

The Hellenes and our common Hellenism: Even though we come from different tribes, we are one

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"The enemy was distinctly recognizable, as was the cost of submission: economic servitude and loss of autonomy. In the face of such a clear and present danger, many of the Greeks acknowledged their common Hellenism and agreed to work together to defend it."

- James Romm, *Herodotus*, New Haven/London: Yale University Press, 1998, p. 197.

"There are to be found no innovations in constitutional theory, no extension of the criteria of citizenship, no mergers of autonomy within a common Hellenism, no binding alliances, and no ideology of subordination beyond recognition of de facto sovereignty and the obvious need to preserve the safety of koinonia."

- W. G. Runciman, "*Doomed to extinction. The polis as an evolutionary dead-end*," in: Oswyn Murray and Simon Price (eds.), *The Greek City from Homer to Alexander*, Oxford: Oxford University Press, 1990, p. 354.

"The forms of the letters in Greek inscriptions and the spelling vary according to locality, for there was diversity of alphabet and dialect in the various Greek states; that is, there were minor differences within the larger groups of Doric, Ionic, and Western. Moreover, the letters changed from period to period, and often help to place an object chronologically. In fact, in epigraphy, as in other branches of Greek art, the independence of individual states, as well as their common Hellenism, is apparent."

- Gisela M. Richter, *A Handbook of Greek Art: A survey of the visual Arts of Ancient Greece*, New York: Phaidon, 1969, 6th edition, p. 389.

"The narrow escape from Persian domination brought the Greeks a new sense of pride in their common Hellenism. Together with this came a sober and realistic assessment of man's place in the universe."

- Jane Sweeney, Tam Curry and Iannis Tzedakis (eds.), *The Human Figure in Early Greek Art*, Athens: Greek Ministry of Culture, 1988, p. 54.

"Internally, however, along with individual constitutions and laws, each polis had its own cults, and each was a community of its citizens and could forge its separate culture ... The shared and common Hellenism expressed itself through regional and polis variations on the theme."

- Rosalind Thomas, "*The classic city*," in: Robin Osborne (ed.), *Classical Greece: 500-323 BC*, Oxford: Oxford University Press, 2000, p. 71.

"He [Jonathan M. Hall] concludes, however, that regional identities were always a weak concept compared to the state identities of individual poleis, descent-based identities as Dorians or Ionians, and to an over-arching sense of common Hellenism ... It is clear, however, that there were many sub-divisions and competing identities within this common Hellenism."

- Kathryn Lomas, "*Introduction*," in: Kathryn Lomas (ed.), *Greek Identity in the Western Mediterranean. Mnemosyne Supplementum 246*. Leiden/Boston: Brill, 2004, pp. 3 and 7.

there is the totality of the Greeks [Hellenikon], made up of one blood and one language, and the shrines of gods and the sacrifices that we have in common, and the likeness of our way of life. All of these we Athenians would never betray.

Herodotus, *Histories*, 8.144.2