

ASPECTS OF THE GREEK GENOCIDE

Introduction

The classical work of the abbot of St. Ioannis Vazonos monastery in Pontus (Pontus, refers to the Black Sea, is an ancient Greek word for “sea”), archimandrite Panaretos Topalidis “Pontus over the centuries”, is dedicated “*to the holy memory of the Greek people of Pontus who have suffered greatly from the 15th August 1461 until today*”¹.

The work of Panaretos was one of the first attempts to record the massive crime which was committed against the Greek people, a work which simultaneously managed, in a rather painful period after the destruction and the issue of refugees, to present the historical journey of the Greeks who lived in former Ottoman Empire. For the “*brave despisers of violence, those Christians who hide under the sheath of Islam, the witnesses and victims of this atrocity, the elderly, the infants, the young, the partisans for the responsibilities for this tragic outcome*”².

The Greeks of Pontus, Asia Minor, Thrace and Cappadokia, in former Ottoman Empire, is an especially significant part of the Greeks outside Greece, which after a long-term existence in this particular area, was forced to abandon it through violent means. The indisputable contribution of the Greeks to the cultural, political, financial, social status of this area has quite often overcome the local reality and spread elsewhere as well. The Greek colonies and their position in the classic ancient times, the Hellenized kingdom of Mithridates, the Empire of Trapezounta, Vissarion who records the significance of Pontus³ and plays an important role in the European renaissance⁴, the teachers in the countries bordering on the Danube, Russia, the School of Trapezounta are some examples. “The fleet is the pride of Romania”, Kekavmenos reported and the people of Pontus had traveled everywhere, since “with the national boats we cross everything”⁵.

These achievements are actually true and are in fact described by Marco Polo, Thervantes, and the Spanish ambassador Rui Gonzales de Calvijo who visited in 1364 Trapezounta, was astonished by the wealth and beauty. Many times these achievements took place in a highly negative framework which was created by the multinational and sometimes hostile environment, the decline of the Eastern Roman Empire and the invasion of the Arabs and the Ottomans in the area, with the peak of the occupation by the Ottoman administration, which was combined with persecutions and violent conversion to Islam.

¹ **Topalidis P.**, Pontus over the centuries, Drama, 1927, pp. 5-7.

² *Ibid.*, p. 7.

³ **Vissarion**, Anthem to Trapezounta. Athens, 1916, p. 45.

⁴ Cyrus Vissarion the Greek, Athens, 1949 (in Greek).

⁵ **Charalampidis M.**, Greek quantity and growth, Athens, 2007, p. 92.

The renaissance of Greeks coincided with the demographic prosperity of the population and the general perception for freedom, which was dominant in the European domain. At the same time, during the 19th century, although the reforms in the Ottoman state were partially implemented, the Greek people had the capability to take advantage of them.

The 20th century was the peak of the ‘spring’ of Greeks the renaissance of social, financial and educational life, however originally the internal (Young Turks) and subordinately the external situation (Balkan and World wars) influenced the new status. The Greeks were no longer treated institutionally only as citizens of an inferior category, but their presence was also an important hurdle to the implementation of the chauvinistic – racist plans of the Young Turks and the supporters of Mustafa Kemal (“Attaturk”, father of the Turks in Turkish language).

The persecutions which started soon after the beginning of the World War I were increased during this war, and they continued as well as culminated after 1919, when Mustafa Kemal acquired the *de facto* authority in the tottering Ottoman state.

The Greek Genocide is one of the biggest crimes against humanity which still remains unpunished, since an important part of the Greek nation which inhabited the territories of the Ottoman state were murdered. The Greeks who survived, were exiled under inhumane conditions, which had targeted to its total extermination, thousands were converted to Islam and remained in Turkey, while the remains of this mass murder became refugees in the whole planet. Most of them were found in Russia and the former Soviet Union, in Greece, and later in Germany, in the USA¹ and Canada, in Australia.

A great number of years have been essential for their identity and memory to recover. The massive assassination of the Greek people was undeniably a crime which was committed, a crime which after a certain period of silence became known in the entire world. Turkey, the Young Turks and the supporters of Mustafa Kemal from 1914 to 1923 organized and implemented the genocide of the indigenous Greek populations. More than 1.000.000 Greeks were murdered².

Yet, the Turkish state denies the genocide of these populations and distorts reality while trying to deny its major responsibilities. The reaction policy of Turkey about the matter of the genocide against the indigenous populations, continually uses the same excuse: the Armenian and Greek threat against the Ottoman empire, the state of the Young Turks and the established order of Mustafa Kemal. Consequently, due to this, the Greeks, the Armenians, the Assyrians and others, from 1908 to 1924 experienced the extermination and persecutions. In this way the massive crime and the uprooting of historical populations from their mother country were committed. That was actually the ‘final solution’ for the Greek issue. It was the ‘final solution’, one of the first

¹ USA constitutes a important turning-point of Greeks of Pontus that resorted there afterwards their violent expulsion from Ottoman state and at the duration of performance of genocide they contributed in the notification and the internationalisation of crime. In the same period two American Diplomats, George Horton και Henry Morgenthau, they elected the Pontian question. Today, the Pontian Greeks of USA have achieved the recognition of genocide from Governors, constitutional Parliaments and Senates, while from 1823 has been founded the city Ypsilantis in Michigan, in order to is honoured the Pontian General of the Greek Revolution struggle Dimitrios Ypsilantis and generally the great Pontian family Ypsilanti.

² **Aigidoy D.**, Greece without the refugee, Athens, 1934, p.18.

genocides of the 20th century and as there had been lack of punishment, the Hebraic holocaust then followed. ‘Who, after all, speaks today of the annihilation of the Armenians’, Hitler had said on 22 August 1939, while planning his own ‘final solution’ and who revealed the matter of the Greek holocaust to avoid the continuity in Constantinople, Imvros, Tenedos, Cyprus, Pontus, Asia Minor, Thrace and Cappadokia?

Nearly one century later, the Turkish policy of the genocide denial has not changed at all as far as the Turkish politicians and governments are concerned, although in the last years more and more people in Turkey attempt to state the historical truth.

This status does not allow these different opinions to be heard openly or tends to criticize them or suppress them with every possible means, such as the assassination of the Armenian journalist Hran Dink in 2007¹.

However, it seems that violence cannot silence the truth completely. An example of this notion is the Turkish teacher Taner Aksam who has written a very important book about the genocide of the Armenians. In this book Aksam presents the responsibilities of the Young Turks and the supporters of Mustafa Kemal for the atrocities against the historical populations of the Ottoman state. He also emphasizes among other important facts that ‘*the foundation of the Ottoman state.... is connected to the matter of crimes committed against humanity and especially to the Armenian genocide.*’ Aksam also points out that ‘*there were violent measures against the Greeks during the First World War and they were often covered through the form of transfer of the population... The primmest national purging of the Greek population in Anatolia took place after 1919*’, mainly after Moustafa Kemal’s prevalence in the Ottoman interior and his arrival in Samsounta².

‘*The struggle of the humanity against any imposition is the struggle of memory against oblivion*’, wrote the well-known Czech writer Milan Kountera³. And he is absolutely right: although many people, who are not related to humanity, ignore the historical crimes because of their political, financial and other reasons, humanity is obliged to strive against these with all its powers.

The phases of the Greek Genocide

The first phase of the Greek Genocide⁴ is traced in 1908 and lasts until the beginning of World War I, when the Eastern issue, the rise of the Young-Turks in powerful positions in the Ottoman empire, the Balkan Wars and Germany’s assistance as a strategic ally of the Ottoman state, created the right conditions for the initiating the expulsions of the Greeks. During that period, there are no longer declarations by the Young-Turks about fair and equal treatment of all in the state, on the contrary the

¹ In 2004 murdered the Italian priest Andreas Santaro in the catholic church of Trapezounta, in 2006 became attempts against catholic holy in Smyrni and in Samsoynta, while in 2007 murdered a German priest and Turks Christians in Malatia.

² See **Aksam T.**, *The Armenian Question*, Istanbul, 1993 (in Turkish); *Young Turks and national struggle*, Ankara, 1999 (in Turkish); *From Empire to Republic: Turkish nationalism an the Armenian genocide*, London-New York, 2004; **Aksam T.**, *The Armenian Genocide and the Question of Turkish Responsibility*, New York, 2006.

³ **Kountera M.**, *The Book of Slaughter and Oblivion*. Athens, 1994 (in Greek).

⁴ In **Fotiadis K.**, *The Genocide of Greeks of Pontus*, Thessaloniki, 2004.

Greeks are to be exterminated. Major part in this extermination has the “Special Organization”, which, having a para-military structure, makes the Greeks and the Armenians a target.

The second period started in 1914, when the conflicts that arose during World War I, promoted the genocidal policies¹. The Young-Turk government orders a number of actions taken in order to further continue the extermination of the Greeks, together with the genocide of the Armenians².

“In December 1916 the majors Enver, Cemal and Talat, leaders of the Young-Turks party, advanced an extermination project against the non-combat Greek civilians, that aimed at the immediate extermination of men only, aged 16-60 years old, and general exile of all men, women and children from the villages in the inner Anatolia, having a master plan of slaughtering and extinction”. At that time, another genocide was already taking place, the Armenian genocide, with 1.500.000 victims. The Ottoman state is at war with the Entente Forces and the realization of the structured genocide plan appears easier than ever.

The extinction plan is realized through the participation of both military and paramilitary forces and targets towards the murder or deportation of the men in concentration camps, and the total extinction of women, children and the elderly.

The period from 1919 to 1923 was the third, last and more intense face of the genocide, as the establishment of Mustafa Kemal (Attaturk) in the interior of the Ottoman state which is coincident with the establishment of the Soviet Union and the aid provided towards the nationalistic movement of Mustafa Kemal, as well as the change of course in the exterior policy affairs of the great European forces.

The Ottoman authorities pre-planned and realized the genocide. The orders for the deportations of the Greek populations to Kurdistan, Syria and elsewhere, either in the form of governmental decisions, either as a bill of the National Assembly, such as 1041 of the 12th June 1921 and 941 of the 16th June in the same year, had been signed both by the Young-Turks and Mustafa Kemal himself.

Consequently until 1923, the Young-Turks and the Kemalists, having taken harsh measures against the Greeks of Thrace, through the means of expel, rape, slaughtering, deportations and hangings, exterminated hundreds of thousands of Greeks.

Among the victims of the genocide there was a great number of women and children, groups of the Greek population that consisted a particular plan of the extermination plan.

This can be verified through the reports and documentations of the foreign ambassadors, consuls, embassies, and others, where one can find references on the acts of slaughtering and brutality³.

¹ “The anti-Greek persecutions carried out in Turkey since the beginning of the European War are but the continuation of the plan of extermination of Hellenism practiced by the Young Turks, since 1913”, **Morgenthau H.**, “The Greatest Horror in History”, Red Cross Magazine, March 1918.

² The reporter of the newspaper “The Morning Post” states in 1918 that “All crimes committed by Neron, Caligula, Attila and Abdul Hamit, are equal to nothing, compared to the millions of people deliberately murdered in Turkey, during the last four years. Among the victims lie foreign enemies, prisoners of war, Armenians, Greeks, Arabs, etc.”; The Morning Post 6.12.1918.

³ The presentation of the sources, some of which are presented to the open public for the first time, are part of official archives from the European countries, Turkey, the U.S.A., as well as from other private.

The Headquarters the Ministries of Foreign Affairs of Europe and the USA are still undeniable witnesses for the conviction of the crimes that were committed by the Ottoman state against the Greeks, crimes that resulted in the violent expatriation of millions of Greeks, abandoning their fortunes and the civilization of their creative and evolutionary presence in those areas.

Former ambassador of USA in Constantinople Henry Morgenthau says:

“The martyrdom of the Greeks, therefore, comprised two periods: that antedating the war, and that which began in the early part of 1915. The first affected chiefly the Greeks on the seacoast of Asia Minor. The second affected those living in Thrace and in the territories surrounding the Sea of Marmora, the Dardanelles, the Bosphorus, and the coast of the Black Sea. These latter, to the extent of several hundred thousand, were sent to the interior of Asia Minor. The Turks adopted almost identically the same procedure against the Greeks as that which they had adopted against the Armenians... The same house-to-house searches for hidden weapons took place in the Greek villages, and Greek men and women were beaten and tortured just as were their fellow Armenians. The Greeks had to submit to the same forced requisitions, which amounted in their case, as in the case of the Armenians, merely to plundering on a wholesale scale... Everywhere the Greeks were gathered in groups and, under the so-called protection of Turkish gendarmes, they were transported, the larger part on foot, into the interior. Just how many were scattered in this fashion is not definitely known, the estimates varying anywhere from 200.000 up to 1.000.000... The Greeks, unlike the Armenians, had a government which was vitally interested in their welfare”¹.

Aspects of the Greek Genocide

The Young Turks movement (1908) renewed the sufferings of the Greek population of Eastern Thrace. While proclaiming equality for all ethnic minorities under Ottoman rule. The Young Turks initiated an unprecedented campaign in Thrace in order to Turkify the Greek population through the introduction of compulsory education of the Turkish language in Greek schools, the restrictions on Greek-Orthodox churches and the application of the law for obligatory national service².

According to the reports of the German ambassador in Constantinople Metternich, the Neo-Turks were trying to justify the expulsions of the Greeks who lived at the coasts of the Black Sea by claiming that the Russians had equipped the Greek populations and thus the Neo-Turks feared a rebellion of the Greeks³. But that line of argument was baseless, since the main part of the population that was expelled, were

sources, and regard the Genocide of the Greeks, committed by the Young-Turks and the Kemalist status and also the organized para-military Turkish gangs.

Yet, the thing that is of major importance for the documentation of this massive crime are the evidence we draw from the Turkish sources and in particular, the official records of the Turkish National Assembly's secret sessions (Türkiye Büyük Millet Meclisi) which were exposed in 1985.

¹ **Morgenthau H.**, Sr. “The Murder of a Nation”, ch. XXIV, Ambassador Morgenthau's Story, New York, Doubleday, 1919, pp. 52-53.

² **Vakalopoulos K.** The Educational Union of Adrianople (1872-1996), Thessaloniki, 1996.

³ Archive of German Ministry of Foreign Affairs Bonn (PAAA), Türkei Nr. 168, Beziehungen der Türkei zu Griechenland, Bd. 15, Nr. 532, (7.9.1916). In **Fotiadis K.**, op. cit.

women, children and elderly people¹. Those capable of carrying weapons were already summoned and had joined the army or were on the mountains and abroad. Some Germans, allies of the Ottomans during the First World War, who didn't agree with the policy of 'clearing the nation', tried with consecutive reports, that they sent to the State Department, to dissociate themselves and their responsibilities from the measures taken from the Young-Turks, especially after the world's condemnation of the Armenian holocaust. In particular, on July 16th 1916 the German ambassador of Amisos Kuckhoff wrote to the Home Department, in Berlin; *'Coming from reliable sources, the whole of the Greek population of Sinopi and the coastal area of the eparchy Kastamoni has been banished. Exile and termination are in Turkish one and the same, for those that aren't murdered, die nevertheless mostly due to diseases and hunger'...*².

Throughout the Pontus, Thrace, Asia Minor and Cappadokia, at that time death walked around wearing his most horrible masks. From Russia, the Greek embassy of Petrupoli informed the State Department about the tragic situation of the people living in the Trapezunta region: *"On April 15th the inhabitants of the 16 villages near the monastery of Vazelonas, in the region of Trapezunta, all of them Greeks, were ordered by the Turkish military authorities to leave towards Argirupoli and fearing the possibility of being murdered along the way, they abandoned their homes and entered the woods, hoping to save themselves, additionally to the coming of the Russian troops. From the 6.000 people, 650 hid in the monastery of Vazelonas, where 1.500 more people from Trapezunta were hiding, 1.200 went in the big cave of the village Kunaka and the rest were scattered in the forests, in other caves and in secret places. Meanwhile, their homes were robbed and their properties were depredated by the Turkish army. The people that hid in the Kunaka cave were forced to surrender due to hunger. 26 women and girls among them, in order to avoid being raped, fell in the river by the village Gefira and despite the efforts of some others, were drowned..."*³.

In 19.12.1916 and 2.1.1917 the Austrian ambassador in Constantinople Pallavicini described to Vienna the latest news concerning the Pontus, and in particular the agonizing Amisos; *"December 11th 1916. 5 Greek villages were depredated and then burned to the ground. The villagers were expelled. December 12th 1916. At the purlieu of the city villages are being burned. December 14th 1916. Entire villages are being burned along with the schools and churches. December 17th 1916. In the Sampsunta eparchy 11 villages were burned. The depredations are continuous. The villagers are being molested. December 31st 1916. About 16 villages were burned to the ground. 15 villages were burned only partially. About 60 women were raped. They depredated even churches"*⁴.

¹ PAAA, Türkei Nr. 168, Beziehungen der Türkei zu Griechenland, Bd. 14, Beobachtungen des Dragomans Schworbel auf seiner Dienstreise nach Aiwalı (2/19.8.1915). Also see **Fourniadis P.**, Pages from the history of Kerasunta and the monstrous actions of the bloodthirsty Topal Osman throughout the Pontian area, Kavala (1965), p. 37-38. In **Fotiadis K.**, op. cit.

² PAAA, Türkei Nr. 168, Beziehungen der Türkei zu Griechenland, Bd. 15, (16.7.1916), Abschrift von Telegramm Nr. 129 (15.7.1916) von Kuckhoff. Wien HHStA, PA, XXXVIII, Karton 369, Konsulate 1916, Trapezunt, Zl. 27/P, Kwiatkowski an Burian, Samsun (30.7.1916). In **Fotiadis K.**, op. cit.

³ Archives of Greek Ministry of foreign affairs (AYE), Central Service, 1917, B 935, 38, 45, 59, A report about the position of the Trapezunta Greeks and the neighbour areas during the last months of the Turkish slavery by the Eparch Panaretos Vazeliotis, Petroupolis (28.8.1916). In **Fotiadis K.**, op. cit.

⁴ Archive of Austrian Ministry of Foreign Affairs, Wien HHStA, PA, Türkei XII, Liasse 467 LIV, Griechenverfolgungen in der Türkei 1916-1918, No 97/pol., Konstantinopel (19.1.1916) and (2.1.1917). We can find the same report of the Austrian ambassador in Constantinople Pallavicini in the records of

With the Germany's tolerance, as is affirmed by the telegram that was sent from the German embassy to Doctor Schede¹ in Kerasunta, who was replacing count Schulenberg, the nomarch along with the Kaimakamides (regional authorities) and the murdering team of the Kerasunta mayor Topal Osman managed to turn the brass tacks into a cruel and systematic prosecution, telling with pride to the Muslim people that it is a repetition of the Armenian issue. By acting with various means Topal Osman "*made this terrible tragedy happen, destroyed the rich Greek villages and caused many deaths and rapes of Greek women. On the other hand, we don't know what became of the people that were expulsed, but we do know that the villages were robbed, the houses ruined and everything in them was taken, in other houses Turk refugees were settled, while the fields were burned and the churches destroyed*"².

In December 1916 generals Enver and Tallat, the leaders of the Young-Turks movement, worked out a plan to extinguish the non-combatant people of the Euxine Pontus that included, "*immediate extermination only for the men of the cities aged 16-60 and general exile for all men, women and children of the villages in the inland of the East according to a programme of slaughter and extinguish*". It was the period when another genocide was being committed, that of the Armenians that resulted to 1.500.000 victims³.

The programme to murder and expulse the Greeks begun and took place mostly at the areas of Sampsunta and Pafra. The Trapezunta area was safe from the rage of the ottoman governmental system and the guerrillas, for it was taken over by the Russian army in 1916. But when the Russians left the city on February 1918, then about half the people of the area abandoned their homes and followed the Russian troops leave. Most of the refugees dwelled at the area of Caucasus and the coasts of Georgia. The persecutions against the Greeks had as a target also the robbery of their properties. The 'temporary law' had preceded (September 26th 1915), that included arrangements for debts and properties, confiscation of goods, and this resulted to the responsible for the genocide becoming richer.

During the time when Topal Osman along with his volunteers tried to clear the non-tactic army that murdered the Greeks, Mustafa Kemal under the commands of the Sultan and with the authority of the Inspector of the 9th army set out in May 16th 1919 to Sampsunta, in order to protect the Greeks and the Armenians. Mustafa Kemal and his 21 friends reached the harbour of Sampsunta in May 19th 1919⁴.

Thus in 1919 a new persecution against the Greeks begins, by Mustafa Kemal's *status quo*, much more savage and inhuman than the previous⁵.

the Ministry of foreign affairs of Germany, along with other reports on the persecutions, Bonn PAAA, Turkei Nr. 168, Bd. 15, f. Bd. 16 (9.2.1917). This action from the Austrians shows that they didn't agree with the German politics and in the document it is implied that the Germans are considered equally responsible for what happens in Turkey. In **Fotiadis K.**, op. cit.

¹ "The evacuation of the Greeks from the coasts happens only for military reasons. This evacuation will happen for a distance of 50 kilometres in a month's time. The ones that evacuate can carry anything possible. Their properties will remain safe and they can have them watched", 1917, B/38, Kerasunta (15.12.1916). In **Fotiadis K.**, op. cit..

² AYE, 1917, B/38, Kerasunta (15.12.1916). In **Fotiadis K.**, op. cit.

³ **Aksam T.**, The Armenian Genocide. A shameful act, Toronto, 2006.

⁴ **Lamspidis G.**, Topal Osman. A chronicle of an unknown Greek Tragedy, (1914-1922), Athens, 1969.

⁵ **Lamspidis O.**, The Pontiac Greeks under the Turks (1461-1922). It includes Kathenioti, D. A report on my actions about the Pontiac Issue, Athens, 1957.

On May 20th 1919 the eparch Panaretos and the doctor K.A. Fotiadis, under commands of the Central Union of the Pontiac Greeks of Ekaterinodar, and also with a special request from the Ecumenical Patriarch, visited the Pontiac eparchies and wrote down precisely the savage and colossal disaster the Greeks had suffered. The statistic report with the analytic data clashes with the date that Mustafa Kemal arrived to Sampunta; *“The Amasia eparchy had 136.768 Greek people, 393 schools, 12.360 students, 493 teachers and 498 churches before the war. From the total of the population 72.375 were moved or banished, 70% of which died in exile, and only 30% returned”*¹.

When Topal Osman heard the wish of Mustafa Kemal to meet with him, he took his close company, Temoglu Ismail Aga, Dargaroglu Bilal and Kara Ahmet from the area of Cavrak and went to Havza. The first encounter of Topal Osman and Mustafa Kemal took place on May 29th 1919 in Havza. Topal Osman presented a detailed report concerning the activities of the Greeks and the Armenians in Kerasunta and its surroundings. Mustafa Kemal reported the following; *“I can see that you have loved your country from your youth. You still believe in the same ideals. We have to fight until the country is free and not one internal or external enemy remains alive. You will defend the villages and cities of the Black Sea. Your gang will become an order from a non-organized and non-trained force. You will command that order. We shall give you young and bold officers. Since you have the support of the Turkish people, make immediately your organization, become leader, so that the city is indeed under your command and the command of your men. Instead of you leaving and hiding in the mountains, let the Pontiacs leave. In time and once we have evidence that they are breaking the law, we shall wipe them all out”*. Topal Osman after that long meeting told Mustafa Kemal about these; *“Don’t worry at all, my Pasha! I shall give such an “incense” to the Greeks, that they will drown like wasps in caves”*².

Papers with stop-press news were out with funereal black borders, everyday gatherings, protest marches and religious ceremonies completed the scenery of the reaction and the denial to the treaty, for several days. Mustafa Kemal declared the Turkish nation under persecution and raised the people to fight in order to defend the country.

Nine big missions were needed, to displace the Greek people of Amisos in a few days. The crime of the genocide had to be completed fast, before members of human organizations and some of the ally countries had the chance to protest.

Mustafa Hakyemez³ told Cemal Sener that he was present, when Topal Osman took down the Greek flag at Taskisla and raised the Turkish one. To Mustafa Hakyemez, Topal Osman was the saviour of Kerasunta; *“He rescued us from the Greek rebels. He put the leaders of the Greek rebels in sacks and after tying their nozzles with stones, he threw them at the bottom of the sea”*⁴.

Facing that mass crime outstanding Greeks, K. Konstantinidis from Marseilles, V. Ioannidis and Th. Theofilaktou from Vatoumi, I. Passalidis from Sohumi, L.

¹ AYE., 1919 A/4^a, Ecaterinodar (20.5.1919) and AYE., 1917, B (35, 38, 45, 59), Ecaterinodar (20.5.1919). In **Fotiadis K.**, op. cit.

² **Sener Cemal**, Topal Osman Olayi, Istanbul (1992), p. 61-65. Also see how Murat Yuksel characterizes the murder of Topal Osman in his book Ali Sukru Bey ve Topal Osman Aga, Trapezunta (1993), p. 30.

³ He was the secretary of the Union of former fighters of Kerasunta, a war cripple, 82 years old, when he gave the interview.

⁴ **Sener Cemal**, op. cit., p. 119.

Iasonidis and F. Ktenidis from Krasnodar and the Trapezunta eparchs Crisanthos and Amasia Germanos, brought on the idea to create an Independent Pontiac Democracy. The persecution of the Greeks sensitized the Russian Greeks, which had already, since the Greek Convention in July 1917 in Taiganio, decided to elect a Central Board for the creation of an independent Pontiac country, with Rostov as its temporary domicile, a plan that was never carried out¹.

The Russian revolution rose the Greeks to their own national fight, while in the first worldwide Greek convention, organized in Marseilles on February 1918, K. Konstantinidis himself asked officially for support from Soviet Russia with a telegram he sent to A. Trotski².

At the same time they pointed the finger at the absence of the ally forces and the Greek government about the planned programme to extinguish all the Greeks. The last effort for a Greek-Armenian collaboration begun too late, in early 1922, when the interests of the significant countries had turned. Using circumstantial opportunity Mustafa Kemal, being openly supported by the Bolsheviks, Italy, France and silently by England, begun the attack that caused the front to collapse.

Another method to dismiss the Greeks was to eliminate their leaders. The elimination would help to the loss of the Greeks' guidance and the sooner murders. In Pontus, the leaders of the Greeks were eliminated from the 'courts of independency'.

Mustafa Kemal's movement after prevailing as the de jure authority in the decadent ottoman administration, tried to also dominate the non Muslim nations, by hunting them and finally driving them off. The judicial procedure that was followed by the members of the 'courts', which were simple citizens members on nationalistic groups, was synoptic. After the typical apology, the accused was told the decision of the 'court', which was death by hanging³.

Chairman of the three-members committee was at first Tahsin Beis and, after his death, the lawyer and congressman Amisou emin Beis. These 'courts' rarely convicted some accused to five, ten or fifteen years of imprisonment, in order to look legally correct, while the libellous imputation, the lies, the hypocrisy and the direction were extremely obvious.

The so-called 'courts of independency' gave 'decisions' and men of the topic authorities, congressmen, reporters, professors, teachers, even high-school students – Ananiadis and Pavlidis of the Merzifunta college – and priests were killed, from which declarations were demanded that they participated in the organization of the rebellious liberating movement of Pontus. According to the accusations of the Ecumenical Patriarch the alleged guilty signed their 'declarations' after their death sentences, the day before their execution or even long after that. Such cases are the ones of the lawyer Ch. Eletheriadis, a Kerasunta lawyer who was murdered in Kerasunta in 1920, the negotiator with Mustafa Kemal authorities M. Mavridis, the principal of the orphanage G. Kalogeropoulos, A. Delikaris, L. Testabasidis, I. Eleftheriadis⁴. Additionally it must be pointed out that the professor G. Papamarkou, the Ottoman Bank ma-

¹ **Pavlidis E.**, How and why did the Pontiac Democracy fail to happen, Athens, 1956.

² **Katsikas S.**, The Greeks of the former Soviet Union, Athens, 1996.

³ **Pavlidis I.**, Pages of a Blooded Story and Sacrifice of Pontus and Minor Asia, Thessaloniki, 1979, p. 186; **Gavriliadis A.**, Pages from the Black National Catastrophe of Pontus, Athens, 1924.

⁴ Patriarcat Oecumenique, op. cit.

nager P. Papadopoulos and the trader Th. Ekmentzioglou, which were dead since the previous day of their executions, were carried to the place of the mass crime so that their dead bodies would suffer their penalty.

The list of the important Greeks that were sentenced to death and were hung the same day at the same place, September 8th (21st) 1921, at the Amasia square, is very long. 72 Greek martyrs were taken there, the foremost of which was the eparch Platonas, an old man, brave and inspired, who preached God's will to his brothers for the last time¹.

The matter of the brutality of Mustafa Kemal's government against the Greeks was fully discussed in the sitting of the Senate of the USA as well, in December 22nd 1921. Senator Hon. William H. King, after speaking thoroughly about the issue of the Pontiac Greeks being extinguished, gave his proposal to the chair of the Senate, consisted of many pages, which was published in 1922².

With documents full of facts he proved that the goal of the Young-Turks and Mustafa Kemal's movement was to create a Minor Asia with only Turks as inhabitants.

From 1919 to August 1923 Mustafa Kemal having cleared the secondary fronts in Minor Asia, moved on to the final phase of the extermination of the Greeks³. Towns and villages with Greek populations were burned. Men and women were murdered, disgraced, exiled or left in groups for the forests and the mountains. The men that were captured were brought to the interior of Asia Minor. A small mean of reaction to the planned genocide was the resistance, were the Greeks mostly in the mountain areas resisted to the mass killings⁴.

Since the break of World War I and up to 1923, the Young-Turks and Mustafa Kemal's followers by taking extremely harsh measures against the Greeks, using the methods of exile, rapes, slaughters, enslavements and hangings extinguished hundreds of thousands of Greeks⁵ and if not for the presence of the partisans the victims would have been more⁶. By the spring of 1924 there were another 50.000 victims, mostly women and children, and so in total the number of the Greeks murdered until May 1924 was 1.000.000, a percentage that exceeds 50% of the Greek population⁷. The

¹ The professor P. Valioulis, as president of the music club of Ano Amisos Orfeus, who lived as a man sentenced to death the "Independency Courts", describes the facts in his book Pages of the tragedy of Pontus 1921-1924, Athens, 1957, p. 26.

² **King H. William**, s.a., pp. 1-29.

³ **Malkidis T.**, "The Greeks of Ottoman State, the Genocide of Greeks of Pontos and the Treaty of Lausanne". Paper proceedings of Conference for the Kurdish Question in the 83rd year of Lausanne treaty. Popular Council of Kurdistan in Switzerland-Centre Cultural de Kurdistan in Lausanne. Lausanne 2006, p. 5-33; *idem*: "Historical, political and international aspects of the genocide of the Greeks of Pontus", Transcripts of the 2nd All-Greek Meeting of the Pontiac Youths of the All-Pontiac federacy of Greece, Thessaloniki, 2007, pp. 77-113.

⁴ **Horton G.**, The Blight of Asia: An Account of the Systematic Extermination of Christian Populations. Indianapolis, 1926; *idem*: Report on Turkey: USA Consular Documents [Originally published in 1926 as The Blight of Asia], Athens: The Journalists' Union of the Athens Daily Newspaper 1985.

⁵ **Topalidis P.**, Pontus through the centuries, Drama, 1927; **Housepian (Dobkin) M.**, Smyrna 1922: The Destruction of a City. London: Faber. [Originally published in 1971 as The Smyrna Affair by Harcourt Brace Jovanovich], 1972; Black Book, The tragedy of Pontus 1914-1922, Central Council of Pontus, Athens, 1922.

⁶ **Tanimanidis P.-Georgiadis Th.**, The Guerrillas in Pontus, Thessaloniki, 1992.

⁷ Hellenic Council of New South Wales. The Genocide of the Pontiac Greeks. Melbourne 1994. Hellenic Magistrates' Association for Democracy and Freedom. Human Rights and Greek Minorities in Turkey (Pontos, Constantinople, Imvros-Tenedos) Thessaloniki, 1992.

Young Turks and Mustafa Kemal authorities planned and participated the genocide. The orders for the displacements of the Greeks in Kurdistan and Syria, either in the form of government decisions or in the form of congress bills, such as the 1041 of June 12th 1921 and the 941 of June 16th of the same year, are signed by the Ministers and Mustafa Kemal himself¹. The terrorism, the labour orders, the exile, the hangings, the burn-downs of villages, the rapes, the killings forced the Greeks to abandon their age-old homes, with families parted or as a mean of self-defence to take up the resistance and act against the organized plan of elimination².

The epilogue of the Greek Genocide after the symbolic burning of Smyrna in Asia Minor³, is the violent uprooting of the survivors. With the treaty of population exchange⁴, with the Treaty of Laussane, the last remnants of the genocide⁵ came to Greece. Pretty soon many will seek better circumstances of living abroad, while in less than a generation's time many will be refugees again when the civil war ends. There in the countries of the former Soviet Union they will find their relatives and neighbours again and will find out what happened to the missing after the genocide⁶. That uprooting of the Greeks is one of the unthought-of crimes in human history. After 27 centuries of living, presence and offering a part of a historical nation was uprooted, leaving behind the homes of their fathers, the churches, the graves of their ancestors and found refugee at the Greek coasts⁷. Through these testimonies / sources, one can easily come to the conclusion that the Ottoman Army and the para-military forces actually pre-planned and practiced policies of extermination against the women and children⁸. Violently abducting the women and holding them against their will in Turkish residencies, violently subjecting them to islamization, the violent rapes and pregnancies by force, the murdering of the pregnant women, the violent abduction of young children, even infants from their mothers, their families and their adoption by Turkish families. All in all, here had been violent detachment – removal of young children from one ethnic group to another, which is one of the greatest issues of committing genocide.

The genocide forced the surviving Greeks, to abandon their homeland.

¹ **Valavanis G.**, op. cit., p. 24.

² **Georgiadis Ch.**, The guerrillas in Sampsunta, Kavala 1963.

³ **Economos L.**, The Tragedy of the Christian Near East, **Dobson Ch.**, The Smyrna Holocaust, London, 1923, p. 40.

⁴ **Ladas S.**, Exchange of Minorities: Bulgaria, Greece and Turkey, New York, 1932.

⁵ **Enepekidis P.**, The Persecutions of Pontian Greeks (1908-1918), based on unpublished papers of the National archives of Austria-Hungary, Athens, 1962; Genocide in Euxine Pontus. Diplomatic Documents from Vienna (1908-1918), Thessaloniki, 1996; Kathimerini, 17.8.1997. Also see **Charalampidis M.**, The Pontiac Issue Nowadays, Athens Foundation of Mediterranean Studies, 1990.

⁶ **Charalambidis M.**, Aspects of the New Eastern Question, Athens, 1998.

⁷ **Pelagidis S.**, The Restoration of the Refugees in the Western Macedonia 1922-1930, Thessaloniki, 1997; **Lampsidis**, Memory of Greek Refugees of 1922, Athens, 1976; League of Nations, L'établissement des réfugiés en Grèce, Genève, 1926 ; **Prevelakis G.**, (ed.) Les réseaux des Diasporas. The Network of Diasporas, Nicosia, 1996; **Bruneau M.**, The Dispersal of the Pontiac Greeks, Thessaloniki, 2000; Centre of Asian Minor Studies, The last Greek Populations of Asia Minor (catalogue), Athens, 1974.

⁸ "Thousands of (Greek) men, women and Children were expelled and dying. It was clearly a deliberate extermination. "Extermination" is not my word. It is the word being used by the American mission", **Lloyd George**, British Prime Minister, House of Commons Parliament Debates, Fifth series, vol. 157, 1922.

The final chapter of this mass murder deals with the forcible removal of the survivors from their homeland. With the treaty referring to the population exchange, signed both by Greece and Turkey in 1923, the uprooting of the Greeks from their land is completed, closing the issue of one of the bloodiest mass murders in the history of mankind.

The Greeks nowadays in Greece, in the USA, in Canada, in Australia, in Europe, and throughout the world want justice to be attributed in the name of their ancestors that were murdered during the Genocide, which costed the life of 1.000.000 Greeks¹ and total 2.750.000 Greeks, Armenians and Assyrians, who lived in the Ottoman state in the beginning of the 20th century.

Epilogue

The presence of Greeks in Thrace, Pontus, Asia Minor, Cappadocia, after the Ottoman domination over this region, the Greek influence and their contribution to various cultural achievements were threatened. The authority system and the government, the discriminations against the Christians, the conditions of the financial and political life threatened the continuity of the Greeks in the region.

With the creation of the Young Turks group in the Ottoman state, a nationalistic ideology appeared and consolidated, and with the domination of power in 1908, there was a desire for the Christian populations to become extinct, a dream which came true during World War I, the Greeks were a central target².

When the genocide of the Armenians was about to end, it was time for the Greeks to be exterminated by the same means: massacres, atrocities, massive violence, arrests of women and children, violent conversions to Islam, marches of death. These facts are confirmed by survivors of the genocide as well as foreign witnesses, whereas lots of people left the region taking refuge in Russia.

The Greek genocide continued even after the end of World War I and systematically after 1919, when on May 19th of the same year Mustafa Kemal arrived at Samsun. Operations of massive assassinations, deportations, banishments, destruction of cultural and religious places took place as well as burning down villages and cities. Nobody can explain these crimes and this fact is confirmed by the Turks³, many foreigners⁴ and allies of Mustafa Kemal's coup⁵.

Between 1916 and 1923 approximately 1.000.000 from more than 2.500.000 Greeks (census 1914) were lost due to massacres, deportations and marches of death.

¹ **Kitromolidis P. – Alexandris A.**, Ethnic Survival, Nationalism and Forced Migration, "Asia Minor Bulletin 5 (1983-1984)", p. 23.

² **Charalambidis M. – Fotiadis K.**, Pontians: Right to Memory, Athens, 1988 (in Greek).

³ Speeches, that pronounced Mustafa Kemal in the second concentration of Democratic Popular Party of (15-20 October 1927) for the Pontus question and the attempt of foundation of Democracy of Pontus and the reports of Ottoman are certain sources. Mustafa Kemal Atatürk. Nutuk. Ankara: Kultur Bakanligi Yayinlari 1980. For the proceeding of Turkish National assembly see Proceeding of Secret Meetings of Big National assembly: Türkiye Is Bankasi Kültür Yayinlari, vol. 3, Ankara 1985 (in Turkish).

⁴ See the volumes 12, 13, 14 of the **Fotiadis K.**, op. cit. Also see certain articles in the newspaper "New York Times" (New York) and in newspaper "The Times".

⁵ See the opinions of Soviet envoy in Turkey. The presence of Frounze in Turkey, Istanbul, 1978 (in Turkish).

This premeditated destruction of the 50% of the Greeks, constitutes genocide according to the criteria of U.N. (article 2 of the Convention, paragraphs a, b, c, d and e).

The population which survived the Genocide was led to expulsion. Thousands of them took refuge in several countries. The Treaties that were signed between Greece and Turkey in 1923 for the “exchange of populations”¹, as well as the Treaty of Lausanne² did not include the Greek survivors, whose great majority was islamized. This is the dimension of the Greeks mainly in Pontus (Black Sea) which remains alive even today, with the existence of large populations who speak the, closest to ancient Greek, spoken dialect nowadays, the Greek Pontian dialect, which, together with the identity of these people, is threatened by the Turkish regime.

The Greek Genocide is an issue which has remained cut off from the world for many years and is appointed in the late 1980’s and in the early 1990’s, posed pressure on the Greek grounds and on the issue, which resulted in applying for the issue of the recognition of the genocide. In 1994 and 1996 the Greek Parliament voted for the declaration “Day of Commemoration of the genocide”³.

So far, the genocide of has been recognized by the Parliament of Representatives of the Cypriot Republic, from the Swedish Parliament, the Parliament of South Australia and New South Wales and by several institutional conveyors of the USA. The issue has been introduced in the financial and social council of the U.N as well as the organization for the Safety and Co-operation in Europe have been occupied with it, the latter after the intervention of non governmental organizations⁴.

The question was posed at the Committee of European Affairs of the European Parliament (5th September 2006), by the presentation of the composition of the Dutch European-deputy Camiel Eurlings, in which her notes on the development of Turkey in its course to the European accession were reported⁵.

Parallel the International Association of Genocide Scholars (IAGS), officially recognize the genocide of Armenians, Greeks and Assyrians (December 2007)⁶, while

¹ **Pentzopoulos D.**, *The Balkan Exchange of Minorities and Its Impact on Greece*, Paris and the Hague, 1962.

² Treaty of Lausanne, Acts signed in Lausanne of 30 January and 24 July 1923, Athens, 1923 (in Greek).

³ Greek Parliament. 1994 and 1996 (in Greek).

⁴ **Charalambidis M.**, *The Pontian Question in the United Nations*, Athens, 2004 (in Greek); idem: *The Pontian Question Today*, Athens, p. 127 (in Greek).

⁵ The Committee of Foreign Affairs of the European Parliament (Brussels 05.09.2006), and European Parliament. *Texts Adopted at the sitting of Wednesday 27 September 2006*, Provisional Edition. Turkey’s progress towards accession, p. 12.

⁶ The full text of IAGS resolution: WHEREAS the denial of genocide is widely recognized as the final stage of genocide, enshrining impunity for the perpetrators of genocide, and demonstrably paving the way for future genocides; WHEREAS the Ottoman genocide against minority populations during and following the First World War is usually depicted as a genocide against Armenians alone, with little recognition of the qualitatively similar genocides against other Christian minorities of the Ottoman Empire; BE IT RESOLVED that it is the conviction of the International Association of Genocide Scholars that the Ottoman campaign against Christian minorities of the Empire between 1914 and 1923 constituted a genocide against Armenians, Assyrians, and Pontian and Anatolian Greeks. BE IT FURTHER RESOLVED that the Association calls upon the government of Turkey to acknowledge the genocides against these populations, to issue a formal apology, and to take prompt and meaningful steps toward restitution.

for first time actuarial company of USA¹, gives the possibility in descendants of victims of genocide of claiming compensations (September 2008).

The Greek Genocide is a political issue and its international extension refers to the commitment of all the institutions of the International community, to the states and the international organizations to recognize the offence of genocide which was committed at the expense of the Greeks and to restore, this way, the huge moral damage they suffered. The perspective of building a new Europe and a new peaceful planet which will be more democratic and true depends today on creating a freer, fair, equal, harmonious world. This Europe and the planet on its whole that we anticipate to construct cannot be indifferent, simulated concerning itself and history.

The international crime of genocide opposes responsibilities not only on the state which committed it, but also to the whole international community:

- a) For not recognizing a situation created by global crime as legal;
- b) For not helping the performance of an international crime to maintain the illegal situation and²;
- c) To help other countries with the application of the obligations above. That is, it imposes on the international community the obligation not to recognize an illegal situation as a result of genocide³.

A struggle to ask for and point out the truth will find a lot of nations agreed. In order not to repeat the crimes, the responsible and the reasons that led them have to be found out. The truth must be sought and presented to the international public opinion, which knows how to judge and sentence without self-interest. Nowadays, when other nations suffer genocides from racist states, it is time for the first step to be taken to

¹ As weird or unbelievable as it may seem, the recording of an event in history, in other words the wretched attempt of Talaat Pasha, Minister of Internal Affairs of the Young-Turks in 1915, to collect 'on behalf of the Armenians' the compensation money from their death insurance, a death which he himself contributed to via mass extermination, was reason enough for lawyer Vartkes Yeghiayan to begin a 20 year legal struggle in the State of California with a view to claim back in favour of the descendants of these victims of the genocide of 1915, the above money. The defender of the victims of the Greek and Armenian Genocide, Henry Morgenthau, American Ambassador to Constantinople in the period 1914-17, states in his book *Ambassador Morgenthau's Story* (1918) (in the Greek publication *The Secrets of the Bosphorus*, 1918), that Talaat asked him whether the Ottoman Government could collect the compensation money from the life insurance contracts which were held by many Armenians (Ottoman nationals), while he personally had undertaken the organisation of their extermination. Vartkes Yeghiayan, whose origins are from Asia Minor, whilst reading the lines from the above book, conceived the idea of reclaiming this compensation money for the descendants of the victims of the Armenian Genocide. At first many didn't take his efforts too seriously, however through strong will and hard work the distinguished lawyer was eventually vindicated. Recently the insurance companies New York Life and AXA, after a long and difficult legal battle were ordered to pay to beneficiaries the total sum of 53 million dollars. Apart from life insurance contracts, it is also well known that in that same period in Anatolia, fires destroyed many buildings and belonging owned by Greeks, so in September 2008, New York Life Launches Voluntary Program to Reach out to Heirs of Greek Policies from 1914.

² **Shaw M.**, *In International Law*, New York, 2002, p. 481; it marks that the violation of international obligation gives reason for a requirement for the repair.

³ **Lauterpacht H.**, *Recognition in International Law*, Cambridge University Press, 1947, p. 20; **Bassiouni C.**, *Crimes Against Humanity in International Criminal Law*, Martinus Nijhof, Dordrecht, 1992; **Shelton D.** (ed.) *Encyclopaedia of Genocide and Crimes against Humanity*, MacMillan reference, 2004; **Francillon J.**, *Aspects juridiques des crimes contre l'humanité // L'actualité du génocide des Arméniens. Actes du colloque organisée par le Comité de Défense de la Cause Arménienne à Paris les 16, 17 et 18 avril 1998, Paris, 1999, pp. 397-404.*

recognize the crime of Greek genocide of the. On the other hand, the contemporary Turkish state has to answer for the Greek genocide¹, without making propaganda and pleads inconsistency as a state in order to be exculpated from the charge. This state, as the creation of Mustafa Kemal, and the Young Turks are responsible for the crime of genocide. Each nation has the right to intensely demand from the authorities of the crimes and offences committed against it to recognize them. The greater the harm and the longer the facts were hidden, the more intense the desire for such recognition becomes. Recognition, which is a substantial way to fight against genocide; recognition which constitutes the confirmation of a nation's right to the respect of its existence according to the international law and the historic truth.

Թեոֆանիս Մակլիդիս – Հույն ժողովրդի ցեղասպանության շուրջ

Օսմանյան կայսրությունում բնակված հույներին երկարատև գոյատևումից հետո բռնի միջոցներով հարկադրել են լքել այդ երկիրը: Հալածանքները հետագայում վերածվել են ցեղասպանության. երկու միլիոն վեց հարյուր հազար (ըստ 1914 թ. մարդահամարի) հույներից մեկ միլիոնը կոտորածների զոհ դարձավ: Հույն ժողովրդի ցեղասպանությունը մարդկության դեմ գործված ամենամեծ հանցանքներից է, որը դեռևս մնում է անպատիժ: Վերապրած հույներն արտաքսվեցին անմարդկային պայմաններում, կամ համընդհանուր բնաջնջման սպառնալիքի տակ հազարավորներն ընդունեցին իսլամը և մնացին Թուրքիայում: Իսկ զանգվածային բնաջնջման մնացորդների մի մասը դարձավ գաղթական և սփռվեց աշխարհով մեկ: Երանց մեծ մասը զնաց Հունաստան, նախկին Խորհրդային Միություն, Արևմտյան Եվրոպա, ԱՄՆ, Կանադա, Ավստրալիա: Հողվածում քննարկվում են հույն ժողովրդի ցեղասպանության պատմությունը և մերօրյա կողմերը:

¹ See **Fotiadis K.**, The Genocide of Greeks of Pontus, Thessaloniki, 2002-2006; **Enepekidis P.** Genocide in Pontus. Diplomatic documents from Vienna (1909-1918), Thessaloniki, Euxeinos Club of Thessaloniki, 1996 (in Greek); **Vakalopoulos K.**, Persecutions and Genocide of Thracian Hellenism, Thessaloniki, 1998 (in Greek); **Tsirkinidis H.**, Red river. The tragedy of Hellenism of East. 1908-1923, Thessaloniki, 2005; **Horton G.**, The Blight of Asia; Report on Turkey: USA Consular Documents [Originally published in 1926 as The Blight of Asia], Athens, The Journalists' Union of the Athens Daily Newspapers 1985; **Morgenthau H.**, The Murder of a Nation, New York, 1974; Ambassador's Morgenthau story, Garden City, New York, 1918; I was sent to Athens, Garden City, New York, 1929; An international drama, London, 1930; **Hofmann T.** (ed.), Verfolgung, Vertreibung und Vernichtung der Christen im Osmanischen Reich 1912-1922, Münster, 2004.