



EMBASSY OF GREECE
The Ambassador

Tallinn, February 6, 2019

Your Excellency,

As a tribute to Estonia, celebrating in 2019 a hundred years of the Estonian language, as well as to Greece, celebrating, for the 2nd time on February 9 this year, the International Day of the Greek Language, allow me, to highlight the importance of enhancing relations of our two countries in the field of education, inter alia by increasing the number of translators of our respective languages, in view of deepening our knowledge and understanding of each other's tradition and culture.

In the meantime, when talking about the Greek language, my firm belief is that it deserves to be learned and loved for its strength and beauty, but also because it has been the means of expression of a great civilization. A civilization which, at the beginning of its long duration, shaped and codified the first and statutory layer of the higher vocabulary and concepts of the Western civilization and, ever since, in its historical continuity, has been constantly evolving, alongside the important moments of the History of the East and West.

However, dissemination of the Greek language has not been an easy task; it took a lot of writing, reading and getting to know the texts, as a vehicle of familiarization with the Greek culture. This experience was established by devoted philologists, philosophers, translators, great modern writers and other enthusiasts, who paved the way for the Greek literature to enter the circulatory system of the modern era.

Today, the Greek Language may be spoken only by some million people, yet it remains the language of Theatre and Poetry, Mathematics and Medicine, Rhetoric and Politics, expressing accurately even the most delicate meanings of Philosophy and Science.

Moreover, having kept its unbroken unity, the Greek language has been spoken for centuries and offered an unfailing source of inspiration for authors and artists. It is worthwhile mentioning that, according to the Nobel prize winner poet Odysseas Elytis, "we (the Greeks) are the only ones in Europe who have the privilege to call the sky 'ouranos' and the sea 'thalassa', just like Homer and Plato did more than two thousand years ago". It is also worthwhile mentioning, that the late Xenophon Zolotas, university professor, academic, economist, Director of the Bank of Greece and Prime Minister of the country delivered two speeches in English entirely consisting of Greek words (hereby annexed).

Having said the above, I avail myself of this opportunity to renew to You, Excellency, the assurances of my highest consideration.

Yours Sincerely,

Maria Karnoutsou

Speeches of Professor Xenophon Zolotas

1957

I always wished to address this Assembly in Greek, but realized that it would have been indeed "Greek" to all present in this room. I found out, however, that I could make my address in Greek which would still be English to everybody. With your permission, Mr. Chairman, I shall do it now, using with the exception of articles and prepositions, only Greek words.

Kyrie, I eulogize the archons of the Panethnic Numismatic Thesaurus and the Ecumenical Trapeza for the orthodoxy of their axioms, methods and policies, although there is an episode of cacophony of the Trapeza with Hellas. With enthusiasm we dialogue and synagonize at the synods of our didymous organizations in which polymorphous economic ideas and dogmas are analyzed and synthesized. Our critical problems such as the numismatic plethora generate some agony and melancholy. This phenomenon is characteristic of our epoch. But, to my thesis, we have the dynamism to program therapeutic practices as a prophylaxis from chaos and catastrophe. In parallel, a Panethnic unhyprocritical economic synergy and harmonization in a democratic climate is basic. I apologize for my eccentric monologue. I emphasize my euharistia to you, Kyrie to the eugenic and generous American Ethnos and to the organizers and protagonists of his Amphictyony and the gastronomic symposia.

1959

Kyrie, it is Zeus' anathema on our epoch for the dynamism of our economies and the heresy of our economic methods and policies that we should agonize the Scylla of numismatic plethora and the Charybdis of economic anaemia. It is not my idiosyncrasy to be ironic or sarcastic, but my diagnosis would be that politicians are rather cryptoplethorists. Although they emphatically stigmatize numismatic plethora, they energize it through their tactics and practices. Our policies have to be based more on economic and less on political criteria. Our gnomon has to be a metron between political, strategic and philanthropic scopes. Political magic has always been anti-economic.

In an epoch characterized by monopolies, oligopolies, monopsonies, monopolistic antagonism and polymorphous inelasticities, our policies have to be more orthological. But this should not be metamorphosed into plethorophobia, which is endemic among academic economists. Numismatic symmetry should not hyper-antagonize economic acme. A greater harmonization between the practices of the economic and numismatic archons is basic. Parallel to this, we have to synchronize and harmonize more and more our economic and numismatic policies panethnically. These scopes are more practicable now, when the prognostics of the political and economic barometer are halcyonic.

The history of our didymus organizations in this sphere has been didactic and their gnostic practices will always be a tonic to the polyonymous and idiomorphous ethnical economies. The genesis of the programmed organization will dynamize these policies. Therefore, I sympathize, although not without criticism on one or two themes, with the apostles and the hierarchy of our organs in their zeal to program orthodox economic and numismatic policies, although I have some logomachy with them. I apologize for having tyrannized you with my Hellenic phraseology. In my epilogue, I emphasize my eulogy to the philoxenous autochthons of this cosmopolitan metropolis and my encomium to you, Kyrie, and the stenographers.



Xenophon Zolotas (Greek: Ξενοφών Ζολώτας, 26 April 1904 – 10 June 2004) was a Greek economist and served as an interim non-party Prime Minister of Greece.

Born in Athens on 26 April 1904, Zolotas studied economics at the University of Athens, and later studied in Leipzig and Paris. He came from a wealthy family of goldsmiths with roots in pre-revolutionary Russia. In 1928 he became Professor of Economics at Athens University and at Aristotle University of Thessaloniki, a post he held until 1968, when he resigned in protest at the military regime which had come to power in 1967. He was a member of the Board of Directors of UNRRA in 1946 and held senior posts in the International Monetary Fund and other international organizations in 1946 and 1981.

Zolotas was director of the Bank of Greece in 1944–1945, 1955–1967 (when he resigned in protest at the regime), and 1974–1981. He published many works on Greek and international economic topics. He was a Keynesian, and was active in socialist circles with his close friend, Professor Angelos Angelopoulos. He is also famous for demonstrating the contribution of Greek language to the English vocabulary by making English speeches, as he said, "using with the exception of articles and prepositions only Greek words", to foreign audiences.

When the elections of November 1989 failed to give a majority to either the PASOK party of Andreas Papandreou or the New Democracy party of Constantine Mitsotakis, Zolotas, then aged 85, agreed to become Prime Minister at head of a non-party administration until fresh elections could be held. He stepped down after the election of April 1990.

His book *Economic Growth and Declining Social Welfare* advances the idea that in modern economic growth there is an increasing output of useless and even discomforting things, such as advertising. For that reason modern economic growth cannot be at all considered as creating conditions for further human happiness, a thesis quite in agreement with ideas by authors such as Richard Easterlin or Herman Daly.