

# Human Rights Abuses Against Macedonians In Greece

A Report By  
The Aegean Macedonian Association Of Australia

July 1993



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## INTRODUCTION

### 80 Years Of Human Rights Abuses By Greece - When Will It End?

The Balkan Wars of 1912-13 ended in the partition of Macedonia among Greece, Serbia and Bulgaria. The Aegean part of Macedonia secured by Greece was officially known as Northern Greece up until August, 1988 when it was proclaimed the Greek Province of Macedonia.

The present denial of basic human rights to ethnic Macedonians in Greece has its roots back in 1913 when Greek soldiers committed atrocities over the Macedonian population. As indicated in the Carnegie Report on the Balkan Wars, 161 villages were burned down and more than 16,000 houses were destroyed.

Englishman W. Hild in his personal narrative on his travels in Aegean Macedonia commented that not only was the Macedonian nationality persecuted in life but also death, with graveyards desecrated, crosses with Macedonian names removed, and even bones taken out of their graves and burned.

An Australian, Bert Birtles, commented in his book *Exiles In The Aegean*, a personal narrative published in 1938, "If Greece has no Jewish problem, she has the Macedonians. In the name of "Hellenization" these people are being persecuted continually and arrested for the most fantastic reasons. Metaxas's way of inculcating the proper nationalist spirit among them has been to change all the native place-names into Greek and to forbid use of the native language. For displaying the slightest resistance to this edict - for this too is a danger to the security of the State - peasants and villagers have been exiled without trial."

Little has changed. The human rights denied to the Macedonians in the 1920s and 30s are still denied to them in the 1990s. Then as now, the ongoing process of political repression and denial of human rights includes: the compulsory changing of Macedonian first and family names to Greek versions, the banning of the use of the Macedonian language, the banning of Macedonian schools, the banning of Macedonian churches, and the banning of Macedonian newspapers, books, radio programs, dancing and other cultural expression.

This report highlights four current cases of human rights denial: those of Hristos Sideropoulos and Tasos Boulis, Michael Papadakis, Archimandrite Nikodemos Tsarknias, and the Macedonian child refugees of 1948.

#### **Sideropoulos and Boulis**

Hristos Sideropoulos and Tasos Boulis are ethnic Macedonians born and living in what is now Greece. In 1992 they were quoted in a Greek magazine as saying that a Macedonian minority exists in Greece and that it will fight for its human and political rights. The Greek government reacted by bringing them to trial for spreading false information and in April 1993 they were fined and sentenced to five months imprisonment.

Their case has attracted the attention of Amnesty International, which has said that if they are jailed they will be treated as prisoners of conscience. The first Amnesty Report of November 1992 is reproduced on pages 3 to 6.

#### **Michael Papadakis**

In December 1992, Michael Papadakis, a 17 year old school boy, was arrested for handing out leaflets at a rally. The leaflets said "Macedonian is not in danger from the people of Skopje but is certainly in danger from those governing us," and "Don't be consumed by nationalism. Macedonia belongs to its people. There are no races; we are all of mixed descent."

Amnesty International said "Michael Papadakis appears to have been convicted for peacefully exercising his right to freedom of expression and that he may therefore be at risk of being imprisoned as a prisoner of conscience." He was found guilty of disturbing the peace and sentenced to one year imprisonment. The Amnesty International report is on pages 8 and 9.

#### **Archimandrite Nikodemos Tsarknias**

The Archimandrite Nikodemos Tsarknias is an ethnic Macedonian priest with the Greek Orthodox Church and a well known Macedonian human rights campaigner. In July, 1992 he and a parishioner were issued with a Writ of Summons to appear in the Magistrate's Court of Thessaloniki. It was alleged the priest insulted his Archbishop.

However, a KYP (Greek Secret Service) report published in a Greek newspaper revealed that the charge in the Summons was a pretext to harass the priest for his human rights activism. The report says the authorities "did not find the courage to say that they kicked him out of the church for his anti-hellenic stance and to ask for his committal to trial for high treason." The priest's trial was set for July 1993 but not surprisingly it has been postponed to April 1994.

A statement by the priest, a translation of the Summons, and a translation of a Greek newspaper report are on pages 10 to 14.

#### **The "child refugees"**

During the Greek Civil War of 1945 to 1949, over 28,000 Macedonian children between the ages of 2 and 14 were evacuated from Greece. Although Greek refugees from the war have been allowed to return to Greece and to reclaim their citizenship and property, this right has not been extended to the Macedonian refugees. Today, many thousand of these Macedonian child refugees are still legally denied the right to return to Greece, to be reunited with their families, and to reclaim their citizenship and ancestral property. Approximately 550 such refugees live in Australia. A report on the child refugees is on page 15.

#### **Classified report from the Greek Office of Security**

The fact that denial of human rights is official Greek policy is evidenced by a classified report of the Service for National Security of the Ministry of Public Order. Written in 1982, this controversial report is reprinted here to highlight the Greek government's calculated and ruthless policy to exterminate Macedonian language and consciousness from the Macedonian minority. The report is on pages 16 to 19.

The Aegean Macedonian Association of Australia is dedicated to fighting for the human rights of Macedonians in Greece. The Association does this by the peaceful means of disseminating the true facts about the situation in Greece. The Association hopes that by bringing these particular cases and documents to international attention, pressure will be exerted on the Greek government to end its policy of denying ethnic Macedonians their basic human rights, including the freedom of expression.

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***amnesty international***

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## **GREECE**

### **Violations of the right to freedom of expression**



November 1992  
AI Index: EUR 25/15/92  
Distr: REL SC/GP/CO

**INTERNATIONAL SECRETARIAT, 1 EASTON STREET, LONDON WC1X 8DJ, UNITED KINGDOM**

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# GREECE

## Violations of the right to freedom of expression

Amnesty International is becoming increasingly concerned about a growing number of prosecutions and convictions of people in Greece for peacefully exercising their right to freedom of expression.

In two forthcoming trials people face possible prison sentences of up to several years because they peacefully expressed views in opposition to those held by the Greek Government. If these defendants are imprisoned Amnesty International will consider them to be prisoners of conscience. Over the past twelve months in two other trials people have been convicted by Greek courts on the basis of statements they have made publicly. If these convictions are upheld on appeal these people face terms of imprisonment. Amnesty International is gravely concerned at these restrictions on the right to freedom of expression which the Greek Government guaranteed to uphold when it ratified the European Convention for the Protection of Human Rights and Fundamental Freedoms (European Convention) in 1974.

On 10 December Christos Sideropoulos and Anastasios (or Tasos) Boulis will stand trial for comments they made in an interview with a Greek magazine *Ena* in March 1992, about their ethnic identity as Macedonians and the Greek Government's foreign policy. The two men are charged with spreading false information about the non-Greekness of Macedonia and the existence of a Macedonian minority on Greek territory which is not officially recognized and with instigating conflict among Greek citizens by differentiating between the speakers of a Slavic language and Greeks. If convicted, they face possible terms of imprisonment of up to several years and heavy fines. Their trial which was postponed from 30 October will take place at the Sixth Criminal Court in Athens.

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Christos Sideropoulos: "We've reached a crisis point. Unless we are recognized as a Macedonian ethnic minority, you'll be seeing us in the next elections: the consequences will be brought to parliament. We assure you that we are fielding a Macedonian deputy in the next election either as an independent candidate or as part of a movement, or even in cooperation with another party...How long are we going to live in fear of danger from the north and east? We've reached a point when we see the Turks as our enemies, the Bulgarians as our enemies, the Macedonians as enemies, the Albanians as enemies...There are a million Macedonian-speakers [in Greece]. We are entitled to rights, to associations, schools, churches, traditions...I have a Macedonian ethnic consciousness but I am a citizen of Greece with all the rights and the obligations of a Greek citizen. With one difference: I belong to an ethnic minority which isn't recognized by my state..." Tasos Boulis: "We are citizens of a state extending from Florina to Crete and from Evros to the island of Corfu. We will protect this state if it gives us recognition as a Macedonian ethnic minority."

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1 Excerpts from the interview Christos Sideropoulos and Tasos Boulis gave to *Ena* magazine. The two men face possible prison sentences for their remarks.

Panos Garganas, Costas Pittas, Angelos Kalodoukas, Tasia Kyrkou and Litsa Yidakou, members of the Organization for Socialist Revolution (OSE), face possible terms of imprisonment of up to several years and heavy fines. They are to be tried on 26 January

1993 for their involvement in compiling and distributing a pamphlet entitled *The Macedonian Question: the Crisis in the Balkans and the Working Class*. The pamphlet contains essays by members of OSE and its sympathizers as well as Leon Trotsky and Pantelis Pouliopoulos (leader of the Greek Communist Party in the 1920s) and expresses views on Greece's foreign policy, the Macedonian question and ethnic minorities which are in opposition to those held by the Greek Government. The four are charged with exposing the friendly relations of Greece with foreign countries to the risk of disturbance; spreading false information and rumours that might cause anxiety and fear to citizens and disturb international relations of Greece and finally, inciting citizens to rivalry and division, leading to disturbance of the peace.

On 4 April, members of the Anti-War Anti-Nationalistic movement, Stratis Bournazos, Christina Tsamoura, Vangelio Sotiropoulou and Maria Kalogeropoulou, were arrested in central Athens while distributing a leaflet entitled "Our Neighbours are not our Enemies. No to Nationalism and War". They were taken to the General Police Headquarters where they were held for a day and a night until their release pending trial. On 4 May 1992 they were all convicted by an Athens court of disseminating false information, attempting to incite citizens to acts of violence or to dissension and disturbing friendly relations with another country. They were sentenced to 19 months' imprisonment. The leaflet called for peace in the Balkans and opposed the Greek Government's foreign policy and domestic policy regarding Greece's ethnic minorities. They are free pending appeal. As far as Amnesty International is aware, no date has yet been set for their appeal hearing.

"We, the undersigned, have a view radically opposed to that of the government and official political world on national issues, the question of former Yugoslav Macedonia and the dangers threatening our country...We are of the firm belief that a dirty game is being played behind our backs, which even if it does not end in a war, will have painful consequences on all of our lives. Government, the political executive, well-paid journalists, generals and bishops are trying to persuade us we're in danger. They present a picture of a Greece suffocated from all sides which is creating insecurity and fear in Greek citizens...Our leaders are cultivating nationalist hysteria...and ancestor-worship in order to make us forget economic misery, unemployment, reduced incomes, a lower quality of life...Our rulers are trying to persuade us that our needs are identical [to those of the great imperialist powers]...They want us to be indignant when somebody makes nationalistic statements in Skopje, but to applaud when the same or even worse statements are heard in Athens or Salonica...the Greek people is in danger! Not from the unarmed little state to the north of our country nor from hungry Albanian refugees! We are in danger from the continuing war in former Yugoslavia in which our country may become involved if the government and (mainly) the principal opposition party do not abandon their megalomaniac plans...and don't stop playing the game of outstripping each other in vote-winning patriotism...We declare clearly: No to the climate of war with Yugoslav Macedonia. This aggressive and racist attitude, based on the pretext of the name "Macedonia", which they have anyway used for the past half century, must stop. This people also has the right to national determination and to existence as a state in order so that it can survive. We should be ashamed to be accepting the continued economic blockade of our neighbouring country and all the various...proposals for invasion without protest...We want to live in peace with all people of the Balkans!...There is no shame in a society made up of different civilizations and national groups living together in harmony. On the contrary, it is an honour. It is shameful when minorities are crushed and oppressed in the name of unity and purity of the nation. There are Turks, Pomaks, Slavomacedonians and Gypsies living in Greece! We feel for these minorities living in our country exactly as we feel for other Greek citizens. We don't want them to disappear...On the contrary, we defend their right to take those freedoms and opportunities that we all enjoy. We support their special linguistic, religious and civil rights arising from their different origins..."

2 Excerpts from a leaflet entitled *Our Neighbours are not our Enemies. No to Nationalism and War*. Four people who were caught by police distributing the leaflet were sentenced to 19 months' imprisonment in May.

In another case, editor Irene Petropoulou was sentenced in November 1991 to five months' imprisonment and a 50,000 drachmes fine for a comment she printed in the gay and lesbian magazine *Amphi*. She is free pending appeal. The comment was in the classified section and asked why so many homosexual and heterosexual men were interested in corresponding with lesbian women. The court ruled that the comment "offends public feelings of decency and sexual morals and cannot be considered to be a work of art and science". Irene Petropoulou has appealed against her conviction. If her appeal is rejected and she is unable or unwilling to convert her prison sentence into a fine (of 1,000 drachmes per day for each day of her prison sentence), she will face a term of imprisonment.

These prosecutions are a violation of Article 10(1) of the European Convention for the Protection of Human Rights and Fundamental Freedoms, ratified by Greece in 1974, which states:

"Everyone has the right to freedom of expression. This right shall include freedom to hold opinions and to receive and impart information and ideas without interference by public authority and regardless of frontiers."

This treaty is binding on Greece. It is also clear that the prosecutions of these people does not amount to a legitimate restriction within the terms of Article 10(2) of the European Convention.

Amnesty International is calling on the Greek authorities to take immediate steps to quash convictions against Irene Petropoulou and members of the Anti-War Anti-Nationalistic Movement and to drop all charges against Christos Sideropoulos, Anastasios Boulis and the members of OSE. It urges that steps be taken to ensure that no further restrictions on the exercise of the right to freedom of expression be imposed.

"Note: I don't usually study the small ads, but something that caught my eye is the desire of men to get to know lesbians through small ads (they also phone desperately seeking lesbians...even to serve them free of charge). One gay man seems to be looking for a friend...by contrast there's a heterosexual man asking to break sexual conventions. I have started to ask myself: "Are lesbians strange and hard to find "exotic fruits" that have to be sampled: or are we unique lovers - totally fantastic and liberated in love - and for whom there is no place for "convention" in bed? Thanks for the compliment as far as the first interpretation is concerned?! But [I'm not sure about] this desire for us (!) to teach heterosexuals how to make great love (...I believe that this is what is "unconventional"...). Certainly this magazine wants to abolish fascism of the senses and wants as far as possible to advance sexual "variety" of any kind, or other preferences. For that reason, we publish all the small ads which we receive. For the sake of avoiding any misunderstanding with our two friends who sent in their ads, let me make it clear that this note was written not to criticize but to provide an occasion to open a dialogue. You, lesbian women, what do you say to all of this? What do you think a homosexual or heterosexual man's attitude is towards you? What is your attitude towards them? As a lesbian it would help me tremendously if you wrote to me so that we can put together a lovely article with all our letters so they themselves can learn what we think of them. They must learn sometime. So what do you think??? Send letters to the magazine. I am waiting for them and I kiss you and how I am laughing. Cassandra."

3 The editor of *Amphi* was sentenced to five months' imprisonment in November 1991 for publishing this note.

# SUMMONS FOR THE ARREST OF HRISTOS SIDIROPOULOUS AND TASOS BULIS (Tashko Bulev)

VI CRIMINAL THREE-MEMBER COURT IN ATHENS 9 BLOCK OF THE FORMER SCHOOL FOR CADETS ROOM NO. 12 - BASEMENT

## SUMMONS

The Public Prosecutor of the Criminal Courts in Athens, based on Articles 245, 320 and 321 of the Criminal Act summons Hristos Sidiropoulos, citizen of ..... street ..... no ..... district ..... to appear personally before the VIth Criminal Court in Athens on October 30, 1992, Friday, at 9 o'clock, for the court trial for

### Accusation:

On March 14, 1992, in Athens and the entire state, they have performed many criminal acts, using the media.

Especially by the interview given to the journals Marina Mani and Andreas Busios published in the weekly magazine "ENA" no 11 of March 11, 1992, published in Athens and distributed all over Greece:

1. They have spread in the above mentioned manner, intentionally false information which might create unrest and fear among the citizens, might affect the public security or harm the international relations of the country.

### More precisely:

a) Hristos Sidiropoulos, among other things, in the abovementioned interview states: "The rope has been thrown around our necks. Unless we are recognized as Macedonian national minority, you will be seeking us all the time at the forthcoming elections, while the next steps will be Parliament! We assure you that we have provided a Macedonian deputy for the elections, either as independent candidates, as a movement or in collaboration with another party... Greece should recognize Macedonia (referring to Skopje). The allegations regarding territorial aspirations against Greece, are tales... We are in a panic to secure the borders, at a time when the borders and barriers within the EEC are falling.

How long are we going to live with the fear of danger from north and east? We have come to the point (refers to Greece) when we consider the Turks as our enemies, the Bulgarians as our enemies, the Macedonians (referring to the people from Skopje) as enemies, the Albanian as enemies... and we wish to go over hell to Europe, to which we are members and citizens. Here we number 1.000.000 people (refers to those speaking the language idiom) and because of this we are entitled to the rights, to our associations, school,



Sidiropoulos

churches, traditions. Here are our roots, here the Turks and Byzantium found us... whole generations. We are not going to change because five Pontois from Russia were brought here (refers to the immigrants settled in the region after the Asia Minor War.

b) Anastasios or Tasos Bulis, in the above mentioned interview stresses: "We are citizens of a state extending from Florida to Crete and from Evros to the Island of Corfu. We will protect this state if it gives us recognition as Macedonian national minority..."

By all stated above by the defendants in the interview they spread false information about the non Greekness of Macedonia, about the existence of a Macedonian minority on Greek territory, which is not recognized and is not represented in the Greek Parliament, information which could create fear and unrest among the citizens and also affect the public security.

Everything by the defendants as a stand point of Greece towards Skopje, Turkey, Bulgaria and Albania, could have negative impact on the international relations of the country.

2. In the above stated manner they publicly caused and encouraged conflict among the citizens.

### More precisely:

a) Hristos Sidiropoulos among other things, stated in this interview: "If someone tells you that he does not feel as Macedonian, but feels as a Greek, he is telling falsehoods, either because he is afraid, or because everything is well for him... I have a nation awareness of a Macedonian with a Greek citizenship and with all rights and obligations of a Greek citizen. But with one difference: I have the particularity of a national minority

which does not recognize my state, as it was done to the Moslems from Thrace".

Also, the above mentioned defendant referred to the pressures and discriminations "to which the Macedonians are exposed to by the Greek state for 80 years" (referring to the Greek citizens that speak the "language idiom").

b) Anastasios or Tasos Bulis or Tashko Bulev, among other things, stated in the above mentioned interview: "I am not Greek, I am Macedonian".

Both defendants at the remark of the above mentioned journalists that the autonomy of Macedonia would mean changing of the borders of Greece, answered: "If it is legitimate, why not?"

By all stated above by the defendants in the interview, they publicly created and instigated conflicts among the Greek citizens, because they separate those who speak the "language idiom" from the Greeks, considering them as member of the Macedonian minority, comparing them with the Moslem minority in Thrace.

Accused for violation of Article 36 paragraph 1, 27, 191, paragraph 1-a and 192 of the Criminal Codex in accordance with Articles 1, 2, 3, 5, 47, and 48 of Acts 1092/1938, as well as Article 47 amended by Article 4 paragraph 2 of the Act 1738/1987, Article 30 of the Legal Regulation 2403/1953, Article 3 of the Act 10/1975 and the unique Article of the Act 1178/81, as paragraph 6 is replaced by Article 32 of the Act 1941/1991.

### WITNESSES:

1. Frankiskos Papageorgiu
2. Dimitrios Sutzos
3. Apostolos Mitsis
4. Evripidis Mitsis
5. Likurgos Alevras
6. Marina Mani
7. Andreas Busios

### WRITTEN DOCUMENT

The text of the journal "ENA", no 11 from March 11, 1992, under the title "Regents from Skopje will appear together with Sadik at the next elections".

Georgios Vlastis,  
prosecutor

illegible sign and round seal  
Date: August 11, 1992.

(Translated from Greek)

# GREECE

## Violations of the right to freedom of expression: further cases of concern

Since the publication of its report *Greece: Violations of the right to freedom of expression* (AI Index: EUR 25/15/92), two further cases concerning convictions of people for peacefully exercising their right to freedom of expression have come to Amnesty International's attention.

### ***Michail Papadakis***

On 10 December 1992 Michail Papadakis, a 17-year-old high-school pupil, was arrested in central Athens during a demonstration on Macedonia after handing a leaflet to a civilian, Vasilios Christou, who was present at the demonstration together with a friend, police officer Spyridon Psychogios of the "Zita" unit. The leaflet bore the words "Don't be consumed by nationalism. Alexander the Great: war criminal. Macedonia belongs to its people. There are no races; we are all of mixed descent".

According to a statement made by Officer Psychogios, Vasilios Christou gave him the leaflet and he then followed Michail Papadakis through the crowd. Officer Psychogios testified that Michail Papadakis was carrying an iron bar but when he caught up with Michail Papadakis and attempted to detain him, Michail Papadakis threw the iron bar into the crowd. However, although Vasilios Christou looked for the bar he could not find it. Officer Psychogios immobilized and searched Michail Papadakis whom he found to be in possession of about 30 of the leaflets and 270 other leaflets which stated: "Macedonia is not in danger from the people of Skopje but is certainly in danger from those governing us".

Michail Papadakis was held in custody for a week and on 17 December he was convicted on two charges: attempting to incite citizens to divisions among themselves and thereby disturb the public peace and carrying a weapon. He was sentenced to one year's imprisonment. Following his trial, Michail Papadakis was freed pending appeal. A date for the appeal hearing has not yet been set.



**Figure 1** Michail Papadakis, 17, who was sentenced to one year in prison for distributing leaflets during a demonstration.



Amnesty International is concerned that Michail Papadakis appears to have been convicted for peacefully exercising his right to freedom of expression and that he may therefore be at risk of being imprisoned as a prisoner of conscience. Although Michail Papadakis was also convicted of carrying a weapon no corroborative evidence was produced in court to support the statement of Officer Psychogios and Vasilios Christou. Amnesty International is calling on the Greek authorities to ensure that Michail Papadakis' conviction is made the subject of an early review.

The conviction of Michail Papadakis is the most recent in a series of convictions of people who have publicly declared themselves to be opposed to government policy on Macedonia. For information on other cases see *Greece: Violations of the right to freedom of expression* (AI Index: EUR 25/15/92).

#### ***Prosecution and conviction of six members of the Organization for the Reconstruction of the Communist Party***

Amnesty International is calling for the conviction brought against six members of the political organization OAKKE (Organization for the Reconstruction of the Communist Party) in January 1992 to be quashed. The six were arrested while sticking up posters in central Athens on 10 January. The posters stated: "No to Patriots. Recognize Slav-Macedonia".

Thodoros Pagomenos, Dionysis Gournas, Roula Adamopoulou, Stergios Gioulakis, Anna Stai and Kostas Koutelos were convicted of defaming the authorities; inciting citizens to commit acts of violence between themselves and dividing the community; and illegally posting bills. Each was sentenced to six and a half months' imprisonment on 27 January 1992. They remained free pending appeal. A date for their appeal hearing has not yet been set.

While the unlawful posting of bills is punishable under Greek law, the law is rarely, if ever, enforced. In view of the fact that people constantly post bills in support of the main political parties and unions or to advertise cultural events without being prosecuted, there is little doubt that this prosecution was politically motivated.

Amnesty International considers that this conviction is in violation of the right to freedom of expression set out in Article 10 of the European Convention for the Protection of Human Rights and Fundamental Freedoms.

# STATEMENT BY ARCHIMANDRITE NIKODIMOS TSARKNIAS ON HEARING THAT HE HAD BEEN SACKED AND DEROBED BY THE HOLY SYNOD OF THE GREEK ORTHODOX CHURCH

5th of March 1993

This year of Our Lord, 1993, I came on a short visit to Australia from Greece on 27 January to meet with the Macedonian community of Australia.

Just over a week after my arrival I read in the local Greek-language newspapers that I had been sacked and derobed by the Greek Orthodox Church authorities. I have not as yet received official notification about this action.

It is therefore important to explain to the international community, how it came about that I, Nikodimos Tsarknias, servant of God through the Greek Orthodox Church have been wrongfully treated by the authorities of my church. I will be brief in my statement relating only what throws light on the occasion of my derobing.

In Greece, where I have lived all my life since I was born in the village of Aridea in northern Greece, religion is unfortunately deeply involved in politics. In 1975 after completing my theological studies in Athens university, I began to preach the word of God. My religious beliefs have stood me in good stead through all the trials and tribulations that I have had to endure as a human rights activist for the Macedonian people in Greece. The country I was born in does not accord the most basic of human rights to its ethnic minorities dismissing any claims that they even exist in the face of reality.

I have been openly active as a human rights activist since 1980 even though our movement for Macedonian human rights started in the late seventies. As a young man I was a witness to the humiliation and discrimination against the Macedonian people from Greek authorities. I am particularly appalled to record that the bishops for the Lerin (Florina) and Voden (Edhessa) dioceses were men appointed by the military junta which ruled Greece between 1967 to 1974. The bishop of Florina, Agostino, is still in office to this day.

Since my colleagues and I have come out in the open with our demands for the recognition of our Macedonian language, culture and ethnicity we have been subjected to abuses, phone-tapping and defamations of our characters in the most abominable manner. We could not take our grievance anywhere in Greece because of official policy. In spite of the fact that Greece is signatory to various Human Rights conventions, there is not Human Rights Commission to which complaints can be made.

In 1980, when I was a parish priest in the area of Florina and came out openly with my views that the Macedonian people should be given full human rights as Macedonians, Bishop Agostino drove me out of the diocese publicly declaring me an "agent of Skopje" and "autonomist" and "an enemy of Greece" and such like lies and fabrications.

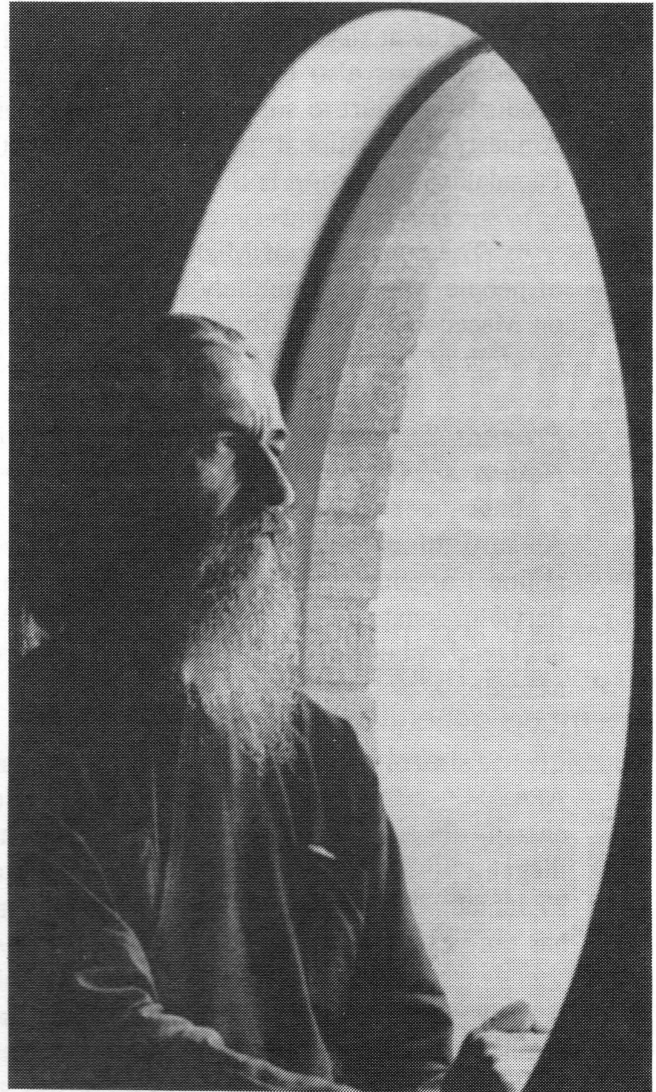
In 1981, as a priest in Kukush (Kilkis) in Macedonia, Northern Greece, for service of God, the Bishop Ambrosias of the diocese elevated me to the status of ARCHIMANDRITE.

In 1983, the secret police (KIP) succeeded in putting pressure on Ambrosias to have me removed to a remote part of Greece. However, this decision was annulled when my parishioners in a mass demonstration before the bishop's house, protested their discontent.

In 1988, I was given a certificate in recognition of my services by Bishop Ambrosias as it was in this year that we finally consecrated the church of "Aghios Athanasios" in the village of the same name. It was a church which I had overseen from its conception to its consecration.

In the period from 1982 to 1992 when I was in charge of the parish of Aghios Athanasios I was always spied upon and vicious rumours and lies were spread about me. I thank God that my parishioners in their wisdom stood by me throughout this period.

In October 1989, the chief of the secret police visited me in my parish offering me one of two choices: if I collaborated with the police on the "Macedonian question" I would receive a bishopric; if I did not, I would be publicly disgraced and more than likely, I would be killed. I said that I had nothing to fear and that I would rather die than be an informer against my own people. I immediately reported this incident to the newspaper "Proti"



which gave good coverage. The secret police (KIP) did not make any public statement. Vicious rumours and accusations followed with the circulation of doctored photographs attempting to demonstrate in a lurid and obscene manner my alleged immorality. These type of cheap tactics are well-known to the world by now and my parishioners knew exactly how worthless they were.

In November 1991, Bishop Ambrosias passed on to his native region, and in his place Bishop Apostolos was reinstated to the Kukush (Kilkis) diocese. He had been relieved from this post when the military dictatorship, with which he had been collaborating, had fallen in 1974.

In March 1992, bishop Apostolos dismissed me from the parish of Aghios Athanasios without giving reasons. Since then I have been without a parish.

This year I discovered that I have been derobed unceremoniously in absentia.

There is much that I can elaborate on concerning the perils and sufferings of the Macedonian minority in Greece. As God is my guide, I have set down the essence of the truth of what happened to me. I wish to inform the world community that I do not wish to become a political exile or refugee, as I wish to continue the justified struggle for human rights together with my Macedonian brothers and sisters in the very place where they are most needed.

**Archimandrite Nikodimos Tsarknias**

**PUBLIC PROSECUTOR'S OFFICE  
OF THE DISTRICT COURT  
OF THESSALONIKI**

**MAGISTRATES COURT  
OF THESSALONIKI  
Hearing Date:**

**Summons No:  
ABER: ST 92/40  
ABM: ST 92/1098**

**Ag. Athanasios  
P. S. of Gefyra**

**10875/12**

**WRIT OF SUMMONS**

**The Public Prosecutor of the District Court of Thessaloniki**

**Calls, in accordance with the articles 245, 320 and 321 of C.P.P. [= Code of Penal Procedure], Photios TZELEPIS, resident of Ag. Athanasios to appear in person on the 17th day of the month of November of the year 1992, day of the week Tuesday and at 9 o'clock in the morning before the C' THREE-MEMBERED MAGISTRATE'S COURT OF THESSALONIKI, sitting in the 10th court room which is located on the ground floor of the NEW COURT HOUSE, in order to be tried for the following act:**

They are accused of being responsible for:

1) The first defendant, Nikodemos Tsarknias, in Agios Athanasios of Thessaloniki and during the following dates, he committed a number of crimes and more particularly that:

A) while he was an officiating clergyman and while he performed his duties, publicly and using his capacity, he incited malice to some citizens against other citizens, specifically on the 29th of December 1991, while he was a priest and performed the duties of the provisional parish priest in the Holy Church of Zoodohos Pigi of Agios Athanasios, while speaking from the pulpit during the holy service he incited malice to the citizens who formed the congregation against the Archbishop of Kilkis and against other citizens who wished the arrival of the Archbishop in the holy church, by saying that "they should make him understand that they don't want him and that if he attempts to enter the Church, blood will be spilled".

B) on the 1st of January 1992, intentionally disturbed a religious congregation for worship permissible by the constitution, and specifically while the Archbishop of Polyani and Kilkis, Apostolos, performed the service for the new year, inside the Holy Church of Zoodohos Pigi of Agios Athanasios, the defendant removed the microphone of the Altar from the Archbishop and he discontinued the operation of the other microphones of the cantors, thus (and with the assistance of his unknown and shouting supporters) disturbed the orthodox and Christian congregation.

C) on the 29/12/1991 he incited restlessness to the citizens with threats that crimes or misdemeanours were to be committed, specifically, while he was addressing the congregation of the Holy Church of Zoodohos Pigi of Agios Athanasios, he uttered

the threat that if the Archbishop of Kilkis came to the church on the first of the year "blood will be spilled", obviously meaning that unlawful violence would be committed and that bodily harms or manslaughters would be caused, thus and with this threat he incited restlessness among the residents, who in their majority wished good relations with their bishop.

D) on the 1/1/1992 intentionally incited others to commit the unlawful act which they committed, specifically, while 30 - 40 residents of Agios Athanasios (whose identities have not been established) had decided to commit the misdemeanour of unlawful violence (that is to force the Archbishop of Polyani and Kilkis, Apostolos, to omit to enter the Holy Church of Zoodohos Pigi by using physical violence) they attempted an act which comprised at least the start of committing, however their act was not completed not due to their volition but due to outside hindrances, and specifically they placed a farm tractor at the entrance to the churchyard and with their bodies repelled and abused the Archbishop upon his arrival, however their act was not completed because the police force interfered, who removed the tractor and assisted the Archbishop to enter the church, while he (the defendant), using his capacity as provisional parish priest, urged, encouraged and incited the aforesaid unknown parishioners to commit the unlawful act which finally they committed in the above manner.

2) The second defendant, Photios Tzelepis, in Agios Athanasios, on the 1/1/1992, intentionally disturbed a religious congregation for worship permissible by the constitution, and specifically while the Archbishop of Polyani and Kilkis, Apostolos, was entering the Holy Church of Zoodohos Pigi, where he would perform the service for the new year, in the presence of the congregation and the local authorities, the defendant shouted "unworthy" and abused and insulted the Archbishop, thus (and with the assistance of the other shouting supporters of the first defendant and of himself) disturbed this orthodox and Christian congregation.

These acts are stipulated and punished by the provisions of articles 196, 200, 190, 330 of the Penal Code, in connexion with the general provisions of the articles K1, 26 par. 1a, 27 par. 1, 42 par. 1, 46 par. 1a, 83, 94 par. 1 of the penal Code.

Thessaloniki 28/7/92  
The Public Prosecutor  
[signature & seal]  
Dimitrios Papageorgiou  
Deputy Public Prosecutor  
of the District Court

Witnesses:

- 1) Prelate Apostolos Papakonstantinou  
Archbishop of Polyani, Kilkis & Ag. Athanasios  
resident of Kilkis ( read statement No. 215 [illegible words])
- 2) Anagnostopoulos Anagnostis  
resident of Agios Athanasios
- 3) Fotakidis Spyridon  
resident of Agios Athanasios

(Translated from Greek)

*The following "Top Secret" Information Bulletin from the Greek Secret Service was published in Stohos, Greece Today and Tomorrow on April 7, 1993*

## **THE HUMILIATING DECISION FOR THE DEFROCKING OF TSARKNIAS INSTEAD OF EXECUTING HIM FOR HIS TREASON THEY EXPELLED HIM BECAUSE HE SPOKE BACK TO THE ARCHBISHOP**

Those cowards and ostrich-like [=refusing to face reality] who, due to the bad luck of the Nation, control our fates, showed once again how dangerous they are for our future.

At the moment when the notorious priest Tsarknias has started a mutiny against our country, and roams around the planet saying - on television, radio etc - that Greece oppresses the miserly Skopjans, (like him), the Holy Synod - to which he sent a message that he does not recognise it because he belongs to the Church of Skopje! - Defrocked him with the preamble that he is homosexual (as if he is the only cleric with a stain) and that he abused his Archbishop, a thing that so many frocked priests do.

A small sample of the aforesaid Janissary's [=traitor's] activity - for whom 'Stohos' was sentenced (seven years ago) to twelve months imprisonment simply because it had uncovered his role, which it seems the ostriches [=as above] did not wish it to be known - is contained in a "Top Secret" Information Bulletin of KYP [=Greek Secret Service] of March 23, 1993.

It is written there:

### **"TOP SECRET"**

**SUBJECT:** "Matters of Northern Greece"  
**SOURCE:** Open - Radio Station of Skopje  
**TEXT:**

1. Extract from a radio broadcast of Skopje Radio Station of February 17, 1993:  
"Besides on the 22 February a press release will be given with the names of the first signatories. The Macedonians in Greece will soon ask to be given time on the Greek Private Radio Stations for the preservation and promulgation of their cultural and national particularities. This was declared on the Australian radio last night by the representative of the committee for human rights based in Thessalonika, Rev. Nikodimos TSARKNIAS. The same had a private meeting with the deputy Speaker of the Australian Parliament. As the Macedonian Information Centre transmits, he expressed great support for the efforts of the Macedonians in Greece towards the realisation of the human rights which belong to them in accordance with all the international designations and charts."

2. Extract from a radio broadcast of Skopje Radio Station of February 19, 1993:  
"In an interview he gave in Melbourne, Rev. Nikodimos Tsarknias stated that the basic reason of the Greek opposition to the recognition of the Republic of Macedonia, is the fear of the same [=Greece] that will mean the recognition of the numerous National Macedonian minority in Greece, which lacks even the basic human rights. Europe and the world are becoming aware more and more of the facts of the position of the Macedonians in Greece and they have shown lately that they cannot accept and tolerate this situation anymore."

Even on the eve of our National Day, Tsarknias spoke from the Television of Skopje and after he referred with hatred to his two worst enemies - Kantiotis and "Stohos" - he asked for the "disappearance" of all the refugees (from the Black Sea, Eastern Romylia, Monastiri etc) from our already liberated Macedonia.

In spite of all this the ostriches [=as above] did not find the courage to say that they kick him out of the church for his Anti-Hellenic stance and to ask for his committal to trial for high treason but instead they removed him with the lukewarm "justification" which we reveal today so that it will stain with shame all those who contributed to it.

Read it and keep it in order to study it every day and have your heart tremble for the policasters who

handle our national matters and who give such directions.

***The "For the Reason" says:***

1. Unanimously declares the defendant, Archimandrite Nikodimos Tsarknias, alias Nicholas, son of Antonios, Cleric of the Holy Archdiocese of Polyani and Kilkis, guilty of a) stirring trouble, b) faction, c) mutiny against his Principal Ecclesiastical Authority, d) sodomy and e) insulting the members of the First Degree Synodic Court of the 135th Synodic Period and specifically that while he was the parish priest of the Holy Church of St. Athanasios of Zoodohos Pigi, in the Holy Archdiocese of Polyanni and Kilkis, he conspired with laic members of his parish, whom he incited by sermons from the pulpit falsely stating that his Archbishop intends, for no reason, to remove him from his parish position, and he threatened that "if he dares to come, blood will be spilt", against his master Archbishop of Polyani and Kilkis, Mr. Apostolos, Who, subsequently was prevented by his fanaticised parishioners from entering the Church and attend the Service for the first of the year on 1/1/1992, day of the week Thursday and at 10.30 am, and Whom, later and after He had finally entered the church, he impudently and unashamedly stopped from performing the Divine Service, by irreverently and violently taking the microphone from the hands of the master Archbishop in the presence of all, and eventually disconnecting the microphonic installation. And at the same time he directed, by making gestures with his hands, the fanaticised public within the church, to misbehave and shout to the Archbishop, calling him "unworthy" and abusing him with phrases like "shame" and "our Archbishop is our priest", as well as that he committed the abominable and hideous crime of sodomy, willingly sodomising with an unknown male, in a non identified place and time, as it becomes evident from a series of photographs portraying him, which were considered authentic by the number 95A - HQ - 1034993/11-3-1992 special photographic examination of them by the Federal Bureau of Investigations (F.B.I.) of the United States of America, and which was translated by the D.S.S INTERPOL into the Greek language, as well as that during the first hearing of his trial before the Same Court of the 135th Synodic Period, on the 24/4/1992, day of the week Thursday and at 5 o'clock in the afternoon, he intentionally insulted rudely the Reverend Archbishops of a) Patras, Mr. Nikodemos, b) Hydra, Mr. Ierotheos, c) Mesigion, Mr. Agathonikos, d) Nikopolis, Mr. Melitios and e) Milthymnis, Mr. Chrysostomos, who were consisting the aforesaid Synodic Court, upon the announcement of its decision No. 7/1992, by which the hearing of his matter was adjourned and the Bishopric Court of Polyanni and Kilkis was instructed to press further canonical charges against him for sodomy, as this new charge had become evident from his file and which was not part of the charges against him, with the phrases " I do not trust the Greek State and the Greek Church and You. You will not see me in here again. You gave me castor oil [=tortured me]. It is the contemporary castor oil what you did. I declare to you, I will not lose my health because of You", as he in anger, improperly and impudently addressed to Them, offences definitely provided for and positively punished by the Divine and Holy Canons, as well as by the Scriptural Scholars and particularly: the XVIII Holy Canon of the IV Ecumenical Synod, the XXXIV of the VI Ecum., XXV, LV St. Apostoles, IV Gregory Naz, VII and LXII of Vasilios the Gr. and Luke, 10, 18 Hebr., 13, 17 Acts, 23.5 Levit. C., 13 - 14 A' Corinth. VI - 9 Romans A' 26-28.

2. Unanimously dismisses the canonical charge of the schismatism [=heresy] against the defendant Archimandrite Nikodimos Tsarknias, alias Nicholas, son of Antonios.

3. Unanimously imposes on him the penalty of Deposition from the High Vocation of Clergy and disallows him to wear the Monastic Habit, strikes him out of the Monastic Register of the Holy Monastery of the Assumption of the Virgin Mary of Kladorachi of Florina in the Holy Archdiocese of Florina, Prespes and Eordea, totally defrocks him from any cleric rank or title even that of a Monk, reducing and returning him to the laic class, to be called and addressed by his laic name, Nicholas Tsarknias, son of Antonios, sentences him to pay the sum of five thousand (5,000) drachmas to T.A.K.E [= Greek Superannuation Fund for Clerics] for legal expenses.

*It was Deemed, Decided and Published on the same day; THE PRESIDENT OF THE FIRST DEGREE SYNODIC COURT FOR PRIESTS, DEACONS & MONKS + of Megara and Slamina BARTHOLOMEW THE MEMBERS + of Thessalioitida and Phanariopharsala, CLEOPAS + of Didymoticho and Orestiada, NIKIPKOROS + of Mytilene, Eressos and Plomari, IAKOVOS + of Lemnos IEROTHEOS ; The Secretary Archimandrite Seraphim Mentzelopoulos*

*For as long as there is time may God place his hand and some corporal place his foot.*

**[TRANSLATED FROM GREEK]**

## Justice for the "Child Refugees"

More than 28,000 Macedonian "child refugees" between the ages of 2 and 14 were evacuated from Greece to escape the Greek Civil War (1946 - 1949). They became refugees in foreign countries cut off from their families living in Greece. There are over 550 such refugees living in Australia alone.

It is incomprehensible that 44 years since the end of the Civil War, thousands of Macedonian "child refugees" are prevented from returning to Greece to be reunited with their families.

Although ethnic Greek refugees have been allowed to repatriate to Greece, the ethnic Macedonian "child refugees" have been legally denied repatriation to their homeland in Greece to reclaim their citizenship and ancestral property. This is evidenced by the following specific legislation ;

1. On December 28, 1982 the Greek Parliament passed Law 106841 which allows only political emigrants who are "Greek by origin" (ethnic Greeks) to repatriate to Greece and the effect of this law is to clearly discriminate against ethnic Macedonians.

2. On April 10, 1985, the Greek Parliament passed Law 1540/85 which deals with the return of property seized by the Greek state in the wake of the Civil War from political refugees and internees, blatantly discriminates against ethnic Macedonians by limiting the definition of political emigrants to only "Greeks by origin" (ethnic Greeks).

On November 27, 1948, the General Assembly of the United Nations passed Resolution 193C(III) in respect to ethnic Macedonian "child refugees".

*"The General Assembly recommends the return to Greece of Greek children at present away from their homes when the children, their father or mother or, in his or her absence, their closest relative, 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 and Red Crescent Societies to organise and ensure liaison with the National Red Cross organisations of the states concerned with a view to empowering the national Red Cross organisations to adopt measures in the respective countries for implementing the present recommendation."*



From the family home into exile

*Збогум родно земјо: евакуација на македонски деца по поразот на ДАГ*

Children in any conflict are the innocent victims and the actions of the Greek Government are cruel and inhumane. The emotional suffering which is clearly shown on the faces of the ethnic Macedonian "child refugees" (see photograph) will be embedded in their minds until the day they die.

The Aegean Macedonian Association of Australia appeals to the Greek Government to allow the ethnic Macedonian "child refugees" to repatriate to Greece in compliance with the above United Nations Resolution 193C(III) of November 27, 1948.

CLASSIFIED

ATHENS 16 / FEB / 1982

TO: ACCORDING TO THE LIST OF RECIPIENTS  
RE: " THE CONSPIRACY AGAINST MACEDONIA "

We inform you that according to the facts and information which we have available, during the course of the past year, 1981, the situation described below developed in regard to the above mentioned topic.

### **I Statistics**

The number of Yugoslavs and Bulgarians who visited our country is: 520,146 Yugoslavs and 21,319 Bulgarians. Those figures for 1980 were: 486,884 and 23,445 respectively.

### **II Yugoslav Activity**

a. The greatest number of Yugoslavs who entered our country came from the regions of Skopje, Bitola, and Ohrid and up to 80% of them went to the region of Florina ( Lerin ), while the remainder simply passed through the regions of Edessa ( Voden ), Serres, and Pierra, Kavala and Thessaloniki ( Salonika ) for commerce and tourism, especially during the summer vacation months.

b. The greatest visitor traffic for shopping was seen in the regions of Florina ( Lerin ) and Salonika. Visitors in this category came, for the most part, from the region of Skopje, and many of them were military personnel, state workers, and representatives of state industrial enterprises in Yugoslavia. These people bought significant quantities of food stuffs, clothing, shoes, household goods and automotive spare parts. They made contact with the inhabitants of these regions in order to establish new friendships or to continue existing ones.

c. Commercial traffic was noticeably lower in the city of Florina ( Lerin ) in comparison with preceding years due to the restrictive measures enacted by the Yugoslav government, as a result of which merchants in the city are inclined to close several stores, the majority of which were opened based on trade with the Yugoslav visitors.

d. In trade and in other contacts they stubbornly used the local linguistic idiom, even though the majority knew the Greek language. Moreover, they made an effort to buy from merchants who use that idiom.

e. Those who come from the region of Skopje state that they are of 'Macedonian' origin and several of them had on their car windshields or jacket label stickers with pictures of komitadzis ( ie.guerillas ) such as Goce Delcev which they removed when they were pointed out.

f. During 1981 in Florina ( Lerin ), there was not noted an emphasis by the merchants on signs written in the Skopje dialect.

g. There was an attempt by the Yugoslav pavilion during the International Fair in Thessaloniki ( Salonika ) and also at the tourist exhibit 'Xenia 1981' which EOT ( Greek National Tourist Organisation ) organised in the Zappeion Building in Athens, to distribute printed materials concerning autonomy for Macedonia.

h. Incidents were also noted in which Greek toponyms were written in Yugoslav and Bulgarian passports with Slavic names.

i. Incidents were also noted of propagandistic activity for the foundation of an " independent Macedonian state" or for the granting of minority rights to " Macedonians from Aegean Macedonia ".

j. Radio Skopje, in its Greek language broadcasts, broadcast an analysis of the activities of the Institute for National History in Skopje which is engaged in the study of the history of the Macedonian people and which has published a book with a printing of 20,000 copies.

k. There was an unsuccessful attempt by the Yugoslavs to re-establish a regular bus route for passengers travelling between Skopje and Salonika.

l. In the village of Trnovo in southern Yugoslavia a meeting was held on June 21, 1981 of one hundred political emigres from the village of Xino Nero ( Ekshisu ), Florina ( Lerin ) district who live in Yugoslavia. There were also twenty nine inhabitants of the village of Xino Nero ( Ekshisu ) taking part in the meeting. One June 21, 1981, the fourth assembly was held in Skopje by two hundred political emigres from the village of Ahlada ( Krushoradi ), Florina (Lerin) district. Also, in Trnovo the "First Florina (Lerin) Meeting 1981" was held on July 26, 1981 at which fifteen hundred political emigres from the region of Florina (Lerin) gathered. At the meeting there was a speech and exhibition of documents from the "Macedonian struggle". Finally, in Skopje on August 8, 1981, a meeting was held of from three to four hundred political emigres from the villages of Skopos (Setina) and Papadia, Florina (Lerin) district. At these meetings efforts were made by the Skopje delegates to preserve the link between people living on both sides of the Greek border and to preserve the feeling of "a united Macedonian territory and a united nation".

m. From July 29, 1981 to August 2, 1981 in the SRM in Yugoslavia, events were held in honour of the 78th anniversary of the pseudo - uprising of ILINDEN and thirty years since the founding of the MATITSA.

At these events, at which officials from Skopje were also present, great effort was made to emphasise the "Macedonian problem".



n. There has been noted an increase in publishing on the "Macedonian question" by Skopje in order to maintain this current topic as a "minority" problem and to solve it even within the framework of the U.N.

o. In the region of Kilkis (Kukush) Yugoslavs have attempted to strengthen friendly relations with the Greeks through an exchange of records and cassette tapes with songs from Skopje, and also by extending hospitality in Yugoslavia.

p. Yugoslav citizens were noticed who frequently visit the regions of Axioupolis (Boimitsa) and Goumenissa (Gumenzhe), Kilkis (Kukush) district, in order to play in various centres on the accordion and to sing songs in the local idiom.

q. The Skopje dialect is used widely by the local inhabitants of the Florina (Lerin) and Edessa (Voden) regions, even by the local state functionaries and workers of organisations; its use becomes even more widespread every Wednesday and Saturday when market is held in Florina (Lerin) and a large number of Yugoslavs arrive.

The custom has also arisen among inhabitants of Florina (Lerin) and Edessa (Voden) regions to use songs and dances in this idiom from the area surrounding Skopje at weddings, holidays, festivals. These people are characterised by Skopje as "ours".

Contributing in this fashion are the five - member music group "Nisi" of Dyonisis Boulgouris, an inhabitant of Edessa (Voden), which plays mainly music and songs in the local idiom at various events, and the group led by Zlatanis Ioannis of Platani (Yavoreni), Edessa (Voden) district.

r. The Yugoslav citizen Ratko Isoki, a representative of a Yugoslav company in Salonika, developed intensive anti - Greek propaganda for the creation of an independent Macedonian state.

### III Activity of Slavo - Macedonian Organisations, etc

Also during 1981, activity by Skopje for the autonomy of Macedonia continued, chiefly through its various organisations which operate in the west, in particular :

a. Wall calendars and greeting cards were sent from West Germany to inhabitants of the regions of Seres, Florina (Lerin), Thessaloniki (Salonika) and also to the Egyptian embassy here. The calendars and cards had reference to the autonomy movement (an armed komitadzi is depicted, and on the bottom is the statue of liberty, beside her legs is a map of the Slavo - Macedonian state with the slogan "Macedonians thirst for freedom").

b. Through the initiative of the Toronto newspaper "Macedonian voice", which is published by the Skopje - phile organisation "United Macedonians" a meeting was held in Toronto of the children of the political emigres who came from Macedonia but live there permanently.

c. KAEM or DOOM sent a memorandum to the Conference in Madrid and also a telegram to the XI Congress of the International Association of Democratic Lawyers which was held in Valletta, Malta, both of which concerned the autonomy movement.

d. During the general census of the population on April 5, 1981, a small number of leaflets were distributed by the newest Skopje organisation, "E.A.M.O." (which evidently stands for the National Liberation Macedonian Organisation) in the regions of Florina (Lerin), Pela, Drama and also in the vicinity of the train station in Salonika, in which they call for "Macedonians" to declare their nationality and to speak their "language".

e. On August 1, 1981 the social club of the "Macedonian Orthodox Parish" in Adelaide marked the anniversary of the Krushevo Republic. Three hundred and fifty Slavo - Macedonians attended and the programme was covered by the Slavo - Macedonian radio programme in Adelaide.

f. On June 25, 1981 in Canada the cities of Windsor, Ontario and Ohrid, Yugoslavia became sister cities with festivities and soccer matches between clubs from the two cities.

g. Members of the MATITSA visited Australia and attempted to persuade Slavo - Macedonian groups to publish more printed material with Yugoslavo - phile content.

h. The "Macedonian" church today has two hundred and forty priests and five hundred and forty churches and monasteries. Abroad it controls thirty parishes and a monastery in Australia.

i. A pamphlet was sent to the Greek consulate in Perth, Australia by the Slavo - Macedonian organisation IMRO from which the following emerges:

- a. that it is upset by the Pan - Macedonian Congress in Salonika.
- b. that it considers 1989 as the goal for the "liberation" of Macedonia.
- c. the Skopje - phile character of the organisation.

j. In Sydney, Australia on October 10, 1981 a dance festival was held by the Slavo - Macedonian organisation "Ilinden" and others to celebrate October 11th, the day of Macedonian resistance against Fascism in the years 1944 - 49. Six hundred people attended, and among them was the General Consul of Yugoslavia. At the assembly where slogans for autonomy dominated, it was announced that 247,000 dollars were spent for the construction of the Macedonian Centre "Ilinden" in Arncliffe which will also function as a children's centre.

k. On the same day, a social evening was held by the Slavo - Macedonian parish in Adelaide to commemorate the "National Holiday of October 11th", and on October 18, 1981 the consecration of their church took place, for which 40,000 dollars have been collected to date.

Similar events took place in Melbourne on the tenth and eleventh of October 1981.

l. On October 25, 1981 the Slavo - Macedonian parish of St. George held a meeting of its members at the construction site of the "Macedonian Centre" whose value will surpass the sum of one million dollars.

m. The Slavo - Macedonian community in Toronto, Canada, to counter the successful events of the Greek community which took place during the celebration of October 28, held various events, dances, fairs, liturgies - in order to demonstrate its dynamism and status. On television, which broadcast the events, Metropolitan Cyril of the Slavo - Macedonian church, spoke for "the recognition of linguistic and patriotic rights for our enslaved Macedonian brothers" and a certain Mr. Petsov said: "with all my heart I wish that we will hold our new congress in our Salonika".

n. Due to the intervention evidently by Skopje, in the Encyclopaedia of Nationalities published by the American University, Harvard, there is a malicious misrepresentation of the history of Macedonia, including in its purview the regions of Florina (Lerin) and Kastoria (Kostur), where the "Macedonian language" is spoken.

#### **IV Bulgarian Activity**

a. The Bulgarians who came to Greece were mainly tourists or political emigres or their children whose goal was to visit friends or relatives. Except for those who travelled for tourism, the majority coming to Salonika were high state officials, military personnel, merchants and industrial and sport delegations.

The above mentioned did not carry out, at least openly, any propagandistic activities against Greek interests.

b. Among the ranks of those political emigres who live in the region of Skopje who come from Greek Macedonia, a new tendency has appeared which has as its aim the autonomy of Macedonia and is controlled by Bulgarian propaganda.

c. Attempts have been made by Bulgaria to open in Salonika and in other border cities in northern Greece, in cooperation with Greek businessman, "National Bulgarian Restaurants" under the name "Sofia", an action which Bulgaria includes within the framework of the trade agreement between the two countries.

d. On October 21, 1981, during the celebration of the 1,300th anniversary of the founding of the Bulgarian state, the music - dance ensemble "Pirin" performed in Melbourne, Australia. About seven hundred were present, among whom the majority were from Greek Macedonia. During the performance, Bulgarian dissidents and members of D.O.O.M. distributed leaflets. Because of this, incidents occurred and there was police intervention.

e. Since the beginning of 1981, Bulgaria has sent propagandistic materials to the United States, Canada and Australia "for a united and independent Macedonia". The "Slavianski Komitet" has also been active, appearing in some of its literature under the old name "Makedonski Komitet".

#### **V Anti - Greek Activity by Greeks**

a. During the ERT broadcast (Greek radio and television) of the "Squares of the Stars" an announcer stated in his commentary that one of the six nationalities of Yugoslavia is Macedonian. This brought a sharp journalistic response and a diplomatic inquiry was made in parliament.

b. During the soccer championship on April 14, 1981, between the teams PAO - Panseraikos in the N. Philadelphia Stadium and between the teams Olympiakos - Doxa from Drama in the Karaisakas stadium, many sports fans shouted anti - ethnic remarks (for example "Bulgarian, Bulgarian") at the soccer players of the teams from Northern Greece. This provoked sharp reaction both from the press and from management of these teams from Macedonia.

c. In the ERT broadcast: In Northern Greece on November 2, 1981, the director of the report on Gianitsa (Yenidzhe Vardar), Nikolaos Gramatikopoulos, stated in his introduction that in the town of Gianitsa (Yenidzhe Vardar) there are the following nationalities: Ponti (from Pontus), Sarakachini, from East Rumelia, Slavophones, and others. This broadcast was characterised by the local inhabitants of the region as insulting and anti - nationality. As a result, a protest resolution was put forward by the City Council, the Gianitsa (Yenidzhe Vardar) Science Association, the Union of Agriculture, and the Cinematographic Club in Gianitsa (Yenidzhe Vardar) and the topic also found its way into the columns of the local papers.

#### **VI Summary**

a. It is concluded from the propagandistic activities cited that the pseudo - state of Skopje continues its anti - Greek propaganda with no less intensity, for the most part through organisations abroad (K.A.E.M., D.O.O.M.) and through the MATITSA, which has at its disposal abundant financial means and which attempts to attract Greek immigrants from Macedonia, particularly those who speak the language.

b. The Skopje propaganda depends exclusively on the use and preservation of the regional language idiom since it is deprived of serious historical proof of the existence of a "Macedonian nationality". It has succeeded, especially in the Florina (Lerin) region, of its use as the language of trade, but for now its use has not succeeded in influencing the national conviction of these people.

c. It is seen in the presence of military personnel, police and other state workers whose job includes, among other things, the following of the behaviour of the Yugoslav visitors who come there, especially in regard to their exclusive use of the regional language.

d. Through this action by Skopje, as the self - appointed patron, comes the use of the idiom by Greek state workers in these regions who are from the area, the malicious behaviour of sports fans in the stadiums against the Macedonian teams, and the imprudent improvisations of several factions of the National Greek television network in its presentation of nationality topics. Such mistakes on our part strengthen the opposition and weaken our external policy.

e. Despite the intensive presence of Yugoslav tourists in Salonika, their propagandistic activities did not find any corresponding activity and many times it was successfully checked by the local citizens.

f. Bulgaria did not engage, at least openly, in anti - Greek propagandistic activities. It acted mainly among Slavo - Macedonian emigrants with M.V.O., and was limited for the most part, to countering Skopje propaganda which is also directed against it. The attempt to establish mixed Greek - Bulgarian restaurants in the cities of northern Greece is the only attempt, though not one of little significance, by the Bulgarians. If this plan were encouraged, it is estimated, it would lead to the start of propaganda activity in the territory of Northern Greece.

## VII Suggestions

a. The activity of Skopje for an autonomous Macedonia could be countered decisively by elimination of the use of the language in the designated regions. This idea is based on the fact that other regions, which earlier were at the epicentre of the "Macedonian Question", eg Kastoria (Kostur), are not the target of Skopje propaganda because use of the language has been almost eliminated there.

b. This fact alone would be enough to exclude any thought of repatriation of political emigres who have lived continuously in Yugoslavia, who were raised with the "Macedonian idea", "Macedonian culture and language", independent of whether or not they took part in the organisations for autonomy: S.N.O.F., N.O.F., and in the actions for the separation of Greek territories during the years 1946 - 1949.

c. Because of this, the following steps are necessary:

1. The creation of a special state advocate who will be dependent on the Regional Department in the designated areas and equipped with a staff especially instructed on the topic "The Conspiracy Against Macedonia". This advocate would be occupied exclusively with this topic and would be supervised by IPEX. It would closely with, but independent of, the security forces and also with other state services - inspectors, schools, the military, church etc.

2. Workers and support personnel who do not know the local idiom should be employed in state public services and in the schools.

3. Special teaching seminars should be held for all state workers and for the clergy who work in the sensitive region of Macedonia.

4. Measures should be introduced for the continued residence of all state and other workers in the place of their employment, eg, payment of rent, taxes, etc.

5. Cultural organisations such as "Aristotellis" in Florina (Lerin) should be created and given financial support to stage events, and to publish books, newspapers, magazines, etc which would be sent to compatriots abroad who come from the region in order to strengthen nationalistic feeling and to arm them against anti - Greek propaganda which is carried out by the Slavo - Macedonian organisations.

6. Various obstacles, eg. non - recognition of diplomas, no postponement of military service, should be implemented against those Greeks who intend to study in Skopje.

7. In each village individuals should be designated who, because of their family ties and their personality have influence on a wider circle of their co - villagers; they should be approached by any means (including monetary compensation) to become advocates leading the battle against the use of the idiom in their circles. A positive and effective role can be played by the party youth organisations and through the coordination of the government since an inter - party agreement will be realised for this purpose.

8. Members of the Armed Forces, the Organs of Security, state services and organisations who are by origin from Florina (Lerin), should mandatorially be posted to other regions of the country.

9. The military leadership should urge the acquaintance and marriage of military personnel who serve in this region but come from outside Greece, with women from villages where the idiom is spoken.

10. Industrial enterprises should be constructed and full employment of the population should be carried out in order to improve the living conditions in the designated areas and to neutralise the Skopje propaganda concerning the oppression of "Aegean Macedonians".

An evaluation of the facts which have been set forth leads us to the conclusion that the conspiracy against Macedonia continues with the same intensity. In connection with the above request:

a. That the attractiveness towards and the observation of the behaviour and activities of Yugoslavs and Bulgarians who arrive in our country, particularly in the designated regions, continue to a greater extent.

b. That complete and accurate facts be collected on those who act in anti - Greek fashion in order to prohibit their re - entry into Greece.

c. That the network be completed for gathering all information concerning the activity of MATITSA, K.A.E.M., D.O.O.M., and M.P.O. , both abroad and in our country

d. Finally, we request that the same interest be shown during the course of the year and that on December 30, 1982, you report to us summarily your findings, except in regard to serious incidents which must be reported to us immediately.

Chief - Dimitrios Kapelaris ( General Major)

Republic of Greece, Office of Security in Salonika, Information Service, Number 27 / 6 / 116 - a Salonika, 8 March, 1982

Reported by : 1. our "A", "C" and "D" divisions for information,  
2. all branches of security in Salonika

Copied on this day in Thessaloniki

Chief of Secretariat

Konstandinos Thanos (Adjutant)

For accuracy and additional information to Contents

Report by 25 / 12 / 82 as ordered

Konstantinos Bougatsos (Second Assistant Director - Lieutenant Colonel)

# MANIFEST FOR THE MACEDONIAN HUMAN RIGHTS

Movement for Human and National Rights for the Macedonians  
of Aegean Macedonia

C.O.C. for M.H.R.  
Salonika

We the Macedonians organised in one massive organisation under the name (C.O.C. for M.H.R.), Central Organisational Committee for the Macedonian Human Rights with Headquarters in Salonika and a whole network of Sub-Committees that represent Macedonian citizens permanently or temporarily abroad in Europe, America, Canada and Australia.

We are addressing the present Declaration to the Government of Greece and at the same time copies of the same are being addressed to all existing political parties, to the Greek and international press, Embassies and Consulates of the foreign countries who have Headquarters in Greece, to the International Organisations, to the Governments of the Balkan countries and to all Sub-Committees of our movement abroad.

## DECLARATION OF THE DEMANDS OF THE MACEDONIANS OF AEGEAN MACEDONIA IN THE GREEK DOMINION FOR HUMAN AND ETHNIC RIGHTS

To: The Greek Parliament and Government of Greece, Athens.

Our organisation which is called the Central Organisational Committee for the Macedonian Human Rights of the Macedonians of Aegean Macedonia (C.O.C. for M.H.R.), with Headquarters in Salonika, submits to the Greek Government and the political parties the following demands.

1. Recognition of the Human and Ethnic Rights and absolute freedom to the Aegean Macedonians within the present borders of Greece.
2. To be given the right of education to the Macedonian people in their own language. To freely organise educational institutions, schools, religious services, educational celebrations and expressions. Participation in the radio and television programmes, news and publication of books, newspapers in the Macedonian language.
3. Voted legislation to be passed in the Greek Parliament for the free return of the Macedonians from abroad to their native land so they can participate freely and actively with their abilities and specialities in the economic, cultural and social life of the land and to be able to give their individual capabilities for the recovery and progress of Greece.
4. We demand from the Greek Parliament and Government that special voted legislation be passed proclaiming that Macedonians have inalienable rights, without pressure, blackmail or intimidation, to openly and publicly utilise their Macedonian language and to be able to express their customs, habits and their culture with special books, newspapers, songs and dances.
5. To enlighten the Greek public opinion about the inalienable rights for the protection of Human and National rights of a people which represents a minority or a majority in a country, and guaranteed under the United Nations Resolution and the Helsinki Agreement, that those rights remain in whole. Greece is a signatory of these Resolutions and a unanimous member of the International Organisations.
6. We demand from the Government, the Parliament, Political Parties and all members of the massive service organisations to take steps that very soon recognise the Human and Ethnic Rights of the Macedonians of Aegean Macedonia, acceptance to all demands in full and receive practical measure for their fulfilment.

Salonika . . . . . 1984

**The Manifest for Macedonian Human Rights, which has been addressed to the Greek government and to various political parties, international organizations and the governments of Balkan countries.**

### Further Reading

- \* Amnesty International 1993 Yearbook, Amnesty International, 134 Broadway, Ultimo, NSW 2007.
- \* What Europe Has Forgotten: The Struggle Of The Aegean Macedonians. Send cheque/ money order for \$15 (includes postage) to Politecon Publications, PO Box 57, Asquith, NSW 2077.
- \* The Real Macedonians by Dr John Shea (chapter 13). Send cheque/ money order for \$20 (includes postage) to Australian Macedonian Human Rights Committee, PO Box 142, Adamstown, NSW 2289.
- \* The ABECEDAR. Send cheque/ money order for \$8 (includes postage) to Macedonian Information Centre, 3 Victoria Rd, Balga WA 6061.
- \* Further copies of this report, Human Rights Abuses Against Macedonians In Greece, may be obtained, free of charge, from the Aegean Macedonian Association of Australia, PO Box 409, Kingsgrove, NSW 2208.

Donations to assist the struggle for basic human rights for Macedonians in Greece are appreciated. Send cheque/ money order to The Aegean Macedonian Association of Australia, PO Box 409, Kingsgrove, NSW 2208.