1821
200th
Anniversary of the Greek War
of Independence
2021

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Please click on the following links:

- “The Greek Revolution/How did Greece Get Its Independence?”
  https://www.youtube.com/watch?v=Apeqss5tQE&t=12s
- Greece /The Path from Independence to Expansion
  https://www.youtube.com/watch?v=wPX5cfLZgP4&t=3s

Grateful Ellas
Theodoros Vryzakis
1858
In celebration of Hellenism and orthodoxy
by Peter Tarhanidis, Ph.D.

This edition marks the one-year anniversary of our Politismos publication! Congratulations to all who supported the effort and to the Cultural Committee leaders and co-chairs, Helen Bruno and Celia Kapsomera, as well as our latest member, Marina LoAlbo. This periodical was crafted to coincide with the 200th Anniversary of the 1821 Greek War of Independence. As we close this annual celebration in March, 2022, we wanted to provide select highlights from the War:

• The Greek Revolution was not an isolated event, but numerous failed attempts at regaining independence throughout the history of the Ottoman occupation of the Greeks.
• Young Greek students in Europe encountered the radical ideas of the European Enlightenment and the French Revolution. They conveyed these ideas back to the Greeks by distributing books and pamphlets written in Greek in a process known as "Diafotismos" or the modern Greek Enlightenment.
• Rigas Feraios wrote his famous and rousing poem, Thourios, or battle-hymn, in 1797 - “It’s better to live free for one hour than forty years in slavery and in prison”.
• The world witnessed a horrific Hellenic oppression, and national sympathies for independence were expressed around the world as a rising “Greek Fever”.
• The Filiki Eteria, or "Society of Friends", was founded in 1814 in the Russian city of Odessa, with a goal to overthrow Ottoman rule and to establish an independent Greek state.
• February 23, 1821, Ypsilantis proclaims the Declaration of the Greek War of Independence, the most pivotal document. He refers to both the importance of Orthodox faith and the valor of ancient Greek heroes.
• According to tradition, the Greek revolt started on March 25, 1821, and coincided with the celebration of the Annunciation (Evangelismos) of the Theotokos.
• Known as the Greek Revolution or the Ottoman Yunan Isyani (Greek Uprising), it lasted from 1821-1832. It was fought by the Filiki Etairia and Greek revolutionaries against the Ottoman forces.
• The main Greek commanders were Alexander and Demetrios Ypsilantis, Theodoros Kolokotronis, Georgios Karaiskakis, Constantine Kanaris, Andreas Vokos Miaoulis, Alexandros Mavrokordatos, and Markos Botsaris. The Greeks were aided by Russia, 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 Orthodox Church condoned the Greek War of Independence and blessed the Greek insurgents. Many Orthodox prelates assumed a leading role in ecclesiastical, political, and military matters.
• The First National Assembly, in 1822, adopted the first provisional constitution.
• The first Hellenic Republic Flag in 1822 adopted two colors—blue with a white cross extending to the edges, symbolizing “the wisdom of God, freedom and country.”
• Dionysios Solomos, in 1823, to honor the plight of the Greeks for independence and their hope for freedom from Ottoman rule, wrote the "Hymn to Freedom", which became The Hellenic National anthem.
• The Romantic movement played a significant role in mobilizing public opinion and creating the world’s first humanitarian effort among Philhellenes and Philorthodox.
• In 1827, the great powers of Great Britain, France, and the Russian Empire intervened in the “Greek Affair” at the battle of Navarino to defeat the Turkish-Egyptian fleet.
• In 1830, the London Protocol liberated a sovereign Hellenic Republic of Greece, and Nafplio as its capital.
• The Greek state grew economically to build one of the world’s largest merchant fleets.
As we end our bicentennial celebration of the 1821 Greek War of Independence, this year, 2022, marks the centennial of the Greek Orthodox Archdiocese of America, an Eparchy of the Ecumenical Patriarchate of Constantinople. Within the United States, the rise of the Greek Americans started in the late 19th and early 20th century. Known as the Ellis Island era, it was a time when people from Eastern Europe and across the Orthodox world emigrated to the United States carrying their ancestral faith. On arrival, immigrants, built churches to educate their children on Greek culture, language, and religion having preserved the ancient faith and Hellenic ethos. Before the establishment of an Archdiocese in the Western Hemisphere, there were numerous Greek Orthodox Christian communities.

Greek Orthodoxy arrived in America on June 26, 1768. The first Greek colonists landed at St. Augustine, FL., the oldest city in America, to create their community. Approximately 500 immigrants from Mani arrived in New Smyrna under hardships and settled into the community. Today, two memorials commemorate these early immigrants—the New Smyrna Museum and the Saint Photios National Shrine.

Over the next 100 years, more Greeks arrived. In 1868, Greek merchants founded the first Orthodox parish in the United States, the Eastern Orthodox of the Holy Trinity, New Orleans, LA. The first permanent community was founded in New York City in 1892, today’s Archdiocesan Cathedral of the Holy Trinity and the See of the Archbishop of America. By 1917, 450,000 Greeks immigrated to the United States and by 1989, up to 810,000. Today, the Greek Orthodox Archdiocese comprises 1.5 million faithful, 540 parishes with 800 priests, and 20 monasteries across the United States of America. There have been seven Primates of Greek Orthodox Archdiocese of America over the centennial. Archbishop Alexander (Demoglou), the first Archbishop of the Greek Orthodox Archdiocese of America (1922-1930); Archbishop Athenagoras (Spyrou) (1931-1948); Archbishop Michael (Konstantinides) (1948-1958); Archbishop Iakovos (Coucouzis) (1959-1996); Archbishop Spyridon (Papageorge) (1996-1999); Archbishop Demetrios (Trakatellis) (1999-2019); Archbishop Elpidophoros (Lambriniadis) (2019-Present).

Select historical moments include:

- The Founding Tome of 1922 established the Greek Orthodox Archdiocese of North and South America.
- 1931, The Greek Ladies Philoptochos Society was officially founded.
- 1937, Holy Cross Theological school is founded in Pomfret, CT.
- 1944, St. Basil Academy was founded in Garrison, NY, with the support of The Greek Ladies Philoptochos Society, who raised $55,000 to purchase the property for the Academy.
- 1956, Dr. Constantine Cavarnos creates the Institute for Byzantine and Modern Greek Studies in Belmont, Massachusetts.
- 1958, St. Michael’s Home for the Aged opens its doors.
- 1964-5, Archbishop Iakovos strongly supported the Civil Rights Act of 1964. He marched next to Dr. Martin Luther King Jr. in the Selma to Montgomery marches.
- 1965, Vatican II Pope Paul VI presented the fundamental teachings of the Church including the Decree on the Eastern Catholic Churches, Orientarium Ecclesiarum. The exchange of excommunications among prominent ecclesiastics in the Holy See and the Ecumenical Patriarchate of Constantinople was withdrawn, largely referred to as the Great Schism of 1054.
- 1966, Hellenic College is founded in Brookline, Massachusetts.
- 1981, The Patriarch Athenagoras Orthodox Institute (PAOI) is founded in Berkeley, California.
- 2021, Official blessing of the Saint Nicholas National Shrine by Ecumenical Patriarch Bartholomew.
Lastly, we conclude this inaugural publication in commemoration of Barbara Manos. Her spirit, passion, and knowledge continue to inspire our efforts on the Cultural Committee. May her memory be eternal.

Barbara’s 1984, keynote speech is reprinted in this edition to honor her imprint of Hellenic and Orthodox enlightenment.

Ōmorφη και Παράξενη Πατρίδα
Beautiful and Strange Homeland
Lyrics—Odysseas Elytis (Nobel Laureate 1979)
Music—Dimitris Lagios

I’ve never seen such a beautiful and strange homeland like the one that fate has given me
Cast the net to catch fish but catches birds,
launches a boat on land,
- builds a garden in water, weeps, kisses the ground,
- migrates, ends up in some crossroads
all alone ...matures. I’ve never seen such a beautiful and strange homeland like the one that fate has given me.
Reaches to grab a stone,
- decides not to, carves it ...produces miracles
- takes a little boat
- and reaches oceans
yearns for uprisings, seeks tyrants.
I’ve never seen such a beautiful and strange homeland like the one that fate has given me

https://www.youtube.com/watch?v=w8ziRYg2DGo
The Church was founded by our Lord Jesus Christ and is the living manifestation of His presence in the history of mankind. The one, holy, catholic, and apostolic Church was formed as a unit during the Roman Empire. It is governed by the patriarchs of the five episcopal sees of Rome, Constantinople, Alexandria, Antioch, and Jerusalem. The Church of Athens was established in 50AD by St. Paul during his missionary journey, where he preached at the Areopagus, Philippi, Thessaloniki, Veroia, Corinth and Crete. Christianity grew throughout Greece and was part of the diocese of Corinth. The church was under the ecclesiastical province of Constantinople. During the Middle Ages, the church came to a culmination of a gradual distancing due to differences in language, cultural, and other events amid Eastern Orthodox and Western Catholic churches, to experience Christianity’s Great Schism in 1054 AD. The Orthodox Catholic Church, or Eastern Orthodox Church, maintained its continuity with the apostolic church, liturgy, and territories. Orthodox Christians follow the faith and practices as defined by the first seven ecumenical councils. Missionary development toward Asia and Asian relocation toward the West raised the importance of Orthodoxy worldwide. The East remained under the doctrinal thoughts of the Greek Fathers, while in the West by St. Augustine of Hippo (354–430). The West sought to be the primacy of church authority based on apostolic origin, while in the East, the highest authority was the ecumenical council. Though slow and subject to many influences, the undoing of papal authority in Western Christianity marked the end of the Medieval era and the start of the Early Modern period. Early modern Europeans lived within an age of religious faith, which provided significant support for the Greek cause. The Christian faith was dominant in Europe, yet they faced the socio-religious movement of the Reformation and Counter Reformation. This further divided Catholicism and Protestantism that challenged the rule of the Papal authority in Western Europe and religious freedom. Still, Christianity spread across the world as Europe colonized America and set trading posts in Asia and Africa.

Under the theocratic society of the Ottoman Empire, it divided its subjects into their own self-governing communities under the major religious groups, called millets (nations). Each millet retained its own religious laws, traditions, and language under the oversight of the sultan. Millets were led by religious heads, serving as secular and religious leaders, who had a substantial interest in the continuation of Ottoman rule. The deterioration of the Ottoman Empire contracted the power of the Patriarch of Constantinople. It was the Orthodox Church that played a critical role in establishing the modern Greek nation. Following the Fall of Constantinople in 1453 AD, the church for four centuries protected the true faith, Greek identity and Greek language, or "Sacred Language" the original language of the New Testament Scriptures, against being assimilated by Muslim and Latin rulers. The Orthodox Church supported the 1821 Greek War of Independence and assumed leadership roles in ecclesiastical, political and military matters. The patriarch and other hierarchs were martyred for support of the cause. The Orthodox Church is an absolute mark of Greek ethnicity acknowledged in the Greek constitution, the "Epidaurus Law" of 1822. The Constitution’s preamble states, "In the name of the Holy, Consubstantial, and Indivisible Trinity" and the Orthodox Church of Christ is established as the "prevailing" religion of Greece". President Kapodistrias tried to negotiate with the patriarch for the independence of the Greek church. After Greek independence in 1833, the bishops in Greece were unable to communicate with the patriarchate. The new government feared the Ottomans would influence Greek politics through the patriarchate of Constantinople. While the patriarch embodied a hope for the future, the Greeks were the first to establish an autocephalous church in their new state. The bishops met in Nafplio to form a synod and declared their autocephalous church. They received their Patriarchal Tome by 1850. Their canonical jurisdiction are the borders of Hellenic Republic and the primate is the archbishop.

New national states followed with the formation of more autocephalous Orthodox churches. The concept of autocephaly is an organizational structure of the Orthodox church developed over time. Autocephaly recognizes the status of a local church whose bishop does not report to a higher-ranking bishop. Under Eastern Orthodox canon law, the church is canonically and administratively independent and selects its own bishops, yet maintains canonical relations with each other and communion in faith and sacraments. The status is granted when an ecumenical council or patriarch releases an ecclesiastical province from all obligations to any higher authority within the Orthodox Church while remaining in full communion with the bishops of that province. During this rise of nationalism, a new ecclesiological heresy surfaced for modern Orthodoxy — ethno-phyletism. The principle posits the Church can be regionally formed on ethnic, racial, or cultural basis. In 1872, the Holy and Great Pan-Orthodox Synod met in Constantinople to review the Bulgarian formation of a distinct diocese for parishes only open to Bulgarians. This was the Church’s first historical incident of a separate diocese formed on ethnicity as opposed to the dogmas of Orthodoxy and region.
The Synod’s official criticism of ecclesiastical racism, or “ethno-phyletism” stated: “We renounce, censure and condemn ethno-phyletism, that is racial discrimination, ethnic feuds, hatreds and dissensions within the Church of Christ, as contrary to the teaching of the Gospel and the holy canons of our blessed fathers which support the holy Church and the entire Christian world, embellish it and lead it to divine godliness.” Post Greek independence Serbia, Romania, and Bulgaria went on to establish independent nations and autocephalous churches.
The Greeks were oppressed under the Ottoman Empire, old-world imperialistic monarchy. Once the Greeks won their independence, they encountered a turbulent time in forming a new government. It was under the London Protocol (1829), the Great Powers would establish an autonomous Greek state under the rule of a “Hereditary Christian Prince”. Many contenders were considered for the available Greek throne, which included the French Duke of Nemours, Prince Frederick of the Netherlands, and Prince Karl Theodor of Bavaria. An Irishman named Nicholas Macdonald Sarsfield Cod’d claimed to be a descent of the Byzantine Palaiologos dynasty.

The Greeks were not consulted nor given any representation to lay a claim to the throne. In the aftermath, a series of collective governing councils were formed, and the civic conflicts plunged the Greeks into confusion. At the Fifth National Assembly at Nafplion (1832), the Great Powers agreed to the election of the Bavarian Prince Otto as King of Greece and adopted a new Hegemonic Constitution. Prince Otto lineage was of the Bavarian House of Wittelsbach and had no connections to the Great Powers but, seen as a neutral choice. Otto’s father promised the Great Powers against any hostile actions against the Ottoman Empire. The final decisions were ratified in the Treaty of Constantinople (1832) recognizing the Greek kingdom and the arrival of King Otto in February to rule as an absolute monarch.

The Othonian Monarch
Prince Otto Friedrich Ludwig of Bavaria, born June 1st, 1815, at Schloss Mirabell in Salzburg, was the second son of King Louis I of Bavaria and Therese of Saxe-Hildburghausen. Otto was a descendant of the Byzantine imperial dynasties of Komnenos and Laskaris. His father was a prominent Philhellene and provided significant financial aid to the Greek cause during the 1821 War of Independence. The young prince arrived in Greece with 3,500 Bavarian troops and three Bavarian advisors aboard the British frigate HMS Madagascar to assume the newly created throne. Many witnessed his arrival in Nafplio, including revolutionary heroes such as Theodoros Kolokotronis and Alexandros Mavrokordatos. He was ardently received by the Greek people as an end to the chaos of the prior years and the start of rejuvenating the Greek nation. While he did not speak Greek, he did adopt the national costume and Hellenized his name to “Othon”.

A year later, Greek poet Panagiotis Soutsos, provided a caption in the first novel published in Greece: O King of Greece! Old Greece bequeathed the lights of learning to Germany, through you Germany has undertaken to repay the gift with interest, and will be grateful to you, seeing in you the one to resurrect the firstborn people of the Earth.

Prince Otto of Wittelsbach (Οθων της Ελλάδας) was the first king of modern Greece starting from 1832 and deposed in 1862 when he returned to Bavaria and died July 26th, 1867, in Bamberg. Otto’s reign is usually divided into three periods. Otto arrived in February 1833 and ruled as an absolute monarch, until the 3 September 1843 Revolution, which resulted in Independent Greece’s first constitution. At the onset, Prince Otto was challenged to create a monarchy in a nation that had not exercised self-government for centuries. The Great Powers did not help to clarify the parameters of the necessary democratic institutions to set. King Otto and his ministers did establish a fledgling military, educational system, justice system, and general administration.

Despite this, Otto had a difficult time building relationships since he was not Greek but a Catholic in a fervently Orthodox country. Greeks were not receptive to his top-down system of governance, and they wanted to establish a parliament. Throughout his reign, Otto was unable to resolve Greece’s poverty and prevent economic meddling from outside. Greek politics in this era were based on affiliations with the three Great Powers that had guaranteed Greece’s independence — Britain, France, and Russia, and Otto’s ability to maintain the support of the powers was key to his remaining in power. To remain strong, Otto had to play the interests of each of the Great Powers’ Greek adherents against the others, while not irritating the Great Powers.

The years of Regency Council: 1832–1835
King Otto found himself confronted by a number of issues including bias of the Greeks, financial uncertainty, and ecclesiastical disputes. The political policies were to empower the Great Powers and not lessen their influence. While the
Great Powers did not curb Otto's increasing absolutism, it created permanent conflict among the power bases of his Greek subjects. The financial uncertainty of the Othonian monarchy was the result of Greece's poverty; land ownership was retained by few local families and the 60-million-franc loan from the Great Powers kept these nations involved in Greek internal affairs, while Britain and the Rothschild Bank, who were underwriting the Greek loans, insisted on financial stringency. His government was initially run by a three-man regency council made up of Bavarian court officials. It was headed by Count Josef Ludwig von Armansperg, who, in Bavaria, was Minister of Finance. Von Armansperg was the first representative (or Prime Minister) of the new Greek government. The other members were Karl von Abel and Georg Ludwig von Maurer.

Otto’s regents established a controversial ecclesiastical policy such as suppressing the monasteries. In 1833, the regents declared the Autocephaly of the Church of Greece. On the issue of the Church's Autocephaly and his role as king within the Church, Otto was overwhelmed by the Orthodox Church doctrine, and there was popular discontent with his Roman Catholicism and the Queen’s Protestantism. Greek society was in reality very tolerant of other religions and viewed as a symbol of Greece’s progress as a liberal European state. Catholic communities were established in Greece since the 13th century; Jewish communities arrived after the Expulsion of the Jews from Spain (1492); and Muslims were still living in Greece, since antagonism was mainly against the Ottoman state, not against Muslim people. In the end, authority over the Church and education was relinquished to the Russian Party, while the king maintained a veto over the decision of the Synod of Bishops. This was to keep balance and avoid suspecting Greece in the eyes of Western Europe as a regressive, religiously intolerant society.

In 1834, King Otto decided to move the capital from Nafplio to Athens. Athens was in a state of ruin, lacked infrastructure, and residents struggled daily for food while fending off malaria. When Otto and his ministers arrived, they undertook the grand project of creating a capital. Gustav Eduard Schaubert and Stamatios Kleanthis were assigned to make archaeological and topographic surveys of Athens. At that time, Athens had a population of 4,000–5,000 people, located in the district of Plaka. In record time, a modern city plan was devised, and public institutions started to rise up from the ground such as the University of Athens and the Athens Polytechnic University (1837), the National Gardens of Athens (1840), the National Library of Greece (1842), the Old Royal Palace, now the Greek Parliament Building (1843), and the Old Parliament Building (1858).

The years of Absolute Monarchy: 1835–1843
Otto removed the regents when they proved unpopular with the people, and he ruled as an absolute monarch. While King Otto attempted to act as an absolute monarch, Thomas Gallant noted, he "was neither ruthless enough to be feared, nor compassionate enough to be loved, nor competent enough to be respected." Popular heroes and leaders of the Greek Revolution, such as Generals Theodoros Kolokotronis and Yiannis Makriyiannis, who opposed the Bavarian-dominated regency, were charged with treason, put in jail, and sentenced to death. They were later pardoned under popular pressure, while Greek judges who resisted Bavarian pressure and refused to sign the death warrants were saluted as heroes.

During 1836–37, Otto visited Germany, married a beautiful and talented 17-year-old, Duchess Amalia of Oldenburg. The wedding took place not in Greece, but in Oldenburg, on 22 November 1836. The people welcomed her initially, but the marriage did not produce an heir, and the new queen made herself unpopular by interfering in the government and by maintaining her Lutheran faith. Otto, himself a Roman Catholic, was viewed as a heretic by many pious Greeks, earning the royal couple a lot of criticism.

The Greeks were soon more heavily taxed under the Othonian rule. As the people saw it, they had exchanged a hated Ottoman rule for government by a foreign bureaucracy, the "Bavarocracy" (Βαυαροκρατία). By 1843, public dissatisfaction reached crisis proportions, and there were demands for a Constitution. Initially, Otto refused to grant a Constitution, but as soon as Bavarian troops were withdrawn from the kingdom, a popular revolt was launched on September 3, 1843. The insurrection was led by Colonel Dimitris Kallergis and the respected Revolutionary Captain Yiannis Makriyiannis, who gathered in Palace Square in Athens. Finally, his subjects’ demands for a constitution proved overwhelming, and in the face of an armed (but bloodless) insurrection, Otto granted a constitution in 1843. This square was renamed Constitution Square (Πλατεία Συντάγματος) to commemorate the events of September, 1843.

The years of Constitutional Monarchy: 1843–1862
King Otto contemplated entering the Crimean War on the side of the Russians against Turkey and its British and French allies in 1853. An opportunity to realize the Great Idea (Μεγάλη Ιδέα), the dream of uniting all Greek populations of the Ottoman Empire and restore the Byzantine Empire under Christian rule. The two Great Powers forced Greece to neutrality by blockading Piraeus.
Despite the new constitution, King Otto still dictated much of the government’s policies, and this angered the Greek people and their representatives. In 1862, King Otto dismissed the Greek prime minister, which launched a new coup. A provisional government was set up and bade for a National Convention. Ambassadors of the Great Powers urged King Otto not to counterattack. The King and Queen returned to Bavaria aboard a British warship, the same way they had come to Greece, taking with them the Greek insignias, which they had brought from Bavaria in 1832. In 1863, the Greek National Assembly elected Prince William of Denmark, 17-year-old King of the Hellenes, under the regal name of George I.

Otto lived out the rest of his days in exile, nostalgic in his ejection from the country he once ruled and still appeared to love. He sustained to dress in his Greek uniforms. He secretly donated most of his wealth to the Greek troops in support of the Cretan Rebellion of 1866. During the exile, he lived at the ‘New Palace’ in Bavaria, the palace of the former bishops of Bamberg, Germany, where he eventually breathed his last breath. According to witnesses, Otto's last words were “Greece, my Greece, my beloved Greece”. Otto died on July 26, 1867, and was buried in his Greek uniform (according to his last wish) at the 'Wittelsbach Royal Crypt' of the 'Theatinerkirche' in Munich. King Otto may not have been popular, but he is an important part of Greece’s modern history.
Those who went to school in Greece will remember classroom walls decorated with lithographs of the most renowned warriors of the struggle for independence, which officially started in March, 1821. Their names have been forever inscribed in the annals of history, and their actions have passed in the realm of legend. Their faces feel familiar, and many of us can name them, based on these pictures without even looking at the inscription of their names. History texts and schoolbooks often have reproduced their images, and these are the primary and often the sole sources of pictorial representation. But how do we know what they actually looked like?

The answer lies in the invaluable work of one German military man with considerable drawing talent. Karl August Krazeisen was born in 1794 in Kastelaun and lived until the age of 84. A contemporary of Peter von Hess, the German Philhellene painter, known for his paintings of scenes from the Greek Independence War, Krazeisen started his military career in the Bavarian Army and took part in the 1813-14 War of the Sixth Coalition, which ended with the defeat of Napoleon. By 1826, he had been promoted to lieutenant, and on his own initiative, he arrived in Greece to take part in the first military action to actively support the Greeks taken by the Bavarian King Ludwig I. The war had entered a critical phase, during which the Ottoman army, supported by Egyptian troops had laid siege of the Acropolis in Athens. Krazeisen was part of the forces of Charles Nicolas Fabvier, who helped the besieged Greeks for five months, and he survived the battle of Phaleron, a devastating defeat of the Greeks, a few days after the death of Karaiskakis, which dealt a major blow to the Greek morale.

After a year in Greece, Krazeisen returned to Germany and settled in Munich in 1827. He was discharged from the army because leaving for Greece without authorization was technically considered desertion. This was later reversed, and his rank was restored in recognition of his service in Greece, which was honored with German medals and the Greek award of the Brigadier General of the Order of the Knights of the Redeemer.

His military activity in Greece is memorialized by Theodoros Vrysakis in his painting, “The Camp of Karaiskakis in Piraeus in the year 1827”, in which Krazeisen is seen in the middle left of the canvas kneeling with his right leg among Greek war captains and pointing toward the Acropolis as he is conversing with a warrior whose
Although Krazeisen was self-taught, his work was not that of an amateur but also a very important artistic and historical artifact. His project started on August 11, 1826, in Nafplio with a meeting with Georgios Kountouriotis, which resulted in Krazeisen sketching his portrait, the first he created. This was the beginning of numerous meetings with most of the leading fighters of the national uprising, including chieftains, navy captains, political leaders, and philhellenes. He did not sign his portraits, but instead, he asked his subjects to sign their image, the signatures themselves, serving as a sign of authenticity. They also provided historians with information about the relative education level of the subjects as is revealed by the way the fighters signed their names.

After he returned to Germany, he created lithographs from his sketches giving us the invaluable opportunity to see the faces of Georgios Kountouriotis, Theodoros Kolokotronis, Georgios Karaiskakis, Nikitaras (Nikitas Stamatelopoulos), Ioannis Makrygiannis, Andreas Miaoulis, Konstantinos Kanaris, Kitsos Tzavellas, Tombazis (Iakovos Gia-koumakis), Georgios Kountouriotis, Georgios Mavromichalis, Andreas Zaimis, Georgios Sisinis, Alexandros Mavrokordatos, and a number of others including famous Philhellenes, like Charles Fabvier, Frank Hastings, Thomas Gordon, Étienne-Marin Bailly, and Antoine Schilcher. He also drew the two new vessels that had been acquired by the Greek fleet at a difficult time: the frigate Hellas and the steamship Karteria.

Another reason that these works are of great significance is that Krazeisen was the only artist who did not draw these portraits from imagination as other artists did. For example, Odysseus Androussos, Papalessas, and Marcos Botsaris had already died when the Bavarian started his portfolio. The pictures we have of them are by other artists, who could only imagine what they looked like based on readings, since photography was not available at the time.

Karl Krazeisen wrote no memoirs and made no notes but he left his collection to his daughter, Maria, whose husband, a Russian professor, contacted the Greek painter, Nikolaos Gyzis, with an offer to sell it to the Greek state. Gyzis understood the significance of the offer and helped arrange the sale for 200,000 drachmas along with the then director of the National Gallery, Zaharias Papantoniou, who oversaw the transfer to the National Gallery in 1926. The collection included the box with the watercolors and the brushes of Krazeisen, the leather skate of the fighter Dimitrios Plapoutas, which is exhibited in the Branch of the War Museum in Nafplio, a photograph of the painter, and 24 lithographs.

Krazeisen’s lithographs can be seen in the Eleftherios Venizelos Hall of the National History Museum in Athens. They have been exhibited to the public as a complete collection three times.

In 1980, the Educational Foundation of the National Bank of Greece published Krazeisen’s album with the title, “Portraits of Greek and Philhellenic Fighters”, with an introduction by the renowned writer Pantelis Prevelakis.
The portraits were exhibited again through February 28, 2022, at the main building of the new National Gallery as part of the tribute to the bicentennial.

Left to Right
1st Row
Theodoros Kolokotronis, Georgios Karaiskakis, Nikitas Stamatelopoulos, Georgios Sissinis
2nd Row
Konstantinos Kanaris, Iakovos Giakoumakis, Ioannis Makriyannis, Alexandros Mavrokorodatos
3rd Row
Andreas Miaoulis, Frank Abney Hastings, Thomas Gordon, Étienne-Marin Bailly
4th Row
Antoine Schilcher
Chios is the fifth largest Greek island in the Northern Aegean Sea, and it is separated from Turkey by the Chios strait, with only 4 miles between the two. The island traces its history back to the Neolithic and Bronze ages. During the 7th century, Chios along with the island of Samos, excelled in arts. Some of the best sculptors of the time came from the School of Sculpture in Chios.

During the naval battle of Salamis in 480 BC, Chios joined the Persians, but during the Peloponnesian War (431-404 BC), the Chians joined the Athenians and were under the control of Athens until 356 BC when they became independent. Since they no longer had to pay an annual tax to Athens, they became extremely prosperous. At this point, they were part of the Roman Empire.

During the Byzantine period, Emperor Constantine IX Monomachos along with his wife, Empress Zoe, built the Nea Moni Monastery (Νέα Μονή) on the slopes of Mount Provateio. The monastery has been recognized as a UNESCO Heritage site.

After the fall of Constantinople in 1453, the island was repetitively attacked by Catalan and Turkish pirates. In the 14th century, the Genovese captured the island until 1566, when the Turks seized Chios. The island and its people prospered through the following centuries, mainly due to trade with the Ottoman Empire, with one of their main export, the mastiha (μαστίχα). Chios was a prize for the Turks and, because of it, unlike the rest of Greece, the orthodox community enjoyed an autonomous status and was afforded the privilege of being governed by elder Chians. These elders consisted of merchants, seamen, and scholars instead of revolutionaries. Chios once again excelled in arts and letters, and the School of Chios was founded in the 18th century. Many churches, and wealthy homes were built at this time.

During the 1821 revolt by the rest of Greece, the people of the island were reluctant to revolt against the Turks because of their symbiotic relationship with them. The Elders emphasized that they had no weapons to defend themselves against the powerful Ottoman Empire, and, due to the island’s close proximity to the Turkish coast, any rebellion on their part would be suicidal. In addition, they stated that they had no desire to be part of Greece, as they had the luxury of being autonomous. Revolutionary leaders on mainland Greece considered the Chians as traitors, and Chians never forgot that “fellow Greeks” participated in the destruction of their island.

In March of 1822, several revolutionary fighters from the near island of Samos, landed on Chios and attacked the Turks on the island. Even though most of the Chians did nothing to provoke what followed on March 22, Turkish reinforcements arrived under the command of Kara Ali Pasha. The troops under Ali Pasha’s direction were ordered to kill all infants under the age of three, all males 12 years and older, and all females 40 and older, except those willing to convert to Islam. Nearly three quarters of the island’s population were killed, enslaved, raped, or died of disease. About 45,000 were taken into slavery, and in Constantinople, a mass circumcision of young orthodox boys ensued, while women were sent to work in brothels.
Around 2,000 women, children, and priests (some sources bring the number to 3,500) sought refuge in the Nea Moni monastery. The Turks attacked the monastery, burst open the doors, and slaughtered all inside or burned them alive, as the monastery was set on fire. Many of the victims’ skulls and bones are on display at the monastery.

The carnage continued for fifteen days. Many women, just like the Souliotisses before them, committed mass suicide by jumping from cliffs with babies in their arms. Survivors dispersed throughout Europe and became part of the Chiotean Diaspora.

Of note, the British ship RMS Seringapatam was on duty in the Mediterranean, under the command of Captain Samuel Warren, as the atrocities were happening. As it passed by Chios, Captain Warren, saw that the island was on flames. He also received signals from Greek ships asking for help. He continued to pass the island, without offering any help, stating that he was ordered to “observe strict neutrality”.

On June 6, 1822, Konstantinos Kanaris of the island of Psara, retaliated and set on fire a Turkish fleet that was docked at the port of Chios. All the ships were destroyed, and 2,000 Turks perished. In reprisal, Turkish troops invaded and attacked the island of Psara. Eight thousand men, women, and children were butchered, with the wounded left to die.

It is believed that the Massacre at Chios was the worst atrocity executed by the Turks against the Greek population during the struggle for Greek Independence. Chios became part of the new Greek State on November 11, 1912, right after the Balkan Wars. The first refugees started to return back to their beautiful island in 1832.

In March, 1881, 59 years after the massacre, a catastrophic earthquake destroyed the island, causing 6,000 deaths with numerous buildings destroyed.
Historical figures with ties to Chios
by Helen Constantinides Bruno

HOMER (8th Century BC)

There is an historical, ancient site in Chios, in the village of Vrontados, called Daskalopetra, literally meaning the stone of the teacher in Greek. According to legend, Homer used to sit on this rock and lecture his students, and also narrate his poems to them since he was blind. The students in turn would write his poems for him.

ERASISTRATUS OF CHIOS (304-259 BC)

Erasistratus was a physician born in Chios. He studied in Athens, Kos and founded a medical school in Alexandria. Since Egyptian burial rituals allowed for the dissection of people, he was able to research human anatomy. This enabled him to make an outline of the human body system. He believed that the human body tissues were a “mesh” of veins, arteries, and nerves. By performing dissections, he was able to study the human heart, and he is believed to be the first to measure heart palpitations.

"Greek the language they gave me; poor the house on Homer’s shores."

- "To Axion Esti" (1959) Odysseas Elytis
To Άξιον Εστί (It is Worthy)
There are many places that claim that they are the birth place of Christopher Columbus—Italian, Spanish, Portuguese, Armenian and Greek. One of them is Chios. At this time, Chios was the crown jewel of the Italian trading Empire.

There is a theory claiming that Christopher Columbus was a descendant of a Genovese family from the village of Pyrgi (Πυργί) in Chios. Others say that he was merely a visitor who spent a significant amount of time on the island.

In a book titled, “New Theory Clarifying the Identity of Christophorus Columbus: A Byzantine Prince from Chios, Greece”, published in 1994, the author, Ruth G. Durlacher Wolper, ponders that question and offers the following points to prove just that.

- Columbus never said that he was from Genoa. He said that he was from the Republic of Genoa. In Columbus's time, Chios was part of the Genovese Empire, so that is why he is claimed as a son of Genoa, rather than Chios.
- The name Columbus is carved above many doors in the village of Pyrgi.
- Many Genovese families trace their ancestry back to Chios.
- Columbus wrote about mastic, and signed his name “Columbus de terra Rubra”, which means “of the red earth”. The areas where mastic grows is known for the red color of the soil (earth).
  In a report to the Spanish monarchs, he wrote:
  *And in this river of Mares whence I started last night, without doubt there is a very great quantity of mastic, and there may be more if it is desired that there should be more, because in planting the trees they grow easily and there are a great quantity and very large ones, and the leaf is like the mastic-tree and the fruit, except that the trees as well as the leaves are larger, as Pliny says, and as I have seen on the island of Scio (Chios in Italian) in the Archipelago. And I ordered many of these trees tapped to see if resin would flow out in order to bring some..."
- His signature, as the image shows below, is a combination of Byzantine-Greek and Latin. The first part Greek “Χπο” and the second “Ferens” in Latin.
♦ He named Cape Maysi in Cuba using the Greek letters Alpha and Omega.
♦ He wrote Greek in the margins of his favorite book, Imago Mundi.
♦ He banked at St. George in Genoa, which handled transactions by people from Genovese colonies, such as Chios.
♦ He was connected with the Paleologos family and had many Greek friends.
♦ He kept two logs on his journey, one real and one false. The true log used measurements in Greek leagues and the false in Latin.

So was Columbus Greek? You decide!

On your next trip to Chios, stop by the medieval village of Pyrgi, and make sure to look out for the house of Christopher Columbus. The house is marked with a plaque commissioned by the European Union. If you visit the many churches around the village, you will spot many tombs belonging to the Columbus family. A priest from the village, named Κολόμβος "Kolomvos, told Ruth Durlacher Walper, that his family goes back 600 years on the island.
The slaughter committed on Chios by the Turks sent shock waves throughout Europe and painters such as Eugene Delacroix, with his paintings Massacre at Chios, along with his painting, Greece on the Ruins at Missolonghi, brought the atrocities to the attention of the European public.

The Massacre at Chios reveals the aftermath of a battle, with Greek families awaiting death or slavery. Here, Delacroix illustrates the arrogant pride of the captors in contrast to the dismay and anguish of the innocent Greeks. The figures are on the foreground of the painting, the dead, the wounded and the ones awaiting to be taken and put into slavery. The whole painting evokes a sense of unrelenting misery, exhaustion, and resignation to the fate that awaits them. It is a painting full of emotion and illustrates human suffering at the hands of barbarians.

**Did you know**

In 2009, a copy of the painting was exhibited in the local Byzantine Museum on Chios. It was removed from the museum a few months later in a "good faith initiative" for the improvement of Greek-Turkish relations. Greek journalists objected its removal, and thanks to their efforts, the copy is now back on display in the museum! The original painting is at the Louvre Museum, in Paris, France.
Peter von Hess (1792-1871) was a German painter who was much-loved by Ludwig I. of Bavaria and a key emissary during the Greek Revolution. Peter von Hess’s art is well-thought-out by the authentic interpretation of details, the propensity for an idealistic appearance of the figures, and the portrayal of historic events. Von Hess is a robust colorist who arranges color over form. He takes great attention in portraying the psychological appearances of his heroes. He utilizes bold lines in depicting his figures, stimulated for enormous forms in motion and contrasted by the power of the histrionic actions revealed to the onlooker. His works often present cinematic scenes deepened by his diagonal configurations, which highlight the movement and exploit of his heroes.

Ludwig I commissioned Peter von Hess with the making of “journalistic” works to assist the union of Bavaria’s alliances with the new Greek state and spread the valued historical moral presented by Greek fighters to his Bavarian and European nationals. His most significant labor is the creation of 39 scenes honoring the Greek War for Independence and having commemorated the heroes in our memory. His famous “cinematic” portrayals of the heroes and battles of 1821 creatively took key events of the Struggle into an artistic display to be viewed by future generations. Von Hess included notable fighters of the Revolution among them Rigas Feraios, Alexandros and Dimitrios Ypsilantis, Germanos III of Old Patras, Athanasios Diakos, Gregory V of Constantinople, Petros Mavromichalis, Bouboulina, Odysseas Androuzinos, Karaiskakis, Nikitaras, Markos Botsaris, Makrygiannis, Gouras, and several more. Hess portrayed the heroes as authentically as possible. He valued folklore accounts and united them with his romantic views which he projected on the Greek fighters. His artistic selections recognized him as the foremost illustrator of the Greek Struggle.

The Greek Revolution paintings were intended to be displayed in the Royal Garden (Hofgarten). His paintings were unfortunately destroyed during a fire on December 24, 1909. A few reproductions are on display in the Bayerisches Armeemuseum in Ingolstadt and in the National Bank in Athens. He established “art historiography” in Greece, an artistic style for his contemporaries and Greek painters of the so-called “Munich School”. The Greek painter, Theodoros Vryzakis (1814-1878), was strongly influenced by von Hess and studied with him. He and von Hess are considered founders of the “Munich school”. The Greek abstract painters, Nikiforos Lytras (1832-1904), Konstantinos Volanakis (1837-1907), Nikolaos Gyzis (1842-1901), and Georgios Iakovidis (1853-1932), studied in Munich. The Bavarian impact led to the founding of the “School of Arts” (1836-1837), in Athens spawning the first artistic, national school in Greece. Peter von Hess died on April 4, 1871, in Munich.
Hanging of Patriarch Gregory V at Constantinople
Andonis Economou proclaiming liberty on Ydra
Petrobeis Mavromichalis raising Messinia
Laskarina Bouboulina blockading Nafplio

Anagnostaras beating the Turks near Valtezza
Iakovas Tombasis burning a Turkish ship of the line
Massacre of the Four Hundred Hierolochites at Dragatsani
Andreas Metaxas beating the Turks near Lala

Athanasios of Agrapha defending himself on the Pruth
The taking of Monembasia by Kantakuzenos
The conquest at Navarino and the magnanimous treatment of captives
Georgakis with four of his comrades blowing himself up in the covenant of Sekko
<table>
<thead>
<tr>
<th>Event</th>
<th>Image</th>
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<tbody>
<tr>
<td>Odysseus and Guras are defeating the Turks at Fontana</td>
<td><img src="image1" alt="Image" /></td>
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<tr>
<td>Kephalas plants the flag of liberty on the walls of Tripolitssa</td>
<td><img src="image2" alt="Image" /></td>
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<td>Athanasios Kanakaris is taking possession of the town of Patras</td>
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<td>Alexandros Mavrokordatos defends Missolonghi</td>
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<td>Panurias conquers Acro Corinthos</td>
<td><img src="image5" alt="Image" /></td>
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<tr>
<td>Konstantinos Kanaris destroys by fire three Turkish ships at Chios</td>
<td><img src="image6" alt="Image" /></td>
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<tr>
<td>Dimitrios Plapoutas defending the Dervenes and the Isthmus</td>
<td><img src="image7" alt="Image" /></td>
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<td>Dimitrios Ypsilantis defends the city of Argos</td>
<td><img src="image8" alt="Image" /></td>
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<td>Kolokotronis collects the victors of Dramali at Lerna</td>
<td><img src="image9" alt="Image" /></td>
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<td>Nikitaras defeats the cavalry under Dramali Pasha in the Dervenakia</td>
<td><img src="image10" alt="Image" /></td>
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<tr>
<td>Death of Petimezas</td>
<td><img src="image11" alt="Image" /></td>
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<td>Staikopoulos surprises Palamides</td>
<td><img src="image12" alt="Image" /></td>
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Londos overcomes 5,000 Turks by hunger at Vostiza
Markos Botsaris meets a victorious death at Karpenissi
Gouras conquers at Marathon
Sachturis victory at Samos
Andreas Miaoulis beats the Turkish fleet at Kos
Mavromichalis and the Maniates conquerors at Verga
Georgios Karaiskakis beats the Turks at Arahova
Makriyannis defending himself at Piraeous
The Greek deputies pay homage to their King
King Otto lands in Nafplio
Forty-four years ago, on October 28, 1940, the word OHI (NO) was uttered angrily by the Greek Prime Minister when he was awakened by the Italian Ambassador and handed an ultimatum demanding that Greece open her borders and her seaports for takeover by Mussolini’s Army and Navy. The word OHI (NO) gave notice to Italy, as well as to a troubled world, that little Greece, standing in an arena like the biblical David before the massive Goliath, would not cower before an impetuous, aggressive military dictator who was seeking to deprive her of her hard-earned freedom. His defiant reply was destined to shatter the military hope of Mussolini and slow up Adolph Hitler’s military timetable by about six months.

Another day commemorated each year is March 25, which is both a religious and political holiday. Next March 25 will mark the 163rd anniversary of Greek independence. It is also the Holy Day of Annunciation.

Few modern nations can point to an existence as long and continuous as that of Greece. The mythical gods, the Minoan civilization of Crete, the Mycenaean (Agamemnon, Menelaus, Helen of Troy), Homer, Pericles, Socrates, Plato, and Aristotle are all associated with the glory that was Greece. In the third century BC, Alexander the Great pushed the boundaries of Greece beyond the Mediterranean, and for many centuries, “Greekness” or “Hellenism” became more a question of culture than a matter of ethnicity or geography. Therefore, for more than 2,000 years, between the 3rd Century BC and the 18th Century AD, Greece was a cultural entity, a state of mind, not a clearly defined territory, or even a distinguishable ethnic group. When the Romans spread their rule to the borders of Persia and the banks of the Nile, they found a world of “Greekness”—a Hellenistic world, with classical culture and the Greek language dominant among the educated. Rome’s domination did not dislodge or submerge Greek civilization. On the contrary, it strengthened and expanded it. With the advent of Christianity, though, classical Greekness conflicted with Christian “Greekness”.

The Church of the East already had a Greek identity when Constantine the Great moved his capital from Rome to ancient Byzantium in 325 AD. Constantinople is the present-day Istanbul. During the next seven centuries, political and religious conflicts caused relations between the Eastern and Western churches to deteriorate until finally the Great Schism, the final split, occurred in 1054. Of course, at the time, it was not thought to be so final, but with the rise of the Ottoman Empire, the East became more and more vulnerable. Communication between the two churches did not resume until the 1960s, when Pope John and Patriarch Athenagoras (a former American citizen, met and exchanged greetings.

Until the fall of Constantinople to the Turks on May 29, 1453, and the subjugation of what remained of the Greek nation, the Greek language and culture, refashioned by Christianity, formed the multi-ethnic Byzantine Empire, which had survived and had continued the traditions and civilization of ancient Greece and Rome, many centuries after the Roman empire of the West had ceased to exist. It can, therefore, be said that Constantinople was both the last direct heir to the Roman Empire and the First Christian nation.

After the fall of Constantinople, Hellenism gradually was pushed back to its earlier boundaries, as the faith of Islam spread over the citadels of Christianity. Many Greeks, especially scholars, fled to Western Europe, particularly to the Italian cities of Florence and Venice. They brought to Western Europe the ancient learning of Greek civilization and culture which had been forgotten during the Dark Ages in the West. Their arrival clearly hastened the revival of learning in the West—The Renaissance.

The Turks imposed a harsh and cruel captivity upon the Greeks, mainly because of their fierce resistance. Their governance
and administration were almost barbaric. An important concession was made in 1454—the Sultan granted the new Patriarch of Constantinople some rights as spiritual and secular head of the Christians. This concession was to haunt them for 400 years. The church co-existed in a limited fashion with the governors, and the people were at least able to worship most of the time. Greece was partitioned into sections, and each section was ruled, or misruled, by an autocratic governor. Farmlands were confiscated, and the new Turkish owners forced the former Greek owners to work under serf-like conditions. All the men, and even young boys, were forced into the Turkish army.

For the next 400 years, the Greeks were reduced to a vassal race of mostly peasants, with only a dim awareness of their glorious past. Memories and oral historians passed on to the generations their past glories. As the exhilaration of the Renaissance was beginning in the West, the East was experiencing a belated version of the Dark Ages.

The only things which kept the Greeks mindful of their past was their religion, their history, and their language—in that order. There was very little assimilation between the Turks and the Greeks. When a particularly tough governor closed the Greek schools or the churches, the liturgy and the language would be taught clandestinely by priests and schoolmasters. To this day, priests and schoolteachers are highly regarded by the Greeks. Most Greeks refused to learn the Turkish language, and, those who did, did so for trading purposes and negotiating with the Governors.

The spirit of revolution and independence was also kept alive by the daring exploits of “Klephts”, who were brigades who lived for generations in the mountains, waging guerilla warfare. The Turks never subjugated the “Klephts”. The countless coves and harbors of Greece and the Aegean and Ionian Islands provided refuge for Greek pirates. They eventually became so strong that they practically ruled the islands of their operations. Their daring exploits had a tremendous effect on the people of the mainland.

The 18th century revolutionary spirit, which was permeating the world, filtered down to the Greeks—especially the success of the American French revolution. Also, Greeks who had settled abroad and had become wealthy were beginning to see the deterioration of the once mighty Ottoman Empire. After many futile attempts at organizing a revolutionary committee, a Philike Hetaireia—a friendly society—was secretly formed in 1814. At about this time, there was conflict between the Sultan of Turkey and the cruel Ali Pasha, who had made northern Greece and Albania his satrapy. The actions of the society and the internal conflict of the Ottoman Empire provided the impetus needed for the final push for the rebellion to begin.

On March 25, 1821, the Archbishop Germanos of Ancient Patras defied a call for all clergy to appear at a meeting called by Ali Pasha. Instead, he went to the Church of St. Lavra and proclaimed the start of the rebellion by declaring independence from the Turks. The Turkish governor’s purpose for calling the meeting was to hold the clergy as hostages. The Archbishop’s defiance was a very bold gesture, but one which, for the moment, captured the spirit of all Greek factions and ignited the spark needed for the Revolution.

From 1821 to 1824, the Greeks fought alone and held their own against the Turkish army, aided only by money and volunteers from other European countries where the Greek causes had aroused a great deal of sympathy. Among the volunteers who came to fight in Greece was the English poet, Lord Byron, who died in Greece at Missolonghi in 1824. His death, romanticized by the European press, fired public sentiment in favor of the suffering Greeks. In 1823, President James Monroe praised the Greeks for their fight for independence. The famous French painter, Delacroix, painted scenes from the Greek struggle, the most famous of which, “Massacre of Chios in 1822”, hangs in the Louvre. Another one of his paintings, “The Spirit of Missolonghi” is at the Bordeaux Museum.

A common Greek trait surfaced—factional strife among the revolutionary leaders. This almost ended the revolutionary attempt. The only unifying element was hatred against the Turks and the determination to cast off the foreign yoke.

In 1827, six years after the beginning of the rebellion, the Great European Powers—England, France, and Russia—each for selfish reasons, began to realize the strategic importance of Greece as the Ottoman Empire, and its Egyptian ally, were experiencing trouble in quelling the rebellion.
The Egyptian and Turkish fleets were forced to battle at Navarino in the Ionian Sea and were totally destroyed. This ended the threat of Turkish naval power and brought the Turks to a point where negotiations were finally made to end the hostilities.

So, after nine years of revolution, in 1830, Greece gained a measure of independence. Mind you, this was confined to a very small area. The country was economically exhausted—had only about $300 in the treasury, there was internal disunity, and was faced with the legacy of being beholden to the Great powers. From then until now, the Great powers—only the names have changed—continue to exert influence over Greece. Then, piecemeal, as a result of treaties, participation in two world wars, and the fulfillment of some promises, Greece has managed to annex more surrounding territory, thus bringing more Greek-speaking people into the fold. In 1863, England ceded, by treaty, the Ionian Islands (Corfu, among these). In 1881, Thessaly, the most fertile plain in all Greece and parts of the Epirus, became Greek. But, it was not until after the Balkan Wars (1912–1913) that the island of Crete and the islands of the northern Aegean became Greek.

In an effort to expand its territory and bring more Greek-speaking people into the Greek nation, after WW1, the Greeks made an ill-fated attempt to recapture parts of Asia Minor and had almost reached Constantinople. Because of political differences, the great Powers first approved and then withdrew their material support which left the Greek Army stranded deep in Asia Minor. This resulted in the Catastrophe of 1922. Thousands of men, women, and children were slain or captured by the Turks. Others, (including my mother’s family) fled by whatever means available, to the islands, or the mainland. Finally, the Treaty of Lausanne—in 1923, there was an exchange of populations—most of the remaining Greeks in Asia Minor were sent to Greece, and the Turks, who chose to, were sent to Turkey.

Greece’s territory was extended after the second World War, when the Dodecanese Islands—those beautiful 12 islands and the countless little dots in the eastern Aegean—among them—Rhodes, Patmos, Kos—were ceded to Greece. They had been under Italian domination. Only Cyprus, which had been promised to the Greeks, remained a British colony. The British reneged on this promise because of its strategic location—so near the Suez and the Middle East. What has transpired there is a great tragedy—the Cypriots never will be reunited with Greece, and, what’s worse, it looks like they will never regain the lands which were taken from them since becoming an independent country after the Turkish invasion of 1974.

In both World Wars, and in Korea, the Greeks fought alongside the Allies and suffered great loss of lives and devastation. Its most important struggle was the internal fight waged against Communism, which began in 1946 and which was won by pure determination and the support received by the Truman Doctrine. A statue of President Truman stands near the Olympic Stadium in Athens—a tribute to the man who supplied the necessities to fight off another enslavement.

Today, Greece still has economic problems, is currently governed by a former American who leans toward Socialism and is ever-fearful of Turkish invasion. Tourism is its number-one industry. It is one of the most homogeneous countries in the world and proudly boasts the lowest crime rate in the world. The diaspora—those Greeks who live in other parts of the world—still maintain close ties with Greece, though they may not have relatives there, mainly through religion, language, and culture.
TEST YOUR 1821 KNOWLEDGE

All answers can be found in the March, June, and October 2021 issues of Politismos.

1. Which Greek Orthodox religious holiday did the beginning of the Greek revolt coincide with?
______________________________________________________________________________________

2. What do the pleats in the fustanella represent?
______________________________________________________________________________________

3. What were the goals of the Philomuse Society?
______________________________________________________________________________________

4. Who said, “It is better to live free for one hour, than 40 years in slavery and prison”?
______________________________________________________________________________________

5. What does the miraculous icon found in Tinos in 1823 depict?
______________________________________________________________________________________

6. Who was the Patriarch who was hanged by the Ottomans from the central gate of the Patriarchate on Easter Sunday in 1821 in Constantinople?
______________________________________________________________________________________

7. Who was the most famous Philhellene who died in Missolonghi?
______________________________________________________________________________________

8. Which movement of the 19th century allied itself with the Greek cause of independence?
______________________________________________________________________________________

9. Who was the most famous European Romantic painter of large-scale paintings depicting the plight of Greeks as they fought for liberty?
______________________________________________________________________________________

10. Which European countries constituted the “Great Powers” that eventually aided Greeks to gain their independence and dominate the politics of the newly established Greek state?
______________________________________________________________________________________

11. What was the battle cry or motto of the Greek fighters?
______________________________________________________________________________________

12. Who wrote the Greek National Anthem?
______________________________________________________________________________________

13. What are the Souliotisses famous for?
______________________________________________________________________________________

14. Lord Byron, Percy Shelley, and others, who were passionate about the Greek cause, are referred to as:
______________________________________________________________________________________

15. Where was the final naval battle of the war fought?
______________________________________________________________________________________

16. Who was the most famous Greek General of the War?
______________________________________________________________________________________
Please check the following links for talks, events, and information commemorating the 1821 Revolution:

Mark Mazower discusses his forthcoming book on the Greek War of Independence at HACF
https://diana-wheaton.squarespace.com/videos
https://mailchi.mp/002f716c7bed/saturday-ucla-benaki-museum-lecture-papadopoulou-5758900?e=a500d62c5a
https://www.youtube.com/watch?v=FUvzDGHfTM
https://cyprus-mail.com/2021/02/18/university-events-to-mark-200-years-since-greek-war-of-independence/
Cyprus participation
https://www.philenews.com/koinonia/eidiseis/article/1114159
Philhellenism Museum in Athens
around-the-world/ (opening)
‘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
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
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/wats-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
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/orZkala6sLi53F2HxCBQeHNx3s=Umuq_A4GQ-mJ8Je6ak6cQ&nd=1
https://greece200.goarch.org/
https://embca.com/
https://www.youtube.com/watch?v=kisEBUDNlfc mostly for Greek speakers
https://www.facebook.com/orthodoxobserver/videos/725219418191945

1821 CELEBRATORY EVENTS
The Kleft's Life
Anonymous
Night is black upon the mountains,
Snow falls in the Ravines,
Where ways are wild and gloomy,
Through rocks abrupt and gorges,
The Kleft unsheathes his sword;
And in his right hand naked
He bears the lightning flash,
The mountains are his palaces,
He has the sky for cover,
He has his gun for hope.
The pallid tyrants flee
Before his dreadful sword;
His bread is steeped with sweat,
He knows how to live with honor,
He knows how to die.
In the world fraud has her way,
And injustice, so wills fate,
The wicked are the wealthy;
But upon the mountains
Sequestered virtue dwells.

KLEFTES
During the long struggle for independence, gangs of bandits emerged all over Greece. Most of them were uprooted from their villages as these were burned to the ground by the Turks. Unwilling to submit to the enemy, they fled to the mountains. In order to survive they would steal livestock, weapons, and everything else that they could lay their hands on from the Turks. Some saw them as common thieves, hence the name kleftes, which means robbers in Greek. Other saw them as heroes, fighting for liberation. Since they camped in secret locations, they would cook their meals in tight, covered dishes, so no smoke could escape and reveal their camp. The popular Greek dish, arni kleftiko, originated from these bandits and is still enjoyed to this date throughout Greece and Cyprus.

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