



HELLENIC LINK–MIDWEST Newsletter

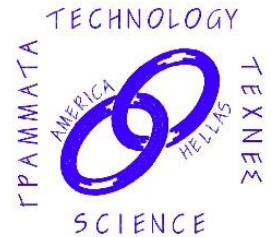
A CULTURAL AND SCIENTIFIC LINK WITH GREECE

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Upcoming Events

200 Years of the Modern Greek State: Challenges and Perspectives

In Celebration of 200 years since the Greek Revolution of 1821, on Sunday, February 21, 2021 at 3:00 pm, Hellenic Link–Midwest presents Ambassador Ekaterina Dimakis, Consul General of Greece in Chicago in an online presentation titled “200 Years of the Modern Greek State: Challenges and Perspectives”. The Zoom link for this webinar is <https://us02web.zoom.us/j/86270434776>.

This year, 2021, is the landmark bicentennial anniversary of the Revolution and Independence War of Greece. This milestone offers the opportunity to look back into our recent past, and to reintroduce Greece to the world. The 200th anniversary is also a milestone for the challenges posed by the 4th industrial revolution, new major inequalities, the refugees, the migration, and the climate change.

After a decade of recession and deep socio-economic problems, the country started to emerge stronger with new perspectives ahead, when it was hit by the Covid-19 global health crisis. The country has managed to face this major challenge with relatively moderate losses, especially in comparison to other similar size countries. The impact to the Greek economy however is yet to be assessed.

Amidst the pandemic, Greece had to face the Turkish aggression, both at its land borders and at sea. Illegal migration has been utilized as a leverage by Turkey to extract political and economic gains from the European Union (EU). Greece needs the support of the international community and of the EU to effectively face this challenge.

The Turkish aggression continued the whole year through, in violation of international law and principles of good neighborhood relations. Turkey started searching for hydrocarbons in the Aegean and the wider Mediterranean, crisscrossing the Greek and the Cypriot Exclusive Economic Zones and Continental Shelves. There seems to be a possibility to restart talks between the two countries and the next round of exploratory talks will be held in Istanbul on January 25th, 2021.

Greece with its strategic relations with the U.S.A, its membership in the EU, and its strong relationships with neighboring countries and countries of the region, is a stability factor and a “predictable” player in its wider periphery.

Ambassador Ekaterina Dimakis, is currently the Consul General of Greece in Chicago and the Mid-West. From 2014

to 2017 she served as the Director of the Department for International Multilateral Economic and Financial Organizations at the Hellenic Ministry of Foreign Affairs. She has served as Consul General of Greece in Hamburg, Germany, as political and cultural counsellor at the Embassy of Greece in Vienna, Austria, as Consul at the Consulate General of Greece in Adelaide, Australia, as Deputy Head of Mission at the Embassy of Greece in Oslo, Norway, and at the Mission of Greece to the United Nations.

She is a Law School and Political Sciences graduate of the University of Athens and holds a postgraduate degree in International Law and the Law of the Sea.

Begun in Greece and Culminated in our American Civil War: Abolitionism and the Greek Revolution

In Celebration of 200 years since the Greek Revolution of 1821, on Sunday, March 14, 2021 at 3:00 pm, Hellenic Link–Midwest presents *Maureen Connors Santelli* in an online lecture titled “*Begun in Greece and Culminated in our American Civil War: Abolitionism and the Greek Revolution*”. Information on how to join the lecture will be provided separately by email and regular mail, and on the website of Hellenic Link - Midwest.

Many early Americans came to know about slavery in the Ottoman Empire through the prism of the Greek Revolution, generating a widespread grassroots movement in the 1820s to aid the Greeks. This enthusiasm was based on a transnational consciousness that assumed the Greeks were historically and intellectually connected to the United States. Early Americans defined the Greek Revolution in terms of politics, religion, race, and reform, forever linking the Greek cause with these topics throughout the antebellum era. This lecture will examine the popularity of philhellenism in the United States and how it came to be adopted by American reform groups. Both the rhetoric of the Greek cause and participation in the movement influenced reformers and brought a global perspective to the abolitionist movement, inspiring early Americans to consider the domestic slave trade as no better than slavery within the Ottoman Empire.

Dr. Santelli earned undergraduate degrees in History and Classics at the University of Montana in Missoula. She completed her Master’s degree at George Mason University, writing a thesis on the classical influence on politics and public opinion during the First Federal Congress (1789–1791). She completed her PhD in 2014 at George Mason, writing a dissertation on the influence of the Greek Revolution in America, which she adapted into her recently

published book. Santelli has completed fellowships at George Washington's Mount Vernon, the Historical Society of Pennsylvania, and the Library Company of Philadelphia. She also has worked with the National Park Service as an interpreter and historian. She is currently an associate professor of history at Northern Virginia Community College. Her recent book, *The Greek Fire: American-Ottoman Relations and Democratic Fervor in the Age of Revolutions* was published with Cornell University Press in December 2020.

In Brief

Pfizer and Volkswagen Investments in Greece

On December 2, 2020, Pfizer Chairman and CEO Albert Bourla announced that Pfizer will establish a second hub in Thessaloniki, employing 350 people. Referring to Pfizer's first hub in Thessaloniki, Bourla said: *"The success we had in Greece with the digital hub has encouraged us to make the decision to open a second hub in Thessaloniki for internal professional services—financial services, human resource services and call centers."* The second hub will employ another 350 people. *"So, suddenly in a city like Thessaloniki we have a plan to employ 600 people with the possibility to double it in the future,"* Bourla said.

"We have people coming from the US, the Netherlands, Germany – all Greeks who went away and are coming back," Nico Gariboldi, the site manager in Thessaloniki has said. Gariboldi said Pfizer chose Greece for a number of reasons: political stability under the conservative New Democracy government, the biggest concentration of universities in southeast Europe and the city's incubators and startups.

Alexis Patelis, economic adviser of the Greek prime minister, told Al Jazeera: *"Countries that want jobs with added value need to partake of the fourth industrial revolution, which is digital and data-based."*

In November 2020, Volkswagen (VW) chose the small Greek island of Astypalaia for a ground-breaking experiment with electric vehicles. About 1,300 people live on Astypalaia, and more than 70,000 tourists visit the island every year. The German automaker will replace the island's public internal combustion vehicles with electric ones for free. It will sell electric vehicles to the island's inhabitants at cost, will build a network of charging stations, and test a mobility-on-demand app, through which people can rideshare without having to own a car. It also plans to test its driverless technology there.

The Greek government is also looking for an investor to build a solar-and-wind power station, to make the island energy self-sufficient. Kostas Fragogiannis, deputy foreign minister for economic diplomacy said: *"I think this project will teach lessons applicable to the whole world. It will show to the world how public and private transport will work in the future."* On November 4, 2020, VW CEO Herbert Diess said: *"Astypalaia serves as a future blueprint for the social consensus that we need across Europe to achieve a zero-*

emissions future," while Greek Prime Minister Mitsotakis said: *"Astypalaia can and will be a model of sustainable development, not just on a national level but on a European and global level. At Astypalaia we shall have a picture of the future."*

Greece's Tax Incentives

To attract companies and rich people to move to Greece, the Greek government announced a number of financial incentives. These include:

If you would move to Greece your income tax would be reduced by 50% for 7 years – any work, any income, any nationality. This starts in 2021 for a year, extendable to 2022.

A flat tax rate for technology stock options at 15%. For technology startups that flat tax is at 5%.

The Government reduced social security contributions by 4 percentage points this year – extendable to 2022.

In 2021 there will be no solidarity tax (a surcharge of 2-5% of income) – extendable to 2022.

Tax credits for digital capital expenditures or R&D capital expenditures - companies will not pay corporate income tax (24%) on this expenditure.

Foreign pensioners who would move their tax residence to Greece would pay a 7% flat tax for their entire income earned abroad.

Very attractive tax incentives for very rich non-domicile tax residents - people who will become Greek residents but claim their primary domicile in another country.

According to the Greek newspaper Ekathimerini, an Indian citizen, whose fortune tops €4-5 billion, obtained a Greek tax registration number and by the end of December 2020 would pay a flat tax of €100,000, as foreseen by the new Greek law. The Indian billionaire has reportedly spent long periods of time in Greece and has been impressed by the country's natural attractions and climate.

From Our History

Excerpts from the monumental work of the Byzantine historian, Speros Vryonis:

"The Decline of Medieval Hellenism in Asia Minor and the Process of Islamization from the Eleventh through the Fifteenth Century"

(continuation from the previous Newsletter issue)

The pious from all classes of society made lavish gifts to the various saints in return for the services that the saints performed. The offering of the emperor John Tzimiskes has already been mentioned. In the eleventh century John Orphanotrophus was cured of a serious illness by St. Nicholas, so he lavished gifts on the church and built a wall around the city. The middle classes were equally attached to the cults of the saints. Sailors and maritime merchants pledged wheat and other items from their cargoes to saints Lazarus, Nicholas, and Phocas if they would guard them

during their dangerous sea voyages and enable them to reap financial profits from their commerce. Merchants and craftsmen are constantly streaming through the shrines of these Anatolian saints, as are also soldiers, government officials and, of course, the poor farmers and herdsmen. The merchants and wealthy classes donated generously to the saints (one well-to-do family in Myra gave two gold pieces annually to St. Nicholas), the common folk gave more modestly. In the miracula of St. Theodore a soldier presents his sword, a farmer gives an ox, and a poor woman is saving a chicken for the saint. Gifts of such a nature were brought to the saint not only by the inhabitants of his town but very often by Christians living in another part of the empire.

The saints' shrines, and indeed the church as an institution, were closely connected with the economic life of the provinces, whether as the possessors of large landed estates and serfs, or as the recipients of considerable wealth in cash and kind, or as the sponsors of the large panegyris. The presence in a town of a saint's shrine, of the bishop and his staff, were of great significance for any settled area.

One must also keep in mind that from the seventh century until the foundation of the coenobitic institutions of Mt. Athos, Asia Minor was also the basic monastic province of the empire, the monastic foundations and traditions of Anatolia going back to St. Basil of Caesarea and his institution of a monastery at Annesoi. The regions of Chalcedon, Mt. Auxentius, as well as the whole of the Opsicon theme, were important monastic centers. Mt. Olympus, Prusa, Nicaea, and the entire Propontid coast were literally strewn with these establishments. In the south, Mt. Galesium, near Ephesus, and Latmus, in the vicinity of Miletus, were the scenes of vigorous monastic life. In the district of Iconium, on the present day Kara Dag, monastic communities thrived down to the Seljuk invasions. The bishopric of Hagios Procopius (Urguip) was the center of the famous troglodyte monasteries, while at Trebizond and the environs were located the famous monasteries of St. Eugenius, Vazelon, and Sumela. Many of these monasteries had existed for centuries when the Seljuks first arrived in Anatolia, while many were founded from the ninth through the eleventh century. At the moment of the Turkish invasions, the monasteries were thriving.

Ethnography

Perhaps the most interesting, and certainly the most perplexing problems facing the historian of Byzantine Anatolia are those that have to do with the languages, religions, and ethnic groups of the peninsula at various times. There has been considerable discussion, debate, and disagreement on all three of these items in regard to the inhabitants of Byzantine Asia Minor in the eleventh century. Some scholars have maintained that the Byzantine population of Anatolia was only lightly and superficially Hellenized and was, in fact, indifferent to the language, church, and government of Constantinople. Others have asserted that the population of the peninsula in the eleventh century was the same which had inhabited Anatolia since the days of the Hittites. But from the point of view of language

and religion, the principal discernible elements in the culture of eleventh-century Anatolia, there is little that would lend weight to these suppositions. The dominant language of western, central, and eastern Anatolia to the confines of Cappadocia was Greek, and the dominant religion was that of the Greek or Byzantine church. In the regions of Anatolia east of Cappadocia this Greek element, though present, was very weak in comparison with the non-Greek elements. Anatolia, however, had not always possessed this predominantly Greek character. The actual process by which Greek language and Greek Christianity had come to predominate was a long one, and one that has not been documented in sufficient detail.

The process of Hellenization in terms of language and culture had begun centuries before the pre-Christian era and continued long afterward. The linguistic situation of pre-Greek Anatolia, or rather of Anatolia in the first millennium of the pre-Christian era, has been compared to that of the Caucasus in later times as "the meeting place of a host of unrelated languages." It had hosted Urartians, Hittites, Phrygians, Lydians, Lycians, Carians, Cappadocians, Isaurians, Armenians, Kurds, Greeks, Jews, Cimmerians, and Persians, to name only the better known ethnic groups. These peoples brought their own languages, for most of which there are extant remains, which in some cases are sufficient to permit classification of the languages. The majority of the people in western Anatolia seem to have come from Europe and the Aegean isles, whereas those in eastern Anatolia apparently came from both Europe and Asia.

Of all the languages and cultures of pre-Christian Anatolia, it was Greek that showed itself to be the most dynamic. Greek colonies came to be established on the coasts of western and southern Asia Minor as early as the Mycenaean period, seemingly for commercial purposes. By 800 B.C. the Aeolians, Ionians, and Dorians had founded colonies along the western coast in considerable number, and these in turn colonized the shores of the Black Sea. This second wave of settlement was fateful not only for the coastal regions but in the long run for the hinterland of Asia Minor as well, for it was the basis of a vast process of Hellenization which was to continue as late as Byzantine times. It is interesting that the progress of Hellenization at this early stage in a sense depended less on the numbers of settlers than upon the consequences of the economic and cultural superiority that these emigrants developed in Anatolia. Their influence in classical times was centered on the coastal area, for the geographical nature of Anatolia combined with the Persian domination of the plateau limited Hellenization to the maritime regions.

The penetration of Greek cultural influence inland continued at a slow rate, nevertheless, in the period from the sixth to the fourth century of the pre-Christian era. The Lydians had been particularly receptive to this culture, as were the fourth-century dynasts of Caria and Lycia, the inhabitants of the Cilician plain and of the regions of Paphlagonia.

(To be continued)

From the Riches of Our Cultural Heritage

Poetry by Kostis Palamas

Ο ΣΑΤΥΡΟΣ Η ΤΟ ΓΥΜΝΟ ΤΡΑΓΟΥΔΙ

Και παίξε και παράστησε
τα ηδονικά, τα ωραία,
λαγάρισε τη γύμνια σου
και κάμε την ιδέα.
Τα στρογγυλά, τα ολόισα,
χνούδια, γραμμές, καμπύλες,
ω θείες ανατριχίλες,
χορεύετε ένα χορό.

Μέτωπο, μάτια, κύματα
μαλλιά, γλουτοί, λαγόνες,
κρυφά λαγκάδια, του Έρωτα
ρόδα, μυρτιές, κρυψώνες,
πόδια που αλυσοδένετε,
βρύσες του χείδιου, ω χέρια,
του πόθου περιστέρια,
γεράκια του χαμού!

Και ολόκαρδα, κι αμπόδιστα
λογάκια, ω στόμα, ω στόμα,
σαν το κερύ της μέλισσας,
σαν του ροδιού το χρώμα.
Τα κρίνα τ' αλαβάστρινα,
του Απρίλη θυμιατήρια,
ζηλεύουν τα ποτήρια
του κόρφου σου.— Ω! να πιω,

να πιω στα ροδοχάραγα,
στα ορθά, στα σμαλτωμένα,
το γάλα που ονειρεύτηκα
της ευτυχίας· εσένα.
Εγώ είμαι ιεροφάντης σου,
βωμοί τα γόνατά σου,
στην πύρινη αγκαλιά σου
θεοί θαματοουργούν.

Μακριά μας όσα αταίριαστα,
ντυμένα και κρυμμένα,
τα μισερά και τ' άσκημα
και ακάθαρτα και ξένα.
Ορθά όλα· ξέσκεπα, άδολα,
γη, αιθέρες, κορμιά, στήθια.
Γύμνια είναι κι η αλήθεια,
και γύμνια κι η ομορφιά.

—Στη γύμνια την ηλιόκαλη
της αθηναίισσας μέρας
κι ανίσως και φαντάζει σου
κάτι άντυτο σαν τέρας,
—μη φύγεις· είμ' εγώ,

ο Σάτυρος. Και ρίζωσα
σαν την ελιά εδώ πέρα,
λιγώνω τους αγέρηδες
με τη βαθιά φλογέρα.
Και παίζω και παντρεύονται,
λατρεύονται, λατρεύουν,
και παίζω και χορεύουν
ανθρώποι, ζα, στοχειά.

(continued from the previous issue)

THE SATYR, OR THE NAKED SONG

And play, and sing, and mimic
All things of joy, all things of beauty;
And let thy nakedness
Pale into light of living thought.
Forms rounded and forms flat,
Soft down, lines curved and straight,
O shiverings divine,
Dance on your dance of gladness!

Forehead, and eyes, and waves
Of hair, and loins, ...
And secret dales and places!
Roses of love and myrtles!
Ye feet that bind with chains!
Hands, Fountains of caress,
And Doves of longing sweet,
And falcons of destruction!

Whole hearted are thy words,
And bold, O mouth, O mouth,
Like wax of honey bees,
Like pomegranates in bloom.
The alabaster lilies,
April's own fragrant censers,
Envy thy breast's full cups!
Oh, let me drink from them!

Drink from the rosy tinged,
Erect, enameled, fresh,
The milk I dreamed and dreamed
Of happiness. Thee!
I am thy mystic priest,
And altars are thy knees;
And in thy warm embrace
Gods work their miracles!

Away, all tuneless things!
Hidden and covered things, away!
Away, all crippled, shapeless things,
And things profane and strange!
Erect and naked all, and guileless,
Bodies and breasts and earth and skies!
Nakedness, too, is truth,
And nakedness is beauty

In nakedness, with sunshine graced,
That fills the Attic day,
If thou beholdest stand before thee
Something like a monster bare,
Flee not in fear! "This is I!

The Satyr! I have taken here
Roots like an olive tree,
And with my flute deep-sounding,
I make the breezes languish.
I play and lo, all things are mated,
Love giving, love receiving.
I play and lo, all things are dancing,
All: Men and beasts and spirits!