



Περίληψη :

Danubian port initially part of the Principality of Moldavia, suzerain to the Ottoman Empire, and from 1859 of united Romania, which became an important import-export centre from the early 1830s onwards, when it was connected to the markets of Western Europe. The Greek community, dominated by Chian and Ionian wholesale merchants, was one of the most powerful in the city; since 1864, when it was officially founded, it constructed the church of the Transfiguration and established communal schools, while it also demonstrated a notable intellectual activity with associations, printing houses and educational foundations.

Άλλες Ονομασίες

Γαλάζιον, Galatz

Γεωγραφική Θέση

Southern Moldavia

Ιστορική Περιοχή

Moldavia

Διοικητική Υπαγωγή

Covurlui prefecture

1. Human geography

Galati is located in Southern Moldavia, 180 km from the Black Sea. It is a port on the junction of two rivers, the Danube and the Siret (Bistrița), very close to the former's junction with the river Prut, south of the lake Brateș. It is connected via railway to Bucharest and via motorway to most of the Romanian cities. The Greek name "Galazion" is a corrupt pronunciation, or rather an archaism, of the Romanian name Galați.

Its commercial development led to the location of many foreigners, mainly Greeks, Armenians and Jews, who along with Romanians constituted the main ethnic-religious groups in the city as early as the 18th century. The lack of statistics, however, prevents the determination of their number. Considering the circumstances regarding the area, Galați was at the beginning of the 19th century and from a demographical point of view an important urban centre of ca. 8,000 inhabitants. Information on the exact number of Greeks residing in the city during the first half of the 19th century is scarce and not always definite. It is incontestable, however, that many Chians, Kephalonians and Ithacans had located in Galați, the total population of which had rocketed to 26,050 in 1859 making it the fifth greatest city of the United Principalities (Moldavia-Wallachia). This demographical change was due not only to the indisputable increase in the number of Romanians settling in the city, but also because of [the arrival of many foreigners, mainly Greeks](#), Italians and Jews.¹

The second half of the 19th century and until World War I Galați demonstrated, despite the fact that Galați's importance as a commercial centre had degraded after 1878, a notable demographic increase and from 1899 onwards Galați was the fourth largest city in the country. Specifically, 62,545 people inhabited Galați, the majority naturally being Romanians (38,283), even though the presence of foreigners was strong. There were many Jews (ca. 13,520), followed by subjects of Austria-Hungary, quite often Romanians of Transylvania (3,825) and Greek subjects (3,587). Russians, Germans and Ottomans also resided in town.² To indicate the speed at which the population was increasing, a fact evident in all of the Danubian cities of Romania, it is worth mentioning that 40,022 people were living in town in 1882.³



Galați, however, as most of the Moldavian cities, faced a relative demographic deadlock during the Interwar period, since its population rose from 101,148 inhabitants in 1930 to just 102,311 in 1937 and dropped to 90,137 in 1941. The economic reform during the Postwar period led to a population increase and in 1973 the inhabitants amounted to 179,189.⁴

Greeks living in town originated from many places, but Ionians were the majority. Indeed, according to data from the consulate, in 1885 out of the 1,556 adult male Greek subjects, 686 came from Kephallonia, Ithaca and Paxoi islands, while many of the rest originated from the Cyclades (378).⁵

2. History

Information about Galați dates back to the 15th century, even though it is possible that some kind of settlement had already been built as early as the previous century. It was a small, but significant commercial but mainly fishing centre, considering the restricted capacity of the local economy, strongly supported by the Moldavian princes, especially since the other important commercial cities of the Principality, like Kiliya and Cetatea Albă (Akkerman-Asprokastro, today Bilhorod-Dnistrov's'kyi), had been occupied by the Ottomans. Gradually, from the middle of the 17th century, Galați developed in the shipping and ship-building. Ships from many areas of the Ottoman Empire (Egypt, [Smyrna](#)) arrived at the port, and so did ships from Western Europe and Italy from 1774, when some of the prohibitions concerning the entrance of foreign, i.e. European, ships to the Danube had been revoked by the Porte. Indeed, during that time many Greeks from the Ionian Islands, who since 1814 were considered British subjects, settled in town participating greatly in the establishment of strong [commercial relations](#) between the port city on one part and the Central and Western European countries on the other.⁶

Except its financial significance, Galați was also one of the centres of the secret society [Society of Friends \(Filiki Etaireia\)](#). Among the many Greeks initiated was the city's military commandant Vasileios Karavias, who fought off the Turks in February 1821. The Ottoman army repossessed Galați in May with heavy losses among the non-belligerent population.⁷

The city boomed especially from 1829 onwards, since the Treaty of Adrianople (Edirne) determined that the grain trade would be free of restrictions, while a further push was given in 1837, when it was proclaimed a [free port](#). The commerce and shipping business grew, the population increased and many merchants and bankers were drawn to the city. Recognition of its significance in these financial sectors was the 1856 decision for it to serve as a seat to the [Danube European Committee](#).⁸

Galați was also one of the centres of the movement to unify the two Principalities, effectuated in 1859 with the election of the [boyar Alexandru Ioan Cuza](#), who furthermore hailed from the city, as Prince of both Moldavia and Wallachia.⁹

Despite the fact that during the second half of the 19th century it remained a major commercial and shipping centre, Galați developed mainly industrially and the city's workers played an important part during the first phases of the socialist movement in the country. Postwar Galați developed into one of the greatest industrial centres in Romania with leading iron and machine manufacturing industries. Progress was made in education as well (University, Technical University).¹⁰

3. Economy

Galați was one of the most important financial centres initially of Moldavia and after the unification of the two principalities (1859) in all of Romania. It was a primary export port for Moldavia, while later on played a prominent part in the country's import trade. Since the last decades of the 19th century, and especially during the Interwar period, it became a significant industrial centre.

3.1. Agriculture

In Galați's mainland grew some of the most productive wheat-crops in Moldavia, although the city's reputation mainly came from its vineyards. It should also be mentioned that timber from the principality's hills, as well as from the neighbouring Dobruja, was exported through the port. Animal husbandry was insignificant.¹¹



3.2. Manufacturing - Industry

A few food-processing industries and some small ship-yard workshops had been founded in Galați during the fourth and fifth decade of the 19th century, but the industrial sector really boomed from the second half of the 19th century onwards, especially after the measures implemented by the Romanian government to bolster up industrial activity (1886-1887).

The sector that developed most involved the comestibles market (i.e. flour industries, distilleries), even though sectors of heavy industry were also present, such as iron manufacturing, ship-building and mainly timber process and paper companies, rather small however up until 1914. Greek emigrants like Lambrinidis, Ioannis Millas and P. Zafeiratos, were prominent in the flour industry and the confectionary market, while Jews were dominating the other industrial sections.¹²

During the Postwar period, industrial development increased, the emphasis shifting towards heavy industry with 13 machine manufacturing and metallurgic sites, as well as 18 textile industries, a sector barely developed prior to 1914.¹³

3.3. Commerce - Shipping

After 1837, when the port was proclaimed a free one (porto franco), Galați demonstrated incredible financial growth, one that earned it the name “Danubian Odessa”, as was the ambition of the Moldavian Prince Mihail Sturdza. It was connected to the greatest Mediterranean ports, such as Livorno, Trieste, Marseille, Genoa, but also English ones, where it exported mainly wheat, necessary for the rapidly growing economy of Western Europe, as well as good quality timber. At the same time, although on a lesser scale, it operated as an import centre.¹⁴

The role of Greek mercantile houses, especially the ones founded by Chians like P. Argentis, Rodokanakis and the Kephalonian Panas, was cardinal regarding the increase in trade, even though the contribution of Genoan merchants, like F. Pedemonte, who rivalled quite successfully the Greek merchant houses, should not be underrated.¹⁵

Commercial development essentially decelerated after 1880, due to a number of factors. Firstly, smaller merchants and ship-owners were afflicted by the abolition of the “porto franco” status and consequently reacted strongly. The most important reasons, however, were the annexation to Russia of three Bessarabian regions, which until then constituted the most fertile Moldavian mainland, as well as the improved connection, both with railway and river-boats, of Brăila with the wheat-producing areas of Romania. One more factor was the great development of the competitive ports of Constanza and Sulina. Galați, however, remained one of the main importing ports in the country until 1914, as well as an exporting one, as far as timber was concerned.¹⁶

The general deadlock afflicted the Greeks as well, who saw themselves supplanted by Jewish commercial houses as in Odessa at the same time. Regarding shipping, however, especially the one concerning river faring, they held their potent status. The leading Greek ship-owners considered to be the Athanasoulis Bros, the Antypas Bros, as well as G. Koutavas. The rather small average of their river-boats’ tonnage indicate that they were largely owners of “shleps”, appropriate for the river Prut, where vessels had to be smaller because of the shallow waters.¹⁷

4. Society – Institutions – Administration

4.1. Administration

Galați was the capital of the Covurlui prefecture and also served as seat not only to political authorities, but also to the Bishop of lower Danube (*Dunărea de Jos*).

Its Greek community was one of the most significant ones in Romania. It was founded in 1864 in order to assist the construction of the Greek-Orthodox church and the most esteemed Greeks of the town, mostly Chians, participated in its first committee. Indicatively, the



grand merchants Andreas Panas, Konstantinos Sakoumanos, Ioannis Sekiaris, Odysseas Negrepointis, as well as the Chian doctor I. Vouros, had served as members of the communal committee.

In 1864 the [community's first statute](#) was composed and printed, stating that a seven-strong committee would have the responsibility of the communal affairs, meaning the construction of the church and the foundation of "preliminary" schools, counseled by a twelve-strong council. In 1899, the community proceeded to a slight revisal of the 1864 statute and it was determined that from then on three three-strong committees would be elected to tend to different duties, one for the church, the other for the educational "institutions" and the third in order to manage the communal revenue. The communal council would continue to monitor the committees' activities. Lastly, during the Interwar period, the Greeks of Galați composed a third statute, revising a few points of the second one.¹⁸

The Greek community was officially recognized by the Romanian authorities with the protocol attached to the Greek-Romanian commercial agreement of December 19th, 1900 and, despite the problems Greeks in town met during the cease of diplomatic relations between the two countries, they remained there until the first Postwar years, when the community was essentially dissolved under the pressure of the communist regime.¹⁹ Greeks, however, continued to serve as churchwardens in the Greek church until the 1960's. The church re-operated after 1989.

4.2. Religion

In 1865 Andreas Panas, Dimitrios I. Rodokanakis and Sp. G. Topalis requested from the Prince Alexandru Ion Cuza the permission to build a Greek church. Their request was granted by the Prince on June 26th, 1865.²⁰ The foundation stone was laid on August 6th, 1866 by Melchisedek, Bishop of lower Danube, and the construction of the church, dedicated to the Transfiguration of Christ the Savior, was completed and inaugurated in September 1872 (17/09/1872).²¹

The church, spacious but not as grandiose as the one in Brăila, was the centre of the Greek community, since around it were the communal buildings and the school. During the Postwar period and because of the gradual decay of the Greek community, the church was ceded to the Romanian diocese, while after 1989 it was proclaimed to be a mixed "Greco-Romanian" church.

In Galați, except the many Orthodox Romanian churches, a Bulgarian one and several Jewish synagogues, a Protestant church, a Roman Catholic one, a Calvinist one and a mosque had also been built as early as the middle of the 19th century.²²

5. Education

Education had not been systematically organised in town during the 17th and 18th centuries; a possible reason is that Galați was not a bishopric seat.²³ There are, however, records of Greek schools during the late 18th and early 19th century, such as the one directed by Dimitrios Ithakisios.

Greek letters flourished essentially from the middle of the 19th century onwards, during the time the Greek community dominated the city both socially and financially. Galați then became the most significant educational centre for the Greek diaspora in Romania. Important educational institutions were founded in town, some of them of the secondary level. The most notable ones, where alongside the Greek and Romanian language the students were also taught foreign languages as well as commercial studies, were the Venieris "Institute" and the Ch. Mitropoulos "Greek Lyceum" founded in 1857 and 1859 respectively. Indeed in Venieris' school, which remained open until the beginning of the 20th century, esteemed scholars served as educators, such as Christos Androutsos, later Professor of Theology in the University of Athens, Nikolaos Dosios and Dimosthenis Rousos, Professor of Byzantine Studies in the University of Bucharest. In Galați, moreover, as early as the sixth decade of the 19th century a few all-girls elementary schools were also established.²⁴

Alongside these private establishments, communal all-boys and all-girls elementary schools existed as well, founded since 1864 and continuing to operate until the first Postwar years. During the Postwar period, the community also took over the private gymnasium of Dionysios Pylarinos, recognized by the Greek government since 1904.²⁵



Let it be noted here that in contrast to the [Brăila](#) community, where due to inter-communal dispute or interference from the Romanian authorities the schools closed from time to time, in Galați they continued to operate smoothly, while they even remained open between 1906-1909, when almost the total of all Greek schools in Romania, either communal or private ones, were closed down by governmental mandate.²⁶

Romanian education was also blooming in town, especially after the unification of the two Principalities. New buildings were constructed for the numerous all-boys and all-girls primary schools, while an adults' school, a Nautical Academy, a Commercial School, a theological Seminary, as well as a Pedagogic Academy, were also founded, the gymnasiums notwithstanding.²⁷

Naturally, the other ethnic and religious minorities, such as Jews, Roman Catholics or Protestants, had also founded schools. In fact, during the period 1891-1892, the Jews kept about 25 schools, mainly elementary ones, while in 1905-1906, alongside 6 schools of the "traditional" type, 2 modern "Judeo-Romanian" all-boys and 1 all-girls school also existed.²⁸ Lastly, renowned was the Roman Catholic all-girls school of "Nôtre Dame", one of the best organised private schools in Romania, which had been accused, however, of "de-Romanizing" the country's youth.²⁹

6. Associations

During the 1860s there were a few Greek associations in Galați which, although typically of philanthropic character, essentially served national-political purposes. The most important was the "Philanthropic Greek Association of Galați", founded in 1861 in order to co-ordinate the political action of Greeks living in the city in collaboration with the Greek sub-consul, while next year the Philanthropic Association "Pronoia" was founded, also carrying a political, anti-Othonian agenda.³⁰

From the beginning of the next century, the educational fellowship "Greek Philomousos Association" was founded, but its limited activity led to a rather quick dissolution. It appears that the unfaltering interest the communal committee demonstrated towards both boys' and girls' education and towards the indigent members of the Greek community, as well as the establishment of many well-organised Greek private schools, rendered any action on behalf of Greek associations towards those directions redundant.³¹ In 1896, however, another association named "Hermes" was founded, mainly as a club and reading-study for the members of the Greek community. This specific society was officially recognized by the Romanian authorities.³²

Lastly, during the Interwar period there was a "Greco-Romanian Commercial Chamber" operating from Galați aiming to strengthen the commercial relations between the two countries, while an athletic club had also been founded ("Panellinion").³³

7. Publishing

During the 18th century, no printing houses existed in town; from 1830 onwards, however, the city became a notable printing centre, considering the minimum publishing activity in Moldavia. After the Principalities' unification, publications flourished, especially the periodical ones. Political, commercial and shipping newspapers circulated, as well as journals, while more than four printing houses were in operation (i.e. Nebunelli's and Antoniady's). Jewish publications in Romanian and Yiddish were also significant.³⁴

From 1859, the number of Greek books published in Galați increased, although no comparison can be made to contemporary activities in Bucharest or Brăila. The publications regarded mainly school and community regulations, translations from ancient Greek and other educational books, as well as several speeches.³⁵

It should be mentioned, moreover, that a few Greek newspapers were published in Galați, such as *Syllogoi* (Associations) during the period 1873-1877 and the notable journal *Istros*, the director of which was the esteemed scholar Nikolaos Dosios.³⁶



1. Iacob, Gh., "Populația. Transformări sociale", in Platon, Gh. (ed.), *Istoria Românilor* 7:2 (București 2003), p. 57.
2. See. Colescu, L., *Recensământul general al Populației iunei României. Rezultate definitive* (București 1905), p. 89. Among the Ottoman subjects, the majority were Orthodox Christians, Greeks, Albanians and Bulgarians from Macedonia and Epirus. It is noteworthy that at the same time Dionysios Metaxas-Laskaratos amounts the Greeks of Galați up to 5,000; see Ελληνικά παροικία Ρωσσίας και Ρωμανίας (Βραίλα 1900), p. 124.
3. *Tezaur documentar gălățean* (București 1988), pp. 223-224. The Greeks in this census, executed by the Municipality, were 4,403, including not only Greek subjects, but also residents of Greek origin. For the increase of population in Danubian cities in general, see Iacob, Gh., "Populația. Transformări sociale", in Platon, Gh. (ed.), *Istoria Românilor* 7:2 (București 2003), p. 57.
4. Lazarovici, Gr.,-Stanciu, Șt., *Galați History and Present Times* (Galați 2003), pp. 86, 102, and Cucu, V., *România. Cartea de vizită a orașelor* (București 1973), pp. 39-40.
5. Petrescu, Șt.I., *Diaspora greacă și societatea românească în secolul al XIX-lea* (Master Universitatea București Facultatea de istorie 2005), appendix 10.
6. See in general, Bușe, C., *Comerțul exterior prin Galați i sub regimul de porto-franco (1837-1883)* (București 1976), pp. 23-25, and in detail, Păltănea, P., *Istoricul orașului Galați de la origine până la 1918 I* (Galați 1994), passim. For more details on the "Ionian" merchants of Galați, see Cernovodeanu, P., "L'activité des maisons de commerce et des négociants ioniennes du Bas-Danube durant l'intervalle 1829-1853", in *Actes du II-e Colloque International d'Histoire I* (Αθήνα 1985), pp. 91-105.
7. Σαρρής, Ι., «Γαλάζιον», *Μεγάλη Ελληνική Εγκυκλοπαίδεια* 8 (Αθήνα 1929), p. 31. See in detail, Βρανούσης, Α.Ι. – Καμαριανός, Ν. (ed.), *Η Εταιρεία των Φιλικών και τα πρώτα συμβάντα του 1821: ανέκδοτα απομνημονεύματα, προκηρύξεις, γράμματα κ.ά. κείμενα* (Αθήνα 1964), pp. 53-60.
8. Bușe, C., *Comerțul exterior prin Galați i sub regimul de porto-franco (1837-1883)* (București 1976), pp. 28-115. For the terms of the Treaty of Adrianople, see in detail Jelavich, B., *Russia and the Formation of the Romanian National State, 1821-1878* (Cambridge 1984), pp. 29-31.
9. For the relationship of Cuza with Galați, where he had also served as a judge, see Giurescu, C.C., *Viața și opera lui Cuza Vodă* (București 1966), pp. 60-69.
10. Lazarovici, Gr.,-Stanciu, Șt., *Galați History and Present Times* (Galați 2003), pp. 116-125.
11. See the report of the Greek consul in Galați E. Antypas in *Συνέχεια του υπ' αριθ. 89 Παραρτήματος της Εφημερίδος της Κυβερνήσεως του έτους 1890*. Ετήσιοι εκθέσεις περί εμπορίου ναυτιλίας κ.τ.λ. των προξενικών αρχών της Α.Μ. κατά το έτος 1889 (Αθήνα 1890), pp. ρογ'-ροδ'.
12. Păltănea, P., *Istoricul orașului Galați de la origine până la 1918 II* (Galați 1995), pp. 157-165, and *Συνέχεια του υπ' αριθ. 89 Παραρτήματος της Εφημερίδος της Κυβερνήσεως του έτους 1890* Ετήσιοι εκθέσεις περί εμπορίου ναυτιλίας κ.τ.λ. των προξενικών αρχών της Α.Μ. κατά το έτος 1889 (Αθήνα 1890), pp. ροδ'-ροζ'. Detailed description of the most important industries in Galați is included in the volume *Anchete Industriale. Descrierea amănunțită a tuturor stabilimentelor industriale din orașul Galați* (Galați 1901). List of the city's industries in 1900, 37 in total, in *Ancheta Industrială din 1901-1902, Industria Mare* (București 1902), pp. 33-34.
13. Lazarovici, Gr.,-Stanciu, Șt., *Galați History and Present Times* (Galați 2003), pp. 102-103.
14. Bușe, C., *Comerțul exterior prin Galați i sub regimul de porto-franco (1837-1883)* (București 1976), pp. 36-70.
15. Bușe, C., *Comerțul exterior prin Galați i sub regimul de porto-franco (1837-1883)* (București 1976), pp. 71-75. For the structure and operation of Chian mercantile houses in the most important ports of the Mediterranean and the Black Sea, see Χαρλαύτη, Τ., *Ιστορία της ελληνόκτητης ναυτιλίας 19ος-20ός αιώνας* (Αθήνα 2001), pp. 129-161.
16. See Καρδάσης, Β., *Από του ιστίου εις τον ατμόν. Ελληνική εμπορική ναυτιλία 1858-1914* (Αθήνα 1993), pp. 123-124.
17. See Φωκάς, Σπ., *Οι Έλληνες εις την ποταμοπολίαν του Κάτω Δουνάβως* (Θεσσαλονίκη 1975), pp. 120-121, 142.



18. Κανονισμός της εν Γαλατσίω Ελληνικής Κοινότητας (s.l., s.d.), Κανονισμός της εν Γαλαζίω Ελληνικής Κοινότητας (Γαλάτσι 1899) και Ελληνική Κοινότης Γαλαζίου Κανονισμός ψηφισθείς κατά την γενικήν των Μελών συνέλευσιν της 31ης Αυγούστου 1924, και τεθείς εν ισχύϊ ένα μήνα ακριβώς μετά την ψήφισίν του (Αθήνα 1926).
19. Streit, G., *Mémoire sur la question des Communautés Helléniques en Roumanie* (Athènes 1905), pp. 26-28; Ministry of Foreign Affairs, Διπλωματικά Έγγραφα κατατεθέντα εις την Βουλήν υπό του επί των εξωτερικών υπουργού (Αθήνα 1906), pp. 38-39, and Σφέτσας, Σ., «Το ιστορικό πλαίσιο των ελληνο-ρουμανικών πολιτικών σχέσεων (1866-1913)», *Μακεδονικά* 33 (2001-2002), pp. 42-43.
20. Κουρελάρου, Β. π., Οι Εκκλησίες των Ελληνικών Κοινοτήτων της Ρουμανίας τον ΙΘ' αιώνα (unpublished PhD dissertation, Aristotle University of Thessaloniki, Θεσσαλονίκη 2004), p. 163. Also see Direcția Județeană Galați a Arhivelor Naționale, fol. 43/1865, No. 21864, 26 June 1865, f. 4.
21. Κουρελάρου, Β. π., Οι Εκκλησίες των Ελληνικών Κοινοτήτων της Ρουμανίας τον ΙΘ' αιώνα (unpublished PhD dissertation, Aristotle University of Thessaloniki, Θεσσαλονίκη 2004), pp. 163-164.
22. Lazarovici, Gr.,-Stanciu, Șt., *Galati History and Present Times* (Galați 2003), pp. 84-85.
23. During the 17th and 18th centuries, the most important educational centres of the Principalities were either monasteries or bishopric seats, as the ones of Rimnic, Huși and Roman, as they were connected directly to ecclesiastical bodies. Consequently, since Galați was not a significant ecclesiastical centre, it was probably excluded from the organisation of educational establishments.
24. Μπελιά, Ε.Δ., «Ο Ελληνισμός της Ρουμανίας κατά το διάστημα 1835-1878 (Συμβολή στην ιστορία του επί τη βάσει των ελληνικών)», *Δελτίο της Ιστορικής και Εθνολογικής Εταιρείας της Ελλάδος* 26 (1983), pp. 30-31, Papacostea-Danielopolu, C., *Comunitățile grecești din România în secolul al XIX-lea* (București 1996), pp. 85-89. Also see Μπαμπούνης, Χ.Δ., «Το Ελληνικό Εκπαιδευτήριο Βενιέρη στο Γαλάτσι της Ρουμανίας (1857-1899)», *Θητεία Τιμητικό αφιέρωμα στον Καθηγητή Μ.Γ. Μερακλή* (Αθήνα 2002), pp. 447-456.
25. For the communal all-boys elementary school and the communal gymnasium (secondary school) see Κανονισμός της Προκαταρκτικής Σχολής της εν Γαλατσίω Ελληνικής Κοινότητας (Γαλάτσι 1864) and for the gymnasium see Ελληνική Κοινότης Γαλαζίου Λογοδοσία των πεπραγμένων μετ' αναλυτικού πίνακος ισολογισμού χρήσεως 1920-1923 (Κωνσταντίνου s.d.), pp. 4-7. Regarding the recognition of Dionysios Pylarinos' private educational establishment "Athena" as equivalent to the Greek gymnasiums from the Greek Ministry of Education, see Ministry of Foreign Affairs' Diplomatic and Historical Archives, fol. 45/1, 1905, Légation royale de Grèce en Roumanie [Α. Τομπάζης], No. 764, 30 October 1904, προς Α. Ρωμάνον, Υπουργόν των Εξωτερικών.
26. Ράδος, Α., «Τα ελληνικά σχολεία της Ρουμανίας στο τέλος του 19ου και τις αρχές του 20ού αιώνα», Δημάδης, Κ.Α. (ed.), *Ο ελληνικός κόσμος ανάμεσα στην εποχή του Διαφωτισμού και στον εικοστό αιώνα Γ'* (Αθήνα 2007), pp. 145-147.
27. Păltănea, P., *Istoricul orașului Galați de la origine până la 1918 II* (Galați 1995), pp. 245-278.
28. Râșcanu, Gh., *Istoricul învățământului particular în România din timpurile cele mai vechi până în zilele noastre* (București 1906), pp. 192, 224-225. Also see Păltănea, P., *Istoricul orașului Galați de la origine până la 1918 II* (Galați 1995), pp. 280-281.
29. Pacu, M., *Cartea județului Covurlui* (București 1891), pp. 185-187. The all-girls school had been founded in 1867, and besides offering a full programme for both elementary and secondary studies, it also managed an orphanage.
30. Καραθανάσης, Α.Ε., «Η φιλανθρωπική ελληνική αιδεφότητα του Γαλατσίου (1861)», *Βαλκανική Βιβλιογραφία* VI (1977), pp. 143-149. For the Philanthropic Association "Pronoia" see the comments in Δημήτρης Σταματόπουλος, *Μεταρρύθμιση και εκκοσμίκευση. Προς μία ανασύνθεση της ιστορίας του Οικουμενικού Πατριαρχείου τον 19ο αιώνα* (Αθήνα 2003), pp. 215-216. For associations in general, see Κοντογεώργης, Δ.Μ., «Οι ελληνικοί σύλλογοι στη Ρουμανία κατά το 19ο αιώνα. Συμβολή στη μελέτη της ανάπτυξης του συλλογικού φαινομένου στον παροικιακό ελληνισμό», in Δημάδης, Κ.Α. (ed.), *Ο ελληνικός κόσμος ανάμεσα στην εποχή του Διαφωτισμού και στον εικοστό αιώνα Γ'* (Αθήνα 2007), pp. 91-104.
31. See Περί υπάρξεως και αθανασίας ψυχής υπό λογικήν έποψιν υπό Γρηγορίου Ιεροδ. Λεσβίου (Γαλάτσι 1875), pp. I-IV.
32. See Κανονισμός του εν Γαλαζίω Ελληνικού Σωματείου «Ερμής» (Γαλάτσι 1897).
33. Σαρρής, Ι., «Γαλάσιον», *Μεγάλη Ελληνική Εγκυκλοπαίδεια* 8 (Αθήνα 1929), p. 31. A French and an Ottoman commercial chamber had been



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34. For the publication activity in Galați during this period, with an emphasis on Romanian publications, see Păltănea, P., *Istoricul orașului Galați de la origine până la 1918 II* (Galați 1995), pp. 285-294.

35. In the bibliography of Philippos Iliou-Popi Polemi, 55 Greek publications are recorded in Galați. See Πολέμη, Π., *Ελληνική Βιβλιογραφία 1864-1900*. Συνοπτική αναγραφή. Εισαγωγή, συντομογραφίες, ευρετήρια (Αθήνα 2006), p. 65.

36. Cicanci, O., *Presa de limbă greacă din România în veacul al XIX-lea* (București 1995), p. 158. For Dosios see Papacostea-Danielopolu, C., *Comunitățile grecești din România în secolul al XIX-lea* (București 1996), pp. 115-118.

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Γλωσσάριο :

	boyar
	Title of the select members of the Slavic nations' aristocracy. In Russia the boyars composed an advisory committee (<i>duma</i>) that controlled the state's issues during periods of transition, dynastic discords or decline of the central authorities.
	free port (porto franco)
	In international terms free ports or porti franchi were commercial ports where the payment of customs duties, mainly for transit trade's products or for cargo temporarily stored there, was abolished. Well-known free ports in the Mediterranean Sea were those of Trieste and Livorno and in Romania the ports of Galați, Sulina, Brăila and Costanța.

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Παραθέματα

Extract of the first statute of the Greek community of Galați

Οἱ ἐν Γαλατσίῳ παροικούντες Ἕλληνες, συνελθόντες εἰς ἓν καὶ λαβόντες ὑπ' ὄψιν διαφόρους εἰδικὰς ἀνάγκας τῆς ἐν τῇ πόλει ταύτῃ ὀλομελείας αὐτῶν, ἀποφαίνονται.

Ἀρθρ. 1. Συνίσταται ἑπταμελὴς ἐπιτροπὴ, σκοπὸς τῆς ὁποίας εἶναι ἐν γένει μὲν ἡ προαγωγὴ τῶν ἠθικῶν καὶ ὑλικῶν συμφερόντων τῆς ὀλομελείας, ἰδίως δὲ ἡ σύστασις καὶ ἡ συντήρησις ἐκκλησίας, προκαταρκτικοῦ σχολείου, νοσοκομείου καὶ οἰουδήποτε ἄλλου φιλανθρωπικοῦ καταστήματος, ἀρχομένη ἀπὸ τοῦ κατ' αὐτὴν ἀναγκαιοτέρου.

Ἐν Γαλατσίῳ τὴν 19 Ἰανουαρίου 1864

Ἡ ΕΠΙΤΡΟΠΗ:

Α. ΠΑΝΑΣ Ι. ΣΕΚΙΑΡΗΣ

Κ. ΣΑΚΟΥΜΑΚΟΣ Ι. Δ. ΒΟΥΡΟΣ

Α. ΡΟΔΟΚΑΝΑΚΗΣ Ι. ΒΑΪΑΣ

Ο. ΝΕΓΡΕΠΙΟΝΤΗΣ

Κανονισμὸς τῆς ἐν Γαλατσίῳ Ἑλληνικῆς Κοινότητος (s.l., s.d), pp. 1, 5

Extract of the second statute of the Greek community of Galați

Κεφάλαιον Α'.

Ἀρθρον 1^{ov}

Ἡ ἐν Γαλαζίῳ Ἑλληνικὴ Κοινότης ἀποτελεῖται ἐκ πάντων τῶν ἐν τῇ πόλει ταύτῃ Ἑλλήνων πολιτῶν τῶν καταβαλλόντων τακτικῶς τὴν κεκανονισμένην ἐτήσιαν αὐτῶν συνδρομὴν.

Δὲν δύνανται νὰ ὑπάρξωσι μέλη τῆς Κοινότητος οἱ δι' ἀτιμωτικὴν πράξιν καταδικασθέντες, καθὼς καὶ οἱ ὅπωςδὴποτε ἅπαξ διαγραφέντες ἐκ τοῦ μητρώου τῶν Μελῶν αὐτῆς, προτάσει τῆς Κοινοτικῆς Ἐπιτροπῆς, καὶ μετ' ἀπόφασιν τῆς Γενικῆς Συνελεύσεως λαμβανομένην διὰ πλειονοψηφίας τῶν ¾ τῶν παρόντων κατὰ τὴν Συνέλευσιν Μελῶν.

Ἀρθρον 2^{ov}

Ἡ Κοινότης σκοπὸν προτίθεται τὴν συντήρησιν καὶ βελτίωσιν τοῦ ἱεροῦ αὐτῆς Ναοῦ καὶ τῶν Σχολῶν ἀμφοτέρων τῶν φύλων, ὁμοίως δὲ καὶ τὴν ἴδρυσιν παντὸς φιλανθρωπικοῦ ἢ ἄλλου καθιδρύματος, ἐξυπηρετοῦντος τὴν κοινωνικὴν καὶ ἠθικὴν προαγωγὴν τῆς ἐν Γαλαζίῳ Ἑλληνικῆς παροικίας ἐντὸς τῶν ὁρίων τῶν Ρουμανικῶν Νόμων.

Κανονισμὸς τῆς ἐν Γαλαζίῳ Ἑλληνικῆς Κοινότητος (Galați 1899), p. 1.