1821

200th

Anniversary of the Greek War of Independence

2021

Πολιτισμός

Politismos

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Long Live Greek Freedom!

Eleftheria (Freedom) Theodoros Pavlidis

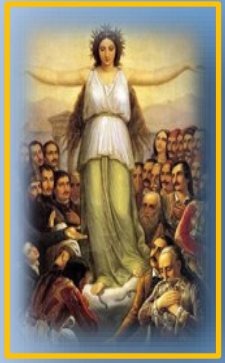
https://www.youtube.com/watch?v=WnjQ3bZbGe4

Πολιτισμός
Politismos

"Civilization" - "Culture" from the Greek word *polis* (city state) as related to *politis* (citizen)

"Hellenism was born when the world was born, nobody can be found to eliminate it, nobody for it is protected from above by my God, not till the whole world ends will the Greek race vanish!"

Archbishop Kyprianos of Cyprus response to Kucuk Mehmet's threat to wipe out the Greeks of Cyprus, for helping in the Greek War for Independence.
Αρχιεπίσκοπος Κύπρου Κυπριανός
1756-1821



Grateful Ellas
Theodoros Vryzakis
1858

By Peter Tarhanidis, PhD

This second edition of Politismos honors ***"Freedom or Eleftheria"*** (ελευθερία) and the great nations who declared their independence from tyranny. Creating a trend in the world of political democracies representing the people, protecting their God given rights and separating themselves from tyrannical monarchies that bend people to its will. The invention of freedom is a gift that is seeded in both our Orthodoxy and Hellenistic roots.

Freedom embodies dual states of being. One, the Christian belief of freedom is through the salvation of Christ. Christianity's redemption in salvation is shared liberally and equally to all, freed from sin to receive life after death. Second, absence from an oppressive force on our personal liberties. While freedom is critical to salvation it is threatened from many oppressive forces. These forces may be broadly experienced as oppression of religion, political, social, racial, economic, sexual, freedom of thought and others. Throughout time the tension between freedom and enslavement has been recorded in many civilizations as far back as the Mesopotamians. Yet, the longing to be unrestrained and free from any sovereign to express one's own personal liberties has been a long journey of experiments for mankind. Many agree freedom is humanity's principle raison d'etre.

Freedom is a paradox. It is an extricable part of our life's journey. St. Gregory the Theologian affirms "*Freedom is one of God's greatest gifts to the human being. He who created man in the beginning made him free and self-determined, limiting him solely by the laws of the commandment.* "Freedom renders the human being capable of progressing toward spiritual perfection; yet, it also includes the risk of disobedience as independence from God and consequently the fall, which tragically gives rise to evil in the world" (The Mission of the Orthodox Church in Today's World). Man must use his freedom to evolve his true self. Else, he flows into an unknown state of being at risk to wrongly rely on freedom of self to be replaced with sin.

The evolution of Greek freedom runs parallel to its development in the Greek language. The word "eleutheros" appears in ancient sources and when the Greeks feared for their liberty during the Persian wars, the noun "eleutheria" evolved into the lexicon. The Greeks identified freedom as an immutable right to be free from any foreign oppression. "Eleftheria" is the ideal of being free of tyrants. The Athenians of the Golden Age held the high ideals of a democratic political system. Their experiment of government focused on the local community and not a central authority of a larger government. They sought to prove how investing in the needs of local communities would ensure the health of the broader society. Their direct model of government was not based on representatives, but citizens who voted on laws. Officials ran the government by calling adult males to be elected as officials to the Assembly by a lottery process called sortition.

> *"Freedom is the sure possession of those alone who have the courage to defend it."*
>
> Pericles

History witnesses the oppressive nature of agents who persist to suppress individual liberties. The duality of freedom incited the American colonists to birth a new political experiment – The Democratic Republic. At first colonists were granted basic rights of Englishmen and were free to enact rules with the French and Indians. Post wars with the French and Indians, King George revoked the colonist's rights stating they were tenants living on land owned by his crown. He dissolved the local colonial governments and appointed his officials to oversee the colonies under a policy of law and order. John Locke's writings drew out a King was not given a divine right to rule, instead natural law and Biblical principles provided individual basic human rights. Colonists held these rights as inalienable and could not be taken away by the King or a government. Also, qualifying resistance to tyranny was a Christian duty. By 1765, The Sons of Liberty, a secret society founded by Samuel Adams and John Hancock to advance the colonists rights and push colonial leaders into a conflict with the British Crown. Faced with high taxes, intolerable acts of violence, no representation in parliament, held together by the grand idea of self-rule. Americans take pride to celebrate July 4th, the birth of an independent United States of America when the Second Continental Congress in 1776 collectively adopted the Declaration of Independence, proclaiming the colonies' liberation from Great Britain. The main purpose of the Declaration of Independence was to inform foreign countries why the colonies chose to liberate themselves. Thomas Jefferson fused the belief of people were created by God and have basic human rights into the Declaration's basic ideas and further etched into its Preamble:

> *"We the people of the United States, in order to form a more perfect Union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."*

A trend of rejecting corrupt monarchies was inspired by the American revolution. With France on the edge of economic downfall governed by an outdated feudal system and a very unpopular monarch, the people were on the verge of change. The American victory over the British lifted up the French spirit thinking it was possible to overthrow a might military power and enact change. The French were guided by the ideas of the American political system and the Enlightenment. The United States model showed French reformers abstract ideas such as popular sovereignty, natural rights and separation of power were now part of an actual working political system.

July 14, 1789, France's National Constituent Assembly installed *The Declaration of the Rights of Man and of the Citizen* and the French took up their pursuit for **"Liberty! Equality! Fraternity**!", revolutionary slogan. The document was shaped by the doctrine of natural rights and in consultation with Thomas Jefferson. The revolution removed old social classes and the monarchy and focus on people of all social classes as citizens with equal rights under popular sovereignty.

> *"The secret of freedom lies in educating people, whereas the secret of tyranny is in keeping them ignorant."*
>
> Maximilien Robespierre

This new growth of revolutionary nationalism in Europe and the Romanticism movement ignited the "Greek Fever". In 1821 the Greeks proclaimed their independence from the Ottoman Empire by ***Ελευθερία ή θάνατος (Freedom or Death)***, the Greek war motto. In one year after the combatants fought through the region the Greeks freed the Peloponnese and formally issued *The Greek Declaration of Independence 1822.* It was not until 1832 that the Treaty of Constantinople recognized the Hellenic Republic of Greece. Crete declared independence from the Ottoman Empire in 1878 and Cyprus from Great Britain in 1960.

> *"When we revolted, we said first for our Christian Faith and then for the Nation"*
>
> T. Kolokotronis

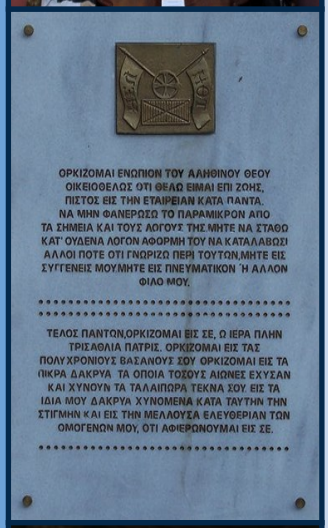
Orthodoxy teaches us not to direct ourselves in doctrine only, but in worship and in service. The struggle of oppression, racism and persecution persist today. The gift of freedom can be fulfilled by mankind if we each take responsibility to eradicate sinful forces and commit ourselves to the second of the greatest of commandments *'You shall love your neighbor as yourself".*

Please enjoy this edition of Politismos and the freedoms we share as Christians, Americans and Hellenes in our celebrations of the 245th anniversary of the United States of America, 232nd Bastille Day and the 200th anniversary of the Greek War of Independence.

"When a man hath no freedom to fight for at home,
Let him combat for that of his neighbors;
Let him think of the glories of Greece and of Rome,
And get knocked on the head for his labors.

To do good to Mankind is the chivalrous plan,
And is always as nobly requited;
Then battle for Freedom wherever you can,
And, if not shot or hanged, you'll get knighted."

Lord George Gordon Byron



Filikí Eteria Fast Facts

by Peter Tarhanidis, PhD

The Filiki Eteria or "Society of Friends" was founded in 1814 in the Russian city of Odessa by its founders, Emmanouil Xanthos (1772–1852), Nikolaos Skoufas (1779–1818) and Athanasios Tsakalof (1788 -1851).

Its goal was to overthrow Ottoman rule and to establish an independent Greek state.

The Filiki Eteria's flag was designed by Metropolitan Germanos III of Patra with its famous motto Freedom or Death. The initials 'H EA'stand for 'Freedom', and 'H ΘΣ' for 'Death'. (Greek: Ελευθερία ή Θάνατος).

Its leadership modeled the organization as masonic lodges that influenced a Carbonarism and Freemasonry. It relied on a shroud of mystery to maintain an impression of a large organization to target members. The organization was structured as a pyramid hierarchy coordinated at the top by the "Invisible Authority" (Αόρατος Αρχή) an assumed group of mysterious and secret persons. In 1818, the Invisible Authority was retitled to the "Authority of Twelve Apostles" where each Apostle oversaw a separate region.

In 1816 the Society held 20 members and by 1821 grew to thousands. Society members were comprised of Phanariot Greeks from Constantinople, the Russian Empire, political, military and Orthodox Christian leaders from the Greek mainland and islands. This roster included eminent Greeks and notable foreigners such as the Prince of Moldavia Michael Soutzos and the Tsar of Russia Alexander I. Individual members did not have the right to make decisions, only execute commands. The members were ordered on four levels of initiation:

Brothers (Αδελφοποίητοι) or Vlamides (Βλάμηδες)
Recommended (Συστημένοι)
Priests (Ιερείς) Charged with the duty of initiation
Shepherds (Ποιμένες)

The Oath of Initiation into the Filiki Eteria

I swear in the name of truth and justice, before the Supreme Being, to guard, by sacrificing my own life, and suffering the hardest toils, the mystery, which shall be explained to me and that I shall respond with the truth whatever I am asked.

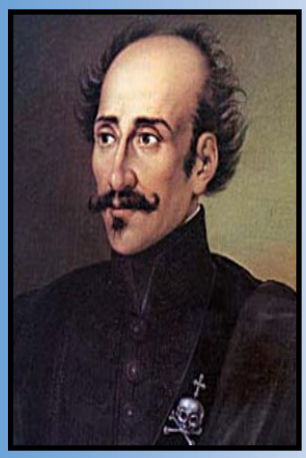
In 1820, Alexander Ypsilantis, an officer in the Russian Army accepted the leadership and planned uprisings in the Danubian principalities, the Peloponnese, and the Greek islands. Ypsilantis launched the revolt in the spring of 1821.

Select women members included Elizabeth Ypsilanti, mother of Alexandros Ypsilantis. She was wealthy and aristocratic who raised funds, donated her own money, sold her jewelry and her property towards funding arms. Manto Mavrogenous was well educated and fluent in French, Italian and Turkish. She spent her fortune on arms and sponsored a fleet of six ships which took part in the naval battles. The legendary Laskarina Bouboulina born in a Turkish prison in Constantinople became the first woman sea captain who led several naval battles with her war ship Agamemnon. Marigo Zarafoupoula from Constantinople used her influence and wealth to help the sons of Petrobei Mavromichali escape a Turkish prison. The Society's role was a catalyst to initiate the war and post the outbreak its role receded into a legendary status.

The declaration of the Greek war of Independence: "to arms, for our country and our religion!"

by Peter Tarhanidis, PhD

Alexander Ypsilantis, of Pontian descent, a Phanariot Greek, was elected as the head of the Filiki Eteria in April 1820 to oversee and plan the revolution. On February 22, 1821, Ypsilantis crossed the river Prutho and entered Iasi, Moldavia, where Prince Michael Soutsos put troops at his disposal to proclaim the revolution. He called on all Christians of the Balkans to rise up as well as persuade Russia to revolt against the Ottoman Empire. The text below is the English translation of Ypsilantis's proclamation to call on the Greek people to revolt against the Ottoman Empire. The proclamation is dated February 23, 1821 and was published in London's Morning Chronicle on April 13, 1821. Ypsilantis refers to both the importance of Orthodox faith and the valor of ancient Greek heroes. Ypsilantis's proclamation is the most pivotal document in the Greek War of Independence.



"The hour has struck, valiant Greeks. For a long time, the people of Europe, fighting for their rights and their liberties, invited us to follow them. They, although almost free, have sought with all their strength to increase their liberty, and thus all their happiness. Our brethren and our friends are ready on all sides. The Serbians, the Suliotes, and all Epirus, await us in arms. Let us unite with enthusiasm, our country calls us on. Europe has its looks fixed upon us and is astonished at our tranquility. Let the sound, then, of our warlike trumpet, resound through all the mountains — let the valleys re-echo the terrible din of our arms! Europe will admire our valor and our trembling and debased enemies will fly before us. The civilized people of Europe are busy in laying the foundations of their own happiness, and, full of gratitude for the benefits they received from our ancestors, desire the liberty of Greece. Showing ourselves worthy of our virtuous ancestors, and of the age, we hope to deserve their support and their aid, and many of them, partisans of liberty, will come to fight by our sides. — Let us march, friends, and you will see one of the first Powers protect our rights. You will see, even among our enemies some who will turn their backs on them, and will join us, drawn on by the justice of our cause. Let them present themselves with sincerity, and our country will receive them in her bosom. What, then, holds back your powerful arm? The enemy is weak and without courage, without vigor; our Generals are skillful, and the whole nation filled with enthusiasm.

Assemble! valiant and generous Greeks! Let the national phalanxes form, let the patriotic legions present themselves, and you will see the old Colossi of Despotism fall of themselves before our victorious standards. To the sound of our trumpet, echo will answer from all the shores of the seas of Ionia and the Aegean. The Greek ships, which, in time of peace, knew how to trade and fight, will spread fire and sword through all the ports of the tyrant, terror and death. What Greek friend will hear with indifference the call of his country? At Rome, a friend of Caesar, showing the bloody garment of the tyrant, roused the people to enthusiasm. What will you do then, Greeks? You whose country, stripped of her vestments, shows her wounds, and with a broken voice implores the help of her children? Providence, my dear fellow citizens, taking pity on our misfortunes, has so combined affairs, that with little trouble and efforts, we shall be able to acquire with liberty every kind of happiness. If then by an unpardonable indifference we do not take advantage of them, the Tyrant, become furious, will multiply his strength, and we shall be forever the most wretched of all nations.

Turn your eyes, fellow citizens, and observe the deplorable situation; see our temples defiled, our children torn from our arms by our barbarous tyrants for their shameful pleasures; our houses despoiled, our fields devastated, and ourselves vile slaves. It is time to break an insupportable yoke, to deliver our country; to throw down the crescent from its height; to elevate the cross, the standard by which we may still conquer, and thus avenge our country and our holy religion from the profanation and the mockery of barbarians. Among ourselves, the most noble is he who would most bravely defend the rights of his country; and who would most usefully serve it. The assembled nation will direct its friends, and to a Supreme tribunal all our actions will be subjected. Let us then all act with one mind. Let the rich sacrifice a portion of their wealth. Let the ministers of religion excite the people by their own example. Let the learned contribute by their useful counsels; and let our brethren who serve foreign Powers either in a military or civil capacity, each take his leave of the Power whom he serves, and all united run the sublime and brilliant career which now opens to them. Let them each pay to his country the tribute which is due to her. Let us arm ourselves without delay with our ancient valor, and I promise, in a short time, victory, and with it every happiness. Where shall be found those mercenaries and vile slaves who would dare to oppose a nation combating for its own independence? Witness the heroic efforts of our

ancestors. Witness Spain, which, single and alone, conquered the invincible phalanxes of a tyrant.

Fellow Citizens! Union, respect for our holy Religion, obedience to the laws, and to the Chiefs, a noble bravery and constancy assure us of victory. It will crown with laurels ever verdant our heroic efforts. It will engrave in ineffaceable characters our names in the Temple of Immortality for the example of future generations. The country will recompense her true children who obey her voice, by the price of glory and of honor. But she will reprove as illegitimate, and as Asiatic bastards, those who show themselves deaf and disobedient to her call, abandoning their name, like that of traitors, to the malediction of posterity. Let us recollect, brave and generous Greeks, the liberty of the classic land of Greece; the battles of Marathon and Thermopylae; let us combat upon the tombs of our ancestors, who, to leave us free, fought and died. The blood of our tyrants is dear to the shades of the Theban Epaminondas, and of the Athenian Thrasybulus, who conquered and destroyed the thirty tyrants — to those of Harmodius and Aristogiton, who broke the yoke of Pisistratus — to that of Timoleon, who restored liberty to Corinth and to Syracuse — above all, to those of Miltiades, Themistocles, Leonidas, and the three hundred who massacred so many times their number of the innumerable army of the barbarous Persians — the hour is come to destroy their successors, more barbarous and still more detestable. Let us do this or perish. To arms, my friends, your Country calls you".
(Signed) ALEX. YPSILANTI

Bishop Veniam Kostakis in the Church of Iasi blessed a tricolor flag, in which one side had a cross and it said "Εν τούτο Νίκα" (With that we will win) and in the other side of the flag, it had a Phoenix and it said "έκ της στάκτης μου αναγεννάται" (From my ashes, it (Greece) is reborn). The color red means the imperial purple and the autonomy of the Greek people. White means the innocence of our just cause against Tyranny. Black means death in favor of our homeland and freedom. Ypsilantis plan was to start a revolution in Romania, Constantinople and the Peloponnese. Romania was under Ottoman empire, but they were autonomous and governed by Greek aristocrats. Also, entering from Russia, a friendly power, philorthodox and succeeded in past conflicts with the Turks. The anticipation was that Tsar Alexander would take some part in the revolution. Ypsilantis proclamation suggested the support of a great power, which assumingly was Russia.
The Ottoman Empire did not react well to any of this and the Austrian Chancellor Metternich pressured both Tsar Alexander and Patriarch Gregory V to denounce the revolution. The following is an extract from a letter written in Constantinople on March 24, 1821 and reprinted in the London Statesman on May 8. "*The Greek Patriarch, in obedience to the command of the Porte, assembled yesterday in the principal church the most distinguished individuals of the Greek communion, and read to them a Firman, in which the Grand Seignor [i.e., the Sultan] charges Michel Suzzo, Prince of Moldavia, with high treason, and pronounces his condemnation, as well as that of his accomplices. A Greek Bishop, and several Boyards have been thrown into the prisons of the Bostandgi-Baschi. The Grand Seignor had resolved to avenge the massacre of the Turks by that of all the Greeks of distinction residing in the capital. Thanks, however, to the intercessions of the Russian Ambassador, and of several other Christian Ministers, as well as to the supplications of the Greek Patriarch, his Highness has abandoned that sanguinary plan. The sword, however, remains suspended over the heads of the Greeks, and threatens to strike them as long as the insurrection of their countrymen shall not be subdued. It is stated, however, that permission to quit the capital has just been granted to all the Greeks who cannot produce Mussulmen [Muslims] to answer for their fidelity*".
The March 24 letter in the Statesman ends threateningly, with the axiomatic Sword of Damocles (a character who appears to the imminent and ever-present peril faced by those in positions of power) hanging over the heads of the Greeks in Constantinople. Two month later and after the Peloponnese declares the revolution in April *that sword would fall met with* mass execution, pillaging Greek stores, destruction of churches and general mayhem across the Empire.

The most significant slaughters were known as part of the Constantinople Massacre of 1821. The Ottoman Sultan Mahmud II orders Ecumenical Patriarch Gregory V of the Greek Orthodox Church to be hanged *on Pascha after the Paschal Divine Liturgy* from the central gate of the Patriarchate while 4,000 Greek men and women are further killed in one day. This ensued horror throughout Europe which drove support for the Greek rebels. Mahmud II was the 30th Sultan of the Ottoman Empire who restructured legal, military and economic functions to modernize the Empire. These included socio-political reforms to westernize and lead to a new Turkish Republic. His reign was overshadowed of a time of nationalism that led to a free Greek state.

Did you know

A stamp of Filiki Eteria. It contains codified the initial letters of the names of the most important members of the Filiki Eteria, according to Emmanuil Xanthos' *Memoirs*, an important source of historical information about the inner workings of the Greek War of Independence.

The Romantic Movement – An important ally to the Greek revolutionary cause

by Celia Kapsomera

> *"Romanticism was more than merely an alternative to a sterile classicism; romanticism made it possible, especially in art , a great expansion of the human consciousness".*

The Greek revolution was met by fierce reprisals in the Ottoman Empire and particularly in Constantinople, the seat of the Sultan and the home of a large Greek population. On April 10, 1821, Easter Sunday for the Orthodox Christians, Patriarch Gregory V was hanged from the central gate of the Patriarchate and a number of bishops and clerics followed his fate. Massacres of civilian population were carried not only in Constantinople but in most areas with Greek inhabitants or ***Romioi***, as they came to call themselves.

When the news of the Greek uprising was first disseminated, European powers reacted uniformly with hostility. Although the degradation of the Ottoman Empire had become obvious, there were significant concerns about the strategic and political complications the partition of the empire would create and the implications to their own hegemony and influence. British and Austrian politicians and the Russian Czar Alexander I were in agreement that the status quo should be preserved and the Concert of Europe, the system that aimed to solve disputes between the major powers, or disputes that affected them, should be used to arrive at a consensus by means of diplomacy and peaceful negotiation. Moreover, most countries in Europe, unfriendly to nationalist and liberal movements, remained neutral. Alexander's position was more ambivalent, however, because he regarded himself as the protector of the Orthodox Church, and his subjects were deeply shocked by the hanging of the Patriarch.

It was surprising then that in this political environment Greek rebels found unexpected allies in the Romanticists. Whereas the politicians were clearly against the upset of the balance of powers, the common people became sympathetic to the plight of enslaved Greeks and their sympathy grew as the Sultan attempted to extinguish the flame of the revolution with massacres and atrocities. Modern Greeks, the inheritors of the ancient Greek wisdom and glory that greatly influenced the western European culture, were now seen as a nation of oppressed people by non-Christians, who had only disdain for their religion and contempt for their culture and past achievements. Travelers during the time of the Ottoman Balkans published stories about the miserable life of Greeks in a Romantic language that made great impression on other Europeans.

As Romanticism spread across Europe in the 19th century, common people and more prominent members of the society became particularly interested in the Greek quest for independence and demonstrated their sympathy in concrete ways. Young men from Europe saw the port of Marseilles in France as a gateway form which to join the revolution in Greece. By some accounts 360 men had left for Greece from Marseilles in a year and a half until the end of 1822, including the French army officer Jean-François-Maxime Raybaud, who participated in battles and sieges of Ottoman strongholds and later wrote his memoirs. Greek historians consider Raybaud as the most reliable of all French memoirists and historians of the first years of the Greek Revolution. Although the largest numbers of volunteers were from France as well as German and Italian states, others such as Samuel Gridley Howe, a doctor, and the soldier George Jarvis from the United States traveled to Greece to join the fight against the Turks.

NOTE
SUR LA GRÈCE,
Augmentée, revue et corrigée;
De Chateaubriand,
PARIS.

Depending on their position in society, Romanticists acted in various ways to help spread their sentiments of sympathy for the revolutionists and to advance the Greek cause. François-René Chateaubriand, a member of the *Académie Française*, published the ***Note sur la Grèce*** in 1825, in an effort to persuade the French government to enter in a war against the Ottomans. His writing demonstrates two aspects of his character as a level-headed politician and as an ardent Romanticist. The document starts with a rational style of refutation of each point of Ottoman arguments regarding their right of occupying Greece and later shifts into a Romantic writing style describing the appalling living conditions of the enslaved Greeks.

Lord Byron, an English nobleman, poet, politician and one of the leading figures of the Romantic movement is perhaps the most widely known Philhellene, whose contribution to the Greek emancipation was elevated to mythical proportions of a folk hero due to his death of feverish sickness during the second siege of Missolonghi in 1824. He arrived in Greece without military

or exact knowledge about how to practically contribute to the ground war but his passionate personal participation earned him glorifying reverence as it can be seen in the painting of Joseph-Denis Odevaere's rendering of Byron on his death bed surrounded by symbols of ancient art and culture. This painting is one example of how Romanticists used art to influence European public opinion and political action. Through visual art they presented their vision of Greece as the cradle of western civilization and depicted barbaric acts of the Ottomans.

Did you know

Due to the heroic stance and subsequent massacre of its people by the Turks, the town of Missolonghi received the honorary title of *Iera Polis (Sacred City)*.

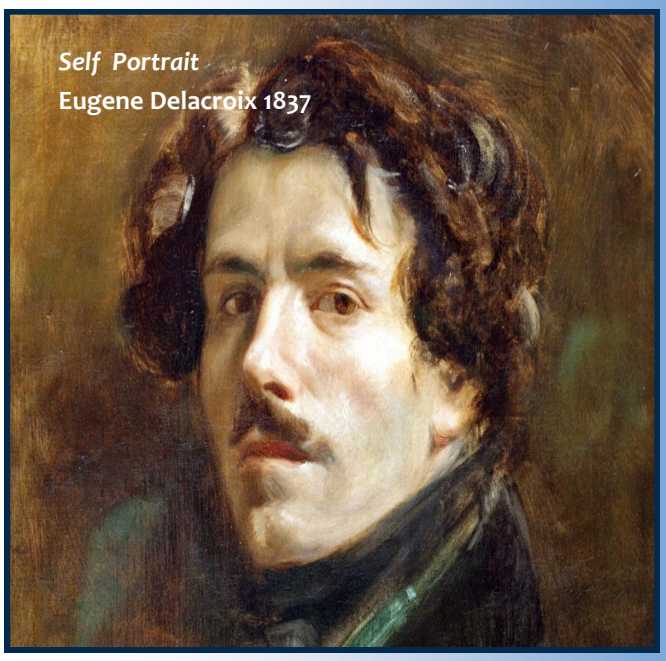
Lord Byron on His Deathbed
Joseph-Denis Odevaere 1826

The Massacre at Chios
Eugene Delacroix 1824

Eugene Delacroix's depiction of the massacre of most of the population in the island of Chios by the Turks in his large painting titled ***Scènes des massacre de Scio*** brought the horrifying event to the attention of the Europeans in a way that no words could adequately express and made a lasting impression.
The painting itself was criticized for its lack of a central heroic figure when it was exhibited in the *Salon* in 1824 but it succeeded in creating awareness and starting a debate on the neutral position of France toward the Greek struggle. It is now housed in the Louvre. While in this painting Delacroix focused on the mournful atmosphere amidst the darkness of desolation that portrayed atrocities inflicted by barbarians on dignified people, he also helped shape the romantic narrative of the war of beauty against ugliness, of nobleness defending itself against savage cruelty.

In his 1826 symbolic painting ***La Grèce sur les ruines de Missolonghi,*** he depicts Greece as an elegant woman dressed in traditional costume half-kneeling on ruins with outstretched arms in a posture of sadness and loss. While she occupies the largest part of the painting, one can also see the hand of a dead person protruding from the rubble close to her feet and a dark-skinned turbaned warrior planting a flag in the ground of the fallen city. The painting, now in the Fine Arts Museum of Bordeaux, was inspired by the disastrous ending of the third siege of Missolonghi by the Ottoman forces in 1826. After almost a year of siege, famine and contagious disease led the desperate inhabitants to attempt a mass breakout (*sortie*), which resulted in the slain of the vast majority of them.

Ruins at Missolonghi
Eugene Delacroix 1826



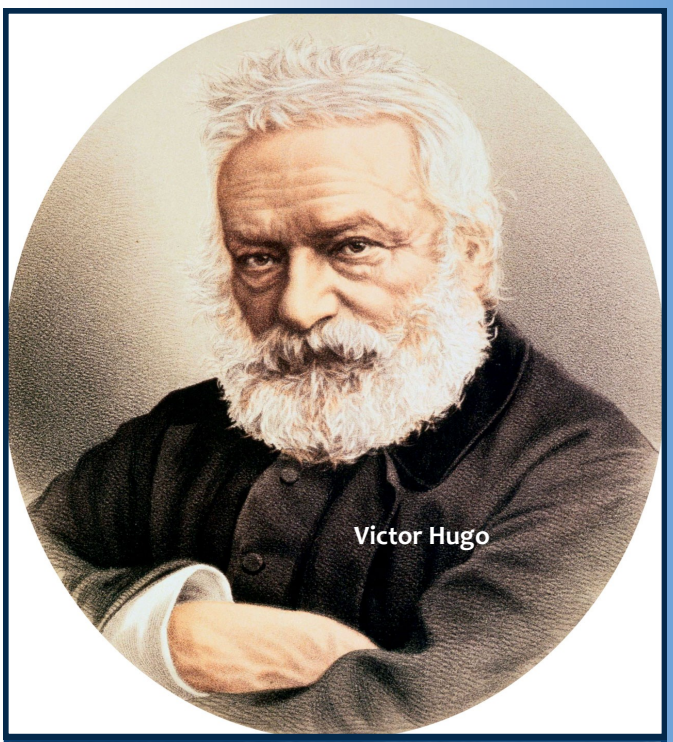
Self Portrait
Eugene Delacroix 1837

Despite the fact that it ended in a disaster, the siege and the tragic fall of Missolonghi were helped by the work of Romantics, such as Delacroix and Hugo, who in his poem ***Les têtes du sérail*** from his collection ***Les Orientales*** exalts the heroic stance of the Greeks in Missolonghi.

The Greek Boy (L'Enfant)
Victor Hugo

All is a ruin where rage knew no bounds:
Chio is levelled, and loathed by the hounds,
For shivered yest'reen was her lance;
Sulphurous vapors envenom the place
Where her true beauties of Beauty's true race
Were lately linked close in the dance.
Dark is the desert, with one single soul;
Cerulean eyes! whence the burning tears roll
In anguish of uttermost shame,
Under the shadow of one shrub of May,
Splashed still with ruddy drops, bent in decay
Where fiercely the hand of Lust came.
"Soft and sweet urchin, still red with the lash
Of rein and of scabbard of wild Kuzzilbash,
What lack you for changing your sob–
If not unto laughter beseeming a child–
To utterance milder, though they have defiled
The graves which they shrank not to rob?
"Would'st thou a trinket, a flower, or scarf,
Would'st thou have silver? I'm ready with half
These sequins a-shine in the sun!
Still more have I money–if you'll but speak!"
He spoke: and furious the cry of the Greek,
"Oh, give me your dagger and gun!"

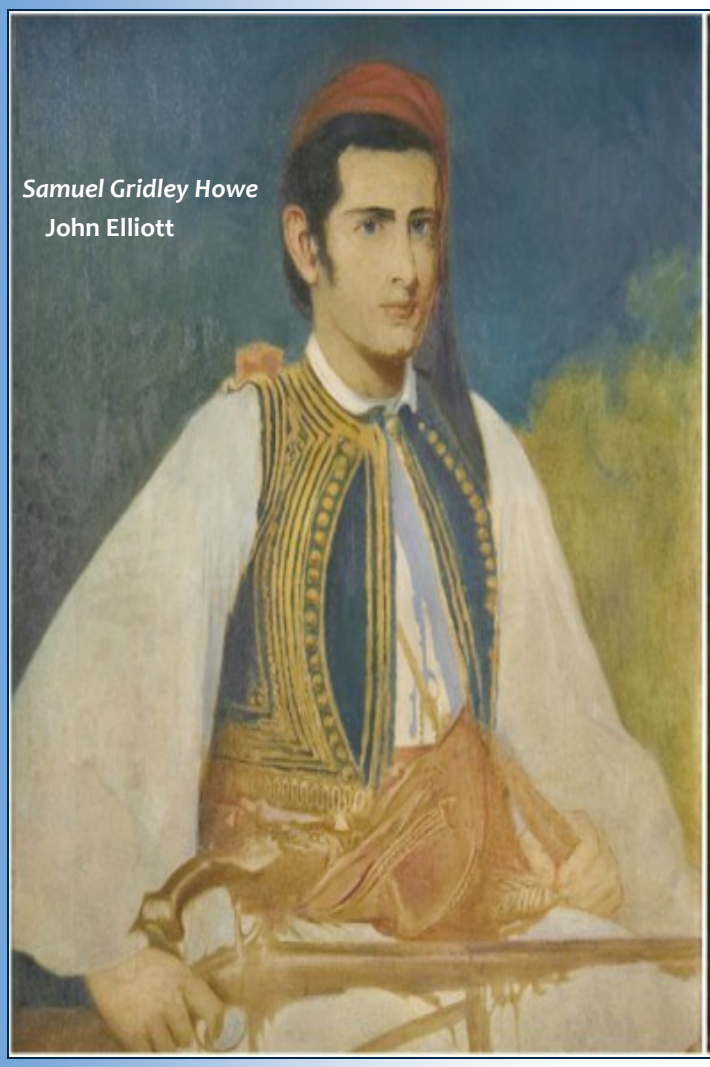
from "*Les Orientales*" (1829)


Victor Hugo

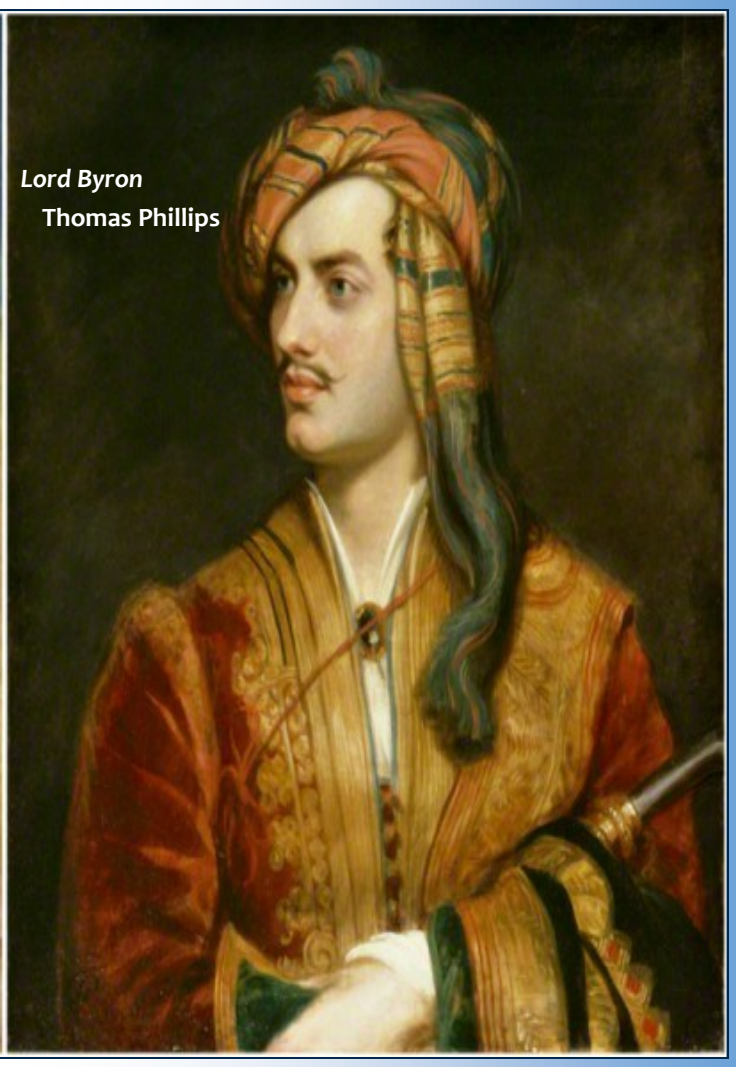
Greek Boy
Ary Scheffer 1827

Greek Women Plead for Panayia's Help
Ary Scheffer 1826

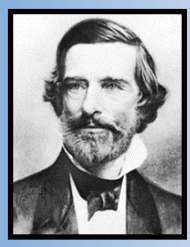
The Romantic movement played a significant role in mobilizing the public opinion for the benefit of Greeks and that in turn became a major influence on the European political powers and the eventual decision of the three great powers of Great Britain, France and Russia to intervene in the battle of Navarino in 1827 and defeat the Turkish-Egyptian fleet. The peace treaty of 1829 secured Greece's independence, and the London Protocol of 1830 recognized the existence of a Greek state, which was followed by the establishment of monarchy with the Bavarian prince Otto crowned as its first king in 1833.
The Greek war of Independence was representative of the core values of Romanticism: Nostalgia for Greece of the past, pursuit of freedom, and the importance of free expression of strong emotions, particularly of the feelings of artists. It would be fair to say that the Greek independence was a victory for romanticism as much as it was the victory of modern Greeks legitimizing their ideological and religious struggle to be recognized as a free Christian nation.

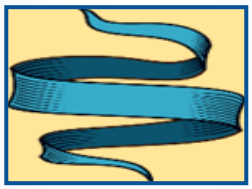


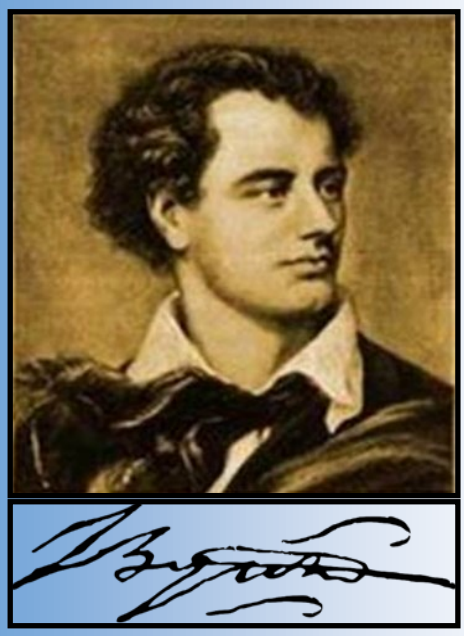
Samuel Gridley Howe
John Elliott



Lord Byron
Thomas Phillips





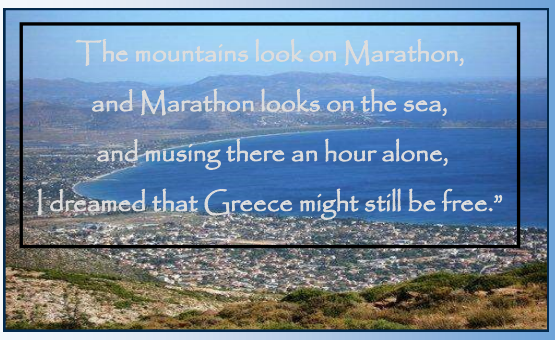


Lord George Gordon Byron 1788-1824

by Helen Constantinides Bruno

"I'm a poet...the Air of Greece has made me one."

Lord Byron is considered to be the greatest philhellene and a leading figure of the Romantic movement. He was always an avid supporter of liberal causes and national independence and in effect participated in the Greek War for Independence. His love for Greece was so great that he was willing to fight to the death for its independence, and ultimately he did. Byron's death at Missolonghi at the age of 36 made him even more of a romantic legend. He was fascinated by Greece's ancient glory and classical spirit.



When he first visited Greece in 1809, he immediately fell in love with its beauty and mythological landscape. He travelled all over Greece and visited all the ancient sites. Because of his knowledge of Greece's ancient glory and history, he was deeply bothered by the Turkish occupation. In 1810 he visited the Temple of Poseidon in Sounion, overlooking the Cycladic Islands and Marathon where the Athenians defeated the Persians. He was filled with much sorrow and resentment at the shocking disparity between the glorious past of ancient Greece and its current state under the Ottoman occupation. He became pre-occupied with thoughts of all the evils that tyranny can bring, as he was always a champion of freedom and very sensitive to people suffering from oppression.

For Greeks Lord Byron, (Λόρδος Βύρωνας), epitomizes the concept of a philhellene and is compared to a Homeric hero. He was young, handsome, lived a full life and died at a young age. He is much revered in Greece and many parents name their children after him to this day. A suburb in Athens is called Vyronas (Βύρωνας) and nearby, at the entrance of the Zappeion Gardens (National Garden), there is a statute depicting Hellas as a female figure crowning Byron, by French sculptors Henri-Michel Chapu and Alexandre Falquiere. Hellas is larger than life and larger than Byron. She shows her gratitude to Byron by placing a palm tree branch over his head, a symbol of immortality. Byron is in a semi reclining position on his back, symbolizing Greece under the Ottoman occupation. The monument came to be known as "Byron's Statue" but the official title is «Η Ελλάς (ευγνωμονούσα) τον Βύρωνα» or "Greece (expressing her gratitude) to Byron".

In 2008, the Greek government declared April 19, the anniversary of his death, "Byron Day" and Dionysios Solomos who wrote the Greek National Anthem, composed a long ode honoring Lord Byron's memory.

Ode on the Death of Lord Byron

For a moment, Liberty,
Let the war, the bloodshed sleep;
Hither come and silently
Over Byron's body weep.

Εἰς τὸν θάνατον τοῦ Λόρδου Μπάϋρον

Λευτεριά, γιὰ λίγο πάψε
νὰ χτυπᾶς μὲ τὸ σπαθί.
Τώρα σίμωσε καὶ κλάψε
εἰς τοῦ Μπάιρον τὸ κορμί.

https://www.youtube.com/watch?v=GumoLwKVXbk

Lord Byron was born in London in 1788. He was of a noble family. As a child he was frail and sickly and was born with a foot deformity which caused a slight limp. He refused to allow his disability to limit him and was very active and proficient in many physical activities. His Presbyterian nanny introduced him to the Bible and he was an ardent reader of the Bible throughout his life and incorporated biblical verses in his work. He studied at Trinity College, Cambridge, and published his first volume of poems in 1807, but his work was rejected. He was flamboyant and often extremely reckless and seemed to be attracted to scandal.

Byron is responsible for the creation of the dark, mysterious, handsome figure called a "Byronic Hero", another version of

the Romantic hero. A Byronic hero is someone of noble birth, handsome, dark, moody, mysterious, reckless, restless, rejecting conventional society rules and a romantic rebel. Due to his pale complexion some compared him to "an alabaster vase lit within," while nowadays people compare him to James Dean and Jim Morrison.

"George Gordon Byron, the most extravagant rock & roll bad boy of the Romantic Period." *Culture Trip*

Lord Byron at the Acropolis
unknown artist

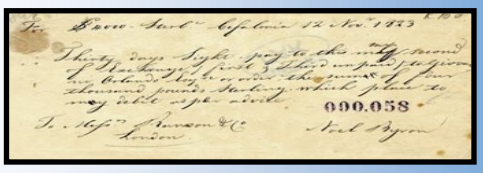
In 1809 he set out on his Grand Tour, as this was customary for young noblemen at the time. He visited Spain, Portugal, Albania, Greece and the Middle East.
He returned to England in 1812 and published his poem *Childe Harold's Pilgrimage*, with 500 copies sold in three days. He became famous overnight, a literary celebrity by his poems and a social celebrity by his personality. He strongly believed in individual liberty and criticized the evils of society by using satire in his poems. A lot of his poems are considered autobiographical, especially *Childe Harold's Pilgrimage.*

In 1815 he married Annabella Milbank but the marriage soon ended and he left England in 1816, never to return. He lived in Geneva for a while where he became a close friend with another philhellene, the poet Percy Bysshe Shelley. He left Geneva for Venice where he wrote one of his most famous poems *Don Juan*, and in 1819 he moved to Milan where he quickly became involved with plots to overthrow Austrian rule.

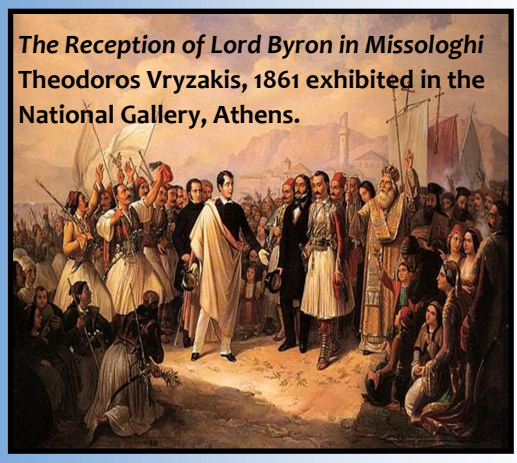
In 1823, he left for Greece to support the Greek struggle for independence from the Ottomans. He tried to gather foreign support for Greece and tried to bring awareness of Greece's plight through his poems.

"*I mean to return to Greece, and shall probably die there.*"

In Greece he came in contact with the Greek "rag tag mercenaries" fighting against the Turks and sometimes among themselves. The cause was threating to fall apart in civil conflict. He spent six months in Cephalonia (a British protectorate at the time) and then moved on to Missolonghi.



He spent a tremendous amount of his fortune to repair ships in the Greek fleet and he even set up his own military squad, composed of elite fighters from Souli. Byron took an active role in the fight for liberty, not only through his words but also by his financial support. He financially supported the cause and sold his estate Rochdale in England to help raise funds. Two centuries later, the British newspaper *The Observer,* discovered a check for 4,000.00 British pounds (today's worth $460,000.00!) The funds were to finance a fleet to defend Missolonghi. Perhaps we can say that Byron put his money where his mouth was!



The Reception of Lord Byron in Missologhi
Theodoros Vryzakis, 1861 exhibited in the National Gallery, Athens.

When he arrived at Missolonghi in 1824, he was received with much enthusiasm by the locals and fighters alike. While there he came in touch with Alexandros Mavrokordatos (a wealthy Phanariot merchant) and Byron gave him another large sum of money for the cause with the stipulation that the funds were to be used only for the freedom of Greece and not for political reasons. He also tried to encourage Mavrokardatos to unite with his rival Odysseas Androutsos in order to fight together against the Turks. Byron noted that the Greeks were hopelessly disunited and spent more time fighting with each other than the Turks. In a letter to a friend in September of 1823, he wrote: "The Greeks seem to be at a greater danger among them rather than from the enemy's attacks."

At Missolonghi he commanded a troop of fighters, while living in squalor without any complaints. He ate the same rations as his fighters and preferred such conditions to the life he left behind in England. As he wrote to a friend, "*I am thankful that I am now clear of that, and my resolution to remain clear of it for the rest of my life is immutable.*"

The poet turned into a soldier, and despite his earlier life, rose to the task of fighting for Greece. He trained his troops and became one of them and in turn his fighters were devoted to him. His fellow poets criticized him for neglecting and abandoning his poetry by deciding to fight for Greece. On January 22, 1824, on his 36 birthday, Byron wrote his last poem, titled *On this Day I Complete My Thirty-Six Years*, with the following prophetic stanza:

Ον γαρ οι Θεοί φιλούσιν, αποθνήσκει νέος.

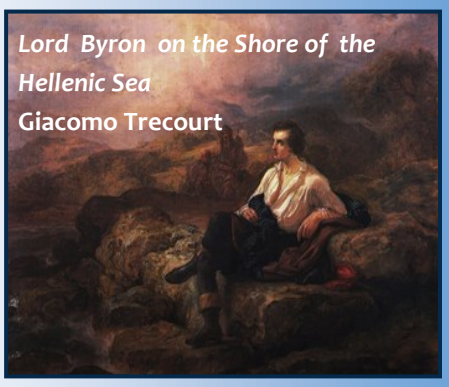
He whom the gods love dies young.

Menander, 4th century
Ancient Greek dramatist

"If thou regrets thy youth why live?
The land of honorable death
Is here – up to the field and give
Away thy breath
Set out – less often sought than found
A soldier's grave for thee best
Then look around, and choose the ground, and take thy rest"

"Lord Byron accomplished nothing at Missolonghi except his own death; but by that single act of heroism he secured the liberation of Greece..."

Harold Nicolson



In this, his last poem, Byron compares himself to an ancient Greek soldier, giving up his life for the freedom of Greece.
After struggling for so long to mediate the infighting among the leaders of the Greek Revolution, Byron suddenly fell ill in February of 1824. He bravely carried on, but everyone could see that he was seriously ill. His doctors performed bloodletting, a common medical procedure at the time. This weakened him further. He slightly improved and one day he decided to go for a ride but got caught in heavy rain storm and was soaked through. Again, his doctors performed bloodletting but the procedure was probably performed with unsterilized medical instruments, and probably caused him sepsis. He developed a high fever. He told his doctors "*Your efforts to preserve my life will be in vain. Die I must. I feel it. Its loss I do not lament, for to terminate my wearisome existence I came to Greece. My wealth, my abilities, I devoted to her cause. Well, there is my life to her…*" After that he became delirious, but had a few lucid moments, where he whispered, "*Come, come no weakness! Let's be a man to the last, now I shall go to sleep.*" A poet to the end!

On Easter Sunday, he fell into a coma. Byron took his last breath on Easter Monday at 6:15 pm, April 19, as a furious storm raged outside, with much lighting and thunder. Easter celebrations were cancelled in Missolonghi out of respect for him and a 37-gun salute was fired from the Grand Battery, with churches throughout Greece performing memorial services.

Five years before his death, Byron wrote a letter to a friend and professed, "*I'm sure my bones would not rest in an English grave, or my clay mix with the earth of that country. I believe the thought would drive me mad on my deathbed.*"

His body was embalmed and returned to England for burial, in all probability against his wishes. Legend has it that before his body was returned his heart was removed and was buried under a tree in the churchyard of Ayios Spiridonas, in Missolonghi. I would like to believe that this is true and that his heart will always be with Greece, a "foreign homeland" that he so much loved and fought for. Lord Byron died for a great cause and because of his enormous involvement made it possible for Greece to rise again. His death brought much attention to the Greek fight and encouraged other Philhellenes to actively participate. With his death he finally accomplished what he most desired, to see Greece liberated and unify the different Greek factions, something he always aspired to but was not able accomplish while alive. His death gave him an immortal legacy and made him a legendary hero.

To the Greeks he will always be Megalos ke kalos, *Μεγάλος και καλός, a good and great man.*

DID YOU KNOW

In Cambridge, Byron was told that pet dogs were not allowed after he brought his pet bulldog Smut to live with him in his dorm. Byron was so infuriated that he decided to bring a tame bear instead. There was no explicit rule barring bears at Trinity College, so Byron argued with college officials that he had every legal right to bring the bear. They actually agreed. He would walk around the grounds with the bear on a chain, as if a dog, and took great gratification seeing the terror in the faces of the passersby. When he was asked what he intended to do with the bear, he replied … "he should sit for a fellowship."

His daughter Augusta Ada Byron King was a mathematical prodigy and is considered to be the first computer programmer. The programming language ADA was named in her honor. Ada worked with mathematician Charles Babbage on the Difference Engine, a calculator, and the Analytical Engine, a mechanical computer for which she wrote the world's first algorithms.

Some speculate that if Byron had lived after the liberation, he would probably have been coronated King of Greece.

> *"Revolution/Alone can save the earth from hell's pollution"*
> Lord Byron

Philhellene from the Greek φίλος *philos* "friend, lover" and ἑλληνισμός *hellênismos* "Greek". A lover of Greece and Greek Culture.

https://www.athensinsider.com/athens-philhellenism-museum-shines-a-light-on-how-the-greek-cause-resonated-around-the-world/

Maid Of Athens, Ere We Part- Lord Byron 1810

Ζωή μου, σᾶς ἀγαπῶ.

Maid of Athens, ere we part,
Give, oh give me back my heart!
Or, since that has left my breast,
Keep it now, and take the rest!
Hear my vow before I go,
Ζωή μου, σᾶς ἀγαπῶ

By those tresses unconfined,
Wooed by each Aegean wind;
By those lids whose jetty fringe
Kiss thy soft cheeks' blooming tinge;
By those wild eyes like the roe,
Ζωή μου, σᾶς ἀγαπῶ.

By that lip I long to taste;
By that zone-encircled waist;
By all the token-flowers that tell
What words can never speak so well;
By love's alternate joy and woe,
Ζωή μου, σᾶς ἀγαπῶ.

Maid of Athens! I am gone:
Think of me, sweet! when alone.
Though I fly to Istanbul
Athens holds my heart and soul:
Can I cease to love thee? No!
Ζωή μου, σᾶς ἀγαπῶ.

"*Maid of Athens*" is the best short known poem by Lord Byron. The "maid" was Theresa Makris, one of three sisters from Athens. Byron apparently fell in love with her and wrote the poem before he left for Constantinople. The poem has been set to music by a number of musicians. Click the links below for two versions.

https://www.youtube.com/watch?v=JTC60C4xDhg

https://www.youtube.com/watch?v=_kXYGq2ciAw

The Curse of Minerva - Lord Byron 1811

by Helen Constantinides Bruno

The poem consists of 309 verses and is a satirical attack against Earl Elgin and the stolen Parthenon Marbles (Γλυπτά του Παρθενώνα). Byron was a scathing critic of Earl Elgin and denounced the theft in *The Curse of Minerva*. Byron an admirer of ancient Greece was embarrassed by what his compatriot did.

Elgin with permission from the Turks began to remove a number of antiquities and marble sculptures from the Acropolis in 1801. These included artifacts from the Erechteion, the Propylaea and the Temple of Athena Nike. Elgin was planning to use the marbles to decorate his home in Scotland and spend £70,000 of his own money. It is estimated that he shipped over 250 pieces of marbles, vases and coins to England.

In the poem Byron finds himself alone within the ravaged walls of the Parthenon. The poem begins with Byron expressing his awe at watching the sunset from Acropolis.

Slow sinks, more lovely ere his race be run,
Along Morea's hills the setting Sun;
Not, as in northern climes, obscurely bright,
But one unclouded blaze of living light;
O'er the hushed deep the yellow beam he throws,
Gilds the green wave that trembles as it glows;
On old ægina's rock and Hydra's isle
The God of gladness sheds his parting smile;
O'er his own regions lingering loves to shine,
Though there his altars are no more divine.
Descending fast, the mountain-shadows kiss
Thy glorious Gulf, unconquered Salamis!
Their azure arches through the long expanse,
More deeply purpled, meet his mellowing glance,
And tenderest tints, along their summits driven,
Mark his gay course, and own the hues of Heaven;
Till, darkly shaded from the land and deep,
Behind his Delphian rock he sinks to sleep.

As he is marveling the sight in front of him, suddenly an apparition appears before him.

He realizes that this is Minerva, but her armor is dented and her spear is broken. A dialogue ensues between Byron and the goddess. She proceeds to put a curse on Elgin for the pilfering.

Even though the curse was from Byron's thoughts, one might say that it actually manifested. On September 1802, Elgin overloaded his ship with the stolen antiquities and set sail for England. The ship sunk near Cythera and it took two years for skilled divers from the islands of Rhodes and Kalymnos to recover some of the marbles with some of them still remaining in the bottom of the sea.

Minerva — the Latin name for Athena - *Αθηνά* , also known as Pallas, Pallas Athene and *Athena Parthenos*. The Greek goddess of wisdom, strength, handcrafts and victory in war.

In 1803 Elgin on a trip back to England and counting on the Treaty of Amiens (an agreement between France and England to temporarily end hostilities between the two) decided to go through France, without realizing that Napoleon broke the treaty. Elgin was arrested by the French and placed in jail, he was released but arrested again and was placed in prison for three more years. On a more personal level his wife committed adultery. The marriage ended in divorce and created a much-publicized scandal. Following the end of his marriage Elgin accumulated an enormous amount of debt. In order to pay his debtors, he had to sell the stolen marbles to the British government at a loss in the amount of £35,000. His health deteriorated as he suffered from asthma. His doctors treated him with large quantities of mercury, which caused many abrasions to his nose prompting his doctors to cut off the tip, thus disfiguring him. He also suffered from syphilis, and died away from home in Paris, penniless.

The following is an excerpt from *The Curse of Minerva*, as she addresses Byron:

"Mortal!"—'twas thus she spoke—"that blush of shame
Proclaims thee Briton, once a noble name;
First of the mighty, foremost of the free,
Now honoured 'less' by all, and 'least' by me:
Chief of thy foes shall Pallas still be found.
Seek'st thou the cause of loathing!—look around.
Lo! here, despite of war and wasting fire,
I saw successive Tyrannies expire;
'Scaped from the ravage of the Turk and Goth,
Thy country sends a spoiler worse than both.
Survey this vacant, violated fane;
Recount the relics torn that yet remain:
'These' Cecrops placed, 'this' Pericles adorned,
'That' Adrian reared when drooping Science mourned.
What more I owe let Gratitude attest—
Know, Alaric and Elgin did the rest.
That all may learn from whence the plunderer came,
The insulted wall sustains his hated name:
For Elgin's fame thus grateful Pallas pleads,
Below, his name—above, behold his deeds!
Be ever hailed with equal honour here
The Gothic monarch and the Pictish peer:
Arms gave the first his right, the last had none,
But basely stole what less barbarians won.
So when the Lion quits his fell repast,
Next prowls the Wolf, the filthy Jackal last:
Flesh, limbs, and blood the former make their own,
The last poor brute securely gnaws the bone.
Yet still the Gods are just, and crimes are crossed:
See here what Elgin won, and what he lost!
Another name with his pollutes my shrine:
Behold where Dian's beams disdain to shine!
Some retribution still might Pallas claim,
When Venus half avenged Minerva's shame."

"You must understand what the Parthenon Marbles mean to us. They are our pride. They are our sacrifices. They are our noblest symbol of excellence. They are a tribute to the democratic philosophy. They are our aspirations and our name. They are the essence of Greekness."

Melina Mercouri

Did you know

Polls conducted by the British Government revealed that the majority of the British public supports the repatriation of the Marbles to Greece.

Byron also attacked Elgin in his poem *Childe Harold's Pilgrimage*

The isles of Greece - Lord Byron 1819 (published in 1821)

by Helen Constantinides Bruno

The isles of Greece! the isles of Greece
Where burning Sappho loved and sung,
Where grew the arts of war and peace,
Where Delos rose, and Phoebus sprung!
Eternal summer gilds them yet,
But all, except their sun, is set.

The Scian and the Teian muse,
The hero's harp, the lover's lute,
Have found the fame your shores refuse:
Their place of birth alone is mute
To sounds which echo further west
Than your sires' 'Islands of the Blest'.

The mountains look on Marathon—
And Marathon looks on the sea;
And musing there an hour alone,
I dream'd that Greece might still be free;
For standing on the Persians' grave,
I could not deem myself a slave.

A king sate on the rocky brow
Which looks o'er sea-born Salamis;
And ships, by thousands, lay below,
And men in nations;—all were his!
He counted them at break of day—
And when the sun set, where were they?

And where are they? and where art thou,
My country? On thy voiceless shore
The heroic lay is tuneless now—
The heroic bosom beats no more!
And must thy lyre, so long divine,
Degenerate into hands like mine?

'Tis something in the dearth of fame,
Though link'd among a fetter'd race,
To feel at least a patriot's shame,
Even as I sing, suffuse my face;
For what is left the poet here?
For Greeks a blush—for Greece a tear.

Must we but weep o'er days more blest?
Must we but blush?—Our fathers bled.
Earth! render back from out thy breast
A remnant of our Spartan dead!
Of the three hundred grant but three,
To make a new Thermopylae!

What, silent still? and silent all?
Ah! no;—the voices of the dead
Sound like a distant torrent's fall,
And answer, 'Let one living head,
But one, arise,—we come, we come!'
'Tis but the living who are dumb.

In vain—in vain: strike other chords;
Fill high the cup with Samian wine!
Leave battles to the Turkish hordes,
And shed the blood of Scio's vine:
Hark! rising to the ignoble call—
How answers each bold Bacchanal!

You have the Pyrrhic dance as yet;
Where is the Pyrrhic phalanx gone?
Of two such lessons, why forget
The nobler and the manlier one?
You have the letters Cadmus gave—
Think ye he meant them for a slave?

Fill high the bowl with Samian wine!
We will not think of themes like these!
It made Anacreon's song divine:
He served—but served Polycrates—
A tyrant; but our masters then
Were still, at least, our countrymen.

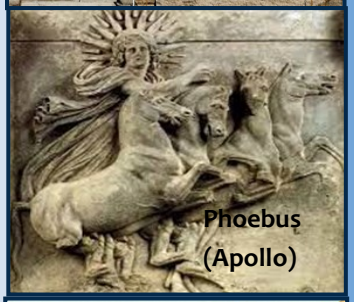
The tyrant of the Chersonese
Was freedom's best and bravest friend;
That tyrant was Miltiades!
O that the present hour would lend
Another despot of the kind!
Such chains as his were sure to bind.

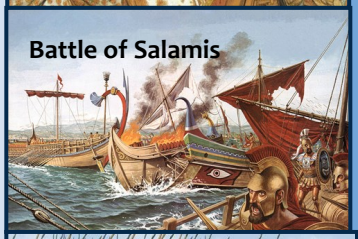
Fill high the bowl with Samian wine!
On Suli's rock, and Parga's shore,
Exists the remnant of a line
Such as the Doric mothers bore;
And there, perhaps, some seed is sown,
The Heracleidan blood might own.

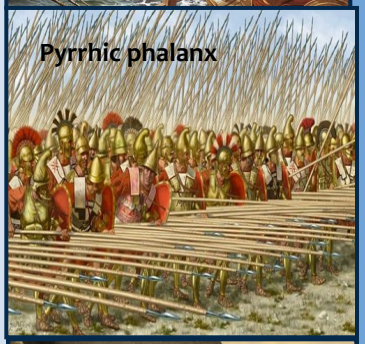
Trust not for freedom to the Franks—
They have a king who buys and sells;
In native swords and native ranks
The only hope of courage dwells:
But Turkish force and Latin fraud
Would break your shield, however broad.

Fill high the bowl with Samian wine!
Our virgins dance beneath the shade—
I see their glorious black eyes shine;
But gazing on each glowing maid,
My own the burning tear-drop laves,
To think such breasts must suckle slaves.

Place me on Sunium's marbled steep,
Where nothing, save the waves and I,
May hear our mutual murmurs sweep;
There, swan-like, let me sing and die:
A land of slaves shall ne'er be mine—
Dash down yon cup of Samian wine!







Byron wrote *The Isles of Greece* in 1819, two years before the actual start of the Greek Revolution. It was part of his poem *Don Juan,* and is the best example in the English literature of a poem within a poem. Since the poem was written before the Revolution, he could not have predicted the outcome.

In the poem Byron details the glory of ancient Greece and his yearning to see it free from Ottoman occupation. He brings up specific pinnacles in Greece's history as we see in his references to the battles of Marathon, Salamis and Thermopylae. He makes reference to a "Persian's grave", when the Greeks defeated the Persians, at the time the most powerful empire in the world. Also he makes reference to the Pyrrhic phalanx, a military formation ancient Greeks used in battles against their enemies.

"But all, except their sun is set…"

He characterizes the Ottoman occupation as slavery, while wistfully continues about Greece's liberation and about how this historic land cannot be oppressed. A revolt must begin.

"I dream'd that Greece yet be free.."

As he continues he lashes out at the lack of action taken by the Greeks to overthrow the Ottomans. He ponders about how is it that their ancestors fought their enemies with such valor, but Greeks cannot do it now. The heroes of ancient Greece would return and fight for their land's freedom. Again the poem was written before the revolt so he could not have known of all the brave men, women and children that revolted and gave their lives against the Turks in the next couple of years.

Place me on Sunium's marbled steep,
Where nothing, save the waves and I,
May hear our mutual murmurs sweep;
There, swan-like, let me sing and die:
A land of slaves shall ne'er be mine—
Dash down yon cup of Samian wine!

When Byron visited The Temple of Poseidon at Sounion, he carved his name in one of the columns.

"The heroic bosom beats no more…"

He laments about how is it that ancient Greece was blessed with so much culture and glory to end up being a slave to the Ottomans. He then turns to the bravery of the people of Suli and compares them to the heroes of the past.

"On Suli's rock, and Parga's shore, exists the remnant of a line such as the Doric mothers bore…"

He continues with a political statement about how the Greeks have to stop waiting for assistance from the major powers of Europe, as they are only concerned for their own interests. Greeks need to be conscious of the fact that this fight is theirs and theirs alone.

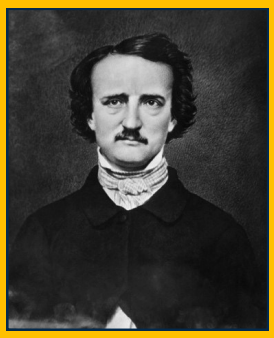
"Trust not for freedom to the Franks - They have a king who buys and sells"

He ends the poem, by putting down his glass of Samian wine, and states that Greece will be free.

"A land of slaves shall ne'er be mine…"

The Isles of Greece was included in many pre-war literature to bring awareness of the plight of Greece to the rest of the world.

Did you know



Most people when they hear the name Edgar Allan Poe, they think of his poem *The Raven*. But Poe a philhellene? Yes! Apparently his love for Greece was influenced by Lord Byron. Poe admired Byron for his courage and active participation in the Greek Revolution. Poe was a supporter of the Greek cause and had a strong desire for a "Philhellenic adventure", just like Byron. He claimed that he left "*without a dollar on a quixotic adventure to join the Greeks, struggling for liberty*". His travels to Greece though were only imaginary as he did not have the means to make it to Greece. He did try to learn Greek and used Hellenic references throughout his work.

"Nothing makes so fine a show as your Greek."

He was captivated by Helen of Troy and in his poem *To Helen,* Poe instructs the reader to remember *"the glory that was Greece"*

To Helen

By Edgar Alan Poe

Helen, thy beauty is to me
Like those Nicéan barks of yore,
That gently, o'er a perfumed sea,
The weary, way-worn wanderer bore
To his own native shore.
On desperate seas long wont to roam,
Thy hyacinth hair, thy classic face,
Thy Naiad airs have brought me home
To the glory that was Greece,
And the grandeur that was Rome.
Lo! in yon brilliant window-niche
How statue-like I see thee stand,
The agate lamp within thy hand!
Ah, Psyche, from the regions which
Are Holy-Land!

The Combatants - Military battles and maritime naval assaults

by Peter Tarhanidis, PhD

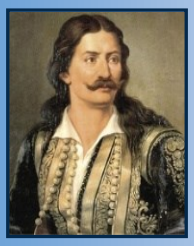
> *Anybody can be a Hellene, by his heart, his mind, his spirit*
> *- Socrates*

The Greek War of Independence, known as *the Greek Revolution or* the Ottoman *Yunan Isyani* (Greek Uprising) lasted from 1821 - 1832. It was fought by the Filiki Etairia and Greek revolutionaries against the Ottoman forces to liberate an independent Hellenic Republic of Greece. The main Greek commanders were Alexander Ypsilantis, Theodoros Kolokotronis, Demetrius Ypsilantis, Georgios Karaiskakis, Constantine Kanaris, Andreas Vokos Miaoulis, Alexandros Mavrokordatos, and Markos Botsaris. The Greeks were aided by the Russian Empire, Great Britain, France, America, Haiti and many Philhellenes. The main Ottoman commanders were Sultan Mahmud II, Egyptian Muhammad Ali Pasha, Omer Vrioni, Mahmud Dramali Pasha, Hursid Pasha, Husrev Pasha, Reşid Mehmed Pasha and Ibrahim Pasha. The Ottomans were aided by Egypt, Algeria, Tripolitania and Tunis. The Greek army lost 25,000 men and the Ottomans up to 20,000 with civilian casualties to 105,000. Select military battles in the principal regions are highlighted in the following vignettes in Asia Minor, mainland Greece, Crete and Cyprus.

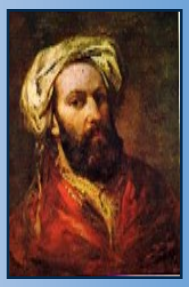
The Pontians of Asia Minor (1821) Set the foundation for the first army of the Greek Revolution, the Holy Corps. This initial military force was formed by Alexander Ypsilantis and the Filiki Eteria, in Foxani, Moldavia. It was structured upon European Army standards. The Filiki Eteria's

Holy Coprs held a force of 7,500 men. The Greek volunteers came from the Diaspora and mostly students without military skill. These "Hierolochites" were trained to use weapons, military maneuvers, dressed in black uniforms and armed with a spear. The Ottomans held a cavalry of 2,000 men led by Kara Ahmed. Vasileios Karavias saw the Ottomans retreated to Dragashani, took it upon himself with only 500 horsemen to attack the Ottomans. The rest of the Holy Corps was not prepared. The Ottomans realizing the smaller force was outnumbered returned to defeat the Holy Corps. Despite the defeat in the Danubian Principalities, it inspired the uprising and was a prelude to the Greek War of Independence. Therefore, March 25 is a dual celebration of independence and the founding the Greek Army. Officially, the Greek Army was founded by decree in 1822 at the First National Assembly in Epidauros. This formed the infantry, cavalry, artillery and engineering functions that would allow a limited trained revolutionary force to transition to an organized Tactical Army.

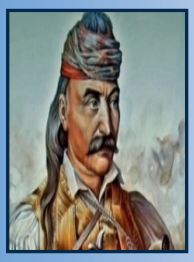
The Battle of Alamana and the execution of Diakos (1821) Athanasios Diakos the Greek revolutionary and military commander at the onset of the war in April led 1,500 rebels who fought a three-day house-to-house battle to



liberate Levadia. Diakos stopped the Ottoman drive into Roumeli by taking up positions near Thermopylae and protected the bridge at Alamana. Omar Vrioni an Ottoman commander sent his 8,500 troops to put down the revolt in Roumeli and then proceed to the Peloponnese to siege Tripolitsa. During the heavy fighting at the Bridge of Alamana, Vrionis divided Diakos' forces. Diakos with a remaining 48 men failed to stop the Turks. Vrionis offered the captured Diakos to make him an officer in the Ottoman army if he converted to Islam. Diakos replied *"I was born a Greek; I shall die a Greek"*. Diakos was impaled to death. Diakos is a revered national hero in Greece.



The Battle of Valtetsi led by Kolokotroni, Geros tou Morea (1821) The city of Tripoli in central Peloponnesus was a



prime objective of the Greek revolutionary army. The Greek force composed 3,000 Maniots, klephts and amatoloi. Led by Theodoros Kolokotronis, the "Archistratigos", overall commander, he established armed camps near the villages of Levidi, Piana, Chrysovitsi, Vervena and Valtetsi their headquarters, in order to set a blockade of the Ottomans. Hurshit Pasha, an Ottoman general and Grand Vizier, sent 5,000 Turkish and Albanian men to Mustafa Pasha to abolish the Greek positions at Valtetsi. Mustafa Pasha's plan was to cut-off the Greeks rear to avoid their retreat to the mountains and force a surrender. The Turkish and Albanian forces managed to capture some positions yet, Kolokotronis and his field commanders Ilias and Ioannis Mavromichalis, Kyriakoulis and Mitros Petrovas attacked the Ottomans flanks weakening them. Against the odds, the Greeks maintained their posts and led a counterattack breaking the Ottoman lines. The clash lasted for 24 hours and the Turks suffered heavy losses. The Greeks won their first major victory demonstrating their organized force can beat the Ottoman army. On that day Kolokotronis said "*We must render up thanksgivings for this day, which should be kept holy forever, as the day upon which our Motherland achieved her freedom".*

The Seige of Tripolitsa and the fearless Anagnostaras (1821) Tripolitsa, located in the center of the Peloponnese was the Ottoman administrative capital in the Morea province and a vital target for the Greek revolutionaries. Its inhabitants included wealthy Turks, Jews, Albanians and Ottoman supporters. Kolokotronis was engrossed on attacking the capital. He set encampments in nearby the villages of Zarachova, Piana, Dimitsana and Stemnitsa. The siege lasted months due to the Greeks inability to sustain a barricade and were constantly dispersed by the Turkish cavalry's sorties. Over time the Greek blockade strengthened while the situation deteriorated for those inside the garrison. The Greeks penetrated a weak spot in the garrison walls and the town was overrun within three days. The Ottoman Hurshid Pasha having sent only minimal aid to Kehayabey Mustafa had surrendered. This win lifted the morale of the revolutionaries. Anagnostaras, Kolokotronis' brother-in-law, from Leontari in Arcadia, became a symbolic figure among the revolutionaries. He was depicted as a striking long-haired, mustached fighter with a sword fighting off the Turkish enemy. During the sacking the city the revolutionaries massacred an estimated 15,000 civilians and Ottoman supporters. For the Greeks it was a chance for retribution of the past Ottoman massacres. W. Alison Phillips, war historian noted, "*the other atrocities of Greeks paled before the awful scenes which followed the storming of Tripolitza*". Order was restored, but the massacre reflects a low point in Greek history.

The Battle of Dervenakia and Dramalis disaster (1822) Mahmud Dramali an Ottoman statesman, military leader, and pasha served as governor of Larissa, Drama, and the Morea. He replaced Hurshid Pasha with the largest Ottoman force of 30,000 experienced men and 6,000 cavalrymen with abundant provisions. He was expected to extinguish the Greek uprising by proceeding to Corinth to regain Nafplion and Tripoli, the capital of Morea. Dramali's leaders advised him to use Corinth as a base to form a navy, insulate the Morea and then embark onto Tripoli. Dramali disregarded the counsel and confidently insisted to progress south to Argolis. Kolokotronis trapped the Ottomans at Tripoli by blocking their retreat in the narrow passes from Argos to Corinth. This led to the destruction of the main Ottoman force of 17,000 Turks including Dramali. The Ottoman defeat became legendary and is still referred to as "*Dramali's disaster*". This victory secured the Peloponnese and upon the surrender of Nafplion it became the interim capital. The Sultan accepted his failure to deal with the *"Greek problem"* and sought Muhammad Ali of Egypt and his Western-trained armies for aid. Muhammad Ali was the Albanian military commander, an Ottoman governor and the founder of modern Egypt who later gained the rank of Pasha.

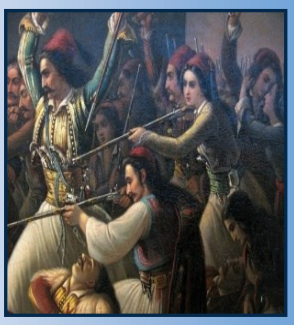
The Battle of Peta and the battalion of Philhellenes (1822) Alexandros Mavrokordatos head of the region at Missolonghi led a battalion of 2,000 Greeks and Philhellenes into battle. While encamped on a hillside near the village of Peta in Epirus, the Ottoman Omer Vrioni met up with Mustafa Reshid Pasha to combine into a force of 8,000 men and to advance into western Greece. Mustafa Reshid Pasha was a prominent Ottoman statesman and general and was appointed commander in chief of the Ottoman forces in Epirus who later reached the post of Grand Vizier. Before sunrise the Ottomans set in a crescent formation advanced toward the western ridge. The Greeks and Philhellenes fought bravely and surprised the Ottomans who were not expecting to fight a well-organized adversary. During the battle, Gogos Bakolas, an old klepht and armatoloi captain betrayed the Greeks by leaving his right flank exposed. When the Albanian enemy charged, Bakolas retreated and left the Albanians to the upper ground to fend off the Greeks. With the eastern ridge under Ottoman control they went on to seize the village of Peta and attacked the Greeks on a second flank. The Greeks and Philhellenes fell into disarray by fighting on two fronts and were ultimately scattered. Mavrokordatos later presided over the first National Assembly at Epidaurus and elected first president of the Hellenic Republic.

The Battle at Maniaki and the fall of Papaflessas (1825) Grigorios Dikaios Flessas was an archimandrite priest popularly known as Papaflessas. He saw the Revolution was in jeopardy after the Greek defeats and that Navarino was close to falling to the Ottomans. He decided to lead the barricade of Maniaki. He marched 3,000 Greeks toward Ibrahim Pasha's Egyptian army of 6,000 men. Unable to fortify the barricade many Greeks retreated back to their camps and left Papaflessas without reinforcement. Papaflessas and a remaining 300 men, heroically fought to their death. The sacrifice was unequal. In a Paris lithograph of the time he was characterized as "*The new Leonidas*". Ibrahim had his men stand up the dead body of Papaflessas and said "*Indeed he was a competent and brave man. It would have been better for us to have suffered double the damage, but to have the opportunity to have caught him alive*". Another folklore stated Ibrahim kissed the dead Papflessas on his forehead as a sign of recognition of his bravery and selfless courage. Ibrahim went on to recapture Arcadia, Messinia, Tripolitsa and most of the Morea.

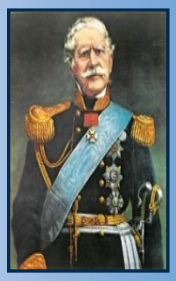
The Battle of Lerna Mills and the Makriyannis great victory (1825) This clash was fought between Greek irregulars and the Egyptian army.

After the Greek defeat at Maniaki, Kolokotronis and the Greek army fled to Aritena leaving Ibrahim Pasha to capture Tripolitsa and with 5,000 Turkish-Epyptian men went to seize Nafplion. On the Ottomans way to Lerna, Yannis Makriyannis organized a military force to set up a blockade. Lerna's grain mills were an important food supply to Nafplio. The Greeks pushed back the Turks out of the garrison and held the successful defense of Nafplio while the Ottomans retreated back to Tripolitsa. Makriyannis was a Greek merchant and military officer who attained the rank of general, led many noteworthy campaigns. He had a tumultuous career as a politician, had a role in the first Constitution and was later condemned to death and pardoned. As an author he is recalled for his Memoirs. Apart from being a source of key historical and cultural facts it was considered a "monument of Modern Greek literature" written in the colloquial vernacular of Demotic Greek and became one of the great masters of modern Greek prose.

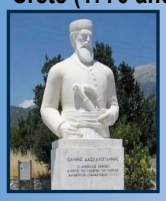
The Third Siege of Missolonghi and the courageous exodus (1825) Missolonghi was an important strategic port and was under constant Ottoman siege from 1822, 1823 and 1825. The Ottoman commanders Reşid Mehmed Pasha and Ibrahim Pasha with 30,000 men crossed the Gulf of Corinth but because they were unable to breach the city walls, they set up a blockade. Sir Fredrick Adam, the Ionian Islands High Commissioner failed in his attempts to have the combatants sign a treaty. The Greek admiral Andreas Miaoulis broke the Ottoman blockade to temporarily resupply the garrison. The Ottomans in turn captured the fort on the island of Anatolikon which disrupted the main resupply of the garrison. A year later the situation became dire for the Greeks and under captain Notis Botsaris with 4,000 Greeks planned to abandon the city. The men broke through the gates to lead women and children to safety. Georgios Karaiskakis created a diversion and attacked the Ottoman rear to aid in the escape of the city. The Turks had learned of the escape and when the Greeks ran out of the city gates, they were slaughtered with only 1,000 making it to safety. The next day was Palm Sunday and the Turks found many Greeks who remained behind to defend the garrison had killed themselves rather than surrendering. While the Greeks endured this disaster and the harsh treatment at Missonloghi, its news increased sympathies for the Greek cause among the Europeans. The public sentiment was an important influence on Britain, France and Russia to intervene militarily at the Battle of Navarino which liberated Greece.



The Siege of the Acropolis (1826–1827) Following the fall of Missolonghi in 1826, the Acropolis was the last fortress and remained the only Greek stronghold in mainland outside the Peloponnese. Ottoman commander Reşid Mehmed Pasha had secured Missolonghi, captured Athens (25 August) and then besieged the Acropolis. The Greek military leader Yannis Gouras held onto the Acropolis but was killed during the siege. British General Sir George Church, commander of the Greek forces during the last stages of the war sought to hold the Acropolis. Post Greek independence he became a general in the Hellenic Army and a member of the Greek Senate. During the siege the Ottomans set a blockade and bombarded the hill. The Greeks harassed the Ottomans with regular night raids. Georgios Karaiskakis' forces resupplied the garrison who gained access through the Ottoman lines. They launched varied attacks on the Ottoman army's rear and supply lines leading to a victory at the Battle of Arachova. Yet, in 1827, after Ottoman victories at Chaidari and Analatos (April), the Acropolis fort surrendered (May). The Turks regained control of the mainland until their disaster at Navarino.



Crete (1770 and 1821) An active member in the revolution Crete resisted Turkish occupation but was militarily constrained from liberation by the Egyptian forces. In 1770 Crete had their local hero in Ioannis Vlachos Daskalogiannis. He was an affluent shipbuilder, shipowner and well educated. He was graceful and eloquent, and his fellow citizens called him "Daskalos" (teacher), hence his nickname Daskalogiannis, "John the Teacher." Daskalogiannis was contacted by Russian envoys to engage in a revolt against the Ottomans and they promised to provide a fleet to support the revolt. Daskalogiannis prepared and funded the military operation and placed his 1,300 men in strategic locations. **The Cretans raised their flag on March 25, 1770, in the church of Agios Georgios of Anopolis, exactly 50 years earlier than the Greek War of Independence in 1821.** The Russian fleet did not deploy to support Crete. The Cretans left to fight on their own faced the Turks under the Pasha of Candia/Chandax (Heraklion). With 6,000 men the Turks easily put down the rebels and destroyed the village. Daskalogiannis with no hope in sight ultimately surrendered the castle of Frangokastello and was executed in June 1771. His self-sacrifice is emblematic of valor and liberty. On that same day 75 chiefs and 6 priests were put to death. Daskalogiannis's revolution in 1770 was the precursor to the revolution of 1821. The Cretan uprising in 1821 was confronted with a brutal reaction from the Ottomans. The Ottomans executed several bishops who were considered the chieftains of the island. From 1821 to 1830 there were many atrocities committed. In addition, a plague killed 60% of the Ottomans and left 21% of the Cretans to suffer. Below is a very short timeline of key events on Crete:



°1822, a fleet of 114 warships and transports arrived at Souda Bay led by Hasan Pasha

°1823, 12,000 Ottoman soldiers land on the island. Emmanouil Tombazis, Commissioner of Crete, held the Convention of Arcoudaina to try to unite the local chieftains but gathered only 3,000 men to face the much larger and prepared Ottoman force easily contained the

Cretans.

- °1825, 400 Cretans return from the Peloponnese to invigorate the Cretan uprising. Dimitrios Kallergis and Emmanouil Antoniadis, seized the fort Gramvousa. The Cretans were pinned down in the fort for over two years and resorted to piracy to endure the struggle. They built a school and a church dedicated to the Panagia i Kleftrina ("Our Lady the piratess") denoting St. Mary as the patron of the klephts.
- °1828, Epirote Hatzimichalis Dalianis made it to Crete and took over Frangokastello, a castle in Sfakia. Mustafa Naili Pasha attacked Frangokastello with a force of 8,000 men. The castle's fortifications fell along with Dalianis and his men. Mavrokordatos with British and French fleets sailed to Crete to deal with the klephts. After destroying the pirate ships the Gramvousa fort was undertaken by the British.
- °1830, Britain fearful of Crete becoming a center of piracy or a Russian naval base prevented them from joining the new Hellenic Republic and remained under the Ottomans until November 6, 1878.

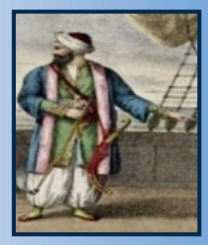
The Cypriots 1821 - created the "Column of Cypriots" («Φάλαγγα των Κυπρίων»), led by the Greek military leader General Christodoulos Chatzipetros. Over 1,000 Cypriots fought with extraordinary heroism in the War of Independence. The Cypriot battalion had a distinguishing war banner consisting of a white flag with a large blue cross with the words "*GREEK FLAG OF THE MOTHERLAND CYPRUS*" inscribed in the top left corner. Cyprus provided supplies to the Greek revolutionaries at great risk. Aware of the Cypriot rebellion and fearful of similar uprisings the Ottomans sentenced to death any Greek Cypriot who was discovered to support the Greek revolution. The Cypriot leader of the Greeks was Archbishop Kyprianos, primate of the Cypriot Orthodox Church and a member of the Filiki Eteria. As Archbishop he invigorated Orthodox Cypriots education, supported the revolution with money and supplies. Cyprus was isolated from Greece and did not have a navy or any Klepht warfare like the Greeks. Proclamations of the revolution were distributed in all parts of the island. The local pasha Küçük Mehmet, the Ottoman governor of Cyprus, was known to be cruel. The local pasha having recovered these proclamations responded by executing 470 Cypriots including Chrysanthos (bishop of Paphos), Meletios (bishop of Kition) and Lavrentios of (bishop of Kyrenia). Proceeding those martyrs all abbots and monks of monasteries of Cyprus were executed. Next, the Ottomans jailed and then executed Greek leaders of the villages that were suspected of patriotism. Over 2,000 Cypriot Greeks were killed as revenge for participating in the revolution. Küçük Mehmet declared "*I have in my mind to slaughter the Greeks in Cyprus, to hang them, to not leave a soul...*" before starting the onslaughts and pillaging of the Cypriot people. Archbishop Kyprianos' legendary response to Mehmet's threat was "*Hellenism was born when the world was born, Nobody could be found to eliminate it, Nobody, for it is protected from above by my God, Not till the whole world ends will the Greek race vanish!*" Archbishop Kyprianos was aware of his imminent death and he opted to remain to counsel the people. He is admired throughout Cyprus as an honorable patriot and defender of the Orthodox faith and Hellenic cause. Archbishop Kyprianos was publicly executed in July 1821. Cyprus was ruled under the Ottoman Empire till 1878 when Britain became its protectorate and in 1914 a Crown colony. Cyprus gained her freedom on August 16, 1960.

Maritime naval assaults in Aegean During the revolution the Greek merchant fleet emerged as the national Navy. The Greek merchants in the Aegean were mostly from the Saronic Islands of Hydra, Spetses, Poros, Psara and Samos who increasingly commercialized the Mediterranean. Affluent islanders from each island were responsible to build, supply the seamen and admirals of the fleet. Even though the Greek sailors were experienced, their armada were lightly armed and not capable to rise up to the Turkish armada. The Ottoman Navy had superior wartime fleet and disciplined seamen. The Greek fleet was crucial to the war effort with the goal to disrupt the Ottoman Navy's resupplying its garrisons and strengthening its encampments. The Greek strategy was to effectively deploy fireships in attaining naval victories and protecting the revolt on the mainland. Of the 59 fireship attacks launched during the revolution 39 succeeded in their intended target. Fireships were older wooden rowed sailing vessels filled with gunpowder, munitions, and explosives. They were set on fire and steered toward the enemy vessel to ram and destroy their ships. Greek sailors prayed to St. Nicholas and the Theotokos before piloting their fireships that were smaller and nimbler as they guided them toward their intended larger warship targets. Most navies mitigated the threat of fireships making them obsolete yet, the skilled Greek sailors used them to many devastating outcomes. The fireships carried a small crew of sailors who towed a rowboat to be used to sail to safety. The fireships created panic among the Turkish sailors, destroyed valuable convoys, and limited the Turks activities in the Aegean. This lessened the resupply of the enemy needs and increased the rebels hold out on the mainland. By the end of the Greek War of Independence the fireship was obsolete and new naval technologies introduced the steam powered and ironclad ships. The islanders of Hydra celebrate the acclaim of the fireship annually at the Miauleia festival.

The current Greek Navy was built on the ancient foundations, skills and strategies inspired by 3,000 years of naval history. Select naval assaults are highlighted in the following vignettes across the Aegean.

Burning of the Ottoman flagship off Chios, 1822 (Greek victory - 4 Greek fireboats and 2 Ottoman flagships)

Greeks from Samos and other islands came to Chios to inspire its inhabitants to join the war for independence. In response, the Ottoman navy led by Nasuhzade Ali Pasha, the Kapudan Pasha (commander-in-chief of the navy), led the conquest and Chios massacred 30,000 Greeks and enslaved 50,000 Greeks. The massacre triggered international horror and led to increased support for the Greek cause. Two months later while the Ottomans celebrated the national holiday, Ramadan Bayram, the Greek naval forces under Constantine Kanaris and Andreas Pipinos executed the destruction of the Ottoman flagship, Mansur al-liwa, and the vice admiral's flagship by deploying Greek fireships. Admiral Konstantínos Kanaris was a Greek naval officer and statesman who provided his own ships to the Greek navy. He was infamous for his excursions against the Turks. Andreas Pipinos was born on Hydra and a naval fighter and both were renowned for their effective use of fireships. This was an outstanding naval win with 2,000 Ottoman sailors and admiral Nasuhzade Ali Pasha perished.

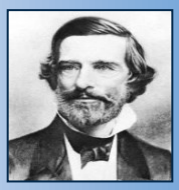


The Battle of Nafplio and of Spetses, 1822 (Greek victory – 56 Greek ships versus 94 Turkish ships) - The Ottoman fleet of ninety-four vessels under the command of Mohammed Ali was sent to destroy Greek forces in Hydra and Spetses and to relieve the besieged Ottoman in the gulf of Nafplio that lasted for several days. Greek and Ottoman fleets endured with slight losses until the Ottoman withdrew after three failed attempts to break through the Greek fleet and secure the garrison. The Greek admiral Andreas Vokos Miaoulis donated his wheat-shipping earnings attained during the Napoleonic Wars to the Greek struggle for independence. During the battle he relied on the ancient Greek strategy deployed by Themistocles in the Battle of Salamis to drive the Ottoman fleet into the narrow straits and reduce their maneuverability. Admiral Miaoulis created three squads to bait and deceive the Ottomans and to protect the coastline to fend off any Turkish landings. Admiral Miaoulis scored a victory with the ancient tactic and ultimately the Ottomans surrendered the garrison. The Ottoman vice admiral was executed for the loss. Miaoulis died in 1835 and is buried near the tomb of Themistocles, the founder of the ancient Athenian Navy.

The Battle of Samos, 1824 (Greek victory – 6 Greek ships versus 3 Turkish ships) - Samos under its leader Lykourgos Logothetis who was educated in Constantinople and served on the Phanariote administration of Wallachia, effectively defied the Ottomans in 1821 and maintained their autonomy despite their vulnerability due to their proximity to the Anatolian coast. Yet, in 1824 the Ottoman fleet amassed to seize Samos. Admiral Georgios Sachtouris of the Greek fleet prepared to fend off the attack. The Ottomans failed in their attempts to drive the Greek ships away. Instead several Greek fireships assaulted several Ottoman, Tunisian and Tripolitanian ships. The Ottomans lost all three ships and 1,100 men to secure the continued autonomy of the island.

The Battle of Andros, 1825 (Greek victory – 20 Greek warships and 51 Ottoman ships) - Georgios Sachtouris was born in Hydra and was a ship captain engaged in maritime commerce. He became an admiral during the Greek War of Independence in naval battles of Patras, Spetses, Samos, and Gerontas. In 1825, admiral Sachtouris and the Greek fleet defeated the Ottoman naval force attack in Andros. The Greek fleet launched two fireships that sank the Ottoman's flagship. The Ottoman force dispersed, and the Greeks seized one Ottoman ship and five Austrian cargo ships on their way to resupply the Ottoman siege in Missolonghi. Post the revolution Sachtouris joined the Royal Hellenic Navy and received the rank of vice admiral.

The Battle of Itea. The 1st steamship in the world to see naval warfare, 1827 (Greek victory - 4 Greek ships versus 9 Turkish Egyptian Ships) - This naval battle fought in September 1827, in the Gulf of Corinth under the command of British philhellene, captain Frank Abney Hastings, a former Royal Navy officer who had volunteered his services to the Hellenic Navy. A small Greek squadron launched a raid on an Ottoman fleet anchored near Itea with the flagship Karteria. The Karteria built in 1825 in London by the Philhellenic Committee of London and Frank Abney Hastings (also known as Francis Astingas), was the first steam-powered warship launched in the world to take part in naval warfare mainly based out of Corinth. The American doctor and philhellene Samuel Howe served on the Karteria and noted "*It was equipped with a machine disproportionate to its weight, very roughly made to rely on it. It was ruled by the modest and experienced Frank Abney, to whom Greece owes its prudence and tireless efforts the first national ship.*" While the Karteria was challenging due to its novel development but gained a reputation for its firepower and maneuverability. The Ottoman fleet consisted of a complement of schooners, brigs and gunboats while support by on shore garrisons. During the lobbying of shots, captain Hastings and the Karteria were able to destroy several Ottoman ships and land base and disable their superior capability. Disgraced the Ottoman's Ibrahim Pasha promised to destroy the Karteria.



The Battle of Navarino, 1827 (Greek Allied Forces victory – 27 Allied ships versus 85 Egyptian and Tunisian ships) - This battle was

fought in Navarino Bay, modern-day Pylos, on the west coast of Messinia, in the Ionian Sea. Navarino Bay is a hefty natural harbor and was used by the Ottoman navy as its chief base in the Peloponnese. Allied forces from Britain, France and Russia warships faced off against an Ottoman armada of imperial warships and squadrons from Egypt and Tunis. Prior to the naval battle British Vice Admiral Edward Codrington was appointed Commander-in-Chief, Mediterranean Fleet, to enforce an armistice for both sides and prohibit Ottoman reinforcements and their allies to reach Greece. Codrington, who was not regarded for his diplomacy, managed to obtain verbal agreements with Ibrahim Pasha that he would refrain from military actions on land and sea. The Ottomans broke the cease fire due to continued Greek military operations. Codrington was aware of the military leaders who were operating on their own, but he was unable to stop them. Ibrahim decided to resume his military operations including his scorched earth policy. The fires burned down villages leaving the people of Messinia close to famine. Ibrahim Pasha further defied the armistice by constant acts of genocide against the Greeks of Morea and transplanted in their place Muslims from Africa. Codrington and his allies decided they would not be able to effectively blockade the bay in the winter and safeguard the people of the Peloponnese. Instead they anchored in the bay across from the Ottoman/Egyptian fleet in a show of strength. Codrington hoped the Ottomans would return to the armistice and stop the atrocities against the Greeks. The battle strategy the Ottoman-Egyptian fleet employed was to anchor in a horseshoe construct in three rows. The Allied plan was to anchor in the free water inside the horseshoe. Codrington would take up the position facing the center of the Ottoman line; the French and Russians would face the Ottoman left and right wings respectively. The Allied fleet were outnumbered by the Ottoman / Egyptian ship count, but the Allied fleet's advantage was in their more powerful and accurate weaponry and quality of the seamen. The Allied forces decisively defeated Ottoman and Egyptian forces which were trying to suppress the Greeks, thereby making Greek independence much more likely. As the news travelled across the Peloponnese villages rang church bells and celebrated the news in the village squares of the Ottoman Sultan and Ibrahim Pasha Egyptian fleets were destroyed. It was the last major naval battle in history to be fought entirely with sailing ships.

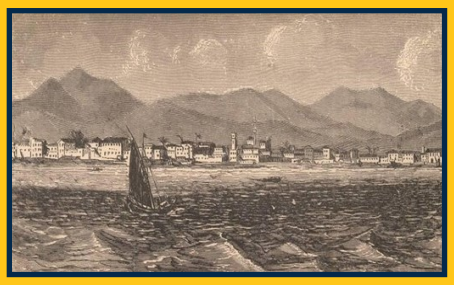
Did you know

In total over 1,000 Cypriots fought for the cause and many died. Many were killed in Missolonghi and at the Battle of Athens. General Chatzipetros, showing military decorations stated "*These were given to me by the heroism and braveness of the Φάλαγγα των Κυπρίων (Column of Cypriots).*"

The *Greek National Library* (center of Athens) contains a list of 580 names of Cypriots who fought in the War for Independence between 1821 and 1829 ,with their flag currently at the National Historical Museum of Athens.

The contribution of Cyprus in the Revolution of 1821 is not particularly known outside of Cyprus and Greece, and very few are aware of the price the Cypriots paid – with their lives – for the decisions they made as early as the late 1700s. Historical records from a number of memoirs of Greek Revolutionaries like General Makriyannis , indicate that 130 Cypriots fought in the Battle of Athens and many more joined the Revolutionary leaders between 1821-1833. Emerging documents, such as those from the *General National Archives of Greece*, suggest that many more sacrificed their livelihoods in Cyprus and a number of noble Cypriots were members of the Filiki Eteria. It is estimated that over 2,000 Greeks of Cyprus were slaughtered as an act of revenge for their contribution to the Greek cause. By September 1822, 62 villages had entirely been destroyed and vanished.

Please see page 28 "1821 Celebratory Events" for a link to the *American Hellenic Foundation of Western Pennsylvania,* as they present a variety of topics next month on Cyprus' contribution and sacrifices to the fight for Greece's liberation.



List of battles of the Greek Revolution of 1821

1821

Revolution of Mani • Battle of Kalamata • Uprising of Patras • Battle of Katsaros • Siege of Gastouni • Siege of Salona • Siege of Lidoriki • Battle of Malandrino • Siege of Livadia • Battle of Levidi • Battle of Athens • Battle of Vlachokerasia • Battle of Lala • Massacre of Vitina • Siege of Neokastro Monemvasia • Siege of Becca • Sozopol's Uprising • Battle of Bairaktaris • Battle of Patratziki • Battle of Alamana • Battle of Galatsi • Battle of Valtetsi • Battle of Doliana • Battle of St. Athanasius Karitenas • Siege of Atalante • Siege of Mendenitsa • Siege of Athens • Battle of Saltiki • Uprising of Gallipoli • Battle of Vrachori • Battle of Kavofonia • Battle Inn of Gravia • Battle of Vrysakia • Battle of Eressos • Battle of Dragatsani • Battle of Thessaloniki • Battle of Rentina Thessaloniki • Battle of Egri Boutzak • Battle of Vasilika Thessaloniki • Battle of Skouleni • Battle of Grana • Uprising of Thasos Keramoti • Battle of Vasilika Fthiotida • Battle of Pente Pigadia • Destruction of Vostitsa • Destruction of Galaxidi • Siege, Fall of Tripolitsa • Storming of Palamidi

1822

Siege of Akrokorinthos • Battle of Rethymno • Battle of Chania • Battle of Patras • Battle of Girokomeio • Battle of Styra • Battle of Veria • Battle of Katranitsa • Chios Massacre • Destruction of Naoussa • Battle of Kolindros • Battle of Castella • Battle of Kastania Imathia • Siege of Acropolis • Battle of Milia • Battle of Malaxa • Battle of Kompoti • Battle of Plaka • Battle of Peta • Battle of Splantza • Battle of Fener • Siege of Acrocorinth • Battle of Dervenakia • Battle of Kiafas • Battle of Agios Sostis • Battle of Spetses • Battle of Mavronorous • Battle of Tenedos • Occupation of Palamidi • First Siege of Missolonghi

1823

Battle of Akrata • Battle of Agios Vlasios • Battle Trikeri • Battle of Parnassus • Siege of Arachova • Battle of Karpenisi (Kefalovrissi) • Battle of Ida • Battle of Kaliakouda • Battle of Aitoliko • Siege of Aitoliko • Battle of Karystos • Destruction of Melidoni • Battle of Gramvousa • Battle of Chios • Battle of Mytilene • Battle of Crete • Second Siege of Missolonghi

1824

Kasos Massacre • Destruction of Psara • Battle of Ampliani • Battle of Samos • Battle of Panasaris • Battle of Vourgareli • Battle of Gerontas • Battle of Astypalaia

1825

Battle of Kremmydi • Battle of Shoinolaka • Battle of Sphacteria • Fall of Neokastro • Battle of Methoni • Battle of Andros • Third Siege of Missolonghi • Battle of Maniaki • Battle of Varypetro • Battle of Kafirea • Battle of Trampala • Battle of Kakosalesi • Battle of the Lerna Mills • Battle of Trikorfa • Battle of Alexandria • Campaign in Lebanon

1826

Battle Klisova • Exodus of Missolonghi • Ottoman–Egyptian invasion of Mani • Battle of Thriasio Field • Battle of Mytilene • Battle of Vergas • Siege of Varnakova • Battle of Haidari • Battle of Dombraina • Siege of the Acropolis • Battle of Arachova

1827

Battle Distomo • Battle of Kamatero • Battle of Keratsini • Battle of Analatos • Fall of the Acropolis • Battle of Kafkarias • Battle of Neokastro • Battle of Navarino • Battle of Itea • Expedition of Chios

1828

Combating piracy in the Aegean • Rebellion of Thassos • Battle of Kavala • Battle of Cape Baba • Battle of Frangokastello • Battle of Koraka • Battle of Grammeni Oxya • Battle of Ternovas

1829

Battle of Martin • Battle of Aniforitos • First Battle of Thebes • Second Battle of Thebes • Clashes in Oropos and Menidi • Delivery of Vonitsa • Battle of Petra

HEROES AND HEROINES OF THE WAR FOR GREEK INDEPENDENCE

by Helen Constantinides Bruno

In this issue we will cover:

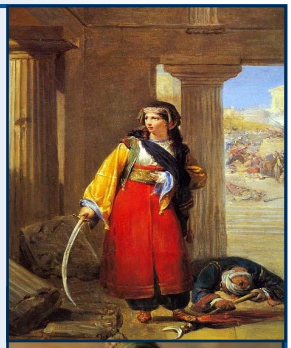
YANNIS MAKRIYANNIS
Γιάννης Μακρυγιάννης

ATHANASIOS DIAKOS
Αθανάσιος Διάκος

GRIGORIOS PAPAFLESSAS
Γρηγόριος Παπαφλέσσας

MANTO MAVROGENOUS
Μαντώ Μαυρογένους

MARIGO ZARAFOPOULA
Μαριγώ Ζαραφοπούλα



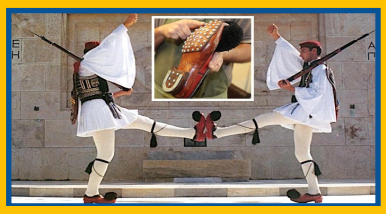
DID YOU KNOW

TSAROUCHI
τσαρούχι

The shoe that the warriors of the war for Greek Independence wore. Originally it was worn by shepherds and villagers of the rural and mountainous areas in Greece because of their durability. It was made of leather and had a tassel to protect their toes from the cold and snow.

Today the tsarouchi is associated with the Evzones-Εύζωνες, the elite members of the Presidential guards, as they safeguard the Greek Tomb of the Unknown Soldier, the Presidential Mansion in Athens and the Hellenic Parliament.

The tassel represents the tree of liberty and inside the tassel there is a blade that symbolizes the "kick" that anyone against liberty will receive. The bottom of the tsarouchi consists of 50-60 nails.



The nails on the bottom of the tsarouchi are there to make the Evzone stride more threatening and to simulate the sound of battle.

Another version says that the reason for the nails was due to King Otto. When Otto came to Greece from Bavaria, he was homesick for the sound of his horses. Therefore he had his guards put nails on the bottom of their tsarouchia to simulate the sound of horses trotting by.

The name Evzones-Εύζωνες was first mentioned by Homer in reference to a young man of an elite status and imposing stature.

To be an Evzone one has to be at least 6.1 feet in height.

Battles
Siege of Arta
Battle of Peta
Greek Civil War(1824-1825)
Battle of Lerna Mills
Siege of Acropolis
Battle of Phaleron

Makriyannis' Tomb
Athens First Cemetery
-Athens

Did you know

In 1837 Makriyannis commissioned 25 engravings from Greek painter and veteran of the War of Independence Panayiotis Zographos. Proceeds from the sales were used to help veterans from the war.

Yannis Makriyannis

Γιάννης Μακρυγιάννης

1797 - 1864

"Today the fatherland is reborn, that for so long was lost and extinguished. Today are raised from the dead the fighters, political, religious, as well as military, for our King has come, that we begot with the power of God. Praised be your most virtuous name, omnipotent and most merciful Lord."

General Yannis Makriyannis—*Memoirs*

(On King Otto's arrival to Greece)

Makriyannis was born to a poor family in the village of Arotiti. His real name was Ioannis Triantaphyllou, "Makriyannis" was a nickname due to his height. He was a merchant, military officer, politician and author. His father Dimitris Triantaphylou was killed while fighting the troops of Ali Pasha. After that the Triantaphylou family was forced to flee to Levadeia. When he was seven years old he was given as foster son to a wealthy man from Levadeia, where he endured many beatings and did menial work. He called this period of his life "my death". He left in for Arta in 1811, and started trading becoming a very successful merchant.

He joined the Filiki Eteria in 1820 and in 1821 he left for Patras, supposedly on business, but the real reason was to inform local members of the Filiki Eteria about what was happening in Roumeli. He met with Odysseas Androutsos and returned to Arta two days before the revolution began. He was arrested by the Turks and was imprisoned for 90 days before he managed to escape. He took arms against the Turks in August 1821, under the leadership of Gogos Bokolas.

In 1824 a feud erupted between Greek rival groups which resulted in an outright civil war. An enraged Makriyannis addressed the conflict by saying: ***"I did not take arms against the Turks in order to end up fighting Greeks."***

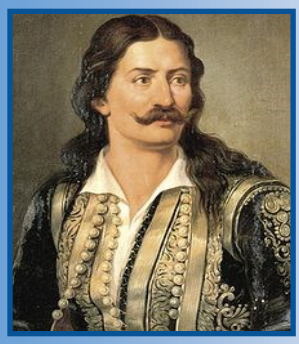
He fought valiantly in a number of battles and on October 1826 managed to fight off an attack against the Odeon of Herodes Atticus. During the siege of Acropolis he endured severe injuries to the neck and head and suffered from them for the rest of his life.

After the liberation of Greece, he had a tempestuous public career. He was one of three leaders to grant the first Constitution of the Kingdom of Greece and also had a major role in forming the new cabinet. In 1833 Makriyannis was elected to the city council of Athens.

Despite his many contributions to the cause and political career, he is mostly remembered for his *Memoirs* written in pure Demotic Greek (a term used to describe the colloquial vernacular form of Modern Greek). He taught himself to read and write after the war in order to write his memoirs. Nobel laureate Giorgos Seferis called him the greatest master of Modern Greek prose and stated: *In our times, ... when people seek to find in other people something clear and stable and compassionate, it is appropriate to speak of people such as Makriyannis.* The *Memoirs* are a great source of historical and cultural information about the period.

In 1851 he started to write another "history" as he called it. Here he seeks Greece's salvation through divine intervention, instead of guns. The work was published in 1937 with the title *Visions and Wonders - Ὁράματα καὶ Θάματα.*

In 1852 his enemies accused him of treason. He was tried, jailed, stripped of his military rank and sentenced to death. Ultimately he was pardoned in 1854. He suffered greatly while in jail and after he was released he suffered from hallucinations. His condition worsened after the death of his youngest son from cholera. Makriyannis was reinstated to the ranks that he was stripped off and was re-elected as a representative of Athens to the new National Constitutional Assembly in 1864. He was promoted to a general on April 20, 1864 but died a few days later on April 27.



Athanasios Diakos

Αθανάσιος Διάκος

1788-1821

Diakos was born Athanasios Nikolaos Massavetas in the village of Ano Mousounitsa. He was drawn to religion at a young age and joined the Monastery of St. John The Baptist where he became a monk at the age of seventeen and not long after he was ordained a deacon. While there a Pasha (high ranking Turkish officer) stopped at the monastery, where he insulted Diakos, and an altercation ensued which resulted with the killing of the Pasha. Diakos had to flee for the mountains and joined the klephts in the area. From then on he took the pseudonym of "Diakos" - Deacon. He became a military commander and fought in Eastern Central (Roumeli) Greece, and was victorious in many battles against the Ottomans in the region.

Due to his bravery and heroism he was able to capture Livadia, Thebes and Atalanta. At the Battle of Alamana, Diakos and his unit of just a few men, confronted Kiose Mehmet and Omar Vrioni, who had been ordered to defeat the revolution in Roumeli.

After a heroic battle, Diakos was wounded and taken prisoner. He was then asked to denounce his Christian faith and join the Ottomans; but he refused. His reply to the Turks was:

> "Εγώ Γραικός γεννήθηκα, Γραικός θε να πεθάνω. I was born a Greek and I will die a Greek."

The Turks sentenced him to die by impalement, which exemplified the barbaric and brutal actions of the Turks.

After his death and because of his defiance he became a legendary hero.

Tradition has it that as he was taken away to be put to death he said:

> *"Oh, what a moment Death chose for me to perish. Spring grass everywhere and branches with blossoms to cherish."* Literally it means: Look at the time Death chose to take me, now that the branches are flowering, and the earth sends forth grass.
> Για δες καιρό που διάλεξε ο Χάρος να με πάρει, τώρα π'ανθίζουν τα κλαριά και βγάνει η γης χορτάρι .
> The above was a metaphoric reference to the liberation and freedom of Greece that he was hoping to soon become a reality.

The Battle of Alamana by Alexandros Isaia

Papaflessas

Παπαφλέσσας

1788-1825

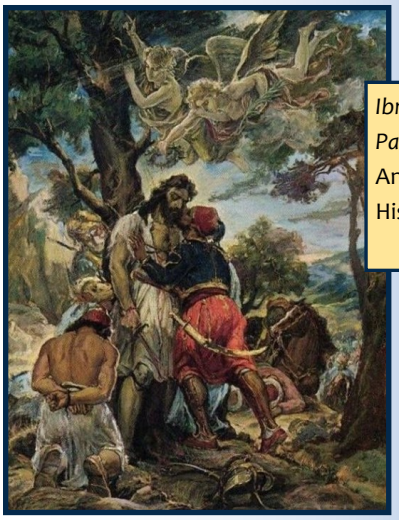
He was born Grigorios Dimitriou Dikaios-Flessas, but was known as Papaflessas since besides being a government official, was also a priest. He was one of the most eccentric personalities among the many fighters for independence. He had a magnetic personality and was an incredible leader. He was also very argumentative, belligerent and liked to create rivalries with the other fighters. Because of these traits he was hated by the other fighters. But despite his personality he was very devoted to the cause and to his country.

Papaflessas and his men fought in many battles in Morias, stopping the army of Omer Vrioni in Corinth and Argolis until the end of 1821. Papaflessas fought the mighty army of Dramali Mahmud Pasha who came from Larissa to suppress the revolution in Morias.

In 1822, along with Kolokotronis, Ypsilantis and Nikitaras and their troops, they defeated Dramali's army in the Dervenakia pass.

In February 1825, Ibrahim Pasha and his massive army left Egypt and landed in Morias, determined to put an end to the Greek revolution once and for all. Papaflessas proceeded to Maniaki with 1,000 men, while Ibrahim's army numbered 6,000. When the Greeks saw the Ottoman Army lined up in battle position, they were terrified and many fled. Papaflessas was left with 600 men, while some say just 300. The battle began on May 20, 1825 and within a few hours, the Greek troops had been decimated. Papaflessas fell alongside his men.

According to legend, Ibrahim was so impressed by Papaflessas bravery that he requested his men to find his body, among the dead. His decapitated body was found, but Ibrahim insisted that that they also find his head and when the head was found Ibrahim asked his men to attach it to the body and tie it to a tree. He then proceeded to kiss Papaflessas' face, as a gesture of respect, and told his men: *"If Greece had ten heroes like him, it would not have been possible for me to undertake the military campaign against Peloponnese."*



Ibrahim kisses the deceased Papaflessas after the Battle
Andreas Georgiadis/National Historical Museum

Manto Mavrogenous

Μαντώ Μαυρογένους

1796-1848

Born on 1796 in Trieste, Italy. Magdalene 'Manto' Mavrogenous, was raised in an affluent and politically liberal family. Her father was a wealthy merchant. Her mother was from Mykonos, spoke many languages and managed her husband's business. Manto received a higher education and was taught French, Italian and Turkish. As young girl she was raised and nurtured by the principals and ideas of the Enlightenment Movement. She was thought to be of a unique beauty and was nicknamed "La Bella Greca."

Her father started to financially support the Greek effort for Independence, while Manto started to implore her European acquaintances to support the Greek cause. Below is an excerpt from a letter she wrote to female friends in Paris.

"The Greeks, born to be liberal, will owe their independence only to themselves. So I don't ask your intervention to force your compatriots to help us. But only to change the idea of sending help to our enemies. The war spreads the horrible death..."

After her father's death in 1818, Manto and her mother moved to the island of Tinos to be with family. In December of 1821 Manto left for Mykonos to participate against the Turks. She used her own money to financially (just like her father) support the revolutionary efforts. All her family fortune was given to aid the war for freedom. Manto herself participated in various operations as in battles in Karistos, Livadia, Pilio and Fthiotida.

During this period, Manto met Dimitrios Ypsilantis, brother of Alexander Ypsilantis. Manto and Dimitrios fell in love and were engaged. Several, politically powerful men opposed the possible marriage of Manto and Dimitrios, which would have united two powerful families with pro-Russian ties. The strongest opponent to this was Ioannis Koletis and he started spreading rumors about her having an affair with another man. Dimitrios broke up the engagement and her love for him turned into hate. She moved to Mykonos in 1840 where she died from typhoid fever, alone and destitute with a broken heart, in 1848.

Did you know

After the war ended Ioannis Kapodistrias honored her with the title of Lieutenant General. In turn Manto gave him a treasured sword she owned, with the inscription"Δίκασον Κύριε τους αδικούντας με, τους πολεμούντας με, βασίλευε των Βασιλευόντων", which translates to 'Lord, judge those who wrong me, who battle me, rule over the Kings'. That sword is said to be from the time of Constantine the Great.

Did you know

The city of Ypsilanti, Michigan, Ypsi for short, was founded in 1825 during the Greek struggle for independence. It was named after Dimitrios Ypsilantis. A bust of Ypsilantis, by Greek sculptor Christopher Nastos stands between a Greek and an American flag at the base of the Ypsilanti water tower.

Marigo Zarafopoula

Μαριγώ Ζαραφοπούλα

the Greek Mata Hari

She was born in Tatavla , Turkey. The town had a large Greek population, but the community has vanished due to massacres and forced expulsions. She was initiated into Filiki Eteria in early 1821 by her brother Vasilis Chatzisarafis. When Assimakis Theodorou, a member of Filiki Eteria betrayed the secrets of the organization to the Ottoman authorities, Zarafopoula using covert actions, was able to inform the leading members of Filiki Eteria of Assimakis' betrayal and they fled, owing their lives to her. She was also able to help the Mavromichalis brothers escape prison due to the same tactics. When her and her brother's involvement with the Filiki Eteria was revealed, she was persecuted, while her brother was beheaded on April 23, 1821. After great hardships, she was able to escape to Hydra bringing with her a large sum of money which she donated to the cause.

She also worked as a spy for Kolokotronis and Dimitrios Ypsilantis. At a great peril to her own life, she was deployed in areas where many Greeks were held as prisoners and slaves and she was able to carry back and forth many important messages. She married officer Georgios or Theodoros Stefanou and they had two children. After Stefanou died in battle, Marigo became destitute and died in 1865. Just like Bouboulina and Mavrogenous she dedicated her whole life and donated her wealth to the cause but in the end she died impoverished and alone.

1821 CELEBRATORY EVENTS

Please check the following links for talks, events and information commemorating the 1821 Revolution:

Cyprus participation
https://www.philenews.com/koinonia/eidiseis/article/1114159
Philhellenism Museum in Athens
https://www.athensinsider.com/athens-philhellenism-museum-shines-a-light-on-how-the-greek-cause-resonated-around-the-world/ (opening)
https://phmus.org/en/activities/news/ (museum info)
'Greek fever' at the Gennadius Library
https://www.ekathimerini.com/culture/1159247/greek-fever-at-the-gennadius-library/
For various events, articles and exhibits in Greece please check *Kathemerini* (newspaper)
https://www.ekathimerini.com/tag/1821-anniversary/
An exhibition on the contribution of maritime merchants and privately financed navies to the Greek War of Independence at the Eugenides Foundation
https://www.ekathimerini.com/culture/1162451/eugenides-foundation-opens-on-tuesday/
With Love, for Greece | March 18 – December 31 an exhibition at the French Institute of Athens
https://www.ekathimerini.com/culture/whats-on/1157270/with-love-for-greece-march-18-december-31/
The 1821 revolution before then and after at the Benaki Museum
https://www.ekathimerini.com/culture/1162379/the-1821-revolution-before-then-and-after/
"Re-Constitution '21"; an exhibition commemorating the Greek War of Independence in the Peloponnese
https://www.ekathimerini.com/culture/whats-on/1162664/re-constitution-21-nafplio-to-june-30/
Athens Economic University https://www.aueb.gr/el/opanews/afieroma-1821-2021
Eastern Mediterranean Business Cultural Alliance
https://www.youtube.com/channel/UCXnWYYqNnn-68jXmiUMQUzg
American Hellenic Foundation of Western Pennsylvania
https://pahellenicfoundation.org/2021/Cyprus/
A Proclamation on Greek Independence Day: A National Day of Celebration of Greek and American Democracy, 2021: https://www.whitehouse.gov/briefing-room/statements-releases/2021/03/24/greekindependence-day-a-national-day-of-celebration-of-greek-and-american-democracy-2021/
US Ambassador Pyatt's Statement on Greek Independence Day: https://gr.usembassy.gov/ambassador-pyatts-statement-on-greek-independence-day/
United States individual proclamations: https://www.goarch.org/-/state-proclamations
British Embassy and Athens Celebration: https://www.gov.uk/government/news/british-embassy-athens-programme-in-celebration-of-the-bicentenary-of-the-greek-revolution
The Museum of the Filiki Eteria can be visited online at http://hfcodessa.org/en/museum/
"The Idea of Greece" by the Hellenic Heritage Foundation: Podcasts for the Greek revolution by the Hellenic Heritage Foundation in Toronto. Watch The Greek Revolution on Spotify: https://open.spotify.com/show/0rZzkaIwLI53F2HCbQeHNx?si=Umu9_AtGQ-mJ8jLe6ak6cQ&nd=1
https://greece200.goarch.org/
https://www.greece2021.gr/en/
https://www.greece2021.gr/en/the-four-pillars/greece-today-200-years-after-independence.html
https://embca.com/
https://www.youtube.com/watch?v=kisEBUDNlfc mostly for Greek speakers
https://www.facebook.com/orthodoxobserver/videos/725219418191945
https://www.onassis.org/news/onassis-foundation-in-bicentennial-initiative-1821-2021

The Flag of Greece

by Peter Tarhanidis, PhD

Many pre-revolutionary flags were displayed white with various traditional symbols, and some of blue incorporating saints and revolutionary slogans. The first Hellenic Republic Flag was accepted in 1822 by the First National Assembly at Epidaurus as the naval ensign. The flag adopted two colors, blue and white, to design the national flag.

On land the flag was blue with a white cross extending to the edges, symbolizing "the wisdom of God, freedom and country."

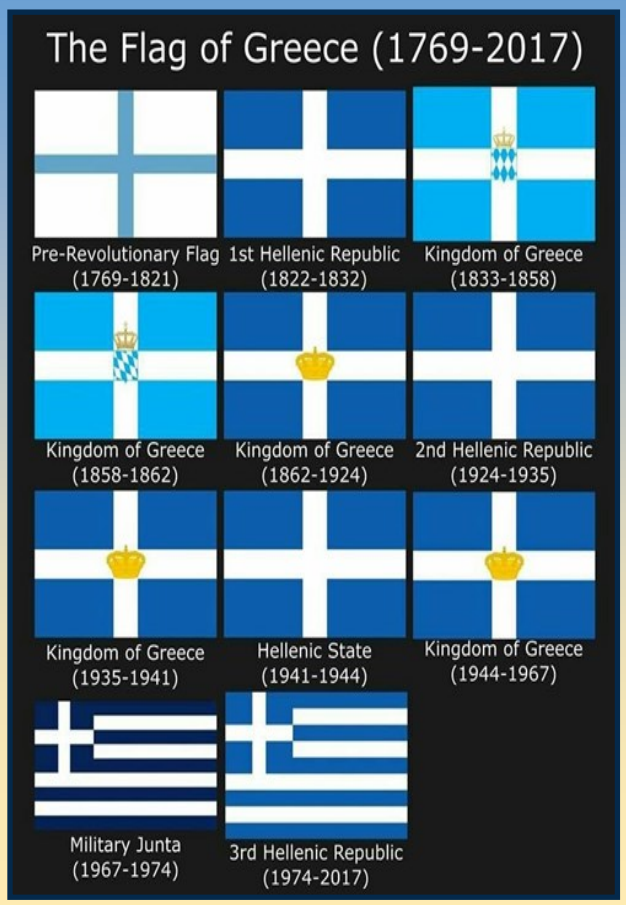
A chief distinction in the Greek flag relates to modifications in the shade of blue to sky blue. The Bavarian dynasty that ruled Greece from 1833 to 1862 had flags of light blue, consistent to Bavarian symbols.

Later in the period 1967–74 when Greece was under a military junta, a very dark blue was official. Between 1822–1978, this flag was used at sea and for foreign service. In 1978, it was established as the sole national flag.

The modern-day flag consists of nine horizontal stripes. These stripes alternate and there are five blue stripes and four white stripes, referring to the nine syllables in the battle cry of independence Eleutheria H Thanatos, translated as "Freedom or death." In the canton area, there is also a design of a white cross on a blue background. The colors represent peace and honesty (white) and vigilance with loyalty (blue).

https://www.youtube.com/watch?v=nmnyPBVNAUo

https://www.youtube.com/watch?v=fFaljbyX1WY



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