

The Effects of the Greek Occupation on the Anatolian Greeks

Mesut apa*

Abstract

In order to realize the “The Megali Idea”, Greece has maintained its attempts of occupation of Türkiye since its establishment. The demands of Prime Minister Venizelos on Türkiye were accepted with the support of the British at the Paris Peace Conference which gathered on January 18, 1919. The Greek occupation, which started in İzmir on May 15, 1919, lasted until the end of 1922.

With the Greek occupation of Anatolia, a great persecution also began against the Turks. This occupation was reflected as an operation to “save the Anatolian Greeks from captivity”. Some of the local Greeks welcomed the occupation enthusiastically and served in the Greek Army. The Greek Metropolitans such as those of İzmir and Trabzon and especially the Phanar Greek Patriarchate and the clergy supported the occupation. The Trabzon Greek Metropolitan Hirisantos carried out diplomatic activities at the Paris Peace Conference for the establishment of the Greek-Pontian state on the shores of the Black Sea. The Greek-Pontian gangs tried to weaken the resistance of the forces of the Turkish Grand National Assembly on the Western front with their activities.

The Government of the TGNA (Turkish Grand National Assembly) informed the Allied Powers that it would act against the Christians in Anatolia in accordance to the rules of the International Law. At the same time, some measures were taken against the likelihood of cooperation of the Christians with the enemy in the areas that were close to the territory occupied by the Greeks and on the Black Sea coast. The local Greeks, who

* Prof. Dr., Ankara University, Institute of Turkish Revolutionary History, Ankara/TÜRKİYE, capa@ankara.edu.tr ORCID: 0000-0003-1924-813X
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were captured while fighting against the Turks with the Greek Army in the western front, were tried according to the Laws of the Turkish Grand National Assembly.

In this paper, primarily, the behavior of the local Greeks against the Greek occupation and their role in supporting the Greek Army are revealed in the light of the memoirs, press and archive documents. In addition, the perspective of the Government of the TGNA towards the Christians and the extraordinary measures that it took are included.

Keywords: Occupation of İzmir, Paris Peace Conference, Local Greeks, Government of the Turkish Grand National Assembly, Greek, “Zito Venizelos!”.

Yunan İşgalinin Anadolu Rumları Üzerindeki Etkileri

Öz

Yunanistan, Megali İdeayı gerçekleştirebilmek için kuruluşundan itibaren Türkiye’ye yönelik işgal çabalarını sürdürmüştür. Başbakan Venizelos’un Türkiye üzerindeki talepleri, 18 Ocak 1919 tarihinde toplanan Paris Barış Barış Konferansı’nda İngilizlerin desteğiyle kabul edilmiştir. 15 Mayıs 1919’da İzmir’de başlayan Yunan işgali 1922 yılı sonlarına kadar sürmüştür.

Anadolu’da Yunan işgaliyle birlikte Türklere karşı büyük bir mezalim de başlamıştır. Bu işgal aynı zamanda yerli Rumları “esaretten kurtarma” harekâtı şeklinde de gösterilmiştir. Yerli Rumlardan bir kısmı işgali coşkuyla karşılamışlar ve Yunan ordusunda görev almışlardır. Başta Fener Rum Patrikhanesi olmak üzere İzmir, Trabzon vd. Rum metropolitleri ve din adamları işgali desteklemişlerdir. Trabzon Rum Metropolitleri Hırısantos, Paris Barış Konferansı’nda, Karadeniz kıyılarında Rum-Pontus devletinin kurulması için diplomatik faaliyetlerde bulunmuştur. Rum-Pontus çeteleri, faaliyetleriyle TBMM Hükümeti kuvvetlerinin Batı cephesinde direncini zayıflatmaya çalışmışlardır.

TBMM Hükümeti, Anadolu’daki Hristiyanlara karşı uluslararası hukuk kurallarına uygun davranacağını İtilaf Devletlerine bildirmiştir. Aynı zamanda Yunan işgal sahasına yakın yerlerde ve Karadeniz kıyılarındaki Hristiyanların düşmanla iş birliği ihtimallerine karşı tedbirler alınmıştır. Batı cephesinde Yunanlılarla birlikte Türklere karşı savaşırken esir düşen Rumlar, TBMM Kanunlarına göre yargılanmışlardır.

Bu yazıda öncelikle yerli Rumların Yunan işgali karşısında davranışları ve Yunan ordusunun desteklenmesindeki rolleri anılar, basın ve arşiv belgeleri ışığında ortaya konulmaktadır. Ayrıca, TBMM Hükümeti'nin Hristiyanlara bakış açısı ve aldığı olağanüstü tedbirlere yer verilmektedir.

Anahtar Kelimeler: İzmir'in işgali, Paris Barış Konferansı, Yerli Rumlar, Türkiye Büyük Millet Meclisi Hükümeti (TBMM), Yunan, "Zito Venizelos".

Introduction

After the Armistice of Mudros, the local Greeks in İzmir started excesses on behalf of Greece. Each ship's arrival which belonged to the Entente Powers at the port was a reason for the Greeks to demonstrate. The Greeks enthusiastically greeted the arrival of a British ship led by A. Dickson to İzmir on the date of November 7, 1918 at Kordonboyu. A priest blessed the annexation of İzmir to Greece (Enosis) by shooting into the sky. The pictures of Venizelos were distributed to the demonstrators. A Greek flag was hoisted at the Ayafotini Church. In a raid performed by a group of Greeks, the Turkish flag hoisted on the balcony of the Splendit (Splendid) Palace Hotel, which was run by the Turks, was lowered and the Greek flag was hoisted in its place. The incident took place in the presence of Nurettin Pasha, the Governor, and Dickson who were at the hotel at the time.

The Greek Prime Minister Venizelos also wanted the Greeks to be represented in İzmir with Greek warships just like the British, French and Italian warships. With the permission of Galthorpe, the British High Commissioner, the Greek torpedo boat named Leon, which left İstanbul, anchored at the İzmir Port on the morning of December 24, 1918. Colonel Ilya Mavridis, the Commander of the ship, worked at the side of Galthorpe during the First World War. The local Greeks celebrated the arrival of the Greek ship with great enthusiasm. The next day, a ceremony was held at the Greek Consulate for flag raising. At the same time, Metropolitan Hirisostomos, who came to İzmir, directed a religious ceremony at the Ayafotini Church. Later, he would display great efforts for realizing the Megali Idea in İzmir.¹

1 Celal Bayar, *Ben de Yazdım Milli Mücadele'ye Giriş*, Vol. 5, İstanbul 1967, pp.1601-1602, 1605-1606, 1639; Mustafa Turan, "İzmir'in İşgalinden Önce Anadolu'da Rum Taşkınlıkları ve Tedbirler", *Atatürk Yolu*, Vol. 2, No. 6, 1990, pp. 349-360.

After the Armistice, the Greeks who previously went to Greece from İzmir and the surrounding areas started to come back for the purpose of increasing the Greek population. According to the news published in *Vakit*, the İstanbul daily, about one thousand Greek passengers got off the Greek ship anchored at the İzmir Port on March 7, 1919. Some of those Greeks who were locals of İzmir Province completed their military service in Greece. Their return to İzmir was interpreted as the application of the plan to gradually increase the Greek population. At the dock, “there were again noisy hours in the honor of the arriving passengers”.²

While Nurettin Pasha, the Governor of İzmir, was trying to prevent provocative actions of the Greeks, he was also making the activities of the local branch of the Countrywide Resistance Organization (*Müdafaa-i Hukuk Cemiyeti*, literally, Association for the Protection of the Rights). However, this did not last too long. In line with the Greek demands, Governor Nurettin Pasha was dismissed and İzzet Bey (Humpbacked İzzet) was appointed as the new Governor of İzmir on the date of March 14, 1919.³ This change would make it easier for the Greeks to occupy İzmir and ease the activities of the local Greeks.

In the meantime, the situation across the shores of the Black Sea Region was not different than that of İzmir and the surrounding areas. The Greek gangsters who started acting with the feeling of revenge against the Turks were encouraged by the British soldiers and officers in and around Samsun. The British assumed the role of protectors of the Greek gangsters so to speak. The gangs who came from the mountainous areas by benefiting from the general pardon, were able to wander around with their weapons as they pleased. All those things were taking place in front of the officers who were responsible for control. Although most of the incidents against public order originated from the Greeks, it was also the Greeks who were sending complaining petitions to the representatives of the Entente Powers in İstanbul.

The British platoon composed of 200 persons which landed on Samsun on the date of March 9, 1919, was greeted by the demonstration of the Greeks indicating their joy. The British sent a small portion of those troops to Merzifon with the excuse of protecting the Armenians and Greeks which

2 “İzmir’de Rumlar”, *Vakit*, 9 March 1919.

3 Bayar, *ibid*, Vol. 5, p. 1642.

was against the provisions of the Armistice. Thusly, the British occupied Merzifon on March 30 to provide public order there. Afterwards, they had all Greeks released from prison. Later, the oppression and injustice of the Pontian gangs against the Muslim public increased even more. The Greeks, trusting the occupying forces, raided the Turkish villages and incidents of pillaging and killings started to increase everywhere. Against this situation, “the representatives who established a government within the government were releasing the Greek and Armenian villains from prison with a small indication from our former servants and ungrateful subjects whom they stroll in their automobiles and fill those prisons with innocent and sinless Turks”.⁴

In one of his written reports, Mustafa Kemal Pasha, the Inspector of the Ninth Army, who would land on Samsun on the date of May 19, 1919 would say “After the Armistice, all Greeks have started to get spoiled everywhere with their national goals of Greek-ness and gathered around the idea of establishing a Pontian government also in this region and all Greek gangs have gained a completely political identity under a regular program”. During those days, roughly about forty Greek gangs which were composed of thirty Greek gangs in the Province of Samsun, two Greek gangs in the province of Çarşamba and three Greek gangs in the Province of Bafra were working towards their political goals.⁵

While such events were being encountered in Anatolia after the Armistice of Mudros, the winner states of the First World War convened at the Paris Peace Conference on the date of January 18, 1919 to negotiate the terms of peace. At the Conference, peace treaties were signed with Germany, Austria, Hungary, and Bulgaria. And the peace negotiations regarding the Ottoman State were delayed due to the difficulties that the allied states were having regarding sharing Türkiye and the land requests of the non-Muslims living in the Ottoman lands.

Bogos Nubar, on behalf of the Armenians, and Hırisantos, the Greek Metropolitan of Trabzon, on behalf of the Greeks of the Black Sea Region attended the Paris Peace Conference. Hırisantos, who wanted to establish

4 Zübeyirzade M. Fuad, *Yurdumuz*, Vatan Matbaası, İstanbul 1341, p. 32. Vehbi Cem Aşkun, *Kurtulan Merzifon*, Türkdili Matbaası, Balıkesir 1956, p. 3.

5 *Atatürk ile İlgili Arşiv Belgeleri (1911-1921 Tarihleri Arasına Ait 106 Belge)*, Ankara 1982, pp. 31-32, 34.

a Pontian Greek State on the shores of the Black Sea, attempted to prove his thesis with a declaration that he made at the Conference on the date of May 2, 1919. Venizelos had previously explained the Greek demands at the Conference on the date of February 4, 1919.⁶ The primary purpose of Venizelos was to get his requests regarding Western Anatolia (Ionia) accepted. For this reason, Hirisantos was unable to get the support that he was expecting from the Greeks. With falsified census statistics Venizelos attempted to prove that the Greek population in the region was in majority by claiming that the Turks were oppressing the Greeks in Anatolia. The British Prime Minister Lloyd George who had a great admiration for Venizelos was believing in those claims. Finally, it was agreed in the Paris Conference to land the Greeks on İzmir with the British support. The decision of occupation was primarily based on stopping the so-called Turkish oppression in the region and preventing the Italians from occupying İzmir.⁷

1. The Greek Occupation of İzmir

After the decision made in the Paris Peace Conference, the Greek troops moved towards İzmir “to free their fellow Greeks”. In his diary note dated May 13, 1919, Colonel Zafiryö, the Commander of the First Greek Division, wrote the following statements: “Don’t forget that we are going for freeing our brothers under enslavement. Soon we are going to meet our oppressed brothers”.⁸

The Greek ships entered into the İzmir Port on Thursday May 15, 1919. The Greek troops under the command of Colonel Zafiryö landed on İzmir from the Punta-Alsancak and Pasaport docks. The dock line was full of Greek soldiers. The Efzun Regiment entered into the Göztepe District. The Greek

6 Bayar, *ibid*, Vol. 5, pp.1466-1467.

7 Sina Akşin, “Paris Barış Konferansı’nın Yunanlıları İzmir’e Çıkarma Kararı”, *Üçüncü Askeri Tarih Semineri, Türk-Yunan İlişkileri (20 Temmuz 1974’e Kadar)*, Ankara 1986, p. 181, pp. 174-185.

8 Celal Bayar, *Ben de Yazdım Milli Mücadele’ye Giriş*, Vol. 6, İstanbul 1968, p.1792, 2002. Today, the Greeks still do not give up describing the Ottoman period as a period of enslavement for themselves. Stelyo Berberakis mentioned one of his memoirs in the conference titled “Turco-Greek Relations” that he attended in Ankara University on February 28, 2018: Yaşar Büyükanıt, former Turkish Chief of Staff visiting Athens wanted to take Berberakis’s opinion regarding his speech that he would deliver at the ceremony. Berberakis suggested removing the following phrase from the text of the speech: “The Turkish and Greek people lived as brothers for about four hundred years”. Berberakis stated that the Greeks would not be happy about this expression because they perceived this period as an enslavement period.

Metropolitan Hirisostomos blessed the soldiers in the Eczun Regiment with a religious service along with all Orthodox priests besides him. The local Greeks mingled with the soldiers on the dock and kept yelling “Zito!, Zito!” with cheers. Afterwards a great massacre and pillaging would start against the Turks.⁹

The Ottoman Government declared that it would not militarily intervene because the decision to occupy İzmir was previously known. Nadir Pasha, the Commander of the 17th Army Corps sent messages to all officers and asked them to gather at the military barracks. The officers, who were at the military barracks during the occupation, were attacked by the Greek troops even though they did not resist against the occupation. While a Greek Rifle Company was entering into the military barracks with their fixed bayonets, hundreds of Greek civilians were accompanying them. They were striking the Turkish officers with the rifle butts and undressing them. Ali Nadir Pasha and Bağdatlı Abdülhamit, the Executive Officer, were being beaten with fists and slaps. The officers who were taken out of the military barracks to be taken to the docks were being attacked by thousands of Greek civilians. The bodies of the killed officers and privates were being thrown into the sea off of the docks. Colonel Fethi Bey, the Commander of the Army Recruiting Office was bayoneted and killed by a group of Greek Soldiers who demanded his uniform and forcing him to say “Zito Venizelos!” In the meantime, the local Greeks were attacking Turkish civilians in the city. At the time, due to the sudden rain shower the attacks would slow down.¹⁰

There was no provision in the decision of the Paris Peace Conference regarding İzmir to eliminate the Ottoman rule in the occupied territories. For this reason, the Greeks attempted to have administrators in İzmir who would ease their affairs. The Metropolitan Hirisostomos visited İzzet Bey, the Governor, at his residence and suggested him to start work with his attendants to make it easier to apply Venizelos’s policies. İzzet Bey, who returned work two days later, entered under the sway and order of Aristidi Steryadis of Crete who was appointed as the High Commissioner of İzmir by Venizelos.¹¹

9 Bayar, *ibid*, Vol. 6, p. 1792, 1798-1807. For the list of books written about the Greek massacres in Turkish, see p. 1810.

10 Rahmi Apak, *İstiklâl Savaşında Garp Cephesi Nasıl Kuruldu*, TTK Basımevi, Ankara 1990, p. 4, 7-9, 18.

11 Bayar, *ibid*, Vol. 6, pp. 1810-1811.

2. Behaviors of Local Greeks under the Greek Occupation According to Memoirs

After the Armistice of Mudros, movements started among the Greeks in various places in Anatolia, primarily in İzmir and İstanbul. The occupation of İstanbul, the arrival of the Greek Red Cross Committees to İzmir and the activities of the Entente Powers or the activities committed for the benefit of the Greeks along the Black Sea shores were all encouraging the Greeks. The soldiers and administrators who encountered those days provided information regarding the attitudes and behaviors of the local Greeks against the Greek occupation in their memoirs.

Ahmet Hilmi Kalaç described his encounters during the Armistice days in İstanbul as follows:

While my secret reclusive life was going on in Kuzguncuk, I have encountered the most saddening incidents. The organization of the Greek youth under the name of boy scouts and their hostile demonstrations against the Turks were something to think about. They have organized a Venizelos Day and made some preparations during the day. At the night they have sung some of their national songs and wandered around the neighborhood. They climbed hills with torches in their hands. The cheers of “Zito Venizelos!” rocked the neighborhood. There was no power or authority to prevent that.¹²

In İnebolu, which was one of the important docks of the Black Sea, the Greeks were in contact with İstanbul and Europe as they were agencies for the foreign commercial ships and dealing with the affairs of foreign trade. After the Armistice, their relations with the Entente Powers reached to a level that would upset the Turks. Two British control officers landing on İnebolu from the British torpedo ship on April 10, 1919 first met the Greeks. The Greeks happily carried the weapons that the British officers confiscated at the warehouse. Some Greeks were insulting Turks on the streets after leaving bars. Also, during those days the Greeks were provoked after the demonstration of a British warship at the İnebolu Port and resisted against the police officers and the watchmen.¹³

12 Ahmet Hilmi Kalaç, *Kendi Kitabım*, Yeni Matbaa, İstanbul 1960, p. 171.

13 Nurettin Peker, *1918-1923 İstiklâl Savaşının Vesika ve Resimleri, İnebolu ve Kastamonu Havalisi Deniz ve Kara Hârekatı ve Hatıralar*, Gün Basımevi, İstanbul 1955, p. 18.

Bezmi Nusret Kaygusuz, who was appointed as the district governor of Alaşehir on the date of April 27, 1919 moved to Bandırma from İstanbul to go to his workplace. Kaygusuz, who moved to Soma by train from there, talked about the fact that he was unable to sleep and had a fearful night because of the noises caused by the Greeks who were having fun at the bar right next to the hotel. By indicating Turks, the Greeks were repeating statements such as “We are going to shoot and hang them all soon”. The situation was not so different in İzmir. It was felt that a new catastrophe would be experienced by the Turks from the entertainment of the Greeks on the streets of İzmir with the mandolins and guitars and from some news leaked from them. In the Paris Peace Conference, “the province of İzmir had been given as a present to Greece” and the preparations for the occupation had started. The Greek Red Cross was carrying Greek military uniforms, weapons, and ammunition in boxes to our shores. In the religious services held at the Ayafotini Church, the Greek priests were “heralding that the Greek Army would invade the hinterland of İzmir soon and if Turkish blood was shed, it was all religiously permissible for the Greeks and those working for that purpose would do a great good deed from a religious perspective”.¹⁴

After the occupation of İzmir, the Greeks were not afraid of openly expressing their support for Greece. Colonel Bekir Sami (Günsav) Bey who was appointed as the deputy Commander of the 17th Army Corps realized that the Greeks were in an extensive preparation when he came to Bandırma in the evening of May 21, 1919. The Greeks hoisted the Greek flags all over the city and were anxiously waiting for the Greek Army. With an order he gave to the Commander of the 61st Division, Bekir Sami Bey had all foreign flags removed. It was seen that the Greeks working for the railroad administration wore Greek uniforms in Balıkesir which was full of Greek flags.¹⁵

The Greeks of Akhisar suggested their friends to hoist the Greek flag at their homes and workplaces. Those days, there were 6118 Greeks and 882

14 Bezmi Nusret Kaygusuz, *Bir Roman Gibi*, İzmir Büyükşehir Belediyesi Yayınevi, İzmir 1955, pp. 157-159.

15 Hacim Muhittin Çarıklı, recorded the following information into his diary in Balıkesir on the date of July 20 1919: In the evening, the Armenians were very happy, in many houses they were singing the song named “antranik” together. *Balıkesir ve Alaşehir Kongreleri ve Hacim Muhittin Çarıklı'nın Kuşayrı Milliye Hatıraları (1919-1920)*, ed. Şerafettin Turan, Türk İnkılâp Tarihi Enstitüsü Yayınları Ankara 1967, p. 24.

Armenians in Akhisar.¹⁶ Kazım Özalp, who came to Bandırma on May 20, 1919 went to Akhisar from there to establish the local branch of the Turkish Revolutionary Organization (*Kuvâ-yı Milliye*). They met the District Governor and the local notables there. The Greeks, who understood that those activities were being performed to prevent the Greek occupation, were attempting to dissuade people from resisting by taking assistance from the French troops stationed at the train station. And the Metropolitan of Akşehir offered establishing a mixed militia composed of Turks and local Greeks platoon to provide security.¹⁷

In Ödemiş an envoy composed of ten persons from the Greek and Armenian communities visited the District Governor and attempted to invite the Greeks to Ödemiş with the excuse of lack of security, but their demands were rejected with the involvement of Captain Tahir.¹⁸ The Greeks of Söke increased their excesses against the Turks after the occupation of Aydın by the Greeks, harassed the passengers leaving their villages, and forcefully took away their animals.¹⁹

While the Greeks were expanding their invasion from three points a few days after the occupation of İzmir (Ayvalık, northern and eastern İzmir), they were also making propaganda so that the local Turks would not prevent the Greeks from invading further land. The locals who were in great fear and anxiety due to the occupation were making applications and sending envoys to İstanbul to prevent the occupation. Those who struggled for resisting against the occupation “were subjected to the insults and attacks of the Greeks and even of the government representatives in some places”.²⁰

In the morning of May 29, the Greek soldiers who landed on Ayvalık were greeted enthusiastically by the local Greeks. In the meeting which was made

16 Bayar, *ibid*, Vol. 6, pp. 1891-1892.

17 Kâzım Özalp, *Millî Mücadele (1919-1922)*, Vol. I, TTK Basımevi, Ankara 1985, p. 14.

18 The priest addressed the Commander and said: “Dear Commander, until now we have suffered, and afterwards the Turks will suffer and they must suffer”. Bayar, *ibid*, Vol. 6, pp. 1898-1899.

19 Bayar, *ibid*, Vol. 6, p. 1957. It is understood that the Greeks of Söke supported the Turks after the Sakarya Victory: “Today, in the residence of the Metropolitan, the Deputy Metropolitan performed a religious service for the first time for the victory of the Turkish Army and the final salvation of this country... The residence of the Metropolitan was decorated with the Turkish flags. “Ortodokslar ve Sulhumuzun Zafer Duası”, *Hâkimiyet-i Milliye (HM)*, 1 February 1922.

20 Özalp, *ibid*, pp. 14-16.

between Ali Bey (Çetinkaya) and the representatives of the British and Greeks on June 6, it was decided by the Greek Commander to remove the Greek flags hoisted by the Greeks at their homes and shops. According to what Kazım Özalp witnessed, “the Greeks followed the invitations of the local Greeks in those regions, expanded their invasion and captured many places by small platoons. The enemy got worried by the arming of the Muslim population and preparing for resistance and this situation forced the Greeks to gather themselves and combine smaller platoons into bigger units”.²¹ The Greek troops that occupied the shores of Ayvalık were proceeding with the support of the local Greeks.²²

On the days when the Greek occupation was expanding in the hinterland of İzmir, pressures on the Turks of İzmir were increasing day by day. The Greek soldiers and especially the local Greeks were displaying actions that would offend the national feelings of Turks. The atrocities committed against the Turks were being skewed and converted into negative propaganda. Hırısostomos, the Metropolitan of İzmir, was displaying the pictures of martyred Turks in the cinemas as “the Greeks killed by Turks”. He was also sending those films to the European countries.²³

The Greeks cheered up as the Greek King came to Anatolia in 1921. After the defeats of Kütahya and Eskişehir, the Greeks increased their excesses in Bursa. According to Hayrettin Abidin, “some Anatolian Greeks who did not know Greek and their brats who were organizing demonstrations and religious ceremonies were performing attacks on individuals such as tearing the fez worn by the Turks”. At the same time, in their military marches to demoralize the Turks the Greek soldiers in Bursa were asked to sing Greek anthems stating that the Greeks would go to Ankara and take over İstanbul and Hagia Sofia.²⁴

Majority of the Greeks in western Anatolia perceived the Greek occupation positively. The villagers of Papaslı whose population completely consisted of Greeks raided the arms warehouse during the occupation of Manisa and

21 Özalp, *ibid*, pp. 19-23.

22 Süvari Yüzbaşı Ahmed, *Türk İstiklal Harbi Başında Milli Mücadele*, ed. Vehbi Günay, İsmail Aka, Cahit Telci, Akademi Kitabevi, İzmir 1993, p.32.

23 Özalp, *ibid*, pp. 79-80.

24 Hayrettin Abidin, *Tarihte Ankara İstiklal Harbi ve Bursa Hatıratı*, Suhulet Matbaası, İstanbul 1934, pp. 61-62.

attacked the Turkish villages and the National Forces. Halit Pasha, who was one of the first commanders of the National Forces was martyred along with the soldiers of his platoon in a farmhouse on the date of July 8, 1919 after the Greek raid. The Greeks rolled Halit Pasha's severed head in the village and sent his head to Akhisar. The Greeks entered Aydın on May 27, 1919 in the afternoon while the local Greeks were cheering for them.²⁵

The Greek troops occupied Nazilli on June 4, 1919 with the cheers of the Greeks and some local Turks who were against the National Forces. The Greeks demonstrated on the streets with the slogan of "down with the Turks!"²⁶ According to the telegram message of the Office of District Governorate of Nazilli dated July 5, 1919, "the Greek soldiers and the local Greeks were offending national and religious feelings by singing "*we are going to go to İstanbul and kill the Sultan*" at the Muslim neighborhoods and in places where the Muslims gathered due to the holy month of Ramadan in the early days of the occupation".²⁷ The Greeks made propaganda to the Entente Powers to prove that the occupation was positively received by the Turks. Cevat Sökmensüer, the first Secretary of the National Forces Command of Nazilli, talks about the Greek propaganda as follows in his memoirs:

When the Greek newspapers published the occupation policies of the Italians, the Greeks attempted to do all kinds of tricks that they could for craftiness. And some of our inconsiderate youth who used to be friends with the local Greeks did all sorts of things with the Greek officers such as taking pictures with them, drinking and going to wedding ceremonies. The Greeks and the local Greeks sent all kinds of photos that they took in Nazilli to General Diyanis in İzmir by the first mail train. The mentioned pictures were published in İzmir and were sent to Greece, Great Britain and many other countries and thusly there was a reason for them to act in this manner. Therefore,

25 Süvari Yüzbaşı Ahmed, *ibid*, pp. 50-51, 63. Enver Behnan Şapolyo, *Kuvayı Milliye Tarihi*, Ayyıldız Matbaası, Ankara 1957, p.70.

26 Süvari Yüzbaşı Ahmed, *ibid*, pp. 66-67.

27 *İzmir ve Mülhakatı ile Civarında Yunan İşgalinden Müttebadis Fecaii Hakkında Vürüden Raporlar ile Bazı Mukarrerat*, Dersaadet, Hilal Matbaası, 1335, pp. 76-78. "Upon notification of the local Greeks of lower social status, many persons were arrested without any investigation, and they were subjected to the heaviest and most terrible conditions and punished by imprisonment and various tortures and later they were released upon further investigation as they did not commit any crimes.

they wanted to give the impression that the Turks were welcoming the Greeks and perceiving them as saviors.²⁸

In his report, Dr. Seyfeddin Feyzi Bey, the Chairman of the Turkish Red Crescent, described the entrance of the Greek troops into Alaşehir as follows: “At the time of the noon prayer call, the Greek cavalry entered the city with the welcoming sounds of the church bells. At this time, the blue and white Greek flags which were hidden at the attics for years started to be hoisted from the balconies and windows in a wrinkled and dusty manner”. The Greek officers, who climbed up to the minarets at the time of the afternoon prayer call, started to draw the sketch of the city. It was banned for the public to go outside of their homes after the time of the evening prayer call. At night, the houses and shops of the Muslims who left the city with the guidance of the local Greeks were looted and the goods were distributed among the local Greeks. In the meantime, the carpets of two mosques were looted and the Greek cavalry were tying their horses in the Grand Mosque. As the doctor of the Turkish Red Crescent expressed: “On the streets of the city, the calls of “Zito Venizelos, Zito Fladelikia!” and the Greek national anthems such as the Macedonian Anthem instead of the call for night prayer hurt the hearts of the Muslims”. The Greek General Nider who came to the city on the second day of the occupation was greeted at the train station by the Greeks and the Turks who were forcibly brought there by the Greek Commander:

The Greeks who enthusiastically went to the train station to greet the General and the Turks who were forced to go there by the Greek Central Command gathered at the train station. The train came. The General was greeted by the calls of “Zito!” He first addressed the Greeks. He finished his speech with the expressions of “Zito Venizelos, karitofiladalifya” In his speech that he addressed to the Turks, he said: “You may continue your ordinary life as it used to be. You are free, your properties, lives and honor are protected. In fact, we did not come here to occupy your country, we just came here by the decision of the Entente Powers, the wishes and orders of the Caliph and to banish the National Forces. If the Caliph orders us to leave, we leave immediately”.²⁹

28 Cevat Sökmensüer, *Milli Mücadele'de Aydın-Nazilli Cephesi Hatıralarım*, Karınca Matbaası, İzmir (t.y.), pp. 23-24.

29 Seyfeddin Feyzi Bey stated that Nider was not sincere in his declarations and added: “You should listen the terrible events and killings that those monsters, who claimed that they were

As it may be seen, the Greek occupation forces were attempting to win the hearts of the Muslim population and hide their real purposes by benefiting from the power of the Caliph. At the same time, they wanted to display themselves to the public as saviors against the National Forces.

3. The Cooperation of the Local Greeks with the Greeks

Majority of the local Greeks were supporting the Greek occupation since the first day of the occupation. After some time, the local Greeks started to join the invading army. The Government of the Turkish Grand National Assembly had to take some measures against the Greek-local Greek cooperation in the occupied areas. First, protests were made before the Entente Powers.

The Greeks were often forcing the local Greeks in the occupied areas to join the Greek Army. It is understood that those pressures had increased in 1920 when the second general Greek attack started:

The Greek troops have started to be gathered by the picking method from here and there. The local Greeks who were gathered from İzmir and sent to the front have been leaving their troops and deserting. And the rich Greeks in İzmir have started to rush into Salonika. Lately, help is provided for Greece from İstanbul in terms of soldiers. Recently about five hundred Greek youth among those who were gathered with the title of boy scouts in İstanbul were sent to İzmir.³⁰

In July of 1920, one Greek division proceeded to Bilecik after Yenişehir and occupied Yeniköy and Karaköy. During those days, the Greek transportation convoy composed of one automobile and 12 trucks was ambushed between Bursa and Bilecik by National Forces. The food in the trucks was captured. Other than basic food items in the trucks, there were also abundant cookies, chocolate bars and cigarettes that were sent to the Greek soldiers by the local Greeks. When the Greeks were withdrawing from İzmit on the night of 27/28 June, the collaborating local Greeks and some other persons escaped with them.³¹

acting on behalf of the Caliph and attempting to deceive the people, committed from the mothers, fathers and siblings of those who were subjected to those events. *HM*, 17 August 1336.

30 “Cephelerde”, *HM*, 1 July 1336.

31 Özalp, *ibid*, p. 179-182.

After the Greek defeat in the First İ̇nönü War, desertions started from the Greek troops that were sent to the Bursa front. The Greek Command in Bursa organized a meeting in the church to gather volunteers from the local Greeks and Armenians in Bursa to fill up this gap. The well-to-do local Greeks and Armenians attending the meeting rejected the Greek demands by saying: “We are Ottoman subjects, and it is very likely that you are going leave this place soon. We will stay with the Turks. If we become your soldiers, we will also need to withdraw from this place with you and this does not suit our interests”.³² However, many local Greeks joined the Greek Army during the İ̇nönü Wars and guided the Greek Army. 82 out of 250 local Greeks from Söğüt, who joined the Greek Army after the battle of the First İ̇nönü, served as guides in the battle of the Second İ̇nönü.³³

The Second İ̇nönü victory created a great panic and confusion among the Greek soldiers and Greek volunteers. This situation was depicted as follows in the news that reached to Ankara:

According to the news that we received yesterday, some Greek soldiers who rushed to Bursa in a disorderly manner after the defeat at the front with no shoes and hats created disturbances in Bursa due to their panic. They even told the Turks that the Turks were making a big and final attack. When the Greek soldiers moved from Bursa for an attack, many local Greeks followed them up with their cars to take part in the looting to be made in places that they would capture. When they saw the defeat, the cars hastily and angrily turned back. Moving the Greek General Command from Bursa to Mudanya made the Turks happy and the Greeks frightened and thrilled. The Greeks who were taken away from Bilecik and other locations while the Greek Army was withdrawing created a separate problem in Bursa. The Greeks supposedly took those local Greeks with them to use them as soldiers in a new attack. However, they left their prospective soldiers on the streets of Bursa with no food just like a miserable migrant. The Bursa-Mudanya road was allocated for transportation to prepare for a withdrawal. The Turks await our Army as a liberator.³⁴

32 “Doğru Bir Cevap”, *HM*, 23 March 1921.

33 “Yerli Rumların Rehberliği”, *HM*, 10 April 1921.

34 “Bursa Rumların Şaşkınlığı”, *HM*, 5 April 1921.

The Greeks attempted to recruit the local Greeks for their need of soldiers after the defeat of Second İnönü War. According to the news that reached to Ankara from Karamürsel on April 25, 1921, it was stated that the Greeks had started to recruit the local Greeks as soldiers. The recruited local Greeks were being sent to the front in larger groups.³⁵

At the end of March of 1921, the Greeks occupied Sapanca and Adapazarı. İzmit remained under the Greek occupation for about two months after the British left on April 28. The troops of National Forces which started their attack on the Greek troops on the date of 26-27 June 1921 entered İzmit on June 28. However, they were unable to prevent the destruction of the neighborhoods and massacres of many people committed by the Greek troops the other night.

In 1920 and 1921 great oppression and atrocities were made against the Muslim population in and around Kocaeli by the Greek troops and the local Greeks.³⁶ Upon the increase of the Greek atrocities especially after the İnönü defeats, the desperate people left their houses and started to escape to the mountainous areas and the shores. In May of 1921, the ports on the Marmara shores were full of migrants waiting to be saved.³⁷

4. The Anatolian Perspective Regarding the Christian People and the Measures Taken by the Turkish Grand National Assembly

During the period of National Struggle, the matter of how to treat the non-Muslims in Anatolia was clearly revealed in the Congress decisions of 1919 and the National Oath decisions accepted in 1920 by the Ottoman Assembly of Representatives and also adopted by the Government of the Turkish Grand National Assembly.

This matter was also included in the decisions of the Erzurum Congress convened on the date of July 23, 1919 by the attempts of the Resistance Organizations of Erzurum and Trabzon against the Greek-Pontian and Armenian threats. According to the decision made in the Congress, it

³⁵ "Bursa Rumları Cephede", *HM*, 26 April 1921.

³⁶ The Greek Todorı and Armenian Antranik Gangs that started their activities after the Armistice became influential in and around Kocaeli. Enver Behnan Şapolyo, *Kuvayı Milliye Tarihi*, Ayyıldız Matbaası, Ankara 1957, p. 70-123.

³⁷ Mesut Çapa, "Kocaeli ve Çevresinde Yunan İşgali ve Göç: Kızılay (Hilâl-i Ahmer) Cemiyeti'nin Yardımları", *Uluslararası Kara Mürsel Alp ve Kocaeli Tarihi Sempozyumu-II*, Vol. III, Kocaeli 2016, pp. 1679-1697.

would not be accepted to give new privileges to the Christians that would upset our political sovereignty and social balance. All of the rights that were recognized for the non-Muslims with whom we had been living together since the past would be protected. Protecting their lives, properties and honor was a necessity arising from our religion, national traditions and laws. This principle was also accepted as the general opinion of those who attended the Congress.³⁸ Also in the decisions of the Sivas Congress, it was stated that all kinds of rights of the non-Muslims with whom we have been living in the same homeland since the past would be completely protected³⁹ and no privileges would be given to them that would upset our political sovereignty and social balance.

In the official declaration that he published, Sabri Bey, who was appointed as the Deputy Governor of Eskişehir by the Representative Committee after the Sivas Congress, was saying: "In the Citizenship Law, there is no difference between a Muslim and a non-Muslim. It is a great crime against the national unity to seek such a difference".⁴⁰

Finally, in the Declaration of National Oath which was announced in the last Ottoman Assembly of Representatives, it was indicated that the principle of reciprocity would be followed regarding the minorities and it was stated that "Within the scope of the principles of the agreement made between the Entente Powers and their enemies and some of their partners, the rights of the minorities will be accepted and protected by us provided that the Muslim public in the neighboring countries are also protected in the same manner".⁴¹ The attitude of the Government of the Turkish Grand National Assembly against the local Christians took place within the framework of the principles determined in the National Oath.

38 "We fully follow the legal practices regarding the non-Muslim minorities with whom we have been living in our homeland for a long time conforming the laws of the Ottoman State. Indeed, the protection of their properties, lives and honor is necessitated by our religion, national traditions and legal principles and this matter was confirmed by the general opinion of our Congress." *Erzurum Kongresi ile ilgili Belgeler*, ed. Bekir Sıtkı Baykal, Ankara Üniversitesi Türk İnkılap Tarihi Enstitüsü Yayınları, p. 24.

39 "All rights of the non-Muslim subjects are completely protected." See: Yunus Nadi, *Mustafa Kemal Samsun'da*, Sel Yayınları, İstanbul 1955, p. 98.

40 Zekâi Güner - Orhan Kabataş, *Milli Mücadele Dönemi Beyânnâmeleri ve Basını*, Atatürk Kültür Merkezi Yayınları, Ankara 1990, p. 154.

41 Samet Ağaoglu, *Kuvayı Milliye Rubu*, Kültür Bakanlığı Yayınları, Ankara 1981, p. 4-5.

However, the Government of the Turkish Grand National Assembly had to take some extraordinary measures against the activities of the non-Muslims against the National Struggle.

At the beginning of the National Struggle, the local Christian population was exempted from the military service. While the Muslim population was enduring all of the burden of the war, “the Christians at the Greek occupation zone were being used against the government of which they were subjects by being recruited willingly or unwillingly”. On the date of December 15, 1920, the Government of the Turkish Grand National Assembly decided to employ the non-Muslims, whose peers were recruited in the support services within the framework of the existing laws.⁴²

At the same time, the Government of the Turkish Grand National Assembly reacted against the recruitment of the non-Muslims in the areas where the Greeks occupied and notified the Entente Powers that the Government would not make any compromises in this matter. Rasih Efendi, the representative of Antalya, voiced his reaction regarding the matter on the date of June 9, 1921 in the following manner:

There is no province under occupation where the local Greeks did not join the incoming enemy forces. The local Armenians and the Jews also did the same thing. The silence of the minorities who are not under occupation but under our own control may not deceive us. Because we see what happens in the occupied places. Before the Greeks, those who massacre Muslims and burn down their houses were the forces of the local Greeks. We have examples in front of us such as Söğüt and Bilecik, those who burn down those places, exile, massacre and intimidate Muslims are all local Greeks. Therefore, I request the National Assembly to make the necessary decision for them.⁴³

The Ministry of Foreign Affairs protested before the Entente Powers the fact that the Greeks were recruiting the local Greeks who were Turkish citizens and sending them to the front which was against the International Law and notified them that the local Greeks captured by our military would not be taken as war prisoners, but they would be immediately executed. This

42 Cumhuriyetin Devlet Arşivleri Başkanlığı Cumhuriyet Arşivi (BCA) (The Republican Archive of the Directorate of State Archives of the Office of the Presidency) 2-24-10, ds. 56-5.

43 TBMM Zabıt Ceridesi (Records of Reports), Vol. 11, TBMM Matbaası, Ankara, 1958, p. 209.

decision was approved by the Entente Powers. Additionally, the protest messages were sent to the Spanish Embassy and the Offices of the High Commissioners of United States, France and Italy and asked them to remind the Greek Government that “the Greeks were recruiting the local Greeks who were Ottoman citizens in places where they occupied in Anatolia, and this was against the International Law which was recognized by all states around the world. The Ministry of Foreign Affairs protested this action at the highest level and the local Greeks who were asked to rise against their own homeland would be punished according to the mentioned principles”.⁴⁴

Among the Greek prisoners of war who were brought to Ankara during the İnönü Wars, there were also local Greeks. They were separated from other prisoners of war, and they were tried at the Independence Tribunals according to the decision that was taken previously by the Turkish Grand National Assembly.

As it was understood that 3 out of 8 Greek soldiers who were captured during the Victory of Second İnönü in April 1921 and were under arrest at the Central Command in Ankara, were local Greeks from Manisa and İzmir, they were tried by the Independence Tribunals of Ankara.⁴⁵

At the end of July 1921, a large group of Greek prisoners of war was brought to Ankara. All of those prisoners of war who were members of the 12th Division of the Greek Army were speaking Turkish. They were captured around Seyitgazi. According to their testimonies, they took the road about two and a half months ago. Until that time, they did not take part in the battle. When they came to İzmir from Dedeğaç, the King’s brother Anderya greeted them. It was told them that after fighting one month, there would be a peace and finally İzmir would be given to the Greeks.⁴⁶

On the date of July 30, 1921, the Independence Tribunal of Ankara decided to execute 28 local Greeks who were mostly from Edirne, Bilecik, Kırklareli, Keşan, Vize, Uzunköprü, Adapazarı, Dedeğaç and Malkara due to “the crime of rising

⁴⁴ *Ibid*, pp. 88-89.

⁴⁵ BCA, 030.10.5 5.362.2.

⁴⁶ “They are among the people of İskeçe, Dedeğaç, Edirne and Yanya which were Turkish lands until recently. And all of them rise against a noble nation that guarded them and provided peace for them for six hundred years. But today they are among us dispirited, hopeless and ashamed in a grateful manner because of the bread and water given to them by our goodhearted soldiers” “Kimlerle Muharebe Ediyoruz?”, *HM*, 27 July 1921.

against the Government's Army by joining the enemy's army despite the fact that they were citizens of the Ottoman State". The Government of the Turkish Grand National Assembly "notified two months ago that the local Greeks would be executed if they enrolled in the Greek Army".⁴⁷

The Greek prisoners of war who were captured during the Sakarya War were sent to Ankara in groups. The local Greeks were taken among them and were tried at the Independence Tribunals.⁴⁸ One of the prisoners "among the local Greeks who rose against the Government's forces with the enemy" was executed on the date of September 4, 1921.⁴⁹ Dimitri from İzmir, who was captured by our cavalry at the Sakarya front confessed that he joined the Second Greek Mobile Unit four months ago. Dimitri was executed on September 10 according to the provision of the Treason Act which stated that "those who actually commit treason are executed by hanging".⁵⁰

The Greeks increased their oppression and atrocity against the Turks in İzmir during the Sakarya War. The Greek Postal Office was rejecting the letters coming from outside of the occupied areas through the Italian Postal Offices. The Turkish villagers who were captured and brought to İzmir by the Greeks while working in their fields busy with harvesting in the occupied areas were forced to walk on the streets of İzmir, especially in the Greek neighborhoods by the Greek Gendarmerie and were being subjected to the insults of the local Greeks.⁵¹

After the Sakarya defeat, the Greek notables in İstanbul declared in an extraordinary meeting that they made at the Patriarchate that all the Greeks needed to pay donations to the Greek Army in proportion to their wealth

47 "In fact, it became evident from their own personal testimonies and the existing documents that despite the fact that they were subjects of the Ottoman State, they were taken as prisoners of war while fighting alongside the Greek Army around Seyidgazi in a battle, a decision was made for their execution by hanging based on the provision of the Second Article of the Treason Act (those who actually commit treason are executed) by acceptance of their treason". "Hainlerin İdamı", *HM*, 31 July 1921.

48 "When it was understood that among them, our so-called citizens having their identity cards in their pockets namely Apostols of Galata, Nikos of İstinye and Yanis of Samatya, they were taken from the group one by one and they were directly referred to the Independence Tribunals", Besim Atalay, "Kırk Yıl Önceki Ankara", *Yakın Tarihimiz*, Vol. 1, 1962, pp. 65-66.

49 *HM*, 5 September 1921.

50 "Bir Yılan Daha", *HM*, 11 September 1921.

51 "Zavallı Köylülerimizi Rum Mahallelerinde Teşhir Ediyorlar", *HM*, 7 September 1921.

and those who fail to do this would be blacklisted.⁵²

The local Greeks among the prisoners of war captured in the Great Offensive were tried at the Martial Court. Among the group of prisoners of war who were brought to Ankara in September of 1922, there were 8 prisoners with Ottoman citizenship. The Ministry of National Defense requested information in a letter that it sent to the Cabinet Members on the date of September 26, 1922 regarding in which court those prisoners would be tried. By a decree dated September 28, it was decided to try those prisoners at the Martial Court.⁵³

To prevent their cooperation with the Greeks, the Government of the Turkish Grand National Assembly decided to send the non-Muslims who were closer to the war zones to the areas away from the fronts. During the days when the regular army was recently established in 1920, in a letter that was sent to the Chairmanship of the Turkish Grand National Assembly by the Western Front Command, it was requested to send the Armenian and Greek males aged between 20 and 40 who were closer to the war zone to certain places in central Anatolia due to political and military reasons. Accordingly, "it was decided to send Armenian and Greek males aged between 20 and 40 who were living in the provinces of Bolu, Ertuğrul, Eskişehir, Kütahya, Afyonkarahisar, Denizli and Isparta and to protect their lives and properties under certain responsibilities for those who were within the mentioned age range and suitable for military service."⁵⁴

Following the evacuation of Bilecik by the Turkish Army, it was understood that many local Christian youth who were able to fight had attempted to loot properties of Turks in a hostile manner and later they withdrew along with the Greeks. It was understood that the Christian people had the equipment to leave the Turkish Army between two fires. On the date of February 9, 1921, the Government of the Turkish Grand National Assembly decided to exile the non-Muslim notables and those who were able to fight living in areas that were closer to the war zone.⁵⁵ Also, upon the recommendation of the Intelligence Branch of the Western Front Command, some of the Christian males living in the Aziziye (Emirdağ) sub province of Afyonkarahisar were

52 "İstanbul Rumları", *HM*, 29 September 1921.

53 BCA, 30.18.1.1.5.29.20.

54 The Decree is dated 13 September 1920. BCA, 29.30.18.1.1.11.17.

55 BCA, 56.30.18.1.1.2.35.3.

sent to various cities of Anatolia. Contrary to the Greek claims, the Christian people were not massacred, and those people continued to perform their professions in their new residences and to communicate with their families.⁵⁶

Some measures were taken against the oppression of the Greeks in the Black Sea region. The Greeks attempted to blockade the shores of the Black Sea starting from the date of March 26, 1921. The Greek ships, which were not so successful due to the cooperative work of the watch stations on the shores and the regular and cooperative works performed by the directorates of ports, increased their activities starting from June 1921 by bombarding the cities on the shores of the Black Sea, controlling, and sinking by some sailboats and small boats. The Government of the Turkish Grand National Assembly announced the shores of the Black Sea as war zone upon the bombardment of İnebolu by the Greek fleet on June 9, 1921. It was decided to send the local Greeks to the interior regions because it was likely for the Greeks to assist a possible Greek landing operation. In making similar decisions in the region, the activities of the local Greeks supporting the Pontian ideal became influential.⁵⁷

Conclusion

The Greeks who occupied İzmir on May 15, 1919 announced that they would liberate the Anatolian Greeks while attempting to realize the Megali Idea. The excesses that were initiated by the local Greeks after the Armistice of Mudros became more widespread and open with the Greek occupation. In many places, the occupying troops were greeted with the cheers of "Zito!" In the occupied areas, many local Greeks joined the Greek Army voluntarily or involuntarily. In the Black Sea region, the diplomatic activities initiated for establishing a Greek-Pontian state and the attempts of rebellion made the Anatolia weaker and made it easy for the Greek occupation to spread. The likelihood of opening a new Greek front on the shores of the Black Sea arose after opening the front in western Anatolia.

In the period of National Struggle, the matter of how to treat the Anatolian non-Muslims was ascertained in the Congress decisions of 1919 and the decision of the Ottoman Assembly of Representatives in 1920 and it was clearly revealed in the decisions of the National Oath which were also

56 Zekeriya Türkmen, "Kurtuluş Savaşı Yıllarında Cephe Gerisine Gönderilen Gayr-ı Müslim Vatandaşların Aileleriyle Haberleşmeleri", *Atatürk Yolu*, Vol. 6, No. 22, February 1998, pp. 211-230.

57 BCA, 30.18.1.1.3.24.12.

adopted by the Government of the Turkish National Assembly. It was stated that the non-Muslims were equal citizens, and it was a necessity of our religion, national traditions, and laws to protect their lives, properties, and honor.

The Government of the Turkish National Assembly tried to follow its mentioned undertakings in its treatment of the local Greeks who were performing activities against the National Struggle. Before the trial proceedings started in Ankara, it was notified to the Entente Powers that the Anatolian Christians would be treated according to the rules of the International Law. At the same time, security measures were taken against the Christians in places that were closer to the Greek occupation and the shores of the Black Sea against their likelihood to cooperate with the enemy. The local Greeks who were taken as prisoners of war while fighting alongside the Greek Army in the western front were tried in the Martial Court according to the Laws of the Turkish Grand National Assembly.

It is not possible to claim that all Anatolian Greeks supported the Greek occupation. It may even be said that some of them involuntarily joined the Greek Army. The notification of the Greeks living outside of the occupied areas of their loyalty to the Government of the Turkish Grand National Assembly strengthens this point.

Consequently, the Greek occupation negatively affected all people living together in Anatolia for hundreds of years, either Muslims or non-Muslims. The Greeks and the Entente Powers that allowed the Greeks to land on İzmir by the decision of the Paris Peace Conference caused the Greek people of Anatolia, whom they attempted to liberate, to encounter great suffering.

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