

# *Abstracts*

VASILIKE PAPOULIA

## EAST EUROPE A REGION OF CULTURAL CONVERGENCE

The article "East Europe, a region of cultural convergence" is a more developed form of a paper presented in the XIV Congress of Historical Science in Bucarest (10-17 August). In it Prof. Papoulia states, agreeing with Carl Otto Apel, that one cannot proceed in the historical sciences without a methodological syncretism. The author tries to indicate the possible levels of research in this field, on the level of a) Understanding b) Explanation and c) Dialectic. After the clarification of the notion of East Europe, the author believes that one must proceed to a morphological comparative study of the "traces" which the historical and cultural evolution has left with the purpose to catch their meaning and reach to the definition of the historical entities of this region which more or less coincide with the ethnic differentiations, the ethnic collectivities. This approach would enable us, through a typology, to reach to the upper limits of this convergence, the new creations.

On the level of the explanation Prof. Papoulia proceeds to a more concrete problem, she tries to find one of the main features which differentiate Eastern from Western Europe. In W. Europe the political and sociological conditions defined more or less the cultural evolution while in E. Europe the cultural factor played a primordial role in the form of hellenization and "Europäization". An explanation would consist in the definition of the interdependence of various factors which led to historical contradictions.

The last Paragraph discusses whether the historical process on this region can be characterized as a dialectical one and in what this dialectic consists. The author searches it in the relation between structure and function and in the possibility of a new higher synthesis where most positive elements of the past could be rescued, and thus, gives a rather negative answer as to the dialectical nature of this historical process, particularly based on the negative influence of some external political factors.

## ANDREI PANDREA

SOME REMARKS CONCERNING THE ETYMOLOGY OF AN ANCIENT  
GOD NAME:

## ZALMOXIS

Zalmoxis, chief god of the Geto-Dacians, is first mentioned by Herodotus in his "Historiai" IV, 93-96.

According to most sources, this name appeared in three different forms: a) ZALMOXIS, used by Herodotus, 5th cent. B. C.; by Plato, 4th cent. B. C.; Porphyrios, 3rd cent. B. C.; Diodorus Siculus, 1st cent. B. C.; Apuleius, 2nd cent. A. D.; and Jordanes, 6th cent. A.D.; b) SALMOXIS, a simple variant in some manuscripts of Herodotus, and c) ZAMOLXIS, used by Poseidonios, 1st cent. B. C.; by Strabo, 1st cent. B. C.-A. D.; Lucian of Samosata, 2nd cent. A. D.; Diogenes Laertios, 3rd cent. A. D.; and by the Emperor Julian the Apostate, 4th cent. A.D.

More than three centuries separate the first mention of Zalmoxis-Salmoxis from those who employed the form Zamolxis. It therefore stands to reason that the graphical form Zamolxis is nothing more than a relatively late metathesis of the correct form Zalmoxis.

Still from the 3rd century onwards, various writers have attempted to find an etymological explanation for the name of this god. Most of them took into account the form Zamolxis (so Praetorius in 1688; Cless 1852; and P. Kretschmer in 1935). They derived this form from the Indo-European root meaning "earth", related to the Old Slavic *zemlja*, the same, and to the Lithuanian name for the god of the earth *Zameluks* (*Ziameluks*). But logically, all this efforts to explain the form *Zamolxis* are futile as they refer to an unreal name.

The form *Zalmoxis* was explained by Porphyrios in the 3rd cent. B. C. as deriving from a Thracian word *zalmos* "skin, fur", which does not seem plausible.

In 1913 Nicolae Densusianu in his book "Dacia preistorică" translated the name *Zalmoxis* into Romanian as "zeul moș" (p. 213), bringing no arguments to support his hypothesis.

My hypothesis derives from the dissection and analysis of several oscillating graphs which have been classified in two groups according to certain similarities in form, given that the meanings are not generally known:

*Abrozelm e*, *Auluselm i s*, *Diazelm i s*, *Dolezelm i s*, *Ebryzelm i s*, *Mestuzelm i s*, *Salm i dessos*, *Zalm o degikos*, *Zalm o xis*, *Zelm o utas*, *Zerm o digestos*, *Zilm i s sos* etc.

The graphic transcriptions are oscillating since they use Greek and Latin letters to note sounds which are specific to the Thracian and Geto-Dacian languages. Thus, the vowel presumed as being *ə* (Romanian *â*, Albanian *ë*) is hesitantly transcribed as *a*, *e*, *o*, or even *i*. The consonant presumed to be *S* (Romanian *ș*, Albanian *sh*) is transcribed with the same hesitancy as *s*, *ss* and *x*. In the same manner, the final elements *-as*, *-es*, *-os*, *-is* are Greek and Latin endings.

All these names are compound words.

The lexical elements *zal-*, *zel-*, *sal-*, *sel-*, *zil-*, *zer-* represent, in our opinion, the transcription of a Geto-Dacian term *\*zel-* meaning "god", like *-dios*, *-zios* in the famous name *Sabadios*, *Sabazios*. The changing place of this element is comparable to Greek *Theodoros/Dorotheos*.

Concerning the other compound element (*mox-*, *mo-*, *miss-*, *mis-*, *mi-*), it can be supposed, by regressive extrapolation, that the original meaning of this word, representing Geto-Dacian *moS* were respectively "old man", "forefather", "founder of a family line, or of a community", chief, as it results from the comparison with Romanian *moș*, the same (cf. Albanian *motshë* "age").

Therefore *Zalmoxis* could have been a god-ancestor, a *Deus Avus*, *Deus Parens*, *Deus Vetus*. This means that *Zalmoxis* is nothing but an abstract, heavenly equivalent of a being represented on earth by the most important personality of the patriarchal family, of the peasant assembly (Romanian *obște*), or of the tribe.

#### PHAEDON MALINGOUDIS

##### THE BULGARIANS AND THE BYZANTINE EMPIRE. CRITICAL REMARKS

The content of this article was initiated by I. Božilov's study on "Les Bulgares dans l'empire byzantin", published in "Godisnik na sof Universitet, Istoricheski fakultet", No 69 (1975), Sofia 1980, pp. 143-193. On the above mentioned study I. Božilov discusses his ideas concerning the linguistic identity of the Slavs who established themselves in Greece during the Middle Ages, and concludes, that these Slavs, linguistically, and thus, ethnically, were Bulgars. The author of this article, however, is not persuaded by the explanation of the historical sources by I. Božilov. So, Mr Malingoudis, using the same historical material as Mr. Božilov shows in his article that during the Middle Ages, the theory about a "Bulgarian" population in the area of Thessaloniki, Chalkidiki and Serres, is nothing but a misunderstanding of the historical sources.

*BILJANA MARKOVIĆ*CERTAIN REMARKS ON THE LAW OF MINES OF THE DESPOT  
STEFAN LAZAREVIĆ IN THE YEAR 1412

The cyrillic manuscript of the Law of mines of Stefan Lazarević is a unique specimen, written late in the 16th century in Turkish occupied Serbia. Originally it was issued by the Serbian despot in 1412. There is an extended Turkish translation of the law dated in the later part of the 16th century, and a latin version of it written in Cipioveć of Western Bulgaria in 1638.

The law was issued for the mines of Novo Brdo, the largest mining center in Medieval Serbia. The exploitation of the mines was done according to the same system as in Central Europe. All miners had special privileges. Their relationships with the government as well as their own were regulated based on the above mentioned Law. The government through its agents of *jus regabae*, gave permission for the exploitation of the mines. Each individual mine was divided in 64 equal parts. The owners of each part were partners. Each owner had the right to use its earnings the way it pleased him. All possible disagreements between miners were to be solved by special court-houses. Because of the complicated work patterns, the miners were frequently in disagreement. The role of the legislator was to solve the problems quickly for the benefit of the mines.

† *L. G. MARCANTONATOS*LES TRADUCTIONS DU "DISCOURS DE LA MÉTHODE" DE DESCARTES EN  
GREC MODERNE

The article of L. G. Marcantonatos on Descartes "Discours de la Methode" deals with the fate of Descartes' work in Modern Greek Literature. According to Marcantonatos' research, Descartes' work was translated seven times during the last hundred and fifty years. The translators and commentators of Descartes' work were, N. S. Piccolos (Corfu 1824), D. Mostratos (Constantinople 1878), T. Theodorakopoulos (Athens 1933), G. and A. Verveniotis (Athens 1939), C. Christides (Athens 1948), C. Anagnostou (Athens 1972) and I. Skokko (Athens 1973). In addition the author adds some biographical information about the above mentioned translators, and tries to do the first critical evaluation regarding the literary character of the translations and comments, particularly emphasizing the work of Piccolo and Christides.

*FLORIN MARINESCU*

THE TRADE OF WALLACHIA WITH THE OTTOMAN EMPIRE  
BETWEEN 1791-1821

This study is based on rich archival material, most of which has appeared in print while the rest remains unpublished. One aim of the paper is to describe commercial relations between Wallachia and the Ottoman Empire between 1791 and 1821. A significant amount of Wallachia's products was absorbed by Ottoman markets at below market prices, as part of its obligations to the Ottoman Empire. Starting in 1744, a series of imperial sultanic promulgations began to limit such abuses.

However, in addition to the above obligations, there was a substantial and consistent Wallachian export trade with the Ottoman Empire, which greatly increased towards the end of the period, particularly after the Treaty of Andrinople (1829).

*A. L. MACFIE*

THE STRAITS QUESTION 1908-14

In the period preceding the First World War, exploiting opportunities created by the Anglo-Russian understanding of 1907, the Bosnia-Herzegovina crisis of 1908, the Italian occupation of Tripolitania, 1911, and the Balkan Wars, 1912-13, the Russians repeatedly sought to secure the opening of the Straits to their ships-of-war. Moreover, increasingly concerned lest another great power, in particular Germany, should obtain control of the area, they endeavoured where possible to preserve their interests there. As a result the problem of the Turkish Straits became increasingly bound up with the complex progression of events that heralded the First World War.

*ALEXIS ALEXANDRIS*

THE EXPULSION OF CONSTANTINE VI: THE ECUMENICAL PATRIARCHATE  
AND GREEK-TURKISH RELATION, 1924-1925

The decisive victory of the Turkish nationalist forces over Greece in August 1922 and the ensuing Treaty of Lausanne of July 1923 introduced a radical change in the relationship between the Turkish government and the Ecumenical Patriarchate. The expulsion of Patriarch Constantine VI and the

controversy over the exchangeability of the Orthodox archbishops put to test the Lausanne decision to allow the Ecumenical Patriarchate to remain in its historic seat as a purely religious institution. The whole incident caused a further deterioration in the Greek-Turkish relations and brought the two countries as the brink of yet another war.

*D. J. DELIVANIS*

#### THE GREEK ECONOMY IN THE SEVENTEES

The characteristics of the Greek economy in the seventees have been the continuation and even more the intensification of inflation, the deterioration of its barter terms of trade, mainly owing to the oil price rise and to the depreciation of the Greek currency in terms of the U.S. dollar, the unfavourable repercussions of the strained relations with Turkey on both the budget and the balance of payments, the uncertainty of the outcome of the negotiations with the European Communities which led at last to the signature of the accession treaty in May 1979, last but not least the unsatisfactory operation of the public sector and even more of the governmental machinery. Despite these unfavourable developments the income per head reached in 1979 4.193 U.S. \$, the export of manufactured commodities increased in a spectacular way and Greece can no more be considered as underdeveloped.