

prénom les Grecs avec les Bulgares.

En ce qui concerne les Valaques, ils n'avaient jamais constitué une nation particulière. Ils avaient la conscience nationale grecque et ils faisaient leurs études aux écoles grecques (Voir à l'«*Hellénisme*», 1907, p. 585-586 le rapport écrit en 1901 par Lazarescu Lecanta, responsable de la propagande roumaine, qu'il y avoue tous les susmentionnés). Les plus riches d'eux comme le baron Sinas, Avérof, Tossitsas, Stournaras e.t.c. étaient les grands bienfaiteurs de l'Hellénisme mais sur ce point laissons le professeur V. Bérard de prendre la parole: «Les Valaques ont été, depuis cinquante ans, les grands bienfaiteurs de l'hellénisme. Presque tous les monuments d'Athènes, Académie, Observatoire, Polytechnion, e.t.c. ont été érigés par des Valaques» (Voir V. Bérard, *La Macédoine*, Paris 1897, p. 239-240). Les Valaques ont fondé et subventionné plusieurs écoles grecques particulièrement en Macédoine. Selon le professeur V. Bérard: «Depuis cinquante ans, les Valaques n'ont travaillé qu'à se rendre de jour en jour plus Hellènes, et qu'à étendre autour d'eux la foi hellénique (...)... c'est l'argent valaque qui paie les écoles helléniques de Macédoine» (V. Bérard, *La Turquie et l'hellénisme contemporain*, Paris 1897, p. 249).

Une dernière remarque qu'il faut faire est que dans ce livre la libération de Macédoine du joug ottoman par l'armée grecque en 1912 est présentée comme «prise, annexion et rattachement au royaume de Grèce» (p. 1, 2, 5, 32, 36, 40, 391, 399, 410, 430, 431, 433). De plus, Thessaloniki qui, malgré les divers conquérants (Romains, Normands, Vénitiens, Turcs) qui l'ont occupée en diverses époques, a toujours conservé son identité hellénique, est présentée comme «une ville ottomane qui avait subi une hellénisation après son annexion au royaume de Grèce» (!!) (p. 1, 2, 419, 431, 433). Mais Thessaloniki n'avait jamais besoin d'aucune hellénisation parce que même à l'époque des Réformes, sous le dur joug ottoman, elle était pleine d'écoles et d'églises grecques et elle continuait être comme à l'époque de l'Antiquité grecque le berceau de la civilisation grecque.

Tout ça brièvement car les prétentions de l'auteur ne sont pas défendables.

SÉBI ZÖE

Vahakn N. Dadrian, *German Responsibility in the Armenian Genocide: A Review of the Historical Evidence of German Complicity*, Cambridge, Mass.: Blue Crane Books, 1996, pp. 304.

Vahakn N. Dadrian, an internationally well-known scholar on the Armenian genocide wrote an exceedingly important and scholarly book not directly

related to the issue of his long life interest of Armenian Genocide but on the *German Responsibility in the Armenian Genocide*. This book is a review of the historical evidence of German complicity in the Armenian genocide which Hitler once said who remembers the Armenians in contemplating the Jewish holocaust. The focus of the present study is an examination of the role that German officials (both military and civilian) played in the Armenian genocide by Turkey, then an ally of Germany during World War I.

Using an avalanche of historical sources both primary and secondary (drawn from diplomatic history, international law, political science, and official German documents), the author has written a book indictment not only of Germany but of the Western world—an affront against humanity. In his words, the author “attempts to dissect and expose the lethal role performance of these officials who, for reasons of their own, allowed themselves to be coopted by the Turk Ittihadist leaders to aid the executioners of the Armenian people”. The author believes, “the study is also an invitation to consider the entire matter as a challenge to historical truth and, therefore, ultimately treat it as a moral issue” (p. 94). Dadrian argues the Armenian genocide is not due to memory amnesia or it is not a “forgotten genocide” but it was sacrificed by the altar of political expediency and economic rapaciousness by the victorious Entente powers. Seen in this light it is more about the distribution of power relations in national and international politics rather than historical truth. In a diabolical sense the Turkish denial of Armenian genocide served as a shield to Nazi Germany. Despite the overwhelming historical evidence of the documents, the author states, the Turks continue to deny its occurrence. In his words, “Turkey has engaged in all forms of public relations and cooptation, cajoling, and intimidation to influence the western media”. According to him, there is a systematic effort on the part of modern Turkey to conceal its crime by changing the archives and deleting sentences, a sort of cover-up. The book was written primarily for German audiences by relying a great deal on German State archives and documents. The author also makes clear that the German complicity of the Armenian genocide does not in any way exonerate the crime committed by Turkey which is second only to the holocaust in the 20th century. In his introduction Dadrian states that “German minor officials and consuls stationed in Turkey had documented the Armenian genocide, sometimes in defiance of their superiors or in secrecy. Most of these reports were classified information and were marked as confidential secret or top secret”.

Using a variety of informal and secret methods such as stealth, conspiracy, and secrecy of transactions, Turkey bribed German and Austrian

newspapers and agents to suppress any trace of Armenian massacres. Turkey also used spies overseas to spy on Armenian nationalists. The author examines the legal and international ramifications of the Armenian genocide. He documents the fact that a number of German (mostly) minor officials risked their lives by objecting the Armenian carnage in the interior of Turkey. By failing to address this international crime against humanity, the author strongly believes this later led to the Jewish Holocaust. Dadrian thinks that the Armenian genocide is also an issue of international law which the west has failed to address. The author found an overwhelming evidence of mass execution of an Armenian labor battalion ordered by the German General who worked at the Ottoman general staff. The rationale of the mass execution of the Armenians was justified for security reasons. Both civilian and military personnel narrate the many documents of the butchering of mass execution.

A commission on atrocities which issued its final report on March 29, 1919, accused Turkey and its allies (the Germans) of using barbarous and illegitimate methods against the Armenian citizens. Again a committee of jurists in 1920, commissioned by the Council of the League of Nations, concluded that the official order to deport the Armenians en masse "was a violation in international law". Two German generals, Bronsart (on July 25, 1915) and Boettrich (on October 3, 1915) who served as members of the military mission in Turkey are said to be responsible for ordering the Armenian deportation.

The author names specific German generals and civilian officials who knew of the destruction of the Armenians such as Marshal Sanders, the Prussian officer Captain Rudolf Nadolny, German regimental commander Colonel Stange, Lieutenant Scheubner Richter, Hauptmann Schwarz, Louis Mosel, Oswald von Schmidt and others. He also mentions Turkish generals and leaders of the Special Organization East led by Dr. B. Şakir, Alihsan Sabis, Ömer Naci, Yakub Cemil, Deli Halit, Cerkez Ahmed, and Topal Osman (p. 55). In addition the author documents the ideological complicity and zealousness of the Baron Oppenheim against the Armenians in order to please the German emperor. The author details Oppenheim's conspiratorial consort in plotting in secrecy for the destruction of the Armenians (p. 77). Finally, the author examines the issue of legal liability by reviewing the record of the pronouncements of the Allies issued as a joint declaration on May 24, 1915 condemning the Ottoman massacres of the Armenians and those responsible for assisting in the genocide (pp. 89-94).

In his final commentary on the issue of German responsibility, the author concludes that there is an overwhelming evidence both direct and indirect of

German complicity to the Armenian genocide. In his words the author believes "what stands out in that evidence is a central feature of German complicity, namely, the willingness of a number of German officials, civilian and military, to aid and abet the Turks in their drive to liquidate the Armenians" (p. 186). The author continues: "They thus qualify to be regarded as coperpetrators and 'accessories to the crime' ", and he concludes, "Perhaps the historians and perhaps even the statesmen of Germany will find it pertinent and seemly to reconsider the central issue raised here. In the final analysis what is at stake here is the triumph of the forces of civilization over a legacy of barbarism that almost succeeded in bringing about the expiration of an ancient nation" (p. 186).

Dadrian's book on the *German Responsibility on the Armenian Genocide* is one of the most researched and documented books I have seen written about Armenian genocide. The author has done a superb job for disclosing one of the major crimes in the 20th century, not only against the Armenian people but against humanity. The purpose of the book was to expose the German officials and the role they played in the Armenian genocide at the turn of the century. It is ironic that after a century, Turkey has denied the occurrence of this crime against the Armenian nation despite overwhelming evidence. Political expediency has taken precedence to this crime which preceded the Jewish holocaust. Dadrian has written his *magnus opum* and this alone makes him the pre-eminent scholar who made us all aware of such a huge crime in the 20th century. This book should be read by all the Germans and should be on the reading list of all history books on Germany and genocide studies. It is not only an indictment of Nazi Germany but it is a moral responsibility of any civilized nation and the world, as the author argues that the full disclosure and knowledge of this heinous crime could have perhaps prevented the Jewish holocaust of World War II.

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Christos P. Ioannides, *In Turkey's Image: The Transformation of Occupied Cyprus into a Turkish Province*, New York: Aristide D. Caratzas, 1991, pp. 254.

This is a book about Northern Cyprus which Turkey invaded in 1974 and still occupies. It describes how Turkey has changed illegally the cultural and demographic character of the northern part of Cyprus by transforming the