



# HELLENIC LINK – MIDWEST Newsletter

A CULTURAL AND SCIENTIFIC LINK WITH GREECE

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## Upcoming Events

### Minoans in Egypt

On Sunday, October 26 at 3:00 PM, Hellenic Link–Midwest presents professor Nanno Marinatos, in a lecture titled: *Minoans in Egypt: Paintings and Royal Ideology*. 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).

For some 30 years an Austrian team from the University of Vienna headed by Prof. M. Bietak has been conducting excavations at the Eastern Nile Delta in Egypt. They discovered a large city containing palaces, cemeteries and ordinary houses. It was founded in the Middle Kingdom c. 2000 BC but it continued to flourish for at least another 1000 years. Some scholars identify this city with the ancient city of Avaris and the Biblical site of Piramese. Since Moses led the Israelites out of Egypt from this city, the site has attracted great interest. Yet the excavations did not reveal traces of Israelites in the Egyptian city but Minoans from the island of Crete. The palaces of Avaris were decorated with paintings that were clearly executed by Minoan Cretan artists. What were Minoans doing there? The answer to the riddle is still uncertain. The speaker will address the problem of the Minoans in Egypt, and show slides of the paintings they executed. She will discuss the difficulties of restoration, and explore the Minoan ideology expressed through these paintings. She will also reflect on the historical links between Minoan Crete and Egypt around 1500BC.

*Nanno Marinatos* is one of the world's foremost experts in Minoan culture. Nanno studied in the U.S. and Germany, and has made significant contributions in the study of Minoan and Greek religion through her books and articles. She has appeared on television, the BBC, the Discovery Channel, and Norwegian and German Television programs. She is currently a full professor of Classics and Mediterranean Studies at UIC.

### The Survival of Greek in Today's Pontos

On Sunday, November 23 at 3:00 PM, Hellenic Link–Midwest presents Pietro Bortone, Assistant Professor of Modern Greek Studies at the University of Illinois at Chicago, in a lecture titled: *The Survival of Greek in Today's Pontos*. 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).

Pontos, the area in the north of Asia Minor (now Turkey), near the Black Sea, was a center of Greek life for over 2,500 years. The Greek presence started before the Classical period, and continued until 1922 when, after the bloody defeat known as the Asia Minor Disaster, all the Greeks were expelled as part of the exchange of population between Greece and Turkey. It was a tragic turning point in Greek history: Hellenism was officially erased from Pontos (and from other parts of Asia Minor) for ever – a loss that has had huge social and political repercussions on Greece, and a profound psychological impact on Greeks everywhere, reflected also in Modern Greek literature.

In the more secluded part of Pontos, however, to this day there is a little-known community that speaks an archaic variety of Greek. The people of this community are regarded as Turkish, have been devout Muslims for centuries, and are well-integrated into Turkish society. Most of them have no knowledge of the culture, the religion, or the language of Modern Greece; some do not even realise that their mothertongue is a variety of Greek, and that their ancestors, in most cases, were Greeks. Yet they are aware of having a few different traditions, a distinct cultural identity, and a very different language. Their language, which is now dying, is the most archaic form of Greek to be found anywhere - immensely valuable for Greek scholarship, and of considerable interest for sociologists, anthropologists, ethnologists, and historians.

*Pietro Bortone* is Assistant Professor of Modern Greek Studies at the University of Illinois at Chicago. He graduated in Classical, Medieval and Modern Greek from the University of London, receiving First Class Honors and the Ronald Burrow Studentship Prize. From the University of Oxford he obtained three further degrees: a Master's in Linguistic Theory, a Master's in Comparative Philology, and a doctorate on the evolution of Greek from the ancient to the modern language. He is a Classicist, a Neohellenist, a Byzantinist, and a Linguist. He has taught at Oxford for the Faculty of Classics and for the Sub-Faculty of Byzantine and Modern Greek, and has worked as an etymologist for the Oxford English Dictionary. He lived in Greece as an Onassis post-doctoral Research Fellow, before being awarded Research Fellowships that brought him to the US: one in Hellenic Studies at Princeton, and one in Byzantine Studies at the Dumbarton Oaks institute of Harvard. His work on "Turkish" Pontic Greek, started with a Wingate Research Scholarship, is one of his current projects.

## *In Brief*

### **Modern Greek Studies Program at UIC Started**

The Program of Modern Greek Studies at the University of Illinois at Chicago (UIC) made its debut on Monday August 25, 2003, the beginning of the first semester of the academic year 2003 - 2004. The program started with the teaching of three courses.

*Modern Greek Literature in English Translation:* This course provides an introduction to the rich literary output of Modern Greece without presuming any knowledge of Modern or of Classical Greek. It outlines the history of Modern Greek literature, and samples the works of the most outstanding Greek poets and novelists of the 19th and 20th century - such as Cavafy, Elytis, Hatzis, Kazantzakis, Papadiamandis, Seferis, Sikelianos, Solomos, Tachtsis, and Tsirkas. It also looks at the relation of modern authors to pre-Modern literature, takes note of recent trends, and explores Greek-American writing.

*Modern Greek 101–Elementary Modern Greek I:* It covers fundamentals of standard modern Greek at the beginning level, including pronunciation, grammar, reading, conversation, and composition.

*Modern Greek 103–Intermediate Modern Greek I:* Introduces complex grammatical constructions. Improves speaking and writing ability, and develops oral composition of standard modern Greek. Greek are used for conversation, and English for explanation.

For additional information about the courses, please call the Department of Classics and Mediterranean Studies at UIC at 312 - 996 3281.

The Modern Greek Studies Program at UIC was established by the Foundation for Hellenic Studies - Illinois, a tax-exempt, charitable organization, incorporated in Illinois. In May 2002, the Foundation signed an agreement with UIC committing \$1.25 million to establish the "Foundation for Hellenic Studies - Illinois Chair in Modern Greek" The creation of the Chair is a fundamental element in the University's commitment to Modern Greek Studies, which include credit courses, open to all university students, in Modern Greek language, literature, culture, and history, as well as history of the Greeks in America.

### **ECHR to Hear Turkish Cypriot Case Against Turkey Over Settlers**

On August 21, the European Court of Human Rights (ECHR) accepted a lawsuit filed against Turkey by a Turkish Cypriot political party claiming that Turkish nationals who had settled in northern Cyprus should not be allowed to vote in the Turkish Cypriot elections since Ankara had violated the Geneva Conventions by moving these nationals into the region in order to change its

demographics. The lawsuit, filed by the Patriotic Unity Movement (YBH), maintains that permitting the settlers to vote in the December Turkish Cypriot parliamentary elections will prevent the will of the indigenous population of northern Cyprus from being reflected in the election results.

Alpay Durduran, the leader of the YBH, also called for a census in the north to differentiate the Turkish Cypriots from the settlers, and provide a framework that would allow only the Turkish Cypriots to vote. In a June letter sent by the YBH to the Parliamentary Assembly of the Council of Europe, the party demanded that the December elections be open only to Turkish Cypriots.

The number of settlers from Turkey, estimated in 2001 to be about 115,000, outnumber the 87,000 Turkish Cypriots. At the time of the 1974 Turkish invasion of Cyprus, there were 118,000 Turkish Cypriots in the country, comprising 18 percent of the total population.

### **48th Anniversary of the Destruction of the Greek Community of Istanbul**

September 5-6 2003, marks the 48th anniversary of the 1955 planned destruction of the Greek Orthodox Christian community of Istanbul by the Turkish government. The Turkish government, to demonstrate its interest in Cyprus at the time, planned and organized riots against its Greek citizens and residents in Istanbul and Izmir. It exploded a bomb in the Turkish Consulate in Salonika, Greece, and a false report was spread that Kemal Ataturk's birthplace had been bombed and destroyed. The following account from an article in the June 1956 Harper's Magazine by John Phillips describes the carnage:

"On the fifth of September 1955, a bomb exploded under singular circumstances inside the Turkish Consulate at Salonika in Northern Greece. The Turkish press and radio, over which the government is influential, blared out the incendiary and false report that the nearby birthplace of Kemal Ataturk, a sort of Turkish Mount Vernon on foreign soil, had also been destroyed. The events on the following day in Turkey were planned and executed with the same discipline the Nazis used in their onslaughts on the Jews. Squads of marauders were driven to the shopping area in trucks and taxis, waving picks and crowbars, consulting lists of addresses, and the police stood smiling. The Greek Consulate was destroyed in Izmir. Just nine out of eighty Greek Orthodox Churches in Istanbul were left undesecrated; twenty-nine were demolished. Ghouls invaded the huge Greek cemetery where Patriarchs of Constantinople are buried, opened mausoleums, dug up graves, and flung bones into the streets; corpses waiting burial were lanced with knives. There had been no comparable destruction of Greek sanctuaries since the fall of Constantinople.

The Turkish government did its best to keep the world from knowing. A familiar heavy hand fell upon the press,

and editors who criticized Premier Menderez were jailed again.” (Harper’s Magazine, June 1956, see also N.Y. Times, Sept. 7, 1955, Sept 12, 1955, “The amount of damage has been assessed unofficially at \$300,000,000.” Id., Sept. 13, 1955, at A10, col.6. )

## *From Our History*

### **From Thucydides’ *The Peloponnesian War*:**

—*The Progress from Supremacy to Empire*

*The rise of Athens to an empire, the events that led to the Peloponnesian War, and the War have many parallels in modern history, which make this part of our history a lesson for the World that has not yet been learnt.*

After the Medes had returned from Europe, defeated by sea and land by the Hellenes, and after those of them who had fled with their ships to Mycale had been destroyed, Leotychides, king of the Lacedaemonians, the commander of the Hellenes at Mycale, departed home with the allies from Peloponnese. But the Athenians and the allies from Ionia and Hellespont, who had now revolted from the King, remained and laid siege to Sestos, which was still held by the Medes. After wintering before it, they became masters of the place on its evacuation by the barbarians; and after this they sailed away from Hellespont to their respective cities. Meanwhile the Athenian people, after the departure of the barbarian from their country, at once proceeded to carry over their children and wives, and such property as they had left, from the places where they had deposited them, and prepared to rebuild their city and their walls.

Perceiving what they were going to do, the Lacedaemonians sent an embassy to Athens. They would have themselves preferred to see neither her nor any other city in possession of a wall; though here they acted principally at the instigation of their allies, who were alarmed at the strength of her newly acquired navy and the valour which she had displayed in the war with the Medes. They begged her not only to abstain from building walls for herself, but also to join them in throwing down the walls that still held together of the ultraPeloponnesian cities. The real meaning of their advice, the suspicion that it contained against the Athenians, was not proclaimed; it was urged that so the barbarian, in the event of a third invasion, would not have any strong place, such as he now had in Thebes, for his base of operations; and that Peloponnese would suffice for all as a base both for retreat and offence. After the Lacedaemonians had thus spoken, they were, on the advice of Themistocles, immediately dismissed by the Athenians, with the answer that ambassadors should be sent to Sparta to discuss the question. Themistocles told the Athenians to send him off with all speed to Lacedaemon, but not to dispatch his colleagues as soon as they had selected them, but to wait until they had raised their wall to the height from which defense was possible. Meanwhile the whole population in

the city was to labour at the wall, the Athenians, their wives, and their children, sparing no edifice, private or public, which might be of any use to the work. After giving these instructions, and adding that he would be responsible for all other matters there, he departed. Arrived at Lacedaemon he did not seek an audience with the authorities, but tried to gain time and made excuses. When any of the government asked him why he did not appear in the assembly, he would say that he was waiting for his colleagues, who had been detained in Athens by some engagement; however, that he expected their speedy arrival, and wondered that they were not yet there. At first the Lacedaemonians trusted the words of Themistocles, through their friendship for him; but when others arrived, all distinctly declaring that the work was going on and already attaining some elevation, they did not know how to disbelieve it. Aware of this, he told them that rumours are deceptive, and should not be trusted; they should send some reputable persons from Sparta to inspect, whose report might be trusted. They dispatched them accordingly. Themistocles secretly sent word to the Athenians to detain them as long as possible without putting them under open constraint, and not to let them go until they had themselves returned. For his colleagues had now joined him, with the news that the wall was sufficiently advanced; and he feared that when the Lacedaemonians heard the facts, they might refuse to let them go. So the Athenians detained the envoys according to his message, and Themistocles had an audience with the Lacedaemonians, and at last openly told them that Athens was now fortified sufficiently to protect its inhabitants; that any embassy which the Lacedaemonians or their allies might wish to send to them should proceed on the assumption that the people to whom they were going was able to distinguish both its own and the general interests. That when the Athenians thought fit to abandon their city and to embark in their ships, they ventured on that perilous step without consulting them; and that on the other hand, wherever they had deliberated with the Lacedaemonians, they had proved themselves to be in judgment second to none. That they now thought it fit that their city should have a wall, and that this would be more for the advantage of both the citizens of Athens and the Hellenic confederacy; for without equal military strength it was impossible to contribute equal or fair counsel to the common interest. It followed, he observed, either that all the members of the confederacy should be without walls, or that the present step should be considered a right one.

The Lacedaemonians did not betray any open signs of anger against the Athenians at what they heard. The Spartan feeling was at that time very friendly towards Athens on account of the patriotism which she had displayed in the struggle with the Mede. Still the defeat of their wishes could not but cause them secret annoyance.

In this way the Athenians walled their city in a little while. Themistocles also persuaded them to finish the walls of

Piraeus; being influenced alike by the fineness of a locality that has three natural harbours, and by the great start which the Athenians would gain in the acquisition of power by becoming a naval people. For he first ventured to tell them to stick to the sea and forthwith began to lay the foundations of the empire. It was by his advice, too, that they built the walls of that thickness which can still be discerned round Piraeus. His idea was that by their size and thickness they might be adequately defended by a small garrison of invalids, and the rest be freed for service in the fleet. For the fleet claimed most of his attention. He saw, as I think, that the approach by sea was easier for the king's army than that by land: he also thought Piraeus more valuable than the upper city; indeed, he was always advising the Athenians, if a day should come when they were hard pressed by land, to go down into Piraeus, and defy the world with their fleet.

Meanwhile Pausanias, was sent out from Lacedaemon as commander-in-chief of the Hellenes, with twenty ships from Peloponnese. With him sailed the Athenians with thirty ships, and a number of the other allies. They made an expedition against Cyprus and subdued most of the island, and afterwards against Byzantium, which was in the hands of the Medes, and compelled it to surrender..

But the violence of Pausanias had already begun to be disagreeable to the Hellenes, particularly to the Ionians and the newly liberated populations. These resorted to the Athenians and requested them as their kinsmen to become their leaders, and to stop any attempt at violence on the part of Pausanias. The Athenians accepted their overtures, and determined to put down any attempt of the kind and to settle everything else as their interests might seem to demand. In the meantime the Lacedaemonians recalled Pausanias for an investigation of the reports which had reached them. Manifold and grave accusations had been brought against him by Hellenes arriving in Sparta; and, to all appearance, there had been in him more of the mimicry of a despot than of the attitude of a general. As it happened, his recall came just at the time when the hatred which he

had inspired had induced the allies to desert him, the soldiers from Peloponnese excepted, and to range themselves by the side of the Athenians. On his arrival at Lacedaemon, he was censured for his private acts of oppression, but was acquitted on the heaviest counts and pronounced not guilty; it must be known that the charge of Medism formed one of the principal, and to all appearance one of the best founded, articles against him. The Lacedaemonians did not, however, restore him to his command, but sent out Dorkis and certain others with a small force; who found the allies no longer inclined to concede to them the supremacy. Perceiving this they departed, and the Lacedaemonians did not send out any to succeed them. They feared for those who went out a deterioration similar to that observable in Pausanias; besides, they desired to be rid of the Median War, and were satisfied of the competency of the Athenians for the position, and of their friendship at the time towards themselves.

The Athenians, having thus succeeded to the supremacy by the voluntary act of the allies through their hatred of Pausanias, fixed which cities were to contribute money against the barbarian, which ships; their professed object being to retaliate for their sufferings by ravaging the King's country. Now was the time that the office of "Treasurers for Hellas" was first instituted by the Athenians. These officers received the tribute, as the money contributed was called. The tribute was first fixed at four hundred and sixty talents. The common treasury was at Delos, and the congresses were held in the temple.

Their supremacy commenced with independent allies who acted on the resolutions of a common congress. It was marked by the following undertakings in war and in administration during the interval between the Median and the present war, against the barbarian, against their own rebel allies, and against the Peloponnesian powers which would come in contact with them on various occasions. The history of these events contains an explanation of the growth of the Athenian empire. (*to be continued*)

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## *From The Riches Of Our Cultural Heritage* **Poetry of Constantine Kavafis**

### ΦΩΝΕΣ

Ιδανικές φωνές κι αγαπημένες  
Εκείνων που πεθάναν, η εκείνων που είναι  
για μας χαμένοι σαν τους πεθαμένους

Κάποτε μες στα όνειρά μας ομιλούνε  
Κάποτε μες στην σκέψη τες ακούει το μυαλό

Και με τον ηχο των για μιά στιγμή επιστρέφουν  
Ήχοι από την πρώτη ποίηση της ζωής μας –  
Σα μουσική, την νύχτα, μακρυνή, που σβύνει.

### VOICES

Ideal and dearly beloved voices  
of those who are dead, or of those  
who are lost to us like the dead.

Sometimes they speak to us in our dreams;  
sometimes in thought the mind hears them.

And for a moment with their echo other echoes  
return from the first poetry of our lives—  
like music that extinguishes the far-off night