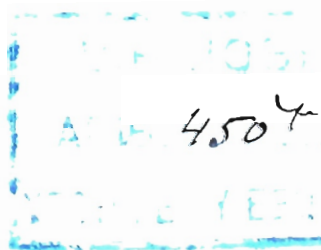


Greek Ministry for Foreign Affairs.

PERSECUTIONS OF THE GREEK POPULATION
IN TURKEY SINCE THE BEGINNING
OF THE EUROPEAN WAR

According to Official Reports of
Hellenic Diplomatic and
Consular Agents.



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PERSECUTIONS OF THE GREEK POPULATION IN TURKEY SINCE THE BEGINNING OF THE EUROPEAN WAR.



Introduction.

THE anti-Hellenic persecutions perpetrated in Turkey since the beginning of the European War are but the continuation of a settled plan for the extermination of Hellenism that had been carried out since 1913 by the Young Turks.

In order to realize their aim and motives, and to make whoever is unacquainted with matters Turkish understand the manner in which it has been sought to destroy "unredeemed" Hellenism, it is important, before undertaking the narrative of the persecutions initiated at the end of 1914, to cast a retrospective glance over the facts of the preceding period. Thus a proof will be acquired of the revitalising and maturing of a plan previously conceived to exterminate Hellenism in Turkey.

If one examines the events that took place in Turkey after the establishment of the Constitutional régime, one is convinced that it was hardly possible that the course of history would be altered by the deposition of an autocrat and the advent of a so-called parliamentary Government. The first acts of the new régime show that, far from thinking of modifying the situation, the Young Turks wished to make a pacific revolution, in order to anticipate the intervention of the Great Powers, and to be free to fulfil their programme according to which the agglomeration of nationalities that had hitherto composed Turkey was to make way for a national state, compact and united. Their dream was the creation of a Turkey nationally one—and politically and economically independent.

For this very reason the constitutional régime was, from the outset, considered as a danger to the diverse nationalities living in Turkey. The realisation of the Young Turkish dream presupposed the practice of free institutions—for at this price alone could the new régime hope to enlist the sympathy of the Christian races and of the Great Powers. But the enormous majority of the Turkish people had not had the preparation necessary to its acceptance.

Therefore the Young Turk leaders returned necessarily and naturally to the Turkish methods of government by force, thanks to which they could keep their hold upon the subject races.

This tendency, immediately manifested by deeds, was very correctly explained by M. René Pinon in his pamphlet *Europe and Young-Turkey*. "The ideas of equality," he wrote (p. 123), "were put out merely to hoodwink Europe, and were now but a convenient pretext to strip the Christians of their ancient privileges originally granted to compensate for inequality

*"irredimé."

of treatment—to abolish special jurisdictions, to destroy national organisations, to close the schools, and to hamper the development of the non-Turkish groups.”

The principle of “government by the Mussulman majority,” a plank in the Young-Turk platform, was felt by all Christians, but more particularly by the Hellenic element, which being numerically superior and socially more advanced than the others, was at once most seriously affected. It was, moreover, against the Hellenes that the attention of the Young Turks was first directed. A coalition of all nationalities for their very life was the result. Another result was the war of 1912, at the conclusion of which the defeat of Turkey seemed for one moment to protect the Christian nationalities of the Empire against the danger that had threatened their existence.

Unfortunately this hope was vain. The consequences of the Balkan War were a heavy blow for the Central Empires, and dispelled for ever the dream of Austria of gaining possession of Salonica. The traditional Hellenophobe policy of Austria began henceforth to strain every nerve to cancel the results of this victorious war which, while extending the frontiers of Greece, gave her the requisite strength and prestige to protect more efficiently the Hellenes who still lived under the Ottoman yoke. Backed by Germany, that was hostile to any Hellenic progress which might thwart her plans in Asia Minor, Austria succeeded in dissolving the Balkan League, and in obtaining the results that are known.

The upshot was that in Turkey the domination of the Young Turks was assured, and they, through Enver Pacha, were soon to be under the exclusive influence of Germany. Deriving fresh strength from the easy re-occupation of Adrianople, the Young Turks deemed the moment well chosen to revert to their old ideas. Therefore they resolved upon the extermination root and branch of Hellenism in Turkey, in the hope—first of making of Thrace a purely Mussulman province, as a bulwark for Constantinople; and secondly of creating a homogenous Mussulman State.

One may wonder how they could make such resolutions on the morrow of a severe military defeat, whereas, at the zenith of their strength, when they were free from any European influence, they had dared to pursue the realisation of their nationalist programme with but measure and moderation. The explanation is this: formerly they were restrained by the fear of bringing about the interference of Europe which would ruin all their schemes; now they had as coadjutors and accomplices first the Bulgarians, who were striving in their very defeat to strike a heavy blow at Greece, and secondly and especially, Germanism, which was interested in hitting at Hellenism that constituted, as it does still, a serious obstacle to its commercial and intellectual predominance in the East. This will be proved by the narrative of the persecutions which follows.

At any rate, at the very moment when the “unredeemed” Hellenes were expecting an improvement in their miserable condition—under the pretence of installing Mussulman refugees and of providing for the security of the Asiatic coast in the neighbourhood of the contested Isles of Chios and Mitylene, but in reality with the object of nationalizing Turkey—an appalling and systematic persecution began, which deprived about 400,000 Hellenes of their property and homes, and compelled them in abject poverty to seek an asylum in Greece. This cruel

persecution, the mere recollection of which fills the mind with horror, continued without a break until the beginning of the European War.

The adhesion of Turkey to the coalition of the Central Empires and her participation in the war inaugurated a new era of persecutions against Hellenism more fierce and more thorough. During this period are revealed and fully brought to light the responsible authors who have ceaselessly inspired, advised and executed the crimes committed against the Hellenes.

There is, however, a considerable difference between the two periods.

In the first, if the persecutions were collective, and could bring about the destruction of whole Greek districts, they did not lead to the total and irremediable extermination of the race ; they left at least to their victims the possibility of finding safety in flight. But during the period that dates from the participation of Turkey in the war, the persecutions have manifestly for their aim the annihilation of the Greek race.

Another difference marks these two periods, the blame for which unfortunately lies at the door of official Greece.

During the first, the Hellenic State appears everywhere and always as the protector of the persecuted Hellenes ; it does everything to settle the question of the refugees, in order to save Hellenism in Turkey. In the second period, on the contrary, by a cruel irony of fate, the Athens Government, hoping against hope to stop anti-Hellenic persecutions by their famous policy of neutrality, remain—as it would seem to whoever was ignorant of the facts—impassive spectators of the extermination of Hellenism ; but in reality they become the veritable accomplices of the murderers of their kith and kin.

Whoever studies this second period discovers at once in the different forms of persecution the action or complicity of the Germans. The Turk is a specialist in the matter of crime ; he can kill, violate, dishonour ; but he is incapable of organising a quasi-scientific system to undermine the foundation of a nationality, whilst inventing on each occasion fresh reasons to justify his acts ; his guile does not reach the degree of ingenuity which has been shown. Already during the persecutions of 1913-1914, which betrayed the responsibility of the Ottoman Government, German action was discernible, behind the scenes ; in appearance, Germany was supporting the plans of the Young Turks whom she was striving to flatter, the better to bring them under her influence ; in reality she was at work for more direct political aims. Manifold is the evidence of German responsibility.

In the course of a conversation which the Chargé d'Affaires of Greece at Berlin, Mr. J. Dragoumis, had with the Foreign Secretary of Germany, Mr. von Jagow, in April, 1914, the latter admitted the Turkish persecutions and deeds of violence. But, forgetting for one moment his rank and his rôle, he took up the cudgels for the Turks. He tried to explain the persecutions by bringing forward the same pretexts which the Young Turks used to cloak their crimes, namely the question of the Isles, the settlement of which was sought professedly for the security of the Asiatic coast ; or again, the theory that in Turkey every Hellene would be a champion of Pan-Hellenism, as if the maintenance of national feeling among the Hellenes could excuse their systematic persecution. (Report No. 643, 7th April, 1914 ; Archives No. 10,907).

The Turkophile policy of Germany went further still. She forbade the newspapers from publishing any news relating to outrages committed upon Hellenes in Thrace.

Mr. J. Dragoumis informed the Greek Foreign Office (telegram dated 10th April, 1914): "that it is impossible to make the Press accept news concerning the events in Thrace; a general order has been given not to displease the Turks."

Mr. von Jagow confessed a few days later to the Greek Minister, Mr. N. Theotokis, that the situation was critical. But he attributed it to an outburst of Mussulman fanaticism entertained by Russia with a panslavic motive, in order to weaken the Œcumenic Patriarchate, and to bring it afterwards under the influence of her policy. (Telegram from Mr. Theotokis, Greek Minister in Berlin, to Mr. G. Streit, Foreign Secretary, 26th May, 1914; Archives No. 998).

The German Emperor himself did not hesitate to conceal the truth, by saying to the Greek Minister that the responsibility for the situation lay upon the lower officials of the Ottoman administration, and not upon the Government itself, which strove on the contrary to improve it. (Telegram from Mr. N. Theotokis, Greek Minister in Berlin, to Mr. G. Streit, Foreign Secretary, 29th May, 1914; Archives No. 1050.)

Unfortunately for the Kaiser and his Minister, Mr. von Jagow, came the persecutions of the second period, that disclosed the real culprits to the eyes of all.

The facts in themselves remove all doubt as to the responsibility of Germany. In the first months of 1915, the *Deutsche Palestine Bank* circulated throughout the Orient a pamphlet in the Turkish language which excited the fanaticism of the Mussulmen, recommending to them hatred of the Christians, and the cessation of any commercial intercourse with them. This pamphlet had been translated into French under the suggestive title: *General Manifesto to all the followers of Islam, published by the Committee of National Defence, sitting at the Khali-phate, in the year 1333*. A copy fell into the hands of the Consul General of Greece at Beyrouth, who described, in a report (dated 30th April, 1915; Archives No. 5438), the feelings of indignation produced by this pamphlet against the Germans, among the Christians of the region.

In June, 1915, the Germans were perfectly well aware of the decisions taken in the presence of the Vali of Adrianople and of the Bulgarians Kaltcheff and Toufexieff by the Young Turk Committee, with a view to a closer *entente* with the Bulgarians, and to the persecution of the Hellenes, viz.:—(1) The establishment of a Turko-Bulgarian commercial union as a complement of the Turko-Bulgarian Committee; (2) the removal of all trade in the East from the hands of the Greeks; (3) the establishment in the East of Turkish commercial agencies for the import and export of goods for the exclusive use of Mussulmen who were to sever all business connection with the Greeks; (4) the restriction of the privileges of the Patriarchate, and of the ecclesiastical jurisdiction: marriages, christenings, etc. were henceforth to be registered at the office of the imam; (5) the limitation of the teaching of Greek and its suppression in the future, (6) the assimilation of Hellenes by compulsion or by the system of mixing Mussulmen and Christians in certain quarters of towns in order to enforce mixed marriages.

A German, Mr. Lepsius, sent on a mission to Constantinople in July, 1915, maintained that the Central Powers were unable to impose upon Turkey a different policy as regards the Hellenes. He confessed, however, that the persecutions of the Hellenes and those of the Armenians were but two phases of only one programme, i.e., the extermination of the Christian element in order that Turkey might be transformed into a purely Mussulman State. (Greek Legation at Constantinople, report p. 4,415, 31st July, 1915; Archives No. 8477.)

The Austrian Ambassador at Constantinople tried in July, 1915, to convince the Greek Chargé d'Affaires that intervention in such matters on the part of the Central Powers was a difficult thing, since the Porte considered anti-Hellenic persecutions as a question of home policy.

But these explanations could not be taken seriously. It was useless for the Greek Government to solicit the intervention of the Central Powers at Constantinople. In an account of an application he had been requested to make in this direction to Baron Burian, the Greek Minister at Vienna wrote to Athens:—"Of what use, moreover, are remonstrances to the Porte and solicitations to the Central Powers with a view to their intervention at Constantinople? Everything goes to prove that, in the present state of things in Turkey, the Grand Vizier exists only in name: the real masters are Enver and Talaat, whose opinion and designs as regards Hellenism in Turkey are well known. On the other hand, the decisions regarding the deportation into the interior of the Greek populations of the coasts, have been taken in accordance with the German military staff at Constantinople." (Mr. J. Gryparis, Greek Minister at Vienna, to Mr. E. Venizelos, President of the Council, Foreign Secretary, 31st August/13th September, 1915; Archives No. 1599.)

This view is confirmed by the fact that at the beginning of 1917 the German Ambassador at Constantinople, Count Metternich, was recalled by the Kaiser, upon the request of Enver Pacha and of the German military authorities of Constantinople, for having, by interceding for the Christians, wounded the pride of the Turks, and ill served German interests. (Mr. Callergis, Greek Minister at Constantinople, to Mr. Zalocostas, Foreign Secretary, 28th March, 1917; Archives No. 2338.)

Moreover after the evacuation of Aivali, no doubt of Germany's guilt was any longer possible. The Grand Vizier confessed to the Greek Minister that the deportation of the Hellenes of this town was due to the formal demand of the General in Chief, Liman von Sanders, commandant of the 5th Army Corps. The Ottoman Government resisted at first, but had to yield before the threats of the General in Chief, who had declared that, if this measure was not taken, he could not answer for the security of the Army. The German Ambassador himself had put in a plea of political necessity for the sparing of the population of Aivali; but the General in Chief refused, saying that in time of war military exigencies overrule political considerations, and that the German Grand Headquarters, which he had consulted, had already given its assent. (Telegram from Mr. Callergis, quoted above.)

What were these military exigencies?

The inhabitants of Aivali, narrowly blockaded for more than a year, were accused of espionage! This futile pretext ill concealed the real motive of the persecutions, viz., the wish

to destroy this flourishing bulwark of Hellenism, in order to replace here, as elsewhere, Hellenes by Austro-Germans in the commerce, agriculture and manufacturing industries of this rich district.

The plan of the Young Turks, adopted, completed, perfected by the Germans, suited the blind passion of one side and the selfish ambition of the other. In turns originators and accomplices in their common efforts, they had leagued themselves against Hellenism, whose destruction they had sworn. The new form given to this criminal struggle was really of a diabolical conception.

To gauge its destructive force, it is necessary to examine in some detail the means used. They were five in number :—(1) The abolition of the privileges ; (2) the recruiting of the Christians ; (3) taxations and requisitions ; (4) compulsory conversions to Islamism ; (5) individual crimes. By these means the ground was well prepared for the collective extermination of Hellenism. An examination thereof will form the object of the first part of this survey.

FIRST PART.

Preparatory Efforts for the Extermination of Hellenism in Turkey.

Chapter I.

Abolition of Privileges.

The object of both Germans and Turks was first of all to sap the foundations of "unredeemed" Hellenism. They knew that if, at the darkest hour of their bondage, the Hellenes had been able to keep up their nationality, it was owing to a series of privileges which had allowed them to preserve their language and traditions. Hence they resolved to direct their first attack upon these privileges. Though no confusion was possible, they pretended to see in them a complement of the Capitulations.

The privileges of the Christians originated from the sacred obligation assumed by the Conqueror for purely religious reasons in his treatment of the conquered peoples. This is so true that the same reason has produced elsewhere the same effects; thus the French and other civilised nations have, precisely for religious reasons, granted a separate régime to the Mussulmen living in large numbers in countries under their rule, e.g., in Algeria, Tunisia, India, the Caucasus, etc. But the Germans and Turks undertook the progressive abolition of these privileges, because they well knew that this was the only means of bringing about the assimilation of the Greek element with the Mussulman element, and consequently the complete Ottomanisation of the country.

1.—EDUCATION.

This work was begun through public education. In accordance with the privileges in force, the teaching of the Hellenes was in the hands of the Œcumenical Patriarchate, whose duties in this respect were formally recognized by the Vizier's circular of 12th January, 1891. In this it is distinctly stated that the School syllabuses should be made out and confirmed by the Patriarchate and the Metropolitans, who were besides to ratify the diplomas and certificates of Schoolmasters and mistresses. As these titles have to be also recognized by the Government, each time that the Inspector or the Director of the Board of Education should notice in his examination of Schools that a course was given contrary to regulations, or that a master or mistress was without a diploma, the Board of Education in Constantinople and the local authorities in the provinces had to come to an understanding with the Metropolitans to suppress these lessons or to remove these masters or mistresses.

A provisional law put into force in July, 1915, abolished this privilege. In its article 7, it considered as private institutions all Greek Schools founded and maintained by Communities and by Corporations, thereby assimilating them with Turkish private schools, and placing them under the control of Turkish authorities that depended directly upon the Ministry of Education.

By virtue of this law the Patriarchate and the Metropolitans were required :—(1) To impose in Greek Schools, and even in Girls' Schools, the teaching of Turkish on the same footing as that of Greek ; (2) to have geography and history taught in Turkish ; (3) to submit to the control of the Turkish Inspectors the time-tables and syllabuses of the Greek Schools, and to make up their statistics upon the basis of Government models ; (4) to use the official nomenclature in the teaching of geography, calling, for example, Constantinople Stamboul, and the Dardanelles Tchanakalè ; (5) to consider in future the Directors of Communal and Private Schools as the only competent authorities—to the exclusion of the Patriarchate and the Metropolitans—through whom to enter into official communication with the public functionaries upon educational matters.

2.—WILLS.

As if this serious wrong to education were not sufficient, the privileges of the Patriarchate were infringed upon other points.

According to the circular of 1891, any dispute between heirs or guardians concerning a will or contesting its validity, came within the jurisdiction of the Patriarchate and of the Metropolitans. This right was abolished, even as regarded secret wills. Thus, at the death of a certain Mr. Rizo, the Gethul-islamats claimed competence to decide upon his will, and gave a judgment that was published in the *Journal Officiel*, though the will referred to had been made in the presence of a notary public, confirmed by the Patriarchate, and legally drawn up. This fact clearly proves the predominating tendency to deprive the ecclesiastical authorities of the right to draw up wills.

3.—ECCLESIASTICAL JURISDICTIONS.

Besides, they abolished—as regards immunity from judicial fees—the privilege of ecclesiastics concerning writs of summons, imprisonment in default, etc., etc. They applied to them the rule of direct summons, without notification to the competent ecclesiastical authority, and of confinement in ordinary prisons. The instances are plentiful. Thus the Director of the archives of the Patriarchate, Archimandrite Alexander, was imprisoned for nine months, so were the Superior of the Convent of Saint George of Princes' Island, and priests from the evacuated villages of Kalikratia, Isantu, Fanakari, of the district of Tchataldja. From the ecclesiastical tribunals was also taken the right to decide questions regarding allowances to provisional testamentary executors, under pretence that it had been assimilated to those of the Cheri.

On the other hand, in their desire to lower the prestige of the Patriarchate, the Turks took no notice of its intervention, either in the cases of forcible conversion to Islamism, or in favour of the persecuted Christians. An official document dated 28th July, 1915, disputed its rights in like matters. A girl of 13 years of age, named Sultana Nikolam, from Scutari, in Asia, had been carried off by force from her father's house by an Ottoman. On the intervention of the Patriarchate for her protection, the Ministry answered through one of its officials, that the matter was the exclusive concern of the parents, who were to apply direct to the authorities, and that therefore the intervention of the Patriarchate was useless. The same occurred in the case of the abduction of a girl of 16 named Katuna Photiu, of Constantinople. And when

upon the deportation of the Hellenes of Kutali and of Marmora, the Patriarchate lodged a complaint, Talaat himself answered that "religious authorities were not allowed to enter into matters that were foreign to their jurisdiction, and that they should confine themselves to their ecclesiastical duties." A similar takrir from the Patriarchate referring to the persecutions was returned to it in June, 1915, by the Ministry of Justice, with the words: "In such matters the Patriarchate is not to send takrirs."

4.—RELIGIOUS COMMUNITIES.

At the same time as the privileges of the Patriarchate, the rights of the Christian Communities were also abolished. One of their traditional rights was the choice of their Councils. From 1915 the Government itself began to appoint such Councils, particularly in the parishes of Evangelistria Vlange, Kurutchesnè, and others. It began, furthermore, to confiscate the property of the Greek Communities, of the Convents and of other national institutions. Evidence thereof is given in an official report (Greek Legation in Constantinople, 14th April, 1916; Archives No. 1188).

"Taking as a pretext a dispute of the Patriarchate of Jerusalem at Halki, the Council of Ministers have resolved to proclaim that all the property situate in the island of Halki outside the precincts of the convents, is vacant and without an owner." In accordance with this decision, all this property was seized by the Inspector of Finance.

The tendency of the Germans and Turks to confiscate the national property of the Greeks is further proved by the fact that they acquired by force the Orphan School of Princes' Island for 3,000£ Turkish, whereas its real value was 30,000 £T.; that they occupied by force the Commercial School of Halki; and especially by the decision taken in March, 1916, by the Council of Ministers not to recognize any property belonging to Convents outside the estate actually enclosed in their precincts; any property situate beyond (forests, etc.), though administered by them, was to be considered as vacant, and on these grounds to revert to the Treasury. Such a decision deprived the Patriarchate, the Greek Communities and Convents of fortunes of several millions.

The only way to put a stop to these confiscations would have been for the Hellenic Government to threaten to seize in Greece, as reprisals, the property of the Turkish Vaccufs. Unfortunately, at this period, the Hellenic Government, far from realizing the extent of the catastrophe, was showing particular consideration to the Turks; for it decided, to take an instance, to hand back in Macedonia contested Turkish real estate that represented a value of over 20 millions.

Chapter II.

Recruiting of Christians.

Another method of sapping the foundation of "unredeemed" Hellenism and of bringing about its extermination was military recruiting.

The diabolical ingenuity displayed in this matter was such that this recruiting caused first the ruin of individual Hellenes, and later and more especially, the diminution of their numerical importance.

To realize it, it is as well to recall the origin and evolution of military recruiting among Christians in Turkey. Under the absolutist régime, Christians were, as is known, deprived of the right of joining the Army. In lieu of military service, they paid a yearly war-tax. When the constitutional régime was established, a law made military service compulsory for all persons of 31 years of age and under, all the others were exempt, having already paid the military tax. But, after the participation of Turkey in the European War, a parliamentary decree extended military obligations to the age of 48, permitting however persons belonging to the Reserve to obtain exemption on payment of a tax of 15 ₺. The object of this measure was manifest: people unaccustomed to military life would naturally prefer to pay the tax, the result was that the Turkish Government succeeded in extorting money out of those upon whom they had no claim in military matters.

On the other hand, many who were unable to pay the tax, were thus compelled to undergo the hardships consequent upon a most trying military service.

For a regular system was followed whereby the mobilized men of Greek origin were put to such privations as would compel them either to sell their modest belongings to obtain so desirable an exemption by the payment of the tax, or not to answer the call to the colours, in which case they were reported as absentees. By this method the real aim of this recruiting was attained, viz., the extermination of the Christians. To make doubly sure, the Turks even bethought themselves of organising the system of so-called labour battalions, into which Christians were drafted under the pretext that they could not be trusted with armed service. These labour-battalions were mostly sent into the interior of Anatolia to build roads, erect Mussulman houses, work quarries, cultivate the fields of Turkish emigrants and generally to perform diverse fatigue-duties. A series of official reports describes in minute detail the wretched lot of these unfortunate people.

To take an instance, a report of the Vice-Consulate of Greece at Vurla, dated 15th August 1915 (report No. 319; Archives No. 11536) says:— "One of the reasons of the misery of our kinsmen in Turkey is the military recruiting. The Christians in the Turkish Army are subjected to such privations and such treatment that their condition is not far removed from that of convicts undergoing penal servitude. The result is that, in spite of the severe measures taken by the authorities, no mobilizable Christian offers himself of his own free will."

On the other hand, the Greek Legation at Constantinople reports on 13th July, 1915 (report No. 4099 ; Archives No. 7981) that : " the condition of the Christian soldiers is really lamentable ; receiving a poor pittance, they run the risk of starving to death. Under the pretext of lack of confidence, it has been decided to form labour-battalions to build roads, etc. At Tcholu there are 3,000 Christian soldiers, who receive each but one half biscuit a day. The Christian soldiers hailing from Magara, who are at work in a quarry, have in four days received but one ration, and that of vegetables. They are often employed by the Turks for private work."

The Consul of Greece at Koniah writes on 7th March, 1917 (this report only reached Athens on the 18th September, 1917 ; Archives No. 7027) :—

" The scourge from which Hellenism in Turkey is slowly but surely dying is the formation of labour-battalions composed exclusively of Christians. The unhappy men recruited into these battalions are sent in diverse directions into the interior of the Empire, from the coast of Asia Minor and of the Black Sea as far as the edge of Bagdad, the Caucasus and Mesopotamia ; some, to build military roads ; others, for the upkeep of the tunnels of the Bagdad railway ; others again for the tillage of the fields, etc. Unpaid, badly nourished and ill-clad, exposed to the inclemency of the weather, to the burning sun of Bagdad, or to the intense cold of the Caucasus, struck down by disease (fevers, typhus, cholera), they die by thousands. Until latterly, those at least who were able to pay the tax were exempted from military service, and thus escaped ruin and death. But for five months these have, like the others, been compelled to serve in the labour-battalions. I have seen these wretched men in the hospitals of Koniah stretched upon their beds or on the ground, living skeletons, longing for death to end their sufferings. Drugs and food are totally lacking. They get no other attention but the doctor's visit twice daily. Those among them who can still stand, go through the streets of the town, begging for a piece of bread. To give an idea of this lamentable situation, I shall merely say that, consequent upon the enormous mortality, the cemetery of Koniah is already filled with the tombs of men serving in the labour-battalions, and that in each grave, not a single body, but four, five, and sometimes six corpses have been flung, like so many dogs."

It was therefore natural that the Christians should evince no eagerness to join the army, and preferred resorting to clandestine expatriation. Besides, by doing so, they were gratifying a secret wish of the Germans and Turks, to whom the absentees gave a plausible pretext to multiply the prosecutions and other very severe measures they took against their families and relations. The official decree concerning these measures is of 21st October, 1915. It originates from the recruiting bureau of Constantinople. Before its issue, similar measures had, it is true, been already taken—in the provinces as a matter of fact ; but this decree confirmed previous practice, and pronounced severe penalties against absentees and deserters, if they did not give themselves up to the authorities within a stated time. Moreover their families were sent up into the interior of Anatolia. And, in these cases, no distinction was made between real absentees, and those who had been expelled by the public authorities, or who had been abroad for many years.

It will be readily understood how easy became, under this process, the extermination of Hellenism, especially if one remembers the fanaticism that inspired its application. It would be superfluous to add that the Mussulman absentees had not to suffer the same treatment. A glance, moreover, at the official reports, will be illustrative.

The Consulate of Aivali, on 12th December, 1914 (report No. 672, Archives No. 47298), says that :—

“ Towards 5 a.m. the town of Aivali was completely surrounded by troops ; the soldiers with fixed bayonets besieged the Greek houses, including the Consulate, forbidding any egress or ingress.

“ The Military Governor, in a proclamation, called upon absentees to present themselves, and invited the citizens to hand over any weapons that might have come into their possession. Towards noon officers entered the houses ; not even churches were spared. Ghastly misdeeds were perpetrated during these domiciliary visits ; amongst others, over 200 Greeks were arrested, and gendarmes tried to violate women at Genitsochori. But the atrocities in Moschonissi are in character more horrible than any previously committed. Churches were plundered, and men, women and children maltreated and tortured.

“ Thus a man of the name of Kopanos, after being thrown into a ditch, was tortured with pin-pricks to induce him to betray absentees and disclose caches of rifles. Bishop Photios and several priests and notables were arrested, beaten and finally imprisoned in a windmill, whence they were released only a few days later.

“ In reality these perquisitions had no other aim than the diminution of the male population, the disarmament of the inhabitants, and the disheartening of the Greek element.

“ Meanwhile, hordes of Bashibuzuks were surrounding the town, only waiting for a signal to plunder and destroy. The Military Governor is reported to have said that one or two similar perquisitions would be sufficient to exterminate to the very last the male population, and to lay the town absolutely waste, then all the women would be kicked into the sea.”

The following facts, amongst others, are reported from Vurla, on 15th August, 1915 (Report No. 319 ; Archives No. 11536) :—

“ In the afternoon of August 8th the Secretary of Police, a real scourge for our kinsmen, upon one of his customary rounds for the discovery of arms, entered a house situated in the quarter of Bazeli. The watch-dog having thrown itself upon him, one of the gendarmes of his escort hurled at it a large stone, which missed the dog and inflicted a severe wound on the head of the Police Officer, who lost consciousness. The culprit having taken good care not to confess his share in the occurrence, the authorities saw in this an act of revenge on the part of the Christians, and immediately ordered the arrest of all the inhabitants of the quarter of Bazeli. Men, women, the aged and infants were taken to the police station. A panic in the whole town ensued ; the shops put up their shutters, and the terrified inhabitants hastened to barricade their houses.

“ An absentee arrested in his house by a soldier on August 10th, having refused to follow him, was severely wounded by soldiers who ran to assist. Last night the authorities proceeded, without any other formality, to the recruiting of Christians of 21 years of age by ordering their immediate arrest.”

There no longer remains any doubt as to the designs of the Turks, when they enrolled the Christians. A report from Samsun, dated 19th May, 1916, shows them up clearly. It describes many atrocities, and absolutely refutes all the allegations of the Turks, who pretended that they resorted to these measures solely to compel absentees to join up, as one amnesty after another had produced no result.

In this report the following passage occurs :—“ The absentees who presented themselves voluntarily before the competent authorities were thrown into prison by hundreds, and remained there for over a month without being supplied with food. Time after time I asked for bread to be given to them ; but the Mutessarif pays no heed to my complaints. A member of Parliament paid him a personal visit, but with no better result. We are compelled to feed them ourselves to prevent their dying of hunger. After these wretched men had undergone such cruel and illegal treatment, they were marched by hundreds as captives to Silas, a journey of 15 days on foot, during which they had to bear intolerable sufferings.”

The events at Kerassund complete this picture. It is officially reported from this town on 21st April, 1917, that on account of 300 absentees 88 Greek villages were burnt and evacuated from December, 1916, to February, 1917. The inhabitants numbering about 30,000 mostly women, old men and children were taken by force on foot in mid-winter, at the time of an epidemic, to the department of Angora, without being allowed to take with them a single spare garment. A quarter of this miserable crowd died on the road of cold, hunger and privations.

Chapter III.

Requisitions and Levies.

1.—REQUISITIONS.

Conscription was not the only means used by the Mussulmen to exterminate the Greek element. Compulsory levies and requisitions without a shadow of legality completed their work of destruction. Whole fortunes were confiscated, and shops and stores literally sacked. No one is ignorant of the fact that from the beginning of the Constitutional régime commercial boycotting was practised by the Turks. They used it against the Austrians in the question of Bosnia and Herzegovina. This system indeed was improved at a later date by the propaganda of the pamphlets of the *Deutsche Palestine Bank*.

But a commercial boycott was not sufficient to destroy the Hellenes financially: their great economic vitality, their wealth, the magnitude of their business relations, permitted them to offer a very long resistance. By the system of requisitions which was put into practice over and above the boycott, it was forbidden to Mussulmen to hold any business intercourse with the Greeks, who were even deprived of the right of importing merchandise.

Anatolia became the centre of commercial offices for the import and export of goods intended exclusively for Mussulmen.

A report from Constantinople (Report No. 6353; Archives No. 39904) provides ample information as to the manner in which the Turks proceeded to the requisitioning and destruction of Greek commerce.

The system did not consist in a partial requisitioning of goods, but in the confiscation of nearly the total commercial capital, so as to leave to the trader no possibility of ever resuming his commerce. The word "confiscation" is indeed the only one appropriate for this sort of requisition, since no indemnity was granted. The whole fortune of the trader was swallowed up. It remains to be added that private soldiers—at Vurla, to take a particular instance, in June, 1915—used to enter houses without authorisation, and proceed to seize all edible commodities that were to be found.

To allow soldiers, officers, officials, to make their way into houses and shops of Greeks with the object of appropriating their property down to the most indispensable necessities of life, without payment or even a mere receipt—was an act that has nothing in common with requisitions properly so-called.

2.—LEVIES.

To requisitions thus carried out were added compulsory levies. There used to be levies for the benefit of the Navy, for the Committee of Refugees, or soldiers' clothing. At the present time, they have been paid into the fund of National Defence.

At first they came under the shape of participation in theatrical performances, in so-called voluntary subscriptions ; but in both cases the Greeks were not free to pay what they wished : they were compelled to pay the sum that was arbitrarily fixed by any Committee whatsoever. Later on, the system of assessment with threats of levies was applied to each and every town or village, whose inhabitants were obliged to pay now for the erection of barracks, now for the installation of telephones, now for Mussulman Schools or for the purchase of agricultural machinery for the benefit of Mussulman villages. Thus, in April, 1915, the village of Ibrik-Tepè, of the circumscription of Kechan, was compelled to pay 1000 £T. for this last object ; in the following June, in the province of Brussa, the village of Medjidiè had to pay 800 £T. for the benefit of the Committee of Refugees (Report of the Greek Consulate at Brussa, 10th January, 1915, No. 84 ; Archives No. 8896). Similarly the inhabitants of Aivali and of Moschonisissia, yielding to violence and imprisonment, had to find 2,500 £T. for the clothing of the troops, 2,000 £T. for the erection of barracks, to pay a tax on flour of all sorts for the benefit of the Fleet, and to buy at a high price postcards bearing the portraits of the sovereigns of the Triple Alliance.

The ingenuity of the Germans and Turks went further still by the system of fatigue-duties ; all men that were able to work were, without distinction of age, employed in the cultivation of the fields belonging to the Mussulman emigrants, and were deprived of their reserves of seed in order that they should not be able to attend at the same time to their own agricultural work. As a matter of fact, every means was resorted to that the Christian populations should be denied the harvest of their land.

Evidence on this score is given in the following report from Aivali (Report No. 256, dated 18th August, 1915 ; Archives No. 1333) :—

“ Now came the season for the gathering of the olives. Every device was used to hamper it. Those who dared to venture outside their villages were beaten robbed or arrested under pretext that they were subject to military obligations. Under the very eyes of the authorities Turkish brigands wounded or killed them. Thus the Aivaliots were compelled to give up picking the olives, which the Turks did for their own advantage. Moreover, by a special propaganda, the Mussulmen were urged to renounce their obligations to the Greeks.”

A report from Kerassund, of the year 1917 (transmitted by the Legation of Constantinople —Telegram No. 119 ; Archives No. 4901) shows the consequences of this measure for the Hellenes. This situation became absolutely unbearable from the time that commerce was exclusively reserved to the Turks.

“ The Committee sent special missionaries to all the Turkish villages to invite Mussulmen, under pain of death, not to settle debts contracted with Greeks. The same attitude was recommended to profit-sharing farmers (“ colons partiaires ”). The result was that, from the beginning of the European War, no Turk sett'ed his accounts with a Greek. An idea can be formed of the disastrous consequences of this measure, when it is remembered that, by the financial system of the country, landlords are required to distribute up to July among their tenant farmers whatever cash they have at their disposal. One can realise the tragic situation of our kinsmen, when in August they found it impossible to recover their money. The Banks, to which they might have applied, not only refused them credit but on the contrary clamoured for a return of advances already made. Mobilization had been decreed long before, and the money they needed for their exemption was absolutely lacking.”

The disaster was completed by the decision of the Government to sell for its own profit the property of the Greeks who from necessity had migrated from one village to another. It will be sufficient to say that, in the circumscription of Brussa, the Ottoman Government realised, for oil alone, 1,500,000 £T.

Another report from Samsun, of 25th February, 1917, says that :—

“ The tobacco stores of our traders were these last few days exempted from confiscation, and the sale of their goods permitted. But the tobacco of evacuated villages that had not been burnt down was sold by auction by the Government—amongst others, the villages of Eliaskiot, Andreanton, Tebatiof, Kadikiot, etc. It is cruel to think that such sums will go to the Treasury, when so many unfortunate peasants are dying of hunger ”

Chapter IV.

Compulsory Conversions to Islamism.

The extermination of Hellenism from an economical point of view had thus been obtained ; it was now sought to suppress numerically the Greek element by compulsory conversions to Islamism.

One remembers the sensational debates raised by this question in the Parliament of the Ottoman Empire, at the beginning of the Constitutional régime. In consequence of the criticism expressed, a limit of age with due formalities was imposed in the conversion of Christians. But, when the persecutions began, they thought—and very aptly too—that conversion to Islamism was an excellent means of exterminating the Christian element in Turkey. The restrictions provided by the laws and decrees fell into abeyance, and conversions to Islamism were relentlessly carried out by diverse methods. Among those used, the most appalling was the institution of the Orphan Schools of Panderma, whose founder was none other than Von Liman Pacha, who had the audacity to demand from the Christian population a contribution of 10,000 £T. for the foundation of this institution. (Telegram from Constantinople of 17th March, 1917 ; Archives No. 3272.)

This Orphan School was apparently a charitable institution. If, however, it is noted that the children of parents massacred by the Turks, or carried off by force from their homes, were interned there and brought up according to Mussulman principles, the inevitable conclusion will be that, under a cloak of philanthropy, a monstrous act lay concealed. This much for boys. As to the girls, what means were resorted to ? It is very seldom that, on perusing the official reports of Consulates from 1915 to 1917, one does not come across rapes and compulsory conversions to Islamism. But how could it be otherwise, since these measures had already been decided upon in June, 1915, with the object of converting the Christians of Turkey to the Mussulman religion ? No method was neglected by the Turks to accomplish their task. Systematically, by the plan of cohabitation of Mussulman and Greek elements, they compelled Christian girls to marry Turks.

A report from Constantinople dated 14th January, 1916, leaves no doubt on this subject. Instructions are said to have been given at the Prefecture of Brussa, to distribute the Greek refugees among Turkish villages in the proportion of 10% of the Mussulman population. No other meaning can be given to these instructions, if one bears in mind the isolated cases of compulsory conversion in which hunger or violence played a preponderating part.

This is shown again in a report from Panderma (transmitted by the Legation at Constantinople, sub. No. 4406 ; Archives No. 8670, dated 14th June, 1915) :—

“ Compulsory conversion to Islamism often proceeds from the fact that the authorities make conversion a condition for providing food to Greeks deported into Mussulman villages.”

In a report from Balukessir, dated 16th April, 1916, (transmitted by the Legation of Constantinople, sub. No. 4406 ; Archives No. 8670), we read :—

“ By order of the Government, 5 to 10 families are sent to Mussulman villages with express orders to the muktars not to allow them to leave under any pretext. Should they be unable to find work, they are condemned to starve to death. They must choose between death and conversion to Islamism. It is useless to insist ; the first object is already realised ; the second will soon be attained. Conversion to Islamism is the essential objective of all officials in their relations with the Christian populations. This is sufficiently proved by the different persecutions. Express orders have been given to the Muktars to pay but 20 centimes per day to infidel immigrants.”

These reports prove conclusively that compulsory conversion to Islamism has been at all times considered in Turkey as the only radical means of exterminating the Greek element. The policy of official and semi-official circles of the Ottoman Empire has at all times been the same.

Chapter V.

Crimes.

But the Turks, with fertile resourcefulness, stopped at nothing when it was a matter of exterminating "unredeemed" Hellenism. Only the methods varied according to circumstances and to individuals. The goal remained the same, and, to reach it, any means was good.

1.—INDIVIDUAL ASSASSINATION.

Individual murders replaced the massacres noted during the first period of the persecutions.

By this system they wished to terrorise the Christian populations, in order to compel them not to leave the centres. In this way they were absolutely prevented from proceeding with the cultivation of their lands or with their business, and were condemned to despair and to financial ruin.

Individual murder was also indispensable to get rid of certain persons of importance who could have had a salutary influence over this wretched population, which groaned under the yoke of the Ottoman.

It might be observed that individual assassination did not exactly tally with the anti-Hellenic programme of the Turks, viz., the compulsion to voluntary expatriation. But on the other hand, how could these isolated but constantly recurring crimes be explained, when they were actually committed in the presence of the authorities, and remained unpunished?

The victims were seized in the villages, before the eyes of all, to be subsequently driven off, tortured, and finally executed. A report from Smyrna (Report of the Consulate General of Smyrna, No. 9157; Archives No. 890) of 12th December, 1914, to quote but one instance, relates the case of a Hellene who, arrested in a train at the station of Appa Denizli, saved his head by swearing that he would never again set foot upon Turkish territory. This was no fortuitous crime. Any Greek who ventured outside to go to his estates was murdered. There is but one possible conclusion: individual assassination must indisputably be classed among the means adopted by the Turks for the extermination of Hellenism. The official reports prove the fact. In the district of Mendessa, with the exception of the sandzak of Mugla, more than 200 murders of Hellenes were officially reported from July, 1914, to December, 1915 (Report of the Consulate General of Smyrna, No. 60, 22nd December, 1915; Archives No. 5690).

On the other hand, a report from Kirkilissè dated 5th January, 1916 (Report No. 16; Archives No. 2931) says:—

"The wretched Greeks of Skopo, the commune of Thrace that counted most males, sadly leave their fortunes and the land of their birth, while the Barbarians ring a dirge on the church bells, announcing by their howls the death of Skopo. The dismal cortège leaves the town, and

a few notables are violently torn from their families, amongst others Papakyriakos, the brothers Konstantopoulos, Pelopidas, Dovatsanidis, Zahriadis, and Theodore Kokkalas. After marching half-an-hour from the town, they were massacred like beasts, and their corpses devoured by birds of prey. Another notable, Simos Simopoulos, was arrested, then beheaded, after having been submitted to inconceivable torture.

2.—BLOWS—IMPRISONMENT.

Blows and imprisonment were not means to be despised for the extermination of Hellenism.

By unheard of maltreatment, the Turks, to find excuses for their crimes, compelled the Greeks to give abominable lies as evidence against certain persons. These were arrested on the plea of imaginary offences. The Court-martials judged and condemned without proofs and without stating reasons. And the wretched Greeks were thrown into prisons, and died of disease.

3.—RAPE.

It was by rape that the Turks brought dishonour upon Hellenic families and their moral downfall. The fierce and criminal nature of the Mussulman then appeared in all its hideousness. In no country in the world have the police been found taking innocent women and girls to prison in order to violate them.

The Consul of Aivali writes on the 16th September, 1915 (Report No. 290, Archives No. 10831) :—

“ The Greek is a pariah, and his honour is in the hands of the first Bashibazuk who is eager to obey the orders of his Government.”

The same agent reports (Report No. 290, Archives No. 10831) that “ a young girl called Despina Stephani, of the village of Giunetsi, was violated in turns by the Director of Police Nuli Bey, by gendarmes and by clerks. Soldiers and officials revel in houses abandoned by the Greeks, transforming them into brothels. Greek girls are taken there, and violated. More than 200 are pregnant ” Another report from Ganochori, of 1st April, 1915, gives evidence of similar acts.

A report from Panderma, dated 10th June, 1915 (Greek Legation at Constantinople, No. 4406 ; Archives No. 8670) gives a complete idea of the situation of the expatriated families.

“ The Mussulman villages are full of Greek women and young girls whom the Turks compel to execute dances so immoral that I do not find it possible to describe them.”

4.—STARVATION.

The ingenuity of the Turks went further still, pauperizing the Greeks by theft, plunder, and refusal of wheat, was another means of exterminating Hellenism. The authorities had formally forbidden the populations which had been forced to expatriate themselves, from taking with them the necessities of life. The victims who perished in consequence of this treatment are reckoned by hundreds.

A telegram from Constantinople of 15th July, 1915 (No. 4116, Archives No. 7711) reports that “ the emigrants from Madito amount to about 1,730. Two or three die from hunger every

day. Six to seven thousand are at a railway station near Panderma, without the bare necessities ; 30 to 40 are buried every day. Death is caused by hunger and thirst, the Turks allowing them to obtain *neither bread nor water.*"

A report from Constantinople of 21st April, 1917 (No. 548 ; Archives No. 5079) completes the preceding telegram :—

" Every notable, every harmless villager, is beaten black and blue by the gendarmes, who throw away the little wheat that the peasants still have. Their sheep and cows are taken from them, and they are forced to hand over to the police their last resources in raki and sugar, which they have given gold to collect. They will be unable to resist the blows and maltreatment. They are prevented under pain of death from cultivating their land."

5.—BANISHMENT.

This measure was directed against the notables who, by their fortunes and their means, came to the relief of " unredeemed " Hellenism.

A report of the month of March, 1916, from the Greek Legation at Constantinople (Report No. 1246 ; Archives No. 2866) asserts that in the interior of Bilizik and of Geni Sehir, more than 200 notables were exiled.

Another from Adalia (Report No. 67, dated 6th April, 1916) gives valuable details on this form of persecution. From the time that Turkey took the side of the Central Powers, 600 notables were expelled from Koniah, 31 from Sparti, 19 from Pheniki, and sent to Bazir, a journey of 60 hours from their homes. Similar expulsions are recorded everywhere, at Samsun, among other places, but it is not possible to obtain the exact number of the deported.

6.—ARMED BANDS.

These overran the countryside, terrorizing the Greeks who, being unable to venture out of their villages to work in their fields, were compelled to seek safety in exile. They were composed of escaped or released criminals, and had at their heads officers of Gendarmes. They appeared for the first time during the persecutions of 1913-1914. Reports from Adrianople (Report No. 19 ; Archives No. 5673) and from Smyrna (Report No. 72 ; Archives No. 7278), dated 10th January and 30th March, 1915, respectively, give us valuable details upon their organisation.

In the department of Aidin, the centre of their formation was Magnesia. Fifteen comitadjis were told out to operate in the circumscription of Selikli ; 10 in that of Demirtzi ; 15 finally in that of Kula, and the Kaza of Philadelphia.

Their first exploits took place in the circumscription of Giordes, where the object in view was fully attained. The terrified Greeks, daring no longer to venture out of the town, the bandits entered it, and plundered the shop of Hadzi Emmanuel Athanasoglu.

The bands of Demirtzi and of Salikli were wont especially to set upon Hellene traders of Mussulman villages, compelling them by every means to suspend their commerce, plundering moreover and sacking their stores.

Such proportions had the range of action of these bands assumed, that, clothed in military uniforms, they terrorized even the circumscription of Smyrna. In two months five aggressions against peaceable Christians were reported there.

The very authorities of the Empire lent them support in the performance of their task. Thus Hadzi Mustapha, the celebrated chief of a band, having imposed a compulsory levy of 5,000 £T. upon the village of Mursuli, the Mudir of Demirtzi answered the complaints of the peasants by sending to prison a few Christians on the plea that they had falsified a letter that had been brought to him as evidence.

In a word, the bands were but the instruments through which were executed decisions taken by others for the extermination of Hellenism.

In support of the accusations formulated in this chapter, we subjoin a statistical table of crimes perpetrated upon the Hellenes of Turkey. It was drawn up from the official reports of the Consulates, but contains only a small part of the atrocities committed. It was absolutely impossible to find out the names of all the victims, communications being of the greatest difficulty in these regions. Persons of quality were the only ones whose names did not fail to reach the Consuls. Chance, too, came to the assistance of the latter upon many occasions. Besides, it has been established that many reports, especially of the year 1916, never reached the Legation at Constantinople nor the Foreign Office at Athens.

Chapter VI.

Statistical Tables.

SMYRNA.

Date—1914.

- July. G. Paxinos, C. Paxinos, five brothers Tsichlas, Skyrianos, F. Kambiris, A. Lutraris, Lalas, were killed at Kesteni.
- „ A. Papaioanu, G. Georgiadès, A. Christodulu, Chalkias, at Haskioi village.
- „ K. Orphanos, G. Tserabelis, were massacred on the Vurla road.
- Aug. Two Stamatiu brothers and their servant killed near Ghiulhissar. Triantaphyti and Zacharula Aspromati were violated by soldiers.
- Sept. The brothers A. and Z. Kavakiottis, killed near Galitekeli.
- „ G. Kagitsoglu and his son Elias, killed at Ayasuluk.
- „ The brothers I. and E. Kontoyannis, killed at Develikioi.
- „ I. Michalios, I. Tsiniroglu, killed at Kurutsesmè.
- „ Karayannis, Spanudis, killed at Huskioi.
- Dec. I. Procopiu, G. Charalambidès, G. Mylonas, massacred at Karaulani village.
- „ The brothers Konstanteli, S. Samios, Karapanayotis and his son Tsomolis, killed near Sevdikioi.
- „ P. Tsomlectsoglu, P. Kechiagioglu, D. Tsinologlu, killed near Salichly.
- „ Kirkintsolis, Calfilis, N. Krassasun, a certain Demetre, a native of Macedonia, massacred.

1915.

- Jan. 17. N. Cypriotis, killed near Mezikly.
- „ 17. The notable C. Metaxas seriously wounded at Mylassa.
- „ 17. The three brothers Manusoglu and Carpusas, massacred at their mills at Hototse.
- „ 17. Constantine Grigoriu, killed at Agatsikioi.
- „ 19. P. Sklavunos, A. Karlaginis, killed near Geronta village. Th. Corfiatis and his servant, killed at Geronta.
- „ 22. Ch. Tourtseksoglu and Ch. Tsomleksoglu, killed at Geronta. Neofotistos Georgiu, killed near Meresi.
- „ 17. K. Nikolaou and his wife, killed at Mylassa.
- „ 30. Th. Kariotis, seriously wounded, as well as Marie Psaltis and her daughter, near Kirtsali.
- „ 31. Th. Xenos, B. Salatsos, killed at Vurnova.
- „ 31. The priest Mamakis and Chasidakis, killed at Halicarnassus.
- Feb. 1. N. Balis, killed at Menemeni.
- „ 5. Marigo Protopsalti, violated and seriously wounded in the village of Kirtsali.
- „ 5. N. Tiliakos, Th. Tomios, killed near Nazli.

Smyrna—continued.

1915.

- Feb. 11. K. Buduris, D. Nidraios, I. Milios, at Bayakassi, near Sokia.
 „ 11. P. Zachariu, at Murzali.
 „ 12. St. Stratigos, killed at Mesarliki.
 „ 13. Lieut. Nuri with two non-com. officers, violated and seriously wounded A. Kussaki at St. George, a suburb of Smyrna.
 „ 16. S. Mustakias was found beheaded in his house at Kuklutsa.
 Mar. 8. E. Sagior, killed at Mitochori village.
 „ 10. G. Yanitakis, killed at Tsapaki.
 „ 10. J. Giulès, J. Tsemalis, killed at Menemeni.
 Apr. 10. A. Kavakiotis, Z. Kavakiotis and his son aged 12, massacred at Yambeni.
 „ G. Kavakiotis, E. Kavakiotis, killed at Yambeni village. In the same village the young sons of Delimanoli, seriously wounded.
 May I. Lagos, murdered at Ephesus.
 „ E. Futunoglu, killed near Kula.
 „ Near Nazli were found dead riddled with bullets: Ch. Karakalpakis and the two millers Kosta, as well as an unknown man.
 „ 16. A. Carmeropulos, killed near Yenibazar.
 „ 25. Th. Christodulu, seriously wounded by a bullet.
 June Ph. Nomatianos, killed at Karabunar.
 „ 15. After the bombardment of Halicarnassus 18 inhabitants and a little girl of 16 were butchered by Cretan Mussulmen.
 „ 16. D. Rumeliotis, D. Tageas, killed at Buyukly.
 „ 16. I. Mylonas and his son George killed at Kirkintzè.
 July D. Argyrakis, killed.
 Aug. A. Spyroglu, killed at Kirkintzè.
 Sept. Ch. Savopulos, J. Hadjipetro, D. Brussali, J. Fetsopulo, killed at Aktchè.
 Oct. K. Bindirlis, E. Karinas, D. Pathos, I. Baxevanis, killed at Sokia.
 „ B. Karvellas imprisoned and put to torture from which he died a few days later.
 „ G. Guvelas imprisoned.
 Dec. Seven horribly mutilated corpses were found in a river near Geronta.
 „ A. Spyroglu, aged 16, maltreated and wounded.
 „ B. Photiadès and his daughter, wounded by gendarmes near the village of Geronta.

AIVALI.

1914.

- Nov. 23. D. Ioannu, M. Hadjiyannis, D. Lachanas, killed.
 „ 24. Near Pagamli were killed: S. Hadjiantoniu, I. Rubalas, P. Michalios, and mortally wounded J. Liskos.
 „ 26. A band of Mussulman emigrants attacked outside the town a considerable number of workmen and women. Several virgins were violated.

Aivali—continued.

1915.

- Jan. 25. D. Stupis, killed at Moschonisia ; his brother seriously wounded.
- Feb. 10. G. Kukutos and A. Delioglani, disappeared, as well as their carriage, during an excursion outside the town.
- „ 10. D. Maliaros, P. Sideris, I. Tesibasis, P. Hadjikosmas, were arrested by Bashibuzuks and beaten. They were found naked and unconscious in the suburbs of the town.
- „ 13. P. Psarukis killed with his son Eustratios. The corpses were thrown into a well by a gendarme.
- „ 16. S. Argyru, seriously wounded ; his brother Panaghi beaten.
- „ 17. Five carbonized corpses were found near the town. It appears that the victims were burnt alive.
- „ 23. P. Makras, E. Anestis, I. Hamalis, massacred by soldiers.
- Mar. 5. 42 Greek villagers were arrested by Bashibuzuks ; their fate has remained unknown.
- „ 7. Paleologos, Apsathas, N. Bloros, and B. Klaromenos, aged 15, found beheaded. Their corpses bore traces of torture.
- „ 31. The corpse of a young man with a rope round the neck was found in the w.c. of a Mussulman house.
- May 11. 50 men and women were arrested and taken to Smyrna. On the road the women were violated by the gendarmes. Despina Stephanu was taken to the village of Giunesti and violated by the whole guard of gendarmes.
- June 12. A. Mavrudis, disappeared.
- „ 14. E. Papadimitriu, killed.
- July 8. Soldiers killed C. Apsatos, I. Comnenos, and Ch. Malemhiaris, the last 15 years of age.
- „ 10. P. Pseftarakos seriously wounded.
- Aug. 1. The corpse of Photios Dalas was found horribly mutilated.
- „ 15. A. Kulakanis, G. Zarifi, killed at Moschonissia. Ap. Dukas, I. Agelaras, D. Vafiadis, P. Timakos, D. Orfanos, P. Angelidès, of Moschonissia, thrown into the prisons of Aivali, where they were tortured.
- 1916.
- Jan. 25. G. Bonelis, G. Tsitsonis, and P. Dedulos, fishermen, killed. The brothers Ch. and E. Bolibos, E. Kutrubilas, P. and A. Tagis, E. Paputsis, G. Saltas, D. Rumeliotis, E. Gianios, and P. Tsarlimbaris, massacred.
- Feb. 12. The corpse of P. Kukunaras was found riddled with bayonet wounds.
- „ 18. I. Valmas, killed.

CONSTANTINOPLE.

1915.

- March. D. Culeclis, killed at Balucli.
- Up to March 8th a total of 200 Greeks were arrested at Constantinople and exiled to Asia Minor. Among them were:—C. Theodoru, G. Vassiliu, Th. Vassiliu,

Constantinople—*continued*.

1915.

- March. G. Demosthenes, B. Athanassiu, Th. Karamitsos, T. Vassiliu, Ch. Stylianos, P. Simeon, K. Ioannu, G. Panajotu, L. Nicolaou, A. Karakos, P. Vitalis, M. Apostolu, B. Joseph, E. Anastasiadès, A. Docosmidès, L. Georgiu, N. Zografidès, E. Manulidis, I. Papulis, P. Constantinu, P. Samaras, N. Athanassiu, N. Dimu, Ch. Basiliu, Th. Prodromu, N. Dimitriu, B. Safaidaris, S. Okumus, D. Safir, Th. Demetriu, S. Gregoriu, G. Photiu, D. Rumunos and Z. Ignatiu. According to the records *sub*. No. 1246 (Archives No. 2866) of the Legation of Constantinople of 2nd March, the total number of Greeks exiled from European Turkey to the vilayets of Asia Minor amounted to 10,000.
- June. 60 Greeks of the districts of Buyukderè, Tzorlu, Tsataltsa, and Silyvria, taken to Constantinople and imprisoned.
- July. Archimandrite A. Papadopulo, archivist of the Patriarchate, imprisoned. A few months after he was banished. The Prior of the Monastery St George, at Prinkipo, the priests John (Economu) and Cyril, of Buyukderè, and the Archimandrite Gennadius were also sent to prison.

VURLA.

1915.

- Feb. E. Hadjiconstantinu and Manolas, sent to prison without reason.
- May. The shepherds N. Chloros and I. Paraparis killed; E. Vretos seriously wounded. S. Dimakis, M. Karakyriakos, and M. Karanikolis, killed. A large number arrested, imprisoned and exiled to Van and Mossul; among them the brothers Vati and C. Bogdanos.
- June. G. Niaos, B. Germanopulo, I. Mitagis, murdered near Tsirliderè. 26 Greeks sent to prison; among them G. Tsanetis, I. Cumasonis, and the priests John Pan-teleimon and Varlaam.
- July. 18 Greeks massacred at Kiosteniu; amongst others, P. Nydias, S. Kapiris, A. Gutaris, N. Valachis, P. Sterghianu, G. Valachis, of 17 years of age.
17 Greeks arrested, 11 Hellenic subjects expelled.
- Dec. The body of N. Tarnanis found horribly mutilated.

ADALIA.

1915.

- Jan. At Kemerì a band of Bashibuzuks sacked the house of a notable, who was massacred afterwards with his wife and his four children.
Have been exiled into the interior:—D. Eleftheriu, Timolcon and Charalambis Lazaridis, Theod. Kelioglu, Ephraim Daniclidì, J. Arapoglu, M. Costacoglu, M. Anezulakis, J. Kadesli, J. Kelioglu.
- Mar. 2. Ph. Argyropulo, C. Kehayoglu, Theod. Yuspazoglu, Eustr. Tusdjoglu, P. Rapitis, N. Hadjianastassiu, Alex. Malalexoglu, Eustr. Kotsoglu, P. Hadjiesmer, S. Joannidi, Theod. Skeagoglu, M. Georgiadis, S. Santoridi, P. Petridi, N. Kujandjoglu, Ant. Hadjembeoglu, Theod. Hadjipares, Geo. Michailis, A. Paloglu, P. Paschalis.

Adalia—continued.

1915.

- Mar 4. Papa-Jakobos, Papa-Christos, Papa-Nicolaos Apdjoglu, Jeremias Maraloglu, Artemis Djanoglu, J. Papajoglu, Sp. Papa-joglu, Cosmas Hadjigeorgandjoglu, C. Aslanoglu, P. Aslanoglu, A. Aslanoglu, Ph. Aslanoglu, Char. Sinanidi, Dem. Styloglu, Dem. Cahramanoglu, Ph. Cahramanoglu, Phoc. Cahramanoglu, Char. Hadjiabramoglu, Sot. Ebremoglu, Char. Christidis, Dem. Artemiadi, Hadjicharalambos Hadjithanassoglu, Cosmas Hadjiathanassoglu, L. Dervissoglu, Ath. Dervissoglu, Y. Kapacoglu, Hadjisavas, Hadjiarlan, Geo. Giodanoglu, Eustr. Arslanoglu, P. Hadjioglu, Ser. Seraphinoglu, Cyril Ayakoglu, Lazarus Seretaroglu, Pant. Hadjipadjoglu.
- „ 28. 11 Greeks exiled into the interior.
- April 6. 5 Greeks exiled into the interior.
- Aug. 8. 19 Greeks exiled to Bazikr.

It should be noted that from the town of Adalia alone 138 Greeks were expelled up to this date. Moreover the Greeks expelled from the village of Smano were stripped and robbed of 1,200 £T. by the gendarmes.

THRACE.

1915.

- Jan. Two Greeks killed at the village of Kerdeli.
17 Greeks of Kirkilissè and Visya were arrested on suspicion of complicity in the murder of the Vali's son. They were buried alive in holes they were compelled to dig themselves.
The schoolmasters and priests of Kessani were sent to prison.
- Mar. The priest of the village of Varnitza Apostolos was strangled in the prison of Kessani. At Hora, several families of absentees were imprisoned. The women were thrown upon the ground and bastinadoed with bulls' pizzles to make them reveal the hiding-places of their husbands. During the evacuation of the village of Skopos men of the names of Papakyriakos and Aristotle Konstantopulos, P. Balantsanidès, Z. Floros, Zafirriadès, Th. Kokalas and Simos Simopulos were massacred by gendarmes.
Most of the inhabitants of Malgara are put into prison, where they are tortured. The representative of the Metropolitan and 23 notables are taken to Adrianople in chains. On the road they are beaten by the gendarmes.
- April. Two Greeks were hanged without cause at Adrianople.

SECOND PART.

Deportation En Masse.

The abolition of the privileges, the recruiting of the Christians, the compulsory conversions to Islamism, requisitions and murders, formed the groundwork of preparatory efforts for the extermination of Hellenism. A sixth factor has now to be added, wholesale deportations. By this means they were certain to succeed in destroying the Greek race by laying waste flourishing districts.

This measure was first adopted in the Gallipoli peninsula and the Dardanelles, under the pretext of military necessity, and then it was extended to all the coast zone of the Sea of Marmora inhabited by Greeks.

No market town, no village was omitted. Samsun, Aivali, the prosperous market towns of Thrace and the shores of Marmora were included. Alone the two great centres of unredeemed Hellenism, Constantinople and Smyrna, being difficult to attack, escaped destruction, the Greek element there was considerable. A special committee had charge of this measure since 1915.

The Legation of Constantinople (Report No. 3501 ; Archives No. 7065), on 11th June, 1915, informed the Greek Foreign Office of the decision taken by this Committee "to attain compulsory conversion to Islamism by mixed marriages and by means of cohabitation between Greek and Mussulman elements."

"In practice," says another report from the same source, also dated 11th June, 1915 (Report No. 3500 ; Archives No. 6557), "the decisions of the Young-Turk Committee (Office No. 3501)—and, amongst others, compulsory conversion to Islamism—are difficult of execution in places where Hellenism is compact. Military reasons are adduced as a pretext to disperse the Greek element. In reality, the deportations *en masse* of the inhabitants of the Isles of Marmora (Koutali, Kalolimnos, Marmara, etc.) are dictated by other motives, for those expelled are not allowed to settle in Christian villages ; the men are thrown into prison or used for compulsory labour ; the women and children are sent to Mussulman villages . . ."

A law was even passed upon deportation. It was a surer and more rapid means of solving the legal difficulties, since in places where the Greek element was thick the task offered almost unsurmountable difficulties.

It is now easy to see why Germans and Turks ceaselessly pleaded necessity for the removal of whole populations. Reasons are always at hand in such circumstances, when they are wanted. Sometimes Greeks were accused of provisioning Allied submarines ; sometimes, of communicating by means of signals with the enemy and breaking the laws of the Empire.

A telegram (Telegram from the Greek Legation in Berlin, No. 2384 ; Archives No. 6524), dated 18th June, 1915, reports that the German Government promised that "to be agreeable to the King of the Hellenes, it would take the necessary steps to ensure the cessation of these removals."

It would be superfluous to add that the treasonable acts alleged by the Turks were but weak pretexts to mislead public opinion and to justify their monstrous conduct. The wretched exiles driven from their villages were unable even to obtain leave to carry with them the barest necessities. Bare-footed, deprived of food and water, ruthlessly beaten, insulted, and attacked on the road by armed bands, they wandered over the mountains, escorted by their tormentors. Most succumbed to fatigue and suffering ; the dying were left on the road ; women, after giving birth to children, had to abandon them in some lonely spot, to follow as best they could their companions in misery. For the gendarmes saw that no one lingered on the road. The exiles were forbidden to enter houses in the villages through which they passed, so that they should be unable to obtain food.

The end of their journey did not bring to these wretched people the end of their sufferings. For the savage inhabitants of some out-of-the-way village usually undertook to finish them off. The districts of the Black Sea and of Aivali suffered most. The deportations that took place there in 1916 and 1917 are of the most inhuman character. So that all traces of Hellenism should disappear, the villages were set on fire and all sorts of crimes committed.

The reports of the Greek Legation at Constantinople give a complete survey of these practices.

Chapter I.

Gallipoli, Dardanelles, Sea of Marmora, Kirkilissè

1.—“ The villages of the Dardanelles and of Gallipoli were the first to be evacuated (March-April, 1915), under pretext of military reasons and public security. The inhabitants of the province of Dardanelles were sent to Artaki, where the Government took no measures for the relief of those in want.

“ The richest took care of the neediest, but as the latter totalled 3,300, this work of charity could not be continued for very long.”

2.—“ The evacuation of Gallipoli, Madito, and Krithia followed closely that of the Dardanelles (20th April). The Christian inhabitants were given two hours to embark in steamers, without being allowed previously to stow safely away their modest fortunes or to carry with them anything whatsoever. The authorities seized their merchandize, part of which they sold to Mussulman societies. The deported population can be estimated at 22,100 souls, who were dispersed, amongst other places, at Kipsit, Bigadito, Sindirgi, of the district of Balukesir. Death by starvation was certain to follow. The women were besides exposed to the brutal instincts of their Mussulman guards.

3.—“ On April 15th, the villages of Amigdalia and of Maistro, of the province of Enos, were ordered to be abandoned within three days. Their inhabitants were sent to Beyenti and Pasait (Mussulman villages), after which the Turks of the neighbourhood plundered their property, the churches, and two monasteries.”

4.—“ From March 1st to 5th the Greek inhabitants had to leave the villages of Buyukderè, Kefalikioi, Kerets, and Ieni-Mahala. The Turkish Government gave out that this measure of a general character was dictated by military reasons; the Grand Vizier, to whom I personally protested, and the German Minister gave me a formal assurance that such was the case. After their departure, Mussulman emigrants seized their property.

“ The evacuation of Vathiriako had followed that of Fanaraki (12th February), of Kavakia, Domus-Derè, Baxè-Kioi (16th April), and of Avaskioi, villages in the province of Buyukderè. Here again the inhabitants suffered the same treatment.

“ In certain villages—to name one—at Domus-Derè, they were compelled to sign a declaration certifying that it was of their own accord and through fear that they abandoned their homes.”

5.—“ On June 1st the 3,000 inhabitants of Pyrgos (province of Buyukderè) received during the night the order to leave their village for the interior of Anatolia. It was at Buyukderè, at a distance of three hours on foot, that they had to embark. Men, women, and children, the aged as well as new-born babes, deprived of all resources, were settled in the Turkish villages of Ik-Ghiol and Sughio, in the province of Isnik.

"Entrance into Constantinople, where several of them had relations, was strictly prohibited. The evacuation happened to take place just at the time for the gathering of the produce of the kitchen gardens. Turkish villagers and emigrants seized upon them at once."

6.—"Kutali, an island of the Sea of Marmora, was in its turn evacuated on June 4th. Its inhabitants, who number 1,300, were sent up into the interior of Anatolia. Old and young had to live in the open, in the Turkish village of Susuglu, in a climate that impaired their health already undermined. Others again, deprived of everything, settled in Mihalitsi (province of Nicea). Their property fell into the hands of a negro settlement in the neighbourhood.

7.—"The same fate awaited the inhabitants of Kalolimnos, an island of the Sea of Marmora. Treatment identical to that of the other villages was meted out to them. They were taken in a starving condition to Mihalitsi and Tirpikioi."

8.—"Finally came the turn of the Island of Marmora. It was to Panderma and Oktsu-Giol (station of Panderma) that the deported were sent. Some were dispatched to the interior, where the climate soon put an end to their sufferings.

"To-day, June 26th, it has been brought to my knowledge that the villages of Peramos, Sighi, Triglia, Guemlik and Peristasis were in their turn evacuated, and their inhabitants sent to the southern coast of Marmora. According to further information, the evacuation of the villages of Moudani and Merefte is imminent. These measures are apparently directed against all the shores of the Marmora Archipelago." (Report No. 4099; Archives No. 7981, dated 26th June, 1915.)

Another report of the same origin, dated 8th September, 1915 (Report No. 5171; Archives 10938) gives us information on the evacuation of all the market towns of the circumscription of Kirkilissè.

- "Skepastos. Market town of the province of Kirkilissè. Its 2,100 Greek inhabitants were all sent last Monday to Rodosto.
- "Sofides. Market town of the province of Viza, 2,000 inhabitants. Also evacuated last Monday by the same methods.
- "Samakovion. Province of Viza, residence of the Bishop of Viza, was evacuated on the same date.
- "Turlia and St. Stephen. Province of Viza. Were surrounded by armed bands. No inhabitant remained behind.
- "Skopos. Province of Kirkilissè, 5,000 inhabitants. Was surrounded on the first days. The population handed over to the comitadgis 80 £T. The public functionaries imposed a fine of 20 to 30 £T. upon Jewish traders for breaking through the blockade of the town."

For whoever has known the villages and market towns destroyed, the perusal of these reports and of those that have since come to complete them, is heartrending.

Most of the evacuated districts—amongst others, Thrace, Marmora, the Dardanelles, and partially the Bosphorus and the coasts of the Black Sea—were noted for their commerce, their literature, their civilization, and their wealth.

Germans and Turks neglected nothing to spread terror and desolation among the Christian populations. Upon these Hellenic regions that used to be so flourishing, Turkish emigrants have come to settle. A glance at the map will enable one to realise the full extent of the disaster.

Have been destroyed :—11 towns and market towns of about 24,616 inhabitants, in the circumscription of Gallipoli ; 7 market towns of the province of Brussa, of 14,634 inhabitants , 8 market towns of the Bosphorus with a Greek population of 5,500 ; 3 market towns of the circumscription of Myriofito, of 2,265 inhabitants ; the town of Dardanelles, that contained 3,300 Greeks ; the town of Guemlik ; and finally 13 towns and market towns of the Island of Marmora.

The wretched population was spared no cruelty ; their houses were burnt down and plundered ; the most heinous crimes were committed, and the most refined tortures invented.

The official reports of the Consular Agents are an eloquent witness. They give us information as regards the fate of the provinces of Trebizond, Kerassund, Samsun, and Aivali.

Chapter II.

Trebizond.

“ On April 15th the inhabitants of the villages of the circumscription of Bazelon and of Trebizond, received from the military authorities the order to retire into the interior of Giumushanè. Fearing to be massacred like the Armenians, they sought refuge in the forests, hoping to be saved by a rapid advance of the Russian Army.

Six hundred and fifty of them took refuge in the monastery of Bazelon, where were already 130 refugees from Trebizond. Twelve hundred hid in a large grotto situated near the village of Kunaka. The others dispersed hither and thither. Their houses were sacked, and their property plundered by the Turkish Army.

“ Under the stress of hunger, the refugees of the grotto of Kunaka had to surrender. Twenty-six women and girls, to avoid dishonour, threw themselves into a river that runs at the edge of the village of Gephira. In spite of all the efforts of their companions to save them, they perished.

“ From April 5th to July 6th, the savagery of the Turks knew no bounds. The victims that were murdered and tortured are reckoned by hundreds. An eye-witness reports that he was one of the first to visit Giumushanè after the advance of the Russian Army. The sight that met his eyes was appalling.

“ Of what used to be villages there now remained not a vestige. Fire was the only means of destruction that had not been employed to complete the work of devastation. Five decomposing Greek corpses were lying in the courtyard of the monastery of Bazelon. One of them was that of the Rev. Father Constantine, of the village of Thersa. Five more were found inside the monastery. In one of the rooms was discovered the beheaded body of a girl of 20, named Kyriaki, of the village of Thersa; the chest was crushed in, and the body bore evident marks of violation.

“ According to an account of two escaped Christians, the unhappy girl was arrested with her female friends in a wood by nine Turks, who insisted upon compelling her to undress. Upon her refusal she was taken to the monastery and violated before being murdered.”

(Report dated 30th August, 1916, transmitted by the Greek Legation at Petrograd, No. 1570; Archives No. 9067.)

Chapter III.

Samsun.

A series of reports transmitted by the Legation at Constantinople (Report No. 518 Archives No. 5079), of January 14th and 29th, and of February 7th and 29th, 1917, describes the destruction of the villages of the Black Sea.

" Eighty Hellenes chosen among the wealthy notables were without any reason arrested on December 27th and thrown into prison. They were not allowed any communication with their families nor could linen or blankets reach them. On the morrow at daybreak they were led like the worst criminals towards Kafzas, whence they will be distributed in the interior. The best of our kinsmen have met with identically the same fate. Lacking everything they will never be able to stand their privations.

" During the course of the same day the town was surrounded by soldiers and at once assumed the aspect of a camp. The whole population was summoned to assemble in one of the squares of Samsun (Kadikeuy), in order, it was said, to hear the Pacha's speech. All the inhabitants were then arrested and locked up in the barracks. The men remained there without a penny; the women had hardly enough to clothe themselves, and the aged and sick were led away by force. Even women who had just given birth to a child were not spared. In a condition that baffles description they had to follow their torturers on foot in intense cold through mountains covered with snow. During a whole night they climbed the barren hills, like a flock driven to the shambles. The aged and sick were dragged along by their families, whilst the children cried for water.

" We have never heard exactly the spot where all these unhappy people rested during these days of hell, nor with what food they could appease their hunger.

" Meanwhile the persecutions continued.

" On the arrest of Basil Antovoglu, a trader, his daughter Urania, of 19 years of age, died suddenly. At Kadikeuy, a girl 17 years old, whose brother and mother were taken off, lost her reason. Besides, as communication with the evacuated part of Samsun had become impossible, the sick who were left there starved to death.

" We buried a woman who had been dead two days. Newly born babes were found dead in their cradles.

" The plunder began afterwards.

" Jewels, furniture, clothes, everything, was carried off and sold in the streets. On New Year's day, the gendarmes entered the churches, where they locked up over 40 notables. Others again were arrested and sent up country. The city presents the aspect of a cemetery. We unfortunately cannot state the exact number of the deported. It is certain, however, that more than the 40 notables were banished. The inhabitants of other devastated villages, who took refuge in Samsun, were also evacuated up country.

" We have been unable to verify the name of the spot where all these wretched people were taken. We are, however, in a position to affirm that those deported on the first night arrived in a lamentable condition at Kavak, where the dead were buried. Hence they had to start for Kafza and the vilayet of Sebastia, 50 miles away from Samsun.

" This distance was traversed in four days, and during the whole journey they partook of no food. Several succumbed to cold and fatigue between Kavak and Kafza ; according to the last information to hand, the churches of this town are strewn with dead.

" Contrary to the promise of settling them in Christian villages, they were all sent to Tsorum and the vilayet of Angora.

" On the road, the girls of Kadi-Kioi sang songs of infinite sadness.* What is now going to happen at Tsorum? How will so many thousands of beings resist the bitter weather and hunger? Such is the great problem whose solution we are able to surmise from our experience of the past.

" The same events were repeated on January 10th, 11th, and 13th. Our commune is now entirely broken up; the schools have been turned into barracks; the shops are closed; the inhabitants gone. The villages have been destroyed by fire, and plundered; the wealth has been confiscated. The Greeks whose misfortunes baffle description, wander in the most pitiable plight."

Another report provides the following details.—

" From the day that Rafet Pacha made his appearance in Samsun, the place has been transformed into a very hell. Barely 36 years of age, a fanatic, violent, he has in him the hatred of the Greek. Behind all the atrocities committed by the Turks he is to be found. Leaving Vitlis three months ago to be promoted Pacha, he returned with full powers to become the scourge of the country.

" On the 17th and 18th inst., the arrests of Greeks began anew in Samsun, so that the town is nearly bare of men. Fifty were deported from Tsarsamba and from Barfia. The stores of Samsun were pillaged by order of the Government, and from the single firm of Sukiuroglu goods to the value of 5,000 £T. were carried off.

" The troops carry off all the movable property of the Christians. The houses are then fired, and the wretched inhabitants are sent to wander over the mountains, exposed to the cruel weather and to awful privations. Twenty-eight other villages were burnt to the ground. One week sufficed for this horrible work, from January 15th to the present day. Other villages were destroyed in December.

" The Turks spare no one; women and children are included in their plan of extermination. Under rain and snow, lacking every necessity, they are taken to Sina and Angora, where fresh sufferings await them.

" During the night pregnant women, youths and old men seek refuge in hovels so confined that they run the risk of suffocation. They have no bread and no water, and to rest their aching limbs they lie on the ground in the midst of unutterable filth. Many die on the road from chills contracted on the journey. All have to keep up on the march, in spite of everything, at all cost; their warders see to this with infinite zeal, cruel traces of which are left upon the shoulders of their victims. The dead are seldom buried, and the bodies are a prey

* The Greek original quotes the first line of one such song — Έχε γεια και νεκρο κοσμο. Εχε γεια γλυκειά ζωη.

to wild beasts. Those who survive their tortures will be distributed in the Turkish villages of the vilayet of Angora, where they will ultimately disappear.

" News of the fate of some of the deported has already reached us, the notables of Pafra were settled in the vilayet of Katsamoni, the traders of Samsun and Tsarsamba in those of Tsurum, Sugurlu, Mezzit-Uzu, and Ighbi.

" The first convoy, i.e., that of Kadi-Kioi and of Elias-Kioi, reached upon the first day the summit of the Tsumpuz Mountain, on the morrow it was already at Kavak, the day after at Kara-dagh, and on the fourth day at Kafza, without having had during the whole journey a single morsel of bread, finally, at Tsurum, it was distributed among different Turkish villages, where the deported die by hundreds.

" We cannot ascertain exactly the number of the deported, but at a rough estimate they would probably reach 20,000. Besides the figure swells every day, as acts of plunder, incendiarism and murder are continued with unceasing ferocity.

A third report completes the above narrative :—

" Beharedin, envoy extraordinary of the Home Office, arrived lately from Constantinople. In frightfulness he outrivals Rafet Pacha, who has charge of the military operations. He and his agents draw up a list of the persons to be sent into exile, and Rafet Pacha, the envoy of the War Office, executes the decisions. This week was well filled. Numbers of inhabitants were sent up country, and Samsun runs the risk of being entirely depleted of men.

" The same decision was taken for Pafra, whither Beharedin went in person. The deported are sent to Boyabat, and the Ottoman Government orders the closing of the tobacco stores, after which all sales are prohibited.

" After bringing to a close his mission at Pafra, Beharedin betook himself to Oinoe, Tsarsamba, and Fatza, to see that his programme be duly carried out. Meanwhile, Rafet Pacha pursues his work of destruction; villages are burnt to the ground, and their inhabitants evacuated up country; eight villages producing the best Turkish tobacco were consumed by fire, as to the population, it was sent to the vilayet of Angora; eight other villages of Samsun, including Tekekioi and Andreanton, were evacuated, but they were not set on fire in order that Turkish emigrants might be settled in. The authorities promised to give to the new-comers titles of possession for the houses and the land. At the present moment opaque clouds of smoke are discernible in the sky, far away; it is doubtless fresh villages that are being consigned to the flames. According to absolutely reliable information, all the inhabitants of Kerassund have been deported up country in the direction of Kol-Hissar and Hamidie.

" One stands aghast when one thinks of the unspeakable sufferings that these unhappy people are going to endure in the mountains.

In a fourth report it is stated :—

" The return from Constantinople of the American Consul of Samsun was longed for. The people were hoping from him generous material assistance for the populations that survived the terrible catastrophe. But the Government having forbidden the despatch of sums of money from America to Constantinople, this hope was disappointed. One can form an idea of the situation of this helpless population, deprived of money and food, particularly when the terrible rise in prices is considered. The tobacco stocks of our countrymen were during the last few days exempted from confiscation, and the sale of their goods permitted. But the tobacco of the villages that were evacuated and not burnt down, was sold by auction by the Govern-

ment, e.g., at Elias-Kioi, Andreanton, Tekekioi, Kadikioi, etc., etc. It is grievous to think that such sums will go to the Treasury, while so many wretched peasants are starving.

"The expulsion of the male population continues at Samsun. In Pafra there is no longer a single man, and the women and children who stayed behind suffer severely. The case of Hadji Ioannu Gelgentsoglu is typical: his three sons, his grandsons, and his nephews were despatched to Kastamoni, and he himself, though 90 years of age, was provisionally expelled to Samsun, whence he will be taken up country, there to die. For 40 years he was a member of the Communal Council, and judge in the Tribunal. His family was considered one of the most prominent in the district.

"The provinces of Nikassar, Fatza, and Tsarsamba were visited with identical treatment. The recruiting having been extended to Greeks who had already paid for their exemption from military service, no man remained in the country. Between times the work of destruction is being ferociously pursued. The villages of Ada-Tèpe, Galitza and Karaguiol were burnt down, and those near Kuru-Koktze, the headquarters of the Pacha, had still more to suffer. Erikli was set on fire, and its inhabitants taken up country in a lamentable condition. In the neighbourhood of Pafra a score of villages with their churches and schools, were given up to the flames, the property of the Greeks was plundered, and the whole population evacuated. The damage reached millions of £T. The Government will soon feel the loss it has inflicted upon itself.

"At any rate the work of destruction continues, the villages have been burnt and it is not likely that many of the population will survive in the vilayet of Angora. The best citizens of Samsun are already dying of disease in the towns of Tsorum, Aladja, Sungurlu and Medzit-Uzu.

"The peasants have already been distributed in Turkish villages, where the scourges that are to carry them off are rampant. Deprived of food and clothing, they cannot but succumb to cold and hunger. Hellenism must disappear from Turkey, after the manner of the Armenians. Such is the goal of the Government of the Empire.

"As matters stand, a quarter of the population deported has already perished, and the same fate awaits the 30,000 Greeks expelled from our Sandjak."

Chapter IV.

Kerassund.

Another report of the Legation of Constantinople, dated 7th February, 1917 (Report No. 119; Archives No. 490) deals with the devastation of the district of Kerassund. The Greek population being very numerous there, commanded the whole trade and finances of the neighbourhood.

"According to absolutely trustworthy evidence from Kerassund the situation of our kinsmen is deplorable. After the occupation of Trebizond by the Russians, thousands of Turkish emigrants invaded and plundered Greek villages. After they left cholera and typhus broke out.

"By order of the Vali of Trebizond the Hellenes of Kerassund were exposed to fresh persecutions. Several notables were banished. In charge was the same individual who executed the General Staff's order to remove the Greeks from the Dardanelles. The procedure was horrible.

"Despite the assurance of the Chief of the Third Army Corps, the evacuation was carried out within 24 hours. Those deported were not even allowed to take with them the smallest article. They left their villages without food, baggage, or spare clothes, and spent the night in the rain. During the short halts in the villages they were not allowed to enter the churches. Immediately after their departure, Turkish officials and private persons at once laid hands on their property. The villages evacuated number 38, and their inhabitants 23,000."

Chapter V.

Aivali.

By way of introduction a few words as to what Aivali used to be will be helpful.

In the town were over 30,000 Greeks, against 89 Mussulmen. They had a Public School ("Lycée"), recognized since 1884, three elementary girls' Schools, and a Girls' Boarding School; altogether 2,275 scholars, and an educational budget of 4,000 £T . The private wealth of the town consisted in 5,500 houses, 800 shops, and a large number of factories, its agricultural wealth, of 20,000 stremmas (over 4,000 acres) of olive woods. There were five chapels, 72 village chapels, four cemeteries, two monasteries with vast estates, one hospital, etc.

The wealth private and commercial, of the town amounted to 10 million £T . The olive crop, which employed 71 factories, produced annually $6\frac{1}{2}$ million okes of oil (nearly two million gallons). Aivali possessed 80 tanyards, 15 soap factories, three steam mills, and mines of ochre, of which the yearly yield totalled 250 tons. Alone the tithe on the oils brought in 52,000 £T . Finally, maritime traffic comprised 2,050 sailing vessels, representing 125,000 tons.

Reports of 24th April and 1st May, 1917 (Legation of Constantinople, Report No. 662; Archives No. 5219) describe the destruction of this flourishing Greek city:—

"I continue my report of 24th inst. concerning the Aivali emigrants who are still pouring in. I shall not attempt to describe the misery presented to my eyes. The sight is ghastly. Large and small living skeletons roam through the town, begging. This convoy, after marching for 42 days, is condemned to pursue its journey for a long time yet. Its destination is Jeni-Sehir and Biledjik. Some there are who hope to be allowed to rest here for a few hours. Their fatigue is too great, and they will never be able to proceed on their journey.

"The hardships they had to endure during the march are incredible. More than 180 died on the way; the dying were left to their fate; the women dropped their new-born babes to keep up with their companions.

"I have had the misfortune of watching closely all the phases of the persecutions; but never have I had occasion to witness like ferocity on the part of the persecutors. Nothing can move them, their hearts are of iron. The convoy that halted here amounts to 5 or 600 families, and every day fresh ones arrive. According to their own estimates, the total of deported reaches 10 to 13,000 souls. Already more than 200 families have been settled in the villages of Tahtaly and Yailadjik, of the circumscription of Brussa."

In another report we read:—

"It is rumoured that the inhabitants of Aivali have been deported like the other Communes, and that they will soon be settled here. According to another version, they will merely pass through on their way to the villages of Jeni-Sehir and Biletjik. The exact truth is impossible to ascertain; for the authorities take the greatest care to conceal the whereabouts of the deported. It was only through a soldier that I was to-day informed that, at an hour's

distance from Brussa, Aivaliot families are encamped in the plain. He had come to announce to me, on behalf of these wretched people, that they are starving.

"Close upon 25 Aivaliots presented themselves to me in the most lamentable condition. In a voice broken by sobs, they gave me an account of the incredible misery they bore during the journey. The persecution began on Palm Sunday, and continued during the entire Holy Week, reaching its zenith on Good Friday. They were sent off in small groups, being allowed to take away only a few spare clothes.

"On the road they had to sell their clothing to procure bread, and the gendarmes demanded money from them. I enquired the fate of the Metropolitan of Aivali. A woman, one of his neighbours, informed me that he had been seen for the last time in front of the Metropolis, selling his brazier to Mussulmen. He had been heard to say that he intended to return to his native country, Magnesia. I conclude that he was allowed to travel to the place of his choice.

"According to the same witnesses, the deported of this district amount to 35 or 40,000 souls. The Mussulman population was not removed. The convoy that halted here abandoned more than 120 persons on the way, who succumbed to their terrible hardships. These witnesses belong to a group of 100 families settled in the villages of Yalatjuk and Tahtaly, at two hours' distance from Brussa. They came to implore me, in the name of their companions in misery, to give them relief by providing them especially with bread, of which they had been deprived for 24 hours. I immediately acceded to their request, and proceeded to apply to the competent authorities for the issue to them of the necessary permit without which they could procure no food.

"The distribution of the deported throughout the country will take place in a few days, and many will be settled, they say, in the neighbouring villages."

Chapter VI.

Condition of the Refugees.

To complete the picture that has just been drawn, a few words are needed as regards the condition of the refugees wandering across the mountains and through the bleak plains of Anatolia.

Ceaselessly shifted from place to place, insulted, maltreated, they are compelled to abjure their religion. Each a spectator of the martyrdom of his neighbour, they are made to witness the dishonouring of their daughters and wives. Every day some die, for none can relieve a population that runs into five figures. The sick perish for want of medicines, and the dead are not even buried.

A report from Constantinople of 18th October, 1915 (Report No. 5832; Archives No. 12092), says:—

“We met at the station of Ak-Sakal, 200 Madite refugees and 150 Krithiots who, after the evacuation of Mahaniona, were dispersed in a lamentable condition, lacking even bread and water. We also come across 200 at the station of Oktsi-Giol; their appearance is ghastly. We also saw some emigrants from Prokonissos. But the destination of these who were sent towards Susurluk and Balukeser, remains unknown.

“A large number of refugees are dispersed at Balukeser, Susurluk, Kepsut, Sindirli, as well as in other Turkish villages. Several starving and half-naked women beg for bread and money.

“One would imagine oneself to be in Dante's Inferno. A woman of the province of Prokonissos died of hunger outside the station at Balukesser a few days ago. Her little children, thinking she had fallen asleep, were trying to wake her, and crying for bread.

“The situation of the emigrants from Prikonissos gets worse and worse every day. They are turned out of the barns in which they had settled, for the Turks to put their fodder in them. They beg for shelter and bread. Disease is beginning to sap their overtaxed vitality; the heat and damp will finish them off. These last few days, more than 50 have died. To these are daily added fresh victims who are buried without the assistance of the Church.”

Another report from the Legation of Constantinople, dated 4th March, 1916 (Report No. 884; Archives No. 14,205) reads as follows:—

“The situation of the refugees is heartbreaking. Having nothing to sell to buy bread, old men, women, and children wander in the fields, half-naked, to pick up herbs. Others, during the whole night, in spite of the cold and damp, go along the beach, looking for oysters, to appease the pangs of hunger. Some, the weakest, beg in the streets, hoping to move by their tears the heart of some charitable passer-by. Even after sunset, one hears the piteous voices of the children asking for bread. It is very doubtful whether any of the refugees will succeed in feeding their families.

" Mendicancy has reached such proportions that on Sundays, after the Church services, the beggars form a compact crowd. Below are a few episodes of which I was an eye-witness . . .

" George Kurbeti, from Gallipoli, his wife Catherine, and his son aged 16, having partaken of no food whatever during the whole week, had ended by lying down full length in the middle of a street, with their eyes turned to heaven, awaiting death. Every means was tried to bring them back to life. Father and son were saved, but the mother succumbed on January 10th.

" The same day a woman from Madito announced to us that John Athanassiu Danglelem and his wife had died of hunger, leaving a daughter of 17.

" On January 19th Olga Apostolu, from Gallipoli, on attempting to give the breast to her child, fell senseless to the ground.

" On January 25th Apostolo Fidaros, of Madito, about 60 years of age, died of starvation. Similar was the fate of Sophia Athanassiu, from Madito, aged 7, of Evlavia Zacharaki, aged 60, of Evangelos Tsukala, aged 6, of Serafim Evangelu Datsos, aged 11 months.

" Yet the natives of Panderma are considered more fortunate than those of the interior for if in Panderma three or four deaths occur daily, in the interior there are certainly many more.

" From information that reaches me, many such deaths have been notified in the villages of the peninsula of Kysiki, e.g., that of Sotiri Suluku of Madito, of his mother-in-law, and of Evangelos Sagona. The case is the same in the circumscription of Mihalitsi, Kernasti, Susurluk, and Balikeser, where two sisters from Bairi were converted to Islamism to escape starvation "

A last report from Artaki, dated 5th February, 1916, confirms these accounts (Legation of Constantinople, Report No. 884 : Archives No. 14205) :—

" The Greek refugees wander about like ghosts, wishing only to return and die in their own country. Their unheard-of privations have robbed them of their last spark of vitality and the death-rate after the severe winter is very heavy among them. To procure bread, now a luxury, they have ended by selling all their clothes. The cemeteries are full, and the priests are continuously burying the dead."

Chapter VII.

Statistics of the Deportations.

It was under these conditions that a whole Greek population was deported from one part to another of the Ottoman Empire.

From a rough calculation the number of the deported amounts to about 200,000 souls. The subjoined tables give particulars. But to this figure must be added the many isolated victims who were left out of the reckoning, and the still greater number in the out of the way villages of the interior of Asia Minor, whose deportation unfortunately escaped the notice of the Consuls.

It should finally be noted that the persecutions, with their accompaniment of misery, crime, and extermination, are still continuing, and are ceaselessly swelling the number of the victims of Germano-Turkish barbarity.

Sea of Marmora.

Dardanelles - Bosphorus.

1. PROVINCE OF GALLIPOLI.

Gallipoli	3,300	Yenikioi	2,370
Angelochori	1,885	Bahir	1,600
Kavakli	236	Madytos	7,345
Taifir	1,540	Kritina	2,320
Plagiar	1,900	Galata	1,270
Pergaz	810		
			21,636

2. PROVINCE OF BRUSSA.

Sighi	1,823	Yenikioi	633
Triglia	7,000	Mesepoli	1,263
Eligni	1,370	Paladani	2,333
Arnautkioi	210		
			14,634

3.—PROVINCE OF MARMORA.

Marmora	1,000	Pachaliman	2,000
Marmora (suburbs)	2,000	Ellona	2,100
Klasaki	250	Skupia	2,100
Palatia	3,000	Kuklia	1,300
Gallimis	1,800	Vorriou	1,300
Kutalis...	1,800		
			23,450

4.—PROVINCE OF BUYUK-DERE.

Pyrgos	1,212	Nymphat	73
Buyuk-Dere	1,311	Safra	412
Yeni-Mahalé	1,325	Ay-Pantes	95
Domus-Deré	606	Kefalikioi	312
Avas-Kioi	310	Kirtch Burnu	180
Ayasmati	182	Kalta	748
Stenia			
			7,096

Dardanelles—Bosphorus — continued**5.—PROVINCE OF DARDANELLES.**

Dardanelles 3,300

6.—PROVINCE OF ISNIK (NICOMEDIA).

Armoutli	920	Tchesair	810
Yaly Tchiflik	1,496		
Arnaut-Kioi	950		4,176

7.—PROVINCE OF KYZICOS.

Mussatia	188	Mihanion	1,715
Havutsi	262	Peramos	3,500
Kursuly	405		
Kastelli	860		6,960

8.—PROVINCE OF MEREFTE (MYRIOFITON).

Ieni-Kioi	485	Yoldjiki	475
Lupida	1,250		
			2,210

9.—PROVINCE OF HALKEDON (KADIKIOI).

Arvanitochori 1,104

Kerassund.

The Greeks evacuated to January, 1917, number 22,336. Herewith the list of the villages evacuated up to that date.—

Kaza of Tripoli	Astanik	179	Kaza of Tripoli	Palhan	180					
"	" Ayadik Maden	279	"	" Papacli	650					
"	" Gozoka	460	"	" Peledjik	205					
"	" Erseil Maden	660	"	" Rakan	292					
"	" Kiovelè	Essely Maden	1,750	"	" Sak-Halva	270				
"	" Tripoli :	Kara-Erik	472	"	" Kiorelè :	Satu-Maden	580			
"	"	Cara-Maya	157	"	" Kaza of Tripoli :	Sukuk-Dama	270			
"	"	Kepeklissa	1,035	"	"	Tienem-Rum	171			
"	"	Kizil-Kaya... ..	274	"	"	Tchakarasi	1,650			
"	"	Killih-Maden	255	"	"	Tchelali (Mexem)	450			
"	"	Kara-Kiuneghi	227	"	"	Tchimachanton	180			
"	"	Lahana-Maden	810	"	"	Kerassund :	Tchae	2,000		
"	"	Livadia	290	"	"	"	Yolagaz	850		
"	"	Lianilaticon	160	"	"	"	Kiorelè :	Elevy	800	
"	"	Gurè-Peli	301	"	"	"	Kerassund :	Cassiopi	330	
"	"	Monastirion	273	"	"	"	"	Kus-Kaya	790	
"	"	Neohorion	620	"	"	"	"	Sarai-Tjuk	340	
"	"	Nial... ..	340	"	"	"	"	Tripoli :	Tripoli	3,000
"	"	Armenochori	253							
"	"	Omalohori	550						22,356	

Thrace.**DISTRICT OF KIRK-KILISSE.**

Scopos ...	1,700 families	6,000	Trulia ...	200 families	3,000
Samacovon ...	900 „	5,000	Ay-Stephanos ...	10 „	150
Skepastos ..	100 „	3,000			
Sophides ...	300 „	4,000			21,150

DISTRICT OF RODOSTO-UZUNKIOPRU.

Examilion ...	1,260	Kavatjik ...	445
Eraklitza ...	1,250	Hidir-Kioi ...	157
Kesani ...	1,100	Karedjaly ...	26
Ibrik-Tepè ...	2,256	Sala-Kioi ...	236
Sultankioi ...	1,315	Kir-Kioi ...	455
Uzun-Kiopru ...	540	Beyendik ...	1,366
Varn'tza ...	159	Malgotsi ...	500
Hadji-Yeri ...	1,250	Farasly ...	502
Megarizi ...	287	Karabunar ...	450
Pazar-Derè ...	475	Kasimpacha ...	341
Sakly-Derè ...	310		
Kurutzuki ...	450		15,130

DISTRICT OF DIMOTIKA.

Lily ...	520	Kavakli ...	714
Dogantzi ...	660	Kurticas ...	622
Tchiflikioi ...	269	Karahamza ...	281
Karaly ...	286	Tchalý ...	389
Yaur ...	533	Eski-Kioi ...	700
Yenikioi ...	592		
	2,860		2,706

Samsun.

The Greeks evacuated number 50,000 in the month of February, 1917. All the Greek villages of the coast as far as Alatzan are evacuated. Herewith the list of these villages.

- | | | |
|--------------------|--------------------|------------------------|
| 1.—Assar-Agath | 37. —Kisla | 73. —Tchinaragly |
| 2.—Kelcaya | 38.—Sary-Yurt | 74.—Andreanton |
| 3.—Derkeris | 39.—Kessily | 75.—Tekekioi |
| 4.—Oxiè | 40.—Kisil-Guol | 76.—Yehdje |
| 5.—Tchirahman | 41.—Kuron-Coctche | 77.—Adatepe |
| 6.—Toigar | 42.—Kerpi-ly | 78.—Kanakiol |
| 7.—Covtchè-Bunar | 43.—Kestenè-Tayvan | 79.—Kanatulu |
| 8.—Corcaliyatak | 44.—Tchal | 80.—Bagatjac |
| 9.—Alankioi | 45.—Tangarlu | 81.—Dan-Bogaz |
| 10.—Kertmè | 46.—Siamlaton | 82.—Karadja-Kisla |
| 11.—Carakiol | 47.—Tchamalan | 83.—Kal-Pelen |
| 12.—Peklik | 48.—Tchimeli | 84.—Tchurka |
| 13.—Cabaduz | 49.—Yel-Kirigny | 85.—Pye-Yurt |
| 14.—Enguiz | 50.—Kazandjaton | 86.—Kapu-Tchovur |
| 15.—Yagpasha | 51.—Seytananton | 87.—Sour-Tchovur |
| 16.—Fundundjak | 52.—Kaman | 88.—Kytjilar |
| 17.—Furundjoglu | 53.—Vaguir-Kioi | 89.—Yagla |
| 18.—Yaglakeris | 54.—Karatusla | 90.—Sihim |
| 19.—Tekè-Bunar | 55.—Tuzeren | 91.—Uch-Bunar |
| 20.—Karapetchin | 56.—Tchal | 92.—Kapu-Kaya |
| 21.—Tchimeli | 57.—Tcharta-Keris | 93.—Kizil-Ot |
| 22.—Tchamalen | 58.—Kurtalan | 94.—Ot-Kaya |
| 23.—Kavadjik | 59.—Avludja | 95.—Alexi-Demirdji |
| 24.—Tchinaragly | 60.—Kotjalan | 96.—Agijalan |
| 25.—Andreanton | 61.—Taptibek | 97.—Yar-Alty |
| 26.—Catotchinik | 62.—Korken-Bunar | 98.—Kirezly |
| 27.—Kisiloglan | 63.—Kuru-Koectje | 99.—Asmadjan |
| 28.—Ano Tchinik | 64.—Deyrmen-Kuney | 100.—Ot-Matcha |
| 29.—Ziganton | 65.—Kestenè-Sayran | 101.—Alatzan |
| 30.—Cohtchè | 66.—Kaya-Kuney | 102.—Oltzecler |
| 31.—Trapezanly | 67.—Tjevis-Tepè | 103.—Karabunar |
| 32.—Tchardac-Keris | 68.—Tuz-Kioi | 104.—Kuz-Alan |
| 33.—Tchiflik | 69.—Suguk-Bunar | 105.—Constanti-Uchaghi |
| 34.—Coludja Poylan | 70.—Kcloglulary | 106.—Kosetic |
| 35.—Tafankioi | 71.—Keluchay | 107.—Yrmen-Uchaghi |
| 36.—Codja-Dag | 72.—Aly-Bey | 108.—Ylan-Oren |