

CAUSAL RELATIONSHIPS IN CASES OF RUSSIAN RELIGIOUS AND MILITARY PERAMBULATIONS/TOURING FROM 1750 TO 1857

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Abstract

This study deals with cases of cultural perambulations of Russian soldiers and clergymen withing the Helladic area, from 1750 to 1857. Its purpose is to investigate the significance of travel scripts from a cultural, religious and military point of view and by trailing the line that links both these two cultures together, to contribute to the research of historical and social sciences. Through a brief overview, this study manages to investigate the causes and effects of the travel itineraries that, on the one hand, act as a repository of the political economic and intellectual state of the Greek population and on the other hand, are an important source of information as they constitute a bridge of common links and interests between the two populaces.

Keywords: *travelogue scripts, Russian travellers, religious tourism, military travellers, photography exhibitions of Mount Athos (Agio Oros).*

Helladic Area and Perambulation/Touring

Travelogue scripts can provide researchers a clearer picture of the past, as they consist a significant source of texts that someone can draw upon direct information, concerning the former generations' way of living, with references to the daily lives of locals, from a specific area and details about their social relationships.

The Helladic area, for a variety of reasons, is an area that constitutes a certain point of attraction for travelers that often co-exist with the native residents for quite some time and produce polymorphous working outcomes, based on their interests. At this point it should be clarified that the area that was considered to be Helladic at this time of inspection, was covering a wider area, on both sides of the Aegean Sea.

Especially during the 18th century, every nobleman who wanted to broaden his point of view of the world, shortly after graduation and before taking on his public duties, had to carry out the so-called Grand Tour. The Grand Tour, as it broadly known till nowadays, was primarily targeted into getting in touch with the classical antiquity and was basically consisted of a many-months journey to Italy, with two main stop-overs: one in Venice and one shorter in Rome; and perhaps one more in Greece, for the most daring, that were passing through the Ottoman-occupied Greek lands.

An important turning point during the 18th century in Greece is the inversion, as the realization of the need for liberty begun to emerge. The foreign visitors started to perceive that the era of the throwing off of the Turkish yoke was approaching, while the travelers were realizing that the ideals of the French Revolution and the Enlightenment were blooming, as

the circumstances were favouring them, due to the Ottomans' sluggish presence at the same time.

The travellers, according to Viggopoulou (2005), become aware of this turmoil, via their consistent observation of the Greek people. They are experientially observing the developments, while co-existing in this area, and at the same time, through their manuscripts, they are providing informing to the rest of the European population, thus playing a catalytic role in the dissemination of the Greek affair, at the moment of the consolidation of the Greek national identity.

In his work, Simopoulos (1999) is dealing with foreign travellers and cites that in their chronicles, some incidents have been preserved, often unknown to other sources, which attach to and illuminate in detail coeval studies and assist researchers into interpreting these events, because they either confirm or reject historiographical data.

When categorizing travellers, however, one should not confine the list to just the noblemen. It was not only the aristocrats that perambulated around the Greek territory. There were also merchants, interpreters, military personnel, scientists, diplomats, pilgrims.

In the travellers' texts, as Viggopoulou (2005) argues, the Greek scenery is in pairing and combining with men, because within them a personal view of things gets reflected, a different orientation and point of view commensurate with the personal myth of the observer, a fact that makes every piece of work unique.

While the view of a traveller depends on a specific time and refers to a limited space of historical truth, it has large scales and long durations, Tolia (2000) remarks, arguing that a repetitive layout characterizes the observations of the travellers, that often distorts the image of the past, through repetitions, loans, lack of knowledge, and assessments, that do not correspond to reality and finally conducts a distortion of the historical truth.

The motives of the travellers are also different. Within their work they tried to note down and record whatever that had impressed them. In these books, we can find descriptions corresponding to their interests, and although that the images which they transfer to the reader may vary, according to their occupation, they often make reference to the historical past and the classic ideal.

According to Simopoulos (1993) the travellers can be distinguished into:

- Archaeologists seeking findings of the ancient Greek world for study and for their own self-promotion.
- Antiquaries, whose main goal were to gather works of art for the enrichment of both private collections and museums, for the purpose of profiting.
- Diplomats, that due to their position had the ease of travelling safely. On that account, under no state of any stress, they were able to deal with the description of all the locations and events that stroke them the most and to inform us with enough precision about the customs that caused their raised interest.
- Merchants who followed the already well-known roads with their main purpose the safe delivery of their products, but in parallel they noted down their impressions.
- Scientists, such as botanists, geographers, doctors etc.
- Painters and architects, with the aim to record and study architectural monuments, as well as to contribute to their visual artistic rescue.
- Travellers, under the current concept of the term, for recreation and for interaction with different cultures.
- Agents in secret missions with the main purpose of observing potential hostile states.
- Pilgrims, whose destination was Palestine and who mainly travelled through western Greece on a fairly dangerous journey, while portraying mainly places, monasteries and churches.

- Military men, who recorded what stroke them the most from the places they visited and could seem useful to them in any of their upcoming missions.

Russian perambulators/travellers and the historical context of their travels from 1750 to 1860

The work left behind by the Russian travellers of the 18th century, is a legacy quite important, because it substantiates a rich source of information about the political, economic and intellectual situation of the Greek population, during the examined period. The causes that challenged travellers to tour Greece, as well as the conclusions reached by these trips, are presented below, after a brief historical flashback that will assist their comprehension.

Catherine the Great's rise to the Russia's throne filled the enslaved Greeks with great expectations, because she turned and aimed her political agenda towards the support of the, same denomination, Balkan populaces.

The Russian-Turkish conflict of 1768-1774 had shaken the foundations of Hellenism, that was mobilized under the stimulation and urging of G. Papazoli¹ and the Orlov brothers²². A small squad of the Russian fleet, with Theod. Orlov as a commander, sailed at the Greek coast and many were the Greeks that raised the Russian flag on their ships and placed themselves under the command of the Russians. At the same time, a revolutionary turmoil was widespread, at first in the area of Peloponnese and then in Sterea Hellas and even in Crete.

This decision of the Greeks to rise up in arms, was assisted by the prophecies of Agathangelos, a solitary monk who lived in Messina, Italy and was reported to enunciate a prophecy in 1279. Karaberopoulos (2009) states that the "*Vision of the late blessed monk Agathangelos*" that was released later after the year 1750 in manuscript form, was in fact written by the scholar archimandrite Theoklitos Polyeidis, who lived between the end of 17th and the beginning of the 18th century.

The "Greek Plan" or the "Greek Project" of The Catherine the Great, envisioned the establishment of a Greek empire with the capital of Constantinople. According to Vakalopoulos (1990) the Empress favored the mass settlement of Greeks in southern Ukraine, due to many reasons which were mainly political, economic but also demographical. Meanwhile Lambros Katsonis³ manages to successfully carry out many missions and inflict heavy casualties on the Ottoman Black Sea navy, which prompted many leaders to the Russian upper military units, in order to support the shipbuilding of similar sectors of privateers in the Archipelagos area.

The mission was entrusted to Lambros Katsonis himself who named his ship, a threemasted ship with 28 cannons, "Athena of Arctos", in honour of Catherine the Great, who was called by this nickname. The new conflict between Russia and the Ottoman Empire had again brought to the forefront a revolutionary tendency within the souls of Greek people, that got enlisted for the Russian ships under the command of Lambros Katsonis.

¹One of Orlov's associates in Greece was Papazolis. George Papazolis or Papazolis or Papazoglou (Siatista,1725-Paros,1775) who was a merchant and a military officer that had enlisted himself for service in the Russian Army and was the main leader of the Greek uprising of 1770, widely known to the public with the name "Orlofika". He toured in the southwest of Greece, providing a type of initiation concerning the revolutionary schemes to the Greeks.

²The Orlovs, was a Russian family of noble origin, with many descendants in the service of the Tsarist regime. As "Orlofika" is known the uprising of the Greeks of the Peloponnese, the Aegean islands and certain parts of Minor Asia, during the Russian-Turkish War. This plan was submitted to Catherine II (the Great) by the brothers Gregorios, Alexios and Theodoros Orlov.

A major impetus for the Russians' perambulations around the Hellenic area was given by one of the terms of the Treaty of Küçük-Kaynarca (1774), which finalized the terms of the end of the Russian-Turkish war, and that term gave Russia the right to designate consuls "at will", anywhere within the territory of the Ottoman Empire. For this reason, consulates were established all around the Aegean Sea area and more specific: the consulate general in Mykonos, but also in Chalkida (Negreponte), Chios, Rhodes, Samos, and Santorini.

The Greek migration flow to Tavrída was reinforced after the failed naval efforts of Lambros Katsonis³ and by the initiative of the Russian political scene, Odessa was founded in 1794, which brought the two populations even closer.

The main reason for the presence of the Russians was the signing of the Treaty of Constantinople on the 21st of May 1800. The Russian and Ottoman empires countersigned a term that recognized the independence of the Ionian islands, inaugurating in this way the "Ionian State" period under the sovereignty of the Gate, but under the Russian guarantee that the Russo-Turkish army and fleet should remain on the islands, until they'll gain the necessary firepower, in order to be able to defend them. That was the moment that favoured the massive and the best-known perambulations of the Russian officers within the Hellenic area.

Military perambulators at the Aegean and Ionian seas.

Three are the Russian naval campaigns⁴ which are an important source not only in terms of information concerning the Russia's war effort and diplomatic policy, but also for the daily lives of Greeks within the Ionian and Aegean Seas. On the islands, Russia's foreign policy provoked a favorable response towards the Greeks, by the Russians and vice versa, but the Russian military travellers came to the region with a specific mission.

What brought the two populations together, was the uniformed religion and the simultaneous desire for a war struggle against the Ottomans, but for different reasons. For the Greeks the driving force was the deliverance from the yoke and for the Russians the prevalence on the region and the consolidation of their southern borders.

This does not, of course, limit the fact that within the attitude of the Greeks towards the Russians, someone can often distinguish a spirit of vest interest, as also the fact that Russia's primary purpose in the region was to consolidate its southern borders.

Officers from different crews of these three campaigns, as Simopoulos (1999) mentions, left behind some notes, to several of which a fragmentary reference, is made subsequently.

Five of the participating officers who served under the orders of Admiral Seniavin, Bronevskij, Melnikof, Panafidin, Klement and Korostoets have offered us a series of interesting touring manuscripts, written during the campaign season from 1805 to 1810.

³Lambros Katsonis is a Greek admiral of the Russian navy and a hero of the liberation movement of 1787

⁴The first campaign was in the Archipelagos in 1768-1774 of Orlov-Spiridov that ended with the Treaty of Küçük-Kaynarca (1774).

The second campaign of Ushakov, that ended with the conquest of Corfu and the liberation of the Ionian Islands and The third campaign of Seniavin (1805-1812).

The Russian navy led by Admiral Ushakov⁵ had the primary purpose of conquering the Ionian Islands and especially Corfu, due to of its important castles that were designated as unconquerable and that could be used by the Russians as bastions. The admiral took advantage of the fact that the French conquerors were not religiously counterparts and that the inhabitants responded and offered their armed support and in fact assisted towards the liberation of the island. As well as the Zakynthians and the Cephalonians.

The Ionian Islanders welcomed the Russians as liberators, and this is vividly illustrated by the fact that in almost all the memoirs of travellers that took part in military operations, there are examples of solidarity and involvement of the Greek population and in fact with great enthusiasm. What Korobka cites, as it gets conveyed to us by Giannitsi (2000) designs that vividly: "*Corfu is fairly considered to be the Capital of our domains in the Mediterranean Sea. It seems more like a Russian colony than a Greek city - you come across Russians everywhere. The inhabitants got used to our customs, many of them learned how to speak the Russian language, while the young boys were singing Russian songs [..]*

Cephalonia, though it reminds him of a wild, uninhabited island, seems to hold everything that a man needs in order to live and prosper. At the same time of the year that vines and olive trees cease to yield due to the year's season, at the same time entire tracts of oranges and lemon trees are full of fruit, and many of them even bloom twice a year. [...] it is the nature of this island, which, in his view, is uninterruptedly being reproduced. The island's commodities are wine, oil, honey, liqueur, cheese and cotton»

The Russian military servicemen cite that the Greeks have proven themselves to be admirable sailors. Due to the commerce many Greeks were able to raise preminent funds and gained a significant naval power. According to Giannitsi (2003) the Greeks oriented their trading transactions towards Western Europe, but at the same time they also blunted their field of knowledge.

Stepan Xmetevskij, who took part in the combat operations in the Aegean as captain during the period of 1770-1774, recounts as Giannitsi cites (2000) that the Russians were seizing the ships carrying merchandise and let their crew and its owner go free and unharmed. And yet in the case of the Greeks they were lenient. The ships with Greek cargo, despite the fact that they were heading towards Turkey, were released freely, along with their crew and they only foreclosed the cargo, without imposing a fine on the Greeks, as they usually did on other ships.

Portraying the Greek Archipelagos, **Kokotvstev**, according to Giannitsis (2000) underlines that it was precisely the inhabitants of those islands who developed the most activity by merchandising abroad, that were also the most enlightened and knowledgeable: "*The islanders, who are the most well-read, owe their erudition to their contacts with the Europeans, with whom they communicate due to their commercial activity.*" He distinguishes the islands of Tinos, Syros, Mykonos, Naxos and Patmos for the high spiritual level of their inhabitants, inter alia by the fact that these islands were "*favourably treated under the protection of Catherine the Great during the period 1771-1773.* »

⁵Loyal Fyodor Ushakov (1743-1817), was a Russian admiral that played an important role in the history of modern Corfu, but also in Greek History in general, being the liberator of the Ionian Islands from the French. He was ranked as a Saint in 2001 and is being honoured equally to the Saints Alexander Nievski and Dimitrios of Don.

Bronevskij,⁶ according to Yiannitsi (2000) reports that *“in the island of Samothrace Russian soldiers took part in the construction of a temple, while Russian doctors offered their assistance to the local population, which had been wounded by the Turks, for the treatment of whose the professionalism and the scientific background of knowledge of local doctors was not sufficient”*

And at the island of Tenedos he observes that the Greeks, due to their long cohabitation with the Turks, have adopted certain Turkish customs and certain characteristics of their culture, especially in clothing. Characteristically, he points out that Greeks *“wear fezes and may even think like Turks”* In Samothrace, however, *“because the Turkish population [...] is not even a quarter of the island, the Greeks here still maintain their customs. They dress according to Turkish standards, but women walk around with their faces uncovered, they look charming not based on their beauty alone. but also, due to their mildmannered character, to their chastity, and especially among the Archipelagos they are known for being apt to family life”*.

He also refers with great admiration to the inhabitants of Hydra and to their shipbuilding competencies. *“The Hydreans, to be fair, are the best sailors, that stand out by their craftsmanship and their courage. Living on an island that does not yield any fruit, they spend all of their lives sailing, trading foreign products and, in addition, transporting smuggled goods. Their ships are crafted, according to their own tradition, so that, in a weird kind of way, they are so lightweight in their shipping lane, that they seem to have been built solely for the transportation of smuggled goods. Despite the craftsmanship of the European shipbuilding, it is impossible to find another craftsman who could build a ship similar to that of the inhabitants of Hydra “and in addition that” in all the islands of the Archipelagos, where no Turks reside, the inhabitants are self-sufficient, paying their annual taxes, reasonable enough compared to other regions, and enjoy all kinds of freedom. ”* Even in matters of daily diet, he mentions that *“Greeks strictly preserve all fasting periods, they feed on fish almost all around the year, that they cook in an exquisite way and they have accordingly mastered the art of fishing outstandingly”*.

For Chios he performs an extensive reference noting that *“the inhabitants of Chios are regarded to be the most well-educated among all the inhabitants of the other islands of the Archipelagos, as most of them speak Italian and are very polite and refined towards foreigners. There is nowhere else a similar place, where the inhabitants enjoy such liberty.”*

Russians and religious touring/perambulation

Regarding the Russian travelers from the mid-18th to the mid-19th century for the Helladic area, a special mention should be made to some of the travelers who had visited the monasteries of Mount Athos as pilgrims.

⁶According to Giannitsi, the book *“The notes of the fleet officer on the continuity of operations in the Mediterranean, under the leadership of Admiral D. Seniavin from 1805 to 1810”* is the most significant work of a military author.

Byzantium had a great leverage on the shaping of Russia⁷, from its birth to the time that it became an imperial superpower. To a significant geopolitical factor, not only for Europe but also for the globe.

According to Mandilaras (2018), Byzantium conquered the Russians not only by the power of the conventional weapons, but also due to a patient diplomacy and by the wonder of its artwork and by the Orthodox culture of its literature. And that was probably its biggest achievement.

For the Russian people, because of their fellow-religious belief, the Greek region is directly linked to religious tourism, as it gets evidenced by Barskij's references, who alone constitutes an entire chapter on the history of touring.

Stergiopoulou (2009) cites Barskij (1701-1747) as a true rationalist of his era. The Russian pilgrim, holding as his compass an unbounded love for knowledge, started his journey in 1724, traveled through Central Europe, went to Italy, and from there he arrived in Greece and the Near East the following year, performing a long pilgrimage.

During his lifetime, he shall meet prominent personalities, will become a monk, will teach and be taught and will describe in great detail and with drawings the places that he visited.

Barskij visited Athos twice, in 1725-6 and in 1744. He stayed in Vatopaidi and in other monasteries, kept notes and described in detail, as Chrysochoidis (2006) cites, what impressed him the most, such as, for example, the operating system of a monastery, describing in a disarming sincerity how people were promoted into administrative positions, the life and the lifespan of the monks, as well as buildings such as the cathedral, the temples, the library and the auxiliary buildings of the Holy Monastery. He made drawings on the subject of the general facets of many monasteries, but unfortunately the general view of the Vatopedi Monastery and its cathedral were not rescued.

According to Stergiopoulou (2009) Barskij is characterized by the genuine religious rationality of his time, which combines, within a simple but illustrative narrative, the traveller's scientificness with the religiousness of an Orthodox traveller.

Simopoulos (1999), while presenting Barskij's work, cites that he is characterized by "*coolness and naivety*", he notes down everything that moves him deeply and impresses him, providing a richness of information in detail about the monasteries, the churches and administration of each site that he visits. He displays exactly the same behaviour in his diary, as the one of the medieval travellers that were anguishing over their daily survival needs, such as food and shelter, clothes and money.

He visits other places like Chios, Leros, as well as Thessaloniki.

Philosophical thinking of Russia during the second half of the 19th century

Nevertheless, religious tourism is not only limited to Barskij. Nihoritits (2004), who delved into the role that Mount Athos played in the education of Orthodox Slavs during the Byzantine and the Late period, argues that during the 19th century there was a great development of a strong interest for Mount Athos, which was considered to be a school for the South and Eastern Slavs, that in addition to monasticism they also practised on literary activities, such as copying and translating relics that concerned the influence of the Greek

⁷ A Russia that is structurally based on Byzantium but equally on progression.

Recently a new essay concerning the Byzantine idea was released on the subject, as it was conceived and expressed by two leading scholars Soloviev and Leontiev, on the historical and philosophical thinking of Russia, during the second half of the 19th century.

spirit into Slavic tradition through Orthodoxy. From Mount Athos the handwriting and the Slavic literature was initiated by the Saints Cyril and Methodius and was carried on when their disciples imparted it to Serbs and Russians. Besides, even the founder of Russian monasticism, Saint Anthony Patsersky, lived in Athos.

Historians and explorers, having the status of a traveler, and the subject of their research on Mount Athos, showed a particular consistency in the study of its artistic treasury and were proliferated during the 19th century, developing a remarkable scientific activity.

Russian travelers of that era might also have different interests, beyond the religious ones and at the same time could be the representatives of the Russian Historical School, travelers and scholars. Among them, based on their contribution to the Athonian investigations special mention should be made to the following:

Sevastyanov who was a diplomat, a researcher, a traveler and an archaeologist. From 1857 to 1860 he made three trips to Mount Athos resulting to a collection of photographs of Christian relics - a unique achievement for that time. Sevastyanov, with this application of the art of photography for the sake of archeology, was highly appreciated, as within his artwork monuments that were inaccessible to many scientists, and in particular the monuments of Mount Athos, were displayed.

Sevastyanov from 1852 to 1867 carried out a representative series of topographical drawings, photographs of wall paintings, of icons, manuscripts, miniature artworks, and accurate copies of some of them in collaboration with architects, designers and photographers, along with a collection of artworks⁸

Other travellers are Pomyalovskiy, Kapustin, Belokurov, Kavelin, and Dmitrievskij who showed a particular interest in the study of Athos and its artistic treasures and played an important role in preserving and promoting the Byzantine tradition, even though some of them had as their main purpose to largely serve ideologically the Russia's political shift to Pan-Slavism. Towards this spiritual, political and cultural doctrine that was developed during the 19th and the early 20th centuries, that aimed towards the political unification of the Slav populations into a sole federal state under Russian control. In fact, it served as an ideological pretence and a moral ideology of the Russian expansionist policy.

Another spot that attracted the interest of Russian travellers was Meteora, a place of intense religiosity, that was also visited by the Russian archimandrite Ouspenskij⁹ during his pilgrimage, who was born in 1804 and died in 1885 and was a forcible personality and a representative of the Russian school of History.

Castj III.2. Afon monaseskij. I Soudba Jega s 911 po 1861 God. Otdelenije vtoroje, that was published in Saint Petersburg to 1892

A tireless researcher, author, pilgrim, traveller and collector, he lived in a time when the Great and Holy Mother Russia, with its foreign policy, made its presence felt on the international stage. As Moscow became interested in the Orthodox populations of the Balkans, in Mount Athos in particular, and, of course, in the Palestinian region, he started his travel, heading for the Christian East. He also visited Meteora in 1859 and handed to us many and important descriptions of the Meteora monasteries and their operation.

Ouspenskij accurately portrays the life of the monks, such as the impression made by the sound of the wooden gong, that he tries to interpret it, by mentioning that it summons the faithful believers for peregrination, while the fast knocks symbolize the agonizing struggle of the faithful believers to listen to the words of God.

⁸Castj III.2. Afon monaseskij. I Soudba Jega s 911 po 1861 God. Otdelenije vtoroje, that was published in Saint Petersburg to 1892

⁹Ouspenskij drafted the abundant in information concerning monuments and painters of Athos travelogue in 1859-61: Vostok christianskij. Afon: Istorija Afo- na.

During his tour of Thessaly, and more particular in Larissa, one afternoon, which coincided with the Palm Sunday of that year, he portrayed more temples. When he visited the church of Agios Nikolaos, in order to attend the Nymph's devotional, he states: "*At six in the afternoon we visited the new temple, which is dedicated to Agios Nikolaos the miraculous. It was built in 1857 and has not yet been paved with marble flagstones. The interior is beautiful. Six and six columns on each side support its square roof. Among the columns, above the semicircular arches, the Twelve Apostles are depicted, as in the church of St. Achillios. Crystal chandeliers and many embossed glass candle torches hang from the middle of the temple. Behind the columns the brand-new pews stand. The icons were recently painted in Athens. Their artwork is mediocre. The faces are big compared to the rest of the body. I was saddened by this divergence of the hagiographers from the ancient patterns of the Orthodox iconography. But Mr. Lazarou¹⁰ also was sorrowed that the parishioners did not followed his advice and did not copy the Muscovite pictures.*"

Another distinct case is of the traveller **Davidof**, who during his visit to Mount Athos created coloured engravings with aspects of the monasteries of Athos, including the Vatopedi Monastery, and in 1835 presented a scrapbook album with text and plentiful material from historical watercolour paintings from Agio Oros.

These engravings were published a few years later, after the end of his voyage, between 1839-1840.

Davidof was a Russian nobleman who perambulated around Greece in 1835, to the, under foreign occupation, Ionian islands, to the Asia Minor and to other parts of the Ottoman Empire. The traveler was only 26 years old in the spring of 1835, when he set off from Rome, where he was on a mission from the Russian Government, on a trip to Greece and Asia Minor. A legal expert and a scholar of the Western European culture and education, multilingual and artistic, Davidof was a thinker who originated from a large intellectual family, while his mother was a descent from the Orlovs. He spent a great span of his childhood in Italy, studied law in Edinburgh and had developed relationships with representatives of the French Enlightenment. A journey into the antiquities of the -at that time- "exotic" Greece was for him a dream of his youth, that the time had come for him to fulfil. Kiosse (2005) considers this traveller's diary an invaluable document for the 19th century in Greece. Influenced by Homer and other antiquity writers and while co-travelling with painters, architects and archaeologists, Davidof toured around Greece with Corfu his first port of call in the, at that time, British occupied Ionian islands.

Summing up his impressions of this region, Davidof notes they seem to be of a particular interest because "*in addition to the natural beauty and the importance that it has by itself only, they form a sort of a boundary where Western Europe meets the East. Particularly pronounced here is the influence of England, that has managed to spread the culture and the tendency for luxurious living to the very borders of Greece. That is why the traveller has the impression that he hasn't left the urban life behind him yet and that everything around him feel very familiar.*" After Lefkada, Ithaca and Zakynthos, after passing through Katakolo, he continued his journey towards Olympia, Figaleia, Tripoli, Argos, Nauplio and Mycenae and from Corinth they sailed to Itsea and Delphi, to reach the city of Athens passing through Thebes, where they arrived in early July and stayed for a whole month.

In the two-volume Greek version¹¹ of the book and of Davidof's "Atlas", it is stated that through his work we are given guidelines to follow his journey and to derive useful information from his notes, on the prevailing conditions in those regions, at the beginning of

¹⁰Lazarou was a consul of Russia in Larissa at the time of archimandrite Uspenskiy's visit in the city and was also his companion on this tour

¹¹In 2004, the two-volume work of Davidof Vladimir, Atlas and Travel Notes was released

the 19th century. As the text is the testimony of a traveller, who along with the ancient history showed interest for the modern organization of the Greek state as well, the beauty of the Greek surroundings, scenes of daily life and the monuments in the form they were preserved during those years, are also depicted, through paintings.

Davidof kept a very detailed diary that he published at his own expense, which today constitutes an excellent testimony, because within his pages someone can recognize how positive the author was towards the locals at the regions that he visited and that despite the fact that he fascinatingly describes the landscapes, he also perceives that whilst the ancient splendor is absent from space, the spirit of what is visible within the eyes and souls of men, is not lacking.

Conclusion

No matter how the travellers have different starting points and goals in their descriptions, they are indirectly imparting a wealth of knowledge about achievements and values, because through the study of their texts they still continue to promote culture, until the present day.

A typical example of contemporary research on travelogues and travel projects that can be delved into under the prism of a new perspective, may be the Exhibition organized by the Mount Athos in Thessaloniki¹² in 2010 under the name "*The Architecture of Mount Athos through the Archive of Paulos Mylonas*". Of a great significance due to its anthropological dimension, it also combines a great scientific interest beyond the historical one, because the valuable material of Uspekij and Sevastyanov compared to the monumental work of Paulos Mylonas, can constitute a springboard for architectural scholars, especially for the unpublished material concerning the unknown side of Mount Athos, the ascetic habitats that Mylonas was diligently occupied with. by the Publications of the E.T.E. Tubeko O. , from where the excerpts are drawn.

With the revision and editing of Anastasios Ntourou and Phaedon Chatziantoniou

A later event was organized by the Russian Presidential Library in 2017. A multimedia exhibition called "*Heritage of Sevastyanov: Conservation and Study of Antiquities of Mount Athos*"¹³, which highlighted his work as a pioneer, this time in the art of photography.

Over time, the study of the texts of Russian travellers acquires a different value. That's because scholars acquire new interests and discover new perspectives, other and beyond the historical ones, because more sciences, other than history, such as geography and anthropology, are now studying these empirical comments of the travelers.

The place is connected to the people, along with their habits and customs, but also with their economy. This potentially means that it is also linked to the science of tourism, which is a major part of the economy.

The espousal of actions, such as the establishment of conferences for experts and seminars for the -of same denomination- Russian citizens, at regular intervals, that could potentially attract ordinary tourists, as well, would be particularly important for the promotion of the work of Russian travelers and for the economy of the areas that they've visited. The two Reports on Mount Athos, that was mentioned above, indicate that both material and interest for such movements exist. And given the fact that Admiral Usakov was declared a

¹²With the revision and editing of Anastasios Ntourou and Phaedon Chatziantoniou

¹³"Heritage of P. I. Sevastyanov: Preservation and Study of Antiquities of Mount Athos", Presidential Library, exhibition 2017

saint by the Russian Orthodox Church in 2001, the interest of travellers who are religiously motivated, may also tend towards areas of Greece, other than Mount Athos and Meteora.

An interesting proposal for the development of the region's economy through tourism could also be the introduction of a type of 'Cultural Route' similar to that adopted by the Council of Europe for EU member states. with the aim of further enhancing cultural cooperation between Greece and Russia and for the sustainable development of areas. A sailing trip, to better simulate the season, in the Ionian and Aegean that would follow the paths of the Russian military would give interested people the chance to walk in the footsteps of the travellers to study the texts as well as to make comparisons. This way in preserving the intangible heritage that our travellers inherited but also in boosting the economy of the islands visited.

Another suggestion could be, the initiative by the Greek side to fraternize the homelands of the travellers with the cities that they have mentioned in their travelogues, with the dual aim of, firstly, to achieve a greater sharing and publicity of these texts beyond the university classrooms, but secondly and above all, to arouse the interest of a wider touristic basis and perhaps a mutual, from the Greek side as well, interest in Russian cities.

As it can be seen from the aforementioned travelogue documents, no matter how afore-time and well-studied they may be, they can contribute in a variety of ways to the outgrowth of the regions that they describe, not only because they inherit information concerning the past, but most of all because they can still operate today as a channel of communication between populaces, enhancing the cultural heritage.

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