

Who are the Vlachs

It is a general assumption of the historical science that, with the German origin, heterosexual general ethnographic term Vlachs, the Roman populations of the Rationian and Carinthian Alps are initially identified.

There, the term has become more and more frequent since the end of the 7th century. as a descriptive of the Latin-speaking Roman populations distinguishing them from their total Bavarian and Slavs. In the Roman East, Romania (Byzantium), the term is spread throughout the Middle Byzantine period with Slavic settlement and assimilation in the Hellenic provinces of the Illyric administration. In its Greek form the name first appeared in the Byzantine theme of Italy only at the end of the 9th century. Specifically, it is delivered to military lists and refers to horsemen soldiers coming from the issue of Greece (Thessaly / Sterea) and serving their own army there. The Latin-speaking Romans in the Eastern Roman State, which is defined as Romania, for example, in the militia (praesidia armata) until then (10th cent.) or in descriptive terms such as "Romans of the Patron Voice" or "Romans", the first descriptive and second names of the Latin-speaking Romans from the sources who now use the term Vlachs with dual content. That is, they identify not only the Latin-speaking but also all Nomads as well as the Provinces. In the historiographical Byzantine sources, the term dates back to the 11th century and refers to the Vlachs of Greece (Thessaly and Sterea Hellas with references to Pindos) in connection with the establishment of the first Bulgarian state that extended to these areas. The creeks of the Vlachs of Greece are located in the regions of Epirus, Western Macedonia and Thessaly. Since then, we have already learned from our sources, and contrary to the predominantly stereotypical perceptions, that the Vlach populations show significant social diversification and stratification by urban, military, agricultural and livestock activities. The Vlachs themselves in their spoken language are themselves identified as Aromanians (eg Vlachohoria of Grevena, Aspropotamos), Rhimeni (Vlachs of Akarnania, Thesprotia, Almiros), Vlachs (Metsovo, Chaliki, Olympos) and Vlasoi (Moglenas).

The political and economic context in the modern times

Having a tradition in the rearing of non-hungry animals, the Vlachs as well as in long-distance transports served from the Late Byzantine period to transporting products from the Balkan hinterland to the Venetian port of Durres. This network was adopted, supplemented and strengthened after the Ottoman conquest by the Ottomans, who were interested in controlling the shopping streets. From the 17th century onwards, the inter-regional trade in Epirus, Macedonia and Thessaly was in the hands of the Greeks. The Christian spells of Wallachian and non-Catholic origin had accumulated funds from renting and charging taxes on behalf of the High Porte and were now channeling them into new economic activities. In the western countries of the Empire, mentioned above, the control of this road and commercial network had extended spell families, who either acted as commercial correspondents on behalf of the Venetian products from the Roulette vilayet.

whether they were earning the lucrative rent of the taxes in advance to the Ottoman state, or they had emerged within the framework of the shingle, or all of them together. The Vlachs of Pindos (initially the Sishisthiotes, the Linotopites, the Fourciotes and the Moscovopolites, the Metsovites, the Kalarites and the Syrakioti, the Klisouriotes and the Nitestans) who had acquired significant funds at the end of the 17th century from the guarding of the passages and the maintenance of the road network on behalf of the Gate, transport and trade with Venice, gradually spread their activities in the Ottoman Empire during the 18th century, especially in the Balkans, but also in the Habsburg emperors of the Roman-German emperors, as in the Russian Empire. .

In particular, during the Ottoman occupation, the Vlachs at the Pindos crossings, having acknowledged the sultan's sovereignty immediately after the fall of the city, received from him, in return, inviolable privileges, and thus established the privileged administrative units, which include more vaginal settlements and facilities and a semi-nomic character such as "Chora of Metsovo", "Chora Aspropotamou", "Chora Perivoli", "Chora Samarina". Thanks to the privileged regime, the inhabitants retained their weapons, became self-governed, and their areas were declared inaccessible by the Ottoman army, and were placed under the protection of the Walid Sultan. This resulted in paying a minimum tax, without any Ottoman official being involved. Unhappy, therefore, recommends fodder cooperatives, tseligata, and at the same time continue as conductors, craftsmen, craftsmen and traders in the context of the new political environment. And while the flight to the mountainous of the inhabitants of the lowlands contributed to the demographic stimulation of the Wallachians, an additional factor, the armattles, strengthened from the middle of the 16th century. further development of the mountainous Vlach communities.

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Thus, from the 15th to the 18th century, a large network of settlements and settlements in Epirus, Thessaly and Macedonia emerged in important economic and spiritual centers. such as Metsovo, Kallarites, Syracuse, Malakasi, Vlachos villages in eastern Zagori, Macedonia Avdella, Perivoli, Samarina, Fourka, Grammosta and Linotopi, to the north Sidhisha and the notorious Moschopolis or Voskopoli near today's Korcea, and Klisoura, Blatsi and Nymphaio in the east. This network was connected with the urban settlements in Giannina, Trikala, Tyrnavos, Ambelakia, Livadi of Olympus, Thessaloniki, Serres, Siatista and elsewhere.

Cultural background and Contribution to Neohellenic Enlightenment

The Vlachs in the 18th and 19th centuries, extroverted due to their actions, contributed to the bourgeois constitution of Hellenism, integrating into

international commercial and economic networks in time. At the same time, with their simultaneous material support, they actively participate in the spiritual movement of the Modern Greek Enlightenment, they are active in the Filiki Etairia and they are preparing and fighting in the Revolution of 1821.

In the middle of the 18th century, in the pre-Vlachochoria are already operating "Greek schools" for boys and girls, and they become important scholars who are ranked in the choir of the "Teachers of the Genus". The tourists, Lakes and Pucheville, date back to the early 19th century. with emphasis on the fact that there are private libraries with rare French and Italian publications as well as those of classical writers in Calarites, Syracuse and Metsovo outside the school.

In the Geography of Epirus by K. Thesprotos and A. Psalidas it is mentioned: "They set their villages with good buildings, with Greek schools, with doctors. You find people from these Italian and French tongues, golden-denominated and crafted wool fabrics not decked. These merchants are immigrated to Italy, Spain, Roussia and Turkey. They are also many shepherds, and wealthy, as well as conductors . "

The notorious Moschopolis, which had already begun to emerge from the early 17th century. thanks to its central position in trade with Venice, from 1721 and for about half a century, until 1761, it was in great commercial, economic, social and cultural development to be considered the most important Greek-Byzantine center of that time. The population then is estimated at 12,000 inhabitants. In 1730 the "New Academy" and the first Greek printing press (after the Patriarchate of Constantinople) were founded, where Greek books were printed. At the same time it plays a very important role both in the Balkans and in the wider European area. Schools are being established where important scholars of the time are taught, such as Sebastos Leontiadis of Kastoria, priest Gregory Konstantinidis, later Metropolitan of Durres, Daniel Moschopolite and Theodoros Kavaliotis. The printing house of Moschopolis, not only for the Greeks but also for the neighboring and homosexual Slavic peoples, is also considered important, reflecting the spiritual blossoming and the influence of the city. In Moschopol, the majority of the inhabitants are gladiatorial and pioneer in the modern Greek national consciousness under construction. They also speak Greek and Greek, they write and teach Greek. Their children offer Greek education and write Greek-Albanian dictionaries to enhance the "Greekness", ie the dissemination of the Greek dialect and the tradition of the Gnostic tradition. Thanos Veremis remarks that " not only for the Greeks, but also for the neighboring and homosexual Slavic peoples, reflecting the spiritual blossoming and the influence of the city. In Moschopol, the majority of the inhabitants are gladiatorial and pioneer in the modern Greek national consciousness under construction. They also speak Greek and Greek, they write and teach Greek. Their children offer Greek education and write Greek-Albanian dictionaries to enhance the "Greekness", ie the dissemination of the Greek dialect and the tradition of the Gnostic tradition. Thanos Veremis remarks that " not only for the Greeks, but also

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In this regard, in their book of Proceedings, the Macedonians of Pestus in 1800 refer to this book: "Because the Holy God hath been helped, and our church of the Almighty / the transcendent Virgin Mary was built, the longing for all our generations, Vlachs, we have also agreed to the following articles: (a) Pray to our Most Holy Shepherd of Holy Vuidius to give praise to the two priests where our Community wishes to be chosen by the professions of wisdom / Orthodox, to be Romans the Gnosis see no aim Macedonian, to Minister divine mysteries and Taq Other sequence of our church to Greek dialect / wherein emetacheiristhisan in the church TE and political, fathers and ancestors / both genera us, and as it has continued until now that our Capella and / or our church has been opened where we and the children of our children are to be loved as a soul in two bodies without any difference. " Emphasizing the same reflection, the scholar of Wallachian origin, Larissa Constantine Koumas, observed in Vienna at the same time, observes that the Vlachs "behave in a fraternal manner with the Grecians as Greeks and show no national difference to each other, since they are both peoples of a homeland of the same descendants of ancestry "!

In this context, through the world of commerce and the commons, the concept of National Independence and the Liberation of the Gem was fermented. Gregory

Zalikis, a diabolical descendant from Thessaloniki, founded the secret organization "Greek-English Hotel" in Paris in 1809 for "the lighting of the genus" and the demise of the Turkish yoke. In 1814, Dimitrios Oostostakas (grandson of the Master of the Genus and director of the Autonomous Academy in Iasi, Nikolaos Tzertzoulis), led by Zenobio Pop, Georgios Stavrou and Zoi Haramis, led by John Kapodistrias of the "Philomous Society of Vienna". We meet him a little later and on the network of the Friendly Company, which includes Vlach merchants, bankers and scholars in Vienna with their prominent spokesperson, Serbian ~~Emmanuel Papas~~ and Linopitus baron Constantine Belli. Their connection to Odessa, Stergios Staomerov from Metsovo, Hermanstat their compatriot Georgios Vlachoutsis, Vrasov the Siphanius Konstantinos Pop, Anconas Georgios Douroutis, Venice Georgios Tourtouris, as well as the Stamatakis brothers in Trieste, all of the Kalarites, the former prince Ioannis Karatzias from Fourka in Pisa, and similar and other Vlachs co-residents in the Greek communities of Italy. The surviving correspondence of Postelaka is particularly revealing. Prince Nikolaos Ypsilantis, brother of Alexander,

From this network are not missing the Vlachs scholars of the Modern Greek Enlightenment: Nikolaos Tzertzoulis, Theodoros Kavaliotis, Daniel Moschopolitis, Konstantinos Ukuta, Konstantinos Tzhanis, Dimitrios Pamperis, Rigas Velestinlis, Dimitrios Darvaris, Neophytos Doukas, Eugenios Voulgaris, ~~George Zavira~~, ~~Dionysios Pyrros~~ and Ioannis Kolettis.

The Vlachs of the Greek communities of the Diaspora are also active in the movement of the book. The books of Pelegades and Mauritius are reported in Pest. In Vienna, Siatitis publishers brothers Mark Poulivos founded one of the most important Greek prints of the 18th century and published the "Newspaper" with news from the eastern places as well as other important works of the Modern Greek Enlightenment, including the "Charter of Greece" Velestinli.

But even when the Revolution breaks out and throughout its duration the Vlachs' ring is open to the Greek affair. When the Holy Loch was injured in Pest, the Greeks of the city assisted them in every possible way. From a martyr's testimony taken in another circumstance, Makedonovlas Constantine von Vrani, who originally came from Linotopi, then helped the fighters with 15,000 guilders. But thousands of warriors passed from the Brotherhood of Saint George of Vienna, with members mainly Vlachs, and they took the necessary money to descend to the battered Greece. Metsovitis Dimitrios Postelakas, a member of the "Twelve" of the Brotherhood, and Maranos Filikos Anastasios Karamichos, led all this activity, as is evident from their correspondence with Ioannis Kapodistrias. Later,

Greek State.

The Governor of Greece.

No. 766

To Lord Simon Sinain.

We have received with a lot of gratitude the amount of 2,007 99/100 parcels that, after your Viennese fellow citizens of Greco-Vlachs, you offer free of charge to its public outlets in Greece. Considering that the annual interest of these funds, insured with the National Bank, is in the interests of the donors, it is best and most beneficial for the donors to arrange for the Commission to agree with Corfu Anastasios I Koniarin if they do not receive of that amount, he will notify you.

500 orphans are already being trained in orphanage, and so far from this store, they have been trained in the nautical service and the art and crafts, or are taught in the two schools of Aegina. Typical schools of interdisciplinary and higher education .

If other Greeks help with the same willingness to help the Greek children, whom the Greek cities, and even the provinces where there are ever cities, to help, then the kindergartens want to be fixed, and the next generation will receive the value of the future fortune, in which he was called before divine providence. May your own example of the Greeks abroad as well, who contributed favorably to the education of the Greek youth, to raise also the other Greeks who have the same feelings towards the Fatherland have not yet shown through the works which they serve for good purposes .

We speak to you, Lord, and to you to your fellow Graeco-Vlachs, a lot of gratitude on behalf of the orphans, and we have the excellent reputation and honor.

In Nafplio on 16 May 1830

Governor

I.A. Kapodistrias

In the racing and solidarity spirit, even the simplest of them during the Revolution of 1821, the "belief in friendship" and the "liberal feeling" of the Vlachs, the "Graecovlachs", as he called them, refers to the fighter Nicholas K., Kasomoulis, Vlachos from Pisoderi and himself. He writes in the Military Remembrance of the Revolution of the Greeks of 1821-1833, vol. A 6104): "The Graecovlachs ... who originate from the villages of Epirus, Macedonia and Thessaly, ... although they are simple and ignorant, but they agree with the Greeks, more prone to parenting for their independence, humble relatives the faithful to friendship, it was remarked that if these were also particularly customary in terms of livelihood and politics by (the inhabitants of) Greeks,

Indicatively and thanks to the historical memory, the following famous Vlach fighters for freedom of the Greek family are mentioned: Pope Efthimios Vlahavas, Vlahopoulos Alexios (1787-1865), Georgakis Olympios (1772-1821) from Livadi Olympus, Yannis Farmakis from Panayiotis Zedros (1630-1750) from Livadi Olympus, Kasomoulis Nikolaos (1795-1872) from Pisoderi, the friendly Anastasios Manakis, the armies of Zeus, Lazai and Nikosaras of Olympus, Tsamis Karatasos, Ziogos Papagiannis, Yannis Priftis, Ioannis Rangos (1790-1865), Nicholas (1775-1826), Demetrius, Tzimas and Giannis Tsapos (... 1822), Samarina Mihos Floros and Vlachopoula from the Vlachohoria of Pindos who took part in the defense of Messolonghi and rescued the folk muse in the song "Children of Samarina,

The Linotopite baron Constantine Bellios established the settlement of Nea Pella in Atalanti and Thrakomakedones, where the Vlachs fighters remained after the Revolution with the founding of the Hellenic State in the new state and were thus found away from their places of origin in Epirus, Thessaly and Macedonia. He founded the "Archaeological Society in Athens", or simply "Archaeological Society" in 1837, as well as the Municipal Hospital "Elpis".

Ioannis Kolettis, Vlachos of Syrrako, member of the Filiki Etaireia since 1819, fought in the battlefields during the Greek Revolution of 1821 and throughout the Struggle. Studied in Pisa, a linguist, a keen and insightful, he was the first constitutional prime minister of the independent Greek state. On January 11, 1844, he expressed his position in favor of the equality of free and unmarried (indigenous and heterogeneous) Greeks, the principle on which was based the Great Idea which was to define the foreign policy of the modern Greek state until 1922.

From the above, it is understood that the Vlachs of all social categories as young and affectionate contributed with loyalty and loyalty to the National Hellenic Pugnance by faithfully following the saying of Rigas Velestinis: "Every young Philopter is deprived of seeing the unfortunate descendants of the aristotelians and Plato. .. Being born of Phililen, I was only congratulated to mourn the situation of my Gender, but I did not help to make the matter worse than the things." NATURAL ANGLE ISMA, Vienna 1790, p

The Contribution of the Vlachs to the National Revolution of the Greeks
Stergios Laitzos, Dr. of the Institute of History of the University of Vienna