

INTRODUCTORY REMARKS
TO THE
ETHNOLOGICAL MAP
OF
EUROPEAN TURKEY AND GREECE.

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I.—RACES.

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THE different nations and races inhabiting European Turkey and the western portion of Asia Minor—namely, the Roumanians, the Serbs, the Bulgarians, the Albanians (subdivided into Ghegs and Tshks), the Greco-Wallachs, the Greeks, the Turks, the Jews, the Gypsies, the Armenians, the Tartars, the Circassians—are all more or less marked by a confusing diversity of origin, language, national character, political condition, social status, intellectual development, and religious persuasion.

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Under this last distribution alone there are to be distinguished Mohammedans, Orthodox Christians, Roman Catholics, Gregorian Armenians, Uniates, Israelites, and Pagans; and, with the exception of the last two, none of these religions can well be said to be peculiar to any one race or to prevail exclusively in any province. Again, language alone is, in many cases, an equally misleading and unreliable index to race; for, as it will be shown further on, divers influences have, in the course of political vicissitudes, enforced the adoption of an alien idiom, now exclusively, and now partially, in territories where the customs, the traditions, the religion and the sympathies of the people still point to the retention of its original nationality.

Under these circumstances, it would prove an abortive, not to say an impossible, undertaking to establish in a graphic representation the distribution and intermixture of race, language, and creed in Turkey; and consequently, the object of a practically useful ethnological map of these regions must be to explain and represent the actual relations in which those

nations stand toward one another, in their true proportions; keeping in view always the larger indigenous masses, which are established in consecutive extents of country and which, notwithstanding superficial diversities, constitute a materially solid body; the lesser nationalities—which, being of alien origin, are, so to say, besprinkled amongst the indigenous inhabitants and, forming but a very small proportion of the whole population, are of necessity destined, whatever remodeling European Turkey may undergo, to be politically absorbed by the predominant elements, although socially they might retain their national individuality—these nationalities can figure only in a statistical statement. Such are the Armenians, the Jews, the Gypsies, the Tartars, and the Circassians.

The ARMENIANS have from a remote period, following upon the Turkish conquest, immigrated in considerable numbers into Eastern Europe, where some of them form permanent communities and some reside temporarily, returning to their Asiatic homes after securing a competence. Therefore their national aspirations are not directed towards any European province; and their local constitution is regulated by the two religious sects into which they are divided.

Of the Jews, those who have immigrated from Poland are settled in the Danubian Principalities, and, forming numerically strong communities, speak a German jargon with an admixture of Polish and Hebrew words. In the rest of Turkey the Jews settled on their expulsion from Spain by the rigours of the inquisition and the edict of Ferdinand and Isabella promulgated in March, 1492. Their own dialect is a corrupt Spanish idiom; but they correspond in Hebrew, and also speak the language of the majority where they reside.

The GYPSIES or *Tchingianels** are to be met with in Turkey under the same roaming condition of life as in other parts of Europe. The TARTARS have immigrated into Roumelia mainly after the Russian conquest of the Crimea, and after the war of 1854. Finally the CIRCASSIANS, whose mode of life has been so conspicuously exemplified by recent events, were imported into European Turkey from the Caucasus, when, on the reduc-

* *Études sur les Tchingians ou Bohémiens de l'Empire Ottoman*, par Alex. G. Paspali. Constantinople, 1870.

tion of those mountain fastnesses by the Russians, they elected to quit their native country in 1864.*

Different in many respects to these races is the position of the so-called "Greco-Wallachs." They are the remnant of an ancient immigration from the shores of the Danube, and are partly settled as a body in the villages of Mount Pindus extending into the Greek border, and partly scattered amongst the Greek inhabitants of Epirus, Thessaly, and, in a very insignificant proportion, of Macedonia also. The Byzantine historians refer to this migration of wandering Wallachian tribes which during the 11th and 12th centuries were forced to the south, partly by other incursions from the north, and partly in accordance with their ancient roaming habits as shepherds. In fact to this day, "Vlachs" in Greek is synonymous with "Shepherd," a calling to which they are almost exclusively devoted, and in the pursuit of which they periodically shift their summer and winter quarters, as described by Sir Henry Holland in his *Travels in Albania* (London, 1819, Vol. I, p. 183). Gradually, however, the influence of the surrounding Greek element has been so great amongst them, that not only a very considerable admixture of Greek blood has readily taken place, but, being of the same religious persuasion with the Greeks, they use the Hellenic language both in their churches, their schools, their correspondence, and in all their more important relations; their own dialect, although originally a corrupt Latin idiom, is now half-Hellenized, and is exclusively spoken only by the women in the most remote hamlets. The men in the villages, and the Wallach population generally in the towns speak Greek. Furthermore they are

* Papers respecting the settlement of Circassian emigrants in Turkey. Presented to the House of Lords, 1864.

† Nicetas, in *Annal. Alex. Comnen. et Balduin.* Pachymer, in *Hist. Andron.* Anna Comnena, &c.

‡ This admixture in race is expressed in the name by which they are generally known amongst the Greeks of these parts, "Kutzo-Valakhs," signifying limping, i.e., bastard Wallachians. The other appellation of "Zinzares," which is applied to them by the Slavs, has possibly had its origin in their nomadic mode of life, not dissimilar from that of the Gypsies.

§ A Wallach vocabulary was first printed in Venice in 1770, and reprinted by Thunmann.

animated by the same aspirations and sympathies with the Greeks, with whom they have on all occasions identified their lot; and some of the principal citizens of Metzovo, their chief town,—Tositz, Stournaris, Averof, and others,—having been successful in commerce, devoted their large fortunes to the establishment and endowment of schools and philanthropic institutions in Greece. Consequently, numbering as they do about 30,000 souls in all (Mr. Finlay estimated them some years ago at 50,000), they constitute to all intents and purposes one and the same national body with the Greeks, far more so than the Welsh form a part of the English nation.

Coming next to the more numerous masses, we find that the ROUMANIANS* and the SERBS inhabit clearly distinct tracts of country. They are partly mixed, the former with considerable Greek colonies along the Danube, the latter with a Roumanian immigration numbering 155,000 and settled in the portion of Servia bordered by the Danube and the Morava, but, unlike the Greco-Wallachs, retaining a distinct national existence. Again we find that the Roumanians have sent southward colonies into Bulgaria and the Serbs into the country inhabited by the Albanian Ghags. These colonies are marked in the accompanying map by transverse lines of the same colour as the larger stock from which they have been detached.

The distribution of the Turkish, Albanian, Bulgarian, and

* The national appellation recently adopted in an official manner by the Wallachians. *Wallach* or *Flak* is the Slavonic for Roman or Italian, and is closely allied to the term *Welsh* or *Velsh*, given by the Anglo-Saxons to the Romanized provincials of Britain.—With regard to the Roumanian language—a mixture of corrupt Latin and Slav, into which a very decided element of French *argot* has lately been introduced—the following remarks of an observant traveller will be found opportune:—"It may be mentioned, as an interesting and remarkable fact, that the Bible was unknown in the vernacular language till the year 1775, when the [Greek] hospodar, Constantine Mavrocordato, ordered the Old and New Testaments to be printed in the dialect of the country. As a preliminary measure, however, he was compelled to invent a character compounded of the Slavonic and Greek; for, till then, the patois of the country had not been reduced to writing, and the few public documents that were necessarily committed to paper were inscribed in the Slavonic character, one very little adapted to the language to which it was thus forcibly misapplied."—C. B. Elliot, *Travels in the Three Great Empires*, London, 1838, Vol. I., p. 159.

Greek population is a subject requiring closer investigation. The TURKS,* considered in their national Ottoman origin, inhabit as a continuous whole, only the interior of Asia Minor. In European Turkey they are settled in the richest valleys of the Balkan peninsula, scattered especially over Bulgaria, Thrace, Macedonia, and Thessaly. In the towns they are found invariably mixed up with other nationalities, and they almost universally form the minority, as compared with the Christian population. A "Turkish town," one inhabited almost exclusively by Mussulmans, is not to be found in European Turkey. In the country they are met with in villages, now in common with Christians, now exclusively of themselves, but always established in the midst of an alien population.

The Turks are, without exception, of the Mussulman persuasion. There is not an example of any body of Turks (i.e. Ottomans), however small, who have embraced any other religion but the Islam. It is therefore remarkable that some of the most distinguished ethnographers have been misled by the matter of language, and have included in the Turkish race—especially in Asia Minor—Christian peoples who, although in their religious rites, their schools, and their official relations use the Hellenic tongue, have been mistaken for Turks simply because, during an epoch of darkness and ignorance universal in the East, being separated from all European contact and under the exclusive influence of the Asiatic incursion, they gradually adopted a Turkish vernacular in their relations with the conqueror. If those populations are Turkish in race, how is it to be explained that in the very national ground of Turkish

* The Turks call themselves *Osmanlis* or *Ottomans*, from Othman the founder of the reigning dynasty.—"No European Turk will allow the name of Osmanly to an Asiatic . . . the lowest European Mussulman having seldom till lately had occasion to be other than a soldier, whereas in Asia, there not being a rayah population, the Mussulmans put their shoulders to the plough. 'Btu Turk bir toorp; yazeek toorp!' a thousand Turks for a radish; poor radish! (at being valued so cheap) is in every Osmanly's mouth."—Adolphus Slade, *Records of Travel*, London, 1853, Vol. II., p. 287.—"Appeller Turc un Osmanli, c'est lui adresser une grossière injure, car il se pique d'urbanité, de culture et de finesse d'esprit, enfin de savoir-vivre, et le mot *Turc* emporte avec soi une idée toute contraire."—J. M. Jouannin, *Turquie*, Paris, 1840, p. 9.

Mohammedism—Asia Minor—the conquering race has permitted, in this sole instance, a large defection from its own numbers, its conversion to Christianity, and the partial adoption of the Hellenic language? Such an event would have been an historical fact of great importance, and the acceptance of this supposition, unsupported as it is by any record or proof, is an historical solecism, inadmissible even on *prima facie* considerations.

On the contrary, an inverse movement has been in operation as we learn both from past history and from present evidence; and this, not only in individual instances, but in the case of large masses of other than Turkish populations, which adopted the Islam, either in order to escape from oppressive disabilities, or in order to attain the privileges of the conquering caste, ruling, as it does, not by merit of race, but by the authority of the Koran. Thus in Europe there are considerable numbers of Mussulmans in religion, but not Turks as to race, such as the Bosnian and Herzegovinian Mohammedans who are of Serb origin; the *Pomaks* in Bulgaria, of the indigenous element; and some of "the true believers" in Macedonia, who are styled "*Balaadés*" from the Turkish word "*Balaa*" in order to distinguish themselves from their Greek Christian brethren, with whom they have in common, not only national descent, but the Hellenic language, and speak it exclusively.* The same is the case in Albania, where many of the Ghegs and Toshsks have adopted the Islam without losing any of their distinct national characteristics; and finally in Crete and some

* L'histoire de ces Valaa est assez curieuse. Il n'y a pas encore deux cents ans, leurs pères étaient chrétiens; écrasés d'impôts, attaqués dans leur honneur, harcelés sans cesse par des actes d'horrible cruauté, ils se sont vus forcés d'embrasser la religion de Mahomet. Leurs descendants ont pourtant conservé l'usage de la langue grecque, qui était celle de leurs ancêtres, ainsi que leurs mœurs et leurs usages originaires; leurs sermons les plus sacrés sont les sermons des chrétiens. "Par la sainte Vierge," répondit un d'entre eux à quelqu'un qui voulait avoir des informations sur sa religion, "par la Sainte Vierge je suis musulman!" Les imams même des Valaa ne sont pas plus avancés que leurs ouailles; et quand ils montent aux minarets pour annoncer aux fidèles l'heure de la prière, au lieu de la formule ordinaire qu'ils ignorent; "Il n'y a de Dieu que Dieu! Mahomet est le prophète de Dieu," ils se mettent à crier en grec de toute la force de leurs poumons "Midi, midi, midi!" ou bien, "Soir, soir, soir!" Ils sont souvent méprisés avec eux, ils haïssent les musulmans

other islands, where Mohammedism has prevailed, now in the conviction of the converts and now only as an outward safeguard against oppression.*

Consequently the accompanying map represents the Turkish-Mussulman settlements thinly spread over the lands they hold. In fact such a mode of settlement is what was to be expected from a conquering race which, being devoted to arms and having no inclination for agriculture and trade, failed to absorb the indigenous population and to occupy large and continuous tracts of country, but was compelled to seize on important strategic points in the midst of the subjugated nations—thus holding them down and directing their energies exclusively to those commercial, industrial, and literary pursuits which are indispensable to the constitution of every community.

Previous to the War of Independence 50,000 or 60,000 Turks were settled, under similar conditions, in the present Kingdom of Greece. But during the seven years' devastating strife which ensued, they quitted the country, with the exception of a small Mussulman community, which is shown in the map to inhabit the southern part of Eubœa.

et aiment les chrétiens, et le seul mot turc qu'ils ont appris est le mot *Valaa*, ce qui signifie *par Dieu*. De là vient leur dénomination. Ils habitent Anasschitz et Grévœna, et sont au nombre de 20 à 25000 âmes.—*Le Spectateur de l'Orient*, Mai, 1854, p. 200.

* "Their country is so mountainous and inaccessible that they have never been conquered by the Turks. How they became Mahomedans they do not know themselves exactly; some of them say that when the Turks first invaded these countries, they made peace on condition of becoming Mahomedans and preserving their independence. They speak Greek and know no other language; they look on the Turks and other Albanians as effeminate, and hold them in the utmost contempt. . . . There are among the Paramathians, however, a considerable number of Greek Christians who all live in the same manner. Those who are Mahomedans know little of their religion, or pay little regard to it; their women are not veiled; they drink wine; and intermarry with the Christians. It is true indeed that they will not eat pork; but if the husband and wife are of different religions they make no scruple of boiling in the same pot a piece of pork and a piece of mutton."—W. Eton, *A Survey of the Turkish Empire*, 3rd Ed. p. 369. "The Albanians, whose ancestors embraced the religion of Mahomet only to avoid the greater evil of a general proscription, are negligent of their observance of its practices, and unsteady in their belief. Professed Mahomedans

The ALBANIANS, *Skipetars* or *Arnaouts*,* are the descendants and representatives of the ancient Pelasgic aborigines of "Illyricum"; in other words they are Greeks in their original and elementary condition. This fact is now clearly established, not only by the study of the Albanian dialect, which modern comparative philology has shown to be but another form of the Hellenic language,† but also by the national character of the

have even related to me the miracles of Christian saints in behalf of the independence of their country when it was invaded by the Turks.—Th. Thornton, *The Present State of Turkey*, 2nd. Ed. Vol. II. p. 346. "Some have become Mussulmans, others pretend to be, in order to escape tribute; but the bulk of the nation is nominally Christian."—W. F. Wingfield, *A Tour in Dalmatia, Albania, and Montenegro*, London, 1859, p. 15. See also pp. 149 and 163. "Les Albanais Musulmans sont encore plus hostiles aux turcs que leurs frères chrétiens, et c'est d'eux que sont toujours venues les révoltes qui ont si souvent ébranlé la puissance ottomane. Cette circonstance cesse de paraître surprenante lorsqu'on connaît la nature de leur foi religieuse. Bien que convertis à l'islamisme, ils ne sont guère meilleurs musulmans que les Circassiens, et un changement de circonstances amènerait probablement de leur part un nouveau changement de religion. L'islamisme de la plupart d'entre eux est un simple déisme, mêlé d'une foule de pratiques chrétiennes et appuyé sur une espèce de frano-maçonnerie. Ils jurent plus fréquemment par le nom du Christ que par celui de Mahomet, et il est assez étrange d'entendre à tout propos les mots de *Ma ton Christ* dans la bouche de gens qui se disent sectateurs du Prophète. Tout cela nous explique leur peu d'éloignement pour les chrétiens, et leur disposition à se joindre à eux pour se soustraire au joug ottoman."—Henri Mathieu, *La Turquie et ses différents peuples*, Paris, 1857, Vol. II. p. 125.

* Mention of "Albanians" is first made by Byzantine historians, and it is remarkable that Anna Comnena uses the form now most prevalent in Greece—"Arvanites." There is reason to believe, however, that its origin must be traced to Mount *Albanus* and the *Albanopolis* of Ptolemy (Geog. III. 13)—now called *Albasano* by the Italians and *Elbassan* by the Turks—and that the name of the Illyrian island of Arba or Arva mentioned by Pliny points to the same root. The appellation more common amongst the Albanians themselves, *Schkiperia*, is again traceable to the Dardanian city of *Scoupi* (Turk: *Uscodra*, Serb: *Scadar*, Ital: *Scutari*), mentioned by Ptolemy, and to the towns of *Scopon* and *Scapta*, found in the catalogue of Hierocles. The root of this latter name signifies "rock" or "mountain," so that *Schkipetari* is analogous to *Highlander*. *Arnaout* is the Turkish corrupt form of "Arbanit."

† Leake, *Researches in Greece*, II. 1.—Ritter von Xylander, *Die Sprache der Albanesen oder Schkipetaren*. Frankfurt a. M. 1835.—J. G. de Hahn, *Albanesische Studien*, Vienna, 1854. The Greek characters are

Albanians, which is the one most congenial to the Greeks.* It is remarkable, however, that the two main branches, into which this race is subdivided, present many dissimilar traits. The northern branch, the *Ghegs*, stretch from the mountains bordering on Montenegro and Old Servia down to the river Scumbi (Genesius). This river divides them from the southern Albanians or *Toshks*, who extend into Epirus proper, the few Albanian inhabitants of which belong to this latter branch. The differences distinguishing these two branches are very analogous to the characteristics of the ancient Dorians and Ionians, and are apparent, not only in the dialects special to each, but in their moral character also. The Ghegs are of a more heavy, staid and steadfast temperament; the Toshks are sprightly, gay and witty, but unreliable. The difference of dialect is so considerable, that in many instances common intercourse through one of their special idioms is impossible; and this gap is not unfrequently widened by religious differences between the Mohammedans and Christians.

used in writing Albanian. The first Albanian translation of the Bible was thus published at Corcu in 1830. See S. S. Wilson, *A narrative of the Greek mission*, London, 1839, pp. 484 and 581-3. In fact the Albanian language stands in a far more close relation to the Greek than Celtic does to the English, or the *Basque* and *Flandrois* idioms to the French speaking peoples. And there are few Albanians who do not speak Greek, that being their only medium for intellectual and commercial communion.

* "The Arnaouts or Albanese struck me forcibly by their resemblance to the Highlanders of Scotland in dress, figure, and manner of living. Their very mountains seemed Caledonian with a milder climate. The kilt, though white; the spare, active form; their dialect, Celtic in its sound, and their hardy habits, all carried me back to Morven."—Lord Byron. "It (Albania) is the Caledonia of Greece."—S. S. Wilson.

"La race albanaise, dit M. Gordon, a la plus grande affinité avec la race grecque et tend à se fondre avec elle. De nombreux villages albanais occupent en effet la Macédoine et la Thrace, ou sont disséminés dans les différentes provinces du Royaume de Grèce, et jamais le moindre dissentiment ne s'éleve entre eux et les grecs proprement dits. La fameuse tribu des Souliotes, qui a pris une part si active et si glorieuse à la lutte de l'émancipation grecque, est même de pure race albanaise. On voit également beaucoup de grecs parmi les Albanais, et les nuances qui distinguent encore ces deux rameaux d'une même souche s'effacent chaque jour par les alliances qu'ils contractent."—Henri Mathieu, *La Turquie et ses différents peuples*, Vol. II. p. 125. "Les Albanais du sud tendent à se confondre avec la Grèce. Le cours naturel des événements a déjà

In 1431 Sultan Amurath became master of Epirus and Albania and, inflamed by a spirit of proselytism, commanded the vanquished to embrace the religion of the Prophet. The inhabitants of the plains succumbed for reasons already explained, but in the more mountainous districts of the *Mirdites* (a clan of the Ghegs) the Catholic worship maintained its ground, and now numbers according to Hahn about 100,000 followers. Another part of the population gained the mountains of Cheimara, Souli, and Parga, where both the orthodox religion and the Greek nationality have been perpetuated by a long record of heroism. The wars of George Kastriotès—known to the Turks as Scanderberg—resulted in the expatriation of a large Greco-Albanian population, which settled on the opposite coast of Calabria and in Sicily. These colonies still retain their own Greco-Albanian idiom; according to Bundelli and Hahn (*Alb. Stud.*, pp. 14 and 31) they number 86,000 souls.

Another and very important emigration took a southerly direction and settled in Eubœa, Attica, Argolis and the adjoining islands; again we read in Tournesfort that Marco Sanudo, Duke of Nio (Ios), one of the small islands of the Archipelago, sent for Albanian families to cultivate his little dominions, which appear to have been depopulated by war and famine. A third but less numerous Albanian immigration to these parts took place when in 1770 the Morea was devastated by the Turks, after the Russian demonstration under Orloff. These colonies will be found marked on our map, although they have ceased to present the characteristics of an alien element, having within the last thirty years been completely Hellenized both in language and ideas. The same has been the case with almost all the Orthodox Christians of Southern Albania and Epirus.* In fact, ever since the wars of Ali Pacha and the subsequent insurrection the Cheimarots, of the clan of the *Liapes*, and the Sliots of the clan of the *Tjames*, furnished some of the most devoted warriors and distinguished chiefs of

presque reuni l'Épire à la Thessalie et à la Macédoine; ces trois provinces, qui ont une histoire commune, ne forment plus qu'un seul corps moral, industriel et administratif."—Cyprien Robert, *Revue des deux Mondes*, Tom. 31, p. 405.

* Ἀρβαντινός-Χρονογραφία τῆς Ἑλλάδος.—Athens, 1856.

the Greek Revolutionary War, such as Botzaris, Tzavelas, Dracos, &c., and to the equally Hellenized islanders of Hydra and Spetzia, Greece owes Miaoulis, Tzamasos, Tombazis, and other of her naval heroes.

The BULGARIANS are a mixed people, formed by the fusion of Mongolian and Hunnish tribes, with much Tartaric blood in their veins. By this intermixture they were constituted into a separate race at a time when, forcing their way towards the Danube, they quitted their first abode on the Don and the Volga (whence their name *Bolgars*), and drove before them the Slavs in a south-westerly direction. This is the view of their origin and progress adopted by the great Pan Slavist ethnographer Schaffarik (*Slavische Alterthümer*, I. 5, II. 29), who describes the Bulgarians, Avars, &c., as *Bastardvölker*, and who sees in the "unquestionable evidence of language" a proof of the non-Slavic descent of the Bulgarians. Such is also the clear evidence of the ethnological distribution of races in Europe, where we find the Slavs stretching in an unbroken line from the White Sea to the western shores of the Adriatic. Indeed, it is only very recently that the Bulgarians have been claimed as members of the great Slav family, notwithstanding the break of continuity caused by the interposition of a large track of country peopled by a widely different race—the Romanians. It is true that owing to a close contact with Slav races the Bulgarians, during their descent upon the Balkan peninsula, absorbed into a widely different dialect a large proportion of Slavonic words. But the Bulgarian language contains also a considerable Turkish element; and by a similar process the Slavs of Turkey have adopted many Bulgarian words, the roots of which are not to be found in Slavonic. It is therefore completely erroneous to speak of "Hellenized Slavs" in the southern Balkan peninsula. There is no doubt that from their first settlement south of the Danube, in the seventh century, the Bulgarians made almost annual incursions into Illyricum, destroyed cities, appeared before the very gates of Constantinople, and even spread their devastations as far south as the Peloponnesus. But they, in common with other invading hordes during the Middle Ages, again retired or were repulsed, leaving behind them but unimportant colonies, which were soon absorbed by the healthier and more civilized indigenous

element, and the traces of which are now found only in disused foreign geographical names. The only European territory which the Bulgarians retained in undisputed possession has always been the country extending between the Danube and the Balkans, *i.e.*, the old Roman Province of Moesia Inferior, the earliest known inhabitants of which were the Getae. Here the Bulgarians "were softened before the end of the same (ninth) century by a peaceful intercourse with the Greeks, the possession of a cultivated region, and the introduction of the Christian worship"* preached to them by St. Cyril and Methodius, two Greek monks who, however, along with Alexander the Great and the Bulgarians themselves, have since been declared to belong to the Great Slav Family.

The country north of the Balkans presents every evidence of a long and permanent Bulgarian occupation. South of that range and of Mount Scardos however, *i.e.*, in the northern part of Thrace and Macedonia, they were neither permanently settled at any time during the last seven centuries, nor did they there establish important colonies." In the few instances in which they obtained a footing they preferred the open country, as most favourable to a nomadic existence,† and consequently we now find that many of the villages bear Bulgarian names, but that all the towns have remained Greek. It must be further observed that most of the "Bulgarians" of northern Thrace and Macedonia are of Hellenic descent. During a period of darkness, internal convulsions and administrative prostration, the mixed Greek and Bulgarian populations of those regions were gradually merged into a new and common body, neither purely Bulgarian,

* Gibbon, *Decline and Fall*, chap. lv.

† "It is remarkable that this appears from Herodotus (IV. 108-9) to have been an ancient characteristic of the Slave (?) nations, *viz.*, to inhabit the country, while more enterprising foreigners possessed the cities, especially those of the coast, and carried on their commercial speculations amongst them; for he tells us, that in his time the Geloni—a people of mixed Scythian and Greek origin, but whose culture, indicated by their temples and rites was derived from Greece—inhabited a city on the north of the Sea of Azov, amongst the *Budini* who were beyond doubt Slaves, both from their geographical position, and from their nomenclature; for the name 'Budini' is common to this day amongst the Wend families."

—W. F. Wingfield's *Dalmatia, Albania and Montenegro*, p. 29.

nor purely Greek, but appertaining to both races. This mixed people may be appropriately designated as "Bulgarophone Greeks," for it is easily proved that Greek is the prevalent element in its constitution. The outward features of this race differ considerably from those of the Bulgarians north of the Balkans; the latter are clearly of the Mongolian type, whereas south of the Balkans we find the Caucasian, and very frequently the purely Greek type. Again, their character, their manners and customs are identical with those of the Greeks. Their dress is identical with that of the Greeks; whereas a Bulgarian is always distinguished by the unavoidable *postoor*—breeches large and full to the knee and tight round the leg to the ankle—and the characteristic cylindrical-shaped cap, or *calpak* of black sheep-skin. Their language is not only more smooth and much softer than that of the Northern Bulgarians, but it contains an immense admixture of Greek words, wholly incomprehensible to a pure Bulgarian.* Their very traditions are Greek, and they have always identified themselves with the Greek nationality, calling themselves "Thracians" and "Macedonians," but never "Bulgars"—which was considered a term of opprobrium†—in the same way that the country south of the

* And such are words not of recondite meaning, but of daily use; for instance:—*argati* (*ἀργάτες*), labourer; *dikel* (*δίκελλα*), mattock; *droum* (*δρόμος*), road; *engistra* (*ἐγκαίστρον*), hook; *eftino* (*εὐθηνός*), cheap; *edro* (*ἄτρον*), dear; *zouna* (*ζώνη*), belt; *calam* (*κάλαμος*), reed; *eromit* (*ἐρόμιον*), onion; *lachna* (*λίχνα*), cabbage; *myska* (*μύς*), mouse; *pelca* (*πέλεκυς*), axe; *pras* (*πράσον*), leek; *synor* (*σύνορον*), boundary; *tzevgor* (*ζεύγος*), yoke; *fydia* (*φυσία*), plantation; and many verbs such as: *argasovam* (*ἀργάζομαι*), I work; *diaconisovam* (*διακονῶ*), I serve; *kalesovam* (*καλῶ*), I call; *ortsovam* (*ὀρθῶ*), I set upright; *temelosovam* (*θεμελιῶ*), I lay a foundation, &c. This decided prevalence of Greek is the rule in the Northern provinces. But the innumerable changes and persecutions to which these countries have submitted, and the chaotic state which Turkish rule inevitably establishes whenever it prevails, has produced the most strange phenomena, both in the intermixture of races and the arbitrary changes of language. In the village of Rachtis, for instance, a people purely Greek, both by religion, traditions, habits and character, is found to speak only Turkish. Again in the town of Melanikon (Turk: Ismilan), the village of Malovo and others, they speak a very pure Greek, while the surrounding population is "Bulgarophone."

† M. Cousinery, for many years French Consul, says in his most

Balkans has always been known as Thrace and Macedonia. In their churches, their schools, and their correspondence they always use the Greek language, which they understand and study.* They have also, with but few and insignificant exceptions, remained throughout faithful to the Church of Constantinople, and the so-called "Bulgarian Question"—which is now well-known to have aimed, not at a reparation of ecclesiastical grievances, but at the ambitious political scheme of establishing a Pan-Slavistic community on the Constantinople side of the Balkans†—has proved powerless south of that mountain barrier, valuable work *Voyage dans la Macédoine* (Vol. I, p. 76)—"Les Bulgares se vantent d'être Grecs . . . car ils semblent se croire plus distingués lorsqu'ils ont suivi des écoles grecques, et qu'ils y ont acquis des connaissances que la seule éducation bulgare ne peut leur donner."—It is remarkable that these north Macedonian and Thracian populations apply to the pure Bulgarians the epithet of "Schopidés," in much the same way that the Byzantine Greeks applied to them the appellation of "Chondrocephali," i.e. thick headed. An Osmanli Turu will use simply "Bulgar" as a term of reproach.

* "Cette suprématie [des Grecs] dure encore aujourd'hui, au point que partout, en Roumélie et en Bulgarie, les plus riches maisons de commerce, les Khans, les mieux approvisionnés, les meilleures écoles sont possédés et dirigés par des Grecs; et c'est une opinion généralement reçue que là où leur influence cesse de se manifester, la barbarie commence."—Ubićini, *Lettres sur la Turquie*, II, p. 175.

† Save and except at the town of Kirk-Klissia [*Saranta Ekklesia*, Forty Churches] where there are about 100 families, there is not a Bulgarian housekeeper, or any other Slave household between Constantinople and Adrianople. As fixed population the Slave element does not descend below Philippopoli. In Thrace or between the capital and the Hebrus, there are Bulgarian shepherds and Bulgarian farm labourers; but these do not bring their families with them, and they generally come down in the spring and return in the autumn to their own country above Philippopoli. The Greeks people these numerous, large, crowded villages of the Bosphorons, they swarm in the capital, at Selyria, at Rodosto, at Tchorli, at Bourgas, at Demotica, and at every town between Constantinople and the Hebrus, in which not a Slave is to be seen as a fixed resident. In the city of Adrianople itself there were in 1848, 80,000 inhabitants, the Greeks far outnumbering all the other rayals and all the Turks put together, there not being a single Bulgarian or other Slave family in the place. All the *Bulgarian* ladies that M. Blanqui saw dancing at the French Consul's at Adrianople were Greek; but this traveller like his compatriot M. Cyprien Robert was looking for Bulgarians and framing a political theory, and was predetermined to find Bulgarians everywhere. Wherever we saw a little village denoting

where indeed it had no *locus standi*, neither in fact nor in the feelings and inclinations of the people. It is thus we find the fifteen villages of Stenimachon Greek both by the prevalence of language and by predilection. The same is the case with most of the villages in the Sandjak of Philippopolis, with the forty-five "Bulgarophone" villages of Didymotichon; with the Albanian-speaking inhabitants of Torik-Tépé and Siltacca; and with the villages of Sorif-Khadir and Roufla. Again in Macedonia the Sandjaks of Salonica, Cassandra, Berria and Serres, numbering in all about 250,000 souls, are almost purely Greek; Greek also to all intents and purposes is the rest of this province—the inhabitants of Vodena and Janitzé, the majority in Doirani and Stromnitza and a considerable portion of those of the Sandjak of Avret-Hissar, on the right bank of the Axios (Vardar) claiming the Greek nationality. This process of, so to say, natural selection is further exemplified and strengthened by the existence of Greek schools (of which we append a statistical statement) in almost every village and town founded and supported by the inhabitants themselves, who invite Greek teachers and who of their own free will send their children to learn what they declare to be their mother tongue. With the exception, therefore, of some purely Bulgarian settlements in the immediate vicinity of the Balkans, which have been marked by transverse lines, the whole of Thrace and Macedonia is virtually Greek from an ethnological point of view; and this view is confirmed by tradition, historical evidence, and the actual state of the country and its people.*

We are thus led to the conclusion that in the "Unchanging

something like neatness and prosperity, it was Greek, wherever we saw a tolerably good patch of cultivation, the ground was tilled and cropped by Greeks. I know not where he got his statistics in a country where there are no returns to be relied upon; but Mr. Layard (no doubt in the heat of debate) confidently affirmed that the Greek population, in all European Turkey, was only 1,750,000. I will not be confident, but I believe that if you multiply Mr. Layard's figures by two you get nearer to the amount."—Ch. Mac Farlane, *Kismet; or the doom of Turkey*, London, 1853, p. 393.

* *Look to the Balkans!* a translation by E. Whitaker, Constantinople, 1876, London, M. Street, 30, Cornhill. *Le Congrès de Moscou et la Propagande Pan-Slaviste*, par F. Klaczko. *Revue des Deux Mondes*, 1 Septre, 1867.

East," despite great convulsions and untold calamities, the ethnological relations of its inhabitants, roughly speaking, have remained unaltered, and that the GREEK element retains its traditional supremacy in all those territories which were Hellenic *ab antiquo*. The whole Black Sea coast of Bulgaria (Eyalet of Tuna) is inhabited almost exclusively by Greeks, extending considerably into the interior, and numbering 60,000 souls. Coming further south we find the Greek element, with an admixture of the other races already noticed, prevailing both in numbers, in wealth and in intellectual development over the whole extent of Thrace and Macedonia; this prevalence becoming more and more indisputable as we reach the sea coast. In Thessaly the only alien race, the Turks, are daily being Hellenized—indeed, all the Turks of Larissa now speak Greek—or else they gradually disappear as in other parts of Turkey. In Northern Epirus the Hellenizing power of the Greek element is more felt than perhaps in any other part of Turkey, and almost all the Southern Albanians have adopted the Greek language after throwing in their lot as a nation, by virtue of sacrifices on the field of battle, with their Greek brethren. Crete, Samos, Scio, Mitylene, and the other islands are Greek to a man. And there could exist no more convincing evidence of the resuscitating vitality of Hellenism* than the rapid disappearance of all traces of barbaric inroads and the welding of discordant elements into a compact and homogenous national body, which

* "On est étonné comment, après tant de vicissitudes et de métamorphoses cruelles, les descendants des Hellènes, privés du nom glorieux de leurs ancêtres, froissés par toutes les révolutions qui ont affligé l'Orient, se sont perpétués en corps de nation. Enfin on est émerveillé de voir avec quelle constante résignation ils ont fait tête à l'oppression, et sont parvenus à conserver leurs mœurs nationales, avec les débris de leur langue harmonieuse . . . C'est sous ce point de vue, que l'homme sans prévention doit juger les Grecs."—Pouqueville, *Voyage dans la Grèce*, pp. 395-405.—"It is no wonder if amidst many difficulties and discouragements, and even such discouragements as arise from defects and vices of their own, they cling to the belief that the severity of their trials is in truth a presage of a happy and distinguished future, acting like the flame of the furnace on the metal which is to issue from it."—*The Hellenic factor in the Eastern problem*. By the Right Hon. W. E. Gladstone, *Contemporary Review*, Dec. 1876.—See also: *Mémoire sur l'état actuel de la Civilization en Grèce*. Par Coray.

free Greece presents after the lapse of only one generation since her independence was achieved. Thus Fallmerayer's famous theory of a Slavonic transformation of the Hellenic race was disproved by actual results, as soon as the natural forces of the nation had free scope; while more recent and more scholarly research has brought more circumstantial proofs to bear upon the controversy.* Finally, the deep-seated conviction of the Greeks in their virtually direct descent, notwithstanding the absorption of many foreign elements, is further strengthened by their character, their manners, their customs, their traditions, their resuscitated language, and their very superstitions, all of which may truly be said to have remained unaltered since the Homeric age.†

The Ethnological Maps of European Turkey hitherto published are all confessedly based upon, if not actually dictated by, the interests and the information supplied by the Pan Slavistic Committees,‡ whose object has been, with regard to Turkey

* Carl Hopf, *Griechenland, geographisch, geschichtlich und culturhistorisch, von den ältesten Zeiten bis auf die Gegenwart*, &c. Leipzig, 1870.

† Bernard Schmidt, *Das Volksleben der Neugriechen und das hellenische Alterthum*. Leipzig, 1871.

‡ It [Muscovite Policy] turned the difficulty [the extension of Slavism in Thrace and Macedonia] with its accustomed address, by inundating Europe with sophisticated ethnological maps which represented the Bulgarians as peopling exclusively the wide stretch of country which extends from the Danube on the North to the Mediterranean on the South. These maps were accompanied by false statistical estimates, according to which the number of the Bulgarian people was variously computed at five or six millions. It was M. Schafarik, a Pan Slavist of note, who first drew up a fanciful map, which, by an artful contrivance, was got to be reproduced by German editors, with some variations of detail, so as to impart an air of erudition to the main facts. In a word, things were so well managed at Moscow and St. Petersburg, that most publishers, and the statesmen who look to them for statistical and geographical facts, unsuspectingly quote from these one-sided Pan Slavistic authorities—the only sources of information open to them."—*Look to the Balkans*, p. 8.—"When the limits of the exarchate of Bulgaria came to be fixed General Ignatieff took care that both sides of the Balkans should be included, and when he asks the forthcoming Congress to obtain administrative autonomy—to be followed at some future date by complete autonomy—for the Sclavic provinces, he will declare that throughout the whole of the exarchate of Bulgaria the Slave element predominates. It is with this same view that the ethnological map of Chafarik, on which

especially, to include by every possible means into the great Slavic family, land giving them an exit into, and commanding, the Ægean Sea. The seaboard of those Greek provinces, being easily accessible and continually reported upon both by travellers and by foreign Consuls, could not be conveniently represented as Slavic land; therefore a narrow strip is allowed to appear in these maps as peopled by Greeks, extending along the shore even so far north as the mouths of the Danube, and thus creating a false impression of impartiality and scientific precision. But the practical effect of this arbitrary arrangement would be, in case of a redistribution of territory, that, once the bulk of the inland population is acknowledged as Slavonic, the so-represented narrow strip of Greek sea-shore would be claimed as a necessary outlet not to be refused to the inhabitants of the interior, who, however, are only the advance guard of a still more inland and more northerly mass, aspiring to maritime supremacy in the Mediterranean. Further comment upon this aspect of the question appears to us unnecessary. But an investigation of the distribution of population over this debatable ground is almost inseparably connected with the subject hitherto treated.

those of Kiepert and Petermann are based, was prepared, and it is with the aid of this map that Russia is wont to demonstrate the existence of a preponderating Slave element in Thrace and Macedonia, and in other districts in which, in reality, the predominating element is Greek. *Standard*, Nov. 10th, 1876, Constantinople Correspondent.—Kiepert, after drawing attention to the mistaken data furnished by Aimé Boné (1847) and G. Lejean (1861), and after expressing regret at the non-publication of the more recent and more reliable researches of the latter, made in a journey undertaken by order of the French Ministry for Foreign Affairs in 1867-70, admits that he has relied chiefly for Bulgaria on the works of Schafarik, Bradaschka, Kanitz, and Djireck—all undisputed Pan-Slavistic enthusiasts. The "History of the Bulgarians" of the latter, and the data supplied, without bias, let us hope, by Dr. Yakshity, Director of the Statistical Bureau at Belgrade, are the sources from which the information lately published in English journals has been drawn.

II.—POPULATION.

A brief explanation of the administrative divisions of Turkey must of necessity precede any clear estimate of its population.

Among Turks the oldest and more generally understood division of the territory they hold is into European and Asiatic provinces; the former being known as *Roumelî*, from *Uroum*, the name given by the Turks to the Greeks or Romaioi of the Lower Empire, and the latter as *Anadolu*, from *'Avarodh*, the Greek designation for the Eastern division of the Byzantine possessions.* The name of *Roumelia*, however, is more especially restricted to the country between the Balkans, the Ægean, the Black Sea, and the river Axios (Vardar).

For administrative purposes Turkey in Europe was formerly divided into 14 *Eyalets* or Governments, three of which were considered, with characteristic self-complacency, to consist of *Eflak*† (Wallachia), *Boghdan* (Moldavia), and *Sirp* (Serbia). In 1869, however, the Empire was divided into *Vilayets* (countries or territories), administered by a *Valy* or Governor-General, and subdivided into *Sandjaks* (standards, from the old mode of allotting conquered countries to each troop massed around a flag). Each Sandjak is governed by a *Mutesarrif* or Governor (whence they are also called *Mutesarrifliks*), and comprises a number of *Kazas* (cantons or districts), presided over by a *Kaimakam* or Lieutenant-Governor (hence *Kaimakamluk*), which are again subdivided into *Nahiyes* (communes), under the care of a *Mudir* (hence *Mudirluk*).

Constantinople, with the adjacent Prince's Islands and the towns and villages on both sides of the Bosphorus, constitutes a separate administrative division, under the immediate control of the Minister of Police.

* Hence *Roumeliotés* and *Anatolites*.

† The contortions and complete metamorphoses which the geographical names of European Turkey have undergone are simply marvellous, and require more than ordinary attention when traced to their original form. The Turks are not possessed by the re-christening mania; but euphony, as understood by them and prescribed by their language, has done much to transform names to such a degree as to render, for instance, *Nicomedia* irrecognizable under its modern guise, *Ismid*.

The European vilayets are eight in number, viz.:

1. **EDIRNÉ** (Adrianople); i.e. Thrace (Tur: *Tchirmen*), bounded by the Ægean, the Black Sea, the Balkans and Mount Rhodope. Adrianople is the Governor-General's seat.
2. **TUNA** (Danube); consisting of Bulgaria as far as the Timok, and including the districts of Kostendil and Samakovo; chief town Rustchuck.
3. **BOSNA**—Bosnia and Herzegovina (Tur: *Hersek*); reaching from the Austrian frontier down to the sources of the Ibar; chief town Bosna Serai.
4. **PERZERIM** (Prisrend); including the whole of Northern Albania as far south as the rivers Ergent and Bregalnitz; chief town Scutari.
5. **SELANIK** (Salonica); Macedonia proper, including the country between Mount Rhodope, Mount Olympus, and the lake of Ochrida; chief town Salonica.
6. **YANINA** (Joannina); including Southern Albania, Epirus and Thessaly, from the river Ergent to the town of Katerina in the gulf of Salonica; chief town Joannina.
7. **GHEIT** (Crete); the island of Candia; chief town Chanea.
8. **DIZAJIRI-BAHRI-SUFID** (Islands of the Mediterranean); including Karpantus (*Kerpe*), Rhodes (*Radó*), Cos (*Stankóu*), Nikaria (*Achikerié*), Scio (*Sakiz*), Mitylene (*Midillou*), Lemnos (*Linní*), Samothraké (*Semderék*), Imbros (*Imroz*), Tenedos (*Bosýa*), and other small islands; seat of Government at the Dardanelles.

The island of Samos (*Sissam*) is theoretically included in this vilayet, but is in fact a tributary principality (*Beýlik*).

Cyprus (*Kybris*) forms a separate vilayet, which Turkish official statements now consider as one of the Asiatic provinces, although it was until quite lately classed amongst the European possessions of the Porte.

One of the most conclusive tests of the state of the Turkish administration is the fact that there exist to this day no reliable statistics of population. The only practically useful result of a census has always been deemed by the Turks to consist in those round numbers by means of which the amount of taxes, and especially of the capitation and poll tax, might be fixed. The immediate consequence of this way of thinking is twofold:—1. The population is officially divided into two great

classes—Mussulmans and Non-Mussulmans (*Ghâir-Musslem*), the latter being designated by the general and significant epithet of *Rayahs* or herd, and including Christians of all denominations, Jews and Gypsies. 2. Only grown up males are considered in the original Government Statistics; women, children, oxen and beasts of burden forming another class of less valuable beings. One of the results of a system which regards the census as a means to taxation alone and apportionments lump sums on each separate commune, is the well known fact that both Mohammedans and Christians in Turkey are equally ready to conspire in order to fix the numerical strength of their communes at a figure much under the truth. This undoubted practice inclines us to rely rather on the so-thought exaggerated computations of the Turkish Administration than on the estimates of Europeans, which are, as a rule, based on a theoretical manipulation of mistaken data. The rules of the relation in which the imports, exports, consumption and general movement of a country stand to the number of its population, may hold good in Western Europe, but are inapplicable to a state placed under conditions so abnormal as those prevailing in Turkey. The difficulties therefore of arriving at anything like an approximately correct estimate of the population of Turkey are very great, and this is exemplified by the conflicting conclusions of successive writers on the subject.

The first attempt at a general and systematic census of the whole Empire was made in 1844, when Riza Pacha, then Minister of War, reorganized the army on a new recruiting system. According to that census Constantinople and its suburbs alone contained 891,000 inhabitants. It was possibly on these data that the figures given by Ahmed Vefik Efendi, sometime Turkish Minister at Teheran, to M. Ubicini (*Lettres sur la Turquie*, 1854, Vol. I. p. 25) were based. Including Tributary States, the population of Turkey in Europe and the Islands was set down as amounting to:—

Mussulmans	5,910,000
Orthodox Greeks (including Armenians)	9,650,000
Roman Catholics	650,000
Jews	60,000
Gypsies	80,000
Total	16,350,000

M. Ubicini's own statement however, the authority for which is not mentioned, differs materially from the above. Estimating the total population at fifteen and a-half millions he tabulates it under three different heads:—

1. According to Religion.		3. According to Races.	
Mussulmans	4,550,000	Ottomans	2,100,000
Orthodox Greeks	10,000,000	Greeks	1,000,000
Roman Catholics	640,000	Armenians	400,000
Jews	70,000	Jews	70,000
Various sects	240,000	Slavs	6,200,000
		Roumanians	4,000,000
		Albanians	1,500,000
		Tatars	16,000
		Gypsies	214,000
	Total	Total	15,500,000
2. According to Divisions.			
Thrace	1,800,000		
Roumelia and Thessaly	2,700,000		
Bulgaria	3,000,000		
Albania and Epirus	1,200,000		
Bosnia and Herzegovina	1,100,000		
Wallachia	2,600,000		
Moldavia	1,400,000		
Servia	1,000,000		
Islands	700,000		
	Total		
	15,500,000		

Another work* published at exactly the same period, accepts the same total amount but subdivides it according to creeds as follows:

Mussulmans	3,800,000	Roman Catholics	260,000
Greek and Armenians	11,370,000	Jews	70,000

Nevertheless, M. Ubicini's figures, given as they were with an air of semi-official authority,† obtained extensive credence, the more so as the total sum coincides very closely with the estimate of Aimé Boué (*La Turquie d'Europe*), who writing eleven years earlier, set down the whole population of European Turkey at 15,413,000 souls. There is, however, one material difference between these two estimates, namely, that Boué allows out of the latter amount only 700,000 as "Turks," whereas

* Ed. W. Michelsen, *The Ottoman Empire and its Resources*, 2nd Ed. London, 1854.

† M. Ubicini was the Editor of the official *Moniteur Universel* of Constantinople.

Ubicini computes the Ottoman race in Europe at three times that number. Without reference to the circumstances under which M. Ubicini wrote, strongly biased as he must have been in favour of the Turks, we may remind our readers of the facility with which, as already noticed (p. 5), *Mussulmans* are mistaken for Turks. And, considering the wasting and decay which has manifestly been at work amongst the Turks for the last century, we are not underestimating them if we set them down at the same figure at which Hammer and other historians compute the Osmanlis in Europe immediately after the conquest in 1453, say at three quarters of a million. As regards the Greek race it may be remarked that admitting the inhabitants of the islands, which contain an unmixed Greek population, to amount to 700,000 there remain, according to M. Ubicini, on the European mainland of Turkey but 300,000 Greeks—a miscalculation so glaring as to be attributable to bias.

In spite of such manifest errors M. Ubicini's figures were, until lately, considered as correct in the main; and although more recent estimates have since been largely quoted, one of the most conscientious, cautious, and thoroughly well informed writers on Turkey has been most strangely overlooked. M. Henri Mathieu's *La Turquie et ses différents peuples* (1857), than which we know of few works more trustworthy and authoritative, gives the following figures as the approximate population of Turkey in Europe, exclusive of the Tributary States:—

According to Provinces.	According to Religions.		
Thrace	1,900,000	Orthodox Greeks	5,800,000
Bulgaria	3,000,000	Gregorian Armenians	360,000
Bosnia and Herzegovina	960,000	Roman Catholics	280,000
Macedonia	1,460,000		
Albania and Epirus	980,000	Christians, total	6,440,000
Thessaly	350,000	Mussulmans (Sunrites)*	2,080,000
European Islands†	250,000	Jews	80,000
		Gypsies	300,000
Total	8,900,000	Total	8,900,000

* M. H. Mathieu divides the Mussulmans in Asia into the following sects:—Sunrites, Schiites, Hakamites, Yesidis, Walabis, Seïdiés.

† M. Mathieu computes the population of the "Asiatic Islands"—Rhodes, Cyprus, etc.—at 300,000, which added to the above amount would very nearly coincide with Ubicini's figure.

According to Races.

Turks	1,000,000	Armenians	400,000
Greeks	2,540,000	Jews	300,000
Bulgarians	2,800,000	Tartars	30,000
Albanians	850,000	Gypsies	80,000
Bosnians	840,000	Levantine	60,000

Believing these figures to be as accurate and impartial as anything that can be obtained with regard to Turkey, we would have stopped here, were it not essential to follow out subsequent estimates. In 1867 Salaheddin Bey, the Turkish Commissary, published *La Turquie à l'Exposition Universelle*, and in page 210 of that work we find the following statement of the population according to administrative divisions:—

Vilayet of Ederné, including Constantinople	3,900,000
„ the Danube (Bulgaria)	3,000,000
„ Roumeli, Tirkhala (Thessaly), and Perzerim	2,087,000
„ Bosnia	1,100,000
Eyalet of Yanina and Salonica	2,700,000
„ Crete and the Islands	700,000
Total	13,487,000

These figures having all the pretensions of officialism, were again eagerly copied into Gazetters, Almanacs, &c., but only to give place to more fanciful computations. E. Behm and Dr. H. Wagner's *Die Bevölkerung der Erde** for 1872 gave the following amount as the result of the researches of Major zur Halle, an Austrian officer:—

Turkey in Europe	16,430,000
Tributary States:—Roumania	4,500,000
„ Servia	1,319,283
„ Montenegro	100,000
Total	22,349,283

* A statistical handbook of great merit, published annually as a supplement to Dr. Petermann's *Mittheilungen*, the well-known Geographical Magazine of Gotha.

A hot discussion ensued, especially as to the population allotted to Turkey proper, which was manifestly exaggerated and which Major zur Halle modified considerably in a paper published in the *Austria* of June 7th, 1873. The figures then adopted were approximately as follows:—

Constantinople, European side	685,000	Vilayet of Yanina	1,423,000
Vilayet of Adrianople	2,471,000	„ Salonica	1,237,000
„ Scutari*	228,000	„ Bosnia	1,243,000
„ Prisedend	676,000	„ Crete	210,000
„ Danube	1,617,000	Total	9,790,000

In this discussion the principal part was taken by M. Vladimir Yakshity, Director of the Statistical Servian Bureau, who in an article published in Dr. Petermann's *Mittheilungen* for 1875 gives the following as the conclusions he arrived at after a long correspondence with friends in all parts of the Ottoman Empire:—

Vilayets.	Mussulmans.	Non-Mussulmans.	Total Population.	English Sq. Miles.	Population per Sq. Mile.
Constantinople	183,540	144,210	327,750	25,788	65
Edirné	523,009	831,558	1,354,567		
Tuna	819,326	1,175,601	1,994,927	32,655	61
Sclanik	429,410	598,731	1,028,141	19,698	52
Yanina	256,649	460,901	717,550	13,692	51
Prisedend	789,934	550,537	1,340,471	20,055	66
Bosna	493,148	864,836	1,357,984	23,100	58
Crete	38,000	162,000	200,000	3,276	61
Total	3,609,455	4,788,074	8,397,529	138,264	60†

The tendency to diminish the original estimates was further strengthened by the latest addition to these multifarm statistics. In a contribution to Dr. Petermann's *Mittheilungen*,

* The vilayet of Scutari was united in October, 1874, to that of Prisedend.

† The population in the kingdom of Greece averages 73 to the square mile; and it must be borne in mind that the masses of population concentrated in the great cities of Turkey, such as Constantinople, Adrianople, Salonica, &c., reduce very considerably the actual average density of country population.

No. 7 for 1876, Herr F. Von Stein, adopting the same division of the population into Mussulman and non-Mussulmans, computes the former at 3,460,000, and the latter at 4,513,000; say total for the eight vilayets, 7,973,000, or 424,529 less than estimate of M. Yakshity.

A critical examination and careful comparison of the foregoing numbers, however, brings to light so many omissions, contradictions, and exaggerations as to deter us from placing any reliance on "official data" of any kind, least of all on those emanating from the same sources as the Ethnological Maps of Turkey hitherto in vogue. Not only is the relative strength of the different nationalities and creeds misrepresented, but the very absolute density of population is shifted from one province to another, as most suitable to political projects, while important provinces of the empire are passed over in these calculations without so much as mention. The fact alone that M. Yakshity estimates the population of Constantinople at 327,750 inhabitants, and, beyond Crete, takes no cognisance of the many other important islands of the Archipelago, forming as they do a province of themselves, would be sufficient to invalidate his statement. But we further discover that the vilayets of Prissend and Bosnia, having presumably been set apart for Servia, are endowed with several hundreds of thousands additional inhabitants at the expense of other less favoured provinces.

Under these circumstances the doubts we may entertain as to the accuracy of our own calculations give way before the glaring partiality of almost all the foregoing estimates. It is a puerile and a transparent artifice to give in the case of inland provinces, but imperfectly explored and barbarous in their condition, details of population with an exactitude scrupulous even to the units. The most that can be done or that can be fairly expected, is to obtain general round numbers representing in a substantially reliable manner the actual population. Taking this as a basis we have drawn up the following tables, which after being submitted to many tests, and being collated with data emanating from different sources—Consular reports, local school-board statistics, Church registers, and private information—are now presented in a form which we think to be substantially impartial and accurate, and to compare favour-

ably with the result of a scrutinizing investigation of previous statements:—

POPULATION OF TURKEY IN EUROPE AND THE ISLANDS.

<i>According to Provinces.</i>		<i>According to Races.</i>	
Constantinople	2,200,000	Turks	750,000
Adrianople	1,900,000	Greeks	2,940,000
Tuna	1,900,000	Albanians	850,000
Bosna*	1,080,000	Wallachs and Roumans	150,000
Prissend	1,000,000	Bulgars	2,650,000
Salonica	1,400,000	Serbs	1,150,000
Yanina	1,080,000	Armenians	350,000
Crete	210,000	Jews	75,000
The Islands	320,000	Gypsies	150,000
Cyprus	116,000	Circassians and Tartars	220,000
Samost	34,000	Foreigners and others	65,000
Total	9,350,000	Total	9,350,000

According to Religion.

Orthodox Greeks	5,600,000
Roman Catholics	280,000
Gregorian Armenians	300,000
Protestants and other sects.	45,000
Christians, total	6,225,000
Mohammedans	2,900,000
Jews	75,000
Gypsies	150,000
Total	9,350,000

This we believe to be a thoroughly reliable estimate of the population of European Turkey, a country which, thanks to its territorial extent, geographical position, and natural resources, would compare with the most populous and most flourishing states in Europe; but which, after four centuries of irreclaimably barbarous despotism, is being fast depopulated by war, pestilence, famine, and exaction of every kind.

* British Consular Reports, 1873.

† Report of M. Mare, H. B. M.'s Consul, dated Dec. 31, 1875.

III.—INTELLECTUAL MOVEMENT.

In a country where the Government devotes no part of its revenue and no exertion of its administrative machinery for the advancement of public instruction, a very decisive test of the prevalence of race must of necessity be the intellectual energy and the linguistic and literary preponderance of any one nationality. Now in Thrace and Macedonia, the countries most coveted and most persistently undermined by the Pan-slavistic Propaganda, there are no schools to speak of but what are Greek institutions. Indeed it is only within the last few years that Bulgarian schools have appeared, a few having been newly founded, but most having been forcibly usurped—during the memorable agitation of the “Bulgarian Church question”—from the hands of the Greek communities. Even in the schools so acquired, however, there is a remarkable fact to be noticed—all the teachers come mysteriously from abroad, chiefly from Russia, and offer gratuitous, but, no doubt, richly remunerated services to the benighted villagers of the Balkan mixed districts, who, readily siding with the highest bidder, are entrapped by the prospect of free tuition.

The Greek schools, on the other hand—few of which are endowed institutions—are supported by the self-imposed sacrifices of the communes themselves. Nevertheless they are incomparably in the majority, are by far the most perfect in organization and efficiency, and have existed in these provinces for centuries past. Of the schools in Thrace, that of Epivate dates from 1796, of Rodosto from 1753, of Madystos from 1784, of Adrianople from the end of the seventeenth century, of Skopos from 1812. In the north of Macedonia Cozani has always been considered as the centre of Greek learning, its excellent Hellenic school dating as far back as 1668, and that of Moschopolis—the birthplace of the late Baron Sina of Vienna—since 1750. Most of the other schools number 30 or 40 years' existence, having been gradually established as Hellenic learning, emerging from its hiding-place in Mount Athos and other monasteries, began with the dawn of a less barbarously repressive age to spread over the Greek provinces of Turkey. Such a movement would not have prevailed in countries unconscious of their nationality and

unmoved by the Hellenic tongue. The strenuous efforts, not of one class, not of a political organization, but of a whole people, crushed down by unbearable imposts and groaning under arbitrary exactions, yet taxing itself for the work of national regeneration, is as potent and incontrovertible a demonstration, in an esoteric and moral sense, of the Hellenic descent of the inhabitants of Thrace and Macedonia, as any external evidence that can be brought to bear upon the question. Thus the Greek element preponderates both in numbers and in intellect, and we find it again labouring in these lands to carry out its traditional mission of civilization. In the Greek schools Bulgarians and Jews seek what their own organization cannot supply them; by the establishment of Greek schools whole Turkish-speaking districts; such as Zalachoron, aspire to a more enlightened state; the Greek schools were the first to break through the barbarous system of female seclusion in Turkey, and Greek literary societies and brotherhoods appear even in the most inland and remote towns of Thrace and Macedonia—in Silyvria, Enos, Rodosto, Adrianople, Philippopolis, Saranta-Ecclesie, Serres, Salonica, Castoria, Bitolia, Megarovo, Coritza, &c.—as guiding stars and as the harbingers of a better future.

The following two tables of the Greek schools in Thrace and Macedonia—the two provinces most threatened by Pan-slavistic pretensions—establish these facts clearly. They have been drawn up according to the data given in the Transactions of the Philological Society of Constantinople for 1873-4, and although perfectly reliable so far as they go, are, like all statistical information on Turkey, incomplete, being without doubt much below the actual number of existing schools. The division is by Bishoprics, and the schools are classed under what are called *Hellenic* or higher schools, in which classics and elementary mathematics are taught; *Primary* schools come next and are mostly organized on the Lancasterian system. The Girls' schools include in most cases “Hellenic” classes; but where there are no special institutions, girls are admitted into the boys' schools. In the Hellenic schools of the principal towns, Latin, French and Turkish is also taught, and many of them—such as those of Coritza and Philippopolis—include one or two “Gymnasial” classes. Nevertheless there are two

complete *Gymnasia* or superior Colleges at Bitolia (Monastir) and Salonika. In the latter place, as well as at Coritza, Serres, Ganos, and Philippopolis, there are excellent libraries and reading-rooms attached to the Greek schools. Philippopolis possesses in addition a very good museum and a laboratory.

But the great and increasing demand for schoolmasters and the insufficiency of the excellent training college for teachers already existing at Serres, induced two eminent Greek bankers at Constantinople, who had already connected their names with the noble work of the intellectual regeneration of their countrymen, to found and richly endow two similar institutions, one in Philippopolis founded by George Zarifi, a native of Thrace, and another in the small town of Kastoration, in Northern Epirus, by Christaki Zographos, to whom his birth-place was already indebted for an Hellenic, a Primary, and a Girls' school.

Similar instances of self-abnegation and implicit devotion to patriotic duty, whereby alone the Greek nation has outlived great adversities, are to be met with at every step in Thrace and Macedonia; and the traveller to Constantinople may distinguish from a considerable distance the stately mass of school buildings rising from among the humble huts of fishermen at Epivatæ, the birth-place of Saranti Archigenes, who after an honourable and successful career as physician to the Sultan, devoted the whole of his great wealth to the conversion of an obscure village into a seat of learning, and who, unmoved by the false splendour and the barbaric display of renegades, wished to repose even after death at the scene of his humble birth but noble life-work.

We could append equally eloquent tabular statements of the schools in Thessaly, Crete, Scio, Mitylene, and the smallest islands of the Ægean—where the Greek element is indisputably supreme,—in Epirus, where Greek schools, the only educational establishments, extend as far north as Berat and Durazzo; we could even minutely relate the work done by Greek schools in Bulgaria itself,* to say nothing of Constantinople

* Amongst others there are 1 Hellenic, 6 Primary, and 5 Girls' schools, with 1120 pupils at Varna; Silistria possesses an Hellenic and a Primary school. Greek primary schools are also established at Schumla, Tuleha, Ruschuck, Baltchik, and other towns, in most of which very energetic Greek Literary Societies (Σύλλογοι) are also to be met with.

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