

NEWSLETTER

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HELLENIC LINK Midwest

A CULTURAL AND SCIENTIFIC
LINK WITH GREECE



Upcoming Events

Medieval Byzantine Music: Its Heritage and Cultural Influences

On Sunday, December 2, 2001, Hellenic Link–Midwest presents professor Diane Touliatos in a lecture on *Medieval Byzantine Music: Its Heritage and Cultural Influences*; 3:00 PM, Embassy Suites Hotel, 600 North State Street in Chicago.

The era of Byzantium was rich in the culture of art, architecture, and music. Just as the Byzantine cathedrals, monasteries, art illuminations, and icons of this great empire influenced Western culture, as well as modern Greek culture, so did the music.

Dr. Touliatos will discuss with slides and musical examples medieval sacred Byzantine music and its secular counterpart. The various stages of development of Byzantine sacred music will be displayed with information on the correct medieval performance practice and contributions of significant composers. For the secular tradition, which has been ignored until Touliatos' research, she will discuss the sources, the instruments that span the empire, and the musical types, which comprise the secular genre. The presentation will underscore the contributions of Medieval Byzantine music and its cultural influences to the medieval West as well as to modern day Greece and the Balkans.

Dr. Diane Touliatos is a faculty member in the Department of Music at University of Missouri–Saint Louis (UM–St. Louis) since 1979 and a Research Fellow at the Center for International Studies at UM–St. Louis since 1982. Her research work is focused in Eastern Medieval Chant, Ancient Greek Music, and Women Composers. In the area of musicology, she has achieved a worldwide reputation as an internationally published scholar. She is a worldwide leading expert in the area of Medieval Byzantine Musicology and Women Composers, and has lectured as an invited speaker at conferences and university seminars all over Western Europe, Greece, Poland, Russia, and the former Yugoslavia. As of January 1997, professor Touliatos was elected by the Humanities Faculty of the College of Arts and Sciences of the University of Missouri at St. Louis as Director of the Center for the Humanities, the only Center for the Humanities in the state of Missouri.

Touliatos already has two books in international presses: *The Byzantine Amomos Chant of the Fourteenth and Fifteenth Centuries* and *Catalogue of the Byzantine Musical Manuscripts in the Vatican*, the latter being the first and only detailed catalogue in the history of the Vatican Archives of the 96 Medieval Byzantine musical manuscripts. She has published over 50 full-length articles in scholarly refereed journals on various aspects of Ancient Greek, Eastern Medieval Chant, and women composers. Dr. Touliatos completed her doctoral work in historical musicology at The Ohio State University's School of Music.

Annual Dinner Dance - Scholarship Awards

The 16th Annual Dinner Dance, New Year Celebration, and Scholarship Awards of Hellenic Link–Midwest will be held on Saturday, January 19, 2002, at the Empress Banquets, 200 East Lake Street, Addison, Illinois (1/4-mile west of the intersection of Route 83 and Lake Street). The proceeds from the Annual Dinner Dance are used to support the scholarships, cultural and educational programs, and all other activities of our organization. The generous support of our members and friends will be greatly appreciated. Our Dinner Dances are distinguished for the excellent food, the unique kefi, and the fine music. For tickets (including food and open bar), \$55 for adults, \$20 for children, \$30 for students, and \$25 after 10:00 PM (no food), please call 847 498-3686, or contact any of the Board Members.

In Brief

Terrorist Actions to be Stripped from Religious Pretexts

Every religious morality pretext should be stripped from the protagonists of terrorism, Greek Foreign Minister George Papandreou said during a press conference on October 10, 2001, in Constantinople. "Unfortunately, at a moment when the international community is living through these tragic events, there are some people attempting to exploit religion in order to promote terrorism," Papandreou stressed. The cooperation of religious leaders is especially important to show that these conflicts are not of a religious nature, he said during the press conference held after his meeting with Ecumenical Patriarch Vartholomeos. On the same day, the Ecumenical Patriarch called for an international conference amongst the leaders of the world's major faiths. "I came here to seek the advice of the Ecumenical Patriarch Vartholomeos in confronting today's crisis," Papandreou said, adding that the "Ecumenical Patriarchate was always in the front lines of efforts, aiming to make sure that religions would not provide alibis for terrorist movements and nationalist violence".

At the initiative of Patriarch Vartholomeos, the leaders of the three major monotheistic religions—Christianity, Judaism, and Islam—signed the Bosphorus Declaration of 1994. "We condemn every attempt to corrupt the basic characteristics of our faith, through unchecked nationalism, we condemn every policy that violates the holiness of human life and moral values," the declaration says. Later, in the wake of this proclamation, the Patriarchate organized an inter-faith meeting in Sarajevo.

The Greek minister said that he would brief the European Union's Commission President Romano Prodi on his talks in the Fanar and would call on him to have the EU support the initiatives of the Ecumenical Patriarchate, which could lead to the organization of a major intra-religious meeting.

Papandreou also noted Greece's effort to revive the ancient idea of the Olympic Truce, stressing that Turkish Foreign Minister Ismail Cem signed a relevant protocol recently, and the idea was also adapted by the United States Congress, the European Union summit in Nice, and Pope John Paul II.

European Commission Report on Poverty

In October 2001, the European Commission published a report on poverty and social exclusion in European Union (EU) member-states. The report describes the present situation and the main challenges in policies against poverty and social exclusion in the EU. Greek Commissioner Anna Diamantopoulou, responsible for employment and social affairs in EU, said during the presentation of the report that "... there are currently 60 million people in the EU who are either poor or in danger of becoming poor."

The chapter on Greece states that 22 percent of the Greek population is living "on the borders of poverty." The indicator of poverty used in the report is an income of less than 60 percent of the average national income. The lowest percentages of poverty are found in Denmark with 8 percent, Finland with 9 and Sweden and Luxembourg with 12. On the other hand, the highest are found in Portugal with 23 percent, Greece and Britain with 22 and Ireland with 20. The EU's average is 18 percent.

New Website for Military Service Issues

On October 11, 2001, the Greek Army's general staff announced that a new web site www.stratologia.gr is being set up to inform Greek citizens, especially expatriates, on issues related to military conscription.

Greek American Rehabilitation and Nursing Care Center

A special place where older people of Greek heritage could receive nursing care has become a reality. The Greek American Rehabilitation and Nursing Care Center, a non-profit entity, is scheduled to open later this year. The Center will emphasize recuperation and rehabilitation, while an Alzheimer's care wing has been created for the care of those exhibiting memory loss illnesses. It is located in a safe, secure and quiet area of Wheeling, Illinois, and its expansive, beautiful grounds include a small lake, outside patios, and walkways for the enjoyment of residents, families and visitors. For all inquiries and information please call (847) 450-8700.

From Our History

Excerpts from The Revolt of Mytilene (*The History of the Peloponnesian War, Thucydides*)

The summer of the fourth year of the Peloponnesian war the Lacedaemonians invaded Attica and ravaged the land. Immediately after the invasion of the Peloponnesians all Lesbos, under the leadership of Mytilene, except Methymna, revolted against their Athenian allies to join the Lacedaemonians. Finally, the Mitylinians were forced to surrender to the

Athenian general Paches, who sent to Athens as prisoners those that he thought were the instigators of the revolt. The deliberations of the Athenians on the fate of Mytilene seem to have something very significant to offer to today's deliberations on terrorism (for the complete text, see our website)

Arrived at Mytilene, Paches reduced Pyrrha and Eresus; and finding the Lacedaemonian, Salaethus, in hiding in the town, sent him off to Athens, together with the Mytilenians that he had placed in Tenedos, and any other persons that he thought concerned in the revolt. He also sent back the greater part of his forces, remaining with the rest to settle Mytilene and the rest of Lesbos as he thought best.

Upon the arrival of the prisoners with Salaethus, the Athenians at once put the latter to death, although he offered, among other things, to procure the withdrawal of the Peloponnesians from Plataea, which was still under siege; and after deliberating as to what they should do with the former, in the fury of the moment determined to put to death not only the prisoners at Athens, but the whole adult male population of Mytilene, and to make slaves of the women and children. It was remarked that Mytilene had revolted without being, like the rest, subjected to the empire; and what above all swelled the wrath of the Athenians was the fact of the Peloponnesian fleet having ventured over to Ionia to her support, a fact which was held to argue a long meditated rebellion. They accordingly sent a galley to communicate the decree to Paches, commanding him to lose no time in dispatching the Mytilenians. The morrow brought repentance with it and reflection on the horrid cruelty of a decree, which condemned a whole city to the fate merited only by the guilty. This was no sooner perceived by the Mytilenian ambassadors at Athens and their Athenian supporters, than they moved the authorities to put the question again to the vote; which they the more easily consented to do, as they themselves plainly saw that most of the citizens wished some one to give them an opportunity for reconsidering the matter. An assembly was therefore at once called, and after much expression of opinion upon both sides, Cleon, son of Cleaenetus, the same who had carried the former motion of putting the Mytilenians to death, the most violent man at Athens, and at that time by far the most powerful with the commons, came forward again and spoke as follows:

“I have often before now been convinced that a democracy is incapable of empire, and never more so than by your present change of mind in the matter of Mytilene. Fears or plots being unknown to you in your daily relations with each other, you feel just the same with regard to your allies, and never reflect that the mistakes into which you may be led by listening to their appeals, or by giving way to your own compassion, are full of danger to yourselves, and bring you no thanks for your weakness from your allies; entirely forgetting that your empire is a despotism and your subjects disaffected conspirators, whose obedience is ensured not by your suicidal concessions, but by the superiority given you by your own strength and not their loyalty. The most alarming feature in the case is the constant change of measures with which we appear to be threatened, and our seeming ignorance of the fact that bad laws which are never changed are better for a city than good ones that have no authority; that unlearned loyalty is more serviceable than quick-witted insubordination; and that ordinary men usually manage public affairs better than their more gifted fellows. The latter are always wanting to appear wiser than the laws, and to overrule every proposition brought forward, thinking that they cannot show their wit in more important matters, and by such behavior too often ruin their country; while those who mistrust their own cleverness are content to be less learned than the laws, and less able to pick holes in the speech of a good speaker; and being fair judges rather than rival athletes, generally conduct affairs successfully. These we ought to imitate, instead of being led on by cleverness and intellectual rivalry to advise your people against our real opinions.

“For myself, I adhere to my former opinion, and wonder at those who have proposed to reopen the case of the Mytilenians, and who are thus causing a delay which is all in favor of the guilty, by making the sufferer proceed against the offender with the edge of his anger blunted; although where vengeance follows most closely upon the wrong, it best equals it and most amply requites it. I wonder also who will be the man who will maintain the contrary, and will pretend to show that the crimes of the Mytilenians are of service to us, and our misfortunes injurious to the allies. Such a man must plainly either have such confidence in his rhetoric as to adventure to prove that what has been once for all decided is still undetermined, or be bribed to try to delude us by elaborate sophisms. In such contests the state gives the rewards to others, and takes the dangers for herself. The persons to blame are you who are so foolish as to institute these contests; who go to see an oration as you would to see a sight, take your facts on hearsay, judge of the practicability of a project by the wit of its advocates, and trust for the truth as to past events not to the fact which you saw more than to the clever strictures which you heard; the easy victims of new-fanged arguments, unwilling to follow received conclusions; slaves to every new paradox, despisers of the commonplace; the first wish of every man being that he could speak himself, the next to rival those who can speak by seeming to be quite up with their ideas by applauding every hit almost before it is made, and by being as quick in catching an argument as you are slow in foreseeing its consequences; asking, if I may so say, for

something different from the conditions under which we live, and yet comprehending inadequately those very conditions; very slaves to the pleasure of the ear, and more like the audience of a rhetorician than the council of a city.

“In order to keep you from this, I proceed to show that no one state has ever injured you as much as Mytilene. I can make allowance for those who revolt because they cannot bear our empire, or who have been forced to do so by the enemy. But for those who possessed an island with fortifications; who could fear our enemies only by sea, and there had their own force of galleys to protect them; who were independent and held in the highest honor by you—to act as these have done, this is not revolt—revolt implies oppression; it is deliberate and wanton aggression; an attempt to ruin us by siding with our bitterest enemies; a worse offense than a war undertaken on their own account in the acquisition of power. The fate of those of their neighbors who had already rebelled and had been subdued, was no lesson to them; their own prosperity could not dissuade them from affronting danger; but blindly confident in the future, and full of hopes beyond their power though not beyond their ambition, they declared war and made their decision to prefer might to right, their attack being determined not by provocation but by the moment which seemed propitious. The truth is that great good fortune coming suddenly and unexpectedly tends to make a people insolent; in most cases it is safer for mankind to have success in reason than out of reason; and it is easier for them, one may say, to stave off adversity than to preserve prosperity. Our mistake has been to distinguish the Mytilenians as we have done: had they been long ago treated like the rest, they never would have so far forgotten themselves, human nature being as surely made arrogant by consideration, as it is awed by firmness. Let them now therefore be punished as their crime requires, and do not, while you condemn the aristocracy, absolve the people. This is certain, that all attacked you without distinction, although they might have come over to us, and been now’ again in possession of their city. But no, they thought it safer to throw in their lot with ‘the aristocracy and so joined their rebellion! Consider therefore: if you subject to the same punishment the ally who is forced to rebel by the enemy, and him who does so by his own free choice, which of them, think you, is there that will not rebel’ upon the slightest pretext; when the reward of success is freedom, and the penalty of failure nothing so very terrible? We meanwhile shall have to risk our money and our lives against one state after another; and if successful, shall receive a ruined town from which we can no longer draw the revenue upon which our strength depends; while if unsuccessful, we shall have an enemy the more upon our ‘hands, and shall spend the time that might be employed in combating our existing foes in warring with our own allies.

“No hope, therefore, that rhetoric may instill or money purchase, of the mercy due to human infirmity must be held out to the Mytilenians. Their offense was not involuntary, but of malice and deliberate; and mercy is only for unwilling offenders. I therefore now as before persist against your reversing your first decision, or giving way to the three failings most fatal to empire—pity, sentiment, and indulgence. Compassion is due to those who can reciprocate the feeling, not to those who will never pity us in return, but are our natural and necessary foes: the orators who charm us with sentiment may find other less important arenas for their talents, in the place of one where the city pays a heavy penalty for a momentary pleasure, themselves receiving fine acknowledgments for their fine phrases; while indulgence should be shown toward those who will be our friends in future, instead of toward men who will remain just what they were, and as much our enemies as before. To sum up shortly, I say that if you follow my advice you will do what is just toward the Mytilenians, and at the same time expedient; while by a different decision you will not oblige them so much as pass sentence upon yourselves. For if they were right in rebelling, you must be wrong in ruling. However, if, right or wrong, you determine to rule, you must carry out your principle and punish the Mytilenians as your interest requires; or else you must give up your empire and cultivate honesty without danger. Make up your minds, therefore, to give them like for like; and do not let the victims who escaped the plot be more insensible than the conspirators who hatched it; but reflect what they would have done if victorious over you, especially as they were the aggressors. It is they who wrong their neighbor without a cause, that pursue their victim to the death, on account of the danger which they foresee in letting their enemy survive; since the object of a wanton wrong is more dangerous, if he escape, than an enemy who has not this to complain of. Do not, therefore, be traitors to yourselves, but recall as nearly as possible the moment of suffering and the supreme importance which you then attached to their reduction; and now pay them back in their turn, without yielding to present weakness or forgetting the peril that once hung over you. Punish them as they deserve, and teach your other allies by a striking example that the penalty of rebellion is death. Let them once understand this and you will not have so often to neglect your enemies while you are fighting with your own confederates.”

Such were the words of Cleon. After him Diodotus, son of Eucrates, who had also in the previous assembly spoken most strongly against putting the Mytilenians to death, came forward and spoke as follows:

“I do not blame the persons who have reopened the case of the Mytilenians, nor do I approve the protests which we have heard against important questions being frequently debated. I think the two things most opposed to good counsel are haste

and passion; haste usually goes hand in hand with folly, passion with coarseness and narrowness of mind. As for the argument that speech ought not to be the exponent of action, the man who uses it must be either senseless or interested: senseless if he believes it possible to treat of the uncertain future through any other medium; interested if wishing to carry a disgraceful measure and doubting his ability to speak well in a bad cause, he thinks to frighten opponents and hearers by well-aimed calumny. What is still more intolerable is to accuse a speaker of making a display in order to be paid for it. If ignorance only were imputed, an unsuccessful speaker might retire with a reputation for honesty, if not for wisdom; while the charge of dishonesty makes him suspected, if successful, and thought, if defeated, not only a fool but a rogue. The city is no gainer by such a system, since fear deprives it of its advisers; although in truth, if our speakers are to make such assertions, it would be better for the country if they could not speak at all, as we should then make fewer blunders. The good citizen ought to triumph not by frightening his opponents but by beating them fairly in argument; and a wise city, without over-distinguishing its best advisers, will nevertheless not deprive them of their due, and, far from punishing an unlucky counselor, will not even regard him as disgraced. In this way successful orators would be least tempted to sacrifice their convictions to popularity, in the hope of still higher honors, and unsuccessful speakers to resort to the same popular arts in order to win over the multitude.

“This is not our way; and, besides, the moment that a man is suspected of giving advice, however good, from corrupt motives, we feel such a grudge against him for the gain which after all we are not certain he will receive, that we deprive the city of its certain benefit. Plain good advice has thus come to be no less suspected than bad; and the advocate of the most monstrous measures is not more obliged to use deceit to gain the people, than the best counselor is to lie in order to be believed. The city and the city only, owing to these refinements, can never be served openly and without disguise; he who does serve it openly being always suspected of serving himself in some secret way in return. Still, considering the magnitude of the interests involved, and the position of affairs, we orators must make it our business to look a little farther than you who judge offhand; especially as we, your advisers, are responsible, while you, our audience, are not so. For if those who gave the advice, and those who took it, suffered equally, you would judge more calmly; as it is, you visit the disasters into which the whim of the moment may have led you, upon the single person of your adviser, not upon yourselves, his numerous companions in error.

“However, I have not, come forward either to oppose or to accuse in the matter of Mytilene; indeed, the question before us as sensible men is not their guilt, but our interests. Though I prove them ever so guilty, I shall not, therefore, advise their death, unless it be expedient; nor though they should have claims to indulgence, shall I recommend it, unless it be clearly for the good of the country. I consider that we are deliberating for the future more than for the present; and where Cleon is so positive as to the useful deterrent effects that will follow from making rebellion capital, I who consider the interests of the future quite as much as he, as positively maintain the contrary. And I require you not to reject my useful considerations for his specious ones: his speech may have the attraction of seeming the more just in your present temper against Mytilene; but we are not in a court of justice, but in a political assembly; and the question is not justice, but how to make the Mytilenians useful to Athens.

“Now of course communities have enacted the penalty of death for many offenses far lighter than this: still hope leads men to venture, and no one ever yet put himself in peril without the inward conviction that he would succeed in his design. Again, was there ever city rebelling that did not believe that it possessed either in itself or in its alliances resources adequate to the enterprise? All, states and individuals, are alike prone to err, and there is no law that will prevent them; or why should men have exhausted the list of punishments in search of enactments to protect them from evildoers? It is probable that in early times the penalties for the greatest offenses were less severe, and that, as these were disregarded, the penalty of death has been by degrees in most cases arrived at, which is itself disregarded in like manner. Either then some means of terror more terrible than this must be discovered, or it must be owned that this restraint is useless; and that as long as poverty gives men the courage of necessity, or plenty fills them with the ambition which belongs to insolence and pride, and the other conditions of life remain each under the thralldom of some fatal and master passion, so long will the impulse never be wanting to drive men into danger. Hope also and cupidity, the one leading and the other following, the one conceiving the attempt, the other suggesting the facility of succeeding, cause the widest ruin, and, although invisible agents, are far stronger than the dangers that are seen. Fortune, too, powerfully helps the delusion, and by the unexpected aid that she sometimes lends, tempts men to venture with inferior means; and this is especially the case with communities, because the stakes played for are the highest, freedom or empire, and, when all are acting together, each man irrationally magnifies his own capacity. In fine, it is impossible to prevent, and only great simplicity can hope to prevent, human nature doing what it has once set its mind upon, by force of law or by any other deterrent force whatsoever.

“We must not, therefore, commit ourselves to a false policy through a belief in the efficacy of the punishment of death, or exclude rebels from the hope of repentance and an early atonement of their error. Consider a moment. At present, if a city that has already revolted perceive that it cannot succeed, it will come to terms while it is still able to refund expenses, and pay tribute afterward. In the other case, what city, think you, would not prepare better than is now done, and hold out to the last against its besiegers, if it is all one whether it surrender late or soon? And how can it be otherwise than hurtful to us to be put to the expense of a siege, because surrender is out of the question; and if we take the city, to receive a ruined town from which we can no longer draw the revenue which forms our real strength against the enemy? We must not, therefore, sit as strict judges of the offenders to our own prejudice, but rather see how by moderate chastisements we may be enabled to benefit in future by the revenue-producing powers of our dependencies; and we must make up our minds to look for our protection not to legal terrors but to careful administration. At present we do exactly the opposite. When a free community, held in subjection by force, rises, as is only natural, and asserts its independence, it is no sooner reduced than we fancy ourselves obliged to punish it severely; although the right course with freemen is not to chastise them rigorously when they do rise, but rigorously to watch them before they rise, and to prevent their ever entertaining the idea, and, the insurrection suppressed, to make as few responsible for it as possible.

“Only consider what a blunder you would commit in doing as Cleon recommends. As things are at present, in all the cities the people is your friend, and either does not revolt with the oligarchy, or, if forced to do so, becomes at once the enemy of the insurgents; so that in the war with the hostile city you have the masses on your side. But if you butcher the people of Mytilene, who had nothing to do with the revolt, and who, as soon as they got arms, of their own motion surrendered the town, first you will commit the crime of killing your benefactors; and next you will play directly into the hands of the higher classes, who when they induce their cities to rise, will immediately have the people on their side, through your having announced in advance the same punishment for those who are guilty and for those who are not. On the contrary, even if they were guilty, you ought to seem not to notice it, in order to avoid alienating the only class still friendly to us. In short, I consider it far more useful for the preservation of our empire voluntarily to put up with injustice, than to put to death, however justly, those whom it is our interest to keep alive. As for Cleon’s idea that in punishment the claims of justice and expediency can both be satisfied, facts do not confirm the possibility of such a combination.

“Confess, therefore, that this is the wisest course, and without conceding too much either to pity or to indulgence, by neither of which motives do I any more than Cleon wish you to be influenced, upon the plain merits of the case before you, be persuaded by me to try calmly those of the Mytilenians whom Paches sent off as guilty, and to leave the rest undisturbed. This is at once best for the future, and most terrible to your enemies at the present moment; inasmuch as good policy against an adversary is superior to the blind attacks of brute force.”

Such were the words of Diodotus. The two opinions thus expressed were the ones that most directly contradicted each other; and the Athenians, notwithstanding their change of feeling, now proceeded to a division, in which the show of hands was almost equal, although the motion of Diodotus carried the day. Another galley was at once sent off in haste, for fear that the first might reach Lesbos in the interval, and the city be found destroyed; the first ship having about a day and a night’s start. Wine and barley-cakes were provided for the vessel by the Mytilenian ambassadors, and great promises made if they arrived in time; which caused the men to use such diligence upon the voyage that they took their meals of barley-cakes kneaded with oil and wine as they rowed, and only slept by turns while the others were at the oar. Luckily they met with no contrary wind, and the first ship making no haste upon so horrid an errand, while the second pressed on in the manner described, the first arrived so little before them, that Paches had only just had time to read the decree, and to prepare to execute the sentence, when the second put into port and prevented the massacre. The danger of Mytilene had indeed been great.

The other party whom Paches had sent off as the prime movers in the rebellion, were upon Cleon’s motion put to death by the Athenians, the number being rather more than a thousand. The Athenians also demolished the walls of the Mytilenians, and took possession of their ships. Afterwards tribute was not imposed upon the Lesbians; but all their land, except that of the Methymnians, was divided into three thousand allotments, three hundred of which were reserved as sacred for the gods, and the rest assigned by lot to Athenian shareholders, who were sent out to the island. With these the Lesbians agreed to pay a rent of two minae a year for each allotment, and cultivated the land themselves. The Athenians also took possession of the towns on the continent belonging to the Mytilenians, which thus became for the future subject to Athens. Such were the events that took place at Lesbos.

From The Riches of Our Cultural Heritage

ΑΠΟ ΤΑ '18 ΛΙΑΝΟΤΡΑΓΟΥΔΑ ΤΗΣ ΠΙΚΡΗΣ ΠΑΤΡΙΔΑΣ'

Του Γιάννη Ρίτσου

6. Αυγή

Λιόχαρη, μεγαλόχαρη, τής άνοιξης αυγούλα,
πού'χει μάτια να σέ ιδεί, να σέ καλωσορίσει;
Δύο κάρβουνα στο θυμιατό και δύο κουκκιά λιβάνι
κ'ένας σταυρός από καπνιά, στ' ανώφλι τής πατρίδας.

7. Δέ φτάνει

Σεμνός και λιγομίλητος, κοιτά στο χώμα χάμω
Τον ίσκιο τού μικρού πουλιού και λογαριάζει τά ύψη.
Αυτό να πεί; -και τι φελά; Μηδέ η κατάρα φτάνει.
Αχ, στή γκορτσιά κρεμάμενο, θλιμμένο καριοφίλι.

8. Πράσινη μέρα

Πράσινη μέρα λιόβολη, καλή πλαγιά σπαρμένη
Κουδούνια και βελάσματα μυρτιές και παπαρούνες.
Η κόρη πλέκει τά προικιά κι ο νιός πλέκει καλάθια
Και τά τραγιά γυαλό-γυαλό βοσκάνε τ'άσπρο αλάτι.

9. Συλλείτουργο

Κάτου απ' τις λεύκες συντροφιά πουλιά και καπετάνιοι
Συλλείτουργο αρχίνισαν με τόν καινούργιο Μάη.
Τά φύλλα φέγγουνε κεριά στ' αλώνι τής πατρίδας
κ'ένας αητός από ψηλά διαβάζει το Βαγγέλιο.

6. Dawn

Graced with sun, great-in-grace, tiny dawn of the springtime,
and who has eyes to see you, who is able to welcome you?
Two coals in the incense-burner and two kernels of incense
And a cross drawn with soot on the lintel of the motherland.

7. It is not enough

Modest and speaking but little, he looks down on the ground
at the shadow of the little bird and calculates the heights.
Should he say this? What's the use? Not even the curse
is enough. Ah, upon the wild pear-tree, is hung the
grief-struck shotgun

8. Green day

Green day radiant with the sun, fine slope of a hill sown
with ram-bells and sheep-bleatings, with myrtles and with
poppies.
The daughter weaves her dowry things, the young man's
weaving baskets
and the goats along the coast are pasturing on the white salt.

9. Liturgy together

Under the poplar-trees, as companions, birds and captains,
they began a liturgy together with the new-made May.
The leaves gleaming candles on the motherland's threshing-floor
and an eagle flying high up is reading from the Gospel.