

**IN HONOR OF THE COSTAS - LASKARIS FAMILY  
(SCRANTON, PA),  
GREGORY - LASKARIS FAMILY  
(WILMINGTON, DE) AND ALL TSINTZINIANS, EVERYWHERE**



Thank you and Best Wishes to all Tsintzinians, Past Present and Future for treasuring the beautiful history, heritage and values of the Greek Immigrants, and their great contributions to America, and to Greece.

**IN LOVING MEMORY OF ANGELINE J. COSTAS, (LASKARIS), 1926-2002, A  
TRUE AND PROUD TSINTZINIAN, GREEK AND AMERICAN.**





This year represents the celebration of more than 100 years of our Tsintzinian heritage. It represents the joining of our Greek past with our American future. To commemorate this event, this directory has been created to inform our fellow Tsintzinians, to celebrate our history together, and to share the hope of our future.



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July 2003

Dear Tsintzinians

It is a great honor and pleasure to be serving you as Society President and celebrating more than 100 years of Tsintzinian heritage. As I look back to our last Directory in 1992, and note the names of all the Society Presidents, it is truly amazing how many of the descendants are still active members. This is the reason our Society continues to flourish! Our forefathers started an organization that passes memories and traditions on to the next generation. This is what calls us back to Jamestown each summer.

Many accomplishments mark our first 100 years. We have a completely refurbished clubhouse free of debt, an endowment fund, 200 dues-paying members, and a membership that includes successful people in their professions and communities. Our convention traditions include the ever popular children's talent show, the midnight hot dog roast, and the Saturday afternoon softball game. But most importantly, there is Greek spoken, Greek food eaten, Greek dancing, stimulating economic and political discussions, and shared recollections of the "good old days."

I hope everyone who reads this Directory comes to refresh the bond we have in our common Tsintzinian heritage. We have a very supportive and hardworking board. Special thanks should be given to our Chronicle editors and membership chairman for maintaining our membership list and compiling this Directory. Any additions or corrections should be directed to them.

We wish you all many more years of keeping up the Tsintzian tradition.

Cordially,

John S. Zacharias  
Society President

# FOUNDERS



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## REPRINT OF FIRST CONVENTION CIRCULAR

*Convention in Erie, Pa., 1915*

*Courtesy of Mr. John L. Cummings, Warren, Ohio*

WE CORDIALLY invite all Tsintzina business men, and, those young men that are thinking of going into business for themselves, of the States of New York, Delaware, Pennsylvania, West Virginia, Ohio, Illinois and other States to attend our convention called to meet in Erie, Pennsylvania, during the 20th, 21st, and 22nd of July, 1915.

We, the people of Tsintzina, are going to get together at the convention for three principal reasons.

First: To suggest' improvements in the candy, restaurant, motion picture house, as well as other line business methods. Every man in attendance at the business meetings of this convention is warmly invited to get up and bring to the attention of all those present, some well considered views as to the best way of handling the affairs in genera of a Candy Establishment, Restaurant or Motion Picture House. We know that many valuable suggestions will be made at the business meetings and we really and truly hope that, our getting together and comparing notes, as to how we manage our place of business may result in many of these business suggestions being put into practice by us and will, add materially to our success.

Second: We expect to met old schoolmates and friends whom we have not seen for many years. We often think of the good times we enjoyed together back in Tsintzina. We want to get together at this convention in order to meet each other and to have the pleasure of renewing old friendships.

Third: The trip to this convention will likewise give you an opportunity for rest and pleasure in what is considered to be one of the greatest lake cities in America. Plenty of amusements will be arranged for all those attending our convention. A committee composed of Tsintzina Business Men of Erie and neighboring-cities completed all necessary arrangements for the proper accommodations of all persons attending this convention. Tsintzina Business Men of Erie, Youngstown and other nearby cities will use their own automobiles to meet all trains so that no one will have any trouble in getting to the hotels. Kindly fill in the enclosed post card if you can possibly arrange to be with us, stating exactly how many will go so as comfortable rooms can be secured in advance. For any further information please write to George P. Chacona, Erie, Pa. We ask, as a special favor, all those coming to this convention to leave their hometown so as to get into Erie during the early forenoon of the 20th. The first day will be used up in getting together and getting acquainted again.

Business meetings will be held from 9 o'clock am to 1 o'clock pm on the 21st and 22nd, after each we will eat and then go out for a good time, and we will have it, too.

Finally: We wish to advise you that on this occasion there will be NO collections asked for Red Cross Societies, Charity or for any other cause whatever. The only thing that we ask is that each person attending the convention pays his share of expenses made by the executive committee.

We want you to feel, as you read this printed invitation that it comes from the hearts of men who were born in that dear old spot of Tsintzina back in Greece, which will always be near and dear to us as the home of our childhood days.

Across hills, mountains, deep valleys, broad fields, rivers and lakes, in your far away homes, we reach out our hands to grasp yours, with the silent steel grip of sincere fellowship, and bid you and your wife and friends thrice welcome to our Convention.

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Mrs. GEORGE CHACONA

P. S. This arrangement is strictly for natives of Tsintzina, and all are welcome, whether invitations reach them or not.

**In Loving Memory of  
Stella Poolos, James K. Poolos, and  
Leonidas K. Poolos**



**With heartfelt appreciation for  
the initiative and vision of the founders of  
the Tsintzina Society  
and to the many members whose hard work  
and dedication have helped perpetuate  
this worthwhile organization.**

# The History of the Tsintzinian Clubhouse and Annual Conventions

The origins of the annual Tsintzinian conventions in the clubhouse on Lake Chatauqua is of great significance because there is no other example in American history of people with roots outside this country renewing their social bond each year more than 130 years after first coming to this country.

This is a remarkable phenomenon when one considers that Greek migration to this country was greatly overshadowed by much larger numbers of Irish, German, Italian, Jewish, and of course Anglo-Saxon immigrants. Extensive research has failed to uncover anything approaching the Tsintzinian phenomenon in America in these other ethnic groups. Among Greek-Americans, the Arachovites from the village Arachova (now Karyea) near Tsintzina have been holding annual national conventions since 1928 in a 40-acre park in Gastonia, North Carolina. These people followed the Tsintzinians to America in the 1890s and used the Jamestown convention as a model for their own reunions.

The Tsintzinians did gather together prior to the Jamestown conventions. In 1887, they formed in Chicago the first organization in America exclusively for Greeks and named it the Therapnean Society after the name of the township or demos in the old country. Also, thirty-five Tsintzinians and other Spartans from Ohio and Pennsylvania towns held a picnic arranged by the Chelekis brothers three miles outside Youngstown on April 9, 1893.

Nevertheless, Jamestown soon became the focal point for reunions. The Tsintzinians first came to Jamestown as a result of their expanding chain of fruit and candy stores in the 1880s. The Jamestown store at 121 Main Street had opened no later than 1889 as part of the Greek American Fruit Company established by Christos C. Chacona and George J. Politis. There were other stores in Youngstown and Niles, Ohio, Sharon, New Castle, Franklin, Oil City, Washington and Warren located in the state of Pennsylvania just to name the best known. The enterprise had its own trademark, two crossed poles holding the Greek and American flags with a horseshoe in the middle.

The first Tsintzinian reunion in Jamestown took place in 1895 when George J. Politis and John D. Chechery held a banquet to honor Christos Chacona who came to America in 1873 and encouraged others to follow. In appreciation of "Barba Christos" for his inspired leadership, Politis, Chechery, and other Tsintzinians presented him with a special birthday gift, a cancelled note showing that his home mortgage was fully paid. Barba Christos was deeply moved and wept, saying that he would never forget this act of kindness from those who had followed his path to America.

This banquet stimulated the idea of holding meetings in the Jamestown area but the efforts were sporadic. According to the 1942 Tsintzinian Convention yearbook, a large group gathered in Frewsberg, seven miles south of Jamestown in 1896. At the event, five or six children were baptized. Agysilaos Conostas, the manager of the Jamestown store, was elected president. The goal was to raise money for philanthropic projects in Goritsa and Zoupena. However, these plans collapsed when Conostas and six or seven other Tsintzinians suddenly decided to return to Greece to attend the revival of the Olympic Games in Athens that same year.

There were two other large reunions when Conostas and John D. Chechery invited all the Tsintzinians they could reach for an old fashioned country spread. More than one hundred came in 1900 for a picnic at Fluvanna on Lake Chautauqua opposite Celoron. They gathered again in 1902 at Sheldon Hall opposite Lakewood.

We do not know of any photos of these events that survive. However, the Tsintzinians also held a reunion in 1905 in Franklin, Pennsylvania, on March 25, Greek Independence Day. On this occasion, they took



The idea of an annual national convention took hold when “Barba George” Gerasimos of Warren, Pennsylvania, proposed this plan at a party at his home in January 1915. Among those present were George Georgetson (Olean, New York), George P. Chacona (Erie, Pennsylvania), Bill Chelekis (Youngstown, Ohio) and John L. Coumountzis (New Castle, Pennsylvania) joined Gerasimos in forming a five-man board of directors to arrange for the conventions. The first was held at Waldemier Park in the summer of 1915.

The convention moved to Lake Chatauqua the next year and the Tsintzinians began to set their sights on the Moose Clubhouse as an ideal place for their reunions. After holding two conventions in 1916 and 1917 at Dutch Camp near Lakewood, the Tsintzinians rented the Moose Club for their 1919 convention. There was no convention in 1918 due to the war in Europe.

The clubhouse was built by the Moose Lodge in 1905. It was one of several around the lake but unique in its architectural style. The Tsintzinians seized the first opportunity to purchase the clubhouse in 1921 for \$10,000 but there was one major obstacle. The American Legion had put down a \$500 deposit for first rights to buy. There was considerable opposition among the Jamestown people to the idea of foreigners, especially Greeks, bidding for a clubhouse that veterans from the recently concluded war in Europe wanted so badly. The opposition to the Tsintzinians led to posters being placed around the area expressing support for the American Legion against the Greeks.

The Tsintzinians, however, won out because the member of the American Legion entrusted with the money to buy the clubhouse mysteriously lost the money. The Legion was not able to raise more money and this opened the way for the distrusted Greeks to obtain the four-acre property. To sooth hurt feelings and win the confidence of the local Jamestown community, the Tsintzinians gave the American Legion \$500 to reimburse it for its original deposit.

There was a formal dedication of the clubhouse at the 1924 convention because the Tsintzinian Society had succeeded in paying off the mortgage within three years. Local dignitaries Congressman Daniel A. Reed of Dunkirk, New York, and the Jamestown Mayor Samuel A. Carlson, were in attendance. They spoke in glowing terms of the Tsintzinians, praising their achievements as a prime example of the American Dream.

In retrospect, the most revealing statements about the Tsintzinians and how they perceived themselves and their new clubhouse were made by two prominent leaders of the Society at this convention. Their remarks are worth repeating because they amount to a vision of the clubhouse as a “secular” church dedicated to the high ideals of Ancient Greece and the democratic values of the new mother country, America.

This vision is apparent in the words of Nicholas J. Zachariou who a few years earlier had written a poem celebrating the achievements of the famous Barba Christos Chacona. At the 1924 convention, Zachariou gave voice to the religious like character of the Tsintzinian reunion in their new clubhouse. He remarked:

We are now sheltered under a roof of our own. It is a shelter donated by your affectionate love for us. It is a church in which we are going henceforth to perform our patriotic mass. It is the altar before which our prayer will be addressed to the Almighty for the prosperity and grandeur of our protector country, the hospitable and civilized land which all Greeks, and especially the Tsintzinians, will respect forever and thank, because this shelter is protected by this country which assisted your noblest achievement so triumphantly manifested in your present donation.

George Gerasimos, the originator of the idea of an annual national convention, echoed Zachariou’s sentiments in his own speech during the dedication. He closed with words significant for all succeeding generations of Tsintzinians. In his words,

Dear young Tsintzinian children: It is your duty to respect this patriotic monument. Follow the path which your love has opened for you. Work, that this achievement may become greater and better. We are sure that you will do better; yet if not, at least try to keep it as good and beautiful as today. That will be our sweetest relief after we depart from this world, the relief that our work was not done to perish.

This essay was prepared by Peter W. Dickson (Dikaios,) under copyright. The late George Georgetson of Olean, New York was the original source of much of this information.

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of  
**George P. Costianes**  
Beloved Husband, father, and “Papou”  
with Love,  
Fr. Nicholas, Joanna (Costianes),  
Stacey, & Duane George  
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# Happy 100th Anniversary

## In Memory of Brasidas (Bill) Peter Nickles Middletown, New York

From His Wife: Nicoletta (Nella) Kanaras Nickles

His Children: Anna Valentine Stathes  
Peter Brasidas Nickles  
Georgia Tingus Gilman

His Grandchildren: Nicole Tingus Pappas  
Peter George Tingus  
Georgina P. Nickles  
Brad Peter Nickles

The Tsintzinian “Family” in Jamestown, New York;  
Hollywood, Florida; and Tsintzina, Greece  
meant a great deal to my husband, our father, and grandfather.

**Continuing the Jamestown Tradition every July  
is part of preserving his memory as well as his departed sister,  
Pauline Poulos (Ithaca, NY) and brothers John P.  
and Aristides P. Nickles (Middletown, NY).**

**Congratulations  
Tsintzinians  
on Meeting over 100 Years**

**The Zacharias Families:**

Sarantes and Diamondo (Manos) Zacharias  
Socrates and Ann (Lardis) Zacharias  
Sam and Sophia (Spanos) Zacharias  
John and Joan (Poulos) Zacharias

**Three Generations  
of Attendance**

# Tsintzina Society Convention Group Photos

1916



1919



1920



1922



1923



1924



Proud Bearers of their Heritage,



the Poolos Great Grandchildren  
Carrying on the Tradition!

In Loving Memory of

Father and Brother

**Constantine “Gus” Georgetson  
Past President**

**John “Jack” Georgetson**

Always Remembered, Always Loved

**Barbara and Skevos Zervos, M.D.**

In Loving Memory of  
**Peter and Sophia Nicholakis**  
**Alex and Nikonia Laskaris**



**And the Celebration**  
**of our Heritage**  
**and the Tsintzina Society**

**George and Angie Laskaris**

**Alex and Sarah Laskaris**  
**Brian and Stephen**

**Peter and Helen Laskaris**  
**Athan and Nicholas**



# A Family that Bears the Name of our Ancestral Village

by Peter W. Dickson

Among all the discoveries that I have made since 1985 in uncovering the amazing history of the Tsintzinian pioneers in America, I find it humbling and even perplexing to admit that none may equal the most recent discovery which is so fantastical as to be almost beyond belief. The following account explains how I inadvertently stumbled upon the existence of a family in Texas which actually carries as a family name the name of our nine hundred year old village.

As we all know, many families have existed in Tsintzina since it emerged sometime before the twelfth century. Some families have lived there almost from the beginning and many others settled in Tsintzina after 1500 after coming from some other part of Greece or the Greek islands. It is easy to identify the later arrivals because of the character of the names clearly indicates they came from Crete, Chios, Messinia, the Mani or other parts of the Peloponnesos.

Over the centuries, no one has ever heard of anyone taking as a family name the name of Tsintzina itself. This would have been unusual because of this phenomenon of a place or geographical name becoming a family name is well known among all cultures. Among Greeks, we have Smyrniotis for Smyrna, Rumeliotis for Rumely, and of course Tsakonas for Tsakonia. But we have never heard or even imagined that there could be a family with a name derived from Tsintzina. Until now.

The detective story begins with Vanessa Andris who at the 1990 Tsintzinian Convention told me that she read about a wealthy family named Zizinia from Egypt. She directed me to the February 1990 issue of Architectural Digest which noted that a prosperous and beautiful section of Alexandria was Zinzinia after a wealthy Greek family of this name.

After reading this article, I told Vanessa that I had come across this Zizinia family several years earlier when I read a famous book about the aristocratic Greco-Genoese families of the Aegean island of Chios written by Philip Argenti. The book in French but published by Oxford University Press in 1955 makes clear that this family was one of thirty that had their own coat of arms and a long history on the island going back several centuries. The family tree of the Zizinia family going back to the 18th century was in volume two of Argenti's book which in English is known as *The Golden Book (Libro d'Oro) of the Noble Families of Chios*. Some Zizinians went to Egypt in the 1800s.

However, I now realize that I was wrong when I told Vanessa there was no connection between the Zizinia family and Tsintzina the village. During a visit to the Library of Congress on May 27, while pursuing research on Christopher Columbus and his connection to Chios, I decided to take another look at the section of Argenti's book on the Zizinia family. On the page showing the family coat of arms, I noticed on the left was the Italian version of the name (Zizinia). On the right, however, was the original family name in the Greek language which I stupidly and amazingly overlooked ten years ago. The original Greek name was "Tsitsinias" which is the ancient and correct spelling of our village's name. Later, a second "n" was added and the second "s" became a "z" to produce Tsintzina.

The Zizinia family name reflects the obvious linguistic need of the Italians, in this case the Genoese who ruled Chios from 1346-1566 to substitute "z" for "ts". This is how "Tsintsinia" becomes "Zizinia."

Furthermore, Argenti's discussion of the family history supports this interpretation because he stated that the origin of this family is a mystery. He speculated that the Zizinians came from the Peloponnesos or some other Greek island. He notes that the name never appears in Genoese documents, the family came to Chios relatively later after 1600, and the name is obviously not of Hellenic origin. Argenti's last point is correct. Tsitsina or today



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Tsintzina is a Slavic word or name for a thorny bush found in our ancestral mountain village. Many other villages in Greece have names of Slavic origin.

In any case, the family with this name first appears in Chios in the 1600s and the first identifiable person is a Stephanos Zizinia born in Chios in 1730. The family after the massacre of 1823 moved to Constantinople, Egypt, and Marseilles. One small branch settled in the New York area in the late 1800s and eventually moved to Texas. This is the only branch in which the Zizinia family name survives. I have made contact with them and have invited them to join us at our annual convention in Jamestown.

The connection between the village and this family is unmistakable. There is only one Tsintzina in the entire world and the Zizinia (Tsitsinia) family arrived in Chios more than 300 years ago from some other part of Greece. This long lost connection has to be the most amazing, nearly unbelievable story in the long saga of the Tsintzinians. One has to wonder whether the Tsintzinians, many of whom became extremely wealthy in Alexandria at the turn of the century, ever bothered to ask about the origins of this other prominent Greek family living in the same city.

One has to marvel at the fact that this family name would only survive in America (Texas) and also in the same country where the Tsintzinians stand forth as not only the oldest group of people originally from one town or place outside America still maintaining their social bond in this country over 120 years. This fantastical story is a candidate for Ripley's Believe it or Not!

# CONGRATULATIONS TSINTZINIANS ON 100 YEARS OF SERVICE AND COMRADESHIP

LET'S GO FOR 100 MORE!!

In Memory Of Nick and Pota Vournakis  
Loving Parents and Grandparents

## The Vournakis Family

John N., James N., Karen A., Karen S.,  
Christopher N., Nicholas J., Elena J. and John P.



**Enjoying the  
Reunion**

## **Paid Contributors**

Paul and Pauline Franks  
John Chacona Writer/Producer

We congratulate the Tsintzina Society  
for 100 years of dedication to its heritage.

## **Tasso E. Camarinos**

*Attorney-At-Law*  
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The  
**Nick Kapetan**  
Descendants  
Commemorate Him  
and All of His  
Fellow Tsintzinians  
at this Special Time  
in History

*In Loving Memory*

Of

**Pota and Nick Vournakis**

John, Karen & Christopher,  
James, Karen, Elena, & John,  
Anne and Nick Vournakis

In Loving Memory  
of our Dear Friend

---

**Nick Papageorge**

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Demos, Louise and  
DLouisa Kontos

# Tsintzinian Families: Origins and Histories

**Andreou**—A relatively small family from Goritsa. Members from one branch settled in such diverse towns as Columbus, Ohio, Erie and Wesleyville, Pennsylvania and Hot Springs, Arkansas. Name usually changed to Andrew or Andrews. Best known Andreou was George I. Andreou who made a fortune (about \$70,000) with the Camarinos brothers in Hawaii in the 1880s and 1890s. He lost much of this fortune after returning to Greece but did serve as mayor of Goritsa before his death in the 1920s.

**Andritsakis**—A huge family from Goritsa that according to oral tradition came from Crete and perhaps before that from the island of Malta. Other branches of this family settled in Monemvasia and at Tolos near Nauplion in addition to Tsintzina before 1800. During the nineteenth century, the Andritsakis family in Tsintzina shrank in size due to death (malaria) and substantial migration to Egypt where several members became quite wealthy as cotton merchants. A few migrated to America primarily after 1900, settling in Dayton, Ohio, Minneapolis, Minnesota, and Butler, Pennsylvania. Some of the descendants of these American Andritsakis adopted the name “Anderson” and are now hard to locate due to intermarriage and assimilation.

**Atsalas**—A small family from Zoupena. One named John Atsalas settled in Ypsilanti, Michigan and died there without descendants. His first cousin, Peter G. Atsalas, was extremely well-known as an active participant in the Jamestown conventions of the 1920s and 1930s. Peter, born in 1871, started in Glen Falls, New York, and settled in New York City in 1917 after dabbling in the movie theater business in Youngstown, Ohio. Successful as a supplier of equipment for restaurants and candy stores, Peter’s two sons now deceased, George and Theodore, graduated from Columbia University in the 1930s but they never married. Their sister, Maude Atsalas, is still living in New York City and is the last to carry the family name in this country.

**Benekos**—An old Tsintzinian family dating back at least to 1638. Family name can be found in both Zoupena and Goritsa although those from the former village are more numerous. Elias I. Benekos and his brother Nicholas from Goritsa settled in Oneonta, New York, in the 1920s. Other large clusters from Zoupena settled in Chicago, Illinois, Franklin, Pennsylvania, and the Cambridge and Barnesville area in Ohio. The earliest Zoupenean in America with the family name was Nikolaos Benekos, most likely a brother-in-law to Barba Christos Tsakonias. Benekos was one of the first five Tsintzinians Tsakonias brought to America in September 1875.

**Camarinos**—A small family from Goritsa that founded the Greek colony in the Hawaiian Islands in the early 1880s and the first Greek society in San Francisco in 1888. The founders, Demitrios and Panayiotis, were sons of George Kamarinos, operator of a grain mill in Goritsa in the mid-1800s. Another brother, Ioannis, was a well-known mathematics teacher for years in the Sparta high school. Demitrios and Panayiotis died as bachelors. Three sisters married in the Andreou, Chronis, and Roumanis families and bore sons who went to work for their two uncles in Honolulu, Hawaii. The Camarinos name, which is of Spanish origin, survives today with close relatives who settled in Williamsport and Pittsburgh, Pennsylvania.

**Canellos**—Originally from Chios which probably explains the Italian sound to this family name since this island was ruled by the Genoese for centuries. Arrival in Tsintzina is not certain but a Konstantine and Stamatis Kanellos fought in the Greek Revolution of 1821 under the leadership of Nikolaos Gerasimos the Tsintzinian captain. Another Konstantine Kanellos, probably a grandson, left Goritsa for America in 1882. He in turn brought six sons to this country and several lived in Syracuse and Coney Island, New York, for many years.

**Caravasos**—The name sometimes appears in America as Caravasios. Many Greek family names begin with “Kara” which is the Turkish word for black. Another possible link might be to the Italian family name “Caravaggio.” The Caravasos name among the Tsintzinians is found only in the village of Zoupena. It is a sizable family with three branches in America. The Morgantown, West Virginia group is from Konstantine Karavasos (1867-1919) who married a niece of the famous “Barba” Christos Tsakonias. Another branch of three brothers with the paratsoukli “Petroulias” settled in Wheeling, West Virginia, and Cambridge, Ohio. This group and a third branch in Morgantown, West Virginia, intermarried with the Georgitsos family. The Caravasos family is spread out today with several in Florida and Washington, D.C.

## Ernie and Vicky Memphis

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*Fail me not my legs this day  
and  
I shall go to the end of the line  
and  
show them the way*

‘Ο Χορευτής

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PHONE [216] 621-8448  
FAX [216] 621-8934

CITY CLUB BUILDING  
850 EUCLID AVENUE, SUITE 500  
CLEVELAND, OHIO 44114-3304

**Chronis**—An old Tsintzinian family that dates back to at least the early 1900s. All the Chronis in America evidently are descended from two brothers, Nikolaos and Konstantine, who fought in the Greek Revolution of 1821. After the conflict, Konstantine settled in Zoupena and his paratsoukli (nickname) Tsouturas became a new family name. Nikolaos died in the tarnos battle against the Turks at Dervenaki in 1823. Several of Nikolaos' grandsons from Goritsa were the first Greeks in Los Angeles, California, in the 1880s. Other descendants, primarily great-grandsons, settled in Honolulu, Hawaii, Pittsburgh, Pennsylvania, and Syracuse, New York. Dr. Leonidas Chronis, a president of the Tsintzinian Society for many years, was from this family. The Tsouturas name appears to have died out in America although there were a few men with this name living in upstate New York in the 1920s and 1930s.

**Constantakis**—Only two old Tsintzinian pioneers in this country carried this name, the brothers, James and John, who operated a confectionary in Gouverneur, New York, during the 1920s. The family name probably originated in Crete. The Constantakis family is from Goritsa but actually originated in a nearby village named Agriannos.

**Constas**—A Goritsa family with three or four branches in this country. Three brothers, Harry, John, and Constantine (C.N.), were in the candy business in Syracuse, New York, in the mid-1920s. A few distant cousins could be found in Chicago, Illinois, Youngstown, Ohio, and Ann Arbor, Michigan during the same period. Not much is known about this family though a "Konstantis Konstas" did fight in the Greek Revolution in 1821.

**Costiannis**—Often as Costianes in America. A sizable family found in both Goritsa and Zoupena. Origins unknown but genealogical research suggests that in the mid-1800s there were two sets of four brothers in each village. Their fathers were probably brothers or first cousins. The Costianes were among the earliest Tsintzinians in America. Demitrios I. Costianis from Zoupena, arrived in Chicago in 1882, along with more than 80 other Tsintzinians that year. Costianes in the 1920s could be found in Philadelphia, Greenville and Chester, Pennsylvania, Chicago, Illinois, Albion, Michigan, Batavia, Middletown and Port Jervis, New York, Cambridge, Ohio, and Okema, Oklahoma. John D. Costianes of Batavia was president of the Tsintzinian Society in 1929-30.

**Coumuntzis**—Several variations on the spelling of this family name which was sometimes changed to "Cummings" in America. A huge family from Zoupena that dates back to at least 1500. Among the earliest to follow Christos Tsakonas to Chicago in the 1880s. The most famous, Christoforos Coumountzis, helped found the first Greek society in America, the Therapnean Society in Chicago, Illinois, in 1887. There were at least eleven branches of this large family in this country and the Jamestown yearbooks from the mid-1920s list nearly 25 males with this last name: they could be found in Chicago, Illinois, Philadelphia, Pennsylvania, and assorted small town in Ohio and other parts of Pennsylvania.

**Dikaios**—A small family in Goritsa which, according to tradition, originally came from the Messinian family that produced "Papaflessas"—a major hero in the Greek Revolution of 1821. The first Dikaios in Goritsa was Panaylotis N. Dikaios who was for a time a fugitive after killing a Turkish tax collector near Kalamata before 1821. He used the tax money to become a very rich landholder after marrying a woman from a Tsintzinian family (Liakos). Three of his grandsons followed Tsakonas to America Miltiades to Chicago, Illinois, Demetrios to California and Nikolaos to Phoenix, Arizona. None of these brothers had families or were active in the Tsintzinian Society, though their nephew George Dickson who lived in Mount Vernon, Ohio, was involved for many years.

**Doskas**—A relatively small family from Goritsa. The name goes back to Albanian mercenaries who were hired by the Turks to suppress a rebellion in southern Greece in 1770-1771. These Albanians were known as "Tosk" or "Toskas" which eventually became "Doskas" in Greek. There were three distinct branches to the family in the late 1800s. Ioannis Paraskevas Doskas (1867) migrated to Australia in the 1880s and raised a distinguished family there. Six brothers, Gus, Nick, John, Peter, Paul, and Spiros, settled in various American towns such as Watertown, New York, Cambridge Springs, Ohio, Erie and Titusville, Pennsylvania, and Jackson Mississippi. Their first cousins, Basilios and George, also settled in the Watertown and Canton, New York area.

**Economikis**—Sometimes as Conomikcs in America. Members of this family fought in the 1821 Revolution as Tsintzinians but the original family name was Economakis which suggests the family roots are in Crete. Genealogical research suggests that there were several brothers and close cousins with this last name in Goritsa in the mid-1800s. Thus, all who came to America in the late 1800s were fairly close relatives. They could be found in the 1920s in such towns as Franklin, Pennsylvania, Glen Falls, Ithaca, Marathon, and Canastota, New York and larger cities such as Washington, D.C. where a Nick Conomikes had a flower shop at the old Union Depot. Marcos Economikes of Franklin, Pennsylvania, was president of the Tsintzinian Society from 1931-35.

**Economou**—Another small Goritsa family hard to trace in this country. One old-timer, Nicholas I. Economis, came to America about 1888, at the tender age of 10-11. He lived for a time in Utica, New York. He and perhaps a brother, George, migrated down to Roanoke, Virginia, in the 1930s. Nothing further known.

**Farmakis**—The -akis ending suggests that this family name has its roots in Crete. The name is found in a variety of places on the Greek mainland but in Tsintzina it may go back into the early 16th century. The Farmakis came from Zoupena and Goritsa. The family tree in the 1800s seems to go back to one man, Ioannis M. Farmakis, who fought in the Greek Revolution. One group of his grandsons, five brothers, came to America and settled in Clarksburg, West Virginia and Portsmouth, Virginia. Another group of grandsons settled in Philadelphia, Pennsylvania, and later Oneonta, New York. Lastly, a third grandson was John D. Farmakis (1866-1939) who became extremely rich in the candy store and hotel business in Philadelphia, Pennsylvania. He and his first cousin, John F Farmikis, were the founders of the Greek community in Philadelphia in the 1880s and 1890s.

**Gazetos**—A small family from Goritsa whose historikal origins are unclear. In America, there were two branches to family. Four brothers, Evangelos, Athanasios, Basilios, and Ioannis, came early to this country and were living in Philadeip Pennsylvania, in the mid-1920s. A Nick Gazetos (a cousin) also came early in 1891 and settled in Butler, Pennsylvania. married into the Andritsakis family that had also settled in Butler. Little is known about descendants of this. family.

# Congratulations

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**TSINTZINA SOCIETY**  
and  
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GOD GRANT YOU MANY YEARS  
The NICHOLAS P. COSTIANES FAMILY



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**Georgitsos**—A large family that may have originally been from another village north of Sparta called “Georgitsi.” Branch of this family found in both Goritsa and Zoupena. Two distinct families from Goritsa changed the name to “Georgetts and settled in Olean, New York, Port Alleghey and Pittsburgh, Pennsylvania. The Georgitsos from Zoupena were lark clustered in Oneonta, New York and Cambridge and Cleveland, Ohio. The Georgitsos were among the first to follow Chri Tsakonias to Chicago, Illinois, in the 1880s. Indeed, the first Greek woman in Chicago appears to have been Ioanna “Ma Georgitsos in 1882. We all owe a great debt to George Georgetson, Olean, New York, who as editor of the old Tsintzina convention yearbooks helped to record the historical achievements of these Greek Pilgrims.

**Gerasimos**—Certainly the most prominent family during the Greek Revolution because Nikolaos Gerasimos was the leader of those from Tsintzina who fought against the Turks. Origin of the family name is not clear though Gerasimos is the patron saint of the island of Cephallonia. A large family with one small branch in Zoupena and several more in Goritsa. Those from Zoupena settled primarily in Chicago, Illinois and Washington, Pennsylvania. One large group from Goritsa settled in Warren, Pennsylvania, where Barba Georgi Gerasimos operated and later owned one of the original stores in Christos Tsako chain of stores. Barba Georgi was one of the leaders behind the decision to hold Tsintzinian conventions on an annual basis.

**Gianos**—A small family from Goritsa that is hard to trace. Only two men with this name appear in the Tsintzinian convention yearbooks from the 1920s. Konstantine I. Gianios was living in Youngstown, Ohio, at that time and a (first cousin?) Nick Gianios was in Chicago, Illinois. Research in the ship registers suggest that it was Nick’s father, George, who was among the more than 80 Tsintzinians who migrated to Chicago, Illinois, in 1882. Living descendants are hard to find though apparently some attended the 1988 Jamestown convention.

**Gianoukos**—A small family from Zoupena that appears to go back to one man named Demitriakis Gianoukos who fought the Greek Revolution in 1821. This man had two grandsons Demitrios (1864) and Stavros (1870). It is not clear that either came to America but Stavros’ son, John, settled in Potsdam, New York. Demitrios’ son, Peter, was the famous “King of Apple” in Chicago where he made a fortune in the wholesale fruit business. Peter was also a nephew of Chris Coumountzis who along with John Procos helped the early Greeks in Chicago, Illinois, in the 1890s take over the fruit business from Italians.

**Gregoris**—Not a great deal is known about this fairly large family from Goritsa though a Konstantis Gregoris fought in Greek Revolution in 1821. The family tree is complete with many branches. Gregoris in the 1920s could be found in Chicago, Illinois, New York City, Olean, New York, Trenton and Princeton, New Jersey, Shelby, Ohio, Warren and State College, Pennsylvania, and Okema, Oklahoma. George J. Gregory, from State College, Pennsylvania, was probably the best known as a Tsintzinian activist who served as president in 1935-36.

**Heos**—See Chios, the island from which this family came.

**Kapetenakos**—This family name is a nickname (paratsoukli) for one branch of the Gerasimos family in Goritsa. Konstan Gerasimos, one of the sons of the famous leader of the Tsintzinians in 1821, carried this nickname because it pin-pointed him as a “son of the Captain.” Konstantine had three sons but it is not certain if they came to America in the early years with Christos Tsakonias. However, four of Konstantine’s grandsons were established in Erie, Pennsylvania, by the early 1920s. This small family was concentrated in this one town at that time. Some descendants have shortened the name to Kapetan.

**Kapsalis**—Evidence suggests that this family migrated to Tsintzina from the island of Kithera where there is both a town and cape on the coastline called “Kapsali.” A Georgios Kapsalis fought in 1821 with other Tsintzinians, and all the succeeding people with this family name are his descendants. In America in the 1920s, there were three branches. Polychronis Kapsalis was in Chicago, Illinois. John D. Kapsalis was in San Francisco and his brother, Peter, was in Minneapolis, Minnesota. The third branch were the children of a George Kapsalis. Speros living in Pittsburgh, Pennsylvania, Peter, who eventually settled in the Wheeling, West Virginia area, and their sister who married A.D. Chacona of Oil City, Pennsylvania.

**Katsaros**—This is a very small family from Goritsa that may have died out at least in America. A George Katsaros born in 1854 was part of the large Tsintzinian exodus to Chicago, Illinois, in 1882. A Peter Katsaros who was working in the 1920s at a florist shop at Union Depot may have been George’s son. A James J. Katsaros (George’s nephew?) was also living in Chicago, Illinois, at this same time. Both men were last listed in the 1939 Jamestown Convention yearbook.

**Kostolambros**—A small family from Goritsa. Four brothers, Konstantine, Nicholas, Marinos, and George, all came to Chicago in the 1880s. Nick opened a fruit store there in 1888 but returned to Greece to raise a family. George married a sister to A.D. Chacona, of Oil City, Pennsylvania, and was well-known as the operator of the first Tsintzinian fruit and candy store in Franklin, Pennsylvania. George had no family and Marinos does not appear to have had one either. Konstantine's two sons, Peter and George, stayed in Chicago, Illinois, but had no families.

**Lambros**—A family with two branches from Zoupena and one from Goritsa. Three brothers, Bill, John, and Anastasios (Harry), started out in Chicago, Illinois, before 1900. Harry moved to Oneonta, New York in the 1920s and had four children. John D. Lambros from Zoupena, possibly a first cousin, settled in Jamestown, New York, after 1900 and took over the first Tsintzinian fruit and candy store originally established there in the early 1890s. The Lambros from Goritsa consist of four brothers, Peter, Nick, Konstantine, and John, could he found in the mid-1920s in three western Pennsylvania towns: Union City, Waynesboro, and Vandergrift. Peter Lambros, who lived in Jamestown, New York, near the Tsintzinian clubhouse is the son of Nick Lambros of Union City, Pennsylvania.

**Lascaris**—An old name that has deep roots in the Sparta region dating back to the late Byzantine period. Found both as a family and as a Christian (first) name as evidenced in the famous "House of Lascaris" at Mistra where a Byzantine noble lived. The Lascaris were present in Tsintina as early as 1530 and could be found in both Goritsa and Zoupena after the move to the Evrotas Valley in the 1820s. A large number came to America, with the 1925 Jamestown yearbook listing 22 with the Lascaris name. Virtually all of them by this time had settled in small towns in Pennsylvania and upstate New York. Those from the Goritsa branch were concentrated in Albany and Syracuse, New York, with some using the nickname "Prites." The more numerous Lascaris from Zoupena could be found in Union City, Oil City, and Lewistown, Pennsylvania, Wilmington, Delaware, and Elmira and Oneonta, New York.

**Limberakis**—A sizable family found in both Goritsa and Zoupena. Ending of the name clearly suggests family roots are in Crete as is the case with several other Tsintzinian families (Andritsakis and Vournakis). Difficult to trace this family even though a Ioannis and Limberis Limberakis were part of the large Tsintzinian group that arrived in Chicago in 1882. These men were apparently from Zoupena. Those listed in the Jamestown yearbooks in the 1920s seem to be from Goritsa living in such towns as Austin, Texas, Fort Edward, New York and Dubois and Kitanning, Pennsylvania.

**Lourpas**—A small family from Zoupena that may have been a branch of the Nikolaides family. Three men with this name, John, Bill, and George, appear in the Jamestown convention yearbooks from the early 1920s. They do not appear to have been brothers. They moved around a great deal during this period among the towns of Fairmont, West Virginia and Oil City and Bloomsberg, Pennsylvania. The family name of Lourpas is no longer found in the Jamestown yearbooks after 1949.

**Manos**—See Voulomanos which is the full Greek family name.

**Marinos**—The original name was Marinakos which suggests that this family came from the Mani region south of Sparta. According to tradition, the original village was Gorani, a small village on the slopes of the Taygetus mountains between Sparta and Githion. There seem to be two branches to this family. Two brothers, John and Speros, and their first cousin, Christos, were in Sunbury, Pennsylvania, in the 1920s. Another more distant (second?) cousin was Anastasios (Harry) who was associated with the "Candyland" in Ithaca, New York, in the 1920s and 30s.

**Nestopoulos**—Origin of this small Goritsa family is not clear but the name means probably the "son of Nestor." Two brothers, John (1873) and Nicholas (1883) probably came to America before 1900 and were living together in Philadelphia until the mid-1930s. However, the only person with this family name in the Jamestown yearbooks after 1940 was Gus Nestopoulos (1897-1989) who lived in Auburn, New York, for years. His nephews Demos and Nick of Ithaca, New York, and Pavlos of Auburn, New York carry the family name.

**Nikolaides**—Not an old or large Tsintzinian family but certainly among the most interesting. The -ides ending signifies that this family originated in Asia Minor or from an Aegean island. In fact, the first Nikolaides in Tsintzina was a soldier named George who had fought with Kolokotronis in the Greek Revolution of 1821. He was either from Crete or Myteline (formerly Lesbos) and after the revolution he settled in Zoupena where he had three sons, John, Demitrios, and Panayiotis in the 1840s. John's descendants in America settled in Cambridge and Barnesville, Ohio, and Middletown, New York. One daughter married George P. Chacona of Erie, Pennsylvania. Panayiotis had six sons some of whom started out in Philadelphia, Pennsylvania, in the 1890s. Demitrios had at least two sons, Harry and George, who came to this country. All these men changed their name to Nickles.

**Nikolakis**—Another family that probably came from Crete. There was a Panayiotis Nikolakis who fought with the Tsintzinians in the Greek Revolution of 1821. All the Nikolakis probably go back to this one man since the family was quite small. In America, this family was only to be found in Cambridge, Ohio. John and James were brothers and the former came to America in 1891. Their first cousin, Peter, also settled in Cambridge, Ohio. Jim Nikolakis was the largest contributor to help build the beautiful church in Zoupena in the early 1950s.

**Nohos**—A very old Tsintzinian family that dates back to at least 1636. A large family that settled in Goritsa, it had many branches in the early 1800s. For some mysterious reason, only one person with this last name appears in the old Jamestown yearbooks, Peter Nohos working as a florist in Milwaukee, Wisconsin. This man was probably closely related to the Tsakonas (Chaconas) from Goritsa who claim that their original name was actually Nohos. The small Tsakonas family from Zoupena (Barba Christos' family) do not claim this. Tsakonas as a last name is not uncommon in the Sparta region. It refers to the area around Tsintzina, the Parnon mountain range, which historically is called Tsakonia.

**Papadopoulos**—Probably the most common name in Greece because it means simply "son of the priest." Those among the Tsintzinians in America with this name go back to a Panayiotis Papadopoulos who had four sons, Georgios, Ioannis, Konstantine, and Demitrios, in the 1840s and 1850s. The sons of Konstantine (Peter, James, and Leonidas) settled in Greenville, Pennsylvania and changed their name to "Poolos." The sons of Georgios, James, Peter, and John, were all old-timers in Chicago, Illinois, and changed their name to "Bullat" for some reason. The Papadopoulos family' as a whole is quite large and intermarried with many other Tsintzinian families in both Greece and America.



**Papageorgiou**—A name found in Tsintzina as early as 1503. The earliest person from this family in America was Konstantine Papageorge who apparently opened a saloon in Chicago, Illinois, in the 1880s on North Dearborn Street across from John Procos' wholesale fruit business. Konstantine returned to Greece in 1912 but his sons John, George, and Peter came to America. They shortened the name to Pappas which is not unusual. Peter Papas who lived in Ithaca, New York, was the best known. George lived in Oneonta, New York, and was killed in action during World War II. A few other Tsintzinians with the name Pappas appear in the Jamestown convention yearbooks from the 1920s but it is not certain they are all from the Papageorge family.

**Papapoulos**—A small family from Goritsa that evidently took its name from Panayiotis Papapoulos (1832-1907) who was himself a priest in the village for many years. His three sons, Socrates, Pericles, and Leonidas, founded the first Tsintzinian fruit store in Sharon, Pennsylvania, about 1891. They shortened their name to "Poulos." Their sister, Hariklia, was the wife of Konstantine Papadopoulos, the father of the three Poolos brothers who settled in Greenville, Pennsylvania. Confusing, isn't it? One son, Leonidas K. Poolos of Greenville, Pennsylvania, was among the most highly regarded Tsintzinians for decades.

**Papayanakos**—Literally, this name means "son of Papa Yanni." This small Zoupenean family probably came originally from the Mani region given the -akos ending. In America, the family is heavily concentrated in upstate New York. Three brothers, Peter, Louis, and John, settled in Ithaca, New York, in the mid-1920s. John appears to have come the earliest in the late 1880s. Other men with this family name were James, of Watertown and Gouverneur, New York and Harry of Potsdam and Gouverneur, New York.

**Peliouras**—A small family from Zoupena whose origins are unknown. Basically, there were three old-timers from this family. Athanasios, who lived in Peekskill, New York, and had a son, Agamemnon. Athanasios' brother, Panayiotis, who owned Peliouras' Brothers in Birmingham, Alabama, in the 1920s. And lastly, a George Peliouras living in Youngstown, Ohio, during the same period. George seems to have had a son named James who worked at a place called the Sugar Bowl in the same town in the late 1920s. In the late 1930s, there was a fourth Peliouras (another Athanasios?) in Memphis, Tennessee.

**Politis**—An old and possibly the largest Tsintzinian family. The name in Greek means "citizen" or member of the polis (city). In Tsintzina, this family goes back to at least the year 1500. Politis are found in large numbers in both Goritsa and Zoupena, The family tree is so large and complex. The first Jamestown convention yearbook in 1923 lists 29 men with this last name in America. They were among the first to come with Christos Tsakonas. A Nikolaos Politis, from Zoupena, came with "Barba Christos" to Chicago in September 1875. Furthermore, George J. Politis also from Zoupena, was a dynamo behind the creation of the chain of candy stores in the 1880s from Jamestown, New York to Washington, Pennsylvania.

**Poulos**—This is another Goritsa family that must not be confused with the Papadopoulos brothers from Greenville, Pennsylvania, who shortened their name to "Poolos." The Poulos family was always just Poulos which usually is a suffix meaning "son of." In Auburn, New York there were three brothers, Demetrios, Nick, and George K., who came in the late 1880s. The Poulos family in Ithaca, New York, is another branch descended from a John J. Poulos who came before 1913.

**Prokos**—A very well-known family from Goritsa whose name became famous in the early years of Greek-American history given the success of John Procos with his nationwide wholesale fruit business. Procos started his enterprise in 1889 in Chicago where he arrived with other Tsintzinians in the early 1880s. Procos with others such as Christoforos Coumountzis formed the first exclusively Greek society the Eteria Therapnon in America in 1887. Procos who died on ship while returning to Greece in 1919 was a grandson of Ioannis Prokos who fought in the 1821 Revolution. All those from this family appear to go back to this one soldier even the family dates back in Tsintzina to at least 1684. John Procos of Chicago fame had a large family niyan members of which took an active interest in the events in Jamestown.

**Psychoyios**—A small Goritsa family carrying a name that is also found in neighboring villages such as Hrisifa. Sometimes rendered as Psychogios or Peterson in America. Leonidas Elias Psychoyios was virtually the only one present in America before 1900. He was born in 1887 and attended the first large Tsintzinian gathering in Franklin, Pennsylvania, in 1905. He had four children, Markos, Helen, Leo, and George. Leonidas appears to have had a cousin named Nikolaos (1893) in Pittsburgh, Pennsylvania, and later Santa Cruz, California, who is hard to trace now.

**Roumanis**—A Goritsa family interesting because of its connection to Hawaiian colony established by the Camarinos brothers in the 1880s. John P. Roumanis (1876) and his brother Panayiotis (1890) migrated to Honolulu because their mother was sister to the Camarinos brothers. John never married but Konstantine's wife, Ekaterini Economou, is still living in Honolulu. There was also a first cousin, Paul Rounianis, who settled and died in Oneonta, New York, in 1952. Paul fought in France in World War I. Paul was quite a gambler but usually lost. According to tradition, he once won \$5,000 at cards but had a hard time sleeping after winning. He promptly returned to the table where he soon lost it all for the peace of mind. Paul had no children and only one nephew, Ioannis Panos Rounianis, a lawyer in Athens, who is the last to carry the family name.

**Seferlis**—The origins of this family are not clear but it is a sizable family from Goritsa that pre-dates the Revolution of 1821. Almost all those who came to America at the turn of the century had settled in small towns in upstate New York such as Cortland, Plattsburg, and Granville by the mid-1920s. However, their names begin to disappear from the Jamestown convention yearbooks in the late 1930s, making it extremely difficult to trace their descendants. There is a Seferlis family living in Syracuse, New York.

**Serafis**—A family name from Zoupena that has died out but which is extremely important in historical terms because of the close connection to Barba Christos Tsakonas. Tsakonas' sister, Antonia, married Demitrios Serafis. Their son, Christos Serafis, was one of the five original Tsintzinians that Tsakonas brought to America in September 1875. Barba Christos put his little nine year old nephew in the Chicago public schools from which he graduated as an excellent English speaker. Later, the young man made nine round trips across the Atlantic to assist other Tsintzinians on their journey. Serafis in turn had three daughters and his only brother never married so the name has disappeared in both America and Greece.

**Sperides**—A Goritsa family that may have originated many years earlier in Asia Minor where the -ides ending is common. There were several branches to the family in Goritsa prior to 1840. Two men, Nikolaos and Spiridon Sperides, were part of the large exodus of Tsintzinians to Chicago in 1882. However, the Jamestown convention yearbooks after 1920 rarely refer to any one with this family name except for three brothers, John, Harry, and Nick, who lived in Erie, Pennsylvania, through the 1940s. Nick's son is still living there.

**Stratakos**—The name means “son of the soldier” and the -akos ending is common for families from the Mani region. The family is small and in Goritsa in the mid-1800s we find only one man named Ioannis Stratakos with four children, Kyriakoulis, Panayiotis, Helen, and Konstantine. Kyriakoulis (1885) is an interesting figure because he was quite an aviator, reputedly the first Greek in America to own his own airplane. He lived in Meadville, Pennsylvania, where he dabbled in local politics and took the name “Frank Murphy.” Konstantine and Helen followed their brother to America.

**Treiris**—A Goritsa family that may have been descended from one man named Ioannis Treiris. Though it is not yet proven, five men, Diamantis, Elias, Georgios, Nikolaos, and Antonios, born in Goritsa in the mid-1880s, may all be the sons of this Ioannis. Elias' son, Ioannis, came to America and settled in South Fork, Pennsylvania. Georgios' son also named Ioannis settled in Lock Haven, Pennsylvania. Lastly, a son of Nikolaos named Diamantis lived in Philadelphia, Pennsylvania. He sometimes was called “Diamond” or Diamond Jim and had the paratsoukli “Karnavis.” He had no family but his close relatives in South Fork and Lock Haven, Pennsylvania, did and they still carry the original family name.

**Tsakonas**—Without a doubt the most celebrated name in Greek American history in view of the central role Christos Tsakonas played in luring nearly 1000 young Spartans to Chicago, Illinois, between 1875-1891. An almost mythical figure, he and his young band laid the foundations for the Greek Community in Hawaii, Chicago, Illinois, and the Ohio River Valley. The family name among Tsintzinians is of relatively recent origin and is found in other villages in the region of “Tsakonia.” The Tsakonas from Goritsa say their original name was Nohos and those that came to America in the late 1800s were all close relatives, brothers and first cousins. They settled in Milwaukee, Wisconsin, Erie and Sayre, Pennsylvania, and Ithaca and Syracuse, New York. The Tsakonas from Zoupena are a much smaller branch presumably from the same family though this is not absolutely certain. Barba Christos was from this Zoupena branch and his nephews and nieces came to America and settled in Oil City and Franklin, Pennsylvania, Morgantown, West Virginia, and Topeka, Kansas. The name “Chacona” survived in the Oil City branch whose patriarch was A.D. Chacona, nephew of Barba Christos.

**Tselekis**—Among the oldest Tsintzinian families dating back to at least 1506, the Tselekis or Chelekis are primarily from Zoupena. A Nikolaos Tselekis was one of the first five young men Tsakonas brought to America in 1875. Two Tselekis brothers, Vasilios and Demitrios, got their start in Tsakonas' first store in Youngstown, Ohio in the 1880s. In addition to the large Chelekis group in Youngstown, Ohio, there were other related families in Cambridge, Ohio, Ithaca and Watertown, New York, by the 1920s. Vasilios Chelekis from the Youngstown branch was a major figure in launching the annual Tsintzinian conventions in 1915.

**Tsetseris**—A Zoupena family whose origins are not known but whose members were among the first to follow Christos Tsakonas to Chicago in the late 1870s and early 1880s. In fact, some Tsetseris were close cousins to Barba Christos. Ioannis D. Tsetseris accompanied him in 1875 to America and was a life long business partner in their chain or candy stores called the Greek-American Fruit Company. Ioannis N. Tsetseris donated about \$200,000 to improve the life in Zoupena in the 1920s. A tall clock tower was built with his money during this period. In America, the Tsetseris name was changed to “Chechery” and in the 1920s could be found in such diverse places as Chicago, Illinois, Detroit, Michigan, Meadville and Bloomsberg, Pennsylvania, Oneonta and Jamestown, New York. The family is now hard to trace due to assimilation and intermarriage.

**Tsoumos**—Originally was “Tsoumouris” and dates back in Tsintzina to at least 1632. Konstantine Tsoumos (1869) married Maria Tsakonas, a niece of Barba Christos, and settled in Topeka, Kansas. They had one or two sons and this was the extent of this family in America and though no descendants are known the name may still survive in Goritsa.

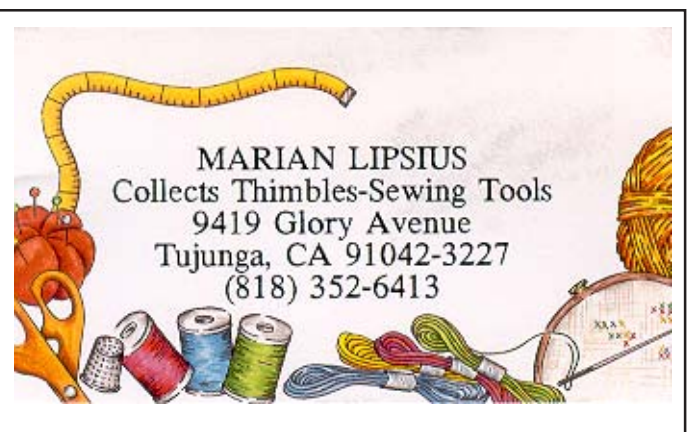
**Tsoutouras** — A nickname (paratsoukli) for Chronis from Zoupena.

**Vamvalis**—An old Tsintzinian family name that dates back to at least 1632. Mike Vamvalis (1857-1928) from Goritsa settled in Hawaii where he worked for the Lycourgos and Roumanis families for many years. He apparently had one son, Demosthenes. Mike also had three (nephews?) Nick, Anastasios (Harry), and George, who lived in Erie, Pennsylvania, and later Pittsburgh, Pennsylvania. Only Nick had a family in this country in the town of Hudson Falls, New York.

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**Varlas**—Another old Goritsa family that dates back in Tsintzina to at least 1518. However, only a few came to America. A George Varlas (Barlas) born in 1865 was in business in Washington, D.C. for 30 years until his death in 1939. His nephews, Peter and Louis, were in Philadelphia, Pennsylvania, in 1925. Nothing is known about the fate of this family.

**Vlahos**—Vlahos is a common name found in many parts of Greece because it is the word for “shepherd.” The family name could be found in both Zoupena and Goritsa. Three brothers, Peter, Nick and Louie, worked at the Chelekis Lunch Room in Youngstown, Ohio, in the mid-1920s. These three brothers whose father was Ioannis had first cousins in America at this time. These cousins were James Anastasios Vlahos and his brother Peter A. Vlahos. James also worked with the Chelekis in Youngstown, Ohio, while Peter was in business in Rochester, Pennsylvania. Another James Vlachos was in the candy business in Dunkirk, New York, for many years.


**Vlahothanasis**—Only one Tsintzinian pioneer carried this family name from Zoupena. He was George Nikolaos Vlahothanasis born in 1875 and a long-time resident of Bridgeport, Ohio, on the river bank opposite Wheeling, West Virginia. He married Georgia Caravazos who was a sister to the three Caravazos brothers living in Wheeling, West Virginia. George had several children who have continued to live in the Wheeling area to this day.

**Voulomanos**—The largest Tsintzinian family with the possible exception of the Politis. The 1923 Jamestown yearbook lists 31 men with the Voulomanos name in America. However, in all cases, the name had already been shortened to “Manos.” These men were scattered throughout Ohio, Pennsylvania, and upstate New York. They could also be found in Chicago, Illinois, St. Joseph, Missouri, Austin, Texas and Palmeto, Florida, in the 1920s. It would take years to sort out the family tree. However, the most famous Voulomanos is the mysterious Spiros Voulomanos who according to legend was the first Tsintzinian to arrive in America, perhaps as early as 1857. Spiros who used his paratsoukli “Bazounos” as his last name is credited with opening the first Greek restaurant in America, the “Peloponnesos” on Roosevelt Street on the lower east side of Manhattan near the Brooklyn Bridge sometime before 1890. All the Voulomanos are from Goritsa. They may have come from some other part of Greece because there is no record of them fighting in the Greek Revolution in 1821 with the other Tsintzinians.

**Vournakis**—Another Tsintzinian family from Goritsa that probably has its roots in Crete where the -akis ending is common in last names. All the Vournakis appear to be descendants from one or two men who probably settled in Tsintzina in the early 1800s. Several Vournakis came to America as early as 1890-91 and perhaps earlier. There are four main branches to this family and they could be found in diverse locations in America in the 1920s: Albion, Michigan, Bellaire, Ohio, Trenton, New Jersey, Wellsburg, West Virginia, and Wilmington, Delaware.

**Voutsanessis**—An old Tsintzinian family whose name appears in an old document as “Vourizanesis” in 1632. Only three brothers from this family, John, James and Nick, came to America in the early years and they all used the anglicized name “Vanson.” John settled in Chicago, Illinois, where he arrived with other Tsintzinians in the early 1880s. Nick lived in Syracuse, New York in the 1920s and had one son, George, who later became an interpreter at Ellis Island. James had settled in Oneonta, New York, in the 1920s but nothing is known about his fate. The Vansons are last mentioned in the 1948 Jamestown yearbook.

**Zacharias-Zachariou**—A sizable family from Goritsa that shortened the name to Zaharis. The largest branch in America was composed of five brothers, Michael, Diamantis, Evangelos, Peter, and George. These brothers in the 1920s had settled in Susquehanna, Pennsylvania, and Ogdensburg and Binghamton, New York. Other distant cousins could be found with the Zaharis name in Cortland and Syracuse, New York, and in Rochester, Pennsylvania, during this same period. Last but not least, one distinct branch carried the name “Zachariou” in Greece and America. The best known was Ioannis L. Zachariou who became famous for operating a catering service in Athens from the 1870s to the late 1920s. The family store located at 19 Stadios Street provided cheese, caviar, and other delicacies for the Royal Palace and Embassies. The Zachariou store was the gathering place for all Tsintzinians passing through Athens on their way to America for over four decades. Ioannis Zachariou provided invaluable assistance to prepare the Tsintzinian pioneers for their long journey to the New World. He never came to America but two of his sons, Nicholas and Demosthenes, lived in Philadelphia, Pennsylvania, in the 1920s. Nick was talented as a poet and it was his poem in the 1922 Jamestown convention yearbook that praised Barba Christos Chacona as the pivotal figure who laid the foundation for the Greek community.



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# In Loving Memory of our Parents and Grandparents

Remembered and Loved Always

Elias and Konstantina Kontos

Aleko, Rina Vamvakaris and Family

Demos, Louise and DLouisa Kontos

## **Greek Wedding at the Convention**



# Our Ancestral Location: Tsintzina and Goritsa



## Pictures of Tsintzina and Goritsa



Our home country in its splendid beauty!

# **With Congratulations and Love from the family of Leonidas T. Andritsakis, past, present and future:**

Leonidas Theodoros Andritsakis (1856-1934)

Georgia Politis Andritsakis (1880-1902)

Mango Teris Andritsakis (1882—1974)

## ***1st Generation***

Potitsa Andritsakis Brahos (1898-1998)

Nouna Andritsakis Fourezou (1902-2000)

Georgia Andritsakis Anderson (1903-1996)

Eleni Andritsakis Alexis (1905-1937)

Antonitsa Andritsakis Kostianes (19 10-1990)

Nicholas Leonidas Andritsakis (1912-1993)

Victoria Andritsakis (1914-1944)

## ***2nd Generation***

James George Brahos (1923)

Panaiotakis James Alexis (1926)

George Peter Anderson (1927-2003)

Louis James Alexis (1928-2002)

Frixo James Alexis (1930)

Lucretia Kostianes Boyd (1930-2003)

Taki Fourezou (1932-2001)

Dino Nicholas Kostianes (1932)

Theodoros Fourezou (1934)

Eleni Fourezou Vouloumanos (1935)

Lee George Brahos (1938)

Leon Nicholas Andris (1950)

Gregory Nicholas Andris (1959)

Lydia Andris Wood (1961)

Phoebe Andris Kutzin (1961)

## ***3rd Generation***

Taki Frixo Alexis (1949)

Constandinos Frixo Alexis (1953)

George James Brahos (1958)

Pamela George Brahos (1960)

Angeliki Taki Fourezou (1961)

Ioannou Taki Fourezou (1961)

Eleni Alexis Dengeismith (1964)

Nicholas Donald Boyd (1964)

Randolph Donald Boyd (1966)

Nicholas John Vouloumanos (1969)

Laura Brahos LaRue (1971)

Gregory John Vouloumanos (1972)

James Lee Brahos (1973)

Clio Leon Andris (1985)

Nicholas Leon Andris (1986)

Zoe Leon Andris (1994)

Eleni Gregory Andris (1996)

Damon Joseph Kutzin (1997)

Aaron Gregory Andris (1998)

Jason Joseph Kutzin (2000)

Talia Gregory Andris (2002)

Nikolas Gordon Wood (2003)

## ***4th Generation***

Michael Constandinos Alexis (1983)

Victoria Constandinos Alexis (1985)

James Constandinos Alexis (1988)

Rose Brahos LaRue (1998)

Anastasia Nicholas Boyd (1998)

Alexander Nicholas Boyd (1998)

Alexander Denglesmith (1999)

# Club Tradition Grows With Greek Families

Since the early 1900s, The Tsintzinia Club has been the site of wedding receptions, company picnics and organizational gatherings. Most people, when reading the sign that hangs over the blue building with the enormous adjoining yard on Jackson Avenue in Celeron, hardly are willing to take a stab pronouncing the name (SINT-SINIA), and so it is usually abbreviated to The Greek Club.

Last weekend, some 280 descendants of the people responsible for organizing and naming the club gathered there to mark four historically significant sates. Visitors came from Florida, Montreal, Toronto, even Greece.

One hundred and twenty years ago, Christos Chaconas, a man credited with recruiting Greeks to come to America, brought the first Greeks from the mountain village of Tsintzinia back with him to the U.S. These men became involved in an expanding chain of fruit and candy stores in the 1800s. Within a 20-year period, 80 fruit stores were established. The success of these businesses resulted in the Greeks' move east from their base in Chicago, where they first settled. "The original immigrants are dead and their children are in their 80s," said Peter Dickson, of Arlington, Va., a retired CIA and State Department employee who has traced the roots of the convention.

"These Greeks had been here since the 1870s and 1880s, 30 years before Michael Dukakis' parents were here," he explained.

Much of the information in this story was collected by Dickson and Robert Olsen, caretaker and manager of the club.

According to the two, the Tsintzinia gatherings first occurred in 1895 in the Jamestown area. Greek fruit and candy stores moved into Chautauqua County from locations in Ohio and Pennsylvania as part of the Greek American Fruit Co. Started by Chacona and George J. Politis. At the first reunion, the Tsintzinia Greeks - now the formal organization that owns the club - honored Chaconas for encouraging his fellow countrymen to venture to the land of opportunity - a term that was not yet a cliché.

The first formal convention was held in 1905, when a reunion in Franklin, Pa., took place on March 25, Greek Independence Day. A photo taken at that event hangs on the clubhouse wall.

"They were the beginning, the origins, of the Greek community," Dickson said of those attending the reunions. "Out of that clubhouse came those four (Greek-American) communities - Chicago, Philadelphia, Honolulu and San Francisco."

Although the reunions has been occurring nearly every year, the idea of the annual convention was proposed by "Barba George" Gerasimos of Warren at a 1919 party, according to "The History of the Tsintzinian Clubhouse and Annual Conventions," a club historical article written by Dickson.

Gerasimos' comrades, George P. Chacona, Bill Chelekis, John L. Coumountzis and George Georgetson - one of the primary sources in Dickson's and Olsen's research - agreed to hold the conventions annually beginning that summer, 1915.

"I don't know how it survived," Dickson said of the conventions. "After assimilation over 120 years, you can't expect this thing would survive...There were 66 family names (at the original conventions) - if you added up the original group of descendants, it would be 16,000 to 18,000 people."

The Tsintzinians bought the clubhouse in 1921, and which ever since then has been knows to most people as The Greek Club. Now, the annual gatherings attract a group dedicated to the preservation of Greek culture.

Judging from the longevity of the annual event, the orchestra had better mark its calendar for many years to come. The Tsintzinia Club promises to continue as longs as the Greeks whose ancestors emigrated in the late 19th century are drawn back to the club near Chautauqua Lake.



# Tsintzina Society Clubhouse Renovations



**New ceiling complete with fans and refinished floor**



**Newly decorated porch with enhanced landscaping**



**Changing from the old to the new: Work in progress**



# **In Loving Memory of**

James John Nickles  
Antonitsa Benekos Nickles  
Marcus James Nickles  
Agamemnon James Nickles  
Stella Nickles Chacona  
Anna Nickles  
James John Gregory  
“Uncle Pete” G. Benekos  
James A. Chacona Sr.

**Best Wishes  
for a Wonderful Convention**

**The Mavrophilipos Family**

Dimitrios, Annette, Markos,  
Mosca Anne, Vasilea Joanna,  
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# Directory Information

**Alexis, Mr. & Mrs. Frixos**, 4016 Ingersol Dr, Kensington, MD 20902 (Barbara)

**Alexis, Mr. & Mrs. Taki J.**, 9758 NW 76th Court, Tamarac, Florida 33321 (Venetia Costianis)

**Allis, Mr. & Mrs. Christopher G.**, 7615 Wild Turkey, Liverpool, NY 13090 (Cynthia Reilly)

**Allis, Mrs. Joanne Conostas**, 120 Apt. K Remington Ave, Syracuse, NY 13210

**Amato, Mrs. Anna Apostolou**, 1904 Breckenridge Dr. N.E., Atlanta, GA 30314 (Mark Amato)

**Anargyros, Mrs. Demetra [Gregory] Pappas**, 700 NE 14th Ave Apt211, Hallandale, FL 33009

**Anderson, Mr. & Mrs. George P.**, 4113 Queen Mary Dr., Olney, MD 20832-2109 (June B)

**Andrews, Mr. & Mrs. Frederick G.**, 8695 Spring Hill Trail, Poland, Ohio 44514 (Sandra Bloomfield)

**Andris, Mr. & Mrs. Gregory**, 5215 N Bay Rd, Miami Beach, FL 33140-2010 (Naomi Nixon)

**Andris, Mrs. Iris G.**, 8505 Thornden Terrace, Bethesda, MD 20817

**Andris, Mr. & Mrs. Leon N.**, 11801 Beekman Pl., Potomac, MD 20854 (Robyn)

**Andris, Mrs. Vanessa Opolicky**, 12113 Little Creek Dr, Potomac, MD 20854

**Andris- Kutzin, Mrs. Phoebe**, Quarter de la Houchette, Vesancy, France 00170 (Joe)

**Andritsakis, Miss Athena**, 110 Hudson Street, Ithaca, NY 14850

**Andritsakis, Mr. Constantine E.**, 110 Hudson Street, Ithaca, NY 14850

**Andritsakis, Mr. Demetri E.**, P.O. Box 5062, Syracuse, NY 13220-5062

**Anton, Mr. & Mrs. Gus**, 108 Surrey Lane, Tenafly, NJ 07670 (Bertha Levanty)

**Apostolou, Mrs. Madeline Farmakis**, 2025 Ludovie Lane Apt#121, Decatur, GA 30033

**Apostolou, Mr. & Mrs. Nicholas G.**, 243 Shady Oaks Ct, Baton Rouge, LA 70810-5350 (Barbara Farmakis)

**Aronica, Mrs. Pauline N.**, 47109 Bing Drive, Canton, Michigan 48187 (Louis) Pauline Costianes

**Avdul, Dr. & Mrs. Richard N.**, 2823 Chichester Ln, Fort Wayne, IN 46815 (Matoula Chelekis)

**Axiotis (Kontos), Ms. Mata**, 1300 Cote Vertou #401, Montreal Quebec, Canada H4L1Y9

**Bailey, Mr. Stephen D.**, 4500 Herend Place, Fairfax, VA (Ann)

**Banks, Mr. & Mrs. Karen**, 3021 Dower House Dr., Herndon, VA 22071

**Batchelor, Mr. & Mrs. Michael L.**, 445 Edgewood Dr., Fairview, PA 16415-1716 (Anne [Tammy] Chacona)

**Baxter, Mr. & Mrs. Sam**, 1226 Valley View Dr., Youngstown, OH 44512 (Morphia Cummings)

**Beittel, Dr. Kenneth**, 2014 Pine Cliff Rd., State College, PA 16801 (Joan Nick Gregory)

**Benekos, Mr. & Mrs. John P.**, 1428 Otter Street, Franklin, PA 16323 (Lillian J)

**Benekos, Mr. & Mrs. Peter J.**, 16 Todd Lane, Stamford, CT 06905 (Olga)

**Bernadowicz, Ms. Jean**, 3042 River Glen Dr., Austinburg, OH 44010

**Booras, Mrs. Angeline W.**, 110 Fairway Dr, New Hartford, NY 13413

**Brahos, Mrs. Bessie**, 6214 N.Navajo Ave, Chicago,, IL 60646 (Bessie Kollanis)

**Brahos, Mr. & Mrs. Lee G.**, 1020 Harrison, Park Ridge, IL 60068 (Sandra Cunningham)

**Breckenridge, Mrs. Nancy Costas**, Apt. # 102, 127 Jennifer Lane, Stafford, VA 22554

**Bukes, Mr. & Mrs. George S.**, 327 Poipu Dr, Honolulu, HI 96825 (Catherine Chrones)

**Burlotos, Mr. and Mrs. Alexander G.**, 2842 Red Doe Circle, Richfield, Ohio 44286 (Christine)

**Burlotos, Mr. & Mrs. James G.**, 6 Raven Dr., Chadds Ford, PA 19317-9191 (Lillian)

**Camarinos, Mr. & Mrs. Tasso E.**, 236 Connecting Rd, Pittsburgh, PA 15228 (Mary Barbaresso)

**Canelos, Mrs. Bessie Chelekis**, 218 McKnight Cir, Pittsburgh, PA 15237

**Cannellos, Denise & Dolly**, 277 Prospect Avenue, Hackensack, NJ 07601

**Cannellos, Mr. & Mrs. George J.**, 400 Robineau Rd, Syracuse, NY 13207-1661 (Corinne Delaport)

**Cannellos, Mr. & Mrs. Stephan G.**, 5 Swanson Lane, Westford, MA 01886 (Jenne)

**Capetanos, Mr. & Mrs. Christ**, 506 Tilden, Raleigh, NC 27605 (Mitsa)

**Capotis, Mr. & Mrs. Homer**, 151 Arbuckle Road, Erie, PA 16504 (Sallie Dusckas)

**Caravan, Kim**, 136 North Chestnut, Westfield, NJ 07090

**Caravazos, Mr. & Mrs. Constantine.**, 9 Myrna Rd, Framingham, MA 01701 (Juliet)

**Caravasos, Mr. James P.**, 341 Laurel St, Morgantown, WV 26505 (Connie)

**Caravasos, Mr. Nick A.**, 70 Forest Lane, Swarthmore, PA 19081

**Carayannis, Mr. & Mrs. Nick S.**, 4460 Fieldcrest Dr, Richmond, CA 94803 (Maria)

**Carr, Mr. & Mrs. Gene**, 2731 Breckenridge Wyne, Atlanta, GA 30345 (Deborah)

**Catsaros, Mr. & Mrs. Chris**, 1525 Jeffrey Lane, Northbrook, IL 60062 (Helen C)

**Chacona, Mr. George J.**, 402 Shelby Drive, Erie, PA 16505-2232 (Julie)

**Chacona, Mr. & Mrs. George S.**, 325 Hillview Pl, Ithaca, NY 14850 (Laura Lee Fishberg)

**Chacona, Mr. and Mrs. Harry G.**, 2810 Ocean Shore Blvd. #23, Ormond Beach, Florida 32176 (Rose)

**Chacona, Mr. & Mrs. John G.**, 402 Shenley Dr, Erie, PA 16505-2232 (Julie Kuhn)

**Chacona, Mrs. Loy Cummings**, Apt. # 163, 150 Lake Blvd, Buffalo Grove, IL 60089-4386

**Chacona, Mrs. Maria**, 1720 Jefferson St. #504, Hollywood, FL 33020

**Chacona, Mr. & Mrs. Nicholas J.**, 555 Elm St Ext., Ithaca, NY 14850-3022 (Martha E)

**Chacona, Jr., Mr. James Anaistastos**, 3957 Nobel Drive #232, San Diego, CA 92122

**Chelekis, Mrs. Bessie**, 314 Park Street, Franklin, PA 16323-1350 (Vasiliki (Bessie)Conomikes)

**Chelekis, Mr. & Mrs. Gus**, 19290 Tonkawan Rd., Apple Valley, CA 92307-5029 (Jeannette Glaros)

**Chelekis, Mr. & Mrs. Louis**, 6842 Lafayette Dr, Huntington Beach, CA 92647 (Vicky)

**Chelekis, Mr. Steven J.**, 215 Hunters Hollow Dr. SE, Warren, OH 44484-2300

**Choporis, Mr. & Mrs. Gus**, 2325 Indigo Drive, Clearwater, FL 33763 (Christina)

**Choporis, Mr. & Mrs. Louis**, 11704 Georgia Ave, Wheaton, MD 20902 (Delores)

**Chronis, Mr. & Mrs. Michael L.**, 8154 N Richardt Street, Indianapolis, IN 46256-1622 (Martha Yarosh)

**Chronis, Mrs. Stella P.**, 95 Prospect St, Auburn, NY 13021-1617 (Stella Poulos)

**Clinger, Mr. & Mrs. Richard G.**, 850 Christiansburg Pk NE, Floyd, VA 24091 (Christine Chacona)

**Colivas, Mr. & Mrs. Michael A.**, 20 Laurel St, Watertown, MA 02472 (Canella Gazetos)

**Conomikes, Mrs. Evelyn**, 1733 Pebble Beach Ct, Hoffman Estates, IL 60194

**Conomikes, Mr. & Mrs. George S.**, P.O. Box 676070, Rancho Santa Fe, CA 92067 (Lynne Rowland)

**Conomikes, Mr. & Mrs. John G.**, 502 W.Manor Dr., Pittsburgh, PA 15238-2350 (Jaqi)

**Conomikes, Mr. & Mrs. Peter S.**, 3677 Bridgewater Dr., Williamsburg, VA 23188-2596 (Constance R)

**Constantikes, Mr. & Mrs. George D.**, 3723 Whidbey Way, Naples, FL 34119 (Joan Simons)

**Constas, Mr. & Mrs. George**, 1781 Paisley St, Youngstown, OH 44511 (Mildred Edwards)

**Costas, Mrs. Angeline**, 127 Jennifer Lane, Stafford, VA 22554 (Angeline Laskaris)

**Costas, Mr. & Mrs. James P.**, 713 Hands Place, Springfield, VA 22153 (Maureen)

**Costas, Mr. Thomas Z.**, 200 East 27th Street #1E, New York, NY 10016 (Katrina)

**Costianes, Miss Aphrodite P.**, 807 Ellsworth-Bailey SW, Warren, OH 44481-9724

**Costianes, Christine**, 42 South Kimball, Danville, IL 61832

**Costianes, Mr. & Mrs. Constantine**, 5 Peck Rock, Bristol, RI 02809 (Martha J)

**Costianes, Ms. Kathleen N.**, 4118 Arlene Drive, Lansing, MI 48917

**Costianes, Mr. Nicholas P.**, 810 Prospect Ave, Albion, MI 49224 (Frances Face)

**Costianes, Mrs. Vaia**, 2156 Sharkies Dr. NE, Warren, OH 44483

**Costianis, Mr. & Mrs. Chris L.**, 113 Glenfield Dr, Beaver, PA 15009 (Aleka Fetanis)

**Costianis, Mr. Leonidas A**, 113 Glenfield Dr, Beaver, PA 15009

**Cotromanes, Mrs. Christine**, 1965 Linneman St., Glenview, Illinois 60025 (John Diamantalos)

**Cotromanes, Mr. & Mrs. John L.**, 3063 Lexington Ln., Glenview, IL 60025 (Kathryne)

**Coustenis, Mrs. Corneila**, 700 N.E. 14th Ave. #211, Hattandale, FL 33009 (C. "Connie" Pappas)

**Covis, Ms. Melainie**, 3263 Oakland Square, Bethlehem, PA 18017

**Covis, Mrs. Nancy G.**, 3263 Oakland Sq, Bethlehem, PA 18020-1291 (Nancy Geracimos)

**Cummings, Mr. & Mrs. Helen S**, 245 Evergreen Dr, Franklin, PA 16323 (Nick P)

**Curran, Mr. & Mrs. Tyrone**, 378 Penfield Road, Fairfield, CT 06430 (Kathy Lambros)

**Dafnis, Mr. & Mrs. Alex**, 2755 N McVickers, Chicago, IL 60639 (Helen Limberakis)

**Davis, Mr. & Mrs. Stephen C.**, 17 Waverly St, Potsdam, NY 13676 (Pota Yianoukos)

**Demas, Mr. & Mrs. Michael**, 2730 Remsen St, Baldwin, NY 11510 (Mary Iatrou)

**Dentes, Mrs. Demetra**, 100 W. Buffalo St, Ithaca, NY 14850 (Demetra Dentes)

**Dickson, Mr. Peter W.**, 3515 N Pershing Dr, Arlington, VA 22201

**Dunne, Mr. & Mrs. John**, 15 Bluebill Ave Apt. 105, Naples, Fl 34108-1759 (Sophie Nicholakis)

**Dusckas, Miss Angeline N.**, 109 Sizzano Trail, Syracuse, NY 13209-9666

**Dusckas, Ms. Constance J.**, 781 Fairwood Forest Dr, Clearwater, FL 34619

**Dusckas, Dr. & Mrs. George J.**, 611 Rondgau Drive, Erie, PA 16505 (Cornelia (Gretchen))

**Dusckas, Ms. Georgia**, P.O.Box 643, Watertown, New York 13601

**Dusckas, Miss Nancy**, 2607 Buffalo Rd, Erie, PA 16510

**Dusckas, Jr., Mr. & Mrs. George**, 5033 Tramarlac Lane, Erie, PA 16505 (Gretchen)

**Duskas, Mr. James W.**, 4949 Ogletown Stanton Road., Newark, DE 19713

**Economakis, Mrs. Theodora**, 1603 Albert St, Youngstown, OH 44505

**Economy, Mr. Nicholas G.**, 1614 Barnett Rd. N.W., Roanoke, VA 24017

**Elias, Mrs. Freida**, 7492 Huntington Drive, Youngstown, OH 44512

**Farmakis, Mr. George**, 15215 Windmill Dr, Macomb, MI 48044

**Farmakis, Mr. & Mrs. Thomas N.**, 75 East End Ave, Apt 18a, New York, NY 10028 (Miriam Hayler)

**Ferencz, Mr. Duane**, 848 Killarney Dr., Pittsburgh, PA 15234

**Ferencz, Fr. & Mrs. Nicholas J.**, 10 West Tacoma Ave., Latrobe, PA 15650 (Joanne Costianes)

**Fetanis, Mr. & Mrs. Basil**, 11245 Columbia Pike Rd, Silver Spring, MD 20901 (Christine Caravasios)

**Floros, Mr. John C.**,

**Foti, Mr. & Mrs. Vincent**, 26 Myrtle Ave, Oneonta, NY 13820 (Donna Lambros)

**Franks, Mr. & Mrs. Paul J.**, 382 Lorraine St, Glen Ellyn, IL 60137 (Pauline Rassogianis)

**Gaylord, Mr. & Mrs. Joanne**, 323 Garden Ave., Grove City, PA 16127

**Gazetos-Sheikh, Ms. Sandra**, 50 Tower Dr., Scarborough, Ontario MIP3X7

**Georgeson, Mr. & Mrs. Angelo J.**, 29005 Wolf Rd, Bay Village, OH 44140-1356 (Constance)

**Georgeson, Mr. George J.**, 1851 King James Pkwy Apt 224, Westlake, OH 44145 (Mary I)

**Georgeson, Mr. & Mrs. James N.**, 21 Union Street, Oneonta, NY 13820-1646 (Charlotte Lunn)

**Georgetson, Anna**, 323 Bunker Hill Ave, Waterbury, CT 06708

**Georgetson, Michael**, 323 Bunker Hill Ave, Waterbury, CT 06708

**Georgetson, Mrs. Loy**, 240 McKnight Cir, Pittsburgh, PA 15237 (Kaleroy Chelekis)

**Georgiou, Mr. & Mrs. John**, 350 Augusta Street, S. Amboy, New Jersey 08879 (Angeliki Lascaris)

**Geracimos, Mr. Darin J.**, 1025 Spruce Street, Philadelphia, PA 19107

**Geracimos, Mr. Eugene G.**, 10102 Dawndeer Lane, Richmond, VA 23233 (Jane)

**Geracimos, Mr. Ryan**, 333 Walnut Street, Chesapeake City, MD 21915

**Giannoucos, Mr. & Mrs. Nicholas S.**, 315 Sunnyview Lane, Ithaca, NY 14850 (Rena Manos)

**Giannoukos, Mrs. Loukia**, 13615 Garfield Pl Apt # 104, Woodbridge, VA 22191-1953

**Gianukos, Mr. & Mrs. James**, 2263 Fox Hills Drive Apt. 105, Los Angeles, CA 90064-2564 (Denise)

**Gianukos, Mrs. Pota**, 22635 Fox Hills Drive, Los Angeles, California 90064-2564 (Pota Chacona)

**Gibb, Ms. Louise**, 837 Lynita Dr., Brookfield, OH 44403

**Gibson, Mr. & Mrs. Donald**, 234 Wye Knott Court, Queenstown, MD 21658 (Georgiann)

**Gliwa, Mr. & Mrs. Kevin**, 345 Jasmine, Denver, CO 80220 (Denise Gorant)

**Gorant, Mrs. Cleo Chelekis**, 4218 Stratford Rd., Youngstown, OH 44572 (Cleo)

**Gould, Mrs. Estelle**, 35 Highland Road #6207, Bethel Park, PA 15107 (Estelle Demos)

**Grant, Ms. Angeline G.**, 7147 Manchester Road, Canal Fulton, Ohio 44614 (Paul)

**Green, Mr. & Mrs. Larry**, 1133 NW Arlington Pl., Blue Springs, MD 64015-8309 (Cathy G. Zaharis)

**Gregory, Mr. Alexander G.**, Tofftrees Resort, State College, Pa 16803 (Lillian)

**Gregory, Mr. & Mrs. Dean**, 1298 New Hope Road, Staunton, VA 24401 (Elizabeth)

**Gregory, Mr. & Mrs. Demetrios (Jim)**, 12 Cardinal Dr., Lock Haven, PA 17745-9516 (Zonda)

**Gregory, Mr. & Mrs. George A**, 2445 Sleepy Hollow Dr., State College, PA 16803 (Pamelia)



**Gregory, Mrs. Helen T.**, 2000 Oak St, Wilmington, DE 19808 (Helen Laskaris)

**Gregory, Dr. & Mrs. John S.**, 21 Silk Oak Street, Lake Placid, FL 33852 (Donna McKay)

**Gregory, Mrs. Nancy**, 624 92nd St, Surfside, FL 33154-3018 (Nancy Nickles)

**Gregory, Mr. Nick T.**, 529 32nd Street, W.P.B., Florida 33407

**Gregory, Jr., Mr. & Mrs. Alex**, 15 Conventry Ln., State College, PA 16803 (Dawn)

**Guidi, Mr. & Mrs. Raymond A.**, 840 S.Collier Blvd. The Marbell Club #1004, Marco Island, FL 33937  
(Sophia Costantikes)

**Haller, Mr. & Mrs. David J.**, 4241 Neptune Dr, Erie, PA 16506 (Ann Rene Dusckas)

**Harris, Mr. Steven**, 1031 Washington Rd, Pittsburgh, PA 15228

**Hatzis, Mr. & Mrs. Peter T.**, 1644 Aiden Lair Rd, Dresher, PA 19025 (Magda Psihogos)

**Hoeg, Mr. & Mrs. Everett**, 6211 Militia Ct, Fairfax Station, VA 22039 (Debra Andrews)

**Houvouras, Mr. & Mrs. Ted**, 1 Hollow Ln, Lexington, MA 02173 (Phyllis)

**Huey, Mrs. Yianoula N.**, 1620 Mayflower Ct No A605, Winter Park, FL 32792 (Yianoula Manos)

**Isenberg, Mrs. Myke**, c/o M-V Canvasbace, Orange Park, FL 32065 (Myke Conomikes)

**Johanssen, Ms. Thaila**, 4465 SummitView Rd., Dublin, OH 43016 (Olin Robert)

**Johnson, Mr. George E.**, 21 N Evergreen Ave Apt 14, Clearwater, FL 33755

**Kachulis, Mr. and Mrs. Lew**, 1087 Pearl St, Sharon, PA 16146 (Nancy)

**Kachulis, Mr. & Mrs. Thomas G.**, 839 Fairfield Dr, Hermitage, PA 16146 (Christina)

**Kalantgis, Mr. & Mrs. Philip**, 9117 Colt Lane, Annandale, VA 22003 (Jodi Dusckas)

**Kanellos, Mrs. Venetia**, 321 Sunnyview Ln, Ithaca, NY 14850 (Pamauiotis)

**Kapetan, Mr. & Mrs. Alex N.**, PO Box 2708, Edwards, CO 81632-2708 (Claudia)

**Kapsal, Mrs. Bessie**, 2626 Oakwood Dr, Youngstown, OH 44509 (Bessie Giannios)

**Karahalios, Ms. Sandra**, 150 Lake Blvd Apt 163, Buffalo Grove, Illinois 60089-8200

**Karakantas, Mrs. Amanda**, 800 South Plain Street #711, Ithaca, NY 14850 (Amanda Marinos)

**Karakantas, Mr. & Mrs. Paul T.**, 204 Buttermilk Lane, Ithaca, NY 14850-9459 (Katherine Poulos)

**Karas, Mrs. Mary S.**, 1163 W 25th St, Erie, PA 16502-2320 (Mary Sperides)

**Karfes, Dr. Frank J.**, 6775 Hickory Hill Dr, Mayfield Village, OH 44143

**Karfes, Miss Irene**, 17360 Haskins Road, Chagrin Falls, OH 44023

**Karfes, Mr. James**, 6775 Hickory Hill Dr., Mayfield Village, OH 44143

**Katsafanas, Mr. John**,

**Kladis, Mr. & Mrs. Dennis**, 4 Erin Lane, Burr Ridge, IL 60521 (Stephanie)

**Kleto, Mr. & Mrs. Nick**, 3100 Wolf Trap Court, Charlotte, NC 28210 (Olga)

**Klousiades, Mr. & Mrs. Angelo N.**, 1701 Emerson Dr, Mansfield, OH 44904 (Diann Dickson)

**Klousiadis, Nikki E.**, 1701 Emerson Drive, Mansfield, OH 44904

**Knauer, Dr. & Mrs. Kenneth**, 506 Falcon Dr, Kennett Square, Pa 19348 (Georgiann Treires)

**Kontos, Mr. & Mrs. Demos**, 11 Edgecomb Rd, Binghamton, NY 13905 (Louise)

**Kostianes, Mr. Dino N.**, 2475 Virginia Ave Apt #113, Washington, DC 20037

**Kostul, Mrs. Venetia**, 1580 SW 8th Street, Boca Raton, FL 33486

**Koutsovitis, Mr. & Mrs. George P.**, 3319 N Ozanam Ave, Chicago, IL 60634-3009 (Maria Vlogioinitis)

**Lambros, Ms. Christina**, 9026 Harmony Drive, Pittsburgh, Pennsylvania 15237

**Lambros, Miss Cynthia**, 9026 Harmony Dr., Pittsburgh, PA 15237-4319

**Lambros, Mr. & Mrs. George H.**, 32 East St, Oneonta, NY 13820 (Mary Karayannis)

**Lambros, Miss Georgia**, 7 Old Colony Lane #8, Arlington, MA 02451

**Lambros, Ms. Helen J**, 19 Watkins Ave, Oneonta, NY 13820-2446

**Lambros, Mr. & Mrs. Nicholas H.**, 12 Roosevelt Ave, Oneonta, NY 13820 (Sharon)

**Lambros, Mr. Peter N.**, 9028 Harmony Drive, Pittsburgh, Pennsylvania 15237

**Laskaris, Mr. & Mrs. Alex G.**, 3748 Oak Forest Dr., Bartlett, TN 38135-3444 (Sarah Morris)

**Laskaris, Mr. & Mrs. Edward P.**, 2112 Elder Drive, Wilmington, DE 19808 (Thelma)

**Laskaris, Mr. & Mrs. George A.**, 3303 Decker St, Bartlett, TN 38134 (Angeline Nicholakis)

**Laskaris, Mr. George E.**, 111 Belmont Drive, Wilmington, DE 19808

**Laskaris, Mr. James H.**, 264 Cornfield Cir, Lewistown, PA 17044-9750

**Laskaris, Mr. & Mrs. James L.**, 272 Curtis St, Elmira, NY 14904 (Agnes L)

**Laskaris, Mr. & Mrs. Peter G.**, 289 Powhattan, Marion, OH 43302 (Helen Hoke)

**Laskaris, Mr. & Mrs. Robert L.**, 15 East Crestview Dr, Pine City, NY 14871-9219 (Gladys)

**Leventis, Mr. James**, 4212 Trenholm Road, Columbia, SC 29206

**Leventy, Mr. & Mrs. Demetrios G.**, 916 Pierce Avenue, Bronx, NY 10462-4007 (Grace)

**Leventy, Mr. & Mrs. Konstantine G.**, 9 Henry St, Englewood Cliffs, NJ 07632-1411 (Georgia)

**Lipsius, Mrs. Marian**, 9419 Glory Ave, Tujunga, CA 91042-3227

**Logothetis, Mr. & Mrs. Eleftherios**, 110 Aspen, Birmingham, MI 48009-1654 (Janice Lynne Tallman)

**Lykos, Mrs. Matoula**, 14 Sleepy Lane, Dix Hills, NY 11746 (Matoula Laskaris)

**MacGuffie, Mr. & Mrs. Robert**, 144 Mayweed Rd., Fairfield, CT 06430 (Adrienne-Bertuzzi)

**Macheras, Mr. Alex G.**, 518 S Main St, Lexington, VA 24450

**Macheras, Mrs. Eve C.**, 518 S. Main St, Lexington, VA 24450 (Eve Chelekis)

**Macheras, Mr. James G.**, 3920 Labrador Ct #8, Richmond, VA 23233

**Macheras, Mr. Perry G.**, 3548 Carver Niles Rd, Mineral Ridge, OH 44440

**Macheras, Mr. Peter G.**, 11121 Woodbaron Court, Richmond, VA 23233

**Mack, Mary**, 1904 Holly Ridge Dr. #203, McLean, VA 22102 (Eldon)

**Malapanis, Mr. & Mrs. George J.**, 37 Kinsella Ave, Dracut, MA 01826 (Angelike Panagos)

**Manos, Mr. & Mrs. Bill J.**, 357 Elmira Drive, Ithaca, NY 14850 (Paulette Tselekis)

**Manos, Mr. C. Peter**, 2020 Ferdon Rd, Ann Arbor, MI 48104-4761

**Manos, Chris T.**, 103 Ramey Ave., Pittsburgh, PA 15220

**Manos, Jonathon W.**, 1363 Royal Oak Drive, Pittsburgh, PA 15220

**Manos, Mr. Nick P.**, 1711 Mobile Ave, Erie, PA 16502

**Manos, Mr. & Mrs. Peter N.**, 18510 Magenta Bay, Eden Prairie, MN 55347 (Kass)

**Manos, Mrs. Susan H.**, 627 West Addison Street, Chicago, IL 60613-4466

**Manos, Mr. Thomas J.**, 103 Ramey Avenue, Pittsburgh, PA 15220

**Marinos, Mr. Dino K.**, 110 Hudson St., Ithaca, NY 14850

**Marinos, Mr. & Mrs. Kris D.**, 18241 Clearbrook Circle, Boca Raton, Florida 33498

**Marinos, Mr. & Mrs. Peter K.**, 6894 Thomas Dr, Liverpool, NY 13088 (Georgia Yiatrou)

**Martin, Mr. & Mrs. John E.**, 4312 Neptune Dr, Erie, PA 16506 (Karen Dusckas)

**Marvis, Mr. & Mrs. Michael J.**, 2232 W 11th St, Cleveland, OH 44113 (Mary Jo Georgeson)

**Mason, Mr. & Mrs. James L.**, 21 Rowley St, Gouverneur, NY 13642 (Patricia Constantikes)

**Mavrophilipos, Mr. & Mrs. Dimitri**, 1215 Smokey Mountain Trail, Chesapeake, Virginia 23320 (Annette Nickles)

**Mavrophilipos, Mr. & Mrs. Avgerinos**, 1234 Knightswood Road, Baltimore, Maryland 21239 (Wendy)

**Mavrophilipos, Mr. Mark**, 1215 Smokey Mountain Trail, Chesapeake, Virginia 23320

**Mavrophilipos, Miss Mosca A.**, 1215 Smokey Mountain Trail, Chesapeake, Virginia 23320

**Memphis, Mr. & Mrs. Ernie**, 1314 Terry Way, Fallston, MD 21047

**Meskos, Penny P.**, 134 Hathaway Rd., DeWitt, NY 13214 (Chris)

**Mihalakos, Cassandra**, 2 Woods Way, Woodbury, CT 06798

**Mitchell, Miss Georgiann**, 234 WYE Knot Ct., Queenstown, Maryland 21658

**Mitchell, Mrs. Harriet**, #708 19385 Cypress Ridge Terrace, Lansdowne, VA 20176-5167 (Harriet Poolos)

**Mitchell, Miss Jacqueline N.**, 7219 Friden Ave., Falls Church, VA 22043

**Moore, Mr. & Mrs. Thomas**, 3766 Ladonna St., Palo Alto, CA 94306 (Cassandra Chrones)

**Moore, Amanda**, 42 West College Ave. #319., Yardley, PA 19067

**Moraitis, Mr. & Mrs. Alex M.**, 5111 Stanerly Lane, Norcross, GA 30092 (Deborah Ann Little)

**Moraitis, Mr. & Mrs. Emmanuel**, 1580 SW 8th Street, Boca Raton, FL 33486 (Athena Kostul)

**Moraitis, Miss Maria Athena**, 3020 NE 32nd Avenue Apt. 811, Ft. Lauderdale, FL 33308

**Narkis, Mr. & Mrs. Robert**, P.O.Box 385, Middlebury, CT 06762-0385 (Joanne Georgetson)

**Nicholakis, Mr. Achilles J.**, PO Box 357, Buffalo, OH 43722-0357

**Nicholakis, Ms. Katherine**, 1317 Blaine Ave., Cambridge, OH 43725

**Nickles, Mr. & Mrs. Achilles**, 138 Chalkboard Ct, Moorestown, NJ 08057 (Olga)

**Nickles, Dr. & Mrs. Dean**, 90 Inverleith Terrace, Piedmont, CA 94611-3323 (Kathryn M. Doyle)

**Nickles, Ms. Ellen**, 2628 Trotters Lane Dr, Columbus, OH 43235

**Nickles, Mr. Evan J.**, Box 254 Old Post Road, Charlestown, Rhode Island 02813

**Nickles, Mr. & Mrs. George M.**, 4420 Drifton Dr, Columbus, OH 43227 (Aleki Comuntzis,Ph.D.)

**Nickles, Mr. & Mrs. George P.**, 137 Honness Lane, Ithaca, NY 14850 (Matoula Manos)

**Nickles, Ms. Georgia**, 1452 Berkeley Street, Santa Monica, CA 90405 (Eduardo Sanchez)

**Nickles, Ms. Joan**, Via S. Francasco Ripa, 49 Int. 2, Rome, Italy 00153

**Nickles, Mrs. Mabel Z.**, P.O. BOX 126, Cambridge, OH 43725

**Nickles, Mr. Marcus W.**, P.O.Box 8013, Zanesville, OH 43702-8013

**Nickles, Mr. Mondo**, 531 W. Kivett Street, Asheboro, NC 27203

**Nickles, Mrs. Mosca M.**, 1215 Smokey Mountain Trail, Chesapeake, Virginia 22320

**Nickles, Mrs. Nella**, 48 Seniors Way #201, Middletown, NY 10940-2909 (Nella Kanaras)

**Nickles, Mr. Peter B.**, 71 Edmonds Street, Rochester, NY 14607

**Nickles, Mr. & Mrs. Peter G.**, 551 Elm Street, Ithaca, NY 14850 (Patricia)

**Nickles, Mr. & Mrs. Peter J.**, 9341 Cornwell Farm Rd, Great Falls, VA 22066 (Maria)

**Nickles, Mrs. Porta J.**, 26 Linden Ave., Middletown, NY 10940

**Nickles - First, Mr. & Mrs. Craig**, 15 Hedford Street Apt. 5, Arlington, MA 02474-3132 (Nina Nickles)

**Papageorge, Mr. & Mrs. Nicholas G.**, 106 Sotherden Dr, Liverpool, NY 13090 (Garyfallia Benekos)

**Papageorge, Ms. Penny**, 219-4 Highbridge St., Fayetteville, New York 13066

**Papas, Mrs. Antonia Z.**, 1653 Dryden Rd, Freeville, NY 13068-9634 (Antonia Zaharis)

**Pappas, Mr. & Mrs. George**, 79 South Locust Ave, Salem, NJ 08079 (Bertice)

**Pappas, Mr. & Mrs. Nicholas**, 385 S.End Ave #2AA, New York, NY 10280-1038 (Nicole Tingus)

**Parthemos, Mrs. Arete Chelekis**, 1500 Canfield Rd, Youngstown, OH 44511

**Parthemos, Mr. & Mrs. George P.**, 36 Monroe Ave, Larchmont, NY 10538-3739 (Cynthia O'Donnel)

**Pavlostathis, Mr. & Mrs. Spero**, 4584 Cape Kure Ct., Norcross, GA 30092 (Joanne Lambros)

**Pericli, Mr. Andreas**, 11703 Lariat Ln., Oakton, Virginia 22124

**Peterson, Mr. & Mrs. George L.**, 453 Fair Ave, Beaver, PA 15009 (Kathleen)

**Peterson, Mr. & Mrs. Louis G.**, 204 Jacobs Ct, Cranberry Twp, PA 16066 (Amy Beth Boyd)

**Peterson, Mr. Marcus**, 2985 Silverview Drive, Silver Lake, OH 44224

**Peterson, Mr. Marcus L.**, 2622 N Haven Blvd, Cuyahoga Falls, OH 44222

**Phillips, Mrs. Anne G.**, 108 Mar Del Dr, Butler, PA 16001-1412

**Phillips, Mrs. Lorraine**, 4646 Star Flower Drive, Chantilly, Virginia 20151 (Michael Phillips)

**Polites, Mr. & Mrs. Georgia**, 2 Core St, Washington, PA 15301

**Polites, Mr. & Mrs. Peter**, 146 W Cooke Rd, Columbus, OH 43214 (Pat)

**Poolos, MD, Dr. & Mrs. C. J.**, 107 Vine Ave, Greenville, PA 16125 (Barbara)

**Poulias, Mr. & Mrs. Chris**, 7259 Fox Lake Drive, Blacklick, OH 43004 (Dena Polites)

**Poulos, Mrs. Patty**, 800 S. Plain St. Apt. 803, Ithaca, NY 14850 (Patty Caroombas)

**Poulos, Mr. Evangelos J.**, 924 Danby Rd., Ithaca, NY 14850

**Poulos, Mr. & Mrs. John E.**, 924 Danby Rd, Ithaca, NY 14850 (Maria)

**Poulos, Mr. & Mrs. Nicholas P.**, 9 Pebble Hill North, Dewitt, NY 13214-2405 (Nancy Radoff)

**Poulos, Fr. Seraphim**, 16 Lauro Road, Sante Fe, New Mexico 87505

**Ross, Mrs. Anna**, 527 W Washington St, Bradford, PA 16701 (Anna Psihogos)

**Rudy, Ms. Christine N.**, 717 Wayne St. Apt. 2, Danville, IL 61832-6831

**Schirmer, Mr. & Mrs. Robert A.**, 4928 Merrill Dr, Liverpool, NY 13088 (Maria Chacona)

**Schmittlein, Mr. & Mrs. Mark**, 12829 Stone Eagle Rd, Phoenix, MD 21131 (Denise Mitchell)

**Schran, Mr. & Mrs. Peter**, 1100 S. Collier Blvd. Apt. 1822, Marco Island, FL 34145 (Katina Karayannis)

**Scott, Mr. & Mrs. Paul**, 1220 Carron Dr., Columbus, OH 43220 (Mary-Ann Nickles)

**Seferlis, Mr. Andreas**, 4703 Albemarle Ave., Garrett Park, MD 20896

**Seferlis, Antonia**, 106 Canterbury Drive, Camillus, NY 13031-2406

**Seferlis, Mr. & Mrs. Christo N.**, 341 N.Joesler Ct., Tucson, AZ 85716-5245

**Seferlis, Mr. Constantine L.**, 4703 Albemarle Avenue, Garrett Park, MD 20896

**Sfikas, George**, 2175 Reeves Road NE, Warren, OH 44483

**Sfikas, Mr. & Mrs. Peter**, 2177 Reeves Road, Warren, OH 44483 (Wendy)

**Shisler, Mrs. Wilfred**, 13101 Parkland Dr, Rockville, MD 20853 (Bertha Caravasio)

**Shoemaker, Mr. & Mrs. Bob**, 1 Audrey Lane, Hillstream II, Newark, DE 19711 (Pat Gregory)

**Siatras, Mrs. Christine**, 511 Clark Street, Cambridge, OH 43725 (Christina Costianes)

**Siatras, Mr. & Mrs. John**, 7235 Creekside Court, Ravenna, OH 44266 (Evelyn)

**Siatras, Dr. & Mrs. Van**, 28 Jeannette Dr, Boardman, OH 44512 (Katherine)

**Simos, Mrs. Helen**, 4542 43rd Place NW, Washington, DC 20016 (Helen Geracimos)

**Smith, Mr. & Mrs. Gary**, 2663 Langland Ct, Atlanta, GA 30345 (Stella Apostolou)

**Smolka, Mr. & Mrs. Christopher John**, 33 Drawbridge Court, Gitzville, NY 14068 (Katherine Joanne Georgetson)

**Stala, Mr. & Mrs Joseph**, 5311 Godeve Lane, Brewerton, NY 13029 (Elaine)

**Stam, Mrs. Helen**, 71 Dietz St, Oneonta, NY 13820 (Helen Lambros)

**Stam, Mr. & Mrs. Nick S.**, 2093 E.Wellington Rd., Newton, PA 18940 (Linda McQuigan)

**Stathes, Mrs. Anna**, 134 E Selby Blvd, Worthington, OH 43085 (Anna Nickles)

**Stavropoulos, Mr. & Mrs. John G.**, 118 Brandeis Rd, Newton, MA 02159 (Anna Nickles)

**Steege, Mr. & Mrs. Gunter**, P.O. Box 2004, Danvens, MA 01923 (Stephanie Stam)

**Stefanakos, Mr. & Mrs. Thomas K.**, 2922 Woodbridge Rd, Hudson, OH 44236-1946 (Juva Ann)

**Stephanides, Dr. & Mrs. Marcus D.**, 226 S.Claremont Drive, Salisbury, MD 21801 (Jean M)

**Sterio, Mr. & Mrs. James**, 4321 Lazybrook Circle, Liverpool, NY 13088 (Matina Marinos)

**Stratakos, Mr. Anthony J.**, 2833 Union Street, San Francisco, CA 94123

**Stratakos, Mrs. Bessie**, 7 Hudson Place, Ithaca, NY 14850 (Vasiliki Zaraphonitis)

**Stratakos, Mr. & Mrs. Charles J.**, 19975 Scotland Drive, Saratoga, CA 95070 (Sheila)

**Stratakos, Mr. John G.**, PO Box 1640968, San Jose, CA 95164

**Stratakos, Ms. Sharon M**, 4612 Longview Dr, Rocklin, CA 95677

**Sturtevant, Mr. & Mrs. James W.**, 2969 Day Hollow Rd., Owego, NY 13827 (Linda Conomikes)

**Sturtevant, Mr. & Mrs. John E.**, 1941 N.Y.Rt.12, Binghamton, NY 13901 (Patricia)

**Theofilos, Mr. & Mrs. Alex**, 362 Dunbar Court, Dunedin, FL 34698 (Priscilla)

**Theofilos, Dr. Annette**, PO Box 1297, Hermitage, PA 16148

**Theofilos, Mr. & Mrs. George K.**, P.O. Box 1297, Hermitage, PA 16148 (Dorothy)

**Tillotson, Mrs. Alexandra**, 2075 Weir Rd NE, Lot 28, Warren, OH 44483 (Alexandra Costianes)

**Tio, Mrs. Amalia S.**, 215 Grandview Ave, Ithaca, NY 14850 (Amalia Stratakos)

**Tolla, Mr. & Mrs. Greg**, 1212 Shephan Ct., Tifton, GA 31794 (Ann Chelekis)

**Tozzi, Mr. & Mrs. Peter**, 7425 N Mona Lisa Rd (#291), Tucson, AZ 85741-4512 (Nellie Lemberakis)

**Treires, Mrs. Chrisanthe Pappas**, 100 Sycamore Drive, Ste. 117, West Grove, Pennsylvania 19390

**Treires, Mr. & Mrs. John G.**, 13223 Springdale Estates Rd, Clifton, VA 22024-1425 (Cheryl Lee)

**Tselekis, Mr. & Mrs. John G.**, 109 Hudson St, Ithaca, NY 14850 (Sophia Costianis)

**Tsuturas, Mr. & Mrs. George D.**, 8354 Julie Marie Dr, West Chester, OH 45069 (Dora)

**Ulery, Miss Stacy**, 29 07 31st Ave. 4A, Astoria, NY 11106

**Valhos-Decker, Mrs. Paula**, 848 Killarney Dr., Pittsburg, PA 15234-2505 (Paula Vlahos)

**Vamvakaris, Mr. Pete**, 404 Center St. N., Vienna, VA 22180

**Van Markwyk, Mr. & Mrs. John**, 309 Revere Road, DeWitte, New York 13214 (Katherine Poulos)

**Vlahos, Mr. & Mrs. Anargeros N.**, 414 N Aurora St, Ithaca, NY 14850 (Panagiota Valenza)

**Vlahos, Mr. Basil**, 101 Crescent Place, Ithaca, NY 14850



**Vlahos, Mr. Christos**, 414 N.Aurora St., Ithaca, NY 14850

**Vlahos, Mr. & Mrs. Dean**, 166 North Orange Dr, Los Angeles, CA 90036 (Peggy)

**Vlahos, Leberi A.**, 414 N. Aurora Street, Ithaca, NY 14850

**Vlahos, Mrs. Petroula**, 101 Crescent Pl, Ithaca, NY 14850 (Petroula Fetanis)

**Vlahos-Decker, Ms. Paula**, 23 West Miller Road, Ithaca, NY 14850

**Vlahos-Miles, Ms. Ioanna**, 112 W. Buffalo St., Ithaca, NY 14850

**Vlahos-Shafer, Ms. Martha**, 101 Crescent Place, Ithaca, NY 14850

**Vouloumanou, Ms. Georgia N.**, 1221 Victoria Street, Apt. 2106, Honolulu, HI 96814

**Vouras, Mr. & Mrs. Nicholas**, 906 N.Union St., Wilmington, DE 19805 (Catherine)

**Vournakis, Dr. & Mrs. John N.**, 175 Beacon Street, Somerville, MA 02143 (Karen Munro)

**Vournakis, Mr. Christopher J.**, 22171 Caminito Zaragoza, Laguna Hills, CA 92653

**Vournakis, Mr. & Mrs. James N.**, 10390 Oxford Mill Circle, Alpharetta, GA 30022 (Karen)

**Vournakis, Mr. Nicholas J.**, 718 W Barry Ave, Chicago, IL 60665-1057

**Weber, Mr. & Mrs. Richard**, 1042 Kilpatrick Lane, Ft. Mill, SC 29708 (Lisa Cannellos)

**Witt, Mr. & Mrs. James**, 176 Kinderkamack Rd. Apt.1, Westwood, NJ 07676 (Amalia P Zaharis)

**Xanthos, Mr.& Mrs. Peter**, 1868 East River Rd.P.O.Box 45, Grand Island, NY 14072 (Athena Georgeson)

**Yeotis, Judge & Mrs. Thomas C.**, 3201 Westwood Pkwy, Flint, MI 48503-4678 (Magdalene Poolos)

**Yianukos, Mrs. Sophia**, 61 May Rd, Potsdam, NY 13676-3209 (Sophia Vouloumanou)

**Yianukos, Mr. & Mrs. Steven J.**, 61 May Rd, Potsdam, NY 13676 (Joyce)

**Zacharias, Mr. & Mrs. John S.**, 955 Lakemont Dr, Pittsburgh, PA 15243-1815 (Joan)

**Zacharias, Mr. Sam S.**, 899 Valleyview Road, Pittsburgh, PA 15243

**Zaharis, Ms. Catherine**, 8045 Cobblestone Ct., Urbandale, IA 50322

**Zaharis, Mr. & Mrs. Mark**, 128 Woolf Lane, Ithaca, NY 14850 (Adrienne Zaharis)

**Zaharis, Mr. Michael**, 167 Cushing Street, Cambridge, MA 02138 (Courtney)

**Zaharis, Mr. Peter**, 202 Taughannock Blvd, Ithaca, NY 14850

**Zahos, Mr. & Mrs. John**, 3 Baraniuk St, St Catherines, Ontario, Canada L2N 1N4 (Kathy)

**Zervos, Ms. Kaleroy**, kaleroyzervos@yahoo.com

**Zervos, Dr. & Mrs. Skevos M.**, 2467 Y'town-Kingsville Rd NE, Vienna, OH 44473-9709 (Barbara Georgetson)

## 1916 Tsintzinians Enjoying the National Game



## The Young and Old Enjoying Time Together



**Old Friends**



**The young continue the tradition**



**Our clubhouse in Jamestown**



**Sights and scenes from past conventions**

# Our Gift: The Tsintzina Society

Fellow Tsintzinians,

In this day, when people forget their roots, background, and heritage, we are all very fortunate to be a part of this Society. The Tsintzina Society was a gift given to us by our grandfathers, fathers, grandmothers, and mothers to preserve and protect our heritage, to provide us a method to communicate and visit with our friends and relatives, and to carry on the traditions and customs that make us what we are, GREEK TSINTZINIANS.

During the first 18 years of my life, my parents took me to Jamestown to meet with my friends, to dance and eat Greek style, and to share in the Tsintzinian experience. Because of my involvement in my own life, I did not go back for the next 20 years although Jamestown was constantly in my mind. My wife and I finally made the commitment to take our children to the convention and rejoin our heritage. My children now look forward to meeting with their new friends, seeing their relatives, and taking part in the tradition. I personally have renewed friendships with those that I grew up with in Jamestown. It is our obligation as parents and grandparents to continue the growth, commitment, and feeling that is the Tsintzina Society. We must commit ourselves and our children to a weekend a year so that we can all take part in this gift given to us. WE MUST SUPPORT AND ACTIVELY TAKE PART in this Society's future.

# Thank You

Dear Fellow Tsintzinians,

A warm thank you to all advertisers and supporters of the Tsintzina Society. We sincerely hope that your support for this organization will continue so that our children can share the heritage and love that has been passed to this generation. It is us that must protect this precious gift that we have been given. We sincerely hope that this year's gathering is well attended and as successful as those in the past.

Thank again,

The Tsintzina Board

# IN TZINTZINA ABROAD

Chris Costianis

The bitter poisons of being abroad  
you first felt  
far from acquaintances and friends  
from brothers and parents.

In cellars in kitchens  
unending hours of work  
you had the same thought in mind  
with one hope in your hearts.

To gather a little money  
you had your secret longing  
and immediately to return  
to your beloved village.

He sends money for father  
for him to erase some debt of his  
for another to get an animal  
another to marry a sister.

Days and years pass  
they pass and quickly leave  
the hope of your return  
now seems dimmer.

No matter how much time passes  
it doesn't wipe out of your heart  
some beloved image  
Zoupaina, Tzintzina, Goritsa.

The nostalgia the recollections  
an unquenched flame in your heart  
led you to build  
Tzintzina here abroad.

You built in Jamestown  
and there once a year  
you would go to meet with each other  
to remember days of old.

Festive feelings  
in this sacred place  
kisses embraces tears song  
till morning cheerfulness dancing.

Like a family at table  
you did prayer  
and like beloved brothers  
you supped all together.

Outside in the shade in the grass  
you spoke all day  
about the villages about your rela-  
tives  
how much you sought them.

One spoke of sewing  
another of the olive gathering  
carrying, the threshing, the harvest,  
about the tall bundles.

The olive press with the worker  
and the slice of village bread  
toasted dipped  
in the fresh olive oil in the vat of  
fresh olive oil.

You spoke of Pilalistra  
Gogena and Karia  
of Karagine Bouloufades  
Laina Stephen Xeria.

About the night hunting watches  
about the rabbits and the dogs  
the ordeurve at the taverna  
with the old skordalia.

You spoke of feast days  
of the Virgin Mary, of the Prophet  
Elias  
the instruments were playing all  
night  
and the dance was next to it.

Some intoxication some craziness  
some choral singing at night  
you lived a little in the homeland  
you forgot that you were abroad.

About some brave deed  
about some jokester  
truly you thought you were  
in Chantzi's taverna.

Just like those years  
we the new generation also  
are following your old steps  
customs and habits.

Outside in the shade in the grass  
in the supper or in the dance  
near us may you always be  
like the good old times.

Oh Tzintziniotes forbears  
in our thought and in our heart  
your memory will eternally live  
in Tzintzina abroad.



## **A Blast From The Past: From the 1939 *Tsintzinian Bulletin***

Not to shun the young ladies of the society, this article is written as a challenge to the eligible list that appeared in the last Bulletin. There are plenty of Tsintzinian girls, many of them if not all of them are beautiful young maidens. So please Mr. Editor give the girls a break.      Anonymous

Editors note: Here they are boys. The writer has given you a list name, address and near qualifications of some of the young ladies that are of Tsintzinian heritage. Study the list and rush her.

1. **Pota G. Lambros**, Franklin, Pa.— Attentive, willing, sensible and nice.
2. **Artemis N. Nickles**, Norristown Pa.—Small, attractive figure, exotic eyes, witty.
3. **Eva. J. Georgetson**, Pittsburgh, Pa.—Small, attentive, lively and cute.
4. **Helen J. Costianes**, Greenville, Pa. Dark features, white complexion, attractive, ladylike.
5. **Bertha J. Costianes**, Greenville, Pa.—Same as Helen, piano genius. Witty.
6. **Bessie J. Chelekis**, Youngstown Ohio. Perfectly ideal around the house, Dark, stately, dignified.
7. **Sophie J. Chelekis**, Youngstown, Ohio.—Cute million dollar smile, engaging personality.
8. **Anna J. Gregory**, Shelby, Ohio.— Theatre ticket seller, quaint, domestic.
9. **Helen J. Lambros**, Jametown, N. Y... —Dark-eyed dreamer, restaurant hostess.
10. **Mary J. Laskaris**, Oneonta, N.Y.— Box-office attraction, proposed future Mrs.
11. **Mando P. Atsalas**, New York City.—Elegant manners, dark, attractive.
12. **Pauline G. Polites**, Chicago, Ill.—Eye-filling, ardent baseball fan, sincere.
13. **Stelle Q. Polites**, Chicago, Ill. Armful of charm, pert arid petite.
14. **Denise P. Caravasios**, Miami, FL. University graduate, small, refined.
15. **Antoinette K. Nickles**, Barnesville, Ohio—Culinary expert, reserved, neat.
16. **Artemis K. Nickles**, Barnesville Ohio —Lively, good kidder, pally.
17. **Virginia T. Chacona**, Ithaca, N.Y—Dark, attractive, excellent hostess, witty.
18. **Matoula X. Chacona**, Ithaca, N.Y.—Secretary, engaging smile, nice.
19. **Pauline K. Manos**, New Castle, Pa— Honor college student, dark, stately.
20. **Pauline N. Communtzis**, Fairmont, W. Va—Cute, outdoor sport fan, considerate.
21. **Stella M. Zaharis**, Susquehanna. Pa.. Syracuse University student, attractive, ambitious.
22. **Mary C. Manos**, Binghamton. N. Y.— Corporation secretary, pleasant intelligent..
23. **Mary S. Sperides**, Erie, Pa. Shapely, energetic, nice company.

This is an excerpt from The *Tsintzinian Bulletin* from 1939.

# Faces of the Recent Conventions



# Faces of the Past Conventions



Take Pride in our Heritage!

We are Greek,  
We are American,  
We are Tsintzinian.

Be a Part of our Future  
and our Past!



In Honor of  
**Nancy Nickles Gregory**

The matriarch of  
our families!

and

In Honor of  
**Mosca Morgan Nickles**

With all our love  
Daughter Annette (Nickles)  
and Dimitri Mavrophilipos  
& Family





## **In Memory and Honor of “The Gregory Brothers”**

Pictured Right to left  
George John Gregory  
Peter John Gregory  
Nick John Gregory  
James John Gregory  
Spiros John Gregory  
Christos John Gregory

Not Pictured Elias John Gregory

**From the Families of  
Alex G. Gregory and Nancy J. Gregory**

# **Best Wishes Tsintzinians**

Evangelos G. and Antonia Geracimos

George Ev. And Margaret R. Geracimos

Eugene G. and Jane J. Geracimos  
Victoria Condorodis

Antoinette Geracimos Tuminella  
Christina Tuminella

George Steven Geracimos

Dean A. and Pamela J. Geracimos  
Nicholas Ryan Geracimos  
Alexandra Jean Geracimos

David and Kristin Geracimos Becker  
Andrew David Becker  
Grant Steven Becker

Dr. Ryan T. and Dr. Eva M. Geracimos

Darin John Geracimos