

Abstracts

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DIMITRIE CANTEMIR. A CHAMPION OF MEDIEVAL ROMANIAN POLITICS AND CULTURE

This article is a short presentation of the era and the personality of Dimitrie Cantemir, prince of Moldavia (1710-1711). Dimitrie Cantemir was the greatest wiseman of Medieval Romania. He was important as far as historiography, theology and philosophy was concerned. The article stresses the political activities of the prince in the context of the 18th cent. as well as his contribution in history, theology and philosophy. We believe that the article will reveal that prince D. Cantemir was not only a local personality but an international as well.

SPIROS N. ASONITIS

JACQUES DE BAUX, LORD OF CORFU: 1381-1382

The island of Corfu, dominated from 1294 on by the Angevin princes of Tarent, passed in 1373 under the direct control of Joan I, queen of Naples. The political crisis in the kingdom of Naples (1380-1381) provided Jacques de Baux, heir of Philip II of Tarent, with the opportunity to establish his authority on the principality of Tarent as well as on Corfu.

On the occasion of the publication of the earliest available evidence about Jacques' administration in Corfu, the author deals with that prince's lordship on the island.

During Jacques' short domination on Corfu and while his attitude towards the new king of Naples, Charles III, was hostile, Venice showed a vivid interest in the acquisition of the island. As the local aristocracy was in bad terms with Jacques' officials, a revolt broke out in Corfu (May 1382) occasioning the abolition of his authority and the restoration of the dominion of the throne of Naples over the island.

MÁRTA NAGY

THE ICONOSTASION OF THE GREEK ORTHODOX CHURCH IN KARCAG

According to the evidence of archival documents, Greek merchants arrived in Jász-kunság (a district of Central Hungary) in the 16th century following the Turkish conquerors. Their immigration went on even in the 17th and 18th centuries. They had a multisided commercial activity: they were shopkeepers, money-lenders, rented taverns, meat houses, lodging houses. According to 18th century censuses, their number was low, about 70 persons. They were welcome by local residents, as their trading activity was important for the people of Jász-kunság dealing primarily with agriculture and animal husbandry.

The Greeks, getting into a strange country tried to accommodate to the conditions in their new homeland, their attachment to their motherland, however, was very strong. Their loyalty manifested itself in cultivating their vernacular, and even more in their unconditional sticking to the ancient Eastern Orthodox Church. The Greek Diaspora in the Jász-kunság had the master builder, Károly Rábl build their church, who carried out the plans of József Jung. The inner decoration of the church and the erection of the iconostasion was finished in 1811, as it is testified by a Greek inscription on it.

On the screen there are 58 icons arranged in 7 rows, which visualize stories from the Old and the New Testaments. The Deisis tier and the Church Feasts tier are missing from the iconostasion. Two masters, probably of Greek origin, left the mark of their work on the icons. One of them had closer connections with Oriental traditions: he produced icon-like compositions making use of Baroque elements. The other master worked in the spirit of Western Baroque, composing his picture in accordance with Western iconography. Both masters strongly stuck to a common idea: every composition was subordinated to the pictorial formulation of the idea emerging from the whole iconostasion. The sculptor planned both the panels and the whole screen to fit place-determined variations of one form, the apse arch. The master may have come from the workshop of Miklós Jankovics (ΝΙΚΟΛΑΟΣ ΙΩΑΝΝΟΥ ΤΑΛΙΔΟΡΟΣ), wood-carver in Eger. The Iconostasion in Karcag, unlike other Baroque screens, does not disintegrate into separate compositions, that is why it takes a distinguished place among Hungarian iconostasions.

THEOPHILUS C. PROUSIS

THE GREEKS OF RUSSIA AND THE GREEK AWAKENING, 1774-1821

Russian expansion in the Near East rendered protection to Greek coreligionists, many of whom served in the Russian army and navy, the state bureaucracy, and the diplomatic corps. More significantly, Russian Eastern policy created favorable conditions for the development of key components of the Greek national movement, such as military resistance, commercial growth, educational and cultural progress, and political activism. The Greek communities of Russia, especially Odessa and other towns near the Black Sea, were among the most active and important diaspora centers contributing to the Greek awakening.

KONSTANTINOS K. HATZOPOULOS

WAS ALEXANDER YPSILANDIS STRUCK OFF THE LIST OF OFFICERS OF THE RUSSIAN ARMY?

According to most historians, the Tsar of Russia Alexander I, being informed about the outbreak of the Greek Revolution at Iasi, Moldavia (February 24, 1821), issued an "imperial decree" at Laybach, where the members of the Holy Alliance were in congress. According to this decree the leader of the Greek Revolution Al. Ypsilandis, major-general of the Russian army and former aide-de-camp to the Tsar, was struck off the list of officers of the imperial army.

The author of the present paper, based on the available historical sources proves that: 1) The Tsar never issued an "imperial decree" referring to the revolutionary events of 1821 in the Romanian Principalities; what the historians believed so far as an "imperial decree" proved to be a communiqué published in the Austrian newspaper *Österreichischer Beobachter* (issue no 89/30 March 1821), 2) Al. Ypsilandis first withdrew from active service in April 1820 and then resigned both in practice and by formal request on February 24, 1821 (OS); his resignation was accepted by the Tsar on March 14/25, 1821 and 3) Al. Ypsilandis was not "struck off" the list of the officers of the Russian army, but he was simply "excluded from the Russian military service"; this imperial decision aimed at impressing the European public opinion and, especially, the revolted Greeks, who expected Russia to support their War of Independence.

PAUL DUMONT

A YOUNG-TURK DELEGATION IN PARIS

Towards the middle of October 1908, a delegation consisting of two eminent members of the C.U.P., Doctor Nazim and Lieutenant-Colonel Djemal, arrived to Paris. Officially, these two men—who were soon to be joined by one of the best known personalities of the Young-Turk movement, Ahmed Riza Bey—were entrusted with the task of “enlightening public opinion on the attempt contemplated in the darkness of diplomatic chanceries against the very young liberties of Turkey”. But in reality, the objective of their visit was also to establish contacts with leading French politicians whose support they hoped to secure in the crisis that was perturbing the Balkans.

The aim of this article is to present a set of private archives—some 65 documents in French and in Turkish—giving a number of interesting details on the progress of this mission. In particular, this set gives a more or less precise idea of what the Young-Turk delegates had come to ask of French leaders. It projects also a light on the methods by which they endeavoured to act on western public opinion. In general, it contains indications of what was at the time the “parallel diplomacy” of the C.U.P., carried out on the fringe of the official diplomatic activity of the Ottoman government often in opposition with the latter.

M. B. HAYNE

GREAT BRITAIN, THE ALBANIAN QUESTION AND THE CONCERT
OF EUROPE, 1911-1914

Despite minimal economic or political interests in the insignificant Ottoman province of Albania, British political leaders gradually took a lively interest in it between 1911 and 1914. The Albanian Question was closely linked to the dissolution or survival of the wider Ottoman Empire. Moreover, Albania became a region of intense international rivalry between Great and small powers alike. As such, Albania assumed an increasingly important role in the calculations of the British Foreign Office and the foreign secretary, Sir Edward Grey. The article reinforces R. J. Crampton's view of the “hollow” nature of détente between the Triple Alliance and Triple Entente. It also emphasises that the machinery of the Concert of Europe, pursued by the British with vigour, had clearly broken down by 1914.

*CONSTANTINOS SVOLOPOULOS*GREECE AND ITS NEIGHBOURS ON THE EVE OF THE GERMAN INVASION
OF THE BALKANS, 1941

On the basis of diplomatic evidence contained in British and Greek archives, this article describes the conditions which prevented—despite contrary efforts on the part of the Athens and London governments—the formation of a wide Balkan military front which could have deterred the German attack in the Balkans in the spring of 1941.

ACHILLE LAZAROU

THE UNIQUENESS OF THE AROUMANIANS IN THEIR FOLK POETRY

The author begins with a well-documented introduction to the Latinisation of certain Greeks of the north, who survive under various names, but call themselves Aroumanians. He then goes on to discuss the unequal nature of their diglossy, which he attributes to the fact that they have continued to use their ancestral tongue, Greek, almost unceasingly down the centuries, even in the dark period of Turkish domination, founding at their own expense Greek schools in the Vlach mountain villages. Indeed, such was their zeal and love for the Greek language, that they played no small part in its spread among the neighbouring peoples with whom they had dealings.

Their gradual acquisition of the popular Latin of the East gave these bilingual Greeks, the Aroumanians, a certain Romanic character. But they differ from the other Romanic peoples, such as the Dacians and the Getae, for instance, whose ancestral tongues were so culturally inferior to Latin that it eventually supplanted them completely. The Aroumanians, however, never discarded their ancestral tongue: they used Latin primarily in their dealings with the Romans and thereafter only within a close family or professional context. Consequently, since Greek remained their principal linguistic organ, the Aroumanian tongue inevitably atrophied to the extent that it became inadequate for the composition of verse. This is precisely the reason why there is no genuine Aroumanian demotic poetry. Amongst the Romanic peoples, the Aroumanians are unique in this respect. With a few possible exceptions, the demotic songs which have been presented as Aroumanian from the nineteenth century onwards are not genuine. The Aroumanians do indeed have splendid demotic verse of their own, but it is in Greek, because, as T. Papahagi so correctly observes, Greek is incomparably superior to the Aroumanian language.