

Abstracts

D. J. DELIVANIS

THE ACTIVITY OF PROFESSOR CHARALAMBOS FRAGISTAS IN THE INSTITUTE FOR BALKAN STUDIES

The Institute for Balkan Studies has been very fortunate in having outstanding personalities serve as presidents up to the present time. The second president, Professor Charalambos Fragistas, presided for ten years (1964-1974) over the Institute's Council, of which he had been an active member since the early days of the foundation of the Institute. He was thus enthusiastically and deeply involved in public affairs in addition to the duties which he performed with distinction as Professor at the University of Thessaloniki and many foreign universities. He offered his valuable services to many other institutions such as the Society for Macedonian Studies and the International Association of Southeastern Europe (Greek Committee), and participated several times in caretaker governments.

Being faithful to his country, fully informed about Greek history and civilisation, and acquainted with developments in the neighbouring countries, he was properly qualified to head an institution such as the Institute for Balkan Studies which is indebted to him for many achievements in various sectors. On the whole, Professor Fragistas' contribution to the Institute for Balkan Studies has been substantial and shall be never forgotten.

P. CERNOVODEANU, ET FN. VĂTĂMANU

UN MÉDECIN PRINCIER MOINS CONNU DE LA PÉRIODE PHANARIOTE: MICHEL SCHENDOS VAN DER BECH (1691-env. 1736)

Michael Schendos van der Bech, born in Venice by Greek parents, was one of the most distinguished intellectuals of the first half of the eighteenth century. He was particularly active in the cultural affairs of the Danubian principalities and Russia. His father hailed from Castoria and his mother from Crete.

Schendos studied medicine and philosophy at the University of Padova. After completing his studies, he was invited by his uncle John Avramios, a well-known intellectual and colleague of Anthimos Bishop of Hungaro-Vallachia, to go to Vallachia. While there he came into sharp conflict with Nikolaos Mavrocordatos, and the two opponents, in defending their respective positions, published a number of works valuable for the useful material and information they contain about the intellectual movements in Europe of that period. In 1723 he returned to Venice, and from there, at the invitation of Catherine I, he went to Petersburg to serve as medical officer in the Russian army. As a result of his writings on a great variety of subjects he became a prominent man of letters, and many European Academies extended the cour-

tesy of membership to him. He died in 1736 at the age of 50; the precise circumstances of his death remain unknown.

The purpose of the present study is to present a detailed discussion of Schendos' extant writings.

DR. DRAGOSLAV ANTONIJEVIĆ

DAS EPISCHE VOLKSLIED ALS QUELLE
ZUR KENNTNIS DER HAIDUKEN- UND USKOKENTRACHT

That the Serbo-Croat folk epic songs of Hajduk and Uskok cycle provide information about real life and historical facts has been confirmed by various documents from archives. The exploration of the archives from Dubrovnik, Venice and those from Austria has corroborated the fact that epic song has portrayed people and events such as they have been, not adding to the description more than it was necessary in order to achieve epic coloring. A unique example of the consistency between the poetic expression and historical reality can be found in the description of the garments worn by Hajduks and Uskoks in Serbo-Croat epic songs. Descriptions of the garments and arms abound and it is easy to come to the conclusion that Uskoks and Hajduks wore striking and expensive garments, decorated with gold and silver. Of Hajduks Vuk Karadzic says that "some of them became hajduks without necessity, in order to wear nice garments and arms as much as it pleased them". With their elegant clothes and perfect arms Hajduks and Uskoks caught the eye of every passer-by.

Great attention has been paid in songs to the description of garments worn by famous Hajduks and Uskoks, and in particular by company commanders and by the supreme commander (Harambaša). As an illustration let us mention the garments worn by the Old man Vujadin (Starac Vujadin), wearing a cloak of pure gold, and on his head a tuft of twelve feathers, each weighing one liter of gold. Or the garments of the well-known Uskok Jankovic Stojan, who wears a silk shirt embroidered with gold, a green dolman with buttons, and on top of that a sleeveless jacket with gold buttons, while on his head he has a helmet with a tuft of feathers.

Beside cloaks made of expensive fabric of different colours, embroidered with gold and silver, our attention is caught by gold and silver buttons which serve as decoration for the breast. The expensive garments made of rare fabrics and of a special cut, as described in folk songs and confirmed by archives, were made in tailors' shops of Balkan towns such as Janjina, Kruševo, Skadar, etc. Thanks to those Balkan tailors this costume displayed a high artistic creation, both in the perfection of the cut and in the richness of ornaments.

G. S. GEORGHALLIDES

TURKISH AND BRITISH REACTIONS TO THE EMIGRATION
OF THE CYPRIOT TURKS TO ANATOLIA, 1924-1927

The Treaty of Lausanne gave the Moslem inhabitants of Cyprus the op-

portunity of opting for Turkish nationality and of emigrating to Turkey within two years of the Treaty's ratification. This provision did not remain an empty formality. For the purpose of encouraging and facilitating the flow of emigrants the Turkish Government opened a consulate in Cyprus. Furthermore, seeing that the British authorities in Cyprus — which for their own reasons were disinclined to lose the Moslem minority — were raising various obstacles to the departure of optants of Turkish nationality, the Turkish Government lodged formal complaints with the Foreign Office in London. These representations led to instructions being sent to the Cyprus authorities to amend their policies. Overall, about 5,000 Moslems emigrated to Turkey and by doing so they and their descendants severed all legal connection with Cyprus.

STEVEN BELA VARDY

THE DEVELOPMENT OF EAST EUROPEAN HISTORICAL STUDIES
IN HUNGARY PRIOR TO 1945

This study is the first attempt in any language to summarize the development and achievements of East European Studies in Hungary up to the rise of Marxist historiography in 1945. The author points out that, despite Hungary's position as an East Central European state, not until the interwar period did the Hungarians undertake a serious study of the history and culture of their immediate neighbors. This phenomenon — which may have been due to a number of factors, including an over-emphasis on Oriental Studies and to a high degree of Hungarocentrism — changed altogether with the Treaty of Trianon (1920) and the consequent partitioning of historic Hungary. This national catastrophe shook up the Hungarians and made them realize the deficiency of their knowledge about the region in which they lived. The result was the rapid expansion of Hungarian scholarship in the area of East European studies. This expansion manifested itself 1) in the more intensive study of East European languages, 2) in the establishment of several chairs of East European history at a number of universities, 3) in the initiation of source publication ventures with special attention to the national minority question, 4) in the foundation of a number of university "minority institutes", followed by the establishment of the famed Teleki Institute in 1941, which soon became Hungary's major center of historical research, 5) and finally in the rise of a new generation of trained East Europeanists, who produced a flood of excellent basic studies on East European history, culture, language and linguistics, and established a solid foundation for future East European scholarship in Hungary.

M. BYRON RAIZIS

CAVAFY AND HIS ENGLISH TRANSLATORS

This review-essay examines, compares, and evaluates the English translations of Constantine Cavafy poems that appeared in book form from 1951 to 1975. These are: 1) John Mavrogordato, *The Poems of C. P. Cavafy*, Intro-

duction by Rex Warner (London: The Hogarth Press, 1951; reissued in 1971; American edition by Grove Press, 1952. 2) Rae Dalven, *The Complete Poems of Cavafy*, Introduction by W. H. Auden (New York: Harcourt, Brace & World, 1961; and London: The Hogarth Press, 1961; paperback, too. 3) Edmund Keeley and George Savidis, *C. P. Cavafy: Passions and Ancient Days* (New York: The Dial Press, 1971), bilingual edition. 4) E. Keeley and Philip Sherrard, *C. P. Cavafy: Selected Poems* (Princeton University Press, 1972), paperback, too. And 5) E. Keeley, P. Sherrard, and G. Savidis, *C. P. Cavafy: Collected Poems* (Princeton University Press, 1975), luxurious and bilingual edition of the poet's 175 best lyrics.

After a general evaluation of Cavafy as a modern poet in the post-Baudelaire tradition, opinions are offered by R. Fitzgerald, G. Steiner, L. Durrell, W. H. Auden, J. Fowles, and E. M. Forster as to what attracted them in the art, thought, and style of the Alexandrian master. Also, the importance of historical and cultural allusions is discussed with examples, although Cavafy's work is judged to be, for the most part, contemplative (philosophical) despite his own subdivisions into erotic, historical, philosophical. A detailed comparison of translations of the poem "Longings" (Ἐπιθυμίες) by Mavrogordato, Dalven, and Keeley-Sherrard establishes the relative aesthetic weaknesses and linguistic inaccuracies of the first two versions. The same process is repeated with the concluding paragraph of "Thermopylae", and the work of the three afore-mentioned scholars is compared to that of Kimon Friar (from his anthology, *Modern Greek Poetry*, 1973). The final conclusion is that the Keeley team and Mr. Friar have produced precise and poetic translations worthy of Cavafy.

N. B. While reading Prof. Raizis' article, please add the following bibliographical references: Edmund Keeley, *Cavafy's Alexandria: Study of a Myth in Progress*, Cambridge, Mass., Harvard University Press, 1976, pp. viii+196. C. P. Cavafy, *The Complete Poems of Cavafy*. Expanded Edition. Translated by Rae Dalven, with an Introduction by W. H. Auden, New York, Harcourt Brace Jovanovich, 1976, pp. xxiv+311, paperback (250 poems).

BASIL KONDIS

THE MALISSORI UPRISING OF 1911 AND GREEK-ALBANIAN NEGOTIATIONS IN THE UNITED STATES FOR A SECRET UNDERSTANDING

The author traces briefly the history of the Malissori uprising of 1911 in Albania. The Malissori hoped that their revolt would be the signal for a general uprising in north as well in south Albania.

The writer then explains the reasons that the revolt did not spread in northern and southern Albania. Also, he describes and places within its historical context the policy of Greece towards the Malissori.

Finally, an analysis is attempted concerning the Greek-Albanian negotiations in the United States for a secret rapprochement. These efforts, however, were doomed to fail due to the international conditions which had drastically changed since the time the program of cooperation had been formulated.

CHARLES J. SLOVAK

J. J. STROSSMAYER AS A BALKAN BISHOP

This article begins with a description of the dual religious-secular leadership role played by the episcopal heads of a variety of Balkan national groups in the 17th through 19th centuries. The focus is then narrowed to the transformation of the Croatian Catholic Church hierarchy from a privileged feudal caste first into an arm of the government bureaucracy concerned with the morals, welfare, and education of the Croatian people, and later into an independent establishment which sought to defend the social and national interest of the Croatian people against domination by the Austro-Hungarian government.

The bulk of the article describes Josip Juraj Strossmayer's efforts as Bishop of Djakovo from 1850 to 1905 to implement the final stage of this transformation. He built schools, aided cultural endeavours of all kinds, sought to increase the importance of the Slavs both politically within Austria-Hungary and religiously within the Catholic Church, and fought everywhere against centralization. The article concludes with an explanation of why the obscure rural Djakovo bishopric was a better base of operations for Strossmayer than the Zagreb archbishopric would have been, had he been appointed to that post as many felt he should have been.

JOHN MILES FOLEY

THE TRADITIONAL ORAL AUDIENCE

In studying the Homeric Greek, Anglo-Saxon, and Serbo-Croatian poeties, we often make an unwarranted assumption which has long limited our understanding of the creative act particular to traditional oral poetry: I speak of the isolation of the singer (whether *ᾄδων*, *scop*, or *guslar*) from his listeners implicit in the use of the term "audience". But the oral poet does not compose in private for readers widely separated in time and place; rather he is simply the necessary focus of a collective act in which all members present at the performance actively participate. I therefore propose the substitution of Erich Neumann's concept of the "group" to name the singer's collective and to explain the distinctive interactions observed among participants at an example oral performance which took place in Tršić, Yugoslavia. Moving by analogy from one known to two hypothetically oral situations, I then discuss the poems to the *Odyssey* and *Beowulf*, illustrating the singer's acknowledgment of the group's role in the ritual of traditional *poiesis*.

D. E. TOMBAIDIS

L'INFINITIF DANS LE DIALECTE GREC DU PONT EUXIN

The introduction to this study examines the view that the disappearance of the infinitive in Modern Greek puts the language at a serious disadvantage

in comparison with the Ancient tongue. This disappearance was formerly credited to the influence of neighbouring races (Slavs, Albanians etc.), whereas the correct interpretation is to be found through the study of the internal characteristics of the Greek language itself which show that the subjunctive, being more convenient in use than the ancient infinitive, naturally took its place.

The grammatical types (—σ(ε)ῖναι, —εῖναι, —θῆναι ἢ —θηῖν', —τήναι, —ῆναι, —ᾶναι, —έναι) of the Pontic dialect and the categories and tenses of the verbs on which these infinitives depend are then examined. With regard to the fact that the infinitive depends entirely on the past tense, doubts have been expressed for a long time now.

A basic doubt is expressed with regard to the form and use of the Pontic infinitive (=it comes from the ancient future, loses its future and takes on active aorist meaning, and then takes the passive aorist ending).

Recent attempts by people born in the Pontus to prove the grammatical types given by Deffner are described and the results shown to be negative.

This article gives the following explanation of the appearance of the infinitive in the Pontic dialect: On the one hand there were researchers (S. Ioannides, E. Kouses) who, though they boasted the ancient form of the dialect, hardly referred at all to the existence of an infinitive. Furthermore, foreign researchers (A. Semenov) remark the existence of infinitival types —*và γράφ'* and *và γράφ'κουμαι*. On the other hand we have Deffner and researchers of Pontic origin who accept his views (D. Oiconomides and especially A. A. Papadopoulos). We are shown, both by A. A. Papadopoulos himself and by witnesses from among his close friends, that he used to correct whatever was printed in the *Ῥοχέιον Πόντου*, the periodical of the Board of Pontic Studies, which he directed until his death, according to his own views, and thus left us a false impression of the infinitive in the Pontic dialect.

NICOLAOS I. XIROTIRIS - AXEL ERFURTH

REMARKS ON THE PALMAR FLEXION CREASES OF THE ACHRIANS (GREECE)

The palmar flexion creases of the inhabitants from three greek villages — Echinós, Dimarion, Aimonion — near the Greek-Bulgarian border have been studied, using the classification-method introduced by Weninger and Navratil (1957).

The results are partly compared with those obtained from other Mediterranean and South-european populations.

CHARALAMBOS K. PAPASTATHIS

BIBLIOGRAPHIE DE MICHEL TH. LASCARIS

A systematic list of the works of the well-known, late Greek historian and slavist Michel Th. Lascaris.