

Ο ξεριζωμός στα μάτια των περιηγητριών: «Η κυριαρχία της τρομοκρατίας» (1881-1922) και «η Μεγάλη Σφαγή» του 1896

11^η διάλεξη 21/5/2024, της ΕΙΡΗΝΗΣ ΚΑΜΠΕΡΙΔΟΥ

Αφιερωμένη στην επέτειο μνήμης την Γενοκτονίας των Ελλήνων του Πόντου (19 Μαΐου 1919)
και των 100 χρόνων από τη Μικρασιατική καταστροφή (1922-2022)



BEYOND THE
BOSPHORUS

LADY DOROTHY MILLS
AUTHOR OF "THE ROAD TO TIMBUKTU," ETC.

WITH 35 ILLUSTRATIONS FROM PHOTOGRAPHS



DUCKWORTH
HENRIETTA STREET, LONDON, W.C.

TWENTY-SIX YEARS
ON THE BOSPHORUS

BY
DORINA L. NEAVE



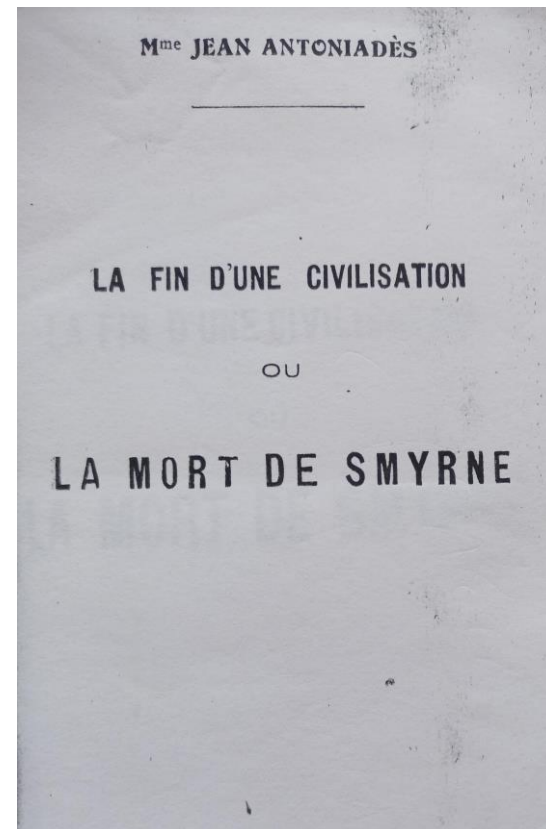
GRAYSON & GRAYSON
CURZON STREET
MAYFAIR LONDON



THE LAME MAYOR OF KERASUND

By BLANCHE NORTON

KERASUND arose behind a thin veil of lightly falling snow. From the sea the curving promontory looked like an island, crowned with a parapeted acropolis and covered with square, red-roofed houses, oddly set on its sloping sides. around at the interior, where there was no fire, except one in the kitchen, for cooking-purposes, no furniture, except rows of little wooden beds, and in her room a cot, a small table and a cold, rusted stove, and I promised on the spot that she should be released in some way or

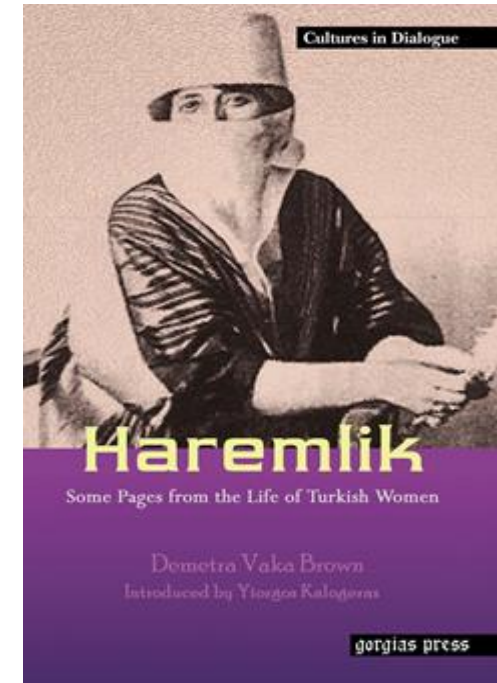
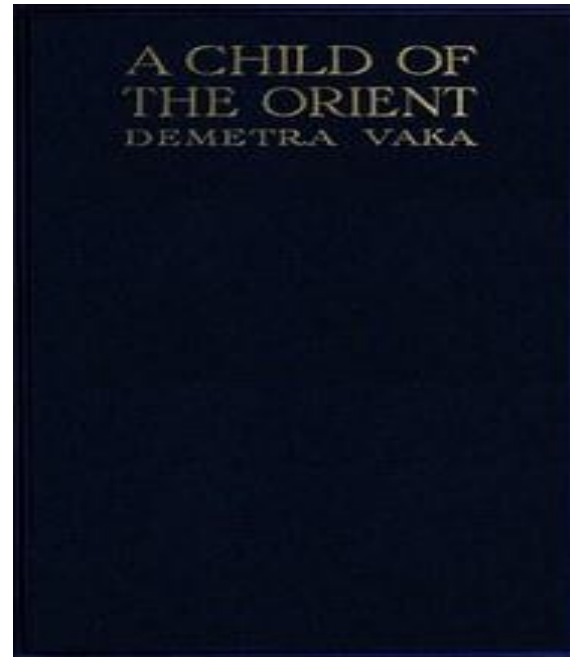


“Ο ρόλος των γυναικών της καθ’ ημάς Ανατολής στην διαμόρφωση της σύγχρονης Ελληνικής κοινωνίας” (Καμπερίδου, 2022).



DEMETRA VAKA

Whose new book, "A Child of the Orient," has just been published by John Lane (7s. 6d. net)



2. Demetra Vaka (1922), γνωστή ως η ελληνοαμερικανίδα Demetra Kenneth Brown (1917)

**«Οι σφαγές των Αρμενίων»
ξεκίνησαν το 1894 (Vaka, 1922).**

6.

M^{ME} J. ANTONIADÈS

LA FIN D'UNE CIVILISATION

OU

LA MORT DE SMYRNE



sur le trottoir, assistant à
Des femmes s'étaient ras-
surait devant le spectacle.
t...
malades furent à peu près
Il faut nous presser», dis-je.
uste passait qui refusa de
arce qu'il était retenu. «Par-
is-je encore. Mais je sentais
er moi. Un camion arriva.
entassâmes comme nous je
les, saisis d'une émotion in-
partions! Mais quel voyage
quai! Il eût fallu, pour com-
es rues où errait une foule
ne instant on s'arrêtait, on
ancer sans risques. Ce voyage
ter un siècle,

«... .. έχουν επιβαστεί ήδη 900 άτομα ενώ η
χωρητικότητα ήταν μόνο για 200!»



Incendie de Smyrne

7. Έργο από την έκθεση αφιερωμένη στη Γενοκτονία των Ελλήνων του Πόντου, στο μετρό του Συντάγματος, 17-22 Μαΐου, 2016 (ιδιωτική συλλογή του Καθηγητή κ. Κωνσταντίνου Φωτιάδη)



Αρχές 20^{ου} αιώνα

1824 – 1924

[όρους και φράσεις που χρησιμοποιούν οι περιηγήτριες]

*Sweeping into oblivion all elements not pure Moslem,
refugees, orphans, terrified children, defiled women, extermination,
starvation, horrors of deportation, the Kerasund horror,
the Armenian horror, terrorism, terror,*

*Under the Blight of Horrible Fear, Great Massacres, constant terror,
cruel tortures, persecution, death march, pillaging*

(Kamberidou, 2016; Καμπερίδου, 2014: **σύμφωνα με τις επιτόπιες μαρτυρίες δυτικών περιηγητριών, εθελοντριών, νοσοκόμων, γυναικών γιατρών, ιεραποστόλων, φιλελληνίδων, κ.ά.)**



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"It is known as the loveliest city on the Turkish side of the Black Sea," Kyanna, my young Armenian interpreter, eagerly explained, as we leaned over the ship's railing, waiting for a boatman to row us to shore. "No one knows how ancient it is. The Greeks say that the name means 'Land of Cherries' and that the Emperor Caligula sent here all the way from Rome to get cherries for his flamingoes." She pointed out a tiny island near the shore as the only one in the sea. "There is a ruined castle on it where one of the daughters of King Mithridates was imprisoned for displeasing her royal parent. And there is a pile of stones that they say was an altar erected to Mars, who once visited the island. Jason rested there, too, when he was going through this country in search of the golden fleece."

At this moment appeared the boatman who was to row us to shore, and we turned our attention to the complicated matter of baggage. As we approached, I looked with interest at a group of fishing-vessels tossing idly near the shore, at a narrow, ancient street and at the imposing Ottoman Bank.

As soon as I landed, I felt that, however glorious the city had been in the past, it was no longer glorious. Although I saw neither exiles nor ruins, among which I had been living for months, still the very stones of the street seemed to ooze gloom, and the air was like a palpable hate. My sensibilities were doubtless thus acute because of the stories that had filtered through to us Americans of the Near East Relief at Trebizond, concerning certain activities of the Mayor of Kerasund. It was because of them that I had been sent on this voyage of investigation, for here there were orphanages under our jurisdiction.

Knowing that I was the only American in the city, I felt conspicuous as I walked up the steep street to the Armenian orphanage, clad in a long military coat and wearing heavy military shoes. At my side trotted Kyanna, in her solemn black, which all Armenian women wear since the war, with a lace scarf on her head and the high-heeled shoes of Trebizond on her tortured feet.

The orphanage stood directly on the street, behind a wooden wall. At our urgent knocking the door was opened cautiously by a round-faced boy, who broadly smiled as he recognized in Kyanna the sister of Amastuie, who was manager of the orphanage, and in me the American doctor whom the children were all expecting. As they came running into the tiny courtyard to greet me, I had not met Amastuie, but I had heard of her beauty. She looked like a vivacious, brown-haired, brown-eyed American girl and she spoke English without

around at the interior, where there was no fire except rows of little wooden beds, and in her room a small table and a cold, rusted stove, and I stood on the spot that she should be released in some other.

Thanks to the American supplies and to the loving administration, the children had enough to eat and food but they were not receiving any instruction they needed medical care. This was so because that all Armenians had been driven from it. There was no one to act as teacher. There were some cases of scabies, that most afflicting ailment of the war, and orphans who must live crowded together in quarters. To these cases I turned my attention. At bed-time the children were stripped and the room dimly lighted with a candle, which had to be kept light and heat, on a January night, the strong ointment was rubbed into the smarting linings. With the tears streaming down their faces from the children, even the smallest of them, pointed to the sore spot, so eager were they for the medicine.

We sat late that first night, chilled through and through, while the sisters related their experiences of the war. They grew pale with the remembrance of horrors of deportation. Driven from their homes in Trebizond, separated from their friends, they had come in the disguise of Turkish women. By a miracle they had avoided capture and had finally drifted to a place where they had been rescued by a Greek family. In a cellar they had been concealed for three years. At last they had realized the narrow margin of safety which depended upon the constancy of stars. They were risking their own lives in harboring the fugitives. It was a marvel that youth and beauty had not been blighted under the blight of horrible fear. How was it possible that she dared hope for happiness, or that the young woman was willing to carry upon her frail shoulder the burden of helpless children to release her friends?

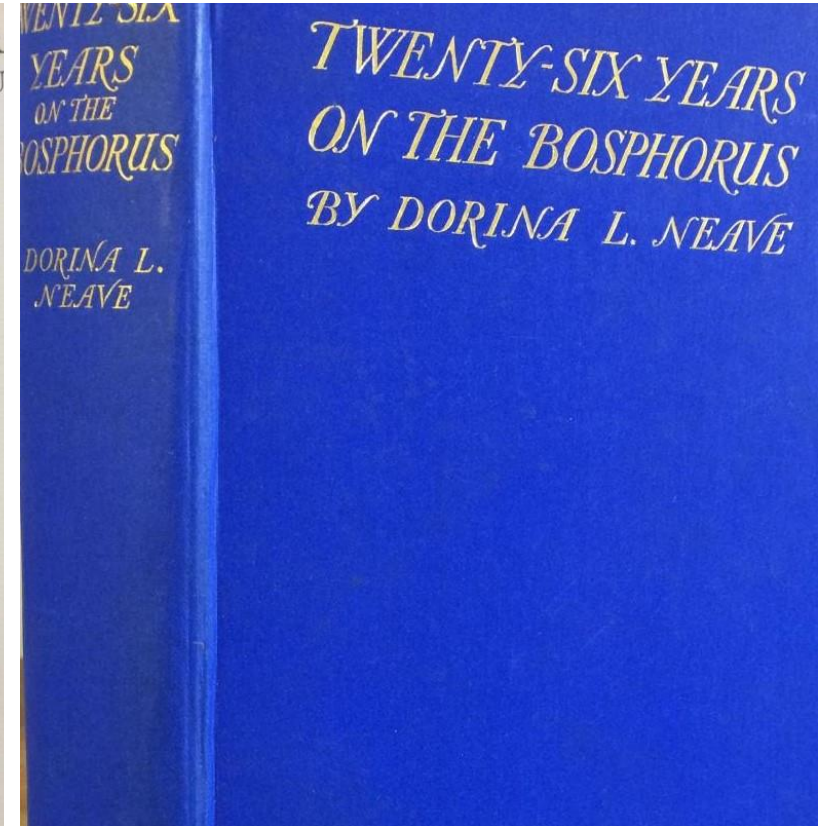
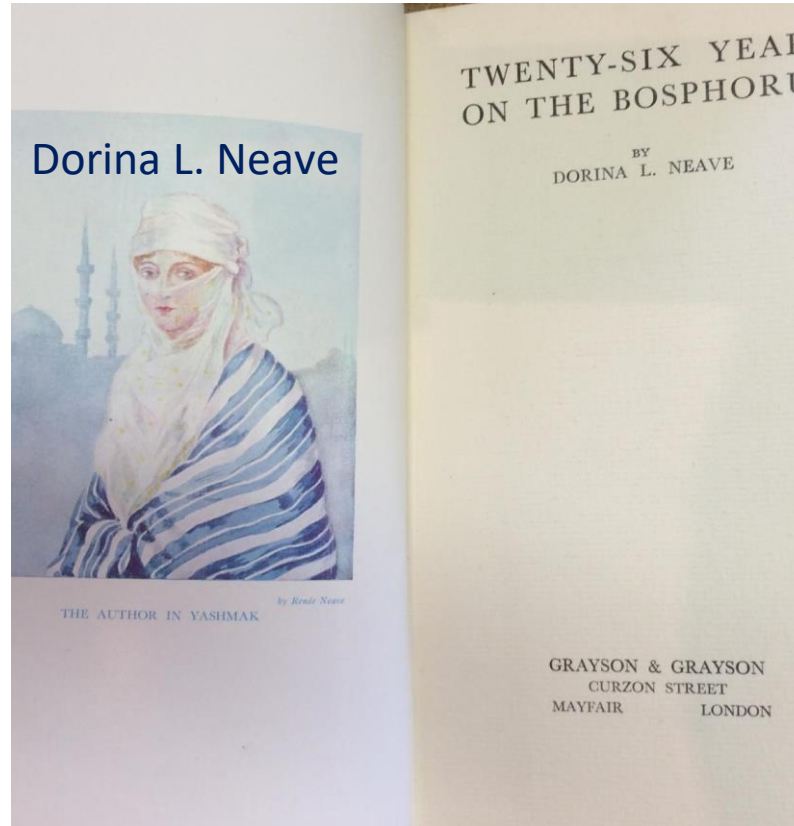
For Kyanna had offered to take her sisters to the orphanage, and in a few days the lovers were on their way to Trebizond to be married and I was to be the home of Madame Karian.

My new abode was so near the sea that I could open my eyes in the early morning to have a view with the glory of orient day. Women came to the fountain, with their tall brass pitchers balanced fully on their shoulders, and leaned against the sea-wall, gazing at the sky.

I loved my new home for the beauty of the city, for the warm hospitality of my hostess. Madame Karian was of a wealthy and aristocratic Armenian family. Her father had been a pasha and had been in the government, but that fact had not spared her from the horrors of deportation. She was here a lonely ex-

11. «...Αναμφίβολα, όλες οι φρικαλεότητες αυτού του πολέμου δεν είναι συστατικά μόνο του Τούρκου. Αποτελούν και αίσχη της ιμπεριαλιστικής Βρετανίας, της ιμπεριαλιστικής Γαλλίας, της ιμπεριαλιστικής Ελλάδας και της αδιάφορης Αμερικής»

(Blanche Norton 1922/μτφρ. Καμπερίδου, 2007).

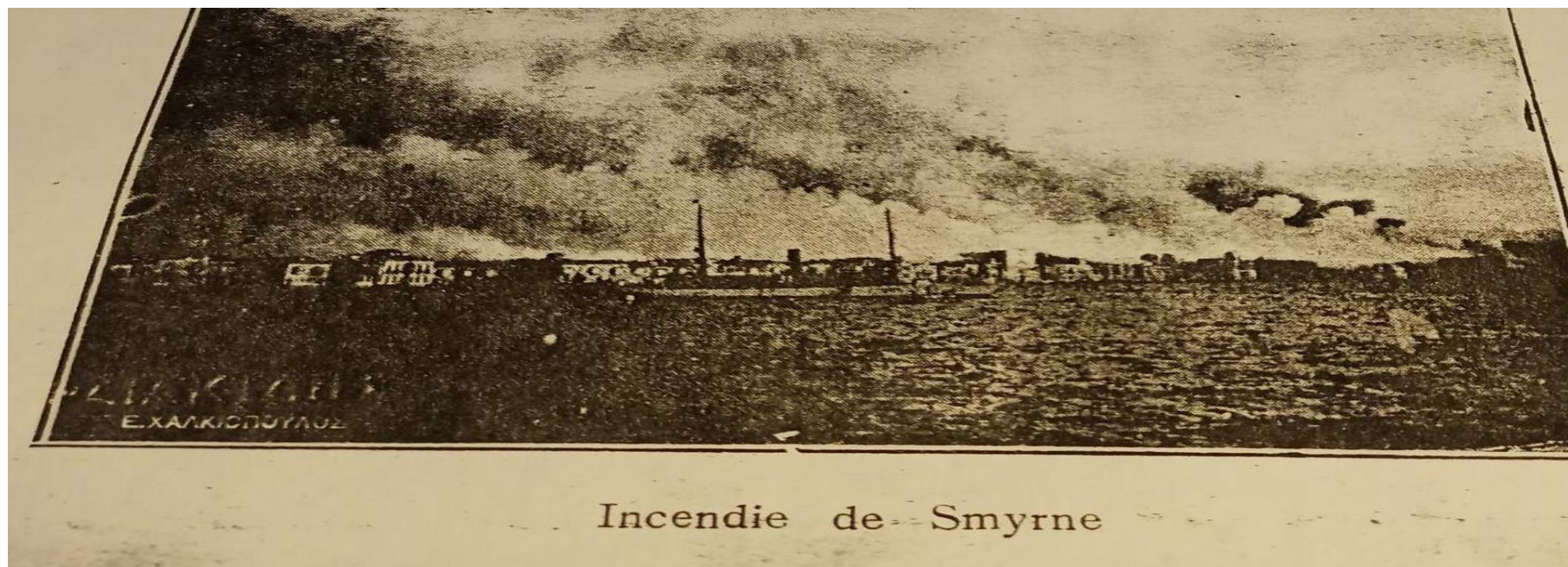


Μαρτυρίες της Αγγλίδας Dorina L. Neave που έζησε τα γεγονότα, και έκρυβε Αρμένιους στο σπίτι της (Καμπερίδου, 2014)

“Mass massacre”

17. «Η Μεγάλη/Μαζική Σφαγή των Αρμενίων ξεκίνησε στην Κωνσταντινούπολη το 1896 ... «Επικρατούσε ένα τρομερό καθεστώς τρομοκρατίας (terrorism)» γράφει η Dorina L. Neave.

21. Η σφαγή της Σμύρνης , η καταστροφή της Σμύρνης,
η πυρπόληση της πόλης ή αλλιώς η Μεγάλη Πυρκαγιά της
Σμύρνης το 1922



Η Μεγάλη Πυρκαγιά της Σμύρνης το 1922 στο βιβλίο της Γαλλίδας
εθελόντριας Mme L.J. Antoniades

29. «ΓΥΝΑΙΚΟΚΤΟΝΙΑ» (Χαραλαμπίδης, 1999)

Η ειδική πολιτική εξόντωσης γυναικών και παιδιών:

Οι πορείες θανάτου των γυναικόπαιδων, μαζική βία, μαζική διακόρευση νεανίδων ηλικίας από 6 έως 10 ετών, σφαγές εγκύων γυναικών, μικρών παιδιών και βρεφών, μαζικές βίαιες εγκυμοσύνες ...

Agencies.

TURKS SLAUGHTER GREEKS, SELL WOMEN TO SLAVERY.

(NY A. P. NIGHT WIRE.)

NEW YORK, June 1.—Mohammedan prisoners of war in Salonika, according to a cable message from Athens to the Greek Legation in Washington, made public here today by the American Committee for Armenian and Syrian Relief, say that "The Greeks in Turkey are undergoing the worst blow since the fall of Constantinople, 1453 A.D."

The messages state that the Mohammedan captives say that since the beginning of the war to the end of 1917, more than 200,000 Greeks, between the ages of 15 and 45, have been drafted forcibly into the Turkish army, and that thousands of these have died as a result of ill treatment, hunger and epidemics.

"More than 200,000 Greeks have been deported from Thrace into Asia Minor. One-half of the deportees died from torture and illness," says the cable message. "Many were slaughtered and the survivors are in a terrible plight. With the exception of Smyrna, Constan-

tinople and a few other towns, all the Greeks in them underwent terrible suffering, exile, torture and starvation.

"Women are sold as slaves, men are forced to become Mohammedans and \$1,000,000,000 worth of property, belonging to the Greeks, has been confiscated. Men from Aivali and many other cities were seen working as slaves in rags and begging for bread. Forty to fifty deaths occur daily among the Greeks in Smyrna as the result of hunger and weakness. The streets in the larger cities are full of Greek orphans, half-naked and begging for bread in spite of the fact that Turkish authorities have torn them from the bosoms of their parents."

GREEK POPULATION OF TURKEY.

A CRISIS AT AIVALI.

ATHENS, July 18.

The situation of the Greeks in Turkey continues most critical, and according to reliable news from Mytilene the Greek population of Aivali has been ordered to evacuate that town. This news has greatly irritated public opinion, and the Government has addressed an energetic protest to the Sublime Porte.

Aivali is a purely Greek town. The population of 25,000 has been ordered to withdraw into the interior of Asia Minor. The inhabitants, it is added, are not disposed to leave their homes for an uncertain fate without resistance.—Reuter.



30. Οι βίαιοι εκτοπισμοί και οι πορείες θανάτου των γυναικόπαιδων



ΓΥΝΑΙΚΟΚΤΟΝΙΑ

- Οι βίαιοι εκτοπισμοί και οι πορείες θανάτου των γυναικόπαιδων
- Μαζικοί βιασμοί, παιδιών και βρεφών,
- Μαζικές βίαιες εγκυμοσύνες
- Αρπαγές γυναικών με επακόλουθο τον βίαιο εξισλαμισμό κα εγκλεισμό σε χαρέμια
- Δολοφονίες ανδρών για την αρπαγή των θηλυκών μελών των οικογενειών τους
- Αρπαγές παιδιών και βρεφών από τις μητέρες τους και η μεταφορά τους σε τουρκικές οικογένειες,

«Η βίαιη απόσπαση – αφαίρεση παιδιών μιας εθνικής ομάδας και μεταφορά αυτών των παιδιών σε άλλη εθνική ομάδα-- συνιστά μεγάλο μέρος του αδικήματος της γενοκτονίας» (Χαραλαμπίδης, 1999).

31. ΓΥΝΑΙΚΟΚΤΟΝΙΑ

«... χλόμιαζαν με την ανάμνηση της φρίκης και του τρόμου των διωγμών και των εκτοπίσεων που βίωσαν»

(Blanche Norton, 1922)



Near East Relief

ARMENIAN GIRLS WASHING AND BEATING DYED WOOL

The

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ave Not

THE NEW YORK HERALD,

BODIES IN CITY OF DEATH LIE AS TURKS LEFT THEM

No Tombstones Mark Spots Where Hundreds of Greeks and Armenians Fell in Appalling Massacre of 1919.

By the Associated Press.

AIDIN, Asia Minor, Aug. 10 (Delayed). — One of the saddest and most tragic of all war memorials in the Near East is the ruined city of Aidin, sixty miles southeast of Smyrna. It is literally a vast sepulchre of the dead. Here hundreds of innocent Greek and Armenian women, children and priests lie in nameless graves, victims of massacre by the Turks in the summer of 1919.

The broken columns of a thousand shattered homes are the mute witnesses of the martyrdom of the population. Although two years have passed since they were sacrificed, no tombstone, no cross, no wreath marks the place where they fell. Their whitening bones form a part

of the crumbling masonry and earth. The silence of the place is oppressive.

The town presents an appalling spectacle of desolation and destruction, which has its counterpart only in the ruined cities of France. However, the people of Aidin were vouchsafed no chance of escape. They were brutally slain by the Turks when the Greek army had withdrawn. Many of the victims were burned to death.

Through the dark and debris strewn alleys sombre women and girls in mourning move like spectres. All have lost relatives in the fearful massacre. Their faces tell a story of poignant suffering and anguish. Some of them have lost their reason.

Επίσης, για την Γυναίκοκτονία (και Παιδοκτονία) βλ.

Φωτιάδης 1993, Χαραλαμπίδη 1999, Charalambidis, 2002.

Η Γενοκτονία των Ελλήνων και ειδικότερα η δολοφονία των γυναικών και των παιδιών, η Γυναικοκτονία και η Παιδοκτονία, είναι ένα ζήτημα και η διεθνής του προέκταση αναφέρεται στην υποχρέωση όλων των θεσμών της διεθνούς κοινότητας, να αναγνωρίσουν το μαζικό έγκλημα που διαπράχθηκε και να αποκαταστήσουν με αυτόν τον τρόπο, τη βλάβη που υπέστησαν τα θύματα.

Σήμερα που άλλοι λαοί υφίστανται από κράτη νέα μαζικά εγκλήματα πρέπει να γίνει το πρώτο βήμα για την αναγνώριση του εγκλήματος της Γενοκτονίας των Ελλήνων. Πολλοί που επιδίωξαν με τη βία και την πολιτική να εξαφανιστεί ο Ελληνισμός και ο πολιτισμός του δεν το κατάφεραν. Ο Ελληνικός λαός έχει δικαίωμα να απαιτεί με επιμονή την αναγνώριση των εγκλημάτων και αδικιών που διαπράχθηκαν σε βάρος του.

Η Γενοκτονία των Ελλήνων, η Γυναικοκτονία και η Παιδοκτονία αποτελεί ένα σημαντικό ζήτημα το οποίο, παρά τα χαμένα χρόνια και την πολιτική και κρατική ολιγωρία, αδιαφορία και απροθυμία, άρνηση και υπονόμευση κυριαρχεί ως αίτημα παγκοσμίως. Η αλήθεια, το δίκαιο και η ιστορία θα νικήσει!

Επίσης, για τη Γενοκτονία, τη Γυναικοκτονία και την Παιδοκτονία βλ. Φωτιάδη 1993, Χαραλαμπίδη 1999, και Charalambidis 2002

• Ροζίν Μοχάμεντ • Αναστασία Μαραμενίδου • Αλίσ Φαρατζιάν •
Θεοφάνης Μαλκίδης

ΓΥΝΑΙΚΟΚΤΟΝΙΑ

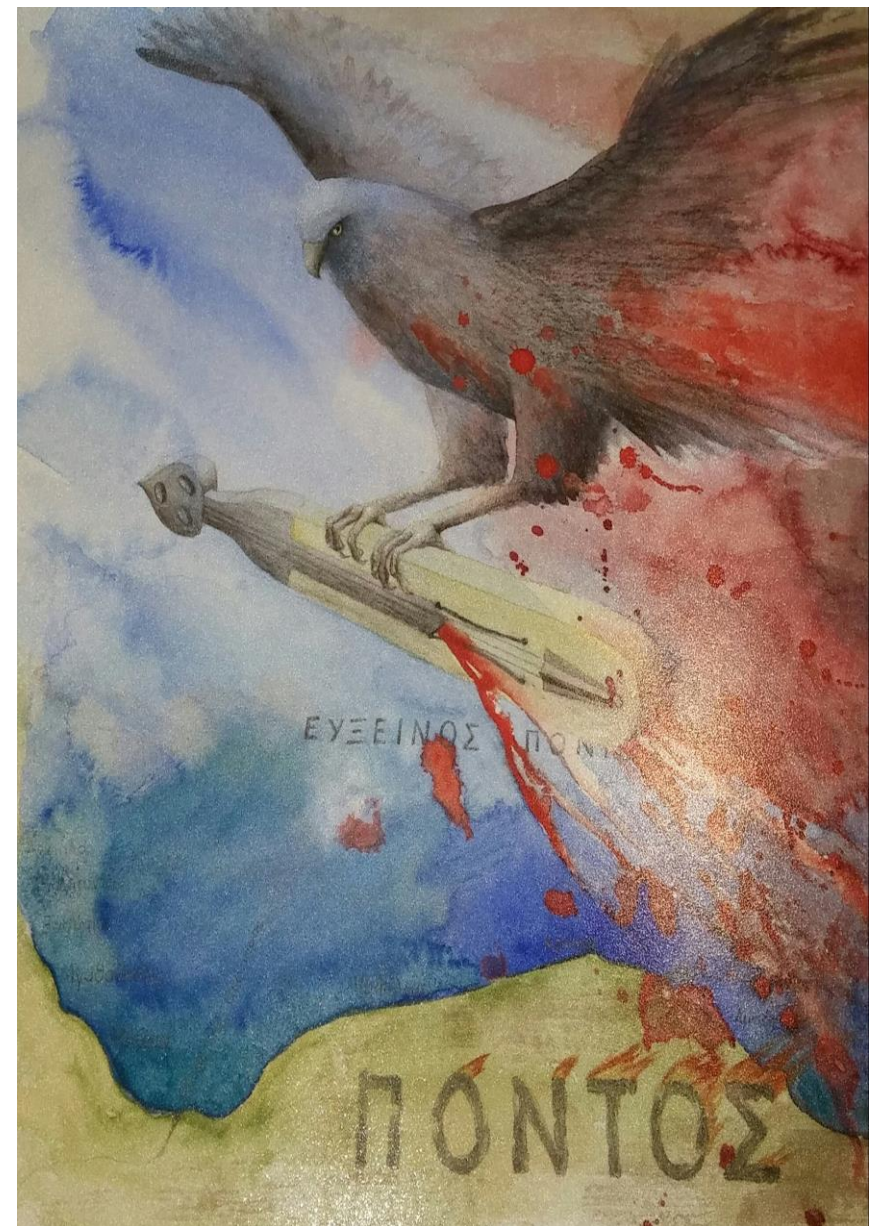
Η ΚΟΥΡΔΙΣΤΑ, Η ΔΕΣΣΥΡΙΑ, Η ΑΡΜΕΝΙΑ,
Η ΕΛΛΗΝΙΔΑ ΓΥΝΑΙΚΑ ΣΤΗ ΓΕΝΟΚΤΟΝΙΑ

ΓΥΝΑΙΚΟΚΤΟΝΙΑ

Θεοφάνης Μαλκίδης



ΕΥΧΑΡΙΣΤΩ ΓΙΑ ΤΗΝ ΠΡΟΣΟΧΗ ΣΑΣ



“ΠΟΡΕΙΑ ΘΑΝΑΤΟΥ”

Ιδιωτική συλλογή του Καθηγητή Κωνσταντίνου Φωτιάδη