PONTOS
Justice and Honor to Memory

Norwalk, Connecticut
2011
PONTOS
Justice and Honor
to Memory
In memory of my father, Iordanis Spiropoulos, who was born in Tokati, Pontos and at the age of 5 found himself in Melanthio, Kastoria as a refugee and in 1973 immigrated to the United States.

In memory of my father whom life did not offer the opportunity to set roots in his homeland but who managed to set the roots of his homeland in his heart.

In memory of my father who altered the hardships of his life and turned them into the love that he offered with open arms.

In memory of my father whose way of life made me love and respect the place of his birth.

In memory of my father...
INTRODUCTION

The Pan-Pontian Federation of the U.S.A. and Canada and the Pontian Society “PONTOS” of Norwalk, CT. in the context of awareness of our fellow citizens in North America made a decision to translate and publish the book “Pontos, Justice and Honor to Memory”. A publication such as this is a valuable instrument in promoting the history of the Pontian people. The illustration (pictures, maps, archives etc.) gives a complete history of the Pontian people in an effective combination of the contents.

3000 thousand years of culture, education, arts and sciences in the area of Pontos did not dissipate. The Pontians may have been uprooted from their homeland of over three millennia, but they were able to rise from the ashes and thrive as a unique culture. We are certain that this publication will have a major impact on the history and memory of our people. We consider it not only our obligation but also, a motivator for everyone to respect human rights.

We wish to thank the following people for their invaluable contribution in the completion of this project:

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We are also eternally grateful to Mr. Christos Spiropoulos, without who’s generosity and funding this project would not have been possible.

Dimitris N. Molohides
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After ten years of systematic research in the archives of the foreign ministries of Europe, in public and private institutions, refugee organizations and chapters and private collections, the first cycle of this study was completed. This effort produced the publication of the fourteen volumes titled "The Genocide of the Greeks of Pontus".

The research was not limited only to the gathering of documents, articles and letters that stigmatize the crime of genocide, but also to the collection of equally significant photographic material that contributed to the objective documentation of this matter.

In the last few years, pictorial history as a method of education has gained significant ground. It facilitates the dispensing of knowledge by combining the powers of word and picture, along with other archival information. Photographic history has the power to impact instantly on the subject matter which comes to life for the average observer and reader.

This is the key reason that I have decided along with the presentation of the books to complete this many-faceted exhibit. Also, it is my intention to challenge and puzzle all those who dis into the matter of Greek refugees. It is sad, that in the capitol for refugees, Thessaloniki, we do not have even one museum worthy of the history of the Greeks of the East. In a few years, if we do not progress in the right directions, visually and esthetically, our past will no longer exist, because we will not have endeavored to gather the invaluable cultural wealth of the East. We will not have shown respect to the three thousand years of history.

There is not a single place of exhibit collections and realization of the history of the culture of the Pontian Greeks of Asia Minor, other than the Center for Asia Minor studies in Athens. The Center was a creation out of the personal initiative of an enlightened woman from Asia Minor, Melpo Logotheti-Merlie. I later became public and lost direction and spirit between the four walls of the lifeless surroundings of the Plaka, the committee for Pontian Studies and the Post of New Smyrna.
These organizations only serve in part some remote areas of study.

The efforts of some of the refugee organizations are only capable of servicing some of the needs that regulations will allow. Some of the refugee communities, which originally began their work with lofty dreams fell victims to the nonexistent economic support. I am saddened, when I see the National Museum of Berlin, which researches the civilizations of ancient cultures, covering a bigger area in the heart of the major city then that of our Aristotle University of Thessaloniki.

Civilization is not the property of those who understand it. It belongs to all people and I will be very satisfied to see this kind of initiative from the prefect of Thessaloniki and the Ministry of Culture in cooperation with refugee organizations, in order to set aside the proper area for the display of our valuable treasures, which have not been destroyed yet but are scattered all over the world.

I am dedicating my soul to this collective effort and my entire multifaceted collection, which is the product of thirty years of research.

This is a small amount on the subject of the Genocide of the Greeks of Pontus which is revealed to the public of Thessaloniki. I am prepared under the right circumstances to make a similar presentation in other areas of the world.

This exhibit was made possible not only through my efforts, but also those of Professor George Katsagelos from the School of Fine Arts Aristotle University of Thessaloniki and especially Anastasia Valavanidou, who is an architect and museum specialist. Another major contributor to the exhibit, not only in the preparations stages but also in the completion of the fourteen volume work, is Professor of History, Evagelia Boubougiatzi, who for ten years under difficult conditions, battled at my side.

Lastly, I wish to acknowledge my daughter, Kiriaki, who all these years with mature acceptance and significant presence and love, gave me the courage to carry on my mission without ever complaining about the pleasures of child life that were denied to her because of my work.

Konstantinos Fotiadis
Professor, University of Western Macedonia
Carte du Palus Méotide et du Pont Euxin,
Pour le Voyage du jeune Anacharsis.
Rédigée en grande partie d'après celles de M. d'Antillia.
Par M. Barbier du Pocage. M. DC. LXI.
The area in Asia Minor called “Pontos” sits along the southern coastline of the Black Sea, or Efxinos Pontos (Friendly Sea). The river Fasis and the nearby city of Batoum form the eastern boundaries of Pontos, with Iraklia, the Pontiki, forming the western boundaries, although some geographers designate the city of Sinopi, at the mouth of the river Ali, as the western boundary. The unsurpassed Pontic Mountain range, which extends from Sinopi, Pariathri and Antitavron, 200-300 kilometers south of the Black Sea, forms a natural southern demarcation for Pontos, and the irrigation from the rivers Ali, Iri, Melanthio, Thermothona, Harsioti, Pritani, Kalopotamo and many streams, gives Pontos its life sustaining grace.
Pontos in Greek Mythology

The myth of Jason and the Argonauts’ mission to Cholchis, (today’s Georgia) to retrieve the Golden Fleece left by Frixos and Elli; The wonders of Oresti at Thoania of Pontos; the adventures of Odysseus at Kimmerion; the punishment of Prometheus by Zeus and his banishment to the Caucasus; the voyage to Pontos by Heracles, as well as other enchanting Greek Myths, relate to the geographic region of Pontos. These myths and folklore confirm the existence of the ancient commercial routes in Pontos.
2. Greeks at Pontos

At about 1,000 B.C., the first commercial trade routes began on - what was termed by some as - the "Man-Eating" sea of Ef巡nos Pontos, with its long, inaccessible shoreline. The objective of these voyages was the quest for gold and other precious metals. Two centuries later, the temporary commercial stations that were established were converted into permanent settlements. Initially, Militus, a town on the western coast of Asia Minor, inaugurated the colonization policy of Ef巡nos Pontos. Sinopi, with an exceptionally advantageous position because of her good port and easy communication with the surrounding area, was the first to be established. In 756 B.C., Sinopi in turn established Trabezond, Kromna, Pterion and Kitoro.

**Relations between the Metropolis and the Colonies**

In the first centuries, the colonies maintained unaltered the characteristics of their place of origin. The Greek population observed their own traditions, customs, their town’s identity and the state’s institutions that they had brought with them. These cities had good relations with each other. One helped the other and proliferated, forming newer colonies, which were founded along the coastline as well as in the back country near placid areas, usually at the beginning or edge of a roadway.

In his epic literary work, "Anabasis," in 401 B.C., Xenophon described the relationship of the famed ‘ten thousand’ Greek mercenaries with the Greeks of Trabezond. The ten thousand stayed in the city for thirty days celebrating in the Greek way, with armed pyrrhic dances and organized athletic games in honor of the twelve Greek gods. The way of life and the hospitality of the Greeks of Trabezond inspired Xenophon to characterize the city as: "Majestic and Prosperous City of Greeks."
3. Pontos during the reign of the Mithridates

At Komana in Pontos, the native goddess Anaitida was worshiped alongside the gods Apollo, Athena, Dionysus and Niki. At Kerasounta, Zeus, Dionysus, Asclepius, Poseidon, Pan and Heracles were worshiped, and at Trabezond Hermes, Dionysus, Pan and Heracles. The Persian God Mithras was Hellenized and the Gods Ilios, Apollo and Hermes were added, without ever eclipsing Mithras. The marriage of the Greek gods with eastern wisdom had a positive impact within and beyond the Mithridates Kingdom. Pontos during the reign of the Mithridates (302-63 B.C), especially during the reign of Mithridates Eupatora the 16th (120-63 B.C.), accumulated great fame. Greek became the official language of the kingdom and the polyglot peoples of Asia Minor, and the worship of the Olympian gods was successfully and peacefully assimilated.
When the consul Pompei occupied Trabzon at 63 B.C., the Romans understood the geopolitical significance of the region and strengthened the ports of Trabzon and the other large cities of Pontos. These cities were both commercial centers and useful as naval bases for the supplying of the armies of Asia Minor. The visit of Emperor Hadrian in 131 A.D. to Trabzon was accompanied by extensive works on the port, coastline, and center of the city.

**The Currency of Pontos:**

The variety of monetary resources of the cities of Trabzon, Amisos, Kotiora, and Sinopi confirmed the economic, commercial, and political importance of the Mithridatic Period.
5. The Chief Administrators of Pontos

The Byzantine Emperors, for military and political reasons, conceded the privilege of administrative autonomy to the chief administrators of Pontos. The wise social and taxation policy resulted in the growth of the national conscience of the native residents, which caused the frontier populations to independently love and care for their land, to sacrifice for it, and with pride to praise its leaders, its men, its women and its natural beauty.

The Frontier Songs

Nowhere else in the Byzantine sphere did the frontier songs bloom as they did in the circle that was Pontos and Cappadocia. The popular muse separated in courage and virtue the most admirable frontiersman, Diogenes, and elevated him to a rank of national hero because the contests and heroic deeds symbolized the ceaseless struggle of the Greek race against all her enemies in the east.

The walls of the Acropolis of Trabizond with coins depicting St. Evgenios, protector of the city
6. Christianity in Pontos

After the Justinian Epoch, the geographic name Pontos was associated with Paflagonia, Armenia, Chaldea, Kolonia, Theodosioupoli and, in part, with a section of Voukelarium.

The Spreading of Christianity to Pontos

The Apostles Andrew and Paul brought Christianity to Pontos (c. 35 A.D.). In spite of serious problems provoked by Idolaters and the Roman Command, year after year Christianity became more firmly rooted.

It is said of the Apostle Andrew, "many did he teach and bring to Christianity" at the City of Amisos. His sermons were continued inside a cave in Trabzon, where later Christians, in "great crowds brought forward Christ," and built a small church in his honor, which was celebrated on the 30th of November.

The Church of Pontos was administratively organized during the reign of Constantine the Great (306 to 337). First founded as "The Bishopric of Trabzon under Pontian Governance," it was later promoted to a Metropolis with fifteen bishoprics.

The New Martyrs of Pontos

Within the systematic persecution of the Christians by the Emperors of Rome, distinction was gained by the new Martyrs of Christ, among them Eugenios of Trabzon, and his comrades from the region of Chaldea, Oualerianos, Kanidios, and Akilas.
7. The Empire of the Komnini of Pontos

The conquest of the City by the Franks in 1204 caused an administrative fracture of Byzantium into small Latin states and the establishment of new Greek states.

The creation of the Great Komnini of Trabzon

Alexios, an apologist for the despotic empire of the Komnini, created the State of the Great Komnini of Trabzon, with his brother David and the help of his aunt, the Georgian Queen Thamar.

The people of Pontos recognized Alexios as the legal heir of the Byzantine Empire. They respected his lineage and Orthodox faith, but they also feared the political changes at Constantinople, the Frank conquerors, and the Seljuk Turks, who increased their pressure daily. The Megalokomnini brought the title "King and Emperor of the East Iviron and Peratias," and in spite their many anti-nationalist mistakes, and their constant struggle for 257 years, they were still able to save the Black Sea Greeks.

The Character of the Country of the Great Komnini

The Komnini of Trabzon were justly proud of their political and cultural superiority. At an age when superstition and ignorance generally ravaged all of Europe, and where religious wars were the cause of the loss of life for millions of people, nobody was executed for religious reasons at Pontos. Human knowledge was never viewed as an adversary of the Christian religion, which allowed the state, religion, and scientific knowledge to peacefully coexist.
8. The Ottoman Rule in Pontos

With the fall of Trabzon in 1461, eight years after the fall of Constantinople, the palace of the Komnini was converted into barracks for the Janissaries. Eight hundred youths became Janissaries and a large portion of the population was transported to Constantinople. The Metropolis of the Komnini, the All Holy Golden Head (Virgin Mary), was converted into a mosque. Kazim became the first Pasha of the city.

Many Greeks of the rich coastal cities and town, having lost the land they lived on, became refugees and left the city to save themselves. Some Greeks migrated to the coastal areas of mid and southern Russia, while others stayed closer, building new Greek cities and new cultural centers, which later affectionately accepted every persecuted Greek. The Pontiopoula (Pontian Birds) of the Diaspora, the brothers Alexander and Demetrios Ipsilantis, were the first fighters of the revolution of 1821.
9. “Turkish-Torture”

The violence that existed against the homes of the Greek Christians was truly lamentable. The life of Greek Christians was pathetic. The Turkish authorities considered the Greeks lower than dogs, and rarely showed compassion to the Christians. Hostile acts against Christians had some support among the Turks.

“Turkish-torture” was understood to mean torture that was merciless and cruel. Even today one might ask: "why do you Turkish-torture him?" meaning, why are you so excessive in your methods?
Father Manolis Fotiadis dancing with Greek speaking Muslims at Panagia Soumela.

Archimides Georgiadis plays the lyra while Pontian speaking Muslims dance and say farewell to the Greeks that were visiting their ancestral lands.

From the visit of Eleftherios Eleftheriadis in 1952, with the local Muslims of the village of Larahani.

Trabizond

The festival at Katirkayia.
One particularly tragic category of residents who still live in Pontos, are the Greek-speaking Muslims in the regions of Tonias, Ofeos, Sourmenon and Matsoukas, who were forced to change their faith in the 17th and 18th centuries. The majority did not forget their roots. Time, and systematic forced assimilation may have distorted their cultural identity, but it did not erase their history from their memory.

Today, 75 years after the Catastrophe of Asia Minor, these Greek-speaking Muslims still proudly preserve the Pontian language, customs, traditions, songs, and dances, and they preserve with religious zeal their ancestral heirlooms, which confirm their Greek-Christian origin.

In 1914, the official statistics of the Ecumenical Patriarchate and the archives of the Greek Department of State, estimated that there were approximately 190,000 Greek-speaking Muslims. In 1923, these Greek-speaking Muslims were forced to remain in Turkey. As per Article 1 of the treaty of Lausanne, religion was the only criteria used for the exchange. The questions to ask are: What is happening in these regions today? What policy is Greece pursuing for the Greeks of this frontier? And, are there more meaningful questions that we should ask?

The responsibility of the successive Greek Governments was, and still is, great. Up to the present time, not one protest, negotiation, demand, or formal statement has been made regarding the Greek-speaking Muslims at Greek-Turkish diplomatic councils, the Court of Human Rights, or similar international settings. Political and spiritual leadership has consciously abandoned hundreds of thousands of our compatriots who, with all the hardships and psychological pressures they have endured and continue to endure after the mandatory exchange of populations, still say: “We are Greeks. We have the same blood as you. Look how our features are the same.”
The awakening of the East

Forced displacement of Pontians during the first period of Ottoman rule. (Byzantine micrograph)

Ottoman torture devices

The Learning Center of Trabizond and the Metropolitan Cathedral of St. Gregorios of Nissi. (Engraving)
11. The Violent Islamization of the 20th Century

As shown by Consulate records, one other tragic headline of the History of Pontos refers to the violent Islamization of the 20th Century, which continued up to the last day of the exchange of populations. Many documents exist that denounce this type of tyranny. In 1918, the Ecumenical Patriarchate received "reports of the destruction and killing of the Bishoprics of Nicopoli and Kolonia of Pontos".

The Islamization of the Christians cannot be fully measured. The exploitation of the tormented Christians by their government-induced poverty, their hunger, cold, and despair, and the violation of their teenage daughters, led to the Islamization of these destitute Christians for a few grams of bread or a plate of soup, and the pretext of protecting the young children. The official agencies of the government took all the young adults and even the infants, and since they were Turkified, kept them in the Turkish schools of the Sevastia. At the villages of Tokati, the men were killed or died from hunger. Women and children were compelled through violence to convert to Islam. The rich Greek Logino, from the town of Karatesebit, had all his fortune seized and forced to become a defector. He was even compelled to abandon his wife and marry a Turkish woman named Aise.

Persecutions, displacements, hangings in the gallow, and the leveling of Greek towns, accompanied the policy of Islamization in all regions of Pontos. Sufficient information of these actions exists from the regions of Sevastia, Nikopolis and Kolonia, and from P. Kinigopoulos, who was a school director and a member of a Greek committee, whose purpose was to inform public opinion about the persecutions of the Greeks in the region.

Already in December of 1916 at the towns of Paltzana and Troupsi, Islamization of Greeks had taken place, resulting in the creation of Turkish Harems. Halil Topanoglou, a Turk who lived in Nicopoli, said publicly that before the war he was in danger of dying from hunger, but that now he was living very well, almost like in paradise, with all his Islamized [Greek] girls.

In one letter from the above committee written to the Patriarchate of Constantinople in 1917, many instances of forced Islamization are mentioned in a set of ten towns in the province of Kolonia. Of the 200 Greek families in the town of Kopatza, only 26 remained. The rest disappeared.
Σιώνα μ’ μη τυφαννέσαι, και μ’ ἑς βαρύν παρδίαν Θ’ αλλάεις το χρυσόν ὄνομα σ’ και τούρφικουν θα βάλεις θα παίρτες ἀντραν ολόχουσον, χριστιανοὺ παιδίν εν Σα φανερά Μαχμοῦτ αγάς και σα χουφά Νικόλαος Σο μοναστήρ’ μεσανυχτί θα πάτε στεφανούς’ νε.

Committee letter by the Cryptochristians of Pontos to the ambassadors of the Great Powers

G. Kiouptsidis cryptochristian from AK Dag Maden. Hanged in 1921

Cryptochristian priest

Front line warriors from the Ak Dag Maden with lord G. Kiouptsidis, scion of cryptochristian family who was hanged in 1921 in Amascea.
12. The Secret Christians of Pontos

At the frontier of Pontos, after an intense struggle of conscience evidently against Islamization, thousands of Christians were able to avoid the clutches of the executioner by outwardly presenting themselves as Muslims, while preserving in the depths of their souls, their Christian Orthodox faith and ethnic identity. They found the strength with this unique method to resist both death and abjuration.

The Consul of England at Trabzon, F. Stevens, participating in the local research of 1857 to ascertain the number of Crypto-Christians recorded in the 55 towns of the districts of Kromni, Argyroupoli, Santa, and Hapsikioi, found that there were 9,533 Muslims, 17,200 Crypto-Christians, and 28,960 Christians.

In order to seem liberal, the new Turkish Parliament of 1910 was compelled to recognize the Christian quality of a large proportion of Crypto-Christians.

The climate of the time, with its unforeseen outcome of events, such as the Cretan Question, the Balkan Wars - which brought Greece and Turkey face to face - World War I, the Wars of Asia Minor, and finally the forced exchange of populations, gave these Crypto-Christians the strength to disclose their true religion. However, since the exchange of populations was determined exclusively on the basis of religion, these Christians were still excluded from the exchange, because they were officially registered by their Turkish names.

According to the records of the Ecumenical Patriarchate and the State Department of Greece, the official number of Crypto-Christians was 43,000 as of 1914.
The rebels of Pontos, known as “Andartes”, fought for their right to live peacefully, democratically, and equally with the other ethnicities of Pontos, where they had lived for over three thousand years. As of 1916, the number of Greek rebel groups was very limited. However, the genocide of the Armenians, and the danger of it happening to the Pontian Greeks, forced young Pontians to go to the mountains to defend their families.

This Greek guerrilla movement gave the Turks an excuse to achieve their political objective of also ethnically cleansing the Pontian Greek and confiscating their property.

Turkish hatred for unarmed Greek civilians intensified each time the Turkish army was dealt a serious blow from the rebels in the mountains of Pafra, Amisos, Sourmena, Inoe, Sevastia and Santa. The few survivors of the displaced Greeks who arrived in Greece, recounted the heroic battles that took place in the mountains of Pontos.

The “Arkadi” of Pontos

The battle of Nempien-Dag, in the Southern Region of Pafra, in the vicinity of the village of Otkaya, at the Cave of Papadzak Panagiasi, was the site of one of the most blood-stained events of Pontian history.

At the site of this cave, Chieftains Karavasiloglou with his three sons, Tagkal George with his two sons, and Deligianoglou, Ates and Papzoglou, fortified the cave to defend 600 women and children. Towards the end of 1917, the Turkish army, led by Mehmet-Ali, bombarded the cave with cannons for two days and nights.

When their ammunition ran out, the heroic Greek defenders of the cave decided to kill their own, rather than surrender. However, they were captured and tortured, and the women and children were subjected to humiliation by Mehmet-Ali’s army. Only 83 people managed to flee toward the Kastamoni.
The Turkish Historians regarding the Pontian Rebels

Many Turkish historians, in order to justify the crimes of their compatriots, consciously distort the history about the establishment of rebel groups. They defend the methods of ethnic cleansing to international human rights organizations, by claiming the rebels in Pontos were the aggressors.
In August 1920, the promise in the Treaty of Sèvres, Article 89, that defined the border between Turkey and Armenia, faded after the defeat of the Armenians and the acceptance of the Treaty of Alexandropol on December 3rd, 1920. The Pontian question died with the signing of the Kemal-Bolshevik Agreement of Friendship and Cooperation in March, 1921. The previously weakened Kemal, having been reinforced by Lenin economically, militarily, and morally, boldly continued his systematic genocide, even while appearing at the London Conference with unreasonable demands, which were not refused by the victorious coalition forces.
14. The Republic of Pontos

The policy of extermination of the Greeks that was adopted against the Christians by the Neo-Turks government in the first phase of the economic, educational, religious, and military actions, encouraged Pontian Greeks of the Diaspora to fight for the creation of an autonomous Republic of Pontos.

Pioneers of this historic decision were the merchant, Konstantinos Konstantinidis from Marseille, Vasilios Ioannides and Theofilaktos Theofilaktou from Batuns, Iannis Pasalidis from Sochum, Leonidas Iasonidis and Filou Ktenidis from Krasuontar, Pontos Metropolitan Chrysantos from Trabizond, and Metropolitan Germanos Karavagelis from Amasia.

In Europe Konstantinos Konstantinidis informed the allied forces of the tragedy taking place in Pontos. At his own expense he printed and distributed maps defining the borders of the proposed Republic of Pontos. On the 21st of October 1917, Konstantinidis appealed to the Greeks of the Black Sea region. He wrote: “The Russian Revolution has shown us unselfishness, from which hope is inspired and reborn within us of a national and independent life in the future.” The first global Pan-Pontian Conference held in Marseille in February 1918 formally requested the support of the Soviet Union. It said to Trotsky: “Our desire is to form an independent republic from the borders of Russia, up to and beyond Sinopi....”.
15. Metropolitan Chrysanthos of Trebizond (Trapezous) denounces the Instigators of National Disaster

In his learned work, “The Church of Trabizond,” Chrysanthos, Metropolitan of Trebizond, closes his historical records by indicting those morally responsible for the ethnic ruin of Pontian Hellenism.

“With the fall of Constantinople in the year 1453, and Trabizond in the year 1461, a flourishing civilization was destroyed through the culpable indifference of the Christian west. The culpable complicity of two major Christian powers of the west, Germany and Austro-Hungary, between the years 1914-1918, caused an entire nation of Armenians to be slaughtered by the Young Turks and hundreds of thousands of Greeks to be violently displaced only to die in exile. The culpable complicity of the allied Western Christian Powers between the years 1919-1922, allowed the nationalist movement of Mustafa Kemal Pasha to complete the work of the Young Turks and to hang hundreds of Greek Clergymen and Notables of Pontos, including the representative of the Trebizond Metropolis, the dearly departed Matheos Kofidis. Thousands of other young men in the army were condemned to die of hunger in exile. Then, in August, 1922, came the Asia Minor catastrophe, followed in 1923 by the exchange of populations, hence the abandonment of Pontos, Asia Minor, and Thrace, and the destruction of an entire Christian civilization. The church of Trebizond was lost. Our heritage was transformed into something alien and our abodes were taken by strangers. The streets of Trebizond mourn the absence of celebration. All the gateways of the town have been destroyed. Her priests sigh and the embittered town sighs with them. For those of you who take to the road, see if you find a greater anguish than that which is born in me.”
16. Recognition of the Genocide

GREETINGS!

It is an honor to join with the Pontian Greek community in commemoration and remembrance of the devastating events that occurred between 1915 and 1923, known today as the Pontian Genocide. It is one of our greatest American traditions to preserve the heritage and memory of those who have come before us while we use our tools to define our identity and inspire our course for the future. As we honor the 250,000 Greeks, Armenians, and Americans living in Pontus that were killed or displaced by the Ottoman Turks during what is considered to be the first man-genocide of the 20th century, we are reminded of our tremendous responsibility to uphold the principles of goodness, freedom, and human dignity and of the vital importance of instilling these values in our next generation.

As Governor of the Commonwealth of Pennsylvania, I encourage all citizens to study and reflect upon these tragic events and to make a firm resolve to eradicate hatred and violence from our communities. I am proud to solemnly join with the Pontian Greek community to commemorate May 29, 2004, as Pontian Greek Genocide Remembrance Day.

EDWARD G. RENDDELL
Governor
May 2004

STATE OF NEW YORK
EXECUTIVE DEPARTMENT

Proclamation

WHEREAS, the Empire State is home to many ethnic communities whose members have lived here for centuries; New York State has a prominent role in upholding the values of freedom and human rights, and has been proud to be a haven for those seeking refuge and freedom. This is why New York State has been a leader in recognizing the Pontian Greek Genocide, and why it is appropriate to commemorate this event on May 29, 2004.

NOW, THEREFORE, the Governor of the State of New York, by virtue of the laws of the State of New York, does, on this 29th day of May, 2004, proclam

PONTIAN GREEK GENOCIDE REMEMBRANCE DAY

IN THE COUNTY OF NEW YORK

LAWRENCE E. ALEXANDER, COUNCILMAN

BENJAMIN J. KENNELLY, COUNCILMAN

EMILIO J. ALONSO, COUNCILMAN

MATTHEW J. CARR, COUNCILMAN

HAROLD J. KENT, COUNCILMAN

JOHN J. RYAN, COUNCILMAN

KEVIN M. SMITH, COUNCILMAN

KENNETH J. THOMAS, COUNCILMAN

ALAN J. WEINER, COUNCILMAN

PROCLAMATION

WHEREAS, the Pontian Greek Genocide, also known as the Armenian Genocide, is a significant event that occurred in 1915 and 1923, resulting in the forced deportation and mass murder of over 1.5 million people, primarily Greeks and Armenians, by the Ottoman Empire in what is now modern-day Turkey. Despite the international community’s awareness of the atrocities, no action was taken to prevent or stop the killings.

NOW, THEREFORE, the Governor of the State of New Jersey, by virtue of the laws of the State of New Jersey, does hereby proclaim May 29, 2004, as Pontian Greek Genocide Remembrance Day.
17. The Genocide of the Pontic Greeks

The term “genocide” was coined by Rafael Lemkin, and first used in his book, Axis Rule in Occupied Europe, published in 1944, to describe the Holocaust of the Jews. But the term was inspired by the mass killing of the Christian populations in Asia Minor by the Ottoman Turks during World War I, and the anti-Assyrian persecutions in Iraq in 1933.

The Convention on the Prevention and Punishment of the Crime of Genocide; 12/9/1948, which was ratified by Greece with U.S. provisions 2091/1054, provides that the term genocide applies to any of the following acts committed with the intent to destroy, in whole or in part, a national, ethnical, racial, or religious group, such as:

(a) Killing members of the group
(b) Causing serious bodily or mental harm to members of the group
(c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part
(d) Imposing measures intended to prevent births within the group
(e) Forcibly transferring children of the group to another group

The Young Turks and the Kemalists, seeing that their different methods of violence had not succeeded in eliminating or Turkifying the Greeks and other Christian minorities in Asia Minor, decided, with the tolerance of Germany and Austria-Hungary, to move forward with the extermination of the Pontic Greeks.

Of the 697,000 Pontians who lived at Pontos in 1913, more than 350,000 - over 50% - came to a miserable end by 1923. Based on official documents of the Young Turks and Kemalists, the cities and towns, the ravines and mountains, the exiles and imprisonments, the “work battalions”, the “neglected entrenchments” all became battalions of death.

The Genocide of the Greeks of Pontos, in contrast to that of the Armenians, was either overshadowed by the magnitude of the tragedy of the Armenian people - since they occurred concurrently - or because they were suppressed by governmental and diplomatic orders in the name of agreements and interests between countries. In its primary phase the goal of the genocidal scheme was the extermination of all the Christian nationalities. The secondary goal was the Turkification of the Muslim nationalities. These schemes, which were not completed during World War I, were not abandoned by the Kemalists or post-Kemalists and the military circles of modern Turkey. The policies of all the post-Kemalist governments against the various nationalities of Asia Minor, and especially against the Kurds in recent years, confirms the intent of these actions.

The predetermined fate of the Greeks of Asia Minor passed through many trials, until the Young Turks could clear the land of Armenians in Asia Minor.
The state of the Greeks of Pontos, just as in Ionia, worsened at the beginning of 1915, when under the pretext of preventive measures, indispensable to the needs of the war, the Christian population had to be moved from the coastline to the depths of Anatolia. Like the Wrath of God came the news to the Greeks of their exile by the Young Turkish Government by orders from their German ally.

The shifting of populations, the plundering, the burning of the towns, the raping and murders had as their main target the falsification of the nationalistic character of the Greek regions, in order to easier accomplish the Turkification of the ones who stayed back. An official report that was sent to the State Department of Greece in 1/14/1915 stated: “among the decisions taken by the New-Turk [Young Turk] Committees is the Turkification of Greek populations who are not strong where no solid Greek settlements exist. The military is compelled to furnish an excuse for the disbursement of the Christians and their Turkification without being able to make a strong case”.

“The New-Turks”, wrote F. Sartiaux, “disclosed their long-range plan, namely the extermination of all the native Christians of Asia Minor. Never in any period of history, has there been a more diabolic plan composed by the human imagination.”

The ‘Red Slaughter’ was completed by a method called “White Slaughter.” It involved the slow extermination by mistreatment, such as forced death marches to exile, displacement, exposure to extreme conditions, denial of food and water, and imprisonment in dungeons so small the prisoners were unable to stand. The brutal and fanatical Enver Pasha, and the cold, cynical Talaat, were elated by these frightful inventions. They could then claim that the exterminations were demanded by the military and that their hands were not stained with blood, because the Christians simply died on the road.

The Young Turks had restored their methods of enslavement. The Turkish policeman of Balook-Hisaar, announced by official herald on July of 1915, that “Christian women were for sale at 5 drachmas apiece.”

The final end to the history of Pontos came by way of a violent, inhumane forced exchange of populations in accordance with the Treaty of Lausanne of 1923.
September Tragedy
Constantinople 1955

Cultural Genocide: Ruins of the Holy Cathedral Santa of Pontos

September Tragedy
Constantinople 1955

September Tragedy
Constantinople 1955
18. The Lasting Crime of Turkey

Although the guilt of Genocide by Turkey is documented, up to the present she has not apologized for her actions, thanks to the tolerance and suppression of these crimes by the Great Powers, chiefly for political and economic reasons. Turkey took advantage of the west’s carelessness and lack of vigilance to continue committing genocide of selected minorities in Asia Minor.

The genocide began in 1913 and 1914 with pogroms against the Greeks of Thrace and the Greeks along the Aegean Coast of Asia Minor, followed by the full-blown genocide beginning in 1915 of the Armenians, Assyrians, and Greeks of Pontos. During the Kemal regime almost all of the small Christian and Muslim minorities that rejected Turkification were annihilated. These included Arabs, Kirkasians, the Tserkezous, Lazi, Kizilpasides, Gezites, Alebides, Georgians, and others. In 1974 the Greeks of Cyprus, and today the Kurds who ask for elementary human and ethnic rights are targeted. Since not one International Organization has demanded accountability, we cannot know who will be targeted tomorrow.

Auschwitz in Flux

According to P. Enepekidis, even though the genocide of the Pontic Greeks by the Young Turks and Kemalists have many of the same characteristics with the genocide of the Jews, the nature and methods used have two basic differences. “It was a genocide very much à la Turk. It did not have any ideological world-view or pseudoscientific foundation according to Herr Mensel or Rasse, concerning genetic uniqueness, or the Semitic race. Anyone who had read Hitler’s Mein Kampf or the Blunt and Boden by the philosopher Rosenberg, understood what awaited the Jews if the National Socialists were to come to power. When Joseph Goebbels shouted in the Sporthalle of Berlin the rhetorical question: “Is the Jew a living being?”, he responded to the guffaws of the crowd by answering: “Of course the Jew is also a living being just like a bug. That is why we have to make him harmless to our nation.” We all know what became of the Jews of Germany, Europe, and the world.

“The genocide à la Turk is mute, underhanded, and eastern. Rather than a theoretical background, perhaps practically speaking, it is marauding. The so-called exiles, the banishment of the residents of whole towns, the extermination by forced marches of women, children, and the old, and men finding themselves either in the work battalions or the army, obviously do not lead to any Auschwitz, with its organized machinery for the physical extermination of man. No. But it was still Auschwitz in essence. The people died on the road. They were not walking to a physical destination. No. They were being marched in humiliation for the purpose of causing death from privation, exposure to harsh elements, and hunger.

“This was the diabolic system so underhandedly organized. Auschwitz did not exist for anyone at the end of the line, because for most, the journey was toward death. Death was the destination.”
19. The Tragedy of Tripoli, Pontos

The advance of the Russian armies and their entrenchment on the coastline next to the river Harsioti, just beyond Tripoli and inland at Heriana, was used by the Young Turks as an opportunity to remove the “dangerous and bothersome Greeks” who lived in the rich regions of Tripoli and Kerasounta.

The road of torment on their way to a white death, lasted for twenty-five days for the people of Tripoli. On the 19th of December 1917, it was officially announced to the exiles that their final place of residence would be the Armenian town of Pirk, which was barren, because its 500 families had been massacred the year before. Tatiana Gritsi Milliex writes:

“The climate of the town did not seem good to us, because the water was brackish and rapid, and even the sick, whose lips were burning from fever, could not bare to drink it, but the need for us all to be together, and confront our fate together, made us all settle at Pirk, where the vast cemetery of thousands of Christians stood, at Pirk where at a moment of musing we could see a massive wooden cross, at Pirk where we left all that we ever loved the most, our fathers, the old, the innocent children, our mothers, and our wives.”

That is how the tragedy of Pirk began: “Without water, in that incessant filth, full of lice, and even those of us who were older and cleaner could not wipe out that fearsome wound. Just like that, with the jostling, the filth, and lice, we prepared for the terrible epidemics that did not take long to knock on our doors. First dysentery, then typhus, and finally the plague. The white death, which had so carefully been prepared for us by the Turks, took hundreds upon hundreds of Christians daily.

G. Sakkas writes:

“Three months have passed since that darkened moment that we arrived at Pirk. March arrived, and of the 13,000 we started with, only about 800 remained, weak and useless for any job. Of the 800 who survived, 300 were city dwellers and the rest villagers….

“What we suffered in those four months, is something truly frightful, unheard of, greater than any description. I saw, as was later verified, inside that world-shaking tumult, the uprooting and extinction of entire families.

“The complicity of Germany was confirmed by a telegram from the German Embassy to Doctor Schede at Kerasounta, who was replacing Count Schulenburg. The Valis in collaboration with the Kaimakams and the murderous team of Topal Osman, trying to portray their harsh and systematic pursuit of the Greeks as a burning question, proudly announced to the Muslim masses that it was a repetition of the Armenian question. Using a variety of diabolical methods, in collaboration with his cohorts who blindly followed, the Count “put in motion that awful and hideous tragedy, completely destroying flourishing Greek towns and provoking countless deaths and violations against Greeks. We do not know what became of the expelled people, but we do know towns have been completely destroyed, homes have been completely striped of everything they contained, some were set to flame, others were raised to the grounds and the materials distributed. Still others became the homes of Turkish refugees. The savages captured, contaminated, and plundered the churches.”
The Treaty of Brest-Litovsk - by which Trebizond was surrendered to the Ottoman army - and the great victory of the Young Turks, served to boost the general morale. But the newly appointed local Turkish governors of Pontos, who knew there was no fear of Russian retribution, devoted themselves to occupations that were profitable for themselves, though destructive for the future of the Empire. The experiences of the previous years proved very practical and useful. The great fortunes of the Greeks and Armenians fell into the hands of their insatiable tormentors and murderers. The previously non-existent Muslim bourgeois class of Pontos, was born after the genocide of the Greeks and Armenians. These nouveau riche criminals had accumulated their wealth by robbing their victims. Today, the descendants of the notorious murderer, Topal Osman are multimillionaires, who are the main representatives of the Turkish bourgeois ideology. Historically, it is not an exaggeration to say that a large part of Turkey's current bourgeoisie are descended from the murderers and police, or army collaborators, who acted (and continue to act) with the forbearance of the Young Turk, Kemalist, and post-Kemal governments.

The automobile accident in Kousouvrlouk on November 3, 1966, revealed the suspect connection of the Tsiler Government with members of the underworld, when three notables: Deputy Director of Security in Constantinople, Husein Kocadag, Miss Cinema Gunca Us, who was involved with an antiterrorist group and in drug trafficking, and Mehmet Ozday, who was non other than Abdullah Catli, Vice President of the Grey Wolves in Turkey - the equivalent of the Nazi Party’s S.S. - lost their lives.
According to reports by the German ambassador Metternich in Constantinople, the Young Turks were trying to justify the displacements of Greeks living on the coast of the Black Sea with the excuse that the Russians had equipped the Greek population, and for that reason they were afraid of a Greek revolt. This argument was insupportable, however, because the population that was mostly displaced consisted of women, children, and old people. Those who were capable of using weapons were summoned and joined the army or were in the mountains or abroad.

Certain Germans who did not agree with the ethnic cleansing policy, tried with several reports sent to the Ministry of Foreign Affairs, to distinguish their position and their responsibilities from the genocidal measures of Young Turks, especially after the global outcry for the Armenian holocaust. In particular, on the 16th of July 1916, German consul of Amisos, Kuckhoff, wrote to the Ministry of Interior in Berlin:

“From reliable sources, the whole Greek population of Sinopi and of the coastal region of Kastanomi is expatriated. Expatriation and extermination in Turkish have the same meaning, because whoever is not murdered dies mainly from disease and hunger...

The whole of Pontos was witnessing cruel deaths. From Russia, the Hellenic Embassy in St. Petersburg was informing the Ministry of Foreign Affairs about the tragic situation of the residents of the region of Trebizond:

“... On the 15th of April the residents of 16 villages of the district of Vazelon, region of Trebizond, all Greeks were ordered by the Turkish military authorities to leave and go to the interior area of Argyroupoli (Gumushan) and because they were afraid of being slaughtered on the way, like the Armenians, they left their houses and went to the woods, hoping to be saved by the Russian army. From the approximately 6,000 people who were exiting the area, 650 went to the Monastery of Vazelon, where 1,500 refugees from Trebizond had already gone. 1,200 persons went to the big cave of the villages of Kounaka and the others were spread out in forests, caves, and other hideouts. The houses of those villages were plundered by the Turkish army. Those who were hiding in the cave of Kounaka were forced by hunger to surrender. 26 women and young girls, in order to avoid disgrace, jumped in the river near the village Gefyra, and despite efforts to save them, they drowned...”

On December 19, 1916 and January 2, 1917, the Austrian ambassador in Constantinople, Pallavicini, described to Vienna the last agonizing events of Pontos in Amisos:

“11th of December 1916. 5 Greek villages were plundered and burned down. The citizens were displaced.
12th of December 1916. In the region of Amisos 11 villages are murdered. 31st of December 1916. Approximately 18 villages are burned down completely. 15 were burned down partially. Approximately 60 women were raped. Even churches were robbed.”

Pursuant to the presumptuous and insupportable argument that Russia was supplying equipment and guns to the Greek people, all the Greeks were displaced from Sinopi to Alatzam. The coasts of Girasun were destroyed, and according to the bishop Germanos, 100,000 more Greeks of the coastal regions from Alatzam to Girasun were also in danger of being displaced.

The fate of the Christian monasteries of Pontos was tragic. For the first time in five centuries, the Ottoman leadership did not respect the monasteries that had been a source of refuge for the downtrodden Christians.

On the 12th of November 1918, Kyrillos, the bishop of Rodopolis wrote:

“One’s mind quivers in light of the crimes committed, and the 487 victims, who died in the mountains and caves, where they were hiding in order to avoid the machete of the murderers. Among the said murdered victims, there were 14 young girls, who after evading the broad axe of the executioner, ran to hide in the church of Vazelon seeking refuge. Their oppressors found them, and after they took the peaceful fathers of the monastery as prisoners, they raped and molested the virgin girls, cut off their breasts and heads, and left their bodies behind after their departure.”

21. Reports by German Diplomats
22. The Treaty of Lausanne

The year 1923 is marked by the unavoidable, obligatory exchange of population agreed to in the Treaty of Lausanne, which devalued the dignity of human beings as exchangeable objects. It is the only example of complete obligatory displacement of populations from their birth land to another. The remains of thirty centuries of the Greek civilization of Pontos in Asia Minor, were dragged, bloody and tattered, inside the dirty bundles of the refugees.

Photograph of the University of Lausanne, where the Treaty of Lausanne was signed

Signature of the Treaty of Sevres by the Turkish Senator Haadi Pasha

The Greek representative of the Treaty Lausanne

Signature of the Treaty of Sevres by the Greek Prime Minister, El. Venizelos

Topal Osman and Ismet Inonu
The people from Pontos and, in general, all the refugees being chased and injured during the first years, managed to heal their wounds through their hard work and honor. In their new homeland, they managed to preserve their cohesion, language, songs, traditions, music, dance, and their folkloric civilization. Settling mainly in the marshlands, they remained diligent, honest, and progressive, but still border dwellers. According to Odysseus Lampsidis, they were Argonauts, who set out to retrieve the Golden Fleece. But after 1923, the land for which they had offered their entire lives silently covered them.

The fellows were good boys, They were not complaining about the fatigue, thirst, or freezing cold. They were acting like trees and waves, receiving wind and rain, night and sun unchanging. They were good boys, sweating at the oars all day long, heads bowed, breathing rhythmically, and by their blood, a subjugated skin reddened. But the journeys were never ending. Their souls became one with the oars and figurehead, with her stoic face to the fore, the steering wheel carving out a path, water breaking their figures. The fellows cease their rowing, eyes cast downward, their oars pointing to the place where they sleep on the shore. No one remembers them. Justice.

- G. Seferis, Argonauts

23. The Refugees
Outcasts in the Black Sea
- Outcasts also in Greece

Temporary settlement of refugees in the National Theatre
Refugees welcomed in Thessaloniki
Refugee photograph, 1929
In an early period, an ethnological mosaic of people lived in Pontos. Thousands of years before the Greeks arrived at this geographic location, it was occupied by Asaioi, Saone, Ftheirofagoi, Eptakomites, Iniohol, Albanians, Saspeires, Sivdes, Veheirol, Byzires, Kissoil, Paflagones and Alizones, Amazone, Leukosirioi, Tivarinoi, Mariavdynoi, Halybe, Mossynoikoi, Moshoi, Driles, Makrones, Skythinoi, Kapadokes, Kaykones, Haldaio Sannoii, Kerkites, Taohol, Fasianoi, Kolhol, and other peoples.

Herodotus, Xenophon, and Stravou wrote about the peoples of Pontos.
### People and Races of Pontos During 19-20 Century

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<tr>
<th>Religious Division</th>
<th>Linguistic Division</th>
<th>Ethnic Division</th>
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<tr>
<td>190,000 Greek Christians</td>
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<td>152,000 Ottoman Turks</td>
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<td>50,000 Armenians</td>
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### 26. Statistics of the Pontic Greek Lands

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<th>Private Churches</th>
<th>Monasteries</th>
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**TOTAL**

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**Migrants to Russia during forty year period**  

**TOTAL**  

416,190
27. The Culture of Pontos

The commercial and economic boom also reflects the intellectual and artistic reconstruction. Renowned scientists enrolled in universities abroad for the purpose of specializing in new educational methods, which they later utilized in their homelands.

The School of Trebizond, which was established in 1682, by the great teacher, Sevastos Kyminitis, was in operation through 1922, and was instrumental in the spiritual and moral reconstruction of the Pontic Greeks and the creation of a national consciousness. During the 20th century, the Pontic Greeks had a spectacular advantage compared to other nations of the region in both the economic and cultural sectors. At the end of the 19th century, as the English Pontiologist, Anthony Bryer affirmed, the Greek students who enrolled in their schools and studied Greek history, always started their lessons with the Argonauts’ expedition and Xenophon’s Myriad.

The Greek press of Trebizond in 1880, assisted the people in their struggle to reclaim their national identity and memory by publishing books, magazines, and newspapers.
After 1883, four large Greek banking and merchant houses of Trebizond, together with the Bank of Athens, controlled virtually the whole economy of Eastern Pontos. The fifth bank of the town was a branch of the Ottoman Bank, in which many Greeks and Armenians also had shares. The business representatives offered generous portions of their profits to the community and the province of Trebizond, in support of religious, educational, and charitable institutions. There was a similar financial move by the Greeks in the cities of Amisos and Kerasounta. The large commercial port of Amisos exported large quantities of tobacco, wheat, flax, cotton, silk, skins, and other domestic products. Of the 214 companies of the city of Amisos in 1896, 156 belonged to Greeks.

In Kerasounta, the firms of Konstantinidis, Kakoulidis, Sourneli, and Passave were famous, not only in the Black Sea region, but also in the whole of Europe. K. Konstantinidis, the son of the lifetime mayor of Kerasounta, Captain Giorgi, moved his headquarters to Marseille, France. There, he conducted his business while fighting for an independent Pontian State. Homer Pissanos, who had his headquarters in Hamburg, gave a huge fortune to charity. The boarding house that he built for his Greek compatriots in Hamburg, is maintained intact to this day.
The fate of the Christian monasteries of Pontos was tragic. These monasteries, which were shown respect, and even financial support by the ruling Pashas for centuries, were not spared the destructive hatred of the Young Turks and their blind fanaticism. The monasteries, which had been a perpetual sanctuary for the oppressed Christians, were subjected to indescribable attacks by the Turkish Tsetes, or armed gangs. They not only pillaged and plundered, and invaded the sanctified halls, but they also proceeded to subject the occupants to atrocities that could only be described as inhuman and animalistic in nature. On November 12, 1918, the Metropolitan of Rodopolis, Kyrillos, penned the following horrific observations:

“The mind is shocked at the commission of gruesome atrocities and the number of victims, upwards of 487, some of whom met a horrible death in the mountains, caves, and holes in the earth, where they had hidden in an attempt to escape from the murderous knife of the butchers. Among the victims were 14 young girls who, fleeing from the heavy hand of the rabid torturers, had fled toward religious asylum to the Holy Institution of St. John of Vazelon, where the oppressors had already captured the Fathers of the Monastery, and whereupon they proceeded to satisfy their carnal urges by raping the young women and, in a final cruel act, cut off their breasts and beheaded them, leaving the corpses and moving on.”
The slaughtering, persecution, displacement, ethnocide, and forced expulsions from 1916 to 1923, constitute the birth of modern Pontian history. After 1923 the Pontian populations were deprived of their right to exist and own their land peacefully. From then on the Pontians were characterized as refugees, and people of the Diaspora. Therefore, there is no moral, political, or scientific value in any reference made to the Pontian matter, unless these facts are recognized as the starting point for the crime for which the Turkish state was the perpetrator: the crime of genocide. It is a crime that has determined the later history of the Pontian people.

The result of their genocide and the subsequent displacement of survivors, was the creation of Pontian communities in Greece, the Soviet Union, Europe, and North and South America.

The Pontians had never been so fragmented and scattered in so many different places on the planet as they are today. They reestablished themselves in foreign countries, and did not return under different sociopolitical conditions, as was formally claimed by the government.

Today there are more than 2,000,000 Pontians in Greece, approximately 500,000 in the former Soviet Republic, and over 300,000 in the rest of the Diaspora in Europe, the Americas, and Australia.

Based on these figures, the very optimistic calculation is that today there are more Pontians than there were in 1922-23, after the genocide and uprooting.
31. The Pontian Issue Today

The Pontian Issue is not just a peripheral problem in terms of its economic and cultural perspective, such as that of Crete, Macedonia, the Ionian Islands, or other areas. However, regarding the Pontian population residing in different Greek districts, it is presented as such.

Nevertheless, the Pontian Issue has its own singularity and autonomy. It is a national matter concerning all Greeks with international and regional extensions, and a matter for the Turkish State and the international community to admit to the crime of genocide committed against this richly historic and cultural part of peripheral Hellenism. Without acknowledgment of the genocide, the Pontian history is incomplete and distorted. Acknowledgement of one’s true history is a fundamental right of the 500,000 Pontians who remained in their motherland, the historical Pontos.

The Greek government has an obligation to put aside their desire for electoral patronage, and permanently and solemnly include the Pontian Issue in their considerations and programs, as an unresolved national matter.

Abstract of Michalis Charalampidis’ book The Pontian Matter
On July 21st, 1914, a general mobilization of all ethnicities of the Ottoman Empire, ages 19 to 45, was declared, and all were under arms. Those who did not present themselves within eleven days were considered deserters and sentenced to death. The order was posted in all mosques, churches, cafes, and in all public buildings. Under this legal ploy, the Ottoman authorities began to kill those they had blacklisted with the charge of desolation.

The Young Turks, fearing the creation of Christian groups in the army, did not incorporate Greeks who were called to arms in the combat units. Instead, they assigned them to various ancillary services, particularly to labor battalions, which were renamed “death squads,” due to their macabre nature.

G. Balabanis, a witness to the era, writes:

“Tragic conditions awaited the Greeks of Pontos. The unfortunate Christians, from every class, once enlisted, were sent to work under the supervision of monstrous officers for 18 hours a day breaking rocks to be used in the construction of a highway system up to the border of Syria. Under intolerable cold and snow and under extreme heat without nutrition and adequate food, constantly oppressed and beaten, they turned into ghosts from exhaustion and atrophy”.

A report from the Ministry of Foreign Affairs of Greece also revealed the same tragic conditions: “The Christians serving in the Turkish army were submitted to deprivation and hardship; their posts so miserable that they do not differ from those of criminals convicted to hard labor,... horrific was the situation of the Christian soldiers. They are in danger of dying from hunger. From a supposed lack of trust towards the Christians, the formation of working (occupational) squads were ordered to build highways. Thousands are dead from diseases, fever, typhoid and cholera.”
33. The Displacements of Pontos

Displacements usually took place in winter under adverse weather conditions. The displaced were forbidden to carry food, clothes, or bedding. As the procession to their unknown destination began, Turks from neighboring regions, not fearing retribution from the fleet, raided Greek homes.

The residents of Matsouka were ordered on April of 1916 to abandon their homes and were expelled to the interior of Asia Minor through the Pontian Alps, mainly in the highlands of Erzeroum. The suffering they endured during their winter procession was unimaginable and indescribable. Hunger and disease was the final blow against the Greeks. White death decimated the exiles. Secret decrees and orders designated Christians to be outside the law and life.

George Laparides, who survived the hardships of exile in Erzeroum, describes in a rather tragic and terse way, his personal martyrdom, and that of his fellow villagers:

“Year 1916. The Rousant (Russians) took over Zaveran and the Turks sent us men to exile in Erzeroum. Wintertime, cold, ice. The stones were breaking from the cold and we ungraceful, were walking barefoot and half dressed. Whoever was wearing tsiarouxia (crude handmade shoes) was very lucky. As we marched, the Turkish soldiers would hit us with their rifles and we would fall into the river Kanin and get soaked really good. Then they would take us out of the river to continue marching. Our wet clothes would then freeze on us and would make sounds as we marched, “Krats-Krouts,” like shattering icicles.

“How many of us remained in the streets, how many died from the cold, how many died from disease, only God knows. Our team was 120 people from Zaveran and 45 people returned...”
“...On April 15, the residents of 16 villages in the area Vazelon, a region of Trapezous, Greeks, having received an order from the Turkish military authorities to depart towards the interior of Argyroupoli, and afraid of being slain in a similar fashion as the Armenians, they left their homes and ran toward the woods hoping to be saved by the Russian army. From those 6000, 650 fled to the Vazelon Monastery, where 1500 refugees from Trapezous were already seeking refuge. 1200 went into a large cave at the village of “Kounaka,” and the rest dispersed into the woods, caves, and other hiding places. Their villages were looted and their property was taken by the Turkish military. Those hiding in the caves of Kounaka, forced by hunger, surrendered after capitulation. From those, 26 women and children, to avoid disgrace, jumped into the river, next to the village Gefira, and despite the efforts of others to save them, they drowned....”

- GREEK FOREIGN MINISTRY FILE, 1916
According to P. Enepekidis, even though the genocide of the Pontic Greeks by the Young Turks and Kemalists have many of the same characteristics with the genocide of the Jews, the nature and methods used have two basic differences.

“It was a genocide very much à la Turk. It did not have any ideological world-view or pseudoscientific foundation according to Herr Mensel or Rasse, concerning genetic uniqueness, or the Semitic race. Anyone who had read Hitler's Mein Kampf or the Blunt and Boden by the philosopher Rosenberg, understood what awaited the Jews if the National Socialists were to come to power. When Joseph Goebbels shouted in the Sporthalle of Berlin the rhetorical question: ‘Is the Jew a living being?’, he responded to the guffaws of the crowd by answering: “Of course the Jew is also a living being just like a bug. That is why we have to make him harmless to our nation.” We all know what became of the Jews of Germany, Europe, and the world.

“The genocide à la Turk is mute, underhanded, and eastern. Rather than a theoretical background, perhaps practically speaking, it is marauding. The so-called exiles, the banishment of the residents of whole towns, the extermination by forced marches of women, children, and the old, and men finding themselves either in the work battalions or the army, obviously do not lead to any Auschwitz, with its organized machinery for the physical extermination of man. No. But it was still Auschwitz in essence. The people died on the road. They were not walking to a physical destination. No. They were being marched in humiliation for the purpose of causing death from privation, exposure to harsh elements, and hunger.

“This was the diabolic system so underhandedly organized. Auschwitz did not exist for anyone at the end of the line, because for most, the journey was toward death. Death was the destination.”
36. The Role of Foreign Powers

The role the Great Powers played regarding the Asia Minor issue, is very interesting, and justifies the timeless message of the great historian Thucydides:

“... right, as the world goes, is only in question between equals in power, while the strong do what they can and the weak suffer what they must.”

The Entente countries, with their bilateral policies, were concerned with the promotion of imperialist interests. While Austria and Germany, in their effort to monopolize economically and strategically the rich lands of Asia Minor, did not hesitate to give into demands by the Turks against the Christian peoples of the East.

The deadly attack against the Greeks by the Bolsheviks, was an agreement between the Soviets and Kemal for friendship and brotherhood, made on the 16th of March, 1921. Invaluable financial and military support from the Bolsheviks to Mustafa Kemal, was the reason Kemal prevailed in his confrontation with the Greek army. Kemal admitted: “The victory of the New Turkey would not be possible at all if there was no support from the Soviet Union.”
37. Genocide Poems

Tsizere and Kiourtoun,
areas of Toroul,
fall innocent victims to the
Turkish butcher.
Thousands of Turkish refugees,
all well armed,
all are (army deserters) with plenty of ammunition.
“Money,” they cry as they approach, and yell “virgins”.
They roar: ‘food, room, and board, or your lives.’
Non believers, “Giaourides” Greeks, you are to blame, they say.
That the faithless Russians have attacked us.
They took our lands, so now we will take yours;
we will drink your blood, and eat your flesh.
They send a message and make preparations,
to fan out among our villages for the pillaging.
When at last they arrive at our area,
Three-thousand Greeks are at their mercy.
They kill, beat, and abuse,
they take our livelihood,
and when our women cross their path,
they are violated.

- Antonios Nikolaidis: Pain and suffering through plunder.
Tsizere and Kiourtoun, Athens (1919), p. 5
Greek writers and artists convey the following protest to the intellectuals of Europe and America:

_We wish to make an emotional appeal to the intellectuals of the civilized world, to let the world know what has befallen the thousands of Hellenic Pontian families. The blunt, verifiable and undeniable facts are as follows:_

_The Turks have indiscriminately murdered all of the inhabitants of the City of Merzifounta, having plundered and set fire to it. Those who attempted to escape were gunned down and killed, since their escape routes were effectively blocked._

_The entire male populations of Tripoli, Kerasounta, Ordou, Inoi, Amisos, and Pafra, were gathered and expelled, during which the majority of them were butchered to death._

_535 residents of the Town of Elezli were herded into the church and were subsequently butchered, leaving only four (4) survivors. The first to be beheaded by the use of the ax were seven (7) priests. This was done at the gates of the church._

_168 notables from Amisos and Pafra were transferred to Amasia. Women and children were violated indiscriminately, while the younger and more attractive of these were taken to harems. Infants were hurled to their death against stone walls._

_We the undersigned, bring this document to the attention of the intellectuals of Europe and America, with the belief that, not only the occurrence of these events, but the tolerance of them, is a scar on all of mankind._

_Athens, 22 November 1921_

39. Hellenism in Russia

During the entire period of Ottoman rule, the Black Sea, Caucasus, Southern Russia, Georgia, Middle Russia, and the areas surrounding the Danube were a source of refuge for the Greeks of Pontos.

In 1461, the first mass movement was completed after the fall of Trapezous, when thousands of Pontians fled to the areas of the Caucasus, Anticaucasus, and Middle Russian. During the time of Katherine the Great, many Pontians settled in Southern Russia.

In 1673, eight hundred families from the refineries settled in Georgia, following the invitation of King Iraklis II. The Dere Bay again forced Mass movements in 1804.

In addition to the original settlements by the ancient and Byzantine Hellenes, these areas became a source of refuge for the downtrodden during the reign of the Ottoman Empire.

The uncharacteristic attitude of the Ottoman rulers, the religious fanaticism of the Muslims, and the offer of open hospitality by Russia in their shared religion, for her own political reasons, became the impetus for the rebirth of a new Hellenic civilization in these areas.

These successive migrations, which lasted until the beginning of the 20th century, were not only instrumental to the Hellenic population of Russia in finding their path, but also supported many facets of Russian civilization and the Russian Orthodox Church. The spiritual contributions of Maximus Graikos and Theofanis are characteristic examples of political influence.

We must not forget also, that the coming together of the two civilizations was spurred by the marriage of the Great Duke of Russia, Ivan III, to the Greek Princess, Sophia Paleologou, through which the formation of the Neo-Hellenic Diaspora was effectively legitimized.
The Greeks in Russia through Post Cards
As a result of the Greek Revolution of 1821, as well as the conflict between Russia and Turkey in 1828-1829, the Greeks of Pontos were once again forced to make an exodus toward Russia, which shared the same religious beliefs. This was made possible due to the warm reception that the Russian army had received when they occupied Eastern Pontos and, more specifically, the cities of Argyroupoli and Erzeroum.

The Frenchman, Felix Fonton, who was in Argyroupoli at the time, describes the reception by the Greeks as follows:

“When word came of the pending arrival of the Russian army, while the Turks in the area fled to safety, the Hellenic population of the city took to the streets to welcome them with the chanting of religious hymns in the Greek language. Leading the procession were clergy, bearing a cross and icons of saints. The Metropolitan presented the key to the church in a throng of tears of joy by the multitude, which continued on to the church to give thanks for their liberation. For the first time in centuries, the church bells were beckoning the oppressed Christians of this area.”

According to Felix Fonton, 42,000 Pontic Greeks were forced to flee to Russia in 1829. At the suggestion of General Paskevic, the Russian government accommodated the uprooted Greeks in the infertile area of Tsalka, where they established 27 towns: Imera, Bestasen, Baskof, Livad, Karakom Kiriak, Santa, Harampa, Ahalik, New Harampa, Marmaxiz, Sipiak, Sanamer, Hampik, Giouna-Kala, Tsinsgaro, Geti-Kilse, Tsinis, Oliag, Avranlo, Kioumpat, Tarson, Hanto, Reha, Klteiz and Tsalka. In addition, they established three towns in the area of Gomareti, Demour-Boulah, Amperlo and Keivan Boumason, and three more in the area of Besketsek, Opreta, Kaska-Tana and Tsaraer.

Hellenism in Kars

The largest migration of Pontians to Georgia and the rest of Russia was realized immediately after the war between Russia and Turkey in 1876-1878. It is estimated that more than 100,000 Greeks evacuated Pontos during this decade. In Amphazia new groups of Greeks established themselves in the towns of Marinskoe, Mihailovska, Konstantinovska, Ekavska, and also in the major cities of Sohoum, Sotsi Roustavi, Maikop, Ekaterinontar, Anapa and Novorosisk. During this period, the areas of Tokati, Erzeroum, Baimpourt, and Sevastia became completely devoid of the Greek population, the majority of whom settled in the area of Kars, where they established 75 purely Greek communities.

In Antzaria, with Vatoum as their capital, the cities of Ahalsen, Orta Vatoum, Korolis-Tavi, Takva, Atzkoua and Kvirika were established.
41. The Greek Press in Tzarist Russia and the Soviet Union

The first Greek newspaper that saw the light in Russia was the daily political, commercial, and literary newspaper, The People of Odessa, which was being edited and published by Petros Konstantinidis. The first edition was printed on December 1, 1906.

The Greeks of Russia, and in particular the civilian class of Odessa, had been fighting for the right to publish a Greek newspaper as of the previous century. The Tzarist government, however, claiming safety precautions as a reason for enacting a reactionary law regarding the press, voted on in 1882, forbade the publication of newspapers in other languages.

In 1905, after the political changes in Russia, along with other revolutionary reformations, the law of 1882 was also repealed. The Greeks of Russia were one of the first ethnic groups to take advantage of the new political changes.

In the Russian lands around the Black Sea, where a significant Greek population existed, Greek communities and organizations were established, which pursued solutions to educational and religious problems, and the preservation and promotion of Greek culture.

The Greek newspapers in Russia were: The National Action; The National Voice; Argonaut; The Greek Star; The Sun; Echo; Rebirth; Voice of the People of Caucasus; Koumpanskou Krai; Free Pontos; New Life; and Educator.

The Greeks of the Soviet Union, however, did not have time to enjoy the fruits of their labors. In 1931, equal rights were abolished, schools and churches were closed, publications and newspapers were halted, resulting in the absence of even a single newspaper for the 500,000 Greeks of that area for two generations, until 1992. The exception was for political immigrants who enjoyed equal rights and had access to their own newspaper, The New Road. It is a sad fact that, although this newspaper had exposed the stories of the downtrodden peoples of the world, in its 30 year existence, it failed to tell the stories of its own downtrodden brothers and sisters within Soviet Russia, living under inhumane conditions only 5 kilometers away.
41. Greek Theater in Russia

The Greek theater in Russia was established by the Company of Friends and played a major political role until the Stalinist exiles.

The Greek theater began in the same year as the Company of Friends was established, and in the same city of Odessa, likely by the same people. The founders of the Company of Friends, having as their base the amateur school theater, where various skits on patriotism were enacted, founded the theater in order to pass on their revolutionary ideas and to prepare for the uprising of the Greeks and their supporters. The prototypical plays that were staged were, for the most part, written by the founders.

In 1817, the theatrical group staged the play Themistoklis, by Metastasios. On February 16, 1818 they staged Philoktitis Greekified, meaning it was in Modern Greek, translated and reworked by N. Pikkolos. The play was performed by G. Abramiotis, G. Lassanis, G. Orfanos, I. Mamounis and I. Bapagiotis. The second staging of the play on February 28th was a resounding success.

The following was written in the newspaper, Logio Ermis.

“Following the first staging, the renowned comic Laggeron, Governor of Odessa, went backstage and found the leading man (Abramioti), praised him for his magnificent acting and invited him to his palace on the following day.”

On September 7, 1918 the play “Death of Demosthenes,” written by N. Pikkolos was performed. The same play was staged on the 15th of February 1819, along with the choreographed drama the Souliotes. Along with the Greek actors, the play featured the Russian Actress Morskova and the English Philhellene, Fr. Wilkerson. Proceeds were given to support the Greek schools. The play, Greece and the Outsider, written by G. Lassanis, was also a big success. In 1820 they staged the plays Mohamed, and the Death of Caesar, by Voltaire, along with plays written by Sophocles, Ariostos, and modern Greek Playwrights.

In 1820, G. Lassanis wrote Armodios and Aristogiton in Moscow under the pseudonym Gordidas Lisanios and dedicated it “To the sacred shadows R... and B... and those who have died in defense of their country.” In other words he was dedicating it to Rigas and Belestinli and the first casualties of the revolution, among whom, in a few months would be his co-worker, S. Drakoulis, who was killed in 1821 in Dragatsani. In that same year, the company staged the artistic memorial, Philoktitos in his honor.
**Pontian Theater**

The participation of the company in the uprising of the Greek people would put a halt to the activities of the theater in Odessa for many years. Greek theater however, continued in the mansions of the wealthy. The independence of Greece created a new civilized center, and new theatrical companies that performed plays with mainly historical content. In Odessa and in other cities in Russia, these isolated companies would be united into joint companies.

The Greek plays were soon touring the densely populated areas of Efxinos Pontos. Greek theater found its glory days again at the end of the 19th century, when the first big waves of forced exodus of the Greeks of Pontos took root in their new lands. They brought with them the theatrical learning they had acquired in the Ottoman ruled Pontos.

The new theater, which was built in Odessa in 1878 by the Greek Mayor, Gregorios Masarlis, in the fashion of the theater of Vienna, played a significant role in the rebirth of Greek theater in Russia. Other Greeks like Ioannis Aloizis, who built the theater in Sohoum with his own money, followed his example. His theater hosted an array of plays in the Modern Greek and Pontian languages along with plays written by foreign writers and many masterpieces of the classics.

At the start of the century, the most active playwright of Pontian Theater in Russia was the socialist Georgios K. Fotiadis, whose plays “Proxenia” (The Match Making) and Lazaragas, were performed numerous times in the smaller Greek villages of Russia and later in the Soviet Union. Giankos Kanonidis was a worthy successor, and later the well renowned theatrical playwright, actor, stage manager and first director of the National Greek Theater of Sohoum. Theodoros G. Kanonidis, also went by the stage name, Appolonas.

**The blossoming of Greek theater in Russia**

Constantinople, the capitol of ecumenical Greek culture until 1923, functioned as a bridge between the Athenaic nation and the Greeks of the Diaspora. The artistic movement of Athens would complete its cycle with excursions to the major Greek centers around the Black Sea. They would produce patriotic plays that would stress the national wisdom of the Greeks, as well as popular classics that were performed in major cities throughout Europe.

The renowned Greek actress, Kyveli, during the month of December 1907 in Odessa, staged the play The Honor, by Sunderman. Regarding her performance, the Greek Consul, Emmanuel Kapsambelis, wrote the following: “Seeing that this majestic theater was largely packed with Greeks along with other nationalities, I felt so moved that it was with great restraint that I
was able to hold back my tears.”

The revolution of 1905 in Russia would free the Greek thinkers and artists, who were bound by the dark laws of the despotic regime. Taking advantage of the changes, and the establishment of Greek schools, they created many amateur theater companies that served a multitude of functions for the Greeks of the area.

More specifically, on the 25th of March 1911, the amateur Greek company of Tiflida staged the ethnic drama *Athanasiros Diakos* in one of the best theaters in Tiflida. The newspaper, *Argonaftis*, proclaimed:

“The theater was packed with viewers, and on stage the Greek fous-tanella shone brilliantly.” The efforts of the company were increased, and from that year on, its membership grew in numbers. It continued to have multiple performances and even managed to create a Greek school at which many of the members learned the Greek language, gathering the Greeks of that area and awakening their ethnic sentiment.

In Vatoum the local company staged the play, *Skotadia* (Darkness) or *Lazaragas*, written by G.K. Fotiadis. On December 7, 1913, one of the great thinkers among Pontic Greeks, Stavros Kanonidis, critiqued the play, “The Son of the Shadow”, by S. Melas, which was played at “Zenerli Theatre” in Vatoum by the Greek dramatic and literary company.
“Prometheus” of Vatoum. Kanonidis wrote:
“...last Saturday our golden youth thrilled the masses with a spine chilling performance of true drama. A rare pleasure of the true and untainted art, that demonstrated even to the non-Greeks, that it has always been, is, and always will be purely Greek...”

Social Benefits of the Theater in Russia
The plays *The Cursed*, and *The Red Shirt*, were staged with relative success, but the proceeds were not used as usual for the needs of church and school. “This time they were given to the refugees from the area of Kars. These refugees were Greeks just like us who spoke the same language and worshipped the same God. The only difference was that unlike us, they were devastated by the Turks. While we were enjoying a good life, they were dying from hunger and cold.” The comedy, “*The Belled Poltergeists*”, was staged in support of the invalids of Santa.

In most of the cities of Russia, special fundraising committees were established for the refugees, and plays such as *Stella Violanti; Golfo; Fotini Santri; Money;* and others were staged to raise funds for them.

On June 7, 1915 the drama “*Esme*” was staged in the city of Theodosia, in support of the Red Cross. At the same time, with extra efforts, the theater company of *Krimskagia* staged several plays in support of the school.

The theatrical company of *Touapse* called *Prometheus*, also had tremendous success with their presentations. They even sewed their own elaborate costumes for the plays. The newspaper, *Argonaftis*, ran a column about the staging of “*Panagiotis of Kalamata*” in the January 12, 1913 edition:

“Though the theater was quite large, there was barely any room left for standing.... The presentation was a dramatic episode of the 1821 uprising... it was a well written and meticulously rehearsed play. I was amazed at the quality of the performance that was equal to that of any professional acting.”

The Golden Age of Greek Theater in Russia
After the Bolshevik revolution, for a period of about 20 years, the Greek population in the Soviet Union would realize the golden age of the fine arts. Lenin, who respected the cultural differences of the
various nationalities, would allow the creation of different theatrical societies, libraries, and learning centers. Occasionally, these theatrical groups would also gain financial support from government sources. Some would be allowed to operate in government owned theaters. The Greek theater of Dompas, in Mariopulis, was one of the main national theaters where plays written by the great Georgios Kostoprar were first staged.

In 1928, the Fraroi Teatr in Sohoum was named the Greek National Theater. After overcoming initial financial difficulties, its first director Th. Kanonidis, under the guidance of the S.E., gave the members of the company the opportunity to study the theory and practice of their craft. During the golden age between 1922-1937, the Greek National Theater of Sohoum staged over forty prototypical translated plays.

The company of Sohoum did not only stage plays for the Greeks of Amphazia, but would regularly travel to other areas of the Black Sea. During one of their travels, in Kerts alone, over 16,000 fans enjoyed their performances.

This progress lasted until 1937. The fruitful period between 1917-1937 was succeeded by a sterile, chauvinistic period. With orders from higher-up, and without cause, the powers that be began the systematic arrests and executions of Greek intellectuals. They shut down schools, theaters, and newspapers, destroyed Greek churches, and exiled thousands of Greeks to Siberia and Turkmenistan, affecting a systematic and skilful genocide. The Greeks who found their way to Greece were the victims of these measures. This explains why many of these refugees have no knowledge of their maternal language or culture.

The Struggle for the Greek theater

The Greek theater at Sohoum, which had been shut down in 1938 when the Stalinists ethnically cleansed the minorities, was allowed to reopen in 1958, by order of the government of Amphazia.

The rebirth of the theater was realized after great efforts by the Greeks of the area under the guidance of director, Dimitris Boumpouridis. The Greek born stage director sent a letter with 10,000 signatures to Nikita Kruschev, requesting the reopening of Greek schools, theaters, and newspapers. Boumpouridis was also responsible for the reorganizing of the National Greek Theater of Sohoum, which operated successfully until 1988. The theater staged plays in Greek and Pontian at Sohoum, and simultaneously traveled to most of the former USSR, and specifically in areas where there were large Greek populations.

In 1988 the theater was closed when conflicts between the Georgians and Amphazians forced the Greeks of the area to be repatriated. Seventy-year-old, D. Boumpouridis, who was awarded special recognition in 1983 by the Autonomous Democracy of Amphazia, returned to Greece at this time, but not to the Greece for which he had struggled for the survival of Greek Theater.
For a period of about twenty years, following the Bolshevik era, the people who had been denied many essentials and had been restricted to their class, worked towards the building of an ideal Soviet model. For the first time, the downtrodden ethnicities, regardless of their numerical strength, were given the opportunity to realize their cultural differences, and allowed to learn, read, and write their own language freely. The restructured Greek communities took advantage of the new changes and were able to advance and cultivate their traditions, making their presence visible in all areas. From 1917-1937, Greek literature developed rapidly, surpassing even the most optimistic forecasts of Greek intellectuals.

The establishment of libraries, study centers, theaters and cultural organizations bolstered the development of the ethnic consciousness of the Greeks. The vivid presence of the Greeks in all areas culminated in the creation of autonomous Greek communities in the densely populated areas that had their own political governmental and industrial instruments.

The USSR was the only country, (including Greece), that was respectful of the cultural uniqueness of the Pontic Greeks. Between 1926-1937, the Pontian language was equal to any other language of the Soviet Regime and, in 1928, it was recognized by the Soviet constitution as an official language of the Soviet Union.

After 1937, Stalin began ethnically cleansing minorities by either assimilating them or eradicating them, in order to assure a non-revolutionary populous. In 1938 Greek schools, newspapers, publishing houses, and theaters were shut down, with the claim that it was necessary for the ‘simplification’ of the nation. This ultimately resulted in the negative posture towards minorities.

This explains the deceptive introduction by Stalin of the constitutional plan in 1936, that in the Soviet Union there existed only 60 ethnicities, while in reality there were twice that many.
Слава Вам, храбрые!
Слава бесстрашные!
Вечную славу
поет Вам народ!

АВИА
Лётчик-ас, участник первого советского реактивного самолета,
Герой Советского Союза
Г. Я. Бахчиванджи
(1908—1949)

Инды предыдущих свежих и адрес отправления:

И.А. Рахманин Г.А.

Ляшенко Ф.К.
Лышкарев Е.Ф.

Пикулин Д.М.
Настусенко Г.Д.
43. The Greek Heroes of the Patriotic War
Beginning in 1936 the communist regime began to enforce a system of cultural distinctions against small minorities, specifically against the Greeks from Pontos, who in order to escape the genocide, had left their towns without any sort of identification or proof of their ethnicity.

The fate of the Greeks was tragic. With orders from the rulers, equal rights were eliminated and hatred of the Greeks was cultivated. Without warning, in 1937 the authorities began to arrest and execute minorities. They destroyed schools and churches and banished nearly all of the Greek intellectuals.

Positions of leadership were denied to any Greek who maintained his nationality, on the suspicion that he could be a spy.

From December of 1937, and throughout all of 1938, the Stalinist leadership began the cleansing of Greeks in Marioupolis. All Greek men over the age of 17 were tried under staged conditions and sent to work camps in Arhagelsk, Komi, and Siberia, with the accusation that they were plotting to establish an independent Greek nation.

The ethnic cleansing extended to other areas of the Soviet Union, but the Second World War put a temporary halt to these plans. Many Greeks fought valiantly against the invading Germans. There are dozens of monuments in all of the Greek towns, marking the war’s fallen heroes, many of whom were awarded medals of bravery and honor.

The show of heroism by the Greeks during the war did not deter Stalin and Beria from their plan. They took advantage of the war period and, based on the decision of the National Defense Ministry on May 27, 1942, they exiled the Greeks of Krasnontar and Rostov to the eastern regions of Siberia. According to official documents, 562 children under the age of 16 were among the 1,402 that were exiled in the first wave.

The exiles continued, under different sets of orders, to central Asia and Kazakstan. From Krasnontar alone, there were 33,565 Greeks who were displaced.

The disgraceful order by Stalin for the uprooting of the Greeks of Crimea

Two years later, on June 2, 1944 the National Defense Ministry Order, 5984, was effected to displace Greeks, Bulgarians, and Armenians of Crimea to Uzbekistan, with the cooperation of the Germans. Stalin himself signs the secretive document, with strict orders that the displacement was to be completed in a period of 5 days.

How easily the meanings of words change. Exile becomes displacement. In the same document, Stalin gives specific instructions for the transportation, maintenance and work assignments of the displaced people.

While other minorities were found to have collaborated with the Germans, this was not true of the Greeks. To the contrary, every small town of Crimea had its share of victims of the war. There were great numbers of Greeks who declared their desire to fight as volunteers in the war. The author, Anatoli Pristavkin, writes the following about the Greeks of Crimea:

“Who knows about the Greeks of Crimea, who were the ones that supplied water to the besieged Sevastopol, and among whom there were no traitors? These were the people who were exiled to Kazakstan and Siberia,”

- Pristavkin, Anatoli, Enterprises and Events, Moscow, 26 November - 2 December 1988, page 5.

It would be understandable for traitors, but under what kind of logic would they exile Greeks who were honored and given medals of bravery during the war?

Besides the displacement of the Greeks of Crimea, during the same period another 8,300 Greeks from the area of Rostov and Krasnontar were displaced. General Serov from Kertz, who was Beria’s
replacement, and Civil Representative G. Karanatze, were sent from Georgia under special orders from Beria, and were responsible for the displacement of the Greeks of Krasnontar. Various accusations, such as finding weapons and ammunition, were brought against the Greeks in order to justify the rounding up and expulsions.

General Serov reported to Beria on June 28, 1944, that thousands of Greeks were rounded up and relocated in one day.

During the same month, another 16,375 Greeks from Georgia, Azerbaijan and Armenia were displaced to Kazakstan and other areas of the Soviet Union.

Kazakstan was a barren land. According to research, there were only about 2 inhabitants per square kilometer living under primitive conditions. In the southern part of Kazakstan, where many Greeks were sent, conditions and climate were unhealthy. In summer there was extreme heat, while in winter there was extreme cold with blizzard conditions. The first wave was placed in areas with horrible living conditions, with no potable water, endemic malaria, mosquitoes and flies. These were called Zemliankas and were not even fit for animals. The daily ration of flour amounted to a mere 130 grams per person.

Although the Greek exiles were working on the collective wheat and cotton farms, they were not paid. The only compensation was one meager meal a day. As a result of the terrible conditions, the death rate of the exhausted Greeks increased.

The Pontic Greeks lamented the exile with simple songs, which describe in detail the experiences of their traumatic odyssey.

“Let me tell you, boys, what happened in Russia,
they gathered our people like the chicks of a hen.
May the roads of Kazakstan be left barren,
for they have eaten of my heart and little is left.”

N. Bukai admits that the displacement of the Greek population was a result of a decision made by Stalin, in order to balance the ethnic volume in Northern Caucasus and Crimea and the distance between the representatives of the various ethnicities from the frontier areas.

There is no evidence in any official documents to support any notion that the Greeks sided with the enemy at any time. The fact that the exiles and displacements continued even after the fall of the Third Reich, is evidence that the accusations against the Greeks were fabricated.

Today, at a time when the logic of half-truths is being refuted in the former Soviet Union, and many historical events are being rewritten, I believe that the contributions of the Greeks will be given their full credit.

In 1990, the mayor of Moscow, Gabriel Popov, who is of Greek descent stated:

“The Greeks, like other nationalities, took an active part in the 1917 revolution, the great experiment of the time, the results of which we cannot properly evaluate yet ..... The first woman driver of a tractor in the Soviet Union was a Greek woman named Pasa Aggelina. The first man to set foot on the North Pole was the Greek, Ivan Papanin. The first supersonic airplane was piloted by a Greek named Gregorios Kokkinakis. Yet tens of thousands of Greeks were victims of the fabricated laws of Beria. Thus we can say that whatever the whole nation went through, we went through as well. Unfortunately the reward for the Greeks was very hard to bear.”

ЧАКИРИДИ
до выселения
реченский рай
Согласно
кого края, Чакириди
по политическим
наставник от 23
15.06.49 года
освобождена со спецпоселения 21.11.56 года.

МВД РФ
УПРАВЛЕНИЕ
ВНУТРЕННИХ ДЕЛ
Краснодарского края
350068, Краснодар, ул. Гаврилова
12, оф. 23, № 23/16

На № от

Библиотека Апокрифий С. Акциоз
15 Мая 1961
№ 061 — 2/10

В книге Апокрифий С. Акциоз
15 Мая 1961
№ 061 — 2/10

Мы призываем книгу с названием: 
Именя Иоанна, книга в руку Сергея Акциоза
15 Мая 1961, 

Нотариус Павлов В. А.
г. Туапсе
New Displacements of the Greeks of Efxinos Pontos to the Hell of Kazakstan

At the end of the civil war in Greece in 1949, with the defeated leftists and the defecting of the democratic army and their sympathizers to socialist countries, mostly to the Soviet Union, Stalin used the opportunity to complete his plan of displacing the Greeks of the Black Sea. On May 29, 1949, Beria with the approval of Stalin and his staff, gave orders for the mass displacement of the Greeks living on the Soviet coast of Efxinos Pontos, to the Steppes of Kazakstan, disregarding their contributions to the party and the Soviet Union. Escorted by the army and at their own expense, they were herded like animals into railroad cars, having no knowledge of their new destination.

In his emotional account, Dr. P. Boumpouridis from Sohoum describes the displacement methods used by the Stalin Regime:

“On June 13 and 14, 1949 at 9:00 p.m., they began to knock at the doors. We are being uprooted to distant places in the Soviet Union. They would not tell us where we were being taken. The city was abuzz with the noise of howling dogs. The trucks were waiting to take us away. Mothers and children were crying. The neighbors were crying because they were not allowed to help us.”

Boumpouridis’ testimonial is supported by documents that exist in the archives of the Foreign Office for the displaced Greeks of Caucasus. It refers to the June 14, 1949 forced displacement of the Greeks in the early morning hours. They were given only a very short time to gather some bare necessities for their trip.

On June 24, 1949, the Greek Foreign Ministry issued an official protest to Moscow. There was no response from the Soviet Foreign Ministry.

On October 12, 1949, the Greek Foreign Ministry expressed its deep concerns to the Soviet Representative in Athens about the forced displacement of 17,000 Greeks from Georgia under armed escort in violation of the agreement of the U.N. on genocide and human rights. The people were forced to sign documents stating that they wished to remain forever in Kazakstan and other areas of Central Asia.

The society of Russian Greeks in Athens, with their President, Eleftherios Pavlidis, who had first-hand knowledge of the situation, having served as mayor of the Greek community of Odessa in 1917-1921, and as Member of Parliament in Greece, protested vehemently against the drastic measures of the Soviets against the Greeks. At a protest gathering by the society on July 19, 1949 in Athens, the following decisions were adopted:

1. To act drastically against the hard measures of mass expulsion, which are practiced by nations without freedoms
2. To demand from the Soviet Union the immediate cessation of the forced expulsion of Greeks, innocent citizens, whose only apparent crime is the fact that they are Greeks
3. To request the intervention of the allies of Greece, such as the U.S. and Great Britain, on behalf of the Greeks of Russia, who are oppressed and are unable to leave their homes in the Soviet Union
4. To solicit the assistance of the Greek Government for the protection of Greeks in the Soviet Union
5. To relay the decisions of the Committee to the Prime Minister, the Minister of Foreign Affairs, the leaders of the different parties, and the Consuls of the U.S., Great Britain, and the Soviet Union
6. To request by telegraph, the assistance of the Secretary of the United Nations for the protection of the Greeks of the Soviet Union
The displacements did not end in 1949. On August 10, 1951, the Communist committee, with a proposal by Stalin, made a decision to further displace Greeks, Turks, and Armenians from the area of Georgia, with the pretext that at the time of the original displacements they were not where they should have been.

One of the victims of Stalinist Politics describes, with blunt reality, the horrors of the initial period in the new areas of displacement:

“Hundreds of graves with wooden crosses, (if they can still be found), will express the route taken by the displaced people, from our warm homeland to the deserts in Central Asia, and the unknown areas of Western Siberia. One cannot forget the unfortunate victims of dysentery, cholera and other such diseases and the sound of that horrible word quarantine in the new settlements, and once more, unbearable labor, cultivating new unyielding lands, building new homes, the burning sun, and the deaths of thousands of friends and relatives, young and old.”

The truth is that the Stalinist expulsions had an adverse effect both physically and emotionally on countless victims, resulting in the inability of many of those victims to handle the pressures of an unknown future. We can see these signs today in the attitudes of some of the Pontic Greeks who were forced to flee to Greece in the last few decades.
The leaderless politics of theft, expulsion, displacement, and murder was a wedge that was driven between the good relations that the two nations had previously enjoyed.

In the wisdom of Aristotelis, Man, deprived of history, historical knowledge, and the power to judge historical events, is man only in the philosophy of Stalinism. Unethically suppressing the rights of the ethnicities, they created a self-serving model of the Homo Sovieticus, whose bitter fruits we are seen today.
According to Charles Charlston, in 1917 there were approximately 50,000 students enrolled in Greek schools. Charlston asked the Greek Government to send Greek books for schools and libraries. Specifically, 12,000 books for the first grade, 10,000 for the second grade, 10,000 for the third grade, 8,000 for the fourth grade, 6,000 for the fifth grade, and 4,000 for the sixth grade. In the same letter, Charlston asked the Greek government to send different literary books for the enrichment of the libraries.

“Also, because the Greeks living far from their mother country are unaware of the intellectual advancements of their people, we kindly ask of you, Mr. President, to transfer this letter and its contents, which is a creation of our own literary philosophy, enabling us to create public libraries and through these, develop a generation of Greeks in Russia who will have the ability to communicate intellectually, with modern day Greece.”

After the Bolsheviks victory, training and teaching methods by the Greeks seem to have found their way. The revolutionary ideas of Lenin regarding respect toward the cultural differences of different minorities in the Soviet Union were methodically completed. In all areas of the Soviet Union where Greek populations existed, Greek schools, theaters and publishing houses were opened to facilitate the needs of the Greek speaking Soviets. The great Greek Philosopher, Theocharis Kessidis writes of his personal experiences:

“The first period is characterized by the implementation of the national Leninist policies, which resulted in the development of culture by the Greeks of Caucasus and other areas of the Soviet Union… The number of
Greek schools was continuing to rise as well as the capacity of the teachers in the beginning and middle stages of these schools.”

For the first time, oppressed peoples were given an opportunity to study and exploit their culture, allowing them to learn to write and speak their languages freely. The Greek communities were able to cultivate their customs and traditions and succeed in their education. Greek language and literature grew rapidly from 1917-1937, surpassing even the expectations of the most optimistic forecasts of the Greek intellectuals. The publisher “Komynistis”, in Rostov alone, issued 546 Greek books in ten years, 259 in the Pontian language, and 287 in Modern Greek. The Greek newspapers passed along messages with socialist propaganda, ideology, and many aspects of Greek history. During the same period, magazines, such as The New Warrior, Youth, and a children’s magazine, The Little Pawn, were published.

With the establishment of libraries, theaters, and cultural clubs, the development of a Greek national consciousness strengthened. In areas with a Greek population, Greeks had their own administrative and financial institutions.

The USSR was the only country, including Greece, that respected all the cultural characteristics of Pontic Greek. From 1926-1937, the Pontian language was equal to the other languages of the Soviet Union. The Greek dialect of Marioupolis was also created and was spoken by 100,000 Soviet Greeks.

Under the pretense of simplification and national reorganization, in 1938, the Soviet Union proceeded to shut down all Greek schools, newspapers, publishing houses, and
theaters. This was a sign of the negative stance taken by the Soviet Union regarding minorities. It explains the deceptive claims of Stalin’s article 1936 of the Constitution, that in the Soviet Union, there existed only 60 ethnicities, when in reality the number was twice that.
Greek School in Sohoum in the last year of operation 1937-1938. In 1938 by orders from Stalin, all Greek schools were shut down.
45. The Pontians of America

The cries of the innocent victims had reached distant America, and once the Pontians there had been informed by relatives and principally by the Ethnikos Kirix of the tragic events of their compatriots, their reaction was immediate. In New York, a pan-Pontian Committee comprising unions from the large American cities (New York, Boston, Washington, Jersey City, Connecticut, Ohio, Illinois etc.) was formed. On October 2, the representatives “met in the office, under the president Savvas Kehagias, and expressed the collective decision of the Pontians of America to sacrifice both blood and money. The creation of the Holy Pontian Battalions was approved, and the enthusiastic companies of Canton, Ohio, and Jersey City and other areas were set to rush with flags and banners to the place where the cries of so many victims could be heard calling for vengeance on the barbarian.

Thus at the meeting of the representatives it was decided, regardless of the outcome of the struggle in Pontos, that the Pontians of America would provide aid and relief to the widows and orphans, and to their suffering compatriots in general, in the form of money, food, clothing, and any other form of support since, as they declared, they don’t and shouldn’t want their homeland, their Pontos, to remain just a geographical name, a tragic memory!

With a view to creating a Holy Battalion and the launching of a great Pan-Pontian fund, the afore-mentioned meeting formed a Central Pan-Pontian Committee (Panefksinopontiaki Epitropi) in New York. The members of the Committee shall be sent directly by the various Pontian Unions of America.”

Addressing himself to the representatives at the meeting, the President, Savvas Kehagias, described the atmosphere in Pontos in the most sombre tones, conveying the urgency of the situation: “The voice of our brothers, who are groaning under the weight of the Turkish heel, slaughtered, dishonoured, looted, call on us Pontians as one soul to hasten to their rescue, whilst at the same time fulfilling the desire of centuries: the liberation of Pontos..... All Pontians, without hesitation, are obliged to fulfil their duty towards their birthplace to the highest degree..... Hasten, compatriots! Time is running out!“
The representative from New Jersey, who was originally from Nicopolis, was next to speak:

“Pontian brothers, the hour has come, the trumpet has sounded. After 500 years under the barbarian conqueror, Pontos calls on its gallant children to mount this sacred struggle for liberation. It calls on the people of Samsun, Kerasun, Kotyora, Trebizond, Nicopolis, and elsewhere to contribute to this struggle morally and materially. Mother Hellas, through the words of our father, Venizelos, has promised the independence of Pontos with Trebizond as its capital.

It therefore rests with us to support this struggle with all our strength. Our fathers and brothers are being hanged and butchered without the slightest cause, simply to satisfy the barbaric instincts of Kemal’s hordes. Our sisters are being dishonoured. What time, then, is better than the present?

Forward, Pontian brothers! Let us hurry under the blue and white flag, let us march as avengers for our brothers and our fathers, as saviours of Pontos. There is no moment more sacred than that which has presented itself to us. The bells of freedom call upon us all, and by must not ignore their ringing. Pontian brothers, we the Nikopolitans of Jersey City have sounded the clarion call. We are prepared. We have formed a temporary committee for volunteers to join the Holy Battalion for the Independence of Pontos”.
45. Παράρτημα εγγράφων
ΠΡΟΣ ΤΟΝ ΠΟΝΤΟΝ

Η ΕΠΟΙΚΙΣΜΟΣ ΤΩΝ ΑΜΕΡΙΚΑΝΩΝ

ΧΩΡΙΣ ΤΗΝ ΕΝΑΜΕΡΙΚΗ ΟΡΓΑΝΩΤΗΤΗΣ ΤΟΥ ΠΟΝΤΟΝ

Eleftheros Pontos (newspaper) Vatoum, 7.11.1920
PAN-EPIROTIC UNION APPEALS TO UNITED STATES FOR RELIEF

Charge Turks With Plan To Exterminate Greeks

BOSTON, Aug. 9.—Charging that the Turks have evidently had a deliberate plan of exterminating the entire Greek population on the shores of the Black Sea, the Pan-Epirotic Union of America with headquarters here has just made public a cable message from Dr. Theodora, president of the League of the Greeks of Pontus, in which he makes:

"In the name of justice and the most sacred rights of man, a last appeal to the humanitarian sentiments of the United States.

The message, dated Constantinople, July 24, reads as follows:

"The inhuman acts, assassinations, thefts, violations, arbitrary confiscations of property, all sorts of massacres, unheard of before, are in the daily program since the Armistice in the littoral of the Pontus and in the interior of Asia Minor."

"Recent news just received from the Pontus, described with the blackest colors, the desperate condition of the Greek population. The main Greek population from 13 to 90 years of age, all cities of the Pontus, Inkoei, Samsoun, Kerasanid, Ordou, Tripoli, as far as Trebizond has been deported to the interior.

"The largest part of this population has been massacred in the worst way by the Turks and those who could survive have arrived by way of Smyrna as far as Alibostan in Kurdistan. The fate of the Pontian villages of the interior is ignored. The village of Asa and its surrounding country, containing a Greek population of nearly 3,000 persons, has been burned down and their inhabitants massacred by the Turks who turned these villages into ashes, after having plundered them. Other 70 villages around Samsoun were pillaged and burned down some time ago.

"Yesterday the commander of the American torpedo boat 232, V. S. Houston, brought the news that on the 10th of July the Turks compelled the women, the girls and the children, who were abandoned by their relatives now in exile, to vacate their houses and also to be ready to start for an exile. For hundreds of these unfortunate beings from Samsoun, 6,000 from Kerasanid and 14,000 from Ordou, Oumlah Putum, etc., are in danger of being annihilated, if they are not already.

"In the name of justice and of the most sacred rights of man, we make a last appeal to the humanitarian sentiments of the people of the United States to take immediately such measures which shall be judged convenient to put an end to this condition of things which constitutes a shame in the full light of the 20th century."
προς η' εν Αμερική έμφασεν και

προκειμένου

στοιχεία αποτελούσαν διαφάνειας αισθηματικός τόπος είναι και ο οργανισμός ορμητών όπως η ιερά μόνο με τρόπο υπέρ του θρόνου του πατριαρχής και

θυσίας σάγματος τόπος αμερικανικός και σιντριβάνικος.

Καμινακι πρόκειται εάν δικαιώματα είναι

εκλεγμένη πλατφόρμα και καταπολέμονται είναι

προκειμένου

του πατριαρχής και καθορισμένοι αιτίας μή το

αμερικανικός «τρομοκρατικοί πρώην άλλα

βρίς διαμέσου τοπικός, προειδοποίησης».

Προκειμένου, έγινε νερό θάλασσαρικής, είναι ύψης

ολόκληρος Αμερικής και άμεσα και ελληνικό σώμα

με τον θρόνο η Αμερική, έγινε επιμονή

προκειμένου, είναι όπως η Αμερική, έγινε

παραγωγικά ένα βοηθητικό συμβάν τον μή τον

εμπορικούς και τουριστικούς εφιάλτης της Αμερικής

πλατφόρμα, με την περιοδική τουμπές την Αμερική

οπως ό,τι και ο πολιτικός και τουριστικός στόχος της

πλατφόρμα, με την Αμερική, έγινε επιμονή

ιδεολογικά σύστημα προκειμένου, και ο πολιτικός

επιμονή, είναι χαμηλός και άμεσα και τον

πολιτικό και τουριστικό στόχο της

πλατφόρμα, με την Αμερική, έγινε επιμονή

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ιδεολογικά σύστημα προκειμένου, και ο πολιτικός

επιμονή, είναι χαμηλός και άμεσα και τον

πολιτικό και τουριστικό στόχο της
WHEREAS four years after the Great War the systematic extermination of the Christians of Asia Minor continues with the same ferocity under the Turkish rule, aimed at the entire annihilation of the Greek and Armenian populations in Anatolia;

AND WHEREAS the last decisions of the Allied Governments aim to give back to Turkey one million more Christians who had been delivered from the Turkish yoke;

WE, citizens of Montreal, Canada, interested in the welfare of the populations of the Near East, having assembled in the monument National this 29th day of June, 1922, the Right Reverend Bishop Farthing of Montreal presiding, and having heard the protests of the other Greek Communities from all parts of the Dominion,

DO HEREBY UNANIMOUSLY RESOLVE THAT

we address our cordial sympathy to the Christians of the Near East, who are thus menaced by extinction, and promise our moral and material support to their strong determination not to return to Turkish oppression,

and we would appeal to all nations and particularly to the Four Great Powers of Great Britain, the United States, France and Italy to compel the Turkish Government to cease these massacres and atrocities, and as soon as possible to deliver all Christian populations from Turkish domination.

MONTREAL, June 29th, 1922.

[Signature]

Chairman

Σ’ με τοίχη άγρι, ήνας νεαρός Ρωσόνινος, έπο- 
υν μεν φωνεμένος μεν πολύτερος έπε με λιγότερος. 
Αποσκόπη ο ίδιος μόλις ουδεμιά, μόλις τόν τίκτη, άρχισε 
να τον άφησε: «Τουρμπός προς, εί δήλατος και ήρθατε 
όλος ο Κεράεα;» «Ηρέθη γάρ μ’ αυτό το γυμνό μας; Να 
φούξεις, δι’ αυτό θησαυρος.» Ο Ρωσόνινος δι’ οπέρ αυτού 
να, δι’ ανατάβασιν. Φοβούμε τον παλιό τον, και οι στέφα- 
νες τού λέγοι μέ πόλη μιν δίδυμο δικής, είς γηνείς. Χιμπέ 
άριανες, Αχανάριες εμπερτούς τόν ομπριντί (οι με να αυτό το σιρι- 
νέας αν και μας) και έτσι μόλις απ’ θάλασσα εις ιερομά 
'Οβισκός: εἰς Ἀπόλλωνα, περίς ήμας, περίς ήμας ἥδε, ἡ 
βαλτικήν αγάλμα πάνυ τομί ή μονίκες. 'Εκεί εις οὔσας, 'Ελλά 
ἐχωμεν ἔκλικην. Τα τρεπόμενα μετάφοραν και ἀπομαύρων- 
ζούμεν, εἰς τινα ἀνοίγος ἐνθουλοβότσα καὶ συνεπομένως.

Προσυπολογίζοντας τον σκέψα τον ποιήσωμεν ο Ἰωάννας έν 
τόν ναό της.
OF 1-8-28 FROM W. H. ANDERSON, STATE DI
BY

HONORABLE WARREN G. HARDING, 3093
PRESIDENT OF THE UNITED STATES WASHINGTON DC

THE 1500 CANTON RESIDENTS OF GREEK ORIGIN WHO WERE BORN AND RAISED IN
PORTUS OR BLACK SEA LITTORAL AND MANY OTHER AMERICANS RESIDENT OF CANTON
OHIO AT A MASS MEETING HELD IN MUSIC HALL CANTON OHIO ON THIS THE 27TH
DAY OF NOVEMBER 1921 ADOPTED THE FOLLOWING PREAMBLE AND RESOLUTIONS.

WHEREAS, POSITIVE INFORMATION FROM THE ECUMENICAL PATRIARCHATE
AND VARIOUS PROMINENT SOCIETIES OF PONTUS GREEKS IN CONSTANTINOPLE
AND ELSEWHERE INCLUDING EYE WITNESSES PROVE DEFINITELY THAT THE NATIONALIST
TURKS UNDER KEMAL PASHA ARE CARRYING OUT A SYSTEMATIC EXTERMINATION
COOLY PLANNED YEARS AGO AGAINST THE UNARMED CIVIL GREEK POPULATION ON
THE ENTIRE TERRITORY WITHIN THEIR CONTROL POPULARLY IN THE BLACK SEA
LITTORAL

WHEREAS THE NATIONALISTS IN CARRYING OUT THEIR PERSECUTION AND
EXTERMINATION HAVE BEEN ARRESTING THOUSANDS OF INNOCENT GREEKS UNDER
VARIOUS FALSE ACCUSATIONS AND HAVE THROWN THEM INTO HORRIBLE JAIL
SUBJECTING THEM TO INCREDIBLE MISTREATMENTS AND TORTURE AS A RESULT
OF WHICH MANY HAVE DIED THEN BRINGING THE SURVIVORS TO MOCK TRIALS BEFORE
THE SO-CALLED COURTS OF INDEPENDENCE CONDEMNED TO DEATH 168 GREEKS IN
AMASLA EARLY IN SEPTEMBER AND HAVE ACTUALLY HUNG 151 OF THEM AND 190
OTHERS WERE HUNG IN ODORU AND MANY OTHERS ELSEWHERE

WHEREAS THE NATIONALISTS HAVE ALREADY DEPORTED ALL MALE GREEKS: