

**STOYAN G. BOJADJIEV**

**90 YEARS  
GREEK ETHNIC CLEANSING  
OF BULGARIANS  
IN  
AEGEAN MACEDONIA**





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**Sofia, 1996**



STOYAN G. BOJADSIEV

30 YEARS

OF ETHNIC CLEANING

OF BULGARIANS

IN

ALBANIA MACEDONIA

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## FOREWORD

When looking at the destiny of enslaved Bulgarians in Aegean Macedonia and at what they have suffered during the last 90 years two curtains that tightly screen their past have to be raised.

The first curtain had been dropped by our totalitarian regime which in the name of misunderstood and foreign international interest blared forth that our relations with their enslaver Greece were perfect and that „*there were no problems between the two nations and countries*“.

When one speaks in his or her mother tongue at home on public places and that is why is being brought into jail - this is no problem. When the children are told every day that they are pure-blooded Hellenes and are persuaded to swear before a priest that they will pronounce no word in their mother tongue any more - „*the language of our enemies, Bulgarians*“ - this is no problem. When the Phanariot priests preach God's Word in incomprehensible language - this is no problem. When one madly brave village priest reads a sermon in his mother Bulgarian tongue and that is why he is brought into jail - this is no problem! When your compatriots are denationalized, assimilated and killed off - this is also no problem!

The second curtain had been dropped by the Greek State. It is a relative of the Berlin wall and still remains untouched. This curtain-wall has wonder features: from Greece to Bulgaria it allows any Greek to pass undisturbed whenever and as many times as he wants to come to Nessebar or Pomorie to pay respect to his or her grandparents. This wall is passed when teachers from the Greek Ministry of Education want to come. They come to organize courses on Greek language for some Greek emigrants. It is passed by some dance groups which show Greek dances and songs. There



is nothing easier for hundreds of Greeks than to come to Sofia and to open shop, company or bank.

Try however to pass through this wall from Bulgaria to Greece. If you travel by a luxurious tourist bus on a journey to visit the Acropolis there will not be any trouble. But if you, as a descendant of Bulgarians chased from Macedonia, try to visit Voden, Lerin, Kostour or want to see and know your relatives left there, the wall is bullet-proof. If the hounds from the Greek consulates become aware that you were born in that region or that you have relatives there the wall becomes something more than the Majino line.

Nobody ever will give you a visa. To say nothing of a permission that you could open a shop, company or bank there.

I would never believe my eyes if the Nevrokop priest Natanail, in spite of the fact that he has graduated theology in Athens, gets a permission to perform even one liturgy in Bulgarian language at the Bulgarian church in Lerin while the Greek church in the Center of Sofia resounds with chants in Greek.

The aim of this booklet is to help these curtains to be pulled down so that light and fresh air could get in. Let our unhappy compatriots feel that they are at the threshold of 21 century, that Greece fulfills honestly and publicly the obligations taken with certain international contracts and convention and keeps the human rights of its citizens - our compatriots.

We want nothing more than the Greek state wants for its compatriots for example in Albania, i.e. the right to speak in their mother tongue, the right to have their own school and to have the Bulgarian orthodox church.

In the name of the future European home, of peace and understanding in the Balkans, in the name of Greek's own interests we address to the orthodox Greek people, to its intellectuals and thinking people with the appeal: We do not want any territories. We want human rights for our own brothers in Macedonia. We want democracy in Greece to be valid also for our compatriots living there.

The sooner this happens and the wall that separates us falls the better for you, for us, for the coming generations. Please, help us to build together a new, clear and smart Balkan stage of our new European home!



\* \* \*

As it is known after the Balkan Wars 1912-1913 the biggest part of Macedonia (52%) was given to Greece. Even till 1988 the Greeks called this part of Aegean Macedonia „*Northern Greece and Thrace*“. Since that year the province has the name „*Macedonia*“.

The current roots of the violation of human rights of ethnic Macedonian Bulgarians in Greece are based on the events that occurred in 1913. At that time the Greek soldiers committed outrageous atrocities over the Macedonian population /see below/.

What is happening in these territories nowadays could be read in the publications of two journalists. The English journalist *W. Hild* in his publication „*Traveling through Aegean Macedonia*“ tells that he has ascertained „*brutal violence over the local population, desecration of graves, breaking of grave crosses inscribed with Slav letters, even erasing the graves and burning the bones*“.

The Australian journalist *Bert Birtles* in his book „*Exile from Aegea*“ published in 1938, states „*Greece does not have a Jewish problem but a Macedonian one. In the name of Hellenization the local Slav minority is chased and arrested for unimportant reasons. General Metaxas' policy to inculcate his own national spirit in the Bulgarian minority brought the changing of the native Bulgarian names with Greek ones and the prohibition of speaking in mother tongue. These countrymen who did not obey his orders or those, who tried to oppose were resettled on Greek islands without any proceedings*“.

Very little has changed since that time. The disfranchisement of Macedonian Bulgarians from human rights is not only a memory from the 20s and the 30s of the last century. It continues even nowadays. During that time as well as nowadays the assimilation machine works on high revolutions. The surnames and family names are changed by force, communication in the mother tongue is prohibited, Bulgarian language is eliminated forever from schools and churches, the authentic names of towns, villages and countryside are Hellenised, there are no newspapers, books and broadcasting for the local population. The folklore, the style of living, the customs and the spirit are treated as Greek.

The statements of Mr. Birtles will be confirmed by respective proofs taken from official Greek documents and published in



Greek newspapers and magazines.

We have the facts for the violence over the Bulgarian population in 1912-1913 thanks to the official report of the International Commission for investigating the causes for conducting of the Balkan Wars, established by Carnegie Endowment for International Peace. In the International Commission took part: *Dr. Josef Redlich from Vienna, Baron Constant d'Esturnel - Senator and Justen Godart - Deputy of French Parliament, Dr. Walter Schöcking - Professor from Marburg, Germany, Francis Hirst - editor of the Economist, Dr. H. N. Brailsford - England, Professor Milioukov - Member of Russian Parliament, Dr. Salomon Dgon - Professor from Columbia University, USA.*

The Carnegie Inquiry was published in English in 1914. The same report was republished again in 1994 in USA with foreword by the famous American policy expert M. Cenan.

The republishing of the book became necessary for two reasons. The first one is the higher interest in Balkan problems as consequence of the war in Bosnia and Herzegovina. The second

**Carnegie Endowment for International Peace**

**DIVISION OF INTERCOURSE AND EDUCATION**

**Publication No. 4**

**REPORT**

**OF THE**

**INTERNATIONAL COMMISSION**

**To Inquire into the Causes and Conduct**

**OF THE**

**BALKAN WARS**

*Report of the Carnegie endowment for international peace*



one is the organized destroying by the interested parties of the copies of this report in almost all big libraries all over the world.

This 415 pages report is accompanied by numerous documents and maps and with academic precision reveals the truth for the causes and the way the Balkan Wars 1912-1913 were conducted.

The objectivity of the Commission can be illustrated by a single example, namely, the storm caused in the European press by the Greek propaganda against „*the Bulgarian atrocities*“ exerted on Greek church leaders. The report established that: „*Unlike the Bulgarians, the Greeks welcomed most kindly the foreign military correspondents and provided them with various information. Bulgaria was in a state of isolation and its telegraphic connections were disrupted. Thus, for example, the newspaper „Tan“ reported that the Bulgarians had hanged the Greek Bishop in the village of Doyran. But two months later we met him in person and spoke to him. A memorial service was held for the Bishop of Kavala; however, we met him some time later in Kavala. The correspondent of the above-mentioned paper also claimed to have attended the funeral of the Bishop in Seres, the latter having been put to cruel torments before being killed. (See the report of 23 July, from Livonovo.) That very Bishop was seen by us to perform his church services.*“ (For references, see the Report, p. 78).

\* \* \*

The tragic fate of Bulgaria, and Macedonia, respectively, was conditioned by the geopolitical interests of two empires. The Austro-Hungarian Empire had set itself the task to usurp Bosnia and Herzegovina in the Balkans in order to get an outlet on the Adriatic Sea. The same was the purpose of the Serbian Kingdom. And, instead of seeking for an extension westwards, Serbia was pushed to look for territories to the south, along the valley of the river Vardar, and with the approval of Vienna. The British Empire restored Greece which had fallen under Turkish power. In order to protect its Imperial naval routes, England directed the Greek authorities to seek for an extension to the north, at the expense of the Bulgarian Slavonic population. The purpose was to close up the road for Bulgarians towards the Aegean Sea.

With the collaboration of its protectress, Greece moved to the north, starting from Epir and Thessalia, and penetrated the



Turkish Empire, establishing Greek colonies on the Bulgarian ethnic territory - both in the towns and in the seaside villages. The Greek system of state began penetrating Macedonia with the overall collaboration of the Greek Orthodox Church.

After the establishing of the Bulgarian Exarchate in 1870, a harsh struggle began between Greece and the Bulgarian community, aimed at winning over the national awareness of the population. The Greek Orthodox Church served as a weapon of the Greek propaganda. The efforts of Greek propaganda were aimed at the Bulgarian population of Central Macedonia, i.e. the region bordered by Kostour - Seres to the south and by Ochrid - Prilep - Stroumitsa - Melnik - Nevrokop to the north. Following Greece's defeat during its 1897 War with Turkey, the Bulgarian national idea took over the Greek propaganda. IMARO was successful in overcoming the Graecomans' influence.

The Ilinden Uprising of 1903 struck the public opinion in Greece. It caused panic among the Greek state authorities who saw the danger of a complete failure of their plans for conquering Macedonia. These authorities were not so much troubled by the development of the military actions but rather by the overtures made by the Great Powers for a political settlement of the Macedonian question. In order to exert its influence with a view to achieving an outcome positive for Greece, the Greek government decided to make use of the disastrous end of the Ilinden Uprising. The only party to win anything at all from the Uprising was Greece.

Every textbook in modern history in Greece contains a chapter titled „*The Macedonian Struggle*“.

In 1904, the Greek government of Theotokis, on the advice of London, took energetic actions in Aegean Macedonia. A special committee („*Makedoniki komitato*“) was established in Athens to organize armed struggle against the Bulgarian population. Four officers were sent, among them Pavlos Melas, at present a Greek national hero. The Greek Embassy was re-structured and competent diplomats were sent there. In accordance with the preliminary plan for military actions, in 1904, the first Greek armed detachment was sent to the region of Bitolya, led by the above-mentioned Pavlos Melas; however, it was defeated near Kostour. According to the plan, the rebels had to terrorize the Bulgarian population, to support the Graecomans, and to establish points of



support for the new detachments coming from Greece.

Melas was replaced by A. Santouris with a new group of officers. Throughout Greece money was raised to support these detachments.

In early 1905 new detachments were recruited (from Cretes - Mani, Roumeli, etc.) which were generously endowed by the Greek government with money and armament. On the example of the organized local Bulgarian population, the Greeks created supportive local forces and, through these Graecoman's units, organized in 1906 in Salonica military groups of young Graecomans led by Lieutenant Soumatis. Their purpose was to kill eminent revolutionaries of IMARO. These activities also involved the governing bodies of the Greek Church led by the Metropolitan Bishop Germanos Karavangelis who, together with the consuls Evgeniadis and Stornaris in Salonica led the invasion of the Greeks against the Bulgarian spirit and culture in the region of Kostour. The huge amounts of money available were distributed by two banks in Salonica which were established to serve special purposes. One of the banks was to transfer the money for bribing the Turkish pashas and senior officials so that they supported the efforts of the Greeks in their struggle against the rebellious Bulgarians. In their struggle against the IMARO revolutionaries, the Greek andarts (rebels) made use of information provided by the Turkish intelligence service, and also received frequent help from the Turks. The second bank financed and assisted the Greek tradesmen throughout Macedonia, who were boycotted by the Bulgarian population.

In early 1908, the Theotokis government entrusted the leadership of the operation called „*The Macedonian Struggle*“ to Colonel Danglis, and Baltatsis was appointed Chairman of „*Makedoniki komitato*“. The commandment was taken over by the General Staff of the Greek Army. Volunteers were summoned and in the 1907-1908 period the detachments grew up to several dozens commanded by regular officers and sergeants. Unfortunately, after the crush of the Ilinden Uprising, the resistance of the defeated IMARO grew weaker, also because of the internal conflicts between the Internal Organization and the Supreme Committee. The 1908 revolution of the Young Turks put an end to „*The Macedonian Struggle*“. The Young Turks



proclaimed a general amnesty and promised equality and civil rights to all nationalities. Under these circumstances, the internal conflict between Greeks and Bulgarians ceased. The four-year-long period of struggle proved successful for the Greeks. The Greek supremacy in the southern part of Macedonia was consolidated and a strong Greek presence was established in the disputed central region of Macedonia. The morale of the local population was strengthened up. „*The Macedonian Struggle*“ indicated quite clearly to the European powers that the Greeks in Macedonia were to be the most important factor in the future of the Ottoman Empire. This success was due to the circumstance that the struggle was carried out with the organized efforts of the Greeks of Cretes, Thessalia and other provinces, who helped the local Greek population. That battle involved the whole Greek nation, just like in the 1811 Greek Revolution and the Cretes Uprising in the late 19th c.

According to the British historian *Douglas Denkin*, yet another factor contributed for the success of „*The Macedonian Battle*“. That was the broad- scale propaganda carried out among the local Bulgarian population by the Greek Orthodox Church. Although non-Greek speaking, groups of that population helped the Greeks as bearers of the Christian faith against the Muhammadans.

The leaders of the Greek Orthodox Church supported fervently the actions of the Greek state. In order to illustrate the activities of the Greek church, a glimpse should be taken of the bitterest enemy of the Bulgarian spirit - the Metropolitan Bishop *Germanos Karavangelis*. Data about this can be found in his autobiography published by the Salonica Institute for Studies on the Balkan Peninsula („*Pinelopa Delta*“, Salonica, 1959). There it says:

1. He was the first and most fervent champion of the emergence of the andarts' (Greek rebels) movement in Macedonia.
2. For 7 years (1900-1907), in his capacity as Metropolitan Bishop of Kostour, he raised the slogan „*Let no Bulgarian remain*“.
3. Together with the officer from the Greek Army, Captain Vardas, he inspired and did everything necessary for carrying out the massacres which shook Bulgaria and the world. The word goes about the assassination of all the people at weddings in the villages of Zagorichane (region of Kostour) and Zeleniche (region of Lerin). Here is his own testimony about the massacre in



Zagorichane: „The village had over 600 houses... These were the worst Bulgarians in my diocese. When Vardas decided to punish them, he wrote to me and I sent him the names of our people (agents - author's note), so that he left them alone. In the eve of 30 March 1905, he hid himself with 300 men in the forest opposite the village. Early in the morning they entered the village and began shooting... They killed the people and put their houses to fire. On that day, 79 Bulgarian were killed. Sixty people were killed in the church where a wedding was held. The bride, the bridegroom, the priest, and some other people were slaughtered. Not many of our people suffered because I had given Vardas a list of their names and they had concealed themselves...”

4. Karavangelis also used the services of hired assassins and paid 5 pounds for each chopped off head of people pointed out by the Metropolitan Bishop. In the same way, the voyvod Lazar Poptraykov, who was wounded in the Uprising, was slaughtered by the Graecoman Kote from the village of Rulya, region of Kostour. Karavangelis paid 50 pounds and put the picture of the cut head in his office.

5. As a leader of the andarts' movement, he wrote: „The Greek detachments grew continuously and increased in numbers (he mentions the names of 30 men of Cretes who were in the lead of the detachments). I kept regular touch with them through the Consulate in Bitolya and the Metropolitan Bishops. I personally met them and instructed them to kill all priests and Bulgarian teachers.”

The actions of that Metropolitan Bishop - a true incarnation of the Satan - was typical of the role of the Greek Orthodox Church in the struggle against the Bulgarians in Macedonia. The Greek efforts for overtaking the territory inhabited by Macedonian Bulgarians proved successful because of the tragic outcome of the 1903 Ilinden Uprising. Our historiographic literature offers no studies in this respect.

The efforts of the Greeks to avail themselves of the defeat of the Ilinden Uprising were duly re-paid during the Balkan Wars. Greece achieved diplomatic success unexpected even by the greatest optimists, by gaining 34,603 sq. km., or 52 per cent of the whole territory of Macedonia, which comprised the richest and most fertile land which yields two or three crops annually. Thus hundreds of thousands of Macedonian patriots were pushed



away and a bloody process started of Greek assimilation of the Macedonian Bulgarians who had remained in their native land.

## ETHNIC CLEANSING IN MACEDONIA

Above 1500 scientific works exist, written by foreigners, which prove that the Slavonic population inhabiting Macedonia identifies itself as Bulgarians, and the concepts Bulgarian and Macedonian overlap and are equal in meaning. That basic truth is suppressed and concealed by the authorities in Athens and Skopje nowadays. **According to the official Turkish statistics from the year 1900, there were 1,181,336 Bulgarians, 28,702 Greeks and 700 Serbs in Macedonia.** In 1912, in Vardar Macedonia existed 761 churches with 6 bishops, 833 priests, and 641 Bulgarian schools with 1013 teachers and 37,000 students. In Aegean Macedonia there were 378 Bulgarian churches with 300 priests, and 340 Bulgarian schools with 750 teachers and 19,000 students.

In 1912-1913 the Greek troops entered Aegean Macedonia as conquerors, although their history textbooks spoke about „*liberation of Macedonia*“. These troops undertook a systematic ethnic cleansing of the conquered territories. In this respect, they preceded the Serbian racists in their actions in Bosnia and Herzegovina. Bulgarian people are hardly aware of the way the Greek Army „*liberated*“ Macedonia. In that respect, however, there are international documents testifying that the Greek troops, on their way into Macedonia, were not considered liberators at all. In the face of the Bulgarian population there they saw an alien people, and they behaved as occupiers to it.

On the explicit order of the newly crowned Greek King Konstantine, the town of Kukush was set on fire. In the villages of the same district 4725 Bulgarian houses were burnt down (Report of the Bulgarian Commission, p. 315). The Bulgarian houses were burnt in the villages of Negovan, Ravna, Bogorod; in the Doyran vilayet 11 villages were burnt, in Demir Hisar - 5 villages were burnt, in Seres district 5 villages were burnt, and in Gevgely region - 15 villages were burnt, etc.

According to the final data of the Commission, the Greeks



had set on fire 161 Bulgarian villages with a total of 16,000 houses (see p. 315 of the above- mentioned report). The population was subjected to all possible violence in order to proclaim itself Greek. All Regulations of the occupational Greek troops were published in Greek, Turkish and Jewish. Bulgarian language did not exist. The Bulgarian population was compelled to sign declarations claiming it was Greek since ancient times, but called itself „Bulgarian“ under the influence of the Bulgarian propaganda. Other declarations claimed that up till 1903 all were Greeks but since 1903-1906 they were forced by the Bulgarian commits to claim themselves Bulgarians. Both theses ended with the same declaration that now the liberating Greek Army had come, the population wanted to receive the benevolence of „our great Orthodox Greek church“. The Greek eusons played the role of „apostles“ and converted the villagers with the help of the bayonets. As an example can serve the villages in the region of Kostour: Gabresh, Drenoveni, Chernovitsa, Turie, Zagoricheni, Dambeni. In the villages of Breznitsa, Gorno and Dolno Nestrame all the village people were put to prison and then where released after having proclaimed themselves Greeks (p. 197). The Muhammadans from the village of Cherveniy were also proclaimed Greeks, although they spoke Bulgarian, and not Greek (p. 198).

The Greek Army entered Voden in October 18-31. Ten days later the population was told: „Your tongues will be cut off if you speak Bulgarian.“ The property of the villagers was taken away. The churches and the schools were closed down. The Slavonic inscriptions were erased; the priests were beaten and expelled. All people of public power in the villages of Veshtitsa, Tsrmarinovi, Piskopia, and Arsen were arrested. They were told „if you want to be free, say that you are Greeks“ (p. 199).

As soon as the Second Balkan War broke out, over 200 Bulgarians from that region - priests, teachers, eminent figures and wealthy people - were arrested and sent to Salonica after assaults. In the beginning of July the whole population was compelled to sign the following declaration:

*„Threatened by the rebels and under the influence of the Exarchate propaganda, we became Bulgarians. Now we profess the true faith and proclaim our Hellenic nationality.“*

The conduct of the Turkish Army on the territory of Aegean



Macedonia was in no way different in its attitude towards the Bulgarians.

In its comprehensive report comprising 410 pages, the authoritative international commission established by the Carnegie Endowment for studying the reasons for conducting the Balkan Wars presented ample and incontestable evidence for the ethnic cleansing and assaults done by the Greek Army on the territory of Macedonia which was „liberated“ by them. Appendix No 51, p. 307 (in the English issue) presents 28 letters sent by Greek soldiers who did their military service in the 19th Regiment of the Seventh Greek Division. These letters were meant to be sent to the soldiers' families but the post was captured and so these letters became evidence for the Commission of Inquiry. Below are given some excerpts from such letters:

**Letter № 3**

*Attn. Mr. Sotir Papanidou  
distr. Itinou, Trikala Reka*

*Nesto, 12 July 1913*

*Here, in Rondu (Brodi) I took as captives five Bulgarians and a girl from Seres... I killed the girl. And I gouged the eyes of the Bulgarians while they were still alive.*

*Sincerely yours, Kosta*

**Letter № 5**

*The Bulgarian border, 11 July 1913*

*Dear brother Mitso,... we put to fire every Bulgarian village from Seres to the border...*

*Jonnah Hristo Tsigaridis*

**Letter № 9**

*Attn. Mr. Zaharia Kalivanis  
Erfos - Milinotamos - Crates*

*We put to fire every Bulgarian village we occupied, and we killed all Bulgarians we met.*

*S. Z. Kalivanis*





*Pulling out the eyes is „inherited heroism“  
(popular Greek poster after the Balkan War)*

# Letter № 11

*The Bulgarian border, 12 July 1913*

*Even the cats could not escape wherever we passed. We put to fire every Bulgarian village on our way.*

*Your loving brother: corp. George*



**Letter № 13**

*Mr. Demetrius Tsigarida*

*Hipati Fitiotis*

*I was given 16 captives to take to the division. And I bought there only two of them. I killed the rest in the darkness.*

*Niko Theofilados*

**Letter № 15**

*Attn. Georgi Karka  
1st Dept. Sanitary Corps  
9th Division*

*Argiroastro - Epir, 12 July 1913*

*Dear brother Georgi,*

*On the King's orders, we put to fire every Bulgarian village. We rape every Bulgarian woman we meet.*

*Regards, Nikos Zarvas*

**Letter № 16**

*14 July 1913*

*Mr. Arisidi Tanasia Kampiati,  
Municipality of Antama,  
Trikala, Thessalia*

*... We put the villages to fire and we kill the Bulgarians - women and children.*

*Anastas Patros*

**Letter № 23**

*Anastas Patros  
Independent Regiment  
of Crates 12th Company*

*Attn. Corp. M. N. Logiadi - Aestroviki - Epir*

*We had a small combat near Strouma with refugees from Kukush and Lahna. Our guns smashed them into pieces on their way (while they were running away - author's note)*

*Anastas Patros*







# THE CHASING OF MACEDONIAN BULGARIANS AFTER 1919

After the Nei treaty was signed in 1919, according to article 56 of the same agreement Bulgaria was forced to sign the convention for free repatriation. The protocols, signed in Geneva in September 1924, in which the Bulgarian minority in Greece was placed under the supervision of the United Nations, could not be executed, because the Greek Parliament did not ratify them. An intensive chasing of the Bulgarians from Aegean Macedonia started. Ruthless terror and slaughtering of Bulgarian population took place. For example, in 1924 the Greek officer Doksaniks gave orders for the 19 local villagers, captured and brought to the district administration in the town of Ser, to be shot on the road between Turnlis and Gorno Brodi. That was followed by countless executions of Bulgarians, refusing to be expatriated to Bulgaria. We will not mention all of the cases, because this shall be done in addition. We would like only to stress the fact that the blood of the Macedonian Bulgarians was shed again during the

## GREEK CIVIL WAR (1945-1949).

Our compatriots became victims of the Greek Communist Party, that was manipulating and lying to our compatriots that it would recognize their minority status, if they fought on its side. This manipulation was done in full coordination with the bolshevik governors of Skopje and Belgrade - Aleksandar Rankovich, Milovan Djilas, Lazar Kolishevski, Tzvetko Uzunov, Michajlo Apostolski and Paskal Mitrevski. On October 14th, 1946 they stated the password „*Now you will go down (to Aegean Macedonia). The leader of your struggle will be the Greek Communist Party*“. This party got down to work and organized by force the whole Bulgarian population till the end of 1947. The ones, born in 1930-1931, were also mobilized to fight in the war, although they had not yet reached 17 years. In 1948 that party mobilized the whole population - men and women in the so called assisting units for digging trenches, fortifications etc., e.g. total mobilization of the



whole population of Aegean Macedonia was carried out. The blood of our compatriots was ruthlessly shed for the accomplishment of foreign ideals. They were told that their national rights would be recognized.

This war took 30 to 40 victims from every village. The total number of Macedonian victims was 20000 persons.

The supreme commander was the commander of the partisans Markos who said to the „*Epikera*“ newspaper journalist: „*We kill Slavs to keep Macedonia in Greece*“. His statement provided him with a visa for his return to Greece (see „*New Macedonia*“ newspaper from February 25th, 1992). In September 1988 the Secretary General of the Greek Communist Party said in Thessaloniki that for the Greek Communist Party there is no Macedonian minority in Greece.

## **„VOLUNTARY“ EXPATRIATION OF MACEDONIAN BULGARIANS**

According to Greek Encyclopedia (Athens 1934), volume 1, page 405 and volume 16, page 532, on the basis of the Nei Treaty, the *Kalafov-Politis* protocol and the *Molotov-Kafandaris* Treaty from 1928, during the period 1913-1932 72000 Macedonian Bulgarians were resettled from Aegean Macedonia. That is only one part of the deported population. According to the Sever Treaty Greece has assumed the following international obligations concerning the minority groups in Greece:

- a) Equality regarding the other nations in the field of protection of life, freedom, civil and political rights,
- b) Free use of mother tongue, other than Greek, in the private and public life,
- c) Right to their own humanitarian organizations, churches, schools, and
- d) the Government of the state in question must provide education in their language.

According to volume 10, page 405 of the same Encyclopedia from 1928 as a result of the accommodation of the Greek immigrants from Asia Minor, the composition of the population in Aegean Macedonia was changed and was reduced to 81000



Slav speaking persons in the districts of Voden, Lerin, Kostour and Kozani. According to the Manual of the Greek Statistical Bureau from 1934, 81984 persons speaking Slav language lived in Greece and 16775 - speaking Bulgarian. These numbers were used to show the loyalty of the obligations assumed by Article 7 of the Sever Treaty, according to which the country is obliged to provide civil and political rights of the Greek citizens irrespective of their nationality or religion. In order to mislead the international organizations the Greek Ministry of education gave orders to a commission to publish a primer book for Macedonian children, named *Abecedar*. The book was written with Latin letters, using the dialect of Lerin-Bittolya. It remained only an unfinished project, because the obligatory education in Greek language was introduced in the schools.



*Bulgarian children will study their mother tongue with this book...*



On October 11, 1930 the Greek Prime Minister Elefteros Vanizelos made the following statement:

*„The issue of the Macedonian minority in Greece will be solved and I will be the first in Greece, who will engage himself to open of Macedonian schools if that is requested by the people“.*

Of course, these were only words and actions to mislead the foreigners.

And the reality was:

1. „*Eliniki Makedoniki Pigmi*“ - organization, fighting against Bulgarians. On January 26-27, 1926 the organization published the following regulation: *„As from today we ban the use of Bulgarian dialect in all public places, in institutions, in trade relations, on meetings and gatherings, on festivities, receptions, weddings, etc. We order that the Greek language be spoken in all above stated cases. Police officers, authorities and governmental officials are not to speak with citizens in any other language but Greek“.*

2. During the dictatorship of Metaxas a law was passed that forbids the use of the dialect that's the way Bulgarian language was called. Here is an example:

### WRIT OF SUMMONS

*The public prosecutor in the village of Kato Idzura (Dolno Kotari), based on the Articles 143-145 of the Criminal procedures, summons Georgus Jovanis Mitrusis, citizen of Polipotamos village (Nere) to appear personally in the court hall on May 15th, 1939, Monday, at 9.00 A.M., to be put on trial because on February 19, this year was caught speaking with another person in Slav language - thus violating Article 697 of the Criminal Law and in reference to the instruction of the police No.15/36. In case the person named above doesn't come he will be tried in absentia.*

*Polipotamos  
April 4, 1939*

*Public prosecutor:  
(Signature illegible)*

During the period 1936-1940 about 5250 Macedonian Bulgarians were prosecuted for using Bulgarian language on public places.





Bulgarians  
 Serbians  
 Greeks

Turks  
 Arnaouts  
 Wallachs

*The peoples in  
 Macedonia according  
 to the  
 „ETNOGRAPHISCHE  
 KARTE DES  
 REICHES  
 EUROPÄISCHEN  
 TEILES UND VON  
 GRIECHENLAND“  
 by A. Boue*

*All explorers of  
 Macedonia are  
 definite - the most part  
 of Macedonian  
 population is Bulgar-  
 ian. Greeks live only in  
 the southernmost  
 districts*



3. On September 9th, 1946 the commander of the National Guard in the village of Polipotamos issued the following announcement:

*„As from today I most strictly forbid all of the citizens from age of 2 to 50 years to use any other language but Greek.“*

4. In the Aegean Macedonian schools the students, using Bulgarian language are punished as following:

- by pricking on the tongue with needle.
- by taking by force of castor-oil
- by feeding by force with salted fish, salted herring, after which the drinking of water is not permitted.

5. The Greek newspaper „*Katimerini*“ from August 11th 1959 stated: *„A celebration was held out in the village of Atropos (Karpeshina, - Lerin), at which the inhabitants gave an oath that they will not speak any more in their Slav dialect in the future.“*

6. „*Elenikos Voras*“ newspaper from August 11th, 1959 informed of the same „event“:

*„The inhabitants of Atrapos - men, women and children by raising their right hand repeated the oath which was read by the mayor:*

*I promise before God, the people, and official state authorities that from today I shall stop speaking the Slav dialect, which only serves as a motive for incorrect interpretation by our enemies, the Bulgarians, and that always and everywhere I shall speak only the official language of my fatherland, the Greek language in which the Holy Bible of our Jesus Christ was written.“*

These reports were published also in the following Greek newspapers: „*Elinikos Voras*“ Thessaloniki, 4.8.1959; „*Vima*“ - Athens, 78.7.1959; „*Elpheteria*“ - Athens, 7.7.1959; *Elinikos Voras*, 8.8.1959

The persecution of the Bulgarian language was the priority task. But other activities of Bulgarian national consciousness were also persecuted:

#### **1. Prohibition for the use of local folk dances**

- „*Stohos*“ newspaper, 16.4.1987: *„We made a list of all persons,*



*singing in a dialect (e.g. Bulgarian) at fairs, weddings, etc.*

*Do not sing in another language or „idiom“ but Greek, because you will curse the day you were born.“*

- „Stohos“ newspaper - 21.8.1986; In the publication: „*The perfect danced in the rhythm of horo on the sounds „Free Macedonia“ and „Eleno, girl, Eleno“*“ is mentioned that on Ascension Day in the village of Atrapos the perfect danced ring dance in the rhythm of Macedonian Slav Songs and appeals as follows:

*„... Speaking and singing on any other language but Greek is not allowed. Cut their tongues off so we can save Greece“.*

- „Mahitis“ newspaper - 6.8.1987 - *There was a wedding with folk music in the village of Melitis (Vostarevo). Four cars with members of KIP (Greek Intelligence) blocked the wedding from all sides and recorded the music and the speaking of the wedding.*

- „Stohos“ newspaper - 5.7.1990 - In the information about the wedding of the granddaughter of Kostidis (Kacibanov) the newspaper is fascinated that this was the only wedding on which Slav songs were not sung.

## **DESTROYING THE GRAVES OF LOCAL POPULATION**

With the aim to wipe out any evidence for the existence of Slav minority the newspaper „Stohos“ from 13.08.1987 writes: *„Search well around and whenever you see in a village or in a city a grave with Slav idols - destroy it! Do not be afraid. If someone tries to stop you tell him that the nation has ordered it. Place Greece, Orthodoxy and the Armed Forces in your hearts! You are Greek! Do not forget it!“*

## **DEPRIVATION OF OTHER RIGHTS**

From an article in „Ta Moglena“ newspaper, May-June 1989 can be clearly seen which other rights the local population was deprived. The article is published under heading „Why?“.

- *Why files with our /Slavonic/ names are opened every day?;*



- Why they part us and do not promote us on important posts?;
- Why the Macedonians do not reached the ranks of „general“?;
- Why Macedonians are not promoted for Secretary General and Prefects Macedonian?;
- Why they do not become Macedonian Bishops or priests?;
- Why recently there is a tremendous exile and the Macedonian employees are moved from their offices?

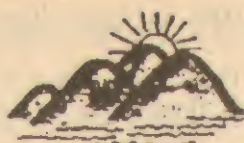
Referring this it gives the local countrymen the following advice: „To be able to keep yourself you have to be informed. If you see „BMW“ or Mercedes cars stopped in front the cafe you have to know that these are the gorillas of KIP and EUP /Intelligence services of Greece/, so be careful what you speak in this cafe“.

## ARBITRARY DEPRIVATION OF PROPERTY

In the first issue and unfortunately the last one of the published in Greek „Zora“ newspaper from October 1993 (an attempt for publishing a paper for protection of Bulgarian population in Lerin region) there is an article „Inquire of the Minister of Finance and Agriculture“ in which the fact is revealed that about 300 ha of land belonging to the „St. Pantaleimon“ community is distributed without any lawful grounds among Greeks coming from USSR (Pontian Greeks). At the meeting between the countrymen and the Lerin prefect they received the following astonishing answer: „Let them take not only your land but your houses as well and I will do nothing because these people - citizens of Vetora village are Pontian Greeks and you are Slavofons. Go to search your rights in Skopje and Sofia“.

„Niki“ newspaper from 9.3.1946 published an article under the title: „Let the terror against Slavo-Macedonians stop“: „So, with the arrival of the National Guard in our District, more than three thousand Slavo-Macedonians were arrested. Over one thousand were brought into court with the stereotype accusation of





# ZORA



Μηνιαία εφημερίδα των αδελφών «Μακεδονική Κίνηση Βαλκανικής Ευρωπαϊκής»  
Οκτώβριος 1951 - Χρόνος 1ος - αρ. 4. 1 Τιμή πώλησης 40λ. 200λ.

20

ZORA - Οκτώβριος 1951

## ΤΟ ΜΑΚΕΔΟΝΙΚΟ ΑΛΦΑΒΗΤΟ ΜΑΚΕΔΟΝΙΣΚΑΤΑ ΛΟΓΙΚΑ

## ΑΠΟΔΟΣΗ ΤΩΝ ΦΩΝΩΝ ΣΤΑ ΕΛΛΗΝΙΚΑ \*

|                |       |                   |                    |                           |
|----------------|-------|-------------------|--------------------|---------------------------|
| 1.             | А а   | Арно, ака         | (dono, dko)        | α                         |
| 2.             | Б б   | Баба, бърза       | (mndma, m'pzo)     | μπ                        |
| 3.             | В в   | Врата, вине       | (broca, b'vnc)     | β                         |
| 4.             | Г г   | Голем, гире       | (golem, g'pme)     | γκ                        |
| 5.             | Д д   | Дево, ден         | (vdenko, vden)     | ντ                        |
| 6.             | Е е   | Еден              | (eden)             | ε                         |
| 7.             | Ж ж   | Жена, жаба        | (Zena, Zama)       | Ζ (παχύ)                  |
| 8.             | З з   | Зора, зелено      | (Zora, Zeleno)     | Σ                         |
| 9.             | И и   | Игла              | (igla)             | ι                         |
| 10.            | Й й   | Йован, йопе       | (jovan, jopne)     | γι                        |
| 11.            | К к   | Катен, куче       | (katen, koute)     | κ                         |
| 12.            | Л л   | Лоза              | (loza)             | λ                         |
| 13.            | Љ љ   | Љубов             | (ljubov)           | λι                        |
| 14.            | М м   | Мака, мака - мака | (maka, makamka)    | μ                         |
| 15.            | Н н   | Нива, нето        | (niva, neto)       | ν                         |
| 16.            | Њ њ   | Њујарк            | (njujark)          | νι                        |
| 17.            | О о   | Обетка, око       | (obetka, oko)      | ο                         |
| 18.            | П п   | Пена, пат - пат   | (pena, pat, pt)    | π                         |
| 19.            | Р р   | Рена, рака - рѣка | (rena, raka, rka)  | ρ                         |
| 20.            | С с   | Спан, сено        | (span, seno)       | σ                         |
| 21.            | Т т   | Татко, тѣло       | (tako, telo)       | τ                         |
| 22.            | У у   | Утре, ун          | (utre, un)         | ευ                        |
| 23.            | Ф ф   | Фишек, фрлан      | (fisek, frlan)     | φ                         |
| 24.            | Х х   | Храва             | (xrova)            | χ                         |
| 25.            | Ц ц   | Цел, цар, цѣрен   | (cel, car, c'eren) | τσ                        |
| 26.            | Ч ч   | Човек, чешма      | (tisek, tsema)     | ΤΣ (παχύ)                 |
| 27.            | Ш ш   | Шанка             | (sako)             | Σ (παχύ)                  |
| 28.            | Ъ ъ   | Ърѣ, ѣрѣ          | (brz, brka)        | ημ(ωνο)<br>μεταξύ α και ε |
| διπλό σύμφωνο: |       |                   |                    |                           |
| 1.             | ДЗ dz | Дзер, дзеркам     | (dzep, dzekam)     | τς                        |
| 2.             | ДЖ dj | Джам, джеркам     | (dzam, dzekam)     | ΤΖ (παχύ)                 |

\* Η απόδοση στην ελληνική δεν είναι απόλυτα σωστή, γιατί είναι ιδιαίτερα δύσκολο με τα γράμματα μιάς να αποδοθούν οι φωνές όλων των γλωσσών.

-Περαιτέρω για το μακεδονικό αλφάβητο στο επόμενο φύλλο.

*In spite of the Greek terror there are still people  
who have not forgotten their roots*



being member of the OHRANA and most of them were sentenced to death, long term imprisonment and confiscation of property. Over 500 rotted in the four jails in Florina, Casandra and Salonica. More than four thousand persecuted and terrorized abandoned their homes and families and were forced to run abroad. Many families in Banica, Aminteo and others were thrown out of their homes. The property of hundreds of families was confiscated. The chasing squadrons hounded the Slavo-Macedonians. They were arrested without a reason, were tortured until they were unconscious and then loaded on mules were taken to the prisons. Whole villages like Rigono, Oksia, Nanica, Setina, Trijantafilija and others were thrown in the jails and brought into courts for cooperation with the Bulgarians."

## ANTI-BULGARIAN LAW REGULATIONS AND DECREES

Several more important acts, depriving the citizens of Aegean Macedonia of Greek citizenship and property during the years 1946-1949.

1. Decree No.LZ/47 from 1947 with headline: „To deprive of Greek citizenship persons who act anti-nationally“. By this decision all persons, supporting „the Democratic army of the Greek Communist party“ were deprived of Greek citizenship.

2. Decree M/48 with legal power from January 198 for „confiscation of the entire or part of the property of the participants in the guerilla war and their assistants“.

3. Decree No. 48 from April 1948 for „losing property due to anti-state activities“.

In the following years many decrees were passed, such as Nos. 944, 258, 800 from April 3 and July 20th 1951, for the application of Decree No.976/46 for repatriation of the persons, living near the borders. Later new laws were adopted, because these were considered insufficient.



# THE DIPLOMAS, ISSUED BY THE SLAV UNIVERSITY WERE NOT RECOGNIZED

The Minister of the National Education and Religion considering

- a) the provisions of Article 46 of the Law No. 1238/82;
- b) Decision No.1/5421: proclaims that the diplomas of „St. Cyril and Metodius“ University in Skopje are not recognized by the Ministry.

## THE OFFICIAL DENATIONALIZATION POLICY

According to the denationalization policy, adopted in 1913, the use of Macedonian names was forbidden. The names received the typical Greek endings or were changed entirely. The use of the word „*macedonian*“ was forbidden in order to avoid the possibility for claiming another ethnocultural identity than the Greek one.

## RENAMING OF TOWNS AND VILLAGES

Until several years ago Aegean Macedonia was officially called „*Northern Greece*“ and only since August 1988 in the existing new circumstances has adopted the name „*Macedonia*“.

In the Greek state newspaper „*Efimeriostis Kivernistos*“, issue 332 from November 21, 1926 was published the law for obligatory change of the names of all of the villages and the towns, as well as the names of the rivers, mountains and regions. That way 588 towns and villages received names totally different from the Slav names that had existed for more than 12 centuries. The perfidious purpose of that action was the family memory to be razed to the ground.



*„Ancient Greek“ villages in Macedonia have  
Greek names since 1926*

*Our village by any other name  
is still our village*

If a person is not allowed to speak the language of his parents, or call himself by his family name, and if the place of his birth is given a new, unfamiliar name, then that person begins to lose his identity as well as vital human rights.

And so it is with our people! In programs of denationalization all these things have happened.  
And still they remember.

They pass on to their children the language of their parents spoken quietly in their homes and the secret places of their hearts. And they remember the names of their grandparents with the special codings which mark them as Bulgarians from Macedonia. But it is more difficult to remember the villages their ancestors founded, because official Greek maps and documents have changed all this. And it is very difficult to visit these places, because few can tell you where they are.

Someone MUST remember.

It is with great sadness that we publish the following list of villages from Aegean Macedonia.

We MUST remember!

| OUR NAMES                | NEW GREEK NAMES | OUR NAMES       | NEW GREEK NAMES |
|--------------------------|-----------------|-----------------|-----------------|
| Armensko                 | Alonas          | Cheresnitsa     | Polikerison     |
| Balgarsko-Blatse         | Oksies          | Ghereshovo      | Pagoneri        |
| Banica (region of Lerin) | Vevi            | Cherkovian      | Klidohor        |
| Barovica                 | Kastineri       | Chornak         | Strota          |
| Belotinci                | Levkola         | Chorna-reka     | Karpi           |
| Berista                  | Piclea          | Chernova        | Fita            |
| Besvinia                 | Sfilka          | Chernovishta    | Mavrokampos     |
| Bituse                   | Parorion        | Chetirok        | Mezopotama      |
| Bizovo                   | Megaloplatanios | Chiflik         | Tribe           |
| Blace                    | Ahladin         | Chushaligovo    | Anagouras       |
| Blaci                    | Oksies          | Debovo          | Vahotopi        |
| Bobchor                  | Pimenikon       | Dambeni         | Dendrochori     |
| Bobista                  | Verga           | Darovo          | Kehrokampos     |
| Boevo                    | Katsanovo       | Demir-Hisar     | Sidirolastron   |
| Bogacko                  | Ajos Nikolaos   | Dervent         | Akritodochori   |
| Bojmica                  | Akslupolis      | Dobrolishta     | Kalochori       |
| Boromica                 | Palestra        | Dolno-Garbali   | Kato Sumnena    |
| Boriani                  | Ajos Athanasios | Dolno-Kleshtino | Kato Klene      |
| Borislav                 | Periklia        | Dolno-Kotori    | Kato Kiriza     |
| Borovo                   | Potami          | Dolno Rodivo    | Kato Kopifi     |
| Bozec                    | Atira           | Dovista         | Papas           |
| Brest                    | Akrolimnion     | Dracevo         | Lerkotca        |
| Bresteni                 | Kria Nera       | Dragonanci      | Apsalos         |
| Breznica                 | Vatohorion      | Dragonir        | Vapiochori      |
| Bruhovo                  | Kokina          | Dragon          | Zevgolatio      |
| Bul                      | Akrita          | Dramendzik      | Drakontion      |
| Bugarievo                | Karavias        | Dranic          | Andifilipi      |
| Buk                      | Paramestion     | Dravunista      | Ceraki          |
| Bukovik                  | Oksia           | Dremglava       | Drinos          |
| Bukovo                   | Oksia           | Drenoveny       | Kranionas       |
| Bulamaski                | Akakies         | Drenovo         | Gliktoneri      |
| Buhista                  | Profitis Ilias  | Drenovo         | Monastiraki     |
| Butkovo                  | Kerkini         | Dreveno         | Pili            |
| Chavdar                  | Promotopi       | Druska          | Drosia          |
| Chegan                   | Meteora         |                 |                 |



## OUR NAMES

Dudular  
Dupiak  
Durguti  
Dudi  
Druma  
Egri Dere  
Ehatli  
Ekshi-su  
Elesnica  
Elevo  
Elsen  
Ezeroc  
Fetista  
Fotulim  
Fotovista  
Frankovica  
Faceli  
Pustani  
Qalita  
Garbasel  
Garpici  
Gadjmal  
Gaskaria  
Gavalanci  
Gavritza  
Gedi-Dermen  
German  
Gevrekli  
Gjulobasi  
Gjurnenic  
Gjundzei  
Gjupcevo  
Gjurednik  
Gjuvazna  
Globostica  
Gola  
Golem Bezik  
Golem Sevidrik  
Gollani  
Golo-aelo  
Gorenel  
Gorna Niska  
Gornica  
Gornicevo  
Gorni Postular  
Gorno Garbali  
Gorno Karadzakjoj  
Gorno Klesino  
Gorno Kruare  
Gorno Kruovo  
Gorno Papratsko  
Gorno Pozarsko  
Gorno Rodivo  
Gorno Selu  
Govishita  
Gradisho

## NEW GREEK NAMES

Djavata  
Dispilion  
Nigdi  
Eleon  
Amigdala  
Kaliaca  
Kavalaris  
Ksino Nero  
Fea Pira  
Lakia  
Karperi  
Petropolaki  
Pola Nera  
Potini  
Valohoro  
Ermakia  
Senell  
Evropos  
Omorfolkiria  
Kastanica  
Hloronomos  
Hionatpa  
Kaloheri  
Valodi  
Doroca  
Eptomili  
Shistoniton  
Remacia  
Pikrolimni  
Stiva  
Varnavotza  
Gipschori  
Granitia  
Asiros  
Kaloherio  
Korifes  
Megali Volvi  
Megalokampos  
Levkadia  
Gimna  
Korikos  
Ano Dafundi  
Kalivrisi  
Keli  
Ano Apostoli  
Ano Sormesa  
Monoklisis  
Ano Klene  
Ekso Aslodehori  
Ano Kerrilion  
Ano Fierias  
Ano Luraki  
Ano Korifi  
Ano Vermion  
Krokos  
Kiros

## OUR NAMES

Gradobor  
Granci  
Granchivo  
Grazhden  
Grophno  
Gagovo  
Garbesh  
Hadji-bejrik  
Hadzi-bajramli  
Harava  
Harman-kjoj  
Harsovo  
Hodzik  
Hacanovo  
Hacnatar  
Hedzik  
Hotzovo  
Holeva  
Hrupishia  
Ilezli  
Indzes  
Iacovo  
Isili  
Istrane  
Izbishta  
Izglibi  
Izvor  
Iadzhitar  
Janes  
Janikia  
Janoveni  
Janozli  
Jarmzali  
Javor  
Javorjani  
Javornica  
Jundzlar  
Kadinovo  
Kajacali  
Kajali  
Kajlijar  
Kalevista  
Kalinovo  
Kaljani  
Kamenik  
Kandza  
Kapinjani  
Kara-bej  
Kara-bunar  
Kara-bunar  
Kara-bunar  
Kara-cali  
Kara-cali  
Kara-cali  
Kara-cukali  
Karadza

## NEW GREEK NAMES

Nikopolis  
Pedia  
Kzioneri  
Vronatton  
Votolivado  
Virita  
Agriodika  
Vironia  
Teodosia  
Polikilon  
Sudnos  
Heron  
Filiros  
Mezohori  
Hrizohorafa  
Fikiros  
Kardia  
Amision  
Argo Oresticon  
Inoi  
Eratni  
Avrini  
Platanotopos  
Perasma  
Agriokerasia  
Poria  
Pigi  
Kajibkeratia  
Metaliko  
Askos  
Janchori  
Karpofonon  
Ajdonia  
Diamezon  
Platani  
Nca Kuklina  
Kisina  
Galatas  
Triadi  
Vrahia  
Ptolema  
Kali Vrasi  
Sutojaneika  
Eani  
Petrias  
Anikisia  
Eksaplatamos  
Karna  
Mavroneri (Kutus)  
Anglofori (Solun)  
Mavropigi (Kozani)  
Kalitroj (Serres)  
Mavrodendi (Ber)  
Mavrovatos (Drama)  
Kardia  
Evangelizmos



| OUR NAMES   | NEW GREEK NAMES       | OUR NAMES    | NEW GREEK NAMES         |
|-------------|-----------------------|--------------|-------------------------|
| Karadz-kjoj | Karera (Lagadina)     | Kuckari      | Galini                  |
| Karadz-kjoj | Tolos (Drama)         | Kuckoveni    | Parama                  |
| Karad-bar   | Drepanos              | Kukus        | Kukis                   |
| Karadzova   | Elafohori             | Kula         | Paleokastron            |
| Karagac     | Mavrudendri           | Kulakia      | Halestra                |
| Kara-kjoj   | Kalepiri              | Kumanic      | Dasion                  |
| Kara-mahala | Koronia               | Kumanicevo   | Lita                    |
| Karamanli   | Ajos Kozmos           | Kurcova      | Liebra                  |
| Karadzilari | Zarkadia              | Kusovo       | Kokina                  |
| Kara-tepe   | Mavrolofos            | Kudes        | Verdina                 |
| Kurcovo     | Koridobori            | Kutager      | Keseriana               |
| Kartzalar   | Adendron              | Labanica     | Ajos Dimitrios          |
| Karlova     | Zardalion             | Ladza        | Terna                   |
| Karladovo   | Mitias                | Lanki        | Mikrolimni              |
| Karlakovo   | Mikropolis            | Lagino       | Triantafilia            |
| Karcista    | Polianemon            | Lagina       | Litokastron             |
| Karazica    | Pirgi                 | Lakarica     | Mikromalia              |
| Katun       | Dipocerna             | Latrovo      | Hortoru                 |
| Kavdzik     | Levkadi               | Lehovo       | Kraschoni               |
| Kavakli     | Egiros (reg. Drama)   | Lelovo       | Ajos Antonios           |
| Kavkli      | Perintos (reg. Kukus) | Lembod       | Evkarpia                |
| Kazimovo    | Kotili                | Lerin        | Florina                 |
| Kiklova     | Kastanica             | Leskovec     | Lepiocaries             |
| Klabucista  | Poliplatanos          | Leskovo      | Tria Elaa               |
| Kladorohi   | Kladorahi             | Lestan       | Fantimon                |
| Klepusta    | Agriani               | Levani       | Vasiladi                |
| Klisali     | Prostila              | Liban        | Skaloti                 |
| Kobalica    | Kokinogia             | Libanovo     | Eginion                 |
| Kocaa       | Rizara                | Licista      | Polikarpas              |
| Kocana      | Perca                 | Likovna      | Ksilopolis              |
| Kocani      | Kostani               | Likovista    | Likojami                |
| Kokova      | Polidendri            | Lipus        | Filina                  |
| Kolarica    | Manjaki               | Lise         | Ohron                   |
| Komarjan    | Kinearia              | Ljubecino    | Podbro                  |
| Konica      | Pevki                 | Ljuntica     | Stora                   |
| Konikovo    | Siba                  | Losnica      | Gernaa                  |
| Konouladi   | Makroheri             | Lovca        | Kalikarpon (reg. Drama) |
| Konsko      | Talakini              | Lovca        | Akroheri (reg. Sores)   |
| Konuf       | Elas                  | Lozanovo     | Palefton                |
| Kortak      | Mirini                | Lozica       | Mezotofos               |
| Kornisor    | Kronini               | Ludovo       | Kria Nera               |
| Kosinoc     | Teropigi              | Luganci      | Langadla                |
| Kosinovo    | Polipetron            | Lukovic      | Sotira                  |
| Kostar      | Kastoria              | Lavradi      | Skieron                 |
| Kostarjani  | Kaisonia              | Marcukovo    | Erzoni                  |
| Kozutani    | Pitoda                | Mahaledzik   | Mikorena                |
| Kranica     | Mezovanos             | Malak Besik  | Mikra Volvi             |
| Kranista    | Dendri                | Malto-Osmali | Kosmiti                 |
| Krastali    | Korona                | Malovica     | Hiliodastro             |
| Krocovo     | Ajos Jorgios          | Markovjani   | Markohori               |
| Krpesino    | Atrapos               | Mavrovo      | Mavrode (reg. Lagadina) |
| Kroncelevo  | Kerasies              | Mavrovo      | Mavroheri (reg. Kostur) |
| Krusari     | Ampelies              | Mec          | Mezi                    |
| Kraoradi    | Ahlada                | Medovo       | Milunas                 |
| Krusovo     | Ahladoheri            | Mentsdi      | Eli                     |
| Kramca      | Mezovanos             | Mentsli      | Moshua                  |



| OUR NAMES  | NEW GREEK NAMES            | OUR NAMES  | NEW GREEK NAMES           |
|------------|----------------------------|------------|---------------------------|
| Merjan     | Ligaria                    | Ostica     | Mikromilla                |
| Merjavovo  | Kirotopos                  | Ostima     | Trigonos                  |
| Meseli     | Drias                      | Ostrov     | Amisa                     |
| Mezdurek   | Melinargio                 | Palinas    | Kastanusa                 |
| Milovo     | Megali Gefira              | Papli      | Lerkonas                  |
| Mirovo     | Eliniko                    | Paprat     | Pontokerasia              |
| Mokreni    | Variko                     | Pastrovo   | Kakimnon                  |
| Mokro      | Polikrinos                 | Patele     | Pontokerasia              |
| Moraca     | Anigonia                   | Paticino   | Patana                    |
| Mranor     | Kapetanudi                 | Pazarlar   | Agora                     |
| Mraza      | Gonimon                    | Pazarli    | Dikorfos (reg. Halkidiki) |
| Muncino    | Lekani                     | Pazarli    | Melansion (reg. Katus)    |
| Munahi     | Mavrotasi                  | Pejkovo    | Ajos Markos               |
| Moralar    | Pelagros                   | Polkati    | Monopili                  |
| Morali     | Skopos                     | Pernovall  | Aja Ekaterini             |
| Marodonil  | Mirovlion                  | Pesjak     | Amodara                   |
| Mursali    | Monokardila                | Pesocnica  | Amohori                   |
| Muscali    | Aetofolia                  | Petgas     | Pentalofon                |
| Muselin    | Aedonokastron              | Petorica   | Hzizohori                 |
| Muska      | Kudunia                    | Planica    | Fiska                     |
| Matulovo   | Metakohori                 | Plasnicevo | Kria Vrisi                |
| Negocani   | Ntri                       | Plesovica  | Kotiki                    |
| Nered      | Polipotamos                | Plovna     | Petrusa                   |
| Nesran     | Nestorion                  | Plugar     | Ladias                    |
| Neveska    | Nemfeon                    | Pocap      | Margarita                 |
| Nevozeni   | Varvaria                   | Podgorjani | Podohorion                |
| Nigoslav   | Nikolija                   | Poljani    | Polikarpi                 |
| Nivica     | Psmules                    | Popovo     | Minotikon                 |
| Novi grad  | Ve Gora                    | Porna      | Gazoros                   |
| Novoselci  | Joromilos                  | Postol     | Pela                      |
| Novo selo  | Nehorion (reg. Lagadina)   | Potores    | Aja Kiriaki               |
| Novo selo  | Korfula (reg. Katur)       | Pozdivista | Halara                    |
| Novoselsko | Nea Koni                   | Prahna     | Aspro                     |
| Obor       | Aravizos                   | Prebadiste | Sosandra                  |
| Obsirca    | Emikon                     | Pribojna   | Vunohoron                 |
| Okcilar    | Tokaste                    | Prosenik   | Skotusa                   |
| Oladzak    | Platimon                   | Prosoen    | Pimopolis                 |
| Oliata     | Melisotopos                | Provisa    | Palekomi                  |
| Omotsko    | Livadotopos                | Pselko     | Kipseli                   |
| Orchovica  | Pevkodazos                 | Ptora      | Ipsilon                   |
| Organdilar | Sapeon                     | Puljovo    | Termopigi                 |
| Orizarci   | Rizia                      | Purlida    | Konbilia                  |
| Orizari    | Rizarion                   | Radigoze   | Aja Ana                   |
| Orjak      | Strimonikon                | Radomir    | Asvestario                |
| Orman      | Kato-Levki                 | Radovista  | Rodjani                   |
| Ormanli    | Polikarpos (reg. Drama)    | Radovo     | Harepo                    |
| Ormanli    | Dasohori (reg. Seres)      | Radunista  | Kria Vrist                |
| Ormanovo   | Dasero                     | Ragjan     | Vau                       |
| Orovo      | Karic                      | Rahmanli   | Antigoni (reg. Katus)     |
| Osani      | Iooi                       | Rahmanli   | Eleuza (reg. Lerin)       |
| Osia       | Argangelos                 | Rahmanli   | Galina (reg. Kozani)      |
| Osljuni    | Ajos Fotini                | Rahovica   | Marmaras                  |
| Oslovo     | Paragica                   | Rahovo     | Rahim (reg. Der)          |
| Osmenica   | Kalos Agros                | Rahovo     | Mezonahi (reg. Drama)     |
| Osmenli    | Hrisokastron (Pravista)    | Rajkovci   | Kapnotopos                |
| Osmenli    | Neromilos (reg. Halkidiki) | Rakistan   | Kotahloron                |



| OUR NAMES   | NEW GREEK NAMES            | OUR NAMES      | NEW GREEK NAMES             |
|-------------|----------------------------|----------------|-----------------------------|
| Rakita      | Olimpias                   | Siderova       | Mezovuni                    |
| Radovo      | Kriteron                   | Sivri          | Nea Mahala                  |
| Ramel       | Rahona                     | Skrizevo       | Skopia                      |
| Ramna       | Monoliti (reg. Dojran)     | Slatina        | Hrizi (reg. Kostur)         |
| Ramna       | Omalo (reg. Eniche Vardar) | Slatina        | Hrizi (reg. Voden)          |
| Ranislav    | Agaci                      | Slimista       | Milica                      |
| Rapes       | Drepani                    | Sliveni        | Koromilia                   |
| Rasovo      | Limon                      | Smol           | Mikron Dasos                |
| Ravenda     | Makriplagi                 | Smurdes        | Krustalopigi                |
| Ravica      | Kalifiton                  | Sokolovo       | Parapotomos                 |
| Ravna       | Isoma                      | Solun/Salonika | Thessaloniki                |
| Razcnik     | Haradra                    | Sosuri         | Nimfi                       |
| Rehimli     | Mezia                      | Spanci         | Fanos (reg. Lerin)          |
| Resen       | Sitaria                    | Spanci         | Latomi (reg. Kukus)         |
| Resilovo    | Haritoneni                 | Spasjovo       | Kimezia                     |
| Retini      | Rlakon                     | Spirilovo      | Plagiar                     |
| Revani      | Dipotamia                  | Sportita       | Elefina                     |
| Rizovo      | Rizo                       | Srebreni       | Asprogia                    |
| Robovo      | Rodonas                    | Starista       | Peritori                    |
| Rudino      | Alonas                     | Staricani      | Lacomata                    |
| Rulja       | Kalohori                   | Stajca         | Melas                       |
| Rumbi       | Lemos                      | Starovo        | Starodromi                  |
| Rum-Seret   | Vromostira                 | Sraista        | Ida                         |
| Rupel       | Klidion                    | Strezovo       | Argirupolis                 |
| Rusilovo    | Ksantogja                  | Strupino       | Likostomon                  |
| Rusovo      | Makrotiti                  | Subas-kjol     | Neon Suli                   |
| Ruzeni      | Rizohori                   | Sufilar        | Angelohori (reg. Halkidiki) |
| Sabotsko    | Adrea                      | Sufar          | Angelohori (reg. Pravista)  |
| Sadina      | Karavi                     | Suha-banja     | Pafiotros (Lake Tahino)     |
| Sakaica     | Evadohori                  | Suha-banja     | Ksilotros (reg. Nigrita)    |
| Sakulevo    | Marina                     | Sujudzak       | Lima                        |
| Salamunli   | Galikos                    | Solovo         | Amaranta                    |
| Samokovov   | Domatia                    | Sveta Nedelja  | Aja Kiriaki                 |
| Saraci      | Falara                     | Sveta Petka    | Aja Paraskevi (reg. Lerin)  |
| Saradza     | Valtohori                  | Tagramisevo    | Idromilos                   |
| Saraj       | Shotarion                  | Tartis         | Sidirohori                  |
| Sarajli     | Pahitanon                  | Tarnovo        | Ankatonon                   |
| Sarakinovo  | Sarakini                   | Tarsje         | Trivunon                    |
| Sari-gjol   | Kriston                    | Tehovo         | Kardias                     |
| Sarmusalari | Kokinohori                 | Tekli          | Sindos                      |
| Sar-pazar   | Antofiton                  | Tekri          | Paralimni                   |
| Sborsko     | Revkoton                   | Tekri-Vermisli | Kserorevma                  |
| Sehovo      | Idomeni                    | Tektali        | Petalona                    |
| Seljani     | Mezorena                   | Tikisli        | Talasja                     |
| Semasi      | Kremaston                  | Tikveni        | Kalokinton                  |
| Sendelicevo | Sandali                    | Tiolista       | Tihion                      |
| Seneleli    | Rodokipos                  | Tohova         | Palionelines                |
| Seremeti    | Fanarion                   | Toiler         | Peristeri                   |
| Seremli     | Kserovrisi                 | Toma           | Avgo                        |
| Seslovo     | Sevaston                   | Topci          | Gefina                      |
| Setina      | Skopos                     | Topcilar       | Ajos Dimitrios              |
| Setoma      | Kefalari                   | Topljani       | Jorgjani                    |
| Sevendekli  | Eptulofon                  | Topola         | Kiriaki                     |
| Severjani   | Vorino                     | Topoljan       | Hrizo                       |
| Sfilci      | Hromion                    | Topolovo       | Nea Tiroloi                 |
| Sicevo      | Sidirohori                 | Trebeno        | Kardia                      |



| OUR NAMES   | NEW GREEK NAMES  | OUR NAMES      | NEW GREEK NAMES         |
|-------------|------------------|----------------|-------------------------|
| Trebolec    | Tripolis         | Vestica        | Angelohori              |
| Treptiza    | Ajos Hristoforos | Veznik         | Monikos                 |
| Tresing     | Ormal            | Virtan         | Anavrito                |
| Trifukevo   | Trifili          | Vishani        | Vissinia                |
| Tribovista  | Kamichori        | Visocan        | Ksitopotamos            |
| Tehol       | Pevkos           | Visoka         | Osa                     |
| Takovo      | Leptokaria       | Vitaa          | Votani                  |
| Tamba       | Emvolos          | Vituvjani      | Polifition              |
| Turbes      | Makriotisa       | Vizovo         | Delta                   |
| Tarceli     | Trakiko          | Vladikovo      | Oropedion               |
| Tukica      | Trias            | Vladovo        | Agras                   |
| Turje       | Korifi           | Voden          | Edesa                   |
| Turmanli    | Rodonia          | Vojvodina      | Spila                   |
| Tursko selo | Milopotamos      | Vokisia        | Idoca                   |
| Tusilovo    | Stadis           | Volovot        | Nea Sania               |
| Tusia       | Aetokiri         | Voronos        | Kikomidion              |
| Udzina      | Komnion          | Vosova         | Sfika                   |
| Ugorli      | Peristeron       | Vostarani      | Meliti                  |
| Yardriga    | Milotopos        | Zahedani       | Melantion (reg. Kostur) |
| Yageni      | Sevastia         | Zahrdani       | Lofti (reg. Lerin)      |
| Valcista    | Domeron          | Zagoricani     | Vasifas                 |
| Valgaci     | Kampohoto        | Zahardzi       | Tagarades               |
| Valkojanovo | Liki             | Zarnovo        | Kato Nevrokopion        |
| Valkovo     | Hrisokefolos     | Zarovo         | Nikopolis               |
| Varbjani    | Itea             | Zdraki         | Ampelokipi              |
| Varlankza   | Agromn           | Zdravik        | Draviskos               |
| Vartolop    | Skidra           | Zelegordi      | Pentavrison             |
| Vartolom    | Ajos Vartolomeos | Zelenice       | Sklibos                 |
| Vaznie      | Ekzohori         | Zelin          | Heliocendron            |
| Vardarovci  | Aksiohori        | Zensko         | Ginekostasron           |
| Vardino     | Limnotopos       | Zerveni        | Ajos Antonios           |
| Vatcs       | Nea Epivatc      | Ziljanovo      | Nea Zihni               |
| Vektziler   | Dimatos          | Zimbjul mahala | Pevkolofos              |
| Velisti     | Levkopigi        | Zorbatovo      | Mikro Monastiri         |
| Vezjani     | Kato Psaliko     | Zulica         | Spica                   |
| Vetrina     | Neo Petrici      | Zapanista      | Anokvici                |



# INSTRUCTIONS FOR ASSIMILATION

Always regarding the more effective denationalization a number of well-considered measures have been undertaken. The consecution of these measures could be seen on the confidential document of the Greek Ministry of the Interior that we submit in the part concerning the measures which are recommended:

*Republic of Greece  
Ministry of public peace  
National security service  
Direction „B“  
Department II  
Post Address: Katehaki and Gudi  
Minutes N 6502/7 -50428*

After making in 6 chapters a full analysis of the situation in Aegean Macedonia the Ministry makes the following recommendations:

## **VII - RECOMMENDATIONS**

*The activity for Free Macedonia could be successfully opposed through elimination of the language in this region. This proves that in Kostour where the use of the local language is fully eliminated this activity is entirely dead.*

*It is necessary for the following to be done:*

*1. A special state representative with relevant skills to work only on this matter. He will be independent from the Intelligence Service and will cooperate with inspectors, schools, the military, churches, etc.*

*2. In the State Departments only persons who do not know the local language to be appointed. The same is also valid for the schools.*

*3. Special workshops to be organized for all state officials and priests who work in this delicate region - Macedonia.*



4. A permanent sojourn of state and other officials to be provided securing them with allowances, exemption from taxes, etc.

5. A branch of the cultural organization „Aristotelis“ to be built in Lerin and to be financially supported for publishing books, papers, journals which to strengthen the national feeling.

6. Special obstacles to be created for those who would like to go to school to Skopje like no recognition of diplomas, no deferment of call up etc.

7. In every village to be found persons who for payment of wage will struggle against usage of the local dialect. These should be people having large connections and influence over the local population.

8. The persons who are members of the military forces, intelligence service, state authorities and organizations, born in this region (Lerin) to be moved to other regions of the country.

9. The military management to stimulate the acquaintances and marriages of officers from this region and other regions of Greece with women from local villages where the local dialect is spoken.

.....  
.....

Republic of Greece  
Security Service in Salonica

General-major  
Dimitrius Kapelaris

Information Department

Colonel  
Constantinos Bugatos

For Departments:

1. „A“, „C“ and „D“
2. All security departments in Salonica

08.03.1982  
Salonica



All for reaching the planned goal - the mother tongue to be forgotten - in 1980 a regulation was issued charging the parents to bring their children 3 - 4 years old to go to the so-called „*Integrated Kinder Gardens*“ solely in order to prevent learning the mother tongue since the early childhood. Such regulation was not applied in other Greece regions.

## THE TRAGEDY OF 28000 MACEDONIAN CHILDREN

The battle field of the Greek Civil War 1945-1949 was the Northern part of Aegean Macedonia. So to be saved hundreds of people escaped to the mountains and the children aged between 2 and 14 years age were evacuated by the Humanitarian international organizations into neighboring countries and later settled in all over the world after growing up. I personally have met such compatriots even in Central Asia at the Free market in Tashkent.

The war ended long time ago but the refugees stay even now far away from their homeland. Their parents and friends live in Greece but they can not meet their children because for the „*ethnic Macedonian child*“ refugees repatriation is forbidden by a special law.

On December 28, 1982 the Greek parliament passed Law 106841 which allows only „*Greeks by origin*“ to repatriate to Greece.

On April 10, 1985 the Greek Government passed Law 1540/85 which deals with the return of property of Greek emigrants after the Civil War. Their property confiscated meanwhile can be returned to all Greek emigrants but only if they are „*Greek by origin*“. The goal which is pursued is clear: The children grown up abroad neither have right to repatriate to Greece nor to inherit their parents nor to receive property left by them. This legislation breaks the resolutions accepted by UN.

On November 27, 1948 the General Assembly of the United Nations passed resolution 193(III)

- The General Assembly recommends the return to Greece of Greek children at present away from their homes when the children, their fathers or mothers, or in his or her absence their



# OFFICIAL GAZZETTIER OF THE GOVERNMENT OF THE REPUBLIC OF GREECE

Athens, January 5, 1983

Part two

Page no. 1

## MINISTERIAL DECREES AND APPROVALS

No. 106841

Free repatriation and return to Greek citizenship of the political refugees  
The Ministers of Internal Affairs and Public Order having in mind:

The provisions of the Law no. 400/76 "on the Ministerial Council and the Ministries" with the amendments of Law no 1266/82 and within the frames of the Government policy for national reconciliation and unity, decide:

Free to return to Greece are all Greeks by genus, who during the Civil War of 1946-1949 and because of it have fled abroad as political refugees, in spite that the Greek citizenship has been taken away from them.

The return and the time of the return shall depend on the desire of those covered by this Decree and it shall be carried out after they provide themselves with a travel document from the Greek Consular authorities in the countries where they reside at present.

The travel document shall be issued after a questionnaire with personal data is filled and submitted to the above mentioned authorities.

The Questionnaire shall contain the following data:

Family name; name; father's name; mother's name; (those born abroad should also give the place of birth for the mother and mother); place of birth (commune or neighbourhood and Prefecture); date of birth; citizenship (present), genus - nationality. Date of departure from Greece (year, month) countries of residence since the departure. Present address of residence; Education; Profession and speciality. Knowledge of foreign languages, If and when does one intends to be repatriated, if one desires to acquire the Greek citizenship now or later; does one intends to retain the foreign citizenship too; as well as other eventual notes off the interested.

The same questionnaire of personal data will be used for the procedure for return to Greek citizenship, in accordance with existing regulations for calculation of administrative acts by the Ministry of Internal Affairs for those to whom the citizenship has been taken away, and independantly from the time of their repatriation.

The Decree shall govern the husbands and wives and the descendents of the above mentioned political refugees who shall acquire the Greek citizenship in accordance with the provisions of the Code on Greek citizenship.

For the realisation of this Decree and the management of the issues that shall eventually rise, special instructions shall be issued by the competent authorities.

This Decree shall come into force with the day of its publication in the Official Gazzettier of the Government.  
Athens, December 29, 1982.

### MINISTERS

For Internal Affairs  
Georgios Genimatas

For Public Order  
Ioannis Skularikis

## *Anti-Bulgarian Laws*



OFFICIAL GAZETTER OF THE GOVERNMENT OF THE  
REPUBLIC OF GREECE

Athens, April 10, 1985

Volume 1 Ono

No.67

LAW no. 1540

PROVISIONS CONCERNING THE PROPETRIES OF THE  
POLITICAL EMIGRANTS AND OTHER  
REGULATIONS

THE PRESIDENT OF THE REPUBLIC OF GREECE

Confirms and proclaims the following law voted in the Parliament:

Article 1.

Definition and scope of application:

1. As political emigrants, for the purposes of this Law, shall be considered the Greeks by genus, who, because of the Civil War, had fled abroad before January 1945 or were imprisoned or interned.
2. The provisions of this law shall be applied on:
  - a. real estates that have passed into state possession by compliance with the provisions of the Decrees M/1948/FEK 17/ and N/1948/FEK 101, which are being managed by the Ministry of finance or the Ministry of agriculture.
  - b. real estates and allotted agricultural plots which have been deserted and passed under management by the Ministry of agriculture based on compliance with the provisions from Article 6 and 8 of the legal regulation 2536/1953/FEK 225.
  - c. agrarian real estates that have passed into state property based on compliance with the provisions from Article 13 of the legal regulation 3952/1959/FEK 133.
  - d. real estates that have passed into state property (...) in compliance with the provisions of Law 1323/1949/FEK 323, because the Seller has been deprived from the right of regaining the real estate which he has sold, in breach of provisions from the Articles 1, 2, 3 and 5 of the F Decree "G" (FEK 203/1946) or because his participation in the Civil War or because his citizenship has been canceled in accordance with the provisions of the Decree "LZ" (FEK 267/1947) or because he has fled abroad because organizing in the Civil War.
  - e. real estates that have been confiscated by the state as abandoned, in accordance with the provision of Article 34 from the Special Law 1539/1938 (FEK 488).
  - f. real estates which have been confiscated because of the Civil War based on court and administrative decisions and their owners have been imprisoned or interned or shot or were persecuted by the Greek state.

(.....)

Athens, April 4, 1985.

President of the Republic  
Christos And. Sartzetakis

Ministers:

of Foreign Affairs  
Ioannis Haralambopoulos

of National Economy and Finance  
Oherasimos Arsenis

of Health and Social care  
Georgios Genimatas

of Judiciary  
Georgios-Alexandros Mangakis

*In Greek only the „Greeks by origin“ have rights*



closest relatives express a wish to that effect;

- Invites all the Members of the United Nations and other States on whose territory these children are to be found to take the necessary measures for implementation of the present recommendation;

- Instructs the Secretary-General to request the International Committee of the Red Cross and the League of Red Cross Crescent Societies to organize and ensure liaison with the National Red Cross organizations to adopt measures in the respective countries for implementing the present recommendation;

Why the Greek Government refuses 46 years already to implement this Resolution? Because these already grown up children would speak in their mother tongue, Bulgarian, instead of Greek. And this is absolutely unacceptable for the long term Greek denationalizing policy because the entire Greek policy is based on lies, terror, frauds and the delusion for the „Hellenic origin“ of Macedonian Bulgarians will crash.

## GENOCIDE OF MACEDONIAN CHILDREN

My personal acquaintance Christo Lagadinov sent us from USA a letter which had been published also in the „Macedonian tribune“ newspaper published in Fort Wayne town, No. 3157 from November 4, 1993. In this letter this suffered and hero Bulgarian writes *„In 1948 I and five fellows were in the most awful camp in Macronisio island. We had been used as brick-setters in the kitchen on the port.*

*One early morning a small ship arrived from which 50 boys between 13 and 17 were forced off. Everybody brought a basket or a bag with his old clothes. The camp commandant - the bloodsucker colonel Toma Silu started his speech: We brought you here for re-educating. You are children of Mother Hellene and everybody must sign a declaration that he is not „Bulgarico guriny“ (Bulgarian swine) but is a proud Orthodox Greek“. As if by miracle all children answered in chorus „We are Bulgarian“. The commandant tried more time again promising liberty and good meal but all children struck up*



again „We are Bulgarian“. Then the commandant started crying like mad: „Oli sti talassa“ (Everybody into the sea). They were thrown stones at. Half an hour later the commandant ordered them to come out but not all children came out some of them were drowned. Still the same night the children had been put to terrible tortures. This went on for 10 more days, then they went on board half-dead to be moved to a hospital in Athens. Before that the children had taken down different sharp objects like forks, knives, etc. in order to kill themselves. These children were from the Kostour region.



*Evacuation of the Macedonian children  
„Farewell home“*

## THE STRUGGLE AGAINST THE BULGARIAN CHURCH

There were 378 Bulgarian churches with 300 priests in Aegean Macedonia. Enemy No.1 of the fighting Greek phanariots was the Bulgarian Orthodox church. The leading role played by the Greek church in winning the so-called „Macedonian Struggle“ was stated above.

As early as July 31 1913, the Governor of Kostour invited



the Head of the Bulgarian Orthodox church and all priests and told them about the Greek Government order that they were to leave Greek territory within 48 hours. The expelled priests, all born in Macedonia, were presented with a document which stated that they were returning to Bulgaria because they were Bulgarians. „*There cannot be Bulgarians in Greek Macedonia! any more*“ /„*Report .....*“ p.199/

On July 3 and 4 1913, 200 Bulgarian priests and teachers were arrested and sent to the Thessaloniki prison. On June 30 the last Bulgarian church was confiscated and occupied. All icons of „St. Cyril and Metodius“ were either burnt or covered with manure. Most of the priests were sent in exile on various Greek islands. Their ups and downs are described in the „*Mir*“ newspaper from October 30 1913 /„*Report .....*“ p. 199/

At present there are no Bulgarian churches in Macedonia and no place where a divine service is carried in Bulgarian. It is made clear below what is the attitude of the Greek state towards any attempt to deliver Gods words in the local Slavo Bulgarian language.

## **THE ARCHIMANDRITE NIKODIM CASE**

Archimandrite Nikodim is a Macedonian Bulgarian, who graduated theology in Athens and was appointed for a reverend in a Salonica village. There he carries the services in Slav language, as the majority of the villagers speak Bulgarian. This brought over him the hatred of the bishop who fired him. Here is the full text of the declaration of this notable human rights fighter.

*„I have lived in Greece since my birth in the village of Aridea /Subotsko/, in Northern Greece. In 1975 after completing my theological studies at Athens University, I began to preach the word of God. My religious beliefs gave me the strength to withstand all the trials and tribulations which I had to endure as an activist for human rights of Macedonian people in Greece. This is the country where I was born and a country where even the basic human rights concerning the ethnic minorities are not observed. I became an open fighter for human rights since 1980, but our movement for rights for the Macedonians had started in the 70's. As a young man I witnessed of*



*the humiliation and discrimination of the Macedonian people by the Greek authorities. I must state that the bishops of Lerin and Voden were people appointed by the Military Junta which governed Greece from 1967 to 1974. The bishop of Lerin, Agostinos is still in office as of this day. Since my colleagues and I made an open demand for the recognition of the Macedonian language, culture and ethnic identity, we were subjected to abuses and defamation of a most abominable kind. Our telephones were tapped. There was no place where we could take our grievance since this was the official policy. Although Greece has signed some humanitarian international conventions, the respective commission, where one can appeal, has still not been established.*



*Archimandrite Nikodim (Nikodimous Zarknias)*



*In 1980, when I was a village priest in a village near Lerin and openly stated my belief that Macedonians should be given basic rights, bishop Agostinos had me expelled from the diocese, stating in public that I was an „agent of Skopje“, „autonomist“ and „enemy of Greece“ and other similar lies.*

*In 1981 as a priest in Kukush for sturdy work in the name of God /built a church in the village of Kukush/ I was promoted by the bishop Ambrosinos to the rank of archimandrite.*

*In 1983 the secret police /KIP/ managed through pressure over the same bishop to convince him to shift me over to some more remote place in old Greece. This decision was annulled since my fellow villagers made a massive demonstration. In 1988 I received an honour award from the bishop Ambrozias, since during this year we have completed and inaugurated the church „Agios Atanasios“ /village of Boriani/ in the village with the same name. This was a church made possible by my activity from idea to its realization. Thank God, that my fellow villagers stood with their wisdom by me. In October 1989 the Secret police chief visited me with a proposition to cooperate with the police concerning the Macedonian question and so I would be promoted to the rank of bishop. If I refused, I would be publicly overthrown and killed. Immediately I told all this to the „Proti“ newspaper /liberal-progressive/, which supported me. The Secret police did not bother me again. But rumours about immoral doings on my side were spread along with faked pictures of these doings. These manoeuvres are known to the world and my people knew they were fabricated.*

*In March 1992 the newly arrived bishop in Kukush Apostolus had me removed from my parish without any explanation. I have been since then without work and parish. It is now that I understand that I am fired and removed forever.*

*There is much more I may add about the Macedonian minority in Greece. God is my witness that I tell the truth about the things that have happened to me.*

*I want to say it aloud before the world that I do not wish to become a political outcast or runaway, since I wish to continue my just fight together with my Macedonian brothers and sisters in the place where it is most needed.“*

*It becomes evident from this declaration what is the attitude of the Greek authorities towards the use of the mother language*



in local churches and how Greek authorities act against anyone who dares to fight for his right accepted by international conventions.

The harassment against Father Nikodim continues even today. Before finishing the manuscript of this book we have learned that the public prosecutor of Thessalonika has issued an accusation note against father Nikodim and his aide Foti /Fotos Tzelepis/ because when they have learned that the Kukush bishop was going to hold a service in the village church, father Nikodim has said to the villagers: „*You have to show him that you do not want him and not let him in the church.*“ When the bishop after all came and started the service, father Nikodim took the microphone from his hand and the service carried out in Greek was interrupted.

Father Nikodim is accused also for encouraging 30-40 people from the village Agios Atanasios /Boliyari/ to place a tractor in front of the church door and with it or with their bodies to stop the bishop from entry the church. A strong police squad was used to make this entering possible. The Thessaloniki prosecutor, Dimitrius Papageorgiu has started another prosecutor case. Accused is also the aide Fotius Tzelepis as an accomplice. The accusation is based on articles 240, 320 and 321 from the Greek Criminal code.

The Greek Orthodox Church continues to play its leading role in debulgarization. As in the beginning of the century, now at its end, it is the carrier of the Greek „*megali idea*“ in the sphere of intellectual life. Still encouraged today by the memory of Germanos Karavangelis /see above/ who directly or indirectly destroyed physically hundreds of our fellow countrymen in the region of Kostour.

## **THE CASE OF BISHOP KANTIOTIS**

The Greek movie director Georgios Angelopoulos decided to film a documentary about the life of people in Aegean Macedonia and precisely the day-to-day life of the people living in Lerin. A scene was shot that showed locals coming out of church service. They did not hide their Slavic identity, because of which the bishop



of Lerin Agostinos Kantiotis expelled from the church all the villagers that on the question why they were not speaking Greek but Slavic, said that they were not Greeks but Macedonians. One of the expelled, Konstantin Papalazaridis, died because of „*this shame*“. A funeral service and burial was refused for him. The bishop secretary told in public that: „*Thus will be with everyone who took part in the film, that did not repent and did not receive pardon from the bishop.*“ At the same time all local priests were given an order not to enter the homes and not to carry any religious services for the people that stood before the camera.

## SUPPRESSING THE NATIONAL CONSCIOUSNESS

### *THE SIDEROV - BULEV CASE*

We find the violation of the human right to freely express your views in the case of Hristos Sideropolus /Hristo Siderov/ and Anastasios Bulis /Tase Bulev/ for what they said for the Greek magazine „*Ena*“ in March 1992, concerning the ethnic belonging of Macedonian Slavs. They said the following:

„*Siderov: Where have we reached? The Turks are our enemies, the Bulgarians are enemies, the Albanians are enemies ... In Greece there are one million people that speak Macedonian ... We want to have the rights to unite, to have schools, churches ... I am a Greek citizen with all the responsibilities as such, only with one difference: I belong to an ethnic minority, which my country does not recognize ...*“

„*Bulev: We are citizens of a country from Lerin to Crit and from Evros to Korfu. We will defend this country if we are recognized as an ethnic Macedonian minority and „I am not Greek, I am Macedonian!*“

For these statements the prosecutor accused them of „*spreading fake information, that Macedonia is not Greek and that a Macedonian minority exists on Greek territory and that these activities lead to confrontation between those that speak Slavic and others /Greeks/.*“ What is called for is years in jail and fines. The case was heard twice. IMRO - SMD wanted to send its own defender, which was made impossible. Then it turned to the



International Organization „Amnesty International“ in London, which sent an observer to the trial. The case was tried twice and was postponed twice, the second time till 1995.

This case represents a clear violation of par. 10 of the European convention from 1974, as well as art. 30 to art. 35 of Vol. IV, of the Convention signed by Greece in 1990 in Copenhagen and par. 9 of the Preamble of the Human rights Conference of CCCE from 1991 in Moscow /facsimile No. 11 of „Macedonia“ newspaper from 1993/.

## **SUPPRESSION OF THE RIGHT TO UNITE**

### ***FORBIDDING THE MACEDONIAN CULTURAL CENTRE***

On April 18, 1990 17 people, citizens of Lerin decided to form an association called „Macedonian Cultural Center“, with the following aims, as per its Code.

*Article 2 The aims of the Association are the following:*

*a/ cultural, spiritual and artistic advancement of the members, as well as development of the will for collaboration, solidarity and love;*

*b/ cultural decentralization and care for the spiritual and artistic displays and traditions, for the cultural monuments and national traditions;*

*c/ preserving the cultural and natural identity of the district.*

*Article 3 The above mentioned aims are materialized by legal means, and more precisely through lectures, publications, opening of clubs, book stores, printing newspapers, magazines, books, exhibitions, theatre performances, picture and sculpture exhibitions, musical events, film making sections, .... youth club.*

This Application No. 73/296/26/1990 for registering the association was given to the local authority to be registered. The prefect rejected it and did not allow the registration. The founders filed a complaint to the Court of Appeal in Thessalonika, registered under No. 54/1990. Greek newspapers opened deadly fire against



the initiative. „*Elinikos voras*“ from 12.5.1991 says among other things:

1. *The initiative of Sideropolus and the others endangers the unity of the country.*

2. *The founders of the Macedonian Cultural Center in Lerin execute imperialist directives.*

3. *This is an attempt to mobilize young Macedonians.*

The Court of Appeals in Thessalonika decides that the wish of the 17 Lerin citizens was by creating of this Macedonian Cultural Center to endanger the unity of Greece through secession of Greek Macedonia. This is the Trojan horse of Scopje.

„*Nea Ikologia*“ newspaper from June 1990 writes: „*Although Slavo-Macedonians do not exist officially, they separate themselves from the rest of the Greek citizens. They speak a different language, have other names, customs and songs, a different family structure, a different religion /they are orthodox, but go by the old calendar/. Since 1912 when Macedonia was incorporated in the Greek state, force against it has been displayed at various levels. It was brutal during the time of Metaxas, immediately after the civil war and during the Junta. Different were also the results of the violence: some Slavo-Macedonians were assimilated, others left the country, many of them declared that although they were Greek citizens, they did not feel such and would preserve their roots. This is so, because if they speak in their dialect in public places they are either fired from work or sent somewhere else. Like for instance last year's fair in Melitis was cancelled because the prefect forbade the local band to play Macedonian songs.*“

The „*Elinikos Noras*“ newspaper from 22.5.1991 under the headline „*Betrayal in Macedonia*“ writes: „*The creation of the Socialist republic of Macedonia at aiming an opening to the Aegean Sea. To reach this end various ways are used to win the bilingual Greeks in Macedonia. The creation of the Macedonian Cultural centre aims at the creation of a Macedonian question with world-wide dimensions.*“

The initiators for the creation of the centre appealed against the Thessalonika Court of Appeals decision before the Supreme Court in Athens. The case is still pending and so far there is no decision. An example of the different ways of deciding is that the Athens Court with decision No. 2413/90 allowed the



registration of an Arnaut Cultural centre, which intends to spread the Arnaut culture through language, songs and dances...

The activities of the Greek justice and government breach the international conventions, which they have signed. The minorities right to display their own culture and to create their own societies is accepted by the UN in its Declaration of human Rights approved by the General Assembly on February 3 1993. *„People belonging to... minorities have the right to express their own culture... at home or publicly, freely and without interference or whatever kind of discrimination /Art.2 par.1/.*

*People belonging to a minority have the right to create and support their own societies /Art. par.2/.*“

The CCCE decision /Geneva 1991/ also signed by Greece includes similar protections:

*„People, belonging to national minorities, have the right to freely express, support and develop their cultural identity and to support and develop their culture in all its aspects and without whatever tries for assimilation against their will /Section III, par. 4/.*

*The freedom of association is also protected by international laws, included in the European convention /Art.11/ and the United Declaration for human Rights /Art.20/.*“

The Vienna Declaration from 9.10.1993 is clear: *„States must create the necessary conditions for people, belonging to a national minority to develop their own culture, preserving religion, traditions and customs, their language as privately, as well as publicly... and in their relations with the public authorities. /addition II - National minorities/.*“

## **FORBIDDING THE EXPRESSION OF PERSONAL VIEW THE CASE OF MICHAEL PAPADAKIS AND OTHER PEOPLE**

On December 10 1992 Michail Papadakis - 17 years old, was arrested in downtown Athens, because he was giving away leaflets with the following content: *„Do not let yourselves be poisoned by nationalism. Macedonia belongs to its own people. There is no pure*



race. *We are all of combined origin*“.

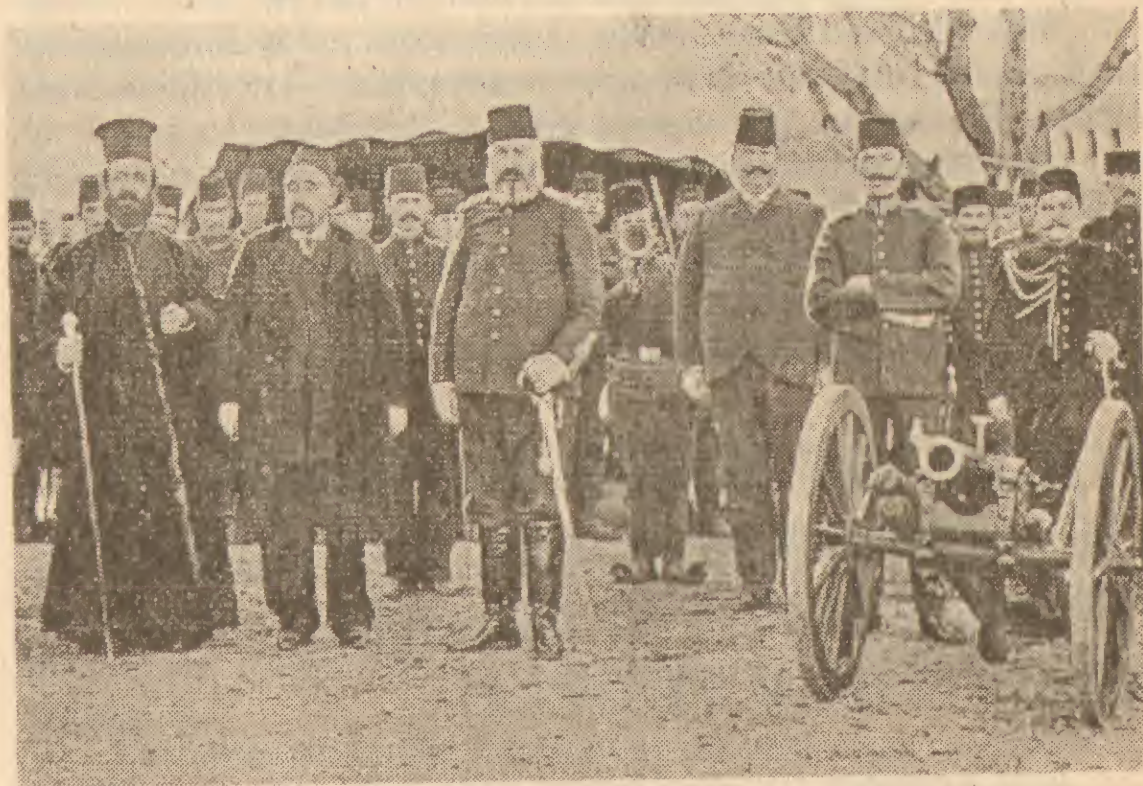
Because he tried to „*incite people to divide between themselves*“ he was sentenced to one year in jail. The conviction of Papadakis is one of the last displays of suppression towards the citizens that oppose the chauvinistic policy of the Greek leaders against Macedonia /source Amnesty International - EUR 25/01/93/.

Six people - Teodorus Pagomenos, Dionisis Gurnas, Rula Adamopulu, Stergios Giumakis, Anna Stal and Kostas Kutlos were convicted on January 27 1992 because they attached posters on walls with the text: „*Recognize Slavic Macedonia*.“

In both cases mentioned the international organization reckons it is a breach of the freedom of expressing personal view, which contradicts Art. 10 of the European Convention for Protecting Human Rights, signed by Greece.

„*There is a Macedonian national minority*“ - insists H. Florakis.

On 26..1960 in Athens there was a trial against 42 members of the Greek Communist Party. The accused Harilao Florakis,



*The greek archbishop of castoria gracing a turkish review.  
Next him stands the turkish caimakam, and further to the right,  
the military commandant*



Secretary General of GCP, in his defending speech said according to „Avgi“ newspaper from 10.5.1960: „*The accusation act states that we want to separate Macedonia from the Greek State and to split Greece. There is no such thing. The word is about a minority and the rights it lacks. Terrorizing it should be stopped, persecuting this minority and its members because they speak their mother-tongue...*“

## WHAT THE INTERNATIONAL HUMAN RIGHTS ORGANIZATION ESTABLISHED

„*Human Rights Watch*“ was founded in 1978 in order to determine the state of human rights and their observance according to the Helsinki agreement from 1975. As it is well-known with that agreement the final borders of the European countries and their inviolability were acknowledged. In exchange for this acknowledgment the countries that signed the agreement were obliged to observe the human rights on their territory, including the rights of the persons representing an ethnic minority in the country.

In April 1994 the organization published its report on the situation of the Slav population in Northern Greece under the title „*Denying ethnic identity*“. By using the assistance of three fact determining commissions the organization studied the state of the human rights in Northern Greece and collected data, which helped it to reach the respective conclusions.

As it is well-known the definition „*macedonian*“ is a geographic definition, used for all Greek citizens living in the Macedonian region of Northern Greece. The government denied the existence of ethnic Macedonians in Greece as a minority group and calls them officially „*Slav Greeks*“ or „*bi-lingual Greeks*.“ The Greek government admitted that only one minority group existed in Greece and this was the Muslims in Western Thrace. Their existence was adopted with the Lozana agreement in 1923, which determined the rights of the Muslim minority in Greece, and the Greek minority in Turkey.



The ethnic Macedonians use the word „macedonian“ for persons of Slav origin, whose ancestors have spoken a Slav Macedonian dialect and who have different culture and habits from the Greek community. According to the Greek court sentence on Hristo Siderov and Tasko Bulev (above mentioned) case, they were sentenced because they had claimed to the „Ena“ magazine the existence of 1000000 Macedonians in Greece. According to the Greek Law the number of the minority is a state secret. When the commission asked the local citizens, they claimed themselves to be Macedonians, saying that their parents were Bulgarian.

It was the first time when an officially accepted international organization succeeded to collect the needed proofs, used in the above mentioned report. The organization reached the following conclusions:

*1. A Macedonian minority with own language and culture exists in Northern Greece.*

*2. The Greek government denies the ethnic identity of the Macedonian minority and abuses the international laws and agreements for the protection of human rights. That was proved by the official governmental acts... by the existence of Macedonian language, by the denial of the Greek government to permit the establishing of a „Macedonian Culture Center“ as well as by the prohibition for performing of the Macedonian songs and folk dances.*

*3. The right of expression is limited for the ethnic Macedonians in violation of the international humanitarian agreements. The active members are pursued and sentenced for peacefully expressed opinions.*

*4. The ethnic Macedonian political immigrants (refugees), that fled Northern Greece after the Greek Civil War as well as their descendants, calling themselves Macedonians are discriminated against and are not permitted to visit Northern Greece in contrast to the political immigrants calling themselves „Greeks“ that could return to their home towns.*

*5. The education in the Macedonian language is prohibited.*

*6. The ethnic Macedonians are discriminated again when participating in public services.*

*7. The ethnic Macedonians and the human rights activists in particular are harassed by the government, pursued and threatened*



by the security forces and are subject to economic and social aggression.

*At the end Human Rights Watch recommends to the „government of the USA to acknowledge and to confirm that the Greek Republic violates human rights. The organization recommends needed measures to be taken and in particular the Supreme Commissioner for the minority issues of CCCE to be asked to study the issue and to take measures to stop all discrimination against the Macedonian ethnic minority in Greece.“*

The report was published in April 1994 in the USA - USA Congress Library, catalogue number 4-75891 - J.S.B.N. 1-564432-132-O.

DENYING ETHNIC IDENTITY

# THE MACEDONIANS OF GREECE

Human Rights Watch/Helsinki



## AFTERWORD

### TWO NATIONAL IDEAS

At the end I would like to have a look into the future. I would also like to make a comparison between the Greek „*Megali idea*“ and the Bulgarian national idea. While the task of the Greek „*Megali idea*“ is the occupation and denationalization of a territory, over which it does not have any historical rights with the exception of the right of the conqueror and the idea is based on the hypothetical pan-Hellenism, the Bulgarian national idea is based on the human values: freedom of expression, freedom of thoughts and freedom of religion (Levski, Botev and Rakovski). When the Greek national hero Pavlos Melas died in Macedonia, when the Greek rebels like jackals were trying to tear the bleeding Macedonia after the Ilinden Uprising, the great son of Macedonia Gotze Delchev said the memorable words: „*I understand the world solely as a field for cultural competition of nations*“. What could justify the moral right to dominate a land, which had been populated by a nation only for a few centuries /the ancient Macedonian/, for whom science has proven they do not have anything to do with the ancient Hellenes and had ceased to exist in 148 A.D., while 15 centuries the same land has been inhabited by one and the same Slav nation? Out of the presentation herein, it is evident that the discrimination policy against Bulgarians in Aegean Macedonia is a strictly followed national policy.

The question here is: *Is such policy in the interest of Greece itself at the beginning of the new century? Isn't it better for Greece to stop supporting such an ultra-racial idea and listen to the voice of the people creating a new Europe?*

Not long ago 169 Greek intellectuals said it out-loud: „*The Government, political parties, prominent journalists, high-ranking*



*officers and the Church are giving signals for immediate danger. Greece is presented as continuously surrounded and aimed for suffocating by its enemies... We wish to live in peace with all nations in the Balkans... There is nothing abnormal in the existence of one harmonious society, which is built by different cultures and ethnoses. On the contrary - the reverse is admired. It is a real disgrace to suppress and eliminate minorities in the name of national unity. Let's respect these minorities, as we respect each citizen of Greece. We do not need neither to eliminate them, nor to assimilate them. On the contrary, we insist they have the same rights and opportunities as each one of us and support their specific rights as language, religion and politics, emerging from their ethnic base. Finally, isn't it this that the Greek Government requests constantly from other nations, where Greek minorities live?" /the „Elefterotipiya“ newspaper, 30.03.1992/.*

Helsinki proclaimed the inviolable borders within Europe, but also proclaimed the universal human rights. According this universal principle, representing the active international law, we have the full moral and legal reason to request recovery of Bulgarian churches and schools and freedom to use the mother-tongue for our fellow-nationals in Aegean Macedonia. It is sad that at the end of the XX century Bulgarians born in Aegean Macedonia cannot go to visit relatives, grand and great-grand children. I repeat again: **it is in the interest of the Greek state to stop denationalizing the Bulgarian population in Aegean Macedonia.** Only thus shall be open the future for normal relations between Greece and Bulgaria, disregarding what political parties are in power. Only thus can Greece depend on Bulgaria in any circumstances. Let us not forget the Bulgarian saying that the neighbour is more important than the relative. Let the Athens authorities finally understand that we are not enemies of the Greek state, which proclaims to be the cradle of democracy. We only want that democracy is also valid for Bulgarians in Aegean Macedonia. Let people in Greece do not forget that thousands of Bulgarians have fought for the independence of Greece twice and also learn something that is hidden from Greek society: during World War II Tzar Boris III did not accept the offer of Mussolini to have Italy and Bulgaria attack Greece simultaneously and his proposal that Bulgaria „overtakes all territories she thinks are hers“.



The answer of Tzar Boris was the following: „*Our destiny is to live with our neighbors and we do not wish to use their suffering. We want revision of treaties which is done in a peaceful way*“.

And let them not forget the inscription at Filipy near Drahmas, through which Khan Presian warns: „*God sees him that seeks truth, but also sees him that lies. Bulgarians have done many good deeds to the Byzantines, but they have forgotten them! But God sees!*“

## ADDENDA

In order to extend the information on the subject of the Macedonian Question we add three more articles by the same author.

### A BRIEF SURVEY OF THE MACEDONIAN QUESTION

The Macedonian Question did not exist until 1877/78 - the war between Russia and Turkey for the liberation of Bulgaria from Ottoman rule. According to the peace treaty, signed in San Stefano, Bulgaria comprising three provinces - Moesia, Thrace and Macedonia was liberated and all the Bulgarian people united in one state. The revision of that treaty which followed at the Berlin Congress divided the new-born state and left Macedonia again under Turkish yoke.

All the foreign diplomats, missionaries and travellers crossing our land at that period were unanimous about the national character of the population of the three above mentioned provinces of Bulgaria - the inhabitants were Bulgarians.

For 30 more years Macedonia remained within the Turkish empire.

In 1912 Bulgaria entered into an alliance with Greece and Serbia against the Turks in order to liberate Macedonia.

The Bulgarian army /1912-1913/ advanced into Turkey and reached the outskirts of Constantinople defeating the Turkish ground forces. At the same time, however, the Greek and Serbian armies occupied Macedonia and divided it between themselves.



Bulgaria joined Germany in World War I in order to liberate Macedonia from the new conquerors - Greece and Serbia but was defeated in the war. Macedonia with its Bulgarian population was divided into three parts: 50% of its territory went to Greece, 40% to Serbia and only 10% to Bulgaria.

After World War I the Bulgarian population in that part of Macedonia which remained in Greece was expelled from the country and over 600000 Macedono-Bulgarians emigrated to Bulgaria.

In the other part of Macedonia which was incorporated into the Serbian state the Macedonian Bulgarians were officially treated as „pure Serbs“. All the Bulgarian schools were closed, Bulgarian books were burned, priests and teachers were banned from exercising their profession. The resistance of the Bulgarian population rose and the assassination of King Alexander of Yugoslav in Marseille by Macedono-Bulgarian member of IMRO /Internal Macedonian Revolutionary Organization/ was the highest point in the struggle for preserving the Bulgarian national identity.

After World War 2 the communist Federal State of Yugoslavia was created including the People's Republic of Macedonia. But what a miracle - the population was not Bulgarian not even „pure Serbs“ any more but hat turned into „Macedonians“ overnight! The geographical notion had to be formed according to the plans of the communist rulers in Moscow and their puppets in Belgrade and Skopie.

Today in the Republic of Macedonia it is forbidden to possess or read Bulgarian books or to declare oneself to be of Bulgarian origin. Since World War 2 in that part of Macedonia over 20000 people were killed and more than 100000 were sent to concentration camps. In 1988 the number of political prisoners in Yugoslavia was higher than the number of political prisoners in Eastern Europe and the Soviet Union taken together /Human Right Watch - annual Report 1988/.

Our paper on the situation of Bulgarian population in the republic of Macedonia contains facts, figures and names, documenting the constant violation of human rights in that Yugoslav Republic.

Two months ago (May 1991) representatives of Macedono-



Bulgarians living in Bulgaria, Western Europe, the USA, Canada, Brazil, Australia and the Socialist Republic of Macedonia gathered in the town of Blagoevgrad /Bulgaria/ to a Great Congress. In their political declaration adopted at the congress is written: „We are confident that no changes of today's national borders in the Balkans are necessary but rather their opening within the confines of a United Europe will justly solve the Macedonian Question.“

The real democratization of the Yugoslav state and the breakdown of the Belgrade communist chauvinist regime will be a real guarantee for that.

## **GREECE HAS NO HISTORICAL RIGHTS OVER THE NAME OF „MACEDONIA“**

All chancelleries and the editorial offices of the world leading newspapers have been piled recently with a long book, an edition de luxe, 580 pages long and amply illustrated, entitled „Macedonia - 4000 Years of Greek History and civilization“. This book published by „Ekdoptika Athenon“, 1991 Athens, claims to be the final, decisive and categorical say on the question of Macedonia and its belonging to Greece for 40 centuries. Nineteen Greek and seven foreign scholars have contributed to the book. The purpose of the book is to prove that during that long period Macedonia has been, and still is, only a Greek land owing to the kinship ties between the Greek and Macedonian tribes. The book treats of the history of the ancient Macedonian Kingdom, its progress, the Byzantine influence over it, its fall under Roman rule /preserving the Greek-Byzantine culture/ and finally the liberation of Macedonia from Turkish yoke in 1912 and its inclusion within the boundaries of the modern Greek state. The book is based on the axiom: the ancient Macedonian Kingdom was Greek. This assertion is inculcated into the minds of Greek people from their scholar circles and abroad. However, there exists ample academic literature in which the conclusions reached contradict the authors of this book.

It has been proved that the Macedonian Kingdom began with the reign of Perdikas in 700 BC and was politically independent



until AD 148 when it became part of the Roman Empire. The question is now raised as to the ethnic identity of the people that founded the Macedonian State.

According to Toukidid, one of most prominent ancient historians, the Macedonians were people different from the Athenians and he calls them „barbarians“ /Toukidid - 2.80.82/. In a manuscript by an unknown author preserved since the end of the 5th and the beginning of 4th century BC called „Peri Politeias“ the Macedonians are treated as something quite different from the Greeks and are also called „barbarians“. We should also mention the irrefutable proof given by Demosthenes one of the most prominent figures in antiquity. In the renowned „Selected Speeches of Demosthenes“ /Bulgarian edition 1982/ one can read the famous diatribes against Philip II, the predecessor of Alexander the Great /336 - 323 BC/. The third diatribe reads as follows: „But Philip and his crimes are not treated like this any more. Not only is he no Hellene and has nothing in common with the Hellenes but he also has nothing in common with the foreigners of whom we speak with respect. He is an unworthy Macedonian, a country from which one cannot buy a single industrious slave“ /p. 67/. His conviction that the Macedonians have no kinship with the Greeks is expressed by Demosthenes in his speech entitled „About the Wreath“. In it he calls on the listeners to read the inscription on the gravestone of the killed Athenian soldiers. The inscription reads: „They fought in order to free the Greeks from the burden of slavery and from the hateful impudence of the foreigners“ - so it proves in an indisputable way that the Macedonian ruler Philip and therefore the Macedonians are not Hellenes which means that the name „Macedonia“ originating from a „barbarian tribe“ cannot be subject of any claims on the part of present-day Greece.

The ancient Macedonians were Illyrians just like the ancient Thracians. And when later in the 5th century the Slavs invaded the Balkan peninsula and settled there /including Macedonia/, the national composition of the country was completely changed and that is why the Romans called Macedonia „Slavinia terra“ /Slav land/.

But even if we assume that the ancient Macedonians were Greeks, Macedonia was under Greek domination from the foundation of the Macedonian Kingdom /7th century. BC/ till it



was conquered by the Romans /AD 148/ or, in other words, for nine centuries, whereas it has been irrefutably proved that Macedonia was inhabited by the Slav tribes who were completely different from the Greeks for 15 centuries. Greece laid its hands again on Macedonia as late as 1912 when in alliance with Serbia it seized 52% of the territory of Macedonia.

These brief historical notes show how groundless the Greek pretensions over the name of „Macedonia“ are. In contrast to the statement that Macedonia was created by Tito the people who have lived there for centuries have always called their country Macedonia.

## **GREECE DOES NOT HONOR HER INTERNATIONAL OBLIGATIONS**

The Macedonian Bulgarians in Greece are subject to assimilation. Regardless of any prevailing laws their names and surnames have been changed as well as the names of the places where they live. Their native language is forbidden including all Macedonian songs and customs. The authorities are at present contemplating settling 1000s of refugee Greeks from USSR in the Macedonian territories, to further diminish any national consciousness among the local population. This uncompromising policy typifies the Greek intransigence towards the Macedonian population. It is also illustrated by number of examples in which Greek policy ignores its own Constitutional laws.

The first incident relates to the town of Lerin (Florina). In accordance with the principles of human rights that is the safeguard and development of national customs and traditions a meeting was held on the 18th of April 1990 for establishment of a Macedonian Cultural Centre. A committee of 7 persons was selected to draft a conclusion. The objectives of the group are stated in Article 2.

*The spiritual, cultural and artistic development of the members of the association and the citizens of Lerin within a spirit of cooperation and solidarity. Cultural decentralization and protection of the traditions, cultural monuments and development of the national culture of the local population.*



*Protection of the nature and cultural environment of the district.*

The constitution is signed by Hristo Sideropoulos (Forest Ranger), Stavros Anastasiadis (tradesman) and 15 other individuals from Lerin and the surrounding district. The petition of registration to proceed was rejected by the authorities.

Subsequently we read the following comments published in the 22/06/91 issue of ELLINIKOS VORAS.

*The intention to divide the country is a case of treachery against Greece. The demand to allow a Cultural Centre is in fact an attempt to alter the Greek character of Macedonia and its inhabitants.*

The Court of Appeal in Salonica, in handing down its decision No. 1688/991 (20th June 1991) cites the following reasons.

*The establishment of a Macedonian Cultural Centre in Lerin is in fact an attempt to create a Macedonian Question with international implications.*

The original instigators of the petition have appealed to the high Court of Greece against the verdict of the Salonica Court of Appeal (registration No. 210/91 and outgoing No. 676836). The case is presently awaiting the Court's decision, although most people have no illusions as to its final outcome.

Concurrently, the Greek newspapers have been exceptionally scathing in their condemnation of the Lerin committee's action. ETHANOS (08/02/91).

*The USA under-secretary of foreign affairs, Egelburger, it seems is behind the attempt to legalize the non-existent Slav-Macedonian minority, which according to the USA State Department lives in Greece.*

AVRI ZHANI (19/03/91)

*This group which is active in Western Macedonia is trying to raise the non-existent Macedonian Question.*

ELINIKOS VORAS 12/08/91

*The Court of Appeal has established that the intentions of the applicants represent a fragmentation of the unified territories of the country. The founders of the Macedonian Cultural Centre in Lerin (Florina) are following the directives of our enemies. This is an attempt to mobilize, mislead and denationalize the young Macedonians. According to the Court of Appeal in Salonica, the initiators of the cultural centre in Lerin are a threat*



*to the territorial integrity of Greece.*

NEA IKOLOGIA June 1991 edition

*Although officially they do not exist, the Slav-Macedonians look different citizens in Greece. They speak another language, have different names, customs and songs, different family structure and even their religion is different (they are orthodox but use a different calendar). What are the Slav-Macedonians complaining about? Cultural suppression is one of the reasons for their protests. It is true that, nowadays, when the children speak Macedonian, they do not get their mouths filled with castor oil and are not given a salty herring to eat, however, many teachers warn their pupils not to use „gypsy words“ and the Macedonians who dare speak their language in public are summarily dismissed from workplace. For instance last year the festival in the village of Molitis was cancelled because the Prefect of Lerin ordered the local band not to play Macedonian songs.*

It must be clearly stated that the actions of the Lerin group are quite legal and within citizen rights conferred by the following laws: - (a) article 76, Greek Citizens Code (b) articles 2, 4, 6 and 12 of the Greek Constitution (c) decree 53/74 with respect to the 1950 Rome agreement. The actions of the Greek Justice Department, supported fully by the Greek Government, unquestionably contradict their own intra and inter-State undertakings. Furthermore within the resolutions of the Copenhagen Conference (1990) and in particular Part IV, article 32, the Macedonians have the right

*to create and establish their institutions, organizations, cultural and religious ([2])*

*to spread and exchange information in their own mother tongue([5])*

Similarly the Greek government is in breach of the Geneva Accord (19/07/91) specifically Section V, [1] & [2]. Our government officials should also remind the Greeks that they signed the Moscow Declaration (Oct. 1991) which states

*the commitments undertaken to human rights are problems which directly and lawfully affect all countries that took part and do not belong exclusively to the internal affairs of the countries concerned.*



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