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THE GREEK TEACHER GEORGIOS AUXENTIADIS
AT THE TOWN OF ZEMUN (1793-1802)

The present-day Yugoslav town of Zemun (Zimony in Hungarian, Semlin in German, Σεμλίνον in Greek) formed from the year 1718 a Hungarian province of the Hapsburg Empire. This town, since it was situated exactly north of the Turkish-held city of Belgrade, rapidly acquired a considerable commercial and economical importance generally, and especially during the period of the first Russo-Turkish war (1768-1774) during the reign of Catherine the Great1. On account of this a large number of inhabitants from various areas of the Turkish-held Balkans, chiefly Orthodox Greeks and Serbians, gathered and settled at Zemun2.

The education of the Greek children of this town was entrusted in the beginning to private teachers. That is to say that various men of learning undertook for a certain fee to give private lessons to the children of rich Greeks of Zemun. Amongst these private teachers Dimitrios N. Darvaris, who was from Kleisoura in Western Macedonia, stood out3. Apart from Greek, Darvaris knew Slavic: because of this many Slav children were included amongst his pupils, chiefly the children of rich Serbs. In the education of these last pupils of his Dimitrios Darvaris showed particular interest. On account of this he translated from the Greek into the "Slavo-Serbian" language certain notable works such as the Χρηστοήθεια of Antonios Byzantios, the Πίναξ of Kevis of Thebes, and the Έγχειρίδιον of the stoic philosopher, Epictetus4.

1. Tanasije Ž. Ilić, Iz prošlosti Zemuna i Vojne Granice. Separat predgovora za I. knjigu gradje iz zemunskih arhiva za istoriju prvog srpskog ustanka [Aspects relating to the past of Zemun and its military frontiers. Reprint of the prologue to the first book, which contains material from the archives of Zemun connected with the first Serbian revolution], Beograd 1955, p. XXIV.


3. See the newspaper Φιλολογικός Τηλέγραφος, year 1820, no. 6, column 46. Cf. Nikos Bees, "Δημητρίου Ν. Δαρβάρεως, 'Αφιέρωμα εις Ρήγαν Βελεστινλήν-Φεραίον μετ' αυτογράφων σημειώματον τοῦ Πρωτομάρτυρος" [Dimitrios N. Darvaris, Dedicated to Regas Velastinis-Pheraios with autographed notes of the Protomartyr], Πρακτικά 'Ακαδημίας 'Αθηνών 19 (1944), 365.

4. Stojan Nivaković, Srpska bibliografija za noviju književnost 1741-1867 [Serbian bib-
All the Greeks of Zemun, however, were not rich enough to employ private teachers for their children. Thus, a way had to be found whereby the children of needy families would be able to study also. For this reason it was decided to found a school which would belong to the entire Greek community of Zemun. And, in fact, in the year 1794 the Greek inhabitants of Zemun succeeded in founding a communal school which received the characteristic name of the period: "Ελληνομουσείον" [Ellinomouseion]. Not only the Greeks sent their children to study at this school but the other Orthodox communities did too, (Serbians, Bulgarians, etc.), as well as the Hungarians and Germans of Zemun, of Belgrade, and the other areas which today belong to the Federal Republic of Yugoslavia. For example, it can be mentioned that two important men from Serbia studied at the Ellinomouseion of Zemun: the celebrated poet, Sima Milutinović-Sarailija, and Ilija Garašanin, the greatest political intellect of Serbia during the 19th century.

The contribution of the Greek school of Zemun, as we see, was not only confined to Greeks of the Diaspora but was extended to other certain inhabitants of the northwestern Balkans. Thus, it is worth the trouble investigating everything connected with the educational system, the teaching staff, and the functioning generally, of this school. We intend to deal here with one matter in particular in reference to the Greek school of Zemun: Georgios Auxentiou or Auxentiadis, who is classed amongst its first and most important teachers.

Unfortunately, historical study, in Greek as well as in the other Balkan states, has very little occupied itself with the teacher Georgios Auxentiadis, and this has occurred because until recent years there has not been sufficient...
historical evidence. In the year 1964, however, the unpublished manuscript codex of the learned Ioannis Economou (1783-1842) of Larissa, which contains various letters of learned men, senior clerics, and so on, received the light of publicity. Thus, the researcher is now able to evaluate this unquarried historical evidence and, with the aid of the other preserved sources, to provide as clear as possible a picture of the life and activity of Georgios Auxentiadis.

The historical evidence which is available to us does not mention the year of birth of Georgios Auxentiadis.Nevertheless, this same historical evidence informs us that his place of origin was Zoupani (present-day Pentalofos) in Western Macedonia.

Georgios Auxentiadis attended the school of the Thessalian town of Tirnavos and had as teacher the distinguished, learned man, Ioannis Pezaros, who is also known to us by the name of Ioannis Economou. It should be explained here that this teacher of Auxentiadis has no connection with the learned Ioannis Economou of Larissa who was mentioned a little above. Pezaros was a vigorous, indefatigable teacher. All day he taught grammatical analysis and syntax, corrected expositions and essays, taught beginners counting and writing, elucidated philosophy and mathematics to the advanced and expounded the ancient writers to most classes of his school. And he especially delighted in expounding the Iliad of Homer, whole passages of which he recited by heart with a merry and enthusiastic countenance—revealing in this way that his soul was sensitive to the virtues of the great poet. It is not


9. Economou, *Επιστολαι διαφόρων*, pp. 11, 18-21. Also, the fact that Georgios Auxentiadis came from Zoupani in Western Macedonia it is known from the following reliable source: Βιβλίον τῶν μνημονευόμενων τεθνηκάτων (κεκοιμημένων) Ἀδελφῶν Ἡμών, τῶν συντρεχόντων εἰς τὰ Φούντος τῆς Ἰεραρχίας τῶν Ρωμαίων καὶ Μακεδονοβλάχων Ἀδελφῶν τῆς Εἰρήνης τῶν Ἡρωϊδῶν τῶν Ἰεραρχείων, τῷ Σαββάτῳ τῆς Ἀγίας Πεντηκοστῆς, καθ' ήν γίνονται αἱ πρὸς θεοῦ ἐπὶ αὐτῶν Παρακλήσεις. This book, which remains unpublished, is preserved without any bibliographical indication in the church of the Mother of God (Crkva Bogorodice) in Zemun and consists of 34 unnumbered folios which are only written in recto. The folio which interests us here is no. 4r (my own numbering).

10. Concerning this teacher see K.M. Koumas, *Ιστορίαι τῶν ἀνθρωπίνων πράξεων* [Stories of Human Actions], vol. 12, Vienna 1832, pp. 557-572, 583. Mathaios K. Paranikas, *Σχεδίασμα περὶ τῆς ἔν τής Ἡλληνικῆς Ἑθνείας καταστάσεως τῶν γυνικών ἀπὸ ἀνδρῶν Κωνσταντινουπόλεως (1453 μ.Χ.) μέχρι τῶν ἁρχῶν τῆς ἑπετήσεως (1870) ἐκκατονταετηρίδος* [Outline of the state of learning in the Greek Nation from the fall of Constantinople (1453
difficult, then, for anyone to understand how wide was the education which Georgios Auxentiadis received while in attendance at school near this important teacher\textsuperscript{11}.

About the end of 1792 or the beginning of 1793 Georgios Auxentiadis left Tirnavos and settled at Zemun. His arrival in the town was due to the invitation which the Greek merchant, Georgios Mantzarlis, had made to him to work as an employee in his establishment\textsuperscript{12}.

The relations between Georgios Auxentiadis and his employer, the merchant Mantzarlis, were already not good from the beginning. The two of them never managed to collaborate and counter-accusation followed counter-accusation\textsuperscript{13}. Fortunately, Auxentiadis was soon given the opportunity of leaving Mantzarlis’ commercial establishment and changing his job. Namely, the Greeks of Zemun suggested to him that he undertake to teach in their school, something which Georgios Auxentiadis accepted with great alacrity\textsuperscript{14}.

\footnotesize{\textsuperscript{11}Here it must be underlined that the erudite Georgios Zachariadis, whose activity was many-sided, also graduated from the school of Ioannis Pezaros. Chiefly remarkable was this learned man’s contribution to Slavic letters (regarding this see Ioannis A. Papadrianos, “Der griechische Gelehrte Georgios Zachariadis und sein Beitrag zum slawischen Schrifttum im 19. Jahrhundert”, Balkan Studies 17, Number 1 (1976), 79-91).

\textsuperscript{12}A letter which Georgios Auxentiadis sent on 20th November, 1792, from Tirnavos in Thessaly to the abbot of Sparmos monastery, Papazacharias, forms the terminus post quem of his migration from Tirnavos. Again, another letter of his, sent from Zemun on 30th September, 1793, to his friend Constantine Koumas in Larissa, can serve as a terminus ante quem of his installation in this Hapsburg Empire town (see Economou, Επιστολαι διαφόρων, pp. 7-11). Consequently, I. Sopron’s view, Monographie von Semlin, p. 426, that Georgios Auxentiadis settled in Zemun in 1795 is invalid. The same scholar, see above, expresses the view, also advanced by D. Popović, O cincarima, p. 220, that Auxentiadis arrived in Zemun from the Timovo (Târnav) in Bulgaria. The views of these researchers, however, cannot be true since Georgios Auxentiadis, letter dated 20th November, 1792, which was referred to above, proves clearly that this Greek living abroad arrived in Zemun from the Thessalian town of Tirnavos and not from the Bulgarian Timovo.

\textsuperscript{13}Economou, Επιστολαι διαφόρων, pp. 22-23. Auxentiadis’ employer, Georgios Mantzarlis, whose place of origin we unfortunately do not know, dealt chiefly in trade with animals. A series of documents preserved in entirety assists us in observing the wide commercial activity of this Greek inhabitant of Zemun during the years 1804-1823 (see Gradja iz zemunskih arhiva za istoriju prvog srpskog ustanka [Material from the archives of the town of Zemun concerning the history of the first Serbian revolution], Vol. 1, Beograd 1955, pp. 56, 142, 204, Vol. 3, Beograd 1969, pp. 220, 435, 608).

\textsuperscript{14}Economou, Επιστολαι διαφόρων, p. 23.}
During which period of time, however, can the beginning of his career be located? One source, written some years later, in 1820, mentions that Georgios Auxentiadis began to teach at the Ellinomouseion of Zemun in the year 1796\(^{15}\), while the more recent researcher, Tryphon Evangelidis dates the event as between 1795 and 1797\(^{16}\). However, Auxentiadis provides the exact date in a letter of 17th August, 1794, to Father Anthimos at Tirnavos in which he expressly mentions that in September of that year he would begin teaching in the Greek school of Zemun\(^{17}\).

The sources tell us that Georgios Auxentiadis was appointed "Ελληνοδιδάσκαλος" [Greek teacher] at the above school\(^{18}\). But what did the term "Greek teacher" signify? In order for us to answer this question we must see what was the structure of the Greek school of Zemun. The information we derive from our sources speaks of two schools\(^{19}\). However, as the researcher of the Greeks of the Diaspora, M. Gedeon, very properly observes, there was not a question of separated school buildings but of stages of education\(^{20}\). And, in fact, the minute examination of the sources helps us to explain the two sets of studies.

Firstly, the pupils were registered and attended the simple Greek school or the primary school. This school formed the lower stage of their studies. The pupils finishing the simple Greek school successfully were able from this time to attend lessons in the Greek school or the secondary school, which formed the senior stage of their studies\(^{21}\). The teacher in the first school was called "άπλοελληνοδιδάσκαλος" [simple Greek teacher], or "ὑποδιδάσκαλος" [under-teacher] and had to obey the teacher of the secondary school\(^{22}\): the teacher

15. Φιλολογικός Τηλέγραφος, year 1820, no. 6, column 52.
17. Economou, 'Επιστολαι διαφόρων, p. 23.
18. See Φιλολογικός Τηλέγραφος, year 1820, no. 6, column 52.
19. See Φιλολογικός Τηλέγραφος, year 1820, no. 20, column 159.
20. M. Gedeon, "Ιστορίαι ἀπὸ σκυμάλων" [Stories based on different sources], Εκκλησιαστικὴ Ἀλήθεια 36 (1916), 170.
22. We are informed of the fact by the following trustworthy source: "Διάφοροι διαταγαί διρέκτωρος και ἐπιτρόπων πρὸς τοὺς διδασκάλους τῆς 10ης Φεβρουαρίου καί 1ης Λειβίου 1828" [Various instructions from the director and trustees to the teachers, 10th February and 1st April, 1828]. This source, which remains unpublished, is preserved in the Zavčajni Muzej Zemuna (local museum of the town of Zemun) registration no. K. 75 and consists of 6 numbered folios which are written only in recto. The folio which interests us here is the one under no. 2. (Hereafter: ZMZ, Διάφοροι διαταγαί διρέκτωρος).
of this latter school, the senior, was called the "Greek teacher" and had to
guide the under-teacher in his teaching work and see generally to the harmo-
nious functioning of both stages of the studies, namely, of all the Ellinomou-
seion of Zemun. This is what the term "Greek teacher" meant and in this
position Georgios Auxentiadis was appointed by the Greek colony of Zemun
in September 1794.

Auxentiadis' annual salary was fixed at 500 florins (800 piastres). Besides
this he was granted free accommodation and heating.

Under such conditions, then, and having as assistant, the under-teacher
Dimitrios Argyriou from Thrace, Georgios Auxentiadis undertook the job
of educating the Greek and other pupils who studied at the Greek school of
Zemun.

The lessons which were taught at this school present special interest to
the researcher. Specifically, the pupils of the first stages of studies were obliged
to take the following subjects:
1. Knowledge of the letters.
2. Spelling from the alphabet primer.
3. Reading from the alphabet primer.
4. Calligraphy.
5. Learning by heart from the Catechism.
6. Arithmetic.
8. The learning by heart of words from Greek into Old Slavonic.

For this last lesson the pupils were also provided in 1803 with a valuable aid,
namely, the Ρωμαϊκοσλαβωνικόν Λεξικόν [Modern Greek-Slavonic Diction-
ary], which was written by the erudite Greek, Georgios Zachariadis.

The following subjects were taught to the students at the second stage
of studies:
1. Catechism. Here, however, this lesson was not taught as it had
been during the first stage of studies. That is, it was not sufficient for the stu-
dents to learn it by heart only: the teacher explained the lesson to them in
detail in Modern Greek, Serbian, and German.
2. The etymological part of
Grammar.
3. The Syntax of all the parts of speech.
4. Arithmetic.
5. History.
6. Geography.
7. Ancient Greek Writers.
8. Rhetoric.

As can be seen, the Greek school of Zemun had taken care to cover the

23. Φιλολογικός Τηλέγραφος, year 1820, no. 6, column 52.
26. Φιλολογικός Τηλέγραφος, year 1820, no. 20, column 159. ZMZ, Διάφοροι διαταγαί
diφέλτωρος, fol. 4r, 5r.
27. For details of this dictionary see Papadrianos, "Der griechische Gelehrte Georgios
Zachariadis", pp. 84-86.
28. Φιλολογικός Τηλέγραφος, year 1820, no. 11, column 57; no. 20, column 157. Popović,
O cincarima, p. 242. Em. Turczynski, Die deutsch-griechischen Kulturbeziehungen bis zur Be-
linguistic needs also of those pupils who were not of Greek origin. Specifically, the learning by heart of words from the Greek language into old Slavonic which was done by the pupils of the first school, and the detailed explanation of the Catechism lesson in Serbian and German which the teacher of the second school gave to his pupils, aimed at fulfilling the above-mentioned needs: to help the foreign pupils thoroughly learn the Greek language.

The thorough learning of Greek by the Balkan Slavs was imposed, apart from other considerations, for the following serious reason: the economy of the Balkan countries, and especially trade, during the years with which we are concerned here, was for the most part in Greek hands. Thus, those Slavs of the Balkans who knew Greek would be better able to serve their economic interests. However, the means for learning the Greek language well were scanty, but with the establishment of the two lessons mentioned above the Greek school of Zemun was able to fill a part of this vacuum. And exactly here, we believe, lies the contribution of the Greek school of Zemun to the education of its Slavic pupils, both when Georgios Auxentiadis was headmaster, and later.

Side by side with this, however, the Greek children, too, profited from the teaching of the two lessons, of the learning by heart, that is, of words from Greek into old Slavonic, and the detailed exegesis of the Catechism in Serbian and German. Concretely, the Greek children were helped in learning the languages of the Balkan Slavs; that is, of those people who would comprise the chief customers of their commercial businesses. The same applied to German, which was the official language of the state in which they were living.

Georgios Auxentiadis would teach at the Ellinomouseion of Zemun until the year 1798, and then would again occupy himself with commerce, working in partnership with Georgios Patzis from Ambelakia. Finally, however, Auxentiadis would leave Zemun and settle in Vienna. Unfortunately, the information which we derive from the sources which have been preserved do not provide us with the exact date of his departure for the Austrian

29. Concerning the contribution of the Greeks to the economic life of the Balkan peoples during the 18th century and the first half of the 19th century see Popović, O cinca-rima, p. 110, et seq.

30. See Gradja iz zemunskih arhiva, Vols. 1-3, passim.


32. Economou, 'Επιστολαί διαφόρων, p. 55. Concerning Georgios Patzis, partner of Auxentiadis, we know he was one of the first commissioners of the Greek brotherhood's school in Zemun (see Φιλολογικός Τηλέγραφος, year 1820, no. 6, column 47).
capital. At all events, a letter which his friend, Constantine Koumas, sent to him in Zemun on 2nd June, 1802[^33], can be considered as an approximate terminus post quem of the event. Georgios Auxentiadis would live in Vienna until 1813, which was also the year of his death[^34].

Aside from the activity of Georgios Auxentiadis as Greek teacher at the Ellinomouseion of Zemun we think it opportune here to touch upon another aspect of his life: his relationship, that is, with his Turkish-held homeland.

Auxentiadis’ arrival in Zemun and his acquaintance with the educational systems which had been adopted in this town, as in the other areas of Austro-Hungary, produced in him great disillusionment and deep sorrow for the condition which the schools of Turkish-held Greece were in. He expressed these feelings of his in a clear manner in a letter which he sent from Zemun on 30th September, 1793, to his friend and former schoolfellow, Constantine Koumas, in Larissa.

"Ὁ έδώ τόπος τῆς Εὐρώπης", he writes to him, "μὲ τὴν διάβασιν τοῦ χρόνου, μοι άρεσει πολλά, ὅστε ὅποι πλήν τῶν φίλων τὰ αὐτόσε λοιπὰ μοι φαίνονται διὰ κόλασιν. Εἶδον καὶ τὴν ἐπιστροφὴν τοῦ Κωνσταντίνου Ἀναγνώστου, τοῦ συγκελλιώτου μου, τὸ ὅποιῳ δός δι’ ἡμετέρας αὐθής τὴν φιλικὴν πρόσρησιν. Λυποῦμαι λυποῦμαι πολλά ὅχι διότι χάνει ἔξοδα, ἀλλὰ διατὶ χάνει ἡλικίαν, τὸ τιμώτατον καὶ πολυτελέστατον, εἰς αὐτὰ τὰ βρω-μοσχολεῖα καὶ δὲν σηκώνεται νὰ ἔλθῃ ἐδώ εἰς τὴν Εὐρώπην, διὰ νὰ ἀνείξῃ τὰ δηματία του μὲ διάφορα εἶδη μαθήσεων. Ἡστε καὶ ἕνα παιδί ἀπὸ τὴν Φιλιππούπολιν πρὸ τριῶν χρόνων ἐσπούδαζεν εἰς τὸ Ἐν Τζαριτζάνη Κωνσταντίνον τὸν γνωστόν καὶ ἐν σκότει διεπορεύετο. Μετὰ τὰτὰ ἀφεὶς τὰ σχολεῖα τῆς Ρούμελης, τὰ ὅποτα εἶναι μωρία τῶν Εὐρωπαίων, ἦλθεν εἰς Βιένναν κάκει, εἰς τρεῖς χρόνους, ἐξέμαθε διαλέκτους διαφόρους, νεμίτζικην, Ἰταλικήν, σέρβικην, φραντζέζικην, τὴν τὰ κομψά λαρυγγίζουσαν. Ἐπάνω εἰς αὐτὴν ἑδι-δάχθη καὶ ἐπιστήμας, λογικήν, φυσικήν μὲ τὴν πεῖραν, μεταφυσικὰ καὶ λοιπὰ, καὶ τάρα, τὰς παρελθούσας, κατέβη ἀπ’ ἐδώ διὰ πατρίδα".

"This part of Europe", he writes to him, "with the passing of time, pleases me much, for this reason save for my friends in our country everything else seems to me like hell. I also saw the return of Constantine Anagnostis[^35], my roommate, to whom give friendly regards in person. I am extremely sorry, not because he wastes his money, but because he squanders his years, the.

[^33]: Economou, 'Επιστολαί διαφόρων, pp. 82-83.
[^35]: It concerns Constantine Anagnostis Voliotis, fellow-pupil of Auxentiadis and Koumas at the school of Ioannis Pezaros (see Economou, 'Επιστολαί διαφόρων, pp. νη’, 25).
most precious and fruitful, in these \textit{vile schools}\textsuperscript{36} and does not rouse himself
to come here in Europe and open his eyes by various kinds of knowledge.
Thus, three years ago, a child from Philippopoulis studied under the well-
known Constantine\textsuperscript{37} of Tsaritsani and proceeded in darkness. After this he
left the schools of Roumeli which are moronic to the European way of thinking
and came to Vienna, and there in three years he mastered various languages: German, Italian, Serbian and French. In this last language he was
taught sciences, logic, physics with experiments, metaphysics and so on, and
now, the other day, he has left for his country\textsuperscript{38}.

Between the schools of Turkish-held Greece and the schools of the differ-
ent regions of Austro-Hungary unquestionably no comparison can be made.
We think, however, that the above judgements of Georgios Auxentiadis
about the schools of his Turkish-held homeland are excessive. It seems that
Auxentiadis was literally dazzled by the above educational systems which had
been adopted in the various districts of the Hapsburg Empire and because
of this made the severe judgements on the schools which were operating in
the Turkish-held Greece. The truth, however, is that amongst these latter
schools there were a number which, in spite of multiple obstacles, rendered
valuable service to the enslaved race of Greeks\textsuperscript{39}. Besides, Georgios Auxen-
tiadis himself acknowledged the excellent work done by the school of Tirnavos
in Thessaly that had as headmaster his teacher, Ioannis Pezaros\textsuperscript{40}.

\textsuperscript{36} The underlining is mine.

\textsuperscript{37} Most probably it concerns the doctor, Constantine Zachariadis-Nosimachos, who
taught in Tsaritsani during the years 1785-1790 (see Economou, 'Επιστολαί διαφόρων, p. \textit{ρθ}'.
thrown on the life of Zachariadis-Nosimachos by the many letters which he sent to and re-
ceived from various personalities known to him (see Economou, 'Επιστολαί διαφόρων, pp.

\textsuperscript{38} Economou, 'Επιστολαί διαφόρων, p. 10.

\textsuperscript{39} See Paranikas, Σχεδίασμα, passim. Evangelidis, 'Η παιδεία ἐπὶ τουρκοκρατίας,
vol. 1-2, passim.

\textsuperscript{40} In such a manner he wrote in a letter to his friend, Constantine Koumas, on 16th
October, 1794, from Zemun to Larissa, the following: \textit{κ’Ο λόγος μου εἶναι διὶ κατὰ τὸν
Ἰωάννου (τὸν Πεζάρου) μὴ εἴπης ποτὲ κατηγορίαν, ἄλλα στέψων αὐτὸν ἐγκαμών ἄνθεσιν,}
ὅτι αὐτὸς, καὶ οἱ ὅμοιοι τοῦ σπάνιοι, τὸ γε νῦν βαστοδοσίν εἰς τὴν περίφημον μῆποτε, τά-
λαιναι δὲ τὰ νῦν Ἑλλάδα, τὴν μάθησιν, ἢτις μικρὸν δεῖν κινδενεύει νά ἐκλείψῃ ἀκυτάτῳ
πτερᾷ καὶ νά ἀφήσῃ τὸ ἄθλιωτατον γένος μας εἰς τὸ βαθύτατον σκότος τῆς μαθείας, φεῖ
τῆς δυστυχίας. Στοχάσω τὰ πέριξ μέρη μας, ἐπίμπλεον εἰς τὰς γονίας πάσας, καὶ θέλεις
λῆς εἰς τὸ παρύπτατον σκότος τῆς ἁμαθείας, νά λάμπῃ ἀπὸ κάνενα ἅμαρχον καὶ μικρό-
στομὸν λυχνίδιον μετὰ διψαλέου θρυαλλίου, παραφώς τὸν Ἰωάννου, ὅποι νά φορῇ τὴν
προσωπιδᾶ τῶν περιφήμων ἀπογόνον μας 'Ἐλλήνων'. "My opinion is never to accuse Io-
nannis [Pezaros] but on the contrary to make the best praise because he and a few others
Ioannis A. Papadrianos

Georgios Auxentiadis, as we saw above, tried to give to his friend and former schoolfellow, Constantine Koumas, information about the schools which were operating in various provinces of the Hapsburg Empire. Apart from this he undertook to explain to him at the same time what were έφημερίδες [the newspapers] that were published in Vienna. In this way, amongst other things, he explained that the collecting of many newspapers forms the basis for the writing of historical works. These recommendations of Georgios Auxentiadis to Constantine Koumas were not without result. For, in fact, Koumas, when later he would decide to write his historical work, like him conserve education in the now miserable Greece which, however, in the past was famous. This education has been in great danger and only needs a little to disappear and leave our race in the deepest dark of ignorance, alas! Think of our surroundings, be observant in every place and you will see in the thickest darkness of illiteracy a shine from a small, black candle with a thirsty wick, offshoot of Ioannis [Pezaros] wearing the mask of our famous Greek descendants" (see Economou, "Επιστολαί διαφόρων, p. 27).

41. «Αι γαζέταις», he writes to him in a letter of 15th January, 1794, "όποδ έρωτας τί είναι, αί όποίαι όνομάζονται καί νοβέλαις καί έφημερίδες καί έφημερίδες καί τζαϊτουνκία, άπό τού ττάίτ, ο δηλοί τον καιρόν γερμανιστι, είναι όποιοι τυπώνονται είς Βιέννην ἀπό έπι του του ανθρώπους καί περιέχουσι κάθε πράγμα όποιο γίνεται νέον εις έλνη τήν Ευρώπην καί Τουρκίαν καί, ώς είπεν, εις έλνη τήν οικουμένην καί, δς τοιεί καί είναι φυλομαθής τών νέων πραγμάτων, περι τε πολέμων καί άλλων συμβεβηκότων, πληράνει δέκα τέσσερα φιορίνια τον χρόνον καί τό στέλλονται δίς τής έβδομάδος... Ἀπό αύτάς τάς έφημερίδας ἡμορchsel νά συμπέρνει τήν, ὅτι γίνονται καί τά ιστορικá συγγράμματα, ἐπειδή εἴναι συλλογή πολλών έφημερίδων όποιο διαλαμβάνουσιν ἡ περί μόνων πολέμων ἢ περί άλλων ὑποθέσεων, ὡσάν όποι εἴναι ἀνάγκη νά γραφή ἐκεί κάθε νεωτέρισμα».

"The gazettes", he writes to him in a letter of 15th January, 1794, "when you ask what are these things that are called also noveles and ephemerides and tzaitounkia from Zeit— which means time in German—I have to tell you that they are printed by specialist in Vienna. These gazettes include everything that happens in the whole of Europe and Turkey, or, rather, universally. Someone who is fond of learning news about wars and other happenings can pay fourteen florins a year and the gazettes are sent to him twice a week... From these newspapers some can conclude that the historical writings are based, since these constitute a collection of a great number of newspapers dealing either only with wars or with other affairs and in which it is necessary that every new current event is written about" (see Economou, 'Επιστολαί διαφόρων, p. 17).

Seven months later, on 24th July, 1794, Auxentiadis again mentioned the importance of newspapers as a historical source and he wrote the following to his friend, Koumas: «'Εγώ τί νά σάς εἴπω, Ἰσώς ἔξηδσθε τῆς ἀναγνώσεως τῶν γαζέτων, αί ὅποια εἴσο πλήρεις νέων, καί μαλίστα τοι Φραντζέζικον πολέμου, ὁ οποίος έγινε ὁ πολυθρήλητος (sic) τῶν ἐν τῷ κόσμῳ καί καθημερινός γίνεται». (When the passage was given we slightly corrected the spelling and punctuation of the original. The underlining of certain phrases of the text was done by us).

"What can I say to you, you perhaps have the opportunity of reading these gazettes which are full of news, particularly of the French war which became universally well known and continues to be so every day" (see Economou, 'Επιστολαί διαφόρων, p. 21).
| ΓΕΩΡΓΙΟΣ  | Ανωτέρω η μονή Χανιάς   |
| ΧΙΩΝΑΣ  | Ανωτέρω η μονή Χανιάς   |
| ΔΗΜΗΤΡΙΟΣ  | Ανωτέρω η μονή Χανιάς   |
| ΔΗΜΗΤΡΙΟΣ  | Ανωτέρω η μονή Χανιάς   |
| ΧΡΙΣΟΥ  | Ανωτέρω η μονή Χανιάς   |
| ΣΤΑΘΙΑΣ  | Ανωτέρω η μονή Χανιάς   |
| ΚΑΛΙΝΗΣ  | Ανωτέρω η μονή Χανιάς   |
| ΓΕΩΡΓΙΟΣ  | Ανωτέρω η μονή Χανιάς   |
| ΣΤΕΦΑΝΟΣ  | Ανωτέρω η μονή Χανιάς   |
| ΜΙΧΑΗΛ  | Ανωτέρω η μονή Χανιάς   |

Mention of the birthplace of Georgios Auxentiadis (third from bottom). See Βιβλίον τῶν μνημονευόμενων τεθνηκότων, fol. 4r.
would be supported chiefly by the material which he would draw from the newspapers of his epoch. Thus, we think that we shall not be exaggerating if we assert that Georgios Auxentiadis was the person who showed to Constantine Koumas the first steps in his historical researches.

Georgios Auxentiadis' interest in his Turkish-held homeland was warmly maintained until the last moment of his life. Thus, in his will he directed that his library should go to the schools of a neighbouring town of his birthplace, to Siatista. We are informed of this fact by the letters of thanks, which were sent in February 1818 to his brother and testator Dimitrios, who lived in Pest, by the bishop of Siatista Ioannikios and the trustees of the schools of Siatista.

The question, however, is raised: Why did Georgios Auxentiadis not present his library to the school of his birthplace, Zoupani, which had already been functioning since the middle of the eighteenth century? Unfortunately, Auxentiadis did not judge it necessary in his will to mention the reasons that led him to decide to present his books to the library of the schools of Siatista and not to the school in his birthplace. But in spite of this, I do not think we shall be far from the truth if we give the following interpretation to the event: We know that the library of Siatista, the original core of which was raised in the middle of the seventeenth century, during the time of Georgios Auxentiadis, had many books, was well organized and was widely known.

In all probability, then, Auxentiadis would have considered it more useful to donate his books to an already formed library, as was that of Siatista, than to the small school of his birthplace for which, besides, we do not know if there was even a rudimentary library.

42. Cf. Economou, 'Επιστολαι διαφόρων, pp. 68-70' where M. Papaioannou's views are to be found.
43. See the periodical 'Ερμής ο Λόγος, year 1818, no. 16, pp. 466-468.
44. See relevant "memories" of the years 1755-1768 in Mih. Ath. Kalinderi's work, Εκπαιδευτική και κοινωνική δραστηριότητα τού 'Ελληνισμόν τής Μακεδονίας κατά τόν τελευταίο αιώνα τής τουρκοκρατίας [Education and social activity of the Greeks of Macedonia during the last century of the Turkish occupation], Thessaloniki 1970, p. 187.
45. See Georgios Bondas, "Παρατηρήσεις και αναφορές σχετικές με την Κατάρα της Μακεδονίας κατά τον τελευταίο αιώνα της τουρκοκρατίας [Observations and references related to the History of Macedonia during the last century of the Turkish occupation], Thessaloniki 1970, pp. 256-258.
Characteristic is the comment written about Georgios Auxentiadis in the periodical 'Ερμής ο Λόγιος on the occasion of the above-mentioned will. We quote an extract from this comment here:

«Λόγιος ὃν ὁ μακαρῖτης καὶ φιλογενής ὅταν ἔζη, λογίως καὶ φιλογενῶς τρόφετ' ἐπράξε κατ' αὐτὴν τὴν τελευταίαν τῆς ζωῆς του στιγμήν, διαρκήμενος τὴν βιβλιοθήκην του δχι εἰς ἕνα συγγενῆ, ὑπὲρ ἕνα φίλον, ἀλλ' εἰς κοινὴν τῶν συμπατριωτῶν του χρήσιν. Ὅ κοινὸς πατήρ καὶ σεβάσμιος Ἀρχιερεύς εὐχεται μετά τῶν πολιτῶν τῆς Σιατίστης πρὸς Κύριον ὑπὲρ τῆς ψυχῆς αὐτοῦ, καὶ οἱ ἀμέσως ὥφελομενοι ἀπὸ τὰ βιβλία αὐτοῦ μνημονεύσαντι εὐγνωμόνως συχνάκις τὸ δνομά του, ἐπαινοῦσι δὲ καὶ τὸν (ἐν Πέστη τῆς Ῥουμανίας διατρίβοντα) ἐπαινοῦν ἄξιον τρόφον τοῦ μακαρίτου διὰ τὴν πιστὴν ἐκπλήρωσιν τῆς ἐσχάτης ἐκείνου θελήσεως».

"The deceased was learned and patriotic when living and truly acted wisely and patriotically during the last moment of his life, giving his library not to a relative, not to a friend, but for the common use of his compatriots. Our common Father and venerable Prelate [bishop Ioannikios] prays with the citizens of Siatista to God for his soul, and the beneficiaries from his books, often remembering gratefully his name, and they also praise the brother—who is worth praising—of the deceased [the brother lived in Pest in Hungary] for faithfully fulfilling the latter’s last will"47.

With the account of the life and work of Georgios Auxentiadis given above as a basis we are able to conclude with the following observations: 1) Education in certain parts of Turkish-held Greece, in spite of manifold difficulties, was fairly developed: Tirnavos in Thessalia, in the school of which Auxentiadis studied, was such an example. 2) The wide intellect of Georgios Auxentiadis was impressive, and helped him to understand the more advanced educational systems which had been adopted in the various provinces of the Hapsburg Empire, and to distinguish immediately the difference that existed between these systems and those which were applied in his native Turkish-held land. 3) The intellectual activity of the Greeks of diaspora was not confined only to people of that race but was extended to the inhabitants of the places in which the Greeks had settled. Thus, by various means, such as their school, the publishing of dictionaries etc., the Greeks living abroad helped the other nationalities (Serbs, Bulgarians, etc.) to learn Greek, while at the same time they themselves made the attempt to learn the languages spoken in the environments where they were living. 4) The intense interest of the Greeks living abroad to maintain close ties with their Turkish-held homeland and to assist it: Georgios Auxentiadis, who kept up a frequent correspondence

47. 'Ερμής ο Λόγιος, year 1818, no. 16, p. 468.
with his friends who were living in Turkish-held Greece and who donated his books to the library of the town of Siatista, was a living example of this.

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