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The educational condition in the villages of Derkon lake: Based on the annotation of the educational brotherhood of Machrochori “Korais” in Constantinople (1912)***Abstract**

Hereby is presented a brochure of the Educational Society “Korais”, which was headed in the area of Macrochori in Constantinople and was published in July of 1912. The Society distributed it to its members and friends, aiming to boost the National morale of the citizens, so as to face the Bulgarian propaganda, to found schools, to help financially and to send teachers to educate their children. The Christian villages that are under study are the following: Derkon, Imbrochori, Ntagiakadin, Deli Yunus, Tarpha and Tsanaktsa Agiasmataki, Akalan, Arnavutkoy, Bogazkioy, Hermenikoy, Kastanies, Lazarkoy, Oklali, Tzelepkiyoy. Tsiflikoy and Nichoraki. The first six were Bulgarian speaking villages, which were abandoned, as well as the rest of the villages. By taking a closer look to the program and the suggestions of the Society, it becomes obvious that its actions aimed mainly at the promotion of Greek education in the area.

Key Words: Turkey, Thrace, Derkon Metropolis, Bulgarian

* During the Scientific two-day conference which was organized by the Students’ Community-Konstantinos Palaiologos IA’, from the Department of Language, Literature and Culture of the Black Sea Countries - Democritus University of Thrace, there was made the following announcement under the title: Thrace 20th - beginning of 21st century – place, society, economy, history and cultures”, which took place in the Department of Language, Literature and Culture of the Black Sea Countries from the Classics and Humanities Studies Faculty in Democritus University of Thrace in January 17-18 of 2014. It was published in the Greek language in the volume *Homes of Romiosini, Thrace, Macedonia, North Epirus, Minor Asia, Pontus, Kappadokia, Cyprus*. Dedicated to the professor Athanasios E. Karathanasis, Thessaloniki 2018, pp. 89-97.

During the period we were filing the records of the Derkon Metropolis¹, what caught our eye was a four page booklet from the Educational Brotherhood “Korais” in Constantinople² that sized 15.5x26.5, which was miraculously saved from the fire that broke out at the night the events took place on the 6th of September, 1955, when the metropolitan Palace of the Derkon Metropolis was set on fire. It should be noted that this particular place was burnt down and the only thing that was saved among the rich and valuable records, that had been kept there, were some codes and documents, which were collected in the following days through the ashes by the archdeacon, by that time, of the Metropolis of Derkon Germanos Athanasiadis, now Metropolitan Bishop of Theodoroupoloi³ and the niece of the Metropolitan Bishop of Derkon Jacob (1950-1977)⁴ Theognosia Ioannidou.

¹ For Derkon Metropolis see Basil Stavridis, *Η Ιερά Μητρόπολις Δέρκων. Οικουμενικόν Πατριαρχείον*, Thessaloniki 1991. Idem, *Επισκοπική ιστορία του Οικουμενικού Πατριαρχείου*, Thessaloniki 1996, pp. 162-175. Akilas Millas, *Σφραγίδες μητροπόλεως Χαλκηδόνος-Δέρκων*, Athens 2000. Stamatiou Psaltis, *Η Θράκη και η δύναμις του εν αυτή ελληνικού στοιχείου*, Vol. I, Athens 1919, pp. 75-82. Paschalis Valsamidis, *Κωνσταντινουπολίτικα ανάλεκτα*, Thessaloniki 2012, pp. 25-69, 130-145, 200-250, 391-399. S. Boutiras, «Εκθεσις του Διοικητικού Συμβουλίου περί των εργασιών του πρώτου συλλογικού έτους», *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 1 (1872-1873): 53-56. Idem, «Εκθεσις της Εκπαιδευτικής Επιτροπής του Θρακικού Συλλόγου περί της ενεστώσεως καταστάσεως της εν Θράκη ελληνικής παιδεύσεως», [hereafter] *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 2 (1873-1874): 85-93. Dimitrios Kalemis, «Η επαρχία Δέρκων. Εκκλησιαστικαί-σχολαί-αριθμοί κατοίκων-ήθη και έθιμα», *Ημερολόγιον της Ανατολής* 5 (1886): 135-157. A. P., «Η Μητρόπολις Δέρκων», *Ημερολόγιον Εθνικών Φιλανθρωπικών Καταστημάτων Κωνσταντινουπόλεως του έτους 1906*, Konstantinoupolis 1905, pp. 145-158. *Γενικός κανονισμός της επαρχίας Δέρκων*, Konstantinoupolis 1908. Manuel Gedeon, «Τα κατά καιρούς όρια της Αρχιεπισκοπής Κωνσταντινουπόλεως και της επισκοπής Δέρκων», *Εκκλησιαστική Αλήθεια* 41 (1917): 35-38, 58-61, 100-103, 124-127, 42 (1918): 52-54. Xenophon Sideridis, «Μητροπολίται Δέρκων (783-1925)», *Ορθοδοξία* 7 (1932): 320-328, 374-382, 399-406 8 (1933): 355-359. Stavrakis Aristarchis (Adamantios Kasapidis), «Δέρκοι. Περί της μητροπόλεως Δέρκων και των αυτής μητροπολιτών. Θρόνος Η'», *Ορθοδοξία* 9 (1934): 87-90, 131-134, 221-222, 10 (1935): 35-41, 135-138, 174-178, 251, 321-326, 419-423, 459-463, 503-509. Athena Gaitanou-Gianniou, «Από την Ανατολικήν Θράκην η επαρχία Δέρκων», *Θρακικά* 12 (1939): 161-209 13 (1940): pp. 108-156.

² It was founded in 1886 in order to enhance the conditions in which the schools of the Machrochori community were into. See *Κανονισμός της εν Μακροχωρίω Φιλεκπαιδευτικής Αδελφότητος ο «Κοραής»*, Konstantinoupolis 1906, p. 13. Kyriaki Mamoni, *Σύλλογοι Θράκης και Ανατολικής Ρωμυλίας (1861-1922). Ιστορία και δράση*, Thessaloniki 1995, pp. 98-99, 149. Nikos Tziras, *Το Έβδομον του Βυζαντίου και η Ελληνική Κοινότητα Μακροχωρίου*, Athens 1992, pp. 246-250. A. P., *op.cit.*, p. 150. Athena Gaitanou-Gianniou, *Από την Ανατολικήν Θράκην*, *Θρακικά* 13 (1940): 129. Paschalis Valsamidis, *Η ιστορία του ιερού ναού αγίου Γεωργίου Μακροχωρίου Κωνσταντινουπόλεως*, Thessaloniki 2015, p. 37.

³ For Metropolitan Bishop of Theodoroupoloi Germanos see Paschalis Valsamidis, *Μελέτες ιστορικές για την Ανατολική Θράκη και Μακεδονία κατά την ύστερη οθωμανική περίοδο*, Thessaloniki 2011, pp. 160-165.

⁴ He was born in Neapoli (Nevsehir) of Cappadocia in 1885. His parents were called Iakovos and Anastasia. He went to school in his home country. In the following years he studied in the Theological School of Chalkis, from where he graduated in 1916. He was ordained a deacon and he was renamed from Iordanis to Iakovos. In the following he was ordained as a preacher in the community of Kontoskaliou and then an archdeacon in the Metropolis of Chalkidona. In 1919 he was hired by the Patriarchate Courtyard as a secretary in the Holy Synod. From 1922 until 1924 he became an archivist and then great archdeacon. In March 23 of 1926 he was elected a Metropolitan Bishop of Imbros and Tenedos. In October of 1930 he was enthroned. In May 23 of 1950 he was transferred in the Metropolis of Derkon, where he remained until February 5, in 1977, when he quitted voluntarily. He passed away in March 5, 1980 and he was buried in the cemetery of St. Mary of the Spring of Balikli. See Basil Stavridis, *Η Ιερά μητρόπολις Δέρκων*, pp. 96-97. Idem, *Επισκοπική ιστορία*, pp. 174-175. Meliton

The present booklet is probably the only one that was saved and, as far as we know, it does not exist in any other library in Constantinople or in Greece. Its title is *An Annotation about the Educational Condition in the lake of Derkon, part of the homonym province*, which was published in Machrochori and it dates in July 1912. It was probably handed out by the Brotherhood to its members and friends, who were supposed to help its mission and it referred to the educational condition that prevailed in the ecclesiastic part of the Derkon Lake⁵. The booklet is saved in an almost good condition, although the edges of its pages have been burnt by the fire. The aim of the Brotherhood was to promote the Greek language around the area and to deal with the Bulgarian propaganda, as well as to deter the residents' Bulgarization⁶. During the period we are studying, the Bulgarians were very active in this particular area, while the Metropolitan Bishop of Derkon, Kallinikos (1884-1924)⁷, after 28 years of his pastorate in the Metropolis of Derkon, was old and he could no longer deal with these kinds of problems⁸. For this reason the Educational Brotherhood "Korais", which acted in the Metropolis of Derkon and it had been headquartered in Machrochori since 1886⁹, undertook the responsibility to deal with the situation, as it was taking place close to its headquarters. Similar was the action that had been developed in this area by the Organization of Constantinople, when it was active from 1908 through 1912¹⁰. The target of the Educational Brotherhood was to support the schools in the community of Machrochori¹¹, to promote the spiritual life and to also support the poor students¹². We also acknowledge that during the period that the Brotherhood was active it developed a very important national, philanthropic, educational and social work.

Kara, *Η νήσος Ίμβρο. Συμβολή εις την εκκλησιαστικήν ιστορίαν της*, Thessaloniki 1987, pp. 179-180. Athanasios Chernoglou, «Ιάκωβος», *Θρησκευτική και Ηθική Εγκυκλοπαίδεια* 6 (1965): 648-650. Paschalis Valsamidis, «Αυτοβιογραφία του Δέρκων Παπαπαϊσίου (1885-1980). Αποσπάσματα», *Ο Πολίτης* (P. Tsoukatou) June 2012, p. 17 onwards.

⁵ It is called Terkos Gölü or Durusu Gölü.

⁶ A. P., *op.cit.*, p. 150. Akilas Millas, *op.cit.*, p. 310.

⁷ He was born in Dardanelia in May 21, 1841. He graduated from the Theological School of Chalkis. In April of 1874 he was ordained Great Protosyncellus of the Ecumenical Patriarchate. In November 6, 1878 he was elected as a Metropolitan Bishop of Thessaloniki, while in December 20, 1884 he was upgraded in the Metropolis of Derkon and in May 8, 1924 he was transferred to the Metropolis of Ephesos. He passed away in January 16, 1926. For Metropolitan Bishop of Derkon Kallinikos see Nikolaos Foropoulos, «Καλλίνικος ο Φωτιάδης», *Θρησκευτική και Ηθική Εγκυκλοπαίδεια*, 7 (1965): 254. Basil Stavridis, *Η Ιερά Μητρόπολις Δέρκων*, p. 88. Andreas Nanakis, «Νέα ιστορικά στοιχεία για τον Μητροπολίτη Δέρκων Καλλίνικο Φωτιάδη (1841-1926) του από Θεσσαλονίκης», *Επιστημονική Επετηρίδα της Θεολογικής Σχολής, Τμήματος Θεολογίας Νέα σειρά* 1 (1990): 163-192. Xenophon Sideridis, *Μητροπολίται Δέρκων, Ορθοδοξία* 8 (1933): 358-359. Stavrakis Aristarchis (Adamantios Kasapidis), *Δέρκοι, Ορθοδοξία* 9 (1934), p. 222.

⁸ Athanasios Souliotis-Nikolaidis, *Οργάνωσις Κωνσταντινουπόλεως*, Athens 1984, p. 55. Paschalis Valsamidis, *Η μητρόπολη Μετρών και Αθύρων*, Thessaloniki 2007, pp. 32-33.

⁹ We found the Brotherhood's regulation of 1906 in the library of the ecumenical Patriarchate. In p. 2, which is a white page, someone had noted the names of the Brotherhood's bureau for the year 1909 as follows: Nikolaos Sosis (president), Spiridon Sismanoglou (vice president), P. Ioannidis (secretary), Ioannis Grammatikopoulos (cashier) and Heraklis Pintzas, Pol. Xatzopoulos and Stilianos Giosi as members. *Κανονισμός της εν Μακροχωρίω Φιλεκπαιδευτικής Αδελφότητας*, p. 2.

¹⁰ The Educational Brotherhood had established 6 departments in Derkos, Strantz, Pirog, Bogazkoy, Metres and Silivri. See Athanasios Souliotis-Nikolaidis, *op.cit.*, pp. 55-58.

¹¹ For schools see. Nikos Tziras, *op.cit.*, pp. 155-199

¹² *Κανονισμός της εν Μακροχωρίω Φιλεκπαιδευτικής Αδελφότητας*, p. 5.

In the booklet, the Educational Brotherhood “Korais” informs us about the educational and financial condition of the residents in Derkon Lake, as well as the number of their population in 1912. According to the reference, the Christian villages in Derkon Lake, in the homonym ecclesiastic part of Derkon province, were the following: Aghiasmataki, Akalan, Arnaoutkoy, Vogiazkoy, Derkos, Emenikoy, Imbrochori, Kastanies, Lazarkoy, Dagiakadin, Deli, Giounouz, Oklali, Tarpha, Tzelepkoy, Tsanaktsa, Tsiflokoy and Nichoraki.

The Brotherhood notes that among the other villages, Kastanies¹³ was in a prominent place, as it was the capital of the specific department. It was inhabited by almost 290 families and they also maintained a boys’ school with two male teachers and a girls’ school with two female teachers.

According to the Brotherhood, the villages Ciftlikkoy¹⁴, Nichoraki¹⁵ and Bogazkoy¹⁶ were able to cover their own educational needs, while the rest of the villages were poor and small, as their residents were restricted to 70 to 130 families, whose income came from farming and making charcoal. In the annotation, the Brotherhood highlights that in other villages, which were in a similar condition, it was the government that supported their educational needs – funds. However, as far as know, in the case of the Greek – Orthodox communities it was the Metropolis of each community and the educational societies that supported them. In the particular department of Derkon province there was a minimum, or to say it better no support or encouragement by the metropolis of the unions towards these villages. As a result, their poor inhabitants could neither meet their educational needs nor maintain any teachers, as they were not able to pay them a satisfying salary. As a consequence, the

¹³ In the present days it is called Kestanelik. In about 1868 there was a school that operated in the community. During the years 1873 / 1874 there were living in the village 90 families, 540 people and there was operating a school that was divided into two parts: the Greek and the interteaching. In this school were studying 112 students, some of whom came from the surrounding Bulgarian speaking villages. See *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 2 (1873-1874): 92, 93. Dimitrios Kalemis, *op.cit.*, p. 148. A. P., *op.cit.*, p. 148. Athena Gaitanou-Gianniou, Από την Ανατολική Θράκη, *Θρακικά* 12 (1939): 205-206. Miltiadis Sarantis, «Από τα πανηγύρια της Θράκης», *Θρακικά* 8 (1937): 412. Idem, «Το δέλτα του Βυζαντίου», *Θρακικά* 19 (1944): 200. Stamatios Psaltis, *op.cit.*, pp. 77, 80. Basil Stavridis, Η Ιερά Μητρόπολις Δέρκων, p. 64. M. Maravelakis-A. Vakalopoulos, *Αι προσφυγικά εγκαταστάσεις εν τη περιοχή Θεσσαλονίκης*, Thessaloniki 1955, p. 269. Akilas Millas, *op.cit.*, pp. 356-357.

¹⁴ Ciftlikkoy (Çiftlikköy) in 1873/1874 was inhabited by 75 families (450 people). There was a public school which occupied one teacher and 40 students. The annual expenses of the community were 4.000 piastre. By the end of 1884 operated a boys’ school and a girls’ school in the community. See *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 2 (1873-1874): 92. Dimitrios Kalemis, *op.cit.*, pp. 149-150. A. P., *op.cit.*, p. 155. Athena Gaitanou-Gianniou, Από την Ανατολική Θράκη, *Θρακικά* 13 (1940): 153-154. Miltiadis Sarantis, Το δέλτα του Βυζαντίου, p. 201. Stamatios Psaltis, *op.cit.*, pp. 78, 80. Basil Stavridis, Η Ιερά Μητρόπολις Δέρκων, pp. 66-67. Akilas Millas, *op.cit.*, p. 361.

¹⁵ In Turkish it is called Yeniköy. In 1873/1874 lived there 85 families, almost 150 people. There was a public school with 30 students. See *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 2 (1873-1874): 92, 93. Dimitrios Kalemis, *op.cit.*, p. 146. A. P., *op.cit.*, p. 153. Athena Gaitanou-Gianniou, Από την Ανατολική Θράκη, *Θρακικά* 13 (1940): 143. Stamatios Psaltis, *op.cit.*, pp. 77, 80. Basil Stavridis, Η Ιερά Μητρόπολις Δέρκων, pp. 60-61. Akilas Millas, *op.cit.*, p. 350.

¹⁶ The village is located in the north-west side of Pirgos. In 1873/1874 there were 272 families and almost 1.500 people. There was a school with 30 students and one teacher. See *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 2 (1873-1874): 88. Dimitrios Kalemis, *op.cit.*, pp. 145-146. A. P., *op.cit.*, p. 153. Athena Gaitanou-Gianniou, Από την Ανατολική Θράκη, *Θρακικά* 13 (1940): 140. Stamatios Psaltis, *op.cit.*, pp. 77, 80. Basil Stavridis, Η Ιερά Μητρόπολις Δέρκων, pp. 58-59. Akilas Millas, *op.cit.*, p. 344.

residents of this department were, in their majority, uneducated; that is, out of 100 men only three could read and write.

The Educational Brotherhood informs us that in this department there were six villages where Bulgarian was being spoken¹⁷: Derkos¹⁸, Imbrochori¹⁹, Tayakadin²⁰, Nteli Yunus²¹, Tarpha²² and Tsanaktza, which acceded four years ago in the Exarchate and they were under the Bulgarian propaganda. These villages were left on their own, as well as the other villages of the department. After the defection, five out

¹⁷ In his study, Stamatias Psaltis mentions seven Bulgarian speaking villages. Stamatias Psaltis, *op.cit.*, p. 76. The same number of villages, along with Ermenikoy, where half people were Greek speaking and half were Slavic speaking, is mentioned by Athanasios Souliotis-Nikolaïdis, *op.cit.*, p. 55.

¹⁸ According to Stravonas, it was called Phinepolis. In the older times it used to be the center of Derkon Metropolis. In Turkish the village is called Durusu. In 1873/1874 lived there 70 families, almost 400 people. The priest of the village taught reading and writing of the Greek language to 20 Bulgarian speaking students in his cell. It was destroyed during the Balkan Wars (1912-1913). See *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 2 (1873-1874): 90. Dimitrios Kalemis, *op.cit.*, pp. 146-147. A. P., *op.cit.*, pp. 153-154. Athena Gaitanou-Gianniou, Από την Ανατολικήν Θράκην, *Θρακικά* 12 (1939): 193-194. Miltiadis Sarantis, Το δέλτα του Βυζαντίου, pp. 203, 208. Stamatias Psaltis, *op.cit.*, pp. 77, 80. Basil Stavridis, Η Ιερά Μητρόπολις Δέρκων, p. 61. Akilas Millas, *op.cit.*, p. 352.

¹⁹ In Turkish it is called İmrahor. In 1873/1874 lived there 40 families, almost 240 people. There was one teacher who taught the Greek language to 15 Bulgarian speaking students. During the Balkan Wars (1912-1913) the residents of the villages found a refuge to the neighboring villages. See *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 2 (1873-1874): 91. Dimitrios Kalemis, *op.cit.*, p. 146. A. P., *op.cit.*, p. 153. Athena Gaitanou-Gianniou, Από την Ανατολικήν Θράκην, *Θρακικά* 12 (1939): 202-203. Miltiadis Sarantis, Το δέλτα του Βυζαντίου, pp. 200, 203, 208. *Ο Γολγοθάς του εν Τουρκία ελληνοισμού*, Konstantinoupolis 1919, p. 189. Stamatias Psaltis, *op.cit.*, pp. 77, 80. Basil Stavridis, Η Ιερά Μητρόπολις Δέρκων, p. 60. Akilas Millas, *op.cit.*, p. 349. Vasiliki Tsalikoglou, *Ο πρώτος διωγμός των Ελλήνων στην Ανατολική Θράκη (1913-1918)*, Thessaloniki 2010, p. 243.

²⁰ The residents of the village Tayakadin were occupied mainly in farming and stock-breeding. In 1873/1874 lived there 50 families and almost 300 people. The priest of the village taught the Greek language to 20 Bulgarian speaking students. The residents abandoned the village during the Balkan Wars (1912-1913). See *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 2 (1873-1874): 90. Dimitrios Kalemis, *op.cit.*, p. 147. A. P., *op.cit.*, p. 154. Athena Gaitanou-Gianniou, Από την Ανατολικήν Θράκην, *Θρακικά* 13 (1940): 143. Miltiadis Sarantis, Το δέλτα του Βυζαντίου, pp. 201, 203, 208. Stamatias Psaltis, *op.cit.*, pp. 77, 80. Basil Stavridis, Η Ιερά Μητρόπολις Δέρκων, pp. 61-62. Akilas Millas, *op.cit.*, p. 353.

²¹ According to the Annual Reference Book of the Educational Society of Thrace for the year 1873/1874 the Metropolitan Bishop of Derkon Neophitos (1865-1875) introduced as a teacher a monk from Mount Athos, who taught reading and writing in the Greek language to 18 Bulgarian speaking students in the cell of the church, because the residents were poor and they could not build a school. In the village used to live 300 people. They occupied with farming. The village was destroyed during the Balkan Wars (1912-1913). See *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 2 (1873-1874): 89. Dimitrios Kalemis, *op.cit.*, p. 147. A. P., *op.cit.*, p. 154. Athena Gaitanou-Gianniou, Από την Ανατολικήν Θράκην, *Θρακικά* 13 (1940): 143-144. Miltiadis Sarantis, Το δέλτα του Βυζαντίου, pp. 201, 203. Stamatias Psaltis, *op.cit.*, pp. 77, 80. Basil Stavridis, Η Ιερά Μητρόπολις Δέρκων, p. 62. Akilas Millas, *op.cit.*, p. 353.

²² In the years 1873/1874 there were 90 Bulgarian speaking families, 540 people. There was operating a Bulgarian school, where there was a Bulgarian teacher and he was paid by the residents of the village and the Bulgarian prokritoi of Constantinople. We do not know the number of the students. The village was destroyed during the Balkan Wars (1912-1913). See *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 2 (1873-1874): 91. Dimitrios Kalemis, *op.cit.*, p. 150. A. P., *op.cit.*, p. 155. Athena Gaitanou-Gianniou, Από την Ανατολικήν Θράκην, *Θρακικά* 13 (1940): 151-152. Miltiadis Sarantis, Το δέλτα του Βυζαντίου, pp. 201, 203, 208. Ευλόγιος Κουρίλας, μητροπολίτης Κορυτσάς, «Ο καβαλλάρης Άγιος Γεώργιος εν τη αγιογραφία και Λαογραφία. Δημόδης τύπος εν Θράκη», *Αρχείο Θρακικού Λαογραφικού Γλωσσικού Θησαυρού* 22 (1957): 105-106. Stamatias Psaltis, *op.cit.*, pp. 77, 81. Basil Stavridis, Η Ιερά Μητρόπολις Δέρκων, pp. 67-68. Akilas Millas, *op.cit.*, pp. 362-363.

of the six villages obtained a female teacher and a male Bulgarian teacher, owing to the support from the Exarchate.

In the village Tsanaktsa²³ there were 60-70 huts²⁴ and it was ten minutes away from the village Kastanies, where a Bulgarian boys' school²⁵ and a girls' school operated along with a boarding school. All three were in an excellent condition. These schools accepted male and female students from the Bulgarian speaking villages of the area.

The Brotherhood underlined that the villages that acceded in the Exarchate had a different appearance in comparison to the Greek - Orthodox villages in the Metropolis of Derkon, whose condition remained stable.

In Lazarkoy²⁶, despite the fact that lived 70 Greek - Orthodox families, the community revenues were so low that they could not pay the salary of the single teacher and chanter of the church, that is an amount of 150 piastre per month. The 70 students, boys and girls, attended a mixed school, which, in reality, it was a hut and the class was almost 12 square feet, while there were not any desks. The students sat on the ground or were standing. Moreover, there was not a teacher.

In Akalan village²⁷ used to live 120 Greek- Orthodox families, while there was a teacher who taught a mixed school and he was paid 20 Turkish liras in an annual basis. The community revenues were not enough to allow them to hire a female teacher.

In Oklali village²⁸ there were 134 Greek - Orthodox families and they could not afford to hire a teacher. The Brotherhood refers that in the rest of the villages the

²³ The village Tsanaktsa (Çanakça) used to be a Turkish chiflik. It was located in a small distance from Kastanies village. During the Balkan Wars (1912-1913) it was destroyed, as it was a battle field and its residents found a refugee to the neighboring villages. In 1873/1874 lived there 68 families, almost 400 people. There was a public school with 30 Bulgarian speaking students, who were taught the Greek language by one teacher. See *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 2 (1873-1874): 91-92. Dimitrios Kalemis, *op.cit.*, p. 148. A. P., *op.cit.*, p. 154. Athena Gaitanou-Gianniou, Από την Ανατολικήν Θράκην, *Θρακικά* 13 (1940), pp. 152-153. Miltiadis Sarantis, Το δέλτα του Βυζαντίου, pp. 200, 208. Stamatios Psaltis, *op.cit.*, pp. 78, 80. Basil Stavridis, Η Ιερά Μητρόπολις Δέρκων, p. 63. Akilas Millas, *op.cit.*, p. 355.

²⁴ Athanasios Souliotis-Nikolaidis mentions that the Bulgarian school was destroyed in February, 1908. Athanasios Souliotis-Nikolaidis, *op.cit.*, p. 56.

²⁵ Athanasios Souliotis-Nikolaidis notes 60-70 families. Αθανάσιος Σουλιώτης-Νικολαΐδης, *op.cit.*, p. 55.

²⁶ Yazlık was a poor village. In 1873/1874 there were 44 families, 250 people. The priest of the village taught the 10 students in the yard of the church. See *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 2 (1873-1874): 91. Dimitrios Kalemis, *op.cit.*, p. 148. A. P., *op.cit.*, p. 154. Athena Gaitanou-Gianniou, Από την Ανατολικήν Θράκην, *Θρακικά* 12 (1939): 207-208. Miltiadis Sarantis, Το δέλτα του Βυζαντίου, p. 201. Stamatios Psaltis, *op.cit.*, pp. 77, 80. Basil Stavridis, Η Ιερά Μητρόπολις Δέρκων, p. 63. Akilas Millas, *op.cit.*, p. 354. Vasiliki Tsalikoglou, *op.cit.*, p. 242.

²⁷ Akalan is located in the west of Derkon Lake. In 1873/1874 there were 71 families, almost 240 people. In the public school there was one teacher who taught to 25 students. See *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 2 (1873-1874): 89. Dimitrios Kalemis, *op.cit.*, p. 149. A. P., *op.cit.*, p. 154. Athena Gaitanou-Gianniou, Από την Ανατολικήν Θράκην, *Θρακικά* 12 (1939): 182-183. Miltiadis Sarantis, Το δέλτα του Βυζαντίου, p. 199. Stamatios Psaltis, *op.cit.*, pp. 77, 80. Basil Stavridis, Η Ιερά Μητρόπολις Δέρκων, p. 65. M. Maravelakis-A. Vakalopoulos, *op.cit.*, p. 269. Akilas Millas, *op.cit.*, p. 359.

²⁸ Oklali is close to Kastanies village. In 1873/1874 there were 72 families, almost 420 people. There was a public school with one teacher and 20 students. See *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 2 (1873-1874), p. 91. Dimitrios Kalemis, *op.cit.*, pp. 148-149. A. P., *op.cit.*, p. 154. Athena Gaitanou-Gianniou, Από την Ανατολικήν Θράκην, *Θρακικά* 13 (1940), pp. 147-148. Miltiadis Sarantis,

conditions were similar and mentions the villages of Celepkoy²⁹, Aghiasmataki³⁰ etc. It does not inform us about the number of the residents and the educational situation that prevailed.

The Educational Brotherhood highlighted the dangers that the residents of this department were facing and underlined that the national spirit of the residents was constantly being shocked, due to the indifference of the people in charge and the illiteracy, while what was prevailing was total lack of education. As a result, lots of people were thinking that if they acceded in the Exarchate, they would have teachers for their children. Some of them were seriously thinking of sending their children to the Bulgarian school of Tsanaktsa, which did not only educate but also offered free costumes for the students³¹. They would also be taught the Bulgarian, the Turkish and the French language as well as instrumental music³². The Brotherhood also informs us that some people realized the proselytism that was taking place and decided to withdraw. Among them there were students from the Bulgarian school of Tsanaktsa. The Bulgarians, in order to reach their goal, decided to introduce the teaching of the Greek language for the school year 1912-1913, so as to attract as more Greek students as possible.

The Educational Brotherhood examined the events that were taking place in Derkon Lake and was able to find capable and generous people, who were willing to help and support the enhancement of the education conditions. Their deep belief was to manage to re-establish these villages, within the next five years, and to boost their national spirit, so as to armor them against the foreign propaganda. In order to fulfill its agenda, the Brotherhood designed and presented the following program and suggestions.

a. As compensation to the Bulgarian school of Tsanaktsa, to establish a practical boys' and a girls' school in Kastanies. The community would provide a salary for a teacher and the personnel of the educational establishments that is the amount of 140 Turkish liras. If this amount was supplemented with 160 Turkish liras, the above schools could also be maintained. There was also a need to build new buildings for these schools with wider classrooms, since the present buildings were unsuitable. Moreover, this move would give a boost to the image of the Greek –

Το δέλτα του Βυζαντίου, p. 200. Stamatios Psaltis, *op.cit.*, pp. 77, 80. Basil Stavridis, *Η Ιερά Μητρόπολις Δέρκων*, pp. 64-65. M. Maravelakis-A. Vakalopoulos, *op.cit.*, p. 269. Akilas Millas, *op.cit.*, p. 358.

²⁹ Celepkoy is located north of the village Tarpha and west of Derkon Lake. In 1873/1874 there were 40 families, 240 people. In the public school there was one teacher who taught to 10 students. See *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 2 (1873-1874), p. 92. Dimitrios Kalemis, *op.cit.*, p. 150. A. P., *op.cit.*, p. 154. Athena Gaitanou-Gianniou, *Από την Ανατολικήν Θράκην*, *Θρακικά* 13 (1940): 152. Miltiadis Sarantis, *Το δέλτα του Βυζαντίου*, p. 201. Stamatios Psaltis, *op.cit.*, pp. 78, 81. Basil Stavridis, *Η Ιερά Μητρόπολις Δέρκων*, p. 67. Akilas Millas, *op.cit.*, p. 362.

³⁰ In Turkish it is called Taşoluk. It was a small village. In 1873/1874 there were 53 families, almost 300 people. There was a public school with 15 students. See *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 2 (1873-1874), p. 90. Dimitrios Kalemis, *op.cit.*, p. 146. A. P., *op.cit.*, p. 153. Athena Gaitanou-Gianniou, *Από την Ανατολικήν Θράκην*, *Θρακικά* 12 (1939): 173. Miltiadis Sarantis, *Το δέλτα του Βυζαντίου*, p. 199. Stamatios Psaltis, *op.cit.*, pp. 77, 80. Basil Stavridis, *Η Ιερά Μητρόπολις Δέρκων*, pp. 59-60. Akilas Millas, *op.cit.*, p. 348. Vasiliki Tsakikoglou, *op.cit.*, p. 243. Elias Kitsos, *Ποίοι είστε εσείς; Μνήμες από το αγιασματάκι Ανατολικής Θράκης*, Perdikkas 2012.

³¹ The Bulgarians were teaching the children of the villagers in the schools of the Exarchate schools of Balata, Sisli and in the Law School of Constantinople. Athanasios Souliotis Nikolaidis, *op.cit.*, p. 56.

³² The teaching subjects are also confirmed by Athanasios Souliotis Nikolaidis, *op.cit.*, p. 56.

orthodox villages of the area. One of the existing buildings would be re-used as a boarding school for the students of the neighboring villages.

b. To operate boys' and girls' schools to every village of Derkon Lake and wherever there is a male teacher to also send a female teacher. Moreover, the teachers that are regarded to be incapable would be replaced by other capable teachers, so as to also develop the residents' national morale, apart from the mere teaching of the students. In order to reach their target they needed 200 Turkish liras in an annual base, which would be distributed to the villages depending on their needs. In most of the villages there was the need to build schools buildings, because the present ones were not suitable and needed to be repaired.

c. To support the Orthodox residents of the Bulgarian speaking villages, mainly in the villages Derkos³³ and Imbrochori, where a lot of Greek Orthodox families lived without even a priest or a teacher. In order to reach their target they would need 100 Turkish liras.

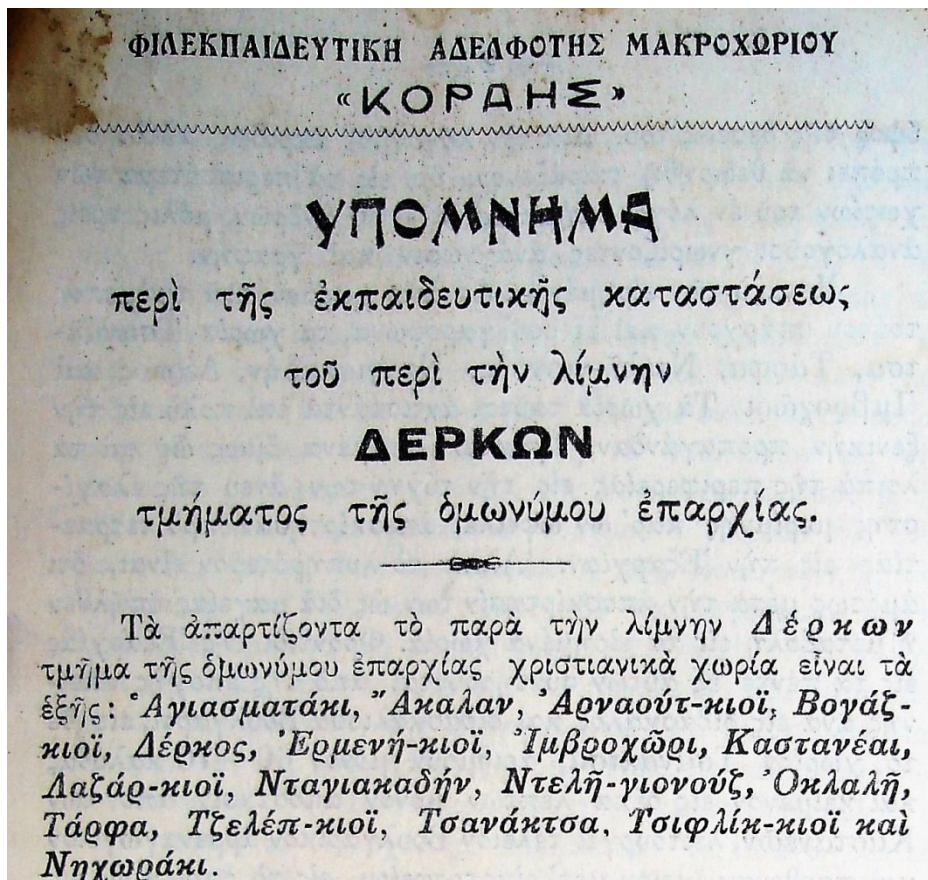
d. To establish a department of the Brotherhood in Kastanies. Its main interest would be the residents of the neighboring villages and to have the overall surveillance of the schools. Moreover, it would be responsible for the maintenance of the boarding school in Kastanies.

e. To make all the necessary preparations, so as to make the operation of the several departments of the Brotherhood in all the villages of the Derkon Lake possible, within the following five years. More explicitly, these preparations would target those villages that belonged, ecclesiastically, to the Metropolis of Derkon.

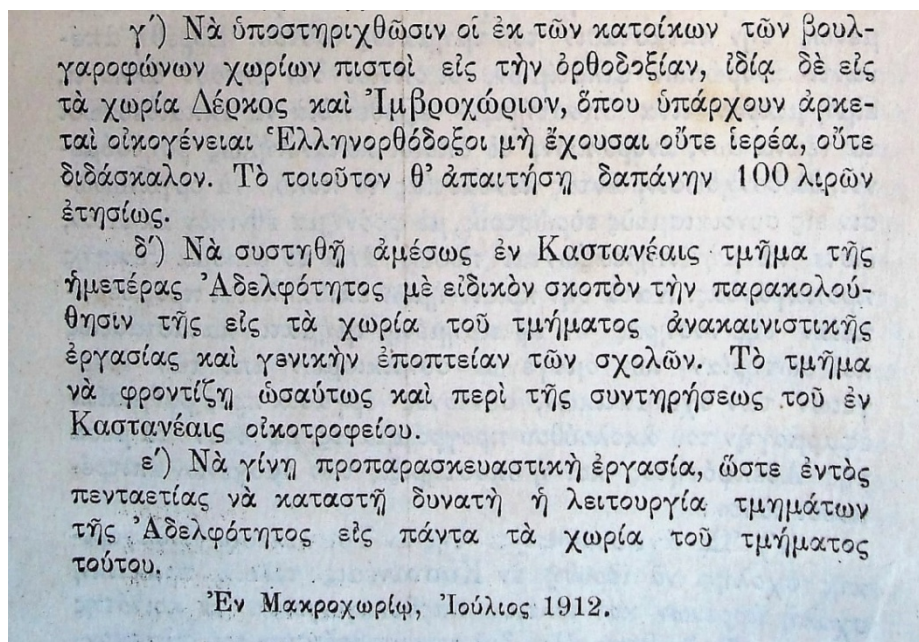
As soon as the above thoughts and actions of the Brotherhood were announced to its members and its friends, it started its actions. In a short period of time the Balkan Wars³⁴ broke out and the Bulgarians occupied the cities and the villages of Eastern Thrace. They were forced to withdraw after the Treaty of Constantinople that the Bulgarians signed with Turkey in October 10, 1913 and the residents of the Bulgarian speaking villages installed in Bulgaria. After the evacuation of the area by the Bulgarians, the Brotherhood was no longer obliged to try and deter the Bulgarian propaganda and the Bulgarisation of the villages. It was constrained to its activities and the educational upgrade of the Greek- Orthodox residents.

³³ Athanasios Souliotis-Nikolaidis for the same period of time mentions 95 families. Athanasios Souliotis Nikolaidis, *op.cit.*, p. 55.

³⁴ During the Balkan Wars (1912-1913) the residents of the Bulgarian speaking villages were allocated to the neighboring villages, while the fanatic schismatics returned to Bulgaria. Athanasios Souliotis Nikolaidis, *op.cit.*, p. 58.



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