



LIBRARIES

UNIVERSITY OF WISCONSIN-MADISON

Persecution and extermination of the communities of Macri and Livissi. 1919

Paris: Imprimerie chaix, rue bergere, 1919

<https://digital.library.wisc.edu/1711.dl/IEGPLQGNBQ57U87>

This material may be protected by copyright law (e.g., Title 17, US Code).

For information on re-use see:

<http://digital.library.wisc.edu/1711.dl/Copyright>

The libraries provide public access to a wide range of material, including online exhibits, digitized collections, archival finding aids, our catalog, online articles, and a growing range of materials in many media.

When possible, we provide rights information in catalog records, finding aids, and other metadata that accompanies collections or items. However, it is always the user's obligation to evaluate copyright and rights issues in light of their own use.

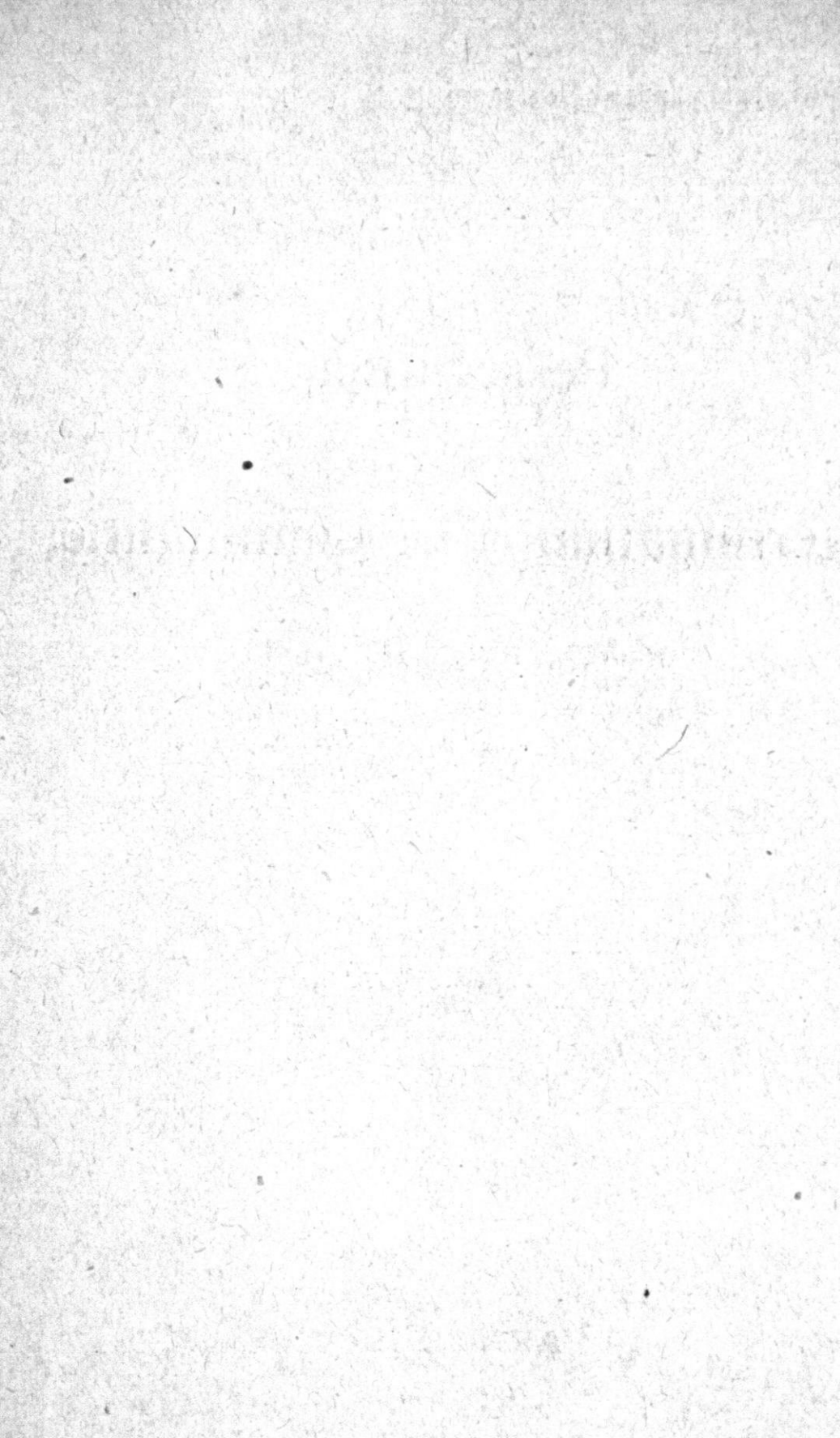
EXTRACT FROM THE BLACK BOOK OF ASIA MINOR

Persecution
and
Extermination of the Communities
of Macri and Livissi

(1914-1918)



PARIS 1919



EXTRACT FROM THE BLACK BOOK OF ASIA MINOR

Persecution
and
Extermination of the Communities
of Macri and Livissi

(1914 - 1918)

L. Elion
" *others*



PARIS 1919

Persecution

and

Extermination of the Communities

of Macri and Livissi

(1914 - 1918)

In September 1914, Youssouf Zia Effendi, judge at the court of chéri (i. e. of the Mohammedan sacred law) and Talaat Bey, head of the recruiting office, made a tour of the more than seventy villages and hamlets of the districts of Macri, preaching in the mosques, all doors closed. Their message to the Mohammedan populace was as follows :

“ The hour of the liberation of the soil of the country from the giaours (infidels) has struck. We will begin with the small villages. We order the following :

“ 1. You are not to redeem any of your pecuniary obligations toward the giaours of Macri and Livissi;

“ 2. You will drive all the giaours away from their villages, without however killing them; without going through the formality of lawsuits, you will send them to their home, Giaour Megri (Macri);

“ 3. You will take possession of their fields, their houses, their goods and all they own, and will distribute these fraternally among yourselves.

“ 4. Under no circumstances will you buy from or sell to them. ”

This order was executed under the most terrible conditions. Thus persecuted, the unfortunate Greeks began to descend to Livissi and Macri by the thousands, abandoning all they possessed.

But this was not all. Frightful sufferings attended them on the way. As they had been robbed of their beasts of burden they proceeded on foot overwhelmed with sorrow and plundered by the brigands who were hiding behind the abrupt rocks by the road.

Thus more than a hundred either died or are missing since more than three and a half years. All were robbed, without exception, and many women were violated, their linen and footwear being taken from them. So when these unfortunates arrived at their destination, they lacked all provisions for their families. Macri and Livissi suddenly found themselves invested and unable to procure any food on account of the boycott to which they were mercilessly subjected. Their situation was terrible and starvation stared them in the face, menacing and inevitable. When a few months had elapsed, some of the boldest among them, acting on cunning and malicious advice, attempted to escape back to their villages. None of them returned.

Among those who were killed, we have the following names :

1. George Sippitikos, a wealthy inhabitant of Livissi and one of its demogerontes (aldermen) was told that his house and his stores had been burned, and he was forced by his partner Osman (at present the mayor of Macri and a ruthless enemy of the Christians) to leave. The very evening of his arrival at his village — Yulaour Indgini — he was murdered in bed and his body mangled.

2. George Hajianastasiou, merchant, went to his village near Ipajik. When he arrived toward noon, his house was

surrounded by an armed band which demanded, upon orders from the mudir (civil authority) of the locality, the handing over of all the money and the goods that he carried or had in the house, threatening to kill him if he refused.

“ Whatever I have is yours ” he cried “ only let me enter my house ”. His request was in vain. He was subjected to a thousand tortures and was then strangled in the most cruel fashion. As evidence of the murderers' fury we have the fact that the body was discovered with the head bent clear down over the back.

Antony Orfanos and Basil J. Karagiorgis were seized in the village of Mentos, at a distance of three hours from Livissi, by a band of peasants who, after stripping them bare cut them into pieces and left them to be eaten by the carnivorous fowl and the deer.

The brothers Philipposzi, owning property at Kestepi were on their way to their villages. They stopped for the night on the top of a mountain called Naltoken in the company of Turkish peasant men and women who were traveling with them. During the night, these latter lighted a great fire, tied up the two Greeks and then threw them into the fire. One of the women relates that the victims resisted to the last moment and that the youngest of the group broke his bonds and threw himself at the assassins. He was overpowered, his arms and legs were cut off and the trunk thrown into the fire. The ends of his fingers were found and brought to Macri and thus did the death of the two brothers become known. Their mother went out of her mind and since then is wandering in the mountains looking for her children.

The brothers George and Basil Courata were massacred by peasant sin the night, in their own home, in the district of Talaman Tsai; they were cut into pieces, put into sacks, and thrown into a pit. A few days later, dogs were seen

tearing away at their bones in the streets of the village. It must also be remarked that the house of the brothers in question was only a few yards away from the office of the mudir of the village. Old Panagyris Kassapi, a butcher of Lavissi provided himself with a permit and, escorted by a gendarme, went to Faralia in order to buy cattle. It is reported that he arrived with the Turk and that he disappeared in the night. Nothing more has been heard of him.

Nicholas Avgerinos, sixty years old and a well-to-do inhabitant of Livissi, while in his country-house at Lavissi, was found one morning cut up in pieces in the cellar of the house.

Nicholas Loliás twenty years old, was about to return to his village on horseback when he was robbed near Talaman Tai; a few days later he was found drowned and his body tied with a rope to the trunk of a tree.

Antony Apomonis, fifty years old, was ordered by the mudir of Livissi to be ready to leave in two hours. He replied that a delay of two hours was too short, whereupon he received a kick in the stomach from the mudir and fell down in spasms. He was thrown into a most terrible agony and died within a few hours.

Sawas Scourdialos, a miller of Tergouan Jaka, at Talaman, was killed in his mill and his body mangled.

While this was going on during the last three months of 1914 in the villages of Macri and Livissi thus invested by the Turks, a certain Banos from Sparta was summoned to the village of Trimili by the mudir of Chourousoum and ordered to pay three hundred Turkish pounds in order to save himself from deportation. The money once paid, he was strangled the same night in his house, which was situated opposite the barracks of the gendarmerie.

The same mudir, accompanied by the governor of Tofani, made a pleasure-trip whose real purpose was to provoke

the massacre and the pillage of the Christians of that region, Hundreds in Livissi, Vouldour and Sparta were killed and many, whose numbers have not been estimated, are missing. When the two worthies arrived at Tilmil, they made themselves drunk with *raki* and demanded to have brought before them the prettiest Christian women of the place.

From among the five women thus secured and violated in a six hours' orgy, only one — the pretty wife of one of the notables — was kept for the whole night. Jordan Barassoghlon, forty years old, was a witness of these terrible orgies and unable to restrain his indignation at the sight of these wretches assaulting their victims one after the other he cried out and wept. For this, he was himself made the object of an infamous assault by people acting upon orders from these monsters.

Panic-stricken, all the Christians of Trimili without exception left in the night for Macri, a hundred and twenty miles away. When these Nerons discovered the flight on the next day, they sent civilians and gendarmes in pursuit. Fortunately, the greater part of the fugitives escaped. Two men and two women were caught in a ravine and their fate is unknown to this day. Chariton Syngelos, one of the fugitives was taken and robbed of his clothes and baggage; he arrived barefoot as Lavissi in a pitiful state.

Two other women, Calliope Cosma and Mary Joannou, who had managed to escape from their persecutors from Trimili, fell into the hands of another band of peasants near Kestapi. They were allowed to leave only after they had been subjected for eight days to the most infamous outrages, as a result of which one of them died.

About this time, in December 1914, a company of troops arrived at Livissi and acting upon superior orders secured through the intervention of the mudir, proceeded to arrest the notables and ephors of the community, namely, John

Caravassili, Antonios Maliaromiton and George E. Theodorou. Handcuffed like criminals, they were thrown into prison on the charge that they had sent a thousand pounds to Athens for the Hellenic navy. For thirty-five days they were being questioned and made to suffer in a thousand ways and they were given their freedom only after Emmanuel Hajiantoniou, one of the notables of Macri had paid a hundred and twenty pounds in gold, for them. After their acquittal, they had to pay an equal sum to save themselves from exile.

When mobilisation began, the crimes became fewer, but the conditions under which mobilization was enforced were characteristic of the Turkish program of extermination. Whatever infernal measures a satanic mind could conceive were applied in order to strip the unfortunate inhabitants of Macri of all that they yet possessed. Those who had completed thirty-seven years of age, though not legally called to arms were made to pay the tax of exemption; thus, within the space of fourteen months, these unfortunates were bled three or four times and later enrolled in the *amele-talours* (labor-battalions). Because of its dense population, Macri was compelled to contribute two battalions, more than three thousand men, in all. It is very doubtful whether as much as a thousand will ever return; it is in fact claimed that only five hundred of these remain in life. For after working for more than a year and a half in the vilayet of Smyrna they were then transferred in a pitiful condition, naked, and deprived of all their possessions to the steppes of Angora, Van, Erzeroum and Diarbekir. Considering the fact that from the labour-battalion of Smyrna which was sent to Angora, there remain only two hundred and fifty men, we can imagine what happened to our own men.

Famine, privation, the lack of medicines and certified doctors, the fact that the men had to sleep in most primitive dwellings frightfully crammed and this when an

epidemic more horrible than any which any army had to go through was raging, exanthematic typhus, cholera, dysentery — the inevitable companion of misery — smallpox, intermittent fever, all these carried the work of extermination through, to the immense joy of the administrative authorities and of their instruments.

In July 1916, a letter written in Greek and addressed to Mr. Alfred Biliotti, the Consul-General of Great Britain at Rhodes, was intercepted at Livissi. It was alleged that the letter contained an account of the murders, persecutions, and privations to which the poor inhabitants of Livissi and Macri were subjected under the regime of the atrocious boycott and that, in this letter, the Franco-English were begged to come in order to save the unfortunate people from a certain death. It is also alleged that the letter contained information of a military nature. And so a new scourge was let loose upon the inhabitants of Macri. The rage and hatred of the authorities, administrative and military, attained the greatest proportions. Livissi and Macri became vales of tears and lamentations. The people were dragged to dungeons by the hundreds, urged on by blows and by insults. The most distinguished of the community, the ephors and the *demogrontes*, were conducted to prison in the company of the lowest elements of the population followed by the joyful and triumphant shouts of the Turkish multitude.

Every house was transformed into a temporary prison, a dungeon, a chamber of horrors. This state of affairs lasted for many long months, almost a whole year. The tortures suffered by all without exception are indescribable. The people had to pay thousands of Turkish pounds in order to escape libellous denunciations; they had to give over all their valuables, the women and girls all their jewels in order to save their families and their children from torture and outrage. Perhaps there was some truth

in the story of the letter just cited. But what was the crime of the thousands of unfortunate women and children, the priests, the men of letters, the merchants, manufacturers, teachers, and the majority of peaceful citizens, in general?

After four months of torture and suffering, the accused were gradually transferred to Denizli.

The first convoy consisted of John Agicritis, an ephor, Panigiris Dinlis, a demogeronte, B. Sillakos, D. Pouziris, Evangelos Assiki, Costa, Basil and Agyre from Myra (in the province of Lycia) At first, forty of the notables were banished, including John Bairaktaris, the only one who practiced medicine and pharmacy in Livissi. Soldiers belaboured Pan Doulis, a demogeronte, with the butt-ends of their guns because he had the courage to say the troops that they would suffer for the injustice they were committing, for the God of the Christians would rain fire upon them and exterminate them. These words enraged the troops; they threw themselves upon Doulis and left him unconscious. The poor man, a father of seven children, expired after a long agony under the eyes of his helpless compatriots. John Syllacas was struck dead with the butt-end of a gun while bending over a brook on the way near the village of Gucksek-Com, in order to drink.

Scarcely had two months elapsed from the time that the people had paid thousands of pounds as an atonement for the famous letter when new troubles and sufferings overtook them. A band of more than forty troops with the mudir Hassa Bey-that hangman of Livissi-at their head, effected new arrests. The priest of the parish, Demetrius Hastas, eighty years of age, the curate Antonius, a former headmaster of the school of Macri, George P. Theodorou, Paschalis Paschalides, fifty-five years of age, Maurice Mavrikiou, fifty years of age, Antonios Haji-

Antoniou, Manolis Photinos, fifty-four years of age, Nicholas Cambouris, fifty-two years old, John Criezis, Michael Deli-Passis, Michael Maliaromitos; all these, notables and leaders of the community, were taken in the night, handcuffed and their feet put into chains and conducted as far as Denizli, after they had first been robbed by the troops who formed their escort. They suffered nameless hardships; beaten day and night they were left without food a whole week. Denizli has become notorious as the city of torture for the Christians of Macri.

The priest, an old man of eighty years, was condemned to stand on one leg for entire days, and as naturally he was not in a condition to undergo such a punishment he was sentenced to a hundred blows with a rod. His beard was plucked off because he refused to make admissions which the troops wanted him to make. After a martyrdom of seven consecutive days he was thrown into a dungeon, alone and in a dying condition. As his neighbors in the gaol ceased to hear his voice after two days had passed, they made representations to the superintendent Abdurrahman, and it was discovered that the old man had succumbed to his terrible hardships.

While the inhabitants of Livissi thus continued to suffer, further groups of persons accused of the crime of the famous letter were brought to Denizli. They were more than seventy in number and included the *élite* of the inhabitants of Macri — all those who excelled intellectually or from a commercial and industrial point of view. We may mention George Lazarides, lawyer and a notable, Platon Moussakos, son of a professor, merchant and ephor of the schools, Ch. Pavlides, merchant and former consular agent of Greece, seventy-five years of age, Michael Haji-Antoniou ephor of Livissi, G. Djivelis, lawyer, K. Tsakiris, headmaster, G. Anagnostopoulos, clerk of the school and of the town councils, P. Delipassis, K. Macricostas, seventy-five years old, J. Bairactaris, chemist, at present in exile at Trefeni, D. P. Theodorou,

seventy-five years of age, Varoutsis from Mougla, a notable and a great benefactor of the community who had maintained the girls' school at Mougla for a series of years, Michael Varoutsis, a merchant and brother of the former, S. Messias, S. Kontou, G. Kontou, M. Scordokopanos, M. Tsakyris, M. Talamanis, K. Paliou. All these were taken in chains to Denizli ; on the way they were robbed by the troops escorting them, just as their predecessors had been robbed. They had each to pay forty pounds on the average in order to escape being beaten by the troops with rods or the deadly rifle ends.

Upon the orders of the wretches in charge, a hundred blows on the heels, the back, and the hands were administered with a rod to each as soon as the group had arrived. Chukri, the spy, who acted as an intermediary between the victims and their tormentors distinguished himself in the affair.

Every night the blows were repeated accompanied by insults such as : " hain nullet, kiafirler selseniz, maf olsoun ", i. e. infernal nation, treacherous giaours, your race will be exterminated. They subjected the people to these tortures in order to make them confess the name of the author of the notorious letter and to find out whether the notables had been in touch with the British Admiral and Consul Biliotti.

The third day of their arrival at Denizli, they were brought in groups of six before Chukri Bey the examining magistrate and member of the military court who addressed them as follows :

" You, giaours, see what you have so far suffered, but what awaits you is still worse and you run the risk of death. Good Ottoman as I am, I inform you for your own good that if you decide to become Moslems not only will you be put at liberty at once but as you are intelligent and educated you will be given official positions in

the administration, the police, and wherever you distinguish yourselves by your capacity.

As an agent of His Majesty, I promise to name you immediately as mudirs, public attorneys and police-officers, on the condition that you become mussulmans. But if, upon the contrary, you have not within three days done what I am suggesting to you, know well that the definite and irrevocable decision of the Government is to exterminate you and all the giaours, by every means, whether it be blows or famine or the gallows and not to spare even your infants (segeliniz). Your race will be destroyed. This is the information I have for you and I give you three days' time to decide ”.

The blows ceased during these three days, but the food of the accused consisted only of a ball of an unknown substance, offered as bread.

The attitude of the guards was menacing and cruel; they kept threatening that at the end of three days all would be hanged. After the three days had elapsed, the Greeks were all brought back before the magistrate in groups of dozens and all without exception replied with a negative to the infamous proposition. But the fate in store for them was terrible. Their sufferings and tortures were intensified and were administered with no mercy whatsoever.

The martyrdom of the eighty year old priest was followed by that of John Agicritis. The blows were succeeded by a bath in freezing water and this was followed by the tearing away of finger-nails, the cutting off of the nose and ears, and finally the blinding of the eyes.

“ You will look in vain for the writer of the letter to the English ”, cried the new martyr to Christ and to liberty, “ and for those in touch with them. I am the only one that wrote the letter and had relations with the English. I have no accomplices; I hate the Turks because they kill and commit

outrages against us and I desire the victory of Europe in order that the Christians may be saved from the hands of the Turks. I shall suffer whatever you inflict on me, and all your efforts to draw from my mouth any declarations other than these will be in vain, O monstrous persecutors of Christ and of liberty”.

So much about the martyr of Macri. Antonios Maliaromylos and others have related these events with tears in their eyes. Maliaromylos was the last to see the martyr and he declares that his beautiful face had been completely disfigured as a result of the tearing off of his eyes, the cutting off of his ears, the nose, etc. ; but his deep voice sounded as though issuing from an abyss. George Anagnostopoulos, secretary of the town-council, suffered similar tortures. One night he was taken to the court. He never returned and it is said that he was buried alive.

Savas Contou was mercilessly beaten on the feet and as a result contracted gangrene and died in a dungeon.

George Contou, his brother, had his eyes pricked day and night by thick pins ; his eyes and all the body became swollen and he died in terrible pain.

Char. Pavlides, former consular agent of Greece, and seventy-five years of age, succumbed one night while in great suffering, after having gone through the tortures of the nails, the ears, water, boiling oil, and birch-rods. Before he died those of his compatriots who were kept in neighboring cells heard him moaning and crying for whole hours.

Paschalis Paschalides died, in his turn, after being subjected to tortures, during a mysterious night when he was taken toward midnight before the magistrate in order to go through the interrogation so-called. He was removed in the morning bearing signs of strangulation.

George P. Theodorou and his brother were tortured too ; they succumbed just when, while being flogged and

made to carry very heavy chains, they were at the same time being beaten with large sticks on the back.

Manolis Phakis, Nicholas Kambouris and M. Mavrikou died from their tortures and their bodies were taken to the cemetery on the same day. Costas Basil and Argyrios from Myra were attacked by typhus as soon as they were abandoned by their torturers and died in hospital.

Pl. Moussaïos, St. Varoutsis, George Lazarides, Kyr. Tsakiris, notables of Macri and Mougla, fell victims to the same disease. It is further related that all the accused were compelled to stay kneeling for an hour every day in front of the water-closets, "in order to beg the God of the Christians to save them" according to the expression of the head-gaoler.

Of the more than seventy prisoners, thirty-five, who were witnesses, were let free after a short detention during which they had to undergo their share of hardships. Of the thirty-five accused, twenty-three died, two were sentenced to death, one to five and another to two years of forced labor and the rest were acquitted. Those who returned home, whether witnesses or acquitted, received upon their arrival the order to leave immediately as exiles to Denizli.

Manoli Zeipek-Manoli, G. Hadji-Anastasiou, the Mayor his wife and his daughter (the wife of George Hadji-Anastasiou who had been strangled), the daughter of Ant. Tsakyrianni, Lygori the wife of N. Hestra, her son George, Despina, N. Salada, N. Syri Mersine, C. Cambouris, Manolis and Stavros Faliandjides were arrested upon a morning and sent four hundred and fifty miles away to the prisons of Aidin. After a forced march of fifteen days, they were throw into a dungeon as soon as they arrived. According to the prisoners' own account, all the girls and women in the company suffered infamous outrages in the most horrible fashion at the hands of the

soldiers as well as of the military officers and fonctionaries whether of the higher or of the lower rans.

As the daughter of George Chisitophis and the wife of George Hadji-Anastasiou — the two victims of Turkish savagery — would in no way yield to the Turkish fiends, they, along with Zeipek Manoli, were tortured to death. According to the depositions of their companions in misfortune, the daughter of George Hadji-Anastasiou was saved a virgin and without taint from the tortures which she suffered for long months at the hands of Chukri Bey, examining magistrate and an officer, thanks to her strength of mind and her tenacity of attitude.

And as though the sufferings of the five hundred and fifty inhabitants of Livissi and Macri were not enough, a new general and pitiless persecution was proclaimed against them. It was carried in such a fashion as to cause the death of all the babies, the old people, and the sick, and it resulted in the dispersal of all the inhabitants, driven and scattered as they were in a most brutal and inhuman way exclusively among very inhospitable turkish villages.

Before they began the general persecution, the Turks applied the two following measures at the expense of the Christians :

First, the Christians were compelled under menace of imprisonment and exile to deliver a portion of their furniture to the authorities in view of the establishment, projected by the municipality, of girls' schools, orphanages, hospitals, etc. Companies of soldiers led by officers, under-officers and organs of the administration, entered the houses of the Christians and seized all the cloth, mattresses, carpets, household articles, linen of all sorts and even silk, with the result that the Government depôts were filled with thousands of these articles.

In the second place, every Christian was compelled to subscribe to the Turkish internal loan. The Christians

were divided into three categories: the first was made to pay a hundred, the second forty to sixty, and the third twenty Turkish pounds. The inhabitants had to deposit whatever sum was demanded. The assessment was carried out according to the whim of the Government.

Those who were unable to pay the sum demanded were compelled, some to sell their valuables, others to sell their real estate and their beasts of burden in order thus to escape banishment. Only two among the inhabitants refused to pay, Theophanis and Stratis. The first was simply unable to pay even a penny as he had been robbed of everything while on the road from Livissi to Macri, even of his clothes. The second refused to pay and was condemned to exile. But later the guards searched him, and upon finding twenty Turkish pounds on him they gave him his liberty and delivered the money to the State treasury.

These successive extortions caused a great deal of suffering to the unfortunate inhabitants, who thus saw themselves deprived of money and of furniture. Hence they were stupefied and thrown into despair when, three days later, they heard the town-crier saying that "the giaours were to get ready for deportation with their wives and children within forty-eight hours." The ejection was carried out in two periods, first in November 1917 and then in April 1918; in the former period four hundred families were deported, in the latter nine hundred. Thus ended the work of the complete destruction of Livissi and Macri.

Those who were not included in the first company of exiles of November 1917, were sent away only after further drains had been made on their resources.

The first deportation of the four hundred families consisting of women children and old men (as the men in good condition had been enlisted and were languishing in the

labour battalions) was carried out under strict orders that the people should leave on foot and should take with them not more than they could carry on themselves.

The tears and the supplications of the poor parents were all in vain; the order was irrevocable. Within forty-eight hours they sold at ridiculous prices whatever they had in the way of implements and clothing to a commission appointed *ad hoc*; the morning after, two thousand women and children preceded by a company of soldiers were to be seen taking a tearful leave of their native town, in order to go to an unknown territory.

No pen can describe the sufferings of those unhappy women and children during their forced march of fifteen days. The road, the rocks, the brooks were strewn with the bodies of children and old men who succumbed to hunger, cold, and fatigue and expired in terrible pain. Mothers have been seen leaving their little ones under stones, or throwing them into ravines, as their inexorable guards did not permit a burial for fear of delaying the advance. To a mother who was begging him with tears to permit her to bury her baby, the guard replied "It is a waste of time to talk about the offspring of the Christians." Every night, the encampment of the deportees resounded with the sobs and cries of the women attacked by the guards and made to give up, as payment for the expenses of the deportation, whatever savings they had been able to conceal on their clothing. The guards flogged and beat the women pitilessly in order to make them pay the backsheesh (tip) which they did not cease to demand of them.

Similar and even worse atrocities were features of the second deportation. The people were given twenty-four hours' time, but they were allowed to take their animals along. Pure irony. It was simply impossible for nine hundred families to find beasts of burden during those

times of mobilization when everything had been requisitioned. By April 1918 Livissi and Macri had become depopulated; of the nine hundred families of Livissi only twenty-five had remained, and of the five hundred of Macri only eleven, including two priests and a few tanners employed in government tanneries.

The houses, the vineyards, and the various establishments of the community in the devastated towns of Livissi and Macri were left in the hands of the government and we have no knowledge of their present condition.

The greater part of the owners of vineyards, vegetable gardens, and houses, finding themselves without pecuniary means on the day of their deportation, disposed of their property at ridiculous prices. Char. Caramihalis sold his vineyard originally estimated at fifty *donoums*; and yielding an annual revenue of fifteen hundred Turkish pounds, for only a hundred pounds, and these on credit. Hadji-Nicholas Maratsin, urged by threats and by force, was made to sell his vegetable garden situated at the borders of the town and worth two thousand Turkish pounds at least, for only three hundred. Unfortunately we are not in a position to go into details as to the number of properties thus disposed of or as to the complete dispersal of the inhabitants and thus we are unable to offer accurate statistics. But we hope to have ready in the near future a full list of the vast damages sustained by the two sister communities of Livissi and Macri.

We shall content ourselves with giving the following list of those who figured as persecutors in this tragedy and who destroyed the property and the estates of the two towns :

AHMED RASSIN Bey, governor of Macri;

YOUSSEUFF ZIA Effendi, judge of the Chéri (i.e. of the Mohammedan sacred law);

ARIF Effendi, commissary of the Moavini ;

SHUKRI Bey, officer of the Moavini ;

SHUKRI Effendi, commandant of the guards ;

ARNAOUT HAIDAR Effendi, assistant attorney general ;

HASSAN Bey, mudir of Livissi ;

ARAB HASSAN Ghazi, commandant of the Guards ;

ITICHAT Reissi ;

ZIRAAAT Meimouri ;

OSMAN Bey ;

HAIRI Bey.

These persons were not only guilty of the crimes mentioned above but had moreover organized sub-committees with the orders to collect colossal sums by force and under threat of deportation; once the money was extorted, the contribution was forgotten and the victims were deported just the same.

By resorting to similar methods they managed to rent or to become proprietors of vineyards, houses, agricultural properties, vegetable gardens, and in general of all that the inhabitants possessed in the way of furniture, carpets, merchandise, stores of tobacco, etc., all at ridiculous prices.

The orgies of Macri and Livissi. — The orgies we are about to describe were due to the functionaries cited above and more particularly to Hassan Bey, the mudir of Livissi, Hassan Ghazi, an Arab, commissary of the guards, and Itaat Reissi Osman Bey :

1° The daughter of Michael Carlis was violated; she became pregnant and underwent an abortion, two days after which she died from hemorrhage. (The person guilty of the crime is the mudir of Livissi).

2° Pelagia, daughter of Geros Antoniou was violated by the mudir of Livissi and is yet kept by him as his mistress.

The daughter of Housoum Costa was violated by the mudir. She was recovered by her father but died at Denizli owing to the ill-treatment to which she was subjected on her way there.

Myrsine Sawa Cavvoura, the daughter of Kelekes, and a large number of other girls whose fathers and brothers had been recruited into the army were forcibly carried by night into disorderly houses by the above-mentioned functionaries and dishonored to the sound of music and before the eyes of honorable persons.

Chryssanthi Hadji Anastasiou, Catina Salliaca, Mary Antaliaki and Irene Athanassiou, all of good families, were violated and insulted by the wretches mentioned above and by Osman Bey, chief of police. Mary Antaliaki died as a result of an abortion at the house of Michael Louisides.

A sentiment of shame and of pity prevents us from mentioning at the moment the names of a number of girls from good families who were forcibly introduced into the orgies of high government officials and were photographed naked and in indecent postures. Many of these girls died from terror and ill-treatment.

From among those who were converted to Islam by force we shall cite two whose names have come to our knowledge : Catherine Voulgarou and the daughter of Stephen Courti. These two were violated as well, and along with two other young girls, Mary Demetriades and Moschoula Zadé were made to go, after a thousand intrigues into the houses of Osman Bey and Hassan Ghazi, chief of the gendarmes. These girls belonged to very good and aristocratic families and the weddings were celebrated with the beating of drum and much cheering. It goes

without saying that the consent of the parents was not even asked for.

Such is the degradation, moral material, and social, into which these two Christian communities fell, communities which could compare favorably in respect of social progress and culture with the most progressive cities of Asia Minor and of the Near East, such as Smyrna and Salonica : these two cities could boast of more than three hundred men of science, doctors, jurists and other educated men who had studied in Athens, Constantinople, and at the Universities of Paris, London, Vienna and Berlin, and who were distinguishing themselves to this day as professors and instructors in the University of Athens, in Robert College at Constantinople, in Alexandria, Smyrna, Salonica, and as authors of original works in philosophy, medicine, and theology. Before the constitution had been granted and the war had begun, these communities enjoyed wealth and ease and many of their rich members built at their own expense magnificent schools, a semi-gymnasium, a girls' school and a primary school all of which had been erected in the light of modern architectural methods and could take from eight hundred to a thousand pupils. The schools were supported by wealthy citizens, the Turkish Government paying not a penny for the instruction of these thousands of pupils. As a matter of fact, Louisidis Pasha, a great benefactor of the community, had had a Turkish school built at his own expense where the mussulman children could study comfortably. Moreover, athletic clubs, public libraries, and musical societies added to the life of these communities of Asia Minor.

Alas, very little remains of Macri (the ancient Telmissos) and Livissi (the ancient Karmilissos) these two celebrated cities of Lycia, with their erstwhile flourishing civilization, their peaceful Christian population, and their

prosperous industries. The schools were devastated, the libraries pillaged, the dwellings of wealthy citizens transformed into houses of debauch and infamy and many of the buildings destroyed.

The above is a succinct account and a most feeble description of the facts and the real bearing of the persecutions endured by the two sister communities of Macri and Livissi who thus gave their blood, their honor, and their fortune, as their contribution to the martyrdom of christianity under the most infamous rule ever known in history.

We are confident that the great struggle waged by the Powers for civilization and human liberty will put an end to the sufferings of all the Christian in Turkey.

February 15-28, 1919.

*The representatives of the Greek populations of Macri
and Livissi :*

L. ELIOU, Professor at Robert College.

R. MOUSSIOS, Physicien at Smyrna.

C. CONSTANTINO, Professor at Robert College.

A. STAMATIADIS, Barrister at Smyrna.

IMPRIMERIE CHAIX, RUE BERGÈRE, 20, PARIS. — 6778-5-19. — (Encre Lorilleux).

