



HELLENIC LINK–MIDWEST Newsletter

A CULTURAL AND SCIENTIFIC LINK WITH GREECE

No. 91 February–March 2015

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<http://www.helleniclinkmidwest.org>

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Upcoming Events

A Well Kept Secret: Crypto-Christians in the Ottoman Empire

On Sunday, February 8, 2015, Hellenic Link–Midwest presents Professor Tom Papademetriou in a lecture titled: “*A Well Kept Secret: Crypto-Christians in the Ottoman Empire*”. 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 current HLM members and students with ID, and \$5 for non-members.

Masking one's beliefs to avoid persecution is not a new phenomenon. It has occurred historically throughout the Mediterranean world among polytheists (pagans) in the Late Antique period, Jews of Medieval Spain, and even among Shiites in predominant Sunni Muslim society. The term Crypto-Christian in the Ottoman Empire refers to individuals who identified publicly as Muslims in the predominant Ottoman Muslim society, but who in private actually practiced Christianity. By definition, "crypto"-Christianity is meant to be secret for purposes of protection, and as a result, studying this phenomenon presents obvious challenges. Sources are, as a rule, scarce, and often anecdotal, and are complicated by examples of Christian-Muslim syncretism.

However, there are enough historical accounts to shed light on this phenomenon, most famously in the Pontos, as well as elsewhere in Anatolia and in Balkans until the end of the Ottoman Empire and into the Republic era.

Dr. Tom Papademetriou is Endowed Professor of Greek History, and Executive Director of the Interdisciplinary Center for Hellenic Studies at The Richard Stockton College of New Jersey. A graduate of both Hellenic College and Holy Cross School of Theology (M. Divinity), Dr. Papademetriou received his Ph.D. in 2001 from Princeton University's Department of Near Eastern Studies. He was awarded research fellowships to conduct research in the Ottoman Archives and the Archives of the Ecumenical Patriarchate in Istanbul, Turkey. His research focuses on the history of non-Muslims under Ottoman rule, and his monograph *Render Unto the Sultan: Power, Authority and the Greek Orthodox Church in the Early Ottoman Centuries*, has just been published by Oxford University Press (February 2015). In addition, Papademetriou directs an international collaborative project called the Anatolian

Churches Project funded by the National Endowment for the Humanities. As a member of the Historical Studies faculty at Richard Stockton College since 2001, he is actively engaged in building a strong Hellenic Studies program in which he teaches courses on the history of the Eastern Christianity and Islam, Tourkokratia, Modern Greece, and the Middle East.

Greeks are Those Who Have Greek Education: Education During the Early Years of the Modern Greek State.

On Sunday, March 22, 2015, in celebration of the Greek Independence Day, Hellenic Link–Midwest presents Professor Theodore G. Zervas in a lecture titled: “*Greeks are Those Who Have Greek Education: Education During the Early Years of the Modern Greek State*.” 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 current members and students with ID, and \$5 for non-members.

On March 25, 1821 Metropolitan Germanos of Patra raised the Greek flag at the Monastery of Agia Lavra and proclaimed a Greek national uprising after 400 years of Ottoman rule (1453-1821). In 1830, after nine years of fighting the Greek people achieved their independence from the Ottoman Empire. After independence, although the new Greek state was bankrupt, expanding Greece's educational institutions became a priority for the Greek government. By 1834 Greece opened its first western styled schools with the goal of developing the Greek economy and uniting the Greek people around a Greek national identity. By the turn of the nineteenth century Greece was aggressively opening schools across the country. But education and schooling had always existed in Greece and the Greek people had always operated schools of their own. As early as 1822 the first Greek national assembly in Epidaurus advocated for free elementary education, and before that, Rigas Feraios and Adamandios Koraes had developed their own visions of a national school system. Professor Zervas's lecture focuses on schooling in Greece during the early years of the Modern Greek state and how a Greek national identity was maintained within the Greek school. Professor Zervas argues that a Greek identity was maintained partly through the teaching of a Greek national past in schools and mainly through the maintenance of the Greek language.

Dr. Zervas is associate professor of education at North Park University in Chicago. He holds a bachelors and masters degree in history from DePaul University, a masters degree in Education and Social Policy from Northwestern University, and a Ph.D. in Cultural and Educational Policy studies from Loyola University Chicago. He is a board member for the Illinois Humanities Council and serves as a peer editor for the *American Educational History Journal*.

Much of Professor Zervas's research focuses on the history of education in both Greece and the United States. He has published academic articles on schooling and National Identity in Greece, the uses of the Arvanitic Language in late nineteenth and early twentieth century Greece, and the teaching of history both in Greece and Europe.

His has published a book on *The Making of a Modern Greek Identity: Education, Nationalism, and the Teaching of A Greek National Past*, and he is currently working on a second book *Formal and Informal Education During the Rise of Greek Nationalism: Learning to be Greek*.

In Brief

Greece climbs up the entrepreneurship chart

(Source: "Kathimerini" on-line edition, 11/19/2014)
http://www.ekathimerini.com/4dcgi/_w_articles_wsite2_1_19/11/2014_544758

Greece's rise on an international entrepreneurship chart shows that Greeks can excel in business, although the country is unable to support them adequately.

Despite the difficulties businesses face in Greece, the 2015 Global Entrepreneurship Index compiled by the Washington-based Global Entrepreneurship and Development Institute (GEDI) showed Greece has climbed 12 positions in one year, as it now finds itself in 47th place in the chart of 130 countries, from 59th among 121 countries last year.

Greece scored 42 points, from 37.5 last year, securing the sixth-biggest points increase among all the countries monitored and the greatest rise on the chart.

According to the GEDI report, the main obstacles faced by business developers in Greece today are the country's bureaucracy, corruption and negative attitudes toward entrepreneurship. On the other hand, the strong points cited are the skills of Greek entrepreneurs, the incorporation of technology, and human resources.

Why Germany needs Greece to stay in the eurozone – An Opinion

(Source: "Kathimerini" on-line edition, 1/8/2015)
http://www.ekathimerini.com/4dcgi/_w_articles_wsite3_1_08/01/2015_546033

A reading of the German press suggests Chancellor

Angela Merkel is at peace with the idea of Greece quitting the euro. Der Spiegel says her government views that as a manageable outcome, and Bild reports that officials are preparing for the prospect. Lawmaker Michael Fuchs says Greece is no longer a threat to financial stability.

All that is mostly posturing for an electorate tired of the aid and angst Greece has demanded since 2010. In fact, Germany has no interest in risking the dissolution of the single currency that a Grexit could entail.

That's because the status quo is a boon for Germany economically and politically. Indeed, the biggest European economy benefits more than most of its fellow euro members from the single currency.

For one thing, if forced to return to the deutsche mark, German exporters, which account for about half of gross domestic product, would become much less competitive, Merkel's prized current-account surplus would shrink, and prices would weaken further.

Boris Schlossberg of BK Asset Management in New York reckons a deutsche mark would now trade around \$1.50, about 25 percent more expensive than the euro's level of about \$1.18.

A 2013 report by the Bertelsmann Foundation estimated that without the euro, German GDP would be about 0.5 percentage point per year smaller through 2025 -- equivalent to a loss of 1.2 trillion euros -- and would cost 200,000 jobs.

A McKinsey & Co study in 2011 estimated that of the 332 billion euros the single currency helped generate for the region's economy in 2010, about half of it flowed to Germany. Such numbers dwarf the 77 billion euros that the Ifo economic institute calculates Germany contributed to Greece's bailout.

On the geopolitical stage, Germany would also see its star dimmed. Former US Treasury Secretary Timothy F. Geithner last year identified German Finance Minister Wolfgang Schaeuble as the go-to-guy for the US during Europe's crisis. Russian President Vladimir Putin would also welcome strains on the continent.

"Europe can't afford a Greek exit," Joachim Poss, the Social Democrats' deputy finance spokesman in the German parliament, said in an interview this week. Suggestions by allies of Merkel that the 19-nation currency bloc could weather Greece's departure amount to "playing with fire," he said.

From Our History

The Fate of the Vanquished

Excerpt from S. Runciman's book "The Fall of Costantinople, 1453" continued from the previous issue

The fate of the Greek captives was diverse. After three days, when the official period for plunder was ended, the

Sultan issued a proclamation, telling those of the Greeks who had avoided capture or who had been ransomed to go to their homes where their lives and their possessions would now be undisturbed. But there were not very many of them; nor were many of their houses habitable. Mehmet was said himself to have sent four hundred Greek children as a gift to each of the three leading Moslem potentates of the time, the Sultan of Egypt, the King of Tunis and the King of Grenada. Many Greek families were never to be reunited. Matthew Camariotes, in his lament on the city, tells of the desperate search that he and his friends made to find their relatives. He himself lost sons and brothers. Some he knew later to have been killed; others merely vanished; and he had the shame of discovering that his nephew had survived by renouncing his faith.

The kindness that Mehmet had shown to the Emperor's surviving ministers was of short duration. He had talked of making Lucas Notaras governor of the conquered city. If it had ever been his real intention he soon changed his mind. His generosity was always curtailed by suspicion; and counsellors warned him not to trust the Megadux. He put his loyalty to the test. Five days after the fall of the city he gave a banquet. In the course of it, when he was well flushed with wine, someone whispered to him that Notaras's fourteen-year old son was a boy of exceptional beauty. The Sultan at once sent a eunuch to the house of the Megadux to demand that the boy be sent to him for his pleasure. Notaras, whose two elder sons had been killed fighting, refused to sacrifice the boy to such a fate. Police were then sent to bring Notaras with his son and his young son-in-law, the son of the Grand Domestic Andronicus Cantacuzenus, into the Sultan's presence. When Notaras still defied the Sultan, orders were given for him and the two boys to be decapitated on the spot. Notaras merely asked that they should be slain before him, lest the sight of his death should make them waver. When they had both perished he bared his neck to the executioner. The following day nine other Greek notables were arrested and sent to the scaffold.

The Sultan later was said to have regretted their deaths and to have punished the counsellors who had roused his suspicions. But it is probable that his repentance was deliberately belated. He had decided to eliminate the leading lay officials of the old Empire.

Their womenfolk were sent back into captivity and formed part of the long procession of prisoners that accompanied the Court on its return to Adrianople. Notaras's widow died on the way at the village of Messene. She had been of Imperial blood and the greatest lady in Byzantium after the death of the Empress Mother, deeply respected even by her husband's opponents for her dignity and her charity. One of her daughters, Anna, had already escaped to Italy with some of the treasures of the family.

Phrantzes, whose hatred of the Megadux was

unassuaged even by their mutual sorrows and who gave a bitterly unkind and untruthful account of his death, himself had to undergo a similar tragedy. He was a slave for eighteen months in the household of the Sultan's Master of the Horse before he could redeem himself and his wife; but his two children, both of them god-children of the Emperor Constantine, were taken into the Sultan's seraglio. The girl, Thamar, died there while still a child; the boy was slain by the Sultan for refusing to yield to his lusts.

On 21 June the Sultan and his Court left the conquered city for Adrianople. It was now half in ruins, emptied and deserted and blackened as though by fire, and strangely silent. Churches had been desecrated and stripped; houses were no longer habitable and shops and stores battered and bare. The Sultan himself as he rode through the streets had been moved to tears. *'What a city we have given over to plunder and destruction'*, he murmured.

He had, however, seen to it that not all the city was reduced to ruins. The populous quarters along the central ridge, the commercial quarters along the eastern half of the Golden Horn shoreline, the Palace of Blachernae and the noble houses nearby, and the older palaces and churches near the Hippodrome and the Acropolis, all had suffered. But, after we have read the ghastly story of the pillage told us by woeful contemporary Christian writers, it is oddly surprising to discover that there were districts in which the churches were apparently untouched. The Christians continued to use them without interruption. Yet in a city taken by storm no shrine should have been left to them. The contradiction is explained if we remember the nature of the city, with great open spaces separating the villages and quarters from each other. When it was known that the Turks had broken through the walls the local officials in certain districts prudently surrendered at once to the attackers and admitted them through their gates. It seems that they were then sent under escort, with the keys of their townships, to the Sultan's camp and that he accepted their submission and provided reliable police to see that their churches, and, perhaps, their houses, were protected from pillage. Thus it was that the churches in Petrion, where the fishermen had voluntarily opened the gates, and in the neighbouring quarter of the Phanar were not touched; nor were the churches in the whole area of Psamathia and Studium, by the Sea of Marmora, where the defence had promptly offered its submission to the sailors of Hamza Bey's fleet. It was doubtless, too, the citizens in those districts who were able to raise the money which ransomed many of their compatriots from less fortunate areas. Had they not been left unlooted it would have been impossible to find ransom money for the captives.!

Still more remarkable was the fact that the great cathedral of the Holy Apostles, the second largest and second most venerable church in the city, survived the

sack with its treasury intact. It stood near to the main street leading from the Charisian Gate; and innumerable Turkish soldiers must have passed in front of it. The Sultan had presumably decided already that he would reserve it for his Christian subjects when he had taken the Church of the Holy Wisdom from them and therefore at once sent guards to protect it.

Later Sultans were to be less indulgent towards the

Christians; and one by one their churches were taken from them. But Mehmet the Conqueror, once his conquest was complete, wished to show that he regarded the Greeks as well as the Turks as his loyal subjects. The Christian Empire was ended; but he saw himself as the heir to its emperors, and as such he was mindful of his duties.

(to be continued)

From the Riches of Our Cultural Heritage

Poetry by Kostas Varnalis

ΜΟΙΠΑΟΙ

Μες την υπόγεια την ταβέρνα,
μες σε καπνούς και σε βρισές
(απάνω στρίγγλιζε η λατέρνα)
όλ' η παρέα πίναμ' εψές·
εψές, σαν όλα τα βραδάκια,
να πάνε κάτου τα φαρμάκια.

Σφιγγόταν ένας πλάι στον άλλο
και κάπου εφτυούσε καταγής.
Ω! πόσο βάσανο μεγάλο
το βάσανο είναι της ζωής!
Όσο κι ο νους να τυραννιέται,
άσπρηνη ημέρα δε θυμείται.

Ήλιε και θάλασσα γαλάζια
και βάθος τ' άσωτ' ουρανού!
Ω! της αβγής κροκάτη γάζα,
γαρούφαλα του δειλινού,
λάμπετε, σβήνετε μακριά μας,
χωρίς να μπείτε στην καρδιά μας!

Του ενού ο πατέρας χρόνια δέκα
παράλυτος, ίδιο στοιχειό·
τ' άλλου κοντόημερ' η γυναίκα
στο σπίτι λιώνει από χτικιό·
στο Παλαμήδι ο γιος του Μάζη
κι η κόρη του Γιαβή στο Γκάζι.

— Φταίει το ζαβό το ριζικό μας!
— Φταίει ο Θεός που μας μισεί!
— Φταίει το κεφάλι το κακό μας!
— Φταίει πρώτ' απ' όλα το κρασί!
Ποιος φταίει; ποιος φταίει; Κανένα στόμα
δεν το βρε και δεν το πε ακόμα.

Έτσι στη σκοτεινή ταβέρνα
πίνουμε πάντα μας σκυφτοί.
Σαν τα σκουλήκια, κάθε φτέρνα
όπου μας έβρει μας πατεί.
Δειλοί, μοιραίοι κι άβουλοι αντάμα,
προσμένουμε, ίσως, κάποιο θάμα!

THE DESTINED

In the underground tavern,
amidst the smoke and the swearing,
(upstairs the street organ was screaming),
the whole gang were drinking yesterday,
yesterday, just like every night,
in order to forget our misery.

Tightly stacked besides each other
Spitting on the earth's face
Oh what a big torture
The torture of life is
No matter how hard our mind tries,
It remembers no happy day

Sun and oh blue sea
Depth of the fatherless sky
Of the dawn egg-yolked wrap
Carnation of the dusk
You shine then fade afar
Never entering our heart.

One's father years ten now
Paralyzed, same as skeleton
The other's wife life is short
slowing melting away
At Palamidi the son of Mazis
The daughter of Yiavis at Gkazi

It's our cursed roots
It's God's hatred to us
It's our own stupidity
But above all it's our all the wine we've drunk
Whose fault it is?
No mouth has ever found the answer

Thus in the dark underground tavern
we drink always heads down
Like worms, every heel
that finds us steps on us
Cowardly, destined and without any willpower
We are, perhaps, expecting some miracle!