



HELLENIC LINK–MIDWEST Newsletter

A CULTURAL AND SCIENTIFIC LINK WITH GREECE

No. 87 February–March 2014

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<http://www.helleniclinkmidwest.org>

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Upcoming Events

Greeks and Romans: Literature, Religion, and Culture

On Sunday, February 16, 2014, Hellenic Link–Midwest presents Professor *Antonis Augoustakis* in a lecture titled “*Greeks and Romans: Literature, Religion, and Culture*”. The event will take place at 3 pm at the Four Points by Sheraton Hotel, 10249 West Irving Park Road at Schiller Park (southeast corner of Irving Park Road and Mannheim Road). Admission is free for HLM members and students with ID, and \$5 for non-members.

The Greeks had colonized the Italian peninsula from 800 BC onwards, and the presence of the Greek language and culture in Italy was very strong, even before the growth of Latium became a strong presence in the area. Southern Italy and Sicily became known as Magna Graecia (“Big Greece”). The cities of the south remained Grecophone through the Roman period, with bilingual Naples as the best example of a pre-modern cosmopolitan city. As Rome expanded to become an empire, the two civilizations never clashed: the Romans annexed Greece as a province in 146 BC but “Captive Greece captured her conqueror.” Greek Literature of the archaic and classical periods were imitated by the Latin authors throughout. The Hellenization of Roman culture is indisputable, in religion especially. By the time of Hadrian, the re-hellenization of the Roman empire had already begun from the East. Eastern populations kept both languages, and this eventually gave rise to a stronger Greek East than the Roman West, with the continuation of the Roman empire as Byzantine empire with Constantine the Great.

Dr. Antonis Augoustakis is associate professor of Classics, Medieval Studies, Comparative and World Literature, and Translation Studies at the University of Illinois (Urbana–Champaign, Illinois, USA). He holds a BA in Greek Philology from the University of Crete and a PhD in Classics from Brown University. Before coming to Illinois, he held an associate professorship in Classics at Baylor University in Texas. He is the author and editor of five books and numerous articles in the area of Greek and Latin literature, especially on the role of motherhood in the ancient world: *Motherhood and the Other: Fashioning Female Power in Flavian Epic*, *Plautus’ Mercator*, *Brill Companion to Silius Italicus*, *Ritual and Religion in Flavian Epic*, *Statius’ Silvae* and

the Poetics of Intimacy. He is the editor of the academic journal “*Illinois Classical Studies*” and secretary-treasurer of the national society “*Women’s Classical Caucus*”.

Greek Independence Day Celebration

In celebration of the Greek Revolution of 1821, Hellenic Link–Midwest and the Hellenic American Academy will present on Sunday, March 16, 2014, at 3:00 pm, a concert titled “*Heroic Songs*”. The event will be held at the Hellenic American Academy, 1085 Lake Cook Drive, Deerfield, Illinois. Admission is free.

The concert will be based on poetry of the Greek National poets Rigas Fereos, Kostas Krystalis, Dionisios Solomos, Aristoteles Valaoritis, and on poetry of the contemporary Greek poets Christos Plakonouris, Alekos Poulos, and Filippos Mavrogiannis. The music is written by Professor Athanasios Zervas, and will be performed by: Eftihia Papageorgiou (voice), Mark Sudeith (piano), George Papadatos (percussion), Athanasios Zervas (flute and clarinet).

Dr. Athanasios Zervas is a composer, theorist, conductor, and virtuoso reed player. He studied music at the Athens Conservatory, and at the State Conservatory of Thessaloniki Greece. He holds a Doctorate of Music in Composition, a Master’s degree of Music in Saxophone Performance from Northwestern University, and a BA in Music from Chicago State University. He is an Associate Professor of Music Theory - Music Creation at the University of Macedonia in Thessaloniki Greece, and Professor of Saxophone at the Athens Conservatory. Dr. Zervas has also taught at Columbia College Chicago and at the Chicago State University. He has presented his compositions in the US, Europe, and Africa, and has recordings with BMG, Centaur Records, EMI, FM records, Libra Music Ltd, Magni Records, Mercury/Universal Co., Aristotelian University Studio, etc. He is the chief editor of the electronic theory/composition journal “*mus-e-journal*” at www.muse.gr. He has been the artistic director/conductor of the Athens Big Band and Contemporary Ensemble, and conductor of the Contemporary Orchestra and Big Band of the Greek National Radio/TV. He presently directs/conducts the Chamber Ensemble of Soloists in Athens Greece. Dr. Zervas is a member of the Athens Saxophone Quartet, and has solo performances with the State Orchestra of

Hellenic Music, the Athens Symphony Orchestra, the Greek National Symphony Orchestra, the State Orchestra of Athens, the Athens Contemporary Ensemble, the State Orchestra of Thessaloniki, and the Louisiana Sinfonietta.

In Brief

Bone Trade—When the Kemalists enriched themselves from their victims' remains

Vlassis Agtzidis

(<http://www.enet.gr/?i=news.el.article&id=385632>)

Can the remains of their victims be a source of wealth for the executioners? Since First World War there has been a rumor that human fat from victims was being turned into soap. This rumor became a conviction after WWII, when word came out that the Nazis had done so with the murdered Jews in crematoria.

But Jewish filmmaker Eyal Ballas has proven this year in his film «*Soaps*» that this was actually just a rumor. Raul Hilberg in his piece about the Nazi extermination industry says that the Nazis used human fat just to speed up the process of burning the victims ...

Thus, the Kemalists of Turkey retain the privilege of being the only ones who exploited commercially the remains of their victims by selling bones for "industrial use" to their western friends.

The best known such action took place in December 1924, when four hundred tons of human remains, corresponding to 50,000 people, were loaded in Moudania, Turkey on a British merchant ship, which bore the name "*Jean M.*", to be transferred to French factories in Marseilles. The French ruling elite, political and industrial, had absolutely no ethical problem to buy the victims' bones for 'industrial use'. They had supported in every way the Kemalist project of creating a Turkish nation-state cleansed from the "tumors"—as Kemal's companions, the Young Turks, called the Greeks and the Armenians

It seems that the issue became known and brought surprise in some circles. The newspaper *New York Times* published a news story on December 1924 entitled "*An incredible story of a cargo of human bones*": "Marseille is in turmoil by an incredible story due to the arrival of a ship flying the British flag and called "*Jean*", and carrying a mysterious cargo of 400 tons of human bones to be used in local factories. It is said that the bones were loaded at Moudania, on the Sea of Marmara, and they are the remains of victims of the massacres in Asia Minor. In view of these rumors, an investigation order is expected."

On the same issue, the French newspaper *Midi* reported under the title "*Macabre Cargo*": "there is a lot of buzz in Marseilles about the upcoming arrival of freighter "*Jean*", carrying on behalf of Marseillaise industries 400 tons of human remains. These are mostly coming from

the Armenian extermination camps in Turkey and Asia Minor."

The same subject must have been made known in Greece. The Greek newspaper *Macedonia* informed its readers that the vessel "*Jean M.*" arrived at the port of Thessaloniki on December 13, 1924. But there was no mention of the "macabre cargo."

Probably for tactical reasons the ship's representatives silenced the fact, because at that time Thessaloniki was full of survivors of the genocide and most likely many of them had lost loved ones. It is also very likely that the Greek authorities knew and chose to remain silent in order not to annoy the British owners of the ship and the French buyers.

Despite all this however, the workers at the port became informed of the fact. C. Angelomatis in his book *Chronicle of the Great Tragedy* reports that port workers had initiated a reaction, but authorities stopped them after British intervention. He writes that Athenian newspapers had published the news as follows: "The British ship '*Jean*' that had approached Thessaloniki was carrying four hundred tons of bones of Greeks from Mudania, Turkey. The dock workers at the port of Thessaloniki, after hearing this, prevented the ship to leave port. Eventually however the ship was allowed to leave after the intervention of the English Consul.

Angelomatis adds: "They were the bones of Greek heroes ... They were the bones of Greek soldiers resulting from mass slaughter and annihilation in prisoner camps, of which the most horrible was the camp of Usak."

From Our History

The speech of Metaxas to the chief editors of the Greek newspapers on October, 30th, 1940

(continued from the previous issue)

Greece is determined not to provoke anyone in any way, but at the same time she is determined not to succumb in any way. Above all, Greece is determined to defend her territories, even if she has to fall. This determination and this policy, because of which she has been attacked without any provocation, have already given to our country and to our People the most inestimable in value of the goods, and the greatest element of its strength. This policy gave to the People the absolute unity in spirit and nationwide.

Today there are also some additional factors which assure our final Victory. Turkey is not, as she was in 1916, an ally of Germany, she is an ally of England. Of course, Bulgaria is lurking, as she was then, but in any case at the moment she does not dare. Time does not work for the Axis. It is working for its opponents. Finally, victory for Germany would only be possible if she could achieve world domination. But world

domination by Germany was lost in Dunkirk. The Axis lost the War from the moment England declared: "We shall fight even alone, we shall fight them everywhere and we shall fight to the final Victory." Furthermore, we Greeks should know that we do not only fight for Victory, but we also fight for Glory.

I do not know if anyone of you who is against Venizelos is also always uncompromising, (It is me Mr. President responded one from the audience, a well-known old fighter, always irreconcilable and uncompromising and always a columnist of the "anti-Venizelos camp"). Well, listen in order to have a good understanding. I, gentlemen, as I have well explained to you, up today I followed the policy of our late King Constantine, that is, the policy of strict neutrality. I have done everything possible to keep Greece out of the conflict of the Big Powers. However, after the unjustified Italian attack, I am following the policy of the late Prime Minister Venizelos. Because the policy of Greece is to tie her fate with the fate of the Power for which the sea is always, as it is for Greece, not the obstacle that separates but the water avenue that connects. It is true that in our recent history we did not always have reasons to be grateful to England. After all the British policies following WW I, and in particular those in the most recent years, are policies with great historical responsibilities for England. But today, England is discharging her responsibilities with the proud determination of a great People to save the freedom of the world and the civilization. For Greece England is its natural friend and repeatedly has proven to be a protector of Greece, and sometimes the only protector.

Victory will be and cannot be but hers. It will be the victory of the Anglo-Saxon world, against which up to this date Germany has not been able to achieve a determining blow and thus Germany is doomed to be devastated. Because from now on the prospects for Germany should not be considered as bright also in the East, and the East is always full of mysteries. It always was, but today more than ever it is full of unexpected things and mysteries. Thus, we will finally win. And I want you, leaving this room, to take with you my absolute certainty that we will win. However, I have to repeat to you what I most solemnly have declared from the very first moment: Greece is not fighting for victory. She is fighting for Glory, and for her honor. Greece has the responsibility towards herself to remain worthy of her History.

Italy is a Great Power. When two days ago we were subjected to the first air attack, I confess that I was surprised to hear in response to my question that the

attacking warplanes were only Italian. This suffices for you to understand my thinking in deciding to enter the War. But there are times when a People that wants to remain great, has to be able to put up a fight, even without any hope of victory; only because it has to. I know that at this time it would not be possible for the Greek People to accept anything else. Because they are a free People, and they are undistracted in the natural straight judgment and pride, since there was no chance given for their judgment to be muddied through vulgar noises and misleading campaigns.

We did whatever was possible to avoid being wrong. We shall pursue the same tactic to the end. I have for you some papers on the table. They contain all the evidence of the Italian premeditated trap. When I will finish, you can look at them. It is not necessary for you to keep notes. Very soon they will be published in the White Book that I ordered to be published in the shortest possible time.

Gentlemen, I do not hide from you that the situation is extremely difficult. Grave tribulations are in store for us. To avoid giving the much wanted by the Italians excuse for our vilification, I found myself obliged to take an extremely serious decision, i.e. to avoid the mobilization when some time ago it was requested and the request was many times repeated by the General Staff. Thus, the massive Italian attack faced, at least during the first days, very weak Greek forces.

Your role today is very important and official. Do not lose your courage, no matter what happens, otherwise it will be impossible for you to prove worthy of our People and of your duty, which is to maintain the sacred flame of the Greek People burning, to support our fighting Forces and to stand by the Government, irrespective of what you think of it. To be able to convince the public, you have first to convince yourselves, although this time we can all take from the Greek people, take from their courage, that no words can describe, instead of having to give them strength.

I want also to tell you something. I know with certainty that Greece will suffer from this tribulation. I also know with certainty that at the end Greece will come out of this not only glorious, but also greater. You have certainly noted Mr. Churchill's telegram, which was published in today's press, after it was released by the Ministry of Exterior. Well, I wish to stress to you the following: Those who do not see in this telegram a written confirmation of an unwritten agreement for the integration of the Dodecanese islands after the war into Greece, they do not know how to read between the lines".

From the Riches of Our Cultural Heritage

Poetry by Maria Polydouri (Μαρία Πολυδούρη)

Maria Polydouri was born at Kalamata in 1902. After graduating from high school at Gytheion, she studied law for two years at the University of Athens, while working as a civil servant. In 1925 she went to Paris, and stayed there for three years. In 1928 she returned to Athens ill with tuberculosis; she died in 1930. Polydouri was a woman of exceptional talent, greatly admired by her contemporaries both for her beauty and poetry. She published two volumes of poetry, *Trills That Are Fading* (1928), and *Echo Into Chaos* (1929). In 1961 her *Collected Poems* and some fragments from her diary were published with an introduction by Lily Zographou.

ΣΕ ΜΙΑ ΔΕΣΜΗ ΤΡΙΑΝΤΑΦΥΛΛΑ

Χτὲς ἦτανε μπουμπούκια
σεμνά, δίχως καμάρι κι' ὑποσχέσεις.
Σήμερα τόσο ὠραῖα
πρωί-πρωί ὅπως τ'αἶδα, ταραχτηκα...
Μέσ' στὸ ἀνοιγμά τους βόσκει
μία βίαη δύναμη ποῦνε σὰν τὴ νειότη.
Κ' ἡ νειότη αὐτὴ ποῦ τρέχει,
τεντώνει τὰ σαρκώδη φύλλα ὡς τόξα
Κι' ὡς τὴ ρίζα τ' ἀνοίγει
καὶ ξεχύνει τῆς πρόκλησης τὸ μύρο,
μόλις μ' ἓνα φυλλάκι διπλωμένο
τὴν παρθένα ὁμορφιά τους κρύβει.
Ἡ πεταλούδα θάρθη.
- τ' ὄνειρο μέσ' στὴ μέθη τους περνάει.
Τὸ ριγηλὸ θε' νὰ σηκώση φύλλο
καὶ τὴν καρδιά τους θάβρη.
Μὰ ὦ τῆς κάμαράς μου
ὠραῖοι ἐξόριστοι, θὰ σὰς παιδέψη
τοῦ ὄνειρου σας ἡ πλάνη.
Τὸ λίγωμά σας μάταιο θὰ περάση.
Τὰ μάτια μου ἀκλουθᾶνε
τῆς σάρκας σας τὸ ἀόρατο ἀνατρίχιασμα
κ' ἡ ἐρωτικὴ σας νάρκη
μὲ τὸ μύρο περνάει μέσ' στὴν καρδιά μου...
Ἡ πεταλούδ' ἂν εἶμαι
ποῦ σὰς λείπει, ἀνοίχτε στῶν χειλιῶν μου
τὴ λαύρα, τὴ μισόκλειστη καρδιά σας.
Ἡ ἂν θέλετε, θὰ βιάσω
μὲ μι' ἄγνωστη λαχτᾶρα στὴ γενιά σας
τὸ ἀνθέλιο μυστικὸ σας,
τὴ λατρευτὴ ποῦ σὰς ὀρθώνει νειότη...
Ἡ ἀνάσα μου, ἡ πνοή σας
δὲν ξέρω τί σὰς ἔγυρε τὰ φύλλα...
τί μούσβησε τὸ φῶς μέσα στὰ μάτια...

TO A BOUQUET OF ROSES

Yesterday they were buds,
humble, without pride or promises.
Today they were so beautiful
as I saw them in the early morning, I shuddered...
In their opening feeds
a violent force like youth.
And this youth, hurrying,
stretches the fleshy petals like bows.
And opens them down to the root
and spills the fragrance of temptation,
with a folded petal barely
concealing their virginal beauty.
The butterfly will come—
the dream passes into their intoxication.
It will lift the trembling petals
and find their hearts.
But oh beautiful exiles
of my room, the deception
of your dream will torment you.
Your vain swooning will pass.
My eyes watch
the invisible shudder of your flesh
and your erotic torpor
with its fragrance passes into my heart...
Or if I am the butterfly
you are lacking, open to the burning
of my lips your half-closed hearts.
Or if you wish, violate
with desire unknown to your race
your flower secret,
your adoring, sustaining youth.
Either my breath, or your breathing,
I don't know which has bent your petals...
what has extinguished the light in my eyes...