

Copyright Notice

This Digital Copy should not be downloaded or printed by anyone other than a student enrolled on the named course or the course tutor(s).

Staff and students of this University are reminded that copyright subsists in this extract and the work from which it was taken. This Digital Copy has been made under the terms of a CLA licence which allows you to:

- access and download a copy;
- print out a copy;

This Digital Copy and any digital or printed copy supplied to or made by you under the terms of this licence are for use in connection with this Course of Study. You may retain such copies after the end of the course, but strictly for your own personal use.

All copies (including electronic copies) shall include this Copyright Notice and shall be destroyed and/or deleted if and when required by the University.

Except as provided for by copyright law, no further copying, storage or distribution (including by e-mail) is permitted without the consent of the copyright holder.

The author (which term includes artists and other visual creators) has moral rights in the work and neither staff nor students may cause, or permit, the distortion, mutilation or other modification of the work, or any other derogatory treatment of it, which would be prejudicial to the honour or reputation of the author.

Course Code: HI280

Course of Study: The Ottoman Empire and Europe, 1453-1922

Name of Designated Person authorising scanning: Christine Shipman

Title: The movement for Greek independence, 1770-1821 : a collection of documents

Name of Author: Clogg, R.

Name of Publisher: Macmillan

Name of Visual Creator (as appropriate):

12 The Outbreak of the War of Independence

12:1 'FIGHT FOR FAITH AND MOTHERLAND': ALEXANDROS YPSILANTIS' PROCLAMATION OF REVOLT IN THE DANUBIAN PRINCIPALITIES, 24 FEBRUARY 1821

L. I. Vranousis and N. Kamarianos, *Athanasiou Xodilou: I Etaireia ton Philikon kai ta prota symvanta tou 1821* (Athens, 1964) pp. 24–8.

Fight for Faith and Motherland! The time has come, O Hellenes. Long ago the people of Europe, fighting for their own rights and liberties, invited us to imitation. These although partially free tried with all their strength to increase their freedom and through this all their prosperity.

Our brethren and friends are everywhere ready. The Serbs, the Souliots and the whole of Epirus, bearing arms, await us. Let us then unite with enthusiasm. The Motherland is calling us!

Europe, fixing its eyes upon us, wonders at our inertia. Let all the mountains of Greece resound, therefore, with the echo of our battle trumpet, and the valleys with the fearful clash of our arms. Europe will admire our valour. Our tyrants, trembling and pale, will flee before us.

The enlightened peoples of Europe are occupied in restoring the same well-being, and, full of gratitude for the benefactions of our forefathers towards them, desire the liberation of Greece. We, seemingly worthy of ancestral virtue and of the present century, are hopeful that we will achieve their defence and help. Many of these freedom-lovers want to come and fight alongside us. Move, O friends, and you will see a Mighty Empire defend our rights! You will see even many of our enemies, moved by our just cause, turn their backs to the enemy and unite with us. Let them approach with a sincere spirit. The Motherland will embrace them! Who then hinders your manly arms? Our cowardly enemy is sick and weak. Our generals are experienced, and all our fellow countrymen are full of enthusiasm. Unite, then, O brave and magnanimous Greeks! Let national phalanxes be formed, let patriotic legions appear and you will see those old giants of despotism fall by themselves, before our triumphant banners.

All the shores of the Ionian and Aegean seas will resound to the sound

of our trumpet. Greek ships, which in time of peace have known both how to trade and to fight, will sow terror and death, by fire and the sword, in all the harbours of the tyrant!

What Greek soul will be indifferent to the invitation of the Motherland? In Rome, a friend of Caesar, shaking the bloody mantle of the tyrant, raised up the people. What will you do, O Greeks, to whom the Motherland, naked, shows its wounds and, with broken voice, calls on the help of its children? Divine Providence, O friends and fellow countrymen, having pity on our misfortunes, has granted the means, so that with a little effort we can enjoy every benefit with Freedom. If then out of culpable stupidity we are indifferent, the Tyrant, become wilder, will multiply our sufferings and we will become for ever the most unfortunate of all nations.

Turn your eyes, O fellow countrymen, and behold our miserable state! See here the ruined churches! There, our children seized for the shameless use of the shameless hedonism of our barbarous tyrants! Our houses stripped bare, our fields laid waste, and ourselves miserable slaves!

It is time to overthrow this insufferable yoke, to liberate the Motherland, to throw down the [Turkish] Crescent from the clouds, in order to raise up the symbol by which we always conquer, I mean the Cross, and thus rid the Motherland and our Orthodox faith from the impious scorn of the heathen.

Among ourselves the most noble is he who bravely defends the rights of the Motherland and works for it in a beneficial way. The nation assembled will elect its rulers, and to this highest parliament all our acts will yield.

Let us move then with a common spirit. Let the wealthy give up part of their own property, let the holy shepherds instil in the people their own example, and let the educated advise what is beneficial. Those fellow countrymen serving as soldiers and civilians in foreign courts, giving thanks to the power for which each works, let them all rush to the great and brilliant career already opened up, and let them offer to the Motherland the debt they owe; and as brave men let us all take up arms, without wasting time, with the unconquerable weapon of bravery, and I promise you in a short while victory, and after victory everything that is good.

What bought and indolent slaves dare to oppose themselves to a people fighting for its own independence? The heroic struggles of our forefathers are witnesses. Spain, who first and by herself put to rout the invincible phalanxes of a tyrant is a witness.

Fellow countrymen, with unity, with respect for holy religion, with obedience to the laws and the generals, with boldness and steadfastness, our victory is certain and inevitable. This will crown with evergreen laurels our heroic struggles. This, with ineffaceable characters, will carve our names in the Temple of Immortality, for the example of future generations. The Motherland will reward her obedient and genuine

children with the prizes of Glory and Honour. Those who disobey and turn a deaf ear to this present appeal will be declared bastards and asiatic germs, their names, as traitors, anathematised and cursed by later generations.

Let us then once again, O brave and magnanimous Greeks, invite Liberty to the classical land of Greece! Let us do battle between Marathon and Thermopylae! Let us fight on the tombs of our fathers, who, so as to leave us free, fought and died there! The blood of the Tyrants is acceptable to the shades of Epameinondas the Theban and of Thrasymboulos the Athenian, who crushed the thirty tyrants, to the shades of Harmodius and Aristogeiton, who destroyed the yoke of Peisistratus, to that of Timoleon, who restored freedom to Corinth and Syracuse, certainly to those of Miltiades and Themistocles, of Leonidas and the Three Hundred, who cut down the innumerable armies of the barbarous Persians, whose most barbarious and inhuman descendants we today, with very little effort, are about to annihilate completely. To arms then, friends! The Motherland calls us!

Alexandros Ypsilantis. 24 February 1821. In the general camp at Iasi.

12:2 THE HOLY SYNOD ANATHEMATISES THE PHILIKI
ETAIRIA, MARCH 1821

G. G. Pappadopoulos and G. P. Angelopoulos, *Ta kata ton aoidimon protatblitin tou ierou ton Ellinon agonos ton Patriarkhin Konstantinoupoleos Grigorion ton E* (Athens, 1865) I, pp. 235-41.

Grigorios, by the Grace of God Archbishop of Constantinople, the New Rome, and Ecumenical Patriarch.

Most saintly Metropolitans, honoured and beloved brethren and concelebrators, subject to our most holy patriarchal, apostolic and ecumenical throne, most honourable clergy of our diocese which is the Great Church of Christ [Constantinople], most reverent priests and most pious monks of every diocese, the chanters in the churches of Galata and the whole of the Bosphoros and everywhere; and all blessed Christians, wherever they may be, beloved children in Christ, the grace and the peace of the Lord be with you, we [give] our prayers, blessings and forgiveness! The first basis of ethics is gratitude towards benefactors, and this is brighter than the sun. And whichever beneficiary is ungrateful, he is the worst of men. We frequently see this evil reproached as unforgivable both in the Holy Scriptures and by Our Lord Jesus Christ, for which we have the example of Judas. And when ingratitude is accompanied by an evil and insubordinate spirit against our common, generous, solicitous, powerful and invincible Empire, then ungodliness manifests itself, 'for there is no power

but of God; the powers that be are ordained of God.' Hence, whoever objects to this Empire which is vouchsafed to us by God, he rebels against God's command. And these two fundamental and basic moral and religious obligations have been trampled upon with unequalled impudence by the *hospodar* of Moldavia, Mikhail [Soutsos], appointed although he was not worthy, and by the ungrateful Alexandros Ypsilantis, son of the notorious and ungrateful fugitive Ypsilantis. To all our compatriots are known the countless mercies, of which the perpetual source is our ordained and mighty kingdom, that have been granted to the wicked Mikhail.

It raised him from a humble and insignificant position to rank and greatness, from lack of fame and obscurity it advanced him to glory and to honour. It enriched him, it nurtured him, and finally honoured him and made of him a ruler of peoples with the very brilliant throne of his principality. He, however, being of an evil disposition, appeared to be an ingrate monster, and agreed with Alexandros Ypsilantis, the son of the fugitive and escapee Ypsilantis who, gathering together a number of similar helpers, dared to enter Moldavia. And both being also reckless, arrogant and vainglorious, or rather vain, they announced the freedom of the nation, and with this voice they lured many of the stupid and immoral there, sending messengers in different areas to deceive and to persuade others, many of them compatriots, to the very abyss of destruction. So as to be able in a certain way to encourage their listeners, they used the name of the Russian power, putting it about that the Russians were in agreement with their thoughts and activities.

This matter is completely false and non-existent, and the creation of their own ill-will and a product of their imagination. For, while this was morally out of the question and the cause of much blame to the Russian Empire, His Excellency the Ambassador in this City [Constantinople] issued a written information, to the effect that the Russian state had no knowledge of or share in this matter, reproaching and shunning this abhorrent thing. In addition His Excellency dutifully informed the Imperial state about these events and he stressed the great necessity of taking care from the very beginning to sweep away and to disperse such evils. And from this notification and from the documents that were seized by the *muhafiz* of the Imperial frontiers, and presented by other faithful fellow countrymen, the root and basis of all this evil plan became known to the long-lived Empire. With such intrigues the two conspirators and freedom-lovers, or rather haters of freedom, planned the wretched enterprise and undertook a foul, impious and foolish work, wishing to disturb the ease and quiet of our faithful compatriot *raya*. This they enjoy under the vast shadow of the Empire, privileges of such freedom as no other vassal and subject nation enjoys, living undisturbed with their women and children, with their properties and their goods, with their honour, and especially with the privileges of religion, which have been

safeguarded and preserved without scandal up to the present for the salvation of our souls. Instead of freedom-lovers, they appeared as freedom-haters, instead of patriots and lovers of religion they appeared as traitors, haters of religion and atheists, provoking, alas, the conscienceless ones with their desperate plots, the exasperation of our benevolent powerful Empire against our compatriots and fellow subjects, hastening to bring common and general ruin on the whole nation. And it is known that those who are given over to piety, those who are prudent and honourable and strict guardians of the Holy Canons and Divine Laws, will not pay attention to the lies of those villains and evil-doers. Since however it is a possibility that some will be led astray and that some will lead others into error, for this reason, forewarning out of ecclesiastical providence, we dictate for the salvation of you all, and writing with our holy brethren and the Most Blessed Patriarch of Jerusalem, with the most brilliant and distinguished notables of the nation, with the most honourable merchants, the most notable of each guild, and all Orthodox Christians in the capital of whatever class and station, we counsel and advise and order and command all you local prelates, you abbots of the holy monasteries, priests of the churches, spiritual fathers of the parishes, the *proestoi* and well-to-do of the towns and villages, and all the local *prokritoi*, to proclaim the deceit of the aforementioned evil-doers and villainous men, and to point them out and to stigmatise them everywhere as common bringers of ruin and conceited people, and to warn as much as possible those with knowledge of the deceits and intrigues, that the only indication of innocence is for those who by chance receive such letters about this affair to produce them, or who learn news, to present it, in the capital to us, in the parts outside the capital to the local prelates there, and to the ecclesiastical officials appointed by us, and handing over those simple minded ones, who appear to be conducting themselves in a way unbecoming to the character of *raya*. For these disturb the general peace and propel our weak and innocent fellow countrymen to the perdition of the abyss. . . . You must hate and shun, both in thought and speech, those impious leaders and desperate fugitives and destructive traitors. For the Church and our nation also hate them, and they will heap upon their heads the most horrible and atrocious curses. The Church has cut them off from the pure and healthy Christian body, because they, as members, are rotten.

As transgressors of the divine laws and canonical injunctions, as despisers of the holy precept of gratitude and of thanks to benefactors, as transgressors of the moral and political ordinances, as the conscienceless manipulators of the innocent and not responsible fellow countrymen, may they be excommunicated and be cursed and be not forgiven and be anathematised after death and tried for all eternity, and those who followed their steps or will follow, if they will not denounce the plundering and deceit and if they do not return and follow the narrow way

of salvation, and if in the end they do not resume their character of *raya*. The same against you, prelates and priests, we counsel if you do not follow whatever we now manifest ecclesiastically through this by the inspiration of the Holy Spirit . . . if you do not demonstrate in your work your diligence and zeal in the dissipation of machinations, in the checking of abuses and of insubordination, in the return of the strayed, and in the direct and indirect pursuit of, and vengeance against, those persisting in rebellious thoughts. If you do not concur with the Church of God, and, in a word, you do deceive in any way or intrigue against our common benefactor, the powerful Empire, we hold you suspended from any priestly function and, with the power of the Holy Spirit, dispossessed of the office of prelate or priest and guilty, for the fires of hell, as preferring the common destruction of the race. Thus, those now reading this, look towards God and act as we write and as we ask ecclesiastically and generally, and in no way otherwise, from the decision that we await for the speedy and favourable carrying out of the aforementioned, so that the Grace of God and the fathomless mercy be with you always.

1821 March

Synodically signed on the Holy Alter by my humble being and His Beatitude and all the holy prelates and colleagues.

The Patriarch of Constantinople witnesses
Polykarpos of Jerusalem also witnesses

Ioannikios of Caesarea

Athanasios of Nicomedia

Grigorios of Derkoi

Dorotheos of Adrianoupolis

Ieremias of Vizyis

Kallinikos of Siphnos

Meletios of Heraclea

Makarios of Nicaea

Iosif of Thessaloniki

Zakharias of Verroia

Kallinikos of Didymoteikhon

Dionysios of Reon

Philotheos of Varna

Konstantios of Cyzicus

Grigorios of Chalcedon

Ioannikios of Tyrnavo

Athanasios of Pisidia

Anthimos of Drysta

Paisios of Sozopolis

Damaskinos of Phanari and

Phersala

Anthimos of Nafpaktos and Arta

12:3 OTTOMAN REPRISALS: THE EXECUTION OF THE ECUMENICAL PATRIARCH GRIGORIOS V, EASTER SUNDAY 1821

Robert Walsh, *A Residence at Constantinople, during a period including the commencement, progress, and termination of the Greek and Turkish Revolutions* (London, 1836) I, pp. 314-17.

[. . .] The Patriarch and his bishops, in the consciousness of their own blameless conduct, and the full confidence that they had been absolved from all suspicion by the strong and decisive pastoral address they had drawn up and promulgated among their flocks, had met in the patriarchal church as usual, to celebrate their high festival, with no apprehension or other feeling than that which the day inspired. The Patriarch was attended by several of his prelates who had signed the pastoral address, and the service of the day was performed with an additional solemnity, which the state of things naturally imposed. The cathedral was full; the general disposition for religious consolation, under the impressions of danger and the feeling of security in a crowd, had drawn the whole population of the Fanal together, and every one that could get entrance was collected in the church and the precincts of the patriarchate. Exhortations were again made to the assembled multitudes — the advice of the patriarchal address was repeated, and the people were about to disperse, strongly impressed with what they had heard, when suddenly some chouashes (çavuş) entered the patriarchate, and having with difficulty forced their way through the mass, who thought no more of them than as persons sent as was usual to keep order in a crowd, they rudely seized the Patriarch, who had just given his benediction to the people, and his officiating bishops; and, dragging them along by the collar into the courts, they tied ropes round their necks. A janissary was present who had been appointed to attend at the palace, like one of those at the residences of the foreign embassies, and had conceived the highest respect and regard for the venerable man. When he saw the person he was appointed to protect thus treated, he rushed forward in his defence, and resisted the violence offered to him, till he was stabbed by the yatagan of another. The old man was then dragged under the gateway, where the cord was passed through the staple that fastened the folding doors, and left to struggle in his robes with the agonies of death. His person, attenuated by abstinence and emaciated by age, had not weight sufficient to cause immediate death. He continued for a long time in pain, which no friendly hand dared to abridge, and the darkness of night came on before his last convulsions were over. His two diacres, or chaplains, were dragged to other doorways of the patriarchate, where they were hanged in a similar manner. Athanasius of Nicomedia, with the bishops of Ephesus and Anchialos, were hauled through the streets with ropes about their necks, and hanged in different parts of the Fanal; while those of Derkon, Salonichi, Tornovo, and Adrianople, with the Patriarch of Jerusalem, who were all seized at the same time, were cast into the dungeons of the Bostandjee bashi, to await their doom.

The body of the Patriarch was suffered to remain suspended at the doorway, so that everyone who went in and out was compelled to push it on one side. Among the rest who had occasion to pass was the unfortunate

person appointed to succeed to his dangerous eminence. He was led to the patriarchate by the hand of a chouash; and while bringing him through, and removing the body, the Turk bade him look on it, and take warning by the fate of his predecessor. He was a timid, nervous man, and did not long survive his elevation. It was generally supposed that the shock he received at this brutal exhibition was the proximate cause of his death.

Whenever the Turks intended anything particularly insulting and contemptuous to Christians, the Jews are made the instruments. Balata, the Jews' quarter, was immediately in the rear of the Fanal, so they took from this district some of the meanest and basest they could find even among the degraded populace. The Greeks had humbly begged the body of the venerable head of their church to inter it decently, when the period of its exposure was past; but this was denied them. The body was taken down at the end of three days, and the rope by which it was suspended was put into the hands of those Jewish chiffuts [çifit], who were ordered to drag it by the neck down to the water. The distance was not far, but the way was through a very dirty market, where offals of all kinds were lying about in foul masses. Through these they drew it with gratuitous insult, exulting, as it were, in the detestable employment in which they were engaged; and after defiling the body in every way, it was cast into the harbour, where the waters closed over it. The conduct of the Jews on this occasion was considered as an indication of the deadly hatred they bore Christians, by thus treating the Oriental head of that church which had subverted their own; but it is probable that the creatures chosen for the purpose were incapable of sense or feeling on such a subject; they were as ignorant as they were abject — they acted under the impressions of terror and stupidity, and any exultation they showed was to gratify their more brutal and ferocious masters. [. . .]