

Arben P. LLALLA

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**THE GREEK  
COLLABORATIONISTS,  
DESIGNERS AND LEADERS  
OF THE GENOCIDE IN CHAMERI**

**Arben P. Llalla**

The Greek collaborationists, designers and  
leaders of the genocide in Chamëri (1944-1945)

*(The truth on the collaboration of Cham Albanians with  
the Italian and German Armies)*

Translated from Albanian to English: Gjeraqina LEKA

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Photos on the cover are of Cham refugees in the camp of Kavaja, UNRRA, March, 1945.

This book is published on the occasion of the 73<sup>rd</sup> anniversary of the Greek genocide against the Albanian population in Chameria

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*This book is dedicated to the martyrs of “ÇAMËRIA” Battalion that fought side by side with the Greek communist partisans of EAM-ELAS against the Italian and German invaders.*

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## FOREWORD

I began writing this book in the period of 2008-2016, collecting the materials little by little. It has been quite difficult to find original photographs and a few newspapers in the Greek language of the period that this book focuses on. The Greek state with its governmental structures has for about 70 years fed the internal and external audience with false books and articles about what has actually happened in the years 1936-1945 in regard to the Albanian minority in Chameria – Southern Epirus. There are many photographs that have been intentionally misinterpreted by Greek historians and publicists regarding the unfounded accusation about the collaboration of the Chams with the Germans. After many years of hard work, I succeeded in finding the truth about those photographs that the Greeks claim to be the collaboration of Chams with the German Army. I believe that my several years' work to publish this book would be rightly appreciated by the readers and critics. There has never been a collective cooperation of the Cham population with the Italian and German invader. The aim of the Greek genocide has been the purging of the Muslim Albanians from Chameria – Southern Epirus, the looting of their property and the placement of the orthodox refugees who have migrated over time from Asia Minor.

During the displacement operation of the Ioannina Jews to the concentration camps and their extirpation, the Germans in cooperation with the Greek constabulary displaced tens of anti-fascist Chams. This shows clearly that the Albanians of Chameria were on the side of the Greek partisans.

The conservation by the Greek state of the houses and private land, whose true owners are the Albanians, shows clearly

that the ethnic cleansing of Chameria from the Albanian element was based on an unfounded accusation with a political background about the Chams' collaboration with the Germans.

Without resolution of such a delicate issue of the Chams, there cannot be good neighbourly relations or sincere friendship between the Greeks and Albanians, whose ties of interests bound them more than they separate them.

I think that objective, scientific evaluation of the phenomena and facts I present and analyse should come before the passion; therefore, I will publish original photographs that clearly show the cooperation of the Greek state and high-ranking clergymen of the Autocephalous Greek Orthodox Church with the Italian and German invaders.

A true history is not one that is written in part true and in part false. A true history is one that is written on basis of true documents, regardless of their inconvenience.

I thank the benefactor Hysni Omer Idrizi from Margellici for his financial support to publish this book in commemoration of his ancestors in Chameria.



## **ABSTRACT**

The purpose of this book is to briefly bring forward aspects and historical documents from the period of the Greek Prime-Minister Ioannis Metaxas (1936-1941) to the Greek Genocide against the Albanian population (1944-1945). It brings to light the truth that Chams had never collectively cooperated with Italian and German Armies. There were individuals who cooperated with those invaders, but an entire nation could not be a massacre for a few individuals who had in the past served various invaders to preserve the wealth and privileges. We will bring facts that sons of Chameria were enlisted in the Greek communist army EAM-ELAS and many of them fell martyrs for the freedom of Greece in their trust of brotherly coexistence of the two nations. We will scientifically prove those who officially collaborated with Italian and German invaders.

The book contains facts from Greek archives, 90% of our bibliography has relied on newspapers, magazines and books of Greek authors. There are also included facsimiles of newspapers from 1942, where we read articles about the collaboration of Napoleon Zervas and EDES with the German Army, facsimiles published in recent years by the CIA about the collaboration of several Greek personalities who later became the central figures of the political life in Greece as is the former president Constantine Karamanlis, etc.

This book contains dozens of photographs of the 1936-1944 period, indicating the installation of fascism and Nazism in Greece by the government of Ioannis Metaxas, photographs of the agreement for the peaceful unconditional surrender of Greek Army in April 1941 to the German Army. There are remarkable

facts of Greek clergymen, Archbishops and Bishops who dropped their religious robes and wore military uniforms of EDES Army, taking part directly in the massacres against the defenceless Albanian population in Chameria. One example was Archbishop Spyridon Vlachos who participated in the annexation of southern Albania by the Greek Army in 1914 and his key role in the peaceful surrender of the Greek Army to the German Army in April 1941. Two senior members of the Greek Orthodox Church, Bishop of Paramythia Dhorotheos and Archbishop Seraphim, participated in the Greek genocide against Cham population. Those facts are endorsed both by photographs of that time and found in this book and by statements made by the Greek clergy over many years. There are original photographs that Greek historians have deliberately misrepresented to the reader over the years as if the Cham Albanians were in collaboration with the German Nazis, but the truth of those photographs is quite different.

This book is useful to both general readers, who will learn things that very few historians, scholars and publicists say, and to academicians as a guide to draw the truth of Greek Genocide against Albanians in Chameria out of the dust of oblivion. It is a book that is written neither for political propaganda nor needs throwing mud to the Greek people or their personalities, but to tell the truth that humanity to learn without emotional influences and political interests.

The Cham question is not simply a matter of history and confiscated properties by the Greek laws. It is primarily political because Greek state brutality and racism commenced against Albanians since 1913 in Chameria in South Epirus. There were several violent ousters of Cham Albanians: in 1913, 1922-1923, 1936-1938 and the most tragic one in 1944-1945. The Albanian Parliament recognized by Resolution on 4 April 2004 (published in the Official Bulletin in 2013) those massacres and expulsion called it “the Greek genocide against the Albanian population in Chameria during 1944-1945”.

A fast and peaceful resolution of the Cham question will relieve Greeks from anxiety from a tragic clash with Albanians. From many years now, Greece lives with the tension that one day Albania will attack Greece to recover Chameria. And if Greece was right to expel Albanians from Chameria, why does it live with the anxiety of a war between two countries? Greeks, being aware that they massacred, robbed and expelled Albanians from Chameria wrongfully, without any actual proof that they were German collaborators, will always have an anxiety in their souls, a concern for the sin committed against the Chams. Since Greeks show of being great believers where church and state are inseparable, then May God have mercy for Greece and Greeks for the sins they committed.

A peaceful solution of the Cham question will start when Greece will firstly abolish the Law of War with Albania, then allow Chams in organized groups to visit the graves of their ancestors, dilapidated houses, then undertake serious steps that will have a positive impact on the psychology of trust among the two nations. These actions are not actually impossible if there is a true will among the political classes of two countries for peace and friendship by saying and defending the truth. The truth that should be spoken together, Greeks and Albanians, if we want good neighbourly relations, if we want a peaceful and secure future. Without resolution of Cham question there will never be friendship and sincere neighbourly relations between the two nations. No one knows the future and the beginning of the century XXI reveals that there are more Albanians than Greeks in Southeast Europe.



## INTRODUCTION

In today's Greece, Albanians are known by the names of *Arvanites* and *allvanos*. They have since the ancient times dwelled and still are in the areas of 1. Northern Greece: from Kastoria to the border with Turkey. 2. The heartland of Greece, Athens, Evia, Peloponnese, and the islands. 3. Southern Epirus with Ioannina at its centre. The Albanians of the Southern Epirus are generally known by the name Cham, but Albanians have lived and still live in Grevena, Konitsa, which are not part of the Chameria region.

Chameria is a region that lies on the western side of Epirus. Its main districts are Filiates, Igoumenitsa, Parga, Arta, Margellici, Paramythia, and Preveza. In the north, its borders extend all the way to the Delvina area, in the south it borders with the Arta bay (Preveza), in the west, it borders with the Ionian coastline, while in the east it borders with the Ioannina basin separated by the Mountains of Olichka and Llaka. It is a region abundant with fields, such as the field of Frari, or with soft hills suitable for olive and citrus cultivation<sup>1</sup>.

The name "Chameria" (*Çamëria*) derives from the ancient Illyrian name of the river Chamis, which flows across the territory of the ancient Illyrian tribe of Thesprotia. Chameria was part of the Roman Empire before being conquered by Byzantium and in the century XIII, it became incorporated in the Despotate of Epirus. In the second half of the century XIV, it became part of the Albanian Despotate of Arta. After the Ottoman conquest, in the fifteenth century, it was first included in the Sanjak of Delvina and then in that of Ioannina. In the centuries XVII-XVIII, the

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<sup>1</sup> Hajredin Isufi, *ÇAMËRIA*, Tirana, 2006, page 1

majority of the Albanian population of northern Chameria, from Konispol to the river Griqi, was forcefully converted into a Muslim population, while those who lived in southern Greece and down to the Gulf of Preveza remained a Christians Orthodox population. Muslim Albanians of Epirus were constantly at odds with their Christian neighbours and favoured the Turkish Muslims, while benefited the best lands compared to Christian Orthodox Albanians with less fertile lands. The Epirus region has historically had ethnic conflicts. One visitor noted in late century XIX that "...the whole Tosk region has been under a strong influence of Greece and it was difficult to say whether Epirus is Greek or the north-western Greece is Albanian. Although a spoken language is the southern Albanian dialect, all understand the Greek language"<sup>2</sup>.

The Greeks invaded Chameria stage by stage. In June 1881, Greeks took the city of Arta and slowly began to expel the Muslim Albanians and assimilating the Christian Orthodox Albanians. The Greek Army took over Preveza in October 1912 and Ioannina on 21 February 1913. Thus, Greece took over the main centres of Chameria while Albania was left only with Konispol and Delvina.

Chameria fell under Greek occupation after the Greek Army replaced Ottoman Army on 21 February 1912. The Cham population at that time consisted of approximately 40'000 Muslims and 30'000 Christians Albanians. They spoke and still speak Albanian and practice Albanian customs. They are spread across Frar, Paramythia, and the coastline, from Parga to the Albanian border<sup>3</sup>.

In 1913, the second expulsion of Cham Albanians took place, after their first one in the first half of 1881, when Greeks took over Arta. There is available almost no information about

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<sup>2</sup>Miranda Vickres, "*KOHA JONË*" *gazette*, Tirana, 17 December, 2002, page 11

<sup>3</sup>Gazette, *SHQIP*, 8 April, 2007

those two expulsions of Albanians since the Greek state and international registrants had constantly registered the population based on religion (Muslim-Turkish and Orthodox-Greek) and not based on nationality.

The third expulsion of Albanians from Chameria started after the signing of the Lausanne Agreement in 1923, where many Albanians from Chameria were forcefully exchanged with Christian Orthodox population from Asia Minor who settled in Greece.

The expelled Albanians through the process of “religiously exchangeable populations” between Greece and Turkey in 1923 settled mainly in Izmir, Turkey. During my research, I was able to find only a single picture depicting Albanians as they go aboard (a ship) from the port of Igoumenitsa to Turkey. The calamity of nominating the Muslim Albanian population in Chameria as “exchangeable Turks” caused strong reactions in Albania.

On 17 December 1923 Blinishti, the Head of the Permanent Albanian Secretariat accredited in Geneva, stated before the Council of the League of Nations that the property of Albanian Muslims had been seized, the harvest had been requisitioned, they were forbidden to sow their grain or to sell or rent their assets. To complete their seizure, the Greek refugees were placed in their homes and their right to vote for Albanian Muslims was taken away. Thereby, the Council of the League of Nations decided to draw the attention of the Joint Committee concerning the exchange of Greek and Turkish populations, asking it to hear any evidence that the Albanian government might wish to present to it.

The Greek state was eager to get rid of Muslim Albanians within their borders and assimilating Christian Orthodox Albanians to a certain degree in order to silence the claims of Albania over the territory that Greece had occupied in 1913. Turkey, which had supported the exchange, was eager to revive its population reduced by the WWI and war with Greece. Hence it

wasn't expected from Turkey to refuse the Muslims. Moreover, the property they left behind became an asset that it negotiated with Greece<sup>4</sup>.

The problem of Albanians' migration from Chameria and other areas in Greece to Turkey as an exchangeable population forced the Prime Minister of Greece Theodoros Pangalos to make a formal statement before the League of Nations in March 1926 by which Greece recognized the Albanian minority in Greece and no longer called them Mohammedan Albanians who lived in its territory as Turkish population. Among other things he stated were: "*The independence and the status quo of Albania are of great interest to Greece because its policy is a basis for maintaining peace in the Balkans ... The thesis we held until today that the Albanian Orthodox are Greek is wrong and refuted by everyone. As it has declined and reached the point of exhaustion, I took the appropriate measures and scattered all Vorioepirioties (north Epirus) associations since they empathized with the most extreme ends of this ill thought*"<sup>5</sup>.

The statement of Greek Prime Minister, General Theodoros Pangalos, to exclude the Albanians from the action of exchanging the Muslim population in Greece and Christian Orthodox population of Asia Minor was crucial for the further development of friendship between Greece and Albania. Thus, the "Greek-Turkish" issue was afterward replaced with the focus on Greek-Albanian relations that influenced the future to a great extent. Years later, during the Greek incursions to Albania in August 1949, the former Prime Minister and President of Greece, the retired General Theodoros Pangalos published an article on the newspaper "Acropolis" about the friendly relations between the

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<sup>4</sup>Joseph Swire, *Shqipëria, Ngritja e një Mbretërie*, Tirana, 2005, page 330-331

<sup>5</sup>Citation, Ilir Ushtelenca, *Diplomacia e Mbretit ZOGU-I*, Tirana, 1997, page 118



two countries where he also mentioned the problem of Albanians in Chameria.

*In early July 1925, the relations with Albania were in crisis due to the Cham issue. The Albania's representative came to my office and informed me that the Greek authorities violently and with no regard for the agreement expel the Albanian residents of the area (Chameria, noted by A. Llalla) and send them across the sea to Asia Minor while responding to their objections by saying that they are exchangeable.*

I reviewed the relevant documents and was convinced that the declaration of the Greek Foreign Ministry was unfounded since the Lausanne Agreement stipulated clearly that the Albanian Mohammedans of Epirus were considered a minority and not an exchangeable population, as were the Thrace Turks, etc. For a more thorough explanation of the issue, I called our ambassador in London, Kaklamonos, who had represented Greece during the drafting of the Lausanne Treaty, and he replied without hesitation that Chams are not exchangeable and therefore the decision of the Foreign Ministry was unfounded.

*I immediately called the competent director and he said something that left me open-mouthed: "Formally the Albanians are right, but the emergent reasons and our national goal oblige us to expel Albanians in order to empty their villages so that we can settle our homogeneous refugees who have come from Asia Minor. It is not worthy to worry about some 5-6 thousand Palo-Albanians (bad Albanians, noted by A. Llalla), Mr. President".*

*- I could barely restrain myself from kicking out the diplomat. Meanwhile, according to reports from police authorities, a real drama was taking place in Epirus; weeping villagers were separated from the homes where they were born and where they had lived for centuries and were embarked in ships which would take them to Asia Minor. I ordered them to disembark and return freely to their villages.*

*The Albanians, like all underdeveloped nations, have serious weaknesses, but they also have excellent virtues. This fact*

*was the reason that enabled our two countries to establish such cordial relations, which as we shall see would take almost the form of a confederation. King Ahmet Zogu, through a warm letter, expressed his gratitude, saying that he will never forget it. Indeed, until the day of his departure from the throne, whenever an Albanian representative would come to Greece, on Zogu's order, he would also come to my house and bring along the greetings of the King, calling me in Albanian "Big Brother". And back then I was simply a demobilized general. This is what in Albanian is called "BESA".*

*If we take a quick look at the map of the Balkans, it's sufficient to understand the strategic importance of Albania. For Greece, a friend and ally like Albania constitute a great natural shield against any attack from the North....<sup>6</sup>*

Regarding of the period before 1928, few reliable data are provided only by the Convention Concerning the Exchange of Populations, whose members made a trip across Epirus in June 1928. According to those data, the Muslim Albanian population in Epirus at that time was about 20'160 inhabitants, who lived in 63 towns and villages. Until that date, the competent Fourteen Subcommittee of Epirus, which was in charge of the exchange of populations, had declared a total of 2993 exchanged Muslim Albanians from Epirus, who had abandoned the Greek state and relocated in Turkey. These are the first available data about the Albanian Muslims of Epirus, which, as it turns out from the following evidence, seem to be close to reality. In accordance with the results of the 15-16 May 1928 census, in Epirus lived a total of 312'634 inhabitants, 17'008 Muslims speaking Albanian, who inevitably coincide with Cham population. Regarding the census of the population, there are also deviations in the categories of religion and language. Hence, in the table sorted by religion, Muslims of Epirus are 19'244 citizens, but only 17'029 confirmed that Albanian is their mother tongue. It is likely that the small

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<sup>6</sup>*Gazeta Shqiptare*, 12 August, 2007

deviation from the figure 17'008, which is included in the summary table of population sorted by religion and language, is due to the fact that some of them declared the Albanian language as their mother tongue, but Greek as their spoken language, a difference encountered later as well, i.e. in the census of 1940<sup>7</sup>.

The Greek state's violence used to expel Albanians from Chameria did not stop, but it took other forms manifested either by the seizure of property, beatings, imprisonment and murder. It culminated in 1944-1945 when forced evictions and collective massacres by military forces took place and were led by General Napoleon Zervas under the directives of the senior management of the Autocephalous Orthodox Church of Greece.

Massacres and collective expulsions of 1944-1945 were carried out under the pretext that Albanians collaborated with Germans, an accusation which was never confirmed. There is undeniable evidence that archbishops and metropolitans of the Orthodox Church of Greece are the direct participants and designers of the Greek genocide against Muslim Albanians in Chameria. Through the photographs of 1944-1945, it is proved that the Archbishop Seraphim and Metropolitan Dhorotheos have participated in the massacre of 27 June 1944 in Paramythia, dressed in the military uniform of the Zervas Army, EDES. There is evidence that prime ministers, ministers and MPs of Greece after 1980 had their families as wartime collaborators of the German Army and they were not convicted or exiled or their properties were not seized after 1945 as it happened with the Muslim Albanian of Chameria.

Precisely, the aim of this book is to bring forth documents of that time, which prove that Chams never cooperated collectively with the Italians and Germans. There have been individuals who had cooperated with those invaders, but an entire population cannot be massacred due to some individuals who had served various invaders in the past as well, in order to preserve

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<sup>7</sup>Hajredin Isufi, *ÇAMËRIA*, Tirana, 2006, page 107

their wealth and privileges. There is evidence that the lads of Chameria were on the side of the Greek partisan Army EAM-ELAS. It will be revealed the truth about those who officially collaborated with the Italian and German invaders. Those facts have been extracted from the Greek archives, 90% of our bibliography will rely on newspapers, magazines, and books of Greek authors. By saying and defending the truth, the truth which we must utter altogether, Greeks and Albanians, as long as we want good neighbourly relations, as long as we want a peaceful future. Without a peaceful resolution of the Cham issue, we shall never have friendship and sincere neighbourly relations between the two nations. We do not know what surprises lie in the future, but the beginning of 21 century shows that in Southeast Europe there are more Albanians than Greeks. The Greek military strategists have always said that Greece should be more cautious of an attack coming from the North rather than from Albanians, who are a strong shield against that attack. When speaking of the North, these Greek generals allude to Slavs (Serbs, Slavic Macedonians) and Bulgarians.

## CHAPTER I

### **Nazi-fascist Greece of Ioannis Metaxas (1936-1941)**

Since 1933, when the prime minister of Greece was Panagis Tsaldaris, the first signs of the Nazi ideology emerged. On 21 May 1933, in the parade held in Corfu, a Nazi swastika was seen on the royal flag of Greece. The image of the Greek flag with the swastika is depicted in a photograph of the time, behind which it is written: "People's Youth Organization of Corfu" (*Λαϊκής Οργάνωσης Νέων Κερκύρας*). That act for the Greek propaganda with the Nazi swastika was done just months after Adolf Hitler was elected Chancellor of Germany on 30 January 1933.

After the elections of 26 January 1936, Eleftherios Venizelos though was the winner of the elections failed to form the government. Then King George II after the sudden death of the current Prime Minister Konstantinos Demertzis on 13 April 1936 announced Ioannis Metaxas as the Prime Minister and Minister of Defence of Greece.

Once he took power, Ioannis Metaxas installed a fascist dictatorship known as "the 4<sup>th</sup> of August Regime 1936". That regime was characterized by a series of external fascist symbols. While serving to Hitler's Third Reich, Metaxas elaborated the notion of "Third Greek Civilization"<sup>1</sup>.

Students in school saluted with fascist gestures extending forward their hands, similar to the way Hitler was honoured. Fascist clothing of Mussolini regime's type, such as black shirts, became the official dress of students from primary school to university. The National Youth Organization (EON) was created by which Metaxas tried to institutionalize his power. Though it

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<sup>1</sup>Richard Clogg, *Histori e Përmbledhur e Greqisë*, Tirana, 2004, page 118

lacked popular support, EON was nothing but a vague imitation of Hitler's Youth<sup>2</sup>.

On 20 September 1936, the Minister of the Nazi propaganda of Germany Joseph Goebbels came to Athens and was received with high state honours. At the airport, the Mayor of Athens, Konstantinos Kotzias, received him. The next day, on 21 September 1936, the German Minister of Propaganda Paul Joseph Goebbels met with Prime Minister Metaxas and they spent the whole day together. He made several visits to the Greek archaeological sites. On the morning of 28 September 1936, Joseph Goebbels and his wife returned to Germany after a very successful visit. Before leaving, Goebels left a check of 150'000 drachmas to the diplomat Dh. Vikella, as a form of gratitude for the Greek national security personnel who accompanied him during his stay in Greece<sup>3</sup>.

By signing the agreement between Turkey and Greece on the 1-4 November 1913, Greece accepted to recognize the ownership rights of private persons with documents from the Ottoman State on agricultural real estates that were in Greece<sup>4</sup>. The Kingdom of Greece did not make efforts to enforce that agreement for real estates, but in 1913 and onwards it issued various laws to confiscate the Cham properties, hence violating the agreement. During the governance of Ioannis Metaxas 1936-1941, many other laws were passed, thus taking away the ownership rights and assigning thereafter those properties to the Christian Orthodox refugees coming from Asia Minor.

The government of the dictator Metaxas, on 4 August 1936, with its nationalist policy, reinforced further the discriminatory measures towards the Muslim Albanians. He held

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<sup>2</sup>Ibidem

<sup>3</sup>[www.news247.gr/eidiseis/politiki/mhxanh-toy-xronoy-otan-o-gkempels-episkefthhke-sthn-athhna.2588601.html](http://www.news247.gr/eidiseis/politiki/mhxanh-toy-xronoy-otan-o-gkempels-episkefthhke-sthn-athhna.2588601.html)

<sup>4</sup>Ahmet Mehmeti, *Çështja Çame në Kërkim të një Zgjidhjeje*, Tirana, 2009, page 103

Chameria under a full surveillance. Considering that the capital of Chameria Filiates lays beyond the river Kalam and near the Greek-Albanian border, he gave priority to Igoumenitsa, making it the new capital of Chameria. The Metaxas government made those administrative changes because it did not treat the Chams as trustworthy citizens of the Hellenic state. There were Greek writers that noted with dismay the fascist revenge of Metaxas against the Cham Albanian minority and warned that it would bring tragic consequences not only for the Cham Muslims but for all Greece as well<sup>5</sup>.

During the years 1939-1940, 2'000 Cham lads were called to military service, but the government of Metaxas kept them in separate wards and in services that did not involve weapons because they were prejudiced. During the Italian-Greek war, the Albanian soldiers of Chameria who served in the Greek Army were not given weapons to fight the Italian occupiers but were used in the background as a labour force to build new bridges and roads<sup>6</sup>.

Before the Italian fascist Army entered Greece, the Greek government launched a new campaign of massacres and heinous crimes against the Cham Albanian population. Two months before the Italian-Greek conflict, the Metaxas fascist government conducted an unprecedented act in the history of the world. All males from 16-70 years, over 5'000 men, were detained, imprisoned and taken to the remote Aegean islands. That move was made based on the decision taken earlier in Igoumenitsa in a meeting presided over by the Bishop of Ioannina, Spyridon, and attended by the deputy-Mayor of Igoumenitsa George Vasilakos, the commander of Korafilaxia and other representatives of Chameria's Greeks<sup>7</sup>.

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<sup>5</sup>Hajredin Isufi, *ÇAMËRIA*, Tirana, 2006, page 121-122

<sup>6</sup>[www.pashtriku.beepworld.de/nfokus.htm](http://www.pashtriku.beepworld.de/nfokus.htm)

<sup>7</sup>*Shqiptarja.com*, Tirana, 28, December, 2014

The period of Metaxas was marked by forced assimilation of minorities in Greece such as of Albanians, Bulgarians, Turks, Vlachs, so violating the Treaty of Lausanne. The 4<sup>th</sup> of August Regime of Metaxas tried to impose upon the minorities living in Greece the sole use of the Greek language in public and within their family circles. Thus, the Albanian, Jewish, Bulgarian, and Slavic Macedonian minorities became victims of the dictatorial regime of Metaxas. Thousands of people were imprisoned only because they did not belong to the Greek ethnicity. Three months after the death of Metaxas on 29 January 1941, those prisoners were handed over to the Italian and German invaders, and those invaders of Greece executed many of them.<sup>8</sup>

The dictator Ioannis Metaxas built a regime where every opponent of his was jailed, tortured, and afterward trained to become a collaborator of the secret police. In the early days of the Metaxas regime, many leaders of the Greek Communist Party (KKE) were jailed; among them was Nikos Zachariadis, who was imprisoned in the notorious prison of Corfu. The regime closed down opposing newspapers and until 1938 there were detained nearly 600 senior communist leaders; in some way the Greek Communist Party no longer existed. Many communists sided with Metaxas' regime in order to escape imprisonment and torture. Two communist parliament members Michalis Tirimos and Manolis Manoleasa, after being imprisoned on the island of Corfu, accepted to be at the service of the secret service of the regime.

Ioannis Metaxas called himself "Protos Agrotis" (First villager) and "Protos Ergatis" (First Worker), "Leader", "Father of the Nation", all for overestimating himself. His populist non-plutocratic rhetoric, which certainly did not lack sincerity, rarely matched with the reality. He forced young people to enter the National Organization of Youth, which was intended as a mechanism to perpetuate his ideas after his death and purge his

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<sup>8</sup>Σπύρος Λιναρδάτος, *Ιστορία της Αντίστασης 1940-45*, Athens, 1979, page 58



frustration against the entire spectrum of "political class", in particular with a distinct abomination against the extreme left<sup>9</sup>.

The ordinary people hated the figure of Prime Minister Metaxas. He could not rely on the wide support of the people for fascist and Nazi propaganda that he promoted. But he won the sympathy of Greeks only when on 28 October 1940 he said NO to the peaceful occupation of Greece by Mussolini's Italian Army. Ioannis Metaxas organized numerous voluntary military forces in the name of Greek patriotism for the liberation of Northern (Vorio) Epirus, thus fuelling the Greeks' feelings of national unity in their endeavours to defeat Italian Army. Within a short time, the Greek Army went all the way near Vlona. After the death of Metaxas, Greece was quickly occupied by German, Bulgarian and Italian forces, which divided it into three parts.

At the onset of the Italian-Greek war, the Greek government ordered to isolate and arrest the key figures of Cham Albanians. The gendarmerie commander of Filiates, Zambeta and other commanders in Chameria received the command to arrest the noblest Albanian leaders in every centre of Chameria and every Muslim village<sup>10</sup>.

That action of Metaxas was another serious error, which was followed by other different and meaningless actions. The arrests of the Cham leaders began in Filiates and immediately followed throughout the region of Chameria. The first arrests of the Cham leaders were individuals who had declared their anti-fascism since the beginning, such as Musa Demi, Shuap Metja, the Mufti of Filiates Mehmet Zeqirjai, Sako Braho, Samet Murati, Shaban Demi, Gali Xhaferi, all these from Filiates. Arrests also took place in Paramythia, Varfanj, Margëlliç, Igoumenitsa, Vole, Arpica Karbunara, etc<sup>11</sup>.

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<sup>9</sup>Richard Clogg, *Histori e Përmbledhur e Greqisë*, Tirana, 2004, page 119

<sup>10</sup>Citation, Hajredin Isufi, *ÇAMËRIA*, Tirana, 2006, page 126

<sup>11</sup>Ibidem, page 27

The actions of Greece's government to the detriment of Cham Albanians have always found a cause by announcing an unfounded charge about Chams as being collaborators of the Italian Army and wanting to join Albania. While at the same time the Greek Army had conquered the whole Albanian south and gradually the Greek language was introduced in the administration of the cities of Korça, Pogradec, Gjinokastra, Tepelena, Përmet, and Saranda.

On 10 November 1940, Greece declared war on Italy and Albania with the Greek royal decree-law 2636. That was a cunning move to Greece in order to seize the properties of Cham Albanians but also to drive them away from their lands forever. That royal decree was biased because Albania had more than a year under the occupation of Italy; its king Zog I was in exile and Italy had abolished the independence of Albania. In addition, Albanian government army units and volunteers had fought against the Italian invasion of Albania 7 April 1939. After the Italian invasion of Albania, the population resisted illegally against the invasion of Italy.

On 29 January 1941, the Prime Minister Ioannis Metaxas died and Alexandros Koryzisis sat in his place. After the invasion of Greece by German Army and following a chat with the king George II, the Prime Minister Alexandros Koryzis committed suicide at his home on 18 April 1941. Several days later, Greece signed its unconditional surrender and cooperation with Nazi Germany.



Greek youth parade in the Corfu Island with the Nazi flag of Germany, 21 May 1933



Ioannis Metaxas and the Mayor of Athens, Kostas Kotzias, with Nazi Minister of Propaganda, Joseph Goebbels, September 1936, Athens



Ioannis Metaxas with Nazi Minister of Propaganda, Joseph Goebbels, September 1936, Athens



Mayor of Athens Kostas Kotzias, with moustache, with Nazi Minister of Propaganda Joseph Goebbels, September 1936, Athens



The tall man with moustache, Mayor of Athens, with the Nazi general officers, 1938, Germany



Greek soldiers, politicians, and high clerics saluting Ioannis Metaxas with the Hitler's Nazi salute, 1938, Athens



Greek children greeting with Nazi salute



Members of the National Youth Organization saluting with the Hitler-Nazi salute (E.O.N), 1936, Kilkis





Leaders of the Municipality of Margëlliç of Metaxas' government in fascist uniforms, 1936, Margëlliç, Chameria



## CHAPTER II

### The Greek Collaborationist Governments (1941-1944)

After a counteroffensive of the Greek Army against Italian Army, the battles were mainly fought in the territory of Albania from November 1940 to April 1941. The senior officers of the Greek Army were of Vlach origin. On 20 April 1941, the Easter Sunday, the General of the Corps I, Panagiotis Demestichas, the general of the Corps II, Georgios Bakos, and the Metropolitan of Ioannina, Spyridon, who was a Vlach from Pogoni, signed their surrender and subsequent cooperation of the Epirus Greek Army to the German and Italian Armies. (Metropolitan of Ioannina, Spyridon, was an outrageous anti-Albanian. He was the Interior Minister in the government of a so-called the Northern Epirus Autonomy in 1914. In 1949-1956, the Metropolitan of Ioannina, Spyridon, became the Archbishop of Greece and known to public by the name Spyridon Vlachos nevertheless his family name was Sito).

On 10 April 1941, the senior executives of the City of Alexandroupoli in Evros of the Greek Thrace sent a gratitude letter to Adolf Hitler in which they wrote:

*"To the Führer of the German people*

*The entry of the German troops restored law and order in Greece. A letter addressed to the Führer of the German people by the popular Commission of Alexandroupoli (former Dedeagac), the capital of the Greek region of Evros, offers a special confirmation of this fact:*

*"The people of Alexandroupoli, who are living now three days in the territory occupied by the glorious German troops, have gathered today voluntarily to express their heartfelt gratitude to your Excellency, as the Supreme Commander of the glorious German Army. They pledge that they will always give*

*testimony of their gratitude for the great civilization and true cavalry expressed by the courageous occupation troops to the population. Life, honour, property, the national customs, and traditions have remained untouched. The above is proved by the fact that in this respect everything continues to run as before.*

*Alexandroupoli, 10 April 1941*

*Alexandroupoli People's Committee wants to convey to your Excellency its admiration and gratitude. Metropolitan Pataron Meletios, President Anas. Pentzos, Members: Nik. Stiropoulos, Konst. Saridis Secretary General, Manganaris ".*

In May 1941, the Metropolitan Pataron Meletios and the mayor of Alexandroupoli honoured the German troops.

Once surrendering the Greek Army of Epirus and of Greek Macedonia, the Greek generals with Vlach origin gained privileges of ministerial-levels during the governments of 1941-1944. On 29 April 1941, the Chief of Staff of the German Army High Command Alfred Jodl and General Alberto Ferrero, Chief of Staff of the Italian Army in Albania, appointed Greek Prime Minister Georgios Tsolakoglou, who had a Vlach origin. After being assigned as Prime Minister, Georgios Tsolakoglou appointed General Panagiotis Demestichas, who was a Vlach, as Interior Minister and another top military officer, Theodore Saranti, also a Vlach, as Mayor of Trikala. General Georgios Tsolakoglou was Prime Minister from 30 December 1941 to 2 April 1942. On 2 December 1942, Konstantinos Logothetopoulos became Prime Minister and remained in office until 7 April 1943, when he was removed for incompetence.

In April 1943, Ioannis Rallis became the Prime Minister of Greece, who created the "Security Battalions". Those battalions were formed under the Law 260/1943, Official Gazette 180 A, issued on 18 June 1943. Members of the "Security Battalions" and the Greek SS troops were individuals who hated communism. During the fascist governance of Metaxas (1936-1941), they were educated since in primary schools with the spirit of a pro-Nazi culture. Prime Minister Ioannis Rallis found support from the

military staff of General Theodoros Pangalos and the republicans of Eleftherios Venizelos for the formation of Security Battalions.

Often, the troops of Security Battalions were more brutal with their Greek compatriots than the Germans were. There have been times when Germans Army units had released a suspected communist, and a few meters away the same man had been arrested and executed by members of Security Battalions. That police-military formation banned theatres in some cities, closed down cafes, and went so far as to burn the personal libraries in citizens' homes.

There were Security Battalions in Athens, Tripoli, and Ioannina. They mainly operated in Central Greece (Agrinio and Nafpaktos), Peloponnese (Tripoli, Patras, Nafplio, Gytheio, Kalamata, Sparta, etc.), as well as in Athens, Evia, and occasionally in some regions of Thessaly.<sup>1</sup>

Volunteer battalions operated in Katerini, Kozani, Giannitsa, Kilkis, Llaganas and Kryan Vrysi, while Police Battalions operated in Athens, Thessalonica, and Volos. Gendarmerie Battalions were also formed in Karditsa, Larissa, Lamia and Evia.

On 27 November 1943, the Security Battalions raided hospitals in search of any communist who was being treated. They also raided the houses and were the source of many lootings to citizens. They hanged people in town centres in order to introduce fear and participated along with the Germans in hostage shooting of the arrested communists.

The Security Battalions executed in retaliation for the killing of the German soldiers by the resistance forces. On 15 March 1944 in Patras, 200 communists were executed under the supervision of the German forces; in the same month, 44 others were executed on the order of the Security Battalion of Kalamata<sup>2</sup>.

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<sup>1</sup>*Χρονολόγιο γεγονότων 1940-44*, ο π., Athens, page 518

<sup>2</sup>Εκθεση PIC, ο π., page 115

The Security Battalions were divided into two categories: a.) 9 Battalions totalling 5725<sup>3</sup> members founded and commanded by Prime Minister Rallis. b.) 22 battalions were independent units and consisted of 16'625<sup>4</sup> members. Those were volunteers who were armed to fight against the communist EAM-ELAS, alongside the German Army, and were commanded by the SS General Lieutenant Walter Schimana.

On 10 October 1943, the Greek gendarmerie troops were incorporated in the German SS troops, thus establishing the Greek SS troops.

According to the data corroborated also by photographs, it is claimed that in areas where the majority of the population was Slavic-Macedonian, like in Pella, Florina, and Kastoria, Ethnic Security Battalions were formed that belonged to that ethnic group and the number of recruits was approximately 2500-3500<sup>5</sup>.

There are some photographs depicting the Security Battalions, the SS troops, and the EES Greek National Army, led by the senior Greek officer Pavlos Georgious, welcome with joy by the population in Krya Vrysi, Giannitsa, near Thessalonica. That day, the priest George Vallidhis accompanied the troops as well.<sup>6</sup>

Alcibiades Diamandi was proclaimed the Prince of the Pindus for the locations inhabited by the majority of Vlach population on the Pindus Mountains. He and Nikolaos Matusi along with the Vlachs of Larissa, and with the support of the Greek government, the German and Italian Armies, founded the Roman Military Legions, consisting of Greek Vlachs. They assumed that out of 140'000 Vlachs who lived in Thessaly, about 25% of them would join their legions so that the Pindus Vlachs

<sup>3</sup>Citation, Τάσος Κωστόπουλος *Η αυτολογοκριμένη μνήμη – Τα Τάγματα Ασφαλείας και η μεταπολεμική εθνικοφροσύνη*, Athens, 2005, page 17

<sup>4</sup>*Ελευθεροτυπία*, Athens, 26, October, 2003

<sup>5</sup>Τάσος Κωστόπουλος *Η αυτολογοκριμένη μνήμη–Τα Τάγματα Ασφαλείας και η μεταπολεμική εθνικοφροσύνη*, Athens, 2005, page 25

<sup>6</sup>[www.konstantinosdavanelos.blogspot.gr/2009/05/o.html](http://www.konstantinosdavanelos.blogspot.gr/2009/05/o.html)

could win their autonomy. According to Greek historians, in order to realize that project, they achieved to recruit after several attempts about 2000 ethnic Vlach soldiers, who were stationed in Larissa and Elassona. Nikolaos Matusi, a Vlach from Samarina became the Prime Minister of the Principality of Pindus and the Commander of the Vlach troops. The military uniform of the soldiers of the Legion was identical to that of the Italians. The Vlach military troops operated jointly with the Italian Army in Epirus and Greek Macedonia such as in Trikala, Elassona, Samarina, Grevena, Metsovo, Kalabaka, Larissa, Farsa. They terrorized the population, plundered their food and possessions. Several times, the Roman Legions of Vlachs were attacked by the Greek partisan troops of ELAS.

Greek books and newspapers have written that after the Greek genocide against the Albanian population in Chameria in June 1944 by the rightist EDES forces commanded by Napoleon Zervas, the National Albanian Council of Chameria (KSILIA) had operated in Chameria and consisted of 2500-3200<sup>7</sup> members. The information that there were 3000 Albanians with regular military formation was never confirmed. Also, there is no document indicating that Cham Albanians were members of the Security Battalions and Greek SS troops. Security Battalions did not exist in Chameria because the population there sided with communist partisan resistance.

The Provincial Council of Chameria, led by Nuri Dino and Mazar Dino, both operated under the surveillance of the fascist authorities of invasion and was not officially recognized by Italian Army. That undefined position allowed the possibility for manoeuvre and the Provincial Council of Chameria took

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<sup>7</sup>Τάσος Κωστόπουλος *Η αυτολογοκριμένη μνήμη – Τα Τάγματα Ασφαλείας και η μεταπολεμική εθνικοφοροσύνη*, Athinë, 2005, page 25

advantage of it and tried to establish links with the Mediterranean Allied Headquarters<sup>8</sup>.

Vasil Krapšiti in his book "The Muslim Chams of Thesprotia" writes: "*Mazar Dino was an agent of Italy and also of Turkey. He created the extensive network of espionage in Thesprotia with his frequent visits, - almost every year - in his land (Thesprotia), maintained close ties with a high rank network, moving according to his anti-Greek statements. With the start of the Italian occupation (May 1941), he was legitimately appointed as the supreme political leader of the Muslim Chams in Paramythia. He was the main cause of all evils against the Greek Christian population of Thesprotia during the period 1941-1944*".

Here, we are dealing with Albanians who were in the service of other countries and not of Albania; this exonerates the Albanians from the stigma of Mazar Dino's actions against Greece and Greeks since he might have caused just as much damage to Albania and Albanians as he did to Greece.

In the Greek, British, Italian and German archives there were not found any photographs or minutes of the years 1941-1944 that depict the Cham Albanians in the uniform of the Security Battalions, with distinguished symbols of SS, or in the Italian uniforms. The EDES statements that Albanians in Chameria aligned with the SS troops were made after 1945, which is after the Albanians were expelled from Chameria and ELAS was defeated. The government forces, commanded by the interior minister Napoleon Zervas, persecuted the leftist forces of resistance. EDES made those claims at the time when the issue of Cham refugees who came to Albania was being condemned in international organizations as a violation of human rights and genocide.

All those photos published after 1990, where the Greek historians and researchers present the Cham Albanians in German

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<sup>8</sup>Citation, *EPIRI I JUGUT, ÇAMËRIA*, group of authors-Sami Repishi, Tirana, May, 2014, page 77



and Italian uniforms are photomontaged<sup>9</sup>. It is sad and repulsive to read Greek historians, journalists, researchers who made ordinary photo modifications or other misinterpretations in order create a lie about something that has never existed.

During the war of 1941-1944, the Cham Albanians were largely lining up with the communist forces of EAM-ELAS; these forces in Thesprotia clashed many times with the forces of EDES led by Napoleon Zervas.

According to documented data, there were around 1000 boys from Chameria enrolled to the Albanian and Greek communist armies. 68 Cham communist partisans of ELAS fell in battles<sup>10</sup>.

The ELAS leader Athanasios Klaras, known as Aris Velouchiotis (1905-1945), ordered in October 1943 the capture of the leaders and the defeat of EDES in Thesprotia. The KKE politician and EAM officer Georgios Santos claimed that the cleansing campaign against EDES had to do with the rapid liberation of Epirus<sup>11</sup>.

On 16 June 1945, Aris Velouchiotis along with Xhavela, whose real name was Janis Angeletos, committed suicide in order to avoid falling into the hands of EDES troops; their corpses were further desecrated and beheaded, displaying them initially in Trikala. Those kind of macabre massacres were committed only by the EDES formations commanded by Napoleon Zervas, who that year served as the Minister of Public Order<sup>12</sup>. Once Zervas identified the heads of Velouchiotis and Xhavela, he made them exposed at one of the streets of Athens. The irony of the fate of the two senior commandants of ELAS is that they once liberated the city of Trikala while later their severed heads were placed in the

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<sup>9</sup>[www.pashtriku.beepworld.de/files/arbenllalla/a\\_llalla\\_11/arben\\_llalla\\_cam\\_et\\_23.10.pdf](http://www.pashtriku.beepworld.de/files/arbenllalla/a_llalla_11/arben_llalla_cam_et_23.10.pdf)

<sup>10</sup>*SHQIP*, Tirana, 28, November, 2014

<sup>11</sup>Βαγγέλης Τζούκας, *Οιοπλαρχηγοί του ΕΛΕΣ στην Ηπειρο*, Athens, 2013, page 42

<sup>12</sup>[www.kapagriniou.wordpress.com/2012/02/27](http://www.kapagriniou.wordpress.com/2012/02/27)

main square to be shown off to the people. Thus, the leader of the Greek communist Army ELAS, Athanasios Klaras, ended up massacred in 1945 by the forces of EDES that in June 1944 had massacred the defenseless Albanian population in Chameria.

After the end of the war in Greece, the majority of the Security Battalions members and SS troops were not punished. They sided with EDES Army (Εθνικός Δημοκρατικός Ελληνικός Σύνδεσμος), the Greek National Republican League led by Napoleon Zervas against the communist forces EAM-ELAS.

At the end of the German retreat from Greece in September-October 1944, about 8000 members of the Security Battalions were armed and ready to fight against the communist EAM-ELAS. In line with that action, the war against Greek communists during the German Army withdrawal included Greeks and Germans, and after the British military liaison missions (ML) known for their uncompromising anti-communist policy in Greece<sup>13</sup>.

In June 1945, the bulletin "Lefki Vivlos" of EAM published the names of 59 members and two months later the names of 117 former members of the Security Battalions enrolled in military school. While the next year the Foreign Office admitted that 228 members of the ex-Security Battalions were already officers in the Greek Army.<sup>14</sup>

In 1946-1949, Greece was engulfed by a civil war between the right governmental forces and the left forces of the Greek Democratic Army-DSE led by Markos Vafiadis. Obviously, that war ended with the victory of the governmental right wing forces assisted by USA and UK. The civil war of 1946-1949 became the cause for the cleansing of Northern Greece from Macedonian Slavs who were supporters of the National Democratic Army.

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<sup>13</sup>*EPIRI I JUGUT, ÇAMËRIA*, group of authors-Sami Repishi, Tirana, May, 2014, page 67-68

<sup>14</sup>Citation, Τάσος Κωστόπουλος *Η αυτολογοκριμένη μνήμη – Τα Τάγματα Ασφαλείας και η μεταπολεμική εθνικοφροσύνη*, Athens, 2005, page 73

After the end of World War II, the Greek extremist right-wing formations took advantage of the situation and washed Greek citizens of non-Greek ethnicity out of Greece.

### **25 March 1944, the Day of Shame for Greece**

Early in the morning of 25 March 1944, in a combined planned operation with the Greek gendarmerie, the Gestapo "cleared" the Jewish neighbourhoods of Ioannina. 1725 men, women, and children were embarked on trucks<sup>15</sup>. They were Ioannina Jews who had lived and worked for centuries in this city alongside Greeks, Albanians, Vlachs, Roma, etc. They were given only three hours to pack about 50 kg of household things that they would take with themselves.

At 10:00 am, Jews boarded 80 trucks and headed to Trikala. The operation was considered successful as 95% of the arrested Jews were displaced. The Greek population, that was aware of the operation, stayed in the city streets, watching with silenced pleasure the displacement of Jews<sup>16</sup>.

During the operation of 25 March 1944, which aimed at the transfer of the Jews of Ioannina to the extermination camps in Austria and Germany, many Cham Albanians were also arrested that day and were sent to the camps along with their fellow Jewish citizens.

Nuri Emin Zane from Filiates was on 25 March 1944 in Ioannina at his daily work and was arrested by the German Army and Greek gendarmes to be displaced together with Jews. Initially, Nuri Zane was sent to Mauthausen-Gusen concentration camp in Austria and later to Dachau concentration camp in Germany. Other Cham Albanians who were sent to those camps together with the Jews were Hajri Fetau, Osman Zenel Taka, Mezan Jonuzi, etc.

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<sup>15</sup>H KΑΘΗΜΕΡΙΝΗ, 6.03.2014

<sup>16</sup>[www.epirusgate.blogspot.gr/2016/03/25-1944-72.html](http://www.epirusgate.blogspot.gr/2016/03/25-1944-72.html)

After the capitulation of Nazi Germany and the release of the prisoners from concentration camps, the interned Chams would experience an even greater tragedy –the massacring of their families by the EDES Army led by Napoleon Zervas and the Metropolitan of Paramythia Dhorotheos.

### **The Collaborationist Prime Ministers**

**Georgios Tsolakoglou** was a Prime Minister who cooperated closely with the German Army from April 1941 to December 1942. He is one of the Greek Army generals who together with the Metropolitan of Ioannina surrendered the Greek Army Divisions unconditionally to the German Army. After the liberation, he was sentenced to death and afterward to life imprisonment. He died in May 1948 from leukaemia. His funeral was carried out by the Municipality of Athens and was buried with honours.

**Konstandinos Logothetopoulos** was the Prime Minister of Greece who cooperated with the German Army from December 1942 to April 1943. He was a pro-German and he viewed the German invasion of Greece not as an invasion but as a successful cooperation between the two countries. He was sentenced to life imprisonment in 1945 and was pardoned in 1951. He died in 1961.

**Ioannis Rallis** was the Prime Minister of Greece from April 1943 to October 1944. He served diligently the German occupiers and established the Greek special security forces that functioned in parallel with the German SS troops. He was arrested after the German capitulation and was tried for high treason in February 1945 and died on 26 October 1946 in prison from pneumonia. His family was not expelled from Greece due to their collaboration with the German Army. His son Georgios Rallis became a politician and an MP in the early 1950s. He served as the Prime Minister of Greece from 1980 to 1981.



Greek soldiers hailing the arrival of the German Army, April 1941



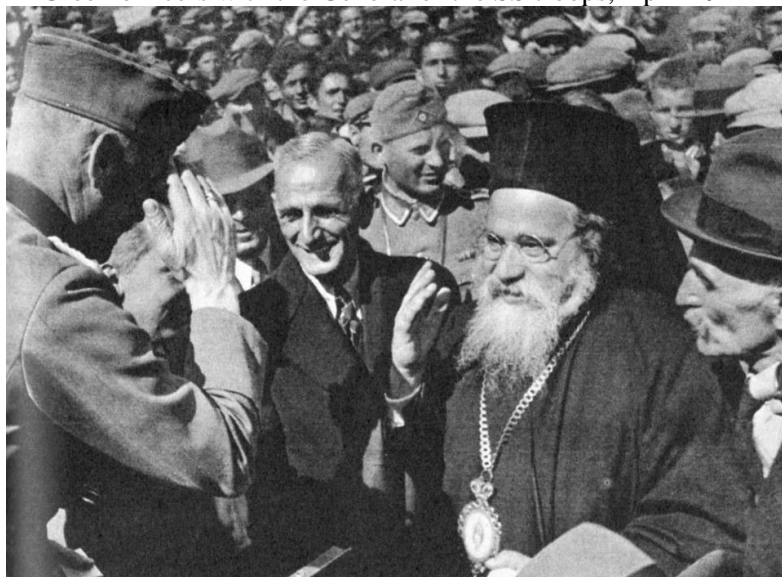
The high military officer Georgios Tsolakoglou is signing collaboration with the Germans on 21 April 1941. On 30 April 1941 he was elected Prime Minister of Greece in Athens.



The Greek Senior officer Christos Kavrakos is surrendering Athens to the German Army. On 27 April 1941 he became their collaborator and was executed on 8 December 1944 by ELAS. In 1975, he was rehabilitated as a Greek patriot and one of the infantry officers' school and a street in the city of Trikalas today bear his name.



Greek officers with the General of the SS troops, April 1941



German troops received with enthusiasm in the city of Alexandroupoli by the Metropolitan Pataron Meletios and the Mayor, May 1941.



German soldiers photographed with children, Acropolis, Athens





The Greek SS troops, in July 1944, the photo is found in the Modern Museum of History, Slovenia, No. 657a 14.



Greek Prime Minister Ioannis Rallis, on the right the Security Battalions Commander, Vasileos Dhervtilis, on the left the German officer, Fiser



The commander of the German SS troops, Walter Schimana, watching the training of the Greek SS troops and of the Security Battalions, 1943, Athens



German troops and the Greek National Army-EES commanded by the Greek senior officer Georgios Pavlos and the priest Georgios Vallidis



German troops and the Greek National Army-EES commanded by the Greek senior officer in Krya Vrysi, Georgios Pavlos, of Janicon near Thessalonica , being greeted with joy by the people



A Greek officer with the German uniform with distinguished Nazi and Greek Security Battalions symbols



The hanging of a communist by the Greek Security Battalions

ΕΒΡΟΣ

την Αδελφότητα των Εβρών του Γερμανικού Εβίχ  
Κύριον Κων' Αβελρον Χιελερ  
Διδ

της εν Αλεξανδρουπόλει Στρατιωτικής Διοικήσεως

Αδελφ' Αλεξανδρουπόλεως, τελοῦσας ἐπὶ τριήμερον ὑπὸ κατοχὴν ἐν-  
δθεν Γερμανικῶν Στρατευμάτων, συνελθόντες ἕως ἀπογεύματος σήμερον  
εἰς πόνητρον λυνελευσιν, ἠρώσθητε κατακλιθεὶς τὴν ὑποχρέωσιν ὅπως  
διασώσῃτε πρὸς τὴν ἐξουσίαν Ἀρχηγῆν τοῦ ἐλευθεροῦς Γερμανι-  
κοῦ Στρατοῦ, τὰς ἐπιθυμίας αὐτοῦ εὐχαριστίας καὶ τὴν εἰς τὸ δεῖν  
νεκρὰ ἀναλλοκωτον εὐγνωμοσύνην τοῦ, διὰ τὴν ἔκτακτον εὐγένειαν καὶ  
τὴν ἀληθῆ ἰσχυροσύνην τὸν ὄκτον ἐκδειξάντα ἀείνονα τοῦ ἐξ ἁ-  
ρωσῆσθε ἀνεπιθύμητον τῆς κατοχῆς, εἶμι μόνον παροσφέντα ἀελλόγητος τῆς  
ἐθνικῆς καὶ ἀτομικῆς ζωῆς, εὐμῆς καὶ περιουσίας, ἐξ ἧς καὶ τὰς  
καταστάσεις αὐτοῦ, ἀλλὰ καὶ ἐμπεδωτικῶς ἐπιτελεζόμενα εἰληρικῶς ἐνο-  
διαστρον ὑμῶν τῆς ἐβρῶν ἀτομικῆς καὶ κοινοτικῆς ζωῆς.

Ἐν Αλεξανδρουπόλει τῆς 10ῆς Ἀπριλίου 1941

Ἡ Κεντρικὴ Ἐπιτροπὴ τῆς Αλεξανδρουπόλεως

Ὁ Ἐπίσκοπος Ἐβρότης  
Ἡ Μετροπολιτικὴ  
ἐπιτροπὴ τῆς Ἐπισκοπῆς Πατρῶν  
Ἐβρότης

Τὸ Ἐβρῶν  
Κοινότητα  
Ἐβρότης  
Μετροπολιτικὴ Ἐπιτροπὴ  
Ἐβρότης

Ὁ Πρωτοεπίσκοπος  
Ἐβρότης  
Ἐπίσκοπος Ἐβρότης

Ὁ Γερμανικὸς  
Ἐπίσκοπος Ἐβρότης

**Au Führer du peuple allemand**

Avec les troupes allemandes, la tranquillité  
est revenue en Grèce. Une lettre que la com-  
mission du peuple d'Alexandroupolis (autrefois  
Dedeagalsch), la capitale du district grec  
d'Ebros, a adressée au Führer confirme ce fait:

« Les habitants d'Alexandroupolis, qui depuis  
trois jours se trouvent dans la zone occupée  
par les glorieuses troupes allemandes, se sont  
aujourd'hui assemblés de leur propre gré  
pour manifester leur sentiment de profonde  
reconnaissance à Votre Excellence, Chef  
Suprême de la glorieuse armée allemande.  
Ils s'engagent à conserver à jamais leur  
gratitude éternelle pour la politesse exquise  
et la conduite vraiment chevaleresque, à  
l'égard de la population, des braves troupes  
d'occupation, Aucune atteinte n'a été portée  
à la vie, à l'honneur, à la propriété, pas plus  
qu'aux mœurs et traditions nationales. Dès  
le premier jour, il est apparu que désormais  
la vie continuerait de la même façon.  
En témoignage de vénération et de reconnais-  
sance, la commission du peuple d'Alexan-  
droupolis présente ses hommages à Votre  
Excellence :

L'Evêque  
Pataron Meletias

Le Président  
Anas. Pentzos

Les membres: Nic. Stropoulos, Const. Saridis  
Le Secrétaire général: Manganaris. »

Thank you letter sent on April 10, 1941 by the senior executives of the city of Alexandroupoli in Evros of Thrace to Adolf Hitler, among the signatories of this letter was also the Metropolitan Meletios



March 25, 1944, the transportation of the Jews of Chameria to the extermination camps in Austria and Germany



Osman Taka and Nuri Zane (in coats) from Chameria, just released from the internment camps in Germany from the allies



## CHAPTER III

### **The collaboration of Vlachs with Nazi-fascists (The Declaration of Autonomy of the Principality of Pindus)**

During the First World War in 1917, the Italian Army put forth the idea for the establishment of the Principality of the Pindus based in Mecova in order to gain support in Greece<sup>1</sup>. The head of that project was chosen the Prince Alcibiades Diamandi, a Samarina Vlach of Thessaly, a lawyer by profession. During WWI the project did not find broad support from the Pindus Vlach population. Prince Alcibiades Diamandi left Greece after the end of WWI and moved to Romania.

During World War II, the Greek Army led usually by senior officers of Vlach origin, surrendered effortlessly to the German Army. On 20 April 1941, on Easter Sunday, the Vlach General of Greek Corps Army I Panagiotis Demestichas, the General of the Corp-Army II Georgios Bake, the Metropolitan of Ioannina Spyridon who was a Vlach from Pogonia, signed the surrender and cooperation of the Greek Epirus Army with the German Army<sup>2</sup>. (The Metropolitan of Ioannina, Spyridon, was a bigoted anti-Albanian. He was the Minister of Interior in the government of Northern Autonomy of Epirus in 1914. The Metropolitan of Ioannina, Spyridon, served as the Archbishop of Greece in 1949-1956. The people knew him by the name of Spyridon Vlachos, but his real surname was Sito).

After surrendering the Greek Army of Epirus and of Greek Macedonia, the Greek generals with Vlach origin gained privileges of ministerial-levels during the governments of 1941-

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<sup>1</sup>Citation, Stoica Lascu, *Revista Romana de Studii Eurasiatice*, Anul III, No. 1-2/2007, page 91

<sup>2</sup>CRASH, Athens, November, 2011

1944. On 29 April 1941, the Chief of Staff of the German Army High Command Alfred Jodl and General Alberto Ferrero, Chief of Staff of the Italian Army in Albania, appointed Greek Prime Minister Georgios Tsolakoglou, who had a Vlach origin. After being assigned as Prime Minister, Georgios Tsolakoglou appointed General Panagiotis Demestichas, who was a Vlach, as Interior Minister and another top military officer, Theodore Saranti, a Vlach, as Mayor of Trikala. Colonel Theodoros Papadheothosiu, who was a Vlach, was elected as Mayor of Larissa-Volos. Vlachs already led Greece and that reality helped them to declare the independence of the Principality of Pindus.

In May 1941, Alcibiades Diamandi returned to Greece, went to Ioannina and conducted meetings with Vlachs there. In the summer of that year, Diamandi began a tour across the Vlach settlements, such as in Samarina, Grevena, Larisa, Trikala, Ellassona, and in many villages, conducting over 50 meetings in those areas with Vlach graduates in Italian and Romanian schools<sup>4</sup>. During those meetings with the Vlachs of Pindus, Diamandi opened the offices of the Autonomy of the Principality of Pindus in Meçova, Ioannina, Grevena, etc.

On 25 September 1941, Alcibiades Diamandi sent a memorandum to the first collaborationist Prime Minister Georgios Tsolakoglou, as a representative of the Vlachs of the Pindus and of the South Balkan Vlachs.<sup>5</sup> The memorandum of Diamandi initially contained few requirements: a) The appointment of prefects, mayors, and local leaders, would be done by him. b) The dismissal of permanent employees and the transfer of those who are not in favor of that movement. c) To compensate the injured individuals during the Italian-Greek war and Vlachs who had offered animals, fur, and other items for the care of the soldiers. d)

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<sup>4</sup> Αχιλλέας Ανθεμίδης, *Οι Βλάχοι της Ελλάδας*, Θεσσαλονίκη, 2002, page 192

<sup>5</sup> ΠΥΡΟΒΟΛΗΤΗΣ, Athens, August-September, 2010

To punish those who during the Greek-Italian war had transferred rumanozondes with anti-national behavior<sup>6</sup>.

In autumn 1941, the Prince of Pindus Diamandi moved to Larissa and with the support of Italians who controlled that territory founded the Roman Legions Army. The commandant of those Vlach troops was appointed Nikolaos Matusi who was born in Samaria and lived in Larissa. The number of Vlachs who wore the uniform of the Roman Legions was about 2000<sup>7</sup>.

The Vlach military troops operated jointly with the Italian Army, which was commanded by the Italian General Romero, in places such as Trikala, Elassona, Samarina, Grevena, Metsovo, Kalabak, Larissa, Farce, etc. They terrorized the population, robbed their food and possessions. The Vlach Roman Legions were attacked by the partisan troops of ELAS several times.

On 1 March 1942, the Vlachs intellectuals of Greece and representatives of the Vlachs in Albania, Bulgaria, and Serbia, signed the Manifesto of the South Balkan Vlachs. At the top of the list of the signatories of that Manifesto of Vlachs was the chairman of the Vlachs of the Southern Balkans Alcibiades Diamandi, the chairman of the Vlachs of the Pindus Nikolaos Matusi, chairman of the Vlachs in Albania Vasili Varnduli, of Serbia Micelle Tegojani, of Bulgaria Ziko Area. The Vlach intellectuals of Greece who signed that Manifesto were: professor Dimo Cutra, doctor Kosta Taxon, lawyer Georgio Franko, professor A. Beka, Gaqi Papa, doctor Niko Micibuna, professor Dim Kaxhigogo, lawyer Kalometro, Colonel Vasilis Jorgos, professor Kosta Nikolesko, professor Jorgo Kondoiani, K. Kaloera, professor Virxhilio Balamace, professor Micele Barnd, engineer E. Goxhamani, engineer K. Stefa, engineer Niko A. Beka, professor Jorgo Balamate, engineer S. Peleqi, lawyer K.

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<sup>6</sup>Δημοσθενης Κουκουνας, *ΙΣΤΟΡΙΑ ΤΗΣ ΚΑΤΟΧΗΣ*, Τομος Β, Athens, 2013, page 235

<sup>7</sup>Ευάγγελος Αβέρωφ, *Η πολιτική πλευρά του Κουτσοβλαχικού ζητήματος*, Ttrakalla, 1987, page 107

Pituli, lawyer, lawyer Dim Barnda, lawyer Toli Haxhi, John Kopano, professor Zisi Haxhibira, doctor Serxhio Triandafili, Jani Mercos, Pericles Piteni, Jorgo Gjuleka, AkilleTaqi Furkoti, Athanasius Balodhimo<sup>8</sup>.

As it can be seen, the names who signed the manifesto of the Vlachs are intellectual figures of Greece, not ordinary people, workers, farmers, but well educated people who were well aware of what they signed. After the war, most of them were not severely punished or expelled from Greece as it happened with the Cham Muslim Albanian population, under the pretext that they were allegedly Germans' collaborationists. Today, their children or grandchildren are MPs, ministers, mayors, and senior officials of the state institutions of Greece.

In late 1943, after it became obvious that the German axis power was losing the war, the leaders of the Vlach legions and the majority of its members abandoned their uniforms and joined the troops of Napoleon Zervas. The Prince of Pindus Alcibiades Diamandi left Greece and moved to Romania. Once the communists seized power there, he was arrested in 1948 and died a few months after his arrest in the basement of the Interior Ministry in Romania<sup>9</sup>.

The Prime Minister of the Principality of the Pindus and the Commander-in-Chief of the armed forces of the Roman Legions, Nikolaos Matusi, fled Larisa after the capitulation of the fascist Italy in September 1943 and went to Athens where he collaborated with the German Army. He fled to Romania after the liberation of Greece in October 1944. There, the Romanian communist police imprisoned him as a collaborator of German Army. At the request of Greece in 1964, he was transferred back to continue his sentence. At the Court held in Athens in May

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<sup>8</sup>Citation, Δημοσθενής Κουκουνας, *ΙΣΤΟΡΙΑ ΤΗΣ ΚΑΤΟΧΗΣ*, Τομος Β, Athens, 2013, page 246

<sup>9</sup>[www.romanalibera.ro/index.php/aldine/history/superspionul-care-a-devenit-principe-240174](http://www.romanalibera.ro/index.php/aldine/history/superspionul-care-a-devenit-principe-240174)

1964, the senior leader of EDES for Athens, Apostoli Papageorge, and the political leader, Apostol Paguco, were called to witness about Nikolaos Matusi. Only Papageorge gave evidence in the court as witness<sup>10</sup>.

In Greece, Nikolaos Matusi enjoyed privileges up to the level of carrying a weapon with permission. In spite of the fact that he was a collaborator of the Italian and German Armies, the Greek courts never condemned him. His daughter, Ksenia Matusi was one of the most renowned painters in Greece and enjoyed privileges despite her father being a collaborator of the Italian and German Armies during World War II. Nikolaos Matusi died in 1991 in Larissa<sup>11</sup>.

The Vlach population of Pindus, although officially documented as collaborators of the Italian and German Armies, was not expelled from Greece. In the contrary, it took over the leadership of the country and participated directly in the massacres upon the Albanian population in Chameria. The Vlachs of Pindus, together with the orthodox refugees from Asia Minor, were the ones who plundered and exploited the properties of Chams.

The historian and journalist Dhimosthenis Kukunas, who has published several books and two volumes about the events in occupied Greece 1941-1944, brings the names of 83 Vlachs who signed the Manifesto of March 1942 and who were part of the Roman Legions; in fact, their number as aforementioned was larger. What sounds the bell is the fact that the children and grandchildren of the majority of the Vlach collaborators with the Italian and German Armies have enjoyed privileges. They have been or are MPs and historians who propagate against Albania for years. So, Vlachs were not persecuted or expelled from Greece under the charge of being collaborationists of the Italian and

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<sup>10</sup>Σταύρος Παπαγιάννης, *Τα παιδιά της λόκαινας. Οι «επίγονοι» της 5ης Ρωμαϊκής Λεγεώνας κατά τη διάρκεια της Κατοχής (1941-1944)*, Athens, 2004, page 421

<sup>11</sup>Ibidem, page 199

German Armies. The untrue charge applied only to Cham Albanians was deliberately used to justify the expulsion of 25'000 Albanians from Chameria.

The research proved that the children or grandchildren of Vlachs who collaborated with the Italian and German Armies and who enjoyed privileges are the following:

Joan Nikolaos Mercos, born in Nimfeo of Florina. The residents of that village are Vlachs and some of them had come from Voskopoja. He was the signatory of the Manifesto of Autonomy of the Principality of Pindus. After the cooperation with the Italian Army in Larissa, in 1942, Joan moved to Thessalonica with his family and began to collaborate with the German Army. After the war, he was sentenced to 11 years to prison<sup>13</sup>. His son Nikolaos Joan Mercos was born in 1936 in Nimfeo of Florina. He now is a lawyer, writer and has published over 15 books. Nikolaos Mercos, the son of the Italian and German collaborationist, was the national adviser for Greek Prime Minister Konstantinos Mitsotakis in 1990-1993. Nikolaos Mercos also assisted closely the former President and former Prime Minister of Greece Constantine Karamanlis. Nikolaos Mercos is an honored figure of the Greek state. Nikolaos Mercos belongs to the anti-Albanian group that promotes the annexation of southern Albania and is a friend of the Archbishop of the Orthodox Church of Albania, Anastasios.

The MP of Greece Konstantinos Gioulekas of the New Democracy party is a relative of Georgios Gioulekas, a Vlach from Samara. Georgios Gioulekas was a signatory of the Manifesto for the Autonomy of the Vlachs of Pindus in March 1942. He was a member of the Vlach Roman Legions and a collaborationist with the Italian and German Armies in 1941-1944. The fate of Georgios Gioulekas is unknown, but the MP Konstantinos Gioulekas derives from the same family. The Vlach Konstantinos Gioulekas is a lawyer and has worked as a journalist

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<sup>13</sup>Ibidem, page 255

for several years in the city of Thessalonica. Since 2000, he is MP of the New Democracy Party in the Greek Parliament and has been assigned deputy-minister several times.

Within the Ottoman Empire, Vlachs had more rights than Albanians. They had primary and secondary schools in their native language, which is similar to Romanian. The struggle for the assimilation of Vlachs was competitive between Romanians and Greeks, and that caused Vlachs to have dual national consciousness and often fought each other fiercely. There were Vlachs of Grevena with a Romanian consciousness who assassinated the Greek Metropolitan Emiliaos in October 1911, because he propagated their assimilation.

### **More names of Vlach collaborationists**

As mentioned before, the historian journalist Dhimosthenis Kukunas has revealed 83 Vlach names that signed the Manifesto for the Autonomy of the Vlachs in March 1942 and participated in the Vlach Roman Legions, aiding the Italian and German Armies. Some of them were not punished at all, others received 2-6 years in prison, and a marginal number of them sentenced to life imprisonment. The families of Vlachs who proclaimed the Autonomy of Pindus and who collaborated officially with the Italian and German Armies were neither persecuted nor expelled from Greece by Greek authorities after 1944. Their Greek citizenship was not revoked as it happened with Cham Albanians. Despite the fact that the allegations about Cham Albanians collaboration with the invading Italian and German Armies were never proved, Cham Albanians were massacred and expelled permanently from their homes where they lived for thousands of years. The classic racist policy of Greeks is now documented in the books of Greek authors and affirms clearly the ethnic and religious divisions.

Alqiviadhis Konstandin Diamandi was born in Samarina in 1894 in a wealthy family. During the First World War, he had

the rank of a non-commissioned officer in the Greek Army in 1917 and acted in the Vlach villages of the Pindus. With Italian support, he founded the Army of the Principality of Pindus and proclaimed himself a Prince. For those actions the Greek court convicted Diamandi, but he received forgiveness with the amnesty of 1927. In 1920-1925, Alcibiades Diamandi was a diplomat of Romania in Sarandon, keeping contact with Romanian and Italian secret services. In the early 1930s, he returned to Greece as a representative of some Romanian companies of oil and timber. During that period Alcibiades started the recruitment of Vlachs of Thessaly and Epirus in order to establish the Principality of Pindus with its own Army. With the arrival of the Italian and German Armies in 1941 Alqiviadhis Konstandin Diamandi established the Roman Legions of Vlachs, which were financed by the Italian Army. Prime Minister and commander of the Principality of Pindus became Nikolaos Matuci. In late 1942, Alcibiades Diamandi left Greece and moved to Romania. When the communists came to power in 1948, he was arrested and died after a few days in jail.

Nikolaos Mattheo Matusi was born in 1899 in Samarina of Pindus. After he finished university studies in Athens, he began working as a lawyer in Larissa. He was the signatory of the Manifesto of the Autonomy of Vlachs of Pindus in March 1942, and later the general commander of the Vlach forces known as the Roman Legions. After the capitulation of fascist Italy on 8 September 1943, he left Larissa and went to Athens, where he collaborated with the German Army. After the liberation of Greece in October 1944, he fled to Romania and after being captured by the Romanian communists was imprisoned as a collaborator of the Germans Army. At the request of Greece in 1964, he was transferred to continue his sentence in a Greek prison. At the court held in Athens in May 1964, the senior ex-leader of EDES for Athens, Apostoli Papageorgiu, and the political leader Apostol Paguco were called to witness about Nikolaos Matusi. Only Apostoli Papageorgiu appeared at court to



report as a witness against Nikolaos Matusi. In Greece, Nikolaos Matusi enjoyed privileges up to the level of carrying a weapon with permission. In spite of the fact that he was a collaborator of the Italian and German Armies, Greek courts never condemned him. His daughter Ksenia Matusi was one of the most renowned painters in Greece and has enjoyed privileges despite the fact that her father was a collaborator of the Italian and German Armies during World War II. Nikolaos Matusi died in 1991 in Larissa.

Dhimostheni Nikolaos Cutra, born in 1894, was a high school teacher in Larissa. During the Metaxas government, he was dismissed on charges of making leftist propaganda to the students. Since 1941, he joined the idea of Diamandi about the Autonomy of Vlachs of Pindus. He was a signatory of the Manifesto of March 1941. He was the leader of the Vlach Roman Legions. After the war, he was sentenced in absentia to death. He died in 1961, hidden in the outskirts of Larissa.

Konstantin Taha was born in Larissa. He was a doctor by profession. He was the signatory of the Vlach Manifesto and in May 1941 he founded the first Roman Legion of Vlachs in Larissa. He was the main leader of the station of Roman Legions in Larissa. After the war, he was sentenced to 15 years in prison.

Vasileos Kristo Rapotika was born in 1888 in Gramos of Pindus. He was one of the first founders of the Roman Legions. He participated in several battles with the Italians against ELAS forces. He was killed in 1943 by ELAS.

Thomas Demetrius Pispirigos was a lawyer from Samarina. He was a fanatic of the propaganda of the Vlachs' Autonomy and an anti-Greek. During the movement, the Principality of the Pindus aligned with the Italian Army and he was promoted to colonel. He was a member of the Roman Legions and was a chairman of the Association of Romanians in Thessalonica. After 1944 he fled to Romania, where he died.

Nikolaos Miçibuna was a physician from Grevena and a signatory of the Manifesto. He became the main leader of the movement of the Vlach Autonomy in Grevena. After the

capitulation of Italy in 1943, he settled in Thessalonica. After the war, he was arrested and sentenced to life imprisonment.

Georgio Miçibuna was born in Samarina. He was a member of the Roman Legions in Grevena. He cooperated with the Italian and German Armies. He participated in several battles against the communist Army ELAS. In 1944 he fled to Romania, where he was sentenced to 20 years in prison.

Stefano Koço was a member of the movement for the Autonomy of Vlachs and first leader of the Roman Legions in Ellassona. In 1943, he became the Prefect of Larissa. He was a collaborationist with the Italian and German Armies. After the war he was sentenced to life imprisonment.

Nikolaos Frango was born in Ellassona and was a signatory of the Manifesto and the leader of the Roman Legions in Ellassona. He collaborated with the Italian Army and after the war was sentenced to 15 years in prison.

Zico Area was born in Grevena and lived in Samarina. He was an anti-Greek and a fanatic of the Vlach Autonomy since 1917. He was a teacher and principal at the Romanian gymnasium in Grevena and president of the Romanians in Grevena. In March 1941 he signed the Manifesto as a representative of Bulgarian Vlachs. After the capitulation of Italy in 1943, he settled in Thessalonica. After the war, he was sentenced to 15 years in prison.

Zico Sotiri Area was a teacher at the Romanian gymnasium in Grevena. He was a supporter of the Vlach Autonomy, a collaborationist of the Italian Army and an anti-Greek. After the war, he was sentenced to 3 years in prison.

Georgios Vasilaqi was born in Grevena, a lawyer by profession, he was an anti-Greek and in favor of the movement of the Vlach Autonomy since 1917. In 1916 he was the mayor of Grevena. In March 1941, he signed the Manifesto of the Vlachs and was a collaborationist of the Italian Army. After the war, he was sentenced to 3 years in prison.

Georgio Kazanas was a lawyer in Grevena and cousin of Alcibiades Diamandi. He collaborated with the Italian Army and made pro-Romanian propaganda. He led the Association of Romanians office in Grevena. After the war, he was sentenced to life imprisonment.

Pericles Demetrius Piteli was a businessman, first cousin and confidant of Diamandi. He backed the Autonomy and the Manifesto of Vlachs of Pindus. After the war, he was sentenced to 15 years in prison.

John Nikolaos Mercos was born in Nimfeo of Florina. He was the signatory of the Manifesto of the Autonomy of the Principality of Pindus. After the cooperation with the Italian Army in Larissa in 1942, he moved to Thessalonica with his family and began to cooperate with the German Army. After the war he was sentenced to 11 years in prison. His son, Nikolaou Joan Mercos, born in 1936 in Nimfeo Florina, is a lawyer and writer. In 1990-1993, he was adviser to Prime Minister Konstantinos Mitsotakis on Greece's national issues. Mercos has worked closely with the former President and former Prime Minister of Greece, Konstantinos Karamanlis. Nikolaos Mercos is an honored figure of the Greek state and is a friend of the Archbishop of the Orthodox Church of Albania, Anastasios.

Vasileos Agorojanis from Samarina was the chairman of the movement of the Vlach Autonomy in Samarina.

Kristo Sterxios Anagnosti was a supporter of the Vlach Autonomy. He cooperated with the Italian and German Armies. After the war he was sentenced to life imprisonment.

Vasileos Vardurli from Distrato was a signatory of the Manifesto of the Vlach Autonomy.

Nikolaos Efthimio Galani, from Distrato, took off the Greek Army uniform and put on the Italian Army uniform during the Italian-Greek war. He was a supporter of the Vlach Autonomy. He was sentenced to death in absentia.

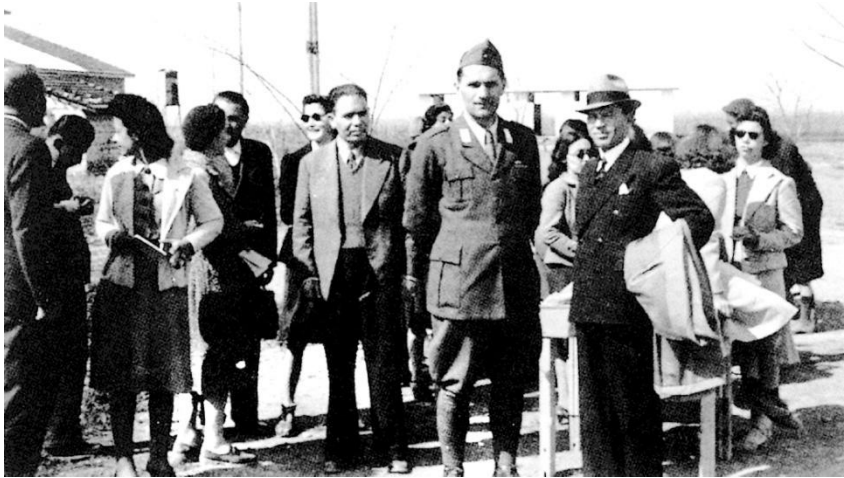
Georgio Giulekas was from Samarina and lived in Ellassona. He was a signatory of the Manifesto of the Vlach

Autonomy and member of the Roman Legions. He is recorded as missing. The current MP of the New Democracy, Konstantinos Gioulekas is a cousin of Georgio Gioulekas.

Other names are E. Goxamani, Grigor Adham Guda, Stefan Dhelibasi, Demetrius Dimareli, lawyer Anastas Kalometros, doctor K. Kalometros, etc.



The Vlach Band which killed the Greek Metropolitan of Grevena, Emiliano Lazaridhis, when he propagated their assimilation in 1911.



The Italians with their Vlach collaborators in Larissa, 1942.



Nikolao Mattheo Matusi, Commanding General of the Vlach Roman Legions of the Pindus Autonomy.



John Mercos Nikolaos, a collaborator the Italian and German Armies, a Vlach from Nimfeo of Florina with Archbishop Anastasios.





## CHAPTER IV

### **The collaboration of Napoleon Zervas with the German Army**

Napoleon Zervas was born in 1891 in the town of Arta in Chameria, South Epirus. Once he finished the military school, he was appointed as an Army officer to serve in northern Greece. After World War I, he was promoted to major and also joined the Republican group of Eleftherios Venizelos.

During the presidency of the General Theodoros Pangalos, Zervas served as commander of his guard. Later he participated in the military coup against Pangalos in August 1926. After the military coup that aimed to overthrow the Prime Minister Theodoros Pangalos, Georgios Kondylis became the Prime Minister of Greece (August 1926). Prime Minister Georgios Kondylis demanded the disarmament and dissolution of the Republican Guard. Bloody battles took place in Athens between the battalion of Napoleon Zervas and the government forces. Following his defeat, Zervas was sentenced to life imprisonment. Two years later, the republican government with Prime Minister Eleftherios Venizelos was formed and remained in power in 1928-1932. It pardoned Napoleon Zervas and retired him with the rank of lieutenant colonel.

Obviously, Napoleon Zervas always stayed in close proximity to the state personalities who derived from families with Albanian roots and who spoke Albanian within their close family circles, such as the General Theodoros Pangalos, who was Greece's Prime Minister and president in 1925-1926, and Prime Minister Georgios Kondylis. Those two personalities in their memoirs have admitted that they had Albanian blood and spoke fluently Albanian. Likely, Napoleon Zervas knew Albanian since he was originally from the town of Arta inhabited by Albanians. A veil of Christian Orthodoxy due to Greek state suppression and

Christian Orthodox Church incorporation covered Albanians in Arta.

During the Metaxas regime 1936-1941, Napoleon Zervas was accused of collaborating with the German secret service and was imprisoned. After the German Army came in Greece in April 1941, Napoleon Zervas was released from prison<sup>1</sup>. Later he began to organize the right Greek forces, but was arrested by the Italian Army. He was released with the intervention of professor Nikolaos Louvaris. Nikolaos Louvaris was a pro-German and Minister of Religion and Education in the government of Ioannis Rallis 1943-1944. He was sentenced to 5 years in prison as a collaborationist of the German Army and was released in 1949.

On 9 September 1941, Napoleon Zervas together with Leonidas Spais of Arta, Iliia Stamatopulo, and Mikhail Miridaqi established the Greek National Republican League (*Εθνικός Δημοκρατικός Ελληνικός Σύνδεσμος* – EDES). In the documents, newspapers of the time, it was shown that the Army of Zervas, EDES, consisted of mercenaries, muggers, who made no distinction in religion or ethnicity when it came to the looting of the property of the unprotected population, be they Albanian or Greek. The research identified that Orthodox clerics participated in the Army of EDES operating in Chameria and were always near Napoleon Zervas. Some of them were: the Bishop of Paramythia Dhorotheos, priest Seraphim who after the war would become Metropolitan and Archbishop, and Spiros Zafeiris who was killed during the war between EDES and ELAS in January 1944.

Napoleon Zervas wrote in his notes that in Epirus, during the Italian occupation, the only house that was burned was his father's, because it served as the headquarters of the leader of EDES. Moreover, Zervas described that during the black famine that engulfed Greece in 1941-1942, he and his brother Alekos

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<sup>1</sup>Χάγκεν Φλάισερ, *Στέμματα και σβάστικα. Η Ελλάδα της κατοχής και της αντίστασης 1941-1944*, τομ.Α εκδ.Παπαζήσης, Athens, page 150

Zervas cooperated with the Italian Army and used their trucks to sell foods on the black market in Athens to the rich class.

One Sunday in March 1942, the town bells of Arta echoed and cries were heard: "O people, the black market dealers steal our foods so get to the streets to protest". Later it was learned that Pericles Zervas had prepared a big food truck to sent to his brother in Athens. The Italian doctor of Arta tells that Zervas had the support of the Italian officer in Athens. His name was Eduardo Ferlaco. The people of EAM resistance in Arta knew the high-ranked Italian officer Ferlaco.

The Napoleon Zervas' cooperation with the senior Italian officer is mentioned in the book of Nikiforoz G. Kossivaqis, entitled *The Third Truth* (*Νικηφοροζ Γ. Κοσσυβακη "Τριτη Αληθεια"*), published in Athens in 2001. The author of the book is from Arta, he had been a member of EDES in 1941-1942, a trustee of Zervas, and later joined the ELAS forces until the end of the war.

In the summer of 1943, the Archbishop of Greece Damaskino sent his trusted priest Seraphim (Visarion Tika) to give a personal letter to Napoleon Zervas. Then, the 30 years old Seraphim joined EDES and dressed its military uniform. (In 1949, Seraphim became the Metropolitan of Arta, in 1958 of Ioannina, and in 1974 he became the Archbishop of Greece).

In September 1943, Napoleon Zervas met with the German General Commander for Greece, Hubert Lanz, who was interested in operations against communist partisans of ELAS. After the meeting, it was agreed that the German Army and EDES had a 10-day ceasefire. Later Zervas attacked the partisan forces ELAS and released the German captives in order to ensure a ceasefire for EDES and ongoing negotiations with the German Army from December 1943 to January 1944<sup>2</sup>.

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<sup>2</sup>Χάγκεν Φλάισερ, *Επαφές μεταξύ των γερμανικών αρχών κατοχής και των κυριότερων οργανώσεων της Ελληνικής αντίστασης. Ελιγμός ή συνεργασία», στο: Η Ελλάδα στη δεκαετία 1940-1950*, Athens, 1984, page 100

The German Army had so found another partner to fight the Greek communist partisans of EAM-ELAS. Following the agreement with the German Army, Napoleon Zervas and EDES secured the support of the British intelligence service. The British supported Zervas and EDES because Great Britain did not want the communist groupings of EAM-ELAS to assume power after WWII. Greece was viewed on the map of geopolitical interests as part of the Anglo-American interests.

The archive of the German Army (Wehrmacht) now reveals the existence of the cooperation between EDES Army and the German Army in Greece for attacking other Greek forces. The author Nikiforoz G. Kossivaqis who published in his book the document of that agreement stated that: "there was a deep friendship with the wolf". The German document states: "During the night of 1-2 February 1944, Zervas proposed by means of plenipotentiary officer to the Command of the XXII Mountain Army Corps a proposal for cooperation on the basis as follows: a truce, a cooperation in the fight against ELAS, a continuous update of its intentions, of its position and enemy forces".

Zervas' proposal was presented to the Special Envoy of the German Foreign Ministry to Southeast Europe Hermann Neubacher. The answer was: negotiations shall continue until the final decision is made. On 9 February 1944, the approval for the locally defined agreement was reached. Zervas' forces in March 1944 had about 10'000 fighters. The cooperation EDES-German Army continued until the beginning of July 1944. A US military officer with Greek origin, named Kouvaras, testified for Zervas' cooperation with the German Army in the US Senate as well on 31 March 1947, describing Zervas as a collaborationist of the type of Yugoslavia's Mihailovič. Kouvaras presented to the Senate a very compromising document, which proved that there was an agreement between the German Army and Zervas' EDES in

Epirus. That document was a memorandum of the Headquarter of the XXII Mountain Army Corps<sup>3</sup>.

In October 1943, some leftist newspapers published as their main article the collaboration between EDES Army, German Army and the government of Ioannis Rallis. On 12 October 1943, the newspaper LAOKRATIA of EAM harshly condemned the attacks of EDES against the ELAS Army<sup>4</sup>. Several times, the EAM distributed brochures that urged the Greek people not to support EDES and Napoleon Zervas because they were in the service of the German Army and the government of Ioannis Rallis. The calls of EAM addressed the Greek people, urging them to support EAM and ELAS as those two forces had arisen from among the ordinary people of Greece.

The newspaper ODIGITIS of the Communist Party headquarters in Greece wrote about the selling out of the national interests by Napoleon Zervas and EDES through collaboration with the German Army<sup>5</sup>.

On 30 October 1943, the main article on the newspapers RIZOSPASTIS accused Napoleon Zervas and EDES of national treason. The article condemned the attacks of EDES Army against ELAS Army<sup>6</sup>. The newspapers RIZOSPASTIS continues to be published to this day and represents the Greek Communist Party (KKE).

K. Karageorgious wrote about Napoleon Zervas on the newspaper RIZOSPASTIS: "His beginning has no start. He was a guard of Pangelos, but he sold him. He went to Georgios Kondylis and sold him too. He went down a suspicious, dark path, until he retired as a lieutenant colonel and became a "general", and furthermore a guerrilla fighter”.

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<sup>3</sup>*Shqiptarja.com*, Tirana, 28, December, 2014

<sup>4</sup>*ΛΑΟΚΡΑΤΙΑ*, 12, October, 1943

<sup>5</sup>*ΟΔΗΓΗΤΗΣ*, 12, October, 1943

<sup>6</sup>*Ριζοσπάστης*, 30 October, 1943

Napoleon Zervas had stated himself: “With two liras monthly per person I created a mercenary army that is unique in the modern history of Europe. It was an army of mercenaries, who swore on the socialist-democratic program, on the left from communists and where most of the soldiers were monarchs and fascists<sup>7</sup>”.

On 8 September 1943, the day of Italy’s capitulation, the German Army units came from Sajada and entered Albanian at Konispol. Captain Vito of EDES guided them. They burnt down more than 50 houses in Konispol area. During the winter offensive of the German Army in south Albania in 1943-1944 against communist Albanian National Liberation Army, the German Army forces with EDES bands moved from Greece to Albania and set fire to the Albanian counties of Pogonia and Zagori. Other EDES bands, along with the German Army, fought against Albanian communist partisans in January 1944 and set fire to the villages Karna and Dermish, and burned down the houses that belonged to peasants of Greek minority in Dropulli who had joined the communist Albanian National Liberation Army. They did the same in February 1944 when they burned down the village of Drovjan.

During another great offensive of the German Army in Albania in June 1944, EDES forces together with the German Army came for the second time from Greece, from Voshtina’s direction, and burned down everything they had left unburned the first time in Zagori. Thus, whenever the German Army came from Greece to strike Albanian communist forces, their main support were the gangs of General Napoleon Zervas. In June 1944 and March 1945, the troops of General Napoleon Zervas burned down Albanian villages, looted properties and killed thousands of men and women, young and old. More than 25’000 Chams who were able to escape from death fled to Albania<sup>8</sup>.

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<sup>7</sup> Ριζοσπάστης, 28 October, 1944

<sup>8</sup> *Shqiptarja.com*, Tirana, 28, December, 2014

The EDESs forces led by Napoleon Zervas were stationed only in Chameria, Southern Epirus, which means there were no EDES forces in other islands or areas of Greece. The EDES forces and the Greek population stayed indifferent during the expulsion of Jews from Ioannina in March 1944 and transportation of them to extermination camps. In addition, EDES greeted that action with strong applause<sup>9</sup>.

Many Jews enlisted with communist forces ELAS, not with EDES that was antagonist to ELAS. The number of Jews sent to extermination camps from Ioannina in the morning of 25 March 1944 was 2000. After the expulsion of the Jews from Southern Epirus, Albanians living in Chameria, Preveza, Paramythia, Filiates, Igoumenitsa, were next in the process of cleansing that territory from non-Christian Orthodox autochthonous populations.

More than 2500 EDES forces led by Napoleon Zervas entered Paramythia on Tuesday 27 June 1944, after the withdrawal of the German Army. The massacre began in the afternoon in every place a Cham was found<sup>10</sup>. The carnage included men, women, children, elderly, etc. As a result, Albanians of Paramythia fled the area to escape from the EDES bigots and hold the breath in the town of Filiates. Nevertheless, in August 1944, the EDES forces attacked Filiates and again slaughtered the Albanian population. Being intimidated and totally unprotected, the Muslim Albanian population set on the move towards Albania. Over 25'000 Cham Albanians were forced to abandon their homes and take nothing with them. EDES forces led by Napoleon Zervas massacred about 2500 men, women, children and elderly.

Napoleon Zervas and EDES did not commit the massacres against the Albanian population in Chameria alone. They enjoyed

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<sup>9</sup>Πολυχρόνης Κ. Ενεπεκίδης, *Το Ολοκαύτωμα των Εβραίων της Ελλάδος 1941-1944*, Athens, 1996, page 159

<sup>10</sup>Prepared for publishing, Kastriot Dervishi, *Masakra në Çamëri*, Tirana, 2009, page 33

the support of both British Special Operations Executive and Christian Orthodox Church of Greece. The Metropolitan of Paramythia Dhorotheos had joined the EDES guerrilla forces in November 1943. There are photographs showing the Metropolitan of Paramythia Dhorotheos in the EDES uniform. Instead of spreading the voice of God, encouraging love and peace among people, the Metropolitan of Paramythia Dhorotheos was a direct participant in the EDES Army, committing atrocities against the Muslim Albanian population of Chameria. He knew personally all the leaders of Chameria and spoke Albanian. The Metropolitan of Paramythia Dhorotheos was the right hand of Zervas and instructed him for every taken action in Chameria, as Napoleon Zervas did not know the territory or people well.

The Metropolitan Dhorotheos was born Demetrius Naskari in 1905 in the village of Lelove-Thesprotiko in Preveza. In young age, he was orphaned and raised by his aunt. He died in Athens in June 1959.

After the war, Napoleon Zervas transformed EDES into a political party, named the Greece's National Party (*Εθνικόν Κόμμα Ελλάδος-ΕΚΕ*). In the March 1946 elections, the Zervas' party won 22 seats in the Greek Parliament. From 23 February – 29 August 1947, Napoleon Zervas had been assigned Minister of the Public Order. In that period, he began arresting and displacing the families of the political opponents from Athens. Consequently, he was forced to resign. The British diplomats in Athens said about Zervas: "The worst [decision] was the appointment of General Zervas as head of the Ministry of Public Order; despite the repeated advice, Zervas made things worse by trying to gain control of some of the rightist groups. That was the direct cause of the fall of the Government<sup>12</sup>". The US Ambassador to Athens Lincoln MacVeagh personally demanded in March 1947 from the Greek Deputy Prime Minister and Minister of Defence Sophocles

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<sup>12</sup>Θανάσης Σφήκας, *Ναπολέον Ζέβας: Η εκδίκηση του ηττημένου, 1945-1947*, Ιοαννίνα, τομ.34 (2005), page 199-200



Venizelos and Minister of Marine Panayotis Kanellopuolos the dismissal of Napoleon Zervas as Minister of Public Order because the problem was him and not the communist left.

In the 1950 elections, the party of Zervas EKE won only 7 MPs and became part of the government of Sophocles Venizelos.

Zervas was given the portfolio of the Minister of Public Works.

He also merged EKE with the Liberal Party. In the elections of 1951 and 1952, Napoleon Zervas ran as an independent candidate for MP but did not win.

Abandoned by everyone, Napoleon Zervas traveled abroad to find a little of the lost peace. Zervas' despair is noted in a letter he sent in 1953 to Jani Dani from the village of Popovo near Paramythia, where he wrote:

“Dear Jani,

I wanted to write to you for so long, but my trip abroad on the one hand and the decision I made to come and see you, on the other hand, caused me to postpone the [writing of the letter] day by day. Now that I found the time to write to you with my own hand, I want to thank you as I never forgot the wars we waged together, and to say to you that with faith and fanaticism, as in those difficult years, you have to take into your hands the clarification process for our compatriots. We have to remind our compatriots of who liberated Chameria from Albanians, who had suppressed Hellenism for five hundred years. This is your job, just as it is my job to serve all those for whom you will write to me. I am looking forward to your reply. With love, Napoleon Zervas, Athens 04.08.1953.”<sup>13</sup>

This letter shows clearly that Napoleon Zervas possessed a detailed plan for the slaughter of Albanians in Chameria and their expulsion from their homes, regardless of how the events in WWII developed. So, on the one hand, he kept connections with the Germans and on the other hand with the British and the

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<sup>13</sup>Citation, Hasan Minga, Hilmi Saqe, *Genocidi Grek Kundër Çamërisë Vazhdon*, Tirana, 2006, page 53-54

Americans. The letter shows that he was very desperate. The materials published by the Americans and their rebuff of Zervas becoming the Minister of the Public Order had caused Zervas' reputation to decline in the Greek public. The documents submitted to the US Senate by Kouvaris<sup>14</sup>, a US military officer with a Greek origin, about the close cooperation of between the German Army and EDES Army raised the question about his activities and the EDES Army he headed. His figure was already discredited and even a few people whom he considered loyal abandoned him. He died seriously ill, lonely, abandoned, without any party, in Athens in December 1957.

An interesting fact in the letter that Napoleon Zervas sent to Jani Dani is that he did not call Albanians of Chameria allvanos, Turkoallvani, allvani Muslim. Greek historians and researchers commonly use such terms when to writing about Muslim Albanians of Chameria. In the original letter Zerva used the term Arvanites. This information is provided by the journalist Stavros Kallonis, who in his article "Chams in the News"<sup>15</sup> brought parts of that letter. While reading it in Greek, it can be noticed the use of the term Arvanites referring to the Muslim Albanians of Chameria.

The personal interests of Napoleon Zervas fit well with the intentions of German and British Armies. During WWII, there were in Greece several armies that fought more each other than against the foreign invading armies. The British found in Zervas a valuable asset who helped them realize their geopolitical interests and was resourceful against communist forces, at a time when the communist scheme EAM-ELAS enjoyed broad support among the Greek people. Unless the British Army that had landed in Chameria cooperated with EDES in the genocide against the defenseless innocent Muslim Albanians of Chameria, today the backbiting situation between the two countries would not exist

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<sup>14</sup>Ibidem, page 54-55

<sup>15</sup>[www.alfavita.gr/apopsin/oi-tsamhdes-sto-deltio-eidhseon](http://www.alfavita.gr/apopsin/oi-tsamhdes-sto-deltio-eidhseon)

It would be right if the UK apologizes for supporting Napoleon Zervas and EDES during the massacres and expulsion of Chams from their native lands, where they had lived for thousands of years.

Darstellung der Ereignisse  
(Dabei wichtig: Beurteilung der Lage [Selbst- und eigene],  
Eingangs- und Abgangszellen von Hilftungen und Befehlen)

Zervas-Banden.

Aktennotiz.

Zervas ist der Führer einer nationalen (antikomm.) Bandengruppe in NW-Griechenland. Im Frühjahr 1944 konnte erstmalig seine Kräftegruppierung festgestellt werden. Die Banden gliedern sich in 4 Divisionen (3., 8. und 9. und 10. Div.) und haben eine Gesamtstärke von ungefähr 7 - 8.000 Mann. Sie sind gut bewaffnet, verfügen über bes. mittl. und schwere Waffen, darunter auch über Gebirgsgeschütze. Die Versorgung mit Waffen und Gerät erfolgt durch all. Versorgungsflüge und Anlandungen, vor allem an der NW-Küste im Raum von Farga. Die Verpflegungslage wird als sicher bezeichnet.

Am 1.2.44 machte Zervas dem Gen.Kdo. XIII. Geb.AK durch einen bevollmächtigten Offizier ein Angebot zur Zusammenarbeit auf folgender Grundlage:

- keine Feindseligkeiten.
- Zusammenarbeit im Kampf gegen ELAS mit laufender Orientierung über seine Absichten sowie ~~aktive~~ Kräfte sowie den Standort seiner und der idl. Kräfte.

Dieser Antrag wurde am 2.2. durch OKaHGr.E an OB.Südost zur Entscheidung vorgelegt. OB.Südost gab vorerst im Einvernehmen mit dem Sonderbevollmächtigten des Reiches, Minister Neubacher, bekannt, daß Verhandlungen bis zur entgeltlichen Entscheidung weiterzuführen sind, jedoch nur für ein örtlich begrenztes Abkommen. Am 9.2. erfolgte die Genehmigung für den Abschluß eines Übereinkommens mit Zervas. Dieses Übereinkommen wurde auf Grund des Antrages Zervas abgeschlossen, in welchem beide Teile sich verpflichteten, sich gegenseitig jeder Kampfhandlung zu enthalten. Es war bekannt, daß in letzter Zeit sich eine all. Mil. Mission bei Zervas befand, in der Stärke von ungefähr 150 Engländern und 30 Amerikanern. Ein aktiver Einfluß dieser Mission auf die militärische Führung der Banden war jedoch nicht bemerkbar. Zervas hielt an seiner neutralen Haltung fest, setzte aber offenbar seine Politik, sich beide Möglichkeiten (Neutralität gegen die deutsche Wehrmacht einerseits und Verbindung mit England andererseits) offenzubehalten, fort. Inwieweit er im Falle einer all. Landung unter englischen Druck gezwungen werden könnte, offen Kampfhandlungen gegen die deutsche Wehrmacht führen, ließ sich nicht durchschauen.

Report for Napoleon Zervas' cooperation with XXII Army Corps of the German Army, February 1944. The document was part of the war diary and refers to Napoleon Zervas' meetings with German command against EAM-ELAS in Tzoymerka. Once Zervas ensured a truce with ELAS, he guaranteed German command that no German soldier would be attacked in the area mentioned above.



Newspapers RIZOSPASTIS, belonging to the Communist Party of Greece, 30 October 1943. Its main article accuses Napoleon Zervas and EDES of treason.



Newspaper ODHIGITIS, belonging to the Communist Party of Greece, 12 October 1943. Its editorial is entitled: EDES sold the national liberation.



Ε. Α. Μ.  
ΚΕΝΤΡΙΚΗ ΕΠΙΤΡΟΠΗ

## ΠΡΟΣ ΤΟΝ ΕΛΛΗΝΙΚΟ ΛΑΟ

Τὸ δημιουργητὴ τῆς Γκεσταπὸ, ἡ ὀργάνωσις τοῦ Ταβουλάρου Βουλκιώτη ἔναψε καὶ στὴν πλαιθο τὸν ἀδελφοχτόνο πόλεμο. Προτού καταπιλῆξουν οἱ ὑμῶσις ποὺ γίνονται ἀνάμεσα στους ἔγχελασμένους πατριώτες τοῦ ΕΔΕΣ ἡ Γκεσταπὸ ἔβαλε τοὺς ἀρχηγούς τῆς κ' ὀρχισαν τουφεκί σ' ὅλη τὴν Ἑλλάδα. Ὡς τὴν ὥρα εἴταν κατὰσκοποι, σαμποταριστές, δολοφόνοι. Τώρα ποὺ οἱ Γερμανοὶ ἐκτίθονται ἀπὸ τὸν Κιθαίρωνά ὡς τὴν Ἱππειρο ἐπετέθησαν καὶ οἱ Εδεσίτες συνδουασμένα ἐνάντια στὸν ἠρωϊκὸ ἔθνικὸ λαϊκὸ ἀπελευθερωτικὸ στρατὸ μαζ-ΕΛΑΣ.

Ἡ προκήρυξις τοῦ ΕΑΜ τῆς Ρούμελης μιλάει καθαρά γιὰ τὸ ἀντιἔθνικὸ ἔργο τῶν συμμάχων τῆς καταχρητῆ.

Ε. Α. Μ.  
ΕΠΙΤΡΟΠΗ ΣΤΕΡΕΑΣ

## ΠΡΟΚΗΡΥΞΗ

Πρὸς τὸ λαὸ τῆς Ρούμελης

Ἀδέρφια.

Τὸ προσωπεῖο ἔπεσε καὶ φάνηκε τὸ πραγματικὸ πρόσωπο τῆς ὀργάνωσις; ΕΔΕΣ. Τμήματα τῆς ὀργάνωσις αὐτῆς χτύπησαν πτώματα καὶ ἀνάδρα τιμήματα μαζ στὴν Ἱππειρο καὶ ἀποκλιτὰ πύσανε ἀνώτερη στελέχη τοῦ ἔθνικὸ Ἀπελευθερωτικὸ Μετώπου. Ὁ σκοπὸς τοὺς φανερός: Σὲ συνδουασμένη ἐνέργεια μὲ τοὺς συνεταίρους τοὺς Γερμανοὺς ποὺ κινούνται ἀπὸ τὴ Λαμία καὶ τὴν Καλοσοκολή, νὰ διαλύσουν τὸ ἔθνικὸ Ἀπελευθερωτικὸ Μέτωπο, τὴν πρωτο ποῶν ὀργάνωσις τοῦ Ἑλληνικ-ἡ λαοῦ ποὺ παλεῖ γιὰ τὴ λευτεριά τῆς Ἑλλάδας.

Ἀδέρφια,

Ἐξάμε τὴν ὀργάνωσις ΕΔΕΣ, ἔξαμε διὲ συνεργάζοταν μὲ τὰ προδοτικὰ κινήματα Ράλλη, Ταβουλάρου, Βουλκιώτη. Ἐξάμε τοὺς σκοπούς τοὺς: Νὰ μεταμορφώσουν τὴν Ἑλλάδα, νὰ σπῶσουν τὸ ἔθνικοαπελευθερωτικὸ κίνημα, νὰ κινήσουν στὸ σβῆσο τοῦ ἑλληνικοῦ λαοῦ ἐπιβάλλοντας ἕνα καθεστὸς δικτατορίας. Τὰ ἔξαμε διὰ. Μὰ κάναμε διὲ μπορούσαμε γιὰ νὰ μὴ διασπαστῆ οὐτ, μὰ στιγμή ἡ ἐνότητα γιὰ αὐτὸ ἦταν τὸ συμφέρο τοῦ ἑλληνικοῦ λαοῦ γιὰ αὐτὸ ἀπαιτοῦσε ἡ ὑπόθεσις τῆς λευτεριάς.

Τώρα διὲς ποὺ ἀνοιχτὴ ἡ ὀργάνωσις ΕΔΕΣ συνεργάζεται μὲ τοὺς Γερμανοὺς καὶ τὰ προδοτικὰ κινήματα τοῦ Ράλλη. Τώρα ποὺ κάνουν κοινὲς ἐπιχειρήσεις ἐναντίον τοῦ ἑλληνικοῦ λαοῦ ἐπιδιώκοντας τὸ μαζοκράτημά του καὶ τὴ διασπασίς τοῦ ἀγῶνα του γιὰ τὴ λευτεριά, δηλώνουμε, ἐν ὀνόματι τοῦ συμφέροντος τοῦ ἑλληνικοῦ λαοῦ διὲ φῶ τους ΤΣΑΚΙΣΟΥΜΕ καὶ φῶ τους κατ' ἐστῆσμε ἀντικεινους, νὰ βλάψουν τὸ γιγάντιο ἔργο ποὺ ἀνέλαβ: ὁ ἑλληνικὸς λαὸς γιὰ τὴ λευτεριά του καὶ ποὺ πότισε καὶ ποτίζει μὲ τὸ τίμο του αἵμα.

Ἀδέρφια,

Ἔχετε ἀπόλυτη ἐμπιστοσύνη στὸ ΕΑΜ—ΕΛΑΣ

Πεζωνάστε τῆς Φάλαγγς του.

Μόνὸ τὸ ΕΑΜ βγήκε ἀπ' τὸ λαὸ καὶ γιὰ τὸ λαὸ ἀγωνίζεται.

Καλοῦμε διὲς τοὺς τυχόν παρασυρμένους ἀπὸ τὴν ἀντιἔθνικὴ ὀργάνωσις ΕΔΕΣ νὰ νοιώσουν τὰ μάτια τους καὶ νὰ φῶνουν κοντὰ μαζ στὸν ἱερὸ ἀγῶνα γιὰ τὴ ΛΕΥΤΕΡΙΑ. Ζήτω τὸ ΕΑΜ Ζήτω ὁ ΕΛΑΣ

Θάνατος: στοὺς καταχρητῆς, τοὺς προδοτῆς καὶ τοὺς ἀδελφοχτόνοους: τοῦ ἔθνους.

ΕΠΙΤΡΟΠΗ ΕΑΜ ΣΤΕΡΕΑΣ ΕΛΛΑΔΑΣ

Ἑλληνικὸς λαὸ

Ὁ στρατὸς σου, ὁ ἠρωϊκὸς ΕΛΑΣ διεξάγει τοῦτες τῆς μέρες διμῆτωπο ἀγῶνα ἐνάντια στις Γερμανικῆς μισαρχίας καὶ στὸν πωλημένον ΕΔΕΣ. Ἡ 13ῃ μισαρχία τῆς Ρούμελης: μπρὸς στὴν ἐπίθεσις τῶν Γερμανῶν καὶ τὴν προδοσία τῶν Εδεσιτῶν ἐκκένωσε τὴν Ἀρχιμωβία ποὺ τὴν πύραν καὶ τὴν ἔκαψαν οἰκαταχρητῆς.

Ἀδέρφια Ἑλληνες ποῦτε

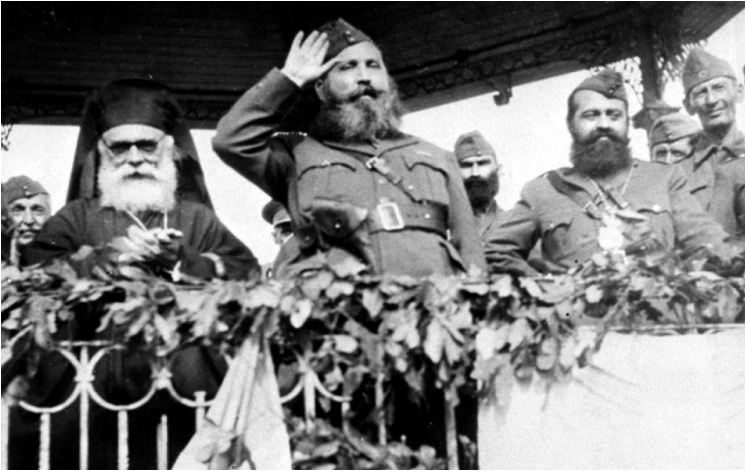
Ὁλοκληρώσατε τὴν ἔθνικὴ μαζ ἐνότητα στις γραμμῆς τοῦ ΕΑΜ. Ἀναρῶστε τὸν ΕΛΑΣ. Ἐπαγορεύησατε. Ἡ προδοσία σηκώνει κεφάλι. Ὅλοι ἐνωμένοι καὶ φῶ νικῶσαμε τοὺς ἐχθρούς. Θάνατος: στοὺς καταχρητῆς καὶ στοὺς ἐθνικοπροδοτῆς.

ΚΕΝΤΡΙΚΗ ΕΠΙΤΡΟΠΗ ΤΟΥ ΕΑΜ

Call of EAM denounces the cooperation of Napoleon Zervas and EDES with the German Army and the traitor Prime Minister Ioannis Rallis.



Napoleon Zervas with on his right Metropolitan Dhorotheos, a day after the massacre committed onto Muslim Albanians in Paramythia in Chameria, 28 June 1944.



Napoleon Zervas, over his left arm the Metropolitan of Paramythia, Dhorotheos, in military clothing, and the Metropolitan of Corfu, Methodios, in clerical clothes, Corfu, 1944.



Two beheaded senior leaders of communist partisan army ELAS, Aris Velouchiotis (Thanasis Klaras) and Xhavela-Janis Angejetos, Trikala, 16 June 1945.





Minister of Public Order, Napoleon Zervas, Athens, 1947.



## CHAPTER V

### **The Albanians of Chameria during 1941-1945**

The relations of Muslim and Orthodox Albanians with Vlachs and Greeks in Southern Epirus (Chameria) had generally been good. They have lived together for centuries, have drunk water from the same spring, and have exchanged agricultural tools for working the land. Marriages between Muslim Albanians and Christian Orthodox Greek citizens (Albanian, Vlachs, etc.) were common. Of course, there have been cases when these people have fought or have killed one another about ordinary issues, personal or religious quarrels. Such cases have occurred and occur in multi-ethnic and religious societies, but they should not become the reason for the violation of ethnic minorities by the majority, which controls the state.

Since Greece took full control over Chameria in 1913, hundreds of homes have been burned and the Greek military and paramilitary forces have killed thousands of Muslim Albanians. Under terror and pressure to abandon their homes, Albanians in Chameria have resisted vigorously until 1945, when the ethnic cleansing of that area inhabited only by Albanians since the ancient times officially ended.

The Greek state suppressed the Albanian population in Chameria after 1912. It was noticed in the lack of its representation in the Parliament of Greece and in the Municipality Town Halls in which though they were the majority of the population yet they could not win a single representative. Two candidates for the District of Preveza were able only in the 1915 elections to win seats in the Greek Parliament: MP Ali Dina from

"the party formation of a United Government"<sup>1</sup> and Razim Mysli as independent. After 1920, no Albanian could win a seat in the Greek Parliament. Ali Dino has run several times for MP, but he did not win because the Greek state deliberately made Muslim Albanians to vote in the prefecture of Ioannina where they were a minority.

Albanians in Chameria were an oppressed, population without representatives, robbed from their own country, in spite of the fact that they had contributed to its creation. That grave situation continued to worsen even more. Albania protested before international organizations for the violation of human rights and the violation of the Lausanne Treaty by which Greece recognized the Albanian minority with full rights, but without a positive outcome.

During the governance of Prime Minister Ioannis Metaxas 1936-1941, Albanians in Chameria were under strong pressure to abandon their lands. It was the time when Greece imitated Italian fascism and German Nazism. Schools introduced fascist curricula, the students dressed in black shirt uniforms, and the Hitler salute became fashionable and was used by governors to officially greet each other.

Two months before the Greek-Italian war on 28 October 1940, the fascist government of Metaxas imprisoned all Cham men aged 16 to 70 years in the Aegean islands. The Cham recruits as Greek nationals, recruited in the years 1939-1940 were given ordinary work to pave roads and break rocks. The Filiates gendarmerie captain Stavridis threatened the public: "You Muslims of Chameria expect the coming of Italy and Albania here. I notify you that that day will never come, but even if it

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<sup>1</sup>Niko Stylos, *Prevezani Abedin Pasha Dino, poezitë e tij dhe Dinot e tjerë*, Mulheima A.D.R.2014, page 141

comes, we Greeks are 7.5 million and will not leave any Cham alive"<sup>2</sup>.

Many of the imprisoned or interned Muslim Chams never returned. They died in prisons and internment camps without a known grave. The heavy oppression endured by Albanians in Chameria at a time when Italian Army occupied Albania itself compelled many Chams to see their salvation and liberation from the fascist dictatorship of Metaxas by waging a war. But yet again, the Chams as wise and hardworking people decided to restrain themselves and endure every sacrifice only for the sake of not abandoning their ancestral lands.

During 1941-1944, Greece was divided into three zones of occupation by the invading armies. The Bulgarian Army entered Greece on 20 April 1941 without meeting any resistance by the Greek Army. The Bulgarians were concentrated in Eastern Greek Macedonia and Thrace, excluding Evru, the border area with Turkey that was controlled by the German Army. Itself, the German Army entered Greece from Bulgaria and covered Athens, Thessalonica, Central Greek Macedonia, the Aegean islands and Crete. After the German Army entered south Epirus and settled in Meçova, the Italian Army entered Greece through Albania's southern border. Italians were deployed to control the territories of Pindus, that is, the villages that had Vlachs as well: Thessaly, Western Greek Macedonia, Chameria, the Ionian Islands and the Corfu Island.

The Italian intention was to revive the project of 1917, that is, the declaration of the Autonomy of the Principality of the Pindus and the annexation of a part of Chameria to the occupied Albania. For the realization of their projects, the Italians founded the Roman Vlach Legions from Vlach population and assigned collaborationist Mayors in several towns where the majority of the population was Vlach. While, they were unable to find support

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<sup>2</sup>Muharrem Dezhingu, *Abedin Dino dhe Çështja Çame Sot*, Tirana, 2010, page 127-128

among the Albanian population for the creation of special military troops consisted of Chams. Consequently, the Italians brought from Turkey their agents Mazar and Nuri Dino, who descended from a grand wealthy family of politicians. From the onset of the Italian occupation (May 1941), Mazar Dino was legitimately appointed in Paramythia as the top political leader of the Muslim Chams. He was the main cause for all the wrongdoing against the Christian Orthodox population of Chameria throughout the period of 1941-1944<sup>3</sup>.

During the Italian occupation of Albania, their cousin Xhemil Dino in Albania sent a congratulation telegraph to Mussolini and on 12 April 1939, he became Minister of Foreign Affairs in the Albanian government of his father-in-law Prime Minister Shefqet bey Vërlaci. His service as Minister of Foreign Affairs ended shortly on 25 May 1939 when Italy annulled the Albanian diplomatic service. From 3 June 1939, he served on an ambassadorial level in the Italian Foreign Service, without having any concrete task. On 15 June 1941, Xhemil Dino was appointed Supreme Governor of Albania in Chameria (Thesprotia), which Albania unilaterally declared an Albanian province, but the German executives in Greece opposed both the declaration and the desire for annexation and his assignment. Despite that, Xhemil Dino worked closely with the Axis forces during the German occupation and later Allies forces<sup>4</sup>.

The Albanian population in Chameria had nothing to do with the affairs of the Dino brothers who lived in Turkey since 1932. Their cousin Xhemil Dino had come to Chameria on the order of fascist Italy as their collaborationist. The interests of Mazar, Nuri, and Xhemil Dino were the possession of their great property seized unjustly over the past years by the Greek state. It is quite obvious that the collaborationists of fascist Italy were not

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<sup>3</sup>Citation, Niko Stylos, *Prevezani Abedin Pasha Dino, poezitë e tij dhe Dinot e tjerë*, Mulheima A.D.R.2014, page 127

<sup>4</sup>Citation, Ibidem, page 126

Chams (Muslim Albanians) who were citizens of Greece, but some individuals who were using the opportunity to recover their property, robbed by the Greek state.

The brothers Mazar and Nuri Dino, with roots in Paramythia, came to Chameria from Turkey and not from Albania. From 1939 to 1959<sup>5</sup>, there were no diplomatic missions between Albania and Turkey and the relations between the two countries were frozen. The diplomatic rift between the two countries began since 1928 when Ahmet Zog proclaimed himself King of Albanians and Albania became a monarchy. The situation escalated in the years 1928-1931 up to the point where Turkey closed down its consulate in Vlora, while Albania its consulate in Istanbul<sup>6</sup>.

In Albania, the communist forces and the communist Anti-Fascist Council of National Liberation declared those three as “enemies of the people”. (After World War II, Xhemil Dino escaped and lived in Madrid where he died in 1972. The communist forces executed Mazar Dino in September 1948 in Delvina, while Nuri Dino died abroad in 1977).

During the time when the Italians were in Chameria, there was not any specific incident such as imprisonments, beatings or murders against the Christian Orthodox (Greek) population. The majority of Albanians in Chameria aligned with the communist army EAM-ELAS and maintained some ties with the Albanian communist partisans.

In July 1942 and under Italian Army tutelage, the Cham General Council of Defence (ChGCD) with political, administrative and military attributes was established. Its centre was in Igoumenitsa and its branches in Filiates, Margëllëç, Paramythia and Parga. ChGCD was established on the basis of the Advisor Cham Committee previously formed in June 1941. The

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<sup>5</sup>Nexhip P. Alpan, Nesip Kaçi, *Shqiptarët në Perandorinë Osmane*, Tirana, 1997, page 190

<sup>6</sup>Ilir Ushtelenca, *Diplomacia e Mbretit ZOGU I*, Tirana, 1997, page 205-206

Head of ChGCD was assigned Mazar J. Dino and was responsible for political and administrative matters. His Deputy was assigned Nuri J. Dino who was responsible for the public order<sup>7</sup>.

2000 members of the ChGCD armed force were concentrated in Filiates and Igoumenitsa<sup>8</sup>. That force kept intact the public order and protected the Muslim and Christian Orthodox population from various forces of resistance that often came and stole food from defenceless villagers. The years of 1941-1942 were the years of the great famine when the lack of basic food caused the death of about 300'000 people in Greece.

In March 1942, at the peak of the economic crisis in Greece, an agreement was reached between the warring parties for the distribution in Greece of food brought by a Swedish ship under the auspices of the International Red Cross. At the beginning, loads of food to Greece came from Canada and after 1943 from the US<sup>9</sup>.

The food crisis period led to the flourishing of the black market and along with it to the looting of food from farmers, often using the ties with the Bulgarian, German and Italian invaders. As mentioned above, the head of EDES, Napoleon Zervas, along with his brother Pericles, robbed food from the peasants in Arta and with the help of the Italian soldiers took it to Athens to sell it in the black market at high prices. In his book "The Third Truth" (Νικηφοροζ Γ. Κοσσυβακη "Τριτη Αληθεια"), published in Athens in 2001, the author Nikiforoz G. Kossivaqis sheds light on Napoleon Zervas' collaboration with the senior Italian officer, Eduardo Ferlaco, for the sale of food in the black market in Athens.

The winter of 1941-1942 was harsh, where food shortages and famine went hand in hand with the low temperatures in

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<sup>7</sup>Rasim Bebo, *Dodona Tempulli i Lashtë i Shqipërisë*, Tirana, 2008, page 480

<sup>8</sup>*SHEKULLI*, Tirana, 1, July, 2014

<sup>9</sup>*ΗΚΑΘΗΜΕΡΙΝΗ, ΕνθετοΕπταΗμερεζ*, Athens, 15, April, 1999



Athens. The residents of the capital city suffered from the cold because there was no firewood. The situation escalated to the point where public gardens' trees were cut to be used or sold in the black market. It is estimated that every day about 300 people died from hunger and cold in the winter of 1941-1942 in Athens died<sup>10</sup>.

In the period 1941-1944, four governments and several different resistance groups operated in Greece, which often fought against each other while cooperating with Greece's invaders. Those disastrous state and living conditions caused the Muslim Albanian population of Chameria to create the Cham National Council. That council had no power or legal authority to arrest or convict; it simply played the role of a guide or counsellor with the good purpose to avoid fratricide between residents of different ethnicities and religions. The dilapidated economic state and foreign occupation caused psychological and emotional aggravation to the residents of Chameria, be them Albanian, Vlach, Serb, Roma or Jew. In order to secure food and protection from the chaos that had plagued Greece, people would become collaborationists with the Bulgarian, Italian and German invaders. But those were individuals who did not have any important role in the society.

From 1913 and onwards, the Greek governments basing their actions on racist laws had seized the properties of Muslim Albanians in Greece and have given them to the Orthodox Albanians, Vlachs, or refugees from Asia Minor. That policy of dividing people by religion and ethnicity had evoked hatred among the residents in Chameria.

On 12 January 1942, the Chief of Police in Paramythia Ilia Niko killed two prominent Muslim Chams: the great owner Tefik Qemal from Karbunari and Doctor Ahmet Qazim from Margëllëçi. The captain of EDES Koço Nikolas (aka Konstantinos

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<sup>10</sup>[www.alfavita.gr/arthra/πόλεμος-και-κατοχή-στην-περιοχή-των-πατησίων-1940-1944](http://www.alfavita.gr/arthra/πόλεμος-και-κατοχή-στην-περιοχή-των-πατησίων-1940-1944)

Georgiou) from Vojniku-Prodrómia helped Ilia Niko in action. That episode occurred at the café of Sotir Triandafilu-Neli. Tefik and Ahmeti were celebrating with Lake Abazi for his release from prison. In the café, Ilia Nikos and Tefik Qemal began to argue. Then, Ilia Niko together with Koço Nikolas set up a trap for Tefik Qemal and Ahmed Qazim and killed them<sup>12</sup>. As Chief of Police in Paramythia Ilia Niko engaged in killing by assuming that it would be easier for him to justify those two murders. Armed Muslim Chams retaliated by killing the Mayor of Thesprotia, Georgios Vassiliakos<sup>11</sup>.

In December 1942, another Muslim Cham was murdered. He was Jasim Sadiku from Mallgellici. The next day, a Christian from Spatharia, Vasil Cupi, and the priest Spyridon Nuçi were found murdered.<sup>13</sup>

Jasim Sadiku, also known as Jasimin Haxhiu, set up a trap for Harallambos Serifi and his cousin Vasilis Ballumis. First, Jasim Sadiku shoots Harallambos but the bullet missed him, and then Vasil Ballumis shot and injured Jasimin seriously. According to the testimonies after the war, Jasimin Sadiku died on 6 December 1942 from blood loss on the way to Margëllëç in the valley of Musa Aga.

The killer Vasil Ballumi was a runaway from prison and wandered the mountains to escape arrest by the Italian police forces. He joined the EDES forces of Napoleon Zervas in order to escape from capture. Unfortunately, Vasil Ballumi and Harallambos Serifi were Albanian Orthodox from the village Spathare of Margëllëç.

Thus began the killings between fellow villagers, between Albanians and Greeks, between Muslim Albanians and Christian

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<sup>12</sup>Μάριος Μπίκας, Στ' απόσκια του Κορύλα, Θεσσαλονίκη, 1999, page 186

<sup>11</sup>Citation, Pëllumb Xhufi, Kristo Frashëri, *Historia e Çamërisë*, Tirana, 2015, page 317

<sup>13</sup>Citation, Pëllumb Xhufi, Kristo Frashëri, *Historia e Çamërisë*, Tirana, 2015, page 317-318

Orthodox Albanians. Both sides killed alternately. Those murders were not of a national character, but a consequence of the seizure of Muslim Cham assets by the Greek government and given away to the Christian Orthodox peasants, the majority of whom were denizens who had come to Greece since 1913 and onwards.

Until the capitulation of fascist Italy on 8 September 1943, there was not committed any massacre or any collective or individual execution in Chameria, neither by Italian Army nor by irregular groups of Muslim Chams who possessed self-defence weapons. Also, Christian Orthodox peasants who were policemen, gendarmes and in resistance groups had not carried out any attack against Muslim Albanians, besides the aforementioned assassinations which were characterized by personal fights, looting of property and blood feud.

The historiography of Greece, the documents of that time in English, Italian, German, etc., do not provide any data about the fact that in South Epirus –Chameria there had been committed any collective massacres and burning of villages, included Cham Albanians as well, during the Italian invasion in April 1941-September 1943.

The Italians committed a massacre in the village of Domeniko, on 13 February 1943, killing 194<sup>14</sup> persons and burning down the whole village. On 12 March 1943, the Italian Army burned down the village Caricani-Tsaritsani and executed 40 residents<sup>15</sup>. In the same month, March 1943, the Italian Army burned down the village of Servia. Those two villages were located near Larissa, Elassona and Kozani where the Vlach Roman Legions functioned and cooperated with the Italian fascists. Those massacres were committed due to the fact that those villagers helped the communist forces of EAM-ELAS.

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<sup>14</sup> ΡΙΖΟΣΠΙΑΣΤΗΣ, Η Σφαγή στο Δομένικο, Αθηνά, Μάρχ 1<sup>st</sup>, 1996

<sup>15</sup> [www.zougla.gr/page.ashx?pid=80&aid=442218&cid=122](http://www.zougla.gr/page.ashx?pid=80&aid=442218&cid=122)

### **The shooting of 49 residents in September 1943 in Paramythia**

After the Italian Army capitulation on 8 September 1943, the German Army supported by the Security Battalions and the Greek SS troops took over the areas previously controlled by Italian Army.

On 24 September 1943, the communist forces killed six German soldiers at *Shkala* (Staircase) of Paramythia. The order of the German Command in Greece was that for every wounded or killed German soldier ten Greeks would be shot. In about five days the German Army arrested 52 Christian Orthodox residents in Paramythia shot 49 of them on 29 September 1943. According to some evidence, the German Army had long ago acquired information regarding of the residents of Paramythia who had ties with the communist partisans of EAM-ELAS.

Panajoti Camatos, a professor at the University of Ioannina, brought a document in September 2015 in relation to the case of the execution of 49 residents of Paramythia, showing how the German Command in Paramythia had information since August 1943 about who helped the EAM-ELAS and who belonged to the communist ideology. If the surnames of the 49 executed persons are analyzed, it results that 32 of them have surnames that derive from the Albanian language and 17 surnames are Christian Orthodox.

A CIA document published in 2000, offered by the Greek intelligence service and obtained in 1944, provides official figures of war crimes committed by the German Nazis such as executions, murder, and arson. In the paragraph on Nazi crimes in Epirus the following information is given:

## **INFORMATION BULLETIN “C”**

No. 43, February 1944

*P.11. Epirus-From the available data that we possess, the number of executed persons in Paramythia is 60 and not 49 people.*

*Joani Bayakos, Georgio Sismas, Apostolos Hrisohos, Pericklis Kikouris, Costandinos Ziakas, Konstandinos Yannakis, Spiros Mitsos, Konstandinos Kotsiuris, Georgio Morettas, Andreas Moretas, Andreas Tsougaris, Sotiris Allijanis, Konstandinos Allijanis, Dimitri Allijanis, Joanis Allijanis, George Tsoukas, Theodoros Tsoula, Konstadinos Tsoulas, Vassili Papathanasiou, Nikolas Tsamatos, Konstandinos Tsois, Efthimios Evangelou, Nikolas Manos, Joanis Mitsonis, Athanassios Rignos, Pagos Pagoz, Konstandinos Kostojanis, Panajot Kostojanis, Nikolaos Brabas, Spiridon Barbas, Spanos Sotiriou, Spanos Sotirioz, Konstandinos Kathsoulis, Dimitri Klimis, Apostolos Apostolodis, Leonidas Pashos, George Moutzelemis, Stavros Mozzelemis, Haralambis Drimitsas, Thomas Vatsios, George Pashos, Evangelos Pashos, Konstandinos Tsylys, Athanassion Raptis.*

Signatory department commander Ila, E. VOURLAKIS

That document provided by the CIA after received from the Greek Intelligence Service-Hellenic Information Service Ila headquartered in Cairo, Egypt, claims that there were 60 citizens executed on 30 September 1943 in Paramythia, but provides only 44 names of the executed people, with a name repeated twice. While the memorial plaque in Paramythia, where every year commemorative activities are organized, has only 49 names. On that document, it is stated that the German squad had executed those people. All Greek books that write about that event show that Cham Muslim Albanians did not participate in the shooting, but they were collaborators. Whether Cham Muslim Albanians

truly were collaborationists is an accusation that was never proven. Most of the executed persons were Albanian-speaking and supporters of the communist army EAM-ELAS.

### **Chams in the Communist Army EAM-ELAS**

Most of the Albanian population in Chameria supported the left forces siding with the EAM-ELAS partisan Army. That support was related to the fact that Albanians in Chameria hated right-wing political forces that had fed public over the years with Christian Orthodox radical discrimination against other entities. However, as the late historian Kristo Frashëri has published, Napoleon Zervas had requested several times from the Muslim Albanian leaders in Chameria to join EDES.

British SOE liaison officer Myers attached to EDES headquarter organized the first meeting between ChGCD and EDES at the monastery of Paganioni in the village Selan of Paramythia in late May 1943. British SOE Colonel Myers, Captain Zupa, and three other officers represented EDES. Mazar Dino, the Mufti of Paramythia Ferhat Kaso and Sali Meto represented ChGCD. The representatives of EDES asked ChGCD to join EDES' forces against EAM and ELAS<sup>16</sup>.

The second meeting took place in Parga on 10 August 1943. Mazar Dino and some of his Cham associates represented ChGCD. The EDES's envoy requested from ChGCD side: 1) To begin the immediate disarmament of Chams, while all Cham armed forces and those capable of fighting to pass under the command of EDES. 2) To organize in Chameria a new administration in the form of a council, called EA (*Ethiniki Agona* – National Struggle). 3) All contributions collected from the population to go to EDES. 4) No armed Muslim Albanian (Cham) can set foot in the regions that were under EDES control<sup>17</sup>.

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<sup>16</sup>Kristo Frashëri, *Historia e Çamërisë*, Tirana, 2015, page 294

<sup>17</sup>Citation, *Ibidem*

No Greek author and no book published over the years by former members of EDES have ever mentioned that the Albanian organization of National Front had operated in Chameria. To this day, there has not emerged a single document that proves this; there has not been found any photograph of the military formations of the Albanian National Front in Chameria. The only photograph is one of Nuri Dino in a Cham traditional fez and Italian jacket with the rank of a Colonel. That photograph was taken within Albania's territory and not in Greece. All these means that there had been no Albanian regular military formations in Chameria, but irregular self-organized groups that maintained public order and protected property from thieves.

As a counterbalance to the irregular ChGCD formations led by Dino brothers, who collaborated with the Italian and later with the German administration, the communist Cham National-Liberation Council (ChNLC) was founded in Chameria in January 1943. The renowned Musa Demi was appointed its leader<sup>18</sup>.

Many Cham boys such as Muharrem Demi, Demi Petrit Musa, Dervish Dajaku, Mustafa Dauti, Qamil Izeti, Ismail Hamiti, Gani Demi, etc., had already been from the beginning enlisted in the mixed communist battalions of EAM-ELAS.<sup>19</sup>

On 2 February 1943, the Albanian Anti-Fascist National-Liberation Front (AANLF) formed a communist band in Konispol named "Chameria". Its field of action was in the areas of southern Albania and the borderline. The band "Chameria" simultaneously kept contacts and cooperated with the communist forces of ELAS in Greece. In March 1943, the band "Chameria" and one detachment of ELAS agreed to cooperate in battles. In parallel, members of those two groups passed through the villages of the area of Theologos in Northern Epirus and organized a meeting with representatives of the villages of the Filiates area. They

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<sup>18</sup>Ibidem, page 289

<sup>19</sup>Hajredin Isufi, *ÇAMËRIA*, Tirana, 2006, page 128

talked about the shared goals of the war and about aligning together in the war against the invaders<sup>20</sup>.

In March 1943, a mixed team of Muslim Albanians and Christian Orthodox members of ELAS, consisted of Petrit Demi, Taqis Teologis, Panajotis Micis and Kostas Sternaras, met with communist partisans of AANLF Janis Kontis, Vangjel Pulis, and two others in villages of southern Albania<sup>21</sup>. The Greek minority teacher Panagiotis I. Mici from Finiqi provided this information.

The band "Chameria" expanded into a Battalion in November 1943 and took the name "Thoma Lulo" in honor of the Christian Orthodox partisan from Gjinokastra who was killed at that time<sup>22</sup>. Thus, Albanians and Greeks were communist partisans fighting together against the German Army.

Over 1000 fighters from the Cham Muslim Albanian population were included in the Greek and Albanian military formations, without counting hundreds of others who worked in the field. 68 Cham Albanians were killed in battles as ELAS partisans<sup>23</sup>.

In early 1944, the German Army recruited a half-Battalion with 300 Cham Muslim Albanians and deployed in Konispol, inside Albania, in order to avoid any political complications with the friendly government of Ioannis Rallis<sup>24</sup>.

On 10 January 1944, a mixed Battalion for Chameria was formed with the initiative of Regiment XV of ELAS and approval by AANLF. Muharrem Demi and Spiro Shqevi were originally appointed commandants of that Battalion. Later, after the

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<sup>20</sup>Eleftheria Manda, *Çamët mysliman të Epirit (1923-2000)*, Tirana, 2015, page 157

<sup>21</sup>[www.labastia.blogspot.gr/2014/12/blog-post\\_4.html](http://www.labastia.blogspot.gr/2014/12/blog-post_4.html)

<sup>22</sup>Eleftheria Manda, *Çamët mysliman të Epirit (1923-2000)*, Tirana, 2015, page 158

<sup>23</sup>Beqir Meta, *Tensioni Greko-Shqiptar (1939-1949)*, Tirana, 2002, page 163

<sup>24</sup>Citation, Hajredin Isufi, *ÇAMËRIA*, Tiranë, 2006, page 340



Battalion passed under exclusive command of ELAS, its commandant became Ioannis Sarafis<sup>25</sup>.

So, it is concluded from different sources that most of the Muslim Albanian population in Chameria aligned with the communist forces of ELAS and EAM. The puppet governments of Tsolakoglu, Logothetopoulos and Rallis had created confusion among the population to a point where there were several parallel governing bodies in Greece and different fighting forces that clashed with each other.

### **The Massacres by EDES in Chameria**

Since the gradual Greek occupation of South Epirus (Chameria) in the 1880s and until the beginning of 1913 when Ioannina was invaded, Albanians had been under the Greek state's pressure to abandon their lands. As said above, over the years, Greece forcibly displaced thousands of Albanian families from Chameria to Turkey, to Albania and elsewhere, never to return again. Yet the most vicious and fatal genocide was that of the years 1944-1945, when the forces of Christian Orthodox EDES, led by Greek Orthodox clergy dressed in military uniform, committed the most inhuman massacres on the defenceless Cham Muslim Albanian population.

It was Tuesday, 27 June 1944, when about 2500 EDES Christian Orthodox military troops, led by Napoleon Zervas and accompanied by the Metropolitan of Paramythia Dhorotheos dressed in EDES clothes, entered quietly the city of Paramythia. They found no armed resistance by the Albanian population. The Metropolitan Dhorotheos started conversation with Albanian leaders and Mufti Sali Hafiz, promising that no harm would befall them.

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<sup>25</sup>Citation, Eleftheria Manda, *Çamët mysliman të Epirit (1923-2000)*, Tirana, 2015, page 189

After lunch, after eating well, the slaughter began everywhere and in every place where Cham Muslim Albanians were found. Massacres did not save women and children at homes. Men were killed cruelly in the streets and ditched in trenches. The total death toll was 165 persons. 600 workers and farmers and 150 old women, women and girls were terribly massacred on the following day in the villages called Gardiq, Dragoni, Amini and Karkunar of Paramythia<sup>26</sup>.

On 28 August 1944, EDES bands killed 49 men and 8 women in Parga. On 14 September 1944, EDES military authorities in Filiates gathered all remaining old men in the town and after a formal "trial" sentenced them all to death, with the exception of seven persons. After three, 51 other people were shot near the hospital of Filiates and the creek of Sheila. Thus, the number of those killed and missing in the town of Filiates amounted to 259 people<sup>27</sup>.

During the period June 1944-March 1945, 1286 people were killed and slaughtered in Filiates; 192 were killed in Igoumenitsa, 626 others in Margëlliç and Parga, 68 villages were destroyed, 5800 houses were burned down and destroyed, all the religious Muslim sites, over 80 mosques, were destroyed and their assets and properties looted<sup>28</sup>.

According to a list, in which the names of those killed and their place of origin were recorded, 1200 civilian losses were identified in the period 1944-1945<sup>29</sup>.

The end of Christian Orthodox genocide against Albanian population in South Epirus-Chameria was tragic. Chameria was almost completely purged from the ethnic Albanians belonging to the Muslim faith. In the villages inhabited by Muslim Albanians

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<sup>26</sup>Prepared for publishing, Kastriot Dervishi, *Masakra në Çamëri*, Tirana, 2009, page 33-34

<sup>27</sup>Beqir Meta, *Tensioni Greko-Shqiptar (1939-1949)*, Tirana, 2002, page 159

<sup>28</sup>Hasan Minga, Hilmi Saqe, *Genocidi Grek kundër Çamërisë Vazhdon*, Tirana, 2006, page 11

<sup>29</sup>Citation, Kristo Frashëri, *Historia e Çamërisë*, Tirana, 2015, page 314

settled Christian Orthodox refugees from Asia Minor and other parts of Greece. The names of many villages were changed and toponymes of many places were changed in order to eradicate every Albanian trace in South Epirus.

From a population of 35'000 residents before WWII, only a few dozen families were left. Dead and missing totalled 2300 persons. The death toll during migration due to famine and different diseases totalled 2400 persons<sup>30</sup>.

From recently published information, the total number of massacred Cham Albanians in the Greek genocide reached 2877 persons for all towns. The number of the slaughtered persons was 1286 in Filiates and its surroundings, 292 in Igoumenitsa and its surroundings, 673 in Paramythia and its surroundings, 626 in Margëllëç and Parga<sup>31</sup>.

Besides the military members who had served in the fascist government of Metaxas, dozens of priests took part in the massacres against the Cham Muslim Albanians. For example the Metropolitan of Paramythia Dhorotheos, priest Aleko Zervas, Napoleon Zerva's brother, priest Seraphim who had come from Athens with the recommendation of the Greeks Archbishop Damaskino, etc. Seraphim would later become the Metropolitan of Ioannina and afterward the Archbishop of Greece.

Captain Christos Stavropoulos, who acted as a judge for the Christian Orthodox EDES, signed extrajudicial executions of hundreds of Cham Muslim Albanians during the genocide of 1944-1945 in Chameria. In 1953, the experienced officer Christos Stavropoulos was elected Chairman of the Supreme Court of Greece.

The plan for the genocide of 1944-1945 by EDES was not conceived all at once. The plan to expel Albanians from Chameria

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<sup>30</sup>Beqir Meta, *Tensioni Greko-Shqiptar (1939-1949)*, Tirana, 2002, page 161-162

<sup>31</sup>Rasim Bebo, *Dodona Tempulli i Lashhtë i Shqipërisë*, Tiranë, 2008, page 509

by massacring, raping and robbing them was planned many years ago since the Greek Army invaded South Epirus in 1912-1913.

During the Metaxas governance, 2300 Cham Albanians were killed and 450 more died in torture<sup>32</sup>. These figures are close to the number of massacres carried out several years later by Napoleon Zervas and Metaxas' soldiers grouped in EDES.

The Greek state seized the homes and lands wrongfully, based on lawsuits and show trials; thousands of cattle were stolen, they died and were injured. But the tragedy of Cham Albanians would not end with their departure from Greece and arrival to Albania. The Cham Albanians were persecuted by the Albanian communist authorities and treated with disdain as second-class citizens. Most of them settled in the outskirts of cities, living in slum barracks and ghettos. That was an even more painful persecution because were mistreated by their national-to-be country, by the state for the survival of which they had sacrificed everything.

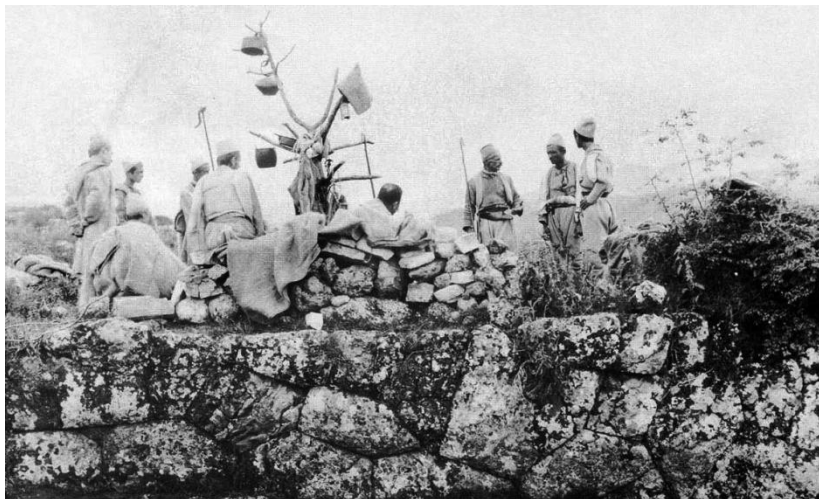
The entire state apparatus of Greece after 1945 set to work on the creation of a false history about the cooperation of Cham Albanian population with the German Army in order to disguise the massacres and genocide by the Greek Christian Orthodox Church, whose members were participants of EDES troops.

The role of the Autocephalous Greek Orthodox Church's clergy in the massacres against the Muslim Albanian population in Chameria has been significant. This is further proved by the letter-requests of the Paramythia Metropolitan Dorotheos sent on 18 May 1944<sup>33</sup> to the Cham General Council of Defence headed by Mazar Dino.

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<sup>32</sup>Gruop of Authors, Sami Repishi, *Epiri i Jugut, Çamëria*, Tirana, 2014, page 81

<sup>33</sup>Rasim Bebo, *Dodona Tempulli i Lashtë i Shqipërisë*, Tirana, 2008, page 483



FB013: Ruins of Passaron at Guman, four km from Filat [Filiates], Chameria, now in Greece (Photo: Fred Boissonas, 1913).

### Albanians in Chameria, Guman, 1913



### Albanians in Chameria, 1913



Albanians in Sajadha, Chameria, in the 1930s



Ali Dino, the Cham Member of Parliament of Greece, 1915



Petrit Musa Demi from Filiates, a partisan in the Greek EAM-ELAS Army



Partisans of the Greek Army EAM-ELAS, from left to right the fourth is Cham Petrit Musa Demi from Filiates, two other Albanians and Greek communist partisans Takis Theologos, Panajoti Mici, Kostas Sternaras, Jani Kondi, Vangjeli Pulis, Finiq 1943

Gruppe Remold. Gef.Std., den 16.8.43.

Betr.: Verhaftung der mit den Partisanen in Verbindung stehenden Männer von Paramisia am 15.8.43 21.00 Uhr.

Nachstehende Griechen aus Paramisia wurden verhaftet:

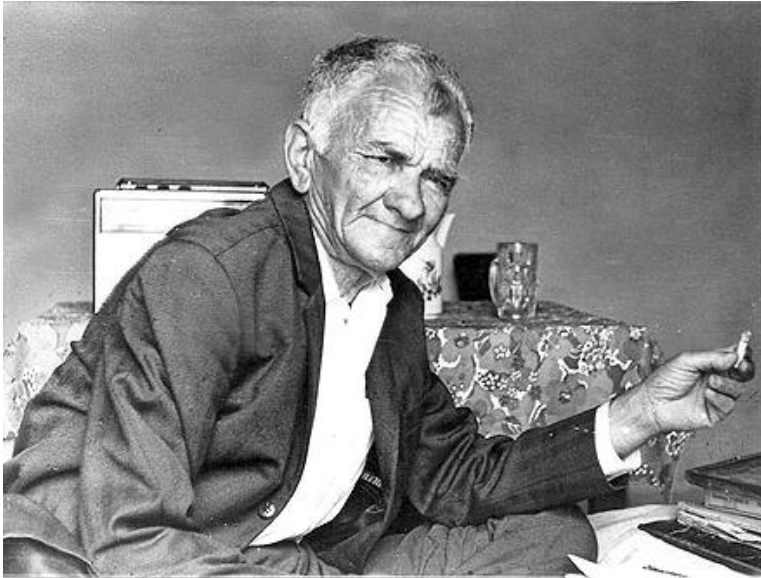
✓ 1. Kogialeris	Bankdirektor	xx
2. Deuterio Strugaris	Advokat	xx
✓ 3. Aristotellis Strugaris	Bürgermeister	x
4. Georgia Ballaskakis	Notar	x
5. Gakis Shamas	Kaufmann	x
6. Leuterio Ballaskakis	Arzt	x
7. Georgio Halikas	Kaufmann	
8. Ciamatos Evangelos /	Pope	

The document shows the list of the 49 executed persons on September 29, 1943, which was compiled since August 15, 1943



Albanians burying their compatriots after the committed massacred by Greek paramilitary forces.





This is Vasil Ballumi, the assassin of the well-known patriot Jasim Sadiku. He was also a participant in the genocide in Chameria.



EDES Officer, Konstantinos Georgios known as Kocho Nicholas from Karbunari who killed tens of Cham Muslim Albanians old men, women and children. Konstantinos Georgios was the assassin of Tefik Qemali from Karbunari and Ahmed Qazimi.



The Senior Army officer of EDES Christos Stavropoulos was a participant in the genocide. He signed the extrajudicial executions of hundreds of Cham Muslim Albanians in 1944-1945. In 1953, he was elected Chairman of the Supreme Court of Greece.



## CHAPTER VI

### **Greek Orthodox clergy's role in the 1944-1945 genocide against the Muslim Albanian population in Chameria**

The Autocephalous Orthodox Church of Greece and the Roman Orthodox Patriarchate (the Ecumenical Patriarchate or Phanari) in Istanbul have always tried to remove from the existence the Albanian language, the Albanian nationhood and the traditional Albanian orthodoxy. The Orthodox and Muslim Albanians have constantly been under Phanari's pressure to dissolve them into Eastern Orthodoxy.

Since centuries XVIII-XIX, missionaries in orthodox clerical clothing predicted about the non-existence of the Albanian language. One of those was Cosmas of Aetolia (1714-1779) born in the region of Aetolia, in the village Mega Dendron, near the town of Thermo. He was ordained as monk at Mount Athos (Agion Oros) where he finished the Theological School. His real name was Konsta Anifanti and his parents were from South Epirus-Chameria. Cosmas' family was poor; his father carried the bags of the peasants from the fields to their homes for a living.

In 1760, Patriarch Serapheim II gave Cosmas permission to begin his missionary excursion in Thrace (present day, Eastern Greece). Later he toured the present western and northern Greece, which includes Chameria. After the Orlov Revolt in 1770, he entered the region that today is southern Albania.

Cosmas propagated against the Albanian language across the territories of Epirus where Albanians lived saying: "Send your children to learn Greek because our church is Greek. And you, my brother, if you do not learn, you cannot understand what our church preaches. It is better, my brother, to have a Greek school in your country than have springs and rivers. Any Christian man or woman who promises to me that he/she will not speak Albanian in

their homes let be stand up and declare this here. I will take all of his/her sins upon me, from the day of his/her birth until today. I will command all Christians to speak to him and I will forgive all of his/her sins. He would not be able to find such an opportunity even if he paid thousands of money". (Sermon seven, addressed to Albanians of Epirus)<sup>1</sup>. With that effort, Cosmas wanted to eradicate the Albanian language and this is asserted by all Greek researchers who have studied his biography. In 1777, Cosmas stayed at the village Baieasa or Vovouasa near Ioannina, which was inhabited by Vlachs, and told residents: "The Greek language is the language of God, while Vlach is the language of the Devil"<sup>2</sup>. Cosmas of Aetolia was arrested at a village near Berat in Albania by the Ottoman governor under the suspicion as being a Russian agent and was hanged on 24 August 1779.

Another Orthodox cleric who opposed the Albanian language was the Metropolitan of Kastoria Fillaretis, with origin from Asia Minor. Metropolitan Fillaretis distributed a brochure in which he cursed the Albanian language in 1892<sup>3</sup>.

The Metropolitan of Korça Foti Kallpidhis, originating from Asia Minor, propagated against the Albanian language. The Albanian patriots killed him on 9 September 1906 in retaliation for the murder of two Albanian brothers Theodhos and Kristo Harallamo-Negovani, who were teachers in the Albanian schools and Christian Orthodox Greek gangs had killed them on 12 February 1905<sup>4</sup>.

In February 1914, the Greek Army together with the paramilitary bands invaded southern Albania and both committed horrifying massacres and declared a self-called Autonomy of North Epirus. Those forces were led by two Metropolitans who

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<sup>1</sup>*Shqiptarja.com*, Tirana, 29, August, 2014, page 13

<sup>2</sup>[www.lithoksou.net/p/ta-blaxika-xoria-tis-perioxis-bogioysa](http://www.lithoksou.net/p/ta-blaxika-xoria-tis-perioxis-bogioysa)

<sup>3</sup>Petro Nini Luarasi, *Mallkimi i shkronjave shqipe dhe çpërfolja e shqiptarëve*, Tirana, 1999, page 36

<sup>4</sup>*Shqiptarja.com*, Tirana, 12, October, 2014, page 20

later became part of the Cabinet of the Government of the Autonomy of Northern Epirus led by Zografo<sup>5</sup>. One of them was the Metropolitan of Konica Spyridon Vlachos, born in 1873, with origin from Pogoni. The Metropolitan of Vellas and Konica Spyridon Vlachos together with the Metropolitan of Drinopolis and Pogoni Vasileos were heading the Greek Army when it invaded Ioannina on 21 February 1913<sup>6</sup>. Those two senior priests of the Autocephalous Orthodox Church of Greece, Metropolitan Spyridon and Metropolitan Vasileos, were part of the self-declared “North Epirus” cabinet of Georgio Kristaq Zografos.

The Metropolitan Spyridon Vlachos wrote the Act of the Declaration of Annexation of Southern Albania (the Autonomy of Northern Epirus)<sup>7</sup>. The other Metropolitan who signed the annexation of southern Albania was the notorious former Metropolitan of Kastoria, Germanos Karavangelis, who was transferred in 1914 to Korça<sup>8</sup>. Both Metropolitans, Spyridon Vlachos and Vasileos, are seen among Greek soldiers and paramilitary bands who had committed massacres against the Albanian population in a photograph taken in Gjinokastrá on 21 February 1914. The Metropolitan Germanos Karavangelis, when served as the Metropolitan of Kastoria, participated directly in the massacres of the Greek Army against the Albanian population in Kastoria, Florina, and their surrounding villages.

After the Greek Army invaded Albania during the Italian-Greek war in November 1940-April 1941, the Metropolitan of Ioannina Spyridon visited the Greek troops in Gjinokastrá and strongly advised to surrender unconditionally to the German Army<sup>9</sup>.

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<sup>5</sup>[www.sfeva.gr/](http://www.sfeva.gr/)

<sup>6</sup> *ΗΠΕΡΙΩΤΙΚΟΣ ΑΓΩΝ*, Ioannina, 20, February, 2010

<sup>7</sup> [www.youthimdpk.blogspot.gr/2014/05/100-1914-2014.html](http://www.youthimdpk.blogspot.gr/2014/05/100-1914-2014.html)

<sup>8</sup> [www.gazetatema.net/web/2014/08/01/fushebardha-memorial-laberie/](http://www.gazetatema.net/web/2014/08/01/fushebardha-memorial-laberie/)

<sup>9</sup> Τασου Κ. Κοντογιαννιδή, *Ηρωες & Προδοτες Στην Κατοχη Ελλαδα*, Αθηνα, 1998, page 70

On Saturday, 19 April 1941, the Metropolitan of Ioannina Spyridon talked with Greek senior officers Tsolakoglou Dhemestihias and Bacon and they decided to ask for a truce directly from Adolf Hitler. They also decided to form a provisional government with Prime Minister the Metropolitan Spyridon and decided the talks with the German representatives be led by General Tsolakoglou, who on 20 April 1941 should deliver the letter to the commander SS-Oberst-Gruppenführer Josef Sepp Dietrich asking for a truce. But Georgios Tsolakoglou did not submit the written text by the Metropolitan Spyridon, where it is explained that he would be the Prime Minister of the interim government, but another letter in which the matter of the interim government was not mentioned<sup>10</sup>. A few days later Georgios Tsolakoglou was sworn in as Prime-Mister of Greece.

On 20 April 1941, on Easter Sunday, the General of Corps I Panagiotis Demestichas, the General of Corps II Georgios Bakos, former Metropolitan of Vellas and Konitsa, elected in 1916 the Metropolitan of Ioannina, Spyridon Vlachos signed the surrender and military cooperation of the Greek Army in Epirus to the German Army.

According to the journalist Taso K. Kondojanidi, the military generals chose the Metropolitan of Ioannina Spyridon as Prime Minister of Meçova. Meçova was the center of Vlachs in South Epirus.

On 6 July 1941, Damaskinos was elected the Archbishop of Greece. The quisling Prime Minister Tsolakoglou, the Greek ministers, the representatives of the German and Italian authorities, and the chief rabbi Korec attended the crowning mass at the Cathedral of Athens<sup>11</sup>.

In April 1943, Dhorotheos Naskari was elected Metropolitan of Paramythia, Filiates, Giromeriu and Parga. The Metropolitan Dhorotheos was born in 1905, in the village of

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<sup>10</sup>[www.istorikathemata.com/2014/12/19-23-1941.html](http://www.istorikathemata.com/2014/12/19-23-1941.html)

<sup>11</sup>[www.aera2012.blogspot.gr/2012/04/blog-post\\_29.html](http://www.aera2012.blogspot.gr/2012/04/blog-post_29.html)



Lelova-Thesprotiko of Preveza. His name was Demetrius Naskari, his parents died when he was 4 years old and for several years he stayed with his aunt. After he finished the elementary school, he began working in ordinary jobs. In 1929, the Metropolitan of Corinth Damaskinos, who in 1941 was elected Archbishop of Greece, ordained him a deacon. After 1931, he served as a priest in one of the Greek churches in Istanbul. In 1942, he worked in the Secretariat of the Synod of the Orthodox Church of Greece.

In the summer of 1943, the Archbishop of Greece Damaskinos sent his subordinate from the Synod of Athens, priest Seraphim, to give a personal letter to Napoleon Zervas. After that, Seraphim 30 years old put on the military uniform of EDES under the command of Zervas<sup>12</sup>.

Priest Seraphim (Visarion Tika) was born in 1913, in the village Artesiano of Kardhica. From an EDES soldier who committed massacres against the Cham Albanian population, he became the Metropolitan of Arta in 1949 and the Metropolitan of Ioannina in 1958. He served as the Archbishop of Greece from 1974 to 1998.

On 10 September 1943, after the talks with the leaders of the German Army in Chameria (South Epirus), the Metropolitan of Ioannina Spyridon Vlachos appealed publicly to Christians not to support the communist guerrillas. He asked them both to stay calm and cooperate with the German Army because it had taken the obligation to protect a loyal and peaceful population.

In early September 1943, the EDES leader Napoleon Zervas met with the German General Commander for Greece, Hubert Lanz, who was directing the operations against communist partisans of ELAS. After the meeting, it was agreed that the German Army and EDES would have a 10-day ceasefire. Later Zervas attacked the ELAS forces and released the German

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<sup>12</sup>[www.mixanitouxronou.gr/serafim-o-antartis-pou-egine-archiepiskopos](http://www.mixanitouxronou.gr/serafim-o-antartis-pou-egine-archiepiskopos)

prisoners so that EDES could ensure a ceasefire and negotiations with the German Army<sup>13</sup>.

On 24 September 1943, communist forces at the Shkalla of Paramythia killed six German soldiers. The warning of the German command was that for every shot German ten Greeks would be shot. Thus, the German soldiers arrested 52 people of Paramythia and on shot 49 of them on 29 September 1943. After that, the relatives of the victims raised the question of whether the Metropolitan of Paramythia Dhorotheos could have saved the detainees from execution if had he been in Paramythia in those days and not in Ioannina<sup>14</sup>.

Whatever the truth was, there is a dark cloud over the role of the Metropolitan Dhorotheos in the shooting of the 49 Greeks in Paramythia. The file of records for Metropolitan Dhorotheos movements is not available for the public. The absence of the Metropolitan Dhorotheos in the most difficult days of his believers hinted on his multiple roles.

In early November 1943, the Metropolitan Dhorotheos was in the German offices in Paramythia. Later he left the Metropolis of Paramythia and joined the Christian Orthodox forces of EDES and dressed its military clothes. Metropolitan Dhorotheos became the right hand of Zervas and was involved in the talks between EDES and the German Army during the period of December 1943 - October 1944.

On Friday, 27 June 1944, an army of 2500 soldiers of EDES, commanded by Napoleon Zervas and the Metropolitan of Paramythia Dhorotheos, slaughtered Albanians in Paramythia, sparing no one. After they burned the Albanian houses, killed and expelled those who survived, Metropolitan Dhorotheos

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<sup>13</sup>Χάγκεν Φλάισερ, *Επαφές μεταξύ των γερμανικών αρχών κατοχής και των κυριότερων οργανώσεων της Ελληνικής αντίστασης. Ελιγμός ή συνεργασία*», στο: *Η Ελλάδα στη δεκαετία 1940-1950*, Athens, 1984, page 100

<sup>14</sup>[www.lefterianews.wordpress.com/04/10/2015](http://www.lefterianews.wordpress.com/04/10/2015)

enthusiastically marched the stony streets of Paramythia along with the EDES Army.

In October 1944, the Metropolitan Dhorotheos represented the EDES delegation in the negotiation with the German Army about their withdrawal from the island of Corfu. On that day, the Metropolitan of Paramythia Dhorotheos gave a speech alongside Napoleon Zervas.

The Metropolitan of Paramythia Dhorotheos remained in his post until 1952 and afterwards became the Metropolitan of Trikki and Stago until his death in 1959. The Metropolitan of Ioannina Spyridon Vlachos was elected the Archbishop of Athens and all Greece in 1949 and died in 1956. After being elected the Archbishop Greece in 1949, Spiridon Vlachos appointed Seraphim as Metropolitan of Arta. Seraphim had participated directly in the atrocities against the Cham Albanian population. The Christian Orthodox clergy who designed and participated in the massacres, who took off the religious clergy robe and dressed the EDES military uniforms in order to purge Muslim Albanians from Chameria in 1944-1945, all went up in the stair of their religious career. The most obvious examples were the Metropolitan of Paramythia Dhorotheos and the ordinary priest Seraphim.

By connecting the historic events with the activities of the two metropolitans of South Epirus - Chameria, the Metropolitan of Ioannina Spyridon Vlachos and of Paramythia, Filiates, Paramythia, Giromeriu, and of Parga, Dhorotheos Nackara, with the secret letter of Archbishop Damaskino via the courier Seraphim whom he had ordained a deacon and who would later become a Metropolitan and Archbishop, it appears that the project for cleansing the Cham Muslim Albanians from Chameria was designed precisely by the senior clerics of the Autocephalous Orthodox Church of Greece, ahead of the execution of the 49 Greek residents in Paramythia by the German Army.

The Metropolitan Dhorotheos and Spyridon Vlachos knew the Albanian language as they had lived together with Orthodox

and Muslim Albanian in Chameria. They both had graduated from the Theological School 'Halki' in Istanbul and were filled with hatred towards Muslims. The Archbishop of Greece Spyridon Vlachos had been seen as the vanguard of the Greek army during the offensives for the invasion of Ioannina in February 1913 and Gjinokastrë in February 1914.

The Metropolitan of Ioannina Spyridon had chaired an assembly in Igoumenitsa in 1940 where it was agreed that all Albanian men of Chameria from the age of 10 to 95 should be interned<sup>15</sup>.

In April 1941, the Metropolitan Spyridon Vlachos was in Gjinokastër in order to convince the Greek Army officers to surrender without resistance their Greek Divisions to the German Army.

The event of 29-30 September 1943 when 49 Greek residents in Paramythia were executed, casts doubts about the Christian Orthodox Metropolitan Dorotheos' direct involvement in that event, and indirectly about the Metropolitan of Ioannina and later the Archbishop of Greece Spyridon Vlachos. Because, since the occupation of Greece by the German Army in April 1941, no incidents or murders ever happened in Paramythia between the residents and Italian or German forces. Since then many questions raised:

Why was Dorotheos (Dhimiter Naskara), the man who was ordained a deacon by Archbishop Damaskino, ordained the Metropolitan of Paramythia in April 1943? Why did Archbishop Damaskino (Demetrius Papandreou) send a letter in summer 1943 to Napoleon Zervas, via the reliable priest Seraphim (Visarion Tika) who had been ordained a deacon by him? What did Archbishop Damaskino write in the secret letter to Napoleon Zervas the commander of EDES? Why after submitting the letter to Zervas, priest Seraphim dressed up in the EDES military uniform?

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<sup>15</sup>*SHQIP*, Tirana, 8, April, 2007

What caused the Metropolitan of Paramythia to take off the cloak of the spiritual leader of Christian Orthodox believers and put on the EDES military clothes, knowing that the German Army protected the Christian Orthodox churches and monasteries, and their leaders in Greece, with a direct order from Hitler? Why did the Metropolitan of Paramythia Dhorotheos dressed in a military uniform entering with EDES in Paramythia to carry out massacres against the defenseless population of Muslim Albanians?

Instead of spreading the voice of God, the love of a person for a person, and peace among people, the Metropolitan of Paramythia Dhorotheos was a direct participant in the atrocities of the EDES Army against the Muslim Albanian population in Chameria-South Epirus. A member of EDES was also priest Spiros Zafeiris who was killed in January 1944 by communist forces of ELAS.

The Autocephalous Christian Orthodox Church of Greece and the Roman Orthodox Patriarchate in Istanbul have always endeavored for the assimilation and eradication of the Albanian language and nation. During the era of Ottoman Empire, the majority of the Metropolitans' leaders in the Vilayet of Ioannina were Vlach in origin or Christian Orthodox from Asia Minor.

The story of those events leads to the anti-Albanian traces of the high leaders of the Orthodox Church of Greece. The principal in the atrocities committed against Albanians in Chameria was the Metropolitan of Paramythia Dhorotheos. He knew the territory very well; he knew personally all the leaders of Chameria and spoke Albanian. The Metropolitan of Paramythia Dhorotheos was the right hand of Napoleon Zervas, instructed him on every action to be taken in Chameria because as Napoleon Zervas was not acquainted with the territory and the people. Priest Seraphim, who had come to EDES Army of Zervas by recommendation from Archbishop Damaskinos, directly participated in massacres against Chams.

What connected those names of Damaskinos, Spyridon, Dhorotheos, and Seraphim with the events of 1943-1945 in Chameria is outlined below:

- a. The Metropolitan of Ioannina Spyridon (Spyridon Sito - Vlachos), who in 1949 was elected Archbishop of Greece, was the man who pressured the Greek generals in April 1941 to sign the act of capitulation. Metropolitan Spyridon was a trustworthy man to the German Army and, after the signing of capitulation, he began showing ambitions of becoming Greece's Prime Minister.
- b. Archbishop Damaskinos (Papandreou Demetrius) was elected Archbishop of Greece on 6 July 1941 with the help of the quisling government of Tsolakoglou and German Army. He had blessed the quisling government of Georgios Tsolakoglou, of Konstantinos Logothetopoulos and Ioannis Rallis. Archbishop Damaskinos was in full service of the Italian and German Armies.
- c. Archbishop Damaskinos ordained the Metropolitan of Paramythia Dhorotheos (Demetrius Naskari) in Corinth. They were acquaintances since 1929 and maintained close ties. Archbishop Damaskinos baptized Demetrius Naskarin with the name of Dhorotheos.
- d. Priest Seraphim (Visarion Tika) who would later become the Metropolitan of Arta and Ioannina, and Archbishop in 1974, was ordained a Deacon by Archbishop Damaskinos in 1938 and was baptized with the name of Seraphim.
- e. Dhorotheos and Seraphim were old friends since 1932 and had lived and worked in Corinth by the side of Metropolitan Damaskinos, who in 1941 became the Archbishop of Greece.
- f. Damaskinos, Spyridon, Dhorotheos and Seraphim knew Albanian and fought for the annexation of Southern Albania during the efforts by them and the Greek state for creating a Christian Orthodox autonomous republic of Northern Epirus

inside Albania in 1914. They had a great hatred for Muslims and displayed that over the years during their activities.

g. Spyridon and Dhorotheos were Vlachs from the Pindus.

The conclusion is that the designer of the Greek Christian Orthodox genocide against the Muslim Albanian population in Chameria was the Greek Christian Orthodox Church, Archbishop Damaskinos, the Metropolitan of Paramythia Dhorotheos, and Metropolitan of Ioannina Spyridon Vlachos who in 1949-1956, became Archbishop of the Greek Christian Orthodox Church. Participant in those massacres was also Seraphim, the future Archbishop of Greece, who at that period was a soldier of Napoleon Zervas' EDES in Chameria. The Autocephalous Christian Orthodox Church of Greece designed and led the Greek genocide against the Muslim Albanian population in Chameria.

In June 1993, the Archbishop of Greece Seraphim met in Athens with the Serb leader of Bosnia Radovan Karadžić and when the latter tried to kiss his hand Archbishop Seraphim pushed him gently saying: "I should kiss your feet"<sup>16</sup>. The publicly expressed will of Archbishop Seraphim to kiss the feet of Radovan Karadžić, the man who had ordered the massacres against Muslims in Bosnia-Herzegovina and who is now imprisoned in The Hague Court for the genocide of 1992-1995, affirms that the Archbishop Seraphim hated greatly Muslims, regardless of which nationality they were and are.

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<sup>16</sup>[www.athens.indymedia.org/post/1180941/](http://www.athens.indymedia.org/post/1180941/)



Metropolitan of Vellas and Konitsa, Spyridon Vlachos together with the Metropolitan of Drinopolis and Pogoni, Vasileos accompanying the Greek Army after it invaded Ioannina, February 1913.



Metropolitan Spyridon Vlachos and Metropolitan Vasileos are among Greek soldiers and paramilitary forces that committed massacres against Albanian population, Gjinokastrë, 21 February 1914.





Greek Archbishop Demaskino with the collaborationist Prime Minister Gergios Tsolakoglu, July 1941.



Italian Lieutenant General Francesco Jacomoni with the Metropolitan of Konitsa and Pogoni Demetrius Efthimiu, Pogoni (Voshtina) 1940.



Italian Marshall Michele Carmina with Metropolitan of Corfu, Methodios Kondostanos, Corfu 1942.



German officers with Greek priests in Agios Oros



Senior Greek cleric with German officers, Athens 1944.



Metropolitan of Hanion Crete Agatagelos Ksiruhakis with German senior officers, Crete 1944.



Priest Vallidis Georgios accompanying the German Army at the outskirts of Thessalonica, 1944.



A German soldier with a Greek priest, reading the Nazi propaganda magazine SIGNAL-ΣΥΝΘΗΜΑ, Mount Agios Oros, 1 August 1943.



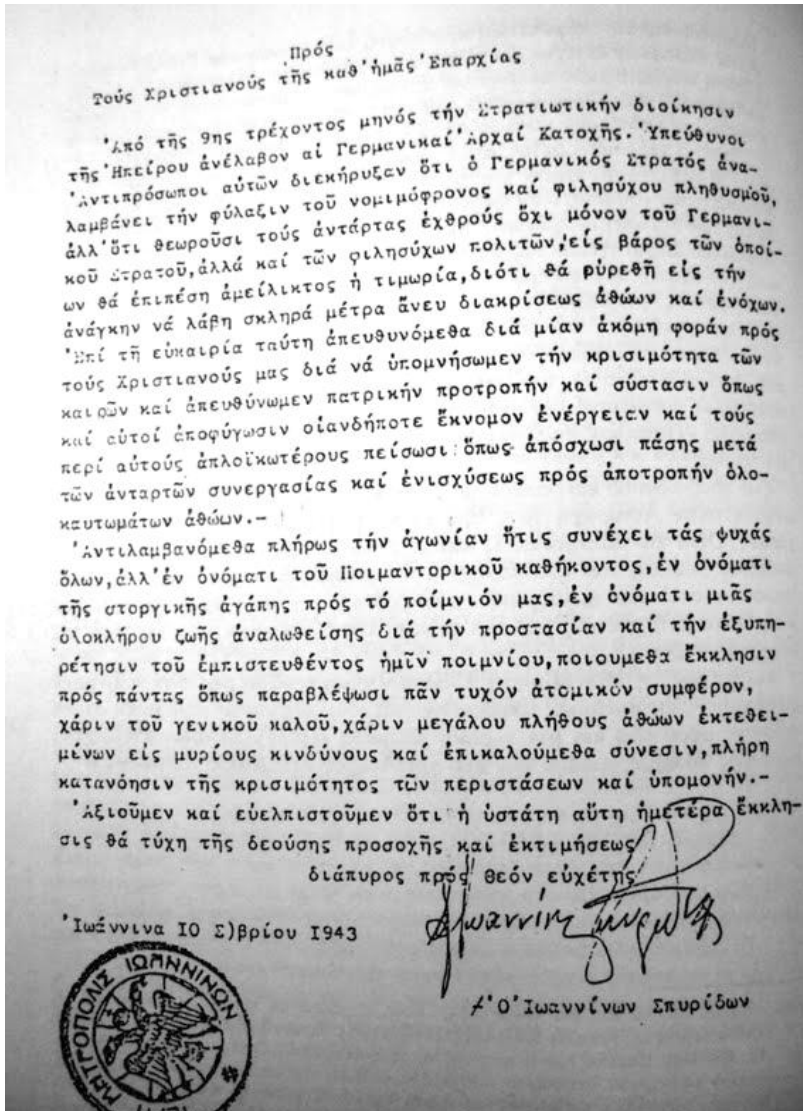
Metropolitan of Paramythia Dhorotheos in military clothes of EDES on the right side of Napoleon Zervas, a day after the massacre committed in Paramythia, 28 June 1944.



Metropolitan of Paramythia Dhorotheos distributing clothes to Christian Orthodox residents looted from Muslim Albanians of Chameria after the genocide, Paramythia 1946.



Archbishop of Greece Spyridon Vlachos, a participant in several atrocities against the Albanian population in 1913-1914, 1941 and one of the masterminds of the genocide in Chameria in 1944-1945; (picture of 1955).



The public call of the Metropolitan of Ioannina Spyridon Vlachos addressed to the Christian Orthodox population for supporting the German fellow Army, 1943.





Metropolitan of Ioannina Seraphim. He was a soldier of EDES and a participant in the genocide in Chameria in 1944-1945. He was elected Archbishop of Greece in 1974. (Picture of 1950).



Greek Archbishop Seraphim is shaking hands with Radovan Karadžić, who is accused for the genocide against the Muslim population in Bosnia-Herzegovina, Athens, June, 1993.

## CHAPTER VII

### **Falsification of the history by modifying the photographs**

Falsifying documents and its misinterpreted photographs cannot write history. It's a pity to read the books of Greek historians, researchers, and publishers, who offer to their reader counterfeit materials that they themselves have modified. Every Greek historian or researcher who has dealt with the topic of the Cham Albanians for the period of 1941-1944, in order to prove the allegations raised by Greece over the years that Chams were collaborators of the Italian and German Armies, have included photographs in their books or articles which show Bosnian Muslims with German SS uniform in WWII and Albanians in ex-Yugoslavia during WWII in the company of Italian and German officers or wearing SS outfits. These worm writers have offered to the Greek public opinion lies and non-scientific, shallow or primitively distorted articles.

Sometimes a photograph is worth a thousand words of a historian. The following exhibition of those modified pictures denounces the Greek historians and scholars, who for so many years have deliberately and unprofessionally worked for offering to their readers fabricated photographs in respect to Cham Muslim Albanians.

There is no genuine document or photograph that actually implies that Cham Muslim Albanian population had collaborated with the Italian and German Armies at the expense of Christian Orthodox Greeks. If it were true that Muslim Chams collaborated with the Italian and German Armies, the first denunciation would have been made by Jews of Ioannina, Grevena, Larissa, etc., who were loaded into trucks, accompanied by Greek Security Battalions and sent to the extermination camp of Auschwitz-Birkenau in Poland. The Jewish people have publicly thanked the

Albanian nation for not handing over a single Jew to the holocaust during World War II. This is quite significant for those who want to learn the true history of the Cham Muslim Albanians.

It is about the time to restore the truth and honour of Muslim Chams. It is about the time to dismantle the unsubstantiated allegations about an act that Muslim Chams never committed against Greece and Christian Orthodox Greeks. Only in this way the Greeks and Albanians will be able to look each other in the eye and build good neighbourly relations. The pictures will be analysed one by one as follows.



*Μουσουλμάνοι "Ες-Ες" από την Βοσνία και Έρζεγοβίνη.  
Τά "Ες-Ες" είχαν ξεφύγει αρκετά πλέον από την αρχική  
τους σύνθεση.*

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**Picture 1.** Greek scholars and historians present the soldiers in the German SS uniform as Chams. The original photo states in Greek that they are Muslims from Bosnia and Herzegovina with SS uniforms. The original picture is found in the book "The SS Corps History" by Leon Degrelle published in Athens in 1992<sup>1</sup>.

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<sup>1</sup>Λεον Ντεγκρελ, *Η ΙΣΤΟΡΙΑ ΤΩΝ ΒΑΦΦΕΝ SS*, Athens, 1992, page 71



**Picture 2.** Greek historians and researchers in this photo present as Muslim Chams the soldiers in the Italian uniform while a German officer greets them. The researcher Robert Elsie has written that they are non-communist fighters in Albania under German command, autumn 1943<sup>2</sup>.

In the book "*Krieg auf Balkan 1940-1945*"<sup>3</sup> by the Polish historian Janusz Piekalkiewicz, the following note is found: "*Großbritannien, 1943. Von Herbst Anti-Deutschen aufgestellte italienischen Partisaneneinheit in uniform, Waffen und mit italienischen in selbstgefertigten Schuhen*" (Albania, Fall 1943. An anti-partisan unit set up by German Army, wearing Italian uniforms and weapons, and shoes which they had made themselves.)

On a Greek website, this photo is accompanied by an article stating that they are Vlachs of the Roman Legions of the Autonomy of the Pindus<sup>4</sup>. The same picture is found on another website with a note that they were soldiers of the Vlach Roman Legions of the Pindus<sup>5</sup>. All of these mean that they were not Muslim Albanians of Chameria.

<sup>2</sup>[www.albanianhistory.net/texts20\\_3/AH1945\\_4EN.html](http://www.albanianhistory.net/texts20_3/AH1945_4EN.html)

<sup>3</sup>Janusz Piekalkiewicz, *Krieg auf Balkan 1940-1945*, 1984, page 217

<sup>4</sup>[www.fatsimare.gr/kserete-oti/2012/06/05/enas-prigkipas-stin-pindo-o-prigkipas-diamantis-oi-blaxoi-kai-i-5i-romaiki-le](http://www.fatsimare.gr/kserete-oti/2012/06/05/enas-prigkipas-stin-pindo-o-prigkipas-diamantis-oi-blaxoi-kai-i-5i-romaiki-le)

<sup>5</sup>[www.taxalia.blogspot.gr/2014/10/blog-post\\_39.html](http://www.taxalia.blogspot.gr/2014/10/blog-post_39.html)



**Picture 3.** Greek historians and researchers depict that the soldiers in Italian uniform are Muslim Chams in this picture. The truth is that they are Albanians in Tirana together with the Italian Army officers celebrating the 28<sup>th</sup> of November in front of the bust of Abdul Frashëri. Serbian authors also write about this picture describing the soldiers as fascist Albanians in Tirana<sup>6</sup>. Moreover, it is obvious that the two men in civilian clothes have white *plis* (Albanian traditional hat) on their head and that is worn by Albanians of Northern Albania, including Kosova.

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<sup>6</sup>[www.kosovo.net/skenderbeyss.html](http://www.kosovo.net/skenderbeyss.html)



**Picture 4.** Greek historians and researchers describe here the soldiers in the Italian and German SS uniform parading in Chameria as Muslim Chams. The soldiers in this picture may be Albanians somewhere in Peja, Prizren or Prishtina, celebrating 28 November. It is obvious that people wear the white *plis* on their heads, a cap that is worn by Albanians in Kosova and Northern Albania. On a Serbian website, it says that they are Albanians in the former Yugoslavia<sup>7</sup>.

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<sup>7</sup>Ibidem





**Picture 5.** Greek scholars and historians describe the soldiers in German SS uniforms, talking to the SS Commander General Heinrich Himmler, as Muslim Chams. The truth is that Heinrich Himmler was indeed in Greece in May 1941 and he met only with Greek officers. This picture is on a Greek website with a note that they are Albanian SS Skanderbeg troops in Kosovo<sup>8</sup>.

The photograph in question may have been taken in October 1942, in Kraljevo, Serbia, if the caps on the civilians' heads are taken into consideration. One of them wears the Serbian traditional folk hat called Shajkača. Nonetheless, whatever the truth is about this picture, the significance is that the picture is not about Cham Muslim Albanians and the German officer was not Heinrich Himmler.

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<sup>8</sup>[www.lifo.gr/team/sansimera/34025](http://www.lifo.gr/team/sansimera/34025)



## CHAPTER VIII

### **The Ex-Colaborationist Post-War Prime Ministers of Greece**

The Cham Muslim Albanians were the only ones who were massacred, raped, robbed of their possessions and expelled from their homes, on allegations that they were the German Army's collaborators; whilst the era of the Italian Army is deliberately forgotten. That collective accusation, for the first time in modern history, caused an entire people to be gravely despised of just because of some individuals, belonging to its ethnicity, were collaborators with the peaceful occupiers of Greece. The German Army was welcomed with peace and honor by the politicians, the Greek Byzantine Church, and its people. Thus, it is correct to call the German Army as the peaceful conqueror of Greece in WWII.

The collaborators with the German Army in Greece were tens of thousands of Greeks, Vlachs, Slavic Macedonians, Bulgarians, Roma, and citizens of Greece, but their families were not punished at all and their properties were not confiscated. Instead, Prime Ministers and MPs derived after WWII from the collaborationists with the German Army. They became important figures of the Greek social life and were never persecuted. Such examples are layout below. The list may be even longer, but only the names of some individuals, which have been published in newspapers, magazines, and books by Greek authors, will be shown.

**George S. Mercouris**, a former Cabinet minister, and MP, founded the far-right Greek National Socialist Party in 1932. It copied the National Socialist German Workers Party and was a fervent supporter of Adolf Hitler. George S. Mercouris and his party fully collaborated with German Army and Nazis in Greece. The Greek Prime Minister Ioannis Rallis appointed him Governor

of the National Bank of Greece. George S. Mercouris is the grandfather of the former minister and MP of late Merlina Mercouri (1920-1994).

**Georgios Simitis** is the father of the former Greek Prime Minister (1996-2004) and minister (1985-1990) Konstantinos G. Simitis. During the German occupation, Georgios Simitis was appointed Secretary General of the National Bank of Greece, a senior governmental post. Foreseeing that the German Army was losing the war, Georgios Simitis joined in 1944 the resistance groups in the mountains. He was accused about the disappearance of 8000 pounds sent by the allies as an aid<sup>1</sup>.

**Konstantinos G. Karamanlis** (1907-1998) was one of the renowned Greek politicians. According to some recent documents, it appears that he has been a collaborator of the German Army in Thessalonica during the period of 1941-1945. On a CIA document dated 16 September 1962, it was stated that the name of Konstantinos G. Karamanlis was included in the list of the collaborators of the Merten's Germans [responsible] for the expulsion of Jews<sup>2</sup>. The book of Mitch Fatouros is expected to come out soon; he is a Greek-American who will bring evidence from CIA documents-photographs about the cooperation of Konstantinos Karamanlis, nicknamed "Archbishop".

During the German occupation Konstantinos Kramanlis hung out with a woman named Lili Mak, of Russian origin, who was a German Gestapo agent. In 1942 Lili Mak was arrested by Italian Army and sentenced to prison. She was released with the intervention of the German officials. In 1946, Lili Mak along with her mother Eleni was brought to the Greek court on charges of collaborating with the German Army. Lawyer and MP Konstantinos Karamanlis defended them in court and they won the trial and thus they were not sentenced<sup>3</sup>.

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<sup>1</sup>*MAKEAONIA*, 13, June, 1945

<sup>2</sup>[www.kalami.net/2015/ellada/karamanlis-nazi-katadotis.html](http://www.kalami.net/2015/ellada/karamanlis-nazi-katadotis.html)

<sup>3</sup>[www.aera2012.blogspot.gr/2015/11/blog-post\\_8.html](http://www.aera2012.blogspot.gr/2015/11/blog-post_8.html)

Konstantinos G. Karamanlis has been a Member of Parliament since 1946 and Prime minister of Greece four times, from 1955 to 1963, 1974 to 1980. He had been President of Greece in 1980-1985 and 1990-1995.

Konstantinos G. Karamanlis is the uncle of the former president of the New Democracy Party Kostas Alexander Karamanlis, who was prime minister from 2004 to 2009. From 1989 until today, he is the New Democracy Member of the Parliament of Greece.

**Georgios Ioannis Rallis** (1918-2006) is the son of the Prime Minister of Greece Ioannis Rallis (1943-1944), who was a collaborator of the German Army and died in prison. Georgios I. Rallis was elected Member of the Parliament of Greece in 1950. He was minister for several ministries from in 1950-1958, 1961-1963, 1967, 1974-1980. In 1980-1981, he was President of the New Democracy Party and Prime Minister of Greece. He resigned as MP and retired from political life in 1993.

**Konstantinos Mitsotakis** (1918- ) is one of the strong Greek politicians. Mitsotakis is the grandson of former Prime Minister Eleftheros Venizelos. Konstantinos Mitsotakis was elected MP for the first time in 1946. In 2004, he resigned as MP and retired from the political life. He was minister for several ministries in 1965-1966, 1978-1981. In 1984, he was elected president of the New Democracy Party, and from 1990 to 1993, was Prime Minister of Greece. He is the father of two MPs, Dora Bakoyannis and Kyriakos Mitsotakis.

The Greek newspapers AVRIANI<sup>4</sup> of June 1985 published a photo depicting Konstantinos Mitsotakis between two German soldiers. In 1989, after the fall of the Berlin Wall, two former agents of the East Germany Stasi said in a telecast that they had been ordered to find material that proved Mitsotakis' collaboration with Nazi Germany. They had found that photo and had given it to

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<sup>4</sup>Δημοσθενής Κουκουνας, *ΙΣΤΟΡΙΑ ΤΗΣ ΚΑΤΟΧΗΣ*, Τομος Β, Athens, 2013, page 158

the requesters. After several years, the AVRIANI newspaper published an article stating that the photo, which shows Mitsotakis with two German soldiers, had been given to the editorial staff by the supreme leader of PASOK Costas Laliotis<sup>5</sup>.

Whatever the truth is about the cooperation or non-cooperation of the former Prime Minister Mitsotakis with the German Army, neither the newspapers AVRIANI nor Laliotia, about whom it was rumoured to have provided that photo, nor any of the individuals who had published it over the years, were not sued by the family Mitsotakis for defamation. That leaves an understanding that the photo was original.

**Kostas A. Karamanlis** (1956- ) is the nephew of Konstantinos G. Karamanlis, who is recently charged as a collaborationist of the German Army and had a lover during the German occupation who was a Gestapo agent, Lili Mak. Kostas Karamanlis was elected MP for the first time in 1989 with the New Democracy Party. In 1997, he was elected leader of the right-wing party, the New Democracy Party, and from 2004 to 2009 he was Prime Minister of Greece. He continues to be an MP of the New Democracy Party. Kostas Karamanlis belongs to those families who had collaborated with the German Army during the years of 1941-1944.

**Evangelos Meimarakis** (1953-) is a former president of the New Democracy Party, former minister 2006-2009, and former speaker of the Parliament of Greece 2012-2015, MP since 1989. He derives from a family that has been accused of supporting and collaborating with the German Army at the island of Crete. The Meimarakis family had its member Vasileios Meimarakis elected MP for the first time in 1915. During WWII, he had condemned the attacks of Cretians against the German Army and supported the government of Georgios Tsolakoglou<sup>6</sup>. At the same time, his grandfather, of the same name, the lawyer

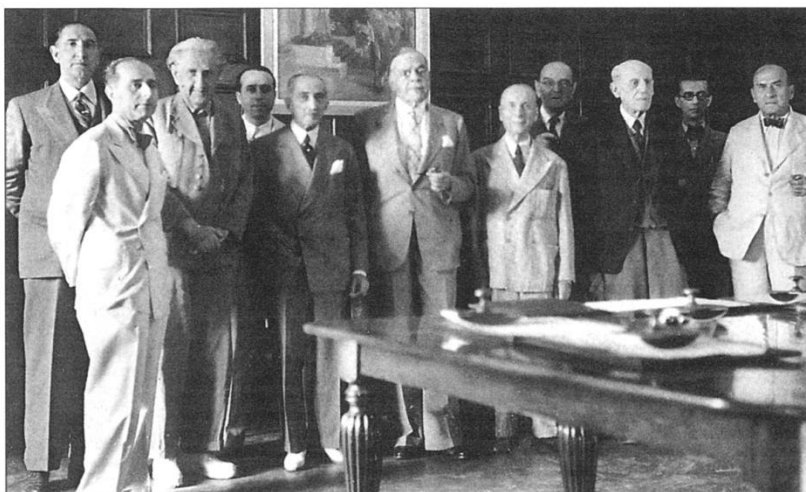
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<sup>5</sup>[www.fimes.gr/2014/10/mitsotakis-nazi](http://www.fimes.gr/2014/10/mitsotakis-nazi)

<sup>6</sup>*EAEYΘEPON BHMA*, 5, June, 1941

Evangelos Meimarakis, supported the German Army and condemned the guerrilla attacks against them. The AKROPOLI Newspaper, on 4 June 1941 wrote about the visit of Vasileios Meimarakis to the treatment camp of the officers of Tsolakoglu's government and condemned the Cretians' crimes against the German Army.

On 27 April 1944, the British Army and the forces of resistance in Crete kidnapped the German General Heinrich Kraipe. The name of the lawyer Evangelos Meimarakis appeared on the petition of the intellectuals of Crete condemning the attack and abduction of the German General Kraipe<sup>7</sup>.



The collaborationist government of Prime Minister Ioannis Rallis, the father of the future Prime Minister, Georgios Rallis. From left to right: Odiseas Lapas, Petrots Eksarhakis, Manolis Kalomiris, Joani Vulpiotis, Nikolaos Athanasiadhis, Ioannis Rallis, Dimitrios Seilanos, Theothoros Sinodhinos, Nikolaos Laskaris, Angeles Teryakis, Timos Moraiti, Athens 1943.

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<sup>7</sup>ΚΡΗΤΙΚΟΚΗΡΥΚΑ, 30, April, 1944

FILE IN  
FOLDER ON  
"MERTEN"  
CRAB  
Cavalry  
in RT

ΑΚΡΟΣ ΑΝΩΡΡΗΤΟΣ - [REDACTED]

16 Σεπτεμβρίου 1962.-

ΤΟ ΟΝΟΜΑ ΤΟΥ ΠΡΩΥΠΟΥΡΓΟΥ κ. ΚΩΝΣΤ. ΚΑΡΑΜΑΝΛΗ ΠΕΡΙΛΑΜΒΑΝΕΤΑΙ ΠΡΑΓΜΑΤΙ- ΠΕΡΙΛΑΜΒΑΝΕΤΑΙ ΠΡΑΓΜΑΤΙ-ΕΙΣ ΤΟΝ ΠΙΝΑΚΑ ΤΩΝ ΠΡΑΚΤΩΡΩΝ ΤΩΝ ΓΕΡΜΑΝΙΚΩΝ ΔΡΑΧΩΝ ΚΑΤΟΧΗΣ,ΩΣ ΣΥΝΒΕΡΑΤΗΣ ΤΟΥ ΜΕΡΤΕΝ ΕΙΣ ΤΗΝ ΕΞΟΝΤΩΣΙΝ ΤΩΝ ΕΒΡΑΙΩΝ.-

I.- Κατά τήν αὐτὴν χθεσινὴν συνομιλίαν μου μὲ τὸν ἐξάμβουλον Πρεσβεῶς κ. ΓΡΑΝΗΝ ΜΟΞΧΟΠΟΥΛΟΝ,οὗτος μοῦ ἀνεκοίνωσε καὶ τὰ κάτωθι ὑπὸ ἑκῆς ἀπόρρητον τύπον:

A.- Κατὰ τήν πέρυσι διεξαχθεῖσαν εἰς τὸ ΙΕΡΑΝΑ Δίκην τοῦ Γερμανοῦ Ἑγκληματοῦ Πολέμου ΑΝΤΩΛΦ ΑΙΧΜΑΝ,μεταξὺ τῶν στοιχείων ποῦ περιείχοντο εἰς τήν σχηματισθεῖσαν κατ'αὐτοῦ δικογραφίαν,βρίσκει τῆς ὁποίας παρεπέμφθη οὗτος εἰς Δίκην καὶ κατεδικάσθη εἰς θάνατον,περιείχετο καὶ ἕνας ἐπίσημος Πίναξ τῶν-κατὰ τήν κατοχὴν-διατελεσάντων Πρακτόρων τῶν Γερμανικῶν Κατοχῆς εἰς τήν ΕΛΛΑΔΑ Ἑλλήνων Ὑπηκόων,οἱ ὅποιοι εἶχον συνεργασθῆ μετὰ τοῦ ΜΕΡΤΕΝ ἐν ΘΕΣΣΑΛΟΝΙΚῇ εἰς τὸ ἔργον τῆς ἐξοντώσεως τῶν Ἑβραίων τῆς Πόλεως ταύτης καὶ τῆς λαφυραγωγίσεως τῶν περιουσιῶν αὐτῶν. Ὁ Πίναξ οὗτος τῶν Πρακτόρων ἀπετέλει μέρος τῶν ἐγγράφων καὶ ἀποδεικτικῶν Στοιχείων,ποῦ ἀνεφέροντο εἰς τὸ Κεφάλαιον τῶν διώξεων τῶν Ἑβραίων τῆς ΕΛΛΑΔΟΣ.-

B.- Τὴν Δίκην τοῦ ΑΙΧΜΑΝ εἶχεν παρακολουθήσει διὰ λογαριασμόν τῆς Ἑλληνικῆς Κυβερνήσεως ἕνα ἔμπιστος Ὑπάλληλος,Ἰσραηλιτικῆς Καταγωγῆς,ἀνήκων εἰς τήν Ὑπηρεσίαν Τόπου τῆς εἰς τὸ ΙΕΡΑΝΑ Διπλωματικῆς Ἀντιπροσωπείας τῆς Ἑλλάδος,διωρισμένος ἀπὸ πολλῶν ἐτῶν εἰς τήν Ὑπηρεσίαν ταύτην,καὶ τὸ πρῶτον διορισθεὶς ἔταν δ κ. ΜΟΞΧΟΠΟΥΛΟΣ ἤτο πρὸ ἄρτι τῶν ἐτῶν Διπλωματικῆς Ἀντιπροσωπείας τῆς ΕΛΛΑΔΟΣ πλησίων τῆς Κυβερνήσεως τοῦ ΙΕΡΑΝΑ.- Φυσικῶς δ Ἰσραηλιτῆς οὗτος Ὑπάλληλος,βηπρετήσεως ἐπὶ πολὺ διδόντη καὶ ὑπὸ τῆς διαταγῆς τοῦ κ.ΜΟΞΧΟΠΟΥΛΟΥ εἶχε συνδεθῆ πολὺ μετ' αὐτοῦ καὶ εἶχε προσφέρει εἰς αὐτὸν ἐξαιρετικῶς βηπρεσίας ἐν τῇ ἀποστολῇ του.- Διατηρεῖ ἔκτοτε σχέσεις μετ' αὐτοῦ δ κ.ΜΟΞΧΟΠΟΥΛΟΣ.-

Γ.-Ὁ Ἰσραηλιτῆς οὗτος ἔμπιστος τῆς Ὑπηρεσίας τοῦ Ἑλληνικοῦ Ὑπουργείου Ἐξωτερικῶν,ὑπὸ τὴν ιδιότητα τοῦ ἐκπροσώπου τῆς Ἑλληνικῆς Κυβερνήσεως πρὸς παρακολουθήσιν τῆς Δίχης ΑΙΧΜΑΝ,ἔλαβε γνῶσιν τῶν ἀφορῶντων τοῦς Ἑβραίους τῆς ΕΛΛΑΔΟΣ ἐγγράφων τῆς Δικογραφίας,ἔλαβε δὲ γνῶσιν καὶ τοῦ συνημμένου Πίνακος τῶν Ἑλλήνων Πρακτόρων τῶν Γερμανῶν τῆς Κατοχῆς καὶ εἰς τὸν Πίνακα τοῦτον ἀνέγνωσεν ἰδίως ἑμμοισ καὶ τὸ ὄνομα τοῦ σημερινοῦ Πρωθυπουργοῦ τῆς Ἑλλάδος κ.ΚΩΝΣΤ. ΚΑΡΑΜΑΝΛΗ.- Εἰς πόθῃσε -κατόπιν τοῦτου-τὴν Κυβέρνησιν ἀμοδίας.-

Δ.- Κατόπιν τοῦτου,ἡ Ἑλληνικὴ Κυβέρνησις τόσον διὰ τοῦ εἰς ΙΕΡΑΝΑ Διπλωματικοῦ τῆς Ἐκπροσώπου,ὅσον καὶ διὰ τοῦ ἐν Ἀθήναις Διπλωματικοῦ Ἐκπροσώπου τοῦ ΙΕΡΑΝΑ κ. ΚΑΠΕΛΑ προεβή εἰς ἐπίμονα διαβήματα πρὸς τὴν Κυβέρνησιν τοῦ ΙΕΡΑΝΑ,ὅπως μὴ κοινολογηθῆ κατ'οὐδένα τρόπον δ ἐν λόγῳ ΠΙΝΑΞ κατὰ τὴν Δίκην,ἵνα μὴ ἀποκαλυφθῆ προφανῶς τὸ ὄνομα τοῦ

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DATE 2008

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A CIA document of 1962 shows the cooperation of the former President and former Prime Minister of Greece Konstantinos Karamanlis with the German Army.





The Greek newspapers AVRIANI of June 1985 published a photo depicting Konstantinos Mitsotakis between two German soldiers.

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 καλούσαν τους Κρητικούς να προσκυνήσουν τους Ναζί, ενώ ο παππούς του έβαζε χέρι στον Τσολάκογλου  
 γιατί οι Κρητικοί χτυπούσαν τους γερμανούς κατακτητές αλεξιπτωτιστές στη Μεγαλόνησο**

**ΑΚΡΟΠΟΛΙΣ**  
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**ΠΡΟΣΚΛΗΣΙΣ**

Δοσίλογοι  
 των Ναζί  
 1941 - 1944  
 η οικογένεια  
 Μείμαράκη



Θα ψηφίσετε για  
 Πρωθυπουργό  
 έναν δοσίλογο  
 του συστήματος;

The Greek newspapers AKROPOLI published on 20 September 2015 that the family Meimarakis had been a collaborator of the German Army in Crete.

## ANNEX

### **Racism against minorities in Greece, in particular against the Albanians and Slavic Macedonians\***

The subject deals with the eviction of the Albanians in 1913-1945 and of Slavic Macedonians in 1946-1949 from Greece. It is a difficult topic due to the fact that the Greek state has not opened yet the archives for these cases.

On 16 October 2008, according to the media, the former Greek Prime Minister Kostas Karamanlis set a deadline for the re-registration of all real estates in Greece. That move directly affected the title to or possession of a property for Albanians and Slavic Macedonians. It is about the ownership of the Muslim Cham population, whose real estate properties had been kept on hold by the Greek state by the so-called "conservative arrest" (*sequestro conservativo*). It is the same for Slavic Macedonians from the Aegean area who had been expelled during the Greek civil war 1946-1949. Both Chams and Slavic Macedonians are forbidden from seeking the ownership rights that belong to them by international laws of returning to their homes and being compensated for their properties exploited by the Greek state or individuals until today.

The manual rapidly adopted in 2008 by the Greek government, with a deadline until 16 October 2008 for the submission of ownership documents was deliberate. It was also a way to put pressure not to act on two neighboring countries with Greece, Albania, and Macedonia, which somehow depend on Greece's vote for joining EU and NATO. The decision of the Greek government in 2008 seemed biased, given the fact that the Greek state banned Muslim Chams and Slavic Macedonians of the Aegean from obtaining a visa to enter Greece during that period; consequently, they were unable to bond their properties.

For an Albanian or a Slavic Macedonian, whose relatives have been forced out of their homes by the Greek government after World War II, in order to initiate procedures for property restitution in Greece, which he/she claims to be the owner of, he/she must first open a case at the Court of First Instance in the town where that property is registered. In an absurd and ridiculous manner, it is required for the claimant of the property to be represented by a lawyer who must be a Greek. If the case is not resolved in the Court of First Instance, it goes to the Appellate Court and then to the Supreme Court<sup>1</sup>.

Given the many obstacles such as the bureaucracy in a Greek embassy, which hinders the issuing of visas for these categories of citizens, and the duration of the judicial procedures, the assets of Albanians and Slavic Macedonians have been permanently seized by the Greek state, after failing to be registered within the deadline of 16 October 2008.

So once again, Greece, which is a member of the European Union, NATO and of many other organizations that defend human rights, demonstrated that it is a state that in fact violates those rights. The history of human rights violations in Greece is painful and it dates back to the early years of its independence in the nineteenth century.

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<sup>1</sup>*SHQIP*, Tirana, 26 August, 2008

## **Racism against minorities in Greece**

Greece has never had middle age, renaissance, and war resistance against the Ottoman invaders. Since the fall of Byzantium, Albanians, Jews, Turks, *Romeits* (centuries ago, Greeks preferred to be called *Romei* rather than Helens or Greeks), Slavic Macedonians, and Bulgarians, have always inhabited the area of the Modern Greek state. Greece is associated with a fraudulent mythological history as well. The fact that in Greece people speak Albanian, Turkish, Hebrew, Slavic-Macedonian, and Bulgarian within family circles shows that there are still unassimilated people despite the strong state repression.

Jews mostly lived in the city of Thessalonica, where once was their largest cemetery in Europe with over 500 thousand graves<sup>2</sup>, but the Greeks destroyed the cemeteries and used their marble tiles to build the Aristotle University. So, where thousands of young people are studying today in Thessalonica used to be once a Jewish cemetery. During World War II, the majority of the Jewish population was handed over by Greeks to the German Army and sent to extermination camps in Poland. After the German occupation, Thessalonica in 1941, 54050<sup>3</sup> thousand Jews or over 96% of their population in Thessalonica in 1941 were sent to concentration camps within a few months. Today the Jewish community in Greece is not officially recognized and there is only a small cemetery in Thessalonica maintained by the state of Israel.

The Greek state destroyed the graves of Albanians, Bulgarians and Romanians in Thessalonica in the early 1980s. Those tombs were the property of these communities. The

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<sup>2</sup>Robert D. Kaplan, *GREQIA: Dashnorja e Perëndimit, Gruaja e Lindjes*, Tirana, 2002, page 25.

<sup>3</sup>Ibidem, page 26.

Bulgarian minority is assimilated; only in some areas of the Serres still live hundreds of elders who speak Bulgarian.

Greece has diminished the Turkish minority little by little. The Turks, who once lived in Thessalonica, are almost assimilated. They do ordinary works such as selling tea, salep, and pretzel on handcarts. These Greek citizens of Turkish origin, whose native language is Turkish, live in some huts on the street corners of old city neighbourhoods. The Turks living in Evros-Thrace are known as Muslim Greeks, not as Turkish minority. This population of Islamic religion, who calls itself Turkish, has achieved to be represented by three MPs in the Parliament of Greece since early 1990, but these MPs has always been known as Muslims who represent the Greek political parties.

Vlachs in Greece are the most pampered minority in terms of power, and yet their linguistic and cultural rights have not been recognized. They are known as Greek Vlachs (*ellinovllahon*). The Vlach population in many cases has seized the properties of the Albanians and Slavic Macedonians after they were forcefully expelled from their homes.

### **Violence against Albanian throughout 1913-1945**

With a racist mastery, the Greek state since the end of 1912 and beginning of 1913 have systematically expelled Albanians from Greece. They were generally Albanians of the Muslim faith. But even the Christian Orthodox Albanians, who refused to declare themselves as Greek nationals, were massacred or driven from their homes to live in towns in spread over Greece in order to assimilate faster. Albanians, who had Greek citizenship and were expelled from Greece, were initially stripped off their citizenship and then declared lost, as people without an address. Then, their properties were seized and given to others. On the seized lands were settled the Christian Orthodox immigrants coming from Asia Minor. Albanians whose properties have been seized by the Greek state fall into two categories:

a) *Albanians whose property was seized wrongfully by the agreement of Lausanne as an exchangeable Muslim population with the Christian Orthodox population.*

b) *The Cham Muslim Albanian population that was labelled by Greeks as collaborators with the German invaders.*

Greece seized the entire properties of Muslim Albanians by-laws throughout the years of 1923-1932 on the pretext of following the Lausanne agreement, which treated Muslim Albanians as an exchangeable population between the Islamic Turks and Christian Orthodox believers that the Greek state called them "Greeks". That idea was expressed in the Bulletin of the Ministry of Agriculture of Greece, which on 1 October 1922 ordered the general administration of Epirus "...to settle the refugee families on the properties of the Muslim Albanians" (AYE/A/5(9) The Governor-General of Epirus, The Ministry of Foreign Affairs of Greece, Ioannina 2 March 1923). There were created special offices for nationalization of the properties of the Muslim Albanians in the main centers of Chameria, such as Filiates, Paramithya and Margëlliç. (Conference de Lausanne sur les Affaires du Pracha Orient, 1922-1923).<sup>4</sup>

In early 1926, the President of Greece Theodoros Pangalos made an official statement before the League of Nations in Geneva by which Greece recognized the Albanian minority and no longer called them Mohammedans living in its territory as Turkish population. Amongst other things, he stated: "*The independence and the status quo of Albania are of great interest to Greece because its policy is a basis for maintaining peace in the Balkans ... Thesis we held until today that the Christian Orthodox Albanians are Greeks is wrong and refuted by everyone. As it has declined and reached the point of exhaustion, I took the appropriate measures and scattered all Vorioepiriote (north*

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<sup>4</sup>SHEKULLI, Tirana, 9, January, 2008.

*Epirus) associations since they empathized with the most extreme ends of this ill thought*"<sup>5</sup>.

On 18 January 1926, the Greek Foreign Minister promised the Albanian ambassador in Athens Midhat Frashëri that he personally would deal with the issue of the exchange of Cham Muslim Albanians, while Mr. Pangalos himself stated that the Cham Muslim Albanians would be excluded from the process of exchange. A month later, in February 1926, the decision was declared officially to exclude all Cham Muslim Albanians from the forced exchange and to grant amnesty to Cham Muslim Albanians accused of carrying out political propaganda. Thus the official decision gave that issue a final resolution, which certainly satisfied absolutely the Albanian side.

The statement of the President of the Republic of Greece, General Theodoros Pangalos, to exclude Albanians of Epirus from the measure of the population exchange between Muslim Turkish and Christian Orthodox population was crucial for the solution of all remained issues. It shifted the contents of the problem from the determination of the origin and national identity of the Muslim population of Epirus and the inclusion or not in the process of the forced exchange to the process of their inclusion in the Greek state and the respect or not of their rights by Greek authorities. As a result, the subject of Greek-Turkish relationships then shifted to a topic that dealt with Greek-Albanian relations and would influence the future. The presence of the Muslim Albanians in Epirus represented a special case and a stronger negotiating argument that the Albanian government sought to use in order to achieve a satisfactory normalization of its economic goals pertaining to the concern of real estates.<sup>6</sup>

Yet, the cause of Cham Albanians would not be resolved despite the promises from Greek diplomats and politicians. In the

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<sup>5</sup>Ilir Ushtelenca, *DIPLOMACIA E MBRETIT ZOGU I*, Tirana, 1997, page 118.

<sup>6</sup>*ALBANICA*, Pristina, May 2007, page 37.



following years, the Greek state forbade all those people who did not have Greek nationality from the right of agricultural land. Italians, French, Germans and Turks who had properties in Greece were compensated; only Albanians were not compensated. At the end of WWII, the Greek state resumed the massacres against the Albanian population in Chameria.

The Cham Albanians, who were expelled in 1944-1945, were labeled by Greek state as collaborators of the German Army. The Greek citizenship for all of them was stripped off and properties confiscated. Based on some primitive laws, Greece denied every human right to all those Greek citizens, who had refused the Greek nationality, to return at some point even as visitors in Greece.

At the time of Greece Civil War, on 24 September 1947, the Prime Minister of Provisional Democratic Government of Greece and communist Markos Vafiadis came on a hurry to Tirana through Korça to ask for help. His concern was to ask the Albanian communist government to send back to mountain Gramoz in Greece the expelled Cham Albanian men in order to fight alongside the Greek communist forces. He submitted the following requirements:

1. Send 3000-4000 Cham Albanian men for joining the Democratic [communist] Army of Greece, out of 18000 who were staying as refugees in Albania after being expelled by the army of Christian Orthodox EDES.<sup>8</sup>

2. The 25'000 Greek refugees in Albania, the majority of whom were ethnic Macedonians, be organized in 3-4 centers and then sent as reinforcement to the Democratic Army of Greece.

3. Continue sending weapons and within a short time to send 10-12 artillery pieces.

4. Explore the prospects of economic assistance with food and clothing for the Democratic Army of Greece.

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<sup>8</sup>*H KAΘΗΜΕΡΙΝΗ*, Thessaloniki, 28 November 1999.

5. Cancel the existing intermediated link until direct links are established.

Regarding Cham Albanian men, the Albanian Government found out that they couldn't be a helping factor. The Cham Albanians did not want to go to war. But even if there were a few who would like to fight on the side of the communist forces, there was a risk to fall into American hands. For those reasons, the Albanian government responded in the following manner: "for now, this is not possible, taking into account the interests of the Greek Democratic Army, but we will do everything within our power to help you at the right time as much as our possibilities allow..."<sup>9</sup>.

The Greek politicians of that time admitted that Cham Albanians had been expelled from their homes in Greece by forces of EDES. Though the communist Greek democratic government admitted that there were around 18'000 Cham Albanians expelled by EDES at the end of WWII, in fact that number was greater. Markos Vafiadis was a renowned politician and at the end of Greek Civil War in 1949 went to the Soviet Union. He lived for about 23 years there and returned to Greece in 1983. In 1989-1990, he was a member of the Parliament of Greece as a representative of the PASOK party.

In the period of 1972–1982, the Greek governments passed laws that allowed every Greek citizen who had been expelled to return and recover the property or receive compensation. Those laws, however, did not apply to Cham Albanians and Slavic Macedonians of the Aegean coast, because the laws conditioned that those who had been pardoned should have had Greek citizenship and they should had maintained a Greek nationalist attitude in exile.

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<sup>9</sup>Ibidem

## **The Expulsion of Slavic Macedonians of the Aegean Coast from Greece**

The expulsion Slavic Macedonians who lived along the border from Florina, Edessa, Thessalonica and Kilkis commenced after the expulsion of dozens of thousands of Cham Albanians from their lands finished. The massacres in the villages where the Slavic Macedonian minorities lived began at the time of Greek Civil War 1946-1949 between non-communist Greek government army and communist Democratic Army of Greece (DSE). As a result, thousands of Slavic Macedonians were displaced from their homes and took refuge in Albania and Yugoslavia.

Although torn by internal strife, the DSE's soldiers made heroic resistance yet unsuccessful in the mountains of Vitsi and Gramoz, just south of the border with Albania. To this day, there is an area in the wooded terrain of Gramozi without vegetation, where the royal Army had used US-made napalm<sup>11</sup>. The right wing forces of the Greek kingdom had received from their allies, UK and USA, military aid worth of 353.6 million dollars, which included 159'922 small weapons and 4130 mortars and artillery pieces<sup>12</sup>.

While the isolated communist army DSE had benefited aid from Albania and other communist countries, including several dozen mules loaded with rifles and some artillery pieces. The strategy of isolation of the forces of the Greek Democratic Army in the mountains was fatal. The US aviation intervention to destroy the DES forces was then crucial.

At the end of the Greek civil war 1946-1949, 41970 soldiers of the communist army DSE were killed, 24'300

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<sup>11</sup>Misha Glenny, *HISTORI E BALLKANIT 1804-1999*, Tirana, 2007, page 544

<sup>12</sup>Ibidem

surrendered and 23'950 were captured<sup>13</sup>. 70'000 citizens, the elderly, women, and children fled from Greece to the European countries. Some communist leaders of DSE who were of ethnic Greek origin and not Slavic Macedonians betrayed the Slavic Macedonians of the Aegean coast. Allegedly, the Prime Minister of the Provision Government, Markos Vafiadis, helped the rightist Greek Army to drive the Slavic Macedonians out of Greece. This may be explained by his rapid rehabilitation after returning to Greece, and his election as an MP of the PASOK party.

The Greek Civil War 1946-1949 had tragic consequences in particular for the Slavic Macedonian minority that suffered the same fate as Muslim Albanians in Chameria, i.e., the denial of returning to their lands, the restitution of their real estate. Ironically, Cham Albanians were massacred and expelled on charges of collaboration with the German invaders, whereas, the Slavic Macedonian minority was massacred and expelled on charges of collaboration with the communist Democratic Army of Greece.

### **Similarities and differences of the tragedy of the two communities**

The tragedy of both communities, Cham Albanians, and Slavic Macedonian, who were forced out of the Greek state in the years 1944-1949, have many common points and differences.

#### *Common*

- a) In general, on their lands settled immigrants from Asia Minor.
- b) Their properties were collectively seized by the Greek state.
- c) They are forbidden to visit their land even as tourists.
- d) Their Greek citizenship was collectively revoked.

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<sup>13</sup>Μιχαλής Αλ. Ραπτης, *ΤΑ ΜΑΡΤΥΡΙΚΑ ΓΡΑΜΜΟΧΩΡΙΑ ΤΗΣ ΚΑΣΤΟΡΙΑΣ*, ΑΘΗΝΑ, 1997, page 82

### *Differences*

a) Cham Albanians did not resist with arms and they had no Army. The Slavic Macedonians had almost 2/3 of the communist Democratic Army of Greece (DSE) and made resistance in the mountains for about three years.

b) Cham Albanians, while leaving their homes, did not have time to take with them the land titles and other documents proving the value of their property. The Slavic Macedonian had the time to take everything since resistance lasted for three years.

c) Cham Albanians were not treated well by the communist government of Enver Hoxha after they entered Albania. They were despised of by the communist government and were settled in barracks located in the suburban slums of the towns. Slavic Macedonians were supported by the government of the People's Republic of Macedonia of the Yugoslav Federation. They benefited full rehabilitation; free home, jobs, soft loans, etc.

*(Paper presented at the International Symposium in Tirana on 28 February 2009 with the topic: "Abidin Dino and the Cham issue today", organized by the Institute of the Cham Study, Institute of History of the Albanology Study Center)*



CPh009: "Tent camp of Cham refugees in Kavaja, March 1945, Vehib Demi and his sister Dita examine the guy ropes of their new home." UNRRA, S-0800-0001-13-21, United Nations Archives (Photo: Winter).



CPh006: "Tent camp of Cham refugees in Kavaja, March 1945." UNRRA, S-0800-0001-13-19, United Nations Archives (Photo: Winter).

The expelled Albanian refugees from Chameria in a camp in Kavaja, Albania.



CPh005: "Cham refugees in Kavaja, March 1945." UNRRA, S-0800-0001-13-17, United Nations Archives.



CPh001: "Cham refugees, December 1945." UNRRA, S-0800-0001-03-2, United Nations Archives.

The expelled Albanian refugees from Chameria in a camp in Kavaja, Albania.



Jews of Chameria on 25 March 1944 being transported by the German Army in cooperation with the Greek gendarmerie to the extermination camps in Poland.



Open Letter to Archbishop Anastasios on Chrhistams Eve  
(December 2015)

## **A prayer mass and forgiveness for the genocide committed by the Greek clergy against Chams**

The representatives of the Autocephalous Orthodox Church of Greece, archbishops, and metropolitans, have at least twice led and participated directly in the massacres committed against the Albanian population in 1914 in southern Albania and in Chameria in 1944-1945. Therefore, on the occasion of Christmas and Epiphany, Archbishop of Albania Anastasios is invited to hold a mass for forgiveness and in memory of the Albanian victims massacred over the years by the clergy of the Autocephalous Orthodox Church of Greece.

Asking and granting forgiveness is perhaps the most wonderful element that characterizes the history of Christianity. Jesus Christ, who is also the founder of this religion, taught his followers to forgive each other for any wrongdoing, including his famous statement on the cross, "Father Forgive them for they know not what they do" which serves as an example that whatever he preached to others he first applied it to his own life.

Later, Christianity would fall into serious errors peaking with the medieval era during which period the Church would execute at the stake many scientists and scholars, only for declaring that the earth revolved [around the sun]. The same was for many other heretics, liberated souls, who had the courage to believe in an alternative philosophy of Christianity, different from the official one, as it was the case with the Lutheran reform, which became the foundation of evangelical Christianity and even today is not favorably viewed by the official Catholic religion. These historical facts are recognized by all, and only at the end of the century we left behind, the Catholic Church began to ask for forgiveness from the world for all the crimes it had committed throughout history.

The peak would be marked by Pope John Paul II who apologized for almost every crime committed by his predecessors, such as the crimes committed against Jews, women, Galileo, the killed Muslims by the crusaders and for anyone who had suffered at the hands of the Roman Church. Even the Popes that came after him would follow this humble and dignified tradition of asking forgiveness and of the official recognition of the committed errors. Thereby they attempted to heal the wounds of the past and also those of the present, including the admission of sexual abuse by the clergy for which Pope Francis has repeatedly asked for forgiveness.

But these apologies, not always and not only came as an initiative of the ecclesiastical authority, which has often tried to cover scandals or to avoid their publication in order to maintain a good public image of religion. In many cases, the church apologies have come as a result of the pressure made either by the civil society or the victims of this violence or of their descendants. Nowadays, justice shows that not even the churches or the clergy can stand above the law, as they used to before. In this context, I would like to make public and why not to exert a positive pressure, just like the mentioned precedents, on the recognition of a serious crime that is now proved by historical documents. It is about the crime conducted by senior clerics of the Orthodox Church of Greece and their direct participation in the massacres of 1914 and in the genocide of 1944 conducted by EDES of Napoleon Zervas onto Christian and Muslim Albanian population in Chameria. The Archbishop of Greece Spyridon Vlachos (1949-1956) took part in the massacres committed by the Greek Army in southern Albania in 1914. The Archbishop Spyridon Vlachos was the designer of the Greek genocide against the Albanian population in Chameria from 1944 to 1945.

Archbishop Seraphim (1974-1998) personally participated in the genocide that was conducted by Napoleon Zervas. The Metropolitan of Paramythia Dhorotheos put on the military uniform of EDES and slaughtered dozens of Albanian Muslims on

27 June 1944 in Paramythia. Dozens of priests dressed in the EDES military uniform directly participated in the genocide conducted by EDES against the Albanian population in Chameria.

For the whole history, elaborated scientifically and based on solid evidence, I request based on the practice of the church's penance that the Orthodox Archbishop of Albania Anastasios Janullatos, who is ordained to the rank of Episcopal of the Autocephalous Orthodox Church of Greece, and today represents the Primate of the Autocephalous Church of Albania, to apologize publicly on behalf of the church he came from its involvement in the massacres and atrocities against the Cham Albanians. The time has now come for the Eastern Orthodox Church to ask for forgiveness through its representatives for the crimes committed throughout history, whenever the civil society or the victims and their descendants demand this apology. Once again, Archbishop Janullatos should apologize for his refusal to the repeated demands of the families and representatives of the Cham associations for performing prayers or memorials for those killed and massacred by Greeks. It is invalid the awful justification by Archbishop Janullatos that they were Cham Muslim Albanians and therefore the Church cannot pray for them. Probably, Mr. Janullatos does not know that among the massacred Chams there were also Cham Orthodox Albanians, for example, the lawyer Spiro Calluka, Thanas Marko, Petro Sharra, Thimi Gogozoti, etc.

Can an Orthodox hierarch refuse a prayer for the Orthodox believers, only because they are Chams and have been killed by his countrymen, without any other valid church reason? This is again a sacrilege, punishable by canons, your Holiness, for which you are called again to apologize and to correct the error, and perhaps to pray yourself for the souls of those orthodox people.

From the research I did on the church tradition of apology, many examples of such repentance belong to the Church of Rome. The Byzantine or Orthodox Church has many times fewer examples of such apologies, not because it has not committed sins. The Eastern Christianity cannot be more innocent than the

Western Christianity and where there are people there is a sin. The Eastern Orthodox Church is not ready yet; it has not accepted the apology as a method of healing, or perhaps it hasn't reached the right level of emancipation to accept, acknowledge and apologize for the crimes it has been involved into. Maybe the number of crimes is smaller, but there is no naïve individual to believe that in the New Rome people committed fewer sins.

In seeing, in turn, the crimes that have been scientifically proven, let His Holiness Anastasios, whose great theological contribution to the Orthodox world is widely recognized, set an example as a leading figure in the process of asking for forgiveness, alongside the great Popes of the west. In this way, he will enter in history as the first Primate of the East who apologized to the Albanian people, whom he leads as a Chief Shepherd, for the wrong doings committed by the Greek Church, thus becoming a real bridge of reconciliation between peoples.

In order to tackle any possible justification, which may come from the press office of the Orthodox Autocephalous Church of Albania (OACHA), that the Archbishop Anastasios does not represent the Greek church but only the Albanian church, I will use as an argument his own statement: "*The Orthodox Church is not a federation of 14 autocephalous churches, but functions as a single church, catholic and apostolic, and in every local church there is a universal church.*" So, His Holiness even as the Primate of the Church in Albania would resolve an injustice done by the Church of Greece or the whole Orthodox Church in the world, since the fault cannot be divided into administrative jurisdictions, just like the request for clemency that cannot be limited by these jurisdictions either.

The good news is that the Orthodox world has begun to apologize for its errors. I do not want to bother the reader any longer with concrete examples, but if those examples are sought by the readers they will find out that the Moscow Patriarchate has asked for forgiveness for organizational problems, the Patriarchate of Antioch urges the Church of Jerusalem to resolve a church

jurisdiction issue in Qatar and ask for forgiveness. Once, the former Archbishop of Athens Christodoulos apologized to the Patriarchate of Istanbul for an administrative matter of the Metropolis of Northern Greece, a matter that His Holiness Janullatos knows better than us.

In order to encourage the Archbishop Anastasios not to hesitate to apologize, as a curative and conciliatory action, I will only mention the latest case of the Archbishop of Athens and all Greece Ieronymos who at a conference a few weeks ago held in Athens, in the presence of Patriarch Bartholomew I of Istanbul, the *primus inter pares*, said for the crisis of migrants in the Middle East: *"As far as I am concerned, as a religious leader, I take responsibility and personally ask for forgiveness for every person who left their home place, whether child or adult. Because I did not do much as the spiritual shepherd and as a citizen of the civilized Europe, to stop this exodus which instead of being a ticket of hope left in people just immense sadness"*.

Let these poignant words of your counterpart inspire you and make you respond to our invitation to ask for forgiveness for the church's crimes against Chams. After you, the Primate of Albania, the request will also be submitted to your counterparts in Greece and Phanar as well, with the same dignified invitation to ask for forgiveness for the crimes committed by the high and ordinary clerics against the Albanian people, all confirmed on historical evidence and documents, as we did in this concrete case. The wish is that you be the first, as the throne holder of the Orthodox Autocephalous Church of Albania, to open the path of healing even within the Orthodox Church, as the Catholic Church and other Orthodox churches have been doing for decades. Hoping that you will respond to this civilized request, we look forward to your response in accordance with the cultural, human and church laws.

*(Published in several printed and online newspapers in Albanian in December 2015)*

### **The Silence of Archbishop Anastasios about the prayer mass and forgiveness of the Greek genocide committed in Chameria**

On the occasion of the holiday season, and I avail myself of this opportunity to wish all Albanians and my Orthodox brothers happy holidays, in an open letter I asked the Archbishop of Albania Anastasios Janullatos, as an Orthodox hierarch and the Primate of the Christian Orthodox Albanians and also as a cleric who has come from Greece, to follow similar examples of the Catholic Church and other Orthodox Churches. I requested from the Shepherd of the Christian Orthodox Albanians to hold a memorial mass for the Christian Orthodox Chams killed in their expulsion from Greece, during which he can apologize for the genocide masterminded and executed brutally by the Greek State in cooperation with the high hierarchy of the ecclesiastical metropolitans and archbishops, whose names are mentioned in the open letter sent on the occasion of the holidays.

Certainly, I did not hold accountable all Greek people and the whole Greek Church for those massacres, but only some statesmen and some senior clergy of the Orthodox Church of Greece who should not hide behind their institutions, avoiding bearing the historical responsibility for the committed sins, like the genocide against the Albanian population in Chameria. As it happens today in the civilized world, statesmen or clergymen, who are descendants of title holders who no longer live, after becoming aware and accepting the offenses committed by their ancestors, publicly apologize and do everything possible to heal the wounds of the past which divide peoples and to look to the future.

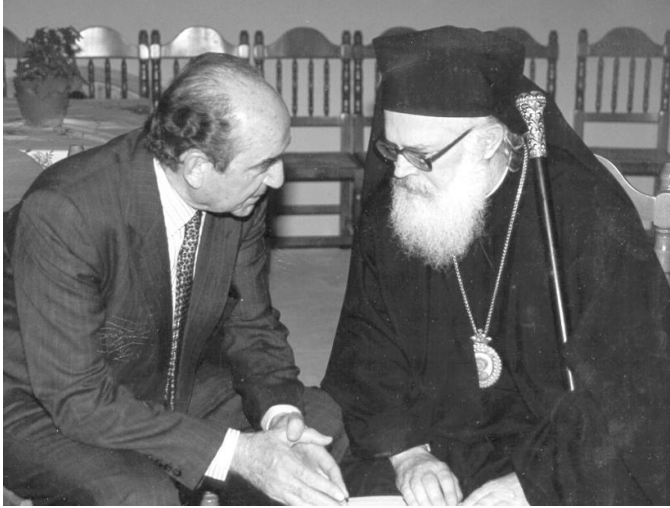
This cannot be achieved while denying the past or pretending not to hear those who based on facts and documents hold accountable certain individuals, and who request their public apologies, starting precisely from the person who has always stated that he is a unifying factor and a bridge of reconciliation between our peoples, as has his Holiness Anastasios repeatedly emphasized. Frankly speaking, I expected and was not

disappointed by the absolute silence following my letter, and this time, the people dealing with public relations in the OACHA did not even take the effort to make any statement against me, using the classical argument that I get into matters that don't involve me: *Who is not an Orthodox, should be quiet*, as if the Orthodox Autocephalous Church of Albania lives in isolation on an island and does not represent a national spiritual wealth of all Albanians!

Archbishop Anastasios had no possibility to accept my call and to offer an apology because he would be crucified by the Greek state, which for 25 years has funded his "miracle" activity in Albania. If he acknowledged publicly the crimes committed against the Cham population, it would mean that he rises against his own homeland. On the other hand, the public rejection of my appeal would put him on the spot and Albanians would strongly react against him as did when he refused the demands of Cham families and associations for holding prayers for the killed Albanians. Thus, he did what he knows best, he acted as a courageous diplomat instead of a bishop, who before the national interests of his country Greece should had put the spiritual interests of Albanians he leads. Nevertheless, Archbishop Anastasios Janullatos could not do that because he is not at the level of a clergyman who both adorned Christianity and did not avoid to clash with emperors in defence of the Church's interests. Then, the Primate of Christian Orthodox Albanians today obeys the orders of the mundane rulers more than the orders of God.

My question addressed to Archbishop Anastasios, this time, is: What does connect Archbishop Anastasios to Greek citizens who have been convicted as collaborationists with Italian and German Armies during the years 1941-1944, and who boast themselves for so many years as ardent patriots of Greece? What connects Archbishop Anastasios Janullatos to the persons who designed the annexation of a part of Greece for declaring autonomy from it?

*(Published in several print and electronic media in January 2016)*



Former Greek Prime Minister Konstantinos Mitsotakis accused in the 1980s as a collaborator with the German Army with the Archbishop of Albania Anastasios.



The collaborator of Italian and German Armies Nikolaos Joani Mercos, a Vlachs from Nimfeo of Florina with Archbishop Anastasios, Thessalonica 2014.



## AFTERWORD

It is a belief that after reading this book, it would be clear to the reader that the role of the high clergy of the Autocephalous Orthodox Church of Greece had been crucial in the genocide committed by EDES, led by self-proclaimed General Napoleon Zervas, against the Albanian population in Chameria. It is obvious that Archbishop Damaskino, Metropolitan Spyridon, the Bishop of Paramythia Dhorotheos, and other priests were the designers and direct participants in the massacres against the innocent Albanian population in Paramythia, Filiates, Margellic, Parga, Igoumenitsa, etc.

A decisive role in the executions of hundreds of Albanians in Chameria during the genocide of the years 1944-1945 had the former chairman of the Supreme Court of Greece officer Christos Stavropoulos, who participated directly in this genocide and signed all extra-judicial executions during that period.

This book endeavours to identify based on facts the clergy who participated in those massacres. Then the reader can learn about the negative role of the Greek priests who had acted as a driving force in the Cham tragedy, and who have also been senior officers that massacred a whole population.

There is no document and file that proves the collaboration of the Albanian population in Chameria with the Italian and German invaders during 1941-1945. Individuals may have collaborated and that has occurred in every community at different periods and locations. In Greece of 1941-1945, the majority of the population, high Orthodox clerics, politicians, Greek intellectuals, Vlachs, Slavs collaborated with the invaders of Greece, such as with Bulgarians, Italians, and Germans.

All those stories about the existence of files or documents that implicate the collaboration of the Albanian population in Chameria with the Italian and the German Armies do not exist are

lies and invented histories. The speculation on the collaboration of Muslim Chams with the Italian and German Army is a conspiracy guess that was built by Vlachs in order to disguise their dark history of the Independence of the Principality of the Pindus or the establishment of a state of Vlachs. After 1944, politicians, government officials, the Greek Church, historians, publicists, etc., set to work in slinging mud at the Cham Albanians. The collaboration of Cham Albanians with the Italian and German Armies cannot be verified or documented, because the false history cannot be considered as a true history. No Greek academician or historian has been able to scientifically prove the cooperation of Cham Albanian population with the Italian and German Armies. The only thing they have always done it has been the setup of political charges, a classic well-known method to silence those who say and defend the truth.

As always and everywhere, there might have been Cham individuals who had been helpers for Italian and German Armies. But they cannot represent the whole Chameria population and cannot be the pretext for persecuting an entire population. The cooperation of the Dinos brothers with the Italian and German authorities was more than logical if viewed objectively from their perspective. The Greek state had wrongfully seized their inherited wealth and had expelled them from the country. Hence, the invasion of Greece by Italian and German Armies was exploited as an opportunity for them to recover the assets and the right to their property. To this date, it has not been confirmed yet that the Dinos brothers, who with their guards have been accused of collaborating with the Italian and German Armies, had taken part in any massacres against the Christian Orthodox population in Chameria. Their irregular military group had played a role in maintaining law and order in the Albanian settlements in Chameria and in defending it from the many perpetrators who wandered around due to the Holodomor (extermination by hunger) that had engulfed Greece in those years of WWII.

The Greek historian Giorgos Margaritis writes that about 3000 Cham Albanians aligned with the communist Greek People's Liberation Army (ELAS) and communist Albanian National-Liberation Army. A mixed Muslim and Christian Orthodox Battalion named "Ali Demi" was formed with 500 fighters in Keramitsa of Filiates in early 1944. Afterward, that Battalion became the Batalion IV of the Regiment XV of ELAS. Its commanders were Spiro Shqevi, Muharrem and Tahir Demi, Dervish Dojaka, Vehip Hyso, Ali Shane, Kasem Demi, Izet Osmani, Hasan Minga.

Prof. Petrit Demi has documented that even those Cham Albanians who were enlisted in ELAS were expelled from Greece. The teacher Panajot I. Mici from the village of Finiq recalls that Petrit Musa Demi was a communist partisan in ELAS. In March 1943, a team of EALS partisans had been in some villages of south Albania inhabited by Christian Orthodox residents in order to protect them from the German Army. Petrit Musa Demi was one of those partisans from Greece. The Christian Orthodox peasant Panajot I. Mici possesses a photograph of those partisans showing Petrit Musa Demi as well.

It is about time for Great Britain to apologize to Cham Albanians for their indifference shown during the massacres that were committed against the Cham Albanian population. The British soldiers witnessed the genocide and did not react to stop the bloodshed, killings, rapes, and massacres of common unprotected people.

There can be no genuine friendship and good neighbourly relations between the Greece and Albanian unless Greece apologizes for the genocide of 1944-1945. Greece, as a member of the EU, NATO, and many other international organizations of human rights must return the stolen property to the Cham Albanian population and create the conditions for their rehabilitation in their territories.

Expelled Albanians of Chameria are ready to return to their nearby estates in Chameria. Their return is not impossible

and will not be a miracle. It will be a peaceful process and in recognition of their rights and origin. The Christian Orthodox Albanians of Chameria are already there, speaking Albanian.

Now the truth about the reason why the Cham Albanians were expelled from Greece and were unjustly revoked of their Greek citizenship is already established. After so many years of research and visits that I did in some villages in south Epirus (Chameria) that had historically been inhabited by Albanians, I came to the conclusion that in most of those villages had been settled Vlachs and settlers who have come from Asia Minor. Those denizens plundered Albanians of South Epirus from their glorious history, folk dresses, songs, homes, and properties. While many of Cham Orthodox Albanians migrated both abroad and within Greece, e.g., in Athens and Thessalonica, in order to escape the state racism. Some families changed their surnames in order to avoid being traced. Today, many MPs and mayors in Chameria are people who derive from Vlach families who had collaborated with the Italian and German Armies and were never punished collectively.

The true history, despite the distortions made over the years, cannot be undone. It will emerge in due course and place for reminding of the joys and sorrows that it has caused.

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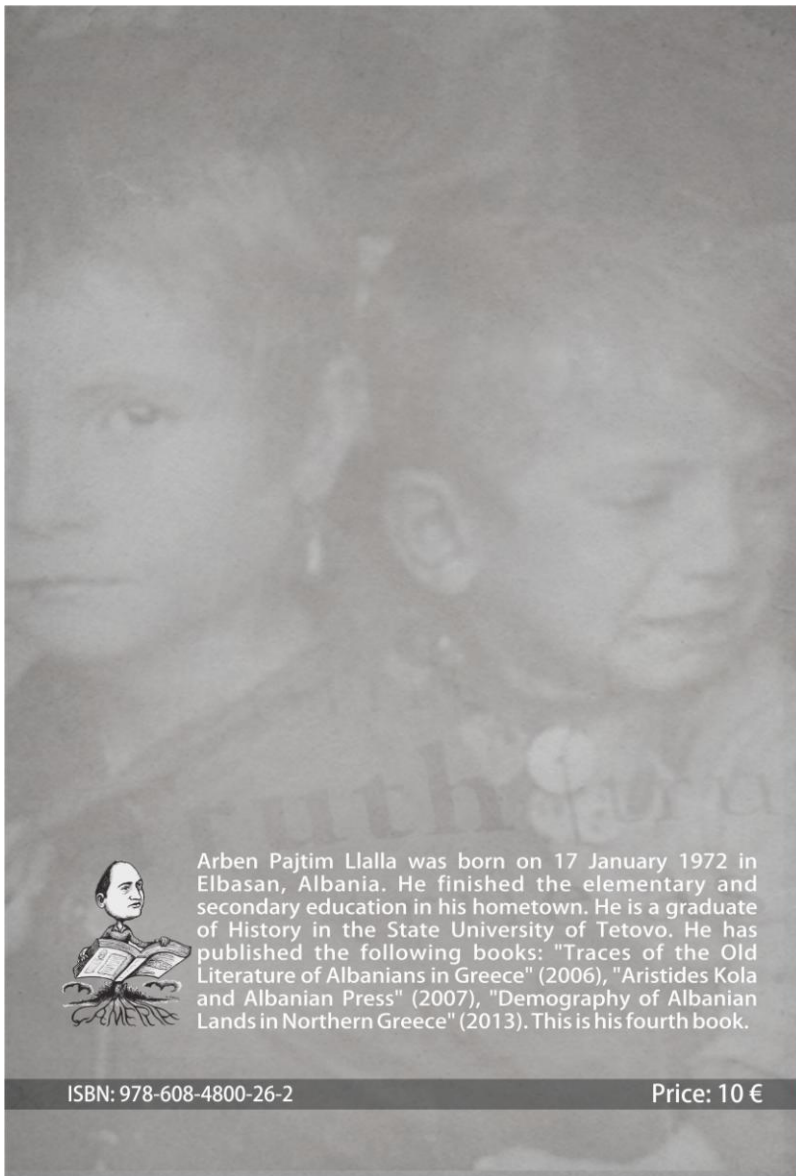
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