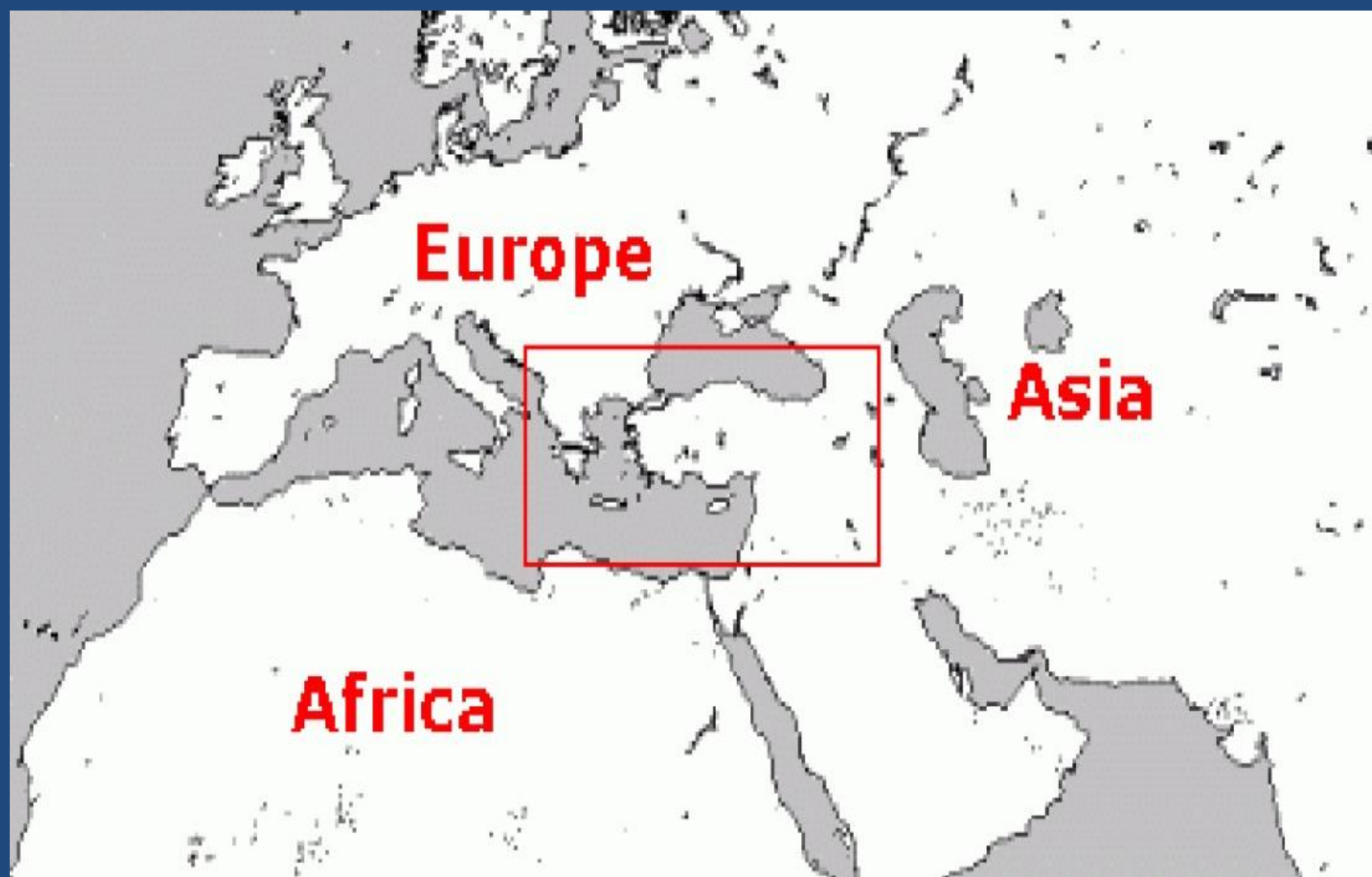


Anatolian & Pontian Greek Genocide 1914-1923

Presented by
The Asia Minor & Pontos Hellenic
Research Center (AMPHRC)



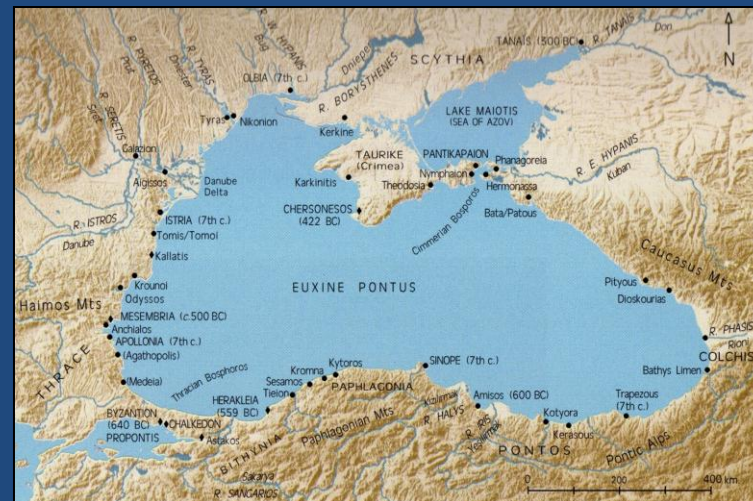
Colonization of the Asia Minor and Pontos region by the Greeks

The Greek presence in Asia Minor dates back to the 11th century B.C. Greeks from mainland Greece migrated to the western coast of Asia Minor (Ionia) when other Greek tribes invaded Greece from the north. In the 8th and 9th centuries B.C., new waves of Greeks from the mainland settled in western Asia Minor and the Black Sea area.



Cities in Asia Minor (Anatolia)

The new settlers founded cities such as Miletus, Ephesus, Phocaea, Smyrna, and Pergamum on the western coast of Asia Minor. In the 8th century B.C., Miletus, the oldest and most powerful Greek city in Asia Minor, founded numerous other cities such Sinope, Amisos, and Trapezus or Trabzon on the Black Sea (Pontos or Pontus) coast.



**Strabo –the Geographer,
Philosopher , Historian from
Pontos**

Strabo 64/63 BC – 24 AD

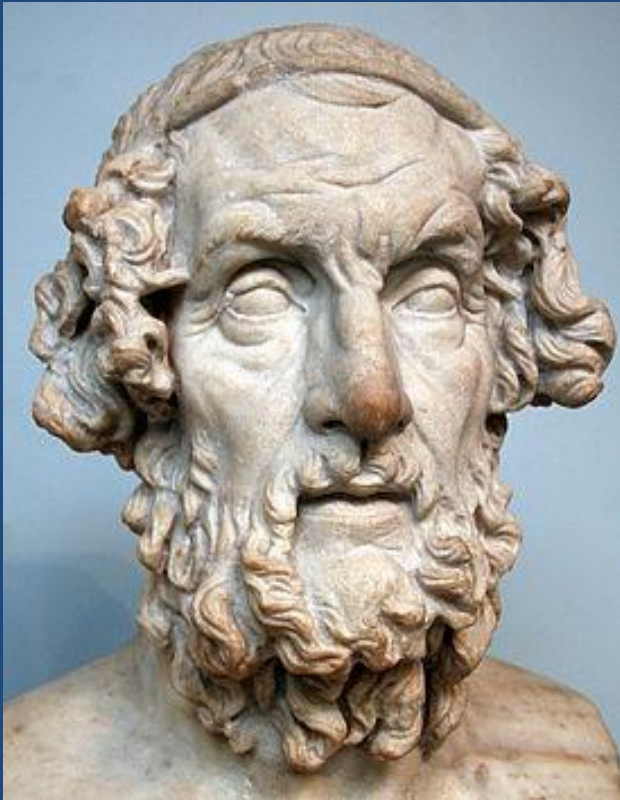


Asia Minor gave birth to the first great thinkers of antiquity, such as Thales, Anaximander, Anaximenes, Strabo and Heraclitus. These philosophers rejected the mythological explanation of the universe and were the first to seek a rational explanation of all things. Thus Asia Minor was the birthplace of western philosophy and science.

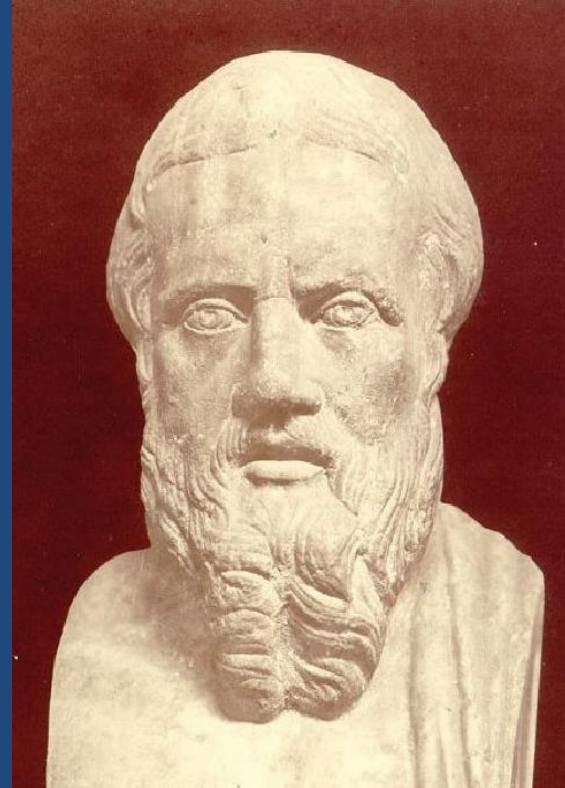
Asia Minor and Pontos

Homer – Poet

Author of the Iliad and the
Odyssey



**Herodotus – Historian, Author of
the first great narrative history in
the ancient world**



The Spread of Hellenism

Alexander the Great (356 -323 BC)



Following the conquest of Asia Minor by Alexander the Great, Hellenism spread to the Middle East and as far as India.

The Greek cities of Asia Minor continued to flourish during the Hellenistic and Roman times.

It is in Asia Minor that Christianity found a fertile ground to take root and spread during the late Roman and early Byzantine years.

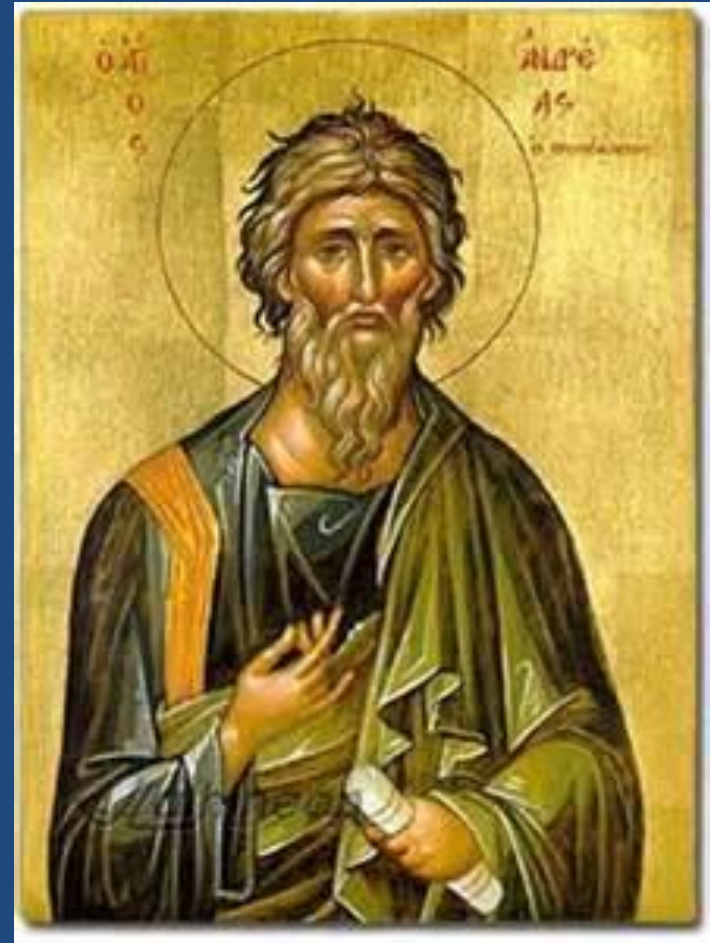
Byzantium-Constantinople

After the establishment of Miletus in Asia Minor, and Sinope and Trabzon in Pontos, in 667 B.C. Greeks from the city of Megara near Athens, with their leader Byzas, sailed northeast across the Aegean Sea and founded the city of Byzantium, which much later would be renamed Constantinople, the capital of Byzantine Empire.



Christianity

Many Saints and fathers of the Christian Church were from Asia Minor - St. Paul, St. Basil, St. George, St. Nicholas and others. The Eastern Roman Empire, also known as the Byzantine Empire, with Constantinople as its capital, was a Greek speaking empire and was the leading civilization of Medieval Christendom.



Byzantine Civilization and its Influence

Religious Architecture

Throughout its millennial history, and in particular during the rule of Justinian, culture within Constantinople flourished.

Early Byzantine architecture dates from Emperor Justinian —architects invented a complex system providing for a smooth transition from a square plan of the church to a circular dome (or domes) by means of pendentives (the placing of a circular dome over a square or over a rectangular room).

Hagia Sophia (Αγία Σοφία)



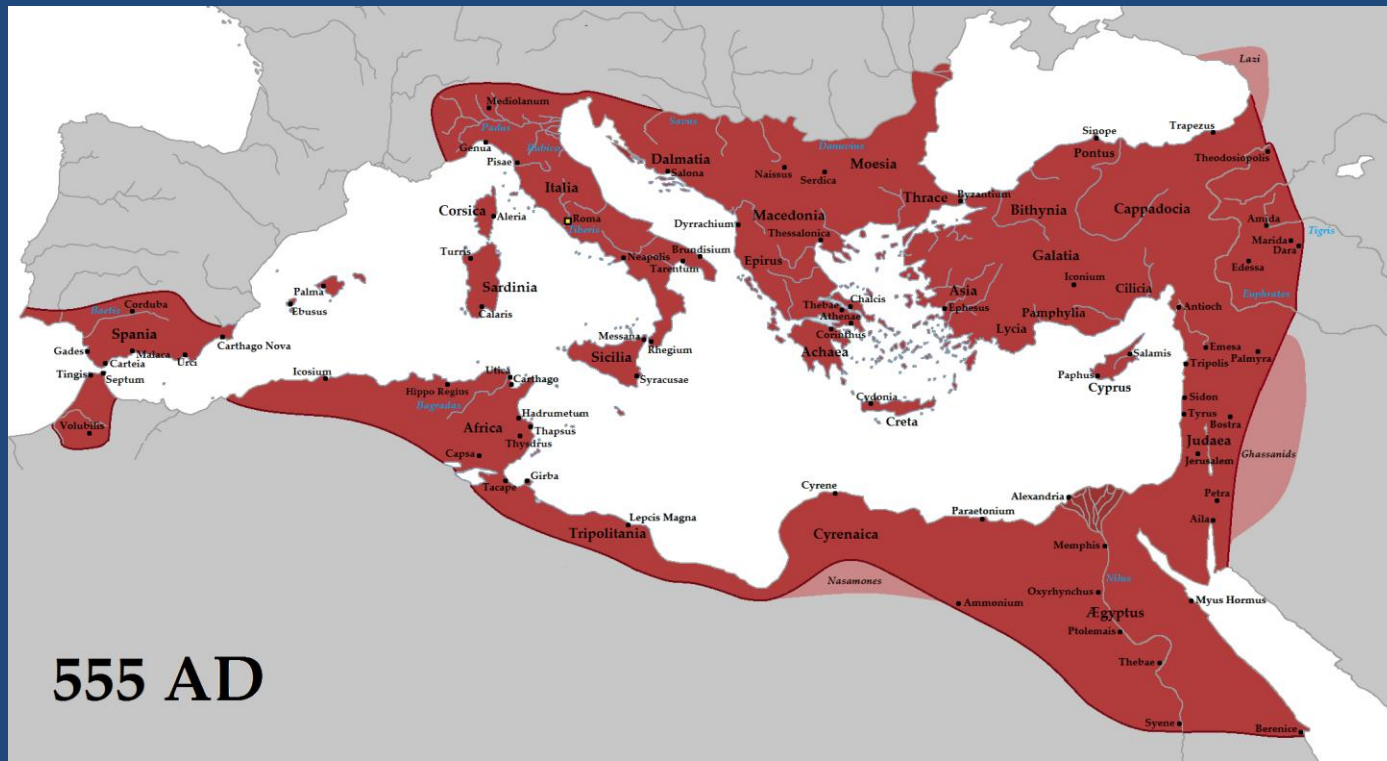
Byzantine Influence

Byzantine thought dramatically influenced Medieval art and architecture throughout Europe and the Near East. It became the primary progenitor of the Renaissance and the Ottoman traditions that followed its collapse.

Islamic leaders were impressed by Byzantine mosaics and invited mosaicists to work on the Dome of the Rock.

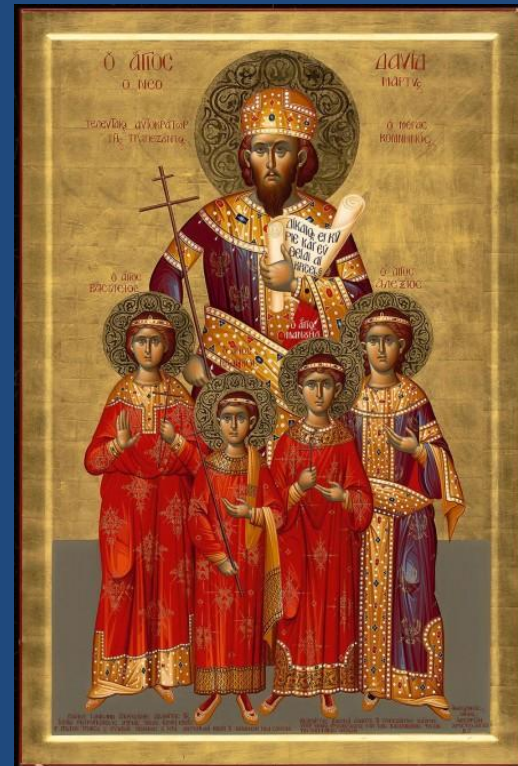
Dome of the Rock





The Fall of Constantinople and Trabzon

The Byzantine Empire lasted 11 centuries (from the 4th to the 15th century A.D.), and fell to the Ottoman Turks in 1453. The Empire of Trabzon and (or Trabzon) was the last Greek ruled area in Asia Minor to fall to Turkish hands in 1461.



The Ottoman Conquest

The Fourth Crusade (1202-04), instead of liberating Jerusalem from the Muslims, ransacked Constantinople. It was one of the final acts in the Great Schism between the Eastern Orthodox Church and the Roman Catholic Church, and the turning point in the decline of the Byzantine Empire.

In 1204 Trabzon became a Byzantine Greek Successor state after the fall of the Byzantine Empire.

In 1453 Constantinople fell to the Ottoman Turks, and in 1461 they conquered Trabzon.

Hagia Sophia –converted to Mosque



Under the Ottoman Oppressive Rule

For nearly four centuries, the Christians (Greeks, Armenians, Assyrians) and other ethnic minorities were tolerated by the Ottoman rulers as long as they paid burdensome taxes. Although most Christians were lower-class farmers, many became successful businessmen and cultural leaders.

It was in the early part of the 20th century that all Christian minorities in Asia Minor became victims of ethnic cleansing. First the Young Turks, and later the Nationalist Turks, put into action their plans to eliminate the Armenians, Greeks, and Assyrians in order to create an entirely Turkish state.

Paidomazoma-Janissaries



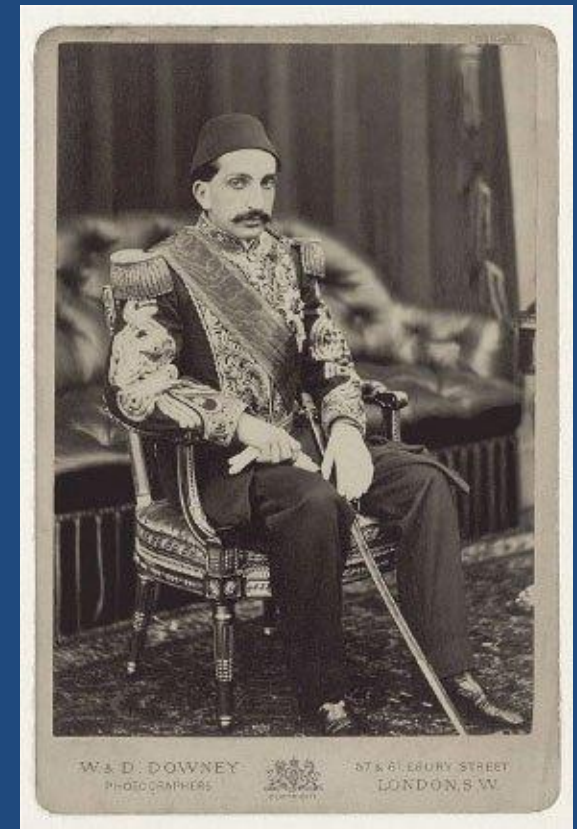
The Ottoman Rulers

The Ottoman Empire was ruled by the Sultans from the capital city of Constantinople. The Sultan's power was absolute. Sunni Islam was the official religion of the Empire, and minority groups – including Christian Armenians, Greeks, Assyrians and Ottoman Jews – were *dhimmi*: non-Muslim subjects living under Ottoman Turkish protection at the will of the Sultan.

Sultan Abdul Hamid II enjoyed absolute power over the territories of the Ottoman Empire from 1876 until 1909. The Sultan had a special hatred for the Ottoman Armenians.

This highly charged political atmosphere gave rise to an opposition group called the Young Turks - the Committee of Union and Progress (CUP) - who opposed the Sultan and sought a constitutional government.

The CUP stripped Sultan Abdul Hamid of his power in a bloodless coup in July 1908.



W & D. DOWNEY
PHOTOGRAPHERS



27 & 29, GREGORY STREET
LONDON, S.W.

The Collapse of the Ottoman Empire

The 1821 Greece's revolution, the establishment of the Greek Kingdom in 1832 under the London Protocol, the events at the beginning of the 19th century and the subsequent Balkan Wars (1912-1913) led to the disastrous defeat of the Ottoman Empire.

With the loss of 70% of its European population and 85% of its European territory, the Ottoman Empire faced collapse.

Thousands of Muslims fled or were expelled from the Balkans and from Caucasus's areas after the defeat of the Ottoman armies in the Turkish–Russian and in the Balkans wars.



Ottoman Empire Enters World War I

Various major factors, such as the defeat of the Ottoman Empire in the Balkans and pressure by the European powers for reforms, convinced the Young Turks (CUP) leadership to align with the Central Powers (Imperial Germany and the Austria-Hungarian Empire) against the Allied Powers (Britain, France, and Russia) and enter World War I on October 28, 1914.



Ottoman Empire Enters World War I

The wartime emergency situation provided the CUP the opportunity to put into action its plans to defend the sovereignty of the Ottoman Empire and to get rid of the minorities who were considered traitors. The Young Turks needed a scapegoat for their failure and convinced themselves that the defeat could only have been caused by the treacherous minorities, especially Armenians and Greeks.



Greco –Turkish Wars

By 1913 the island of Crete, Macedonia, Epirus and the North Aegean Islands gained *their* freedom to unite with the new Greek state in accordance with the Megali Idea – Great Idea (introduced in 1844) i.e., the goal of uniting all Greeks into one country. Before then the population of the new state numbered 800,000, representing less than one-third of the 2.5 million Greek inhabitants in the Ottoman Empire.

Greece entered the war on the side of Allies in 1917. The Ottoman Empire was defeated, and the CUP was dissolved in 1918 and many of its former members joined the nationalist movement forming a new government in 1919. The Greeks were targeted again in Asia Minor and especially in the Pontos area with new waves of expulsions to the interior.



In 1919, the Greek government was authorized to land troops to protect the surviving Greek communities in the Smyrna region and the new Turkish leader, Kemal Ataturk, turned defeat into victory.

The Megali Idea started to fade away after the events following the landing of the Greek Army in Smyrna and the Greco – Turkish War (1919-1922).

The Greek Army in Smyrna

On May 15, 1919, Greece sent armies into the predominantly Greek coastal city of Smyrna at the request of the Allies.

The authorization by the Allied Powers was to protect the ethnic Greek population living in and around the city.

The Greek landing was celebrated by the local population but quickly resulted in ethnic violence in the area and decreased international support for the occupation and also led to a rise of Turkish nationalism.

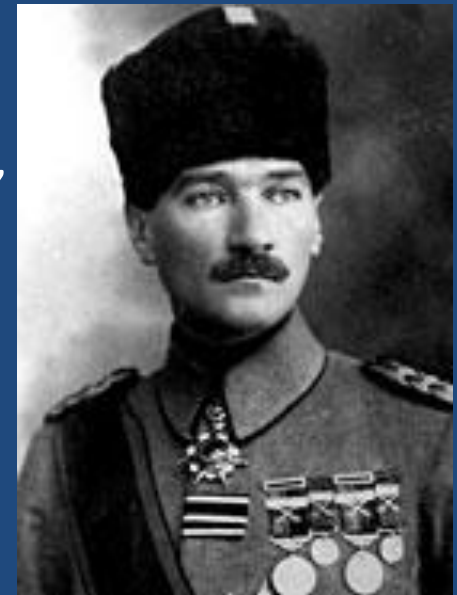
The Landing of the Greek Army in Smyrna



The Defeat of the Ottoman Empire & the Rise of Turkish Nationalism

The defeat and partitioning of the Ottoman Empire in World War I and subsequent occupation of Constantinople by the Allies gave rise to Turkish nationalism. Turkish revolutionaries considered those actions as part of an international conspiracy against Ottomans.

In May 1919, Mustafa Kemal (named later on Atatürk –father of Turkey) began a nationalist revolution in Anatolia, organizing resistance to the peace settlement imposed on Turkey by the victorious Allies. This was particularly focused on resisting Greek attempts to seize Smyrna and its hinterland. Victory over the Greeks enabled him to secure revision of the peace settlement in the Treaty of Lausanne in 1923.



Kemal Ataturk

Mustafa Kemal, leader of the nationalist movement, founded the Turkish republic in 1923. He built on the ideological foundations of the CUP. This included the creation and imposition of national identity, national culture, national economy and the creation of a homogeneous nation.

Final Turkification occurred in 1922 in Smyrna and as such was the direct result of massacres, a great fire and the expulsion of its large Christian population. What made this example of ethnic cleansing and destruction even more compelling was that Kemal Ataturk was actually present at the time and in command of the occupying troops in Smyrna. He was directly responsible for the massacres of thousands of innocent civilians and the setting of the great fire.



The Great Fire of Smyrna

On September 8, 1922 the Greek army completed its evacuation from Smyrna. The following day, the victorious Turkish forces entered the city and the looting, armed robbery, rape, and killings began. The situation worsened when fire broke out on September 13, and after three days, some two-thirds of Smyrna blackened and smoldered. The Armenian, Greek, and European quarters were almost totally destroyed, and those who survived the holocaust were compelled to join the ranks of the refugees on the quay.

Without food and water, some 300,000 helpless souls were now so pressed together that *"one could not lie down without being crushed to death - women gave birth to stillborn babies and sheltered them against their dried-up breasts, for lack of a burial place...waiting for a momentary pathway to open up for them to lay their burdens in the all-receiving sea... Melville Chater, "History's Greatest Trek," The National Geographic Magazine 48, no. 5 (November 1925).*



Dr. Constantine Hatzidimitriou's Lecture

- For me, it's all personal- because I am the son of Anatolians—my mother, Elli, was born in Boutza, a beautiful suburb of Smyrna one of Hellenism's great cosmopolitan centers which tragically, like so many others, no longer exists.
- I came to this subject because of a key—the key to our lost home—and, because, the Catastrophe was something that I learned about as a child in a very personal way. My grandparents always hoped to go home to their hameni patrida (lost homeland)—but they never did--

"The Genocide of Anatolian Christians and the Destruction of Smyrna: Scholarship and the Evidence, Ninety Years Later"
Chicago – Sept 15, 2012



The Refugee Crisis & the Compulsory Population Exchange

Of the 1.5 million of Greeks who left Asia Minor, most had followed the retreat of the Greek Army after it lost the Greco-Turkish War to Turkey; the last 150,000 left as part of the compulsory population exchange.

About 380,000 Turks in northern Greece were allowed to be transferred to Turkey as part of the Lausanne Treaty.

The Greek population of Asia Minor and Pontos was violently expelled or massacred especially in 1922 and 1923 before the Lausanne Treaty on July 24, 1923. Those who escaped flooded the Greek Islands and eventually were transferred to the mainland of Greece, whereas others Managed to reach countries in Europe, southern Russian territories and the United States of America.



Genocide

❑ **1908** - The Young Turks (Turkish Nationalists) gained control of the government by revolting against Sultan Hamid.

❑ **1911** - The Young Turks had taken severe measures to undermine the minority communities.

- ❑ Banning all ethnic and cultural organizations
- ❑ Banning all political associations
- ❑ Instituting a boycott of Greek and minority products & services
- ❑ Taking Greek schools away from the jurisdiction of the Ecumenical Patriarchate & placing them under the control of Ottoman Ministry of Education



Mehmed Talaat Pasha

Genocide

❑ **1912-1913** - A major turning point came with the defeat in the Balkan Wars which started the rupture in Muslim-Christian relations throughout the Empire.

❑ **1913** – The Committee of Union and Progress (CUP), the ultra nationalist wing of the Young Turks, seized direct power in January after the loss of Albania, Macedonia, the Aegean Islands and much of Thrace.

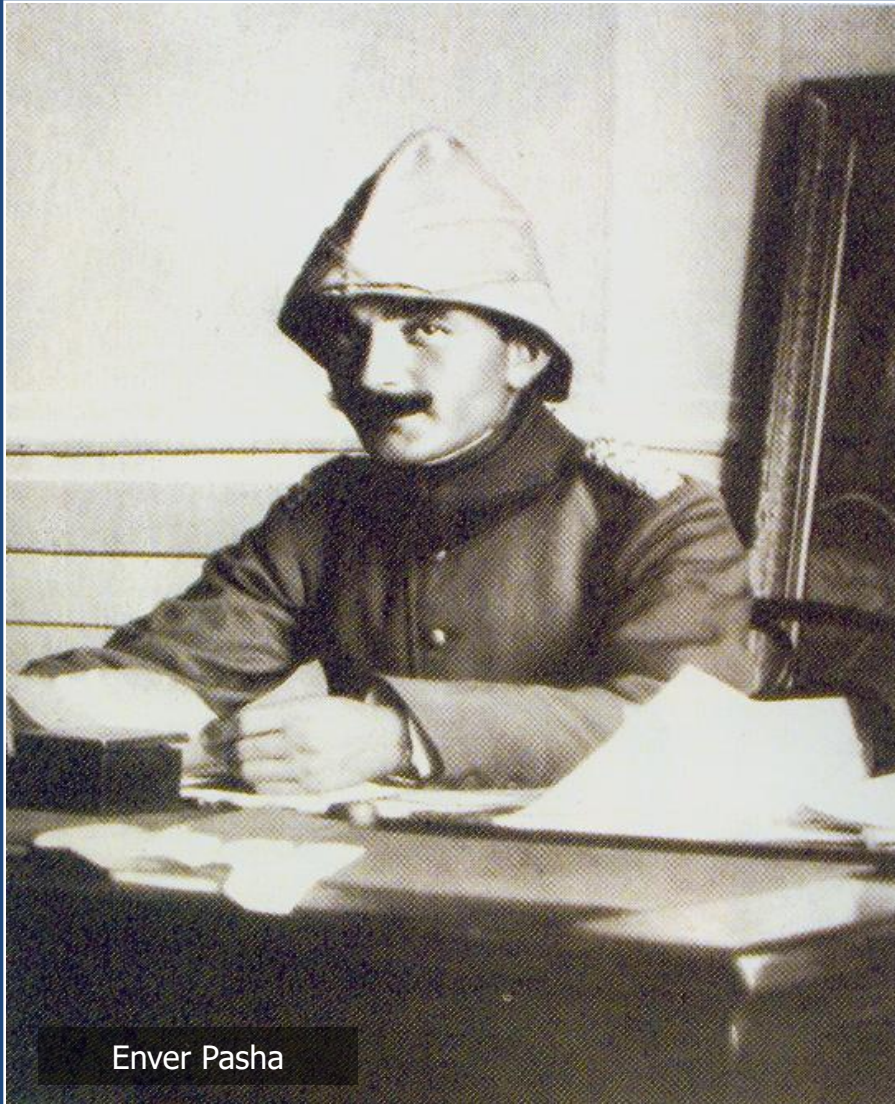
❑ **1914** - Ahmed Jemal Pasha was the second member of the executive committee of the Young Turks who was appointed as Minister of the Navy in February of 1914.



Photograph, Underwood & Underwood, N.Y.

DJEMAL PASHA

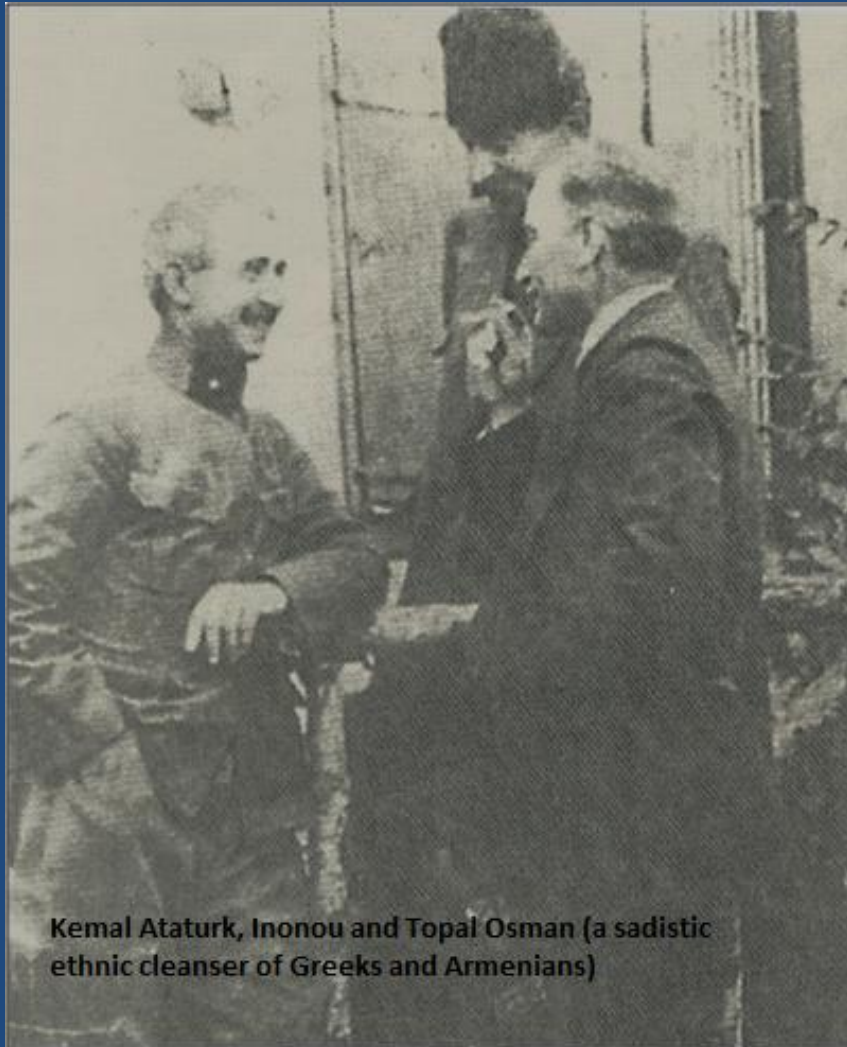
Genocide



Enver Pasha

- The Turkish government **infested** its society with propaganda against the Greeks.
- The Turkish government felt vulnerable, especially because it lost much territory. In their opinion, there was nothing else left for them to do except commit genocide.

Genocide



Kemal Atatürk, İnönü and Topal Osman (a sadistic ethnic cleanser of Greeks and Armenians)

- ❑ Christian recruits tried to avoid **military service** at all cost because of the oppressive, discriminating and brutal treatment of Christian recruits.
- ❑ **Turkish Bands** violated Greek households, abusing and robbing inhabitants on the pretext of looking for military deserters.
- ❑ **Crimes against Christians**, without recourse to justice, became a daily affair, especially with the settlement of thousands of Muslim migrants from the Balkans and the Caucasus in the Greek villages and towns of Pontos, Thrace and Western Anatolia. They did much to incite the local Muslims against the Greeks and the Armenians.

HENRY MORGENTHAU

In the words of Henry Morgenthau, American Ambassador to Turkey, 1913-1916, from his book titled ***Ambassador Morgenthau's Story 1918:***

.....*“The Armenians are not the only subject people in Turkey which have suffered from this policy of making Turkey exclusively the country of the Turks. The story which I have told about the Armenians, I could also tell with certain modifications about the Greeks and Syrians [Assyrians]. Indeed the Greeks were the first victims of this nationalizing idea”*



Newspaper Article

CHICAGO GIRLS BRAVE DEATH TO HELP REFUGEES

Fight Disease in Asia Minor.

BY OTIS SWIFT.

[Chicago Tribune Foreign News Service.]
[Copyright: 1922: By The Chicago Tribune.]

CONSTANTINOPLE, Dec. 30. — Along the lonely desert shores of the Black sea, where at Samsun, Trebizond and Sinope hordes of Greek and Armenian refugees await evacuation, Chicago women and girls today are playing a prominent part in the arduous work of the American relief.

Miss Charlotte R. Willard, 7613 Union avenue, assistant director of the near east relief orphanage, is at an isolated relief station at Marsovan, fifty miles inland from the Black sea, where she has superintended the evacuation of 2,600 orphans during the last two months.

Miss Willard is now in full charge of the station, due to the death of Director George J. Williams of Foxburg, Pa., who caught cold while conveying orphans across the desert in a blizzard last week and died within three days. The only American woman in the district, she is facing the task of sending 5,000 orphans to the sea coast over roads where convoys have been held up and robbed by brigands on several trips during the winter.

Chicago Girls Active.

Pretty Miss Martha Denniston, aged 22, a Vassar graduate, another Chicago girl, is working in Anatolia. Two



Miss Pauline Strode, who is helping fight disease among the Christian refugees in the Aegean islands.

"Mirror Flirt" Normal but Nervous, Hickson Reports

Dr. W. H. Hickson reported to Judge John F. Haas yesterday that Herbert W. Meyers, 35 years old, 1422 Gregory street, Wilmette, arrested on the complaint of Miss Ruth van Mevarden, 19 years old, an employé of Stacy & Braun, brokers, 108 South La Salle street, who said that he had annoyed her for six months from a window in the building opposite, sometimes flashing a mirror in her face, was normal, but nervous. Judge Haas said he thought that Meyers, who is

CHICAGO ANGELS OF MERCY

OTIS SWIFT

Chicago Daily Tribune (1872-1963); Dec 31, 1922; ProQuest Historical Newspapers Chicago Tribune (1890 - 1984)
pg. 12

CHICAGO ANGELS OF MERCY



Miss Josephine Strode, one of two sisters from Chicago who are aiding victims of the Turco-Greek war.



Martha Denniston, Vassar girl, who is aiding fleeing Christians in Anatolia.

Labor Battalions

- ***Labor Battalions* or Amele Tabourou** were created as part of the general mobilization. All men between the ages of 20-50 were told to report for military service within eleven days. The Christians were purposely assigned to irregular units where they were not allowed to bear arms, they were overworked and lacked food, clothing and shelter. The **life expectancy** was **less than 4 months**.



A Survivor's Story

**Elias Venezis –Number
31328**

Venezis with 18 survivors
of the 3,000 men forced
into labor battalions



The Horrors of Labor Battalions

The sun was ascending the skies, burning, hostile, and merciless. And so, thirst began to burn. The dust became glued to our tongues....We cried out, "Water, water!" "What?" replied the officer of the guard. "Su, su (water)," we would shout out in Turkish.

We arrived near a spring. But they kept us some 20 meters distant from the spring. The prisoners cried out, "Mercy," but to no avail.

Then they marched the prisoners off for about half an hour until they came to a swamp...many mosquitoes.

"Here, drink!" the commander ordered...

Village Looting

- ❑ Between **December 1916 and February 1917**, the German Consul in Samsun reported that in his region alone, on the pretext of seeking 300 Greek deserters, some **88 Greek villages** were **torched**.
- ❑ In brief, between **1914-1918** over **100,000 Pontian Greek** unarmed civilians of all ages and gender **perished at the hands of the Turks**, and many others fled to Russia and Greece.



A Survivor's Story

Sano Themia Halo (1909-2014)
The only survivor of her family



Monroe resident Sano Halo shows the hard and soft cover editions of the book, "Not Even My Name," which chronicles her story of survival of the Pontic Greek genocide during World War I and afterward. It was written by her daughter, Thea. Photo by Nancy Kriz.

Her story and extraordinary memory brought to life the details of how the Pontian Greeks lived in mountain villages of the Black Sea region of Turkey in the early 20th century and her community's devastating death march to exile in 1920.

When asked if she wanted restitution from the Turkish government for the loss of her family and her home, Sano responded that she wanted an apology from the Turkish government. "We had everything to live for and they sent us to die on the roads."

A Survivor's Story of Yannis Petridis

A survivor's story "The Promised Journey: Pontos – Cephallonia" written by his daughter Sophia.

A desperate mother begs a Turkish woman to take her ill son so that he will not die on their way to exile.



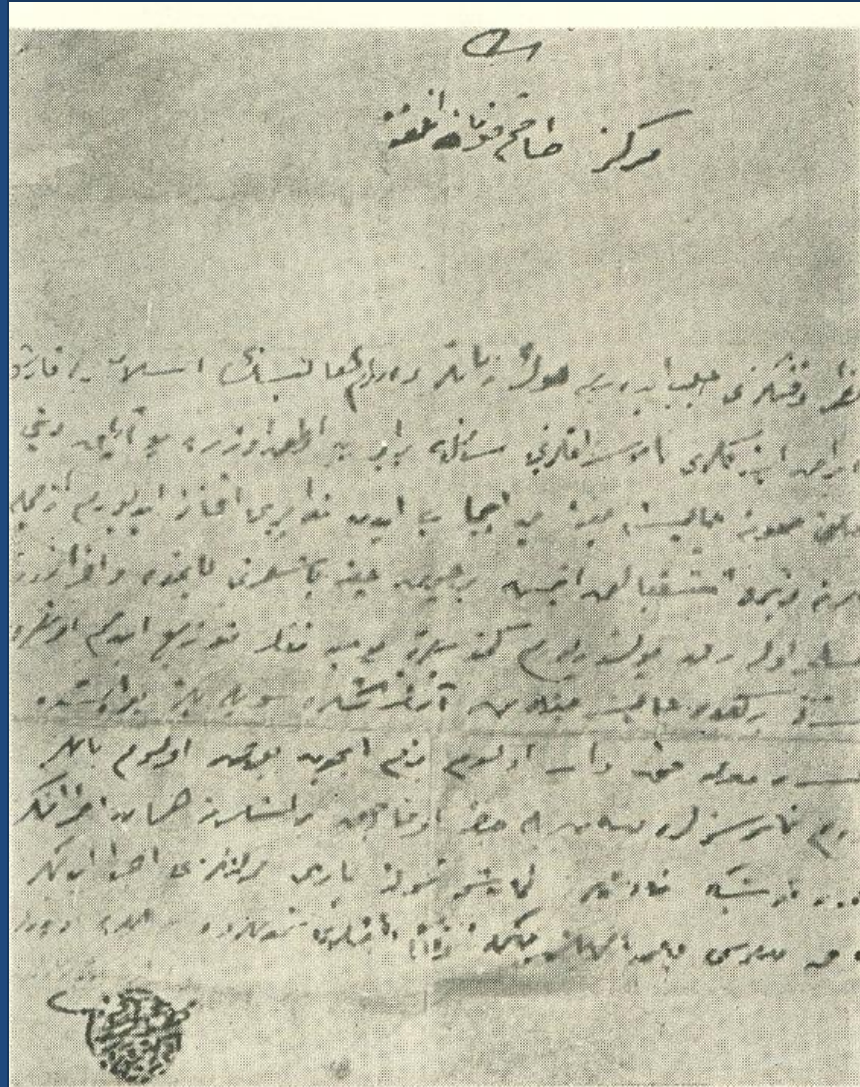
Yannis mother, relatives and others on their way to exile from Bafra to Tosia (Theodosioupolis)

"Eh, Mrs...." Paraskevi (Yannis' mother) uttered in a trembling voice to a Turkish woman "Do you want this boy to keep in your house to help with your work?"

The Turkish woman turned surprised to see who was talking to her. She saw a wrinkled woman with a great worry covering her face, dresses in rags and beside her a boy who was skin and bone, ready to fall down.

With a quick eye the Turkish woman examined the boy...."Leave him with me... We will provide a bit of food for him. He will not die of hunger..."

Evidence of Genocide



Documentary Evidence that Turkish Officials Ordered the Atrocities. Translated, it reads in part:

“To the Commandant of the Central Brigade:

“I call your attention to the following:”

“There is nothing but death for the Greeks, who are without honor. As soon as the slightest sign is given you, destroy everything about you immediately. As for the women, stop at nothing. Do not take either honor or friendship into consideration when the moment of vengeance arrives!”

“The Commandant of the Brigade”

“Mehmet Azit”

Alphabet Reform of 1928 changed the Turkish script from Arabic to Latin letters.

Newspaper Articles

Turks Burn 24 Greek Villages; Many People Perish in Flames

New York Times (1857-Current file); Mar 30, 1922; ProQuest Historical Newspapers The New York Times (1851 - 2002)
pg. 1

Turks Burn 24 Greek Villages; Many People Perish in Flames

LONDON, March 29 (Associated Press).—Twenty Greek villages in the region of Kerasunda, on the Black Sea, were burned Feb. 25 and four other large villages in the Pontus met a similar fate March 1, says a telegram from Archbishop Meletios Metaxakis, Patriarch of Constantinople, received today by the Archbishop of Canterbury. Most of the inhabitants of these villages perished in the flames, the Patriarch's message said.

The message was sent on behalf of the Christian minorities in Asia Minor. "The smell of the burning bodies of women and children in the Pontus," said the message, "comes as a warning of what is awaiting the Christians in Asia Minor after the withdrawal of the Hellenic army."

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DRIVING GREEKS FROM PONTUS

Special Cable to THE NEW YORK TIMES.

New York Times (1857-Current file); Nov 13, 1922; ProQuest Historical Newspapers The New York Times (1851 - 2002)
pg. 2

DRIVING GREEKS FROM PONTUS

**Kemallists Demand That Greece
Give Shelter to 200,000 More.**

Special Cable to THE NEW YORK TIMES.

PARIS, Nov. 12.—The Journal des Débats prints the following dispatch from Athens:

"Dr. Nansen's mission to Kemal has failed. The Kemallists demand that Greece give shelter to 200,000 more women and children from the Province of Pontus; otherwise they will be deported to the interior of Anatolia.

"A Kemallist declared to Dr. Nansen that if it was impossible for the Greeks to give hospitality to these refugees, and if Greece expelled Moslems from Greek territory, the Turks would not hesitate to massacre the Greeks remaining in Turkey, including Constantinople. An American relief representative was informed of a threat to massacre 20,000 Armenian and Greek orphans in the same province who have since been transported to Greece."

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Newspaper Articles

REPORTS MASSACRES OF GREEKS IN PONTUS
New York Times (1857-Current file); Nov. 6, 1921; ProQuest Historical Newspapers The New York Times (1851 - 2002)
pg. 17

REPORTS MASSACRES OF GREEKS IN PONTUS

**Central Council Says They Attend
Execution of Prominent Natives
for Alleged Rebellion.**

Alexander Kehaya, a member of the Kehaya Trading and Finance Corporation, with offices at 60 Wall Street, said yesterday that Greek residents of New York were aroused by news of massacres by Turks of Greeks in Pontus. He made public a letter received from the Central Council of Pontus at Athens inclosing a list of prominent Greeks of Samsoun, Bafra and other Pontian cities who were condemned to death and executed at Amasia by order of Mustapha Kemal.

"The recent news regarding the Greeks of Pontus has terrorized us," Mr. Kehaya said. "We learn from news received almost daily that the Kemalist Government has ordered all the male element sent into the interior of Asia Minor, where their fate is unknown, while the Greek women are forced into harems. A letter addressed to a friend of mine describes the horrible fate of these women."

"Protests against these horrors have been sent to our Government here, and the reply has been that since this Government has no relations with the Kemalist Government, it finds itself unable to take any steps toward lessening or halting the sufferings of these unfortunate people, doomed as they are to be buried alive by the most barbarous and cruel people who ever lived."

"The Greeks of New York, waving aside their political affiliations, plan a mass meeting in protest, at which Congressmen and Senators will be invited to speak. We Greeks of Pontus, as good American citizens, will urge the civilized nations of the world to put an end to these horrible massacres. We belong neither to the Royalist Party nor to the Liberal Party, although all Pontians are Liberals. We are working independently and not as a political party. Thousands are being killed every day; women and girls are being violated, children are being taken into the harems. I am well aware of the fate of the Greeks of Ordu, which is my native country."

The letter from the Central Council of Pontus, which Mr. Kehaya made public, says that the executions were carried out under the pretext that the victims were "the ringleaders in the matter of the Republic of Pontus." Among those executed were: Theodoros Demetrios, Professor of Greek at the American College at Marsovan for twenty-seven years; the Rev. Pavlides Paul, a Protestant minister of Marsovan; Papamarius George, Professor of Natural Science in Bafra and Samsoun Greek schools; the Right Rev. Yermamos Karavangelis, Metropolitan of Samsoun and Amasia, member of the Holy Synod and Greek Patriarchate, Constantinople; Arsoglou Theodoros, member of the Imperial Ottoman Parliament, Constantinople, and the Right Rev. Efthimos Silou, Assistant Bishop of Samsoun.

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700,000 GREEKS VICTIMS OF TURKS

Special to The New York Times.

New York Times (1857-Current file); Jul 10, 1921; ProQuest Historical Newspapers The New York Times (1851 - 2002)

pg. 4

700,000 GREEKS VICTIMS OF TURKS

**Charge Made by Washington
Legation, Which Puts Dead
at That Figure.**

KILLINGS AND DEPORTATIONS

**These, With Famine, Said to Have
Been Responsible for the Trag-
edy in Asia Minor.**

Special to The New York Times.

WASHINGTON, July 9.—Nearly 700,000 Greeks have been massacred, deported, or have died of famine since the war with Turkey began, according

to a statement given out today by the Greek Legation. Half of these victims are said to have been Greeks of Pontus and the others were from the interior of Asia Minor. Part of the statement follows:

"American travelers and others just arriving here from Samsoun, said a dispatch from Constantinople, report horrible details of the persecution of Christian populations in that region. The notorious murderous chief, Osman Agha, arrived at Samsoun the second day of Bafra, a Turkish holiday similar to Easter, inaugurating his entry by the murder of ten Greeks. Then, surrounding the stores of the American Tobacco Company, he arrested all the Greek clerks, numbering about 800, and had them transported to an unknown destination. The Greek quarter was then surrounded and 1,500 other Greeks arrested and deported to the interior."

"The population of thirty other villages in the Samsoun region were massacred while they were being transported to the place of exile. The Turkish authorities prohibited the use of the waters of the river contaminated by the

bodies. Other villages, having refused to comply with the deportation order, were set on fire by the Turks, and the inhabitants, regardless of age and sex, were killed."

"The American commission which went to this place reported these crimes and brought back burned bones, which were shown to the Turkish Governor."

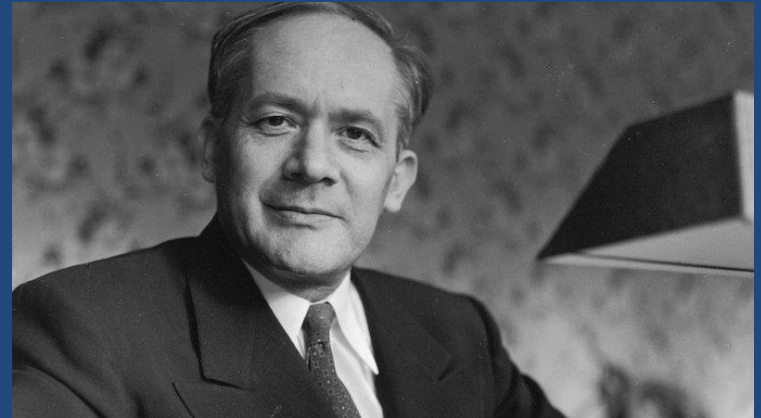
"Since the beginning of the war the Turks have exterminated by massacres, deportations and through famine more than 350,000 Greeks of the Pont (Pontus, district of Asia Minor bordering on the Black Sea) and as many other Greeks from the interior of Asia Minor. This work of extermination of an entire peaceful population is pursued right before the eyes of a civilized world."

"The Ecumenic Patriarchate is much worried by reports which are constantly coming in from the Metropolitans, regarding massacres and persecution of Greeks in the interior. The Patriarchate is preparing for the British High Commissioner a long memorandum showing in detail the Turkish crimes. At the same time the Patriarchate will call the attention of the interallied authorities to violations by the Turks of the regulations laid down by the interallied control at Constantinople in the arrest of Greeks coming from Ismid and other localities of Marmora, under the pretext that they had participated in activities against the Turks."

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Raphael Lemkin

“By ‘genocide’ we mean the destruction of a nation or of an ethnic group. This new word, coined by the author (Raphael Lemkin) to denote an old practice in its modern development, is made from the ancient Greek word genos(race, tribe) and the Latin cide (killing)....



It is intended rather to signify a coordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups, with the aim of annihilating the groups themselves.

Genocide is directed against the national group as an entity, and the actions involved are directed against individuals, not in their individual capacity, but as members of the national group.

Dr. Richard Hovannisian's Lecture

Our memory is who we are; it is a part of us... Three peoples are remembered today, the Assyrians, the Armenians, and the Hellenes of Asia Minor and Pontus..." So began Hovannisian's lecture on May 15, 2010, in a lecture organized by the Pontian Greek Society of Chicago.

He stated that the Ottoman Empire was not egalitarian; that the above-mentioned people had to accept their second-class status in the society; that they were inferior and they were *gavours*.

Thousands upon thousands were forced to renounce their Christian religion. Some, at first, pretended to convert to Islam, but eventually they became Turkish-Speaking Muslims.



Denial of Genocide

❑ Turkish society maintains a certain denial attitude toward the subject of the Genocide following the government's policy.

❑ Since Turkish society is not openly taking a stance toward the official state policy, some attitudes and characteristics include:

- ❑ **Ignorance**
- ❑ **Apathy**
- ❑ **Fatalism**
- ❑ **Reticence**
- ❑ **Silence**
- ❑ **Denial**



Final Stage of Genocide

- ❑ Denial is the final stage of genocide.
- ❑ Genocide is such a moral embarrassment that not only the perpetrators but even those who had nothing to do with the genocide seek to suppress it.



- ❑ *Do not want to be reminded of the past because of the great bitterness associated with what happened*
- ❑ *Do not have the courage to confront face to face preferring to either suppress or forget.*
- ❑ *Claiming that they too were victims of the war and they too suffered.*
- ❑ *We forget our grief. You should do the same.*

Final Stage of Genocide

- ❑ *A continual sense of being accused is something unbearable and therefore is best forgotten.*
- ❑ *These events belong to the past and do not relate to present Turkey.*
- ❑ *The feelings of guilt are further complicated by a fear of punishment; if we accept the Genocide, then the claim for reparations will follow.*



What happened to the Christians in Anatolia were not random acts of violence but a case of **GENOCIDE**.