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HISTORICAL TRACES IN SOUTHERN GREVENA DURING OTTOMAN OCCUPATION

Abstract: *The main body of the work is related to the succinct presentation of the historical course of each settlement in the southern part of the Prefecture of Grevena, during the Turkish rule in Greece. The originality of the subject lies in the use of mainly primary literature and the study of the specific area was decided for practical reasons. The specific area is close to the monastic center of Meteora but also to other monasteries, as a result of which there is an abundance of literature sources that can derive from these monasteries. Also, the area was part of the itineraries followed by many foreign travelers, who from Ioannina were heading either to Thessaloniki and Constantinople or to Southern Greece. These reasons, combined with the fact that it would be difficult, if not impossible, to study all the Thessalian settlements and end up to safe conclusions, given the small number of sources for the rest of the Thessalian area, led to this choice. Regarding the chronological limits, the research moved over a period spanning from the 14th century to the 19th century and the beginning of the 20th since the conquest of Thessaly by the Ottomans began at the end of the 14th century and a part of it (today's southern part of the Prefecture of Grevena and the area of Ellassona), was liberated in 1912. Consequently, the southern part of the Prefecture of Grevena and the territory of today's Prefecture of Trikala, constituted then, the area of northwest Thessaly which already from the era of Byzantium was a single geographical entity.*

Regarding the content of each settlement, the time of its creation (or the first reference to the sources) and dissolution (if it does not exist today) of the settlements, the presentation of population data and data on ownership status, information on the economic and social life (functioning of schools, notable events, monuments of a mainly ecclesiastical nature) and anything else deemed worthy of mention were taken into account. In particular, attention was paid to the detection of all reports of the settlement, in written sources (published and unpublished), so that all the information concerning each settlement, even the simple reports, become known and accessible to the research and also in order to record all types with which each toponym is found, which also facilitates its

etymology (although this identification was not always possible). To gather all this material, extensive research was carried out in all kinds of unpublished or published sources (ledgers - texts of Thessalian monasteries - publications of the time - texts of travelers - texts of geographers (Greek and foreign) - collections of sources and documents). Two censuses, the one of 1454/55 carried out by the Ottomans and the one of 1881 carried out by the Greek Ministry of the Interior after the integration of Thessaly into the Greek kingdom (except for the areas of Deskati and Ellassona), were the main axes. The research was necessarily extended to sources from the Byzantine era in order to determine how many of the identified settlements existed during this era.

Key words: *Grevena, specified settlements, Turkish occupation.*

HISTORIJSKI TRAGOVI U JUŽNOJ GREVENI ZA VRIJEME OSMANSKE OKUPACIJE

Apstrakt: *Glavni dio rada odnosi se na sažetu prezentaciju historijskog razvoja svakog naselja u južnom dijelu prefekture Grevena tokom turske vladavine u Grčkoj. Originalnost teme leži u korišćenju pretežno primarne literature, a odabir konkretne oblasti bio je opravdan praktičnim razlozima. Ova oblast se nalazi blizu monaškog centra Meteora, kao i drugih manastira, što rezultira bogatstvom literarnih izvora koji potiču iz tih manastira. Takođe, oblast je bila dio putanje koje su pratili mnogi strani putnici, koji su iz Janjine putovali ili ka Solunu i Carigradu ili ka južnoj Grčkoj. Ovi razlozi, zajedno sa činjenicom da bi bilo teško, ako ne i nemoguće, proučiti sve naseljenosti u Tesaliji i doći do sigurnih zaključaka, s obzirom na mali broj izvora za ostatak tesalskog područja, doveli su do ovog izbora. Što se tiče hronoloških granica, istraživanje se proteže kroz period od 14. do 19. veka i početak 20. veka, s obzirom na to da je osvajanje Tesalije od strane Osmanlija počelo krajem 14. veka, a dio ovog područja (danas južni deo prefekture Grevena i oblast Elasona) oslobođen je 1912. godine. Tako je južni dio prefekture Grevena i teritorija današnje prefekture Trikala tada predstavljala oblast sjeverozapadne Tesalije koja je, već u vrijeme Bizantije, bila jedinstvena geografska cjelina.*

Što se tiče sadržaja svakog naselja, uzeti su u obzir vrijeme njenog nastanka (ili prva pominjanja u izvorima) i nestanka (ako ne postoji danas), prezentacija podataka o stanovništvu i vlasničkom statusu, informacije o ekonomskom i društvenom životu (funkcionisanje škola, značajni događaji, spomenici pretežno crkvene prirode) i sve drugo što se smatra vrijednim pomena. Posebna pažnja posvećena je otkrivanju svih pominjanja naseljenosti u pisanim izvorima (objavljenim i neobjavljenim), kako bi sve informacije vezane za svaku naseljenost, čak i jednostavni podaci, postale poznate i dostupne istraživanju, kao i kako bi se zabilježili svi oblici pod kojima se svaki toponim javlja, što olakšava njegovu etimologiju (iako ova identifikacija nije uvijek bila moguća).

Da bi se prikupio sav ovaj materijal, sprovedeno je opsežno istraživanje svih vrsta neobjavljenih ili objavljenih izvora (knjige - tekstovi tesalskih manastira - publikacije tog vremena - tekstovi putnika - tekstovi geografa (grčkih i stranih) - zbirke izvora i dokumenata). Dva popisa, jedan iz 1454/55. godine koji su sproveli Osmanlije i jedan iz 1881. godine koji je izdao Grčki ministar unutrašnjih poslova nakon pripajanja Tesalije Grčkom kraljevstvu (osim područja Deskati i Elasona), predstavljali su glavne osnove. Istraživanje je nužno prošireno na izvore iz bizantskog doba kako bi se utvrdilo koliko od utvrđenih naselja je postojalo u ovom periodu.

Ključne riječi: *Grevena, određena naselja, turska okupacija.*

Introduction

Information gleaned about mountains, oceans, ice ages and even the rise of human civilization is of billions of years old and derives from sedimentary deposits scattered throughout the region of the Prefecture of Grevena¹. Unfortunately, the lack of systematic excavations is not helpful yet (perhaps the most underestimated Prefecture in Greece concerning archaeological and historical survey), in order to form a great range of geo-archaeological information regarding the birthplace of Europe². Obviously, efforts are being made but there is still a lot of work to be done. Therefore, the information that exists is mainly related to the past during the Turkish occupation, until now though.

The settlements studied in this article, belong today to the southern part of the Prefecture of Grevena. However, taking into account both the Ottoman administration system and the well-known for its stability, the division of ecclesiastical provinces, by the Eastern Church, this area was considered as part of northwestern Thessaly³. This was due to its connection with the area of Trikala until 1881, when it continued to be under Ottoman occupation as it was not included in the territories granted to the Greek state. Until the liberation of Thessaly, it followed the fortune of the Trikala⁴ while on the ecclesiastical level, it belonged to the Episcopacy of the Stagoi which had its headquarters in Kalambaka, below Meteora. The connection of the area in question with Thessaly and the Episcopacy of Stagoi has its roots in the Byzantine era when the borders

¹ Dina Ghikas, Anne Rassios, A Billion Years of History Within the Grevena-Deskati Watershed, *Bulletin of the Geological Society of Greece*, Year 54, No. 1, 2019, 32.

² Geopark Grevena-Kozani, *About Tethys*, <https://www.geoparkgrevenakozani.com/2016/03/why-tethys.html> (Accessed: 4/3/2024).

³ Michalis Kokolakis, *The Late Pashalic of Ioannina: Space, Management and Population in Epirus during Turkish Occupation*, Athens 1993, 198-199.

⁴ Kostas Spanos, History of Deskati and its Region, *Historical and Folkloric Workshop of Deskati*, Proceedings, Deskati 1995, 63.

of Thessaly reached Katakali (then called Katakalous)⁵ and were identified with those of the Episcopacy of Stagoi⁶.

Northwestern Thessaly is bounded in the west by the mountainous range of Pindos which separates it from the Region of Epirus, with which it had a common course several times. To the south and east, there is no physical boundary that clearly distinguishes it from the current Prefectures of Karditsa and Larissa. It seems, however, that in delineating their boundaries, the status of belonging to the local metropolises, as it had been consolidated over the centuries, was taken into account, with few exceptions⁷. To the northeast, the Kamvounia Mountain and the riverbed of the Sioutsa, a tributary of Aliakmonas River (the Susitsa of the Byzantine inscriptions), clearly define the plateau of Deskati and the valley of Filouria⁸ while to the northwest, the current boundaries of the Prefecture of Trikala, leave little outside, the old boundaries of the Episcopacy of Stagoi and Byzantine Thessaly.

As far as the geographical relief is concerned⁹, the mountainous massifs of Pindos with its ramifications and the Chasia Mountain stand out¹⁰. Two big rivers, with numerous tributaries, originate from the mountainous range of Pindos. The Achelous River which puts out near Messolongi¹¹ and the Pineios River which puts out into the Thermaikos gulf¹². A system of crossings ensures communication of the Region with Epirus, Ioannina or Arta via Pindos¹³. The one that led through the Aspropotamos to Arta, the one that led from Klinovo to Kallarites and Ioannina and the most important, both during the Turkish occupation and in the present¹⁴, the one that led from Trikala to Ioannina, via Zygos and Metsovo were the most important roadways. To the north, communication was ensured through the road that leads from Kalambaka to

⁵ Petros Kalonaros, *The Chronical of Morias: The Greek Text according to the Code of Copenhagen after addition and variation from Paris*, Patra 1940, lyr. 3673-3674; Kostas Spanos, Supplement to Byzantine Thessaly, *Thessalian Calendar*, 15, 1989, 83.

⁶ Dimitrios Sofianos, Acta Stagorum - The Old Byzantine Documents of the Thessalian Episcopacy of Stagoi regarding the Years 1163, 1336 and 1393, *Trikalina*, 13, 1993, 50-51, 60, 63.

⁷ Dimitrios Raptis, Household Crafts in South Pindos: The Weaving Art in Myrophylo of Trikala during the 19th and 20th Centuries, *Thessalian Calendar*, 38, 2000, 181-182.

⁸ Christos Liolios, *Trekking in the Villages of Filouria in Chasia Mount in the Prefecture of Grevena*, Deskati 1982.

⁹ Victor Dousmanis, Military Geography of Thessaly, *Thessalian Chronicles*, 4, 1933, 23-33; Victor Dousmanis, Military Geography of Thessaly, *Thessalian Chronicles*, 5, 1936, 22-23; Ioannis Papatotiriou, Province of Kalambaka, *Trikalina*, 7, 1987, 178.

¹⁰ Kostas Spanos, The Villages of Kalambaka in 1754, in the Ledger 225 of the Monastery of Varlaam, *Thessalian Calendar*, 10, 1986, 180.

¹¹ Dimitrios Raptis, Household Crafts in South Pindos: The Weaving Art in Myrophylo of Trikala during the 19th and 20th Centuries, *Thessalian Calendar*, 38, 2000, 180.

¹² Antonios Psilovikos, The Development of the River Pineios of Thessaly, *Trikalina*, 11, 1991, 444.

¹³ Konstantinos Sfikas, *Postal Transport in Thessaly during Turkish Occupation*, Athens 1951, 19-20; Lazaros Arseniou, *Thessaly during Turkish Occupation*, Athens 1984.

¹⁴ Arno Mehlan, *The Trade Routes in the Balkans during Turkish Occupation*, Athens 1979, 376.

Grevena¹⁵ and also through another one that, starting as a branch of the previous one, leads to Deskati and in the past, continued to the town of Servia. This is the Byzantine road of Servia-Deskati-Stagoi¹⁶. The less important road, from Trikala to Grevena, via Elassona and Servia, also led to Macedonia¹⁷. Towards the east, today's national road which connects Trikala with Larissa, follows the same route as the one used by travelers during the period of the Turkish occupation¹⁸. Towards the south, there were roads leading to Karditsa through the narrows of Pylis¹⁹.

Deskati

Deskati is hidden between Kamvounia Mountain and the dense forests of Chasia Mountain²⁰. Territorially, it belongs to Thessaly since its waters flow into the Voulgaris River which is a confluence of the Sarantaporos River which in turn, flows into the Pineios River. The water basin of Pineios River belongs to the whole of Thessaly²¹. It is a small town which in 1964 was the main reason for the creation of the Prefecture of Grevena. Along with Agios Georgios, Dasochori, Diasselaki, Gilofos and Paraskeui, it was detached from the Prefecture of Larissa²². The Turkish census 1454/55 mentions Deskati as “*Deskata*” and puts it among the controlled area of the commander of Trikala, consisting of 64 families²³. After approximately one century, in 1520, the town is referred as “*Antesikata*”²⁴. In some other sources of the Ottoman occupation it is cited as “*Deskati*”, “*Diskati*”, “*Diskata*”, “*Dyskata*”, “*Dhskata*”, “*Disikata*”,

¹⁵ Victor Berard, *Turkey and Hellenism: Travel to Macedonia*, Athens 1987, 386; Maria-Christina Chatziioannou, *Historic Development of the Settlements in the Region of Aliakmonas during Turkish Occupation*, Athens 2000, 19.

¹⁶ Kostas Spanos, *The Byzantine Road Servia-Deskati-Stagoi*, Larissa 1979, 33-34.

¹⁷ Maria-Christina Chatziioannou, *Historic Development of the Settlements in the Region of Aliakmonas during Turkish Occupation*, Athens 2000, 20.

¹⁸ Spyridon Paganelis, *Travel Notes: The Military Conquest of Arta and Thessaly*, Athens 1882, 357.

¹⁹ Anna Avramea, *The Byzantine Thessaly until 1204: Contribution to Historic Geography*, Athens 1974, 97; Henry Westlake, *Thessaly in the 4th Century BC*, *Thessalian Calendar*, 33, 1998, 14.

²⁰ Kostas Spanos, *The Modern Greek Surnames in Deskati*, *Makedonika*, 12, 1972, 124.

²¹ Theodoros Sarantis, *Grevena: Contribution to its History*, *Makedonika*, 26, 1987, 247-248.

²² Alexandros Drakakis, Stylianos Koundouros, *Records on the Establishment and Development of Municipalities and Communities (1836-1939) and Administrative Division of the State*, Vol. II, Athens 1940, 515; *Central Union of Municipalities and Communities of Greece, Data of establishment and development of Municipalities and Communities: Prefecture of Larissa*, Athens 1961, 76-77.

²³ These are the partially utilized data of the census carried out by the Ottomans in Thessaly (12/22/1454-12/10/1455) based on the excerpts from the ledger M.M. 10, which is kept in the Archives of the Presidential Council in Constantinople; Kostas Spanos, *History of Deskati and its Region, Historical and Folkloric Workshop of Deskati*, Proceedings, Deskati 1995, 35.

²⁴ The prothesis numbered 401 of the Monastery of Metamorphoses of Meteora, with records of the period 1520-1540 and some later ones.

“Dysikata”, “Douskata”, “Ntisikata”, “Tesikata”, “Tisikata”, “Tiskata”, “Tiskati”²⁵.

Thessaly was liberated in 1881 but this was not a reality for Deskati, regardless its participation in all the revolutionary movements in the Thessalian plain. On the contrary, on May 1854, it was tested by adverse conditions, such as arson and plunder²⁶. Finally, Deskati was liberated on October 6th 1912, having previously suffered the consequences of the Greek-Turkish War in 1897 and participated in military operations for the liberation of Macedonia. In any case, the town was a very significant place for the Turks after 1881²⁷.

In 1754, Deskati had pretty much 125-130 families²⁸. In 1809, it had 300 houses and payed its taxes in another town called Zitouni which is the modern city of Lamia²⁹, in central Greece. In 1822, it was characterized as the “*Mainland of Chasia*”, implying that it was the administrative capital of all the villages of Chasia Mountain in northwest Thessaly³⁰. Around 1800, inhabitants from neighboring settlements which were abandoned, came to settle down in Deskati³¹.

²⁵ Ledger numbered 250 of the Monastery of Varlaam of Meteora, with records of the year 1765, 17a; Grigorios Velkos, *The Oldest Codex of the Monastery of Panagia Olympiottissa in Elassona*, Elassona 1994, 30, 58-59, 88; Photios Vourlas, *Anecdotal Memories from Achladea, Kalambaka, Trikalina*, 18, 1998, 205; Stefanos Dalambyras, *Anecdotal Inscriptions and Engravings of Byzantine and post-Byzantine Monuments of Elassona Province*, Larissa 1970, 1, 66; Takis Theodorakis, *Mavreli (History-Language)*, Mavreli 1987, 27; Evangelos Kofos, *The Revolution of Macedonia in 1878*, Thessaloniki 1969, 205; Ioannis Notaris, *Archives of Stefanos Dragoumis: Anecdotal Documents about the Revolution of 1878 in Macedonia*, Thessaloniki 1966, 201, 203, 215, 251, 288, 295, 299; Sergios Sigalas, *Holy Monastery of Saint Nikanoras (Zavorda) and its Heritage Guard*, Grevena 1991, 109; Vasileios K. Spanos, *History - Portraiture of Northwest Thessaly in the Second Half of the 14th Century, Based on Monastic Documents of the Region*, Larissa 1995, 34; Kostas Spanos, *Memories and Inscriptions of Deskati (1815-1914)*, Larissa 1991, 30, 32, 38, 41, 42, 44-45, 48, 51, 65, 73, 78, 83, 85; Kostas Spanos, *Thessalian Settlements and the Names of their Devotees in the Prothesis 215 of the Monastery of Varlaam 1613/14 – 19th Century*, *Thessalian Calendar*, 23, 1993, 100; Kostas Spanos, *The Anecdotal Prothesis 291 of the Varlaam Monastery (18th Century): A Contribution to the Study of Thessalian Toponyms and Names*, *Thessalian Calendar*, 17, 1990, 55, 65; Kostas Spanos, *Thessalian Settlements and the Names of their Devotees in the Prothesis 421 of the Monastery of Great Meteoro 1592/93 – 19th Century*, *Thessalian Calendar*, 32, 1997, 48; Kostas Spanos, *The Settlements of Northwest Thessaly in the Code of Zavorda (1534-1692)*, *Thessalian Calendar*, 1, 1984, 9.

²⁶ Grigorios Velkos, *The Chronicle of the Massacre of the Vlachs in Filouria in 1854*, *Perraivia*, 4, 1974, 21; Dimitrios Koutroumpas, *Major General Christodoulos Chatzipetros and the Thessalian Revolution of 1854*, *Thessalian Chronicles*, 11, 1976, 61; Athanasios Tsapalidis, *A Testimony from Deskati about the Revolution in 1854*, *Perraivia*, 5, 1974, 17.

²⁷ Achilleas Lazarou, *The War of 1912 - Liberation of Deskati and Advance to Western Macedonia*, *Thessalian Chronicles*, 11, 1976, 128-130; Georgios Lyrizis, *The National Company and its Action*, Kozani 1970, 22-24; Constantinos Mazarakis-Ainian, *Macedonian Struggle: Memories*, Thessaloniki 1963, 7.

²⁸ Ledger numbered 230 of the Monastery of Varlaam of Meteora with records of the year 1758, 11b.

²⁹ William Leake, *Travels in Northern Greece (Vol. IV)*, Amsterdam 1967, 265.

³⁰ Nikolaos Kasomoulis, *Memoirs of the Revolution of the Greeks (1821-1833)*, Athens 1942, 215.

³¹ Kostas Spanos, *Memories and Inscriptions of Deskati (1815-1914)*, Larissa 1991, 14.

In 1820, 600 houses were recorded and the settlement was recognized as the “*Capital of Chasia*”³² while in 1854, it seems that there were 700 houses³³. In 1880, 4.000 Christians residents existed³⁴ and in 1882, there were 700 families, according to an epistle of its residents³⁵. In 1887, 650 Christian families were recorded³⁶ and in 1891, the town included 750 houses, 70 stores and 1 barrack³⁷. In 1904, 3.113 inhabitants lived there³⁸ while in 1911, the respective number was 2.746³⁹. In 1913, the Greek residents were 3.000⁴⁰.

In the period 1882-1896, Deskati was the chair of the short-lived Archbishopric/Metropolis of Deskati. Until then, it belonged to the Episcopacy of Stagoi. After its abolition, it was subjected to the Metropolis of Elassona⁴¹. Regarding the ownership regime during the Ottoman occupation, there is only one reference, according to which, the settlement was included in the manors of Ali Pasha⁴². However, this reference probably is about some properties of Ali Pasha rather than his dominance over the whole settlement. Last but not least, “*Deskati*” as the modern name of the location derives from the beginning of the current century. The older types mentioned above, lead to the conclusion that it is a place name with Latin origin and means “*torn place*”⁴³. This argument is strengthened by the existence of the place name “*Kiatra* (= stone) *Ntisikata*” in the settlement of Aetomilitsa, in the Region of Epirus which is used to describe a rock torn in the middle.

³² Ioannis Leonardos, *Young Landscape of Thessaly (1836)*, Larissa 1992, 66-67.

³³ Athanasios Tsapalidis, A Testimony from Deskati about the Revolution in 1854, *Perravia*, 5, 1974, 17 (of the 700 houses only six remained when the Turks burned the settlement due to the events of the 1854 revolution).

³⁴ Ioannis Kokidis, *Expeditions of Epirus and Thessaly under the Ministry of the Military Staff Office*, Athens 1880, 203.

³⁵ Archives of the Metropolis of Serbia, Epistle 6/19/1882 (belongs to the archives of the Metropolis in the Municipal Library of Kozani).

³⁶ Nikolaos Schoinas, *Travel Notes of Macedonia, Epirus, New Boundary Line and Thessaly (Vol. I-II)*, Athens 1886, 20.

³⁷ Anastasios Iordanoglou, Ottoman Yearbooks of the Vilayet of Monastiri, *Makedonika*, 29, 1994, 320.

³⁸ Nikos Zdanis, Population Data for the Settlements of Elassona in 1904, *Thessalian Calendar*, 27, 1995, 246.

³⁹ Achilles Lazarou, The Education of Elassona Province during the Turkish Occupation, *Eos (Tribute to Thessaly)*, 92-97, 1966, 297.

⁴⁰ Tryphon Evangelidis, *New Hellas*, Athens 1913, 62-63.

⁴¹ Kostas Spanos, Historical Evidence for Deskati and the surrounding settlements from Archival Sources (14th – 19th Century), *1st Conference Regarding Anyone who has Origin from Grevena*, Proceedings, Grevena 1994, 329.

⁴² Dimitrios Tsopotos, *Land and Farmers of Thessaly during the Turkish Occupation*, Athens 1974, 272.

⁴³ Kostas Spanos, Toponyms of Deskati, *Onomata*, 5, 1980, 55-56.

Gortsia

Dissolved settlement that was located 6-7km northeast of Deskati where the toponym PalaioGortsia exists⁴⁴. Its first reference takes place in the year 1613/14 as “*Gorizia*”⁴⁵. Another name of it – “*Kortzia*” – in a codex with records of the period 1534-1692, is not precisely dated⁴⁶. In 1688, Gorcia, Lai and Karya, neighboring settlements were distinguished by their border disputes which were resolved by a dignitary of Sultan Mehmet IV who was hunting in the area⁴⁷. In a memorial of 1813 it is mentioned as “*Paleochori Gortzia*”. Then, the inauguration of the church of St. George took place and this reference means that the settlement was logically already under demolition⁴⁸. Its inhabitants moved to the neighboring Deskati⁴⁹. Regarding the ownership status, the sources do not mention anything. The toponym is a phytonym and comes from the Albanian word “*goritse*” which means “*wild pear*” and is of Slavic origin⁵⁰.

Karitsa

Dissolved settlement of the Deskati plateau, 3-4km east of Gortsia where the Monastery of the Metamorphoses of the Savior of Paleokaria is located⁵¹. It was a settlement of the Byzantine era referred to as Karitsa, in documents of the 14th century, 1336 and 1393, as a settlement of the Episcopacy of Stagoi⁵². There is no mention of it in the Turkish census of 1454/55 but in a recollection, probably in 1499, it is mentioned under the name “*Karhtza*”⁵³ while

⁴⁴ Kostas Spanos, Dissolved Settlements of Northwest Thessaly (18th – 20th Century), *Thessaly: Fifteen Years of Archaeological Survey (1975-1990)*, Proceedings (Vol. II), Athens 1994, 468.

⁴⁵ Kostas Spanos, Thessalian Settlements and the Names of their Devotees in the Prothesis 215 of the Monastery of Varlaam 1613/14 – 19th Century, *Thessalian Calendar*, 23, 1993, 93.

⁴⁶ Kostas Spanos, The Settlements of Northwest Thessaly in the Code of Zavorda (1534-1692), *Thessalian Calendar*, 1, 1980, 8.

⁴⁷ Kostas Spanos, Historical Evidence for Deskati and the Surrounding Settlements from Archival Sources (14th – 19th Century), *1st Conference Regarding Anyone who has Origin from Grevena*, Proceedings, Grevena 1994, 328.

⁴⁸ Kostas Spanos, Dissolved Settlements of Northwest Thessaly (18th – 20th Century), *Thessaly: Fifteen years of Archaeological Survey (1975-1990)*, Proceedings (Vol. II), Athens 1994, 468.

⁴⁹ Kostas Spanos, *Memories and Inscriptions of Deskati (1815-1914)*, Larissa 1991, 14 (The reason for the abandonment around 1800 was the difficult living conditions and the raids of the Albanians).

⁵⁰ Constantinos Oikonomou, *Toponym of the Zagori Region*, Ioannina 1991, 368.

⁵¹ Kostas Spanos, Dissolved Settlements of Northwest Thessaly (18th – 20th Century), *Thessaly: Fifteen Years of Archaeological Survey (1975-1990) (Vol. II)*, Athens 1994, 469.

⁵² Dimitrios Sofianos, Acta Stagorum - The Old Byzantine Documents of the Thessalian Episcopacy of Stagoi regarding the years 1163, 1336 and 1393, *Trikalina*, 13, 1993, 31, 50, 57, 60.

⁵³ Nikos Veis, *The Meteora Manuscripts - Descriptive Catalog of the Codices and Texts in the Meteora Monasteries (Vol. I)*, Athens 1967, 76.

in 1808, its name is “*Karitzza*”⁵⁴. In 1821, the name “*Palaiokaryai*”⁵⁵ was observed while in 1860, the name was “*Paliokarya*”⁵⁶. From the above, it can be concluded that shortly after the beginning of the 10th century, the settlement was abandoned. Its inhabitants fled to Deskati, probably because of the Albanian raids⁵⁷.

The settlement had developed around the Monastery of the Metamorphoses of the Savior which had also been called the Monastery of Paleokarya. Its foundation is placed in 1601-1620. In 1814-1822, a school in the Monastery of Karya was running⁵⁸ while from a recollection of 1843, it is concluded that there was a metochion of the Monastery in Deskati⁵⁹.

Regarding the ownership status, the recollection related to its differences with the other two settlements – Gortsia and Lai – informs that it was registered on the king's plate, i.e. in the imperial land registry and therefore, was among the land holdings belonging to the Ottoman cavalry⁶⁰. According to the code of the Metropolis of Deskati, at the end of the 10th century in 1894, a Turk named Orhan Maemouris, claimed it in the Turkish court of the town of Serbia (Prefecture of Kozani)⁶¹. In the list of Ali Pasha's estates, a non-Thessalian settlement named Karya was mentioned⁶² among them but it cannot be identified with certainty. The toponym “*Karya*” is a phytonym while the name Karitsa is its diminutive. The name “*Paliokarya*” indicates the existence of an abandoned settlement.

Katakali

It is the settlement of the same name in the current Prefecture of Grevena⁶³ and was considered in the “*Chronicle of Morias*” (1300-1326), as the

⁵⁴ Dimitrios Sofianos, *The Meteora Manuscripts - Descriptive Catalog of the Codices and Texts in the Meteora Monasteries - The Manuscripts of the Monastery of Holy Trinity*, Athens 1993, 8.

⁵⁵ Nikolaos Kasomoulis, *Memoirs of the Revolution of the Greeks (1821-1833)*, Athens 1942, 221.

⁵⁶ Kostas Spanos, *Memories and Inscriptions of Deskati (1815-1914)*, Larissa 1991, 87.

⁵⁷ *Ibidem*, 14.

⁵⁸ *Ibidem*, 56-57.

⁵⁹ Stephanos Dalambyras, *Anecdotal Inscriptions and Engravings of Byzantine and post-Byzantine Monuments of Elassona Province*, Larissa 1970, 4.

⁶⁰ Kostas Spanos, History of Deskati and its Region, *Historical and Folkloric Workshop of Deskati*, Proceedings, Deskati 1995, 39.

⁶¹ Kostas Spanos, From the Code of the Metropolis of Deskati, *Perraivia*, 10, 1975, 79.

⁶² Dimitrios Tsopotos, *Land and Farmers of Thessaly during the Turkish Occupation*, Athens 1974, 272.

⁶³ Alexandros Drakakis, Stylianos Koundouros, *Records on the Establishment and Development of Municipalities and Communities (1836-1939) and Administrative Division of the State, Vol. II*, Athens 1940, 519; Central Union of Municipalities and Communities of Greece, *Data of establishment and development of Municipalities and Communities: Prefecture of Kozani*, Athens 1961, 186-187.

northern border of Vlachia and Thessaly⁶⁴. In the Turkish census of 1454/55, it was mentioned among the places under the commander of Trikala, as “*Katakaladis*”⁶⁵. In Turkish sources it was referred as “*Katakalous*”, “*Katakallou*”, “*Katakalon*”, “*Katakolon*” and “*Katakali*”⁶⁶.

In 1754, Katakalon had 18 families⁶⁷, in 1756 it had 17 families⁶⁸ and in 1765 it had 18 families⁶⁹ again. In 1820, according to the recording of the houses of the vilayet of Trikki and Stagoi, it had only two houses⁷⁰. In 1880 though, it had 215 Christian residents⁷¹, in 1882 it had 25 families⁷² while in 1887, it had 20 families⁷³. The settlement is not mentioned in the census of 1881 because it was not released.

During the period 1882-1896, it belonged to the Metropolis of Deskati, in whose documents, a corresponding reference is made. With its abolition, it came under the Metropolis of Grevena⁷⁴. In the temple of St. George, there is an inscription from 1625 and the frescoes of his gyneconitis are probably from 1760-1770⁷⁵. In the settlement, there is a toponym “*Paliochora*”⁷⁶ which indicates an older settlement. Regarding the ownership regime during the Turkish occupation, there is no information in the sources. In 1880, the settlement was

⁶⁴ Petros Kalonaros, *The Chronical of Morias: The Greek Text according to the Code of Copenhagen after Addition and Variation from Paris*, Patra 1940, lyr. 3672-3676.

⁶⁵ These are the partially utilized data of the census carried out by the Ottomans in Thessaly (12/22/1454-12/10/1455) based on the excerpts from the ledger M.M. 10, which is kept in the Archives of the Presidential Council in Constantinople.

⁶⁶ Code of Zavorda, 142 (the code numbered 201 of the Monastery of Zavorda of Grevena, a total of Protheses which began to assemble in 1534); The Prothesis numbered 401 of the Monastery of Metamorphoses of Meteora, with records of the period 1520-1540 and some later ones; Kostas Spanos, The Anecdotal Prothesis 291 of the Varlaam Monastery (18th Century): A Contribution to the Study of Thessalian Toponyms and Names, *Thessalian Calendar*, 17, 1990, 52, 65; Kostas Spanos, Thessalian Settlements and the Names of their Devotees in the Prothesis 421 of the Monastery of Great Meteoro 1592/93 – 19th Century, *Thessalian Calendar*, 32, 1997, 49.

⁶⁷ Kostas Spanos, The Villages of Kalambaka in 1754, in the Ledger 225 of the Monastery of Varlaam, *Thessalian Calendar*, 10, 1986, 187, 198.

⁶⁸ Ledger numbered 226 of the Monastery of Varlaam of Meteora, with records since the year 1756, 8b.

⁶⁹ Ledger numbered 236 of the Monastery of Varlaam of Meteora, with records since the year 1765, 10a.

⁷⁰ Nikos Giannoulis, *The Code of Trikki*, Athens 1980, 103.

⁷¹ Ioannis Kokidis, *Expeditions of Epirus and Thessaly under the Ministry of the Military Staff Office*, Athens 1880, 204.

⁷² Archives of the Metropolis of Serbia, Epistle 6/19/1882 (belongs to the archives of the Metropolis in the Municipal Library of Kozani).

⁷³ Nikolaos Schoinas, *Travel Notes of Macedonia, Epirus, New Boundary Line and Thessaly (Vol. I-II)*, Athens 1886, 16.

⁷⁴ Code of Deskati, 100, 113 (the code of the short lived Metropolis of Deskati with records from 1893 to 1896); Kostas Spanos, The Short Lived Metropolis of Deskati (1882-1896), *Makedonika*, 13, 1973, 404, 406, 412, 414.

⁷⁵ Christos Liolios, *Trekking in the Villages of Filouria in Chasia Mount in the Prefecture of Grevena*, Deskati 1982, 16, 20.

⁷⁶ *Ibidem*, 24.

classified as “*Greek Villa*”⁷⁷ while the toponym derives from the surname of the Byzantine Katakalon family⁷⁸.

Melovo

Dissolved settlement in the region of Deskati of Grevena Prefecture, 3km east of Dasochori⁷⁹. It was a Byzantine settlement mentioned in documents of 1336 and 1393, in favor of the Episcopacy of Stagoi⁸⁰. In the Turkish census of 1454/55, it was mentioned as “*Milovo*” among the administrative regions of the commander of Trikala with 123 families⁸¹. In sources of Turkish occupation, it was mentioned as “*Melovo*”, “*Melwvo*” and “*Mellwvo*”⁸².

The latest hint of it, is placed in the middle of the 18th century. Its dissolution must have taken place at the end of the same century or at the beginning of the 19th century due to the difficult living conditions and the raids of the Albanians who forced its inhabitants to take refuge, like the inhabitants of the neighboring settlements, in Deskati⁸³. The descendants of its inhabitants still maintain its sheepfolds there. There is no information about its ownership status in the sources.

The toponym is Slavic and though it derives from the word “*melu*” which means “*chalk, lime dust, clay soil*”⁸⁴, it probably has a stronger relation with the Slavic word “*malowo*” which means “*place with blueberries*”. The latter argument is enhanced since in this settlement, this plant abounds⁸⁵.

⁷⁷ Ioannis Kokidis, Expeditions of Epirus and Thessaly under the Ministry of the Military Staff Office, Athens 1880, 204.

⁷⁸ Spyridon Labros, Memories: First Collection of Time Notes, *Neos Ellinomnimon*, 7, 1910, 264-265.

⁷⁹ Kostas Spanos, Dissolved Settlements of Northwest Thessaly (18th – 20th Century), *Thessaly: Fifteen Years of Archaeological Survey (1975-1990)*, Proceedings (Vol. II), Athens 1994, 470; Kostas Pipilas, *Mixed Linguistic and Folklore Items of Deskati*, Deskati 1971, 22.

⁸⁰ Dimitrios Sofianos, Acta Stagorum - The Old Byzantine Documents of the Thessalian Episcopacy of Stagoi regarding the Years 1163, 1336 and 1393, *Trikalina*, 13, 1993, 31, 50, 57, 60.

⁸¹ Kostas Spanos, Historical Evidence for Deskati and the Surrounding Settlements from Archival Sources (14th – 19th Century), *1st Conference Regarding Anyone who has Origin from Grevena*, Proceedings, Grevena 1994, 331.

⁸² Code of Zavorda, 138 (the code numbered 201 of the Monastery of Zavorda of Grevena, a total of Protheses which began to assemble in 1534).

⁸³ Kostas Spanos, Dissolved Settlements of Northwest Thessaly (18th – 20th Century), *Thessaly: Fifteen Years of Archaeological Survey (1975-1990)*, Proceedings (Vol. II), Athens 1994, 470; Kostas Spanos, *Memories and Inscriptions of Deskati (1815-1914)*, Larissa 1991, 30-31.

⁸⁴ Constantinos Oikonomou, *Toponym of the Zagori Region*, Ioannina 1991, 507-508.

⁸⁵ Kostas Spanos, Toponyms of Deskati, *Onomata*, 5, 1980, 57.

Mpozovo

This is about the modern Prionia of Grevena Prefecture and its first reference was via the records of the 1751-1783 period, as “*Pozovon*”⁸⁶. In 1820, according to the recording of the houses of the vilayet of Trikki and Stagoi, it had 41 houses⁸⁷ while in 1880, it had 280 Christian residents⁸⁸. In the census of 1881, there is no reference of it because it had not been released. In 1882, it had 20 families⁸⁹ but in 1809, apparently by mistake, the traveler Leak mentions “*Bozovo*” as a river and not as a settlement⁹⁰.

During the period 1882-1836, Mpozovo which until then belonged to the Episcopacy of Stagoi, was subordinated to the Metropolis of Deskati, in whose documents it is mentioned. With its dissolution, it came under the Metropolis of Grevena⁹¹ while in 1893 there was a teacher in the village⁹².

Regarding its ownership status during the Turkish occupation, it was mentioned among the estates of Ali Pasha, in a relevant list⁹³ and in 1880, it was characterized as “*Ottoman Villa*”⁹⁴. The information that it was the metochion of the Monastery of Varlaam on Meteora⁹⁵ cannot be confirmed by the existing sources.

The ending of the word “-ovo” is not an indication that the toponym is of Slavic origin since it was also naturalized in other languages such as Albanian, Vlach and Greek⁹⁶. Perhaps, however, it is related to Slavic words “*bogu*” which means “*god*” and “*boju*” which means “*batlle, fight*”. From these names, derives

⁸⁶ Kostas Spanos, The Anecdotal Prothesis 291 of the Varlaam Monastery (18th Century): A Contribution to the Study of Thessalian Toponyms and Names, *Thessalian Calendar*, 17, 1990, 54, 67.

⁸⁷ Nikos Giannoulis, *The Code of Trikki*, Athens 1980, 103.

⁸⁸ Ioannis Kokidis, *Expeditions of Epirus and Thessaly under the Ministry of the Military Staff Office*, Athens 1880, 208.

⁸⁹ Archives of the Metropolis of Serbia, Epistle 6/19/1882 (belongs to the archives of the Metropolis in the Municipal Library of Kozani).

⁹⁰ William Leake, *Travels in Northern Greece (Vol. IV)*, Amsterdam 1967, 265.

⁹¹ Kostas Spanos, History of Deskati and its Region, *Historical and Folkloric Workshop of Deskati*, Proceedings, Deskati 1995, 53, 58, 64.

⁹² Athanasios Sioulas, Additional Data on the Byzantine Settlement of Chlapoi in Stagoi, *Thessalian Calendar*, 28, 1995, 28.

⁹³ Dimitrios Tsopotos, *Land and Farmers of Thessaly during the Turkish Occupation*, Athens 1974, 272.

⁹⁴ Ioannis Kokidis, *Expeditions of Epirus and Thessaly under the Ministry of the Military Staff Office*, Athens 1880, 208.

⁹⁵ Athanasios Sioulas, Additional Data on the Byzantine Settlement of Chlapoi in Stagoi, *Thessalian Calendar*, 28, 1995, 31.

⁹⁶ Eleftherios Alexakis, Housing and Semiotics of Space in Epirus: A Comparative Approach, *Konitsa Province through Space and Time*, Proceedings, 161.

the female name “*Mpozia*” which means “*Christine*”⁹⁷ which is witnessed in the manuscripts of the Thessalian monasteries⁹⁸.

Pitsiougia

This is about the modern Dasochori of Grevena Prefecture and in the Turkish census of 1454/55 is mentioned as “*Bocinkos*” among the administrative regions of Trikala’s Ottoman cavalry. In 1754, Pitsiougia had 32 families⁹⁹, in 1756 27 families¹⁰⁰, in 1758 24-25 families¹⁰¹ and in 1765, 25 families¹⁰². In 1820, according to the recording of the houses of the vilayet of Trikki and Stagoi, it had 18 houses¹⁰³ while in 1880 it had 340 Christian residents¹⁰⁴. In the census of 1881, there is no reference of it because it had not been released and in 1882, it had 40 families¹⁰⁵. In 1887, there were 25 houses¹⁰⁶ while in 1904 it had 202 residents¹⁰⁷.

During the period 1882-1836, Pitsiougia which until then belonged to the Episcopacy of Stagoi, was subordinated to the Metropolis of Deskati, in whose documents it is mentioned. With its dissolution, it came under the Metropolis of Elassona¹⁰⁸. In 1902, there was school in this settlement with 32 students¹⁰⁹.

⁹⁷ Constantinos Oikonomou, *Toponym of the Zagori Region*, Ioannina 1991, 517; Nikolaos Katsanis, *Nominal of Nymfaio*, Thessaloniki 1990, 57.

⁹⁸ Kostas Spanos, *Thessalian Settlements and the Names of their Devotees in the Prothesis 421 of the Monastery of Great Meteoro 1592/93 – 19th Century*, *Thessalian Calendar*, 32, 1997, 64-68.

⁹⁹ Kostas Spanos, *The Villages of Kalambaka in 1754*, in the Ledger 225 of the Monastery of Varlaam, *Thessalian Calendar*, 10, 1986, 189, 199.

¹⁰⁰ Ledger numbered 226 of the Monastery of Varlaam of Meteora, with records since the year 1756, 9a.

¹⁰¹ Ledger numbered 236 of the Monastery of Varlaam of Meteora, with records since the year 1765, 12a.

¹⁰² Nikos Giannoulis, *The Code of Trikki*, Athens 1980, 103.

¹⁰³ Ledger numbered 230 of the Monastery of Varlaam of Meteora with records of the year 1758, 11b.

¹⁰⁴ Ioannis Kokidis, *Expeditions of Epirus and Thessaly under the Ministry of the Military Staff Office*, Athens 1880, 209.

¹⁰⁵ Archives of the Metropolis of Serbia, Epistle 6/19/1882 (belongs to the archives of the Metropolis in the Municipal Library of Kozani).

¹⁰⁶ Nikolaos Schoinas, *Travel Notes of Macedonia, Epirus, New Boundary Line and Thessaly (Vol. I-II)*, Athens 1886, 20.

¹⁰⁷ Nikos Zdanis, *Population Data for the Settlements of Elassona in 1904*, *Thessalian Calendar*, 27, 1995, 246.

¹⁰⁸ Kostas Spanos, *History of Deskati and its Region, Historical and Folkloric Workshop of Deskati*, Proceedings, Deskati 1995, 54, 58, 64.

¹⁰⁹ Achilleas Lazarou, *The Education of Elassona Province during the Turkish Occupation*, *Eos (Tribute to Thessaly)*, 92-97, 1966, 299.

Regarding its ownership status during the Turkish occupation, it is known that there are references that placed it among the estates of Ali Pasha¹¹⁰ and at the same time, that his son Veli had a separate estate on his own which paid him 8.000 piasters in a good year¹¹¹. In 1880, Pitsiougia was characterized as “*Greek Villa*”¹¹².

The toponym does not have an easy etymology. There is a similar toponym which etymologically derives from the Vlach word “*brostu > brastura > brosturu – brustiru*”¹¹³ which means “*herbaceous plant*” and perhaps, there is somehow a connection.

Selisma

The dissolved settlement of Diasselaki from the time between 1960-1970, 6km west of Deskati. The first dated mention of it, is in 1613/14 as “*Selhsma*”¹¹⁴. In 1754, Selisma had 6 families¹¹⁵, in 1756 8 families¹¹⁶, in 1758 7 families¹¹⁷ and in 1765, 7 families as well¹¹⁸. In 1880, there were 225 Christian residents¹¹⁹. In the census of 1881, there is no reference of it because it had not been released and in 1882, it had 15 families¹²⁰. In 1887, 10 families are recorded¹²¹ while in 1904, 34 people resided there¹²².

During the period 1882-1836, Selisma which until then belonged to the Episcopacy of Stagoi, was subordinated to the Metropolis of Deskati, in whose

¹¹⁰ Dimitrios Tsopotos, *Land and Farmers of Thessaly during the Turkish Occupation*, Athens 1974, 272.

¹¹¹ Ioannis Kokidis, *Expeditions of Epirus and Thessaly under the Ministry of the Military Staff Office*, Athens 1880, 209.

¹¹² *Ibidem*, 209.

¹¹³ Antonios Mpousmpoukis, *Toponyms from Pialeia of Trikala, Lexicographic Bulletin of Academy of Athens*, 15, 1985, 23.

¹¹⁴ Kostas Spanos, *Thessalian Settlements and the Names of their Devotees in the Prothesis 215 of the Monastery of Varlaam 1613/14 – 19th Century*, *Thessalian Calendar*, 23, 1993, 103.

¹¹⁵ Kostas Spanos, *The Villages of Kalambaka in 1754*, in the Ledger 225 of the Monastery of Varlaam, *Thessalian Calendar*, 10, 1986, 190, 198.

¹¹⁶ Ledger numbered 226 of the Monastery of Varlaam of Meteora, with records since the year 1756, 9a.

¹¹⁷ Ledger numbered 230 of the Monastery of Varlaam of Meteora with records of the year 1758, 11a.

¹¹⁸ Ledger numbered 236 of the Monastery of Varlaam of Meteora, with records since the year 1765, 10.

¹¹⁹ Ioannis Kokidis, *Expeditions of Epirus and Thessaly under the Ministry of the Military Staff Office*, Athens 1880, 210.

¹²⁰ Archives of the Metropolis of Serbia, Epistle 6/19/1882 (belongs to the archives of the Metropolis in the Municipal Library of Kozani).

¹²¹ Nikolaos Schoinas, *Travel Notes of Macedonia, Epirus, New Boundary Line and Thessaly (Vol. I-II)*, Athens 1886, 19.

¹²² Nikos Zdanis, *Population Data for the Settlements of Ellassona in 1904*, *Thessalian Calendar*, 27, 1995, 246.

documents it is mentioned. With its dissolution, it came under the Metropolis of Ellassona¹²³. The first site of the settlement was located where the toponym “*Paliochori*” exists nowadays. The transfer took place before 1854, the year in which the church of St. George in the new settlement began to operate¹²⁴.

Regarding its ownership status during the Turkish occupation, it is known that in 1853, Selisma was estate of the Monastery of Vitouma¹²⁵. After the liberation of the area, its lands were the property not only of the Monastery of Vitouma but also of the “*Spanos family*” that had been settled there since at least in the beginning of the 19th century¹²⁶. The remaining estates since 1965 had been distributed to the landless people. This distribution led to the definitive abandonment of the settlement as the livestock farmers lost the vital space for their herds. The younger ones immigrated to Germany and Australia while the older ones settled down in Deskati, where they created residences¹²⁷.

The toponym is related to the Slavic word “*selo*” which means “*field, farm, plot, residence, area and village*”¹²⁸ and is its diminutive.

Sinitsa

This is about the modern Trifylli of Grevena Prefecture. Its first hint is recorded in the Turkish census of 1454/55 as “*Sinc*” among the administrative regions of the commander of Trikala¹²⁹. In 1758, Sinitsa had 5 families¹³⁰ while in 1765, it had 11 families¹³¹. In 1820, according to the recording of the houses of the vilayet of Trikki and Stagoi, it had 1 house¹³² while in 1880 it had 210 Christian residents¹³³. In 1882, there were 30 families¹³⁴ and in 1887, 10

¹²³ Kostas Spanos, From the Code of the Metropolis of Deskati, *Perravia*, 10, 1975, 77.

¹²⁴ Kostas Spanos, *Memories and Inscriptions of Deskati (1815-1914)*, Larissa 1991, 419.

¹²⁵ *Ibidem*, 77.

¹²⁶ Kostas Spanos, Historical Data on the Settlements of the Southern Part of Grevena, *Makedonika*, 27, 1990, 296.

¹²⁷ Kostas Spanos, *Memories and Inscriptions of Deskati (1815-1914)*, Larissa 1991, 77.

¹²⁸ Constantinos Oikonomou, *Toponym of the Zagori Region*, Ioannina 1991, 347.

¹²⁹ These are the partially utilized data of the census carried out by the Ottomans in Thessaly (12/22/1454-12/10/1455) based on the excerpts from the ledger M.M. 10, which is kept in the Archives of the Presidential Council in Constantinople.

¹³⁰ Ledger numbered 230 of the Monastery of Varlaam of Meteora with records of the year 1758, 10b.

¹³¹ Ledger numbered 236 of the Monastery of Varlaam of Meteora, with records since the year 1765, 9b.

¹³² Nikos Giannoulis, *The Code of Trikki*, Athens 1980, 210.

¹³³ Ioannis Kokidis, *Expeditions of Epirus and Thessaly under the Ministry of the Military Staff Office*, Athens 1880, 210.

¹³⁴ Archives of the Metropolis of Serbia, Epistle 6/19/1882 (belongs to the archives of the Metropolis in the Municipal Library of Kozani).

houses¹³⁵. In the census of 1881, there is no reference of it because it had not been released.

During the period 1882-1836, Sinitza which until then belonged to the Episcopacy of Stagoi, was subordinated to the Metropolis of Deskati, in whose documents it is mentioned. With its dissolution, it came under the Metropolis of Grevena¹³⁶. The toponym “*Paliochori*” where traces of habitation are found¹³⁷, indicates previous installation.

Regarding its ownership status during the Turkish occupation, according to the testament of St. Nikanoras in 1532 which was copied in 1692, the Monastery of Zavorda owned properties in Sinitza¹³⁸. As for the toponym, the homophone “*Sinici*” etymologically derives from the Slavic word “*sinu*” which means “*deep blue*”¹³⁹ and it is considered to be of the same etymology. It is worth noting that in the southern part of Russia, there is a river called “*Sinitza*”, near Dnieper¹⁴⁰ and one of the nicknames by which Simeon Uros, son of Stefanos Uros Decanski of Serbia was known in Serbian folk tradition and ruler of the western part of central Greece, before the Turkish conquest, was Sinisa¹⁴¹.

Summary

Leaving the limits of each lemma and following some central theoretical axes, an attempt was made to draw general conclusions. The study, apart from a dictionary of settlements and a bibliographic aid, also contributes to the promotion of a more general concern and to the clarification of aspects that need more research. Within this context, data on the antiquity of the settlements and the time of their dissolution are presented while an attempt is made to detect the reasons for dissolution. Moreover, data referring to the names of the settlements and toponyms, as well as data related to the ownership regime are presented as well. Of course, all of this, is part of a wider context while elements necessary for their understanding are listed, such as information on the usefulness of the study of toponyms, on the renaming that took place and also elements on the Turkish property regime. Finally, after quoting all this information, the brief history of each settlement based on the sources as well as the relevant literature

¹³⁵ Nikolaos Schoinas, *Travel Notes of Macedonia, Epirus, New Boundary Line and Thessaly (Vol. I-II)*, Athens 1886, 16.

¹³⁶ Kostas Spanos, *From the Code of the Metropolis of Deskati, Perraiivia*, 10, 1975, 77-78.

¹³⁷ Christos Liolios, *Trekking in the Villages of Filouria in Chasia Mount in the Prefecture of Grevena*, Deskati 1982, 61.

¹³⁸ Sigalas, *Holy Monastery of Saint Nikanoras (Zavorda) and its Heritage Guard*, Grevena 1991, 32; Nikolaos Delialis, *The testament of Saint Nicanor of Thessalonica*, *Makedonika*, 4, 1960, 419.

¹³⁹ Constantinos Oikonomou, *Toponym of the Zagori Region*, Ioannina 1991, 546.

¹⁴⁰ Vasilis Kardasis, *Greek Expatriates in Southern Russia 1775-1861*, Athens 1998, 64.

¹⁴¹ Melpomeni Katsaropoulou, *A Problem of Greek Medieval History: The Serbian Expansion in Western and Central Greece*, Thessaloniki 1989, 97.

after quoting the aggregated data, interesting aspects of the life of the inhabitants become known which represent the daily life during the Turkish rule.

It is easy to understand that despite the difficulties and abnormal situations, the life of the inhabitants continued. Important events such as disasters due to natural causes (epidemics, natural disasters) or to people (wars, revolutions and raids), changes in the location of settlements, relocation of settlements, definitely happened. However, they are not the only ones worth mentioning. A multitude of information referring to the economic-social-cultural life, enlighten equally important aspects. References to the population (ethnicity, religion, size), information on land owners, on the operation of schools (even the simple presence of teachers) but other indirect information, such as for example the study of toponyms, must receive attention.

All this kind of information proves that the life of the inhabitants, who in the majority were Greeks, sometimes coexisted with foreigners and non-religionists (Ottomans mostly), had its rhythms which were not only determined by revolutions and wars but also by simple daily needs and continuous efforts to treat them. After all, this is also depicted by the existence of the teachers, the common people and the monks, who made sure to make their presence known. The life of the inhabitants, whether they lived in the big urban centers of the time or in small settlements, whether they were farmers or craftsmen and livestock breeders who moved around or not, did not stop under the pretext of disasters, nor under the pretext of heavy taxation and the arbitrariness of the authorities but it continued. On the contrary, it was sometimes the subject of study and investigation by some of the dozens of travelers who passed through the area. In any case, some light is shed on the area regarding its past which unfortunately is almost unknown for the whole Greece and what is important, is the effort to strengthen the archaeological excavations with the ultimate goal of enriching the information both for the specific time period and for the distant past.

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Zaključak

Napustivši okvire svakog leksikona i prateći određene teoretske osnove, učinjen je pokušaj da se donesu opšti zaključci. Pored riječnika naselja i bibliografskih podataka, ovo istraživanje doprinosi promociji opšte zabrinutosti i razjašnjavanju aspekata koji zahtjevaju dodatna istraživanja. U tom kontekstu, predstavljeni su podaci o starini naselja i vremenu njihovog nestanka, uz pokušaj da se utvrde razlozi za njihovo ukidanje. Također, predstavljeni su podaci koji se odnose na imena naselja i toponime, kao i podaci vezani za vlasnički režim.

Naravno, sve to dio je šireg konteksta, dok su navedeni elementi potrebni za njihovo razumijevanje, kao što su informacije o korisnosti proučavanja toponima, o preimenovanjima koja su se dogodila, kao i elementi o turskom vlasničkom režimu. Na kraju, nakon citiranja svih ovih informacija, prikazana je kratka historija svakog naselja na temelju izvora, kao i relevantne literature, a nakon navođenja agregiranih podataka, postaju poznati zanimljivi aspekti života stanovnika koji predstavljaju svakodnevicu tokom turske vladavine.

Lako je razumjeti da, uprkos teškoćama i nenormalnim situacijama, život stanovnika nije stao. Važni događaji poput katastrofa prirodnog porijekla (epidemije, prirodne nepogode) ili ljudskih (ratovi, revolucije i pljačke), promjene u lokaciji naselja, premještanje naselja, definitivno su se dogodili. Međutim, oni nisu jedini koji zaslužuju spominjanje. Mnoštvo informacija koje se odnose na ekonomski, socijalni i kulturni život, rasvjetljavaju jednako važne aspekte. Upućivanja na populaciju (etnicitet, religija, veličina), informacije o vlasnicima zemljišta, o radu škola (čak i jednostavno prisustvo učitelja), ali i druge indirektno informacije, poput proučavanja toponima, moraju dobiti pažnju.

Sve ove informacije dokazuju da je život stanovnika, koji su većinom bili Grci, ponekad koegzistirao s strancima i ne-religioznim osobama (uglavnom Osmanlijama), imao svoje ritmove koji nisu bili određeni samo revolucijama i ratovima, već i jednostavnim svakodnevnim potrebama i kontinuiranim naporima da ih zadovolje. Na kraju krajeva, to je također prikazano postojanjem učitelja, običnih ljudi i monaha, koji su se pobrinuli da se njihov prisustvo zna. Život stanovnika, bez obzira na to jesu li živjeli u velikim urbanim centrima tog vremena ili u malim naseljima, jesu li bili poljoprivrednici ili obrtnici i stočari koji su se kretali ili ne, nije stao pod izgovorom katastrofa, niti pod izgovorom teških poreza i samovolje vlasti, već se nastavio. Naprotiv, ponekad je bio predmet proučavanja i istraživanja nekih od desetaka putnika koji su prolazili tim područjem. U svakom slučaju, baca se malo svjetla na područje u vezi s njegovom prošlošću, koja je, nažalost, gotovo nepoznata cijeloj Grčkoj, a ono što je važno je napor da se pojačaju arheološka iskopavanja s konačnim ciljem obogaćivanja informacija kako za specifično vremensko razdoblje, tako i za daleku prošlost.

Zahvale Vasileiosu K. Spanosu, historičaru i arheologu, za njegov ključni doprinos ovom radu, dijeleći zajedničku strast prema isticanju našeg mjesta porijekla na svaki mogući način.

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