

Abstracts

CONSTANTIN SVOLOPOULOS

THE PROBLEM OF SECURITY IN SOUTH-EASTERN EUROPE BETWEEN
THE TWO WORLD - WARS:
TRACING THE ORIGINES OF THE BALKANIC PACT OF 1934

Following the First World War, the system of treaties was newly and seriously questioned in the Balkans under the impact of the revisionist policies of Bulgaria on the one hand, and on the other of certain Great Powers, mainly the U.S.S.R., Italy and Germany later. The efforts of the Balkan States to safeguard their territorial security according to the methods of the League of Nations were, however, to prove futile. This inability to put into effect the system of collective security obliged the states of South-Eastern Europe to search for a balance of power based on the traditional system of alignments and alliances; and though initially these states were satisfied with bilateral agreements, the general European crisis of 1933 contributed to their decision to form a broader coalition, which would enable them to neutralize the inter-Balkan revisionist tendencies as well as the pressures of the great Powers. The refusal of Bulgaria, however, to adhere to a pact that guaranteed the territorial status quo once more did not allow the formation of a general Balkan Pact on the model of Locarno. All the same, the rest of the Balkan States, that is Greece, Turkey, Yugoslavia and Rumania, did not hesitate to sign the Pact of the Balkan Entente on 9 February, 1934, in Athens.

A. - E. N. TACHIAOS

THE LITERARY WORK OF CYRIL AND METHODIUS
ACCORDING TO CONSTANTIN KOSTENECKI

The authors of the *Vita Constantini* and the *Vita Methodii* assert that the founding of the slavic alphabet and the translation of the first literary works from slavic to greek were done by Cyril and Methodius alone. This view on the literary achievement of the two so-called apostles of the Slavs prevailed in the literary sources throughout the Middle Ages. It was only in the 15th century that a Serbian scholar, Konstantin Kostenecki, first expressed doubts about this. According to Kostenecki's conception, Cyril and Methodius were simple leaders of a literary school, which was founded by order of the Byzantine emperor. Based upon this assertion the author of the present article adds historical and literary evidence to the support of this thesis and attempts to locate the place where the literary school was. After an examination of the

existing data in the *Vitae* of the Thessalonian brothers and the language of the ancient slavic literary works, the author concludes that the school was in the region of Bithynia in Asia Minor, and that it was among the Slavs living there, that Cyril and Methodius founded their literary school.

C H A R A L . B A K I R T Z I S

ABOUT AN UNKNOWN GATE OF THE WESTERN WALLS
OF THESSALONIKI

Recently a central street of the Roman period was discovered, which seems to be prolonged eastwards as far as the Gate of Archangels and westwards as far as a point of the walls, between the Gold Gate and the Lite Gate, where no other gate is seen. This happens because the western portion of the fortification of Thessaloniki consists of a two-period wall: the outside wall is erected on a foundation of re-used marble seats and has big triangular jetties. The inside wall, where the unknown gate must be, has small rectangular towers and it is built by stones and brick-rows.

E L E O N O R A C O S T E S C U

THE REPRESENTATION OF MOUNT ATHOS
ON THE EXONARTHEX OF POLOVRACI

The frescoes of the exonarthex of the church in the monastery of Polovraci, representing a panorama view of Mount Athos with its monasteries is a unique example in the religious art in the 18th century.

Recent studies have proved that the engravings that circulated widely, were, in general, instrumental in the process of iconographic transformations in art in that period.

The frescoes of Polovraci are an example of this influence. The author tries to trace the engraving which could have been the model for this representation of Mt Athos and taking in consideration the inscriptions placed on the wall high up in the frescoes comes to the conclusion that it could be none other than the ones illustrating the *Proskynitarion*, a sort of travel guide book to Mount Athos, written in 1701 by Jean Commène, physician, in the court of the Prince Constantin Brancovan.

C O R N E L I A P A P A C O S T E A - D A N I E L O P O L U

THE ORGANIZATION OF THE GREEK COMPANY OF BRAȘOV (1777-1850)

There are two stages in the activities of the «compagnie grecque de Brașov» this important corporation established by merchants who traded with the

Austro-Hungarian empire. The first stage can be discerned in the end of the XVIIth cent. up to the last decades of the XVIIIth, when it acquired its privileged status.

The author discusses the statute of the «compagnie», the privileges accorded by the Habsbourg empire, and the rivalry of the Saxon traders opposing to these privileges. The «compagnie» was organized according to the statutes of the other Greek merchant corporations in the Turkish empire in a liberal and democratic way. The «compagnie» was founded mostly by Greeks and Koutsovlachs from Macedonia and was functioning according to the principles of self-administration of the communities. According to these statutes, the «proestos», the head of the «compagnie» and the elected members of the board, the «epitrope» had the right to judge cases and punish the defectants. The «proestos» took the most important decisions and the «epitrope» were responsible for keeping the accounts and tending to the administration of the schools and the church.

The second stage of the life of the «compagnie» is the main part of this paper. It is when the autonomous status of the «compagnie» was instrumental in setting the example for the roumanian merchants to struggle for rights and privileges they were deprived of previously in their transactions in the levant and in the Habsbourg empire.

TREVOR J. HOPE

SIR HENRY BULWER
AND THE WALLACHIAN ELECTIONS OF 1857*

The author of this paper discusses the role of Sir Henry Bulwer, the British representative in the Principalities before the elections of the Divans in Wallachia and Moldavia in July 1857.

The British opposition towards the unification of Wallachia and Moldavia was the purpose of Sir Henry Bulwer's presence in Bucharest on the eve of the elections of the Divans in the Principalities. His disaccord with the British ambassador at Constantinople Lord Stratford Redcliffe was another reason for the lack of precision on the scope of the British government as to the steps that should have been taken to face the situation.

Sir Henry Bulwer proved to be a well informed bystander to the events as it is witnessed by the reports he sent to his government.

GERASSIMOS I. KONIDARIS

THE OECUMENICAL PATRIARCHATE IN THE ORTHODOX CHURCH

A critical examination of the Rev. Maximus of Sardis' treatise on the *Oecumenical Patriarchate in the Orthodox Church* reveals that the author has set forth in six chapters an attractive account of the development of the See

of Byzantium between the years 330-451, when her «primacy of honour» was established upon an eternal canonical basis; that is, when Canon 28 of the Fourth Oecumenical Council was passed as an extraordinary resolution and she was declared Archiepiscopate and Patriarchate of Constantinople and, as the See of Rome was in the West, the 'final arbiter' of the East.

The Metropolitan of Sardis is already widely known for his writings; in this present work of some 389 pages, including summaries and a full bibliography, he displays his command of both the primary and secondary sources that bear upon this momentous subject, be they historical in the general sense or more specifically related to the history of creeds and the canon law of Eastern Orthodoxy. From the pages of this work emerges a lucid portrait of the processes which culminated in the proclamation of the Patriarchate of Constantinople as head of the Eastern Orthodox Churches and chief representative of their liberal spirit—as an Oecumenical Throne founded upon the principle of «unity through identity» in belief, government and worship of the bishops; as the embodiment of «catholicity», of the democratically-based «synodical system» and of the spirit of the Orthodox Catholic Church; and as the perpetuator of the tradition of the Ancient Catholic Church.

The illustrious role of the See of Constantinople since the fourth century is also brought out; from its very inception the capital of the Eastern Roman Empire was Christian, and it was through the Church that it became a Greek and Christian Empire with world-wide influence and activity (witness the spread of Christianity and civilization amongst the Slavs by the Greek missionaries Cyril and Methodius). It was this Church that led to the formation of autonomous autocephalous Churches. In fulfilling the responsibility that it had assumed for the guidance of new Churches and the defence of Orthodoxy during the Byzantine, post-Byzantine (Turkish) and modern eras, the Oecumenical Patriarchate combined with its oecumenical character the role of Mother Church of the nations, fostering the Churches' unity in Orthodoxy whilst respecting their autocephalous status and without intervening in their internal lives.

This was evidenced upon many occasions during the revolutions that accompanied the emergence of the principle of nationhood. In the spirit of sensitivity proven through experience, the leading See of the East, the «first - among - equals» of Orthodoxy dealt capably with the problems that arose from time to time in the relations between the Churches, not only throughout the extremely exacting years of Turkish occupation, when it fulfilled a three-fold ethnico-national, panorthodox and oecumenical mission, but also more recently during the rise of nineteenth-century racial nationalism. The present work witnesses eminently to the fact that, in times that were difficult for itself and for Orthodoxy, the Oecumenical Throne was able (a) to successfully demonstrate and to strengthen the consciousness of unity in faith, government and liturgical life within Orthodoxy; (b) whilst always respecting the «primacy of honour», to impose canonical order and defend its institutions successfully and with resourcefulness; and further (c) to combine moderateness in its decisions with the fulfilment of its role as leader on a panorthodox and pan-Christian scale (1902-1920-1974), especially during the last fifty years (see

particularly pages 320-333), and to cause a constructive spirit to prevail within the Churches.

This constitutes a highly significant contribution to a contemporary issue in that it re-establishes once again the historical truth that the «primacy of honour» of the occupant of the First See of the East, the Oecumenical Patriarch, functions successfully in practice; and in our own day he has proved his effectiveness as a panorthodox and pan-Christian leader.

M. KIEL

A NOTE ON THE EXACT DATE OF CONSTRUCTION
OF THE WHITE TOWER OF THESSALONIKI

The author discusses the date of construction of the White Tower of Thessaloniki about which the opinions vary considerably. Data provided by Evlija Çelebi, who described the tower as an Ottoman-Turkish work of the time of Süleyman the Magnificent (1520-1566), as well as that of the Turkish inscription—no longer extant—which used to be above the gate of the tower help to the solution of the problem. A photograph of the inscription taken before 1912, bearing the date of 942 (12 July 1535-19 June 1536), along with Evlija Çelebis' information; helps the author to establish the exact date of construction of the White Tower in 1535-36 and to prove that it was built by Sinan, who was appointed as Imperial architect of Süleyman a few years later.