

FOLKWAYS RECORDS FD 5411
(BRS 311) STEREO

PEOPLE'S MUSIC

The Struggles of the

Greek People

Music by Mikis Theodorakis

Intended for use on either STEREO or mono phonographs
Electronically rechanneled to simulate Stereo

PEOPLES MUSIC / THE STRUGGLES OF THE GREEK PEOPLE / MIKIS THEODORAKIS

FD 5411

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SOTIRIS PETROULAS
The Partisans
The Boy with the Sunlit Smile
Overture - Instrumental
Make Your Bed for Two
In the Cellar of the Taverna
Ballad of ANDROS
Instrumental - SIRTAKI

DESCRIPTIVE NOTES ARE INSIDE POCKET

Ronald Clyne

Royalties from the sale of this record will go
to the relief of Greek political prisoners.
(signed) DEMOKRATIA

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The Struggles of the Greek People Music by Mikis Theodorakis

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PEOPLES' MUSIC

THE STRUGGLE OF THE GREEK PEOPLE

This pamphlet was prepared by members of Demokratia, Anti-Dictatorial Committee of Greeks and Americans: Beth Lyons, Costas Stergiou, Georgianna Nanopoulos, Nick Astras, Jo-Ann Karvonides, Dimitrios Faber, Nick Sperakis.

The music on this album is performed by the Mikis Theodorakis Orchestra. When Theodorakis first heard vocalist Maria Farantouri, a former seamstress, sing he told her, "Your voice shall sing my songs." Since then Miss Farantouri has performed with the Orchestra throughout the world.

Andonis Kaloyannis, a former shoemaker, is the male vocalist for the Mikis Theodorakis Orchestra.

Greek Folk Music

The songs on this album tell the courageous story of the long and arduous struggles of the Greek people for their liberation. The fight for freedom and democracy has been indigenous to the Greek people for centuries. The grip of foreign powers on Greece has been transferred from empire to empire since the 15th century, yet, with each new oppressor, the struggles of the Greek people have intensified, despite the brutal repression and extermination of Greek revolutionaries.

Greek music originated out of these struggles. During the period that Greece was under Turkish control (from 1453 until 1821 when the Ottoman was overthrown), Demotic Music, or people's music, was born. The stories of brave klefts and honor bound, courageous men and women were put into song and carried by word of mouth from struggle to struggle. The melodies, rhythms and words gave strength to the fighters and became symbols of the fight for liberation.

Each successive foreign power that seized Greece tried to silence the people's music, for they recognized the power of the music to incite the oppressed people to take up arms in the struggle for freedom. The songs on this album are banned in Greece today for the same reason. Their composers and poets - both Greek patriots and non-Greeks who have fought in other lands in similar struggles - have been jailed, exiled or assassinated by the fascist rulers. But the music of the people can not be destroyed; it can only be spread further through the struggles of all oppressed peoples for liberation.

Mikis Theodorakis

Mikis Theodorakis is one of Greece's greatest composers and patriots. He has taken the songs of the working people on the waterfronts and in the cities and countryside and has popularized them throughout Greece and many foreign countries. This laikee musiki, or people's music, has become the symbol of the fight for freedom and democracy in Greece.

Theodorakis has fought against fascism all of his life. While still in his youth, he fought with the Greek Underground against the Nazi occupation during World War II and, in the late forties, was put on the prison island of Makronisos by police for these activities. After the murder of his friend and comrade, Gregory Lambrakis, in 1963 by the Greek police, Theodorakis helped to found and became the official leader of the Lambrakis Youth Movement, one of the most vital political forces during the early 1960's. Since the coup of April 21, 1967, Theodorakis has been imprisoned and charged with committing crimes against the State. After three years, he was finally released in April 1970, as a result of the incessant world-wide pressure to free him.

The fame and reputation of Theodorakis, the musician, is widespread. In 1957, he was awarded a gold medal in Moscow and, just two years later, received the Copley Prize in the U.S. for his serious musical works, which include a symphony, ballet music, three suites and two sonatas as well as numerous scores for movies and ancient tragedies. The music from Zorba the Greek and Z are among his best known pieces to American audiences. Yet Theodorakis has never allowed his fame to separate him from his own people, to whom he has dedicated his music and his life.

Iakov Kambanellis

A veteran of anti-fascist struggles since World War II when he, among thousands of other Greek-Jews, was imprisoned by the Nazis in the Mauthausen Concentration and Extermination Camp in Austria, Kambanellis has experienced first hand the life his eloquent lyrics describe. Like Theodorakis, he has captured the essence of the Greek struggle through his poetry.

When he returned to Greece at the end of the war after his imprisonment at Mauthausen, Kambanellis found that the Greek traitors and Nazi collaborators remained free and unpunished while members of the Greek Resistance were regarded and treated as "traitors". Angered by this situation and recognizing that the fight against fascism was far from completed in his homeland, Kambanellis used his skills to further the struggle of the Greek people for freedom. During the post war period, he wrote numerous pieces about the situation in Greece, drawing on comparisons with his own experience as a Nazi victim. One of his most well known pieces is Mauthausen, which has become a symbol to all Greek people in their fight today.

Like the inmates of Mauthausen, tens of thousands of Greeks have been sentenced to live in the barbaric concentration camps on the islands of Yioura, Leros and others. But the cohesive spirit of the inmates of Mauthausen, so clearly expressed by Kambanellis, continues to sustain the Greek patriots.

Kostas Varnalis

Kostas Varnalis has made significant contributions to Greek poetry for over 50 years. Not only has he produced voluminous works, but he has also helped to develop the poetry of the Greek people in their own language, the Demotic. Unlike the pseudo-intellectual and aristocratic "poets" who had and have persisted in using the stiff and unnatural "purist" Greek, the *katarevousa*, and who have remained attached to western literary ideals, Varnalis has steeped himself in the struggles, joys and pathos of the Greek people.

Moreover, like Ritsos and Theodorakis, Varnalis has fought throughout his life, alongside the Greek people, for freedom from oppression - from both that of

foreign imperialists and that of the domestic oligarchy. Like those other democratic Greek artists, Varnalis too has spent many precious years of his life in fascist prisons for his political stances and for his loyalty to the Greek people.

Today, under the fascist regime of the colonels, Varnalis is only under house arrest because of his advanced age - he is 86 years old. However, recently the colonels have threatened to place him behind bars. They are bringing him to trial for supporting Theodorakis in his opposition to the regime. Furthermore the fascists want to remove him from Greek society because they claim that he, like Socrates, is endangering and perverting the morals of Greek youth.

Brendan Behan

Two of the songs in this album, "The Partisans" and "Boy with the Sunlit Smile" are taken from a Greek adaptation of Brendan Behan's play, The Hostage.

Theodorakis turned Behan's play into a musical and adapted it to a Greek setting in which Greek democrats are involved in a struggle similar to that which Behan describes about the Irish people.

"Boy with the Sunlit Smile"

Theodorakis dedicated this song to his friend and comrade, Gregory Lambrakis, who was assassinated by the government in 1963. It became for millions of democratic Greeks the song of the Lambrakis Progressive Youth Movement, founded after Lambrakis' assassination. Today, many of those most feared by the junta (and most rigorously tortured) are students and young workers whose political and idealist training-ground was the Lambrakis Progressive Youth Movement.

Gregory Lambrakis was a doctor who could have commanded enormous fees for his services, but who willingly gave his help to those in need without charging a cent. He was, among many other things, the leader of the world-famous Marathon Peace March. In 1963 he was murdered on the street after speaking at an indoor peace rally in Salonika, murdered in full view of the Salonika Chief of Police and the Inspector of the Gendarmerie of Northern Greece. His killers were two hired thugs, one of whom belonged to a neo-fascist secret society whose leader was an ex-Nazi collaborator. In spite of the presence of 200

policemen at the scene of the crime no attempt was made to arrest anyone for it. Eventually the assassins were shown to have been puppets whose strings were pulled from places high in the government, and this revelation brought down the rightist regime, which managed to restore itself however a few years later in the circumstances that led to the takeover by the present military dictatorship.

"The Boy With the Sunlit Smile" is also the theme song for the movie "Z", winner of the Best Foreign Film award in 1969 and a Cannes Film Festival award winner. "Z" is the story of Lambrakis' assassination, taken from the book Z by Vassili Vassilikos.

I. SOTIRIS PETROULAS

Sotiri Petroula, Sotiri Petroula
Se pire o lambraki se pire i lefteria
se pire o lambraki se pire i lefteria
Martires iroes odigoune
Ta galazia matia tou mas kaloune

Martires iroes odigoune ta galava
Matia tou mas kaloune

Sotiri Petroula Sotiri Petroula
T aidoni ke liontari vouno ke yasteria
T aidoni ke liontari vouno ke yasteria
Martires iroes odigoune
Ta galazia matia tou mas kaloune

Martires iroes odigoune
Ta galazia matia tou mas kaloune
Sotiri Petroula, Sotiri Petroula
Odiga to lao sou odiga mas brosta

Martires iroes odigoune
Ta galazia matia tou mas kaloune



Gregory Lambrakis during his Marathon Peace March in 1963.

I. SOTIRIS PETROULAS

Sotiris Petroulas, Sotiris Petroulas
Our Lambrakis lit the word in you; it said to be free
Lambrakis drew the word from you; we must now be free!
Martyrs and heroes are the flames we must follow
His sky-blue eyes still beckon us forward
It's martyrs and heroes who are leading us now:
Eyes of never-dying blue light our way onward

Sotiris Petroulas, Sotiris Petroulas
The nightingale, lion, and mountain, the clear liquid sky
Nightingale, lion, mountain and sky so liquid blue
Martyrs and heroes leading, leading now
Those free blue eyes are glowing before us
It's martyrs and heroes doing the leading now
It's his sky-blue eyes still summoning forward

Sotiris Petroulas, Sotiris Petroulas
Rise before your own, your people--lead us there!
Call upon, arouse your people--lead us on!
It's martyrs, it's heroes always showing us how
His burning blue eyes sparking all fires before us

Martires iroes odigoune
 Ta galazia matia tou mas kaloune
 Sotiri Petroula, Sotiri Petroula

It's martyrs, it's heroes ever leading us now
 His blue eyes in us the purest of all fires for us
 Sotiris Petroulas, Sotiris Petroulas

This is a song about a youth who participated in the student peace movement in Greece during the early 1960's. He was attacked and killed during a peace march shortly after Lambrakis had been assassinated.

II. THE PARTISANS

Piols de milá yá tîn Lambri yiortý zana noismou
 Pân ta pethiá stó pólemo ké pantou tou skotomou
 Me tháros i tranés kardiés épiasan tá stend
 Psilá i sáméa anáviké i antártisa brostá

Déca hiliádes sfáxane ageliká sti yí
 Yá-ná skotósoun tá pediá má minane eki
 Me polivóla tá armata kanoniá tous soró
 Kanéna tous den ligise den ftéme emís yá aftó

Énas me déka, iméres exi kratisáne yerá
 Ké den pérasan tis yramés polió tous áfinan
 Mús ríxan phérmaka mé aéria ké kapnouís
 Mús kéyan tîn protévousa osán tous yermanouís



EAM guerrillas who fought the Nazis line up to welcome British troops arriving in liberated Greece, October 1944.

Skótosan tous eyétes mas horís
 Apoloyiá tous yinékes mas mikrá pediá stá yónata myrostá tous
 Tous ákousan yoryá yoryá ké thávan tous ehthrouís
 Dén piásan oúte skótosan antártés yas piotous
 Píoi dén milán yá tîn Lambri yortý zana niomou
 Pân tá pediá stón pólemo ké pantou skotomou

II. THE PARTISANS

On every tongue now lies the tale of the rejuvenating Eastertide
 And the boys are marching on to war, marching to the kill
 The brave, the open-hearted, who fought for the alleys and made them theirs
 Up there's a partisan, her hair like a flag raised on high before them

Ten thousand were slaughtered; the blood of angels soiled the earth
 In hopes that some of our bodies would be among those bleeding there
 Cannons and machine-guns and other toys of war in numberless numbers--
 Could you ever think of blaming us for the act of resistance?

Ten against one--six days with all our strength we held out
 Not one of them crossed the lines--while many were left for dead
 Then there was smoke as they rained on us a mist of poison and gas
 And with a most nazi-like glee they turned our capital to fire and cinders

They killed off the leaders we loved and did not allow them a word
 Our women and children scraped their knees raw before them
 They listened, not hearing, not caring, and then buried them as enemies
 But not one of our loyal partisans could they catch or kill
 Is there anyone left not telling the tale of the rejuvenating Eastertide?
 The boys are still marching on to war, marching on to the kill

This song is from Theodorakis' musical adaptation of Brendan Behan's play,
The Hostage.

III. THE BOY WITH THE SUNLIT SMILE

Étan proí tou augoustou kontá stin rodavgi
Vyíka na paro agera stin anthismeni yi
Vlépo mia kori kleí sparaktika thrini
Spase kardia mou egathi to yélastó pedi
Ehe andria ke tharos k eonia tha thpino
to pidihtó tou vima to yélio to gliko

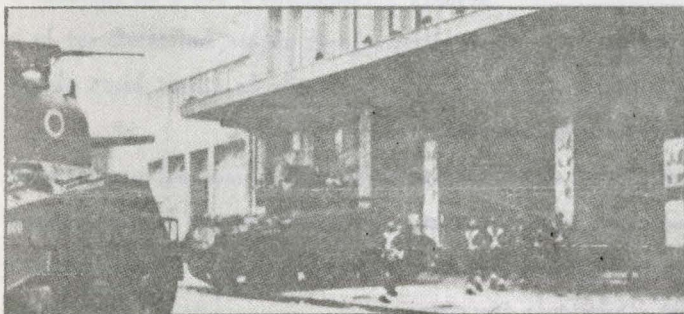
Anáthema tin ora katara ta stigmí
Skotosan i fasistes to yélastó pedi
Mpori natan skotoméno stou arhigou to plai
Ke mono apo volí eglezou nahe pai
Ki apo aperia pinas mesa sti filaki
Thatan timi mou pouhasa te yélastó pedi

Vasilikia mou agapi m agapi tha sto leo
Yia to oti ekanes eonia tha se kleo
Yiati olous tous entroumas tha ksekanes esi
Doksa timi stiaksehasto to yélastó pedi



Mikis Theodorakis

"Democracy" returns to Greece. British army photo show British tanks in December 1944, attacking and EAM building in Athens to crush the Greek people's revolt.



III. THE BOY WITH THE SUNLIT SMILE

It was a morning in August when in the rose-pink dawn
The wind came out and met the flowering earth

I can see a crying girl; I can hear her heart-breaking dirge
O my splintered heart, I have lost the boy with the sunlit smile
He was manly and brave, and for years to come she'll mourn the loss
Of his light skipping step and his honeyed, tender laugh

Anathema to the hour! A curse on that moment
When the fascists murdered the boy with the sunlit smile!
O, if only he'd been killed at his commander's side
If only dead from an Englishman's bullet
Or from a hunger-strike deep within a prison
It'd be an honor for me to lose the boy with the sunlit smile

My love crowned in death, of love will I speak to you
For all the things you've done, ages will I weep for you
Because all our enemies you'll have erased from your mind
Glory and honor to the unforgettable boy with the sunlit smile

My love crowned in death, of love will I speak to you
For all things you've been, ages will I weep for you
Because all our enemies you'll have erased with your heart
Glory and honor to that never-forgotten boy with the sunlit smile!

From Brendan Behan's play, The Hostage. Theodorakis dedicated this song
to Lambrakis after his assassination in 1963.

IV. OVERTURE

This instrumental is from the people's opera, "In the Neighborhood of Angels", by Mikis Theodorakis.

V. MAKE YOUR BED FOR TWO

Ó dromos ine skotinós óspou ná santámoso
Kseprovaless mé sostratí tó heri ná sou doso

Strose tó stroma sou yíadio yía sena ke
Yía mena ná agkaliastoume ap tin arhi
Nan ola anastiména

Sagkaliasa magkaliases mou pires
Ke sou pira hathika mé sta matiasou
Ke sti diki sou mira

Strose tó stromasou yía díó yía sena
Ke yía mena nagkaliastoume ap tin arhi
Nan ola anastiména



V. MAKE YOUR BED FOR TWO

The way of the road is dark up to where I joined you
Suddenly you appeared before me so I could give you my hand

Get out enough linen for two--for you and me
We'll embrace from the start so all can be resurrected
We'll embrace from the start so all can be risen again
I held you close as you did me, I took you and you took me
Lost we were in your eyes, and those lost again in your fate
Get out enough linen for two--for you and for me
We'll embrace from the start so all can be resurrected
We'll embrace from the start so all can be risen again

This song and the others by Kostas Varnalis speak of the different aspects of life in the poor working class ghettos of Greece. "Make Your Bed for Two" poignantly tells of the joy a worker may look forward to at the end of a very long and hard day.

VI. IN THE CELLAR OF THE TAVERNA

Mes stin ipogia tin taverna
mes stous kapnous ke stis vrishes
Apano strigklize e laterna
olli pareá ta piname pses
Ehtes san ola ta vradakia
Na pana kato ta farmakia
Sfigkotan ó enas plai ston alon

VI. IN THE CELLAR OF THE TAVERNA

In the cellar of the taverna
In the haze of smoke and banter
The organ-grinder unreeled his endless tune
Last night all of us guys drank and drank together. . .
Last night and thousand others just the same
Of swallow after swallow of life's bitter poisons
Last night and thousand others just the same

Ke álos ptouse katayís
 O poso vasano megalo to vasano ine tis zois
 O poso vasano megalo to vasano ine tis zois
 Oso ki onous ná tiraniéte aspri in iméra ke thimiete

O elie ke thalasa yalázia
 Ke vathos aspro touranou
 O tis avgis sokatia gaza garoufala tou dilinou

Lamfe te svinete makria mas horis ná mpite stin kardiamas



VII. BALLAD OF ANDREAS

Ehe tin tēnta koupiasti
 I vārka tou kambouri andtrēa
 Yirmēnos mēs stin koupasti
 Ōnira ēkane orēa

I Katerina ke i zoi t antigonaki i zinovia
 O ti haroumeni zoi htipas ftohi kardia me via
 htipas ftohi kardia me via

Tā mesimēria ine zestā tin vārka pērname
 T antrea gia ná tis pai st anihthá oles mazi treli pareā
 i katerina, kai i zoi t antigonaki i zinovia o ti haroumeni zoi
 htipas ftohi kardia me via htipas ftohi kardia me via

Of swallow after swallow of life's bitter poisons
 Squeezed in tightly there cheek to jowl
 One against the other
 O, how great the torment, how much suffering in existence!
 O, how great the torment, how much suffering in existence!
 How the intellect is tyrannized, the white day remembered!
 How the intellect is tyrannized, the white day remembered!

A sun and a turquoise sea

The deepness of the great sky

O, the morning's crocus-red sun, and the carnation of the dusk!

O, the morning's crocus-red sun, and the carnation of the dusk!

Whether you shine clear or not far from us, never will you enter our hearts

Whether you shine clear or not far from us, never will you enter our hearts

Varnalis' "In the Cellar of the Taverna" probes beneath the taverna's surface atmosphere and captures the pathos of a worker's difficult life. In this and so many other of Varnalis' works the affection and sympathy he has for the Greek worker is quite evident.

VII. BALLAD OF ANDREAS

He had unfastened the canvas tent
 On the small boat of Andreas the crabcatcher
 Lying there stretched out in the gunwhale
 How beautiful his daydreaming was!

Katerina and Zoe, little Antigone and Zenobia
 O what a joyful life!--his poor heart beat violently
 his poor heart beat violently

The noons were hot
 We took Andreas boat
 To take them out to sea
 All together what a crazy bunch!

má irthe ó himónas ó kakós
 ké skórpise i treli pareá
 ke sená vrika distihós
 merixe kato o barba antreas
 o katerína ke i zoi t antigonáki i zinovia
 o ti haroumeni zoi htipás ftohi kardia me via

The people of Athens mass under Allied flags to protest British plans to re-establish monarchy in Greece and ignore the Greek democratic resistance struggle.



Katerina and Zoe, little Antigone and Zenobia

O what a joyful life!--his poor heart beat violently
 his poor heart beat violently

But bad old winter's come

And scattered our crazy bunch

Unfortunately I got stuck with you

Old Uncle Andreas let me down

Katerina and Zoe, little Antigone and Zenobia

O what a joyful life!--his poor heart beat violently
 his poor heart beat violently



Kostas Varnalis

Varnalis' simple song of the fisherman Andreas again captures the brief moments of joy in another wise long hours of work and frustrated daydreams.

VIII. SIRTAKI

Instrumental from the music of Zorba the Greek, composed by Mikis Theodorakis.

Greek History

Greece's unique geographical position has made her a key target for foreign empires throughout the ages. In the struggle of 1821 against the Ottoman Empire which had ruled the country since 1453, the Greek people gained political independence in a battle that cost them two-thirds of their population. Since 1900, the Greek nation - numbering not more than eight million - has withstood no less than thirty-nine revolutions, counter-revolutions, foreign interventions, two world wars and local civil wars. In each instance, however, the Greek people have repulsed their enemies with constant strength and commitment to freedom and democracy.

It is no coincidence that the Greeks have been in the forefront of the fight against fascism in this century. During the period of the 1930's, characterized by the rise of fascism and world depression, Greece herself was ruled by a military dictatorship headed by General Metaxas and supported by Greek rightists who tried to model Greece after Germany, Italy and Spain. Despite the severe repression against the Greek patriots, including the incarceration of tens of thousands who fought fascism, the Greek people were able to organize one of the

most effective resistances in all of Europe, against both Mussolini and the Nazi occupation. The underground revolutionary organization EAM, with its military ELAS, had the full support of the majority of the people and its membership numbered at least two million. By 1944, even before an Allied soldier had arrived, the Nazis had given up trying to hold anything but three or four major cities and coastal position and both the king of Greece and his army had been forced to flee.

At the end of the War, however, the Greek people still faced another enemy - Great Britain. Although posing as an Ally, Britain had attempted throughout the war period and after to subjugate Greece and use her for its own ends, with the voluntary aid of George Papandreou, a Greek Liberal. In the post war years, the revolutionaries and leftists who had fought against fascism were imprisoned, all progressive movements were outlawed and the army was purged of all "radicals".

As Britain was losing her control of Greece in the late forties, the United States stepped in, bringing economic "aid" (via the Truman Doctrine) and new dictators.

The decade of the fifties was marked by the blatant lack of reforms in a country whose people needed basic necessities of life and by the increased dominance of a foreign power once more in Greece. It is interesting that the U.S. through the Marshall Plan, initiated in this period, gave more aid per capita to Greece than to any other country with the exception of Vietnam.

Yet the Greek people - as they had done so often in the past - saw through the false promises of their "leaders" who were responsible solely to the U.S. government and not to them; gradually the movement for liberation was renewed in the early sixties. The music of the working people captured so eloquently by composers like Theodorakis and poets like Ritsos and Varnalis, became one of the symbols of this renewed movement. Masses of working people and youth joined its ranks to fight for a Greece controlled by her own people and for a government that serves the needs of the masses of the people. The murder of one of the leaders of the Greek Peace Movement, Gregory Lambrakis, by the government in 1963 spurned on the development of the movement.

In 1965, Andreas Papandreou, the son of George Papandreou and a liberal politician, who had been trained as an economist at Berkely, became a prominent leader in Greek politics. Although an ally of Western idea of democracy and parliamentarianism, Papandreou advocated that Greece be a neutral country that made her own political decisions, free from foreign intervention and control. In the spring prior to the elections of May, 1967, Papandreou's popularity had increased to such a wide extent that it was almost guaranteed that he and the party with whom he associated would gain a majority in the government.

The possibility of Andreas' election was particularly threatening to the interests of the United States, the major foreign power who had been profiting from intervention in the Mediterranean country. Greece was the stepping stone to the continents of Asia and Africa; the U.S. Sixth Fleet was harbored at her shores. Large U.S. corporations had invested billions of dollars in Greek subsidiaries; Esso Oil Company, called Esso-Pappas in Greece, controlled 97% of all the oil in Greece and other conglomerates, such as Litton Industries and Coca-Cola had similar relationships with the country, which they saw as a new market and source of cheap

labor and resources to be exploited. In addition, Greece was a strategic NATO base and the training center for all CIA personnel in Europe.

To defend these political and economic interests, the U.S. supported and directly aided the military coup that took power April 21, 1967 under the leadership of the present Premier Papadopoulos. The coup was executed using weapons and Prometheus, a NATO plan - all done with the blessing of the CIA and U.S. State Department, with aid of the Greek intelligence agency, the KYP, infamous for its fraternal relations with its American counterpart.

The result of the coup was the re-establishment of fascism in Greece. On the night of the coup thousands of men, women and children whose political background assured by fascists they would actively oppose the regime, were rounded up. From that night on the ruling clique of colonels proceeded to purge the entire political, social, educational and cultural life of Greece.

Thousands of Greeks who oppose the regime are penned up in concentration camps, guarded by police trained in nazi torture techniques. Greek labor unions have been taken over by the regime and given over the power to thugs loyal to the fascist regime. The Greek National Theater must receive government approval for any presentations, and it may not present any classical plays of Aeschylus, Euripides and Socrates among others. The works of Theodorakis, Ritsos, Varnalis and any others who oppose fascism are prohibited. Children whose parents are deemed "politically undesirable" are denied schooling. The universities have been totally purged so that professors and students, as well as Greek workers, professionals, and military men are blacklisted and thrown in prison.

One of the most publicized and horrendous measures taken by the ruling fascists is the use of torture to extract "confessions" and loyalty statements from their political opponents. Testimony from hundreds of tortured Greeks persuaded the Council of Europe that the Greek regime engaged torture as a common practice. On April 15, 1970 the Council of Europe's Committee of Ministers found the military junta guilty of violating the 10 main articles of the European Human Rights Convention. Fifteen member Western European governments jointly asserted

that the junta engaged in "torture and other ill treatment of political prisoners".

Both on April 21, 1967 and today the fascist regime is unstable and has support from less than ten percent of the Greek populace. Its seizure and maintainance of power derives primarily from one sources - the United States. Although the U.S. government states that only spare parts, trucks and minor items were being provided to Greece after the coup, a Congressional investigation discovered that Greece received \$44-million in 1967, \$55-million in 1968, \$63-million in 1969, and a proposed \$44-million for 1970. In each year over half of this aid was quietly provided by the U.S. Pentagon in the form of "surplus armaments for the forward defense countries".

The Greek people are once again organizing and preparing to fight back to overthrow this new fascist regime and to establish a new and democratic Greece. Their task is tremendous, for if caught they face extermination and concentration camps. Within every neighborhood there are government terrorist and informist groups which are to weed out all opponents to the regime. When they strike the Greek people must not only fight their domestic oppressors, but the military might of the U.S. and NATO.

Oppression is not new to the Greek people. Neither is struggle. In their modern history the Greek people have proven their determination, strength and power to defeat domestic oppression. But after every victory the foreign imperialist power of the time intervened to suppress their struggle.

The 1960's has seen a growing militant determination by the oppressed peoples of the world to gain liberation. Today, the Greek struggle is not isolated from the struggle of Vietnam, Africa, Asia, Latin America, the black and latin colonies in the U.S. All are fighting for an end to the oppression and exploitation perpetrated by U.S. imperialism. The growth and advancement of these struggles only assures the victory of all peoples for a world of peace, progress and democracy.

What You Can Do- A Message from DEMOKRATIA

It is necessary for every person who considers himself progressive and democratically minded to share this record with his friends and family. If you want to help the Greek people in their fight against fascism, you must help spread the truth about life in Greece today. This small action can aid the struggle of the Greek people immensely. Its significance, especially in the United States which is the country supporting fascism in Greece and increasing the repression against those who fight for liberation in their own land, can not be undermined.

Since the coup in April 1967, committees have sprung up all over the world both Greek and non-Greek, to support the fight of the Greek people. We in Demokratia have been organizing around the Greek cause for the past three years. Our membership draws from both the Greek and American communities. Our primary task is to educate the American public about the Greek struggle as best we can. Through this album, our monthly publication, DEMOKRATIA, and various other educational materials, as well as through public demonstrations in New York and Washington, we have attempted to carry out our work. In addition we are the North American headquarters for the Greek Relief Fund, through which badly needed funds are distributed to the families of political prisoners in Greece.

Any support for the Greek struggle is important. If you would like more information,

Please contact us at: Demokratia
346 West 20 Street
New York, N.Y. 10011

Here is a partial list of materials available:

DEMOKRATIA, monthly magazine, 25¢ @
Fascism in Greece and Why It Happened, 50¢ @
Amnesty International Reports on Torture, free



Message from the Central Council, World Greek Anti-Dictatorial Committees Abroad

Last summer, 78 Anti-Dictatorial Committees from throughout the world met in Finland to coordinate their efforts through a united program and to discuss future plans and actions to aid the Greek people. This historic conference marked the new level

of struggle within Greece itself as well as the increased support for that struggle in the rest of the world. The solidarity of the American people was especially well received by the participants. It is our hope that those of you in America will continue to work in the interests of the Greek people and urge others you know to do the same.

Costas Stergiou
U.S. Representative to the Central Council
World Greek Anti-Dictatorial Committees Abroad

Messages from Greek Political Prisoners

November 22, 1969

Konstantinos Mitakis, imprisoned for 33 years as a political prisoner, was the subject of an appeal from his fellow prisoners in Korydallos Prison in Piraeus to international world bodies:

We should like to inform you that one of our fellow prisoners, Konstantinos Mitakis, has completed 33 years in prison. He is an old man, his health completely ruined and only a short time remains to the full completion of his life. And yet he is not released to go and die in his ruined home.

He first entered prison for a pre-war crime. During the occupation, even the fascist Mussolini pardoned him and set him free. Mitakis then joined the partisans and fought the invaders.

After the liberation he was arrested and sentenced for his partisan activities to a long prison term. He has been imprisoned since then.

All his appeals for release on probation have been rejected. When he finished serving the sentence for his resistance activities, the old pre-war charges were brought up again, and that is the sentence he is now serving. Both the governments that preceded the dictatorship, and the present regime, set as condition for his release the signing of a declaration denouncing his political views.

Those who have amnestied even such war criminals as Merten*, who recently amnestied Gotsamanis (one of Lambrakis assassins), will not release Mitakis even on probation.

* Merten, a Nazi official in Greece during WW II, was responsible for the extermination of 50,000 Greek-Jews.

The following are excerpts from a letter written by the mother of Eleni Voulgari. Eleni, who was elected International Prisoner of the Year in 1967 and whose young child was born and remained in prison with her for several years, has been a political prisoner most of her life.

My dear niece Barbara,

. . . I am at a loss. I don't know what to say. My daughter with her child in prison, my other two daughters torn from me fourteen years ago, and after many dangers, are now abroad; my sons-in-law were and are in prison or on the islands of exile. My husband, as you know, was taken from me by the Metaxas dictatorship, thrown into prison and then handed over to the fascist conquerors who sent him, ill as he was, to the firing squad, so that I was left alone with three small children. And I too passed most of that dreadful time in prison and in exile. Even now they took me, as though I was garbage, to the hell of Yioura (note: a concentration camp).

I don't know where to turn. Is there a God? If there is, why doesn't he hear the voice of an unhappy mother, as he is so just? Why doesn't he send his terrible thunderbolts down on to the heads of the wicked for the inhuman crimes they have committed against my family? And against my husband who was so good that those who knew him still talk about him? Oh Barbara, that "Why" has hung over me all these years like a great weight, a mountain, or one of those old millstones, and crushes me, grinds round and round, day and night, in my mind and torments me so that I wish it would kill me once and for all so that I could have rest from this hell. Are there people who think like human beings and have some sort of power and abilities? If there are, and I want to believe that there are such good people, I beg them, with my words watered with my tears, written with my heart's blood, whatever is left of it, not only to raise their voices, but with all their might to stay the hand of the executioners who are continuing their monstrous and inhuman crimes.

Love, Evtychia

Χρόνια πολλά ο κακουργός
 χρόνος, ως είναι χρόνος αιχμαλίων
 στην πολυβραχιονική μας χώρα
 να δοθεί λύση στους μας και παιδιά
 μας τα αδέρφια μας και φίλοι
 όπου πρίν. Και αν αχρημάσει
 το περιτέρι της Ηρώνας αν αχρημάσει
 οι τα φέρει και αν πέσει
 πάνω από στήν και Πατρίδα
 πάνω από ιδιοχρησία ερρετικέ
 και φρεσικέ σκεπτική να πέσει
 και να φέρει μέχρι την τελευταία Πά-
 ρισσα του κόσμου μέχρι το τελευταίο
 χερσί, μέχρι το τελευταίο
 μέχρι την τελευταία
 φρεσική και αν με
 γινέται μόνον
 Ηρώνη σεο κού



A MESSAGE FROM A FAMILY OF GREEK POLITICAL PRISONERS

Happy new year...May this year change the conditions in our unfortunate country
 may we again feel our husbands, children and brothers with us. Let us wish that
 the dove of Peace will spread its wings and soar over borders and above countries.
 May it soar in spite of religious, ideological and racial differences, may it
 reach the most distant city, the most remote village, the big castle as well as
 the last straw hut. . .may it spread that message so fervently wished for by
 mankind.

PEACE ON EARTH

To aid the Greek Political Prisoners, write to:

North American Greek Relief Fund
 346 West 20 Street
 New York, N.Y. 10011

Greek Political Prisoners

