

'SYNAGONISTIS'

GREEK JEWS IN THE NATIONAL RESISTANCE



AN EXHIBITION OF THE JEWISH MUSEUM OF GREECE

FROM APRIL 16th 2013 TO APRIL 25th 2014 IN THE JEWISH MUSEUM OF GREECE

DAILY: 09.00 – 14.30, SATURDAY: CLOSED, SUNDAY: 10.00 – 14.00

39 NIKIS STR., 105 57 ATHENS-GREECE, TEL.: +30 210 32.25.582, FAX: +30 210 32.31.577, E-MAIL: INFO@JEWISHMUSEUM.GR, WWW.JEWISHMUSEUM.GR



ROLL OF HONOUR: THOSE WHO RIPPED THE YELLOW STARS

BY JASON CHANDRINOS, HISTORIAN



Thessaloniki, Saturday, 20 March 1943, at 11am: A group of five young Jewish men leaves the ghetto, hurriedly board a tram and alight at the 17th stop, Pyli Vardariou, located at the junction of Egnatia and Lagkada streets. With quick steps, they move towards the western exit of the city. Looking around carefully, they rip the yellow stars from their chests and go towards the first German blockade and from there into the unknown. They avoid looking back at their hometown, a city where the most unspeakable tragedy has already been put on the rails. That same night, they sleep in a ditch outside the city, but with their ears to the ground in order to hear the German patrols and hark the call of salvation... The next day with the help of resistance liaisons they reach the hospitable villages of Mt Vermio. Soon others will follow ... Young men and women will be reborn in a tough and holy struggle. They will become partisans *In the greek language andartes*. And they will take up arms and fight the Germans, for almost two years in the free Greek mountains, where their tears will become the bullets of revenge. They will fight shoulder to shoulder with thousands of Christian fellow-fighters, as brothers and sisters, in a big family forever kneaded together with the vision of solidarity, heroism and duty.

The participation of Jews in the Greek Resistance from 1941 to 1944 is a forgotten page in the history books. The civil war that followed negated any attempt to record it. Our sources were (and are) very scarce; the relevant personal stories were not recorded systematically, and those testimonies that existed were overshadowed by the dark shadow of the extermination camps, rescue networks and the trauma of the survivors. For decades, as they dealt with massive tragedy of the Holocaust, historians overlooked the stories of individual and collective resistance, avoiding characterising as heroic the actions of people who had been identified as the ultimate victims. However, the history of Jewish resistance, apart from being a strong message of collective dignity and courage in the face of destruction, conveys a universal and timeless lesson of life: To the rhetoric of hate and exclusion preached by the Nazis and their collaborators in those dark times, the resistance replied with the magical slogan of integration, calling all their downtrodden brothers and sisters and offering them not only protection, but also hope through the choice of battle. It was a rare kind of combat solidarity that was encoded in the Greek language with an even rarer word: Synagonistis or "*comrade in arms*".

SYNAGONISTIS
GREEK JEWS IN THE
NATIONAL RESISTANCE

AN EXHIBITION OF THE JEWISH
MUSEUM OF GREECE

FROM APRIL 16th 2013
TO APRIL 25th 2014 IN THE
JEWISH MUSEUM OF GREECE

DAILY: 09.00 – 14.30
SATURDAY: CLOSED
SUNDAY: 10.00 – 14.00

EXHIBITION CURATOR
ZANET BATTINO
Archaeologist, JMG Director

RESEARCH, MATERIAL COLLECTION
TEXT CREATION
JASON CHANDRINOS
Historian

TEXT TRANSLATION
DAMIAN MAC CON ULADH
Journalist

PHOTOGRAPHIC MATERIAL
LEONIDAS PAPAPOPOULOS
JMG Photo Archive

ARTIFACT CONSERVATION
MARY KAPOTSI
JMG Conservator

GRAPHIC DESIGN
HAYIA COHEN
JMG Graphic Designer

SCENOGRAPHY CONSULTANT
MANOLIS PANTELIDAKIS
Stage Designer

PRINTING, PROPS CONSTRUCTION
STAVROS BELESSAKOS
Photosynthesis

CATALOGUE DESIGN AND PRINTING
TAKE NOTE P.C.
INTEGRATED MARKETING COMMUNICATIONS

EDUCATIONAL PROGRAMS
ORIIETTA TREVEZA
JMG Educator



Deutsche Botschaft
Athen

Γερμανική Πρεσβεία
Αθήνα

THIS EXHIBITION WAS CREATED
THROUGH THE GENEROUS SUPPORT
OF THE EMBASSY OF THE FEDERAL
REPUBLIC OF GERMANY IN ATHENS,
TO WHICH THE JEWISH MUSEUM OF
GREECE WOULD LIKE TO EXPRESS
ITS GRATITUDE.



39 NIKIS STR., 105 57 ATHENS-GREECE
TEL.: +30 210 32.25.582
FAX: +30 210 32.31.577
E – MAIL: INFO@JEWISHMUSEUM.GR
WWW.JEWISHMUSEUM.GR

BY ZANET BATTINO, JMG DIRECTOR

During the research phase for our traveling exhibition “The Holocaust of the Greek Jews, 1941 – 1944” (2001), which included the subject of Greek Jewish Resistance fighters, the JMG came into contact with elderly partisans. In our Museum, they expressed for the first time their pain for being forgotten by their homeland and not honoured, as they should have been; for the absence of a Resistance Museum in Greece, such as the ones in existence in other European countries.

It was then that the foundation was laid for a deep commitment and a sincere wish to honour those who fought and canceled the belief that all Jews succumbed to the Holocaust “like lambs to the slaughter”. The proper time for this came in 2007, when, during a JMG project with a young historian, Iasonas Chandrinou, his great love and extensive knowledge of the history of the Resistance became apparent. Five years later, 24 personal histories of men and women from various Jewish communities of Greece, who took up arms in the dark and harsh days of the Occupation, have been collected. Most of them were very young, recently uprooted from their homes, often alone and orphaned, but they found a new, dynamic family on the mountains and served the armed struggle in many ways, with courage and determination. They were christened ‘comrades in arms’, the supreme title of honour among the fighters of free Greece and fought among their equals. Many of-

fered the ultimate sacrifice in the battle fields or facing courageously the German firing squads, thus adding their names in the immortal list of heroes and martyrs of the war against fascism.

Many of their testimonies have been recorded on video, and form part of the Oral History Archive of the JMG, preserving their voices for the generations to come. At the same time, more than 90 photographs have been collected, as well as correspondence, resistance leaflets, clandestine press, original artifacts and weaponry, and other relevant material. Archives and private persons have supported our research and responded eagerly to our requests, thus making significant contributions to a better substantiated presentation. We owe sincere thanks to all and everyone. The exhibition will be accompanied by a bilingual catalogue while, film director David Gavriilidis has produced a documentary film, which explores this subject engaging people, places and events.

While our main concern has been commemorating and honouring the Jewish Resistance Fighters in WW II, with this exhibition, we also honour all the Greeks who fought against the occupying forces, inspired by the ideals of freedom and of a better world.

DEDICATION

This publication has been realized through the kind generosity of Marina and Gabriele Nissim in honour of their dear father Joseph Nissim. It is dedicated to the memory of the Jewish Community of Salonika, a community of 56.000 members at the outbreak of the Second World War, 98% of which was annihilated by the Nazis in the concentration camps of Auschwitz-Birkenau.

The Jews who set up their community in Salonika at the end of the 15th century were more than just a group of people with the same faith; they were representative of a world in itself, with its culture, its language, a way of life with their activities and more particularly a deep attachment to family life: all such attributes cancelled from the face of the earth by an ill-omened evil, cruel and at the same time senseless and “ordinary”.

Joseph Nissim, a member of this community, was able to escape and save his life, no doubt also by the strength of his own sense of justice and freedom, and volunteered to join the Greek Brigade of the 7th British army. Listening to Joseph Nissim’s memorable tales, we were able to grasp and understand the reality of the heritage of this community’s traditions and culture, all of which is at risk of disappearing forever from human memory.

*Durmedurme mi andjeliko
Ijikochiko de tu Nasion
Kriatura de Sion
No konoses la dolor*

*Por kenombre, ah, me demandas
Por kè non kanto yo
Ah, kortaran la mis alas
I mi bozamudisiò*

Ah, elmundo de dolor

Durmedurme kriatura de Sion

Marina and Gabriele Nissim
Milano, Italy, March 2013



I. JEWISH RESISTANCE AGAINST THE NAZIS

The widespread perception that the Jewish populations of Europe were led blindly and obediently like «sheep to the slaughter» to Hitler's death camps does not accurately reflect historical reality. The severity of the Holocaust inevitably obscures in historiography, collective memory and public discourse the fact that hundreds of thousands of Jews resisted the Nazi genocide forcefully and in many ways. As the main target of Nazi persecution, their support for national liberation movements in all the occupied countries was great and their participation in them massive.

The issue of a distinct «Jewish resistance» continues to cause divisions among historians, between those who seek to identify organised forms of mobilisation and those who claim that Jewish resistance to the Nazis was, at most, part of the national liberation movement in each country, without special reference to any «Jewishness.» The truth lies somewhere in between: In the resistance, the Jews did not behave differently from the French, Belgians or Dutch. However, the conditions under which they found themselves revitalised their consciousness and desire to belong to a people – the basis of the emergence of a national identity was crystallised in the creation of the state of Israel.¹ It is undisputed that the Second World War motivated various collectivities of Jews to react in the face of imminent danger. An important role in this was played by the political-religious youth movements of central and eastern Europe – particularly in Poland. Examples include the Zionist movement Hashomer Hachair, the popular Dror, the religious-Zionist Akiva, the rightwing Betar and the socialist Bund, an organisation that controlled several trade unions in the interwar period.

In France, as early as autumn 1941, the Communist Party (PCF) recruited many young Jews to groups that carried out bombings of German targets and killings of German soldiers. Most of the recruits were immigrants. After the first deportations (April 1942), their involvement became greater and more frequent, through the ranks of the FTP-MOI (Francs tireurs et partisans-Main-d'Oeuvre Immigrée), the special organisation that coordinated armed units in occupied cities (Paris, Lyon, Marseille,

Toulouse). «These young Jews» who filled the ranks of the PCF «were already in a revolutionary situation that was more or less underground. At least one family member or the entire family had been arrested, and they certainly had more than hatred for their enemies, be they German or 'collabos' [quislings]. They were very well aware about what awaited them if they were arrested and, to put it simply, they had nothing to lose.»² The long list of French resistance martyrs features distinguished Jewish names who fought bravely as urban partisans such as the Polish Jew Marcel (Mendel) Langer, who was executed by the Germans in Saint-Denis prison in Toulouse, Émile Bertrand and Simon Frid, fighters in the Carmagnole group from Lyons, who were led to the guillotine on 2 November and 4 December 1943, respectively. Also worthy of mention are the ten members of the legendary, Paris-based armed FTP-MOI unit who were executed, along with their leader Missak Manouchian, on 21 February 1944. After their execution, the occupation authorities released a propaganda poster depicting their names and faces that became known as the *L'affiche rouge* (Red poster), through which the antisemitic propaganda of the Nazis and their French collaborators took advantage of the dual identity of the victims (Jews and communists) to discredit them in the eyes of the French public as «archterrorists» and «members of the criminal army».³

The best proof that instead of submitting to the Nazis there was the option of going into battle were the estimated 30,000 Jews who fought in the partisan detachments of the Soviet Union, Belarus, Ukraine, Lithuania, Poland, Yugoslavia, Bulgaria and Greece. In Yugoslavia, 4,572 Jewish men and women, representing seven percent of the prewar Jewish population, enlisted in Tito's National Liberation Front and National Liberation Army (Partisans).⁴ Among the Jewish fighters was Moša Pijade, a close associate of Tito, the brigade commander Shmuel Lerer («Voja Todorovic»), and Rosa Rapo, both of whom reached the rank of general. Even in Bulgaria, the only country where Jews were under official state «protection» and not threatened with deportation, the participation rate in the resistance was proportionately



The propaganda «Red Poster» (L'affiche rouge) depicting 10 arrested partisans of the FTP-MOI group in Paris. Published after their execution on 21 February 1944.

quite high. In absolute numbers, 460 Bulgarian Jews were sentenced for their involvement in the country's communist resistance – 29 of them to death – and, of the estimated 260 who fought as guerrillas, 125 were killed in battle.⁵ For decades, the dead among them were considered national heroes in the People's Republic of Bulgaria on account of their active involvement in the Communist Party and its youth wing, such as the pioneering Leon Tadger, a labour camp escapee who was executed on 17 November 1941 for sabotage; Emil Shekerdzhiyski,

a youth representative and political commissar of the Dragovishtitza partisan group, who was killed on 3 August 1944 in a battle with the gendarmerie; Violetta Yakova and many others.⁶

In several cases, mainly in eastern Europe, Jewish partisans served in independent, homogeneous units and groups embedded in partisan armies. Of enormous importance was the protection Jewish partisans offered to their families, a task which went hand-in-hand with armed struggle. The most famous case is that of

1 Henri Michel, *La Guerre de l'Ombre. La Résistance en Europe*. Grasset, Paris 1970, pp. 191-192.

2 Claude Collin, *Carmagnole et Liberté. Les étrangers dans la Résistance en Rhône-Alpes*. Presses Universitaires de Grenoble, 2000, p. 27.

3 See, for example: Garnier-Raymond, *L'Affiche rouge*. Fayard, Paris, 1975. Monique Lise Cohen, Jean-Louis Dugour (eds), *Les Juifs dans la Résistance*. Éditions Tirésias 2001. Stéphane Courtois, Denis Peschanski, Adam Rayski, *Le Sang de l'étranger – Les Immigrés de la M.O.I. dans la Résistance*, Fayard 1989. Benoît Rayski, *L'Affiche rouge, 21 février 1944 – Ils n'étaient que des enfants...*, Le Félin, Paris, 2004.

4 *Jews in Yugoslavia*. Muzejski proctor, Jezuitski trg. 4, Zagreb, 1989, p. 119.

5 *Saving of the Jews in Bulgaria 1941-1944*. State Publishing House «Septemvri», Sofia, 1977 [exhibition catalogue, unpaginated].

6 Ibid.

the Polish Jewish Bielski brothers – Tuvia, Alexander, Asael and Aron – in Belarus. Starting off as the leaders of a small guerrilla group, in 1943 they had organised an entire camp that accommodated 1,240 persecuted Jews, partisans and civilian families in the Naliboki forest in northwestern Belarus.⁷

A distinct category of combatants involved those who took up arms at the very heart of the Nazi industrial extermination system. In the ghettos and camps, the very act of survival was deemed «resistance»: works

of art, theatrical performances, symphony music, concerts and religious ceremonies and even keeping a personal diary represented different levels of the same defensive strategy against misery and the destruction of human existence. Every act that involved, besides maintaining personal dignity, the strengthening of the cohesion of the entire entrapped community corresponds to what Holocaust researchers now refer to as «spiritual resistance».⁸

The proximity of death and the tragic fate of their coreligionists –

Warsaw Ghetto Uprising (19 April–16 May 1943). In the summer of 1942, the various resistance groups that had emerged in the dramatic conditions of ghetto life formed the Jewish Militant Organisation (Żydowska Organizacja Bojowa, ZOB), an armed, self-defence organisation. Another organisation was the Zionist-leaning Jewish Military Union (Żydowski Związek Wojskowy, ZZW). Despite their disagreements, the organisations worked together and, through their contacts in the Polish resistance, were able to smuggle pistols, some rifles, ammunition and grenades into the ghetto. The total number of dedicated fighters in these groups did not exceed 750, the majority of whom were youths aged from 17 to 25. When on 18 January 1943, the cycle of mass arrests aimed at the mass deportation of men in Lublin and the final dissolution of the ghetto resumed, a group opened fire on the SS. In the ensuing battle, those gathered there, managed to escape. Encouraged by their success, armed units set up defence positions, underground shelters and makeshift pillboxes within the ghetto. When the Germans began the liquidation of the ghetto on 19 April 1943, the eve of Pessach [Passover], this was followed by days of fierce street-to-street and house-to-house fighting. A handful of Polish Jewish combatants put up stubborn resistance: hurling grenades and molotov cocktails from windows they inflicted heavy losses on the Germans. The end was predetermined. Using flamethrowers, mortars and antitank guns, the SS systematically destroyed the buildings of the ghetto, whose brave defenders were now buried among the smoke and rubble. On May 8, Mordechai Anielewicz, the 24-year-old ZOB leader, and eight comrades fell, weapons in hand, in the organisation's underground headquarters. A few days previously,

he wrote what would be his last written words in a letter to a comrade. «What we experienced cannot be described in words. We did something beyond our wildest dreams [...] I feel that important things are happening, and what we attempted to do is crucial [...] A dream of a lifetime has come true! The defence of the ghetto became a reality. Armed Jewish resistance and revenge were the aims. I have witnessed the remarkable and heroic struggle of the Jewish fighters.»⁹ A



Group photo of the Jewish Bielski partisan group in the Naliboki forest in northwestern Belarus.

relatives, friends and neighbours – which were experienced as everyday life in the spaces of exclusion and extermination fuelled the idea of individual and collective revenge. In eastern Europe, the ghettoisation and gradual mass extermination of populations triggered the resistance of the entrapped Jews. In eastern Poland, Lithuania and Belarus, the Jewish resistance organised riots in five large

and 15 small ghettos, in five large camps and 18 forced labour camps. The vibrant Jewish resistance groups in Kovna (now Kaunas) in Lithuania, Białystok, Vilna (now Vilnius) and Minsk enabled the escape of thousands of their coreligionists to the forests.

The largest and most symbolic moment of the Jewish resistance in Nazi Europe is undoubtedly the



The Polish Jew Mordechai Anielewicz or “Aniołek” (“Small Angel”), the 24-year-old head of the Żydowska Organizacja Bojowa (ZOB) and one of the leaders of the Warsaw Ghetto Uprising. Fell in battle on 9 May 1943.



German soldiers walk past a burning building during the Warsaw Ghetto Uprising (USHMM).

“It is impossible to put into words what we have been through, One thing is clear, what happened exceeded our boldest dreams [...] The fact that we are remembered beyond the ghetto walls encourages us in our struggle [...] The dream of my life has risen to become fact. Self - defence in the ghetto will have been a reality. Jewish armed resistance and revenge are facts. I have been a witness to the magnificent, heroic fighting of Jewish men of battle”.

Mordechai Anielewicz, ZOB leader, Warsaw Ghetto Uprising commander, last letter, 23 April 1943.

⁷ Peter Duffy, *The Bielski Brothers*. Harper Collins, New York 2003. Lester Eckman, Chaim Lazar, *The Jewish Resistance: The History of the Jewish Partisans in Lithuania and White Russia During the Nazi Occupation 1940–1945*. Shengold Publishers 1977.

⁸ Miriam Novitch, *Resistenza Spirituale. Spiritual Resistance 1940–1945*. Milan 1979.

⁹ Yitzhak Arad, Yisrael Gutman, Avraham Margalit (eds), *Documents on the Holocaust*. Yad Vashem, Jerusalem 1981 [Document No 135, letter from Mordechai Anielewicz, 23.4.1943], pp. 250–251.

week later, the mission was complete. About 13,000 Jews were killed in fierce battles; the Germans reckoned they had destroyed 631 «defences».¹⁰ They arrested 56,000 men, women and children, who were then deported to Treblinka and Majdanek. The Warsaw ghetto had been annihilated.

The Warsaw example found many imitators. In Lithuania, active in the Vilnius ghetto since 1941 was the United Partisan Organisation (Fareynikte Partizaner Organizatsye, FPO), the first armed Jewish organisation in occupied Europe. In August 1943, when the Germans had already eliminated three-quarters of the ghetto inmates, FPO officers called for resistance to the death. A few hundred, led by the FPO leader, Abba Kovner, escaped and fled to the Lithuanian partisans. A few days later, when they received the news from Warsaw, the Jews of Treblinka decided to move forward their long-planned revolt. On August 2, a group stole weapons from the armoury, killing its German and Ukrainian guards, and set fire to the camp. In a furious counterattack, the Germans killed 820 partisans; only 80 managed to escape into neighbouring forests. The same primary instinct to react was linked to the decision for deliberate, collective sacrifice that motivated the inmates of the Sobibor extermination camp to revolt. A Polish Jew who participated in the uprising remembers the moment when all his feelings were concentrated on hatred for his persecutors: «Once he seemed to be happy with my work, I asked Wagner [SS deputy commandant of the camp] if there was any news about my relatives. He politely replied that they were well and that I would meet them soon ... On May 18, a [week after my arrival at the camp], a friend sent



Survivors of the Sobibor camp revolt, August 1944.

me a note: 'Say a kaddish for your own family; they're dead.' From that day, I only lived to carry out revenge.»¹¹ On 14 October 1943, ten German soldiers and many Ukrainians guards, including the camp commander, were killed by the rebels, and many of the 300 hostages who ran for their lives through barbed wire and minefields survived. A year later, the spirit of revolt reached the heart of the Jewish genocide. On 7 October 1944, a rebellion broke among the men of the Sonderkommando at Auschwitz II-Birkenau. Poles, Soviets, French and Greek «death workers» blew up one of the four crematoria and, armed with a few guns, hoes, axes and stones, began a desperate struggle with the SS guards. In the ensuing battle, almost all of them were killed. It was an unparalleled example of bravery and sacrifice in the core of hell.



Rosa Robota (left) and Ala Gertner, two Jewish inmates of Auschwitz II-Birkenau, who helped the Sonderkommando uprising (7 October 1944) by smuggling explosive into the crematoria. Hanged along with two other women on 5 January 1945, in front of the whole camp.

¹⁰ Indicative of the vast literature on the Ghetto uprising, see Dan Kurzman, *The Bravest Battle. The 28 Days of the Warsaw Ghetto Uprising*. DaCapo Press, New York 1976. Marek Edelman, *The Ghetto Fights: Warsaw 1941-43*. Bookmarks Publications, London 1990. Simha Rotem (Kazik), *Memoirs of a Warsaw Ghetto Fighter*. Yale University Press 1944. See also the educational textbook Resistance. *Spiritual Resistance, Revolt, Partisans, and the Uprising in the Death Camps*. Yad Vashem 2004, pp. 65-83.

¹¹ Testimony of Stanislaw Szrajner. In: Novitch Miriam, *Sobibor. Martyre et Revolte*. Centre de Publication Asie orientale. Université Paris 7, 1978, p. 5.

II. THE GREEK RESISTANCE AND THE JEWS, 1941-1944

After the six-month war on the Albanian front, in April 1941 Greece succumbed to the forces of the Wehrmacht and for the next three-and-a-half years experienced the darkest period of its modern history. Despite the unbearable terror, executions and the famine during the first winter of 1941-42 that decimated the population, especially in urban centres, Greeks by the thousands were won over to the idea of resistance. In 1943, Athens was gripped by strikes and demonstrations which were steeped in the blood of its residents, while from 1941 insurgent groups

appeared in the countryside and in 1943-1944 they became real partisan armies that engaged in regular battles with the occupiers. The most important organisations that engaged in intensive and armed action were the National Liberation Front (EAM), which was established by the Communist Party of Greece (KKE), the National Republican Greek League (EDES), led by Col Napoleon Zervas, and National and Social Liberation (EKKA), led by Col Dimitrios Psarros and politician Yiorgos Kartalis. Smaller organisations like the Panhellenic Union of Fighting

“We feel the pain of the downtrodden race just like ours. Every Greek should protest against the sufferings of the Jews because it is a part of the suffering that the occupier has heaped on all the people who dwell on Greek soil. It is a part of the fascist brutality that strikes one or the other or all of us together”.

National Solidarity (EAM) Proclamation, Athens, April 1943.

Youths (PEAN), the Sacred Brigade (Ieri Taxiarchia), National Action (Ethniki Drasi), National Committee (Ethniko Komitato) and several espionage and sabotage networks such as the Apollon-Yvonne and the Lela Karagianni group wrote their own page of heroism in the hard struggle in the occupied cities. The victims of struggle against the occupiers were many: more than 30,000 died in combat, were murdered or executed; more than 800 villages were burned in retaliation and the country's infrastructure destroyed.

Greek Jews were not absent from this struggle, which embraced the whole country and its people.

Before the deportations in Thessaloniki occurred, the willingness among Jews to resist remained limited. Until February 1943, the Germans had not revealed their real intentions and joining the resistance groups was not an obvious choice. It meant taking risks, while the decision to leave one's family home and community at a time of widespread poverty and concern for the future was viewed as «cowardice». Even after the first antisemitic measures, staying passive remained the rule and detracted from taking any action against the Germans.

Gradually the situation changed. In the general patriotic upsurge during the occupation, the survival instinct blended with the desire for revenge. The deportations of thousands of co-religionists, relatives and friends – and the terrorism, humiliation and executions which preceded them – sparked the emergence of a dynamic resistance on the part of the Jews.

Although the available data is limited and fragmentary, it is estimated that about 650 Jewish men and women, from almost all the Jewish communities in the country, enlisted in the various resistance groups from the beginning of the occupation to the liberation or joined the partisans to escape the grasp of the Nazis. In Greece, there were no distinct Jewish resistance organisations or guerrilla groups, so the vast majority joined the National Liberation Front (EAM), which constituted the largest organisation in occupied Greece; its armed wing, the Greek People's Liberation Army (ELAS), which by the end the occupation numbered 50,000 partisans; or its affiliated associations, the United Panhellenic Youth Organisation (EPON) and National Solidarity, which, mostly involving women, functioned as a sort of EAM "Red Cross", whose duty it was to protect the persecuted, hostages, those burnt out of their homes and, of course, Jews.



One of the "National Bonds of the Liberation Struggle", published by the Political Committee of National Liberation (PEEA), the EAM mountain government, in 1944. One of the designers was Lazaros (Éliezer) Azaria from Veria, EAM activist and head of the ELAS Logistics Arm (ETA) for Thessaly (Iassonas Chandrinou's personal collection).

EAM was the first organisation that tried to divert the attention of the public towards the issue of racial persecution. When the deportations began in Thessaloniki (March 1943), the National Solidarity branch in Athens released a rare proclamation (published for the first time as part of this exhibition) which outlined the unprecedented situation in Thessaloniki. With words pregnant with emotion and militant feeling, the text provided the Greek people for the first time, with information, taken probably from Greek railway workers who drove the transports as far as Yugoslavia, about what happened to the «death trains». Despite the ignorance of the existence of extermination camps, the persecution was presented as a distinct racial crime of the Nazis against defenceless people and concluded with an open call to all genuine patriots: "We feel the pain of the downtrodden race just like ours. Every Greek should complain about the sufferings of the Jews because it is a part of the suffering that the occupier has heaped on all the people who dwell on Greek soil. It is a part of the fascist brutality that strikes one or the other or all of us together."¹² Texts like these sensitised those in the resistance to the subject of the Jews and subsequently created the conditions for a more active stands in both sides.

From the above, it is obvious that the first type of Jewish resistance was rescuing. The stifling conditions in Thessaloniki meant that, as a necessity, the scope for such initiatives only existed in Athens, where, according to new research, a –probably– unofficial "Secret Jewish Rescue Committee" operated. The committee was staffed by prominent Jews from Thessaloniki,

representatives of Jewish community life and members of Zionist organisations, such as Alberto Amarilio; Daniel Alchanatis, who was the lawyer of the council of the Athens community; Pepo Benozilio, a bank manager from Thessaloniki; Itschak Hanen; Chaim Benrubi; Asser Moissis and Eli Attas. It constituted a kind of «secret society» within the community, was in contact with the Orthodox archdiocese, various espionage networks and the Athens EAM. It also secretly funded various initiatives and tried, unsuccessfully, to stop the deportations from Thessaloniki.¹⁴ Also, in early 1943, young Jewish students at Athens University and Athens Polytechnic set up an informal youth group, connected with EPON. Among the group's members were Danelos Alchanatis, an architecture student at the Polytechnic; Zakinos Koen; the brothers Moissis (Mois) and Iakovos Yussuroum; and Simos Valenstein.¹⁵ One of the first to die on the streets of Athens in open clashes with the occupiers was probably a member of these pioneering groups of Jewish partisans. He was the Polytechnic student Edmondos Toron, from Larissa, who was killed in the mass demonstration of 5 March 1943 against the conscription of workers for forced labour in German factories.¹⁶

These underground activities of Greek-Jewish resistance cells paved the way for the dispersal and hiding of thousands of Jews from Athens in the homes of sympathetic Christians; about 2,000 left the city by mid-October 1943. After coming under intense pressure from the SS to hand over a list of the names of the community, the chief rabbi, Elias Barzilai, was «kidnapped» on 25

September 1943 by EAM members, fled to Parnitha and, from there, to the mountains of central Greece. According to testimonies, the rescue mission was spearheaded by Asser Moissis; Baruch Shibi, a journalist and writer from Thessaloniki and member of EAM's informal Jewish section; Ilias Levi (who used the pseudonym Markezis), who liaised between the "Protection Committee" and EAM; EAM representatives; the journalist Kostas Vidalis, Ilias Kefalidis and the "unparalleled philosemite" Lambros Karamertzanis, a pharmacist by profession.¹⁷ The result of this action



Three of the youngest and most active Jewish resistance members as scouts before the war (1937). Left to right: Danelos Alchanatis, Moissis (Mois) Yussuroum and Simos Valenstein. They joined EAM in Athens from late 1942 and served as ELAS partisans in Central Greece (JMG Photo Archive).

12 For the statistics and overview on Jewish participation in the Greek resistance, see Michael Matsas, *The Illusion of Safety. The story of the Greek Jews During the Second World War*. Pella Publishing Company, New York 1997, Steven Bowman, *Jewish Resistance in Occupied Greece*. Vallentine Mitchell 2006. Bowman's book has recently appeared in Greek. See Steven Bowman, *Η Αντίσταση των Εβραίων στην Κατοχή Ελλάδα* (trans Isaak Benmayior), Central Board of Jewish Communities in Greece Publications (KISE), Athens 2013.

13 Archives of the Communist Party of Greece (KKE), Proclamation of the National Solidarity in Athens, [March 1943].

14 Karina Lampsa, Yakov Schiby, *Η Διάσωση. Η σιωπή του κόσμου, η αντίσταση στα γκέτο και τα στρατόπεδα, οι Έλληνες Εβραίοι στα χρόνια της Κατοχής*. Kapon, Athens 2012, pp. 289–296.

15 Archives of the Jewish Museum of Greece (EME), Written testimony of Danelos Alchanatis, n.d., videotaped interview with Danelos Alchanatis, 1.10.2010, Moissi Yussuroum, 21.9.2010.

16 Petros Antaios, *Χίλια Σκοτωμένα Παιδιά της ΕΠΟΝ*. ΕΠΟΝ Publications, Athens 1986, p. 35. His name is inscribed on a commemorative plaque located at the corner of Bouboulinas and Tsitsa streets, close to where he was killed.

17 Matsas, op. cit, pp. 102–110. Lampsa and Schiby, op. cit, pp. 263–306. Written testimony by Avraam Sarfatis in: *Ισραηλιτική Επιθεώρηση*, 22.6.1973.

was the impressive network on the coast of Evia that organised the ferrying of Jews to Turkey. About 1,500 people were saved thanks to the combined effects of the senior leadership of EAM, the ELAS partisans in Evia, British agents, Haganah and the Jewish Agency in Istanbul.

The mass integration of Jews into the resistance – predominantly ELAS – was divided into two phases. The first armed actions occurred in the areas first hit by the Nazi storm. From January to May 1943, about 250 Jews from Thessaloniki escaped, with great difficulty, to the resistance-held areas of central and western Macedonia.¹⁸ They were mostly young men who left the ghettoised city individually or in groups by escaping from the various places where they had been conscripted into forced labour in the summer of 1942 (Leptokarya, Tempi, Karia in Lokrida, Thiva military camp). After his service on the Albanian front, Iossif Matsas from Ioannina taught at high school in the village of Megali Vrysi in Kilkis. In April 1943, he left his post and joined a group of 40 partisans – ten of whom were Jews – who were hiding in the forests of Mt Paiko, above Giannitsa. There he shared in the hardships of partisan life. *“In the first two months we became as hard as steel. The suffering was terrible. We were lacking*



The journalist Baruch Shibi from Thessaloniki, one of the most important members of EAM in Athens, in a photo taken immediately after the war. In September 1943, he organized the escape of Rabbi Elias Barzilai to the mountains. He himself later fled to the mountains of the Peloponnese as an EAM-ELAS partisan (Yakov Shiby personal collection).

*in everything: food, shelter, sleep, supplies. We only had one great asset: freedom. In order to banish the feeling of hunger and cold, we engaged in song. We sang and dreamed of freedom for tomorrow, that tomorrow's world would be free from want, persecution and racial discrimination. That's how we withstood the hardship. And then there was the adventurous night marches through the Tzena, Kaimaktsalan and Siniatsiko mountains; in late May we arrived in Free Greece in western Macedonia, where we stocked up on supplies and formed real military units.”*¹⁹

The Italian capitulation (8 September 1943) marked the second phase. After taking control of the whole country, the Germans, in trying to extend the persecution, encountered a different stance from the Jewish communities in central and southern Greece. The impact of the dramatic events in northern Greece generated a stronger reaction to the impending destruction, while the growth of the resistance movement created more favourable conditions for this. Since early October 1943, hundreds of Jews from Trikala, Karditsa, Volos, Larissa and, later, Chalkida and Patras – the elderly and women and children – were dispersed under

EAM protection to villages in Mt. Pilio (Kissos, Tsagarada, Keramidi, Lechonia) Kissavos (Stomio, Omolio, Kiserli [presentday Sykourio]) and Olympos (Karia), Agrafa, and the mountains of Evia (Steni, Stropones, Vasiliko) and Achaia, where they took up residence among the villagers. From Athens, about a thousand people followed Barzilai's example and fled to the mountains of central mainland Greece. In Epirus, a few young men from Ioannina dared to leave the entrapped community to join the partisans, while many – mostly from Arta – joined Napoleon Zervas' National Republican Greek League (EDES), which operated exclusively in Epirus.

The resistance became a reality and overcame discrimination. Despite the persistence of illiteracy and superstition in rural areas, the dominant, strong sense of solidarity constituted ideal conditions for the coexistence of Christians and Jews. In the resistance, the common antifascist struggle and the harsh conditions in which it was conducted negated social, racial and class divisions in practice. David Brudo from Thessaloniki always spoke about how at the Parnassida ELAS headquarters, he celebrated the Christian Easter on Mount Parnassos, together with partisans and villagers who were aware of his Jewish identity.²⁰ In July 1944, a young Corfiot, Iakovos Balestras, escaped from the island and joined ELAS in Igoumenitsa. When one of the partisans insulted him by calling him a “filthy Jew», the division commander, Paraschos, convened a meeting and forced the partisan to offer a public apology by saying that in ELAS, the only distinctions were between those who fought and those who did not.²¹ Generally, the Jews in the resistance were held in high esteem because of their urban upbringing, educational level and knowledge of languages – the majority of the partisans were farmers with only primary-level education – but also for their bravery. Vital Aelion was, in the eyes of his comrades, the “much bereaved lad” who fought the Germans stubbornly

at the battle of Karalakkas (6 May 1944).²² The postwar government maintained a moderate attitude towards the Jews who had joined the leftwing EAM-ELAS, but this did not mean that they were exempted from political persecution during the civil war. While in general clemency was granted to former partisans who “served in ELAS exactly because they were Jews”,²³ many were punished with imprisonment, exile (Ikaria, Makronisos). Some were sentenced to death, with five executed by order of military tribunals.²⁴

The geography of the communities and their evacuation meant that the highest concentrations of Jewish partisans were in Western Macedonia, mid- and eastern Central Greece and throughout Thessaly. After the transformation of ELAS into a regular army, the respective units were the 16th (Veria) Regiment, based in Mt. Vermio, the 2nd Battalion of which contained many Jewish names. Likewise, the 5th (Parnassida) Battalion and the following regiments: 34th (Fokida-Viotia), 7th (Evia), 30th (Pella), 50th (Thessaloniki), based in Pieria, and 54th (Volos), based in Mt. Pilio and Mt. Kissavos and in which up to 40 young people from Volos served. The distinction between combatants and noncombatants is difficult to make, since in all partisan-held areas everyone undertook duties to support the armed struggle and the political organisations in every area.²⁵

In “Free Greece”, they were all utilised in a variety of ways. The veterans of the Greek-Italian war and several young people – men and women – joined guerrilla units. *“Those who didn't take up arms worked alongside villagers as liaisons, in the ancillary services of the [resistance] army. The most literate assumed secretarial duties in the National Solidarity organisation, which gathered and distributed food. Craftsmen made cloth, hats and boots in workshops. Women sewed those neat, dapper shirts made of silk parachutes, knitted woollen socks and caps for the boys at the ‘front’ and the young girls, being more educated, devoted themselves to cultural events*



Portrait of Athens Rabbi Elias Barzilai, who escaped to partisan-held territory with the help of EAM. Sketch by Dimitris Megalidis at the ELAS General Headquarters in Evrytania, signed by Barzilai (JMG Collection / The Album of Struggle, 1946).



Allied military identity card of Maurice Kazes of Komotini, 1943. He escaped to the Middle East and served in the British Military Mission to Greece as an interpreter and liaison with the 54th ELAS Regiment in Mt Pilio (JMG Collection).

18 Unpublished written testimony of Iossif Matsas, 8.11.1984.

19 Unpublished written testimony of Iossif Matsas, 8.11.1984.

20 EME Archive, videotaped interview with David Brudo, 3.11.2009.

21 EME Archive, videotaped interview with Iakovos Balestras, 1.11.2009.

22 D. Karathanos, “Η Μάχη του Καράλακκα και οι διαστρεβλωτές της”. Rizospastis, 12. 8.1978.

23 EME Archive, videotaped interview with Salvador Bakolas, 31.1.2008.

24 Iossif Matsas Archive, “Εκτελεσθέντες μέχρι τούδε Ισραηλίται εις Ελλάδα βάσει αποφάσεων στρατοδικείων, με την κατηγορίαν συνεργασίας με τους συμμορίτας”. Athens, 28.11.1949.

25 A typical example was the EAM Youth (EPON) in Magnesia, in which dozens of young Jews from Volos and Larissa were organised. See Rafael Frezis, *Η Ισραηλιτική Κοινότητα Βόλου*. Athens 2003, pp. 223–231, and Odette Varon-Vasar, *Η Ενηλικίωση μιας Γενιάς. Νέοι και Νέες στην Κατοχή και στην Αντίσταση*. Estia, Athens 2009, pp. 387–389.

and theatrical performances.”²⁶ Due to their educational level, many Jews assumed key positions and offices in ELAS divisions, in ELAS Logistics Arm (Epimelitia tou Antarti, ETA), in EPON activist groups in the villages, in cultural events organised in the mountains and in the health services.

In some cases, the resistance was a family affair. Known are the Karasso and Bourlas families from Thessaloniki, the Kakis family from Drama, and Sakkis and Koen families from Volos. All were actively involved and had at least one victim. Some leaders emerged, such as Isaak Moissis (Yitshak Moshe) from Thessaloniki, who used the nom-de-guerre “Kitsos”

and became a company leader in the II/16 Battalion, and Lieutenant Samouel Eskinatzis, who was killed in the December events in 1944 as company commander of ELAS III/54 Battalion.²⁷ Accordingly, there are many examples of self-sacrifice.²⁸ On 4 October 1944, the Political Committee of National Liberation (PEEA) – the “mountain government” that EAM had formed – promoted posthumously some fallen officers and partisans who had demonstrated “superior bravery, outstanding moral courage, administrative capacity, determination and a wonderful spirit of self-sacrifice that transcended the boundaries of a good sense of duty.” Among them were Leon Sakkis, Johanas Hatzis, Markos Karasso,

Dinos Ovadias and Vital Beraha.²⁹ “All the Jews died fighting to the last bullet, face-to-face with the enemy, without losing their courage.”³⁰

From 1941 to 1944, at least 63 Jews were killed fighting as partisans or were executed for their participation in the resistance and a further 76 were executed in reprisal actions.³¹ Remembering their names is the respect due to those who chose the glorious death of a combatant over the submission to the butchers of the children of Israel. It is the minimum debt owed to those who mixed their blood with the ashes of the thousands of their coreligionists who were murdered by the Nazis.



Political exiles on Makronisos island during the civil war, 1946-1949. Simos Valenstein kneeling on the right (JMG Photo Archive).



September 1944. Jewish ELAS partisans David Brudo and Loui Koen pose in front of a German aircraft shot down by partisan ground fire in the plain of Lokrida. One of the most symbolic images of the era (JMG Photo Archive).

26 Unpublished written testimony of Iossif Matsas, 8.11.1984.

27 Matsas, op. cit, p. 291.

28 *Ισραηλιτικό Βήμα*, 31.5.1946, Dimitrios N. Dimitriou, “Η συμμετοχή των Εβραίων στην Εθνική Αντίσταση”. *Chronika* 104 (Jan–Feb 1989), pp. 3–6.

29 *Κείμενα Εθνικής Αντίστασης* [KEA], Synchoni Epochi, Athens 1981, vol. 2, pp. 419–422.

30 Iossif Matsas Archive, Letter from Yitshak Moshe to Iossif Matsa, Jerusalem, 28.1.1985.

31 Bowman counted 91 fallen and executed, although the number is more than that. See Steven Bowman, “Jews in Wartime Greece”. *Jewish Social Studies* 48 (1986), pp. 45–62. See the list of fallen, taken hostage and executed in this volume.

III. FROM THE GHETTOS OF THESSALONIKI TO THE PARTISANS

Of the 55,250 Thessaloniki Jews, about 400 managed to make their way to partisan-held territory in Greece. Apart from those who were already in other areas, a few dozen brave teams left the city's ghetto in late March and headed westwards. Among them were siblings Moïssis, Solomon, Yolanda and Dora Bourla, Dick Benveniste, Saltiel Gattegno, Isaak Emmanuel, Isaak Dassa, David Aaron, Moshe Belo, Mosheh Segora, Dinos and Salvator Ovadias, Solomon Saltiel, Dario Ouziel, Iakovos Koumeris, Michalis Brudo, Flora Perachia, Matilda Massarano, Errikos Pipano and others. Around the same time, Yakov Sarfati and Menachem Stroumsa smuggled 114 men and women from German-occupied Veria. In mid-April, Iossif Matsas from Ioannina, a high-school teacher at Megali Vrysi in Kilkis, fled to the resistance hideouts on Mt Paiko. He was preceded by Isaak Moïssis, who had escaped from forced labour in Tempe, encountered the partisans in February and became the first Jewish ELAS member in Vermio.

Mount Vermio became a concentration point. After countless

battles and marches through successive German sweep operations, the partisans and about 250 Jews arrived at the hospitable villages of Grevena and Kozani. There, they were allocated battalions and went into battle. Under the nom-de-guerre «Kitsos», Isaak Moïssis became «kapetaniot» (partisan leader) of a company in II Battalion of the 16th Regiment, where as many as half of the newcomers allocated. Daisy Karasso and Dora Bourla («Tarzan») became EPON activists in the villages of Nigrita and Veria respectively. Fani Florentin, who fled to Paiko with her husband Leon Matalon, became a nurse in the X Division: «*She was indomitable. She inspired the laggards and the weak, offering them water from a large flask she was carrying along with the medical pack. Together with the captain, she was last in the convoy and helped all those who fell behind*» (Iossif Matsas). At least 17 Jewish fighters were lost. The first was Stella Koen, who was killed fighting the Germans in Tachnista, Pieria, on 16 April 1943. Elias Nissim, veteran of Fort Roupel [a fortress on the Metaxas Line famous for its defence during the German invasion in April



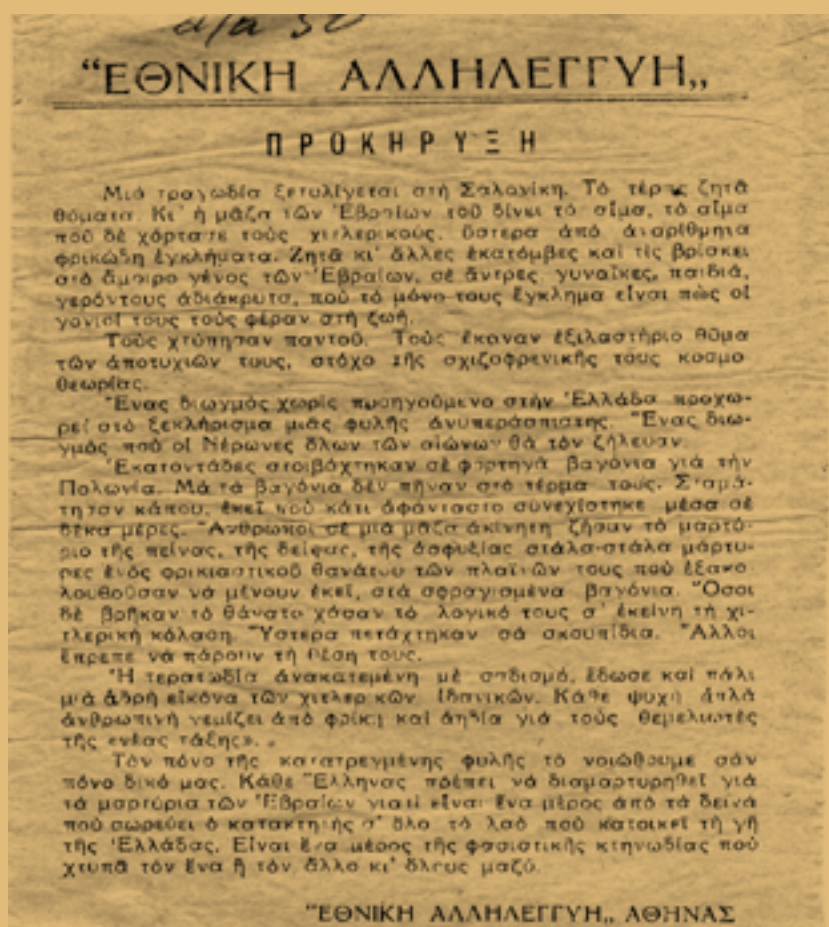
The teacher Iossif Matsas from Ioannina, who fought as a partisan in the 16th ELAS Regiment in western Macedonia. Photographed during his subsequent military service in 1947 (JMG Photo Archive).



Iakovos Koumeris from Thessaloniki as an ELAS partisan on Mt Vermio, December 1943 (JMG Photo Archive).

1941], and Iossif Bensoussan were lost in the large sweep operations carried out by the Germans in July 1944. Markos Karasso, a graduate of the ELAS Officer Academy, was killed in the Battle of Muharrem Hani (6 August 1944) and 20-year-

old Solomon (Sardos) Bourlas, who fought like a lion, fell in the last battle with the retreating Germans at Stavros in Veria (20 October 1944). Their actions were a fitting tribute to the memory of a community that had almost entirely vanished.



Proclamation issued by the National Solidarity in Athens about the deportations from Thessaloniki, April 1943 (KKE Archive).



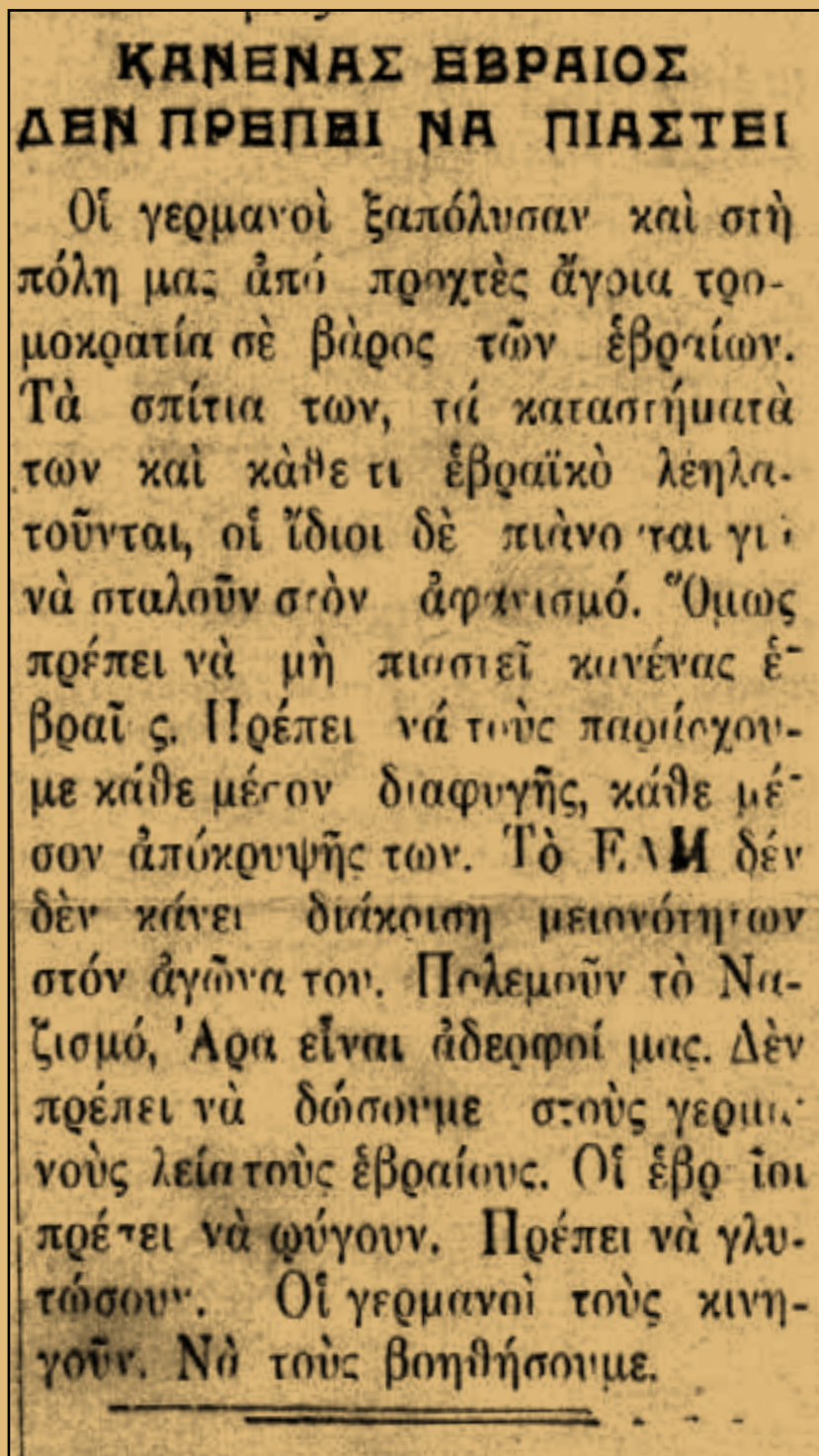
Group photo depicting Jews of Thessaloniki with Christian comrades in the mountains of western Macedonia, summer 1943: 1. Sabetai Varsano, 2. Fani Florentin, nurse, 3. Leon Matalon 4. Mathilda Massarano, 5. Markos Karasso.

IV. THESSALY: PARTISAN CRADLE

More than 100 Jews from Larissa, Volos, Trikala and Karditsa were active in the national-liberation struggle. Louiza Negrin was arrested and imprisoned by the Italians at a rally in Larissa in March 1943. Allegra Felous-Kapeta from Trikala, a member of the Communist Party since the interwar period, emerged as an EAM functionary in western Thessaly. David Levis from Volos was an EAM member and involved in matters of local administration in liberated areas, while the rescue of the Volos community was due to his efforts. The banker Eliezer (Lazaros) Azaria from Veria was in charge of ELAS Logistics Arm (ETA) in Thessaly and, later, a member of the Political Committee of National Liberation (PEEA).

After the capitulation of the Italians, many of those who fled from the cities joined EPON and the I ELAS Division in Thessaly: From Trikala, there was Alvertos and Benjamin Negrin, Solon Levi and Elias and Louiza Felous; from Larissa, there was lieutenant Samuel Eskinatzis, served as company commander, Esdras Moissis and Iakov Felous. Along with Larissa natives Isaak and Alvertos Lazar, the siblings Mordochai and Alvertos Salem from Thessaloniki, also served in the 5th ELAS Regiment in Trikala. Fearless in battle, Benjamin Negrin (who used the nom-de-guerre Vaïos) of the 1/38 Regiment, was seriously injured in a night attack on Paleomonastiro in Trikala (13 April 1944). He succumbed to his injuries in 1945. The first to be killed in action was Iakov Beracha from Trikala, on 7 November 1943 in the Battle of Mesochora.

Dozens of Jews from Volos joined EPON or fought with 54th ELAS Regiment, which was engaged in intense military action against the Germans in eastern Thessaly: Elias Kones, Alvertos Amon, Pepos Sakkis, Zakinos Mizan, Haim Mizrachis, Zacharias Toron, the siblings Salvator, Anna, Rachel, Rozita and

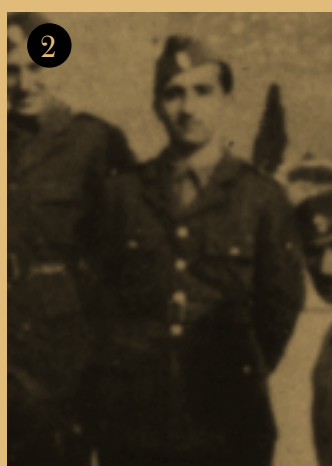


Laokratis, the newspaper of EAM in Volos, calls for the active support of persecuted Jews, 3 October 1943 (KKE Archive).

Haim Koen, Raphael Frezis, Avraam Ovadias, Moissis Mordos, Manolis Faradzis, Moissis Iesoulas, Zachos Levis, Elias Kapetas and others. Anna Koen and Elli Sakki were dedicated nurses to the regiment. Among the heroes were Savvas Iakovou (52nd Regiment) who was killed on 17 April 1944 at Rentina in Agrafa and 18-year-old Leon Sakkis. Serving in the 9th Company of the III/54 Battalion, he fell at the Battle of Karalar (Eleftherio) in Larissa (29 June 1944), while assisting a fallen comrade. In Thessaly, more than any other region, the fate of the Jews was intertwined with their heroic resistance. It was an experience that mitigated the extent of the Holocaust in the region.



Lieutenant Samuel Eskinatzis of Larissa with his fiancée, Stella Samuel-Medino in Thessaloniki, 17 January 1943. Samuel commanded the 10th Company of the 54th ELAS Regiment in eastern Thessaly and was killed in action in January 1945 (Mathildi Eskinatzi personal collection).



Jews from Volos as partisans of the 54th ELAS Regiment in Thessaly. From left to right: 1. Alvertos Amon and Pepos Koen, 2. Elias Kones, 3. Leon Sakkis, 4. Elli Sakki (JMG Photo Archive). Photo 5: Lazaros (Eliezer) Azaria from Veria, head of ELAS Logistics Arm (Epimelitia tou Andarti / ETA) in Thessaly (Photo Archive of the Municipal Centre for Historical Research and Documentation, Volos).

V. JEWISH WARRIORS IN ROUMELI

Central Greece or “Roumeli” was at the heart of «Free Greece». It was where the ELAS General Headquarters was based, along with five guerrilla regiments and a vast organisational network. Over a period of 15 months, the Germans launched 20 anti-partisan operations using special mountain troops (1st Mountain Division, 4th Waffen SS Division, Brandenburg Division). The region from Parnitha to Karpenissi was marked by countless battles, civilian massacres and the destruction of villages.

The local ELAS units recorded high concentrations of Jews, mostly refugees from Athens who fled to partisan-controlled areas. They offered a huge amount in terms of bravery and quality. The Thessalonians Ido Shimsi («Makabis») and Alvertos Benroubi, a partisan medical officer and interpreter, held executive positions as quartermasters in the ELAS V Brigade and XIII Division, respectively. Loui Koen («Kronos») from Xanthi and David Brudo from Thessaloniki performed miracles as officers of ELAS Logistics Arm (ETA) in the Parnassida Battalion. Manolis Aruch and Alvertos Koen («Vladimiros») were renowned for their role as partisan medics in Fokida. «Vladimiros was all the time on foot, laughing. He only lost his laughter when he had to work on difficult cases, when he devoted himself entirely to saving the injured» (Dimitris Dimitriou-Nikiforos).

Among those who distinguished themselves were Salvator Bakolas («Sotiris»), Yomtov Moshe and Rafael Maltis from Ioannina, Maslach Koen, Simos Valenstein from



Three Jewish partisans of the II/34 ELAS Battalion manning a machine gun somewhere in Fokida, Central Greece. Center Raphael Maltis of Ioannina, left Yomtov Moshe (“Malayas”) of Ioannina and right Alvertos Koen of Athens (USHMM).



Loui Koen (“Kronos”) of Xanthi, with an imposing partisan beard, as logistics officer in the 2nd ELAS Regiment (Parnassida). Aspropyrgos, November 1944 (JMG Photo Archive).



Iakovos Yussurum of Athens, partisan in the I Battalion of the 36th ELAS Regiment (JMG Photo Archive).

Athens EPON, the Athenian Iakovos Yussurum and the Thessalonian Tzako Karasso in the 36th Regiment and Loui Koen’s 16-year-old brother Yitschak («Kronakos»). The reservist Lieutenant Johanas Hatzis («Skoufas») from Arta, along with Leon Meir, Moshe Koen, Aris Kazes («Kolokotronis»), Viktor Batis, Slomo Matsil and an unidentified gunner named Kamon (or Kapon), fought in the II Battalion of the 34th Regiment. Almost all were injured in battle, while «Skoufas» fell in the great Battle of Amfissa (2 July 1944) as a platoon commander. Three other Jews made the supreme sacrifice: Rovertos Mitrani («Ippokratis»), a medical student from Serres, David Koen from Preveza and David Rouso from Athens were killed along with 29 more partisans of the Parnassida Battalion in a German ambush at Ayia Triada, in Kaloskopoi, Fokida (5 January 1944). Their bones are now buried in the same place, mixed with those of their Christian comrades, a

perennial reminder of a heroic and universal ideal.



Ido Shimsi (“Makabis”) of Thessaloniki, quartermaster of V ELAS Brigade in Lidoriki, Fokida, 1944 (Marcel Yoel personal collection).

VI. COMBATANTS AND INTELLECTUALS IN EPIRUS

In Epirus, the dense German encampments, the difficulty of the terrain and cohesion between the communities meant that some Jews of Ioannina and Arta found themselves outside the encirclement in September 1943. The «undisciplined» youths Samuel Cohen and Sion Bakolas from Ioannina took the bold decision to leave the city and, in October 1943, they became the first Jewish partisans in the area of Pogoni. Five months later, they were followed by nine escapees from Larissa camp: Moïssis Migionis (Katsampas), Avraam (Ebby) Svolis, Yeshua Matsas, Michalis Valais, Michalis Koen, Iakov Gershon, Haim Matsas, Eliasaf Matsas and Solomon Matsas. All served in the 15th, 85th and 3/40th ELAS Regiments, from Zagorochoria (near the borderline) to Arta. The 20-year-old Iakovos Balestras, perhaps the only Corfiot Jew to make his way Epirus to fight the Germans, was also active in Zagorochoria.

Two doctors served in Napoleon Zervas' National Republican Greek League/National Groups of Greek Guerrillas (EDES/EOEA): one was the military doctor Errikos Levi, from occupied Ioannina, who sent intelligence to the partisans until March 1944 when he was deported with the whole community, and Michalis Negrin, who managed to escape to the mountains and even assisted wounded Germans at the Battle of Menina (17 August 1944).

The Arta community also shone with exceptions. Among the few who took the decision to take to the mountains was Dr Lazaros Eliezer, who in late 1943, along with Ilias and Isaak Eliezer, joined the partisans in EAM-held Hosespsi. Eliezer offered medical services, while the following took part in battles with ELAS: Tzani Mizan, Samuel Soussis, Vital Megir, Iossif Vital, Tsantikos Sadik and Savvas Issis, who was executed after



The headquarters of the 15th ELAS Regiment in Agia Paraskevi monastery in Vikos, Ioannina. Among others, Samuel Cohen, Sion Bakolas, Iakov Gershon of Ioannina and Iakovos Balestras of Corfu were based here (Photo Kostas Balafas).



Jeremias Daniel of Arta (left) and Tasos Tsetis as EDES/EOEA partisans (JMG Photo Archive)

the war as a communist. Active in EDES in Arta was 16-year-old Emil Sambas, who «one evening rushed like lightning and tore down all the German notices up as far as the Nazi military headquarters». Other EDES

members were David Nachmias, who was part of Zervas' personal guard, and David Hatzis and Daniel Jeremias, who were active in Tzoumerka in the band of partisan chieftain Spyros Kolonikis («Karabinas»).



Jewish resistance fighters from Epirus: Samuel Cohen of Ioannina, 15th ELAS Regiment (Samuel Cohen personal collection), Dr Lazaros Eliezer of Arta, who served as a doctor in partisan-held Epirus, Eliasaf Matsas of Ioannina, 3/40 ELAS Regiment (JMG Photo Archive), EDES/EOEA partisan Yehuda Kalef-Ezra of Ioannina (John Kalef-Ezra personal collection).

VII. RESISTANCE PRESS IN THE MOUNTAINS

Just as powerful as bullets were the words of the partisans. Thousands of leaflets and hundreds of publications circulated illegally in villages and occupied towns. The strict censorship regime made it imperative to issue resistance newspapers, so printers waged their own battle to provide information and encouragement to the people.

Avraam Kalef-Ezra was born in 1913 in Ioannina. He went by his family's nickname (Kalef-Ezra) instead of surname (Baruch) due to a bureaucratic error. Returning from the Albanian front, he worked on the *Kiryx* (Herald) newspaper in Ioannina. In 1942 he escaped under a false name, Ioannis Konstantinou, to the villages of Preveza and became one of the first EAM members. From early 1943 to the liberation, he printed and edited EAM newspapers, such as *Drassi* (Action) and *Machitis* (Fighter), which were based in Voulgareli, in the partisan-held part of Arta. His younger brother, Yehuda, ran the printing machine for the National Republican Greek League (EDES). The printing and distribution of propaganda materials was of great significance for the remote villages of Epirus. From the mountain, he repeatedly tried to convince the Ioannina community to escape from the city, and even got into conflict with Sabethai Kabelis, a community leader who was submissive to the Germans. The tragic fate of the citizens of Ioannina, among whom was his mother, tormented him until his death in 1999.



Avraam Kalef-Ezra of Ioannina with two girls who survived the camps in Ioannina, 1945 (John Kalef-Ezra personal collection).



Armando Bezes and his wife Maria Vagena in 1945 (Eleni Beze personal collection).

Armando Bezes was born in 1915 in Thessaloniki to a family of printers. His father, Baruch Bezes, published religious books, popular novels and the satirical newspaper *El Bourlon* (The Coarse Joke). During the occupation, Armando took to the mountains, risking his life by carrying with him a manual printing press. Under the pseudonym "Antonis Bezezis", he contributed to the struggle as a printer for EAM in Thessaly. His announcements and newspapers informed and inspired the villagers, who would wait anxiously for «Antonis». With great risk, he transported the printing equipment and distributed publications and *Rizospastis* (the KKE newspaper) in a vast region, from Agrafa to Olympos. In one of his short memoirs he recalled: «Once we made two whole dug outs on Mt Olympos. We were alerted that a sweep operation was underway and we had to hide the printing machine on the mountain or underground.» He also worked in the printing press of the PEEA. After the liberation, he settled in Athens, where he continued working as a printer. He lost his entire family, with the exception of a sister, in the camps. In 1948 he printed a book by the Thessaloniki doctor Zak Matarasso, *Ki omos olio tous den pethanan* (Yet, not everyone died), the first account of the Holocaust in the Greek language.



VIII. THE TRAINBUSTERS OF OLYMPOS

One of the special partisan units was the elite “Engineers Company” of the I ELAS Division, operating in the Mt Olympos region, under the command of Lieut. Antonis Angeloulis (“Vratsanos”). Among the 250 partisans of that special unit were two Jews: Vital Solomon Aelion from Thessaloniki and Esdras Benjamin Moissis from Larissa. Vital was the oldest and first to join. He was born in Thessaloniki

in October 1917, fought in Albania with the 67th Infantry Regiment and, after the roundup of Jews on Thessaloniki’s Eleftherias Square (11 July 1942), he was conscripted to work in a German labour camp at Karya in Pieria. He escaped and went into hiding until December 1942, when he joined the first ELAS group in southern Mt. Olympos. He was the first Jewish partisan in all of Greece. In January 1943 he joined the fledgling Olympos engineering unit. He became a platoon captain, member of the Communist Party (KKE) and responsible for collecting material dropped by the British and edited the small, handwritten newspaper of the company that was entitled To Akariaion (“The Instantaneous”), a name inspired by explosive fuses. Born in 1925, Esdras went into hiding with his family at Ambelonas, Larissa and decided to join up in April 1943. As he himself said: “I was 18 years old and I’d already seen enough. But from that point, I would experience a lot more”.

From March 1943 to October 1944, the «Trainbusters of Olympos» became mythical. They carried out 96 attacks in the Tempi Valley, blowing up trains, tens of kilometres of track and technical installations. At the same time, they were involved in fierce battles with the Germans in the villages of Rapsani, Pyrgetos, Kallipefki, Ambelonas (Kazaklar), Argyropouli (Karatzol) and others. The Germans suffered the loss of hundreds of men and tons of material.

On 6 May 1944, the battalion’s finest hour involved heavy fighting and the rescue of Jews. At a place called “Karalakkas” in Olympos, Vital’s platoon decimated a German fighting unit that had come from Larissa, hunting the families of Markos Ganis, Iossif Ovadia, Moissis Magrizos and Yehuda Koen who were hiding outside the village of Karya. Some of the young men from the pursued families joined the battle. The Greek losses were eight dead partisans and at least three dead Jews. Besides a triumph, the Battle of Karalakkas has been immortalised as one of the symbolic events in history of the Jews in Nazi-occupied Greece.



Identification card of Vital Aelion, 1945 (JMG Photo Archive).



Esdras Benjamin Moissis of Larissa in a partisan uniform, 1945 (JMG Photo Archive).



Propaganda leaflet threatening executions for attacks and sabotage against the occupation forces (Mimis Chrstofilakis personal collection).



Jews of Larissa hiding at Karalakkas, Olympos, where the great battle took place on 6 May 1944 (Roula Kone personal collection).

IX. PORTRAITS OF RESISTANCE

DANELOS ALCHANATIS

Danelos Alchanatis was born in Athens in 1922. After completing the historical 8th Boys' Gymnasium (high school) on Koumoundourou Square, he enrolled to study architecture at Athens Polytechnic. When the Germans occupied Athens, he was finishing his first year.

With the student lecture halls in turmoil, it was impossible to stay out of the resistance. In early 1942, he was recruited to EAM by a classmate, Neilos Mastrantonis, a top student and hero of the Greek-Italian War. Danelos enthusiastically undertook to set up an EAM branch for Jews and succeeded in getting several coreligionists involved, starting with his childhood friends Mois Yussuroum, Zakinos Koen, Robertos Zakar, Simos Valenstein and others. This was one of the few initiatives of organised Jewish resistance in occupied Greece. The team disobeyed the calls of the community, planned forms of resistance and participated in all major protests and demonstrations in the capital, as part of EAM Youth and, later, EPON.

In October 1943, the German grip on the Jews of Athens began to tighten. Danelos used the fake name "Thanasis Stamatoukos" and hid in Pyritidopoieio (present day Egaleo). The neighbourhood concealed the fact that they were Jews. As the actions of the collaborationist Security Battalions expanded into the Athenian suburbs, he escaped with the help of EAM to Eretria, Evia, together with his brothers and the family of an uncle, Leon Azouvi. In December 1943, he signed up to the 7th ELAS Regiment in Evia, which was headquartered in Steni, joining Leon Amar, Samikos Fornis and others from Chalkida who had enlisted earlier. He took part in many battles under the command of local captains Yiorgos Douatzis («Othris») and Vangelis Karamichalis («Vyronas»). On account of his beliefs, he was exiled for two years to the island of Ikaria (1947-1949) and served in the army as a «political undesirable».

He subsequently worked as an architect and devoted his entire life to Greek Jewish community organisations. After the liberation, he established the Association of Jewish Students and was actively involved in the rebuilding of the Jewish Community of Athens. He served on all the boards of the community from 1960 (he was president from 1980 to 1995) and served as president (1977-1978) of the Central Board of Jewish Communities in Greece (KISE). He died in August 2012.



ALLEGRA KAPETA

One of the most “politically minded” Jews in the Resistance was born on 17 January 1916 in Trikala. She was the second daughter of David Felous and Marika Koen, whose first born was called Louiza (1914) and the last Ilias (1920). The turbulent era in which she grew up and the family’s involvement with the KKE shaped her political consciousness from a very young age. An uncle, Raphael Felous, served as KKE secretary in Trikala in the 1920s and was one of the instigators of the massive demonstration of Trikala farmers in February 1925. The family fled to Volos, where Allegra joined the Young Communist League of Greece (OKNE) and married businessman Raphael Kapetas. During Metaxas’ Dictatorship (1936-1940), she was exiled to Kimolos and Folegandros islands, along with prominent KKE members. Her first cousin, Minas Kambelis, died in exile on Agios Efstratios island in 1941.

With the collapse of the front in 1941, the exiles on Folegandros fled to Athens and involved themselves in the reconstruction of the KKE. Allegra participated in illegal proceedings of the central committee’s sixth session which declared armed resistance against the occupiers. After the establishment of EAM on 27 September 1941, she was sent to her hometown, where she was active in the creation of EAM organisations in western Thessaly. From 1942 to 1944 she travelled throughout Central Greece, establishing organisations and serving as secretary of the National Solidarity in Thessaly. In 1945 she was elected a member of the KKE Central Committee.

During the civil war, Allegra shared the fate of the Greek communists. In 1945 she married Dr Takis Skyftis from Volos, former surgeon in the I ELAS Division, and together they fled to the mountains. She was responsible for women and political commissar in the Democratic Army of Greece (DSE) in Thessaly, together with Charilaos Florakis. In 1949 she took the path of political exile to East Germany. She returned in the 1970s. Until her death in February 2011, she was involved in political activities and historical debates about the 1940s.



DAVID BRUDO

David Brudo was born in April 1924 in Thessaloniki. His father, Mordochai, was a rabbi. In 1942 he was conscripted for forced labour and in February 1943 he was sent to the rail project at Karia in Lokrida, where 300 other Thessalonian Jews worked. The hunger and abuse led him to escape from the hell-site. With a friend, Rovertos Mitrani from Serres, he fled to the mountains and reached the Parnassida ELAS headquarters, and were immediately accepted into its ranks. They were the first Jewish partisans in Central Greece. The date was 14 May 1943. After the Battle of Pavliani (3 June 1943) against the Italians, David joined the ELAS Logistics Arm (ETA). In order to regularly replenish his unit with food rations, the tireless, shortsighted twenty year old, with his characteristic glasses, travelled in all seasons in the lowlands, where he bought food and mules and brought them to the partisans: *«With a small pistol in his pocket – at times a partisan, at times an indifferent citizen – he went everywhere, even among the Germans, and sent us everything imaginable. The other guys working in supplies were also dedicated to their work, but David was a real devil – ‘Fellow fighters, I told my superiors that I won’t leave here unless you give me food. I was ordered not to return empty handed. I don’t want to get you into trouble, but I want food.’ If an argument developed, he played deaf and dumb. He managed to get cartloads of grain, chickpeas, olive oil up to Dadi (Amfikleia) which was full of Germans»* (Dimitris Dimitriou-Nikiforos). On several occasions he managed to get as far as Elefsina, even the Athenian suburbs, carrying grenades and automatic rifles, in iron milk containers.

The resourceful partisan was also flamboyant in appearance. In occupation-era photos, he was always in uniform and donned a cap taken from a German officer he killed at Kifisochoi (Tithorea). None of the 13 members of the Brudo family deported to Auschwitz returned. During the civil war, he was sentenced to death and remained in various

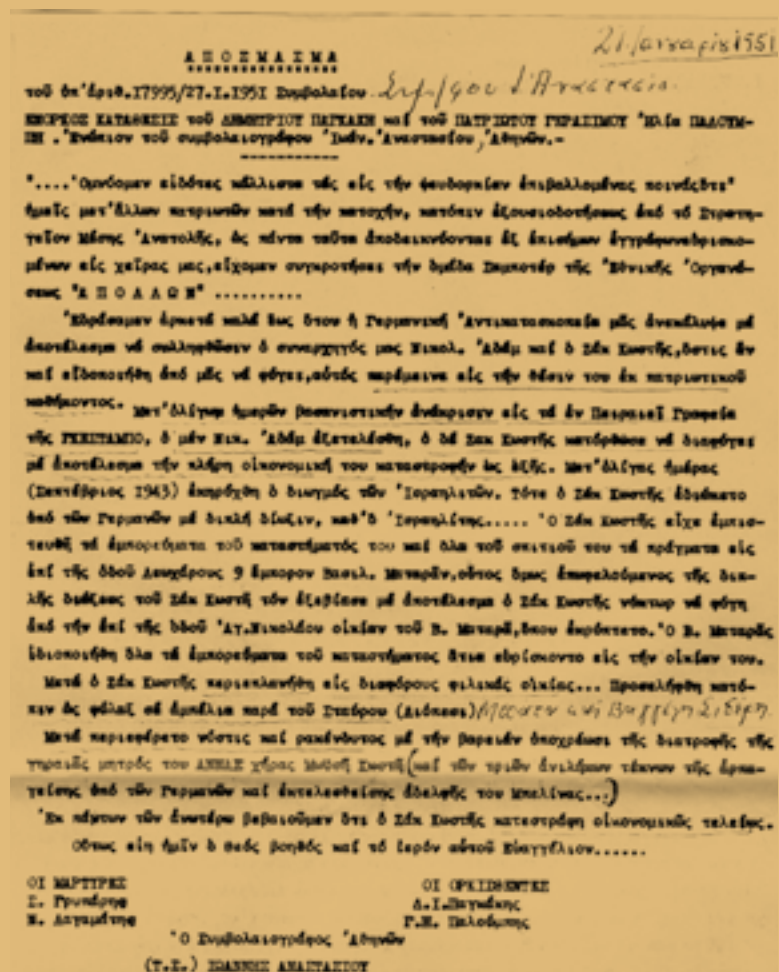


prisons until 1955. Following Ben Gurion’s personal intervention, he was deported by the Greek government to Israel, where he still lives. He is a member of the Panhellenic Organisation of National Resistance Fighters (POAEA) and the International Federation of Resistance Fighters (Fédération Internationale des Résistants, FIR).

ZAK KOSTIS

The resistance activity of Zak Kostis reads like a novel. Born in Chalkida, Evia, in 1912 to Moschon and Hana Kostis, he was a law graduate and is the only Greek Jew who participated in the Apollon/Yvonne organisation, the largest intelligence and sabotage network in occupied Greece. Two German Jews, Petros (Peter) Mordos and Ulrich Wels, also acted as informers. From January 1943, Zak's office at 43 Kolokotroni St was a key meeting place for the organisation in central Athens. As a member of the unit run by Gerasimos Paloumpis and the «ghost saboteur» Yiorgos Varnakiotis, Zak participated in many acts of sabotage at Piraeus port. Among the unit's accomplishments was the blowing up of the *Santa Fe* cargo ship, nicknamed the «devil's ship», in Keratsini, the trooper B103 (21 June 1943), the tugboats *Titan* and *Iraklis* and the freighter K273.

Zak spent many hours at the Kolokotroni St «headquarters» until September 1943, when the address was betrayed to the German Ortskommandantur. «The Germans blocked the office on Kolokotroni St. All had left. Zak Kostis remained. He wasn't afraid. He was arrested. The Germans were confronted with an unimaginable composure. The Germans got angry. They beat him and escorted him to the Gestapo in Piraeus, where he was interrogated extensively» (*Ta Nea*, 9 July 1946). His comrade Nikos Adam was executed, but he managed to escape. Soon, there were more reasons to go into hiding: A few days later, after the announcement of the first anti-Jewish measures in Athens, Zak was forced to go underground. He hid in Liopessi (Paiania), helped by Vangelis Sideris and Stavros Batas, who had connections with his brother in law, Ilias Dentes. Next to the house was a German outpost. «While the smart old man Vangelis kept a look out, I took out the radio and listened to the news from London and Cairo,» he would write years later. His activities as a saboteur, liaison and informant for the Apollon / Yvonne resistance group was recognised in 1949 by the army ministry as the equivalent of «nine months' service in the frontline» and he was awarded the rank of colonel. In 1968 he recorded his memories of the occupation in a rare book entitled *Ptyches* (Aspects), which today adorns the collection of the Jewish Museum of Greece.



IOSSIF NISSIM

Iossif Nissim first saw the light of day on Sarantaporou St in Thessaloniki on 22 February 1919. He was the fourth child of merchant Gabriel Nissim, a merchant, and Maria Abastado. Their home was French-speaking and Iossif received a good education. He was a cadet at the School for Reserve Infantry Officers when the war with Italy broke out on 28 October 1940. With his love for military life and his hate for the Germans, as a Jew and a Greek soldier, he decided to continue the war, even on his own. During the German invasion, he and some colleagues escaped to Crete by boat. After the heroic defence of the island, he travelled to Alexandria, in Egypt, aboard the British cruiser HMS Warspite. The journey seemed to last for ages because of the constant bombardment by German Stukas.

In the Middle East, he donned his uniform once again and started a fascinating military life. In the summer of 1942 he volunteered for the Sacred Band (Ieros Lochos) led by Col Christodoulos Tsigantes. He was the only Jew in this special unit of 300 Greeks who were trained in camps in Haiffa as an elite «commando» for patrols, parachuting, hand-to-hand combat, explosives etc. After the second Battle of El Alamein (October 1942) and the defeat of Rommel, the Sacred Band joined the unit of French General Leclerc. With his knowledge of French, Iossif acted as a liaison officer during the campaigns against the Germans in Tunisia. At the critical Battle of Ksar Ghilane (10–19 March 1943), his jeep was hit by a mine. For his injuries and his determination to save an injured Senegalese soldier, he was decorated with the highest distinction, the Gold Cross of Valour («Chrissoun Aristeio Andreias»). It was the highest award given to a Greek Jewish soldier in the Second World War. In addition to an operation on Samos (October 1943) and the mass evacuation of 14,000 Italian prisoners to Turkey, Iossif took part in numerous raids and operations in North Africa, from Lebanon



to Cyrenaica, and retired in 1945 with the rank of second lieutenant. In Athens, he was reunited with his parents and three siblings Elias, Errikos and Dora, who were in hiding. Only the eldest sister, Rachil, perished at Auschwitz, along with 80 members of the Abastado, Asseo and Nissim families.

In 1947 he married Zan Aroesti, a fellow Jew from Thessaloniki whom he met in a refugee camp in Aleppo, Syria, during the war. They emigrated to Italy where they still live.

LEON VARON

Leon Varon entered this world in December 1920, during Hanukkah, in Gelibolu (Gallipoli) in eastern Thrace. His Hebrew name was Yehuda and he was the son of Kerido Varon and Oro Koen, a typical Judeo-Spanish family that had assumed Ottoman ways. After the Greek-Turkish population exchange, they settled in Kavala, where his siblings were born: Samuel, Sultana-Susanna and the youngest, Sarah, who died aged 10. To the young boy's multiple identities, Greekness and refugee consciousness, were added. He graduated from the Middle Commercial School in Kavala and worked at various jobs to support his poor family.

What followed can be pieced together somewhat from diverse accounts. On 14 May 1942, he was captured by the Bulgarians and transferred to the labour camp of Gara Belitsa. Ten months later, the train transporting the displaced Jews of Kavala – including his family – to their extermination at Treblinka passed through Belitsa railway station and in front of Leon's eyes. Thereafter, he joined the resistance. In the summer he escaped with his cousin, Benjo Mevorach, swam across the Strymonas River and arrived in a Kavala emptied of its Jews. It is unclear how Leon fled to Athens and how on night of Yom Kippur in 1943 he found himself alongside eight other Jews, among them the family of Daniel Weinstein, in an EAM truck heading for the Peloponnese. He immediately joined the 11th ELAS Regiment in Arkadia, as a liaison in the area of Arachova, Kerasitsa, Doliana and Kosmas, while his knowledge of accounting made him a valuable member of ELAS Logistics Arme (ETA). To his identity were now added leftist ideas. In the Astros area, he got to know Isaak Rouso and his family from Thessaloniki, who were hiding in the village of Platanos, and started a relationship with his daughter Shelly.

After the Varkiza Agreement, he returned to Kavala where he opened a shop, but he was marked with the stigma of being a «communist». On 20 August 1948 he was arrested in Patras while trying to flee by boat to Palestine via Trieste, was tried and jailed for two years. In August 1952 he married Shelly in Athens and together they founded the «Selva» undergarment factory. They had two daughters, Oro-Odette



and Louiza. He died suddenly on 26 September 1991. That December, his daughter Odette edited and published a collection of his poetry, entitled *Odos Ptolemeon*.

MANOLIS ARUCH

Born in Thessaloniki in 1914, he was the fourth child in a traditional Jewish family. He lost his father, Iossif, when he was a teenager. He completed his primary schooling at the Alliance Israélite Universelle and his secondary education at the 2nd Boy's High School in Thessaloniki. After graduating from the medical school of Athens University, he was recruited to the army shortly before the outbreak of the Greek-Italian war. He remained in Thessaloniki, where a training group was set up to organise the medical service of the Third Army Corps. In April 1941, he moved, following the transfer of the hospital, to the south and stayed for a while in Athens, before returning to German-occupied Thessaloniki. He worked briefly at the Thessaloniki Public Hospital, but an incident with German soldiers shook him so much that he left his hometown. In Athens, the student soup kitchen at the church of Agios Nikolaos Pefkakion provided an escape from the hunger and terror and various Greek Jewish cells which had developed within EAM. He was involved in the smuggling of many families and Chief Rabbi Elias Barzilai out of Athens and eventually abandoned the city itself. In Dervenochoria, just 70 kms outside Athens, he was attached to the 34th ELAS Regiment of Attica-Viotia and was appointed doctor of the Regiment's II Battalion which was led by *Kapetanios* Kostas Antonopoulos («Kronos»). In December 1943, the Battalion set up base at Parnassida. Manolis proved his worth and courage countless times, attending to the sick, the injured requiring surgery and was present at all the battles to provide first aid. The II/34 Battalion was one of the most battle-experienced ELAS units, which suffered 80 dead and twice as many wounded, so Manolis was one of the most active partisan doctors. Even those who never learned his name, held in memory a valuable «Jewish comrade», who saved lives. In October 1944, he was promoted to the position of doctor of the 34th ELAS Regiment.

After the Varkiza Agreement, he contributed significantly to the Herculean task of reviving a community devastated by war. Along with



other Jewish doctors in Athens, he founded the Social Aid Committee for the care of community members and organised camps, provided nutrition and care for children and the youth. In 1952, he married Lili Pardo from Thessaloniki and had two daughters, Aliko and Nelli. He died in November 1997.

MOIS YUSSUROUM

Mois (Maurice) Yussuroum hails from a historical Greek Jewish family. His grandfather, Bochor, came from Smyrna to Athens in 1860 and opened an antique shop on the corner of Karaiskaki and Ermou streets. Ever since, that part of Monastiraki has borne the Yussuroum name. In 1913, a son of his, Noah, went to Thessaloniki, where he married Mazaltov Habib from Athens, who had followed him there. There, Isaak and Leon were born. In 1917 the couple returned to Athens, bought a house in the centre and gave birth to four more children: Moissis or Mois (1920), Iakovos, Djoyia and Sterina.

Mois finished the 9th Boys' Gymnasium (high school) and studied dentistry at the University of Athens. During the Greek-Italian War, he served in the Red Cross as an anaesthetist and took part in the Battle of Crete in Herakleion sector, along with his brother Iakovos. He joined Resistance very soon and in the capital, he spearheaded the creation of a Jewish group within EAM, mainly comprised of students. After taking to the mountains around Athens (September 1943), he went to Dervenochoria in Mt. Parnitha and received his baptism of fire during the German sweep operations in October. He joined ELAS as «Yiorgos Gazis» and served in the Parnassida Battalion in Fokida, while Iakovos joined the neighbouring 36th Regiment. In January 1944, under orders from the VELAS Brigade, he was transferred to the Peloponnese and was placed in the 6th (Corinth) Regiment. There, the most important phase of his life in the resistance began. Thanks to his organisational skills and education, he was assigned the responsibility for the entire coastal area. He set up an advanced resistance outpost, maintaining bases in Zarouchla and Akrata. He formed a mobile unit that collected intelligence, destroyed telegraph poles and railway lines and set up telephone lines with the mountain villages. That summer, he established a permanent ELAS headquarters in Lykoporia (F8).

After the Germans carried out their last search-and-destroy operation in August, the regiment liberated Corinth. When ELAS surrendered its weapons in February 1945, he returned to his neighbourhood, Thissio. With the same sense of duty shown during the occupation, he fought with the Greek Army in the Civil War (1947-1950) and was decorated with the Silver Cross of Valour and the War Cross. He currently lives in Athens.



MOISSIS MATATHIAS

Moissis Matathias was born on 29 June 1919 in Volos, the son of Matathias Matathias, a merchant from Ioannina, and Rachel Sides from Karditsa. He finished high school in Volos and in 1937 enrolled at the law school of the Thessaloniki University in order to follow in the footsteps of his uncle, Nissim Matathias, who was attorney and also president of the Jewish Community of Athens. The death of his uncle meant he had to interrupt his studies and return to Volos.

During the occupation, he began to move towards the resistance and, specifically, EAM, which from early 1942 emerged dynamically in Thessaly. He was already predisposed to the left. A brother in law, Nikos Samuelidis (married to his eldest sister Esthir) from Karditsa, had been a member of the prewar KKE. Moissis participated in the first collective defiance in Italian-occupied Volos. He was a member of an association of highschool and university graduates that organised soup kitchens and staged plays, concerts and art exhibitions. From early 1943, all activities were coordinated by EPON. Among the best pupils in Volos, Moissis was involved in writing the EPON anti-occupation theatrical sketches «Volos sings», «Student concerns», «Everything has changed» and others.

After the Italian capitulation (September 1943), he left Volos and joined the partisans in eastern Thessaly. His education and dedication led him to join the 54th ELAS Regiment in Mt. Pilio. In October, he took command of the newly formed Logistics Arm (ETA) in the XVI Eastern Thessaly Brigade. During the summer of 1944, he was stationed at Karpenissi, the capital of «Free Greece», and location of the headquarters of the ELAS High Divisional Command of Central Greece (OMS) under the command of Lt. Gen. Konstantinos Tsamakos and Vangelis Papadakis («Tasos Lefterias»). He was one of the few Greek Jews to serve in such a high position in the ELAS ranks.

Despite the postwar persecution of former ELAS members, he finished his law studies in 1949. He worked at the Central Board of Jewish Communities in Greece (KIS) and the Agency for the Relief and



Rehabilitation of Greek Jews (OPAIE) as a lawyer. In 1964 he married Pavlina Koen from Thessaloniki and had two children, Andreas and Alexandros. He died in Athens in May 2010.

SALVATOR BAKOLAS

A special figure among the Jewish partisans, he was born in December 1922 in Preveza and raised in Ioannina, from where his father came. Salvator's path to resistance began in the first days of the occupation. As one of the leaders of EAM Youth in Ioannina, he led about 80 young Jews from the city. He developed a strong fighting spirit. Together with Moshe Dostis, he distributed leaflets on Pargas Square, wrote slogans and openly threatened Jews who had contact with Italian or German soldiers.

He continued his resistance activities in Athens in February 1942, when he enrolled to study at the university. At the time of the Italian capitulation, he was an active member of EAM's Student Youth ("Spoudazousa"), under the nickname "Sotiris". After taking to the mountains, the enthusiastic Ioannina native, saw armed struggle as the only way forward. He remained in Parnitha, initially as an ELAS reservist in the village of Ayios Thomas, and then in the I/34 ELAS Attica Battalion under its legendary captain Theocharis Polychronos, who guarded the gates to «Free Greece». In January 1944 he presented himself at the headquarters of the V ELAS Brigade at Lidoriki and joined the Staff Company, led by Capt. Yiannis Lazaridis. The Company trained in the Mornos valley in May, ahead of a long hot summer. Salvator distinguished himself in the Battle of Amfissa (2 July 1944) and the epic battle at Karoutes in Fokida (5 August 1944), when an elite German mountain unit from the 18th SS-Polizei-Gebirgsjäger-Regiment, was surrounded in the village and exterminated by the Greek rebels. Ninety-seven Germans were killed and 105 captured. Salvator never forgot waiting a whole night, without speaking or smoking in order to avoid detection, for the signal to attack in the morning. He was one of about 50 fighters injured in this remarkable battle: He took a bullet in the right leg as he engaged in hand-to-hand combat with the Germans. He was admitted to the Brigade infirmary in the village of



Pentagioi. When in October the brigade was renamed II ELAS Division, «Sotiris» was one of the 30 partisans selected for EPON's Model Platoon ("Ypodeigmatiki").

He was the only one of his family who survived the Holocaust. He was married to Dora Koen and they had a daughter, Ester. He died on 8 July 2012.

SARA YESHUA

Born in the «Ovriaki» (Jewish quarter) of Chalkida in 1927, Sara (or Sarika) Yeshua belongs to the emblematic figures of the resistance. When the war broke out, she was a student in the Public Commercial School in Chalkida. After the untimely death of her father in the same year she was born, she was brought up by her mother, Zafira, and her older sister Yaffa on Kotsou St, the main street of the Jewish quarter. Her mother was the sister of war hero Col. Mardocheios Frizis, who played a key role in the formation of her patriotic consciousness. Before she turned 15, Sara assisted the wounded at city's military hospital as a volunteer nurse.

The next step was the resistance. The energetic Jewish girl secured fake identities for her mother and herself. From the beginning of the German occupation (October 1943), Sara got involved with EAM, took her mother and left Chalkida for Steni where her sister lived with her husband.

To guard against German incursions against the terrified Jews who had fled to the mountains, the resistance dispersed the Jews in various villages (Paliouras, Theologos, Stropones, Vasiliko) and later they organised an escape network by boat to Turkey from Tsakei beach. The young Sara became a teacher in the isolated village of Kourkouloi and worked actively in EPON. After the horrific murder of her cousin Mendi Moschovitz by the Security Battalions in Stropones (4 March 1944) and the burning of Kourkouloi, she joined the partisan ranks. She established herself immediately as a speaker who passionately preached armed struggle, particularly among young women. Soon he formed an independent female group that fought, gathered intelligence and organised theatre performances in the villages. An American journalist who was in occupied Evia devoted a paragraph to her in an article about the Greek partisans: "She's a short, stocky girl with dark hair and blue eyes. She runs like a man and can shoot a walnut from a tree at 200 yards. Whether she is calling out marching orders or pounding out a beat with her arm as her Company goes singing down a mountain path, she does it vibrantly and proudly". At the liberation, she was "kapetanissa" (partisan leader) of the Model Women's Platoon of the 7th ELAS Regiment and already legendary among the partisans of Evia under the name «Captain Sarika.» He now lives in Tel Aviv.



In the following pages, records are presented of as many names of resistance fighters, including those killed in battles or executed during acts of reprisal, as we were able to collect. The final version of the list of partisans has been based on the list of names edited by Effie Ezrati and first published in the Greek edition of the book by Steven Bowman, *Jewish Resistance in Wartime Greece*, KIS (Athens 2013).

The list of names of those fallen in battle or executed has been compiled based on unpublished material from the JMG Archive, and on research conducted in archival collections and publications.

In the firm belief that these lists represent only one more step in the process of ongoing research, we give their names over, as a contribution to historiography and as a tribute of honour to the Jewish partisans, who sacrificed themselves to the cause of freedom.

קדיש לאבל

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-בְרָא
 קְרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ. וְיַצְמַח פְּרֻקְיָהּ. וְיִקְרַב
 מְשִׁיחָהּ: בְּתַיִּכּוֹן וּבְיוֹמֵיכּוֹן וּבְחַיֵּי דְכָל-בֵּית
 יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן.

THE MOURNERS' KADDISH

Magnified and sanctified be the name of G-d throughout the world which He hath created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, speedily, yea, soon; and say ye, Amen.

[Sabbath and Festival Prayer Book, The Rabbinical Assembly of America and The United Synagogue of America, 1946, p. 161)



GREEK JEWS IN THE NATIONAL RESISTANCE

| FIRST NAME | NAME | PLACE OF BIRTH | ORGANIZATION | PLACE OF ACTION |
|-------------------|------------|----------------|--------------------------|-------------------|
| Dario (David) | Aaron | Thessaloniki | ELAS | Western Macedonia |
| Avqú | Aaron | Kavala | | |
| Armando | Aaron | Corfu | | |
| Vital | Aelion | Thessaloniki | ELAS | Thessaly |
| Shalom | Avdelas | Volos | [EAM-ELAS] | |
| Aaron | Avdelas | Volos | [EAM-ELAS] | |
| Victor | Avdelas | Volos | [EAM-ELAS] | |
| Solomon | Avdelas | Volos | [EAM-ELAS] | |
| Zak | Avraam | Kavala | | |
| William Isaak | Azar | Volos | [EAM-ELAS] | |
| Albertos | Azar | Volos | [EAM-ELAS] | |
| Zulie (Ioulia) | Azar | Volos | [EAM-ELAS] | |
| Lazaros (Eliezer) | Azaria | Veria | EAM, ETA | Thessaly |
| Maurice | Aji | | | |
| Rena | Azouz | Volos | [EAM-ELAS] | |
| Salvator | Azouz | Volos | [EAM-ELAS] | |
| Leon | Azouli | | [EAM-ELAS] | |
| Maurice | Akara | | | |
| Elias | Alalouf | Athens | [EAM-ELAS] | Attica |
| Solon | Alalouf | | | |
| Rachel | Alvo | Thessaloniki | EPON | Western Macedonia |
| Palomba | Alvo | Thessaloniki | EPON | Western Macedonia |
| Salvator | Algoussis | | | |
| Nissim | Alkalay | Didimotihó | | |
| Samuel | Alalouf | | | |
| Elias | Alalouf | | | |
| Semtov | Alalouf | Thessaloniki | | |
| Solomon | Alalouf | Thessaloniki | British Military Mission | Western Thessaly |
| Albertos | Alalouf | Volos | | |
| Raoul | Almosnino | Thessaloniki | | |
| Elias | Almosninos | | | |
| Daniel (Danelos) | Alchanatis | Athens | EPON, ELAS | Athens, Evia |
| Zakinos | Alchanatis | | | |
| Yehuda | Amar | Trikala | ELAS | Evia |
| Leon | Amar | Chalkida | ELAS | Evia |
| Josef | Amarilio | | | |
| Alberto | Amarilio | Thessaloniki | EAM | Athens |
| Isaak | Amir | Thessaloniki | ELAS | Central Greece |
| Dario | Amir | Volos | [EAM-ELAS] | |
| Julie (Ioulia) | Amir | Volos | [EAM-ELAS] | |
| David | Amir | Thessaloniki | ELAS | Central Greece |
| Alvertos | Amon | Volos | ELAS | Eastern Thessaly |
| Victor | Amon | Volos | [EAM-ELAS] | |
| Yakov | Arar | Kastoria | [EAM-ELAS] | |
| Yehuda | Arar | Kastoria | [EAM-ELAS] | |
| Avraam | Ardittis | Thessaloniki | ELAS | Western Macedonia |
| Tzako | Arouh | Thessaloniki | | |
| Manolis | Arouh | Thessaloniki | ELAS | Central Greece |
| Alberto | Asseo | | | |

| FIRST NAME | NAME | PLACE OF BIRTH | ORGANIZATION | PLACE OF ACTION |
|------------------|---------------|----------------|--------------|-------------------|
| Eli | Attas | | EAM | Athens |
| Mois | Attas | Athens | ELAS | Korinthia |
| Ino | Attas | Thessaloniki | | Thessaloniki |
| | Attias | Kavala | | |
| Isaak | Ahar | | | |
| Salvator | Bakolas | Ioannina | ELAS | Central Greece |
| Nissim | Bakolas | Ioannina | | |
| Sion | Bakolas | Ioannina | ELAS | Epirus |
| Iakovos | Balestras | Corfu | ELAS | Epirus |
| Rafael | Barki | | | |
| Solomon | Barki | Athens | | |
| Iakov | Barzilai | Athens | | |
| Iossif | Barzilai | Athens | | |
| Nissim | Batis | Ioannina | | |
| Viktor | Batis | Athens | ELAS | Central Greece |
| Koutiel Yakov | Bezas | Larissa | | |
| Albertos | Bezas | | | |
| Zaklin | Beza | | | |
| Alfred | Bezas | Thessaloniki | | |
| Monika | Bezas | Thessaloniki | | |
| Eleni | Beza | Thessaloniki | | |
| Armando | Bezes | Thessaloniki | EAM | Thessaly |
| Moshe (Maurice) | Bello | Thessaloniki | [EAM-ELAS] | Western Macedonia |
| Salvatore | Ben Yaish | | | |
| Pepo | Benozilio | | EAM | Athens |
| Alberto | Benveniste | Thessaloniki | | |
| Benjamin | Benveniste | Thessaloniki | | |
| Moshe | Benveniste | Thessaloniki | | |
| Dick | Benveniste | Thessaloniki | ELAS | Western Macedonia |
| Zak | Benveniste | | | |
| David | Benveniste | Kavala | | |
| Ester | Benveniste | Larissa | | |
| Daisy | Benveniste | Thessaloniki | EPON | Athens |
| Haim | Benroubi | | | |
| Maurice | Benroubi | Thessaloniki | | |
| Alvertos | Benroubi | Thessaloniki | ELAS | Central Greece |
| Menahem | Bension | Kavala | | |
| Iossif | Bensoussan | Thessaloniki | ELAS | Western Macedonia |
| Iakov | Beracha | Trikala | ELAS | Western Thessaly |
| Yehuda | Beraha | | | |
| Vital | Beraha | Thessaloniki | ELAS | Western Macedonia |
| Mentesh | Besantzi | | | |
| Moshe (Maurice) | Besso | Athens | [EAM-ELAS] | |
| Betsalel | Behar | | | |
| Zak | Behar | | | |
| Markos | Boton | Thessaloniki | ELAS | |
| Salomon | Bouri | | | |
| Dora | Bourla | Thessaloniki | ELAS | Western Macedonia |
| Yolanda | Bourla | Thessaloniki | ELAS | Western Macedonia |
| Leon | Bourlas | Thessaloniki | ELAS | Western Macedonia |
| Solomon (Sardos) | Bourlas | Thessaloniki | ELAS | Western Macedonia |
| Moissis | Bourlas | Thessaloniki | ELAS | Western Macedonia |
| Avraam | Bourlas | Thessaloniki | | |
| Sara | Bourlas | Thessaloniki | ELAS | Western Macedonia |
| Tselebi | Bourlas | Serres | ELAS | Western Macedonia |
| Maurice | Bourlas | | | |
| Yaakov | Bochoropoulos | Ioannina | | |



GREEK JEWS IN THE NATIONAL RESISTANCE

| FIRST NAME | NAME | PLACE OF BIRTH | ORGANIZATION | PLACE OF ACTION |
|--------------|---------------|----------------|--------------------------------|-------------------|
| Roberto | Brellis | | | |
| David | Brudo | Thessaloniki | ELAS | Central Greece |
| Michalis | Brudo | Thessaloniki | | |
| Karolos | Carasso | Thessaloniki | ELAS | Western Macedonia |
| Emmanuel | Carasso | Thessaloniki | | |
| Yoseph | Carasso | Thessaloniki | | |
| Zak | Carasso | Thessaloniki | | |
| Daniel | Carasso | Thessaloniki | | |
| Mois | Carasso | Thessaloniki | | |
| Tziako | Carasso | Thessaloniki | ELAS | Central Greece |
| Betty | Carasso | Thessaloniki | | |
| Albertos | Carasso | Thessaloniki | | |
| Daisy | Carasso | Thessaloniki | EAPON | Central Macedonia |
| | | | | |
| Ieremias | Daniel | Ioannina | EDES-EOEA | Epirus |
| Edouardos | Daffas | Volos | ELAS | Evia |
| Iossif | David | Athens | ELAS | Central Greece |
| Mimis | David | | | |
| Samuel | David | | | |
| Samuel | Dentis | Chania | [EAM-ELAS] | |
| Isaak | Dassa | Thessaloniki | ELAS | Western Macedonia |
| Vital | Dassa | Thessaloniki | | |
| Iossif | DeCastro | Chania | ELAS | Central Greece |
| Marcel | Demayo | Bitola | | |
| Moshe | Dostis | Ioannina | EAM Youth | Ioannina |
| David | Ezra | Karditsa | [EAM-ELAS] | |
| Chaim | Ezra | | | |
| Maurice | Ezra | | | |
| Alberto | Ezratis | | | |
| David | Eliaou | Thessaloniki | ELAS | Western Macedonia |
| Michel | Elias | | | |
| Avraam | Elian | Thessaloniki | EAPON | Central Macedonia |
| Viktor | Eliasaf | | | |
| Elias | Eliasaf | | | |
| Elias | Eliezer | Arta | ELAS | Epirus |
| Lazaros | Eliezer | Arta | EAM | Epirus |
| Isaak | Eliezer | Arta | ELAS | Epirus |
| Isaak | Emmanuel | Thessaloniki | ELAS | Western Macedonia |
| Elias | Errera | | | |
| Μωϋσῆς | Errera | Thessaloniki | | Thessaloniki |
| Mois | Eskaloni | | | |
| Samuel | Eskinatzi | Larissa | ELAS | Eastern Thessaly |
| Maurice | Esformes | Thessaloniki | | |
| Elias | Felous | | ELAS | Thessaly |
| Iakov | Felous | | [EAM-ELAS] | Thessaly |
| Avraam | Felous | Trikala | [EAM-ELAS] | Thessaly |
| Allegra | Felous-Kapeta | Trikala | EAM, National Solidarity | Thessaly |
| | | | | |
| Markos | Felous | Volos | [EAM-ELAS] | |
| Chrisoula | Felous | Trikala | EAPON | Thessaly |
| Moissis | Faratzis | Larissa | [EAM-ELAS] | Thessaly |
| Saddok | Faratzis | Larissa | [EAM-ELAS] | Thessaly |
| Alvertos | Faratzis | Larissa | [EAM-ELAS] | Thessaly |
| Esdras Elias | Filosof | Larissa | [EAM-ELAS] | Thessaly |
| Isaak Avraam | Filosof | Larissa | [EAM-ELAS] | Thessaly |
| Rafael Elias | Filosof | Larissa | ELAS | Eastern Thessaly |
| Maurice | Florentin | | | |
| Fani | Florentin | Thessaloniki | ELAS | Western Macedonia |

| FIRST NAME | NAME | PLACE OF BIRTH | ORGANIZATION | PLACE OF ACTION |
|-----------------|----------------|----------------|--------------|-------------------|
| Avramikos | Fornis | Chalkida | ELAS | Evia |
| Aaron | Fornis | Chalkida | [EAM-ELAS] | |
| Pepos (Iossif) | Fortis | | | |
| Moissis (Mimis) | Fortis | | | |
| Manolis | Fraggis | Chalkida | [EAM-ELAS] | |
| Simon | Fraggis | Thessaloniki | [EAM-ELAS] | Evia |
| Albertos | Frances | Larissa | [EAM-ELAS] | |
| Iakovos | Frances | | ELAS | Central Macedonia |
| Raoul | Frantzis | | | |
| Manolis | Faratzis | Volos | | |
| Karmen | Frezi | Volos | | |
| Avraam Haim | Frezis | Chalkida | EAM | Western Macedonia |
| Raphael | Frezis | Volos | EAPON | Eastern Thessaly |
| Iakov | Frizis | Thessaloniki | | |
| Daron | Ganis | | | |
| Markos | Ganis | Larissa | [EAM-ELAS] | |
| Solomon | Ganis | Agrinio | [EAM-ELAS] | |
| Solon | Ganis | Volos | [EAM-ELAS] | |
| Iossif | Gattegno | Thessaloniki | | |
| David | Gattegno | Thessaloniki | EAPON | |
| Saltiel | Gattegno | Thessaloniki | | |
| Iakov | Gershon | Ioannina | ELAS | Epirus |
| | Grottas | | | |
| Vassilis | Hazan | Thessaloniki | ELAS | Western Macedonia |
| Zak | Haim | | | |
| Maurice | Haim | | | |
| Eligia | Hakim | Larissa | | |
| David | Hacohen | | | |
| Raoul | Halvatzis | | | |
| Itschak | Hanen | | EAM | Athens |
| Haim | Hanokh | Thessaloniki | [EAM-ELAS] | Athens |
| Eli | Hassid | Thessaloniki | [EAM-ELAS] | Evia |
| Iossif | Hassid | Thessaloniki | | Evia |
| Sabbetai | Hasson | | | |
| Avraam | Hasson | | | |
| Savvas | Hasson | Thessaloniki | ELAS | Western Macedonia |
| Pepos | Hasson | Bitola | | |
| Mois-Moissis | Hasson | Thessaloniki | ELAS | Western Macedonia |
| Johanas | Hatzis | Arta | ELAS | Central Greece |
| David | Hatzis | Arta | EDES-EOEA | Epirus |
| Solon | Hatzis | Volos | | |
| Apostolos | Hatzopoulos | | | |
| Minas | Hatzopoulos | Ioannina | | |
| Menahem | Haham | | | |
| Natan | Honen | Kastoria | | |
| Savvas | Iakovou | Volos | ELAS | Western Thessaly |
| Chaim | Iakovou | Volos | | |
| Alvertos | Iessoulas | Volos | | |
| Moissis Elia | Iessoulas | Volos | | |
| Iossif | Issis | Trikala | | |
| Leon | Idis (Idas) | Athens | ELAS | |
| Yoseph | Issis | | | |
| Savvas | Issis | Arta | | |
| Louna | Ishak | Bitola | | |
| Mendesh | Ishak | Bitola | | |
| Peko | Ishak | Bitola | | |
| Alvertos | Iossif Ovadias | | | |



GREEK JEWS IN THE NATIONAL RESISTANCE

| FIRST NAME | NAME | PLACE OF BIRTH | ORGANIZATION | PLACE OF ACTION |
|----------------|------------|----------------|---------------------------------|-------------------|
| Maurice | Kazes | Komotini | British Military Mission | Eastern Thessaly |
| Aris | Kazes | | ELAS | Central Greece |
| Samuel | Kazes | | | |
| Albert | Kakis | | EPON | Eastern Thessaly |
| Karmen | Kakis | | ELAS | Eastern Thessaly |
| Frederic | Kakis | | EPON | Eastern Thessaly |
| Zak | Kakis | | ELAS | Eastern Thessaly |
| Emil | Kakis | Drama | | |
| Yehuda | Kalef-Ezra | Ioannina | EDES-EOEA | Epirus |
| Avraam | Kalef-Ezra | Ioannina | EAM | Epirus |
| David | Kalderon | Bitola | | |
| Samuel | Kalderon | Bitola | | |
| Zulie | Kalderon | | | |
| | Kalderon | Florina | | |
| | Kalderon | Florina | | |
| Gitta | Kalderon | Bitola | | |
| Louna | Kalderon | | | |
| Carlo | Kalderon | Bitola | | |
| Matika | Kabeli | Trikala | | |
| Mimis | Kabelis | Trikala | | |
| Nissim | Kamhis | | EAM | Messinia |
| Mois | Kamhis | Thessaloniki | | |
| Moïssis | Kamhis | Larissa | | |
| Yahiel | Kapetas | | | |
| Solomon | Kapetas | | | |
| Elias | Kapetas | Trikala | | |
| Zak | Kapon | | | |
| Matilda | Kapon | Thessaloniki | | Western Macedonia |
| Zak | Kapon | | | |
| Albert | Kasorla | Bitola | | |
| Isaak | Kasouto | | | |
| | Kasouto | Larissa | | |
| Solomon | Kastro | Volos | | |
| Zak | Katan | | | |
| Nissim | Kamhis | | | |
| Samuel (Bobby) | Cohen | | | |
| David | Koen | Preveza | ELAS | Central Greece |
| David Sabetai | Cohen | | | |
| Eli | Cohen | | | |
| Menachem | Cohen | | | |
| Menasse | Cohen | | | |
| Yeshua | Cohen | | | |
| Yakov | Cohen | | | |
| Laoura | Cohen | | | |
| Alvertos | Cohen | Thessaloniki | ELAS | Central Greece |
| Alvertos | Cohen | Athens | ELAS | Central Greece |
| Yitshak | Koen | Xanthi | ELAS | Central Greece |
| Iossif | Cohen | Larissa | EAM | Central Thessaly |
| Loui | Koen | Xanthi | ELAS | Central Greece |
| Iossif | Cohen | Crete | | |
| Maurice | Cohen | | | |
| Iossif Avraam | Cohen | Ioannina | | |
| Michalis | Cohen | Ioannina | ELAS | Epirus |
| Samuel | Cohen | Ioannina | ELAS | Epirus |
| Elias | Cohen | Thessaloniki | | |
| Rosa | Cohen | Thessaloniki | | |
| Sam | Cohen | Thessaloniki | | |
| Stella | Cohen | Thessaloniki | EPON, ELAS | Central Macedonia |
| Elias Yehuda | Cohen | Larissa | | |
| Pinhas | Cohen | Florina | | |
| Iossif | Cohen | Florina | | |
| Leon | Cohen | Athens | | |
| Moshe | Koen | Athens | ELAS | Central Greece |
| Aaron | Cohen | Athens | | |
| Zakinos | Cohen | Athens | EPON, ELAS | Athens, Evia |
| Moïssis | Cohen | Kavala | | |
| David Michael | Cohen | Preveza | | |
| Anna | Koen | Volos | ELAS | Eastern Thessaly |
| Baruch | Koen | Volos | [EAM-ELAS] | |
| Dario | Koen | Volos | [EAM-ELAS] | |
| Haim Samuel | Koen | Volos | EPON, ELAS | Eastern Thessaly |
| Iakov | Koen | Volos | [EAM-ELAS] | |
| Isaak | Koen | Volos | [EAM-ELAS] | |
| Yakov | Koen | Volos | [EAM-ELAS] | |
| Karolina | Koen | Volos | [EAM-ELAS] | |
| Leon Iossif | Koen | Volos | [EAM-ELAS] | |
| Nissim | Koen | Volos | [EAM-ELAS] | |
| Pepos | Koen | Volos | [EAM-ELAS] | |
| Rachel | Koen | Volos | EPON, National Solidarity, ELAS | |
| | | | | |
| Samuel | Koen | Volos | [EAM-ELAS] | |
| Simon | Koen | Volos | [EAM-ELAS] | |
| Slomo | Koen | Volos | [EAM-ELAS] | |
| Zacharias | Koen | Volos | [EAM-ELAS] | |
| Julie | Koen | Volos | [EAM-ELAS] | |
| Rozita | Koen | Volos | EPON | |
| Sabetai | Koen | Volos | EPON | |
| Salvator | Koen | Volos | ELAS | Eastern Thessaly |
| Viktor | Koen | Volos | [EAM-ELAS] | |

| FIRST NAME | NAME | PLACE OF BIRTH | ORGANIZATION | PLACE OF ACTION |
|-----------------|-----------|----------------|--------------------------|-------------------|
| Davikos | Koen | Volos | [EAM-ELAS] | |
| Elias | Koen | Volos | [EAM-ELAS] | |
| Maurice (Moshe) | Koen | Volos | [EAM-ELAS] | |
| Maslach | Koen | Athens | ELAS | Central Greece |
| Solomon | Cohen | Ioannina | | |
| Solon | Komidis | Komotini | | |
| Michel | Kone | Volos | [EAM-ELAS] | |
| Elias | Kones | Volos | ELAS | Eastern Thessaly |
| Moïssis | Kones | Volos | ELAS | Eastern Thessaly |
| Tori | Kuenka | Thessaloniki | | Thessaloniki |
| Iakovos | Koumeris | Thessaloniki | ELAS | Western Macedonia |
| Isaak (Zak) | Kostis | Chalkida | Apollon-Yvonn | Athens |
| Albertos | Lazar | Larissa | ELAS | Central Thessaly |
| Isaak | Lazar | Larissa | ELAS | Central Thessaly |
| Nissim | Lazar | | | |
| Salvator | Lazar | | | |
| Lazaros | Lazar | | | |
| Iossif | Lachanas | | | |
| Moïssis | Levi | | | |
| Nino | Levi | | | |
| Ovadias | Levi | | | |
| Roza | Levi | | | |
| Solon Avraam | Levi | Trikala | [EAM-ELAS] | |
| Zacharias | Levi | | | |
| Zak (Iakov) | Levi | Thessaloniki | [EAM-ELAS] | |
| Errikos | Levi | Ioannina | EDES | Ioannina |
| Chaim Leon | Levi | Ioannina | | |
| Aaron | Levi | Trikala | [EAM-ELAS] | |
| Elias | Levi | Trikala | [EAM-ELAS] | |
| Kaiti | Levi | Trikala | [EAM-ELAS] | |
| Solomon Avraam | Levi | Trikala | [EAM-ELAS] | |
| Meir | Levi | Trikala | [EAM-ELAS] | |
| Avraam | Levi | Thessaloniki | | |
| Avraam | Levi | Chalkida | | |
| Elias | Levi | Athens | EAM | Athens |
| Emmanuel | Levi | Athens | | |
| Manolis | Levi | | | |
| Matathias | Levi | | | |
| Chaim | Levi | Ioannina | EAM | Athens |
| Simon | Levi | Larissa | | |
| Roula (Rachel) | Levi | | | |
| David | Levi | Volos | EAM | Thessaly |
| Moïssis | Levi | Volos | | |
| Nellos | Levi | Volos | | |
| Zachos | Levi | Volos | | |
| Leon | Levi | Volos | ELAS | Eastern Thessaly |
| Iakov | Magrizos | Larissa | | |
| Simantov | Maïssis | | | |
| Rafael | Maltis | Ioannina | ELAS | Central Greece |
| Raoul | Mano | | | |
| Rachel | Mano | | | |
| Mathilda | Masarano | | [EAM-ELAS] | Western Macedonia |
| Isaak | Massot | | | |
| Moïssis | Matathias | Volos | ELAS | Thessaly |
| Jako | Matathias | Volos | | |
| Leon | Matalon | Thessaloniki | ELAS | Western Macedonia |
| Solomon | Matalon | | | |
| Mathilda | Matarasso | Thessaloniki | EPON | Western Macedonia |
| Nissim | Matathias | Corfu | | |
| Pappas | Matsas | | | |
| Mois | Matsas | | | |
| Haim | Matsas | Ioannina | | |
| Eliasaf | Matsas | Ioannina | | |
| Yeshua | Matsas | Ioannina | ELAS | Epirus |
| Iossif | Matsas | Ioannina | ELAS | Western Macedonia |
| Solomon | Matsas | Ioannina | [EAM-ELAS] | |
| Slomo | Matsil | Ioannina | ELAS | Central Greece |
| Avraam | Mevorah | Kavala | ELAS | |
| Samuel | Meyir | Ioannina | | |
| Vital | Meyir | Arta | ELAS | Epirus |
| Leon | Meir | | | |
| Elias | Mizan | | | |
| Iakov | Mizan | | | |
| Leon | Mizan | | | |
| Sabethai | Mizan | | | |
| Saoul | Mizan | Βουλγαρία | | |
| David | Mizan | Drama | | |
| Sammy | Mizan | Larissa | | |
| Isaak | Mizan | Agrinio | | |
| Zakinos | Mizan | Volos | | |
| Tzani | Mizan | Arta | ELAS | Epirus |
| Iossif | Mizrahi | Athens | EAM | Peloponnese |
| Albertos | Mizrahis | Larissa | | |
| Minas | Mizrahis | Volos | [EAM-ELAS] | |
| Sarina | Mizrahi | Volos | [EAM-ELAS] | |
| Zak | Mizrahis | Volos | [EAM-ELAS] | |
| Haim | Mizrahis | Volos | [EAM-ELAS] | |
| Albertos | Minervo | Chania | British Military Mission | Crete |
| | | | | |
| Tzeni | Minervo | Chania | | |
| | Miskatel | Didimoticho | | |

GREEK JEWS IN THE NATIONAL RESISTANCE

| FIRST NAME | NAME | PLACE OF BIRTH | ORGANIZATION | PLACE OF ACTION |
|-------------------|-----------------|----------------|--------------|-------------------|
| | Miskatel | Didimotiho | | |
| Haim | Mizrahis | Volos | | |
| Lily | Mitrani | Thessaloniki | [EAM-ELAS] | |
| Rovertos | Mitrani | Serres | ELAS | Central Greece |
| Avraam | Michael | Ioannina | | |
| | Migioni | Agrinio | | |
| Moissis | Migionis | Ioannina | ELAS | Epirus |
| Ionas | Migionis | Agrinio | EAM | |
| Sam | Modiano | Thessaloniki | | |
| Elio | Modiano | | | |
| Sofi | Moltiach | | | |
| | Molcho | | | |
| A. | Molcho | Thessaloniki | | |
| Moissis | Mordos | Volos | ELAS | Eastern Thessaly |
| | Mordoch | | | |
| Mendi | Moschovitz | Thessaloniki | EPON | Evia |
| Alice | Mourtzoukou | Volos | | |
| Ernst | Miller | Athens | | |
| Isaak (Yitshak) | Moissis (Moshe) | Thessaloniki | ELAS | Western Macedonia |
| Yomtov | Moshe | Ioannina | ELAS | Central Greece |
| David | Moissis | | [EAM-ELAS] | |
| Asser | Moissis | Trikala | EAM | Athens |
| Esdras Benjamin | Moissis | Larissa | ELAS | Thessaly |
| Esdras David | Moissis | Larissa | EPON | Eastern Thessaly |
| Alvertos (Avraam) | Moissis | Volos | | |
| Slomo | Naoum | | | |
| Elias | Naoum | Ioannina | | |
| Marcel | Natzari | Thessaloniki | ELAS | Central Greece |
| David | Nachmias | Larissa | | |
| Sam | Nachmias | Athens | | |
| Michael | Negrin | Athens | EDES-EOEA | Epirus |
| Alvertos | Negrin | Trikala | | |
| Isaak | Negrin | Trikala | | |
| Benjamin | Negrin | Trikala | ELAS | Western Thessaly |
| Louiza | Negrin | Larissa | EPON | Thessaly |
| Iossif | Nehama | | | |
| Isaak | Nehama | Athens | ELAS | Western Thessaly |
| Zak | Nissan | | | |
| Solomon | Nissim | | | |
| Elias Sam | Nissim | Thessaloniki | ELAS | Western Macedonia |
| Yoel | Nitsahon | Trikala | | |
| Paul | Noah | | | |
| Isidoros | Noah | | | |
| Dinos | Ovadias | Thessaloniki | ELAS | Western Macedonia |
| Isaak | Ovadia | Drama | ELAS | Western Macedonia |
| Danny | Ovadias | Thessaloniki | | |
| Salvator | Ovadias | Thessaloniki | ELAS | Western Macedonia |
| Isaak | Ovadias Iossif | | | |
| Avraam | Ovadias | Volos | ELAS | Eastern Thessaly |
| Dario | Ouziel | Thessaloniki | ELAS | Western Macedonia |
| Varon | Pardo | Kavala | | |
| Mois | Pardo | Kavala | [EAM-ELAS] | Western Macedonia |
| Savvas | Pardo | Kavala | [EAM-ELAS] | Western Macedonia |
| Annia | Patchnik | Vienna | EPON | |
| Harry | Patchnik | Vienna | | |
| Baruh | Pezontes | | | |
| Avraam | Pelles | | | |
| Iossif | Pepo | Athens | | |
| P. | Perahia | | | |
| Flora | Perahia | Thessaloniki | [EAM-ELAS] | Western Macedonia |
| | Perahia | | | |
| Allegra | Pessach | Volos | [EAM-ELAS] | |
| David | Pessach | Volos | [EAM-ELAS] | |
| Moissis | Pessach | Volos | [EAM-ELAS] | |
| Meshoulam | Pessach | Florina | | |
| Haim | Pinto | | | |
| Maurice | Pinhas | | | |
| Maurice | Pipano | | | |
| Errikos | Pipano | Thessaloniki | [EAM-ELAS] | Western Macedonia |
| Haim | Politis | Volos | [EAM-ELAS] | |
| Moissis | Politis | Volos | [EAM-ELAS] | |
| Elias | Politis | Volos | [EAM-ELAS] | |
| Ben Porat | | | | |
| Yakov | Poulos | | | |
| Albertos | Priznalis | Serres | EAM | Thessaly |
| Dora (Dorika) | Rampan | | | |
| G. | Rafatas | | | |
| Alhi | Rafael | Athens | | |
| David | Rafael | Ioannina | | |
| Leon | Revi | Athens | | |
| Simantov | Rozen | Thessaloniki | | |
| Ephraim | Rosenberg | Thessaloniki | | |
| Avraam | Romano | Thessaloniki | | |
| David | Rouso | Athens | | |
| Isaac | Rouso | Thessaloniki | | |
| Isaak (Zakinos) | Rouso | Serres | ELAS | Peloponnese |
| Iakov | Rouso | | | |
| Tsantikos | Sadik | Arta | ELAS | Epirus |
| Israel | Sadikario | Volos | | |
| Raoul | Saias | | | |

| FIRST NAME | NAME | PLACE OF BIRTH | ORGANIZATION | PLACE OF ACTION |
|-----------------|-------------|----------------|--------------|---------------------------|
| Eli | Sakkis | | | |
| Iossif | Sakkis | Volos | [EAM-ELAS] | |
| Isaak | Sakkis | Larissa | [EAM-ELAS] | |
| Elli | Sakki | Volos | ELAS | Eastern Thessaly |
| Elias | Sakkis | Volos | [EAM-ELAS] | |
| Moissis | Sakkis | Volos | ELAS/ETA | Eastern Thessaly |
| Pepos | Sakkis | Volos | ELAS | Eastern Thessaly |
| Isaak | Sakkis | Volos | ELAS | Eastern Thessaly |
| Leon | Sakkis | Volos | ELAS | Eastern Thessaly |
| Albertiko | Sako | Kastoria | | |
| Mordochai | Salem | Thessaloniki | ELAS | Central Thessaly |
| Alvertos | Salem | Thessaloniki | ELAS | Central Thessaly |
| | Saltiel | | | |
| Antzel | Saltiel | | | |
| Manolis | Saltiel | Thessaloniki | | |
| Iossif | Samarias | Volos | | |
| Pepos | Samarias | Volos | | |
| David | Samuel | Thessaloniki | | |
| Emil | Sambas | Arta | EDES | Arta |
| Menachem | Sabetai | | | |
| Minas | Sabetai | Volos | EPON | Eastern Thessaly |
| Raphael | Sabetai | Volos | [EAM-ELAS] | |
| Aaron | Sabetai | Volos | [EAM-ELAS] | |
| Albert | Saoul | | ELAS | Central Greece |
| Zoi | Saporta | | | |
| Bouena | Sarfati | Thessaloniki | | |
| Salvator | Sarfatis | | | |
| David | Sasson | | | |
| Isaak | Sasson | | | |
| Solomon | Sasson | | | |
| Alvertos | Saffan | | | |
| Avraam (Ebby) | Svolis | Ioannina | ELAS | Epirus |
| Elias | Svolis | Ioannina | | |
| Michail | Svolis | Ioannina | | |
| Behor | Svolis | Ioannina | EDES-EOEA | Epirus |
| Mosheh | Segora | Thessaloniki | ELAS | Western Macedonia |
| Slomo | Senka | | | |
| Zak | Serror | | | |
| | Serror | Thessaloniki | ELAS | Western Macedonia |
| Itshak | Sciakis | Thessaloniki | | |
| Israel | Sidarikis | Agrinio | | |
| Sam | Sidis | Athens | EAM | Athens |
| Baruch | Shibi | Thessaloniki | EAM | Athens, Peloponnese |
| Ido | Shimsi | Thessaloniki | ELAS | Central Greece |
| Beza | Sion | | | |
| David | Soulam | | | |
| Samuel | Soussis | Arta | ELAS | Epirus |
| Maurice | Strumsa | Thessaloniki | EPON | Thessaloniki |
| Iossif | Taboch | Veria | | |
| Iossif Nissim | Taraboulous | Larissa | [EAM-ELAS] | Western Macedonia |
| David | Tiano | Thessaloniki | | |
| Zaharias | Touron | Volos | | |
| Edmondos | Toron | Larissa | EPON | Athens |
| Antzel | Tsiako | Thessaloniki | | |
| David | Tsuvah | Larissa | | |
| Tzakos | Tsuvah | Larissa | | |
| Michalis | Valais | Ioannina | [EAM-ELAS] | Epirus |
| Alvertos | Valenstein | Athens | EPON | Athens |
| Simon (Simos) | Valenstein | Athens | EPON, ELAS | Central Greece |
| Yakov | Varouh | | | |
| Sabis (Sabetai) | Varsano | | | |
| Avraam | Varon | Thessaloniki | ELAS | Western Macedonia |
| Leon-Yehuda | Varon | Kavala | ELAS | Peloponnese |
| Max | Varon | Kavala | EAM/ETA | Elassona |
| Eliaou | Veissis | | | |
| Alberto | Vellelis | Patra | ELAS | Peloponnese |
| Emmanuel | Vellelis | Patra | ELAS | Peloponnese |
| Zak | Ventoura | | | |
| Theofilos | Vitalis | Volos | | |
| Samuel Leon | Gavrielides | Athens | | |
| Albertos | Gavrielides | | | |
| Sara | Yeshua | Chalkida | ELAS | Evia |
| Yomtov | Yakoel | Trikala | | |
| | Yakoel | Kavala | | |
| Albert | Yahbes | Kavala | [EAM-ELAS] | |
| Alvertos | Yahon | Thessaloniki | [EAM-ELAS] | |
| Stella | Yahon | Thessaloniki | [EAM-ELAS] | |
| Iakovos | Yussuroum | Athens | ELAS | Central Greece |
| Mois (Moissis) | Yussuroum | Athens | ELAS | Central Greece, Korinthia |
| | | | | |
| Pepo | Yoseph | | | |
| Avraam | Zak | Kavala | | |
| Minas | Zak | Volos | | |
| Iossif | Zakar | Volos | | |

FALLEN GREEK JEWISH RESISTANCE FIGHTERS

| NAME | FATHER'S NAME | PLACE OF BIRTH | DATE OF DEATH | PLACE OF DEATH | COMMENTS |
|---------------------|---------------|----------------|----------------|-----------------------------------|---|
| AVRAAM ELIAN | | THESSALONIKI | June 1944 | KATERINI PIERIAS, MACEDONIA | 17 years old / EPON member, Liason of the Macedonian Bureau of the Communist Party (CP).Shot by the Germans in "Varikon", with 12 more fighters |
| ALALOUF ELIAS | | ATHENS | | ATTICA | |
| ALVO RACHEL | YEHUDA | THESSALONIKI | January 1944 | PONTOKOMI KOZANIS, MACEDONIA | 14 years old, ELAS member. Murdered by armed collaborators with her sister Palomba |
| ALVO PALOMBA | YEHUDA | THESSALONIKI | January 1944 | PONTOKOMI KOZANIS, MACEDONIA | 16 years old, ELAS member. Murdered by armed collaborators. |
| ATTAS MOISSIS | DAVID | ATHENS | 1944 | CORINTHIA | ELAS partisan / 6th Regiment. |
| VARON AVRAAM | | KAVALA | 1943 | WESTERN MACEDONIA | |
| GANIS MORDOS | | LARISSA | | | |
| ELIAOU DAVID | | THESSALONIKI | October 1943 | PERIVOLIA GREVENON, MACEDONIA | ELAS partisan / 50th Regiment. |
| ESKINATZIS SAMUEL | IOSSIF | LARISSA | 6.1.1945 | KAZA, VOIOTIA | ELAS captain / 54th Regiment. |
| IAKOVOU SAVVAS | SIMOS | VOLOS | 17.4.1944 | RENTINA, THESSALY | ELAS partisan / 52nd Regiment. |
| KAMHIS MOISSIS | | LARISSA | 5.4.1944 | LEPTOKARYA PIERIAS, MACEDONIA | |
| KAMHIS NISSIM | | | 1943 | FILIATRA, MESSINIA | EAM member Shot by the Italians. |
| CARASSO CAROLOS | | THESSALONIKI | | LARISSA, THESSALY | ELAS partisan / 16th Regiment. Captured and hanged by the Germans. |
| CARASSO ZAK | | THESSALONIKI | | | |
| CARASSO MARKOS | | THESSALONIKI | 6.8.1944 | MOUHAREM CHANI, EDESSA, MACEDONIA | ELAS partisan / 16th Regiment. |
| CARASSO SARA | | THESSALONIKI | | KASTORIA, MACEDONIA | |
| KOEN DAVID | | PREVEZA | 5.1.1944 | KALOSKOPI FOKIDAS, CENTRAL GREECE | ELAS partisan / Independent Parnassida Battalion |
| KOEN ELIAS | NISSIM | THESSALONIKI | | GREVENA, MACEDONIA | ELAS partisan |
| KOEN IAKOVOS | | CRETE | | | |
| COEN ISAAK | | VOLOS | | | |
| KOEN NISSIM | VALASSIS | | 2.4.1944 | LARISSA, THESSALY | |
| COHEN MICHAEL | | IOANNINA | | | |
| KOEN STELLA | | THESSALONIKI | 16.4.1943 | TACHNISTA PIERIAS, MACEDONIA | ELAS partisan / Olympos Detachment. |
| LEVIS LEON | | VOLOS | 22.6.1944 | LARISSA, THESSALY | ELAS partisan / 54th Regiment. |
| MITRANI ROBERTOS | | SERRES | 5.1.1944 | KALOSKOPI FOKIDAS, CENTRAL GREECE | ELAS partisan / Independent Parnassida Battalion. |
| MIZAN DAVID | | DRAMA | 1944 | KILKIS, MACEDONIA | Medicine Student, ELAS partisan. |
| MIZAN ZAKINOS | | | | | |
| BEZAS KOUTIEL | IAKOV | LARISSA | | | Medicine student, ELAS partisan. |
| BENVENISTE DAISY | | THESSALONIKI | November 1943 | ATHENS | Chemistry student, EPON activist. Tortured to death by greek security police. |
| BENSOUSSAN IOSSIF | | THESSALONIKI | July 1944 | PENTALOFOS KOZANIS, MACEDONIA | ELAS partisan / IX Division. |
| BERAHA VITAL | | THESSALONIKI | September 1944 | KOZANI, MACEDONIA | ELAS partisan / X Division. |
| BERACHA IAKOV | | TRIKALA | 7.11.1943 | MESOCHORA TRIKALON, THESSALY | ELAS partisan / 4th Regiment. |
| BOURLAS ISAAK | | | April 1944 | MT. VERMIO, MACEDONIA | |
| BOURLAS IOSSIF | | | | | |
| BOURLAS SARDOS | MICHAEL | THESSALONIKI | 20.10.1944 | STAVROS VERIAS, MACEDONIA | ELAS partisan / 16th Regiment. |
| BOURLAS AVRAAM | IOSSIF | THESSALONIKI | 1944 | EVIA | |
| BOURLAS KAROLOS | | THESSALONIKI | | | |
| BOURLAS TSELEBI | | SERRES | 3.1.1944 | EPIRUS | ELAS partisan / 16th Regiment. |
| NEGRIN DAVID | | | | | |
| NISSIM SOLOMON | | THESSALONIKI | | | |
| NISSIM ELIAS | | THESSALONIKI | July 1944 | PENTALOFOS KOZANIS, MACEDONIA | ELAS partisan / IX Division. |
| OVADIAS DINOS | | THESSALONIKI | October 1944 | KILKIS, MACEDONIA | ELAS partisan / X Division. |
| PARDO MOIS | | KAVALA | 1944 | WESTERN MACEDONIA | ELAS partisan / 16th Regiment. |
| PARDO SAVVAS | | KAVALA | | WESTERN MACEDONIA | ELAS partisan / 16th Regiment. |
| PERAHIA FLORA | | THESSALONIKI | | MT. PIERIA, MACEDONIA | |
| PESSACH DAVID | | THESSALONIKI | 23.4.1943 | THESSALY | EAM activist. Shot by the Germans. |
| PIPANO ERRIKOS | | THESSALONIKI | | KILKIS, MACEDONIA | |
| RAFATAS G. | | | | THESSALY | |
| ROUSSO DAVID | | ATHENS | 5.1.1944 | KALOSKOPI FOKIDAS, CENTRAL GREECE | ELAS partisan / Independent Parnassida Battalion. |
| ROUSSO IAKOV | AVRAAM | KASTORIA | 5.1.1944 | PLAKA, EPIRUS | ELAS partisan / 50th Regiment. |
| ROUSSO MICHAEL | | | | WESTERN MACEDONIA | |
| SAKKIS LEON | ISRAEL | VOLOS | 29.6.1944 | ELEFTHERIO LARISSAS, THESSALY | ELAS partisan / 54th Regiment. |
| SAKKIS SAMOUEL | | | | MT. VERMIO, MACEDONIA | |
| SVOLIS BECHOR | | IOANNINA | January 1944 | IOANNINA | EDES partisan. Shot by the Germans in Ioannina |
| SERROR KOEN | | THESSALONIKI | | WESTERN MACEDONIA | |
| TARAMPOULOUS IOSSIF | NISSIM | LARISSA | | WESTERN MACEDONIA | |
| TORON EDMONDOS | | LARISSA | 5.3.1943 | ATHENS | Polytechnic student, EPON activist. Killed in mass demonstration against forced labour. |
| FRAGGIS SIMON | IAKOV | CHALKIS | July 1944 | STENI, EVIA | ELAS partisan / 7th Regiment. |
| FRIZIS AVRAAM-MINOS | | CHALKIS | 24.5.1944 | MT. VERMIO, MACEDONIA | |
| HAIM MAURICE | | THESSALONIKI | | LEPTOKARYA PIERIAS, MACEDONIA | |
| HATZIS JOHANAS | | ARTA | 2.7.1944 | AMFISSA, CENTRAL GREECE | ELAS lieutenant / II/34 Battalion. |
| HASSON SAVVAS | | KAVALA | | VEROIA | |
| HASSON MOISSIS | SAVVAS | KAVALA | | VEROIA | |

EAM=Ethniko Apeleftherotiko Metopo / National Liberation Front

ELAS=Ellinikos Laikos Apeleftherotikos Stratos / Greek People's Liberation Army

EPON=Eniaia Panelladiki Organosi Neon / United Panhellenic Youth Organization

ETA=Epimellititia tou Andarti / ELAS Logistic Arm

EDES=Ethnikos Dimokratikos Ellinikos Syndesmos /National Republican Greek League

EOEA=Ethnikes Omades Ellinon Andarton / National Groups of Greek Guerillas

EASAD=Ethnikos Agrotikos Syndesmos Antikommounistikis Drasis / National Band of Anticommunist Action

KILLED OR EXECUTED IN REPRISAL ACTIONS

| NAME | FATHER'S NAME | PLACE OF BIRTH | DATE OF DEATH | PLACE OF DEATH | COMMENTS |
|----------------------|---------------|----------------|---------------|---------------------------------|---|
| AKRIS LEON | | | 1944 | CHaidari SS Camp, Athens | School teacher, tortured to death by German guards |
| ALVO ISAAK | | THESSALONIKI | 24.3.1943 | THESSALONIKI | 30 years old |
| ALGOUSI SALVATOR | | LARISSA | 26.9.1943 | SYKOURIO LARISSAS, THESSALY | Killed during anti-partisan operations |
| ABRAVANEL AARON | | THESSALONIKI | 22.4.1943 | EPTAPYRGIO PRISON, THESSALONIKI | 35 years old |
| ASKENAZI ELIAOU | | CORFU | 8.9.1944 | THESSALONIKI | Shot by collaborators. Αμερικανός υπήκοος |
| ASSEO ALBERTO | | THESSALONIKI | 2.1.1943 | THESSALONIKI | 21 years old |
| ASSEO ZACHARIAS | RAFAEL | VOLOS | 26.4.1944 | VOLOS, THESSALY | 24 years old |
| ASSEO IAKOVOS | | VOLOS | 28.4.1944 | VOLOS, THESSALY | Tortured to death by collaborationist EASAD death squads. |
| ATTAS INO | | THESSALONIKI | 5.4.1943 | THESSALONIKI | Shot while trying to escape Baron Hirsch Ghetto |
| VEALIS MICHAEL | | IOANNINA | February 1944 | IOANNINA | Shot by the Germans |
| YEHUDA ISRAEL | | CORFU | 8.9.1944 | THESSALONIKI | Shot by collaborators. |
| GANI JULIA | | CORFU | 8.9.1944 | THESSALONIKI | Shot by collaborators. |
| GATTEGNO DAVID | | THESSALONIKI | May 1944 | THESSALONIKI | |
| DASKALAKIS ZACHARIAS | RAFAEL | VOLOS | 24.3.1944 | KISSOS VOLOU, THESSALY | Killed during anti-partisan operations 80 years old |
| EZRATIS ALVERTOS | | THESSALONIKI | 2.1.1943 | THESSALONIKI | |
| ERRERA MAURICE | | THESSALONIKI | 5.4.1943 | THESSALONIKI | Shot while trying to escape Baron Hirsch Ghetto |
| ESFORMES GABRIEL | | THESSALONIKI | 16.3.1943 | THESSALONIKI | |
| ZAKINOU EFTICHIA | | ARTA | 16.8.1943 | KOMMENO ARTAS, EPIRUS | Killed by the Germans in Kommemo massacre. 37 years old |
| ZAKINOU KETI | | ARTA | 16.8.1943 | KOMMENO ARTAS, EPIRUS | Killed by the Germans in Kommemo massacre. 5 years old |
| ZAKINOS IEREMIAS | | ARTA | 16.8.1943 | KOMMENO ARTAS, EPIRUS | Killed by the Germans in Kommemo massacre. 42 years old |
| ILOUZ DI LAZAR | | VEROIA | 8.9.1944 | THESSALONIKI | Shot by collaborators. |
| ISRAEL AVRAAM | | THESSALONIKI | 1.5.1944 | KAISARIANI, ATHENS | |
| ISRAEL RICETTA | | CORFU | 8.9.1944 | THESSALONIKI | Shot by collaborators. |
| KAKOUF IAKOVOS | | THESSALONIKI | 16.3.1943 | THESSALONIKI | |
| CARASSO ALBERTOS | | THESSALONIKI | 30.12.1942 | THESSALONIKI | In reprisals for guerilla sabotage in Axios bridge |
| CARASSO MOISSIS | | THESSALONIKI | 1.5.1944 | KAISARIANI, ATHENS | Communist Party activist, in exile since 1937. |
| KOEN SAMUEL | | THESSALONIKI | 8.9.1944 | THESSALONIKI | Shot by collaborators. |
| KOEN IAKOVOS | | VOLOS | 2.4.1944 | LARISSA, THESSALY | |
| KOEN ISAAK | SIMSON | VOLOS | 26.4.1944 | KATO LECHONIA VOLOU, THESSALY | Killed during anti-partisan operations 42 years old |
| KOEN REGINA | SIMSON | VOLOS | 26.4.1944 | KATO LECHONIA VOLOU, THESSALY | Killed during anti-partisan operations 70 years old |
| KOEN CHAIM | VALASSI | VOLOS | 2.4.1944 | MT. PELION, THESSALY | Killed during anti-partisan operations 25 years old |
| KUENKA TORI | | THESSALONIKI | 5.4.1943 | THESSALONIKI | Shot while trying to escape Baron Hirsch Ghetto |
| LEVIS EMMANOUIL | YEHUDA | VOLOS | 3.6.1942 | HERAKLEION, CRETE | Sales representative, shot with 11 other citizens of Herakleion in reprisal. 49 years old |
| LEVIS CHAIM | | IOANNINA | 7.12.1943 | CHaidari SS Camp, Athens | Second lieutenant, murdered by camp commander Paul Radomski. |
| LIBOVITZ MOISSIS | | THESSALONIKI | 2.1.1943 | THESSALONIKI | |
| LEVI SIMEON | MOISSIS | LARISSA | 6.5.1944 | KARALAKKAS OLYMPOU, THESSALY | |
| MAGRIZOS IAKOVOS | MOISSIS | LARISSA | 6.5.1944 | KARALAKKAS OLYMPOU, THESSALY | |
| MAISSIS SIMANTOV | | LARISSA | 26.9.1943 | SYKOURIO LARISSAS, THESSALY | Killed during anti-partisan operations |
| MATATHIA NINA | SAMUEL | VOLOS | 12.8.1942 | LARISSA, THESSALY | 20 years old |
| MATATHIAS ASSER | SAMUEL | VOLOS | 21.12.1942 | LARISSA, THESSALY | 26 years old |
| MEGIR IOSSIF | | ATHENS | 8.2.1944 | CHaidari SS Camp, Athens | |
| MOSCHOVITS MENTI | | THESSALONIKI | 4.3.1944 | STROPONES, EVIA | Tortured to death by the collaborationist Security Battalions. 18 years |
| MOUSSAN PESSAH | DAVID | | | THESSALONIKI 24.11.1943 | PAVLOS MELAS CAMP, THESSALONIKI |
| MOUSTAKI SIMHA | | IOANNINA | 8.9.1944 | THESSALONIKI | Shot by collaborators. |
| BARZILAI ISAAK | | THESSALONIKI | 26.3.1943 | THESSALONIKI | Shot by collaborators. |
| BENVENIST ALVERTOS | | THESSALONIKI | 5.4.1943 | THESSALONIKI | Shot while trying to escape Baron Hirsch Ghetto |
| BERAHA AARON | | THESSALONIKI | 1.5.1944 | KAISARIANI, ATHENS | Communist Party activist, in exile since 1937. |
| BOURLA ESTER | | THESSALONIKI | April 1944 | MT. VERMIO | Killed during anti-partisan operations |
| BOURLA FLORA | | THESSALONIKI | April 1944 | MT. VERMIO | Killed during anti-partisan operations |
| MOISSI FALCONA | IOSSIF | VOLOS | 15.6.1944 | KATO LECHONIA VOLOU, THESSALY | Killed during anti-partisan operations |
| MOISSIS IOSSIF | | VOLOS | 15.6.1944 | KATO LECHONIA VOLOU, THESSALY | Killed during anti-partisan operations 70 years old |
| NEGRIN ELIAS | YEHUDA | VOLOS | 27.3.1944 | PTELEOS, THESSALY | 35 years old |
| OVADIAS ALVERTOS | IOSSIF | LARISSA | 6.5.1944 | KARALAKKAS OLYMPOU, THESSALY | |
| OVADIAS ISAAK | IOSSIF | LARISSA | 6.5.1944 | KARALAKKAS OLYMPOU, THESSALY | |
| PERAHIA HENRY | | | 1.5.1944 | CHaidari SS Camp, Athens | |
| ROUSSO SOLOMON | | LARISSA | 6.5.1944 | KARALAKKAS OLYMPOU, THESSALY | |
| SARFATIS IAKOVOS | | | December 1941 | CRETE | Doctor, died in POW camp. |
| SADIKARIO ISRAEL | | VOLOS | 28.4.1944 | VOLOS, THESSALY | 32 years old |
| SASSON DAVID | | LARISSA | 26.9.1943 | SYKOURIO LARISSAS, THESSALY | Killed during anti-partisan operations |
| SEDAKA MOISSIS | RAFAEL | VOLOS | 19.5.1944 | THESSALONIKI | 50 years old |
| SINTO KALI | | THESSALONIKI | 28.3.1942 | AGIOS EFSTRATIOS | In exile 28 years old |
| SONINO BENIS | | LARISSA | 8.3.1944 | ASMAKI LARISSAS, THESSALY | 17 years old |
| SONINO ELIAS | | LARISSA | 8.3.1944 | ASMAKI LARISSAS, THESSALY | 23 years old |
| STROUMSA MAURICE | | THESSALONIKI | 1944 | THESSALONIKI | Philosophy student |
| TOREZ ALVERTOS | | LARISSA | 8.3.1944 | ASMAKI LARISSAS, THESSALY | 29 years old |
| TEVET SARA | | THESSALONIKI | 8.4.1943 | THESSALONIKI | |
| FARADJI LEO | | BITOLA | 8.9.1944 | THESSALONIKI | Shot by collaborators. |
| FELOUS MARKOS | | LARISSA | 26.9.1943 | SYKOURIO LARISSAS, THESSALY | Killed during anti-partisan operations |
| FARATZI ALVERTOS | | LARISSA | 26.9.1943 | SYKOURIO LARISSAS, THESSALY | Killed during anti-partisan operations |
| FARATZI MOISSIS | | LARISSA | 26.9.1943 | SYKOURIO LARISSAS | Killed during anti-partisan operations |
| FARATZI SADON | | LARISSA | 26.9.1943 | SYKOURIO LARISSAS | Killed during anti-partisan operations |
| FILOSOE EZRAS | ELIAS | LARISSA | 6.5.1944 | KARALAKKAS OLYMPOU | |
| FILOSOE RAFAEL | ELIAS | LARISSA | 6.5.1944 | KARALAKKAS OLYMPOU | |
| FILOSOE ISAAK | AVRAAM | LARISSA | 6.5.1944 | KARALAKKAS OLYMPOU | |
| FRANCO REBECCA | | KASTORIA | 8.9.1944 | THESSALONIKI | Shot by collaborators. |
| CHANO IAKOV | | THESSALONIKI | 2.1.1943 | THESSALONIKI | 20 years old |

BIBLIOGRAPHY

Αγγελούλης Αντώνης (Βρατσάνος), *Βροντάει ο Όλυμπος. Το Μηχανικό του Ολύμπου*, Σύγχρονο Βιβλίο, Αθήνα, 1964.

Αμπατζοπούλου Φραγκίσκη, *Το Ολοκαύτωμα στις Μαρτυρίες των Ελλήνων Εβραίων*. Παρατηρητής, Θεσσαλονίκη, 1993.

....., *Η λογοτεχνία ως μαρτυρία: Έλληνες πεζογράφοι για τη Γενοκτονία των Εβραίων*. Παρατηρητής, Θεσσαλονίκη, 1995.

Ανταίος Πέτρος, *Χίλια σκοτωμένα παιδιά της ΕΠΟΝ*, Εκδόσεις ΕΠΟΝ, Αθήνα, 1986.

Βαρόν-Βασάρ Οντέτ, *Η Ενηλικίωση μιας Γενιάς. Νέοι και νέες στην Κατοχή και στην Αντίσταση*, Εστία, Αθήνα, 2009.

Βενέτσια Σλομο, *Sonderkommando. Μέσα από την κόλαση των θαλάμων αερίων*. Πατάκης, Αθήνα 2007.

Γιακοέλ Γιομτόβ, *Απομνημονεύματα 1941-1943, Ίδρυμα ΕΤΣ - ΑΧΑΪΜ, Ισραηλιτική Κοινότητα Θεσσαλονίκης, Παρατηρητής, Θεσσαλονίκη 1993.*

Γιαννακόπουλος Γ. Χρήστος, *Και διηγώντας τα, μην κλαις! Αναμνήσεις ενός ανθυπολοχαγού του ΕΛΑΣ*, Επικαιρότητα, Αθήνα, 1994.

Γκατένο - Όσμο Νάτα, *Από την Κέρκυρα στο Μπίρκεναου και την Ιερουσαλήμ. Η ιστορία μιας Κερκυραίας Εβραίας*. Γαβριηλίδης, Αθήνα, 2005.

Γρηγοριάδης Ν. Φοίβος, *Το Αντάρτικο*. ΕΛΑΣ-ΕΔΕΣ-ΕΚΚΑ 5/42, Καμαρινόπουλος, Αθήνα, 1964.

Δημητρίου Ν. Δημήτριος (Νικηφόρος), *Ανάρτης στα βουνά της Ρούμελης. Χρονικό 1940-44*, 3 τόμοι, Αθήνα, 1965.

Δημητρίου Ν. Δημήτριος, *«Η συμμετοχή των Εβραίων στην Εθνική Αντίσταση»*. Χρονικά, τχ. 104 (Ιανουάριος-Φεβρουάριος 1989), σ. 3-6.

Ιστορία της Αντίστασης 1940-45, 6 τόμοι, Αυλός, Αθήνα, 1979.

Ιωαννίδης Ιωάννης, *Οι Εβραίοι εις την Αντίστασιν*, Χ.Ε.Ο., Ιωάννινα, 1948.

Καραθάνας Δ., *«Η Μάχη του Καράλακκα και οι διαστρεβλωτές της»*. Ριζοσπάστης, 12. 8.1978.

Κείμενα Εθνικής Αντίστασης, 2 τόμοι, Σύγχρονη Εποχή, Αθήνα 1981.

Μαζάουερ Μάρκ, *Στην Ελλάδα του Χίτλερ. Η εμπειρία της Κατοχής*, Αλεξάνδρεια, Αθήνα 1994.

Μητσόπουλος Θανάσης, *Το 30ο Σύνταγμα του ΕΛΑΣ*, Οδυσσεύς, Αθήνα, 1987.

Μπενβενίστε Ρίκα (επιμ.), *Οι Εβραίοι της Ελλάδας στην Κατοχή. Εταιρεία Μελέτης Ελληνικού Εβραϊσμού*. Εκδόσεις Βάνιας, Θεσσαλονίκη 1998.

Μπουρλάς Μιχαήλ Μωυσής, *Έλληνας, Εβραίος και αριστερός*, Νησίδες, 2000.

Steven Bowman, *Η Αντίσταση των Εβραίων στην Κατοχή Ελλάδα (μτφ. Ισαάκ Μπενιαμίν)*, Έκδοση Κεντρικού Ισραηλιτικού Συμβουλίου, Αθήνα 2013.

Μπουρλίδης Τάκης, *ΕΛΑΣ. Το 16ο Σύνταγμα Βεργίου*, Κώδικας, Θεσσαλονίκη, 2004.

Νάχιαν Εντυχία, Γιάννινα, *Ταξίδι στο Παρελθόν*, Τάλως, Αθήνα 1996.

Νατζαρή Μαρσέλ, *Χρονικό 41 - 45*, Ίδρυμα ΕΤΣ - ΑΧΑΪΜ, Ισραηλιτική Κοινότητα Θεσσαλονίκης, Παρατηρητής, Θεσσαλονίκη, 1991.

Pierron Bernard, *Εβραίοι και Χριστιανοί στη νεότερη Ελλάδα*, Πόλις, Αθήνα, 2004.

Ρέντης Γρηγόρης, *Το 54 Σύνταγμα του ΕΛΑΣ*, Αθήνα, 1984.

Σάντας Λάκης, *«Η κατάληψη γερμανικού εκοπλισμένου καΐκιού κι ο Μακαμπίς»*. Χρονικά τχ. (Νοέμβριος-Δεκέμβριος 2009), σ. 27-28.

Σεβίλια Ερρίκος, *Αθήνα - Άουσοβιτς*, Εστία, Αθήνα, 1983.

Σιμπή Ιακώβ & Λάμψα Καρίνα, *Η Διάσωση. Η σιωπή του κόσμου, η αντίσταση στα γκέτο και τα στρατόπεδα, οι Έλληνες Εβραίοι στα χρόνια της Κατοχής*, Αθήνα, Εκδόσεις Καπόν 2012.

Το Χρονικό του Αγώνα. Στ' Άρματα! Στ' Άρματα! Ιστορία της Εθνικής Αντίστασης, Γιαννίκος, Αθήνα, 1964.

Τσιλιγιάννης Κωνσταντίνος, *Η Εβραϊκή Κοινότητα της Άρτας. Κεντρικό Ισραηλιτικό Συμβούλιο της Ελλάδος*, 2004.

Φλάισερ Χάγκεν, *Στέμματα και Σβάστικα: Η Ελλάδα της Κατοχής και της Αντίστασης, 1941-1944*, τομ. Β', Εκδόσεις Παπαζήση, Αθήνα 1995.

Flemming Katherine, *Ιστορία των Ελλήνων Εβραίων*, Οδυσσεύς, Αθήνα, 2009.

Φρεξής Ραφαήλ, *Η Ισραηλιτική Κοινότητα Βόλου*, Βόλος, 2003.

Arad Yitzhak Arad, Gutman Yisrael, Margalio Avraham (επιμ.), *Documents on the Holocaust. Yad Vashem, Ιερουσαλήμ 1981.*

Bowman Steven, *Jewish Resistance in Wartime Greece*, Vallentine Mitchell, Λονδίνο, 2006.

....., «Joseph Matsas and the Greek Resistance». *Journal of the Hellenic Diaspora* 17 (1991), σ. 49-68.

Camhi - Fromer, Rebecca: *The Holocaust Odyssey of Daniel Bennaiah, Sonderkommando*. The University of Alabama Press, Tuscaloosa, Αλαμπάμα, 1993.

Cohen Monique Lise, Dugour Jean-Louis (επιμ.), *Les Juifs dans la Résistance*. Éditions Tirésias 2001.

Collin Claude, *Carmagnole et Liberté. Les étrangers dans la Résistance en Rhône-Alpes*. Presses Universitaires de Grenoble, 2000.

Duffy Peter, *The Bielski Brothers*. Harper Collins, Νέα Υόρκη 2003.

Edelman Marek, *The Ghetto Fights: Warsaw 1941-43*. Bookmarks Publications, Λονδίνο 1990.

Feldman Yael, Bowman Steven, «Love and War on Mount Olympus». *Thetis* 4 (1997), σ. 253-256.

Friedler Eric, Siebert Barbara, Kilian Andreas (επιμ.): *Zeugen aus der Todeszone. Das jüdische Sonderkommando in Auschwitz*. Deutscher Taschenbuch Verlag, 2005.

Jews in Yugoslavia. Muzejski proctor, Jezuitski trg. 4, Ζάγκρεμπ 1989.

Krakowski Shmuel, *The War of the Doomed: Jewish Armed Resistance in Poland 1942-1944*. Holmes and Meler, Νέα Υόρκη, Λονδίνο, 1984.

Kurzman Dan, *The Bravest Battle. The 28 Days of the Warsaw Ghetto Uprising*. DaCapo Press, Νέα Υόρκη 1976.

Matsas Joseph, «The Participation of the Greek Jews in the National Resistance». *Journal of the Hellenic Diaspora* 17 (1991), σ. 55-68.

Matsas Michael, *The Illusion of Safety. The story of the Greek Jews During the Second World War*. Pella Publishing Company, Νέα Υόρκη 1997.

Novitch Miriam, *Resistenza Spirituale. Spiritual Resistance 1940-1945*, Μιλάνο 1979.

Rayski Benoît, *L’Affiche rouge, 21 février 1944 - Ils n’étaient que des enfants... Le Félin*, Ντιζόν 2004.

Resistance during the Holocaust. United States Holocaust Memorial Museum. Ουάσινγκτων, χχ.

Resistance. Spiritual Resistance, Revolt, Partisans, and the Uprising in the Death Camps, Yad Vashem 2004.

ACKNOWLEDGMENTS

The Jewish Museum of Greece would like to kindly thank the following organizations and institutions for graciously sharing archival, photographic and audiovisual material:

- The Contemporary Social History Archives (ASKI)
- Library of the Hellenic Parliament
- The Hellenic Literary and Historical Archive (ELIA)
- Historical and Diplomatic Archive of the Ministry of Foreign Affairs
- Central Board of Jewish Communities in Greece
- War Museum
- Communist Party of Greece (KKE)
- United States Holocaust Memorial Museum (USHMM)
- USC Shoah Foundation
- Yad Vashem: The Holocaust Martyrs' and Heroes' Remembrance Authority

Also for the donation or loan of authentic artifacts and weaponry of the national Resistance, we would like to kindly thank:

- The War Museum
- The family of Alvertos Benrubi
- The family of David Asser
- The family of Simos Valenstein

This exhibition would have been impossible to realize without the interviews kindly given by Greek Jews veterans of the National Resistance, upon whom we bestow our perennial twofold gratitude: Vital Aelion, Danelos Alchanatis, Alvertos Valenstein, Sara Yeshua-Fortis, Mois Yussuroum, Loui Koen, Samuel Cohen, Elias Kones, Iakovos Koumeris, Salvator Bakolas, Iakovos Balestras, Dora Bourla-Handeli, David Brudo, Esdras David Moissis, Iossif Nissim, Elli Sakki-Dekastro, Zakinos Rouso, Minas Sabetai, Avraam (Ebbby) Svolis, Allegra Felous-Skyfti, Raphael Frezis.

Special thanks belong to Mr. Mimis Christofilakis for the loan of rare printed matter, proclamations and newspapers from his personal collection, to Msrs: Marcel Yoel, Danis Emmanuel, John Kalef-Ezra, Yakov Shiby, Marios Soussis, Sammy Touron, as well as to Mmes: Julie Aelion, Delia Alchanati, Aiki and Nelli Aruch, Mathildi Eskinatzi -Kalef-Ezra, Mimi Valenstein, Odette Varon-Vassard, Briseis Koen, Pavlina Koen-Matathia, Roula and Louisa Kone, Shelly Kounio-Koen, Allegra Matsa, Rika Benveniste, Eleni Beze, Nina Benroubi and Ida Nachmia for their contribution, advice and for generously sharing valuable family photos, documents and artifacts.