab all over the world, made their magnificent contributions for the success of this stupendous work. The editor owes them a debt of gratitude.

This Armenian version was hailed by all Armenian writers of note throughout the world with enthusiasm and with warm and appreciative words. Numerous commentators have reviewed this book with words of laudation. The editor expresses his deep appreciation to all of them.

The author of this book, in the preparation of this volume has utilized some of the pertinent research material embodied in the Armenian version. He has condensed for the English reader what he thought significant and important in the history of Aintab.

In the preparation of four special papers, he received direct assistance from four prominent Aintabzis whose names appear in connection with their contributions.

Here the editor thankfully extends his hearty appreciation to all the contributors for the Armenian as well as for the English versions.

This thanks go also to the executive boards of the Union of the Armenians of Aintab during the last few years, and the Central Book Committee in Los Angeles who were instrumental in helping to finance the Armenian version in two volumes.

It is our fond hope and desire that this book will be read not only by the English-speaking Armenians of Aintab, but by all the Armenian youth, whose parents have gone through doleful experiences during the tragic years of 1915-1916.

This volume will also be of some use to English-speaking people scattered all over the globe who are curious to know what things of value have been achieved in the ancient world by an ancient nation, the first Christian nation, whose history has been a record of martyrology for Christianity and civilization throughout the ages.

The author will be happy if this book can satisfy at least in a small degree the curiosity of intelligent people avid to read historical facts demonstrating the dynamic qualities of a Christian nation that has survived all sorts of tribulations and calamities because they were steeled and strengthened by their unbounded faith.

Here is depicted the history of a small segment of that nation within the city of Aintab, close to the Holy Land and historical places of importance.

Contents

PART I : ANCIENT HISTORY AND GEOGRAPHY

Chapter I : <i>The Armenians of Aintab</i>	1
Chapter II : <i>Historical Spots in the Vicinity of Aintab and The Geography of Aintab</i>	9

PART II : RELIGIOUS AND CULTURAL LIFE

Chapter I : <i>The Armenian Church in Aintab</i>	12
Chapter II : <i>Prelates of Aintab</i>	17

Clergymen of Great Prominence from Aintab	20
1. Hovhannes IV Catholicos of Cilicia	20
2. Eliazar I Catholicos of All Armenians	20
3. Daniel Vartabed	17
4. Bedros Vartabed	17
5. Garabed Varabed	18
6. Bedros Kutur Catholicos of Etchmiadzin	21
7. Apraham Arzinian, the first patriarch of Armenian Roman Catholics	21
8, 9, 10. Three Kevork Vartabeds	21
11. Deacon Hovsep Ashjian	22

Chapter III : *Biographies of Clergymen From Aintab*

1. Papken I Catholicos of Cilicia	23
2. Archbishop Shahe Kasbarian	25
3. Bishop Paren Melkonian	27
4. The New Catholicosate of Antelias	28
5. Archbishop Tiran Nersoyan	30
6. Bishop Norire Bogharian	31
7. Papken Vartabed Varjabedian	32
8. Gorun Vartabed Manuelian	32
9. Papken Vartabed Abadian	33
10. Mesrob A. Kahana Keushgarian	33
11. Nerses A. Kahana Babayan	33
13. Paisegh Kahana Sahagian	34
12. Mesrob Kahana Bakamjian	34
14. Garabed Kahana Nalbandian	34
15. Kevork Kahana D. Haroutunian	35
16. Elishee Kahana Panosian	35
17. Shahe Kahana Altounian	35
18. Garen Kahana Gdanian	36
19. Shahe Kahana Semerjian	36
20. Karekin Kahana Kirazlian	36
21. Arsen Kahana Hagopian	37
22. Movses A. Kahana Jamgochian	37
23. Sahag Kahana Momjian	37
24. Melkon A. Kahana Gaemijian	38
25. Haroutune Kahana Melkonian	38
26. Avedis Kahana Kelleian	38
27. Garabed A. Kahana Guleuzian	39
28. Nerses A. Kahana Tavookjian	40
29. Karekin A. Kahana Bogharian	40
30. Mesrob Kahana Demirjian	40
31. Vahan A. Kahana Guldalian	40

Chapter IV : <i>The Evangelical Movement Among The Aintab Armenians</i>	41
1. Varteni Baji	42
2, 3. A. Levonian, Zenop Israelian	43
Chapter V : <i>The Evangelical Educational Work and Institutions</i>	51
1. The Seminary For Girls	51
2. Theological Schools	52
3. The Central Turkey College	52
4. The Azariah Smith Hospital	56
5. Frearson Orphanage	58
Chapter VI : <i>Brief Biographical Sketches of Arme- nian Evangelical Ministers</i>	59
A. 1. Rev. Kara K. Haroutunian	59
2. Rev. Kevork Kazanjian	59
3. Rev. Hovh Krikorian	60
4. Rev. Hagop Bulbulian	60
5. Rev. M.G. Papazian	61
6. Rev. Eghia Kassouni	61
7. Rev. Garabed Istanbulian	62
8. Rev. Joseph Barsumian	62
9. Rev. Soghomon Akkelian	62
10. Rev. Samuel Halajian	62
11. Rev. Garabed Misirian	62
12. Rev. Puzant Levonian	63
15. Rev. Senekerim Sulahian	63
16. Rev. Prof. Lutfi Levonian	64
17. Rev. Hovsep Moussayan	64
18. Rev. H. Demirjian	64
19. Rev. Setrak Ekmekjian	65
20. Rev. Dicran Kherlopian	65
21. Rev. Ervant Hadidian	65
22. Rev. M. Bozyakalian	66
23. Rev. Manasse Shnorhokian	66
24. Other Evangelical Professors	66
B. Armenian Evangelical Professors	66
C. Aintab Missionaries	
1. Rev. Dr. Azariah Smith	67
2. Rev. and Mrs. Schneider	67
3. Rev. Dr. Trowbridge	67
4. Rev. Dr. Americus Fuller	67
5. Dr. and Mrs. Fred Shepard	67
6. Rev. Dr. John E. Merrill	67
7. Rev. Saunders	67
8. Miss Pierce	68
9. Miss Eliz. Trowbridge	68
10. Dr. Carolyn Hamilton	68
11. Dr. Lorrin Shepard	68
12. Miss Forman	68
13. Miss Frearson	68

Chapter VII : <i>Supplementary Remarks Concerning The Central Turkey College</i>	69
A. Biographies of Professors	
1. Prof. Alexan Bezjian	74
2. Prof. Sarkis Levonian	74
3. Prof. Zenop Bezjian	75
4. Prof. Jessie Matossian	75
5. Prof. Lutfi Babikian	75
6. Prof. Haroutune Mouradian	76
Chapter VIII : <i>Catholics and Franciscans in Aintab</i>	76
PART III : EDUCATION AND CULTURE IN AINTAB	
Chapter I : <i>History of Education in Aintab</i>	81
1. Older Schools	81
2. National Nersesian School	83
3. The Evening School of Tankaran Society	85
4. Vartanian Tankaran Society	85
5. Cilicia Boarding School	86
6. National Haiganoushian School For Girls	87
Chapter II : <i>Vartanian Secondary School For Boys</i>	92
Chapter III : <i>Atenagan High School</i>	98
Chapter IV : <i>Hripsimianz School For Girls</i>	103
1. Hripsimianz School For Girls	103
2. Guertasiratz School For Girls	103
3. Vartanian Kindergarten	103
4. Many Local Primary Schools	104
Chapter V : <i>Cilicia Institute (Jemaran)</i>	105
Chapter VI : <i>Cultural and Religious Organizations</i>	112
1. Egheghesasiratz	112
2. Christosasiratz	114
3. The Armenian General Benevolent Union	115
4. Ousoumnasiratz	115
5. Public Lectures (Lisaran)	116
6. The Night Schools	117
PART IV : COMMERCE AND INDUSTRY	
Chapter I : <i>Trade and Commerce in Aintab</i>	118
PART V : POLITICAL LIFE	
Chapter I : <i>Massacres—Three Attempts at Genocide</i>	122
1. The Massacre of 1895	124
Chapter II : <i>Second Massacres in Cilicia</i>	131
Chapter III : <i>The Third and Most Terrible Massacre</i>	132
Chapter IV : <i>Political Parties</i>	135
1. Hunchagist Party	135
2. Dashnagist Party	135
3. The Liberal Democratic Party (Ramgavar)	137
Chapter V : <i>An Outstanding Heroine—Araxie Jebejian</i>	138
Chapter VI : <i>The Odyssey of a Teen-age Boy</i>	141
Chapter VII : <i>Three Armenian Heroines</i>	146
Chapter VIII : <i>Herosamard—The War of Heroes The First Phase of the War</i>	149

Chapter IX : <i>The Second Phase of the War</i>	162
Chapter X : <i>To Be or not To Be—The Convocation of a Popular Rally Negotiations For an Armistice</i>	166 167
Chapter XI : <i>The Period of Armistice</i>	168
Chapter XII : <i>The Final Siege of Aintab</i>	170
Chapter XIII : <i>The Losses of War</i>	173
Chapter XIV : <i>Supplementary Notes</i>	176
PART VI : CUSTOMS AND COSTUMES OF AINTAB	
Forward	179
Chapter I : <i>Going To The Public Bath</i>	180
Chapter II : <i>Costumes of Aintab</i>	184
Chapter III : <i>Houses and the Mode of Living</i>	189
1. The Kitchen	190
2. Water Closet, Water System	191
3. The Heating System (Tandur)	192
4. Eating (194), Hospitality	195
5. Preparing winter provisions	195
6. Boulgour Kaynatma	196
7. Shireh Chukartmak	199
Chapter IV : <i>Engagement, Wedding and the Rest</i>	201
1. Amusements	207
2. Toys and Games	210
3. Music	211
Chapter V : <i>Aintab Recipes</i>	212
PART VII : THE ARMENIANS OF AINTAB IN DIASPORA	
Chapter I : <i>Their Organizational Life In America and Other Countries</i>	219
1. Educational Society of Armenians of Aintab	220
2. The Union of Armenians of Aintab	222
3. History of Aintab Book	226
4. Income, Disbursements etc.	229
Chapter II : <i>Union of Aintab Chapter Committees</i>	230-234
Chapter III : <i>Armenians of Aintab In Other Countries</i>	
1. Argentina	235
2. Lebanon	236
3. France	237
4. Sarkis Der Balian	237
5. Damascus	237
6. Aleppo	238
7. Zavarian School	240
8. Ousoumnasiratz	240
Chapter IV : <i>Aintab Compatriotic Union</i>	240
PART VIII	
Chapter I : <i>Biographies of Writers</i>	
Kevork A. Sarafian (245), Dr. Puzant Hadidian (246), Mihran Ayyazian (247), Vahan M. Kurkjian (248), Krikor Bogharian (248), Levon Zenian (249), Krikor Sarafian (250), Armenag N. Nazar (250), Prof. G. Daghlilian (251), Vahe Gulesserian (251), Hagop Kab-	

benjian (251), Dr. Azniv Israelian (252), Dr. Yacoub Touzjian (252). Dr. Levon Daghlilian (252), Zorah Kassabian (253), HagopjanYaghoubian (253), H.H. Sarkisian (253), H. Nashalian (254), G.H. Nazarian (254), Levon Bastajian (254), Armen Kassarjian (255), Solomon Bastajian (255), Dr. Maurice Kadjian (255), Nerses Hagopian (256), Kevork Barsoumian (256), Moses Danelian (256), Azniv Movsesian (257), Josephine Nizibian (257), Vahan Thomasian (257), Manoug Panjarjian (258), Nerses M. Manougian (258), Hovh Araratian (258).

Chapter II : *Doctors, Dentists and Pharmacists*

Parnag Atamian (259), Habib Nazarian (259), Avedis Nakashian (259), Housep Bezjian (260), Antranik Mechsian (260), Garabed Gazarian (260), Setrak Eghian (261), Kevork Kelleian (261), Yacoub Kelleian (261), H.M. Hadidian (262), K.H. Tutunjian (263), Yacoub Mouradian (263), Hovsep Mahdesian (263), Yervant Kherlopian (263), George Gregory (264), H. Gouzougian (264), H. Der Boghosian (264), Jirair Sarian (265), Norair Sarian (265), Nouri Ishkanian (265), L. Haleblian (265), Mariam Mouradian (266), N. Bagdoian (267), Yeghia Ishkanian (267), Mikael Hagopian (267), M. Babikian (265), P. Jack Kasarjian (266), H. Kalfaian (267), S. Nizibian (267), Vosgerichian (267), A. Bulbulian (268), C. Karaian (268), Ted Asadourian (268), K. Yaghsizian (269), Y. Mahdisian (269), M. Ishkanian (269), B. Kelleian (270), G. Kelleian (270), N. Guzelimian (270), Movses Bezjian (271), A. Der Apahamian, (271), B. Barsumian (271), Other Doctors P—271—274.

Chapter III : *Teachers*

A. Chamichian (275), H. Topjian (275), K. Mikaelian (275), S. C. Topalian (275), G. Moughamian (276), D. Poladian (276), T. Kupe-
lian (276), V. Bastajian (277), A. Seraidarian (277), Y.D. Krikorian (277), Mariam Varjouhi and Gulenia Nazar (278), H. Arzouian (279), H. Brounsuzian (279), S. Balabanian (279), L. Levonian (280), A. Baghdasarian (280), K. Krajian (280), G. Ghebiligian (280), H. Benlian (281), M. Haroutunian (281), Y. Niziblian (281), S. Matosian (282), Mikael Hagopian (282), K. Mahserejian (282), L. Missirian (282), A. Yacoubian (283), M. Kassouni (283), H. Dolbakian (283), S. Turabian (283).

Chapter IV : *Professional Men*

A. H. Hatch (284), H. Kachadourian (284), L. Swajian (284), Wm. Bekarian (284), H.T. Gazarian (285), M.S. Libarian (285), N. Fustukjian (285), D. Der Mesrobian (286), A. Krajian (286), S. Bagdoian (286), A. Der Avedisian (287), N. Bey Oghlouian (287), Ed. Levonian (287),

Chapter V : *Men of Prominence*

N. Nazaretian (288), N. Nersesian (288), B. Ashjian (289), K. and L. Gazarian (289), G. Nazaretian (290), H. Sulahian (290), V. Leylekian (291), B. Milletbashian (291), H. Karamanougian (291), L.G. Nazarian (292), S. Krajian (292), H. Hamalian (292), N. Manoushagian (293), Shisgo Garbed (293), N. Barsumian (293), S.G. Nazarian (294), S. Khachadourian (294), H. Der Melkonian (294), H. Merdakanian (294).

Chapter VI : *Aintab Armenians of Argentina*

L. H. Gulesserian (295), V. Y. Berberian (295), H. Tahtajian (295), C.G. Gazelian (295), K. Tahtajian (296), S. Topjian (296),

O. Tahtajian (296), K. Patanian (297), N. Tahtajian (297).

K. Hindoian (297), A. Karamanougian (297).

Chapter VII : *Artists and Musicians*

P. Sarkisian (298), H. Sulahian (298), D. Ilvanian (298), Y. Altounian (298), K. Kaprielian (299), D. Chakmakian (299), L. Yacoubian (299), M. Halajian (299), K. Pilavjian (300), L.N. Kurkjian (300), F. Yacoubian (300), H. Nalbandian (300), J. Nazarian (301), L. S. Keeler (301), F. Kaimakamian (301), H. Yacoubian (302), A. K. Kouyoumjian (302), E. Benner.

Chapter VIII : *The Aintab Union of America Juniors*

A. K. Sarafian (303), G. Atamian (303), G. P. Khachadoorian (304), M. Demirjian (304), R. Meghrublian (304), Mr. and Mrs. Halajian (305), J. J. Halajian (305), R. W. Halajian (305), S. M. Bagdoian (306), J.B. Bagdoian (306), J. Keverian (306), H.R. Barsumian (307), C. G. Deukmejian (307), Dr. H. A. Asadorian (307), M. S. Beloian (308), G.S. Riley (308), H. Israelian (308), H. Norian (309), E. G. Norian (309), H. K. Norian (309), G. T. Phillips (310), S. Baker (310), E. Boghosian (310), J. Nizibian (311), C. Changelian (311), R.A. Nizibian (311), A. Mahdesian (312), R. Mahdesian (312), G. Gazarian (312), B.J. Krajian, D. Krajian, John Krajian (313), A. Iskenian (313), L. Sulahian (313), V. Chekijian (314), A. Kasbarian (314), G. Changelian (314), A.T. Hablanian (314), N. Nazaretian (315), H. Kerbeshian (315), G. Keverian (315), C.H. Vanesian (315), W. Gulesserian (316), H.J. Topjian (316), E.A. Belemjian (316), T.B. Gazarian (317), J. Hasserjian (317), A. Moomjian (317), J. N. Iskenian (318), J. Aposhian (318), L. Mardigian (318), A. Topjian Nazarian (318), J. Belemjian (319), J. Kalaijian (319), H.G. Tutunjian (319), L. Maserian (319), H.K. Najarian (320), L.K. Najarian (320), A. Mihitarian (320), G. Iskenderian (320), A. Hovannesian (321), L. Meghreblan M. (321), H. Aroian (321), List of other professional men (322).

Chapter IX : *Sponsors*

Mr. and Mrs. Harry Norian (323), Mr. and Mrs. Harry Kuljian (324), Dr. Nerses Y. Matosian (325), Aram Barajikian (326), Hagop Chouljian (327), Mr. and Mrs. Oscar Beloian (328).

Illustrations

1. General view of Aintab and Fortress	3
2. Euphrates River and Roum Kale	4
3. The Head of Hittite King	6
4. Hittite Inscription Found in Aintab	6
5. Doliche Jupiter	7
6. Armenian St. Mary's Cathedral of Aintab	15
7. The Altar of St. Mary's Church	16
8. S. Kadehjian, Chief Mason	16
9. Papken Catholicos of Cilicia	23
10. Archbishop Shahe Kasparian	25
11. Bishop Paren Melkonian	27
12. Archbishop Tiran Nersoyan	30
13. Bishop Norire Bogharian	31
14. Papken Vartabed Varjabedian	32
15. Gorun Vartabed Manuelian	32
16. Papken Vartabed Abadian	33
17. M. Kahana Keushgarian	33
18. N. Kahana Babayan	33
19. M. Kahana Bakamjian	34
20. P. Kahana Sahagian	34
21. G. Kahana Nalbandian	34
22. K. Kahana Harounian	35
23. E. Kahana Panosian	35
23. Sh. Kahana Altounian	35
24. G. Kahana Gdanian	36
25. Sh. Kahana Semerjian	36
26. K. Kahana Kirazian	36
27. A. Kahana Hagopian	37
28. M. Kahana Jamgochian	37
29. S. Kahana Momjian	37
30. M. Kahana Melkonian	38
31. H. Kahana Melkonian	38
32. A. Kahana Kelleian	38
33. G. Kahana Guleuzian	39
34. N. Kahana Tavookjian	39
35. K. Kahana Bogharian	40
36. M. Kahana Demirjian	40
37. V. Kahana Guldalian	40
38. K. Barsumian	43
39. The First Evangelical Church Dignitaries	45
40. The Evangelical Church Group	46
41. Hayik Evangelical Church and Leaders	48
42. Ladies Sunday School, Hayik Church	49
43. A. Niziblian	51
44. Miss Norton	52
45. Dr. T.K. Trowbridge	53
46. C.T. College Students	54
47. The Main Bldg. of C.T. College	55
48. Mrs. F. Shepard	56
49. Dr. F. Shepard	56
50. Rev. K. Harutunian	59

51. Rev. K. Kazanjian	59
52. Rev. H. Krikorian	60
53. Rev. H. Bulbulian	60
54. Rev. M.G. Papazian	61
55. Rev. Eghia Kassouni	61
56. Rev. J. Barsumian	62
57. Rev.Father & Son Halajian	62
58. Rev. G. Kalemkarian	63
59. Rev. S. Sulahian	63
61. Rev. H. Moussayan	64
62. Rev. A. Demirjian	64
63. Rev. S. Ekmekjian	65
50. Rev. K. Harutunian	59
64. Rev. T. Daghljan	65
65. Rev. D. Kherlopian	65
66. Rev. M. Bozyakalian	66
67. Miss Forman	68
68. Miss Frearson	68
69. Dr. Hamilton, Miss Trowbridge	69
70. Prof. G. Diradourian	69
71. C.T. College Diploma	70
72. Dr. J. Merrill and Students	70
73. C.T. College Band of Music	71
74. C.T. College Teachers and Graduates of 1899.	73
75. Prof. A. Bezjian	74
76. Prof. S. Levonian	74
77. Prof. Z. Bezjian	75
78. Prof. J. Matossian	75
80. Prof. L. Babikian	75
81. Prof. H. Mouradian	76
82. Dignitaries of the Armenian Catholic Church	77
83. Padre Sabatino	78
84. Vartan Vartabed Bahchejian	78
85. Franciscan Band of Music	79
86. D. Boshgazanlian	89
87. Graduates of Haiganoushian 1900	89
88. G. Kabbenjian	90
89. S. Astourian	90
90. Graduates of 1905	90
91. Alumnae of 1908	91
92. Graduates of Vartanian 1905	94
93. Students of Vartanian 1908	95
94. H. Bekarian	99
95. Faculty of Atenagan 1907	101
96. Atenagan Band of Music	102
97. Trustees of Cilicia College	107
98. The First Faculty of Cilicia College	108
99. Charter of Cilicia College	109
100. Main Buildings of Cilicia College	110
101. Dormitory of Cilicia College	111
102. Football Team of Cilicia College	112
103. Band of Music of Ousoumnasiratz	116
104. United Charity Board	129
105. Armenian Church and Protestant Church Clergymen	130

106.	Araxie Jebejian	138
107.	Sarkis Patanian in Arab Tent	145
108.	Sarkis Patanian Married in Aleppo	145
109.	Board of Trustees and Teachers of Guertasiratz	148
110.	Avedis Kalemkarian	155
111.	Adour Levonian	155
112.	The Leaders of Volunteer Bands	157
113.	"The Revenge" Armenian Artillery	158
114.	Makers of Weapons of War and Ammunition	159
115.	The Insignia of the Armenian City-State	174
116.	Typical Fashions of Aintab 80 Years Ago	186
117.	Fashionable Women's Dresses 1890	187
118.	Grinding Lentils	199
119.	Making Shireh	199
120.	Drying Sweet Meats	200
121.	Central Executive Committee 1956-57	220
122.	Central Book Committee For The Armenian Book	227
123.	Central Book Committee 1956-57	228
124.	Central Committee of Los Angeles Chapter	230
125.	Ladies Aid Committee of 1956	230
126.	Ladies Aid Group of Boston	231
127.	Central Committees of Los Angeles Branch	231
128.	Troy, N.Y. Chapter Committee	232
129.	Chicago Chapter Committee	232
130.	Fresno Chapter Committee	233
131.	Boston Chapter	234
132.	Ladies of Los Angeles Chapter	234
133.	Young Intellectuals in Aleppo	239

Writers

134.	Kevork A. Sarafian	245
135.	Lucy Sarafian	245
136.	Mariam Jamgotchian Sarafian	246
137.	Dr. Puzant Hadidian	247
138-139.	Vahan Kurkjian, Krikor Bogharian	248
140-141.	Kevork Baboian, Levon Zenian	249
142-143.	Krikor Sarafian, A.N. Nazar	250
144-145.	Prof. D. Daghljan V., Gulesserian, H. Kabbenjian	251
146-148.	Dr. A. Israelian, Dr. Y. Touzjian, Dr. L. Daghljan	252
148-149.	Zorah Cassabian, H. Yaghoubian H., H. Sarkisian	253
150-152.	H. Nashalian, G.N. Nazarian, L. Bastajian	254
153-155.	A. Kasarjian, S. Bastajian, M. Kadjian	255
156-158.	N. Hagopian, K. Barsoumian, M. Danelian	256
159-161.	A. Mosesian, J. Nizibian, V. Thomasian	257
162-164.	M. Panjarian, N. Marookian, H. Araratian	258

Doctors

165-167.	P. Atamian, H. Nazarian, A. Nakashian	259
168-170.	H. Bezjian, A. Mekhsian, G. Gazarian	260
171-173.	G. Eghian, K. Kelleian, Y. Kelleian	261
174-176.	H. Hadidian, A.Z. Bezjian, K. Bostanian	262
177-179.	K. Tutunjian, Y. Mouradian, H. Mahdesian	263
180-182.	G. Gregory, H. Gouzougian, H. Boghosian	264
183-185.	J. Sarian, N. Sarian, N. Ishkanian	265

186-188.	M. Mouradian, M. Babikian, P.J. Kassarian	266
189-190.	H. Kalfaian, S. Nizibian	267
191-193.	A. Bulbulian, C. Karaian, Ted Asadoorian	268
194-196.	K. Yaghsizian, Y. Mahdesian, M. Ishkanian	268
197-199.	B. Kelleian, G. Kelleian, N. Guzelimian	270
200-201.	B. Barsumian,	271
202-206.	Doctors, Dentists and Pharmacists, H. Kazanjian L. Hekimian, N. Nazarian, V. Babigian	271
207-222.	H. Bezjian, Y. Kherlopian, Y. Ketenjian, H. Hekimian Karamanougian, Arslanian, V. Hadidian, H. Chamichian, H. Babigian, Y. Ishkhanian, A. Jebejian, Y. Nazarian, H. Nazarian, Y. Vartanian, N. Chamichian, N. Ishkanian	272
223-239.	Y. Nazarian, P. Halebian, Y. Karamanougian, M. Bezjian N. Boghosian, P. Arevian, R. Jebejian, G. Babigian H. Babigian, G. Chamichian, H. Babigian, P. Hadidian, K. Sarkisian, Y. Dayian, L. Ishkhanian, N. Babigian.	273
239-251.	A. Sarkisian, B. Kalfayan, L. Chamichian, M. Babigian P. Krikorian, Y. Poladian, J. Arslanian, K. Aslanian A. Kalpakian, A. Dayian, K. Boghosian, Lousararian	274

Teachers

252.	A. Chamichian	275
253-255.	G. Moughamian, D. Poladian, T. Kupelian	276
256-259.	V. Bastajian, A. Seraidarian, Y. Der Krikorian	277
260-261.	Mariam Varjouhi and Gulenia Nazar	278
262-265.	H. Arzouian, H. Brounsuzian, S. Balabanian	279
266-267.	L. Levonian, A. Baghdasarian	280
268-271.	H. Benlian, M. Haroutunian, Y. Nizibian	281
272-275.	S. Matosian, K. Mahserejian, L. Missirian	282
276-279.	A. Yacoubian, H. Dolbakian, S. Turabian	283

Prominent Men

291-293.	Nighogos Nazaretian, N. Nersesian	288
294-297.	B. Ashjian, K. Gazarian, L. Gazarian	289
298-300.	G. Nazaretian, H. Sulahian	290
301-303.	V. Leylekian, B. Milletbashian, H. Karamanougian	291
304-307.	L.G. Nazarian, S. Krajian, H. Hamalian	292
308-311.	N. Manoushagian, Shisgo Garabed, N. Barsumian	293
311-314.	S.G. Nazarian, H. Der Melkonian, H. Merdakanian	294

Argentina

315-318.	L.H. Gulesserian, H. Tahtajian, Dr. C.G. Gazelian	295
319-322.	K.Tahtajian, S. Topjian, O. Tahtajian	296
323-326.	K.Patanian, (Syria) K. Hindoian, A. Karamanougian	297

Artists

327-328.	P. Sarkisian	298
329-331.	D.S. Chakmakian, M. Halajian	299
332-333.	K. Pilavjian	300
333-336.	J. Nazarian, L.S. Keeler, F. Kaimakamian	301
337-339.	A.K. Kouyoumjian, E. Benner (Kurkjian)	302

Juniors

340-342.	A.K. Sarafian, G. Atamian	303
----------	---------------------------	-----

343-346.	G.P. Khachadoorian, M. Demirjian, R. Meghrublian	304
347-350.	Mr. & Mrs. H.S. Halajian, J.J. Halajian, R.W. Halajian	305
351-353.	S.M. Bagdoian, J. Bagdoian, J. Keverian	306
354-357.	H.R. Barsumian, C.G. Deukmejian, Dr. E.H. Asadorian	307
358-361.	M. S. Beloian, G. S. Ridley, H. Israelian	308
362-365.	H. Norian, E. G. Norian, H. K. Norian	309
366-369.	G. T. Phillips, S. Baker, E. Boghosian	310
370-373.	J. Nizibian, C. Changelian, R. N. Nizibian	311
374-376.	A. J. Mahdesian, R. Mahdesian	312
377-381.	B. J. Krajian, D. Krajian, J. Krajian, A. Iskenian	313
382-385.	V. Chekijian, A. Kasbarian, G. Changelian	314
386-388.	H. Kerbeshian, C. H. Vanesian	315
389-392.	W. V. Gulesserian, H. J. Topjian, E. A. Belemjian	
393-397.	T. B. Gazarian, J. Hasserjian, A. H. Moomjian	317
398-401.	J. N. Iskenian, J. Aposhian, L. Mardigian	318
402-405.	J. Belemjian, J. Kalaijian, H. Tutunjian	319
406-409.	H. K. Najarian, L. K. Najarian, A. Mihitarian	320
410-412.	A. Hovhannesian, L. Maghrublian,	

SPONSORS

413..	Mr. and Mrs. Harry Norian	323
414.	Mr. and Mrs. Harry Kaljian	324
415.	Dr. Nerses Y. Matossian, Aram Barajikian and family	325
416.	Hagop Chouljian	326
417.	Mr. and Mrs. Oscar Beloian and family	327



HIS GRACE PAPKEN CATHOLICOS OF CILICIA

Part I

ANCIENT HISTORY AND GEOGRAPHY

Chapter I

THE ARMENIANS OF AINTAB

Aintab was not an integral part of the Kingdom of Armenia. Only once for a very short period of time did it come under the authority of the Cilician King (Lesser Armenia). The Armenians migrated to Aintab primarily for commercial reasons.

The city, known in history by the name Aintab is comparatively new. For, before the tenth or eleventh centuries, the name of Aintab was not mentioned by historians. There was, however, in the vicinity of Erzeroum (in ancient Armenia) a region which was also known by the name of Antab or Anteb. The ancient site of Aintab was mentioned by Taklatpalasar I, King of Assyria, among the twenty-three principalities of the Kingdom of Nairi, Nasabia, Andiabe and Surusia. This corresponded to the names mentioned by the Romans—Nasabi, Anteba, Soruo stations which were on the way to remote regions of Armenia.

During the period of the crusades Aintab existed as a city, for it is mentioned by the Crusaders as Hantab, Hamtab, Hatab.

Even at the present time the natives of Aintab pronounce the name as Anteb, which is the proper pronunciation. But owing to the efforts of those who endeavored to introduce the Arabic influence in the Turkish language, the name Anteb became Aintab, an arabicised form.

According to historians a migration of Armenians took place toward these regions at the fall of Ani, the Armenian capital of the Pagratid dynasty, 1064-65 A.D. And from among these migrants from Ani and the Erzeroum district quite a number of Armenians settled in Aintab and gave the name to this city. After this period from time to time, several other immigrations took place; and the Armenians liked the climate and commercial advantages of Aintab and established their homes here. Besides, it was not too far out from the center of Armenian population in the Armenian Kingdom of Cilicia, where the Armenians prospered from 1080-1390 A.D. and became a dominant people, who gave valuable assistance—material and moral—to the crusaders,

being the first Christian nation in the world and a stronghold of Christian civilization.

Even before the first World War many enterprising Armenian immigrants used to come to Aintab from Persia and from Armenian cities, like Ashod, Gurin, Arapkir, Sassoon, Talas, Diarbekir, Marash, Kilis, etc., swelling the ranks of the Armenian population of Aintab and introducing new blood. After one or two generations, these people would lose their identity. They became Aintabtzi speaking Turkish, instead of the original Armenian, their mother tongue.

Before the nineteenth century the natives of Aintab used to speak Armenian too. From etymological studies, it is evident that the Armenian language formerly spoken in Aintab represented chiefly the western Armenian dialect. But during the Eighteenth Century, owing to the unheard of persecutions by the Turkish despots—Gozanli, Yenicheri, etc.—the Armenians gradually adopted the spoken language of the region—Turkish—forgetting their mother tongue, which was faintly preserved in the intimate sanctuary of the Armenian homes. In 1906 and after, the writer had the good fortune of making a three-year research on the lost idiom of the Armenians of Aintab, and discovered more than one thousand Armenian words and several idiomatic expressions, prayers, adages, etc., still used by grandmothers in their daily conversation in Turkish.

The history of the Armenians of Aintab is replete with evidences that a very wide-awake and cultured group of Armenians lived in Aintab and in the surrounding territory. Even the Turkish population of Aintab subconsciously used Armenian words and expressions interspersed among the Turkish words. This fact, along with the physiognomy of the local Turkish population and Armenian inscriptions found on Turkish tombstones, caused Bishop Papken, A. N. Nazar and Reverend Kasouni to deduce that in times past quite a few Armenians have lost their identity through Turkish pressure and persecutions and have adopted Mohammedanism. This theory is true to a certain extent. The writer, during his travels in the summer of 1907 toward Hromgla, the ancient seat of the Armenian Catholicosate, saw on the banks of the Euphrates river Armenian inscriptions and images of the Holy Cross on the tombstones in the cemeteries of exclusively Turkish villages. He found also in Jibin, a village near the Euphrates river, a large group of people who were called "Ges-Gesi" half-Christian, half-Mohammedan.

Even in Aintab there were a few such half-Christian Turks,

waters of the Euphrates. On the south the castle is separated by a deep, wide, open trench from the adjoining territory. This gave the fortress the shape of an island, isolated from the turmoils of the outside world, enjoying comparative safety and serenity during the Middle Ages. No wonder that here flourished the creative genius of Nerses the Gracious, the Armenian Catholicos, who was an inspired poet and leader in ecclesiastic matters and who left behind him a treasury of priceless hymns and prose writings. The writer was inspired even by the sight of this beautiful castle, gazing for minutes upon the place where Nerses the Gracious, the erudite church father, is said to have wielded his creative pen.

Hromgla was called by the Assyrian historians Qalaat Romita (Roman fortress, *Room Kala*). But this designation is misleading historically. It did not mean *chateau des Romains*, because the name Urumen is a Hittite name, the name of a Hittite region, according to Bishop Papken.

We must remember that this region was famous in the remote antiquity. It will not be altogether unprofitable if we permit ourselves to outline a few historical remarks, about this territory surrounding Aintab, basing them upon the statements of Rev. Eghia Kassouni.

Sarcon and his son, Naramsin, Babylonian Kings, mention this region in their inscriptions of conquest as "the Forest of Pines," which refers to the Amanus mountains. They had conquered this region 2700 years before Christ and established their rule on the land of the Euphrates, where Dulik and Aintab are located. Not very far from Aintab is the city of Aleppo. This was formerly the seat of the Governor under whose jurisdiction fell the city of Aintab. It is now a prosperous city in Syria. Aleppo was mentioned by the Egyptian Pharaoh, Totmes III, as *Kharuba*, and the name of Karkemish, the ancient seat of the Hittites, as *Karukamasha*.

Dulik was a bastion of defense against the onslaughts of the Hittites coming from the north. It probably was a patrol point, subject to the Egyptian Pharaohs.

The inscriptions of Totmes III mention, alongside with Karkemish (modern Jarablous, the Hittite seat), the name *Nishaba* which seems to be the ancient name of Nisib or Nizib, lying between Aintab and Berejik. The writer had the good fortune of spending a few days in the summer of 1907 in some of these places mentioned. Nisib especially was a delightful place in which to be, abounding with all kinds of fruits, particularly an

exquisite variety of peaches with an aroma which was out of this world.

Only three miles away from Aintab one can come across a series of *Huyuks*, artificial hills; such as the *Battal Huyuk*, which abounded with relics of pottery and other objects reminiscent of ancient civilization of the Hittites.

Such a *Huyuk*, near Sakje-Guez, was excavated; and it was discovered that the interior part of this *Huyuk* rested on virgin soil, reminding the archeologists of the remnants of the neolithic age and its culture.



The Head of a
Hittite King



Hittite Inscription found in
Aintab on a granite rock

The Hittites were dominant in this region during 1900 B.C. Then the Hourris established here their domain called Khani-Kalpad, which reminds us of *Khalfeti*, the center of this kingdom. It is only one day's walk from Aintab to the East on the opposite side of Hromgla and bordering the Euphrates river. The climate of Khalfeti seemed to the writer a very unhealthy one at the time of his visit there. The Hourris conquered the entire length of the northern Syria, making Aleppo their capital city.

By 1500 B.C. the Hourris had become weaker, and the kingdom of Middani conquered them. From 1393-1354 a famous Hittite king defeated the Hourris and established his rule over Syria up to the boundary lines of Palestine.

During the thirteenth century (B.C.) a war broke out between the Hittite King Moovaddalis and Rameses the Second of

Egypt. In the army of the Hittites, according to the records, there were many warriors of the land of Euphrates. Aintab was included in this region.

In 1200 B.C. the northern people from Europe invaded this country and destroyed the Hittite empire. The rule of the Phrygians was founded in the Hittite capitol, Karkemish.

The neo-Hittites established themselves in Aintab, Marash, Karkemish, Malatia, Dulik (Doliche)—which is not a Hittite name but rather an Illyrian name. There were Illyrians among the Phrygian invaders from the Balkans, who established themselves on the mountainous country north of Aintab.

From 884 to 860 B.C. Asur-Nasirpal invaded Karkemish, whose king was reduced to a vassal.

Marash, Zenjerli and Sakje Geuzi, neighboring cities of Aintab, were the centers of neo-Hittite architecture and sculpture.



Doliche Jupiter

Dulik (Doliche) was the center of the worship of Doliche Jupiter. A statue of Jupiter of Doliche was found in 1815, even in as remote a country as Hungary. Some Neo-Hittite inscriptions have been found in Marash and Aintab.

During the reign of the Romans on the height of Dulik there was a Roman military post where the Romans had constructed a temple for the worship of the Doliche Jupiter (Aramazt).

Here one can find many relics of ancient and Roman civilizations. The writer saw with his own eyes a Roman aqueduct in the village of Dulik, which has a Turkish population at the present time. He also visited many caves which served as burying places for the ancient people.

During historic times Aintab was visited by the hordes of Tamarlane, from the steps of Turkestan, 1404 A.D.; and was ravaged by these barbaric people.

In 1152 Aintab was ruled by the Sultan Noureddin of Aleppo, and in 1182 it was conquered by Salaheddin.

During the Fourteenth and Fifteenth Centuries Aintab remained under the domination of the Egyptian sultans.

However, Sultan Selim, King of Turkey, conquered Aintab. It has been under the Turkish rule since then.

The Egyptian invasion of Aintab took place in 1830-39. Ibrahim Pasha, a rebel commander, stationed in Egypt, (a Turkish dominion), invaded the Turkish territory. By 1833 the entire Syrian peninsula had been wrested from the Turks. In 1839 this Egyptian army left for Nizib, near Aintab, to encounter the Turkish army, commanded by Hafiz Pasha. While the general from Egypt was engrossed in carrying out his campaign to a finish, the Turkish officers of Aintab mistreated the wives of the military leaders of Ibrahim Pasha. But the Armenians of Aintab accorded cordial hospitality and protection to the ladies of the victorious Ibrahim Pasha in their homes.

Ibrahim Pasha on his way back to Aintab, from his victorious encounter with the Turks, heard of the dishonorable conduct of the Turks in Aintab. He was determined to wreak his vengeance upon the Turks, but the Armenian hosts sent messengers to his headquarters beseeching him not to treat cruelly and punish severely the Turks of Aintab. Ibrahim Pasha, touched by the sincere pleadings of his Armenian friends, spared the Turks of Aintab from his wrathful vengeance.

During this short-lived rule of Ibrahim Pasha, the Armenian population of Aintab prospered materially. The precious stone cutters and jewelers, who were Armenian, made great fortunes.

Aintab came under the Turkish rule again in 1840.

Aintab suffered periodic shakings of the earth. Once in 1812, January 29, killing two hundred men. Again in 1822, August 1, an earthquake caused great material damage. The fortress of Aintab, built during the Middle Ages, was partially demolished.

In 1852 the population of Aintab lost many victims to the ravages of an epidemic—cholera. Again in 1875 another cholera attack prevailed in Aintab.

In 1915, July 28, the first deportation of the Armenian notables and intellectuals took place under the threat of Turkish bayonets.

In 1918, December 11, British soldiers entered Aintab triumphantly near the close of the first World War.

On November 11, 1919, the British left Aintab, handing over the city to the French.

On April 1, 1920, the Turks violently attacked the Armenian quarters, thus causing the Armenians to take up arms for self-defense. On February 8, 1921, the Turks surrendered to the French general in abject defeat.

Chapter II

THE GEOGRAPHY OF AINTAB

Aintab is situated on the boundaries of Cilicia and Syria, not very far from the Mediterranean Sea, near the Gulf of Alexandria.

Although Reverend E. Kassouni has indicated the elevation of Aintab to be between 1500-1900 feet, others—chief among them, the Reverend Joseph J. Barsoumian of Lyon—have communicated to the editor that according to the findings of Professor Bezjian, veteran scientist of the local American college, Aintab has an altitude of 2800 feet (about 850 metres).

Aintab is located on a plateau, filled with fertile ravines and undulating hills.

Twenty kilometers to the west tower two high mountains: Sof-Daghi 1496 meters to the north, and Sakal-Toutane Daghi, about 1300 meters to the south. The city is surrounded by hills and valleys in between. Toward the south lies Duz Tepe, Mardin Tepe and Gourban Baba.

The Armenians lived chiefly on a hill, Hayik Baba, and also Kayajik, a lesser hill, as well as in between the protected places. There was also another hill, highest of them all, Kurd Tepe, inhabited chiefly by the Turks, who lived mainly on the lower edges of this hill and the surrounding territory. The business section, Arasa (Bazar) and other industrial sections were located in this vicinity. The fortress of Aintab was perched high on the northern side of this hill.

To the southwestern direction of Aintab there was a hill filled with huge pieces of granite and bazalt, Kara Tash, which was the seat of an ancient volcanic eruption. The city and the surrounding territory abounded with stone quarries. That is the reason why all the houses and buildings were constructed with stone (Keimich, Havara, granite or marble). The precious marble was found abundantly in a village (Charpin) near Aintab.

The city itself was not properly suited for agriculture, but the surrounding territory, villages, and hamlets were. They were

located on or near fertile valleys. They produced all kinds of luscious grapes, walnuts, and other nuts, especially pistachio nuts, *Fisdik* which was a source of wealth for many. On the route to Roum Kala, Jibin, and Ehresh, the writer saw nothing else but pistachio nut orchards. Even the hills and mountains were covered with wild Maranguish trees, upon the roots of which some enterprising Armenians grafted the pistachio nut trees.

In some of the villages peaches, apricots, plums, figs and all sorts of fruit trees grew in abundance.

Bordering the city, the cool waters of Ainleben and Kavaklik flowed nonchalantly, affording the tired city dwellers with a delightful place of rest and relaxation. During the months of spring and fall the entire student body of the schools, once a week, usually in the afternoon, used to go to the fascinating natural playground of Kavaklik to spend the day with games and sports, under the supervision of their teachers.

The houses in Aintab were enclosed with a stone wall, each one having a spacious yard for children to play in. The streets were paved with cobblestones, which were found in abundance in this district. The Roman road from Aintab to Dulik was built with cobblestones too. It still serves its original purpose.

The Armenian population of Aintab generally owned one or more vineyards outside of the city—five, ten, fifteen or more miles distant; and they used to go there for recreation and profitable work.

The drinking water of Aintab used to come from a natural spring, in a channel covered in most places, the source of which was called Sajour Bashi. The vineyard of this writer's father was a stone's throw from one of the openings of Sajour. It was a privilege for the boys to go there and fill their jugs with sparkling water at this source.

The climate of Aintab was very delightful and salubrious, reminding one of certain parts of California—not too hot, not too cold. Aintab has considerable rainfall and snow, which usually melts quickly.

According to the 28 years of record kept by Professor Alexan Bezjian, the average rainfall of Aintab was about 22.4 inches

Among the small villages surrounding Aintab, only a few had an Armenian population: Arul, or Oroul, the ancient Arulis, where there was a massive *Huyuk*; Nizib, the famous historic site; and Ehresh, where the cave-like burying places were found. Each one of these villages has a very interesting story described fully in the Armenian version of the history of Aintab.

The population of Aintab in 1914, before the Armenian deportations started, was about 80,000. The Armenians constituted a minority—30,000. These were divided as follows: Armenian protestants—4000; Catholics—400; and the rest, i.e., the bulk of Armenians belonging to the Armenian national apostolic church. Apostolic is a designation, chiefly because the Armenian church was founded by the apostles Thaddeus and Bartholemew.

There were 2000 Kurds and a few hundred Cherkesse immigrants from the Caucasus regions, and the remainder of the 80,000 population consisted of Turks, who formed a majority group in the city.

In 1918, when the Armenians returned from their exile, the population of Aintab was reduced to 40,000—18,000 of whom were Armenians.

Part II

Religious and Cultural Life

Chapter I

THE ARMENIAN CHURCH IN AINTAB*

The history of an organized Church and community in Aintab dates back to the 17th century. In the year 1607, we find Daniel Vartabed as the head of the Church. We, therefore, assume that there was a large community at that time, and that they had a prelate. It is obvious that the Church had many parish priests. Records indicate that there was no appreciable Armenian community in Aintab until the beginning of the 15th century. Armenians immigrated and settled in Aintab from various parts of Greater Armenia, Anatolia, and from Persia.

Tradition relates that the Armenians first settled on the southeast side of the citadel at Aintab. Then the settlement moved towards the west owing to the fanaticism of the Turks, who were persecuting the Christians. It is noteworthy to observe that the Armenians and Turks exchanged places of residence. The Armenians moved into the western part of the city and the Turks to the east.

It is related that the Armenians had dedicated a chapel to the prophet Elijah. This chapel was later transformed into a mosque by the Turks and a public bath was erected adjacent to the chapel. The public bath was also named after the prophet.

It is not known whether the old chapel belonged to Greek or Assyrian immigrants. The Armenians did not remain too long around St. Elias (Elijah). They moved towards Hayik Tepe. They undoubtedly used some kind of a cave for the purpose of worship. Later they decided to erect a new Church, and named it St. Mary after the Mother of God.

It is interesting to note that for more than a century the Armenians were unable to build a Church. Perhaps they were destitute and were unable to afford it, or more probably because of the Turkish persecutions they did not succeed in erecting a Church.

*This chapter was prepared by Rev. Father Papken Varjabedian.

It is revealed that the old Church was built at the time of Michael I, Catholicos of Cilicia (1738-1758). This date might be the date of the rebuilding or renewal of the Church. Chronologically, this does not appear to be correct; it is not conceivable that a Church could be built at such a late date.

The following facts concerning the erection of the Church may be of interest. In 1700 A.D. an Armenian from Iran named Bali came to Aintab while on a pilgrimage to Jerusalem. Bali saw the sad appearance of the Church, which was almost an underground cave-like hall in Aintab. He felt compassion in his heart. His conscience suggested to him that he forsake the pilgrimage with all its enjoyment and find means for obtaining a permit for the building of a new Church. Bali was successful in obtaining the permit.

A similar incident relative to the cemetery of Aintab is herewith noted. Three brothers, Shahnazar, Beynazar, and Gulnazar from Persia while on a pilgrimage to Jerusalem stopped at Aintab. They witnessed a dispute in the churchyard. A funeral was in progress, but the dead could not be buried as there were no vacant lots. The cemetery was filled to capacity. These brothers decided to give up their pilgrimage, and appropriate their money to purchase some lots and annex them to the old cemetery.

The Armenians used the cave of Hayik Hill's east side as the base of their Church, the specific date being unknown. They hewed down the rocks on the western side of the cave, and enlarged it by erecting three square-shaped, thick pillars. They joined the pillars through arches, and covering them, they had quite a large Church (70 x 35 x 18 yards).

The Church had three altars. The central one was dedicated to the Mother of God, the left one to St. James (Hagop) of Medzpin, and the right one to St. Sarkis. Previously the yard of the Church was a few steps higher than the floor of the Church. This yard was used as a cemetery because the Turkish Government did not permit a Christian funeral procession through the streets of Aintab. Prior to 1836, the Turkish Government issued insulting licenses for every Armenian funeral, directing the derogatory remarks to the Priest. An example follows, given us by Rev. Jose Moussayan of Buenos Aires, Argentina.

"You have a cloth as black as tar
Carrying the crown of the devil
Ye, being refused from the throne of God
Your eyes of rascal, your body with extra size
With nasty appearance, and wild religion

Your existence is pernicious
You have denied God
You of evil origin, damned creature,
O ye old and rough lizard, the priest."
Similarly, there were insults for deceased persons.
"The death of the individual is announced.

"Although his loathsome corpse is not even accepted by the earth, but what to do? What to do? What to do? In order to protect the Islam people from infection, we hereby authorize his corpse to be thrown into a deep ditch where all the corpses of blasphemers are (referring to the cemetery of the Christian)."

This is only a sample of the insults inflicted upon deceased Christians by the Turks. Imagine the insults and enmities towards the living Christians whom they called "Keafir" (infidel, unbelievers).

The doors of the Churches were built very low. Turkish horsemen would drive their horses right into the Church and dishonor it. This, in their estimation, was a virtuous act.

The Armenian Church of Aintab had undergone repairs on three occasions. The major repair occurred in 1807. Two Priests were sent to Constantinople (Istanbul) for a permit "for repairing the destroyed Church". However, the people of the community worked conscientiously and completed the task in one night.

In 1873 when a fourth repair was necessary, the great plan of a new Church was submitted. To build a new Church for a community of 5000 families was a daring act. It was to be the only Church for such a large congregation.

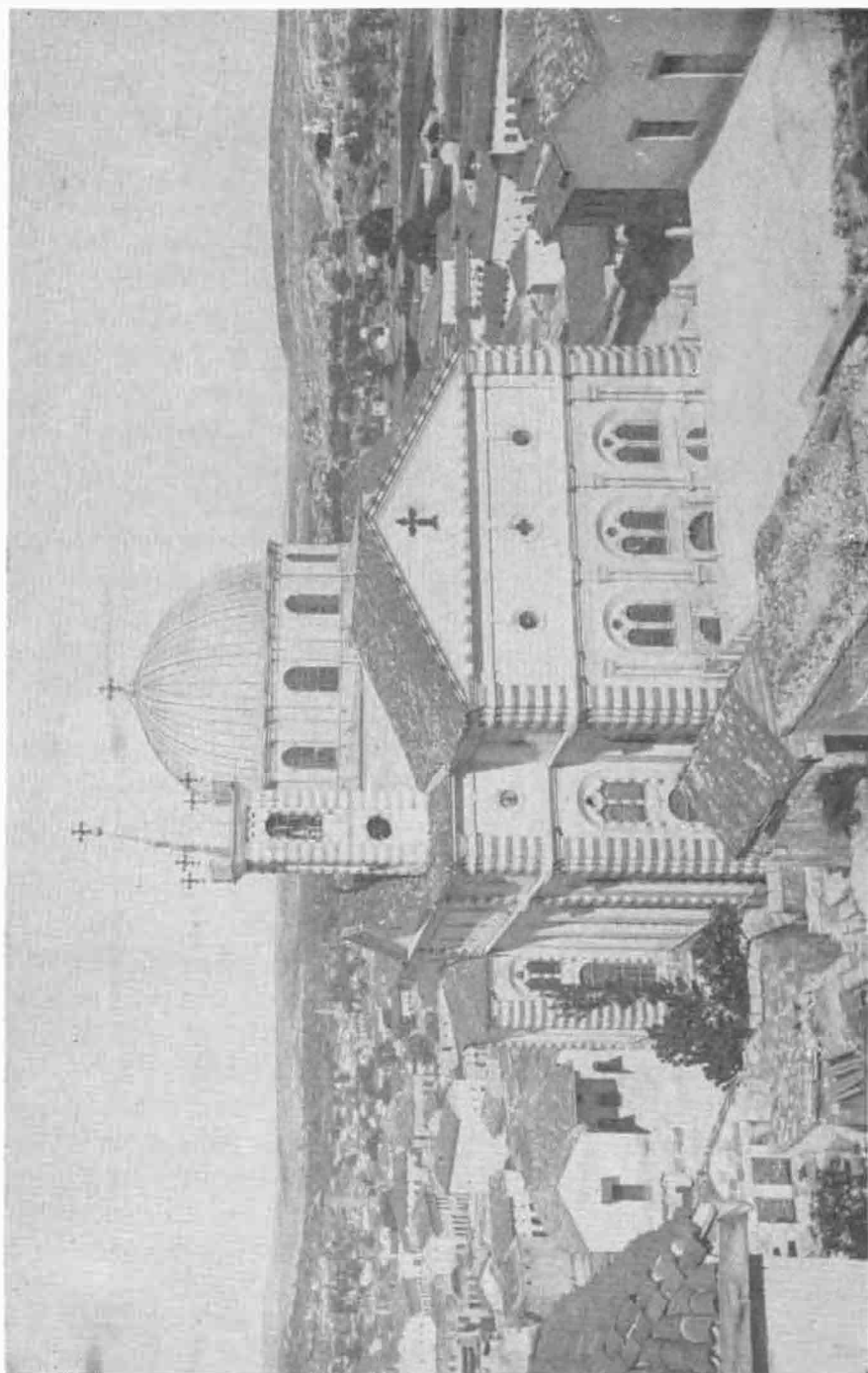
The people themselves worked diligently, performing most of the labor. They began to build in 1873, but were interrupted during the years 1875-1877 because of an epidemic and of the Turko-Russian War.

Lack of money also interrupted the completion of the building; thus the dome was completed in 1893, and the huge building was set without any interior decorations.

The Church of Aintab was one of the greatest in Turkey. Her gold-plated shining cross, crowning the dome, was predominant upon the panorama of the city. Her cross was higher even than the peak of the highest Minaret of the Turkish Mosques.

The plan of this Church in its original form was not too large; it was about three-fifths of the actual plan. The architect was Sarkis Bey Balian of Constantinople, the Royal Architect of the Sultan.

The Armenian Patriarch of Constantinople, His Grace Nerses Varjabedian, while submitting the plan of the Church to the people of Aintab reminded them to be modest in their building plan in order not to detract moneys from the educational program of the community.



ARMENIAN ST. MARY'S CATHEDRAL OF AINTAB

The body of this Church of Aintab is cross-shaped, and the dome is superimposed upon four corners of this cross. The height of the Church is more than 100 feet. The body of this huge edifice does not contain iron. The walls are so thick that one can drive a car on top of it.

The expenses totaled 10,000 Turkish pounds or \$50,000, exclusive of labor. The people worked voluntarily and freely without any compensation for several years. Labor could be estimated at approximately \$350,000 according to American standards.



THE ALTAR OF
ST. MARY'S CHURCH

Such labor and money for one Church! This was, undoubtedly, a tremendous project for the destitute people of the Aintab of those days.

Catholicos Murgditch Keyfsizian, having taken into consideration this and other disadvantages, was opposed to the erection of such a huge Church; but the executive chairman of the Church, Nicolas Nazaretian executed the plan, personally supervising the construction of the building with the cooperation of Sarkis Kadehjian as architect and chief mason.

The new Church was an edifice, but it was also a luxury, and evidently that was the reason why the Catholicos was opposed to its erection. Aintab was in need of at least three

Churches. The people from remote sections of the city had difficulty in arriving there, especially during the winter season when there were no means of transportation whatsoever.



SARKIS KADEHJIAN
Chief Mason

The people of Aintab maintained the orthodox true faith owing to the devoted priesthood of the Armenian Church. The priests were not highly educated nor were they theologians, but their simple and sincere sermons kept the light of the Christian faith alive among the hearts of the faithful.

These simple churchmen as in all parts of Turkey sprang from the people. They served their people well. Their sermons, though very unsophisticated, appealed to the hearts of the people because they were most sincere.

During the last two hundred years, the Roman Catholic and Protestant Missionaries came to Turkey with the sole intention to convert Moslems. This plan did not materialize, and the missionaries concentrated their efforts on the local Christian people. Indeed, they stimulated education and learning, but as far as the matter of Christian faith was concerned, they formed small communities in Turkey.

The Armenians have shown great faith and still show their intense devotion in clinging to the religion of their fathers and also in maintaining schools. This virtue in addition to other virtues kept our people faithful to their Mother Church. Our history tells us that the Armenian Church has kept the identity of our people. Missionaries such as Herbert M. Allen, Doctor Chambers, and others have testified to this fact.

In addition to the Church and school, our prelacy has been an important factor in our national life. It was the center of administration of our community. All our prelacies in the near eastern countries served the people, even in such capacities as court houses and city halls.

Whenever an able Vartabed or Bishop served as prelate (Arachnord), even Turks and other moslem people applied to the prelacy to arbitrate and settle their cases, ignoring the government's judges who often were guilty of accepting bribes.

Chapter II

PRELATES OF AINTAB

The list of the Prelates of Aintab are herewith presented:

1. Daniel Vartabed of Aintab (1607-?)

His name has previously been mentioned as the head of the Church. He was an influential person because in Constantinople (Istanbul) during the year 1607, he was engaged in reconciling two clerical dignitaries.

2. Bishop Paul of Aintab (1671-1693)

He was a bibliophile, and was famous as an eloquent preacher. Under his auspices, two valuable manuscripts have been preserved by the Church.

Vartabed Paul (1695-?) is mentioned in one of the manuscripts (Jashotz-Bible Lesson-daily reading book). Perhaps he and Bishop Paul are the one and same person be-

cause the title Vartabed in those days was honored as the title of Bishop. Therefore, the same person is sometimes mentioned as Vartabed or as Bishop, or even as both because Vartabed is an academic title while Bishop is an hierarchical one.

3. Bishop Simeon of Khepe

His name is mentioned in the compilation of Armenian manuscripts of the Vatican (published by E. Tesseran). He was responsible for the repairing of the Church of Aintab in 1722.

4. Garabed Vartabed of Aintab (1730? or 1740)

Nothing of particular interest is mentioned of Garabed Vartabed in the manuscripts, except that he bought a book of sermons (Winter Volume by Gregory of Datev).

5. Guiragos Vartabed (1756-?)

Documents are not available concerning Guiragos Vartabed. The only fact known is that he happened to be in Aintab in 1756, but there is no evidence that he was an Arachnord.

6. Toros Vartabed, the Theologian (1784-?)

His name is mentioned in two manuscripts. "... And the pastor was our Holy Father Toros Vartabed, Theologian, whose prayers may be our guardians. Amen."

7. Bishop Hovhannes of Charsanjak (1808-1838?)

History gives more information of his life than of any of the previous Arachnords. He was an able and saintly man. His grave was respected by the Islam population too. During a drought, he led the clergy and the people to an open air service. The Turks mocked him, but later were embarrassed when the rains came after the service. He indicated the site of his grave to his deacon three days before his death. It was beside the old Aintab Church of Aintab.

8. Bishop Stephen, the left-handed. (1822-?)

Most probably he was the vicar of Bishop Hovhannes, and, therefore, held the office until the election of the next Arachnord.

9. Bishop Madatia (1825-1830)

Information is not available concerning his life and work. The period during his office was one of political turmoil, involving the Egyptian invasion, 1830-1831.

10. Bishop Mesrob of Marash (1844-1845)

Formerly Arachnord of Aintab, he was the first Bishop who encouraged the people to read the Gospel. He permit-

ted a businessman (Babig) to import a full box of Gospels written in Turkish (with Armenian characters).

11. Bishop Mugrdich Shahanian (1853-1865)

He was sent to Aintab from the Catholicos of Sis. Later, he was ordained Bishop. It was during his term that the Vartanian Union was established (formerly Tankaran and Ousoomnasiratz).

Bishop Mugrdich later became an Anglican. Several reasons caused this conversion. He married a Protestant girl from Aleppo. On several occasions, he traveled to England, and finally built an Anglican Church in Aintab. The people did not approve of his conduct, and, consequently, gave him no encouragement.

12. Krikoris Vartabed Apartian

He was in Aintab only for one year as Arachnord (1866-1867). A census taken during that year revealed that there were 1270 Armenian families that belonged to the Armenian National Church.

13. Bishop Haroutun (1875-

Evidently he was the Arachnord of Aintab nominally because we know that in Constantinople during those years he was mentioned as an Arachnord. In fact Patriarch Nerses Varjabedian complained against Bishop Haroutun and other clergymen who did not remain at their posts.

14. Garabed Vartabed Papazian of Dickranakerd (1877-1884)

He was originally from the Order of Arghn. While Movses Kahana Jamgochian was in charge of official executive tasks, Garabed Vartabed was the spiritual leader only.

15. Garabed Vartabed Der Garabedian (1904-1907)

Born in Brousa (1855), he was from the Order of Jerusalem and was the Dean of Jerusalem Seminary during the period from 1893 to 1901. His Holiness, the late Catholicos Sahag II of Cilicia, appointed him Arachnord for the joint Diocese of Aleppo and Aintab. He undertook most of the duties at the Aleppo Diocese, and, consequently did not have time to devote to the Church of Aintab. He resigned from the office, and later became a layman.

From 1907 to 1915, Haroutun A. Kahana Der Melkonian became Vicar General. He suffered martyrdom during exile at Ras-ul-Ain.

During the years 1919-1920 and returning from exile, the spiritual leadership of the Armenian Church was carried on by Nerses A. Kahana Tavookjian and Karekin A. Kahana Bogharian.

CLERGYMEN OF GREAT PROMINENCE FROM AINTAB

Aintab has produced about a dozen clergymen of high rank. These are herewith presented.

1. Hovhannes IV, Catholicos of Cilicia (1602-1621)

Born in Aintab about 1550, he was educated and ordained in the Great Monastery of Sis. He was the Vicar General of Catholicos Azaria, and was sent to Rome in 1585 to confer with Pope Gregory XIII concerning the union of the Armenians and the Roman Churches.

Then he was sent to Jerusalem as the head of a delegation to pay the debts of the monastery. He had collected 500 gold pounds, and later returned to Sis after carrying on his mission with success and faithfulness.

In 1602 he was unanimously elected Catholicos and he executed his office with competence for approximately 19 years. Historians refer to him as the "Good Natured" Catholicos which is indicative of his highly good character.

2. Eleazar I, Catholicos of all Armenians—Etchmiadzin (1682-1691)

He was born in Aintab around 1600, and in 1644 was ordained Vartabed. Within three years, he was consecrated Bishop as Arachnord of the Monastery and Diocese of Arg-hun; but his utmost aim was to become Catholicos of Holy Etchmiadzin.

Eleazar's character is a complex one. He was very active, ambitious, clever as well as skillful, with administrative ability and diplomacy. However, he lacked sufficient reasoning and logic, and, therefore, did not discriminate between the means to attain his goal.

His life was an adventurous one. He suffered persecutions, imprisonment, even faced death, and lost his great riches. His ambition led him to originate a Catholicosate for all Armenians within the Ottoman Empire. In 1664, the Catholicos of Cilicia consecrated him Catholicos of all Armenians, making Jerusalem his See thus becoming also the Patriarch of Jerusalem.

In 1681, he was elected by the Order (Clergy) of H. Etchmiadzin as Catholicos of All Armenians and from 1682-1691, he had a very productive career.

3, 4, 5. Resumes have previously been given Daniel Vartabed (1607-?), Boghos Vartabed (1677-?), and Garabed Vartabed (1740-?).

6. Bedros (Peter) Kutur Catholicos of Holy Etchmiadzin (1748- for a period of ten months)

Like Eleazar, Bedros had a tempestuous life, but with less success and benefit both for the Church and for himself.

(We must mention that during the 17th Century and until the middle of the 18th Century, the ecclesiastical and national life of the Armenians represented a very sad spectacle.)

Bedros' struggles to become Catholicos of Holy Etchmiadzin is related in detail by Father M. Chamichian in his book. It represents a sad page in our ecclesiastical history.

7. Apraham Arzivian, the first Patriarch of Armenian Roman Catholics in Lebanon.

He was born in Aintab in 1679, and was a member of the Armenian Church until he reached the age of 12. Although his convictions led him to become a Roman Catholic, he did not reveal them. In 1706, he became Vartabed and began to preach catholicism.

The authorities of the Armenian Church rejected him, and even persecuted him in order to prevent a schism within the Mother Church. However, while continuing his schismatic plans, Apraham received a bishopric ordination from an unlawful catholicos. It was much more ridiculous to learn that Apraham had declared himself "Catholicos of Cilicia" within the presence of a few Abeghas, Kahanas, and Deacons. Thus started the nominal Catholicosate of Cilicia for the Armenian Catholics. The picture is completed by the recognition of the Pope (Benedictus XIV) who donated a pallium to him, thus trying to conceal illegality under his ecclesiastical garb.

- 8, 9, 10. Three Kevork Vartabeds of Aintab

These three Vartabeds were the pupils and followers of Abbot Mikhitar. They were from the Mikhitarist Order of the Armenian Convent of Venice. One after another they came to Aintab during the first half of the 18th century for the purpose of propagating Roman Catholicism. They apparently did not have much success.

Little is known about them. A small manuscript (of Jerusalem) relates the following about the third Vartabed, Kevork Bagdadian.

"He learned theology for twelve years under the tutorship of Abbot Mikhitar. Having passed the academic examination in Rome, he was sent to Ankara to preach in Armenian to the people (1754)."

It is interesting to read his teachings on how a person can attend the Armenian Churches and still be a faithful Roman Catholic. He lays down peculiar conditions concerning this practice.

11. Deacon Hovsep Ashjian (1790?-1866)

While still a boy, he went to Jerusalem feeling within him the desire to become a clergyman. It was through his efforts that he bought important real estates for the Armenian Church, both in Beyrouth and Aintab. He published the Commentary of the Holy Liturgy by Archbishop Nerses of Lambron.

12. Arsen Vartabed Haroutunian

Born in 1864 and having received his college education, he taught English and mathematics in the Vartanian School until 1890.

He was ordained Kahana in 1896, and was the visitor-pastor for Ehresh and Jebin. In 1904 when he lost his wife, he became a Vartabed. At this time, he was appointed Vicar of the Arachnord for the Diocese of Aleppo. In 1905, he was sent by the late Catholicos Sahag, II, to Antioch with the same office. Unfortunately, he became one of the 30,000 martyrs in 1909 during the massacre of Adana.

Chapter III

BIOGRAPHIES OF CLERGYMEN FROM AINTAB

PAPKEN I, CATHOLICOS OF CILICIA

Born in Aintab in 1868, he was from a very simple and pious family. Haroutun was his baptismal name. After receiving his preliminary education in the Nersesian and Vartanian Schools of Aintab, he spent several years in attempting to learn a trade.

In 1888 he felt the desire to become a clergyman. To satisfy this particular desire and the desire of learning as well, he went to Jerusalem. The Seminary of Jerusalem could not satisfy his needs, and, therefore, he returned home.

In 1889 he was admitted into the Seminary of Armash. On September 29, 1892, he was ordained deacon by Archbishop Malachia Ormanian, and on May 26, 1895, he was ordained a celibate priest by the same Archbishop, and was surnamed Papken.

The following year, he received his Degree of Vartabed (Doctorate of the Armenian Church). He presented the History of Yeghishe as his thesis. Until 1899, he was the regular preacher in a few Churches of Constantinople. In 1900 while he was the prelate of the Armenians of Moush, he was imprisoned there as a result of political accusation. While in prison, the community of Trabizond elected him as Arachnord, but Sultan (Hamid II) did not approve that election. Papken Vartabed then was transferred to Constantinople at the suggestion of the government, and was under the surveillance of the Turkish secret police. (It is interesting to note that the Sultan had granted him the third degree of the Ottoman insignia.)

During the period from 1901 - 1907, he was preacher in one of the greatest Churches of Constantinople.



Papken Catholicos on right
Archbishop Shahe on left

During these years Papken Vartabed published a religious weekly, "Looys" (Light). He also wrote several books, and prepared the bibliography of the manuscripts of the Galata National Library.

In 1906, he was elected Arachnord of Marash, but again the Sultan did not permit him to undertake the office. In 1907, Patriarch Ormanian named him Dean of Armash's Seminary, evidently after he had convinced the Sultan beforehand.

From 1909 - 1913, he was Arachnord of Ankara. In the year 1910 he was consecrated Bishop of that Diocese by Catholicos Izmirlian. In 1913, when ill with a kidney ailment, Bishop Papken went to Aintab for treatment.

After the inauguration of the Cilician college, Bishop Papken left for France and the United States. While on this journey, he secured important funds for the Cilician college of Aintab.

The first World War prevented the Bishop from returning home.

Establishing his office in Boston, he dedicated himself to literary work, as well as preaching. He published periodical "Davros" with A. N. Nazar as co-editor.

In 1918 the proclamation of Armenia's independence filled his heart with enthusiasm.

Bishop Papken visited Syria and Lebanon during the year 1922. It was a tragedy for him to witness the sufferings of a deported and massacred people. He reported his findings to whom it concerned.

Even during those gloomy years, he wanted to establish an Armenian High School in Aleppo, but there were no teachers available, and the lack of money and a building prevented this from materializing. He went to Jerusalem to remain with his beloved teacher and tutor, Patriarch Yeghishe Tourian. There he resumed the Office of Dean of the Seminary. In order to secure funds for a special class, Bishop Papken came to the United States, and the Gulbenkian family of New York responded generously to his appeal. As an appreciative gesture, the class was named after the Gulbenkians by the Bishop.

From 1922 - 1930, he carried on the task of an excellent educator in addition to being the editor of the Patriarchate's Monthly, "Sion".

His Holiness, the late Catholicos Sahag invited Bishop Papken to Beirut in 1928. The Catholicos planned to have a coadjutor catholicos primarily for the security of the Cilician See, which is often called "Catholicosate of the Great House of Cilicia".

The Near East Relief sponsored an orphanage in Antelias. Antelias was a Christian village seven miles north of Beirut.

The Catholicos decided to establish his See in Lebanon rather than in Syria owing to the fact that Lebanon is a Christian country.

In 1931, Catholicos Sahag consecrated and anointed Archbishop Papken as Coadjutor Catholicos of Cilicia. This solemn consecration took place in Aleppo.

Plans were ready for a Seminary in Antelias. The Very Rev. Shahe Vartabed had arrived from the United States to resume his office as the Dean of the Seminary. The Karagheusians and the Gulbenkians assumed the financial responsibility, and this was of tremendous value to the Church.

In 1936 (March 29), Catholicos Papken consecrated Holy Chrism (Muron) for the Cilician Dioceses. These included the Diocese of