



HELLENIC LINK–MIDWEST Newsletter

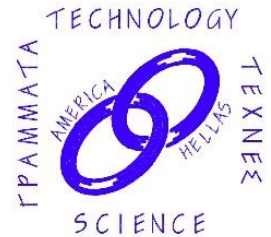
A CULTURAL AND SCIENTIFIC LINK WITH GREECE

No. 123 February–March 2023

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Upcoming Events

Classical Studies Today: in Academia and in the World

On Sunday, February 19, 2023, at 3:00 pm Central Standard Time, Hellenic Link–Midwest will present *Angelos Chaniotis*, Professor of Ancient History and Classics at the Institute for Advanced Study at Princeton NJ, in a lecture titled “*Classical Studies Today: in Academia and in the World.*” The event will take place at the Four Points by Sheraton Hotel, 10249 West Irving Park Road at Schiller Park (southeast corner of Irving Park Road and Mannheim Road). This lecture is supported by the Hellenic Foundation, Chicago.

Until very recently it was taken for granted that in Europe, and to some extent in North America, Greco-Roman antiquity and Christianity were the foundations of Western, and particularly European, civilization. This perception was one-sided insofar as it failed to appreciate the role of other cultures in European and world history. Also, the view that Classical Studies are the prerogative of the “Western World” ignores the current importance of Classical Studies in Latin America and its growing importance in Japan and China. According to another erroneous perception, ancient Greece has been ideologically exploited mainly, if not exclusively, by the representatives of conservative, even reactionary, ideas; the truth is that Greek thought has informed a variety of social movements, including the movement for the abolition of slavery. According to a more balanced approach, the significance of Classical Studies does not consist in the glorification of values that emerged from specific and very different historical circumstances, but in the critical thought that is triggered by past experiences. If Greek art and literature still transcend their national, geographical and temporal boundaries, it is because they address fundamental problems of human nature, archetypal emotional conflicts and recurring patterns of behavior.

There is a lot of bibliography on the history of Classical Studies and their future. A few titles relevant to this presentation: E. Adler, *Classics, the Culture Wars, and Beyond*; A. Chaniotis, A. Kuhn, and C. Kuhn (eds.), *Applied Classics: Comparisons, Constructs, Controversies*, Stuttgart 2009; W. W. Cook, J. Tatum, *African American Writers and Classical Tradition*; E. Hall, R. Alston and J. McConnell (eds.), *Ancient Slavery and Abolition: from Hobbes to Hollywood*, Oxford 2011; M. Lambert, *The Classics and South African Identities*.

Dr. Chaniotis is a Greek historian and Classics scholar, known for original and wide-ranging research in the cultural, religious, legal and economic history of the Hellenistic period and the Roman East, history of Crete, and Greek epigraphy. He is a Professor in the School of Historical Studies at the Institute for Advanced Study in Princeton. He received his B.A. at the University of Athens and his Ph.D. at Heidelberg University. He has taught as a professor at the University of Heidelberg, and the University of New York, as a visiting professor at the École Pratique des Hautes Études in France, at Oxford University in England, at the Australian Institute of Archaeology at Athens, Greece, and as visiting lecturer at the International Hellenic University and at the Institute for the History of Ancient Civilizations, Northeast Normal University, Changchun, China. He has participated in many archeological excavations, has received numerous awards, he has written many books, edited volumes, chapters in books and has published numerous journal papers.

“Americanizing Greece”: The pro-American Greek Liberal Intellectuals and Their Hegemony in the Revolutionary Press (1824-1827)

On Sunday, March 19, 2023, at 2:00 pm US Central Time (9:00 pm Athens time), in celebration of the Greek Revolution of 1821, Hellenic Link–Midwest presents Prof. Aristides Hatzis, University of Athens, in an online lecture titled: “*Americanizing Greece*”: *The Pro-American Greek Liberal Intellectuals and Their Hegemony in the Revolutionary Press (1824-1827)*. Information on how to join the lecture will be provided separately by email and regular mail, and on the website of Hellenic Link–Midwest

This presentation will trace the influence of the three pro-American newspapers in 1824-1827 Greece, based on published and unpublished correspondence of Greek intellectuals, journalists and politicians of the period, the 2,600 pages (670 issues) of the three newspapers, the related op-eds and analyses published in other newspapers from 1826 to 1844, the memoirs of leading and minor personalities and some related stories published in the European and American press of the period. The attempt of L. Stanhope to “Americanize Greece” led to the emergence of a marginal but strong republican tradition in Greece which will play a political role in the major political crises of the long Greek 19th century. It also led into a strong tradition of a liberal-minded anti-authoritarian press which will give major battles against any kind of infringement of rights and liberties, especially the freedom of the press,

from 1828 to 1875.

Aristides Hatzis is a Professor of Philosophy of Law and Theory of Institutions at the National and Kapodistrian University of Athens (Ph.D. University of Chicago). He was a member of the National Committee for the Celebration for the Bicentennial of the Greek Revolution (1821-2021). His book *The Noblest Cause: The 1821 Greek War of Independence* will be published in the United States in 2023. His op-eds have been published by the *New York Times*, the *Financial Times*, the *Wall Street Journal*, the *Washington Post*, the *Atlantic*, the *CNBC* and he has given numerous interviews to major international media outlets.

In Brief

Open Letter to the President of Turkey, Mr. Recep Tayyip Erdogan - Leonidas Chrysanthopoulos, Honorary Ambassador

To divert attention from the dismantling of democracy in Turkey and the ruining of its economy, Erdogan has manufactured a crisis in the relations of Turkey with Greece by fabricating violations of the Lausanne Treaty by Greece on the status of the Greek Islands in the Eastern Aegean. Below some excerpts from an open letter of Honorary Ambassador and former Secretary General of the Black Sea Economic Cooperation Organization (BSEC) Leonidas Chrysanthopoulos to Turkey's president Tayyip Erdogan – dated December 14, 2022.

Your Excellency,

We had met and talked several times during the years 2006-2012 when I was the Secretary General of the Black Sea Economic Cooperation. I even remember that I congratulated you then because you were the only prime minister of Turkey who managed to limit the interventions of the armed forces in the political life of your country.

The reason I am writing to you today is the threats you are launching systematically against my country and, above all, against the Greek islands of the Aegean. I think you should stop threatening us because, among other things (Greece is currently well armed and ready for war), you are exposing yourself to our NATO allies and the international community as an anachronism, which does not honor a leader of your magnitude. That is why I will try today, in an effort to assist you, to remind you of the real historical facts about the Greek islands of the Aegean lest you renounce your historically ignorant revisionist claims.

Let's start with Lemnos and Samothrace. The demilitarization of these islands—which, along with the demilitarization of the Dardanelles, the Sea of Marmara, and the islands of Imbros, Tenedos, and Lagouses, was originally provided for by the 1923 Treaty of Lausanne concerning the Turkish Straits—was abolished by the

Montreux Convention of 1936. Greece's right to arm Samothrace was recognized by Turkey according to the letter addressed on May 6, 1936 by the Turkish Ambassador in Athens Roussen Esref, following instructions from Ankara. The letter repeated the statement of the then Turkish Foreign Minister, Rustu Aras, addressing the Turkish National Assembly on the occasion of the ratification of the Montreux Treaty. His statements were as follows: *"The provisions concerning the islands of Lemnos and Samothraki, which belong to our neighboring and friendly country Greece and had been demilitarized pursuant to the Lausanne Treaty of 1923, were also abolished by the new Montreux Treaty and this pleases us very much."* In support of what I said, I refer you to the Journal of the Proceedings of the Turkish National Assembly, issue 12, July 31/1936, page 309. The above references prove to me, Mr. President, that your country, recognized in the most official way the right of Lemnos and Samothrace to arm themselves. So why are you ignoring your commitments today?

I now proceed to the status of the islands of Mytilene (Lesvos), Chios, Samos and Ikaria. You are complaining that Greece has violated the Treaty of Lausanne and has militarized these islands. But, Your Excellency Mr. President, the Lausanne Peace Treaty does not provide that the specific islands will be demilitarized. Article 13 of the Treaty of Lausanne provides the following:

"In order to ensure peace, the Greek Government is obliged to observe the following measures on the islands of Mytilene, Chios, Samos and Ikaria:

- *The aforementioned islands will not be used for the installation of a naval base or for the construction of a fortification project.*

- *Greek military aircraft will be prohibited from flying over the territory of the Anatolian coast. Accordingly, the Ottoman Government will prohibit its air force from flying over said islands.*

- *Greek military forces on the selected islands should be limited to the usual number of those called up for military service, so that they can be trained on the spot, as well as a force of gendarmerie and police proportional to that existing on the entire Greek territory.*

Therefore, Your Excellency, there are no violations by Greece of the Treaty of Lausanne. On the contrary, there are Turkish violations with the overflights of your aircraft over the islands in question. If we admit, Mr. President, that no one has the right to misinterpret the provisions of international treaties as they please, should you not withdraw your argument based on inaccurate interpretations? Do you think that the rest of the states, besides Turkey, are not able to accurately understand the content of an international treaty?

Regarding the status of the islands of the Southeast Aegean, the Dodecanese, I state the following: You were neutral in World War II and only towards the end did you declare war against Germany. The Dodecanese Islands were ceded to Greece under full sovereignty by the Paris Peace Convention of 1947. The provisions of this treaty provide for the demilitarization of these islands ("*The above islands shall be demilitarized and shall remain demilitarized*"). Regarding your claims about the demilitarization of the Dodecanese, however, I would like to inform you of the following facts that you may not be aware of: Your country is not a contracting party to the aforementioned 1947 Treaty. Therefore, this treaty is "*res inter alios acta*", i.e., a matter that concerns other states. And since, according to Article 34 of the Vienna Convention on *Treaties* "*a Treaty does not create obligations or rights for third countries other than the contracting parties*", Turkey, as a non-contracting party, has no right to invoke the provisions of the Peace Convention of 1947. Additionally, we remind you that the regime of demilitarization of the Dodecanese was made after the decisive intervention of the Soviet Union and echoes the political expediency of that time.

This is how things are, Your Excellency, and I would ask you to be a little more serious in order not to lose the prestige you have gained so far because of Turkey's attitude towards the Ukrainian issue and your relations with Russia.

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):

Anatolia on the eve of the Seljuk incursions constituted the most heavily populated, important, and vital province of medieval Hellenism, a province continuously subject to the integrating power of church, state, and culture emanating from the heart of the empire, Constantinople. The culture of Anatolia, however, reflected the disparate elements that had been submerged under the appearances of Hellenism and Orthodoxy. In some cases the older cultural localisms simply disappeared, but frequently they forced themselves into the cultural forms of Byzantine Anatolia. Though the peninsula was largely Hellenized in speech, there developed in the spoken Greek local variations and eventually dialects. In religion, heresy remained a very vital fact in the life of the Byzantine Anatolians, as indeed of the Seljuk and Ottoman inhabitants, so that Anatolia exhibited a split religious personality—Orthodox and heterodox. It has often been asserted that this cultural variety deprived Anatolia of the social and cultural bonds of cohesion and predisposed the province to an easy conquest at the hands of the Turks.

This is an inaccurate view, for all historical societies have been characterized by varying degrees of cultural variation, and the crucial question is rather the degree. One should note that though Syria, Egypt, and North Africa fell quickly before the Arabs, and the northern Balkans before the Slavs, central and western Anatolia resisted the Arabs for 400 years. The Turkish conquest, settlement, and absorption of the peninsula required another four centuries, so that it was not an accomplishment of the moment but one of gigantic proportions.

II. Political and Military Collapse of Byzantium in Asia Minor

If, as we have seen in the preceding chapter, Asia Minor was the principal physical and spiritual reservoir upon which Constantinople drew, and if it had been Hellenized and Christianized to such a significant degree, how does one explain the apparent completeness and rapidity of the Byzantine political and military collapse in Asia Minor after the battle of Manzikert in 1071? Political and military decline before a foreign enemy do not necessarily stem from, and imply as their principal cause, a lack of significant ethnic and religious homogeneity, an implication historians often adumbrate in attempting to explain the decline of a state under attack by an outside foe. Though clearly facilitated by ethnic and religious pluralism, the political and military failure of Byzantium stemmed ultimately from political and military weakness. Actually, a number of far-reaching and complex events stretching over more than half a century had prepared the way for the Anatolian cataclysm of 1071, so it is not strictly accurate to speak in terms of a sudden catastrophe. Further, the Byzantine collapse in Anatolia in 1071 was not complete, for the Turkish conquest of Anatolia was a long process. In contrast to the Arab subjugation of the Middle East, which was comparatively rapid and brought far less upheaval, the Turkish conquest of Anatolia was much more piecemeal in nature, disruptive, and even destructive, lasting four centuries. The continued existence of Anatolia as a province of the Dar al-Harb is a fact that has been incisively illuminated by Paul Wittek, but the significance of this fact for the decline of Byzantine civilization and the process of Islamization in Anatolia remains to be appreciated and comprehended. The purpose of this chapter is to demonstrate that Byzantine defeat in eleventh-century Anatolia came as the culmination of a long series of complex developments, and that the process by which the Turks conquered and settled Anatolia was a long and repetitive one for large portions of the peninsula. Consequently, the four centuries spanning the initial Turkish appearance and the final reunification of Anatolia under one political authority constitute an epoch in the history of Anatolia characterized by wars, raids, upheavals, and chaos, interrupted by one peaceful, prosperous era (thirteenth century) and two transitional periods in which stability began to crystallize (mid-twelfth century and the consolidation of the beylics in the mid-fourteenth century).

(To be continued)

From the Riches of Our Cultural Heritage

Poetry by Dionysios Solomos

ΕΛΕΥΘΕΡΟΙ ΠΟΛΙΟΡΚΗΜΕΝΟΙ

(β 'σχεδιάσμα—αρχή)

Άκρα του τάφου σιωπή στον κάμπο βασιλεύει·
Λαλεί πουλί, παίρνει σπυρί, κι η μάνα το ζηλεύει.
Τα μάτια η πείνα εμαύρισε· στα μάτια η μάνα μνέει·

Στέκει ο Σουλιώτης ο καλός παράμερα και κλαίει:
«Έρμο τουφέκι σκοτεινό, τι σ' έχω γω στο χέρι;
Οπού συ μου 'γινες βαρύ κι ο Αγαρηνός το ξέρει».

Ο Απρίλης με τον Έρωτα χορεύουν και γελούνε,
Κι όσ' άνθια βγαίνουν και καρποί τόσ' άρματα σε κλειούνε.

Λευκό βουνάκι πρόβατα κινούμενο βελάζει,
Και μες στη θάλασσα βαθιά ξαναπετιέται πάλι,
Κι ολόλευκο εσύσμιξε με τ' ουρανού τα κάλλη.
Και μες στις λίμνης τα νερά, όπ' έφθασε μ' ασπούδα,
Έπαιξε με τον ίσκιο της γαλάζια πεταλούδα,
Που ευώδιασε τον ύπνο της μέσα στον άγριο κρίνο·
Το σκουληκάκι βρίσκεται σ' ώρα γλυκιά κι εκείνο.
Μάγεμα η φύσις κι όνειρο στην ομορφιά και χάρη,
Η μαύρη πέτρα ολόχρυση και το ξερό χορτάρι·
Με χίλιες βρύσες χύνεται, με χίλιες γλώσσες κραίνει·
Όποιος πεθάνει σήμερα χίλιες φορές πεθαίνει.

ΥΜΝΟΣ ΕΙΣ ΤΗΝ ΕΛΕΥΘΕΡΙΑΝ

(Στροφές 75–90)

Τῆς Κορίνθου ἰδοὺ καὶ οἱ κάμποι·
δὲν λάμπ' ἥλιος μοναχᾶ
εἰς τοὺς πλάτανους, δὲν λάμπει
εἰς τ' ἀμπέλια, εἰς τὰ νερά.

Εἰς τὸν ἥσυχον αἰθέρα
τῶρα ἀθῶα δὲν ἀντηγεῖ
τὰ λαλήματα ἢ φλογέρα,
τὰ βελάσματα τὸ ἀρνί.

Τρέχουν ἄρματα χιλιάδες
σὰν τὸ κύμα εἰς τὸ γιालό,
ἀλλ' οἱ ἀνδρεῖοι παλληκαράδες
δὲν ψηφοῦν τὸν ἀριθμό.

ἽΩ τρακόσιοι, σηκωθεῖτε
καὶ ξανάλθετε σέ μας·
τὰ παιδιὰ σας θέλ' ἰδεῖτε
πόσο μοιάζουνε μὲ σας.

Όλοι ἐκεῖνοι τὰ φοβοῦνται
καὶ μὲ πάτημα τυφλό
εἰς τὴν Κόρινθο ἀποκλειοῦνται
κι ὅλοι χάνονται ἀπ' ἐδῶ.

Στέλνει ὁ ἄγγελος τοῦ ὀλέθρου
πεῖνα καὶ θανατικό,
ποῦ μὲ σχῆμα ἐνὸς σκελέθρου
περπατοῦν ἀντάμα οἱ δύο·

καὶ πεσμένα εἰς τὰ χορτάρια
ἀπεθαίνανε παντοῦ
τὰ θλιμμένα ἀπομεινάρια
τῆς φυγῆς καὶ τοῦ χαμοῦ.

Κι ἐσὺ ἀθάνατη, ἐσὺ θεία,
ποῦ ὅτι θέλεις ἤμπορεῖς.
εἰς τὸν κάμπο, Ἐλευθερία,
ματωμένη περπατεῖς.

Στῆ σκιά χεροπιασμένες,
στῆ σκιά βλέπω κι ἐγὼ
κρινοδάχτυλες παρθένες
ὅπου κάνουνε χορό.

Στὸν χορὸ γλυκογυρίζουν
ώραία μάτια ἐρωτικά,
καὶ εἰς τὴν αὔρα κυματίζουν
μαῦρα, ὀλόχρυσα μαλλιά.

Ἡ ψυχὴ μου ἀναγαλλιάζει
πὼς ὁ κόρφος καθεμιᾶς
γλυκοβύζαστο ἐτοιμάζει
γάλα ἀνδρείας κι ἐλευθεριᾶς.

Μὲς στὰ χόρτα, τὰ λουλούδια,
τὸ ποτήρι δὲν βαστῶ·
φιλελεύθερα τραγούδια
σὰν τὸν Πίνδαρο ἐκφωνῶ.

Ἀπ' τὰ κόκαλα βγαλμένη
τῶν Ἑλλήνων τὰ ἱερά,
καὶ σὰν πρῶτα ἀνδρειωμένη,
χαῖρε, ὦ χαῖρε, Ἐλευθεριά!

Πῆγες εἰς τὸ Μεσολόγγι
τὴν ἡμέρα τοῦ Χριστοῦ,
μέρα ποῦ ἄνθισαν οἱ λόγγοι
γιὰ τὸ τέκνο τοῦ Θεοῦ.

Σοῦ 'λθε ἐμπρὸς λαμποκοπόντας
ἢ Ὁρησκεῖα μ' ἕναν σταυρό,
καὶ τὸ δάκτυλο κινώντας
ὅπου ἀνεῖ τὸν οὐρανό,

«σ' αὐτό», ἐφώναξε, «τὸ χῶμα
στάσου ὀλόρθη, Ἐλευθεριά!».
Καὶ φιλώντας σου τὸ στόμα
μπαίνει μὲς στὴν ἐκκλησιά.