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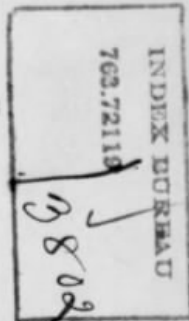
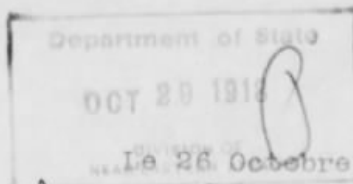
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GENERAL SERVICES ADMINISTRATION**



LÉGATION ROYALE DE GRÈCE
A WASHINGTON



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Mon Cher Monsieur Phillips:-

Ainsi que je vous l'ai promis je vous envoie une petite notice sur la composition ethnologique du Villayet de Monastir.

Je vous inclus les statistiques Turques divisant par nationalités les populations vivant dans ce Villayet.

N'ayant pas les statistiques des écoles, je vous remets une publication de la demoiselle Jeanne Stephanopoli (Française) éditée en 1903, où les chiffres donnés par les Turcs.

Le livre de Mr. Virgili, ne se trouvant pas dans votre Bibliothèque, je l'ai fait demander à Rome, et je vous le ferai parvenir dès sa réception.

Je vous remettrai la semaine prochaine une statistique de la Thrace.

Votre tout dévoué,

Emy

Mr. William Phillips.
Sous-Secrétaire d'Etat.
Washington, D.C.

Filed
FEB 14 1919

TRANSLATION

ROYAL LEGATION OF GREECE

WASHINGTON

October 26, 1918.



My dear Mr. Phillips:

Redeeming my promise, I send you herewith a short note on the ethnologic composition of the Villayet of Monastir.

I enclose Turkish statistics dividing the population of that Villayet into nationalities.

Having no statistics concerning the schools, I enclose a publication of a French young lady Jeanne Stephanopoli which was issued in 1903, giving the figures of the Turks.

Mr. Virgili's book is not in our library and I have applied for it at Rome. I shall forward it to you as soon as I receive it.

I will deliver to you next week the statistics concerning Thrace.

Very sincerely yours,

G. ROUSSOS.

Mr. William Phillips,
Assistant Secretary of State,
Washington, D. C.

JSM/GIK

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In their claim that all of Macedonia belongs to them, the Bulgars are most especially interested in the northern part of the Villayet of Monastir.

They affirm that almost the whole population of this part of the Villayet is absolutely and totally Bulgarian, and that consequently it ought to fall to them on the basis of the principle of nationalities.

The Bulgars have repeated this assertion so many, many times that many citizens of other nations appear to have believed it without having seriously examined the claim.

Let us see whether there exist elements permitting a disinterested examination of the question.

HISTORY

In ancient times Macedonia was wholly a Greek land. It was there that Alexander the Great and so many other great Greek thinkers were born.

Under the Byzantine Empire it preserved the same character; its language, its conceptions, were Greek.

In the Middle Ages the Byzantine Empire underwent a series of invasions by various tribes which, coming from the depths of Asia, emigrated to Europe, Huns, Avars, Goths and Ostrogoths, Slavs, etc., inundated the empire of Byzantium as they spread towards the south or the west.

Macedonia formed the passage by which all these waves of barbarians spread in their movement of flux towards the south and of reflux towards the north.

Each of these tribes in passing left behind some of its members. They became a fixed, settled element, embraced Christianity, mingling with the local element which already had the Byzantine civilization, with which they became impregnated.

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The Bulgars in their turn invaded the Balkan Peninsula. Until 803 they never succeeded in getting beyond the Balkans.

Their king Kroum, having defeated Nicephorus, Emperor of Byzantium, invaded Macedonia and Thrace. He was driven out by the Emperor Leo V. in 814. The domination of Kroum lasted from July 25, 811 until April 13, 814, or about three years and a half.

The Bulgarian king Simeon again conquered Macedonia and possessed it for twenty-five years (900-927). His successor Peter lost his kingdom, being conquered by the Emperor Nicephorus Phocas, whose successor, the Emperor Zimisce, made even Bulgaria a Byzantine province.

Finally A. Samuel, proclaimed Tsar of the Bulgars, again re-occupied Macedonia and possessed it for 21 years (1002). He was expelled by General N. Ouranos.

The Crusaders made it a kingdom. The Serbs, with the Byzantines, reconquered it. But the Turk supervened, invaded it three times, and the last invasion completely destroyed the Byzantine power (1331-1430). Even Salonica, which had never been captured either by the Bulgars or the Serbs, lost its liberty.

A historical examination shows us, therefore, that the Bulgars had never possessed Macedonia continuously, or long enough to be able to influence the indigenous populations, or those which had emigrated to it; or in a word to alter its character and mentality.

Furthermore, their civilization was primitive, while the civilization of the Byzantines was a very high one. This circumstance excluded the possibility of any influence, because it is the superior civilizations which influence the inferior. The inferior merely destroy.

Bulgaria was the first to be conquered by the Turks, who destroyed all her religious organizations and immediately began her Islamization.

The Bulgars have therefore never been able, under the conquering Turk, to Bulgarize Macedonia, because their number was not great enough for them to feel pinched in the province which they occupied. On the other hand, their country was a very rich plain,

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and they had therefore no interest in quitting a rich country to people another which was rather mountainous and consequently less fertile.

LANGUAGE

The heteroclitic composition of Macedonia is manifested in the language which the peoples living there speak.

Their language is composed of Greek, Albanian, and Slavic words, the last in the majority.

The Serbs assert that the Macedonians can make themselves understood more readily with them than with the Bulgars.

We have thus a new proof of the heterogeneous composition of the population of this province.

By the process of time a work of assimilation has been carried out.

The populations living near compact groups belonging to other races already formed have been influenced by them.

Thus, the populations of the south of Macedonia and of the coasts have been completely absorbed, even with respect to language, by the Greek element, which was numerous there.

Those living near the Serbian or Bulgarian frontiers have been equally affected by this proximity, both in the matter of language and of character.

But this influence grew weaker in measure as it became more distant from these centers of attraction, and so in the center of the western part of Macedonia the composition of the groupings has remained almost amorphous.

We say "almost amorphous" because a powerful influence has affected them, the religious influence.

It was the Greek Church which governed all the Orthodox Christians enslaved under the Turk. They were all designated, without distinction of race, as Greek "Roumis". The Church was Greek. They all, therefore, acquired the habit of considering themselves as Greeks.

This conception remained with them until the foundation of

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Bulgaria, for it was only then that the antagonism of races began to manifest itself, Bulgaria having immediately set to work to realize the dream of the Pan Slavists of transforming the whole Orient into a Slavic region.

It was then that Slavic propaganda by the Bulgars began, carried out by means of priests, schools, followed later by terrorism.

The Greeks, who had never had any pretensions to Northern Macedonia, did not defend their position in this part of Macedonia. The Serbs, absorbed by internal dissensions, left the field open to the Bulgars, in spite of the fact that the ground was favorable to the Serbs.

That is how the Bulgars have been able, in certain districts of the north, to create by school statistics the impression of being in the majority. But everywhere that there has been competition, the results to the Bulgars have been slight.

We shall establish this by a survey of the Villayet of Monastir.

This Villayet, under the Turkish domination, was composed of the following five sandjacs:

1. Sandjac of Monastir.
2. Sandjac of Corytza.
3. Sandjac of Serfidije.
4. Sandjac of Dibia.
5. Sandjac of Elbassan.

The last two sandjacs form part of Albania. They therefore do not concern Macedonia properly speaking, the Turks having united them to this Villayet for political reasons.

The Sandjac of Serfidije does not form an object of discussion, for its Greek character has never been questioned.

It is the Sandjac of Monastir and a part of the Sandjac of Corytza (caza of Castoria) which are claimed by the Bulgars.

We invoke Turkish statistics to establish its composition from the ethnological point of view.

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1. Sandjac of Monastir, comprising the cazas of Monastir, of Kirtzovo, of Perlepé, and of Florina.

a) Musulmans	107,161
b) Greeks	77,836
c) Bulgars	156,958
d) Rumanians(in sympathy)	4,268
e) Serbs	17,575
f) Jews	6,557

2. Sandjac of Cortyza, comprising the cazas of Corytza, of Castoria, of Starovo, and of Kolonia.

a) Musulmans	80,388
b) Greeks	90,826
c) Bulgars	13,176
d) Rumanians(in sympathy)	4,063
e) Jews	1,391

3. Sandjac of Serfidije, comprising the cazas of Ellassona, of Serfidije, Kozani, Kailar, Grevena, and Naslitch.

a) Musulmans	80,702
b) Greeks	116,166
c) Bulgars	3,392
d) Rumanians(in sympathy)	14,460

According to these statistics, then, we have a total population of 277,251 Musulmans, 284,828 Greeks, and 273,526 Bulgars. We omit the other elements, whose numbers are very slight.

It must be remembered that these figures have been given on the basis of the language spoken, an erroneous basis, as we are going to demonstrate immediately; and by a Power which had the aim of showing the nationalities to be almost equal in numbers in order to demonstrate that none of them could justify its preponderance, and, consequently, to show the necessity of the Ottoman domination, which alone could assure the possible peaceful life of the province.

The conquest has brought about some very curious language conditions.

The Turks of Southwestern Macedonia, of Epirus, of Thessaly, of

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Crete, and of the other islands, speak only Greek, almost all being ignorant of Turkish. The same is true of the Turks of Northern and Northeastern Macedonia, of Serbia, and of Bulgaria, who speak Bulgarian or Serbian.

We have, on the other hand, in Asia Minor Greeks and Armenians speaking exclusively Turkish. In Greece itself, around Athens, in the islands we have groups whose peculiar speech is an Albanian dialect.

These are peculiarities created by the conquest, which gave rise to movements of the populations, mingled them, imposed upon them conditions which may have altered their external appearance, without however modifying their mentality.

We have the proof of this in the only manifestations which the Turkish regime permitted; the Church and the school.

It is well known that the Bulgarian Church separated from the Greek Church of Constantinople and formed an exarchate at Constantinople. It obtained from the Ottoman government the right of naming bishops in Macedonia, the Turks having sought by this means the dissolution of the Orthodox Christians into hostile groups which would combat each other and which would thus assure its domination over the Christians.

The Italian author Giovanni Amadori Virgili (we mention this author because he belongs to a country whose policy in the recent past has never been favorable to the Greeks), in his book "La questione Roumeliota e la politica italiana" basing his statement on the number of those who follow the Exarchate, shows that their number in the Vilayet of Monastir is not more than 143,500 Bulgars, of whom 126,000 are

For his work he has taken as a basis not the language, but the external manifestations which showed that the Macedonians speaking the Macedonian language could not be considered as Bulgars, since they rejected the Bulgarian Church and remained attached to Greek Orthodoxy and to its nationalistic manifestations, and this at a time when the antagonism between Greeks and Bulgars was intense and

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and when the rejection of Bulgarism meant death and extermination.

The place in which the proof of the non-Bulgar character of these populations is manifested with the greatest intensity, however, is in the results which the school gives us.

We have said that the Macedonian, especially in the center, speaks a language closely approaching Slavic.

He ought, therefore, to have been drawn towards the school which gave him instruction in a language approaching his own, Serbian or Bulgarian.

Instruction in a language unknown to him imposed upon him a supplementary task, by obliging him first to learn that language.

If his mentality was Bulgar, it must necessarily have led him to the Bulgarian school, which would assure him an instruction in a language easy to understand.

Besides this first cause of attraction we have others of a material nature.

M. Berard, whose philhellenism is far from being ardent, in his book "La Turquie et l'Hellenisme" (pp.179-180) recognizes that many of the Bulgar schools were boarding-schools, where the child was lodged gratuitously. The pupils of these schools, in addition, had positions assured to them in Bulgaria, in the administration or in the army.

M. Berard in his book states (p.230) that the Greek schools are maintained almost entirely by the local communities, while the Bulgar schools were maintained by organizations in Bulgaria.

Everything, then, should have favored the Bulgarian school, which would thus have monopolized education in the Sandjak of Monastir.

If we take the whole Villayet, we find that the Bulgarian schools report 15,161 pupils, of whom only 9804 presented themselves for examination, while the Greek schools were attended by 25,157 pupils.

This disproportion between the Bulgarian pupils registered and those presenting themselves for examination shows that the

-8-

figures given by the Turkish statistics are exaggerated to the advantage of the Bulgars, but even so they give the lie to the Bulgarian assertions, since 5/8 are Greek, as against 3/8 Bulgarian.

Restricting our examination to the case of Monastir we find 6305 Greek pupils to 3968 Bulgarian pupils, which gives a proportion of more than six-tenths to the Greeks, as against less than four-tenths to the Bulgars.

The numerical superiority of the Greek pupils is then everywhere established by the figures which these statistics give us.

If one takes into account certain features brought out in relief by M. Berard (who is distinguished, we repeat, by his little affection for the Greek cause, and whom we invoke intentionally on that account) ^{such as} schools maintained by Bulgarian money, material advantages for the pupils, etc., while the Greek school is an establishment living by the contributions of the natives, one arrives at incontestable facts as to the force of the sentiment which draws these peoples towards Hellenism, of which they consider themselves the children.

We know that ^{contrary} convictions have been created by a propaganda which has lasted for decades. All that this Bulgarian propaganda has affirmed has not been combatted because the peoples who were the victims of it have neglected to answer, convinced that the truth would finally come to light.

The Bulgarian claims have ended by being accepted as expressions of the will of the Macedonian populations.

This is a profound mistake; Macedonia has never asked to become Bulgar, because it is not Bulgar, and because the mentality which has been created by life in the midst of a Hellenic atmosphere makes it reject such a conception.

One must distrust the Bulgarian assertions. They have always altered the truth.

If one wishes to judge them, one need only take into consideration the conclusions of a report of the English consul-general at Salonica, Mr. Blunt, in 1889 (Blue Book, 1889).

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The Bulgar was pursuing a policy of extermination of the Greek priest and of the Greek teacher (of either sex), in order to prevent the functioning of the Greek schools by the assassination of the school master or mistress.

But he was complaining and crying that he was being persecuted. The consul-general of England was charged by his government to make investigations. This is how he expressed himself:

"From my observations and from the report of the vice-consul at Monastir, Mr. Shipley, you see that the situation of the Bulgars in Macedonia, from the ecclesiastical and scholastic point of view, is not so bad as their petition affirms. All that is related therein on the subject of the closing of schools and attempts against the teaching of Bulgarian, concerns only the Bulgarophones subject to the Patriarchate. In the newly-established Bulgarian bishoprics, all the temples, the schools, the cemeteries, and the church properties, although belonging to the Greeks, have been usurped by the Bulgars".

The Bulgars have always acted in this fashion. They have accused all the other peoples of the Balkans, Greeks, and Serbs, of having tried to exterminate them. Impartial inquiries have always established that the contrary was true.

Their assertion that Macedonia is in great majority Bulgar is a myth. The figures speak eloquently, proving this affirmation false. The district of Monastir is very far from being Bulgar; statistics prove it.

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Carte des provinces de la TURQUIE D'EUROPE (VILAYETS D'ÜSKÜB, DE MONASTIR ET DE SALONIQUE)



Propriété artistique - letteraria

Statistical figures of the vilayet of Umurta.

Στατιστικὰ ἑτησιακὰ Νομοῦ Μορασίου
 ὄψεων τῶν ἐπισημῶν ἑτησίων ἑτησίων
 Κορυφαῖς καὶ ἑτησίων καὶ ἐτησίων.

	ἑτησίων ἑτησίων			ἑτησίων
	Μορασίου	Κορυφαῖς	ἑτησίων	ἑτησίων
^{Musulman} Μουσουλμάνοι	107,161	89,388	80,702	277,251
^{Greek} Ἑλληνες	77,836	90,826	116,166	284,828
^{Bulgarian} Βουλγαροί	156,958	13,176	3,392	273,526
^{Protestant and other} Προτεσταντοὶ καὶ ἄλλοι	4,268	4,063	14,460	22,791
^{Serbian} Σέρβοι	17,575	—	—	17,575
^{Catholic} Καθολικοί	27	—	—	27
^{Armenian} Αρμενιοί	49	5	3	57
^{Other} ἄλλοι	6,557	1,391	43	7,991
^{Other} ἄλλοι	755	554	1,485	2,794
	210,881	199,403	216,251	886,840

α. Δι' ἀπόλυτον ἑτησίων ἐτησίων ἑτησίων
 ἑτησίων ἑτησίων τῶν ἐπισημῶν ἑτησίων, ἑτησίων
 ἑτησίων καὶ ἑτησίων.

October 26, 1916.

My dear Mr. Minister:

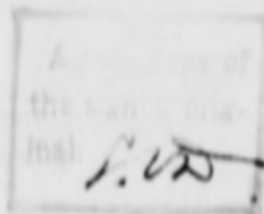
I hasten to thank you cordially for your note of October 26th, with which you were so good as to send me a memorandum concerning the Macedonian population.

I am, my dear Mr. Minister,

Sincerely yours,

WILLIAM PHILLIPS

Mr. George Roussos,
Minister of Greece.



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