

NEWSLETTER

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HELLENIC LINK—Midwest

A CULTURAL AND SCIENTIFIC
LINK WITH GREECE

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Upcoming Events

Hellenic Heroes and Muses – Greece Celebrates Independence

On Sunday, March 24, 2002, at 4:00 pm, Hellenic Link–Midwest and Concertante di Chicago present a celebratory program for the Greek Independence day at DePaul University Concert Hall, 800 West Belden Street, in Chicago. The program includes works of Mikis Theodorakis and Nikos Skalkotas.

Concertante di Chicago, a professional chamber orchestra organized in 1985 under the Artistic Direction of Hilel Kagan, has been delighting audiences for sixteen years.

Concertante has been hailed by critics and audiences alike for its collaborations with communities not well represented in classical concert halls. Concertante's vision is to discover the common humanity in the music of other cultures, and each concert celebrates a different culture, inviting understanding and joy in the uniqueness that is American.

The performance on March 24 is Concertante's first classical Greek performance. This program will pay homage to Chicago's Greek community, celebrating Greek Independence and the birth of modern Greece with a program that is both patriotic and intensely ethnic. Working closely with the Greek community of Chicago, Concertante will present an all-Greek performance that will highlight composer Mikis Theodorakis, Greece's most famous, national composer. A free on-stage reception will take place directly following the performance, offering the audience a chance to mingle with the orchestral musicians, and providing a unique intimate setting exclusive only at Concertante di Chicago performances.

Adult tickets are \$30, students' tickets are \$10, and children's tickets are \$5 and all seating is reserved. Please call 312.346.9006 or 847.498.0421 to reserve your seats

Pre-Platonic Greek Religion and Christianity

On Sunday, April 21, 2002, at 3 PM, Hellenic Link–Midwest presents professor Nanno Marinatos, in a lecture titled: *Greek Gods in Perspective – The Ethics of Greek Religion*. This lecture will be held at Four Point Sheraton Hotel, 10255 West Irving Road at Schiller Park (corner of Irving and Manheim by O'Hare airport, phone: 847 671 4230.

Professor Nanno Marinatos, Department of Classics and Mediterranean Studies, University of Illinois at Chicago, is an expert in Greek art and religion and has taught since 1983 in the "College Year in Athens" program. She is the author of more than fifty articles and has published five books that throw important new light on Greek sacrificial ritual and worship, especially in the Bronze Age. Her latest book *The Goddess and the Warrior: The Naked Goddess and Mistress of Animals in Early Greek Religion* was published by Routledge in the spring of 2000. Drawing upon her past experience and noted success in organizing scholarly conferences in Athens, she is putting together an international conference on religion from classical antiquity to Christian times, which will be held at UIC on 5-6 April 2002.

In Brief

EU Statistics

Greece had the lowest per capita gross domestic product (GDP) in the European Union (EU) in 1999. Epirus and two former French colonies, Reunion and Guyana, were the most "poor" regions in the EU. On February 28, 2002, Eurostat, the statistics agency of EU, said in a report that Greece's per capita GDP totaled 68 percent of EU's average, with Epirus, Reunion and Guyana (with 51 percent each) ranking last among the EU's 211 regions.

Luxembourg was the "richest" country with a per capita GDP of 186 percent, followed by Denmark (120%), the Netherlands (114%), Ireland (112%), Austria (111%), Belgium (107%), Germany (106%) and Italy (103%). Spain (82%), Portugal (74%) and Greece (68%) were the "poorest" EU members.

London was the EU region with the highest per capita GDP (242 % of the EU average), followed by Brussels (217%), Luxembourg (186%) and Hamburg (183%).

Greek regions ranked as follows: Central Greece 83%, south Aegean 80%, Attica 77%, central Macedonia 69%, Crete 68%, western Macedonia 65%, north Aegean 64%, Thessaly 60%, Ionian Islands 60%, eastern Macedonia-Thrace 56%, Peloponnese 55%, western Greece 53% and Epirus 51%. Greece has also the second highest jobless rate in the Union.

Orthodox Churches Desecrated and Pillaged in Albania

In an announcement on February 1st, 2002, the Archbishopric of the Orthodox Autocephalous Church of Albania in Gjirokaster (Argyrokastrò) described the latest cases of desecration and pillaging of Orthodox churches in the region as acts of sacrilege, which insult the country's inter-religious harmony. At the renovated church of Aghia Paraskevi at Dervitsani in the prefecture of Gjirokaster, holy vessels and the Gospel were set on fire, and the door and windows were destroyed. A few days later, similar incidents occurred at a monastery in Delvine and at Saint Nicholas Church of the community of Sarakinista in Gjirokaster where priceless icons were stolen.

The Orthodox Church of Albania expressed its concern over the latest acts, accused the police of indifference, and called upon the competent authorities to impose the law.

From Our History

Kolokotrones, Klepht And Warrior

Excerpts on the fall of Tripolitsa from the memoirs of Theodoros Kolokotrones, the Great Hero and Strategos of the Greek Revolution of 1821

On the festival of St. Elias, on the 20th of July, the Turks came upon us and upon the Agiopetritai and Tsakonoi. That was a most unfortunate day for us, for fifteen Agiopetritai and ten Mistriotes were killed. We had fighting from noon till evening, and in the evening we got right into their midst. We approached so near that we brought the Kosmitai to make a mine in the great fir grove of Tripolitsa. Provisions were beginning to fail there, so they drove out all the Greek families in order that they should not consume their rations, and thus we had news every day of what the Turks inside were doing or not doing. They brought all these people into my camp, and I interrogated them. Water was failing, for we had cast foxglove into the running streams.

The greater part of the Turkish army went to the village Louka, and procured six hundred mule loads of provisions. Kehayas sent three hundred cavalry to cross the trench; our men pressed down upon them, and then opened out so that the three hundred Turks crossed over, five being killed and ten wounded; fifteen horse were likewise wounded. I vent forward to strengthen the Greeks, when Kehayas again brought out another thousand. The Greeks then formed themselves into two divisions, opposing front to front, and attacking in both parts. About five hundred of the enemy were killed, and many wounded, both horse and men. At last followed the main body of the Turks with their laden mules and horses to the number of six hundred, with foot-soldiers and cavalry accompanying.

Both the cavalry which had crossed the trench, and that which had not, made a rush. Eighty of the cavalry were slain, and all the animals laden with supplies remained in the hands of the Greeks. The Greeks gave themselves up to pillage, and so the Turks were saved because they were not followed up. I threatened the men with my sword, I tried flattery and cajolery to move them, but they did not heed me; and so the Turks were saved. In this battle the Turks numbered six thousand and the Greeks one thousand—all Karytaina men. The brother of Kehayas Bey was wounded, and a hundred and twenty of the enemy were killed, besides the many that were wounded. Of the Greeks there were two or three who were wounded, but only two were slain

The Turks did not again venture forth from Tripolitsa. This was the last time. They now fought only from the walls, and they despaired of being able to procure any more provisions. This battle took place on the 15th of August—a month before Tripolitsa was taken. I went forth one night and seized Mantzagra. We made trenches, and Demetraki Deligianni came with his forces and occupied the village, which is ten minutes off Tripolitsa. The Turkish horses now began to succumb because they had nothing to eat. I therefore sent out Gennaios, and he, gathering together Tsakonitai and Agiopetritai, joined with Panagiotés and Tsakona, and took possession of Voulimi (there was no cannon there), and at the same time Kephala with the Messenians were ordered to go and encamp at Agio Sosti, so that we left them no possibility of obtaining any more.

The Albanians now began to open communications with us. There were three thousand of them, and theirs was the whole strength of the Turkish fort. They proposed to me that I should allow them to pass out, and I promised that all the Turkish inhabitants might also leave, only without their arms, but to the Albanians I granted their arms. I first spoke about this to the primates and the chiefs and to Mavromichales, and then I gave my word of honour to the Albanians that they might go forth unhurt.

There was a secretary with the Albanians who was on the staff of Veli Bey, and also on that of Almas Bey, and he came to act as a mediator between the Albanians and ourselves. When the other Turks heard about the treaty that was thus being negotiated, they wished to take part in it themselves. Petro Bey and Deligianni and others acted for our side, and told them that they might go out, but that they must leave their arms behind, when we would embark them for whatsoever place they desired to go to. Their answer was, "No; with our arms!" We sent Koliopoulos to the Albanians as a hostage, so that they might trust in us. The Greeks, who knew that Tripolitsa must fall, had assembled there from all parts to the number of twenty thousand.

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Whilst the Albanians were going out, some Greeks jumped right into the place amid the redoubts of the palace. The Albanians were to go out, taking Koliopoulos with them. As the body of them was issuing forth, I sent a public crier to announce that we were not to slay the Albanians.

Inside the town they had begun to massacre. My horse from the walls to the palace never touched the earth. The Albanians who were then shut up in the fort did not trust my words.

I rushed to the place. The affair of the Albanians had been settled in my tent three days previously. Upon reaching the fort I found that the Greeks were endeavouring to attack those Albanians. "If you wish to hurt these Albanians," I cried, "kill me rather; for whilst I am a living man, whoever first makes the attempt, him will I kill the first." I then went in front of them with my body-guard, and had a conversation with the two leaders, Veli Bey and Limas Bey, and demanded two hostages on their side, when I gave up their property to them, which amounted to as much as thirteen animals could be laden with.

The chief men among all the Greeks had joined in this treaty. I was faithful to my word of honour. I took Koliopoulos from the Albanians, and gave them Giannaki Kolokotrones, Chrystakes, and Basil Alonisthiotes as hostages in his stead.

I ordered Koliopoulos, with three hundred men, to escort them, and he accompanied them to Kalavryta and Vostitsa, and then returned.

Tripolitsa was three miles in circumference. The host which entered it, cut down and were slaying men, women, and children from Friday until Sunday. Thirty-two thousand were reported to have been slain. One Hydriote boasted that he had killed ninety. About a hundred Greeks were killed; but the end came: a proclamation was issued that the slaughter must cease.

The family of Sechnetzi Bey remained under my care: they were twenty-four people in all. Giatrakos took Kiamil Bey, and Kehayas was also a prisoner, and with his harem was taken charge of by Petro Bey.

After the victory of Valtetsi I had written to Kehayas, and I told him therein: "I knew you to be a man of skill, and that you came to fight as with a Klephtic horde. I hear that you have papers of submission for the Romaics; it is not now the time for Turks to offer papers of submission, and I hope

to be able to give you, if you are saved, a permit to go to your own country. Hold out if you can, and au revoir in your own palace." And God brought this about, and we met again in his palace.

"I have been a slave among the Russians," said Kehayas; "it is better for me to fall into the hands of the Greeks; if not, the Sultan will send orders, and I shall be lost."

"Do not fear; we never kill those who surrender." We then delivered him to the keeping of the Mavroinichali.

When I entered Tripolitsa they showed me a plane tree in the market-place where the Greeks had always been hung. I sighed. "Alas!" I said, "how many of my own stock—of my own race—have been hung there!" And I ordered it to be cut down. I felt some consolation then from the slaughter of the Turks.

When we started to go to Valtetsi I remember that three hares crossed our path, and the Greeks caught them all. "Now, lads," I cried, "victory is certain." The Greeks have a presage either of conquest or defeat when they meet hares as they set out from a camp. They did not kill them, and if they had not been able to catch them the hearts of the Greeks would have been so depressed that they would have lost the battle.

Once, whilst we were at Trikorpha, Anagnostes Zaphiropoulos, who was then my secretary, saw that I was working hard for twenty-four hours straight off. At the end of the twentieth hour I went to my tent and ate a small piece of bread, when he said: "Beseech thee, Kolokotrones, to study thyself—study thyself; thy country will reward thee."

"My country will banish me rather," I replied; and fate brought this about, and verified it.

We had formed a plan of proposing to the Turks that they should deliver Tripolitsa into our hands, and that we should in that case send persons into it to gather the spoils together which were then to be apportioned and divided among the different districts for the benefit of the nation, but who would listen?

Karytaina, from the commencement of the siege until the fall of Tripolitsa, had given from the flocks of those who were well-to-do in the district forty-eight thousand animals.

From The Riches Of Our Cultural Heritage

ΑΠΟ ΤΑ '18 ΛΙΑΝΟΤΡΑΓΟΥΔΑ ΤΗΣ ΠΙΚΡΗΣ ΠΑΤΡΙΔΑΣ'

Του Γιάννη Ρίτσου

15. Εδώ τό φως

Σε τούτα εδώ τά μάρμαρα κακιά σκουριά δεν πιάνει
Μηδέ αλυσίδα στου Ρωμιού και στ' αγεριού τό πόδι.

Εδώ τό φως, εδώ ο γαλός—χρυσές, γαλάζιες γλώσσες,
Στα βράχια ελάφια πελεκάν, τά σίδερα μασάνε.

16. Τό χτίσιμο

Τό σπίτι αυτό πώς θά χτιστεί, τίς πόρτες ποιός θα βάλει
πού' ναι τά χέρια λιγοστά κι' ασήκωτες οι πέτρες;

Σώπα: Τά χέρια στή δουλειά τρανεύουν κι αυγαταίνουν
Και μην ξεχνάς πού ολονυχτίς βοηθάν κι' οι αποθαμένοι.

17. Ο ταμένος

Εδώ σωπαίνουν τά πουλιά, σωπαίνουν οι καμπάνες,
Σωπαίνει κι ο πικρός Ρωμιός, μαζί μέ τούς νεκρούς μου.

Καί πά στήν πέτρα τής σιωπής τά νύχια του ακονίζει
Μονάχος κι αβοήθητος, τής λευτεριάς ταμένος.

18. Τή Ρωμοσύνη μὴν τὴν κλαίς

Τή Ρωμοσύνη μὴν τὴν κλαίς—εκεῖ πού πάει νά σκύψει
Μέ τό σουγιά στό κόκκαλο, μέ τό λουρί στό σβέρκο,

Νάτη πετιέται, αποξαρχῆς, κι αντρειεύει και θεριεύει
Και καμακώνει το θεριό μέ τό καμάκι τού ἡλίου.

15. Here The Light

Upon these blocks of marble here, no foul rust-stain takes hold,
Neither chain around the ankle of the Greek and of the wind.

Here is the light, here is the sea-coast—golden, pale
blue tongues,
upon the rocks stags are chopping, chewing the iron fetters.

16. The Constructing

How is this house to be built; who will be putting the doors,
since the hands are very few and the stones impossible to lift?

Be quiet: At work the hands become strong and they augment;
And don't forget that all night long, the dead are also helping.

17. The One Who's Pledged

Here the birds become silent, the church-bells become silent too
and the bitter Greek becomes silent together with his dead.

And upon the stone of silence, he sharpens his finger-nails;
He is alone and unhelped, the one who's pledged to liberty.

18. Do Not Weep for Romiosini*

Do not weep for *Romiosini*—just as it's about to bend
With the jack-knife on the bone, the strap on the nape of
the neck,

Here, it leaps up starting from scratch, and it grows
manly and fierce,
and goes harpooning the fierce beast with the harpoon
of the sun.

**Romiosini*: An untranslatable term, referring to the whole of the modern Greek heritage and spirit.

