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THE AUSTRALIAN INSTITUTE OF MACEDONIAN STUDIES



THE AUSTRALIAN INSTITUTE FOR HELLENIC RESEARCH

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# Dimitris Basis



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We extend our congratulations to the Australian Institute  
of Macedonian Studies and the Australian Institute for  
Hellenic Research on their initiative to promote the  
Hellenism of Asia Minor, via songs and the informative  
booklet that they had produced.

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## AUSTRALIAN INSTITUTE OF MACEDONIAN STUDIES SALUTATION

The Australian Institute of Macedonian Studies celebrates its long historical presence in Australia, participating in the Commemorating Reference to Asia Minor Hellenism. In 2022 our thoughts are directed to one of the most significant regions, where *Hellas* and Hellenism created and developed a most robust cultural world. In Asia Minor, historical Hellenism recalls the highest development of Hellenic civilisation. Its deeply indented coast formed a chaplet of Hellenic democracies which reached out into the interior and attacked the Persian civilization, upon which they imposed their own stamp.

Then, during the epoch of Alexander the Great the Hellenic language, culture and civilisation were transplanted to Anatolia and Asia, fusing a plethora of Eastern, Asian, and Indian cultures, and thus creating a new generation of cosmopolitan young Greeks.

This new Hellenistic world was transplanted into the Roman Empire, which used classical Greece as its basic cultural ingredient of their identity, disseminating the Greek language, Greek thought, and Greek logos as their own cultural ideal.

The Hellenisation of the Roman Empire from the Justinian era, led to the consolidation of the Byzantine Empire, during which Christianity was reconciled with the Classical Greek world through the writings of our Christian Fathers, who rightly perceived that *“it is not possible to understand the concepts of Christianity without the knowledge of Classical Greece”*.

Following the Ottoman Rule, for almost five hundred years, in most parts of historical *Hellas*, the modern descendants of classical Greeks, in May 1919 made their second expedition to Asia and Anatolia, when they landed 130,000 soldiers in Smyrna to emancipate the almost two million Greeks residing in Ionia and Pontos. Their presence there (1919–1922) and the decision to turn their presence from the role of liberator to the role of conqueror, led to the Catastrophe in August 1922. More than one million Greeks were compelled to be exchanged with almost 400,000 Turks. The presence of the former in Greece brought prosperity, immense talent and skills, rejuvenated the Hellenes demographically, and led Greece once again from a declining image of *Psorokostena*, to that of a modern, socially and politically secure State with a developing European society.

It is the immense contribution of the Asian Minor and Thracian Greek refugee populations, that we honour in this Centennial Concert and Gala Greek Night with Dimitris Basis, as our humble input towards the accumulated Commemorating Experience created by those refugees and their descendants everywhere in the world.

**THE BOARD OF THE AUSTRALIAN INSTITUTE OF MACEDONIAN STUDIES**







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**THE AUSTRALIAN INSTITUTE OF  
MACEDONIAN STUDIES**

Welcome to Australia the talented Macedonian  
performer and illustrious artist

**DIMITRIS BASIS**

and commemorate the enormous contribution of Asia Minor  
Hellenism to modern and contemporary Greeks. Over one  
million Hellenes have been exchanged to live in Greece and with  
their knowledge, skills, temperament, culture, and vocational  
ability offered decisive services to *Hellas* and the Hellenes.

We organized this Concert and the Gala Greek Night to  
commemorate the decisive contribution of Asia Minor refugees  
and remind the present generations of Hellenes to understand  
and respect their history of their ancestors.

*AIMS remains in the service of Macedonian Hellenism since 1986*







## MESSAGE FROM THE PRESIDENT OF THE GREEK ORTHODOX COMMUNITY OF MELBOURNE AND VICTORIA

On behalf of the Board of the Greek Orthodox Community of Melbourne and Victoria, I am pleased to send my best wishes to everyone involved in the Basis Concert and Gala Greek Night. Commending all those involved in this inspiring historical, cultural, and entertaining event.

I extend my congratulations to the Australian Institute of Macedonian Studies and the Australian Institute for Hellenic Research for organising and presenting this commemorating event on the Hellenism of Asia Minor. Over one million Hellenes were uprooted from their ancestral lands and were transported to Greece, commencing from September 1924. The presence of the Asia Minor refugees in Greece had been of decisive importance for modern and contemporary Greece. Their enormous contribution had been both generic and dynamic.

I also salute the arrival and performance of Dimitris Basis, one of the most charismatic interpreters of selective Greek songs of our era.

I wish all those involved in this production much success.

Bill Papastergiadis, OAM

President



GREEK COMMUNITY  
OF MELBOURNE







# Macedonian Studies Journal

Journal of the Australian Institute of Macedonian Studies - Melbourne, Australia

www.aims.edu.au – Volume II, 2021, Issue 1

The Borders of Ancient Makedonia III: Roman Makedonia

*John Melville-Jones*

From Macedonism to Neo-Macedonism:  
The Self-Identification of Alexander the Great

*Dr Dimitri Gonis*

The Identity of the Occupant of the Amphipolis Tomb  
Beneath the Kasta Mound

*Andrew Michael Chugg*

Directions of the Recent Historiography of Skopje  
*Spyridon Sfetas*

Australian Institute of Macedonian Studies

*Prof. Anastasios M. Tamis*

Codifying the Academic Contribution of AIMS

*Stavros Stavridis*

Παγκόσμιο Συνέδριο Παμμακεδονικών  
(Θεσσαλονίκη, 23 Ιουλίου 2017)

Ο Ρόλος της Ομογένειας: Μελλοντικές Προκλήσεις

*Prof. Anastasios M. Tamis*

The Case of Greek as a National Language

*Prof. Anastasios M. Tamis*



## Περιοδική Έκδοση Μακεδονικών Σπουδών

Έκδοση του Αυστραλιανού Ινστιτούτου Μακεδονικών Σπουδών - Μελβούρνη, Αυστραλία

www.aims.edu.au – Τόμος II, 2021, Τεύχος 1

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# Australian Institute of Macedonian Studies (AIMS)

Celebrating 36 years of contribution to Hellenism

The Australian Institute for Macedonian Studies (AIMS) was formed in August 1986 by a group of academics, teachers and professionals, aiming to promote the cultural and historical identity of Macedonian Hellenism and to conduct research on socio-cultural, linguistic and historical issues pertinent to Hellenism who resided and developed the wider geographical region of Macedonia from the 11 century BC to the present day. The founding members met at the premises of the then St Basil's Brunswick Grammar School in Blyth Street, Brunswick, electing P. Liveriadis Chairman of the Board, Professor Dr A. M. Tamis inaugural President

of the AIMS, Dr D. Iakovidis and P. Iasonidis Secretaries, N. Halatzoukas treasurer and M. Kasapides, Th. Karabatsas, N. Katris, P. Gogides, M. Kasnaxis, C. Mantzios and K. Hatzistavros members of the Board of Directors.

The AIMS has managed over the years to widen its authority nationally and internationally, establishing lectures and seminars in state capitals, publishing six monographs and collective volumes, organising three international conferences, over 25 seminars and colloquia and numerous public lectures. The Institute also produced a literary journal entitled *Makedonikos*



Statue of Alexander the Great at Thessaloniki city in Greece (Credit: Dreamstime)





*Logos (Macedonian Logos)* in 1986, a monthly *Macedonian Bulletin* distributed to its members and community organisations and a large number of cultural events including lectures, symposia, seminars and concerts in classical music.

In 2014, the Institute published its refereed journal, titled *Macedonian Studies Journal*, with contributions from scholars and researchers from all over the world under the sponsorship of Tziolas publishers in Thessaloniki.

Over the years, the members of the AIMS published a number of articles in refereed Journals on historical, linguistic and socio-cultural issues pertaining to Macedonia; presented review studies on Macedonian Hellenism and the complex issues pertaining to Macedonia; advised Australian, Greek and Cypriot governments and their agencies, including diplomatic representatives; submitted studies on ancient Macedonian language, the Slavonic and Greek dialects spoken in the wider geographic region of Macedonia; compiled reports and offered erudite advice to government advisors on issues relevant to the Macedonian Question and its controversy amongst the involved ethnicities; promoted the music, culture, folklore and the national costumes of the wider Macedonia and the similarities and differences between the Greek Macedonians and the Macedosslavs.

In 1997, the AIMS was academically amalgamated within the National Centre for Hellenic Studies and Research at La Trobe University until the eradication of the Centre in December 2008. The Board of Directors of the AIMS has continued to liaise closely with Australian and overseas university entities, as well as with international research centres, including the Institute for Balkan Studies in Greece on research matters and publications.

In February 1988, the AIMS organised its *First International Conference on Macedonian Studies* with the participation of 234 renowned academics and academicians from 35 European, American, Asian and Australian Universities. The proceedings of the Conference led to the publication of a collective volume edited by A. M. Tamis, entitled *Macedonian Hellenism*, published in 1990 in Melbourne by the River Seine Press. The intention of the congress was to stimulate academic research, the dissemination and discussion of findings and the identification of future directions for research. The works of the Conference highlighted the complexity of the issues surrounding the Macedonian cultural

heritage in an explicatory and immitigable way.

In July 1991, the AIMS organised its Second International Conference on Macedonian Studies focusing on Ancient Macedonia at the University of Melbourne. The Academic Committee of the Congress was headed by the President of the Department of Classical and Near Eastern Studies of the University of Melbourne, Peter Connor. Other members of the Committee included Prof. R. Milns (University of Queensland), A. McDevitt (Monash University), Dr N. Ashton (University of Western Australia), P. Thomas (University of New England), Prof. Con Castan (University of Queensland), Professor D. Pantermalis (University of Thessaliniki), C. Procopiou (Victoria College) Dr G. Horsley, C. N. Fifis and A. M. Tamis (La Trobe University).

The Third International Conference entitled Byzantine Macedonia was held at the University of Melbourne 10–17 July 1995 by the AIMS with the participation of the Australian Association for Byzantine Studies, the University of Thessaloniki, the University of Melbourne and La Trobe University. The Academic Committee comprised Prof. Roger Scott, John Burke (University of Melbourne), Professor A. M. Tamis (La Trobe University), Professor Phaedon Malingoudis (University of Thessaloniki).

#### **Collective Volumes Published by AIMS:**

1. M. Tamis (ed.) 1990: *Macedonian Hellenism*, River Seine Press, Melbourne. This collective volume of 395 pages incorporating 32 articles trace the Greek origins of the people who inhabited Macedonia from earliest antiquity through to modern times. Macedonians, although culturally and economically less advanced than other Greeks for part of their distant past, have nonetheless been enshrined in Greek history for over four millennia. Two important themes are explored in detail: the ethnic identity of Macedonians (based on cultural attributes, historical legacies, perceived ancestry and linguistic considerations) and the past and present interactions between Macedonian Greeks and their neighbours.
2. Peter Connor (ed.), 1995: *Ancient Macedonia: An Australian Symposium, Mediterranean Archaeology*, Sydney. This publication of 135 pages, devoted to the renowned historian Nicholas Hammond, incorporates a monumental introduction by Professor Nicholas Hammond on Macedonia before Philip, and the







Alexander Sarcophagus, illustration showing Alexander in the battle of Issus (333 BC)  
(Credit: Ronald Slabke / CC-BY-SA-3.0)

- chapters on Ancient Macedonians by Eugene Borza (University of Pennsylvania), Peter Londey (The War Memorial Museum, Canberra), Elizabeth Baynham (University of Newcastle), Ian Worthington (University of Tasmania), Ian Sharples (University of Western Australia), Leah McKenzie (University of Melbourne), Graeme W. Clark (Humanities Research Centre, ANU), Peter J. Connor (University of Melbourne), Minor M. Markle (University of New England) and Greg H. R. Horsley (University of New England).
3. Roger Scott and John Burke (eds), 2000: *Byzantine Macedonia, Identity, Image and History*, Australian Association for Byzantine Studies, Melbourne. This publication of the AIMS comprises 232 pages and included chapters by Angeliki E. Laiou of Harvard University; by Johannes Koder of Vienna University; by Ioannis Tarnanidis of the University of Thessaloniki; by Johannes Irmscher of Berlin University; by Andreas Schminck of Frankfurt University; by Dion C. Smythe of King's College London; by Apostolos Karpozilos of the University of Ioannina; by Marthe Grigoriou-Ioannidou of the University of Thessaloniki; by Dionyssia Myssiou of the University of Thessaloniki; by Athanasios Karathanassis of the University of Thessaloniki; by J. H. W. G. Liebeschuetz of the University of Nottingham; by Alkmene Stavridou-Zafraka of the University of Thessaloniki.
  4. Roger Scott and John Burke, 2000: *Byzantine Macedonia: Art, Architecture, Music and Hagiography*, NCHSR, La Trobe University.
  5. The Macedonian Studies Journal (2016–2022).







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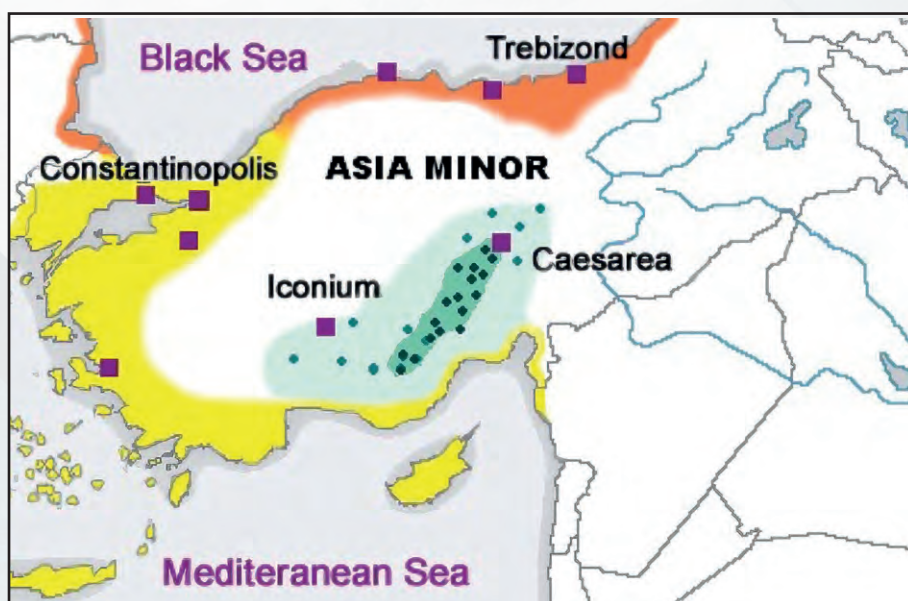
# Three Thousand Years of Civilisation and Prosperity

## THE HELLENES OF ASIA MINOR (1200 B.C – 1923 A.D.)

Greeks have been living in what is now Turkey continuously since the middle 2nd millennium B.C. Following upheavals in mainland Greece during the Bronze Age Collapse, the Aegean coast of Asia Minor was heavily settled by Ionian and Aeolian Greeks and became known as Ionia and Aeolia. During the era of Greek colonisation from the 8th to the 6th century B.C, numerous Greek colonies were founded on the coast of Asia Minor, both by mainland Greeks as well as settlers from colonies such as Miletus. The city of Byzantium, which would go on to become Constantinople and Istanbul, was founded by colonists from Megara in the 7th century B.C. These Greeks (Hellenes) built settlements and cities that became the birthplace of literature, philosophy, architecture, and science in the entire Anatolia (*Ἡ Καθ' ἡμᾶς Ανατολή*) including Ionia, Caria, Cappadocia, Lycaonia, and Pontus. They created an empire that lasted over 1,000 years with a civilisation unmatched by any of its contemporaries. It took 2.5 millennia to build; however, it took less than two years to destroy this

vigorous Hellenism at the beginning of the last century.

What do Homer, Herodotus, Thales, Strabo, and Diogenes have in common? They all were born not in what is now modern Greece but rather in Asia Minor, which was part of historical *Hellas*. The ancient Greeks of Asia Minor were crucial to the development of Western poetry, prose, history, medicine, philosophy, and science. Indeed, they were the first great thinkers of antiquity. Later, Alexander the Great spread Hellenic civilisation, including the Greek language and culture, into Asia Minor and the Orient up to the borders of India. Afterwards, through the culturally “Hellenised” Romans and the Graeco-centric Byzantine Empire, Hellenism continued to influence much of the world. In addition, it was in the Hellenistic world, including Asia Minor, where early Christianity took root. It was in Asia Minor that the first and most important Synods of Christianity took place. It was through Asia Minor and the Hellenes and their Greek language that Christianity then spread first in Greece and from there to the Western World.



Demotic Greek speakers in yellow. Pontic in orange. Cappadocian Greek in green. Shaded regions do not indicate that Greek speakers were a majority. During the early 20th century, Smyrna's population was 350,000, of which 200,000 were Greeks, 80,000 Turks and 70,000 Armenians, Jews, Italian, French, English and Americans





Yet, many teachers do not convey to their students the remarkable Hellenic presence in Asia Minor and the magnificent contributions these Greeks made to the world. Nor do they tell of the horrible ending to the Greek presence in Asia Minor, through a decade of genocide that may have claimed as many as one million Greek lives.

The remarkable history of the Greeks of Asia Minor narrates the importance of geography to early Greek civilisation, the reason for the spread of Greek cities throughout Asia Minor, the contributions of Greek thinkers to world civilisation, and the growth of early Christianity in an area of the world once dominated by the Greek religion.

The Greeks remained in Asia Minor under different socio-historical, economic and political conditions from the 11th century B.C. to the early 20th Century A.D. Following the treaties of London and Lausanne (23.7.1923), an estimated wave of 1.500.000 Greek and Armenian Orthodox were forced to abandon their ancestral lands under the Convention demanding the Exchange of Greek and Turkish people, based on their religious affiliation. Only the remnants of the estimated 200,000 Greeks were permitted under the provisions to remain, those in Constantinople and the islands of Imvros and Tenedos.<sup>1</sup> However, even those 200,000 who were allowed first to stay, after years of persecution (e.g. the Varlık Vergisi and the Istanbul Pogrom), emigration of ethnic Greeks from the Istanbul region greatly accelerated, reducing the Greek minority population from 119,822 before the attack to about 7,000 by 1978 and 3000 by 2022. The 2018 figures released by the Turkish Foreign Ministry places the current number of Turkish citizens of Greek descent at the 3,000–4,000 mark.

Since 1924, the status of the Greek minority in Turkey has been ambiguous. At the beginning of the 1930s, the government instituted repressive policies forcing many Greeks to emigrate. Examples are the labour battalions drafted among non-Muslims during World War II, as well as the *Fortune Tax* (*Varlık Vergisi*) levied mostly on non-Muslims during the same period. These resulted in financial ruination and death for many Greeks. The exodus was given greater impetus with the *Istanbul Pogrom* of September 1955, which led to thousands of Greeks fleeing the city, eventually reducing the Greek population to about 7,000 by



Arrival of Crown Prince George (later George II of Greece) in Smyrna (Izmir), 1921

1978 and about 2,500 by 2006. According to the United Nations, this figure was much smaller in 2012 and reached 2,000. A minority of Muslim Pontic Greek speakers, using a dialect called “Romeyka” or “Ophitic”, still live in the area around the region of Of.

In July 2020, the Greek minority newspaper *Apogevmatini* declared that it would shut down its circulation after one hundred years of presence in Constantinople due to financial difficulties. The four-page Greek-language newspaper faced closure due to financial problems that had been further aggravated by the economic crisis in Greece when Greek companies stopped publishing advertisements in the newspaper and the offices have already been shut down. This ignited a campaign to help the newspaper. Among the supporters were students from Istanbul Bilgi University who subscribed to the newspaper. The Australian Institute of Macedonian Studies then commenced a campaign in Australia. The AIMS and several committed patriots from Melbourne and Canberra undertook a commitment to offer a recurrent grant. The campaign saved the paper from bankruptcy for the time being. Because the Greek community is close to extinction, the obituary notices and money from Greek foundations, as well as subscriptions overwhelmingly by Turkish people, are the only sources of income. This income covers only 40 percent of the newspaper expenditures.<sup>2</sup>

<sup>1</sup> For a detailed analysis of the Graeco-Turkish relations after the Asia Minor Catastrophe of 1922, see Anastasios M. Tamis (2021), *Imvros and Tenedos: The pendulum of the inter-communal Tragedy*, AIMS, Melbourne.

<sup>2</sup> Those who wish to take part in the campaign to support this historic paper they could communicate with the editor of *Apogevmatini*, Mr Vassiliadis at [apo.istanbul@gmail.com](mailto:apo.istanbul@gmail.com)





Nevertheless, the refugees from Asia Minor left behind their ancestral land add material belongings but brought with them their knowledge, arts, expertise, habits and way of life (including the taverna model) along with their vivid memories. However, what stood out saliently was their faith, vigour, diligence for social and financial development, action and cultural contribution. Having been subjected

to discrimination, persecution and massacre because of their ethnicity, they became living examples for indigenous Greeks on the mainland, who took them for granted and often with undue discrimination.

Professor Anastasios Tamis  
President,  
Australian Institute of Macedonian Studies



The leadership of the 1922 coup, after the Greek defeat in Asia Minor (Greco-Turkish War 1919–1922). In front: Colonels Plastiras (right), Gonatas (center) and its political advisor of the coup: George Papandreou senior (left), during a visit in the birthplace of Athanasios Diakos, Mousounitsa



Greek and Armenian refugee children near Athens, Greece, in 1923, following their expulsion from Turkey





# The Landing of Hellenes in Smyrna

*This extract is derived from the bilingual historical narrative, titled **Filius Patriae: Lieutenant Ioannis Kouromichelakis**, authored by Prof. A. M. Tamis (2022), published by the Australian Institute for Hellenic Research, under the Aegis of the National Foundation of Research “Eleftherios Venizelos” and commissioned by Christina Kotsifakis-Sarris and Kostas Sarris. Christina is the great grand-daughter of hero Lieutenant I. Kouromichelakis, who fell at the last victorious battle for the Greek Army, the Battle at Kale Grotto (25.1.1921).*

Greece's victorious participation in the Great War, and the national gains made on its behalf by Eleftherios Venizelos, reinforced political stability and the temporary healing of the intra-communal divisions, which had characterised the political and social relations of the Hellenes since antiquity. After the end of the Great War (11 November 1918), Greece was one of the countries with the smallest military losses as it entered the war late. Greece mourned the loss and injury of 27,000 men on the battlefields (6,000 dead and missing and 21,000 wounded). In a territorial sense, it emerged victoriously from the Great War. With the *Treaty of Neuilly* (27 November 1919), Western Thrace was ceded to it, while with the *Treaty of Sèvres* (10 August 1920), eastern Thrace (up to the edge of Constantinople), the islands of Imbros and Tenedos, as well as the possibility of exercising sovereign rights in the region of Smyrna, were ceded to *Hellas*. Unfortunately, the *Treaty of Sèvres*, which Prime Minister Venizelos had

solemnly announced in the Greek Parliament, was never ratified or implemented.

The Greek forces succeeded in liberating, for the second time in a few years, almost all of Eastern Macedonia (Serres, Kavala and Drama). On 17 October 1918, the Sublime Porte had unilaterally signed a *Truce Protocol* with England in Moudros, without informing the rest of the Western Allies. On 31 October, an allied naval squadron, which included the Greek battleships of *Kilkis* and *Averof*, sailed through the Dardanelles and anchored at the port of Constantinople. At the same time, a detachment of Cretan gendarmes was installed in Phanar, as a garrison of the Patriarchate.<sup>1</sup> It was a symbolic gesture, not of power but of homage.

The *Treaty of Sèvres* signed by the victorious Allied Powers, the Sultan and Venizelos, determined how far the Greek troops could go in the wider area of Smyrna. And whilst the Sultan accepted the Treaty, the Young Turks, headed by



The Cretan Division marching through the streets of Smyrna to camp (15 May 1919). The Greeks of Smyrna welcomed them with enthusiasm with Greek and allied flags





Mustafa Kemal Pasha (1881–1938), revoked it and began to prepare for war, in order to face the *Entente* and their Greek Allies. This led the Greek government to act, to enforce what had been agreed upon, with the prospect of gaining additional territory (“Venizelos’ line”). Thus, the Greek troops, ready to fight as they were, organised their landing first and then their establishment in Smyrna; a move that was ratified



The 1st Division of Greece passes in front of the Hotel Great Britain of Smyrna (May 1919)

by the *Treaty of Sèvres*. They then advanced into the semi-anarchical hinterland of Anatolia, which was plagued by civil strife between the Sultan Mehmed VI Vahideddin, also known as Şahab (1861–1926), and the Kemalist revolutionaries.

Venizelos rightly believed that the success of his policy in Asia Minor was inextricably intertwined with the economic, political, and military consensus of the British and French Allies. They had, of course, given him their consent and commitment for the Greek landing convoy to accompany the British Navy. In May 1919, by order of Venizelos, the Greek Army campaign for the occupation of the territories of Asia Minor, where the Greek element prevailed and boasted a history of 3000 years of settlement, had begun.<sup>2</sup> On 10 May, the 8th Cretan Regiment landed in Smyrna and was placed under the command of the 1st Division to reinforce its forces. On 16 May 1919, two Companies of the 8th Cretan Regiment landed and occupied the city of Kydonia [Aivali] of Asia Minor and Warrant Officer Ioannis Kouromichelakis, with the men of the 8th Regiment, undertook military action in this Greek-speaking city and its surrounding territory. The commander of the 8th Cretan Regiment was Colonel Charalambos Loufas (1877–1953). He was a literati mathematician who had enlisted in the

Greek Army as a conscript in 1895, was promoted to the rank of sergeant in 1896 and participated in the War of 1897. After examinations, he successfully graduated from the School of Non-Commissioned Officers in 1902 and was promoted to Second Lieutenant. He distinguished himself, particularly in the two Balkan Wars; in the Battle of Giannitsa, he captured an entire Turkish company. He did not get involved in the *National Schism*, and in 1919, he was promoted to colonel and Commander of the Cretans.

The scenes of the landing and disembarkation of the 1st Greek Division in Smyrna, ratifying the *Treaty of Sèvres*, were mixed. “At the behest of the Government, I proceed to the *Military Occupation of Smyrna*”, wrote the leader of the Division Colonel Nikolaos Zafeiriou (1871–1947) in the proclamation of that day, 2 May 1919. The defeated Turks felt despair and grief. Locked in their homes, they lived the terror of the unknown and the imposed occupation. Fear also captivated the leadership of their communal and religious authorities.

Colonel N. Zafeiriou convened them in the evening of the same day (2 May 1919), after the first inter-communal incidents, in a gathering, and assured them that there would be an honest and peaceful interracial cohabitation. He guaranteed this to them. However, the Turks trembled at the idea of reprisals on the part of the Greek paramilitary, who would surely seek revenge for the vilification and murder of the Patriarch of the Greeks a hundred years earlier. There was also information that bodies of Turkish irregulars had arrived from the Anatolia and Aidyn to exploit the confusion and chaos that would prevail following the appearance of the Greek Army.<sup>3</sup> By contrast, the Greeks of Smyrna and surrounding areas gathered in their thousands and flooded the waterfront and the open spaces, delirious with emotion and enthusiasm and with Greek flags and cries of triumph. In one night, they had ceased to be slaves. They were now Free men, Greek Christians rather than Romioi (*ragiades*). The first scenes of the disembarkation are depicted in testimonies of the time:<sup>4</sup>

The *Treaty of Moudros* (in Lemnos), by which the Ottoman Empire recognised its defeat and came under the control of the *Entente*, was signed on 30 October 1918. On 5 November, the British ship *Minioner 29* was in the port of Smyrna to carry the





allied orders. At the end of April 1919, 35 allied warships were anchored in the port, of which six battleships (two British, two French, one Italian and the Greek *Averof*).

The 1st Greek Division landed in Smyrna on 2/15 May 1919. It was transferred there with two ocean liners and twelve passenger ships accompanied by a destroyer and four torpedo boats of the Greek War Fleet. To underline the alliance's enforcement of the whole project and to prevent any Italian action, the convoy was accompanied by four British destroyers.

From dawn, thousands of Greeks of Smyrna crowded the waterfront to welcome the Greek army. When, at 7:00, the first ocean liner appeared to enter the harbour, thousands of flags unfolded. The disembarkation began at 7:30, while the Smyrnians were on their knees singing the national anthem and the Great Metropolitan Chrysostomos blessed the first soldiers and *evzones* who stepped on the Ionian land under the instructions of the Division's leader, Colonel N. Zafeiriou. People and the army became one. Emotion was overflowing on both sides. With difficulty, the officers were trying to impose some order. The first phalanx to set off for the interior was that of Colonel K. Tzavelas. The men lined up in fours and moved on, while to the right and left the people were running deliriously with emotion and enthusiasm. At one point, as the flag bearer along with the *evzone* parastatals appeared with the flag, a thunderous noise was heard. The flag bearer and an *Evzone* were beaten. At the same time, shots began to ring from the windows of hotels and houses. The Greeks had been ambushed by the Turks. They

quickly regrouped and began systematic elimination of the armed Turks, while at the same time the commander of the Italian battleship in the port requested permission to land Italian contingents *"for the restoration of order"*. He was forbidden by the British admiral. Order was restored around 16:00, with many Greeks and Turks dead and wounded. During the unrest, there were also extensive looting and vandalism.

It was suggested that the ambush was set up following an Italian-Turkish understanding. The Italians aimed to blackmail their way into participating in the occupation and administration of Smyrna. They also asked the Turks to convince their own people that the Greeks intended to annihilate them, that they had not come to liberate Smyrna but to conquer Turkey. The Italian goal failed. The Turkish agitation was systematically confronted.

Venizelos himself could not go to Smyrna. But the Deputy President, Emm. Repoulis witnessed the landing. He met the Turkish notables and assured them that the Greek political will was one of peaceful coexistence, as was already the case in Thessalonike since 1912. At the same time, he stated that the Greek state would compensate those who suffered damages. At the same time, the procedure was initiated to identify those who had participated in the looting. Two *Evzones* were found, as well as other Greeks and Turks. The two *Evzones* were sentenced to death. The rest received heavy sentences. The execution of the two took place in Smyrna. The Turks there had tangible evidence that they were not in danger.



Greek 'evzone' soldiers stationed in Smyrna (Izmir) as the Greek population welcomes them into the city on 15 May 1919 (Credit: Wikimedia Commons)





Ten days later (10 May 1919), warrant Officer Kouromichelakis, along with the Cretan Regiment, landed in Smyrna, the *Giaour Izmir* [as Ottomans called it] the little Athens, and served in the 9th Company of the III Battalion, always with



Smyrna fire, 13 September 1922

the 8th Regiment of the Cretan Division. He felt an overwhelming shiver when his foot left the pier and stepped on the cobbled streets, with his companions. Smyrna reminded him of Thessalonike, not Athens. Twin sisters, one facing the other, one in the East and the other in the West; both in the arms of Archipelagos, the Sea of the Virgin Mary, as the poet says. Both cities with a port and a citadel; both with the same ethnic districts, Muslim, Christian, Jewish and Armenian; both with Frankish neighbourhoods (*frangomahalades*) with their *verhanedes*, with their social and economic elite and, both, with their Upper Cities, their Upper *Mahalades*, where the wealthy and the officials lived, the Turkish and the Greek rulers. Both cities were melting pots of cultures and tribes, the *synaxaria* of saints and martyrs. Both cities, despite the pretentiousness of European culture, maintained their neoclassical and eclectic style as well as the Balkan architecture of their homes. The two-storey buildings with their *sachnisia*, *hagiatia* and their *frourousia* dominated the large horizontal avenues of Smyrna. Elsewhere there were various alleys and dense *mahalades*. Narrow lanes, with low-roof taverns and small shops that sold fried cod with garlic sauce and *hapsia*, small fish as appetisers. Poorly lit narrow alleys hosting junk and scrap metal shops, blacksmiths, farriers, shacks selling cheap building materials and makeshift foundries and smelters, low night shops where fallen and

aged singers sang, outdated courtesans who sold cheap drinks and even cheaper love to sailors, soldiers, bachelors, and deprived spouses. And on the other side, where the three boulevards (*boulevardres*) began – from the Stock Exchange to the Government House and Tsakmak Bakery and then to the prisons of St Catherine and St Demetriou – extended the city which had been modernised by British, French, and Greek engineers and architects. It was the famous engineer, Polycarpus Vitalis, who designed the boulevards as well as the waterfront of Smyrna. He also designed the twenty-kilometre coastal avenue and participated in the construction of the waterfront of Thessalonike in 1870....

## Notes

1. The commanders of many military formations, such as the Frenchman General Anry, the Briton General Millen and Commander-in-Chief d'Espèrey used particularly flattering words when referring to Greece's contribution to the successful outcome of World War I. The latter, in the Daily Order issued after the Capitulation of Germany, said: *"In regards to the Greek Army in particular, I emphasize the zeal, bravery and proverbial momentum that it demonstrated during the glorious role played by it on the banks of Erigos and Axios"*.
2. The number of Greeks living in the territories of Turkey was estimated at 2,400,000, with most of them on the coasts of Asia Minor, Pontus, and Eastern Thrace.
3. The disembarkation took place in an extremely tense atmosphere and was poorly organised, as the Greek army units did not cut off the escape routes of the Turks who were in the Turkish quarter; a measure that may have discouraged them from resisting. At the time of disembarkation, while the crowds of Greek citizens were welcoming the military departments, Turkish snipers began shooting the Greek soldiers. The Greek forces responded, resulting in the fighting escalating into an all-out battle. The Greeks had 2 dead, 34 soldiers and 9 civilians wounded; the Turks 5 dead, 16 wounded; 47 civilians of various ethnicities were also killed.
4. See Carolos Brousalis, <http://historyreport.gr/index.php/>, visit 20.4.2020. Also, Manolis Megalokonomos (1992), *"Smyrna – From the archive of a photojournalist"*, Hermes Publications, Athens.





# Alexander the Great: From Military Conquest to Pioneering Multiculturalism

By Vasilis Sarafidis and Anastasios Panagiotelis (AIMS)

Alexander the Great is renowned for his conquest of the Persian Empire in the fourth century BC. His campaign began in Asia Minor in 334 BC with his first major victory at the Battle of Granicus. As a result of further success at the Battle of Issus, Alexander was able to conquer Egypt, establishing the city of Alexandria in the Nile Delta and visiting the Oracle of Zeus Ammon. After Alexander's victory at the Battle of Gaugamela in 331 BC, the Persian King, Darius III fled into the Central Asian hinterland of his crumbling empire where he would be murdered by the local Satrap Bessus. Alexander continued his campaign in the Central Asian

provinces of Bactria and Sogdia, consolidating his Empire before defeating the Indian King Porus at the Battle of the Hydaspes. With his army weary, Alexander returned to Babylon where he would die at just 33 years of age.

While Alexander is famous for his military achievements, perhaps less is known about his profound cultural legacy. By taking active measures to unify first the Hellenes, and then all the ethnicities of his vast Empire, Alexander can truly lay claim to be a pioneer of multiculturalism. This impact has resonated throughout the ages up until modern times.

## Alexander unifies the Hellenes

One of Alexander's first achievements was to implement the so-called "Panhellenic Idea"; an ideology that envisioned the unity and military coalition of the independent and disparate

Greeks, with the purpose of liberating the Greek cities of Asia Minor from the Persian yoke. The Panhellenic Idea was first proposed by Gorgias in a speech delivered at the sacred site of Ancient



In 333 B.C. Macedonian Hellene Alexander the Great defeats the Persian army at Issus (Credit: Image courtesy Wikimedia, from an ancient mosaic in Pompeii, Italy)







Map of the Empire of Alexander the Great (1893) (Credit: Wikimedia Commons/Public Domain)

Olympia in 392 BC.<sup>1</sup> However, the chief exponent of this idea was the Athenian orator Isocrates, who strongly urged Alexander's father Philip to lead this effort in 346 BC.<sup>2</sup>

Alexander's impact in unifying the Hellenes would extend beyond the military sphere. Most notably, while dozens of dialects were spoken by the Greeks during the period of classical antiquity, a unique dialect, now known as "Hellenistic Koine" emerged through Alexander's army during his campaign.<sup>3</sup> Therefore we have, for the first time, the creation of a common dialect among the Greeks, combining elements from all main dialects of ancient Greek (Attic, Doric, Ionic, and Aeolic). This single dialect, which is also the precursor of the Modern Greek language that is spoken today in Greece, spread over an area of 5.2 million km<sup>2</sup>, from Egypt to India, and became the international lingua franca. This facilitated communication and learning among hundreds of different ethnic groups, which together with the migration of Greeks seeking new life opportunities into Asia, encouraged the internationalisation of trade.<sup>4</sup> These phenomena were arguably comparable to the discovery of the so-called "New World" in the 16th century.

The spread of Greek language in all corners of the then known world, and the mixing between Greek and foreign cultures would go on to have a tremendous global significance because they

became a force for developing a true spiritual unity among people that surpassed national levels. As a result, local polytheistic religions declined, ultimately paving the way for the rise and spread of ecumenical monotheistic faiths, most notably Christianity.

Alexander's campaign was the key factor in the creation of the first Philhellenic Movement in history, which took place in a vast area that incorporates the Middle East, Africa and Asia. For example, the kings of the Hellenistic empire of Parthia regularly stamped the designation "Philhellene" on their currencies.<sup>5</sup> Even nowadays, in the mountainous regions of Afghanistan and Pakistan many tribes boast that they are descendants of Alexander and the Greeks, such as the Kalash people in Chitral, as well as the Chounza and the Patan people.

During the Hellenistic period, Greek scientists acquired new, broader scientific horizons. They came into contact with ideas developed by other cultures and utilised and combined them with their own knowledge to achieve some of the greatest intellectual progress in human history. Two clear examples are the discovery of the Geographer Hipparchus (about. 190 BC – c. 120 BC) of the precession of the equinoxes based on astronomical observations made by the Babylonians, and the construction of the Antikythera mechanism, between 150 BC and





100 BC, based on the Babylonian Saros cycle, which could predict with great accuracy the position of the sun and moon, as well as their

eclipses. The Antikythera Mechanism is the oldest known analog computer in human history.

## Alexander unifies Humanity

Alexander the Great was the first cosmopolitan in history. He envisioned, established and nurtured the first multicultural society in the world, with mixed marriages (including Alexander's own marriage to the Bactrian princess Roxanne), a synthesis of civilisations, exchange of customs, tolerance for other cultures and religions, and a common use of clothing, diet and daily life. Alexander was able to overcome national boundaries, proclaiming the unity and equality of all people. The oath of Alexander before his army in 324 BC in Opi of Asia rejected the dichotomy between "Greeks and Barbarians".<sup>6</sup> In this environment, the Stoic theory of "cosmic pneuma" gained in popularity, rejecting ethnic discrimination and establishing the doctrine that the law of nature is above all political boundaries.

Under such circumstances, class distinctions between free citizens and slaves started to fade out, to a certain extent; the Epicurean philosophy

advised its followers to show mercy to all slaves, while the Philosopher Zeno requested that he be treated as a slave. Ancient Greek art was influenced and transformed by these developments as the so-called New Comedy emerged. The best-known representative of New Comedy was Menander, who upgraded the role of slaves and assigned to them moral virtues traditionally ascribed to free men in the arts.<sup>7</sup>

During the same period, art was transformed from the idealism in the classical period to the realism and the depiction of emotion (pathos) and character (ethos) in the Hellenistic period.<sup>8</sup> The famous works of art that were created during the Hellenistic period include the Winged Victory of Samothrace, Venus de Milo, the Apollo of the Belvedere, and the Laocoon and His Sons, which is characteristic of the "Baroque" style, developed in the Asia Minor around 200 BC.



Laocoon and His Sons (Credit: Wikimedia Commons/Public Domain)





## Alexander's significance throughout the Ages

Alexander the Great not only consolidated a global civilisation but also laid the foundations for its preservation over the centuries. The Museum and the Library of Alexandria, which, according to estimates, possessed nearly 500,000 scrolls<sup>9</sup> were at the forefront of such preservation; the Library of Pergamum and the Library of Antioch also played an important role towards this end.

Before the advent of the Hellenistic period, the libraries that existed were typically small and were usually under the supervision of religious authorities. To be able to gain access to the material of these libraries, one had to be either a member of the clerical hierarchy or a follower of the corresponding doctrine. This changed radically during the Hellenistic period; the material collected in the libraries of Alexandria, Pergamon and Antioch became available to all scholars and visitors, regardless of their origins and their religious beliefs.<sup>10</sup>

Scholars in these libraries collected, cataloged, inspected and reproduced all the surviving works of spiritual and philosophical texts of classical antiquity. These efforts proved crucial to the maintenance of many literary works, such as tragedies of the three great classical tragic playwrights Aeschylus, Sophocles and Euripides.<sup>11</sup>

Classical Greek antiquity had a great influence upon the Islamic Golden Age and the Renaissance in Europe – the spiritual base of which was humanism, derived from the rediscovery of ancient Greek philosophy. A typical example is the phrase credited to Protagoras: “Man is the measure of all things”.

In addition to the Classical Era, the Hellenistic Era also heavily influenced the Renaissance. In particular, the research methods used for scientific discovery, as well as an ethos for free availability and dissemination of knowledge that

are characteristics of the Renaissance had their origins in Hellenistic times.

The Museum of Alexandria was the first organised university and research center of humanity. Hundreds of scientists, originating from many cultures across the world, lived and worked there. Among the distinguished Greeks who worked in the museum permanently or as visitors



The Library of Alexandria, based on some archaeological evidence

were Archimedes, Aristarchus, Eratosthenes (who has recently been described as “a Renaissance Man centuries before Renaissance”,<sup>12</sup> Hipparchus, the physician and anatomist Herophilos, the poet Callimachus, and the philologist Zenodotus, who was the first librarian and director of the Alexandria Library. The Museum would later provide a model for the Imperial Library of Constantinople, the Academy of Gondishapur, the House of Wisdom in Baghdad as well as the universities of the European Renaissance.

## Conclusion

After defeating the Persians, Alexander earned the right to create his own empire. His vision of empire always extended to broader horizons than the political entity that would dissolve shortly after his death. Alexander's vision was an empire of culture, art and science and an empire of the mind and soul. Alexander knew that a precondition for creating such an empire was to unite all people regardless of race or

creed. Alexander led by example and established the multicultural cities and institutions where diverse cultures could intermingle and learn from one another. The Hellenistic Age that Alexander inspired has continued to inspire periods of social harmony, prosperity and progress throughout history. Alexander the Great is truly a pioneer of multiculturalism.





## Notes

1. Markle (1976).
2. It is worth noting here that Isocrates had originally urged the Athenians to take on this role (Panegyrikos, 380 BC, paragraph 50), and then placed his hopes to Jason of Pherae, Dionysius of Syracuse, and Archidamus, king of Sparta. However, the only person who actually had the military power to launch a campaign against the Persians was Philip, which is why the letters of Isocrates to Philip had much greater political significance.
3. See the article published on the web Koine Greek Explained and the references therein, especially the book entitled History of the Greek Language by Nikolaos Andriotis.
4. See the article by Thomas Martin, An Overview of Classical Greek History from Mycenae to Alexander.
5. The word “philhellene” had two types of meaning in classical antiquity, and specifically it was also used to indicate a “patriot”. Thus, in Isocrates’ Panegyrikos those Athenians who resisted the Persians are called “philhellenes”, while at the Panathinaikos speech Isocrates views Philhellenism as a virtue of the Athenian ancestors.
6. The oath has survived through Pseudo-Callisthenes’ “Alexander Romance” and Plutarch (Parallel Lives, ch. Alexander the Great).
7. See Westernmann (1955), pages 39–40.
8. The article by Blythe Dawson Art from Classical to Hellenistic provides a brief summary for this subject.
9. See the related article Library of Alexandria in Wikipedia.
10. Papadopoulou T. (2008), page 25.
11. See the excellent article Η Βιβλιοθήκη της Αλεξάνδρειας και the references therein.
12. See the excellent article by Randy Alfred “June 19, 240 B.C.E: The Earth Is Round, and It’s This Big”.

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# The Hellenistic World: The World of Alexander the Great

by Joshua J. Mark

The Hellenistic World (“Hellenistic” from the Greek word *Hellas* for Greece) is the known world after the conquests of Alexander the Great and corresponds roughly with the Hellenistic Period of ancient Greece, from 323 BCE (Alexander’s death) to the annexation of Greece by Rome in 148/6 BCE (although Rome’s rule ended Greek independence and autonomy it did nothing to significantly change nor did it in any way halt the Hellenisation of the world of the day).

Alexander the Great (356–323 BCE) of Macedon first followed in his father’s (King Phillip II) footsteps in subduing the city-states

of Greece and then lead his army on a series of campaigns which successfully conquered the then-known world from Macedon, through Greece, down to Egypt, across Persia, to India. Alexander’s tutor was the Greek philosopher Aristotle (384–322 BCE) and, as Alexander travelled, he spread Greek thought and culture in his wake, thus “Hellenising” (to make ‘Greek’ in culture and civilisation) those he conquered.

After Alexander’s death his Empire was divided among his four generals (known in Latin as the Diadochi, the name by which they are still referenced, from the Greek, Diadokhoi, meaning







Portrait of Alexander the Great. Marble, Hellenistic artwork, 2nd–1st century BC. Said to be from Alexandria, Egypt (Wikipedia)

“successors”): Lysimachus, Cassander, Ptolemy and Seleucus. Lysimachus took Thrace and much of Asia Minor; Cassander, Macedonia and Greece; Ptolemy seized Egypt, Palestine, Cilicia, Petra, and Cyprus (thus beginning the Ptolemaic Dynasty in Egypt which lasted until the death of Cleopatra VII in 31 BCE) while Seleucus took control of the rest of Asia (so founding the Seleucid Empire which was comprised of Syria, Babylon, Persia, and India).

Hellenic influence continued to spread throughout the lands ruled by the Diadochi and Greek dedications, statues, architecture and

inscriptions have been found in abundance in every locale. Greek language introduced Greek literature into the former Persian Empire, thereby influencing the philosophical thought and writing of the region (and the same held true for the area known as Palestine where Greek literature found its way into the religious thought and scripture of Judaism). The Great Library at Alexandria, Egypt, which is said to have been started by Ptolemy I, became the most important center for learning in the ancient world. Greek theatre flourished throughout the lands conquered by Alexander and the amphitheaters built during the Hellenistic Period show markedly Greek features no matter the nationality of the architect nor the country of construction (one example being, Ai-Khanoum on the edge of Bactria, modern day Afghanistan).

“The spread of Greek influence and language is also shown through coinage. Portraits became more realistic, and the obverse of the coin was often used to display a propaganda image, commemorating an event or displaying the image of a favoured god. The use of Greek-style portraits and Greek language continued into the Parthian period, even as Greek as a language was in decline” (gnostic files).

Even after the rise of the Republic of Rome and then the Roman Empire, Greek language, attitudes, philosophy, understanding and overall culture spread from the civilisations conquered by Alexander the Great and his Generals to others in the East and then north to Europe through trade and, further, by Roman conquest, thereby Hellenising the entire world of antiquity and influencing virtually every culture of the earth today.



Map of the successor Kingdoms before the battle of Ipsus (Wikimedia Commons/Public Domain)





## Aristotle, Alexander's Teacher

“the wisest, and justest, and best of all men whom I have ever known...” (*Phaedo*, Plato)



Bust of Aristotle. Marble, Roman copy after a Greek bronze original by Lysippos from 330 BC (Wikimedia)

UNESCO has declared 2016 as the anniversary year of the great Greek thinker Aristotle since it marks 2,400 years since his birth. Aristotle, whose name means “the best purpose”, was born in 384 BC in Stagira, Chalcidice, about 55 km east of Thessaloniki. His father Nicomachus was the personal physician to King Amyntas of Macedon. Aristotle as a child probably spent some time within the Macedonian palace, making his first connections with the Royal Court.

At about the age of eighteen, Aristotle moved to Athens to continue his education at Plato's Academy. He remained there for nearly twenty years before leaving Athens in 348/47 BC, disappointed with his teacher Plato, who appointed his nephew Speusippus as his successor in the Academy.

Aristotle then accompanied Xenocrates to the court of his friend Hermias of Atarneus in Asia Minor. There, he traveled with Theophrastus to the island of Lesbos, where together they researched the botany and

zoology of the island. Aristotle married Pythias, Hermias' adoptive daughter. She bore him a daughter, whom they also named Pythias. Soon after Hermias' death, Aristotle was invited by Philip II of Macedon to become the tutor to his son Alexander in 343 BC. By 335 BC, Aristotle had returned to Athens, establishing his own school there known as the Lyceum. Aristotle conducted courses at the school for the next twelve years. While in Athens, his wife Pythias died and Aristotle became involved with Herpyllis of Stagira, who bore him a son whom he named after his father, Nicomachus. According to the Suda, he also had an eromenos, Palaephatus of Abydus.

This period in Athens, between 335 and 323 BC, is when Aristotle is believed to have composed many of his works. He wrote many dialogues of which only fragments have survived. Those works that have survived are in treatise form and were not, for the most part, intended for widespread publication; they are generally thought to be lecture aids for his students. His most important treatises include *Physics*, *Metaphysics*, *Nicomachean Ethics*, *Politics*, *De Anima (On the Soul)* and *Poetics*.

Aristotle not only studied almost every subject possible at the time, but made significant contributions to most of them. In physical science, Aristotle studied anatomy, astronomy, embryology, geography, geology, meteorology, physics and zoology. In philosophy, he wrote on aesthetics, ethics, government, metaphysics, politics, economics, psychology, rhetoric and theology. He also studied education, foreign customs, literature and poetry. His combined works constitute a virtual encyclopedia of Greek knowledge.

In 322 BC, Athenians Demophilus and Eurymedon the Hierophant denounced Aristotle for impiety, prompting him to flee to his mother's family estate in Chalcis. He died in Euboea of natural causes later that same year, having named his student Antipater as his chief executor. Cassandros, the new king of Macedonia, finally brought his ashes to Stageira, where they were placed in an altar in front of the City's Prytaneion.







# Dimitris Basis

is a Greek singer and musician. He was born in Stuttgart, Germany, to Greek immigrant parents from the small village of Cherso, near the city of Kilkis in Central Macedonia. When his parents repatriated, Dimitris discovered Greece for the first time at the age of eight and settled in Cherso.

At the age of nine, he started chanting the liturgy in the local church, and three years later he commences studying Byzantine music. He gained his diploma at the age of seventeen. At the same time, he used to sing at many cultural celebrations.

When he was twenty years old, just after his first steps in professional singing, he was discovered by Stamatis Kraounakis and signed a contract with Warner Music Company. For three consecutive seasons he was singing with Alcestis Protopsaltis, Stamatis Kraounakis and Lina Nikolakopoulos; during this period he managed to build his reputation as performer and singer with his musical enactments under the directorship of Andreas Voutsinas.

His professional discographic debut began with his participation in two of Stamatis Kraounakis works: 'Otan Erhonde I Fili mou' [when my friends arrive], singing two songs and in the soundtrack of the T.V. series *To Trito Stefani* (The third marriage) where he took part in one song. In 1996 he was discovered by Christos Nikolopoulos, and he performed live in various concerts. In 1997, his







first album became a reality with the title *Me tin Fora tou Anemou* [with the trend of the wind] (music by Christos Nikolopoulos, Kostas Falkonis, and lyrics by Christos Papadopoulos). Eight months later the soundtrack of T.V. series *Psithiri Kardias* [the whispers of heart] was in music stores (music by Christos Nikolopoulos and lyrics by Eleni Giannatsoulia). This creation was a tremendous success with over 120,000 sales. Dimitris Basis' voice started to be heard not only in Greece but abroad as well. In the next season he worked with Dimitra Galani and Manolis Lidakis and by the end of 1998, his second personal album *Se Anihtous Ouranous* [in open skies] was launched (music by Christos Nikolopoulos and lyrics by Aris Davarakis, Eleni Giannatsoulia).

The winter period of 1998–1999 was important to Dimitris Basis' career because of his collaboration with Haris Alexiou. In the summer of 1999, he started a series of concerts all over Greece and Cyprus with Yiannis Kotsiras. That same summer he performed with Stavros Xarhakos in a series of concerts with K.O.E.M. (National Orchestra of Greek Music) both in Greece and abroad. Simultaneously he took part in a dedicated concert for Christos Nikolopoulos at Athens Concert Hall. This concert was also performed again in the Herod Atticus Odeon open theatre. In October 1999, he gave a series of concerts in Australia with Irini Haridou. In the winter of 1999 and 2000, we saw him with Eleni Tsaligopoulou.

In 2000, his personal album *Milao Hronia* [I speak for ages] was in the stores (music by Vaso Alagianni and lyrics by Nikos Moraitis). The year 2001 was a decisive year in his career because he met the great Greek composer Mikis Theodorakis who proposed to revise and perform together one of his most important works: *To Tragoudi tou Nekrou Adelfou* [The song of the dead brother]. This particular work had been sung for the first time in 1961 by Grigoris Bithikotsis but was never completed as a result of censorship applied by the dictatorial regime of the Junta. For this work, the great composer decided— after 17 years of absence from studios — to get back to work and lead The Popular Orchestra 'Mikis Theodorakis'. Some months later a new Dimitris Basis' album followed. Its title was *I Agapi Ine Fotia* [Love is fire] and its songs were mostly remakes of Mikis Theodorakis' love songs.

In December 2001, he started his appearances together with Yiannis Kotsiras in Athens, and their success continued until March 2002 in Thessaloniki. This success presented them with the title of the most commercial music duet of the summer.

Next winter found Dimitris Basis in an 'alliance' with Paschalis Terzis and Dimitris Mitropanos. This







music shape was created at the same time as the announcement by the music company MINOS – EMI that a new album under the title *Dimitris Basis* was being released. It was a popular, artistic work from various creators. From the first date of its release, it gained the acceptance of public and critics who admired Basis' music personality one more time.

In the summer of 2003, he took part in a dedication to the poet Yiannis Ritsos, throughout Greece, with the 'Mikis Theodorakis' Orchestra. The poems ('Epitaphios', 'Romiosyni', 'Ta Dekaohto Lianotragouda tis Pikris Patridas', 'I Piites tou Kosmou') were composed by Mikis Theodorakis.

In December 2003, he started a very successful collaboration with Manolis Lidakis in Thessaloniki which continued with additional appearances in Athens and summer concerts all over Greece. At the same time, he was working on his new CD with the title *Diskoli Kardia* [difficult heart] (music by Nikos Antipas and lyrics by Lina Nikolakopoulou and Mirto Kontova) which was released in December 2004. In the summer of 2004, he gave some personal concerts with songs from his entire repertoire. He also sang alongside Maria Farantouri, songs of the great Mikis Theodorakis.

In the winter of 2004–2005, he started his appearances with Dimitris Mitropanos and Themis







Adamantidis in Athens and Thessaloniki. Their work was a hymn to 'Zeimbekiko' dance (in Greek culture, a man's dance). The live recording of the appearances in 'Akti Pireos' was finally released in April with the title *Iparhi ke to Zeimbekiko*.

In May 2005, he took part in the celebrations in honour of the eightieth birthday of the famous composer Mikis Theodorakis. The titles of the songs which he sang were The Songs of Passion and Love. These celebrations took place during the Greek Festival in Herod Atticus Odeon. In the summer of the same year, he departed for the first time on a successful solo tour at selected cities around Greece.

## Band Members:

NIKOS SOUSAMIDIS — Maestro  
 GEORGE VAVASIS — Keyboards  
 GEORGE NIKOLOPOULOS — Guitar  
 SAVVAS JORDANOU — Drums  
 THANASIS PYLARINOS — Bouzouki  
 Tour Coordinator — NIA KARTERIS







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To effect, perfect and execute.*

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## THE PANARCADIAN FEDERATION OF AUSTRALIA

and its constituent members in Victoria, namely the:

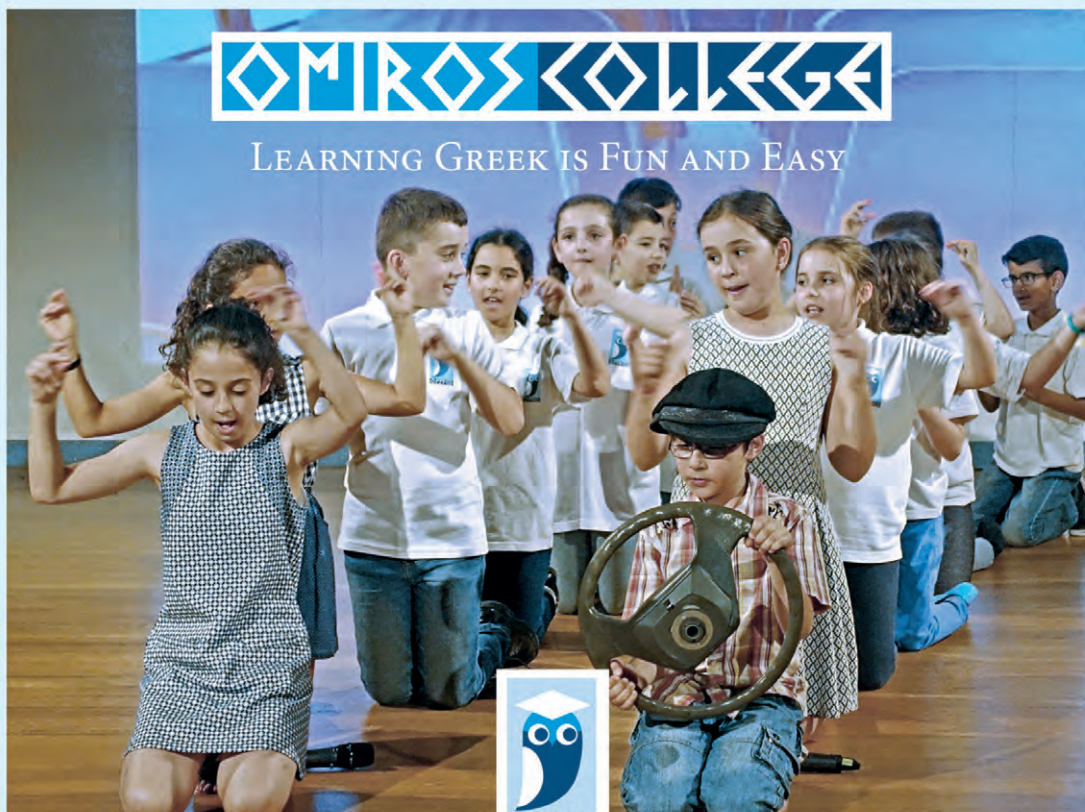
- ♦ Panarcadian Association of Melbourne and Victoria  
'O KOLOKOTRONIS'
- ♦ Brotherhoods of Gortynians, Kynourians, Prasioniotes, Nestanians  
Loykaites, Hotousans, Vourvourians and Panagitsiotans

proudly support the initiative of the  
Australian Institute of Macedonian Studies and the  
Australian Institute for Hellenic Research  
to organise the Dimitris Basis Concert and Gala Greek Night and  
celebrate the Centenary of Asia Minor Hellenism transplanted to Greece.

*The Arcadians historically made an immense contribution to Australia's Hellenism*



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**Message from the President of  
the Cypriots of Northern Suburbs of Melbourne,  
Panikos MINA**

It is pleasing that the Australian Institute of Macedonian Studies in collaboration with the Australian Institute for Hellenic Research continue their production of impressive cultural events.

Importantly, this Concert and Gala Greek Night with Dimitris Basis underpins its broader message referring to the Hellenism of Asia Minor, the Greek Expedition Force (1919–1922) and the Greco-Turkish exchange of populations that had followed the signing of the Lausanne Treaty in January 1923.

We support AIMS, AIHER and their initiative. This Booklet will enable us to contextualise our understanding of the size and the evolution of Hellenism from Cyprus to Macedonia and beyond.

**T&M BLINDS AND DRAPES**

**its Managing Director, Elias Deliyannis, and his Family** cordially support the initiative of the Australian Institute of Macedonian Studies to celebrate the long-lasting memory of the Asian Minor Hellenism and its enormous impact in the formation of the modern Greek State.

We also welcome Dimitris Basis to Melbourne and participate in the commemoration of those Asia Minor and Pontian refugees who have been transplanted to Greece one hundred years ago and participated in the genesis of modern *Hellas*.



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The president of the Cyprian Community of  
Melbourne and Victoria,  
The Hon. Theo Theophanous, and the members of  
the Board of the CCMV welcome to Australia most  
charismatic performer, Dimitris Basis, and fully  
endorse the persistent efforts of the Australian  
Institute of Macedonian Studies and the Australian  
Institute for Hellenic Research.

Soon, the Cypriots of Melbourne and Victoria will  
have the opportunity to enjoy and cherish the  
Cyprian culture at the premises of the Cyprian  
Cultural Centre to be erected in Melbourne.







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# Harmony Band







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Moka Foods and its Managing Director, Costas Sarris and his wife, Christina, wish to congratulate the organisers of this magnificent cultural event with our marvelous artists and performer

## Dimitris Basis

bringing to all of us memories of a gallant past emerging from the lands of Asia Minor from the time of Alexander the Great to the Greek lasting presence in Anatolia for more than 2500 years.

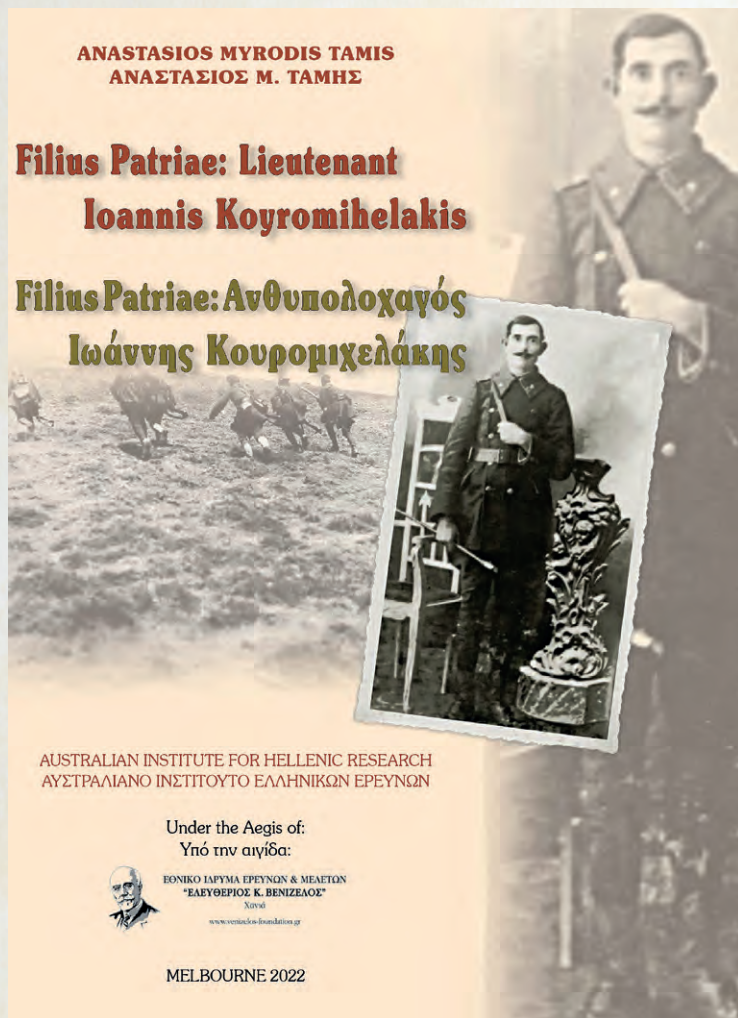


Kew Dentistry and its Director,  
Dr Joe Xanthopoulos, acknowledge the immense  
contribution of Asia Minor Hellenism in the wellbeing  
and evolution of Greece and congratulate the two  
Australian Institutes which had organised this cultural  
event with our renowned artist

## Dimitris Basis

a Gala Greek Night devoted to our music and  
perennial legacies.





The historical narrative titled *Filius Patriae: Lieutenant Ioannis Kouromichelakis* authored by Prof. A. M. Tamis, is devoted to Cretan hero and national martyr Ioannis Kouromichelakis from Nippos, Apokorona, who served his country for almost ten years at the Macedonian Front during WWI and during the Asia Minor Campaign (1919–1922). He fought under the command of Colonel Nikolaos Plastiras' 52 Battalion of the Cretan Evzones and fell at the mountainous region of Kale Grotto, fighting the defending hordes of Kemal Pasha, on 25 August 1921. His descendants and in particular his great-granddaughter, Christina Kotsifis-Sarris and her husband Constantinos, proudly commissioned the writing and publication of his story, enacting memories from a glorious and challenging past, to retain his gallantry and sacrifice to posterity.

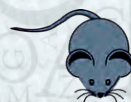
The launching of this epic story, celebrating the centennial anniversary of Kouromichelakis' heroic death, will take place first at Nippos, Apokorona, by renowned linguist and lexicographer, former Minister of Education, Prof. G. Babiniotis, under the auspices of the National Foundation for Research "Eleftherios Venizelos" (21 August 2022), and in November 2022 in Melbourne, organised by the Cretan Federation of Australia.





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Harmony Band





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