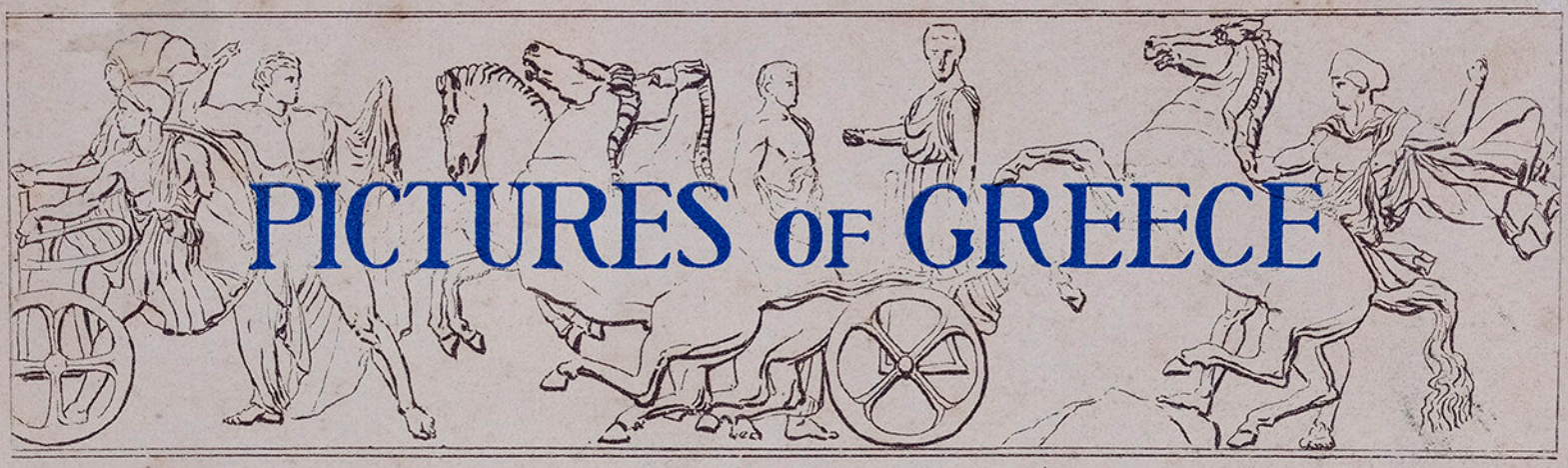
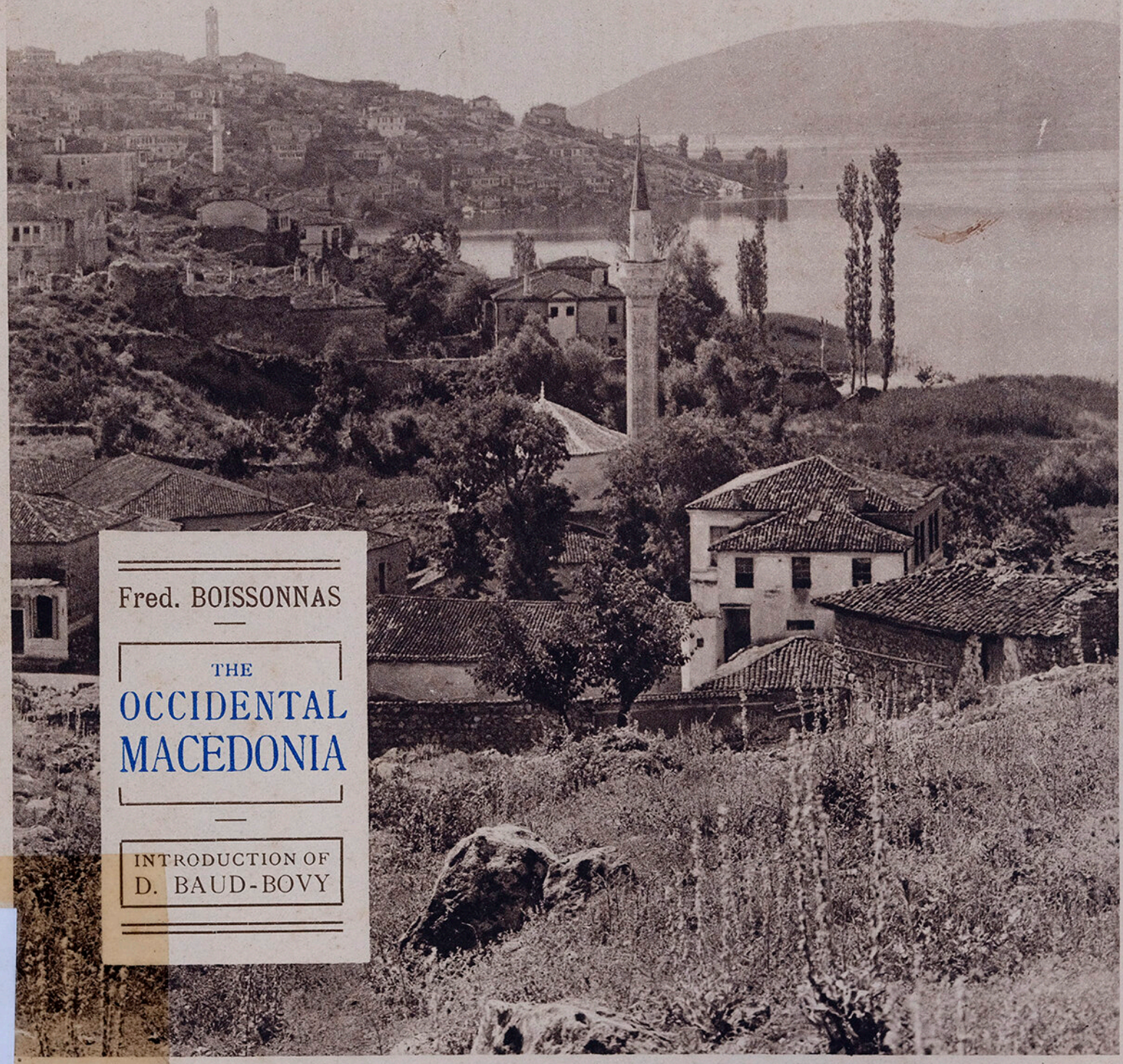
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Fred. BOISSONNAS

THE OCCIDENTAL MACEDONIA

INTRODUCTION OF
D. BAUD-BOVY

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ΡΥΜΑΤΟΣ
Π.Θ.
ΗΤΕΡΗ

ΔΑ.....

THE OCCIDENTAL MACEDONIA

Δωρεά
Αλίκη Γουλάρα

Βιβλιοθήκη
ΤΕΛΛΟΓΛΕΙΟΥ
ΙΔΡΥΜΑΤΟΣ
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THE OCCIDENTAL MACEDONIA

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INTRODUCTION OF D. BAUD-BOVY



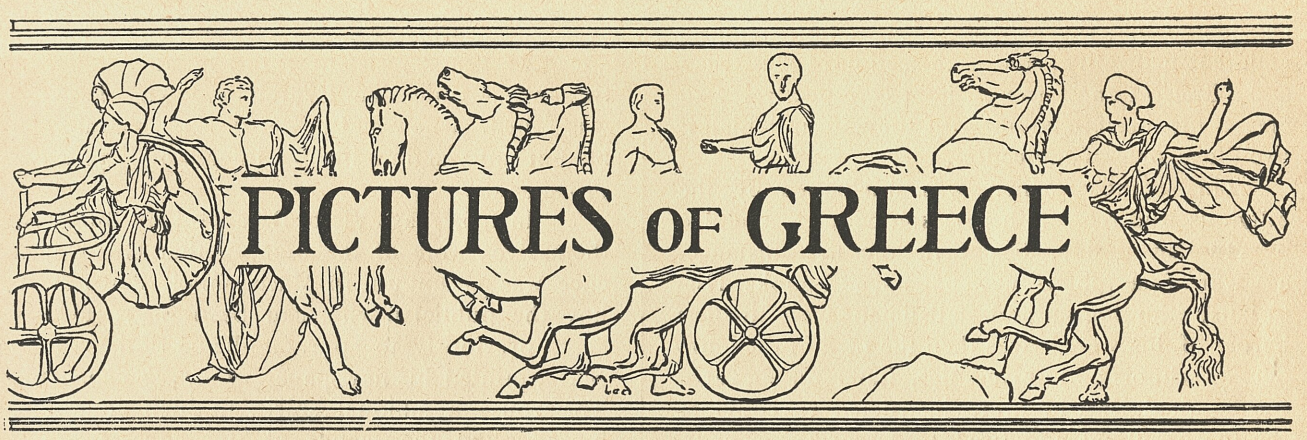
GENEVA
ART EDITIONS BOISSONNAS
1921

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THE OCCIDENTAL MACEDONIA

"On the frontal of the school house in every market-town in Macedonia may be seen inscribed the name of the lawyer, the merchant captain, the banker or the official who laboured all his life to gain a fortune, which the love of his race and the love of glory induced him to devote to one purpose only, the good of his country."

V. Bérard.

MACEDONIA situated in the track of the great migratory movements, has always constituted a great amalgam of races. It was possible, on the eve of the first Balkan War, to classify these races into three principal groups. These groups comprised respectively, Turks, Slavs, and Pelasgians or Græco-Latins. The relative proportions of these groups have doubtless, been modified as a result of the Great War, but nevertheles, it is still possible to classify them to-day as formerly.

To the Turkish group are attached either by racial or religious ties the descendants of the tribes of Ouzes, Patzinaks, and Komans who made incursions into the country during the XIth and XIIth centuries. They have been more or less absorbed by the other elements of the Macedonian population. To the Turkish group also belong the descendants of the Ottoman Turks, those definitely victorious invaders of the XIVth and XVth centuries, and finally, Albanians, Tcherkesses, Tziganes, and some converted Macedonians, among whom may be included a very small number of Serbs, Bulgarians and Hellenes.

The Slav group is composed of Serbs and Bulgarians.

The Græco-Latin group consists of Greeks and Wallachians.

In the second half of the XIXth century, the Serbs, Greeks, Bulgarians and Wallachians engaged in that struggle which has been denominated by the most impartial of its eye-witnesses,[1] "The Macedonian combat". They were induced to take this step by the following considerations. The Turkish rule appeared to be on the wane; they were assured of the neutrality of the Israelitish element: or they

[1] V. Bérard: *La Turquie et l'Hellénisme contemporain.*

considered that they might at least count upon its apparent neutrality; and each section of these Slav and Græco-Latin groups hoped respectively, to create for itself a country of the land in which it lived in a state of subjection.

This combat which was unchained by the religious quarrels of the Balkan peoples, and also by Russian policy, began in the first instance, as a war of pamphlets, newspapers, and books. Historians, ethnologists and statisticians were the first heroes of this war. It was then the turn of the founders of schools and universities. Later on appeared the comitadgis, who were instructed to convince the foe by blood and fire; to terrorize or extirpate the adversary.

* * *

"There was a time" says Victor Bérard, "when from Matapan to the Danube, and from the Adriatic to the Black Sea, the two words *Christian* and *Hellene* were synonymous terms." The question of race was hardly ever mooted. It was merged in the question of religion. "All Christians were Greeks and all Mussulmans were Turks." Had this conception continued to exist, the task of the Statesmen of the XXth century would have been greatly facilitated the more so as this conception was in short, a foreordained conclusion.

But in 1762, Païssi, a Bulgarian priest of Mount Athos, had set himself to write the "History of the Sloveno-Bulgarian people, Tsars and Saints of Bulgaria". And a hundred years later, a few Bulgarian prelates, taking advantage of an attempt made by the French Lazarists, who had, for a moment, entertained hopes of converting the orthodox Slavs of Macedonia to Catholicism, raised the standard of revolt against the Patriarchate. The work of Païssi and the book published in 1840 by Cyprian Robert, entitled the "The Slavs of Turkey" furnished them whith weapons. They remenbered opportunely, that the Papacy had presented the Bulgarians whith a Patriarch, on the occasion of their conversion to Christianity. Moreover, had not King Samuel established a Patriarchate, first at Presba and afterwards at Okrida? And was it not decreed that this Patriarchate should last for a period of seven centuries (from 1018-1767)? On what ground could the Sultan object to the recovery of its independence by their Church? Ignatief, the Russian ambassador at the Porte, instantly perceived a means of gaining advantage from this threatened schism. Fearing lest the Hellenic element of Macedonia and Thrace might one day rear its head against Russia, before the gates of Constantinople, he seconded the action of the Bulgarian clergy by every means in his power. On March 10th, 1870, after ten years' resistance, the Sultan created, by firman[1], a Bulgarian Exarchate. The Patriarch was foiled. A new and powerful lever was about to be put into action in the interests of the Russia propaganda.

"In 1867" says Victor Bérard, "the Bulgarians themselves were of the opinion that Greek influence was paramount in Macedonia." Petro Slavejkov the publicist, who had been instructed two years previously to spur on the patriotism of the Slavs, printed his newspaper *in Greek characters*. To arouse a national spirit, in such conditions, by adopting the tactics of the adversary was, as may be imagined, no easy task. But the Bulgarian propaganda, aided by Russian coin, and above all, taking advantage of the faults committed by the Greek Church, was extremely adroit.

In the first instance an appeal was made to history. The Greeks could lay claim to Philip and Alexander.[2] The Bulgarian propaganda brought forward in support of its claims the names of the following individuals: the khan Asparoukh who crossed the Danube with his hordes in 679 and who founded between this river and the Balkans, the first Bulgarian Kingdom; Prince Krumm who ravaged Macedonia and Thrace between the years 811 and 814; the Czar Simeon who added to his crown the region lying to the north of Nevrokop and Stroumitza; and lastly, the famous Czar Samuel. The Czar Samuel, deprived of the eastern portion of his empire in consequence of the successive defeats which had been inflicted upon his predecessors by the Byzantine Jean Tsimiskes, was obliged to transfer his throne to Okrida, where it was finally shattered by Basil II "the Bulgarochtone" in 1014.

Definitely then, during a period of 1233 years, (from 679 at which date the Bulgarians appeared in the tract of country situated betwen the Danube and the Balkans, until the year 1912) Bulgaria has ruled the northern and western districts of Macedonia under the reigns of Krumm, Simeon and Samuel for a period, in all, of about seventy years. "To so much" adds M. Phocas-Cosmetatos[3], "amount the *historic rights* of Bulgaria over this province."[4]

[1] V. Bérard: *La Turquie et l'Hellénisme contemporain.*

[2] And further! Does not the historian Kanitz, who was a friend to Bulgaria, begin his work on Bulgaria with the words: "Bulgaria, the country which gave birth to Alexander the Great..." For accurate information on the subject of the Bulgarian propaganda, the reader is referred to the work of V. Colotronis: *La Macédoine et l'Hellénisme.*

[3] S. P. Phocas-Cosmetatos: *La Macédoine, son passé et son présent.* Payot.

[4] M. Colocotronis, whose remarkable work *La Macédoine et l'Hellénisme* (Berger-Levrault) terminates at the capture of Saloniki by the Turks finds "only 52 years of partial occupation of Macedonia by the Bulgarians, against nearly seven centuries of total occupation of this country by the Greeks."

For we really cannot include among these rights the very ephemeral privilege granted by the treaty of San-Stefano, by which the greater part of Macedonia was ceded to Bulgaria, or, speaking more strictly, to Ignatief.

But however, in spite of King Samuel, and in spite of the treaty of San-Stefano, the Bulgarisation of the Macedonians did not proceed so rapidly as could have been desired by the authorities at Petersburg and at Sofia. Ofeikov, in the work which appeared in 1885, entitled *L'Etat présent du Bulgarisme en Macédoine,* in which he exposed the situation, frankly admits that, with the exception of the northern districts, the inhabitants are all ready "at the slightest pressure to declare that they are not Bulgarians; that they desire the Patriarchate; that they recognize the Patriarchate only; that they prefer Greek Schools and Greek professors..." This is all that has been achieved by efforts which have extended over a period of twenty years! And, nevertheless, without Macedonia, the whole of which is of vital importance to Bulgaria, the Bulgarian State and the Bulgarian element in the Balkan Peninsula, are but vain and meaningless terms. Thenceforth, no sacrifice was regarded as too great; and it was deemed fitting to take such steps as should be proportionate to the magnitude of the end in view. With in as pace of four years the Bulgarians opened sixty-seven new schools. In 1904, in the *vilayet* of Monastir alone, one hundred and seventeen boys' schools, and seventeen girls' schools might be counted. Books and food were distributed gratuitously to the pupils in these schools.

* * *

From the Macedonian soil other ferments were rising. Austria always invisible, but ever present, was awaiting the hour when the chestnuts should be drawn out of the fire. And Serbs and Roumanians in expectation of the imminent conflict, in their turn asserted their *historic rights,* some with a view to getting a share of the spoil, others with a view to claiming compensation. The claims of the Serbs to the northern districts of Macedonia, to Kossovo, to Uskub, and to "White Prilep" were undeniable. Their songs are there, mingled with the prayers heard in the rustle of the dry grasses growing on the graves af the heroes who fell in "the field of throstles". They are mingled with the cry of the wind as it is torn asunder by the rocks of Treskawatz. They are heard in the murmur of the Vardar, where its course is diverted by the piles of the old bridge of Skopliè. Their songs are there: the songs born of this soil which voices their rights. From the XIIIth century their feudal lords had combined against the common enemy. In the XIVth century, in the year 1346, their King, Stephan Douchan, after having conquered Bosnia, Herzegovina, Croatia, Dalmatia, Albania, Thessaly and Macedonia, with the exception of Saloniki, founded that empire of Serbs, Greeks, Bulgarians and Albanians, which was destined to crumble under the attacks of Mourad at Kossovo in 1389.

As for the Wallachians, who commonly claim to be the descendants of those who were vanquished at the battles of Pharsala and Philippi, they are considered by some writers to be the descendants of races, who belonged to a period prior to the Hellenistic period. These writers maintain that their tribes were driven back to the mountains by the colonists from Athens and Megara, and by the armies of Alexander and those of his successors. Freed by the Romans, they are said to have adopted their manners and language. Resuming the argument of Finlay, Xenopol (1892) shews us an immense Wallachia which formerly extended from the Adriatic to the Black Sea. But it would appear that, after the VIth century of our era, this country had kept itself inviolate from all Hellenic influence; and that its people had been compelled by the Slav invasions of the VIIIth century only, to seek refuge in the recesses of Pindus and the Hermus.

The XIth century is, according to Victor Bérard, the epoch at which the authentic history of those designated by him Macedo-Roumanians begins. Then it was that Basil II placed under the sway of the Bulgarian Exarch of Okrida the Wallachian shepherds of the Pindus who had assisted him in his struggle against the last troops of King Samuel. A century later they invaded Thessaly and gave the name of Great Wallachia or Upper Wallachia (Anovlachie) to this district. In like manner, White Wallachia on the slopes of the Balkan Moutains, Black Wallachia in Moldavia, and Hungarian Wallachia, which forms the Roumania of to-day, figure in the chronicles of the age.

Towards the close of the XIIth century the inhabitants of White Wallachia, who in their quality of subjects of the first Bulgarian Empire, were under the rule of Byzantium, revolted against Isaac II, the Angel. Under the direction of their leaders, who were three brothers, Wallachians, named Pierre, Jean and Asan, they founded at the beginning of the XIIIth century an empire which was known under the name of the Second Bulgarian Empire. This empire was in reality, in respect of its kings and its language, a Wallachian empire. It was united to Anovlachie in the reign of Jovan Asan II. After having existed rather more than

half a century, it was destroyed by the Greeks of Byzantium and Saloniki.

The Wallachians, who have been attached to the Greek community ever since the Turkish conquest, live either as wandering shepherds, leading their flocks from the plains to the mountains, according to the season, or as settled inhabitants of the towns and villages which they have built along the chain and spurs of Mount Pindus. Mezzovo is their chief centre. But these people, jewellers, muleteers, traders, and painters of images, lead a semi-sedentary life only. From their towns and hamlets which are well-built and admirably clean, from their stone dwellings the structure of which is based upon the interior arrangement of the huts made of leafy boughs and pise, which shelter their brethren the brown-cloaked shepherds, they swarm into Roumania, Bohemia, and Russia, and traffic in all the fairs in Europe. Thus, divided into two castes, we shall see them as bankers and merchants, serving the tyranny of Ali-Pacha, and as shepherds raising the standard of Greek revolution against the Sultan.

If, until the Treaty of Berlin, Anovlachie or Great Wallachia was refused to Greece, the Wallachians, wrote Victor Bérard in 1892, " for the last fifty years, have striven with one aim only, to become daily more Greek in character and to propagate the Greek faith in their vicinity... They have been the benefactors of their race. "

But the Roumanians, anxious at all they had heard of the progress made by the Bulgarian propaganda, became imbued with the idea that it was chiefly with the money gained in their country that their migratory visitors, the Wallachians of Macedonia, were helping and enriching Hellas. Let there be an end to this exodus of wealth ! After all, were not Pierre, Jean and Asan worthy to rank with Alexander, Philip, Samuel and Douchan ? From the year 1865 the Roumanian propagandists sought also, in their turn, to infuse with their spirit of nationality the Macedonians of Roumania. And, from 1878 to 1890, a large number of Roumanian schools were founded in Macedonia and in Epirus. Did they hope in this way, to found a nation of 300,000 Wallachians who were dispersed over an area of a thousand miles, and of whom the majority would remain steadfast adherents of Hellenic ideals ?

* * *

There remained the Greeks. Is it necessary in this article, to dwell upon the legitimacy of their *historic rights* ? Must we, with Herodotos, recall the fact that King Temenos, after having fled from Argos, and taken service with the King of Lebedos, settled in another part of Macedonia, near the gardens of Midas in which grew spontaneously those roses of sixty petals the odour of which surpassed in fragance that of any other kind of rose ? Above the gardens of Midas, towered Mount Bermion where winter is not felt. It was in these gardens that Silenus of prophetic tongue was captured. Of the three Temenides, Perdiccas was the first King of Macedonia. One of his successors, Alexander I, the son of Amyntas, having proved that he was an Argive, was allowed to compete in the Olympian games. And Archelaos surrounded Ægeum (or Edessa) with a strong wall. Euripides was his guest. Archelaos entrusted the decoration of his palace to Zeuxis, and, by celebrating the Games in the sacred city of Dium, he made it the Pan-Hellenic sanctuary of Olympian Zeus. Philip, taught at Thebes by the example of Pelopidas and Epaminondas, continued, when twenty-four years of age, the work of Archelaos. He created and trained the Macedonian phalanx, worked the mines of Mount Pangeus and founded Philippi. Having transferred his capital from Ægeum to Pella, at a distance of only twenty miles from the sea-coast, he established the supremacy of Macedon from the Bosphorus to the Adriatic, and from the Balkans to the Gulf of Messina, notwithstanding the Philippics of Demosthenes. Must we recall further that Alexander the Great, the son of Philip was for four years a pupil of Aristotle, and that he, Alexander, was proclaimed, at Corinth, the chief strategist of the Greeks ?

Legend also has its claims. The results of the researches made at Mycenæ and at Cnossus attest their validity. Ares (Mars) and Dionysos were natives of Thrace. Orpheus " the lute player of wide renown, the father of song " was the son of Œagrus a Thracian King. It was on the slopes of the Pierian Mounts that the Muses, the white Pierides, the friends of Hesiod and the counsellors of Herodotus, first attuned their voices. And it was there that Silenus, to whom Alcibiades used to compare Plato his teacher, taught the flute to *Olympos* the child of Olympus. Like Philamon, who accompanied the Argonauts and who composed hymns in honour of Latona, Eumolpe, the reformer of the Eleusinian mysteries, and his son Musæus were Thracians. Is it not evident that with the primitive migrations a melodious stream of sacred music and poetry flowed from Thrace into Macedonia ? The barrier of Olympus checked it for an instant, but the Muses on its banks smiled on the

gods, and the stream continued its course towards Helicon and Thessaly.

* * *

Speak to us not of Orpheus or of Alexander, exclaim those who desire to confine the history of the Balkans to the Christian era.

May we speak then of the Greek empire that formed the rampart of Europe against the barbarians for a period of a thousand years? May we speak of Saloniki its second capital, that ardent and indefectible centre of Christianity, of Saloniki the city of beautiful churches, of incomparable mosaics, the city of Saint Demetrius ? Will it not suffice to recall with M. Phocas-Cosmetatos, " that two years after the fall of the Greek empire in 1455, the Hellenic character of Macedonia appeared so clearly manifest to the conqueror that an imperial firman decreed that the Greek tongue should be placed in juxtaposition with the Turkish idiom as the official tongue for Macedonia and Thrace"? We may also quote, in reference to this subject, the words of Ch. Diehl, who tells us that the Patriarch, assured of the same privileges as those he had enjoyed under the Greek emperors, " became in a sense, the political chief of his people. "

The Church which, to use the expression of the illustrious Byzantinologist, had been the "strong cement" which bound together the various elements of the colossal Byzantine empire, would remain henceforth, the guardian of tradition. The Church would, from age to age, keep alight the torch, the avenging flame of which was to be brandished at the outbreak of the War of Independence by Germanos archbishop of Patras. It was the Church which, as long as Byzantium lasted, protected Hellenic ideals; and it was the Church which, after the fall of Byzantium, " constituted itself the guardian not of religion only, but also of Hellenic nationality and culture. " And it was the voice of the Church that the two brothers born at Thessalonica, Cyril and Methodius, obeyed when they set about evangelizing the Slav peoples.

* * *

In accordance with the firman which Mahomet II had granted to the Patriarch Gennadios, the Church possessed the exclusive right of opening and directing schools. The first act of Gennadios was to reconstitute the school of Phanar, " the great school of the nation ". Hellenic ideals were saved.

In the XVIIth century the Patriarch Cyril Loukaris founded the first printing office ever set up in Turkey. Then Alexander Mavrocordato the director of the School of Phanar and grand dragoman of the Porte obtained permission to found a certain number of Schools in Europe and Asia. About the year 1740, Eugène Voulgaris the great professor, the great *didaskalos* of the race, organized the famous school of Koshani as a training college for teachers, to which the new educational foundations had recourse. In 1857 there were two public colleges in Constantinople, three at Janina, two at Saloniki, two in Bukarest, one in Jassy, one in Adrianople, one in Philippopoli, one at the Athos, one in Castoria, one in Schatista, one in Moschopolis, one in Koshani, and one in Seres. In 1780 three hundred pupils were attending the school of Missolonghi, two hundred that of Patmos, seven hundred that of Chios. The folk-songs gave touching evidence of this unwearying effort. " Moon, dear little shining moon ", ran one of these folk-songs, " lighten my path so that I may be able to go to school to learn my letters, receive my education and profit by all the benefits which God has given us. "

The counter-stroke of the War of Independence checked for a time the progress of the Greek schools in Turkey. But from the middle of the XIXth century this progress made prodigious strides, owing to the generous financial aid accorded by the Zariphis, the Zographos, the Averoffs, and the Zappas. In 1877, the one hundred and eleven schools in the 'vilayet' of Monastir alone were attended by five thousand three hundred and sixty-one pupils. Ten years later the number of pupils was increased three-fold, reaching the total of eighteen thousand. In 1904 there were five hundred schools, which were attended by twenty-five thousand pupils. In the 'vilayet' of Saloniki there were thirty-two thousand five hundred and thirty-four pupils attending its five hundred and twenty-one schools against nine thousand five hundred and twenty-four pupils attending the three hundred and nineteen Bulgarian schools in the same district.

For finally, either the Greeks or the Bulgarians would be masters of the game which was being played and of which Macedonia was the stake. But if Hellenic ideals were in the established order of things, Bulgarian influence, on the contrary, depended upon political speculation. The Hellenic element was formed of the heart's-blood and the soul of a nation. The Bulgarian element was, in principle, a product of Russian ambition. If this element succeeded in turning to account the weakness of the prelates of Phanar, it should never be forgotten that it was these prelates who kept alive the

spirit of Christian patriotism throughout the whole of the Balkan peninsula. It cannot be insisted upon too strongly that it was due to their efforts that the words Christian and Hellene were, a century ago, synonymous terms. It is due to these prelates, as Ch. Diehl wrote in 1904, in corroboration of the opinion of Victor Bérard, that, only forty years ago, as Bulgarian writers themselves admit, the Greek element preponderated in this country of Macedonia for the possession of which so many races and so many nationalities are contending to-day.

* * *

As far as Macedonia is concerned the treaties of Bukarest and Neuilly satisfy both reason and sentiment. They are equitable at least with respect to the south ; and they are equitable with respect to heroic and martyred Serbia, who has reconquered Kossovo, Uskub, Prilep, and to whom Okrida and Monastir have been adjudged. These treaties recognize historic rights and they have, above all, a just appreciation of the patriotic ideals of which for a century past, Greece has given such signal proofs.

There are sceptics belonging to that section of humanity which denies the irresistible force of an ideal ; who ridicule the Great Ideal or highest expression of Hellenic thought. This ideal enshrines the eternal, deeply-rooted, indestructible sentiments of a nation. It was the force of these sentiments which enabled the victors of Sarandaporon to enter Saloniki, which they had reconquered, in advance of the Bulgarians. It was this force which animated the heroes of Kirk-Kilissé and the Skra. Saloniki has ever cherished and fostered Hellenic ideals.

Great in olden times, " the heart of the Byzantine empire ", according to a writer of the Middle Ages, " the eye of Europe and the jewel of Hellas ", according to another, Saloniki has remained " throughout its history, in the domain of intellect and in that of art, a fortress of Hellenic civilization and culture. " [1]

Partially destroyed by the fire of 1917 [2] Saloniki is beginning to rise from its ashes. The Greek government with as much courage as discernment, has commissioned Ernest Hébrard, a French architect, to design and build the Saloniki of the XXth century. This great enterprise is unique in Europe at the present day, when there are, unhappily so many similar tasks to be accomplished. What an enormous task is this of rebuilding a city ! But the architect who has reconstructed the palace of Diocletian in Spalato, and who has drawn up the plans for the famous " world centre ", the darling scheme of Andersen the American, will prove equal to his task. The arteries of the new city are already marked out over the ruins. The plans of the official buildings are already nearly completed. The direction of the prevalent winds — the lines of communication between the railway station and the harbour — the circulation of the tramways — the reservation of open-air spaces, the future squares and parks — the respect due to ancient buildings, their setting and their suitable surroundings — the gradation of transition between the new city and the remains of the mediæval city, the preservation and utilization of the old walls — everything has been foreseen in this scheme, the grandeur of which equals its simplicity. And, when Saloniki, dominated by its ancient citadel, spreads fan-like on the mountain slope against which it leans ; when it extends as far as the sea from both sides of the avenue which will rise from the quays to the *Place des Fêtes* ; when its buildings in sober Roman style relieved by Byzantine art, exhibit alternately their luminous facades and their sombre porticoes — when its immense harbour is animated by the coming and going of ships, this great city will, assuredly, be one of the most beautiful cities in the world.

* * *

A glance at the map is sufficient to enable us to judge of its geographical importance. A junction of the railway line which connects Athens with Belgrade and Paris, situated at the outlet of the fruitful valleys watered by the rivers Haliacmon (Vistritsa), Axios (Vardar) and Strymon (Strouma), Saloniki forms the natural harbour of the greater part of the peninsula. Its dépôts will be the granary of all Macedonia, and its prosperity will enrich the whole province. A wise, tolerant and just administration, the policy of which would be dictated in accordance with the principles of him who dreamed of a Balkan Confederation, would speedily smooth away those bitter quarrels which politicians foment. We heard from the lips of many individuals the assurance formerly given by Kandji de Resen to Victor Bérard : " As for us, as long as we are not under Turkish rule, we care nothing about Serbia or Bulgaria ! Our forefathers were Hellenes, and in their time no one ever mentioned the Bulgarians. " May the Macedonian labourer, be he Bulgarian, Hellene, Turk or Albanian, plough his furrows in peace. May the Wallachian shepherd feed his flocks in the pastures with

[1] *La Grèce Immortelle.* Lecture by M. Ch. Diehl : Saloniki.
[2] See Album : *Saloniki and its basilicas.*

less fear of pillagers than of wolves. May the devastated forests be restored. May the meadows under better cultivation afford better and more nourishing food to the pale-eyed buffalo and to the oxen with the crumpled horns. May the rivers be provided with locks and carefully dammed in ; and the fine roads made by the Allies be kept in order, so that the jeweller from Klissura and the fur-trader from Kastoria, be able to travel along them without let or hindrance. May order and work reign over those great undulating plains which appear to dip down below and to bend round beyond the horizon ; and over the tracts of barley, wheat and corn to which the alluvial soil which has rolled down from the mountain affords an inexhaustible store of nourishment. And may the same order and industry reign over the fields of maize and of white poppies, over the tobacco fields, the produce of which is the most renowned of eastern tobaccos ; over the sheets of water where large flocks of wild fowl congregate, and over the lakes abounding with fish. And, further, may the beauty of the landscape be respected. Let us trust that the transformation into dynamic force of the water-falls of Vodena may not destroy the beauty of ancient Edessa and that " Progress " may not be accompanied by Vandalism ; and that, if Saloniki, the capital of Macedonia becomes, as we believe it will become, one of the most beautiful capitals in the world, Macedonia itself will be one day one of the most privileged and one of the happiest countries in the world.

Aïre-Genève, 1921.

D. Baud-Bovy.

(Translated by E. Hopgood.)



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THE GULF OF SALONIKI The ancient Thermaic Gulf the entrance to which the Sporades appear to guard, extends for a distance of 100 miles between two mountainous coasts. The majestic chain which links Pelion with Ossa to Olympus dips its base in its western waters: to the east it washes the heights of Chalcidice and the peninsula of Cassandria. The *Instructions nautiques* tell us that its waters are deep and safe from one end of Gulf to the other.



AT THE FOOT OF OLYMPUS The town of Diun the great sanctuary of Olympus was situated near the coast, at the foot of the sacred mount, on the Baphyras at a short distance above its conflux with the Enipeus. The town had been considerably embellished by Archelaus, one of the first kings of Macedon, who made it the rival of the Athenian colonies, Methone and Pydna which Philip was so soon to seize.



SALONIKI The capes Vardar and Kara-Bournou form at the extremity of the Gulf, the Bay of Saloniki. The town, the greater part of which was destroyed by the terrible fire of 1917, rises in terraces on the lower slopes of Mt. Kortiak. It is crowned by the old fortress and is enclosed by the circuit of its walls.



THE WHITE TOWER The dazzling brilliance of this edifice offers a most imposing aspect from afar to travellers arriving by sea. Built in Venitian style, it contains spacious halls: a gentle incline engineered in the thickness of the walls, gives access to the tower. The Janissaries were massacred here by the orders of Mohammed: thenceforth it bore the name of Hanli-Koulé or the Tower of Blood. In 1919 at the time that this photograph was taken, it served as a domicile for English soldiers, who occupied themselves in boxing and gymnastics under the shade of its arches.



THE QUAYS as seen from the White Tower. — An admirable view is obtained from the upper platform, of the sea, of Olympus shrouded in mist, of the plain of Vardar, of the town and extremely animated quays of Saloniki. At the very foot of the tower, crowds of pedestrians throng the walks of the Jardin-Union in the shade of the trees.



AFTER THE CONFLAGRATION Although some of the buildings along the quays, hôtels for the greater part, have been left standing by the fire, the whole of the central portion of the town has been destroyed by the flames, which were fanned by the wind from the Vardar. By a miracle, the charming church of Theotokos characterized by the elegance of its proportions, the good taste of its decoration, and dating, according to an inscription, from the year 1029, was saved.



SALONIKI from the White Tower. — From this point of vantage, an estimate may be formed of the importance of the Macedonian Capital. In the Album devoted to the Churches of Saloniki, we have referred to the excavations carried out by M. Hébrard at Saint-Georges. These excavations have enabled him to satisfy himself that the rotunda which may be distinctly seen in the photograph, is a monument of Roman origin. He has discovered here amongst other things, the base of the famous ambo which was carried to Constantinople. M. Hébrard has been commissioned by the Greek Government to draw up the plans for the new Saloniki, which is destined to be the most beautiful harbour of the Levant.



SALONIKI St. Paraskevi. — This basilica was the first Church in Saloniki to be transformed by the Turks into a mosque. Its facade is wedged in by the neighbouring dwellings. The entrance door is placed in the lateral facade and opens on to the right aisle. The great nave is separated from the two aisles by two rows of twelve pillars, and ends in a hemicycle. These pillars give a fine illustration of the Capital known as the Theodosian Capital, with impost or coussinet in the form of a truncated cone, destined to receive the springing of the arches. During the latter years of the war, and since the occupation of Smyrna by the Hellenic Army, a large number of Greek refugees from Thrace and Asia Minor, found refuge in this nave and in the galeries. The basilica sombre in tone, gilded like a picture by Decamps, assumed in consequence, a new beauty, at the same time more majestic and more human.



SALONIKI St-Demetrius. — We have here all that remains of the shining basilica[1]. At a first glance the disaster seems to be irreparable. The Ephor, Professor Sotiriou, believes however, that it will be possible to restore it, as the necessary materials for this purpose remain. He has preserved all the cubes of the destroyed mosaics, and he has already completely restored the famous inscription. In addition to this, the excavations carried out beneath the building have enabled him to extricate a subterranean chapel, a vast crypt, and a ciborium dating probably from the Vth Century. But there is one thing that can never be brought back to life, and that is the silver witch-elm, son of the ages, which formerly adorned the nave.

1) See in the same collection : *Saloniki and its Basilicas.*



SALONIKI Intrenched Camp. — At a glance from the crenelated ramparts the foundations of which date from ancient times, to the tents of the Allies; from the citadel of Therma to that of the intrenched Camp of the Great War, the whole history of Saloniki may be read. The last phase of its history must be studied in the fine work of Colonel Feyler, entitled "The Macedonian Campaign". A perusal of this narrative will show the important part played by the creation of this camp of Saloniki in determining the issue of the struggle. The boundaries of the camp enclosed an area of 115 sq. kilometres.



THE GALIKO This river, the ancient Echedoros, takes its rise in the wooded heights of the Krusia, whose northern slopes border the valley of the Strouma. It flows into the Bay of Saloniki half-way between the town and the Vardar. The course of the Galiko served as a base to the right of the French sector.



KILKICH The village itself is situated at the foot of a knoll, which commands the plain between the Vardar and the Galiko. On its summit stands the charming Church of St. Georges.



KILKICH (Kukus). — On July 4th, 1913, the Greeks having left Saloniki on the 2nd, attacked Kilkich by night, where the Bulgarians were strongly entrenched. On the same evening they were masters of the field after a fierce engagement, which cost them 10.000 men, killed and wounded. This victory opened the Doïran route to them. Doïran was the re-victualling centre of the Bulgarian armies in Macedonia.



LAKE DOÏRAN The scenery of Lake Doïran has quite a northerly aspect. Hemmed in by the spurs of the Beles, and the Krusia Mountains, it reflects the willows on its banks and the surrounding peaks. The pretty little town which used also to be mirrored in the lake, did not suffer greatly from the battle by which it fell into the power of the Greeks. Regained however by the Bulgarians in the course of the European War, it was completely destroyed by them, when they saw themselves compelled to make a definitive retreat.



PLAIN OF THE VARDAR Topcin. — The buffalo together with the mosquito and a small hawk of a particular species, is one of the features of the plain of the Vardar. He may be seen pulling without apparent effort, the heavy old-fashioned chariots, over sandy or muddy tracts. There is moreover, not a marsh or a water-course from which his primeval muddy shape, his flat horns which he lays back on his withers whilst raising his muzzle, and his strange pale blue eyes, with their fixed gaze do not emerge.



PLAIN OF THE VARDAR Between Topcin and Yenitze-Vardar (Panitza). — The waters, swollen by the rains, which cover the foot-way, are those of the swamp-like lake which protected the macedonian Pella. Having been the residence of Amyntas, it became the Capital of his son Philip. Canals and the river Lydias connected the harbour of Pella with the sea. Philip established his stud in its vicinity. The royal treasure was kept on an island. The village of Haghios-Apostolos marks the probable centre of the town of which nothing now remains.



YENITZE-VARDAR or Panitza, was formerly a very flourishing turkish village. As many as twenty mosques may be counted there. The late wars have reduced it to the condition of a decaying market-town. It was built of materials drawn from the ruins of Pella. It was probably in the neighbouring plain, which extends as far as Haghios-Apostolos and which to-day grows a celebrated tobacco in abundance, that Philip founded the stud described by Strabo, where more than 300 mares and 300 stallions were reared.



BOHEMITZA is a little market-town on the right bank of the Vardar, above the viaduct, over which the railway line from Saloniki to Uskub passes. It formed the extreme limit of the Allied Front, and the greater part of the inhabitants of Guevgueli and of the neighbouring villages took refuge there.



BOHEMITZA For an instant an important military centre, this little market-town has now sunk back into its former mediocrity. A bell in its church replaces the "hagiosimandre" or wooden bell which was all that the Turks allowed. The Greeks, however, allow its minaret which was injured by the bombs, to be illuminated during the Ramadan.



KARA-SINANCI The Observatory of the Saw. — This spur of jagged granite commands the Turkish village of Kara-Sinanci which was almost entirely destroyed by the Bulgarian bombardment. From this strategic point of observation may be seen the vast rose-coloured plain through which the river Vardar trails silver streaks, bounded by the silhouette of the Kortiack, and to the North, above and to the west of Guevgueli, a great part of the battle-field, where the battle of September 9th 1918 was fought, resulting in the rupture of the Bulgarian front.



GUMENITZA This charming little town hidden in a hook of the mountain grove rising between the valley of the Vardar and the valley of the Moglenitza has escaped the horrors of the war. It may be reached from Bohemitza by climbing a good road which passes through Gorkop one of the French aviation centres. Gumenitza in its verdant setting is privileged by being in the vicinity of abundant springs. One of these springs bubbles up into a fountain erected in 1918 to the glorious memory of the French soldiers.



EDESSA (Vodena). Edessa is situated on one of the affluents on the right bank of the Moglenitza. It is built on the edge of a plateau shaped like a holy-water stoup, hanging from the mountains that separate the basin of this river from that of Ostrovo. At a height of 50 to 75 metres, rising sheer to the perpendicular on three sides, it receives all the streams running down the mountains at its back. These streams of an exquisite limpidity, water the town in all directions, dividing it into several islets. Reaching the edge of the plateau they leap in cascades across virgin soil, irrigate the fertile gardens at the foot of the rock, and at their meeting point, reach the plain.



EDESSA "Nothing" says M. Delacoulonche, "equals the charm and beauty of these water-falls, which rush down a rock 25 metres in height, hewn vertically in the red sandstone and the stalactites, and then flow over a verdant slope at an angle of 25°. The upper edge of this immense carpet resembles a carpet of silver, and the lower a green silken tissue embroidered in bright colours."



EDESSA Majestic trees shade Edessa, and together with the waters, maintain a freshness of atmosphere which makes this part of Macedonia a veritable oasis.



EDESSA The beautiful waters which render this town a privileged resort, and which have given to it its Slav name of Vodena (Voda = water) threaten to-day to turn it into an industrial city. The water fall represents certainly considerable energy which it would seem impossible that the Greek Government should fail to turn to advantage. Let us trust however that it will not forget that beauty, that ægis of Hellenism also represents capital. It would consequently, be necessary to study the conditions in which these natural forces could be utilised, without destroying the charm of a little town which is undoubtedly destined to become one day the summer station and as it were the park of Saloniki.



EDESSA which even in the time of the Byzantine historians was called Vodkena, was the first Capital of Macedonia under Perdiccas. Legend has it also, that king Caranos who had been led thither by a goat (Aiyai) baptized it Ægæ. It is thought probable that Ægæ where the tombs of the Macedonian kings are known to have been built, is the same as Edessa. Philip was assassinated there by one of his subjects in the year 336 B. C. whilst celebrating the marriage of his daughter Cleopatra with a king of Epirus.



TRESINO This hamlet of low-pitched houses straggling at intervals under immense plane-trees encircled by climbing vines, amidst the murmur of the springs, is situated at the upper extremity of one of the branches of the Moglenitza valley, at the foot of the eastern slopes of the Dobropoli and the Kaïmakchalan. Sheltered from the north winds, and freely irrigated, the whole of this district, which has, unhappily, suffered greatly from the war, is of unusual fertility. Three harvests are reaped there during an average year.



THE DOBROPOLI is reached from Tresino by passing through the beautiful villages of Lower and Upper Pojar. There is not a house in either village which has not sustained damage by the bombardment. The allied forces under the command of General Sarrail, began a counter-attack on the 12th of September in response to the Bulgarian offensive of 1916. On September 30th the 3rd Serbian army made a definitive conquest of the Kaïmakchalan, " whilst the last charges " says Colonel Feyler, " carried the troops of the 2nd Serbian army into the immediate proximity of the Bulgarian trenches of the Dobropoli. . . where they remained clinging as though to the edge of a wall, with the abyss of the precipice yawning beneath. " They held out for two years in this terrible position, at the distance of a 100 metres from the Bulgarians, crouching in the trenches hewn out of the rock itself, being re-victualled with difficulty, and suffering terribly from the cold. It was this tenacity which contributed so greatly to the overwhelming success of 1918. One hundred and fifty-five pieces of artillery long and short had been brought up above Upper Pojar. After six hours of raking fire, the attack was made, the French leading. Four thousand men were lost at the Dobropoli, but the Bulgarian front was definitively broken up.



GORNICEVO This dull, straggling, wind-swept town, one of the centres of Bulgarian propaganda, is situated in the defile over which runs the road from Vodena leading to Ostrovo and Monastir. The Bulgarians gained possession of it on August 22nd 1916, and on the 23rd the Cote 1500 fell into their power. When they were compelled to abandon Gornicevo on the fifteenth of September, they left 32 cannon there in the hands of the Serbians.



THE LAKE OF OSTROVO Of no great depth, surrounded by barren moutains, the lake of Ostrovo as seen from the mountain passes which command it, has the dimmed brilliance of a sapphire set in bronze. Seen near at hand, its banks give it the appearance of a marsh rather than that of a lake.



OSTROVO AND THE KAÏMAKCHALAN When we remember that at the end of August 1916, the rear-guard of the Bulgarian column from Exsissu was able to water their horses in the lake, we realise the immense effort that the allied troops were obliged to make three weeks later in order to break down the formidable opposing barrier of the Kaïmakchalan.



BATATCHIN is a pretty mountain village on the southern slopes of the Kaïmakchalan. It was built by Koutzo-Wallachian shepherds, who camp in summer with their flocks on the surrounding heights.



THE FORESTS OF THE KAÏMAKCHALAN

The mountain is magnificently wooded save on its steeper slopes. The cemeteries in its glades testify to the fierceness of the combats in which the opposing forces of Serbians and Bulgarians took part. " The moutain " says Colonel Feyler, " is two-peaked. The first peak to be scaled rises on the very frontier, to a height of 2,365 metres. The second peak is beyond, on Serbian soil ; it has a height of 2,525 metres. The Bulgarians have built a solid base there, known as Fort Boris. On September 18th 1916, the Serbians reached the first; on the 20th they carried the second. Ten days later, they were completely masters of the fort, whose high and protracted spur commands the neighbouring mountains and surveys the whole country. "



EXSISSU which lies to the west of Lake Ostrovo, on the Saloniki-Monastir line forms together with Gornicevo, one of the gates of the Florina valley. It was on the 15th of September 1916, that the Allies retook both from the Bulgarians. An abundant spring of clear water having all the qualities of "Eau de Vichy-Célestins" will one day make the fortune of this little town.



THE PLAIN OF FLORINA Fertilized by the rich alluvial deposit brought down from the surrounding mountains, this wide plain compared by Victor Bérard to the Resen basin is one of the granaries of eastern Macedonia. The market-town of 1,400 dwellings, from which the plain derives its name, could boast of a hundred gipsy families, who furnished Turkey with celebrated dancers.



THE WHEAT HARVEST IN MACEDONIA In the ancient "Cazas", or district of Monastir, the field of wheat was the highest of all the eastern part of Macedonia and of Epirus, i. e. seventeen and a half hundredweight to the thousand square metres.



THE BUFFI (The Owl) is the name given to one of the heights of the chain of the Neretchka Mountains, which prolonging the Péristéri to the South, separate the valley of the Tcherna, from the basin of Lakes Presba and Ventrok.



LAKE VENTROK seen from the defile at the point at which the road from Florina to Koritza, in northern Epirus, crosses the Neretchka Mountains. Lake Ventrok or Malo-Jézévo is only ten metres in depth. Quite near to Lake Presba, it used to form an extension of the latter during the diluvial epoch. To-day, being at a higher level, it feeds its sources.



LAKE PRESBA is the most important lake in Macedonia. It has an area of more than 300 sq. miles. It is divided into two distinct parts: the northern part which is wide and uniform, and the southern part which is divided by a rocky peninsula into two narrow tongues, viz. the Malo-Presba, and the Malo-Jézévo, separated from the big lake by a dyke of sand and mud. Its average depth is 25 metres and in no instance does its depth exceed 54 metres. It has no surface outlet. If a tunnel were constructed at its southern extremity, a water-fall of 30,000 horse-power would be obtained and 50,000 sq. metres of arable land. Such a drainage would produce a sum amounting to several millions of francs.



LAKE RUDNIK is a swamp rather than a lake. The occasional pirogue of a fisherman hollowed out of the trunk of a tree and a few water-fowl are the only signs of life about it. It extends along the side of the execrable road leading from Exsissu to Kastoria by way of Klissura.



KLISSURA Like most towns of this country, Klissura has been built as far as possible from the Turkish cities, in the mountains, at the foot of a rough pass. Everything shows order, cleanliness and even richness. The inhabitants are mostly commercial, in the harbours along the coast, or abroad, but there are a few goldsmiths to be found.



A HOME IN KLISSURA The custom of offering "Glyko" (the name given to such light refreshments as sweetmeats, liqueurs, a glass of cold water etc.) to a guest on his arrival, is a universal custom observed throughout the East, and partakes somewhat of the nature of a rite. This view illustrates the extreme comfort and cleanliness of a Wallachian home. "For fifty years past" says M. Victor Bérard in his fine work on *Turkey and Contemporary Hellenism*, "the efforts of the Wallachians have been directed solely with a view of rendering themselves more Hellenic in character daily, and of spreading Hellenic creeds in their midst. The Wallachians have been the greatest benefactors of the Hellenic race. They have bequeathed most beautiful gifts and built most beautiful buildings for the Athenian people, and they have founded in Athens, the finest charitable and educational institutions to be found in Greece."



KASTORIA Situated to the south of the lake of Presba, the little lake of Kastoria with its setting of hills, farms and villages is a charming sight. One of the sources of the Vistritza issues from this lake. A peninsula, joined by a narrow strip of land to the west coast, just out into it. The town of Celetron mentioned by Titus Livy, was built in a position, as secure as it was delightful, on this spot. The town was taken by the Romans, and later on fortified by the Byzantines.



AN INTERIOR IN KASTORIA When Victor Bérard visited Kastoria in 1894 he saw but little of the Greek Community there. The latter was at that time in disfavour with the Turkish Government. "The Mussulman Quarter" he says "contains hardly 200 houses. The Jews who are more numerous, muster from 250 to 300 families, but as far as numbers are concerned the Greeks are in the majority. They possess from 1000 to 1200 dwellings. In reality the Jews are dominant here." To-day in spite of the minarets which are a salient feature of the town, Kastoria is the most Grecian in appearance of all the towns in Macedonia. Its schools are remarkably well managed.



KASTORIA Fishermen. — A large number of the inhabitants of Kastoria have become wealthy by the preparation and sale of skins. The local products consist solely of brightly coloured carpets, felt hooded cloaks, and the delicious fish of the lake.



THE VISTRITZA of the Slavs, the *Indjé-Kara-Sou* of the Turks, will probably resume its ancient name of Haliacmon. This river possessing a rapid current, derives its source from the east of the Grammos. Swollen by the waters of the Biclitza, and by the outlet from the lake of Kastoria, it flows into the Gulf of Saloniki opposite to, and at the level of, Cape Kara-Bournou.



SERVIA This town guards the defile which leads from the valley of the Haliacmon, the right bank of which it commands, to that of Sarandaporon. It was founded by the Serbs to whom Heraclitus had given the adjoining tracts of land. They afterwards deserted it, and it became the seat of a bishopric.

In the XIIIth Century this town was on the frontier live between the Empire of the Franks and Wallachia. No ancient ruins have been found here. Everything is of Byzantine origin.



SERVIA Ruins of the Byzantine Fortress. — The mountain pass used to wind along this vast *enceinte*. It issued by a gate the pillars of which are still to be seen, and which gave the name of Portaes to the defile. It was from the summit of these walls which had withstood the assaults of Cantacuzena and succumbed to those of the Turks, that the victorious Greek army, after three days combat, beheld on October 10th 1912 the valley of the Haliacmon, which it was to descend on the following days, in order to take Verria and march upon Saloniki.

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