

A FEW INSCRIBED GREEK GRAVESTONES AND GRAVE LABS FROM TENEDOS (BOZCAADA) ISLAND, NORTHERN AEGEAN, OF THE PERIOD 1867-1925

[Algunas lápidas y losas funerarias griegas con inscripciones procedentes de la isla de Ténedos (Bozcaada), en el norte del mar Egeo, del período 1867-1925]

Evangelos Ath. Papathanassiou
Aristotelean University of Thessalonike

&

Omer Can Yildirim
Çanakkale Onsekiz Mart University

ABSTRACT

Eleven marble funerary Greek inscriptions from the cemetery of the Greek Orthodox community of Tenedos, dating from the period 1867–1925, are presented. Nine of these refer to funerary slabs, while two are upright funerary monuments. All evidently originate from stonemasonry workshops in Constantinople. Both the form of the funerary monuments (decorative motifs, letterforms) and their content (the style and ethos of the inscriptions) follow the neoclassical trends of the era. The majority of these inscriptions are currently housed in the Castle of Tenedos. They belong to prominent and affluent members of the community and their families (shipowners, wine producers, and merchants). The lives of most of the deceased are further illuminated by details found in the codices of the Tenedos community, which are preserved at the Holy Metropolis of Mytilene, Eresos, and Plomari. Particularly moving are cases such as that of young Penelope († June 21, 1882, aged 25), wife of Ioannis Kypritos, née Evangelos Sarris, whose death served as the impetus for the establishment of the Penelopeion Girls' School.

KEYWORDS: Aegean Islands, Neoclassical funerary monuments, Greek communities in Turkey, Second half of the 19th century

RESUMEN

Se presentan once inscripciones funerarias griegas en mármol procedentes del cementerio de la comunidad ortodoxa griega de Tenedos, que datan del periodo comprendido entre 1867 y 1925. Nueve de ellas se refieren a lápidas funerarias, mientras que dos son monumentos funerarios verticales. Todas ellas proceden evidentemente de talleres de cantería de Constantinopla. Tanto la forma de los monumentos funerarios (motivos decorativos, formas de las letras) como su contenido

(el estilo y el espíritu de las inscripciones) siguen las tendencias neoclásicas de la época. La mayoría de estas inscripciones se encuentran actualmente en el castillo de Tenedos. Pertenece a miembros prominentes y acaudalados de la comunidad y sus familias (armadores, productores de vino y comerciantes). Las vidas de la mayoría de los difuntos se ilustran con más detalle gracias a los códices de la comunidad de Tenedos, que se conservan en la Santa Metrópolis de Mitilene, Eresos y Plomari. Son especialmente conmovedores casos como el de la joven Penélope († 21 de junio de 1882, a los 25 años), esposa de Ioannis Kypritos, de soltera Evangelos Sarris, cuya muerte sirvió de impulso para la creación de la Escuela Femenina Penelopeion.

PALABRAS CLAVE: Islas del Egeo, monumentos funerarios neoclásicos, comunidades griegas en Turquía, segunda mitad del siglo XIX

In the second part of the nineteenth century, the kazas of Tenedos, Lemnos, and Samothrace formed the sanjak of Lemnos, which was subordinate to the vilayet of the Islands of the Archipelago (Cuinet 1892, 490-497).¹ The *Chōra* of Tenedos, situated in the northern area of the eastern shore, is the only settlement on the island. In the time frame we are discussing the island was visited by many travellers and scientists and one of them was the French archaeologist M. L. Lacroix between 1846 and 1848, who provides us with a brief account of it.² As regards the 2nd half of the 19th century, and according the Salname of Cezâyir-i Bahr-i Sefid for the year 1876, Tenedos population was 2027 souls, of which 580 were Muslims, 1438 Rums, 2 Armenians and 7 Gypsies (Demircan, 1992, 30; Kerkineoglou 2009, 235).³ In 1893, its population was 3835 souls, of which

¹ According to Henry Fanshawe Tozer (1890, 245), Tenedos was subjected under the jurisdiction of the Turkish governor of Lemnos, together with Samothrace and Imbros, “while he is himself subordinate to the Pasha of Rhodes, who is governor-general of the Turkish islands in the Aegean...”.

² “[339]...La ville actuelle de Ténédos est petite et mal bâtie; elle n'a pas trois mille habitants, avec la garnison du fort. C'est là toute la population de Ténédos; car dans toutes les autres parties de l'île il n'est pas un seul lieu qui soit habité. La ville compte à peu près autant de Grecs que de Turcs; aussi a-t-elle une mosquée et une église. Ténédos est adossée à un coteau qui domine une forteresse de forme triangulaire, bâtie par les Turcs. Elle est environnée de fortes murailles de pierre de taille, et garnies de quelques tours. Autrefois le château était la seule partie de la ville habitée par les Turcs. Le port de Ténédos était formé par un môle qui est aujourd'hui entièrement couvert par les eaux; mais on a entassé de grosses pierres sur ses fondations, et elles servent à amortir les vagues. Une chaîne de montagnes entoure le bassin. Au midi on voit une rangée de moulins à vent et un petit fort... [347] ... Ils n'ont aucun genre d'industrie; ils vivent du commerce de leurs vins, et quand leurs vendanges sont finies, ils n'ont plus rien à faire, et ils passent leur temps au café...” (Lacroix 1853, 338-347).

³ The German academic Franz Loehrer (*Griechische Kuestenfahrten*, Bielefeld 1876) notes—possibly exaggerating—that at the same time period, “Around 1870,

2479 Rum, 1247 Muslims, 103 of various ethnicities and 6 Armenians (Ποντικάκη 1988, 58).⁴ "...It produced excellent grapes and wine (Lacroix 1853, 338-339, 347; Ἐπεκίδης 1997², 220), excellent also melons (Lacroix 1853, 339) and olive oil of good quality as well and was ecclesiastically dependent on the Metropolitan of Mytilene. The island is a station for Austrian and Ottoman steamships..." (Σταυρίδου 1876, 87).⁵ The island was a vast vineyard and the vast majority of its inhabitants, both Orthodox and Muslims, owned vineyards.⁶

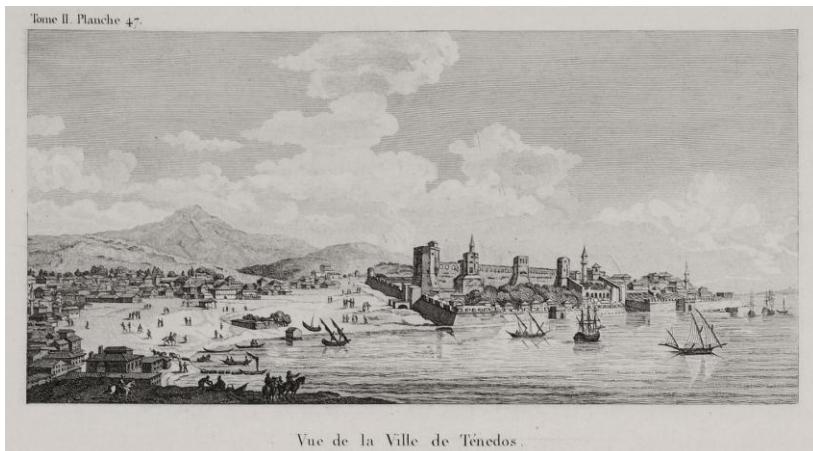


Fig. 1. "Vue de la Ville de Ténédos" (Choiseul-Gouffier 1822, Planche 47).

Tenedos had 400 Turks and 4,000 Greeks." (Ἐπεκίδης 1997², 219). Cuinet speaks of 2,820 Greek Orthodox out of a total population of 4,140 inhabitants on the island (Cuinet 1892, 490).

⁴ Kerkineoglou (2009, 235-236), gives different numbers for 1912.

⁵ The number of 8 thousand inhabitants according to the claim of Stavridis, at this time, is definitely extremely exaggerated. On communications see, also, Cuinet (1892, 493): "... Les relations journalières de cette île avec les diverses échelles de la mer Méditerranée ont lieu par l'intermédiaire du Lloyd Austro-hongrois, des divers services de cabotage à vapeur, et des bâtiments à voiles, qui le mettent aussi en communication suivie avec les ports de la mer Noire...". The number of 8 thousand inhabitants according to the claim of Stavridis, at this time, is definitely extremely exaggerated.

⁶ "...La majorité des habitants s'occupent de la culture de la vigne, qui est très prospère. La constitution du sol et l'égalité du climat, l'absence d'intempéries y sont très propices. Les vignes sont basses; on les traite à Ténédos à peu près comme en Bourgogne; ... Le commerce d'exportation de l'île de Ténédos ne s'élève pas à moins de 1,500,000 okes de vin, chaque année. Ce vin, choisi parmi les meilleurs crus, est d'excellente qualité; il est dirigé, pour la plus grande partie, sur les ports européens de la Méditerranée et en moindre quantité sur la place de Constantinople..." (Cuinet 1892, 492).

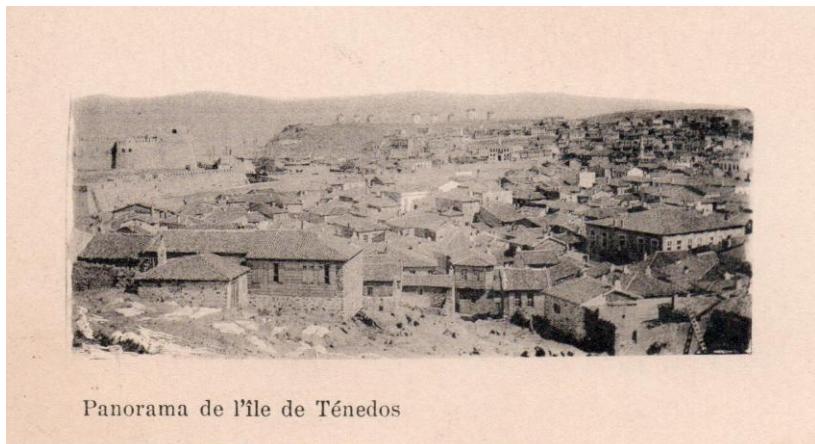


Fig. 2. Chōra of Tenedos as seen from the hills N-NW above the town (beginning of the 20th c.)

As regards the cemeteries of the island, Paul Lindau (1900, 32-33) mentions an open graveyard in the centre of a barren hill, perhaps belonging to the Muslim community, as one approaches the Tenedos' harbour (Ἐνεπεκίδης 1997², 227). The Greek Orthodox (Rum) community of Tenedos was concentrated around the church of the Dormition of the Virgin.⁷ In 1881 March 8, The Council of Elders (Dēmogerontia) of Tenedos appointed a guard for the Rum graveyard, in order to keep it clean, repair the walls of the precinct, plant new trees and take care of the existed ones (Doumouzis 2009, 43-44, 141). This is the Orthodox (Rum) Panaghia graveyard, situated S-SW of the Kastron of Tenedos. The location was known as “Mnēmória” (i. e., ancient tombs), and the burials covered both sides of the road that led to the countryside southward of Chōra. It operated until the beginning of the twentieth century (Kerkineoglou 2009, 128, 142). Three sorts of interment are permitted under a regulation that this cemetery has had in place since March 14, 1903 (Doumouzis 2009, 118-119; Doumouzis 2005, 9). We publish here eleven inscribed Greek gravestones obviously belonging initially in this graveyard and found in various parts of the island.⁸ The majority of the tombstones published here have been moved

⁷ The Church of the Dormition of the Virgin was built in 1819, repaired in August 1870 and is the only one that was saved from the great fire that broke out in 1874 and destroyed the entire Greek quarter of the island sparing a few houses (Ποντικάκης 1988, 43).

⁸ An unpublished Catalogue of the 502 Christian Families on the Island of Tenedos at the 7th of May, 1863, is included in the 3rd Codex of the Church of the Dormition (Doumouzis 2005, 14).

at different points in time within the walls of Tenedos Castle, where they still stand. All of these tombstones were undoubtedly ordered from Constantinople's stonemason workshops and shipped from there to the island.

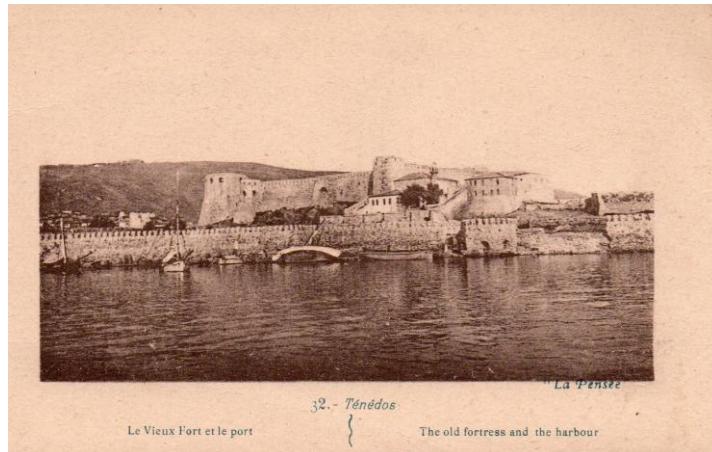


Fig. 3. View of the the Castle and the Port of Tenedos (as seen from the East, beginning of the 20th c.)

Inscription 1:



Figs. 4-5. The monumental tombstone of the Captain (left) Evangelos Sarris and the inscription on the monumental tombstone of the Captain Evangelos Sarris (right).

- 1 ΠΛΟΙΑΡΧΟΣ ΗΛΙΑΣ ΕΥΑΓΓΕΛΟΥ
- 2 ΣΑΡΡΗ
- 3 ΕΓΕΝΝΗΘΗ ΤΗ 10 ΑΥΓΟΥΣΤΟΥ
- 4 1840
- 5 ΑΠΕΒΙΩΣΕ ΤΗ 26 ΝΟΕΜΒΡΙΟΥ

6	1892
7	EN TENEΔΩ

In Greek small letters:

Πλοίαρχος Ἡλίας Εὐαγγέλο[ν]
 Σαρρῆ.
 Ἐγεννήθη τῇ 10^ῃ Αύγουστου
 1840,
 ἀπεβίωσε τῇ 26 Νοεμβρίου
 1892
 ἐν Τενέδῳ

Turkish translation: *Kaptan Ilias Evangelou Sarri. 10 Ağustos 1840'ta doğdu.*
26 Kasım 1892'de Tenedos'dan öldü.

English translation: *Captain Elias, son of Evangelos Sarris, born at the 10th of August 1840 and died at the 26th of November, in Tenedos.*

Unfortunately, the monumental tombstone of Captain Elias, son of Evangelos Sarris, has not survived intact. The scenery is as follows: A sea cave in a rocky setting with a sailing mast or cross (broken) and an anchor crossed with an inverted torch at the bottom of the rocks.⁹ The inscription was first made up of metal-induced letters, as indicated by the tiny holes in the letter grooves.

Elias Sarris, son of Evangelos, was a merchant ship captain who died in Tenedos. His father Evangelos (or Evangélis, or Avangélis) Sarris, perhaps came from an Aegean island before settling himself in Tenedos. This island must be Santorini, where the famous Sarris family of shipowners comes from;¹⁰ the Tenedos family should be an unidentified offshoot. An 1888 dowry agreement mentions a vineyard owned by Evangelos Sarris in the Piryiaz Liman site of Tenedos (Doumouzis 2009, 90). Elias much younger sister Penelope, wife of a certain Ioannis Kybritis, was born in 1857 and died, probably childless, in 1882, while their father Evangelos Sarris was still alive (see, below, commentary of Inscription 10). The will of Captain Evangelis Sarris, dated August 13,

⁹ An inverted torch is the symbol of death, see, Gavala & Garezou 1994, 36, 38, 114, 163, 306, 709, 728, 735, 736.

¹⁰ For Sarris family of Santorini (Oia), see Harlaftis-Haritatos-Beneki 2003, 189.

1892, has been preserved, which reveals his high financial status.¹¹ Evangelis' will lists his three children: Panagiotis, Aspasia, and Elias. What is odd is that Elias, who had three children at that time (Eleni, Penelope, and Aspasia), is already identified as a deceased person on August 13, 1892—the date of his father's will drougghting— inconsistent with the date of death on the epitaph (Doumouzis 2009, 104). The sculptor appears to have mistaken the year 1892 on the memorial for the actual year of death, 1891. Indeed, the late Elias Sarris' inventory of property from December 4, 1891, when his father Evangelos was still alive, has been preserved. This property includes cash, bonds, and loans. His widow, Salome, was a sister of Konstantinos Christodoulou, the one mentioned in the following inscriptions Nos. 7 and 8. His orphaned children included Eleni, Penelope, and Aspasia. Panagiotis Sarris was his brother (Doumouzis 2009, 78, 81, 106-107, 161).¹²

Inscription 2



Figs. 6-7. Sofoula's tombstone (left) and the inscription on Sofoula's tombstone.

¹¹ According to his testament, Evangelos Sarris possessed the ship *Evangelistria* (of 83 tons tonnage, sailing under the ottoman flag), two residences and a block of land in Orta Mahalesi, two stores, a cafe, and nine vineyards totaling 20,000 vines (Doumouzis 2009, 103-105).

¹² Panagiotis E. Sarris is mentioned as a member of the Council of the Elders at April 28, 1911. See Doumouzis 2008, 94.

†
1 Άμφιρύτ' ἐν Τενέδῳ φῶς πρῶτα ἰδοῦσα Σοφούλα
2 Ἰλίου ἀντίον Ἐλλης τε πρὸ ποντίοιο
3 πέντ' ἐτέων ἀνύσασα, ὅλας δεκάδας κατὰ γαιῆς
4 Αὐτόθ' ἔχει τύμβον νούσῳ ἀποφθιμένη
5 Ἐσθλὴ καὶ περιφρων κατ' εὐσεβέεσσι πρέπουσα
6 Ἡθεσὶ καὶ μήτηρ ἔσκε λίην φιλόπαις
7 Τῷ καὶ ἀποφθιμένη καὶ τήλοθ' ἐῆς δύο υἱῶν
8 Τοῖς δε ἀκοίμητον κῆδος ἔγειρ' ὄπίσω
9 Ἐκοινήθη τῇ 30 Ιουνίου 1886

Turkish translation: *†Tenedos adasında, İlion'un ve Elli denizinin önünde ışığı gören Sophoula, yeryüzünde elli yıl yaşadı ve hastalıktan ölükten sonra buraya gömüldü. Tanınmış ve çok bilge, dindar olması gereği gibi ahlaklı ve sevgi dolu bir anne. Bunun için artık iki oğlundan uzakta kaybolduğu için onları arkasında uykusuz bir yas içinde bıraktı. 30 Haziran 1886'da uykuya daldı.*

English translation: *Sophoula, who glimpsed the light on the island of Tenedos, in front of Ilion and the sea of Elli, lived for fifty years on earth before dying of disease and being buried here. Well-known and very wise, with morals as they should be pious and a loving mother. She abandoned her two boys in restless grieving since she got distanced from them. He fell asleep on June 30, 1886.*

Blue-veined marble slab. A Latin cross with intersecting green olive branches is engraved at the top. A skull is engraved at the bottom.¹³ Multiverse inscription in archaic language and Homeric dactylic hexameter, in the third person, using many Homeric words, as was customary at that time, during the period 1860-1890, in many parts of the Hellenism of the Ottoman Empire (Gavala-Garezou 1994, 150, 179, 181, 224, 235, 292). The epitaph was probably drawn up by a teacher of the island's Schools. Examples of Homeric words used in the epitaph: ἀποφθιμένη, Iliad T 322, ἐσθλή, Iliad Γ 151, Ο 283, Υ 382, Odyssey Ο 557, περίφρων, Iliad E 412, Odyssey Λ 345, Π 435, τηλόθι, Odyssey A 22, Iliad Θ 285, κῆδος, Iliad Δ 270, E 156. The designation “Ἀμφιρύτ’ ἐν Τενέδῳ” is reminiscent of the expression “Τένεδός τε περιφρύτα” (*Lyrica Adespota*, Fragment 47, subfragment 4). The phrase “Ιλίου

¹³ For similar cases with skull motive from Hermoupolis' graveyard, Syros, see, Gavala-Garezou 1994, 121, 344, 737.

ἀντίον "Ἐλλῆς τε πρὸ ποντίοιο" is reminiscent of "...ἡ δὲ Τένεδος, νῆσός ἐστι, πρὸ τῆς Τροίας κειμένη, ..." (*Scholia in Iliadem* [scholia vetera] [=D scholia] Book of Iliad 1, verse 38, line of scholion 36), and of "Νῆσοι δὲ τῇ Ἀσίᾳ παράκεινται πρὸς μὲν τῷ Ἐλλησπόντῳ Τένεδος νῆσος" (Claudius Ptolemaeus, *Geographia*, V.2, 28.2). *Sophoula* was a common name on Tenedos (Doumouzis 2009, 93-94). We do not know which family of Tenedos Sofoula belonged to.

Inscription 3



Fig. 8-9. The funerary slab of the Captain Spyridon Yannulatos see from a different angle.

1 †
 2 ΣΠΥΡΙΔΩΝΙ ΓΙΑΝΝΟΥΛΑΤΟΥ
 3 ΕΝΘΑΔΕ ΚΕΙΤΑΙ ΠΛΕΙΣΤΑ ΜΕΝ ΑΓΑΘΑ
 4 ΕΝ ΤΩ ΒΙΩ ΤΟΥΤΩ ΑΠΟΔ[Υ]ΣΑΣ ΟΥΚ ΗΡΕΣΚΕΤΟ
 5 ΕΙΣ ΤΑΣ ΜΑΤΑΙΑΣ ΤΟΥ ΠΛΟΥΤΟΥ ΕΠΙΔΕΙΞΕΙΣ
 6 ΆΛΛ ΑΝΤΙ ΤΟΥΤΩΝ ΤΑ ΠΑΤΡΩΑ ΗΘΗ ΠΡΟΤΙΜΩΝ
 7 ΑΠΗΛΑΘΕΝ ΕΙΣ ΤΑΣ ΑΙΩΝΙΟΥΣ ΜΟΝΑΣ
 8 ΓΕΝΝΗΘΕΙΣ ΕΝ ΚΕΦΑΛΛΗΝΙΑ ΚΑΤΑ ΤΩ 1791
 9 ΙΟΥΝΙΟΥ 2 ΚΑΙ ΠΛΟΙΑΡΧΗΣΑΣ ΕΠΙ ΠΟΛΛΑ ΕΤΗ
 10 ΑΠΙΚΑΤΑΣΤΑΘΗ ΠΡΟ 34 ΕΤΩΝ ΕΔΩ ΕΝ ΤΕΝΕΔΩΙ
 11 ΖΗΣΑΣ ΚΑΙ ΧΡΗΜΑΤΙΣΑΣ ΜΕ ΑΚΡΑΝ
 ΤΙΜΙΟΤΗΤΑ,
 12 ΒΟΗΘΗΤΙΚΟΣ ΕΙΣ ΠΑΝΤΑΣ
 13 ΑΓΑΠΩΝ ΚΑΙ ΣΥΝΤΡΕΧΩΝ ΤΟΝ ΠΤΩΧΟΝ ΛΑΟΝ

14 ΩΣ ΚΑΙ ΟΛΟΙ ΤΟΝ ΕΛΥΠΗΘΗΣΑΝ ΜΕΤΑ ΤΟΝ
ΘΑΝΑΤΟΝ ΤΟΥ

15 ΕΤΕΛΕΥΤΗΣΕΝ ΕΝ ΕΤΕΙ ΣΩΤΗΡΙΩ[†]

16 ΤΗ 6 ΙΟΥΛΙΟΥ 1867

In Greek small letters:

†

Σπυρίδωνι Γιαννούλατον
 Ἐνθάδε κεῖται πλεῖστα μὲν ἀγαθὰ
 ἐν τῷ βίῳ τούτῳ ἀποδ[ύ]σας οὐκ ἡρέσκετο
 εἰς τὰς ματαίας τοῦ πλούτου ἐπιδείξεις
 ἀλλ᾽ ἀντὶ τούτων τὰ πατρώα ἥθη προτιμῶν
 ἀπῆλθεν εἰς τὰς αἰώνιους μονάς.
 Γεννηθεὶς ἐν Κεφαλληνίᾳ κατὰ τῷ 1791,
 Ιουνίου 2, καὶ πλοιαρχήσας ἐπὶ πολλὰ ἔτη,
 ἀπεκαταστάθη πρὸ 34 ἑτῶν ἐδῶ ἐν Τενέδῳ
 ζῆσας καὶ χρηματίσας μὲν ἀκραν τιμιότητα,
 βοηθητικὸς εἰς πάντας,
 ἀγαπῶν καὶ συντρέχων τὸν πτωχὸν λαόν,
 ώς καὶ ὅλοι τὸν ἐλυπήθησαν μετὰ τὸν θάνατόν του.
 Ἐτελεύτησεν ἐν ἔτει σωτηρίω
 τῇ 6ῃ Ιουλίου 1867.

Turkish translation: *Spyridon Giannoulatos'a. İşte hayatın mallarının çoğunu çöpe atan ve zenginliğin boş gösterilerinden hoşlanmayan kişi yatiyor. Bunların yerine ata âdetlerini tercih etmiş ve ebedî misafirliğe gitmiştir. 2 Haziran 1791'de Kefalonia'da doğdu ve uzun yıllar kaptanlık yaptıktan sonra 34 yıl önce gelip Bozcaada'ya yerleştii. Son derece dürüst bir şekilde yaşadı ve hareket etti, herkese yardım etti, fakir insanlara sevgi ve yardım etti. Bu yüzden ölümünden sonra herkes onun için üzüldü. 1867 yılı 6 Temmuz'da sona erdi.*

English translation: *(Tomb dedicated to) Spyridon Giannoulatos. Here rests the one who rejected the majority of life's pleasures and despised superficial displays of wealth. Instead, he followed ancient morals and withdrew to perpetual residence. He was born in Kefalonia on June 2, 1791, and after many years of service as a captain, he settled in Tenedos 34 years ago. He lived and traded with complete honesty, assisting everyone and loving*

and supporting the underprivileged. That is why everyone felt affected by his passing. He died on July 6, 1867.

The lower left (as we look at the slab) has broken and detached. Cracks all over the surface of the slab. Reliefs Latin cross at the top. White-gray marble with blue veins. A continuous and winding vine branch with leaves and grapes goes around the edge of the slab.

The presence of a man of Eptanēsos, settled in Tenedos, in 1823, who had a Greek tavern there, in the town, is reported by G. Finlay.¹⁴ He may be a relative, or a fellow citizen of Spyridon Giannoulatos, or Yannoulatos. Spyridon Giannoulatos dedicated the icon of the Life-giving Spring (Ζōodochos Pēgē), in a special icon stand at the iconostasis at the Church of the Dormition of the Virgin of Tenedos.¹⁵ There is a dedicatory inscription at the bottom part of this icon: «ΔΕΗΣΙΣ ΤΟΥ / ΔΟΥΛΟΥ ΤΟΥ ΘΕΟΥ ΣΠΥΡΙΔΩΝ Κ. Γιαννουλάτου».¹⁶ Spyridon Yannoulatos of Tenedos might be a forerunner, otherwise unknown, of the famous Greek shipowner Yannoulatos family (Doumouzis 2009, 11).¹⁷ A certain Ioannis

¹⁴ George Finlay, *Ιστορία της Ελληνικής Επανάστασης / History of the Greek Revolution*, Translated by: Αλέξανδρος Παπαδιαμάντης (Rendering Alex. Papadiamantis translation in Modern Greek), Volume B', Athens: TO BHMA 2021, 249-250. Three other families of Kefallonian origin settled in Tenedos is mentioned in the list of 501 Christian families on the island, in 1863, those of Dionysis Kafallinaios, Stephanos Kaphalenatos and Evangelos Kaphalenatos (Doumouzis 2009, 10, 12).

¹⁵ Autopsy of the 1st August 2011.

¹⁶ In english: “An Obsecration by the God’s Servant Spyridon K. Yannoulatos”. A number of foreign settlers can be found on Tenedos in the 18th c. and the 1st half of the 19th c., prominent ones, with prestige and social influence, as could be presumed by the dedicatory inscription on another icon, this of St. George, on another icon stand of the Church of the Virgin of Tenedos, where at the bottom left corner of the icon we read: “Δέησις τοῦ δούλου τοῦ Θεοῦ, Χ(ατζῆ)-Γεωργίου / κυδωνιαίου, ὑπὲρ τῆς ψυχῆς τοῦ πατρὸς / αὐτοῦ δημητρίου τωλουμτζῆ. ἐν ἔτει / αωβ' μαῖον ις” (=An Obsecration by the God’s Servant Chatzi-Georghios, derivating from Kydōniae / Aivali, for the sake of the soul of his father Dēmētrios Tōloumtzis / Tulumci. At the year 1812, May 16th).

¹⁷ For Yannoulatos family, Harlaftis – Haritatos – Beneki 2003, 68-70. “The Giannoulatos family comes from Assos, Erisso, Kefalonia. They have been sailing ship owners since the middle of the 19th century and emerged as one of the largest shipbuilding families of the first half of the 20th century. The brothers Antonios (1872-1932) and Alexandros (1875-1928) sons of Georghios, began their careers in Constantinople, as employees in the shops of their uncles, Destounis brothers, who were suppliers to the Sultan’s court. In 1902 they entered into a partnership and founded “Destouni-Giannoulatou Ionian Shipping”, which managed a large number of ships on Mediterranean lines and, after 1910, was renamed “Ionian Shipping”. In 1909, Antonios Giannoulatos settled in Athens with his wife, nee Harokopos. He

Yannulatos, maybe his son, is assigned to an eight-person committee on February 22, 1876, only to be replaced by a more flexible four-person one, on May 10, 1876, to handle the necessary tasks for reconstructing the Schools (Doumouzis 2009, 126). On August 13, 1892, a certain Dionysios Yannoulatos and his wife Eleni are mentioned owing a significant amount of money to captain Evangelis Sarris (Doumouzis 2009, 11, 103). On September 1, 1892, the Supervisory Board of Tenedos Schools signed an agreement appointing the two sisters Virginia and Afrodite, daughters of Dionysios Giannoulatos, as teachers at the Tenedos Girls' School, with the former serving as Principal and the latter as Assistant Principal. The sister teachers are also awarded residency, indicating that they did not have a permanent abode on the island (Doumouzis 2009, 134-135). We dismiss Dionysios Yannoulatos' relationship to Spyridon.¹⁸ Are also mentioned: Dionysia, Virginia, Aphroditi, Panaghis, and Ioannis, other members of Yannulatos' family (Doumouzis 2009, 164-165).¹⁹



Fig. 10. View of the fortress and part of the port of Tenedos (postcard from the first quarter of the 20th century).

participated in the founding of the Bank of Piraeus, the "Aegean Charterers" and the "General Insurance Company of Greece", while he continued the collaboration with his brother Alexandros in his shipping activities. On the eve of the First World War, the Giannoulatos brothers were among the top ten Greek shipping groups, with an impressive fleet of sixteen steamships..." (v.s., 68 and also see, <https://marehist.gr/gr/centers/06.02.02>, accessible at 25.02.2024).

¹⁸ According to Evangelis Sarris' will, Dionysios Yannulatos wife was called Eléne and she was a widow at the time of its drafting, 1892, 13 August (Doumouzis 2009, 103, 105).

¹⁹ In 1896, one of his daughters was still living and had a vineyard in the "Panaghia" area (Doumouzis 2009, 147).

According V. Cuinet (1892, 493): "...Ténédos possède une flotte de 80 petits bâtiments à voiles: le plus grand jauge 90 tonneaux. Ces bâtiments sont importés d'Asie-Mineure..." Other evidence of Tenedos' maritime heritage constitutes the numerous silver votives in the shape of a ship, along with dozens of other ecclesiastical heirlooms, transported via Lemnos to the village of Nea Tenedos (formerly: Kara Tepe) in Halkidiki, where many Tenedian families were resettled as refugees following the Treaty of Lausanne (Τόσκα 1996, 94-95). Because Captain and Shipowner Stavros I. Kavounis and his wife Kalliopi built the bell tower of the Tenedos Cathedral, at August 1, 1895 (Doumouzis 2008, 32; Kerkineoglou 2009, 123), they were named Distinguished Benefactors of the Tenedos community in March 1896 (Doumouzis 2009, 59-60).

Inscription 4



Fig. 11. The tombstone of Sophia, wife of Efstratios Axypolitos

1	[†]
2	ΕΝΘΑΔΕ ΚΕΙΤΑΙ
3	ΣΟΦΙΑ
4	ΣΥΖΥΓΟΣ ΕΥΣΤΡΑΤΙΟΥ Γ. ΑΞΥΠΟΛΙΤΟΥ
5	ΓΕΝΝΗΘΕΙΣΑ ΜΕΝ ΤΩ 1830 ΚΑΙ ΝΥΜ
6	ΦΕΥΘΕΙΣΑ ΤΩ 1854 ΜΑΙΟΥ 2
7	ΤΟΝ ΒΙΟΝ ΔΕ ΤΗ 27 ΜΑΡΤΙΟΥ ΤΟΥ
8	1882 ΕΝ ΗΜΕΡΑ ΜΕΓΑΛΟΥ ΣΑΒΒΑΤΟΥ
9	ΚΑΤΑΛΥΣΑΣΑ ΑΜΥΘΗΤΟΝ ΑΛΓΟΣ
10	ΤΩ ΕΙΣ ΜΝΗΜΗΝ ΕΚΕΙΝΗΣ

11 ΤΟΝ ΔΕ ΤΟΝ ΤΥΜΒΟΝ ΕΓΕΙΡΑΝΤΙ
 12 ΣΥΖΥΓΩ ΚΑΙ ΤΟΙΣ ΣΥΓΓΕΝΕΣΙ
 13 ΚΑΤΕΛΙΠΕΝ
 14
 15 ΤΕΝΕΔΟΣ 18 ΑΠΡΙΛΙΟΥ 1882

In Greek small letters:

[†]
 Ἐνθάδε κεῖται
 Σοφία,
 σύζυγος Εὐστρατίου Γ. Αξυπολίτου,
 γεννηθεῖσα μὲν τῷ 1830 καὶ νυ-
 φευθεῖσα τῷ 1854 Μαΐου 2,
 τὸν βίον δὲ τῇ 27 Μαρτίου τοῦ
 1882 ἐν ἡμέρᾳ Μεγάλου Σαββάτου
 Καταλύσασα ἀμύθητον ἄλγος
 τῷ εἰς μνήμην ἐκείνης
 τόν δε τὸν τύμβον ἐγείραντι
 συζύγῳ καὶ τοῖς συγγενέσι
 κατέλιπεν

Τένεδος 18 Απριλίω 1882

Turkish translation: *Efstratios Y. Axypolitis'in karısı Sophia burada yatıyor. 1830'da doğdu ve 2 Mayıs 1854'te evlendi. Ve 27 Mart 1882 Kutsal Cumartesi günü öldüğünde, bu mezarı anısına diken kocasına ve yakınlarına tesellisiz acilar bıraktı. Bozcaada 18 Nisan 1882.*

English translation: *Here lies Sophia, the 1830-born wife of Efstratios G. Axipolitis, who wed on May 2, 1854. Her husband and family were devastated by her death on March 27, 1882, and they built this tomb in her memory.*

The slab's circumference features a running meander motif. At the top, two soaring angels on clouds facing each other and pointing to the Heaven.²⁰ At the bottom are a skull and a lamp.²¹

²⁰ For similar motives, see, Gavala & Garezou 1994, 36, 38, 40, 62, 125, 199, 333, 336, 395, 549, 681, 726.

The name “Eustratios” on the Aegean islands derives from the designation as “Αρχιστράτηγος<Αη-Στράτηγος”, meaning “Commander-in-Chief”, for the Archangel Michael, although “Eustratios” is of a different etymology. The traditional name connected to “Aj-Stratēgos” is “Στρατίγης / Stratēgēs”. This name from the 19th c. onwards appears in the most lettered version as “Ευστράτιος / Eustratios”. So, we meet the name of Sophia’s husband as “Στρατίγης Αξυπολίτης” in the Proceedings of the Tenedos’ Council of Elders: On May 10, 1894, his adoptive daughter Mrs. Eleni D. Politopoulos requests that the island’s Council of Elders confirm the validity of her late father’s will (Doumouzis 2009, 96). A certain Constantakis Y. Axipolytos, mentioned at January 7, 1884, might be his brother (Doumouzis 2009, 94 y 168).²²

Inscription 5



Fig. 12. Michael Vourelis' tombstone

²¹ For the lamp motive, see, Gavala & Garezou 1994, 52, 58, 63, 64, 72, 89, 92, 105, 121, 159, 170, 173, 179, 181, 193, 212, 218, 250, 254, 260, 269, 291, 301, 306, 312, 317, 320, 322, 332, 333, 334, 335, 338, 339, 341, 342, 343, 344, 346, 347, 348, 349, 350, 351, 352, 368, 370, 522, 545, 624, 677, 691, 693, 707, 713, 719, 726, 728, 734-735.

²² He should be identified to a certain K. Ξυπόλυτος, or Ξυπολύτου, mentioned at 1901 (Doumouzis 2009, 148). A certain Nikolaos Axipolētos is also mentioned in 1863 (Doumouzis 2009, 11).

1 ΜΙΧΑΗΛ ΒΟΥΡΕΛΗΣ
2 ΤΙΜΙΟΝ ΤΟΥ ΕΜΠΟΛΛΙΟΥ ΟΠΑΔΟΝ ΚΑΙ
ΘΙΑΣΩΤΗΝ,
3 ΟΣΤΙΣ ΕΝ ΤΕΝΕΔΩ ΕΙΔΕΝ ΤΟΥ ΦΩΤΟΣ ΑΥΓΗΝ
ΤΗΝ ΠΙΡΩΤΗΝ
4 ΜΙΧΑΗΛ ΒΟΥΡΕΛΗΝ ΟΥΤΟΣ Ο ΨΥΧΡΟΣ
ΚΑΛΥΠΤΕΙ ΛΙΘΟΣ
5 ΞΕΝΟΙΣ ΚΑΙ ΟΙΚΕΙΟΙΣ ΦΙΛΟΝ ΚΑΙ ΧΡΗΣΤΟΤΑΤΟΝ
ΤΟ ΗΘΟΣ
6 ΕΝ ΤΩ ΕΑΡΙ ΤΟΥ ΒΙΟΥ ΥΠΟ ΤΟΥ ΣΚΛΗΡΟΥ
ΘΑΝΑΤΟΥ
7 ΑΡΠΑΣΘ[Ε]ΙΣ ΜΗΤΕΡΑ ΧΗΡΑ ΛΥΠΗΣ ΕΠΛΗΣΕΝ
ΑΦΑΤΟΥ
8 ΗΤΙΣ ΚΑΙ ΣΤΟΡΓΗΣ ΚΑΙ ΠΕΝΘΟΥΣ ΩΣ ΔΙΗΝΕΚΕΣ
ΣΗΜΕΙΟΝ
9 ΗΓΕΙΡΕ ΤΩ ΤΕΘΝΗΚΟΤΗ ΤΟΥΤΟ ΤΟ ΛΙΤΟΝ
ΜΝΗΜΕΙΟΝ
10 ΕΓΕΝΝΗΘΗ ΤΩ 1857 ΕΤΕΛΕΥΤΗΣΕΝ
11 25 ΣΕΠΤΕΜΒΡΙΟΥ 1879
12

In Greek small letters:

Μιχαήλ Βουρέλης.

Τίμιον τοῦ ἐμπολλίου ὄπαδὸν καὶ θιασώτην,
ὅστις ἐν Τενέδῳ εἶδεν τοῦ φωτὸς αὐγὴν τὴν πρώτην,
Μιχαὴλ Βουρέλην οὗτος ὁ ψυχρὸς καλύπτει λίθος,
ξένοις καὶ οἰκείοις φίλον καὶ χρηστότατον τὸ ὑθος
ἐν τῷ ἔαρι τοῦ βίου ὑπὸ τοῦ σκληροῦ θανάτου
ἀρπασθ[ε]ὶς μητέρα χήρα λύπης ἐπλησσεν ἀφάτου,
ἥτις καὶ στοργῆς καὶ πένθους ὡς διηνεκές σημεῖον

Ἐπίσημος Κώδικας της Ελλάς, έτος 1857, τ. 2, σ. 1.

νηθη τω 1857, ετελευταία
25 Σεπτεμβρίου 1870

Turkish translation: *Michael Vourelis*. *Bu soğuk taş, Tenedos'ta ilk şafakta ışığı gören Michail Vourelis'in üzerini örter. Dürüst bir aşı takipçisi ve hayraniydi. Yabancılara ve tanıdıklarına göre, onurlu ahlaklı bir arkadaşı. Hayatın baharında acımasız ölüm onu yakaladı. Dul annesi, tarif edilemez bir kederle doldu, sonsuz*

bir şefkat ve yas işaretti olarak onun için bu mütevazı mezarı diktı. 1857'de doğdu ve 25 Eylül 1879'da öldü.

English translation: *Michael Vourelis. Michael Vourelis, who first witnessed the light of morning in Tenedos, is enshrouded by this icy stone. He was a sincere supporter and enthusiast of immunisation. He was seen by both acquaintances and outsiders as a morally upright friend. In his prime, he met a cruel death. This humble mausoleum was built for him as a symbol of unending compassion and grieving by his bereaved mother, who was overcome with unfathomable grief. He passed away on September 25, 1879, having been born in 1857.*

On the upper portion, two angel figures face each other, flying on formed clouds, wearing long chitons and holding the same wreath with their left hands. One of them points to the sky with his right hand.

In the lower left (as we see it) corner of the slab, in a menoidal layout, a two-line inscription: B. K. ΠΑΣΧΑΛΙ / ΤΟΠΙΧΑΝΕ [=V. K. PASCHALI / TOPHANE], apparently refers to the stone-cutting workshop of Constantinopolis/Istanbul, owned by the famous stonemason V. K. Paschalis, and located in the Tophane district, to which the slab with the inscribed epitaph was ordered and transported to Tenedos. He must have been one of the island's biggest landowners (Doumouzis 2009, 143, 145, 147).

A certain C(onstantinos) Vourellis (K. Βουρέλλης), probably a relative, maybe the father of Michail, was appointed as a co-Ephor (Curator, or Supervisor) of the Greek (Ελληνικὸν) and of the so called Allēlodidaktikon School (of the Rum Community of Tenedos) either, on 30 Jun, 1863 (Doumouzis 2009, 10, 124).²³ A certain Eleni, wife of the late Aristotle Vourellis, possessed a shop in the location called Çarsi, a part of the Chora's Market (Doumouzis 2009, 79-80). Another Vurellis, Alexandros, is mentioned in 1863 (Doumouzis 2009, 10). A certain Aristeides Vyrellis assigned to an eight-person committee on February 22, 1876, to handle the necessary tasks for reconstructing the Schools to

²³ The Ελληνικὸν Σχολεῖον represented the medium level of the education system for the Youth, while the so called Άλληλοδιδακτικὸν Σχολεῖον the Primary level. Allēlodidaktikon means a School where the monitorial instruction is used, i.e., a School where is applied an educational system according to which the more advanced among the students are used to instruct the weaker members of the class under the supervision of their teachers and in their stead, a system of monitorial instruction.

be replaced soon after that to a more flexible four-person one, on May 10, 1876, without this certain person (Doumouzis 2009, 126).²⁴ Michail, or Mihalakis, Vorellis donated to the Rum Community of Tenedos one large vineyard of 3.800 vines at the site of Sulu Bahçesi on the island, a smaller one with 1.800 vines at Kemerbaşı, another one at Panaghia of 1.800 vines, and a field of 0.5 acres at Sulu Bahçesi as well.²⁵

Inscription 6



Fig. 13. Michael priest's tombstone

1	†
2	Μηχαὴλ Ιερέως
3	1876 Δεκεμ(βρίουν)

Turkish translation: † (Anıt) Michail Papazi, 1876 Aralık

English translation: † (Memorial) of the Priest Michael, December 1876.

A simple latin cross in relief above the austere and terse inscription.

²⁴ Doumouzis, *Proceedings*, 126. The General Assembly of the Notables and the Elders on the island convenes at his residence on March 3, 1896 (Doumouzis, *Proceedings*, 137). See, also on him, Doumouzis, *Proceedings*, 143, 146. A certain Nikoletos Vorellis, already deceased in 1892, is also mentioned (Doumouzis, *Proceedings*, 104).

²⁵ Doumouzis, *Proceedings*, 10, 143-144, 145, 146-147.

Inscription 7

Fig. 14. The funerary slab of Constantinos Christodoulou and his wife Eulalia (broken in 14 pieces)

A slab broken in 12 pieces, of which one is missing.

1	†
2	ΚΩΝΣΤΑΝΤΙΝΟΣ ΧΡΙΣΤΟΔΟΥΛΟΥ[ΟΥ]
3	1840 1909
4	ΕΥΛΑΛΙΑ Κ. ΧΡΙΣΤΟΔΟΥΛΟΥ
5	1847 1925

In Greek small letters:

†
Κωνσταντίνος Χριστοδούλ[ου]
1840-1909
Εύλαλία Κ. Χριστοδούλου
1847-1925

English translation: † / Constantinos Christodoul[ou] / 1840-1909 / Eulalia C. Christodoulou / 1847-1925

The funerary slab of Constantinos Christodoulou and his wife Eulalia has been broken in 14 pieces. Above the inscription is a simple incised Latin cross surrounded by an also incised wreath.

Constantinos Christodoulou was a leading and notable member of the christian-rum community of the island. Eulalia was most probably the wife of Constantinos. Constantinos Christodoulou is (in a relatively young age) a member of the nine- or ten-member Council of Elders (Dēmogerontia) of Tenedos, for the years 1868-1871, an annual service, renewed for each year (Doumouzis 2009, 27-29). Obviously, he run the service continuously till 1875, at least, when we meet him again as a member of the Council (Doumouzis 2009, 35). In the same year (1875) he was also elected as a member (a vestry man) of the eight-member Church Committee (Doumouzis 2009, 35). His was elected again as a member of the Council of the Elders for the next year (1876) until he was resigned in October 1877 (Doumouzis 2009, 36). He is assigned to an eight-person committee on February 22, 1876, and then to a more flexible four-person one, on May 10, 1876, to handle the necessary tasks for reconstructing the Schools (Doumouzis 2008, 15; Doumouzis 2009, 126). In April 1879 elected again as a member of the Church Committee (Doumouzis 2009, 37). He was chosen as one of the five Superintendents (Ephors) of Schools on September 22, 1881 (Doumouzis 2009, 128).²⁶ Being a member of the Elders' Council, he was also elected again a member of the three-member School Committee, on 28th Sept. 1882 (Doumouzis 2009, 129-130). He eventually returns to the Council in 1882, which now consists of 12, 13, or 14 members, and keeps re-elected there for the next two years (1883 and 1884) (Doumouzis 2009, 49, 51). For the last time, he serves in the Council of Elders for the years 1887 and 1888 (Doumouzis 2009, 65.66). Three ottoman *senet* (promissory notes) are issued in his name at 1890 and one in 1895 (Doumouzis 2009, 141, 141). He once again is appointed as an Ephor of the Schools at Sept. 14, 1894 (Doumouzis 2008, 18).

A certain Panayiotis Christodoulou, Administrator of the Royal Tax Rolls, mentioned in 1886, should probably be his relative (brother) (Doumouzis 2009, 52-53, 161). An elder, named Rigas Christodoulou (Ρήγας Χριστοδούλου), probably a Constantinos' relative (a son or nephew?), is mentioned in 1911, in 1916, in 1918, in 1921 and in 1924 (Ποντικάκης 1988, 47).²⁷ Gregorios Christodoulou and Christodoulos C. Christodoulou, mentioned in 1914, should also be his relatives, the latter

²⁶ He was re-elected at the same position at June, 1884 (v.s., 132, 133).

²⁷ The same is also listed as a founding member in the Statute of the "Tenedos" Club (1923) (see No GR GSA-LES_JUS018.S05-9 of the General State Archives-Depertment of Lesvos, Greece). See, also, Doumouzis 2009, 161; Doumouzis 2008, 28, 93, 94. See also Kerkineoglou 2009, 63, 224, 229, 234.

one probably be his son (Doumouzis 2008, 83; Doumouzis 2009, 85, 163).²⁸

Inscription 8



Fig. 15. A marble rectangular pier that originally supported a sarcophagus or a bust of Constantinos Christodoulou

1 ΚΩΝΣΤΑΝΤΙΝΟΣ ΧΡΙΣΤΟΔΟΥΛΟΥ
2 1840-1909

In Greek small letters:

Κωνσταντῖνος Χριστοδούλου
1840-1909

Turkish translation: *KONSTANTINOS HRISTODOULOU / 1840-1909*

²⁸ The mother of Gregorios Christodoulou was Vasiliki and his wife was Alexandra (Doumouzis 2009, 86-87). For Gregorios and Christodoulos Christodoulou, see also Kerkineoglou (2009), 20 (January 1914). Gregorios was the mayor of the island in April 1915 still at least the Sept. 1916, a candidate for the presidency of the community in 1919, a president (*πρόεδρος*) in 1922 and a member of the Community Council in 1923 (Kerkineoglou 2009, 63, 69, 71-72, 72-73, 130).

The inscription is incised on the upper part of a rectangular pier out of proconnesian marble. On the top of the pier a crown has been put consisted (from bottom to top) of a row of dentils, a moulding cavetto and a fillet. The most significant figure in Tenedos during the latter part of the 19th and early 20th centuries, Konstantinos Christodoulou, had either a bust of him or a marble tomb containing his bones atop this pier. In the latter scenario, the monument might not have been placed in the cemetery. Obviously, Konstantinos Christodoulou of photos 7 and 9 is the same person.

Inscription 9

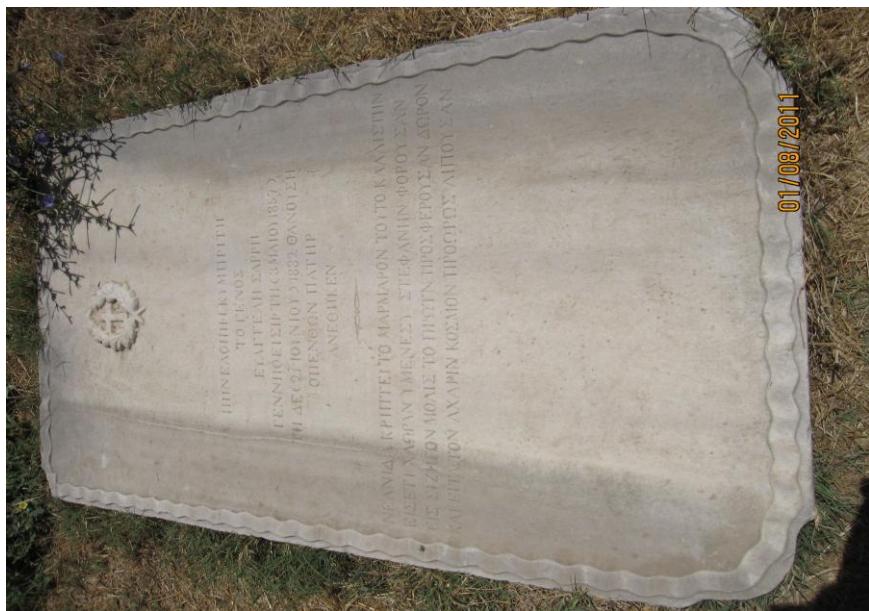


Fig. 16. The tombstone of Penelope Kybritis, née Evangelos Sarris (today inside the Castle of Tenedos, photo of 2011).

†
ΠΗΝΕΛΟΠΗ Ι. ΚΥΜΠΡΙΤΗ
ΤΟ ΓΕΝΟΣ
ΕΥΑΓΓΕΛΗ ΣΑΡΡΗ
ΓΕΝΝΗΘΕΙΣΗ ΤΗ (3 ΜΑΙΟΥ 1857)
ΤΗ ΔΕ (21 ΙΟΥΝΙΟΥ) 1882 ΘΑΝΟΥΣΗ
Ο ΠΕΝΘΩΝ ΠΑΤΗΡ
ΑΝΕΘΗΚΕΝ
 -.-
ΝΕΑΝΙΔΑ ΚΡΙΠΤΕΙ ΤΟ ΜΑΡΜΑΡΟΝ ΤΟΥΤΟ ΚΑΛΛΙΣΤΗΝ
ΕΙΣΕΤΙ ΧΛΩΡΑΝ ΥΜΕΝΕΣΥ ΣΤΕΦΑΝΗΝ ΦΟΡΟΥΣΑΝ

ΕΙΣ ΣΙΖΗΓΟΝ ΜΟΛΙΣ ΤΟ ΠΡΩΤ[Ο]Ν ΠΡΟΣΦΕΡΟΥΣΑΝ ΔΩΡΟΝ
ΚΑΙ ΕΙΤΑ ΤΟΝ ΑΧΑΠΙΝ ΚΟΣΜΟΝ ΠΡΟΩΡΩΣ ΛΙΠΟΥΣΑΝ

In Greek small letters:

†
Πηνελόπη Ἰ. Κυμπρίτη,
τὸ γένος
Εὐαγγέλη Σαρρῆ,
γεννηθείσῃ τῇ (3 Μαΐου 1857)
τῇ δὲ (21 Ιουνίου) 1882 θανούσῃ.
Ο πενθὼν πατὴρ
ἀνέθηκεν.

—
Νεάνιδα κρύπτει τὸ μάρμαρον τοῦτο καλλίστην,
εἰσέτι χλωρὰν ὑμένεσσοι στεφάνην φοροῦσαν
εἰς σύζυγον μόλις τὸ πρῶτον προσφέρουσαν δῶρον
καὶ εἴτα τὸν ἄχαριν κόσμον προώρως λιποῦσαν

Turkish translation: † *Yashı baba (bu mezari), 3 Mayıs 1857'de doğup 21 Haziran 1882'de vefat eden Ioannis Kybritis'in karısı ve Evangelis Sarris'in kızı Penelope'ye adadı. Bu mermer, hâlâ düğün çelengini takmakta olan ve bu zaraletsiz dünyayı vaktinden önce terk etmeden önce kocasına ilk hediyeyi vermiş olan genç ve sevimli bir bayanı kapsıyor.*

English translation: † *The mourning father dedicated (this tomb) to Penelope, wife of Ioannis Kybritis and daughter of Evangelis Sarris, who was born on May 3, 1857 and passed away on June 21, 1882. This marble covers a young, lovely lady, who was still wearing her wedding wreath and had just given her husband the first gift, before leaving this graceless world prematurely.*

A wavy embossed band surrounds the circumference of the marble slab, which has rounded corners. Two leafy branches in the shape of a wreath frame a Latin cross at the top.

The captain and shipowner Evangelis Sarris, the mourning father of Penelope, founded in her memory in Tenedos the so called “Penelopeion” Girl’s School (Parthenagōgeion) (Πηδώνια 2015).²⁹ In

²⁹ Evangelos Saris first mentioned in 1863 and in the same family list of the Tenedos island another Hatzi-Constantis Sarris mentioned might be his brother (see, Doumouzis 2009, 10).

1871 it was decided by the Rum community of Tenedos the foundation of a Girls' School, which was destroyed by the great fire of 1874 (Cuinet 1892, 495).³⁰ In September 1882, began the construction of a new Girls' School with the name "Penelopeion", according to the will of Evangelos Sarris in memory of his daughter Penelope —"πρὸς αἰώνιον μνήμην αὐτῆς" (In her eternal memory)— who died young.³¹ In a letter dated September 24, 1882, the Metropolitan of Mytilene and Tenedos Constantine notifies the Elders of Tenedos from Constantinople that the disagreement between Evangelos Sarris and Ioannis Kymbrites regarding a house has been resolved. The house has been transferred to Evangelos Sarris for forty-five thousand piastres, with which the Girls' School, named "Penelopeion," will be constructed in the proper location. Additionally, he requests the formation of a three-person committee that will decide on the construction site, the building's design, and the cost estimate. The committee will then report back to him on these decisions (Doumouzis 2009, 128-129; Doumouzis 2008, 15-16). The new Girls' School was inaugurated on December 11, 1883 (Πηδώνια 2015, 81).³²

³⁰ Echoes of this older Girls' School in Ένεπεκίδης 1997², 223. When the Tenedos Schools were devastated by fire in 1874, the Metropolitan quickly formed a Resurrection Committee to raise the funds and the materials required for restoration. The Resurrection Committee requested offers and donations from affluent Tenedians who resided both in Tenedos and throughout Europe. The Penelopeion Parthenagogeion, which cost more than 45,000 piasters —the proceeds from the sale of a house—was constructed with a bequest in honour of the late Penelope, daughter of Evangelos Sarris and her husband Ioannis Kybritis (Doumouzis 2009, 123, where he incorrectly dates the fire in 1875). Regarding the two successive committees established by the Tenedos Eldership to repair the devastated schools, the four-member committee established on May 10, 1876, and the eight-member committee established on February 22, 1876, see Doumouzis 2009, 126, Doumouzis 2008, 15.

³¹ It seems, though, that building had not yet started based on the minutes of a March 25, 1883, conference of the Elders of Tenedos under Constantine, Metropolitan of Mytilene. The Girls' School was given the name "Penelopeion" at this conference (Doumouzis, *Proceedings*, 131-132). Metropolitan of Mytilene and Tenedos Constantine decreed that the Memorial of E. Sarris' daughter Penelope, donor of the "Penelopeion," shall be conducted annually on November 21st, the day of the Presentation of the Theotokos (Doumouzis 2008, 19). The book mentioned above includes a picture of the "Penelopeion" building, which is now a hotel, taken prior to 2008, or before its current owners began to change its appearance (Doumouzis 2008, 19). A similar picture of "Penelopeion" can be found in Unknown editor 1996, 118. For "Penelopeion", see also Kerkineoglou 2009, 77-80, where, in page 79, there is also an old picture of the abandoned school before it was turned to a hotel. The information that the Penelopeion was demolished in 1946 due to decay has been proved as incorrect (Kerkineoglou 2009, 84).

³² According to Argyris Pontikakis, though, Penelopeion's inaugural ceremony took place on October 10, 1883 (see, Ποντικάκης 1996, 88, 93). The Tenedos Girls'

Evangelis (pronounced Avangelis in the local dialect) Sarris' will, dated August 13, 1892, has been preserved. It states that he owned a ship named "Evangelistria" that had a tonnage of eighty-three (83) tonnes (it was probably a brig-schooner, or *goletóbrikon* [Delis 2012]), two houses in the Orta Mahalesi district, a shop in the Orta Mahalesi district and another shop in the Kilise Mahalesi district, another shop owned by late Dionysios Gannoulatos's wife, Eleni (which was given to him as a collateral against a debt of 160 Ottoman liras from the side of the widow, in which shop three rakí distillation cauldrons were also built), a plot of land in the Orta Mahalesi district, a café in Alani, nine vineyards spread across the island in various sites (Pouriaz Limani, Panaghía, Aghía Varvára, Giólia, Yialamá), containing alltogether a total of twenty thousand vines. The aforementioned property is handed to his children Panaghiótis and Aspasía, as well as his granddaughters Eléni, Penélope, and Aspasía (the offspring of his late son Elias) (Doumouzis 2009, 103-105). For Elias Sarris, the son of Evangelis, see the above Inscription 1.³³ A financial dispute between the old captain Evangelis Sarris and his son-in-law Ioannis Kympritis is settled by the intervention of the metropolitans Nikodemus of Proussa and Constantinus of Mitylena acting as ecclesiastical Judges (Doumouzis 2005, 19).

Penelope's parents also took over the maintenance of this Girls' School, situated in Kilise Mahalesi. Penelopeion Girls' School was in function till 1922 (Ποντιάκης 1996, 56-57).³⁴ Ioannis Kypritis (either form of the name "Kypritis") elected as an Elder on October 16, 1877 (Doumouzis 2009, 36, 160). A certain Michaēl Tsimprítēs (Μιχαὴλ Τσιμπρίτης) elected on February 6, 1888, as an Elder (*Dēmogerōn*) in one of the three mahallas of the Chora of Tenedos, either Veir Mahale or Monastir Mahale (it was not clear which), might be a relative of her husband Ἰωάννης Κυμπρίτης (Doumouzis 2009, 66).³⁵

School (Penelopeion) continued to function from 1874 until 1883, as evidenced by the acceptance in 1881 of monetary donations from affluent Tenedians and Tenedians from the diaspora (Doumouzis 2009, 127-128). The Girls' School had 190 students at the end of the 19th century (Cuinet 1892, 491).

³³ However, Inscription No 1 states that Elias passed away on November 26, 1892, which is three and a half months after the date of his father's testament. Without altering the initial date of its creation, it seems that the will was modified after Elias' passing in order to account for the girls he had left behind.

³⁴ In reference to the Girls' School's transportable property, see Doumouzis 2009, 149-150.

³⁵ For Ἰωάννης Κυμπρίτης, see, also, Doumouzis 2009, 147-148, 167. A certain Michalis Kempritis and a Nikolaos Kompritis are also mentioned in 1863 (Doumouzis 2009, 9, 11).

Inscription 10



Fig. 17. The tombstone of Zannis Vasileiou (today inside the Castle of Tenedos, photo of 2011)

†
 ΖΑΝΗΣ ΒΑΣΙΛΕΙΟΥ
 ΠΡΟΣΚΙΝΥΤΗΣ ΕΓΕΝΙΘΗ 1819
 ΑΠΕΒΙΩΣΕΝ 1896 ΙΟΥΝΙΟΥ

In Greek small letters:

†
 Ζαννῆς Βασιλείου,
 προσκινυτής. Εγενίθη 1819,
 ἀπεβίωσεν 1896 Ιουνίου.

Turkish translation: Zanis Vasiliu, bir hacı (Kutsal Topraklarda). 1819'da doğdu ve 1896 yılının Haziran ayında öldü.

English translation: Zannis Vassiliou, a pilgrim (in the Holy Land). Born in 1819 and died in June of 1896.

The tombstone features a relief Latin cross at the top and a spiral-shaped relief rope underneath it.

On March 4, 1884, Zanis Vasileiou elected as an Elder (Dēmogerōn) (Doumouzis 2009, 51, 159). On February 6, 1888, Tzanis Vassiliou was

again elected to serve as an Elder in one of the three mahallas of the Chora of Tenedos, either Veir Mahale or Monastir Mahale (it was not clear which) (Doumouzis 2009, 66).

Inscription 11



Fig. 18. The tombstone of Margitsa, wife of Angelos Christodoulou

In Greek small letters:

†

Ἐπιτύμβηον Μαργίτσας
 Αγγέλου Χριστοδούλου
 Ἀνθος ἡμειν τοῦ Μαΐου
 ἀνθος εὔοσμον, ὡραῖον,
 ἀλλ' ἡ πλάξ αὕτη καλύπτει
 νῦν τὸ σόμα μου τὸ νέον.
 Μόλις εἶδον τὰς λαμπάδας
 ύμεναίου ἀνημμένας
 μετὰ τρυφεροῦ συζύγου
 καὶ ἀμέσως κεκομμένας
 εἶδον ἐξαπατηθείσας πάσας
 τὰς χρυσὰς μου περὶ μέλλοντος ἐλπίδας·
 καὶ παράδειγμα μελέτης
 κεῖμαι πρὸς τὰς νεανίδας.
 Τένεδος, τῇ 2 Ιουλίου 1875.

Turkish translation: † Margitsa Angelos Christodoulos Angelou'nun mezar taşı. Ben bir Mayıs çiçeğiydim, mis kokulu ve muhteşem bir çiçektim, ama bu plaket şimdi genç bedenimi örtüyor. Hassas bir kocayla düğün mumlarının yakıldığıni görmüştüm ve geleceğe dair tüm altın bekentilerimin anında yerle bir olup yarınlardan kaldığını görmüştüm. Ve işte buradayım, tüm genç kadınlar için bir çalışma örneği. Tenedos, 2 Temmuz 1875.

English translation: † Tombstone of Margitsa (the wife of) Christodoulos Angelou. I used to be a fragrant, lovely May flower, but my young body is now covered by this plaque. All of my lofty aspirations for the future were abruptly smashed and cut short when I witnessed the wedding candles being lit with a loving husband. And here I lay—a study model for all young ladies. July 2, 1875, Tenedos.

Regretfully, there isn't a full picture of the Margitsa tomb. In 1996, a bad photo of it appeared in the proceedings volume of a scientific meeting (Unknown editor 1996, 38). At the top of the slab is a relief of a Latin cross, and at the bottom, inside an arch, is a relief of a kneeling mourning angel in profile to the right, a pattern often found in this era, usually in tombstones of a pedestal style where a figure, maiden or

angel (*angelus luctus*), in the form of a statue is put on the top.³⁶ This particular Margitsa is not referenced elsewhere. In addition, the records make no mention of an Angelos Christodoulou, a member of the island's multi-branched Christodoulou family. However, in 1863, a specific Christodoulis Angelou is named in a list of 501 Christian families on the island, which we assume is the same as the one stated above (Doumouzis 2009, 10).

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³⁶ Gavala & Garezou 1994, 10, 36, 38, 58, 63, 98, 125-126, 159, 181, 197, 293, 306, 311, 326, 328, 331, 333, 334, 335, 342, 343, 368, 370, 545, 642, 707, 709, 716, 719, 728, 735, 744. See Παπαθανασίου 2005, 2, 5, 92 (Figs. 16-17), 93 (Pl. 7), where further references could be found.

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