

FROM “HERMES” TO “HERMES ST.”
AN INTERVENTION IN HERMOUPOLIS’ HISTORIC SITE

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Abstract

Syros Institute: 4th Interuniversity Seminar of Sustainable Development, Culture, and Traditions A casual lab’s theoretical framework concerning experiential rendering of the perceptual image of Thimaton Sperheios (Greek: Θυμάτων Σπερχειού - Sperheios’ Victims) and Protopapadaki streets, that connect Kanaris square, where hotel “Hermes” is located, with Hermes street, now called Eleftherios Venizelos street.

Keywords: *Hermes, Herma, Legend, Logos, Place*

Introduction

As Joseph Stefanou¹ claims “The strongest condenser of entity’s - Physiognomy’s particular characteristics of a Place is its Name”

On the first group discussion of the laboratory monitoring team² referring to the particular exercise, I realized that - despite my lifelong occupation with Hermoupolis - I had a completely false perception regarding the “Sperhios’ Victims” st. I only pictured of a heroic sacrifice during World War II and not all the tragic shipwreck victims lost in 1944. Since the information on the street’s name was incomplete, I thought it was necessary to make an approach to the entity emerging from the two landmarks (Hermes st., Hermes Hotel), which define the pedestrian area - case study.

Theoretical physicist, Frank Harlow, National Research Center of Los Alamos, claims that when information is lost - initial conditions’ mistakes of dynamic systems (e.g. city) – it has the same role as “the butterfly’s wings”^{3 4}.

*... or perhaps Hermes’ wings? Hermes – although he is an angel - has no wings. He only had wings onto his **petasus** (Greek: Πέτασος - ancient Greek sun hat), his **caduceus** (Greek: Κηρόκειο – kērúkeion – A rod representing feature of two snakes atop of it, crossed to create a circle) and his **talaria** (winged sandals – a symbol of God Hermes)⁵.*

¹ Joseph Stefanou - Urban Planning Laboratory of NTUA, “The physiognomy of a place. The Greek city character in the 21st century”, NTUA, Athens 2001.

² The team consisted of Pavlos Chatzigrigoriou, Smaragda Petratou-Fragkiadaki, Michael Provelegio and Archontoula Vasilara.

³ John Briggs, F. David Peat “Turbulent Mirror. An Illustrated Guide to Chaos Theory and the Science of Wholeness.” - HarperCollins, 1990

⁴ James Gleick “Chaos – Making a New Science” - When a butterfly in Brazil shakes its wings over a flower it could cause a tornado in Texas. – Viking Press, 1987

⁵ Papyrus Larousse Britannica – Ref. *Hermes*.

In Hermoupolis City Hall, on an anonymous painter artwork, Hermes as the “God of Trade” holds a pouch, as a brilliant depiction of wealth he brings to his city, which spreads all over the background along with Ano Syros hill and the Resurrection⁶ hill, leaving no doubt regarding his role in Hermoupolis evolution as a 19th century urban/industrial and commercial center.



Pict. 1. God Hermes
Syros Island

However, isn't it very limited perception for the genius loci (Wikipedia: the protective spirit of a place), the Hermoupolis' spirit, the City which created one of the three great periods of culture on Syros Island?

But who was Hermes?

Hermes. The Legend⁷.

Nymph Maia, daughter of Atlas, the giant who holds Uranus on his shoulders, lived in a cave on Mount Killini, in Arcadia, where survival made people appreciate the value of life and respect of death.

Maia mated with Zeus on her own will, as simply as the dignity of a human being, without any hope in return. Even Elithyia⁸ did not know who's the child's father, when she helped on labor. That child was Hermes.

On his first night in this world, while Maia was sleeping, Hermes jumped out of his cradle, dragged himself out of the cave, where he immediately turned into his divine shape, and saw a turtle. “This turtle is not here by accident. What could I do with it?”, he thought.

Soon, he had a brilliant idea. He killed the turtle, took its shell and produced the first lyre in the world. Then, he laid the lyre on the sacred cradle, and until sunset he went to Pieria

⁶ Municipal Department of Public Services, Hermoupolis - Syros. Historical trekking

⁷ Maurice Druon, “*Les Mémoires de Zeus*”. - Broché 1962-1967. Adaptation: Smaragda Petratou-Fragkiadaki

⁸ Deity who helped pregnant women to give birth

where Apollo's oxen grazed, grabbed fifty of them, and left. He had already prepared the exit plan to deceive his persecutors by making the animals walk backwards and by wearing sandals made of myrtle branches to change his footprints. He made it to Pylos and hid the animals in the cave of Navarino bay. In the entrance of the cave, Hermes scarified two of them, baked their meat and cut it into twelve equal pieces.

Finally, he became a baby again in his cradle. In the meantime, Apollo realized that his flock disappeared and his rage echoed to the end of the world. The footprint traces confused him, but his clairvoyance led him to the right path. He rushed into Maia's cave and demanded his property back.

"Whoever stole me is hiding in here!"

"That's impossible, Great Apollo, the only people in this cave are me and my newborn baby", Maia replied astonishing.

"So this is the thief!"

"Your rage dazzles you, my divine singer. How can this crime be done by a baby? Look at it!"

Hermes pretended to be asleep. Apollo's eyes went on the turtle's shell that was partially covered.

"And what is that?" said he, taking the lyre into his arms.

"That's my toy that I made" Hermes answered with baby voice.

Apollo gasped.

"That one-day-old baby talks? It's a miracle! But how did he manage to make that toy?" he said, examining at the lyre. "And what are these stretched intestines? Ha, I got him."

"But he is Zeus's son" Maia said, in a trembling voice.

"As I am" Apollo replied. "Get up you cheater!!! We're going to our father and let him judge you."

Hermes got out of the cradle, stood up, and, holding tight his lyre, followed his brother to Olympus Mountain.

Zeus sat on the throne to listen. As Apollo complained in an indignant manner about the offense and presented the evidences, Zeus stared at his new son.

He had the look of a man, in the most lovable period of youth. He was handsome with an athletic figure, and was inspiring freshness and confidence. His eyes were sparkling.

"How are you going to defend yourself on those accusations?" Zeus said with a deep voice.

Hermes agreed with the accusations, but he refused accept his guilt.

"I sacrificed two of those animals and cut them into twelve pieces for the twelve Great Gods of Olympus ..."

"Twelve Gods? Who is the twelfth?" Apollo interrupted him.

And indeed, at that time, Goddess Dimitra, as every year, had gone to mourn the loss of her daughter Persephone, and God Mars, was punished in a bronze pot, so he did not count. Dionysus had not yet been born.

"I am the twelfth God" he replied, "and I already ate my piece!"

Zeus tried not to smile. Such audacity and confidence combined with so much imagination. It was brilliant! Unfortunately, intelligence is neither a common characteristic amongst Olympian Gods nor humans, so when someone is gifted with it, has to be encouraged.

"You have to return your brother's flock" he said to Hermes and continued "when your aunt Dimitra is absent; you will take her place among us."

"My King and Father, your wish is my command" Hermes replied, and asked his brother Apollo to follow him to Pylos, Peloponnesus.

On their way, Hermes was always carrying the turtle's shell, so Apollo, intrigued by that, asked him what was the purpose of the particular toy of his with the stretched intestines. Hermes, embroidering lyre's strings, produced a sound that the Muses Leader Apollo heard for the first time and marveled him.

"Amazing!" he shouted. "An instrument allows playing music and singing at the same time!" It was impossible to get along with the flute.

Shortly afterwards, Hermes appeared again to Olympus Mountain. In his right hand he was holding Apollo's caduceus.

"Father, Father" he yelled. "The flock is mine, Apollo gave it to me. He also gave me his caduceus – Homer refers as 'antidosin' (Greek: αντιδοσιν) which means 'instead of gift' – in return for the lyre. He also taught me some magic tricks" he said, while drawing a cross in the air in order to guess the hawk's course.

"And what's left for Apollo?" Zeus wondered.

Hermes. The logos (speech and reason).

According to Myth, Hermes was later in the Greek Pantheon of Gods, however, his responsibilities were inferior and his role was auxiliary in relation to other Gods.

Although his name is already revealed on Mycenaean plaques, his origin goes back to prehistoric times. In Crete and other Greek regions, cairns used for landmarks or road signs indicate that since Neolithic⁹ there are **Hermaic columns** called "Herma"¹⁰ (Greek: αι Ερμαί).

We could claim that God Hermes is relative to the sphere of chaos, Hesiodes first Cosmogony element in a sense that **it operates beyond any framework of normal structures and systems**. Although it is in its nature to be divine but also chthonic in a peculiar manner, celestial, fluid and passive, inevitably it turns Hermes into a God of boundaries and shadows, which really means a God between life and death¹¹.

His character is demonic "Da-imon" (Greek: δα-ήμων) just like Eros, who knows how to approach and correlate with everything! It is the life-giving divine power or the spirit that **builds dialectical relationship** between¹² Gods and people¹³.

⁹ Neolithic in Crete covers a very long period of over four millennia which ended around 3.200 BC.

Ministry of Culture. Archaeological Resources and Expropriations. Archaeological Museum of Heraklion Fund. Temporary exhibition. Athens 2007.

¹⁰ <https://en.wikipedia.org/wiki/Herma>

¹¹ Papyrus Larousse Britannica – Ref. *Hermes*.

¹² According to Maurice Druon (op.cit. 2 – page 2), the name of Mercurius in Latin comes from the composition of the words medius & currens: the one who runs in between, the mediator.

¹³ Smaragda Petrato-Fragkiadaki, "Sacred Architecture. An Educational Process", Syros Institute, 3rd Interuniversity Seminar on Sustainable Development, Culture and Traditions,

Since he moves “in between”, Hermes is able to communicate at all levels.

On the other hand, Language eminently is the foremost means of communication, evolving from the primordial sounds, to the names that describe forms and to the words that define different aspects of visible and represent invisible. Homer refers to “Epea Pteroenta” (Greek: Έπεα πτερόεντα), which are words that fly **in between** until they become Reason.

In the beginning was the **Word (Logos)**

- As first cause and cosmic memory¹⁴, it’s an intermediary information and a quantum dynamic field¹⁵.
- As primary sound, vibration, and prayer.
- As symbolic, hieroglyphic, and alphabetic.
- As the art of speech, rhetoric, dialectics, and persuasion in Communication¹⁶.

Hermes accompanied the old man, King Priamos, to demand Achilles the return of Hector's dead body (Iliad, Homer).

- As Sacramental Reason.

Kirykas, son of Hermes, was the leader of Kyrykas race at Eleusinian Mysteries (Greek: Έλευσίνια Μυστήρια), while Hermes himself is identified with Cadmilos (or otherwise Casmilos) one of the Cavers (Greek: Κάβειροι) of Samothraki, whose mystical cult proves the sacred reason Ithifallos (Greek: Ιθύφαλλος = model of a stretched male genital molecule, used at bacchic feasts) presented on Hermaic columns.

- As the fortune teller / magic word, through Kleidones (Greek: Κλήδονες – omen, random sounds) and curse tablets (Greek: Κατάδεσμοι - curses, magical “bindings”)¹⁷.

Hermes gave an antidote to Odysseus in order to help him resist the Circe’s magical power (Odyssey, Homer).

Pro rata, through every human’s incident, Hermes creates dialectical and structural relations between reason, law, order, and constraints on one hand and freedom, chaos and absurd, on the other. The word between Zeus/Apollo (law, order, etc.) and Dionysus (play, freedom, etc.) becomes a Reason of transcendence turning a wise person into a child and vice versa. It’s the Evolution’s quintessence of a prudent human being.

Hermes is also a chthonic and a psychopomp, recognized by his main attribute as Gods’ messenger – herald of divine will. As a guide of souls, he accompanied them to the grave towards their shadowy actions, securing their life at Hades underworld or cultivating their capability to ascend to the world of the living. This is why it was Hermes responsibility to accompany Persephone every time she returned on Earth¹⁸.

Syros 2013.

¹⁴ “Rhetorikos Cyclos”, Yannis Andrianatos, Trainer of Rhetoric -Deletics, Seminar “Hermes Trismegistus” (Greek: Τρισμέγιστος - 3 times big), Athens 2014.

¹⁵ Smaragda Petratou-Fragkiadaki, “Sacred Architecture. An Educational Process”, Syros Institute, 3rd Interuniversity Seminar on Sustainable Development, Culture and Traditions, Syros 2013.

¹⁶ Rhetorikos Cyclos”, Yannis Andrianatos, Trainer of Rhetoric –Deletics, Athens 2013-2014

¹⁷ Papyrus Larousse Britannica – Ref. *Hermes*.

¹⁸ Papyrus Larousse Britannica – Ref. *Hermes*.

In an archetypal way, his symbols, caduceus, petasus, and talaria, convey speed of motion, flexibility of thought, and adaptation in every circumstances. Perhaps, he is the most charming God of Olympus, who combines human and divine characteristics.

He is considered to be the first teacher to the human race, teaching them:

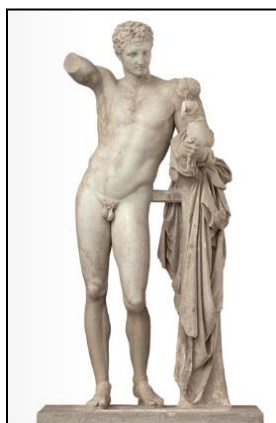
- *The fire, from the friction between two wood sticks*
- *The usage of tools*
- *The rules of cohabitation in the first residential settlements - the archetypal neighborhoods*
- *The first laws adopted and the first conventions established*
- *The literature and art*
- *The abstract and scientific thought*

When Zeus gave eternity (everlasting life) to Maia and her sisters, transforming them into the constellation of Pleiades, Hermes grabbed the chance to walk through the sky, which gave him the opportunity to observe closely the stars. That's how he invented Astrology, Astronomy, and Mathematics.

He was also the inventor of weights and measures (units of measurement subject to governmental regulation, fairness insurance and transparency) and, as Kerdoos Hermes (Greek: Κερδώος – profitable), he indicated the rules of trade and commerce: “*φασί δ’ αὐτόν και μέτρα και σταθμά και δια της εμπορίας κέρδη πρότον επινοήσαι και το λάθρα τα των άλλων σφετερίζεσθαι*” (Diodoros Sikeliotis)¹⁹.

Along with his extraordinary intelligence and good will, he is charged with clemency, when he sometimes ignores moral rules: he lies, steals, and deceives.

*This was actually an asset, thinking and acting beyond regularity and structures, which put the foundations of **evolution**. Apollo wouldn't have owned the lyre if Hermes hadn't stolen the flock. Zeus would have faced eternal death if Hermes hadn't stolen his sinews back from scary Giant Typhon's cave. Typhon attempted to overthrow Zeus for the supremacy of the cosmos. The two fought a cataclysmic battle, where Typhon defeated Zeus, and removed the latter's sinews – God's power – and hid them in his cave. Hermes sneaks, in the middle of the night, into the cave and grasps them back.*



Pict. 2. *Hermes of Praxiteles*
Olympia Museum

¹⁹ Papyrus Larousse Britannica – Ref. *Hermes*.

Furthermore, in extreme cases, Hermes interference saved Gods' children, or helped demigods in heroic deeds, which contributed in a unique way to the evolution of human race.

Thus, when Semele was six months pregnant, carrying Dionysus, she was stroked by the light of Zeus' splendor, and the unborn child was saved in Zeus' thigh until his day of birth. Then, Hermes immediately takes the newborn and delivered it to Ino, Semele's sister, and becomes guardian-angel of the little God, by preventing Goddess Hera's continuously vindictive acts.

He also did the same with Asclepius, son of Apollo, when Koronida, his mother, was killed from Artemis's arrows, punished for the insult (Grrek: ὕβρις) committed by denying God's love. Hermes saves the baby and delivers it to Centaur Chiron, who taught Asclepius the science of Medicine. From those two incidences, we can observe the special relationship of Hermes with Apollo and Dionysus.

Hermes helped Perseus, too, by lending him his winged sandals, Talaria, in order to fly to Gorgon's Medusa cave and cut her head by viewing her reflection in his polished shield – as advised.

With his qualification also as a chthonic and a psychopomp, he accompanied Orpheus, Hercules, and Odysseus to their descent in Hades, in order to be able to return safely to the world of the living.

Generally, Hermes protected young people and encouraged them to exercise, by establishing athletic games. He also helped Asclepius when it was necessary on health issues, so, that sometimes they were coincided. According to the myth, Hermes saved the entire city of Tanagra from a deadly plague when he "inserted" the virus into a goat (a scapegoat???) which was wandering around the city.²⁰

Hermes's true interest in people expanded to dream protection: At that time, people fell asleep facing God's image, placed near their bed, in order to have good dreams.

On his first meeting with Apollo, Hermes engaged in some sort of prophecy. Being able to wander through Universes, upon the sky, on Earth, and down to Hades, he could exercise fortune telling, not in a sense of an oracle - this was Apollo's jurisdiction – but as an omen, or random sound - Kleidonas for example – or as a game with ankles joints or gravels, thrown into an abacus with separated squares marked with symbols.

However, there is no doubt that Hermes's presence was necessary for the interpretation of the priests' oracles.

Apart from what has been already mentioned, there is another approach of Hermes' entity, personality, jurisdiction, and role in Olympus, which is to begin by analyzing the word, "Herma"²¹.

The name "**Hermes**" derives from the noun "**herma**", which comes from the IE root (Indo-European root) swer- meaning "heavy weighting (of something)", while the correlation with the Sanskrit (language of ancient India) "varSman" (meaning: top of a hill) is considered to be uncertain.

²⁰ Papyrus Larousse Britannica – Ref. *Hermes*.

²¹ Papyrus Larousse Britannica – word Herma, Hermes

Among other things, it also signifies the following:

- The extra weight placed on the ship's hull in order to increase its stability.
- Ethics, the science of moral duty; without it, an individual can be "anematistos" (Greek: Ανερμάτιστος = Unstable).
- The psychological or practical supporter of other people but also the defender of the city, "Herma Poleos" (Greek: Έρμα Πόλης).
- The knob, the hill of soil or stones.
- "Herma" (plural), the bond, the bronchus, the loop, the snake's spiral, the earrings (!).
- Phrases like:

Dion Herma" (Greek: Λαβούσα Δίον Έρμα): the one who got pregnant by Zeus.

Among others, derivatives of Herma and Hermes are the following words:

- "**Hermaio**" (Greek: Έρμαιο)

(Ancient Greek) a divine gift, serendipity.

(Modern Greek) when someone feels adrift, with no sense of purpose, the victim, the lost object, the wreckage of a ship.

- "**Hermax**" (Greek: Έρμαξ), cairns used for road signs around Hermes' statues.
- "**Hermaia**" (Greek: Έρμαια), young people festivals in honor of Hermes.
- "**Hermakia**" (Greek: Έρμάκια), cairns used for landmarks.
- "**Hermarion**" (Greek: Έρμάριον), Cabinet.
- "**Hermeros**" (Greek: Έρμέρως), a statue (column) with two heads, the one of Hermes and the other of Eros.
- "**Hermineia**" (Greek: Έρμηνεία = Interpretation)

- (Ancient Greek) An individual's skill of elegant expression, speech or writing. Clarification of a dark or ambiguous concept.

- Causative relationships or identifying a phenomenon/event²² (e.g. identification interpretation of a natural phenomenon).

- The deepest meaning (e.g. conceptual interpretation of an artwork)

- The etymological and interpretive approach of God's name is already revealing the characteristic core of its essence: Hermes means "Idea", "**To pnevma tou Ermatos**" (Greek: το πνεύμα του έρματος = cairns' spirit) which ancient Greeks used for landmarks or road signs also called "Ermax" or "Ermaio Lofos" (Greek: Έρμαίο Λόφος).

Originally, since prehistory, this pile of stones signified a grave, signed with the "orthomeno entheo litho" (Greek: ορθωμένο ένθεο λίθο = divine column). Later, that particular pile evolved into a tomb with Hermaic column caring with God's characteristics (head and phallus), and lately, during the Hellenistic ages, into the sepulchral columns where Hermes the Chthonic is sculpted, emphasizing on helping souls' adaptation to their new chthonic residence²³.

Apart from his auxiliary presence in post-mortem life, Hermes was a benefactor on people's everyday life. He was their companion, their guardian-angel.

²² Sokratis Gikas, "Dictionary of Philosophy", 7th Edition, Athens 1998.

²³ Papyrus Larousse Britannica – Ref. Hermes.

As a demonic God, a nature related to that of Eros²⁴ (“Ermeros” – Greek: Ερμέρωσ - the column which is sculpted to the deity Eros), he knows how to approach every soul, which in its earthly wandering confesses: “And now I am a fugitive from the sky and a bum” (Greek: “Και εγώ νύν ειμί, φυγάς θεόθεν και αλήτης”) when bum means an underworld²⁵ wanderer.



Pict. 3. Herma
God Of streets

He also became a protector God for the wayfarers, a **God of streets**. Thus, Hermes protection covers everybody who wanders around the streets and paths like wanderers, migrants, hunters. He was watching them not to lose their way. In the beginning, the Herma (Greek: αι Ερμαί – Hermaic columns) – today's road signs – were simple piles of stones. Every wayfarer passing by added a stone on the pile. In this way, the burden of fatigue was released. They also left dry figs nearby, not only to honor Hermes but also to leave a snack for the next traveler²⁶.

Later, those piles were replaced by rectangular columns with Hermes' head on their top located at the end of the road. Single, double, triple or even quadruple; he was supervising bridges, roads, crossroads and three-way meeting points with similar phalluses. Apart from their artistic value, on the Hermaic columns, information is written on regarding distances, routes, suggestions, greetings and nice proverbs.

The signs evolved to:

- *Landmarks, meaning a property boundary, city boundaries, and sometimes boundaries between life and death (today we call it shrine).*
- *Emblems, located on the city gates, at Agora (Greek: Αγορά – Marketplace), in front of Public Buildings, but also at the house entrances and backyards.*

²⁴ Smaragda Petratou-Fragkiadaki, “Sacred Architecture. An Educational Process”, Syros Institute, 3rd Interuniversity Seminar on Sustainable Development, Culture and Traditions, Syros 2013.

²⁵ Maria Lampadaridou Pothou, “Letter to my son and a star”, Philippotis Publishing, Athens 1983.

²⁶ Jean Richepin, “Nouvelle Mythologie Illustrée”. - Edité par Librairie De France (1920)

As a guardian and protector of gate or door, Hermes, being "Propylaios" (Greek: Προπύλαιος - the space in front of buildings that host activities and inspire sanctity or respect), "Thyraios" (Greek: Θυραίος - the guardian of the gate), or "Strofeus" (Greek: Στροφεύς - the part of a shaft which rotates - in this case it means the sharp minded) becomes God of individual's space, and personal demon (genius) of an individual's personality.

Herma is embraced with great respect and libations, offered fruits and sweets on the statues embellished with garlands of flowers. People paid respect to the God of fertility by touching his phallus.

Thus, Hemra's mutilation in 421BC was considered to be an act of extreme sacrilege, obliging the famous Alcibiades to escape from Athens in order to avoid the conviction.

What was the NEED for the challenged idea of a God gifted with the characteristics of companion, guardian, fellow traveler, and leader in such an early period of time?

It is believed to be the need to create a **pattern of evolution** at all levels of existence, because Hermes was the only **evolving God that through his inherent capability revealed the innermost relations between ideas, feelings, and characters**.

Hermes can also be found as Thoth, an Egyptian God with equivalent characteristics and responsibilities, who is the protector of Hermoupolis in Upper Egypt, the city where Hermes²⁷ had founded. During Hellenistic era, Hermes/Logos is considered to be the expounder of divine will. Meanwhile, Stoicism philosophers gave Hermes an even more central role in their theology and considered him as Logos/Creator²⁸. In Alexandria, the identification between Hermes and Thoth is incarnated in the mystic form of "Trismegistus" (Greek: Τριμέγιστος - 3 times big) Hermes, as the mighty cosmic creator, "three times Wiseman".

The "Emerald Tablet" was attributed to Hermes "Trismegistus" where basic principles of Alchemist/Philosophical thoughts are recorded; the search for Philosopher's Stone and the transformation of matter into pure gold was an allegory of Man's evolution trying to discover the "Golden Child", in other words Dionysus²⁹, within him.

Hermes. The Place.

Hermoupolis³⁰ is the first example of urbanization in Greece, as **urbanization** has been characterized from the mass movement of population, the development of the secondary and tertiary sector and the respective architectural expression in buildings morphology and scale, to industrial cities in 19th century, in Europe.

Hermoupolis historical value - as the first urban center in Modern Greece - is also confirmed by a special decree of 1976, which declares that "Hermoupolis constitutes a unique neoclassical city complex for the country that needs special State Protection".

²⁷ Tradition says that Hermes escape to Egypt after murdering Goddess' Hera dog Argus Panoptes (Greek: Πανόπτης - the one who had eyes on his entire body) - Garth Fowden, "The Egyptian Hermes: A Historical Approach to the Late Pagan Mind", Paperback 1993

²⁸ Garth Fowden, "The Egyptian Hermes: A Historical Approach to the Late Pagan Mind", Paperback 1993

²⁹ "Rhetorikos Cyclos", Yannis Andrianatos, Trainer of Rhetoric -Deletics, Seminar "Hermes Trismegistus" (Greek: Τριμέγιστος - 3 times big), Athens 2014.

³⁰ Smaragda Petratou-Fragkiadaki, "Emphasizing to Hermoupolis' Special Nature upon the Protection of Architectural Elements of Cultural Heritage" - 1st Interuniversity Seminar of Sustainable Development, Culture, and Traditions, 2011

As an echo of European Neoclassicism, the peculiarly romantic classicism applied by foreign and Greek architects and engineers in public and private buildings, while maintaining the obvious influence of classical architecture, is over particular, allowing freedom in creators' expression.

Several designs and sketches have been preserved, which provide information on the creativity of E. Ziller, J. Erlaher, W. Weiler, P. Sampo, Hatzisimos, Kalonaris, Zervos, Pshysas, Vlysidis, Georgantas, Eleftheriadis and others, in order to give Hermoupolis the essence of a city with buildings of monumental architecture, possessed with marble facades, carefully carved masonry and neat architectural decoration.

The Bavarian classicism – firm and rigid, symmetrical and colorless, only to be “reborn” in Greece – is adapted to the new environment, revives into the streets, and wafts fresh air to urbanity!

By the word **urbanity** we mean not only the structure, the function and the aesthetics of a historic urban city, but also the obvious background of a relationship between psychological and socio-economic factors, and between institutions (morals, customs, law) and culture, in other words between **life and the system of values**.

“Asty (Greek: Αστυ – City) grabs and protects everything” H. Lefebvre declares in his book “Le Droit à la ville” (The right to the city), in 1968.

*At Hermoupolis, **City of Hermes**, the neoclassical rhythm dominates both the closed shells (buildings) and the open shells (streets, squares, open places) of the city. At the same time, a variety of folk architectural forms arises regarding morphological elements and types of constructions, which Chios and Psara refugees transferred from their origins.*

Hermoupolis historicity and urbanity – as distinctive cultural urban features – differentiate completely from the common Cycladic characteristics of all the other islands³¹.

However, we believe that as an entity, Hermoupolis is inspired by the unique personality of Hermes, highlighting a constantly evolving (and emerging) physiognomy, where any “successful” and banal attempt of interpretation is not negotiable.

This can also be understood through the theoretical approach we have already attempted trying to analyze Hermes' types of personality, where we observe the distinction of his unlimited capability to overtake anything predictable or commonly accepted, and see thing in a different way. That is his ability to “**Look outside of the box**”.

It is his competency to see the relationship between seemingly irrelevant situations and to perceive the IDEA that reveals the justification to the initial necessary treaty. Finally, as Ilya Prigogine³² points out, he blends “the mixture of necessity and luck which synthesizes the history of the systems”.

³¹ The existing institutional framework for the protection of the colonial settlements of these particular islands description refers simply as “traditional settlements”. Professor Joseph Stefanou, Urban Planning Laboratory of NTUA. “*The Urban Planning of Hermoupolis. An original disposition of a historic city*” - Ed. NTUA, Athens 2003.

³² John Briggs, F. David Peat “*Turbulent Mirror. An Illustrated Guide to Chaos Theory and the Science of Wholeness.*” HarperCollins, 1990

Hermes. The Conclusion.

The fact that we “perceive” the world of discrete, relatively stable objects that occupy a certain place at a given moment in time, is perhaps a skill acquired in our early childhood and contains - better suggests - a kind of theory about the nature of reality.

Therefore, as Jean Piaget – top biologist, psychologist and philosopher – suggests “*the (almost) mystical experience of ‘seeing things differently’ is the result of a temporary change (or inhibition) of our internal ‘programming’, which obliges us to a particular perception of the world!*”

Of course, this particular perception of the world, in everyday life, is a guarantee of communication and survival.

*If, nevertheless, modern science leads us to the conclusion that – from the quantum non-segregation perspective – our daily image of a world of discrete space-time objects is wrong, the mystical perception of the **transcendent unity of everything** can be considered that reflects better the true nature of reality.*

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