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Common pages in the history of the Greek and Russian people. Russia's contribution to the liberation of the Greeks. The Legendary Battle of Navarino.

Amazing climate, richness of works, surplus geographical position for trade and the glorious past of Ancient Greece will always attract the curiosity of the travelers and the attention of politicians in the islands of Archipelagos.

*B.M. Bronovski,
Officer of the Russian fleet*

This is stated in his memoirs by the Russian fleet officer Vladimir Bronovski (BC) for our country, who participated in the operations of the fleet officer in the Mediterranean Sea (Aegean and Ionian) under the leadership of Anti-Admiral Dmitry Nikolayevich Sienavin in the period 1805- 1807.

Greece and Russia, Greeks and Russians, two peoples, two stories, two paths in space and time that are often interwoven, sometimes identical.

It is difficult to overestimate the magnitude, dynamics, grandeur and grandeur in the common history of our two worlds, the origin of which, historically, culturally and geographically refers to mythology [9th Hercules, Theseus, Telamonas, Hippolyte Prometheus Bound, Yassen and the Campaign of the Prophets], and continues with the historical reality, from ancient times, with the colonization, the creation of Greek city-states throughout the Black Sea Area.

The presence of the Greeks in the Black Sea begins after the Trojan War in 1100 BC. The Sinope homeland of the cynical philosopher Diogenes, the comic poet Difilos and the historian of Kato Kato, was the first colony of Miletus in the Black Sea in 786 BC. and as a trading seat, it soon became a remarkable port with a lot of fleet and power. It was followed by Trebizond (756 BC), Kerasunda (700 BC), Amizus (Samsun-600 BC), Odessa, Vathy Limenas (Vatoum), Dioskouria (Sochumi), Pitiunda, Archeopoli (Nokolakevi), Kotyora (Ordo), Tripoli, Amassia, Ionopolis (Inambolis), Hersonissos, Panticapaeon and others.

From the Middle Ages onwards, from the time of the commercial trips of the Scandinavian peoples to Byzantium through the Russian cities known as "Routes from

the Gorges to the Greeks" and with the Christianity of the Byzantium with the baptism 988 AD the ruler of Kiev, the prince of Vladimir on the Tauris peninsula (an ancient Greek colony of the 4th century BC), THE CATALYTIC POINT in the history and the course of these two worlds, our historical, cultural, spiritual community is strengthened by seamless ties .

Many were the Greeks who emigrated here and the hospitable Russian land became their second home. Their traces in the course of Russian culture are still indelible. Known as the Photios of Monemvasiotis, the vestments of which adorn the collection of the Kremlin's Army Museum, the famous hagiographer Theofanous of Graecos, Archbishop Arsenios Elasson who was the head of the Church of the Archangels Michael and Gabriel at the time of Ivan of Terme, (1687), the brothers Ioanikos and Sophroni Leichoudis, the teachers of the Nikephoros Genesis, the founders of the Macedonian Academy of Sciences, and Evgenios Voulgaris, the National Benefactors Ioannis Varvakis and Matthaios Rizari, the Foreign Minister of the Russian Empire and the First Governor of Greece Ioannis Kapodistrias, as well as 20th century figures such as the famous collector Giorgos Kostakis, the Odysseus Dimitriadis archbishop, of international reputation archaeologist Victor Sarianides and others. It is a series of personalities that cover, without gaps, a period from the 10th century to our days

In the difficult years of the Ottoman yoke, Greek scholars, artists and clergy from Byzantium traveled to Russia, found refuge in homogenous Russia, and at the same time translated, taught, stories, resolving dogmatic and regular differences, and functioned as a living ties of Orthodox Russia with religious, lonely and artistic traditions of the Orthodox East, represented by Hellenism.

The newer political and military history of Russia is indissolubly linked to the history and course of the Greek world. Russian-Turkish Wars of the 18th Century (1768-1774, 1788-1791), active participation of the Greek population in them by the side of the Russian troops and fleet, Battle of Cesme in 1770 when the Russian fleet exterminated the Turkish near Chios, a migratory wave Greeks to Russia (especially after the annexation of the Crimea to the Russian Empire in 1783, when the Russian leadership, wishing to settle on the southern border of an Orthodox-homosexual population, gave the Greek lands for installation, exemption from military service and taxes); the founding of Greek communities in the South, mainly Russia, the founding of the Ionian State of 1800 (Admiral Usakov) of the first in the history of an independent Greek state, a Russian expedition in the Mediterranean under the leadership of Admiral Dmitri Seniyavin unknown in Greek literature, battles of Athos and the Dardanelles in May and June 1807 respectively, when for the first time the Russian fleet neutralized the Ottoman fleet, the founding of the Friendly Company in 1814 in Odessa, the active participation of Russian diplomacy in the case of the solution of the on the Greek question, the naval battle of Navarino in October 1827, when the united Anglo-French-Russian fleet destroyed the Turkish-Egyptian fleet, the Russian-Turkish War of 1828-1829 (victory of Russia, Treaty of Andrianoupolis on 14.9.1829, which Russia obliges the Gate to grant Greece autonomy and a few months later, in January 1830, the Establishment of the Independent Hellenic State, the Independence Protocol, is signed in London) all of these are just examples of crossing the historical gate of the two homogenous peoples.

Already the earliest descriptive descriptions define a single paradigm and principle which, in advance, ensures the relationship of benevolent reciprocity between the

Greeks and the Russians, the Orthodox, that is, Faith, which is a common goal and pole of attraction between the two peoples. The monk from Kiev, Vasileios Barsky, who in the period 1723-1747 is touring the Holy Land, among which the Greek world with its numerous monasteries and churches, points to this characteristic. Barschi is amazed by the very warm reception, with which the Greek population is facing everywhere Russian travelers who are seen by homosexual brothers. When Barsky, with his comrades, finds himself without resources for survival in Corfu, the local clergy will help him receive a special permit so that "these strange travelers from the country of the Russians" have the right to ask for charity, accompanied by Hieromonk Athanasios. When the Russian hikers, after collecting alms and the news of their arrival on the island, are known, the local residents compete with each other who will first call the travelers in his home. Barsky, however, finds that such a well-meaning mood is extended not to all but to homosexuals. A typical example of such treatment is the operation of the clinic of Chios, in which, exclusively, patients are accepted and healed exclusively orthodox faith. It is also noteworthy that for Russian pilgrims the acquaintance with the Greek population and element mainly takes place in the churches and monasteries they visit.

The work of Barski describes with brilliance the general context in which the fermentations between the Greek and the Russian populations take place. In particular, however, historical events and circumstances can not leave untouchable and unaffordable good-natured bilateral relations. This is noted in the second half of the 18th and early 19th centuries when the Russian troops are conducting war operations against the Turks in those locations where the Greek population is established.

In the memoirs of the travelers there are frequent references to the fact that Greeks, quite often, see the presence of the Russians the possibility of being exempted from the religious oppression imposed on them by the Turkish conquerors. Khmeteski records the fact that a group of senior clergy of the Aegean islands sent a letter in February 1771 to Great Catherine and Alexios Orlov, the head of the Russian fleet, asking them to take the protection and favor of "all virtuous Christians of Greek religion ". More important, however, is the fact that similar moods are recorded not only within the upper clergy, who were undoubtedly initiated in the political situation,

in the general aspirations and balances in the region, but also in the simple believers. Bronovski describes several examples where the simple people, when the Russian fleet arrives, are addressing Russian soldiers by asking them to help them get rid of the Turkish oppression. Here is a typical example of Bronovski's memoirs during the arrival of the Russian fleet in Imvros:

"Every Turkish head of the village requires bribery. In order to freely provide the right to exercise religious duties sometimes requires, arbitrarily, bribe. If the Greeks do not pay it, he orders that the will be destroyed. This misery also found the inhabitants of the island. I do not know why the priest believed that, supposedly, I have the right to allow the inhabitants to restore the church. The priest in his extended speech expressed this request. ... I was surprised, however, considering our administration's conviction that "how can we be honest with the Greeks?" And considering that my refusal would not be understood (because not only the Russian officer, but also the simple soldier as their very superior), I gave my consent and I was forced to follow the people, where he went. ... »

Yet, even when the Greeks do not have the opportunity to participate directly in the war operations, they do not hide their joy from the successes of the Russian fleet and the defeat of the Turks. The Russian Navy captain Sergei Pleshev describes that during his 1772 voyage to the Near East, the launch of new Russian naval combatants against the Turks became known. According to Pleshev, this news has prompted the Greek population with a blast of admiration: "The people enjoyed and everyone considered themselves happy because they help the Russians against the Turks."

The above-mentioned Plesheev records his surprise when, during his stay in the Near East, he approached him "dressed in Turkish clothing" by a woman, a wealthy family, and, speaking, expressed her enthusiasm for the successes of the Russian navy in the Mediterranean. Despite his surprise, she decided that this woman, although she knew the Turkish language perfectly and was dressed in Turkish clothing, was a Greek woman and hated the Turks. "Let God (the Russian navy - TG) give his victories a success, free our captives from the captivity and our brothers, whom the Turks oppress worse and alive," in this way the Greek responds to the news about the victory of the Russian navy. The latter example suggests that the Orthodox religion, as well as hatred towards the Turks, are the connecting links between the Greek population, despite the fact that the need to adapt to the conditions of the Turkish yoke, which implied the adoption by each community of the individual of the adaptation model, perpetuated the differentiation of Greeks among themselves.

In almost all memoirs of military travelers who are involved in the war against the Turks, there are examples of Hellenes' support, participation and contribution to these businesses. We mention only one example of the events of the Russian-Turkish war of 1768-1774, which is recorded by the Russian fleet officer Matthew Kokovchev, which quite a number of times reflects the view of the Russian travelers about the Greeks:

"During the presence of the Russian fleet in the Archipelago, encouraged by the presence of Russian weapons, the Greeks (TG) showed excellent examples of inertia. Their smaller boats, in case of attacking Turkish galleys, preferred to self-capture by being captured by the enemy. Their non-regular troops ... in their approach to the shore showed extraordinary prowess that encouraged them all. The fishermen, the Mykonians and other islanders were armed with small boats ... and, with the help of the Russian fleet, not only captured the Turkish merchant ships, but, disembarking regularly on the coasts, deserted the settlements. »

The popular diplomacy of the Russian military has brought results. In all, essentially, the regions where the Russian fleet arrives, the Greek population welcomed him with joy and enthusiasm. According to Vladimir Bronovski's memoirs, in April 1807 the Imvros Greeks "gladly offered (to Russian troops - STM) anything they wanted, albeit in small quantities, without requiring repayment ...", while in Samos, shortly after the Battle of the Dardanelles, "the crowd, or, better, the whole city, followed us. In the square, near the fountain, girls ... leaving their pitchers, offered us bouquets of flowers. "

As a result, the Greek population is identified with Russia, and its struggle for independence directly links it to the Sienyev campaign and the presence of the Russian fleet in the Mediterranean. Officer Pavel Savin described the reaction of the inhabitants of Hydra to the arrival of the Russian fleet as follows: "Immediately they sent dealers from the city to congratulate the Admiral on the occasion of their good arrival" while at the same time stated: "All Greeks, in those who still have the spark of honor - are ready to die for their freedom and their love for Russia. "

Several such descriptions are also found in Bronovski's memoirs: "In a strong feelings of zeal and loyalty to Russia, the Greeks swore again and triumphantly to pour the last drop of their blood for Russia. Part of the Greek population already sees Russia as its second home. According to Bronovski, after the naval battle of Athona and during the peace talks with the Turks and the preparations for the return of the Russian fleet to Corfu, the Greek population of Tenedos was dispersed on the different islands of the Archipelago, where they were not controlled by Turks after the siege of the island, the Turks uprooted all their trees and destroyed all the vineyards). At the same time, many Greeks "swore faith in Russia (they adopted Russian citizenship) and headed for Corfu, awaiting a favorable opportunity to travel to Russia."

However, the brightest and most intense description of the interpersonal relations between the two peoples, Greeks and Russians, developed during the third campaign in the Aegean and the Mediterranean headed by Admiral Sieniavin, as well as the role of Admiral himself in strengthening these relationships, is the one that records the farewell scenes with the Russian fleet in Corfu. Let's describe the fact that Svinin:

It was impossible to watch this moving scene unimpressed, which surprised us all when ... the Admiral was lastly directed to worship the benevolent relics of Saint Spyridon. Not only the streets, but all the windows, the roofs of the houses, were full of people, who bowed and in any way saluted Senaivin. The crowd followed our footsteps and waited for us throughout our farewell meal ... The crowd hooked us up to the waterfront, which we also found packed with people. Everyone wanted to say goodbye to Sienyavin to embrace him. Honorable Greeks, for one minute, they forgot the danger that lurked them and, opening their hearts, showed how much they felt obliged to Seniavin for the happiness and freedom they had throughout his administration. Seniavin could not be indifferent, tears flooded his proud cheeks - I cried like a

child. For the first time I loved the Corfiots with all my soul. For the first time, I felt sorry to be separated, as if they were close relatives.

With plenty of satisfaction, I saw the sadness of the inhabitants during our separation with our soldiers. They said goodbye to friends, cried, assured each other of friendship, recognition and, despite communicating in a difficult-to-understand dialect - ours in bad Italian and Greek, the Corfiots in bad Russian - their dialogues indeed , were expressive. Is not that a great honor for our soldiers? To conquer the hearts is more important and more sophisticated than to conquer states.

A similar description, inspired by the warmest feelings, is also found in Bronesky's memoirs:

The farewell of the inhabitants to our soldiers testified to the sincere popular love for us, which he can not describe any penny. When the troops stopped in front of the church of Saint Spyridon to receive the blessing before the journey, clergy from all the churches, dressed in black, came out with crosses and with sanctification. The first priest, giving salt and bread to the Admiral, began to speak, but he caught his weeping, filled his tears, and could not continue. The drums sounded, the troops started and headed for the waterfront. Not only the streets, the square, but also all the windows, the roofs of the houses were crowded by people, who, in his attempt to express his gratitude, temporarily forgot that by his sincerity he angered his opponents (ie. of the French). From the balconies, the flowers fell to the soldiers, moments-moments, the sad silence was cut by voices of gratitude and gratitude. On the waterfront, when the soldiers entered the boats (to board the ships), everyone was farewell to his acquaintance, wished not to forget each other, embrace and cry ... I first saw and I believed that the Corfiots had a reason to love the Russians without us being literally

orphaned. It can be said that the Corfiots and the Dalmatians were the favorite children of Russia, whom we protected and trespassed, without requiring any sacrifice from them.

It is precisely in these words, precisely in these expressions and feelings that we trace the essence of the Russian campaign in the Archipelago and the Adriatic. By liberating the native population from tax swords, by helping to their prosperity, bliss and development, Russian soldiers and diplomats, homologous Orthodox Greeks who faced them with a sense of sympathy and partnership, essentially provided protection to the Greek population. This was a logical development, expression and consequence of the long-standing historical and spiritual relations of the two peoples, which served as a basis for further rapprochement and engagement in the coming decades, when the question of the liberation of the undercover Greeks is becoming more acute.

When the Revolution erupted in Greece in 1821, the Greeks are increasingly oriented towards Russia, aiming at supporting it as a guarantee for the attainment of their goal, namely the successful outcome of the struggle against the Ottoman yoke. All the more so for the first time that the issue of life or death for the Greeks is so acute. At the heart of the armed conflict, Russian pilgrim Kir Bronnikov, Sergeyev's sergeant, describes as follows the public opinion and dispositions of the inhabitants of Skopelos near Mount Athos: "The inhabitants were in great distress, especially women. When we met on the street and did not know the Russian language, we woke up and in the tears told us the following, which later explained to us an interpreter: "If Russia did not help us, then we Greeks were lost", and adds that some of its inhabitants of the island, however, do not share this view and "despite this unfavorable situation and the difficult position in which they were found, they did not abandon their pride".



NAVARINO BATTLE

On June 24 / July 6, 1827, in a diplomatic play to control the passage to the East, the three Great Powers of the time, England, France and Russia, sign in London the tripartite Julian Convention of London ("Triple Alliance"). This convention essentially repeats the terms of the Petersburg Protocol between Russia and England (March 23 / April 4, 1826), according to which the two Powers agreed to mediate the creation of a single Greek state, subordinate to the Sultan. This protocol essentially meant a departure from the principles of the Sacred Alliance and was the first diplomatic text (bilateral agreement) to name the name "Greece" and to recognize a political existence among the Greeks. For a moment, France is hesitant to join the Petersburg Protocol because it maintains cooperative relations with Muhammad Ali of Egypt, but after persistent refusal by Pyxi to accept a peaceful solution to the Greek question, she also joins the tripartite Julian convention in London. This convention essentially repeats the terms of the Petersburg Protocol, but it also contains a coercion clause or at least intimidation. Navy troops of the three Forces would undertake to

stop the hostilities. At the same time, they would proceed to trade relations with the Greeks and to appoint consuls. The refusal of the Gate to submit to the will of the Triple Alliance resulted in the naval battle of Navarino.

The naval battle took place on 8/20 October 1827 in the Bay of Navarino (south-west coast of the Peloponnese) and the Turkish-Egyptian fleet and the Allied-English-French-Russian fleet collided. Previously, allied squads were sent to the region to impose a ceasefire, which the Turkish side did not accept. Allied chiefs, Admiral Edward Kodrington, head of the English squad who had the general command, Vice-Admiral Henry Derigny, French fighter and Admiral Longine Heyden, leader of the Russian squad, decided that the fleet flew into Navarino Bay, where was the Turkish-Egyptian fleet under the leadership of Ibrahim Pasha. The Turkish-Egyptian fleet consisted of 89 vessels with 2,240 guns, and the allied had no more than 27 ships - 12 English, 8 Russian and 7 French - with 1,324 guns.

A "random event," as some historians of Navarino's naval battle characterize, played the role of a "fatal event". At some point a hostile firepower reaches very close to the Dartmouth warship, and the governor of Cork sends a boat to a few men and leads Lieutenant Fitzroy to force the hostile firebird to move away. But after trying to convince the English not to approach, they shoot, they kill the commander and some more men and turn on the firearm. Dartmouth returns fire. The French flagship "Siren" is struck by the Egyptian frigate "Esmina". Immediately the French Vice Admiral Derigny orders a fierce gun against the hostile frigate and in minutes the fire generalizes. English Admiral Kodrington sends Greek pilot Petros Mikelis with a few men to Egyptian commander Mouharebbe and tells him that the allies are not aiming to beat the Turks, but to force them to leave the Navarino and return to their bases in the Dardanelles and in Alexandria. The Egyptians kill the Greek envoy of Kodrington and in a few minutes the French flagship "Asia" sinks the Egyptian flagship. From this moment on, the battle is generalized and goes beyond design and control. Shortly afterward, the Russian fleet approached the flagship "Azov", so the morale of the allies is revived and the cannibalism becomes even more intense and stubborn.

Around 18.00 on 8/20 October 1827 everything was over. The naval battle had lasted for four hours and its result showed the supremacy of the European fleets. Of the 89 Turkish-Egyptian fleet, the 60 had been completely destroyed and plunged, while the rest were thrown into the shallow bay with significant damage, while the human casualties accounted for about 6,000 dead and 4,000 injured. The right allies lost no ship, while in human losses there were 174 dead and 475 injured.

The joyous news of the occupation of the Turkish-Egyptian fleet was greeted with great enthusiasm by the Greeks who were now seeing their day of freedom.





*Графическое оспроизведение Наваринского сражения / Γραφική αναπαράσταση της Ναυμαχίας του Ναβαρίνου / **Graphic representation of the Battle of Navarino***



The regular contacts between the Greeks and the Russians result in a certain cultural impact of Russia in Greece. For example, the stay of the Russian fleet in Poros, where the Russian naval base was established in the first years after the revolution, the Russian naval yacht known to date, to some extent, affect the everyday life and way of life of the island's inhabitants. Recording his impressions of his visit to the island, Bassili states:

"It can be considered that Poros is a Russian city, while the coasts of Morea developed a Russian province. Almost all the inhabitants understand our language, while several young Poirotans speak freely Russian. Their friendly relations with our sailors began from that very day, when the first Russians, who stepped on their feet on the island, instead of making a long stroke, took off their creep and, making their cross, they said, "the Greek is a Christian , the Russian is a Christian "and was hugely embraced as a flock of the same church, while the wine bowl sealed their brotherly union."

Characteristic is the fact that Russian travelers face the bonds of orthodoxy as the foundation stone of the friendship of the two peoples. Bassili, in fact, says that the stay of the Russian fleet in Poros, to a significant extent, contributes to the economic development of the area, improving "the state of the city with its views". The cultural

impact of Russia is felt elsewhere in Greece. Describing the upper society of Syrah, Bassili reports "how pleasant it is to listen to the high society girls who attended the Institute of Odessa to speak Russian."

Travelers also point out that in the early years following the Revolution, Greeks, even those from the lower income and social strata, are particularly interested in Russia, although they often show their inconvenience as to how they imagined it mountainous country. Orlov-Davidov writes that during his stay in Andritsaina (Arcadia), a number of strange inhabitants gathered to see the Russian visitor "and they asked me about Russia, for example if biceps eagles were born in our country".

He continues

"The stamp with the double eagle in my passport provided me with every respect from the local administration in Nafplio, which instructed an employee to prepare all the details of my further tour." Russian traveler Orlov-Davinov, who traveled to Greece in 1835.

It can also be said of Russia's quite strong political influence on the domestic affairs of Greece during this period. Russian tourists say that when making a decision, not necessarily at a higher political level, the Greeks operate and think by counting Russia's reaction and stance. Bassili, for example, writes that during an anti-governmental uprising in Poros, a Greek officer of the regular army, on the Russian ship, "explaining our events with the simple dialect of sentiments, prayed for our Admiral to not take a negative conclusions about the whole Greek people from the example of the rebels and continued: "What will they say in Russia?". After Kapodistria's assassination, Russian influence is partly limited, but still remains strong. The role of the Russian party, which consists of followers who regard Russia as the main guiding principle, is strengthening in the second half of the 1830s and is a determining factor in shaping Otto's policy. It is also characteristic that, even when the influence of the Russian party shrinks in the early 1840s, Greek political circles do not make decisions without the prior approval of Russia. The Russian diplomat describes that during the Revolution of September 3, 1843, which resulted in the adoption of a Constitution, the insurgents, headed by Dimitrios Kallergis, "did not want to act without being convinced in advance of their assent and approval of Russia ". At the same time, the Russian diplomat stresses that Kallergis, having doubts about the support of Russia, has made the following trick:

"On the night of September 3, 1843, the conspirators, walking in the streets of Athens, gathered outside the home of the Russian Deputy (Ambassador) during a reception that took place that night, and sent their head in to ask the Ambassador's opinion on their work. Kallergis entered the room, was a few minutes between the visitors, did not exchange a word with the host, who was playing cards, and returning to his comrades told them, wickedly, supposedly on behalf of the Russian ambassador, the fatal "yes". On the following day, Mr. Katakazis (our then Deputy), in order to avoid bloodshed and to prevent the further expansion of the revolution, which threatened to spread and crush King Otto from his throne, he was forced, , along with other representatives of foreign states, to recognize the revolution.

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Hellenism and philhellenism in Russia have always been an enormous potential that has secured both the prosperity and the reunification of the Greek community in Russia, the preservation of its national identity and conscience, and the development of the Greek state, as well and to further strengthen the bilateral relations of the two homogenous peoples, linking them to a common historical path, common spiritual ties, both at institutional level and at the level of interpersonal relations.

In conclusion, it is worth mentioning a passage from the memoirs of Alexander Milukov, a Russian traveler of the second half of the 19th century, who visited our country. It is in 1857, a period after the Crimean War, when the political leadership of Greece is increasingly oriented towards the West, while Russia's influence in the wider region is weakened. Miliukov says that during his walk at the foot of the Acropolis and accompanied by a Greek known to him, with whom he communicated in French, he met an elderly Greek shepherd. At first, the shepherd thought that the foreign traveler was a German, but he learned that it was Russian, "the frozen face of the elder was illuminated. -Russian! - said the old man placing his hand on the heart, - sat down, sat down! The Russians are our guests!

The Russians are our brothers! "

I think that these words of the Greek shepherd best characterize the relations of the two peoples over time, primarily at the interpersonal level, at the level of ordinary people, irrespective of political circumstances, balances and feasibility.

