

Greece in Gratitude- Theodoros Vryzakis, 1858, National Historical Museum , Athens

Όσοι το χάλκεον χέρι
βαρύ του φόβου αισθάνονται,
ζυγόν δουλείας ας έχωσι·
θέλει αρετήν και τόλμην η ελευθερία.

Ανδρέας Κάλβος

Αυτό το αφιέρωμα είναι ένας μικρός φόρος τιμής κι ευγνωμοσύνης στους ανθρώπους εκείνους που άναψαν τη φλόγα της Ελληνικής Επανάστασης και ρίχτηκαν στον αγώνα με το όραμα μίας ελεύθερης Ελλάδας που εμείς σήμερα απολαμβάνουμε. Ήταν άνδρες και γυναίκες απ' όλες τις κοινωνικές τάξεις, αγωνιστές στεριανοί και θαλασσινοί, στρατιωτικοί και πολιτικοί, κληρικοί, διανοούμενοι και ευεργέτες, Έλληνες τόσο του ελλαδικού χώρου όσο και της διασποράς καθώς και ευρωπαίοι και αμερικανοί φιλέλληνες. Με πίστη στο όραμα της ελευθερίας, αγωνίστηκαν με πάθος, θυσίασαν τις περιουσίες τους και τις ζωές τους αποφασισμένοι να κάνουν το ακατόρθωτο. Γιατί όπως έλεγε ο Θεόδωρος Κολοκοτρώνης **«Ο κόσμος μᾶς ἔλεγε τρελλούς· ἡμεῖς ἂν δὲν εἴμεθα τρελλοὶ δὲν ἐκάναμεν τὴν ἐπανάστασιν»**.

Μια χούφτα άνθρωποι εξεγέρθηκαν ενάντια στην πανίσχυρη Οθωμανική Αυτοκρατορία και παρά τις τεράστιες δυσχέρειες, τις μεγάλες απώλειες, τις αντιξοότητες, τις διαφωνίες τους και τους εμφυλίους πολέμους κατόρθωσαν να κερδίσουν την εθνική τους ανεξαρτησία και να συγκροτήσουν ένα σύγχρονο κράτος.

Στο λεύκωμα αυτό επιλέξαμε να παρουσιάσουμε μόνο κάποιες εμβληματικές προσωπικότητες και καθοριστικά γεγονότα έχοντας όμως την επίγνωση ότι μια επανάσταση δεν κερδίζεται χωρίς τον αγώνα, το αίμα, τις θυσίες και των απλών και ανωνύμων ανθρώπων.

Όλους αυτούς τους ήρωες η Ελλάδα ευγνωμονεί.



Το Πανελλήνιο Ηρώο των Αγωνιστών της Επανάστασης του 1821, στα Καλάβρυτα
The Monument to the Heroes of the Revolution of 1821, in Kalavryta
Le Cénotaphe des héros de 1821 à Kalavryta

*Let those who feel heavy the
fettered hand of fear
live under the yoke of bondage;
freedom demands virtue and courage.*

Andreas Kalvos

This dedication is a small token of honour and gratitude to those who lit the flame of the Greek Revolution and threw themselves into the struggle with a vision of a free Greece which we, today, are fortunate to enjoy. They were men and women from all social strata, landlubber fighters and seamen, military men and politicians, clergy, intellectuals and benefactors, Greeks not only from the Greek lands but also from the diaspora, as well as European and American philhellenes.

With faith and a vision of freedom, they fought with passion, sacrificed their properties and their lives determined to achieve the impossible. Because as Theodoros Kolokotronis used to say “**The people called us crazy; we, if we were not crazy, wouldn’t have attempted the revolution**”.

A handful of people rose against the all-powerful Ottoman Empire and despite the unsurmountable difficulties, the countless losses, the adversities, the disagreements and the civil wars they succeeded to win their national independence and to establish a modern state.

In this dedication we chose to highlight only some of the emblematic personalities and decisive events being, however, cognizant of the fact that a revolution cannot be won without the blood and sacrifices of the ordinary and anonymous men and women as well.

Greece extends its immense gratitude to all these heroes.



*Pour ceux, qui par peur, sentent la main d’acier peser lourd sur eux,
qu’ils vivent désormais, en esclavage.
La liberté veut de vertu et de courage.*

Andreas Kalvos

Le présent ouvrage vise à rendre hommage aux gens qui ont su surgir et mener un combat inégal, ayant comme seule vision celle d’une Grèce libre, cette Grèce dont nous sommes si fiers aujourd’hui. Ils étaient, des hommes et des femmes, de tout rang social, des militaires, des armateurs, politiciens, des membres du clergé, des gens des lettres, des gens simples, ainsi que des Grecs de la diaspora et des Philhellènes de l’Europe et des États-Unis.

Ils ont combattu avec ardeur, en offrant leurs biens et jusqu’ à leur propre vie, bien résolus à faire l’impossible, car, comme le disait Theodoros Kolokotronis «**On nous appelle de fous, mais si on n’était pas fou, on n’oserait pas se révolter**».

Ils n’ étaient pas nombreux, ceux qui ont décidé de tenir tête au Régime Ottoman et malgré les obstacles, les pertes matérielles, les désaccords entre eux, et la guerre civile, ils ont néanmoins réussi au bout du compte à rendre le pays indépendant.

Lors de la préparation du présent ouvrage, faute d’espace, nous avons décidé de ne vous présenter que des personnages emblématiques et des événements décisifs sachant bien que un combat de cette envergure ne peut pas être gagné sans la participation active des gens simples, des héros de tous les jours.

La Grèce leur est reconnaissante.





Key Events of the Greek War of Independence



The years before

- 1770** The so-called “Orlov” revolt breaks out in several parts of Greece during the Russo-Turkish War (1768–1774), but was suppressed by the Ottomans
- 1796-97** Rigas Feraios’ Charta, a large-scale map, the most important example of the Greek cartography of the pre-revolutionary period, is published in Vienna
- 12 December 1803** The Fall of Souli - women commit suicide known as the “Dance of Zalongos”
- 1805** Adamantios Korais publishes the *Hellenic Library* where he expresses his views on Greek education and language
- 1814** The Society of Friends (Filiki Eteria) is founded in Odessa, Russia; its single goal is to prepare the Greek Revolution



- 23 February 1821** Alexandros Ypsilantis proclaims the Revolution at Iași, the capital of Moldavia
- 23 March** The liberation of Kalamata by the Peloponnesian warlords
- 25 March** The Metropolitan of Old Patras Germanos blesses the revolutionaries at Patras
- 10 April** Gregorios V, the Ecumenical Patriarch of Constantinople, is hanged by the Ottomans in Constantinople
- 18 April** Revolution at Samos island
- 23 April** The battle of Alamana - Death of Athanasios Diakos
- 8 May** The battle of Gravia Inn - Victory by Odysseas Androutsos
- 8 June** The Sacred Band under the leadership of Alexandros Ypsilantis is defeated at Dragashani of Wallachia
- 24 June** The Great massacre at Herakleion of Crete; execution of Gerasimos, the Metropolitan of Crete, and five more bishops
- 9 July** Kyprianos, the Archbishop of Cyprus, and the Metropolitans of Paphos, Kition and Kerynia are hanged at Lefkosia in Cyprus
- 1 September** The massacre of hundreds of civilians at Samothrace island
- 23 September** The fall and liberation of Tripolis by Kolokotronis and other warlords - Consolidation of the Revolution in Peloponnese
- 11 January 1822** The First National Assembly at Epidaurus passes the Greek Constitution, which also includes a Declaration of Independence
- 30 March** The Chios massacre
- 13 April** Naousa is destroyed by the Ottomans - Women commit suicide by falling in the river Arapitsa
- 
- 



8 June	Konstantinos Kanaris burns the Turkish flagship in retaliation for the massacre at Chios island
26 July	Kolokotronis decimates the army led by Dramali Mahmud Pasha at Dervenakia; the Revolution is triumphant.
April 1823	Second National Assembly at Astros in Arcadia
8-9 August	Battle at Kefalovriso - The death of Markos Botsaris
January-May 1824	First phase of the civil war
21 June 1824	The destruction of Psara island
August	Naval victories at Mykale and Gerontas under the leadership of A. Miaouli
November.-December	Second phase of civil war
20 May 1825	The battle at Maniaki - The death of Papaflessas
10 -11 April 1826	The fall of Messolonghi - A surge in philhellenic movement
16 March-5 May 1827	Third National Assembly in Trizina - Ioannis Kapodistrias is elected as the first governor of Greece
22 April	The battle of Phaleron - The death of Georgios Karaiskakis
24 May	The siege of the Acropolis - Athens falls to the Ottomans
8-20 October	The naval battle of Navarino
6 January 1828	The Governor Ioannis Kapodistria arrives at Nafplio
12 September 1829	Victory at Peta in Boeotia under the leadership of Dimitrios Ypsilantis; it is the last battle of the Greek War of Independence
3 February 1830	The London Protocol establishes Greece as an independent, sovereign state
9 October 1831	The Assassination of Ioannis Kapodistrias
6 February 1833	The first king of Greece, Otto of Bavaria arrives to Greece
1 December 1834	Athens becomes the capital of the Greek State
3 September 1843	An uprising against the royal autocratic rule forced King Otto to grant a constitution marking the beginning of the constitutional monarchy in Greece



Pre-Revolutionary Period

1750-1820 The Modern Greek Enlightenment (The National Awakening)

The spiritual movement of the Enlightenment began in Europe in the late 17th century. The Enlightenment opposed totalitarianism and religious dogmatism and envisioned a better society based on rationalism and liberalism. The ideals of the Enlightenment inspired the French Revolution, and the triptych *Freedom, Equality, Brotherhood* became a banner for those who believed in the freedom of the individual and the need for self-determination of peoples.

These ideas were spread to the enslaved Greeks through Greek merchants and intellectuals of the Diaspora. Thus, began the ideological beginnings of the Greek Revolution which aroused the interest of foreigners in Greece. The development of the philhellenic movement was decisive for Greek diplomacy and the success of the Revolution.



The most important centers of the Greek Diaspora during the Turkish occupation

Greek Printing Shops

The development of the Modern Greek Enlightenment was linked to the establishment of printing shops in the centers of the Greek Diaspora. They published newspapers, books with literary and scientific content, translations of ancient Greek texts, and many translations of foreign books. During the 16th and especially the 17th century, Venice was the main center of Greek book production. By the middle of the 18th century, Greek books were being printed in 33 cities; the most important of which were Venice, Vienna, Istanbul, and Paris. The publications were mostly financed by wealthy merchants, but also by Phanariotes. In the 18th and 19th centuries, Greek printing shops were founded in Smyrna, Moschopolis, Mount Athos, Kydonies and Chios.

During the Revolution, printing shops also operated in Greek cities such as Kalamata, Corinth, Messolonghi, Psara, Hydra, and Athens. Printing equipment was sent by Greeks and Philhellenes of Europe to print newspapers, revolutionary pamphlets, and books that served both the ideological and practical needs of the Revolution.



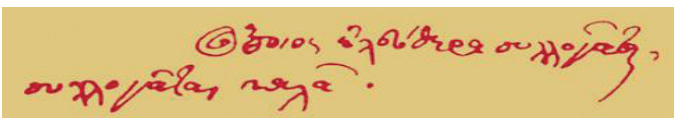
The press of the first National Printing House

Two of the most distinguished representatives of the Modern Greek Enlightenment were Rigas Velestinlis-Feraios and Adamantios Korais.



Rigas Feraios and Adamantios Korais raise the wounded Greece
Work of Theofilos, 1911 National History Museum

Rigas Velesinlis-Feraios (Velesino 1757- Trieste 1798)



"Whoever is thinking freely, is thinking well"

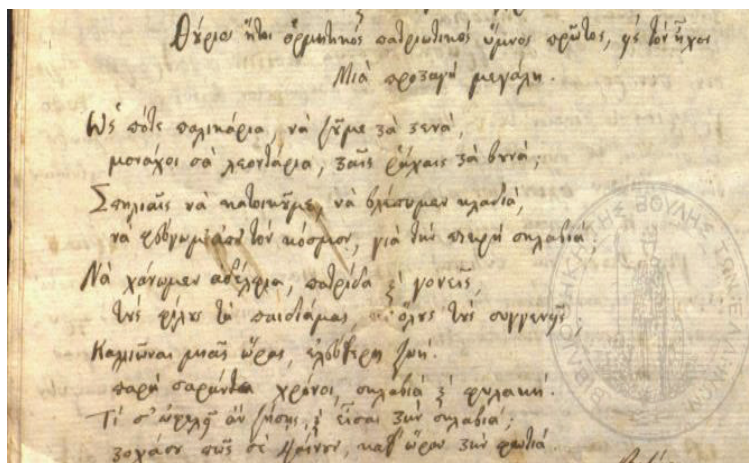
Rigas Velesinlis-Feraios took his name from his birthplace, Velesino (Ancient Feres) of Thessaly. He studied in Istanbul, Bucharest, and Vienna, where he began his writing career. He wrote political texts and a new constitution. The ideas promoted by Rigas encouraged social reforms. He believed that in the eyes of the Law, no distinction should be made between the rich and the poor. In addition, gender equality should be recognized.



In 1796 the *Charta of Greece* was printed in Vienna, in the shape of a square measuring two meters on each side. It was printed in sections on 12 sheets. Rigas believed that for the Greeks to acquire their national identity, they had to have a clear perception of the Greek territories throughout history. The Charta also lists the ancient names of places to arouse admiration for ancestral glory and includes information on ancient coins, Byzantine emperors, dates of important battles, and ancient inscriptions. The language used is katharevousa (the "pure", academic language) but also dimotiki (the spoken one of the time) because it is addressed to both scholars and ordinary citizens.

In 1797, Velesinlis-Feraios published *Thourios*, an ode against tyranny, written in the vigorous tempo of the klephts' songs. 3,000 copies were printed in Vienna to be sent to every corner of the Greek Orthodox world.

*O how long then must we wait lads, upon the hills
and glens?
Stalking on the mountains, like lions in their dens?
O Shall we then abandon, all the loved ones we
hold dear?
Our parents, wives, and children, to live in pain
and fear?
It is far the better an hour to be free,
Than to live a life of bondage in chains and slavery.
O what use is there living if you must be a slave?
Rise up with righteous fury and come down from
your caves!*



But Velesinlis-Feraios would not make it to Greece. By order of the Sublime Porte, he was arrested and killed in Trieste in 1798.

Adamantios Korais (Smyrna 1748 - Paris 1833)

"Seize on education"



Originally from Chios, Adamantios Korais studied at the Evangelical School of Izmir, in Amsterdam, and Medicine at Montpellier in France. From 1788 until the end of his life, he lived in Paris, and experienced firsthand the French Revolution. Along with the philosophical writings of Voltaire and Rousseau, the Revolution had a profound impact on him.

He believed that in the same way the Enlightenment prepared the French for their Revolution, a moral revolution through education would prepare the Greeks for their Struggle for Freedom.

He devoted himself to the study of ancient Greek and Latin literature. In 1827, he published his valuable collection of ancient texts entitled *Greek Library*, prefacing the publication with his own comments. In these prologues, the so-called *Im-provised Thoughts* or *Prolegomena*, he analyzes his views on the Greek language and develops serious ideological issues that had a direct and practical application to the needs of the enslaved Greeks.

Korais suggested the use of a language based on the colloquial language of the time, but from which foreign words would be removed.

Korais's message was **"Freedom without education is impossible, as well as education without philosophy"**. He declares that freedom will be maintained with the rule of law, according to Aristotle's teachings, and that is why he was in favour of the independence of the Judiciary in the newly formed Greek state.

In 1792, with funding from Korais and other wealthy Chiotes, the Public Central Historical Library of Chios "Korais", one of the oldest and largest libraries in Greece, was established.



Public Historical Central Library
of Chios "Korais"



The statue of Korais
in the Propylaea of the University of Athens. 1875

The Education of Greeks during the Turkish Occupation



The Great Alphabet Book, the oldest modern Greek alphabet book, was published in Vienna in 1771.

From the time of Byzantium, there were common schools for basic education across Greece. In the first centuries, however, after the fall of Constantinople, only a few continued to operate due to the exodus of the population to other countries and the resulting decline that followed.

In the early years of Ottoman rule, boys went to monasteries and churches, where they learned to write the alphabet on tablets and to read ecclesiastical texts, such as the *Psalms* and the *Octoechos*. In the common schools, the priests and the monks acted as teachers.

From the 17th century onwards, a spiritual recovery began that culminated in the 18th and 19th centuries. Schools would operate in the cities with the support of the communities, the funding of wealthy merchants and sailors, and typically under the supervision of the Church. In “**The Schools of the Greek Letters**” as they were

called, students were taught the ancient Greek language, grammar, and syntax. Teachers included Greek scholars such as the monk Kosmas Aitolos, who built 10 high schools and 200 elementary schools.

In the beginning of the 19th century, “modern schools” appeared, where scholars like Eugenios Voulgaris and Iosipos Moisiodax taught the ideas of the Enlightenment. Some of the most famous schools included the Patriarchal School of Constantinople which started operating soon after the fall the city, the *Epifanios School of Ioannina*, the *Evangelical School of Smyrna*, the *School of Chios*, the *Mileon School of Pelion*, the *Athonias* at Mount Athos, and others. In high school, the students were initially only taught ancient Greek, philosophy, and theology, but were later also taught science, mathematics, and geography. These courses were taught in the common Greek language. These schools were attended by young people from wealthy families, especially the Phanariotes who later held high positions in the Ottoman administration.

So why was it called “Krifo Scholio” (Secret School)” since there were so many schools in operation?

Historians differ on whether the Krifo Scholio was in fact real. Many question the existence of schools that operated in secret because no Ottoman decrees banning the teaching of the Greek language were found and because numerous Greek schools were established during the Ottoman Empire, especially from the 17th century onwards. Still others, based on other sources and testimonies, claim the opposite.

The truth is that entire generations of Greeks in Greece and in the diaspora were taught about the Secret School and they fell in love with the song “My Little Bright Moon” and Ioannis Polemis’ poem “The Secret School”. It was etched on our souls the painting by Nikolaos Gizis depicting little children being taught at dawn by a monk under the protection of a klepht. What is certain is that the meaning of the word “secret” attests to the fear and insecurity that the enslaved Greeks were feeling vis-à-vis the oppressor. The common schools, whether “covert” or “overt”, taught the Greek children writing and reading and kept burning the hopes of the Greek nation for its liberation.

The Filiki Eteria

The Filiki Eteria (Society of Friends) was founded on the day of the Exaltation of the Holy Cross in Odessa, the biggest Russian port in the Black Sea, by members of the Greek diaspora, on September 14, 1814. The Greek Community in Odessa was considered to be one of the most flourishing in the city, with churches, educational establishments and clubs. Most of the Greeks who resided in Odessa were well-to-do ship owners, bankers and merchants and their district was named “Hellenic”.

The Filiki Eteria was founded by three merchants, not especially distinguished or rich: **Emmanuel Xanthos** from Patmos (1772-1852), **Athanasios Tsakalof** from Ioannina (1788-1851) and **Nikolaos Skoufas** from Arta (1779-1818).

It was a secret organization whose purpose was the preparation of an armed struggle for the Greek Independence that would result in the throwing off of the Ottoman yoke and the creation of an independent Hellenic state.

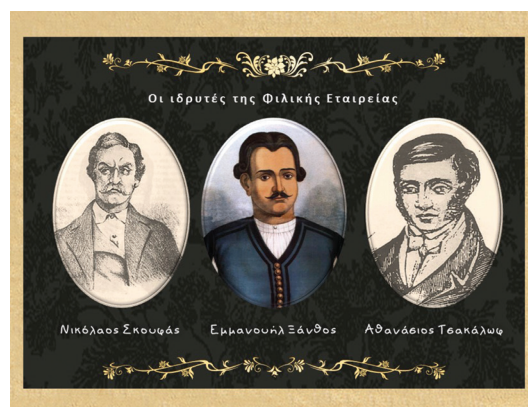
It had a secret/conspiratorial character, initiation procedures of members, a complicated internal hierarchy and strict rules for its self-protection, such as coded names for persons, places and things that had a specific importance for the evolution of the struggle, as well as a coded alphabet.

The Filiki Eteria was appealing mainly to rich Greek merchants, in order to secure the economic means for its growth. At the end of 1818, it was substantially empowered by the initiation and the generous economic support of the wealthy merchant **Panagiotis Sekeris**. Women were accepted only in exceptional circumstances.

In 1818, the seat of the Eteria was transferred from Odessa to Constantinople, the heart of the Ottoman authority, a fact that underscored the self-confidence of the Eterians in their conspiratorial organizational abilities. Emmanuel Xanthos would offer the leadership of the Eteria to the Foreign

Minister of the Russian Czar, Ioannis Kapodistrias, who declined the offer.

In the end, the leadership of the Eteria after the death of Skoufas, would be assumed, in 1820, by the Czar's aide-de-camp **Alexandros Ipsilantis**, scion of one of the most outstanding Phanariot families. It is Ipsilantis who would declare the start of the Revolution in February of 1821 with the crossing of the river Pruth in Vlachia.



The seal of the Secret Authority of the Eteria was designed by the members of the leading team. In the centre it has a cross, the number 16 and the letter E (Ellas). On the periphery it has in capitals the first letter of the names of the first 9 members at the top of the hierarchy.



How could somebody become a member of the Filiki Eteria?

The initiation process lasted several days. The last stage of the initiation was the oath in the presence of a priest. The candidate would go to a safe house holding a small yellow candle. The initiator would take an icon and the bible, would place them on a table and would light the candle. The initiator would ask the candidate formally for the last time: "Perhaps you don't consider yourself of enough strength? You still have time to withdraw. In this bond that you enter only death would be able to redeem you! Shortly, any regret on your part would be unforgivable!"...



The oath of the Eterian

Painting by Dionisios Tsokos (1849) depicting Kolokotronis taking the oath of the Eteria, in Zakynthos.

The Oath of Filiki Eteria:

I swear willingly in front of the true God, that I will remain during my life always faithful to the Eteria. Not to disclose the slightest of its secrets, neither to become in any way the reason for others to discern that I am cognizant of them, neither to my relatives nor to my confessor nor to a friend of mine.

Finally I swear to you, oh holy but wretched motherland, I swear to Your long lasting travails, I swear to the bitter tears, which for so many centuries you were shedding and are shedding. Your struggling children, to my own tears, being shed at this moment, and to the future freedom of my compatriots, that I completely dedicate myself to You... Finally let my death be the inevitable punishment of my sin, so that I would not contaminate the purity of the Eteria with my participation.

Coded or symbolic words such as:

The members of Filiki Eteria = **the clouds**

The enemy = **thorn**

The friend = **the flower**

The guns = **the trees**

The big ship = **the elephant**

The merchant ship = **the camel**

The fleet = **the herd**

The spy = **the Cyclop**

The cannon = **the singer**

Κρυπτογραφικό αλφάβητο της Φιλικής Εταιρείας

α	β	γ	δ	ε	ζ	θ	ι	κ	λ	μ	ν	ξ	ο	π	ρ	σ	τ	φ	χ	ψ	ω
η	ξ	υ	ψ	ω	1	2	3	4	5	6	7	4α	8	9	ο	α	β	γ	δ	9α	ε

Γράφω στον κρυπτογραφικό κώδικα τη φράση:

Ελευθερία ή Θάνατος

Αποκρυπτογραφώ τη φράση:

γ35343 ωβη3ωω3η

Conditions that favoured the growth of the Filiki Eteria:

- The Ottoman Empire was facing serious internal problems..
- The French Revolution and its ideology offered positive hope to Greeks that they also could fight in a serious and methodical manner.
- A considerable section of Hellenism was already psychologically mature and ready for the creation of a Greek state.

Klephts and Armatoloi



In the painting by Peter von Hess, Kolokotronis looks on with pride at his men dancing after their victory at Lerna.

During the Turkish occupation, many Greeks fled to the mountains to escape the injustices of the Turkish commanders, the obligations to the local Greek chieftains, and the heavy taxation. In the first centuries of Turkish rule, they did not fight for the creation of a free Greek state, but for their survival. The klephts were basically mountain bandits, who raided villages indiscriminately robbing Turks and Greeks. The word **klepht** means thief in Greek.

Over the years, however, their raids began to target the Turks more, so in the eyes of the enslaved Greeks, the Klepht was a heroic fighter, the cruel punisher of the tyrannical Turkish masters.

They were organized into small groups, each group with its own captain and its own flag. They lived in hard-to-reach places up in the rugged mountains so as not to be found by the Turks. They fought a war of ambushes and skirmishes and sieged several forts and fortified towns.

In order to provide some security and protect the villages from the raids of the klefts, the Ottomans organized local militias consisting of Orthodox Christians that acted as guards. These were the **armatoloi** (the armed ones). Often, however, many armatoloi fled to the mountains and became klephts when the Turkish administration displeased them, while many

klephts joined the corps of the armatoloi to gain amnesty by the Turkish authorities.

For the most part, the Greek Revolution relied on the military skills of the klephts and armatoloi who formed the backbone of the Greek revolutionary army.

The life of the klephts

*Hard, bitter
Is the life we live
We poor klephts.*

*All day at war
The night on guard
With fear we eat our bread,
With fear we move around*

To forget their suffering, they occasionally danced and sang. In his poem *Tsamikos*, set to music by Manos Hatzidakis in 1976, Nikos Gatsos talks about the feasts of the klephts:

One of the most beloved instruments was the tamboura, a kind of bouzouki. In the photo, the tamboura of the hero Makryiannis at the National Historical Museum.



*In the rough mountains,
to the sounds of the souravli and the
zourna
on the sanctified rocks
Three braves are now dancing...
...See how Nikitaras is dancing
The tamboura becomes a nightingale*

The women of Souli & Naoussa

Souliotes - one of the most ancient people of Epirus - had retreated to the southern steep mountains of Souli and lived free. Gradually, many other Greeks sought refuge there. The population increased and 11 villages were established, the largest being Souli. The Turks tried to subdue the Souliotes many times, but failed.



Les Femmes souliotes
painting by Ary Scheffer (1795-1858)

legend tells of them falling one by one, dancing the "Dance of Zalongo" and singing "Goodbye poor world, good bye sweet life."

Although the city of Naoussa enjoyed special privileges from the Turks, the citizens revolted in February 1822 and the city was liberated. Only two months later, a military corps of 15,000 Turks arrived in Naoussa and on April 11th, 1822 the city fell once again into Turkish hands. 400 Greek fighters were not able to save the city and savagery followed. Seeing the eminent threat of capture and dishonor, the women threw their children in the falls of the river Arapitsa and followed them to their deaths. Thus, a new heroic page "New Zalongo" was written similar to the one in Zalongo.

Many women made significant contributions to the Struggle of Liberation either through their support and courageous acts which often led to self-sacrifice.

Early in the 1800s, the Sultan appointed as pasha of Ioannina, the ruthless Ali Pasha, who set out to subdue the Souliotes. Although the two campaigns he waged against them failed, they were followed by a three-year siege that forced the Souliotes to establish a treaty with Ali Pasha under which they would have to leave their villages in exchange for their lives. The withdrawal began on December 12th, 1803, but Ali Pasha broke his promise and ordered the pursuit and extermination of the Souliotes. Of the two groups that left Souli, only one managed to escape. The other headed to Zalongo, where they fought hard with the enemy. In the end, 63 women were left alive with their children who, when they saw that they were in danger of falling into the hands of the enemy, threw their children off a cliff and then jumped themselves. The



The monument in Zalongo
(18 m. wide and 13 m. high) was created in 1961
by sculptor Georgios Zongolopoulos

Philhellenes and Phanariotes

The Greek Revolution against the Ottoman Empire was viewed with hostility by the governments of European countries because they themselves ruled autocratically, unlike the peoples of Europe who enthusiastically welcomed the Greek uprising. The heroic deeds of the Greeks created a wave of sympathy. Many in the literature and art worlds sided with the Greeks and slowly, through their works, formed a philhellenic movement that strongly influenced public opinion of the time and eventually forced their governments to change their policies.

One of the most moving offers of philhellenism came from Haiti. The small Caribbean island nation sent 100 volunteers to Greece, but unfortunately, they died during their voyage. Haiti was the first country in the world to officially recognize the Revolution of 1821 and Greece as a free state.

More than 1,000 philhellenes came to Greece and fought like ordinary soldiers. They came from: Germany (342), France (196), Italy (137), England (99), Switzerland (35), Poland (30), the Netherlands and Belgium (17), USA (16), Hungary (9), Sweden (9), Denmark (8), Spain (9), of unknown nationality (33) and others.



Greeks and Philhellenes
Painting by Georg Opitz, Benaki Museum Athens

"We are all Greeks...the modern Greek is a descendant of those glorious beings which the imagination almost refuses to contemplate that they belong to our species."
Percy Shelley, British Philhellene.

The most famous philhellenes were:

Friedrich Thiersch and Johann Wolfgang von Goethe (Germans), Lord Byron (British), Samuel Gridley Howe (American), George Canning (British), John Mayer (Swiss), Dr. Bruno (Italian), François-René de Chateaubriand (French), Victor Hugo (French), François Maxime Raybaud (French), Aleksandr Pushkin (Russian), George Finlay (Scottish), Santorre di Santarosa (Italian), Richard Church (Scottish), Ernst Michael Mangel (Hungarian).

Kostis Palamas honored the fighting Philhellenes with the following verses:

*O young men of other languages and other races and foreign,
but as if from our own bowels the entrails sprouted!*

The **Phanariotes** were a financially powerful social class in the Fanari district of Istanbul, around the Patriarchate. Well-known Phanariote families were the Mavrokordatoi, the Ypsilantides, and the Komnians, who belonged to the Ottoman administrative aristocracy. They believed that given their positions and administrative skills, they would be the leading class of the nation. The outbreak of the Revolution marked the destruction of this class. The Ottomans prohibited any Phanariot from occupying any important position in the Sublime Port (Turkish Government).

The Benefactors of the Revolution of 1821

Benefactors are Greeks who financially supported both the Greek uprising and the newly formed Greek state, offering huge sums of money and entire fortunes.

The most important of these are: Georgios Avgerinos (Kefallonia), Ioannis Varvakis (Psara), Konstantinos Vellios (Vlasti Kozani), Theodoros Gikas Gikas (Hydra), Panagiotis Despotopoulos (Diakofto Kalavryta), Nikolaos Zosimonos (Giannaros) Giannaros (Giannaros Konstantinos) Thrace), Nikolaos Oikonomou (Goura Korinthias), Nikolaos Ouzounidis (Thessaloniki), Nikolaos Papadopoulos (Tripoli), Manthos & Georgios Rizaris (Monodendri Zagoriou).



Most of them settled in Italy and Egypt, engaged mostly in trade, and acquired huge fortunes. They were initiated early in the Society of Friends and some of them even pioneered it. They contributed enormously to the War for Independence, financed the philhellenic associations (komitata), paid for the release of Christian prisoners, provided ships with food and gunpowder, and financed the *Greek Library* of Adamantios Korais. Among them, Konstantinos Vellios and brothers Konstantinos and Paschalis Xenokratis were members of the Sacred Band and fought in Dragatsani and Skouleni. Paschalis lost his life in Skouleni.

Lazaros Kountouriotis



**The Hierolochitis (The Sacred Band soldier)
Constantinos Xenocratis.**

**His uniform is the only unique heirloom from
the uniforms of the Hierolochites of Ypsilantis.**

Two of the most important female benefactors who gave away all their property for the Struggle, were Laskarina Bouboulina and Manto Mavrogenous.

Manto Mavrogenous (Trieste 1796 - Paros 1840)



Manto Mavrogenous was a descendant of the Mykonian distinguished Mavrogenis family. She studied ancient Greek history and philosophy, and spoke French, Italian, and Turkish.

With her own resources, she financed ship equipment, pursued the Algerian pirates in the Cyclades, financed the campaign of Chios, and took in the survivors of the first siege of Messolonghi.

She appealed to women in Paris and the Enlightenment in Europe to side with the Greeks.

Although her love affair with Dimitrios Ypsilantis was considered a scandal for the time, she was honoured with the rank of Lieutenant General.

Manto Mavrogenous died of typhus in Paros in 1840 at the age of 44, poor and abandoned by all.

Laskarina Bouboulina (Constantinople 1771- Spetses 1825)



Laskarina Bouboulina was born in the prisons of Constantinople on May 11, 1771, when her mother Skevo visited her dying husband, Stavrianos Pinotsis, who was imprisoned by the Ottomans.

In 1811, Bouboulina, a mother of seven and widowed twice, inherited large fortune in ships, cash, and real estate. She later built three of her own ships.

In 1820, the construction of "Agamemnon" was completed in Spetses. The ship was renamed "Spetses" after her death and became the flagship of the fleet of the newly formed state by Kapodistrias.

On April 3, 1821, Bouboulina, in charge of "Agamemnon", took part in the naval blockade of Nafplio.

In 1824, she asked for the release of Kolokotronis and for that she was exiled to Spetses with almost no estate left and bitterly disappointed from the civil war.

She died on May 22, 1825 after a family dispute. After her death, she received the title of Vice Admiral from the Hellenic State.



Three Turkish girls are sitting at the gate of Anaplio.

They were mourning and saying, are mourning and saying:

-Anapli, why don't you rejoice? Why aren't you playing games?

-And what good is it to me to rejoice and play games?

I am beaten by the Prince on land, Bouboulina by the sea.

Lord Byron (London 1788 - Messolonghi 1824)



Lord Byron was the most well-known philhellene. He was born in London to an aristocratic family and studied in the best schools in England, where he learned Latin and Greek. He traveled extensively and lived an adventurous life. He is considered one of the greatest English poets.

The Greek revolution filled him with enthusiasm. He worked with all his soul for the Greek struggle, even participating in battles. He donated his entire fortune to the cause and was the founder of a military corps of Souliotes. On April 7, 1824, after health complications, he died in Messolonghi where he uttered his last words: "Greece, I gave you the most valuable thing a person can have. May my sacrifice help in your happiness".

The death of Lord Byron plunged the Greeks into mourning, and Dionisios Solomos would dedicate a poem in his honour: "To the death of Lord Byron"...

*Liberty, for a moment
stop wielding thy sword.
Come now and lament
at Byron's body...*

*...Listen oh Byron, how much
mourns, while bidding you farewell,
the Land of the Greeks;
weep, weep, oh Liberty!*

The Isles of Greece was written by Lord Byron during his first visit to Greece prior to the Revolution.

*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!...*

*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.*

The following verses are from another of his poems, and refer to the looting of the Parthenon Marbles by Elgin.

*Cold is the heart, fair Greece, that looks on thee,
Nor feels as lovers o'er the dust they loved;
Dull is the eye that will not weep to see
Thy walls defaced, thy mouldering shrines removed
By British hands, which it had best behov'd
To guard those relics ne'er to be restored*

Samuel Gridley Howe (Boston 1801- Cambridge, MA 1876)



Samuel Gridley Howe, as a Greek fighter, painted by John Elliott, Howe's father-in-law.

Samuel Gridley Howe was a philhellene perhaps second to Byron in the pantheon of philhellenes. He graduated from Harvard medical school in 1824 and shortly thereafter traveled to Greece where he joined the Greek army as a surgeon treating the wounded.

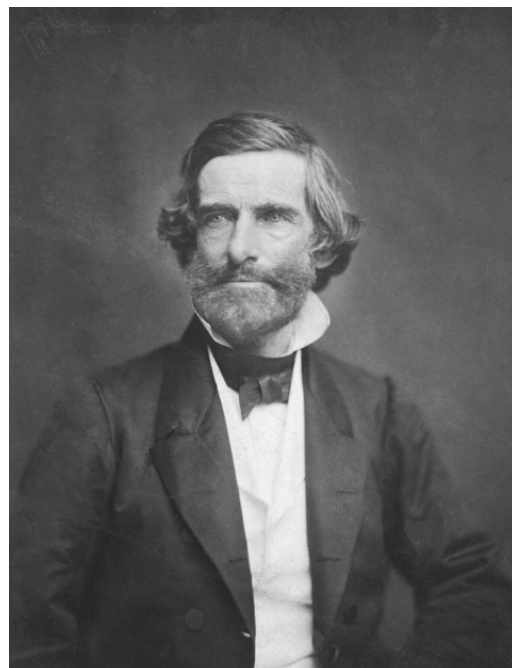
Howe, like most philhellenes, had received a classic education and was very familiar with the ancient Greek language and classic Greek authors. Upon his arrival in Greece, he was surprised that his ancient Greek was of no use in communicating with modern Greeks. He was equally surprised at the widespread poverty and lack of education he encountered in Greece.

After completing his first year of military service he was named the Director of the Medical department of the Greek fleet and spent some time aboard the steam powered warship "Karteria". Howe participated in battles with the Ottomans in unsuccessful attempts to lift the siege of Athens in the spring of 1827. By the summer of 1827 Howe, financially supported by the Philhellenic Committee of Boston, set out to try to alleviate the desperate poverty of the Greek civilian population. He distributed food and clothing in many locations in Greece, but most remarkably in Aegina where he employed up to 700 people reconstructing the port paying the workers in food and other necessities.

In 1828 Howe returned to America and gave speeches to the public and Philhellenic committees in major U.S. cities. His speaking campaign was instrumental in raising large amounts of money for humanitarian efforts in Greece.

Howe returned to Greece later in 1828 and, amongst other things created a colony for refugees on the Isthmus of Corinth. He returned to America in 1830 bringing refugee children with him, including Christophoros P. Kastanes, a survivor of the Chios massacre, who became a renowned author.

Howe's connection to Canada came in 1863 when Abraham Lincoln commissioned him to travel to Canada, investigate the successes and failures of the black population in Ontario and write a report to the U.S. Congress. The report was the basis for the Freedman's Bureau which was part of the Reconstruction following the American Civil War.



Declaration of the Revolution in Moldovlachia



The Revolution began in Moldavia and Vlachia, two regions near the Danube River. Under the 1812 Treaty of Bucharest, the region was considered autonomous and the Turks were not allowed to send troops to the region without Russia's permission. Any violation of this term would provoke a Russo-Turkish war. This made the area safe for the Greeks who, in order to avoid persecution by the Turks, migrated and settled there.

Alexandros Ypsilantis

(Constantinople 1792 - Vienna 1828)

Alexandros Ypsilantis was born in 1792 in Phanari, Constantinople. He grew up in an environment of intense patriotism and his life goal was to liberate the Greek nation. His father, a descendant of a wealthy and powerful Phanariot family, was the ruler of Moldavia, and Alexandros bore the title of Prince. He received a fine education and enlisted in the cavalry corps of Tsar Alexander I of Russia. He distinguished himself in the wars against Napoleon and even lost his right hand during the battle of Dresden. He eventually received the rank of lieutenant general.

Ypsilantis was initiated into the Filiki Eteria on April 12th, 1820, and was sworn in as leader in St. Petersburg Russia. Nearly a year later, on February 24th, 1821, Ypsilantis would raise the flag of the Revolution in Iasio of Moldavia.

A few months later, following the defeat of his army in Dragatsani, he retreated to the Austrian border where he was arrested and imprisoned until 1827. His poor health would prevent him for further contributing to the Struggle. Almost seven years after the day he proclaimed the Revolution in Moldavia, he would die in Vienna on February 19, 1828.



The crossing of the river Pruthos in Moldavia by Alexandros Ypsilantis in February 1821. Copy of the lithograph of Peter von Hess in the Benaki Museum

The flag of Ypsilantis depicted the reborn phoenix and unlike the painting had three colors: White, black and red. White symbolized the innocence of the struggle, black symbolized death in favor of the homeland and red symbolized the joy of the people fighting for their freedom. The uniforms of the Hiero-lochites were of European type.

The Sacred Band and the Battle of Dragatsani



The Battle of Dragatsani

Five hundred Greek university students, volunteers and descendants of the wealthiest families from Greek communities across Europe became part of Alexandros Ypsilantis' army. These young people, known as the Hierolochites, left their schools and formed the Sacred Band. The name was a reference to the Sacred Band of the ancient Thebans, a select military group of 300 young men with special fighting abilities that defeated the Spartans in the battle of Lefktra.

Under Ypsilantis, the Hierolochites took an oath: *"I swear to shed the last drop of my*

blood for the sake of my faith and my homeland. Not to lay down my arms before I see my homeland free and its enemies exterminated".

On June 7, 1821, in Dragatsani, Vlahias (region of Romania, today) the first military conflict took place between the forces of the Filiki Eteria and the Turkish army. The first attack of the Greek cavalry failed. The cavalry left, leaving behind the members of the Sacred Band who fought with unparalleled heroism. Only 100 of them would be saved.



The "Monument of the Fallen Hierolochites" in Dragatsani made out of Pentelic marble. It bears an inscription similar to the one of Thermopylae:

**PASSERBY ANNOUNCE
THAT WE LAY HERE
HAVING FOUGHT FOR THE
FREEDOM OF OUR
HOMELAND**

To the Sacred Band

*May never be rain
the cloud and the fierce
wind may not scatter
the blessed soil
that is your cover...*

*Oh pure children of
Greece; brave souls
fallen in the struggle;
band of chosen heroes,
another feat...*

*But if one is to die
for the motherland,
priceless are the myrtle
leaves and the branches of
the cypress...*

Andreas Kalvos



In 1897, the bones of Alexandros Ypsilantis were recovered from Vienna, and were buried in this burial monument located in Pedio tou Areos Park in Athens.

The gunpowder of Dimitsana



Gunpowder we had, Dimitsana made it. In order to continue the gunpowder production, we did not ask many Dimitsanites to fight, we left them for this job.

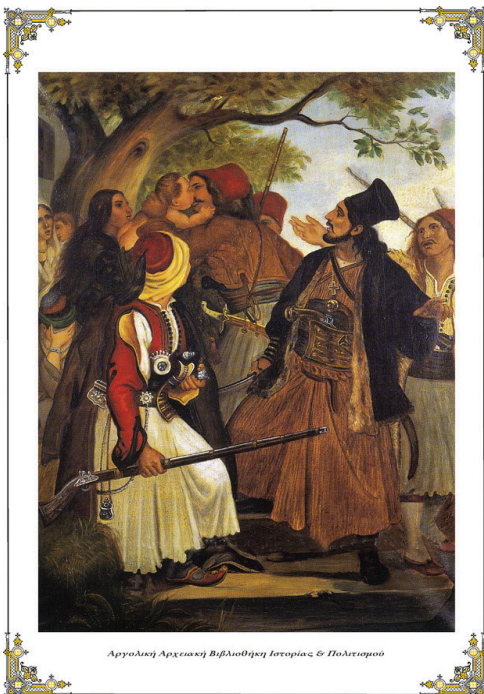
(Theodoros Kolokotronis)

As the most important supplier of gunpowder for the needs of the Revolution, Dimitsana in Arcadia, was the city that “lit the flame of liberation” more than any other city in Greece

The production of gunpowder began in Dimitsana at the end of the 15th century.

Its land was rich in raw nitre, one of the materials needed to produce gunpowder, which the Dimitsanites provided in lieu of tax to the Turks. Initially, the Dimitsanites worked in their homes with primitive means, mixing the materials (nitro, sulfur, and carbon) by hand in a bowl, a very arduous job. In 1760, the first hydro-powered mills were built. In 1819, two Dimitsanites merchants and members of the Society of Friends (Filiki Eteria), the **Spiliotopoulos brothers**, renovated and secretly operated the mills in order to supply the freedom fighters with ammunition.

During the Revolution, Dimitsana had been transformed into a large gunpowder factory with the participation of all the inhabitants. There were about 14 mills working non-stop, producing about 500 kilos of gunpowder a day. Dimitsana supplied almost exclusively the Revolution with gunpowder sending it to the fighting troops at Peloponnese, Sterea Hellas, Thessaly, Crete, the Kassandra and Athos peninsulas.



Kariofli, the rifle of the Revolution

The kariofli was a muzzle-loading rifle with a long gun barrel. Initially the fighters poured the gunpowder directly into the barrel but later they placed it in paper cartridges. Due to the lack of paper, however, they were forced to use books from the Library of Dimitsana, which were sacrificed in the name of Liberty.

Peter von Hess's painting *Diakos leads the Dervenochoritas into battle*, depicts a warrior holding the kariofli

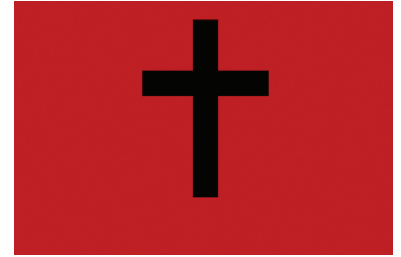
The beginning of the Revolution in the Peloponnese

The Revolution in Greece did not take place on the same day or at the same time in all regions. On March 14th, the Revolution begins in **Kalavryta** with the murder of Ottoman tax collectors.

On March 17th, in the city of **Areopolis at Mani**, the Maniots declare war and a doxology is performed that blesses the Revolution.

On March 22nd, the Peloponnesian chieftains occupy Vostitsa, (known as Aigio today) where **Andreas Lontos** raises a red flag with a black cross in the middle; it is the first revolutionary flag.

On March 23rd, the rebels occupy the city of Patras and they form a revolutionary authority, the Directorate of Achaia.



Papaflessas encourages the rebels at Kalamata.
A painting by Vaggelis Drakos

On March 23rd, with 2,000 rebels from Mani, **Petros Mavromihalis** frees Kalamata. With them, among others, are Kolokotronis, Papaflessas, Nikitaras and Anagnostaras. The militants declare the Revolution in front of the Church of the Holy Apostles and the Greek weapons are blessed. This is followed by the creation of a revolutionary committee called the "**Messinian Senate**", responsible for the coordination of the fighting against the Ottomans with Petros Mavromihalis as the honorary leader. The proclamation issued by the "Messianian Senate" was a message to the Christian peoples of Europe for Freedom or Death and a request for assistance in their righteous struggle.

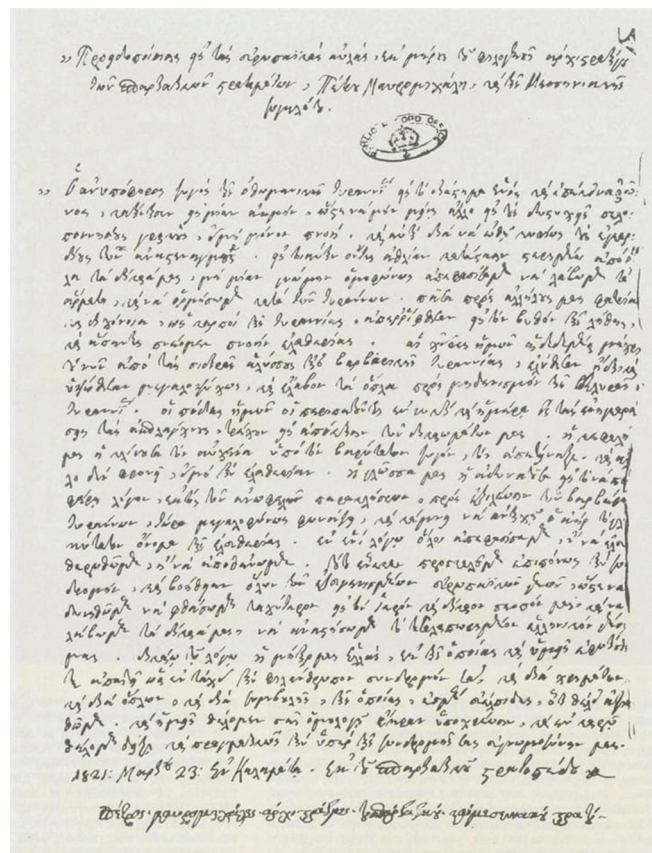
What really happened on March 25th, 1821?

According to the legend, the Revolution began on 25th of March, when **the Metropolitan of Old Patras Germanos** raised the banner with the icon of the Virgin Mary in Kalavryta, in the monastery of Agia Lavra, and swore the fighters to the cause of the Revolution. According to historical sources, however, on the 25th of March 1821, the Metropolitan of Old Patras Germanos arrived at Patras and blessed the rebels who carved a cross at St. George's Square with the words "Victory or Death".

Even though the historical account differs from the legend, that legend has had a significant impact on generations of Greeks. The reason is that it places the beginning of the Revolution on the day of the Annunciation in a sacred place, such as the monastery of Agia Lavra, led by a cleric, such as the Metropolitan of Old Patras. This way, two high Greek ideals were connected: **Freedom of the Nation** and **Orthodoxy**. The date of the celebration of the Revolution on March 25th was established in 1838 by king Otto.

The first manifesto of the Messinian Senate following the liberation of Kalamata

The manifesto was addressed to Europe by Petros Mavromichalis, Commander-In-Chief of the Spartan Troops, and the Messinian Senate, stationed at Kalamata. It was signed by Mavromichalis himself on March 23, 1821. It was published in Kalamata on August 20, 1821 in «Hellenic Bugle» the first newspaper of free Greece. It was delivered to the European consulates and appeared in Italian, French, English, German, and American newspapers and it inspired expressions of support for the Greek cause.



The insupportable yoke of Ottoman tyranny hath weighed down for above a century the unhappy Greeks of the Peloponnesus. So excessive had its rigour become, that its fainting victims had scarcely strength enough to utter groans. In this state, deprived of all our rights, we have unanimously resolved to take up arms against our tyrants. All our intestine discord is plunged into oblivion as a fruit of oppression, and we breathe the air of liberty. Our bands having burst their fetters, already signalize themselves against the barbarians. We no longer run about day and night to execute corvées imposed by a merciless taskmaster. Our mouths are opened; heretofore silent or employed only in addressing useless supplications to our tormentors, they now celebrate a deliverance which we have sworn to accomplish, or else to perish. We invoke therefore the aid of all civilized nations of Europe, that we may the more promptly attain to the goal of a just and sacred enterprise, reconquer our rights, and regenerate our unfortunate people. Greece, our mother, was the lamp that illuminated you; on this ground she reckons on your philanthropy. Arms, money, and counsel are what she expects from you. We promise you her lively gratitude, which she will prove by deeds in more prosperous times.

The signature of Petros Mavromichalis

The Revolution in Central Greece

Athanasios Diakos and the Battle of Alamana



Athanasios Diakos was born in 1788 in Mousounitsa, Fokida. His real name was Athanasios Grammatikos or Masavetas. Diakos was a handsome and modest man, and he first went to school at a monastery at the age of 12. At 18, he was ordained as a deacon, but eventually left the monastic life. He joined the klephts of the area up in the mountains. There, he was initiated into the Filiki Eteria and became the leader of Levadia's klephts and armatoloi, even having his own stamp with the double-headed eagle and the letters Ο.Θ.Ν.Κ. (Ο Θεός νικά: God wins).

On March 27, 1821, at the monastery of Saint Luke, Bishop Isaiah of Salona and Bishop Neophytos of Talantio proclaimed the start of the Revolution of Eastern Sterea Ellada. Bishop Isaiah, a leading figure of the Revolution, joined the army as an ordinary soldier and became the first clergyman to fall for the Struggle.

In order to suppress the Revolution in Roumeli (Sterea Ellada) and Moria (Peloponnese), the Ottomans sent the Turkish-Albanian Omer Vryonis and the Turk Kiose Mehmet with 8,000 soldiers

against the revolutionaries. The Greeks decided to block the passage to the south against the Ottoman and Turkish-Albanian army.

Diakos and a few other men defended the wooden bridge of Alamana on the Sperchios river, near Lamia. The rest of the warlords attacked the enemy from the surrounding hills, but quickly retreated. Diakos and his men were now alone to defend the passage. His horseman brought his horse and begged him to leave and save himself. He refused and continued to fight fiercely with a useless rifle and a broken sword next to his brother's dead body. A bullet hit his hand and covered in blood, he fell into the hands of the Turks.

Kiose and Omer Vryonis, admiring his youth and bravery, offered Diakos the chance to join the Turkish army in exchange for his life. He refused. When they told him that he would be killed if refused, he replied: "Greece has many Diakos". Or, according to the popular muse "Be gone you and your faith. I was born Greek and Greek I will die". Walking towards his death, he looked around him and marvelled at the beauty of the spring landscape. It is said that he whispered: "Oh, what a time death chose to take me, when the branches are blooming and earth is covered in green."

On April 24, 1821, in Lamia, Diakos was impaled by the Turks while he was alive. While he was still breathing, they threw him into a ditch. The Christians secretly buried his relic. Today at the place of his martyrdom, a bust has been erected.



The statue of Athanasios Diakos in Lamia. He is depicted holding his broken sword.

The Greek Army awarded the martyred hero the rank of General and many poems have been written about him.



The apotheosis of Athanasios Diakos
Painting by Kostas Parthenis

According to popular tradition, as Athanasios Diakos was being led away to be executed, he said:

*Oh, what a moment Death chose to take me, now that
the tree branches are blossoming and
the earth is sprouting grass.*

The memorial at the place where Diakos died.

The inscription says:

*This is the place where on April 23rd, 1821
Athanasios Diakos died for the sake of Faith
and Freedom, impaled by the Turks.*

On another plaque that was placed in 1930 after 100 years from the Liberation of Lamia, the poet Kostis Palamas wrote the following verses :

*The road of sacrifice has brought you, Athanasios
Diakos, on the heroes pride and the Lord's glory,
while wicked fire your sacred body consumed, an
angel's kiss anointed your mouth.*



Odysseas Androutsos (Ithaca 1788 - Athens 1825) and the Battle of the Inn of Gravia



Odyseas Androutsos, the son of an Armatolos, was born in Ithaca. He was husky, with strong arms, quick legs, and a strategic mind. In 1818, he became a member of the Filiki Eteria. He was a friend of Athanasios Diakos, whose death he vowed to avenge. After the battle of Alamana, he was given the opportunity to avenge his death, when Omer Vryonis with 9,000 soldiers, prepared to march to Salona (Amfissa) and from there, through Itea, to cross to the Peloponnese. The warlords of Roumeli decided to oppose him at the only passageway in the area, a fortified position between the mountains of Parnassos and Giona.

Androutsos and 117 young men fortified themselves inside the Inn of Gravia, a brick house that was turned into a fort by closing the doors and windows with stones and leaving only a few openings for the barrels of their weapons. The other two warlords, Panourgia and Diovouniotis, would hit the Turks from the surrounding hills.

On May 7, 1821, the enemy launched a fierce attack and scattered the Greek fighters to the surrounding hills. They then turned furiously towards the Inn. The battle lasted all day. Only six of Androutsos' comrades were killed while the Turks lost 300 soldiers. This made the Turks realize that they needed more firepower and decided to bring in cannons from Lamia to demolish the Inn. Androutsos foresaw Vryonis' plans and on the night of the 8th to the 9th of May, the fighters managed to escape by passing through the enemy's camp.

The martyrdom of Diakos and the defeat in Alamana had lowered the morale of the Greeks and boosted the enemy. However, the victory at the Inn of Gravia, one of the most glorious battles of the Struggle, saved the Revolution from certain danger. It ruined Omer Vryonis' plans to cross from Sterea Ellada to the Peloponnese and gave the Greek fighters the opportunity to reorganize, revive their morale, and consolidate the Revolution.

Following the victory at the Inn of Gravia, Androutsos would take part in many other military operations but eventually fell victim to civil strife, accused of collaborating with the Turks and imprisoned in the Acropolis fortress. He was killed on June 5th, 1825. His remains lay in the "First Cemetery" of Athens.

Lamia's Epigrams

*You merit, oh offspring of Androutsos
the wreath of Glory,
a temple of victory you built
out of Gravia's inn.*

The inn of Gravia

*They called me Inn of Gravia
for inn they had built me
but the Androutsos' son turned me
into Victory's desolate chapel.*

Kostis Palamas

The Old Man of Morias

Theodoros Kolokotronis (Ramovouni Messinias 1770 – Athens 1843)



Theodoros Kolokotronis - Dionisios Tsokos.

The helmet is part of the formal uniform of an English officer from the time he was serving as an English mercenary in Zakynthos.

As written in his memoirs, Theodoros Kolokotronis was born April 3rd, 1770 “on the Monday of Lambri (Easter); on a mountain, by a tree below, in the old Messinian, called Ramovouni”. He came from the village of Limbovisi, Arcadia. From the 16th century, the Kolokotronis families were in constant war with the Turks. It is said that between 1762 and 1806, seventy Kolokotronians were killed by the enemy.

At the age of 15, Kolokotronis had already become an Armatolos, and at the age of 17, he became commander and gained a lot of experience at sea as a pirate. In 1806, during the great persecution of klephts and armatoloi by the Turks, he took refuge in Zakynthos, which was then under the rule of the Venetians. During the Russo-Turkish War in 1807, he contributed his ship and took part in the Russian naval operations against the Turks.

Following the Russo-Turkish War, he returned to Zakynthos which was now occupied by Napoleon, and fought on the side of the English against the French. There, he demonstrated his military tactics when he ordered his soldiers, who had been put on the front lines by the British, to lay low as soon as the battle began. This resulted in heavy losses for the British soldiers. Because of this, Kolokotronis was prosecuted in the British military court. In his apology, he

said that the tactic used during the attack was meant as deception to the enemy. The objective was to suddenly fall and immediately rise up and attack. The military judges not only acquitted him, but also praised his cunning tactics. He received the rank of Major from Britain.

In 1818, Kolokotronis was initiated into the Filiki Eteria and in 1820, he was appointed head of the troops in Peloponnese.

He took part in the Fall of Kalamata and in several other victorious military operations, including the Battle of Valtetsi (May 13, 1821), the Fall of Tripolitsa (September 23, 1821) and the Battle of Dervenakia (July 26, 1822) which resulted in “Dramalis’ catastrophe”.

He was an ardent supporter of Kapodistrias' policy and supported the enthronement of King Otto. In 1833, after disagreements with the Regency, he was charged for high treason. He was arrested and imprisoned in Nafplio, where he was sentenced to death. However, due to massive public outcry, his sentence was commuted to 20 years in prison. In 1835, he received a pardon and received the rank of General. He died in Athens in 1843. After his death, Greece honored him with the rank of Marshal.



Kolokotronis praying
By Apostolos Geralis,
Athens War Museum.

The hero is depicted here, as he really was, in other words with long hair and the front of the head shaved.

Excerpt from the speech of Kolokotronis on October 8, 1838 in Pnyx to the young people of the First High School of Athens:

When we started the Revolution, we did not for a moment think how many of us there were or the fact we had no weapons, or that the Turks had taken over our castles and cities. Not one wise man questioned how we would fight with merely wheat boats. But like the rain, the desire of our freedom fell upon us all: clergy, Prelates, captains, the educated, and merchants alike. Young and old, we all agreed on this purpose and thus the Revolution began.



The bronze statue of Kolokotronis made in 1900 by the Tynian sculptor Lazaros Sohos, is located in front of the National Historical Museum in Athens. The bronze was obtained from the melting down of old cannons of the Revolution. Although the sculptor originally had planned to depict the hero wearing his battle headdress, in the end he was forced to use the helmet in order to satisfy the statue assessment committee.

In 2002, during maintenance work on the statue, the workers discovered a note by Sohos under the helmet:

«Contrary to my wish , Kolokotroni go ahead and put on again your helmet...»

Kolokotronis' face on a note of 5.000 drachmas that depicts the hero with a headdress.

Work by the German philhellene Karl Krazeisen..



The memoirs of Theodoros Kolokotronis

In the summer of 1836, Kolokotronis recounted his life and role in the Revolution to Georgios Tertsetis. Tertsetis was one of the judges who in 1833 refused to sign Kolokotronis' death sentence.

From the mouth of the Old Man of Morias

- *"(At one time) I was in Zakynthos, fighting the Turks as a sailor. I went days without smoking, but it came to a point when I could no longer bear it, so I would scrape the nicotine from my pipe and make a cigarette. However, at one point, I said to myself: 'Look at this man who desires to liberate his homeland, but cannot even liberate himself from a bad habit. Forgive me, Lord!'"*
- *"For 49 years, I've held my rifle in my hand and fought for my homeland." (His response when asked about his job during his trial).*
- *"The Book of Psalms, the Octoechos, and the Menaion were the books I read."*
- *"Better to be killed unjustly than justly." (His response to an onlooker at his trial who argued that his death sentence was unjust).*
- *"I have been addressed as 'Most Noble', 'Most Glorious', 'Your Excellency', and even 'Your Majesty'. The only thing I haven't been referred to as is 'Your Holiness'."*
- *"One time, I hosted a dinner and among the guests I invited was my brother's killer. My mother asked me: 'Son, how can you have invited my son's murderer to our dinner?' I said to her: Quiet, mother! This is the best way to memorialize the murdered."*
- *"I saw once some soldiers from the opposite Party, wearing the weapons of my son Panos, who had been killed in the Civil War of 1824. Crying, I turned my face, and said: 'God, forgive my child's killers'."*
- *"God has put his signature on Greece's freedom and He is not taking it back."*



*Kolokotronis heading to Nemea,
1908 Oil painting by Nestor Varveris
National Gallery, Nafplio branch*

The Kolokotronis Clan

*The sun glitters in the mountains and the sun in the vales
Glittering too are the light swords of Kolokotronis' men
The silver laden, the silver blades
Five rows of buttons, six rows of chains
That do not deign the soil to trample on
Mounted they eat bread, mounted they fight
Mounted they go to church, mounted they worship
Mounted they take the holy bread from the priest's hand*

Traditional

The siege and fall of Tripolitsa



The siege of Tripolitsa

The fall of Tripolitsa was one of the greatest military successes of the rebels, but it was also one of the most controversial moments of the Revolution.

Tripolitsa was a key city because it was the central administrative, commercial, and military headquarters of the Turks in the Peloponnese. Theodore Kolokotronis proposed to set up camps on the hills around Tripolitsa and besiege it. If the Greeks were able to conquer it, the rest of the fortified towns in the area would be weakened.

Four Greek camps were set up around Tripolitsa, led by Kolokotronis, Anagnostaras, Petros Mavromihalis, and Panagiotis Giatrakos. On May 13, 1821, the Turkish forces led by Mustafa Pasha lost the battle at Valtetsi. The battle lasted for nearly 23 hours and it was the first important victory of the Revolution in Peloponnese. It was a boost to the morale and self-confidence of the Greeks.

After this event, as well as the victory at Doliana, the siege began to tighten around the city and create problems. Food supplies had dwindled and there was discord among the besieged. On September 23, 1821, the Greeks invaded Tripolitsa and raised their flag above the Gate of Anapli. The capture of the city provided the Greeks with a major strategic advantage.

Despite the instructions of the Society of Friends, the Greek soldiers committed atrocities by massacring civilians, pillaging, and plundering. They avenged Turkish atrocities of the past and what they had suffered for so many centuries. These actions, however, tarnished their victory.



Kefalas raises the flag of freedom on the walls of Tripoli - Peter von Hess

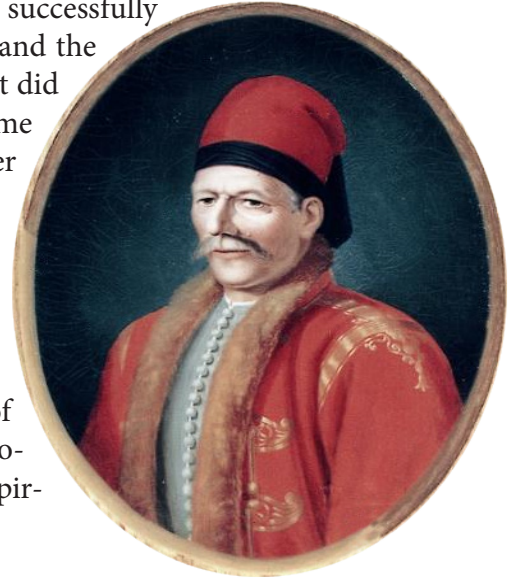
My horse from the walls to the town centre didn't step on land ... The fighters cut and slaughtered women, men and children, thirty-two thousand, an hour all around Tripolitsa.

Theodoros Kolokotronis, *Memoirs*

The revolution in Samos - 18 April 1821

Lykourgos Logothetis led the revolution on the island and managed to organize its defense and repel the attacks of the Turkish fleet. The island was successfully protected by the Greek fleet after its victories in the Battle of Samos and the Battle of Gerontas. Although Samos was not occupied by the Turks, it did not join the newly formed Kingdom of Greece in 1830. Instead, it became an autonomous Dominion. It only became part of Greece on November 11th, 1912.

Lykourgos Logothetis was born in 1772 in Karlovasi, Samos. His real name was Georgios Paplomatas. He studied at the Porphyriada School of his hometown, and in 1788, he settled in Constantinople, where he was acquainted with the Phanariots and their ideas. In 1795, he moved to Bucharest and was promoted to "logotheist" (minister) of the ruler of Wallachia, Alexander Soutsos. He was introduced to the Society of Friends in 1819 while he was in Smyrna and received the conspiratorial name "Lykourgos".



The massacre of Chios - 30 March 1822

The success of the revolution in Samos inspired the people of the island of Chios to join the Revolution. They turned to Lykourgos Logothetis, who organized a small military corps and landed in Chios. The Turkish guard was taken by surprise and barricaded themselves in the fortress of Chora, the capital of Chios.



Eugene Delacroix, wishing to raise awareness depicted the Turkish atrocities in his painting *The massacre of Chios*, now exhibited at the Louvre Museum in Paris.

A few days later, the Turkish admiral Kara Alis arrived with a fleet of 34 ships and bombarded the city of Chios while reinforcements arrived from the coast of Asia Minor. On Easter Sunday 15,000 Turkish soldiers advanced towards the monastery of Agios Minas where 3,000 Greeks had taken refuge. Refusing to surrender, the Turks attacked the monastery, slaughtered the islanders, and set fire to the monastery. Other rebel hotbeds were quickly neutralized. Kara Alis was now in control of the situation.

The looting, arson, slaughter, and captivity of the inhabitants literally obliterated an island that was full of life. Of a population of more than 100,000, fewer than 2,000 remained in Chios. 30,000 were killed, captured, and sold as slaves. The destruction of Chios shocked the rest of Europe and sparked a strong wave of philhellenism.

Victor Hugo, *L' Enfant*
(1828)

*Les Turcs ont passé là. Tout est ruine et deuil.
Chio, l'île des vins, n'est plus qu'un sombre écueil,
Chio, qu'ombrageaient les charmillles,
Chio, qui dans les flots reflétait ses grands bois,
Ses coteaux, ses palais, et le soir quelquefois
Un chœur dansant de jeunes filles.*

*Tout est désert. Mais non ; seul près des murs noircis,
Un enfant aux yeux bleus, un enfant grec, assis,
Courbait sa tête humiliée ;
Il avait pour asile, il avait pour appui
Une blanche aubépine, une fleur, comme lui
Dans le grand ravage oubliée.*

*Ah ! pauvre enfant, pieds nus sur les rocs anguleux !
Hélas ! pour essuyer les pleurs de tes yeux bleus
Comme le ciel et comme l'onde,
Pour que dans leur azur, de larmes orangeux,
Passe le vif éclair de la joie et des jeux,
Pour relever ta tête blonde,*

*Que veux-tu ? Bel enfant, que te faut-il donner
Pour rattacher gaîment et gaîment ramener
En boucles sur ta blanche épaule
Ces cheveux, qui du fer n'ont pas subi l'affront,
Et qui pleurent épars autour de ton beau front,
Comme les feuilles sur le saule ?*

*Qui pourrait dissiper tes chagrins nébuleux ?
Est-ce d'avoir ce lys, bleu comme tes yeux bleus,
Qui d'Iran borde le puits sombre ?
Ou le fruit du tuba, de cet arbre si grand,
Qu'un cheval au galop met, toujours en courant,
Cent ans à sortir de son ombre ?*

*Veux-tu, pour me sourire, un bel oiseau des bois,
Qui chante avec un chant plus doux que le hautbois,
Plus éclatant que les cymbales ?*

*Que veux-tu ? fleur, beau fruit, ou l'oiseau merveilleux ?
- Ami, dit l'enfant grec, dit l'enfant aux yeux bleus,
Je veux de la poudre et des balles.*

Victor Hugo, *The Child*
(translated)

*The Turks have been here. All is bleak, in ruin.
Chios, isle of wines, is now a darkened reef.
Chios, cradled by green branches,
Chios, where curling waves mirror soft hills,
forests, palaces, and, on certain nights,
dancing choirs of young girls.*

*All is desert. But no, near a blackened wall
sits a Greek child, a blue-eyed boy,
alone and bending his head in shame.
For safety, for support, he has but a
single wrecked hawthorn bush, forgotten like him in
this forgotten, wasted corner.*

*Oh poor child, barefoot on these sharp-edged rocks!
Oh to stop the crying of your blue eyes,
blue like the sky and like the sea,
so that in their shine the light of laughter
and joy might evaporate this storm of tears;
young boy, to lift up your blond head,*

*what would you wish for, oh beautiful boy,
what will it take to smile, to gather up
in curls resting on your pale shoulder
this mop of hair never touched or shorn, which
seems to weep about your beautiful face
like the leaves of the willow?*

*What will make your cloudy cares disappear?
Perhaps to have this lily from the fields
of Iran, bright blue like your eyes?
Or some fruit from the magic Tuba-tree,
that tree so great that galloping horses
run a century in its shadow?*

*Would you smile for a handsome forest bird
that sings more sweetly than flutes or oboes
and more brilliantly than cymbals?*

*What would you like? Flowers, fruits, marvelous birds?
- Friend, replies the Greek child with the clear blue eyes,
I want some bullets and a gun.*

The burning of the Turkish flagship by Kanaris *June 7, 1822*



The fireship captain Konstantinos Kanaris and his men avenged the massacre of Chios. On the moonless nights of June 6 and 7, 1822, Turkish officers had gathered at the brightly lit flagship of the Turkish fleet off the coast of Chios to celebrate the end of Ramadan.

Konstantinos Kanaris managed to attach his fireship to the Turkish flagship which almost immediately caught fire and blew up. The burning central mast of the ship hit Admiral Kara Ali on the head and fatally wounded him. Almost 2,000 men on board the flagship were lost.

The burning of the Turkish flagship by Kanaris – Nikiforos Lytras (1866-1870). Averov Gallery, Metsovo.

Born on the small island of Psara in 1793, Konstantinos Kanaris traveled the seas working on the ships of his relatives at a young age. When the revolution began, he was a member of the Psara fleet, participating in the raids against the Ottomans along the Asia Minor coast. After the Revolution, he was actively involved in politics as Minister of Naval Affairs. He served as Prime Minister of Greece five times from 1844 to 1877.



Konstantinos Kanaris photographed by the lens of Peter Moraitis around 1870



His heart is kept at the
National Historical Museum of
Athens.



Battle of Dervenakia - July 26th, 1822

One of the most important victories of the Greeks was thanks to the strategic mind of Theodoros Kolokotronis. It is known as the "**Massacre of Dramalis**" and it was fought in two of the four small mountain passes between Corinth and Argos valley. The word "derven" means mountain pass in Turkish.

The Sultan decided to send an army of 25,000 men to the Peloponnese under the command of Mahmoud Pasha Dramali. His objective was to reoccupy Tripolis and to suppress the Revolution in Morea (another name of Peloponnese).



Theodoros Kolokotronis, pursuing the policy of the "scorched earth", burned the Argolic plain, destroyed villages, and damaged the wells aiming at reducing the food supply of the Ottomans. Being trapped in Argolis and faced with starvation, Dramalis cancelled his plans to advance to Tripolis and decided to retreat through Dervenakia to Corinth.

Kolokotronis placed several experienced fighters to guard the key passages of the area, among them **Antonis Kolokotronis**, **Plapoutas**, **Nikitaras**, and **Papaflessas**. When the Turks passed through the straits, they were ambushed by the hidden Greeks. The Turks came under fire both from west and east sides and suffered a terrible defeat losing about 3,000 men, as well as war supplies and animals.

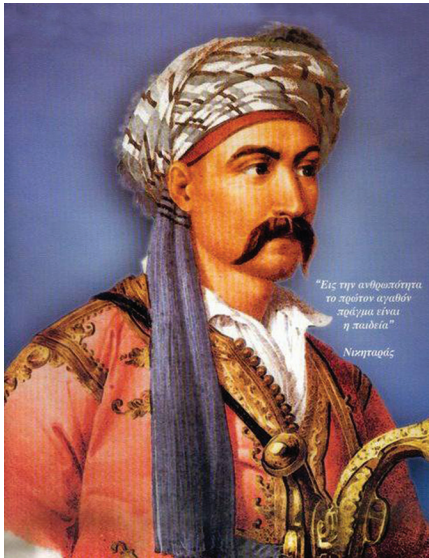
Out of the sheer grief of the destruction of his army, Dramalis died at the end of October 1822. The destruction of Dramalis' army became legend and was immortalized in many folk Greek songs, like the following:

*Blow cool mistral and wind of the ocean,
Greetings to Dramali's mother to bear
The beys of Roumeli and the braves of Morea
At Dervenaki as headless corpses lay,
The black earth is their mattress, their pillow a stone,
And as a cover, the moonshine above.
And as a little bird flew by, again they ask
"Bird, how goes the war, the guns of the kleftes?"
"Nikitaras goes ahead, behind Kolokotronis
And further back the Greeks with swords in hand".*

Nikitas Stamatelopoulos (Nedousa, Messinia 1782 - Piraeus 1849)

Nikitaras the Turkophagos

Nikitara - Nikitara
you who have wings on your feet
and steel in your heart.



Nikitaras was the son of Klepht-armatolos Stamatelos Tourkolekas and the nephew of Theodoros Kolokotronis. From the age of 11, he followed his father and joined the band of klephts under Barbetsiotis. He was distinguished by his robustness and bravery. He married the daughter of his captain, Angelina, and they had three children together.

In 1805, during the great persecution of the klephts, he left with Kolokotronis for Zakynthos. The two developed a very close relationship and always fought together during the battles for Independence.

In Zakynthos, he served the Russian and then the French army. In 1818 in Kalamata, he was initiated into the Society of Friends and toured the Peloponnese, catechizing others and preparing for the Revolution.

Together with Kolokotronis and other commanders, he liberated Kalamata on March 23, 1821. He was present in many decisive battles of the Revolution, such as in Tripolitsa, Valtetsi, Doliana, Levidi, and Dervenakia.

The speed with which he used his sword terrified the Turks, which is why his comrades gave him the name Turkophagos (the Turk devourer). In fact, many swore in the name of his sword: "Let Nikitaras' sword destroy me if I lie!" Kolokotronis admired him for his abilities and called him Archangel Michael and Saint George.

In 1826, he fought beside Karaiskakis in the victorious battle of Arachova and again with him in April 1827 in the unsuccessful battle of Faliro.

He supported Ioannis Kapodistrias' administration but not King Otto's Bavarian rule. In 1839, he was accused of conspiracy and imprisoned first in Palamidi and then in Aegina until 1841.

Sick, almost blind, and with a meager pension, he was forced to become a beggar in Piraeus until the end of his life on September 25, 1849. He was buried in the First Cemetery of Athens, next to the "Old man of Morias" (Kolokotronis). The two were side by side in battles across Greece and again in their final resting place.



Sword of Nikitaras
 National History Museum

...a bird passed by and they ask of it:
"Bird, how's the war going, the klephts'
rifle?"
"Nikitaras goes ahead, Kolokotronis right
behind him,
and further back the rest of the Greeks with
swords in hands"



Commemorative medal with
 Kolokotronis and Nikitaras

Markos Botsaris (Souli 1790 - Kefalovryso 1823)



In 1823, during the third year of the Revolution, the Ottomans sent 16,000 Turk-Albanians from Ioannina to Messolonghi to cross from Sterea Ellada to the Peloponnese. The situation in Western Sterea Ellada was tragic because the military leaders were arguing over who would take command. Thus, the army was paralyzed. At that crucial moment, the government appointed Markos Botsaris as General in Western Greece.

Markos Botsaris was born in Souli in 1790 and was the son of Kitsos Botsaris, a prominent figure of Souli. In 1814, he was initiated into the Filiki Eteria. Botsaris was brave and prudent and had offered valuable services to the Struggle as captain of the Souliotes. He took part in the battle of Peta and played an important role in the outcome of the First Siege of Messolonghi.

His appointment as General of Western Greece was viewed negatively by the unranked Greek chieftains. This angered Botsaris, and in front of everyone, he tore up the document that appointed him as General and said: "Let whoever is worthy get his diploma the day after tomorrow in front of the enemy."

*...«Forward, I tell you! And he who is
worthy to be your leader, there,
in the battlefield will soon be shown!...»
And they all charged like eagles...*

Sotiris Skipis

This magnificent act proves his selflessness and love for his homeland.

On August 11, 1823, Markos Botsaris and 350 Souliotes entered the enemy camp, surprising and dispersing the 4,000 Turk-Albanians. In the battle, Botsaris was wounded but refused to leave. He wanted to catch the leader of the Turk-Albanians' army alive. In his attempt, he was shot and killed. His soldiers took his body to Messolonghi where they buried him with great honours. His untimely death plunged the Greeks into deep sorrow. Markos Botsaris is considered by historians as one of the purest figures of the Struggle.

*A mighty mourning inside Messolonghi was raised.
They are taking Markos to the church, they are taking
Markos to the grave.*

*Sixty priests are in front and ten bishops
and by the side Souliotisses are mourning him.*

Demotic

*The death of Markos Botsaris
(Ludovico Lipparini, Trieste Museum, Italy)*



Andreas Miaoulis (Hydra 1769 – Athens 1835)

Admiral of the Greek fleet during the Revolution of 1821



Andreas Vokos got the nickname 'Miaoulis' when he purchased a small boat from a Turk. "Miaoul" means small boat in Turkish.

Andreas came from a wealthy family of ship owners. He started working on the boats and sailing across the Mediterranean Sea from the time he was 15 years old. He amassed a great fortune mainly during the Napoleonic Wars, supplying French troops with wheat and breaking the blockades of the British fleet.

When he joined the Struggle for Independence, not only did he make a considerable financial contribution to the maritime operations, but his active participation in the Revolution was so decisive that for some historians he is considered the most emblematic and most valuable personality of the Struggle. The critical victories in the Peloponnese during the first two years of the Revolution would have been impossible without the support of the navy under Miaoulis' leadership.

The naval battle of Gerontas

In August 1824, the largest naval battle of the Revolution took place in the bay of Gerontas, north of the island of Kos, in which the Greeks were victorious. The battle saw the best warriors of the sea come together under the command of Miaoulis: **Kanaris, Pipinos, Papanikolis** and **Matrozos**. Even though the Greeks had fewer than 100 ships compared to the 400 of the Turkish-Egyptian fleet, they managed to force the Ottoman fleet into retreat by constantly bombarding and using fireboats to blow up enemy ships. Despite the defeat, the Ottomans attempted to attack Samos. However, the Greeks anticipated the move and deployed their ships to protect the island, preventing the attack.

After Greece became an independent state, Ioannis Kapodistrias, the Governor of Greece, selected Miaoulis as the Admiral of the Aegean Fleet. Later, however, Miaoulis considered Kapodistrias' policies to be authoritarian and unfair, especially towards the ship owners of Hydra who sought preferential treatment in exchange for their contribution to the Struggle. This disagreement led to the revolt of Hydra against the Greek government and the burning of two ships of the Greek fleet by Miaoulis: the corvette "Hydra" and the frigate "Hellas".

This action tarnished his glorious contribution to the Struggle, and he was accused of high treason. He too had fallen victim of the fanaticism prevalent during the periods of the Greek civil war. Nevertheless, Kapodistrias forgave Miaoulis who apologized for his actions. During the reign of king Otto, he assumed high positions such as Head of the Naval Directorate and was honoured with the Great Cross of the Savior. He was buried at the port of Piraeus in an area that was later named Akti Miaouli (Miaouli Coast) in his honour.

Papaflessas-Grigorios Dikaïos (Poliani 1788-Maniaki 182)



Georgios, the 28th child of Demetrius Dikaïos, was renamed Grigorios when he became a monk and would eventually become known as Papaflessas. He studied at the school of Dimitsana and was ordained archimandrite in Constantinople. Despite being a man with passions, personal ambitions and weaknesses, he dedicated and sacrificed his life in the War for Independence.

He became a member of the Society of Friends under the pseudonym "Man in charge". In 1820, Ypsilantis entrusted him with organizing the Revolution in Moria (Peloponnese). In the Assembly of Vostitsa, he tried to persuade the local leaders to start the Revolution by implying without proof that aid would be sent from Russia. However, the dignitaries were not convinced. Papaflessas had a rift with the Metropolitan Germanos of Patras who called him a "swindler and an insubordinate monk". He left the Assembly disappointed, but fortunately for the Revolution, the Assembly's decision to delay the uprising was not followed.

Although he had severed ties with Kolokotronis, they fought together in Kalamata and Dervenakia. The ardent archimandrite is rightly considered the pioneer of the Revolution.

The Battle of Maniaki (May 19, 1825)



The Kiss, by Andreas Georgiadis, 1960.
National History Museum

Ibrahim kisses the dead Papaflessas
as a sign of respect after the battle of Maniaki.

In the winter of 1824-1825, Ibrahim Pasha, commander of the Egyptian forces, landed in Methoni with a large army and many supplies. In Maniaki of Messinia, Papaflessas tried to stop Ibrahim's advance to the interior of the Peloponnese. It was an uneven battle against Ibrahim's cavalry and infantry, a well-organized army by Western standards.

Nearly 1,000 of Papaflessas' fighters secretly abandoned their posts when they saw Ibrahim's large army from afar. Papaflessas was left with only 600 fighters. He breathed his last breath fighting bravely with his fighters. It is said that Ibrahim asked to be taken to Papaflessas' corpse to kiss him, paying tribute to the brave warrior.

Today, in the chapel of Agia Anastasi, near Maniaki, lay the bones of the fighters. As the national poet says: our liberty is born "from the sacred bones of the Hellenes".

Ioannis Makriyannis (Avoritis Lidorikiou 1797 - Athens 1864)



Ioannis Triantafyllou was nicknamed Makriyannis (Long John) due to his tall stature. He was born to a poor family and was forced to work from the time he was seven years old. As an adult, he was introduced to the Society of Friends and distinguished himself in many battles during the Revolution. The most notable was the battle of the Lerna Mills at Argos in 1825, where he defeated Ibrahim Pasha, commander of the Egyptian forces.

Makriyannis was nearly illiterate. It was only in his old age that he learned to read and write so that he could record his memories of the Revolution. In the epilogue of his memoirs, he writes: "And what I note down, I note it because I cannot bear to see injustice prevail. That's why I learned to write in my old age, but my writing is so unrefined..."

Knowing that most Greeks could not read, he added images to his memoirs that reminded the people of the events and days of the Revolution. These images were painted by the folk painter and hagiographer Panagiotis Zografos (his last name coincidentally means "painter"). At the bottom of each painting, Makriyannis wrote a detailed description of the event that was depicted.

Well, we all worked together [to liberate Greece] and we need to guard her together and for the powerful or the weak not to say 'I'. Do you know when someone should say 'I'? When they struggle on their own to make or destroy something. When many people struggle and make something then they should say 'we'. We are at the 'we' not the 'I'."

From Makriyannis' Memoirs



Painting of Panagiotis Zografos from the *Memoirs* of Makriyannis depicting the Battle of the Mills at Argos

The Sieges of Messolonghi

Messolonghi, due to its strategic position, was the political and economic centre of West Central Greece during the Ottoman rule and was designated as the seat of government of rebelled Roumeli (Central Greece) during the Revolution.

The First Siege of Messolonghi (October 25, 1822 – December 31, 1822)

The leaders of the Greek rebels in Messolonghi were **Alexandros Mavrokordatos**, **Markos Botsaris**, **Andreas Lontos** and **Petrobeys Mavromihalis**.

The Ottoman generals Kioutahis and Omer Vrionis, after their victories at Peta of Arta and the conquest of Souli in Epirus, joined their armies and besieged Messolonghi. The Greeks, despite their few numbers in armed men and scant food supplies, were able to hold out. Finally, the Turks decided to attack on Christmas night, when all the Christians would attend church. Their plan was however overheard by a hunter, Yannis Gounaris, and he informed the Greeks who prepared accordingly. The Turks' attack was in vain and having lost hundreds of soldiers, they were forced to retreat. Unfortunately, Yannis Gounaris' family was executed by the Turks, while he himself barely escaped finding refuge in a small cave at "Klisoura" of Messolonghi. Later, he built there a chapel, dedicated to the Virgin Mary the Merciful.

Dionysios Solomos in the *Hymn to Liberty* commemorated the battle saying:

*You went to Messolonghi on the Day of Christ
day when the dells blossomed for the Son of God.*

The second siege and the Exodus of Messolonghi (April 1825 -April 1826)

Kioutahis with a numerous army arrived in Mesolongi and started the siege. The Mesolongians were able to withstand many hardships with the support of Karaiskakis and other warlords and the provision by Miaoulis from the sea of food and ammunition.

In December of 1825, the Egyptian general Ibrahim arrived in Messolonghi in order to reinforce the Ottoman army and tightened the siege from the side of the lagoon. The unbearable by then living conditions of the polulation (famine, sickness etc) forced the Messolonghians to attempt an «exodus» through the enemy lines.

The exodus took place on April 10, the eve of Palm Sunday. Divided in three groups, the armed men would protect inbetween them, the women and children. In the end, only a part of Messolonghians succeeded in escaping. The town was conquered and completely destroyed. Many of the invalids and old stayed behind in the gunpowder room and were blown to pieces when the old notable, **Christos Kapsalis**, lit the fuse so that they would not fall in the Turks' hands.

The «Exodus of Messolonghi» had a positive effect on the development of the Greek Liberation Struggle, causing a great elevation of philhellenism in many European countries.

Our national poet Dionysios Solomos composed his famous poem *The Free Besieged* to honour the fallen and the fighters for the liberation of Greece from the Turks.



The Exodus of Messolonghi
by Theodoros Vrizakis

Our National Poet Dionysios Solomos (Zakynthos, April 8, 1798 - Corfu, February 9, 1857)



He was born and raised in Zakynthos in a society very different and more progressive than those of the rest of the Hellenic lands, as the Ionian Islands did not experience Ottoman conquest, but were under Venetian rule and later that of the English.

His mother tongues were Greek and Italian. He was orphaned at a very young age and in 1808 he left for studies in Italy accompanied by his Italian tutor and friend Giorgio De Rossi. He graduated from Cremona Lyceum and subsequently from Pavia University, from where he obtained a degree in Law. In Italy he experienced the Italians' struggle for their liberation from the Austrian yoke and it was then that he started writing his first poems in Italian and Greek.

He returned to Zakynthos in 1818 and remained there till the end of 1828 when he moved permanently to Corfu. The years of his residence in Zakynthos coincide with the revolutionary struggle of the Greeks for national independence. It was then that he wrote some of his notable verses, such as the lyric poem *Ode*

to the death of Lord Byron and *The Destruction of Psara*. The heroic struggle of the Messolonghians and their desperate Exodus, inspired him to compose the poem *The Free Besieged*.

The Hymn to Liberty

In 1823, only within a month, he composed the poem *The Hymn to Liberty* which was printed for the first time in 1824, in the then besieged Messolonghi. It consists of 158 quatrain stanzas. It extols some of the military feats of the Greeks, promotes the ideology of the revolution for a just struggle for freedom, but it also points out negative behaviours, such as the internal divisions of the Greeks, and the vested interests and hypocrisy of the Great Powers.

In 1865, the first two quatrain stanzas, put to melody by the musician Nicolaos Mantzaros (1795-1872), were formally adopted as the National Hymn of Hellas. In 1966, *The Hymn to Liberty* is also formally adopted as the National Hymn of Cyprus.

Dionysios Solomos was decorated with the Golden Cross of the Saviour in February of 1849 because through his poetry, he aroused the feelings of the Greek people in their struggle for National Independence.

The 9th of February, the day of his death, was established in 2017 as International Greek Language Day because he affected to a great degree modern Greek poetry.



«Lest I have something else in my mind, other than freedom and language». *D. Solomós.*

Hymn to Liberty

The poem *Hymn to Liberty* consists of 158 quatrain stanzas.
From these, the first 24 stanzas were established in 1865 as the National Hymn.
Only the first two stanzas are sung.

The English poet Rudyard Kipling translated the following 7 stanzas which were published in the Daily Telegraph (17 October 1918).



*We knew thee of old
Oh, divinely restored,
By the light of thine eyes
And the light of thy Sword*

*From the graves of our slain
Shall thy valour prevail
As we greet thee again-
Hail, Liberty! Hail!*

*Long time didst thou dwell
Mid the peoples that mourn,
Awaiting some voice
That should bid thee return.*

*Ah, slow broke the day
And no man dared call,
For the shadow of tyranny
Lay over all:*

*And we saw thee sad eyed,
The tears on thy cheeks
While thy raiment was dyed
In the blood of the Greeks.*

*Yet, behold now thy sons
With impetuous breath
Go forth to the fight
Seeking freedom or Death.*

*From the graves of our slain
Shall thy valour prevail
As we greet thee again-
Hail, Liberty! Hail!*

The Hymn to Liberty was composed by Dionysios Solomos in 1823 and set to music in 1865 by Nikolaos Mantzaros.

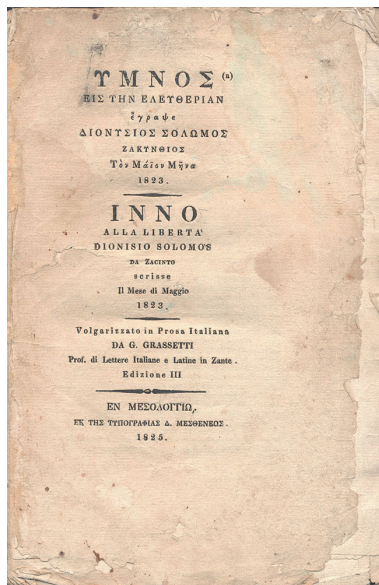


Σὲ γνωρίζω ἀπὸ τὴν κόψη
τοῦ σπαθιοῦ τὴν τρομερή,
σὲ γνωρίζω ἀπὸ τὴν ὄψη,
ποῦ μὲ βία μετράει τὴ γῆ.

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

Ἐκεῖ μέσα ἑκατοικοῦσες
πικραμένη, ἐντροπαλή,
κι ἓνα στόμα ἀκαρτεροῦσες,
«ἔλα πάλι», νὰ σοῦ πῇ.

Ἄργει νὰ ἴθι ἐκείνη ἡ μέρα
κι ἦταν ὅλα σιωπηλά,
γιατὶ τὰ ἴσκιαζε ἡ φοβέρα
καὶ τὰ πλάκωνε ἡ σκλαβιά.



Δυστυχής! Παρηγορία
μόνη σου ἔμεινε νὰ λές
περασμένα μεγαλεῖα
καὶ διηγώντας τα νὰ κλαῖς.

Καὶ ἀκαρτέρει, καὶ ἀκαρτέρει
φιλελεύθερη λαλιά,
ἓνα ἐκτύπαιε τ' ἄλλο χέρι
ἀπὸ τὴν ἀπελπισιά,

κι ἔλεες «πότε, ἅ! πότε βγάνω
τὸ κεφάλι ἀπὸ τς ἐρμιές;»
Καὶ ἀποκρίνοντο ἀπὸ πάνω
κλάψες, ἄλυσες, φωνές.

Τότε ἐσήκωνες τὸ βλέμμα
μὲς στὰ κλάιματα θολό,
καὶ εἰς τὸ ροῦχο σου ἔσταζ'
αἷμα πλῆθος αἷμα ἑλληνικό.

Μὲ τὰ ροῦχα αἵματωμένα
ξέρω ὅτι ἔβγαίνες κρυφὰ
νὰ γυρεύης εἰς τὰ ξένα
ἄλλα χέρια δυνατά.

Μοναχὴ τὸ δρόμο ἐπήρες,
ἐξανάλθες μοναχὴ,
δὲν εἶν' εὐκόλες οἱ θύρες,
ἐὰν ἡ χρεῖα τὲς κουρταλῇ.

Ἄλλος σου ἔκλαψε εἰς τὰ στήθια
ἄλλ' ἀνάσασιν καμιά
ἄλλος σοῦ ἔταξε βοήθεια
καὶ σὲ γέλασε φρικτά.

Ἄλλοι, οἰμέ! στὴ συμφορὰ σου,
ὅπου ἐχαίροντο πολὺ,
«σύρε νὰ ἴβρης τὰ παιδιὰ σου,
σύρε», ἔλεγαν οἱ σκληροί.

Φεύγει ὀπίσω τὸ ποδάρι
καὶ ὀλογλήγορο πατεῖ
ἢ τὴν πέτρα ἢ τὸ χορτάρι
ποῦ τὴ δόξα σου ἐνθυμεῖ.

Georgios Karaiskakis
(1782, Skoulikaria Artsa or Mavrommati Karditsa -
23 April 1827, Phaleron)



His nickname was "the son of the nun" because he was the product of an illegitimate affair between the nun Zoe Dimiski and the armatolos Dimitris Karaiskos. As an illegitimate child, he lived a very difficult childhood in contempt and poverty, without support from relatives.

He was known for his profanity and recklessness, but he was also prone to illness as he suffered from tuberculosis. The fact that he later became a leading figure of the Revolution, despite the lack of family connections, is a testament to his personal value, insubordinate character and strategic mind.

At twelve years old, he becomes a klepht. He was arrested by Ali Pasha who, appreciating his intelligence and military skills, placed him in his personal guard. In Ali Pasha's Court, he learned military strategy and received a basic education. He left Ali Pasha's service for good in 1821.

He acted mainly in Roumeli and thanks to his efforts, the whole of Central Greece (with the exception of Messolonghi, Vonitsa and Nafpaktos) was liberated.

The battle in Phaleron and the death of Karaiskakis



Georgios Karaiskakis outside Acropoli
by Georgios Margaritis

In early August 1826, Kütahi pasha occupied Athens and besieged the Acropolis. In April 1827, the Third National Assembly of Troizina appointed the British officers Admiral Lord Cochrane and General Richard Church in charge of the operation to recapture the Acropolis. Karaiskakis came into serious disagreements with the British over their plan of direct and frontal general attack. "I see we're not going to get along with these Franks. I'm afraid they'll destroy us with their impatience." His words turned out to be prophetic.

Before the signal for the start of the general attack, shots were heard from the Cretan camp. Karaiskakis, despite being seriously ill, came out of his tent and rode on horseback to stop the skirmish, which occurred where the "KARAIKAKI" Stadium is in Phaleron today. He was fatally wounded by a stray bullet and he

died on the morning of April 23, 1827, the day of the Feast of St. George's, at the age of 45. The British plans led to a total defeat, which is known in history as the "destruction of the Analatos" the name of the area called Nea Smyrni today. Athens was officially liberated on April 1st, 1833 with the withdrawal of the Turkish guard from the Acropolis.

The Battle of Navarino (October 20th, 1827)

After the fall of Messolonghi, the surrender of the Acropolis of Athens to the Ottomans and with the Greeks being divided and fighting a civil war, the Greek revolution seemed to be in its death throes.

At that critical moment, the Great Powers (England, France, and Russia) intervened. Two main reasons contributed to their decision to support the Greeks. One was the pressure of European Philhellenes who demanded that their governments solve the Greek situation. The other was a desire to ensure the payment of the loans that the Greek revolutionary government had borrowed from the Bankers of London. The repayment could only happen if the Greeks were successful.

Thus, on June 24th, 1827, the Great Powers signed the Treaty of London, where they demanded an immediate truce from the Sultan and the establishment of an autonomous Greek state under the Sultan's rule, with borders from the Amvrakikos to the Pagasetic Gulf.



The Battle of Navarino
(George Phillip Reinagle oil painting, 1828)

from the surrounding forts. Confident in their superiority, the Ottomans opened fire on the allied ships. The naval battle lasted four hours, but the Allied fleet was victorious, sinking 60 Turkish-Egyptian ships and killing 6,000 Ottoman sailors. The Allies had 181 dead and 480 wounded without a single ship sunk.

The naval battle of Navarino is the last battle in history between sailing ships, and was perhaps the largest naval battle in modern Greek history. The sinking of the Ottoman fleet by the Great Powers saved the Greek Revolution and contributed to the freedom of Greece.

In order to enforce the terms of the Treaty, an English fleet under Vice-Admiral **Codrington**, a French fleet under Rear Admiral **de Rigny** and a Russian fleet under Rear Admiral **Heyden** were sent to the Peloponnese. They sailed into the bay of Navarino, (today Pylos) to more effectively monitor the movements of the Turkish-Egyptian fleet that had been anchored there.

The fleet of the Great Powers was outnumbered by the Turkish-Egyptian fleet which was also supported by canons



Stamp issued in 1927 for the 100th anniversary of the Battle of Navarino



Ibrahim Pasha, head of the Egyptian fleet

Ioannis Kapodistrias (Corfu 1776 - Nafplion 1831)

The first Governor of modern Greece

Ioannis Kapodistrias was the sixth child of the Corfiot lawyer count Antonio Maria Kapodistria and Adamantine Gonemis, daughter of an aristocratic family with descent from Cyprus. He grew up in Corfu, then under Venetian rule, and studied at the Abbey of Santa Giustina where he learned Latin, Italian and French. He studied medicine, philosophy and law at the University of Padua (1794 – 1797) and after he finished his studies, he returned to Corfu where he practised as a doctor. He got involved in politics in 1800, when the Septinsular Republic was established at the end of Venetian rule.

In 1808, Czar Alexander I invited him to become the Foreign Minister of the Russian Empire. In 1813, at the head of the Russian diplomatic mission to Switzerland, he contributed to the creation of the Swiss Confederation, to the composition of its constitution and contributed to the formulation of the concept of neutrality. The Swiss honour him as a national hero.



Bust in Lausanne of Switzerland,
work of sculptor Vladimir Surovtsev,
«as a token of honour to the city's
first Honorary Citizen»

At the beginning of 1820, the founders of Filiki Eteria appealed to Ioannis Kapodistrias to assume the leadership of the Greek Revolution, but he declined the offer.

When the Great Powers (Britain, France and Russia) agreed to the creation of an independent Greek state after a series of Protocols in London (1827 – 1832), Ioannis Kapodistrias played a crucial role in achieving this result, exerting diplomatic pressure on the Powers.

In the spring of 1827, the 3rd National Assembly at Trizina elected unanimously Ioannis Kapodistrias as the first governor of the newly formed Greek state. On January 18, 1828, he arrived at Nafplion where he was enthusiastically welcomed and four days later, at Aegina, the first capital of the Greek state. Later, it was decided that Nafplion should again become the capital of the Greek state and the seat of the Government.

In 1828 he founds in Aegina the National Mint and the «phoenix» is minted, the first coin of the modern Greek state. The front side depicts the phoenix being reborn from the flames and around it the inscription “GREEK STATE”.

On the back side there is the inscription:
“GOVERNOR I. A. KAPODISTRIAS”



Governor Ioannis Kapodistrias' work and his assassination

Kapodistrias undertook to govern a lawless nation which was starting from nothing after 400 years of Ottoman occupation. At the beginning, he succeeded in securing the cooperation of all the leading factions for his plan to reform Greece into a modern state. His priority was the establishment of peace and security in the interior, to oust the Turks from the Peloponnese and Central Greece, to reorganise the army and navy and to distribute lands to the landless.

Some of his achievements include:

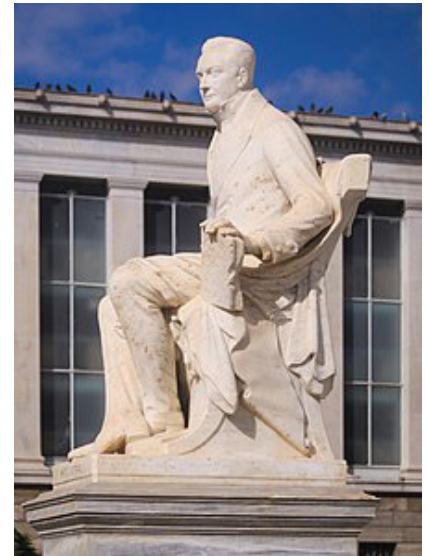
- The organisation of education by founding mutual learning schools for the education of children and the Central School in Aegina for youths wishing to pursue higher studies at universities abroad
- The establishment of charitable foundations and schools, such as the Hellenic Army Academy in Nafplion, the Ecclesiastical School in Poros, the Agricultural School in Tirintha, the Orphanage, the Archaeological Museum and the Printing Press in Aegina
- The rebuilding of Messolonghi, Patras and Nafplion
- The granting of loans to islanders for the purchase of ships and the construction of shipbuilding yards in Poros and Nafplion
- The attempt to suppress piracy



Kapodistrias' assassination (painting by Dionisios Tsokos)

in democratic processes or had local, economic or political interests. Thus, he came into conflict with the notables, the Phanariots and the ship owners, who wanted the preservation of their privileges and participation in the exercise of power.

These problems paved the way that led to his assassination on the morning of September 27th, 1831. Konstantinos and George Mavromihalis, brother and son of Petrobey respectively, mortally shot and stabbed Kapodistrias outside the church of St. Spyridon, as he was going to attend the Sunday service. His tragic death caused great sorrow to the agricultural population which considered him as their protector, while on the other hand in Hydra, the epicentre of the anti-Kapodistrias struggle, the news was greeted with jubilation. The Governor's body was transported to Corfu in April of 1832, to be buried at the Platytera Holy Monastery next to his father's grave.



Statue in Panepistimiou Street in Athens by the sculptor G. Bonanos. As of 1932, the National University of Athens was renamed to National and Kapodistrian University of Athens

It's worth noting that he made available all his property for the purposes of the state. Kapodistrias believed that Greece was not yet mature enough for a constitutional system of government and therefore he adopted a central system of government which upset those who believed

Otto I (Salzburg 1815 - Bamberg 1867)

The first King of Greece

Otto Friedrich Ludwig was born on June 1, 1815 at Mirabel Palace in Salzburg. He was the second son of the Philhellene king Ludwig I of Bavaria and Therese, daughter of Friedrich, duke of Saxe-Hildburghausen.

In 1830, England at the signing of the protocol for the independence of the Greek state, secured an agreement with the Great Powers for the conversion of the Greek state into a kingdom. The Great Powers at the London Conference (1832) appointed the 17 year old Otto as King of Greece.



The Entry of King Othon of Greece into Nauplia-
Peter von Hess, Alte Pinakothek, Munich.

In January 1833, Otto arrived in Nafplion, accompanied by 3,850 Bavarian soldiers.

Because Otto was under age, a regency council was formed. The coming of age of Otto took place on June 1, 1835 and was celebrated majestically.

Otto assigned significant offices to controversial Bavarians who did not justify his choices. The dissatisfaction came to a head with the unrest that broke out on the night of September 3rd, 1843 with the demand for granting a constitution. The uprising of September 3rd marked the end of Absolute Monarchy in Greece and the establishment of a Constitutional Monarchy.

A few years later, more unrest took place and gradually a negative mood was fostered against Otto.

In the end, a revolution broke out and the royal couple abandoned Greece taking refuge on the English warship "Scylla" on October 23rd, 1862.

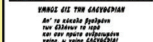
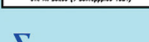
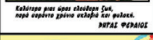


The revolution of September 3rd
Athens City Museum (Unknown)

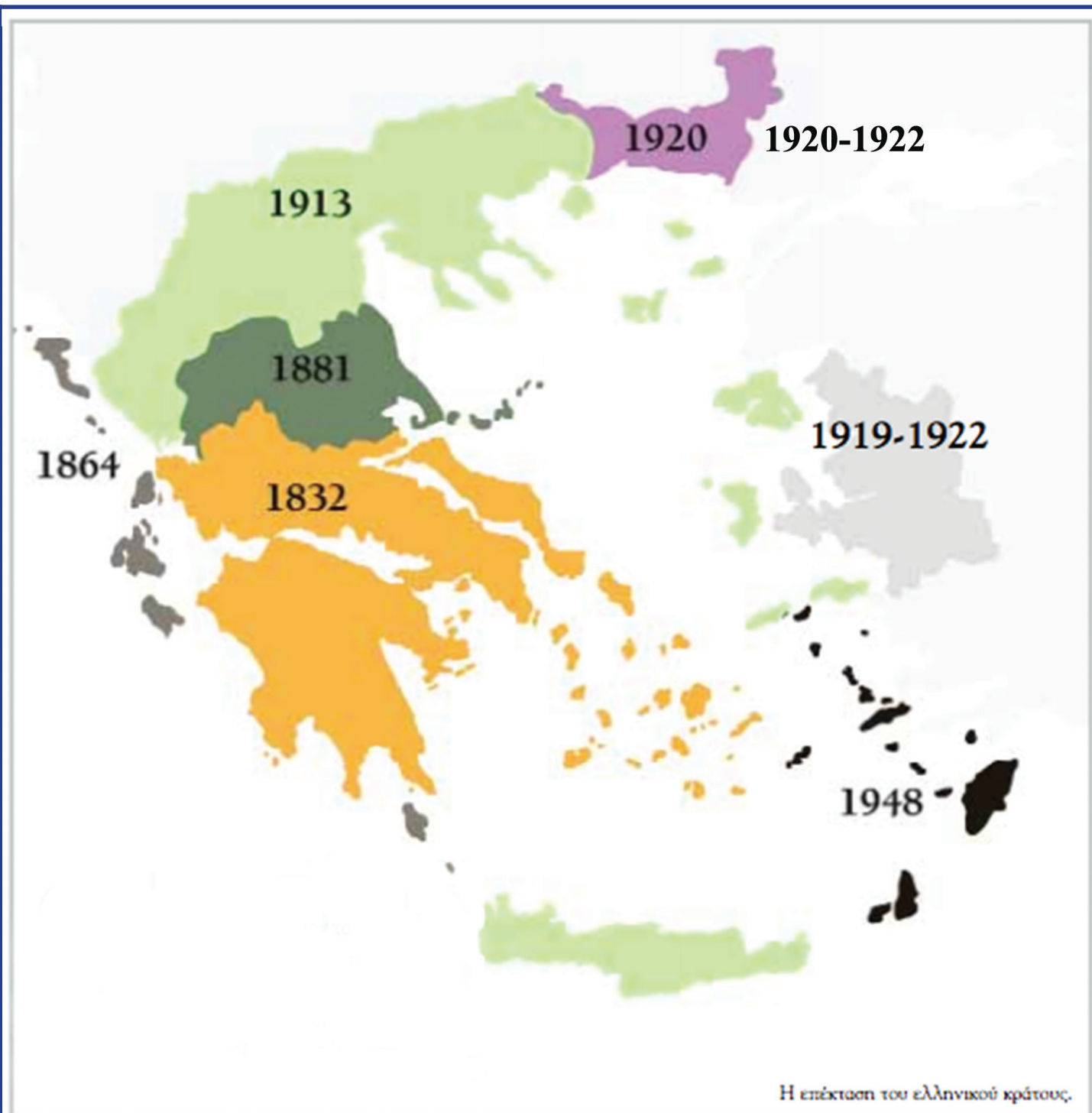


The departure of Otto and Amalia from Greece

ΧΑΡΤΗΣ ΕΠΑΝΑΣΤΑΣΗΣ 1821



The Chart of the 1821 Revolution is used with the kind permission of Alexandros Publications | NK Media Group



1832 - The Peloponnese with the islands of the Saronic Gulf, Central Greece, Euboea, Sporades and the Cyclades make up the first Greek state as a result of the London Protocol that was signed between the Ottoman Empire, Great Britain, Russia and France.

1864 - The United Kingdom cedes the Ionian Islands to Greece.

1881 - The Constantinople Treaty between Greece and the Ottoman Empire ceded Thessaly and the section of the prefecture of Arta, east of the river Arachthos to the Greek Kingdom.

1913 - Annexation of Macedonia, Epirus, Crete and the Aegean islands.

1920 - The Treaty of Sevres cedes West Thrace to Greece.

1919-1922 - Treaty of Sevres (1920): Eastern Thrace up to Tsatalza, Imbros, Tenedos and the territory of Smyrna are ceded to Greece.

1948 - The Dodecanese Islands are formally incorporated into Greece.

*On the blackened ridge of Psara
Glory walking alone
Recalls the gallant young men:
On her head she wears a crown
Made of what little grass
Remained on that desolate earth.*

An epigram composed by Dionysios Solomos after the destruction of the island of Psara by the Turks in 1824.



The Glory, by Nikolaos Gyzis. The painting belonged to the Dimitris Gkertsos Collection, who donated it to the Presidency of the Hellenic Republic on February 8, 2021.

Nikolaos Gyzis created the painting being inspired by Dionysios Solomos' epigram *The Destruction of Psara*. As he writes in one of his letters "True, ingenious Solomos was my inspiration for Glory, nevertheless within her lie my spirit, and my heart, and a part of my life."

Selective bibliography

The list below refers only to some bibliographical sources we used for information and images on the historical events and personalities presented in this section.

Ιστορία Ελληνικού Έθνους, Εκδοτική Αθηνών, 1975

11ος τόμος «Ο Ελληνισμός υπό ξένη κυριαρχία (1669 – 1821)»

12ος τόμος «Η Ελληνική Επανάσταση»

Αργολική Αρχαική Βιβλιοθήκη Ιστορίας και Πολιτισμού <https://argolikivivliothiki.gr/>

Βουλή των Ελλήνων «Συνταγματική Ιστορία» <https://www.hellenicparliament.gr/Vouli-ton-Ellinon/To-Po-litevma/Syntagmatiki-Istoria/>

Εθνικό Ιστορικό Μουσείο <https://www.nhmuseum.gr/>

Εθνικό και Καποδιστριακό Πανεπιστήμιο Αθηνών «21 Ομιλίες για το '21»

<https://www.youtube.com/channel/UCz9D6aUKkftjR6cPrn1OVw>

Ιδρυμα Μείζονος Ελληνισμού «1821-1833»

http://www.fhw.gr/chronos/12/gr/1821_1833/sources/index.html

Ιδρυμα Ωνάση “Classroom Onassis Education” <https://classroom.onassis.org/>

Κέντρο Ελληνικής Γλώσσας «Ιστορία και Νεοελληνική Λογοτεχνία»

https://www.greek-language.gr/digitalResources/literature/education/greek_history/index.html#0

Κέντρο Φιλελεύθερων Μελετών (ΚΕΦΙΜ) «Σειρά διαλέξεων: 1821 - Η Φιλελεύθερη Επανάσταση» <https://kefim.org/seira-dialexeon-1821-i-fileleytheri-epanastasi/#>

Μηχανή του Χρόνου <https://www.mixanitouxronou.gr/category/1821/>

Μουσείο Καποδίστρια <https://capodistriasmuseum.com>

Μουσείο Μπενάκη <https://www.benaki.org/index.php?lang=el>

Τηλεοπτικός Σταθμός ΣΚΑΙ «Σειρά 8 Επεισοδίων για το 1821»

<https://www.skaitv.gr/show/enimerosi/1821/archeio>

Υψηλάντειο <https://www.ypsilantio.gr/>

Κατσανάκη Μαρία. Η Δόξα του Νικόλαου Γύζη. Έκδοση Μουσείου Μπενάκη, 2021

https://www.benaki.org/images/publications/pdf/%CE%94%CF%8C%CE%BE%CE%B1_Preview%20Gr.pdf

Εκδόσεις Αλέξανδρος | NK Media Group Χάρτης Επανάστασης 1821

<https://www.ekdoseisalexandros.gr>

Epilogue

Last January, Mr. Dimitrios Sioris, President of the Seniors Association, proposed the writing of a section dedicated to the 1821 Revolution to be included in the Community's Commemorative Yearbook.

So, our team was formed and we started to write. What can one add to a theme for which an enormous amount of discussions and references have been made and copious amounts of ink have been poured into books? Nevertheless, we started with great zeal, dedicating many hours to research, writing and on-line meetings. About two months later, we reached our destination. We are grateful to Mr. Sioris who undertook to coordinate the committee for the publication of the 2021 Community Commemorative Yearbook and whose proposal offered us the chance to better acquaint ourselves with the events and heroes of '21 and to come to a deeper realization of the size and significance of their sacrifice.

We hope that the reading of these pages will awaken in you too, intense reminiscences of this part of our history and will provoke in you - as it has in us- strong feelings of emotion, gratitude and pride.

Vous trouverez une version française de l'Hommage à 1821 sur le site Web de HCO, traduite par Grégory Efraim.

*These words I will tell you
I don't have any others,
get drunk on the immortal
wine of Twentyone!*

Kostis Palamas

Project team «Dedication to 1821»

Efharis Kostala - Coordinator

Cathy Dimitriou

Olga Loly

Mahi Marinou-Bleeker

English version edited by Emmanuel Kardaras.

Yannos Roussos - Desktop publishing & page layout

Emmelia Kardaras

Chrysanthi Kafetzi

