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Historiography and Refugee Memory
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EVANGELIA BALTA

THE EXCHANGE OF POPULATIONS
Historiography and Refugee Memory

ISTANBUL 2014



*Vatanlarını yitirme duygusuyla damgalanan
insanların yanında yetişerek,
yaşamlarını iki vatan üzerinde kuran
üçüncü nesil mübadillere ithaf olunur.*

*“Yitirilmiş vatan” deyimini
soyut bir kavram gibi değil
somut bir gerçeklik gibi yaşayan
Kavala Podohoriani Köyü’nden Prokopi’imize Papazoğlu,
Despina ile Eftimi Kiliakovo’s’a,
Eugeni ile Mimi Georgiadi’s’e
ve
Müfide Pekin’e, Sefer Güvenç’e,
Sami Vódina’ya, Jale Tusavul’a
ithaf olunur.*

*Αφιερωμένο
στους μουμπαντλιδες της τρίτης γενιάς
που μεγάλωσαν με τους ανθρώπους,
τους οποίους σφράγισε η απώλεια της πατρίδας,
και οι ίδιοι έφτιαξαν τη ζωή τους βιώνοντας δυο πατρίδες.*

*Αφιερωμένο
Στη Δέσποινα και τον Ευθύμη Κοιλιακώβου,
Τον Ευγένη και τον Μίμη Γεωργιάδη
τον Προκόπη μας, τον Παπάζογλου από την Ποδοχώριανη Καβάλας,
και
στη Müfide Pekin, τον Sefer Güvenç,
τον Sami Vodina, την Jale Tusavul
για τους οποίους οι “χαμένες πατρίδες”
δεν είναι παρά αισθήματα χειροπιαστά.*

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Author's note

These pieces, written over the last ten years, have been reprinted as they originally stood, with the exception of a few additions and corrections.

Foreword

My interest in the history of refugees and the Exchange of Populations began as heritage of lived history. I was born in Kavala in 1955 to parents descended from Asia Minor refugees. My father arrived to Greece as a swaddled newborn from Ganochora (today Gaziköy-Hoşköy) in 1922. My mother, the youngest child of a large Turkish-speaking family, was born in Kavala in 1929. I grew up with my grandparents in a refugee neighbourhood, in a refugee town with all sorts of people, Thracians from ‘Turkey’, Smyrniots, as the inhabitants of the Asia Minor coasts were collectively called, but mainly Pontians and Cappadocians. All were experiencing the loss of a fatherland that was irrevocably gone. As a child, with no knowledge of what my family’s world meant, I could not understand the feelings of bereavement for the ‘fatherland’. I tried with the little Turkish I had learnt by ear to learn about their life in the ‘fatherland’, which was not Kavala, my fatherland. I tried to understand by setting up an ear on conversations between them.

I studied history so as to become involved with my family’s past, the history of their fatherland. Following my graduation, thanks to the intervention of two professors from the Aristotle University of Thessaloniki, Stamatis Karatzas and Michalis Sakellariou, I was employed at the Centre for Asia Minor Studies (CAMS), where both had previously worked. My contact in Athens with Oral History Archive, my acquaintance with CAMS associates, both old and new, in early 1978, determined my academic choices. Research allowed me to probe further and broaden the horizons of my field. My interests focused on linking memory with social processes and cultural aspects.

E.B.