

Abstracts

DIMITRI OBOLENSKY

THE CULT OF ST. DEMETRIUS OF THESSALONIKI IN THE HISTORY OF BYZANTINE-SLAV RELATIONS

The impact of the cult of St. Demetrius on the religious and cultural life of the Orthodox Slavs in the Middle Ages is discussed in three stages, corresponding to three successive periods in the history of Byzantine-Slav relations. The first period, from the late sixth to the early ninth century, was marked by the occupation of much of the Balkan peninsula by the Slavs and by the successful attempts of the Byzantines to defend Constantinople and Thessaloniki against the barbarian attacks. In this defence the cult of St. Demetrius played a notable part; and a seventh-century document, the *Miracula Sancti Demetrii*, vividly illustrates the belief of the citizens of Thessaloniki that their city owed its salvation to his supernatural protection. The second period, that of Byzantine recovery and expansion, has as its main theme the conversion of the new Slav nations to Greek Christianity, a story in which the famed mission of Sts Cyril and Methodius forms the central episode. Evidence is adduced to show that this mission had several significant points of contact with the cult of St. Demetrius, and the spread of this cult, from the end of the ninth century onwards, to Bulgaria, Russia and Serbia is examined. In the third and last period, which spans the later Middle Ages, attempts were made by several Slavonic peoples to appropriate for themselves the cult of St. Demetrius, as an instrument of psychological warfare in their conflicts with Byzantium. How far these attempts deserve to be described as a form of nationalism is a question which is considered in the concluding section of the article.

DR. DUŠAN L.J. KAŠIĆ

GREEK-SERBIAN ECCLESIASTICAL SYMBIOSIS IN NORTH DALMATIA FROM THE 15th TO THE 18th CENTURY

From the era during which Byzantium lost its last cities in Dalmatia (after 1180), the religious position of the Greek communities of those cities became very difficult.

But the settlement of Greeks and Serbs in Dalmatia, after the conquest of the Balkans by the Turks, contributed to the revival of the ecclesiastical life of the orthodox population of that area. Magnificent churches are then built which were used in common by both Greeks and Serbs. Among those churches one can easily distinguish the following:

The church of Zadar, founded in 1548; the one on the island Hvar, erected in 1561; and the church of Šibenik, built in 1569.

Until the beginning of the 18th century the greek population of the dalmatian cities was the outnumbering one. But after the treaties of Karlovich and Pozarevich (1699) it was the serbian population which outnumbered the greek.

Greeks and Serbs participated together in the ecclesiastical government of the orthodox communities in Dalmatia. The two nationalities used to present their cases to the local authorities also in unison. The Greeks regarded the Serbs as allies in the fights against the Huns, while the Serbs thought of the Greeks as the best supporters of their efforts to improve more and more their ecclesiastical life.

This admirable symbiosis of Greeks and Serbs resulted in a cultural benefit for both peoples. The existing Greek books speak clearly about this fact, as do also the numerous Ikons of the Italo-Grecian school which are found in the orthodox churches of Dalmatia. These Ikons were painted by known Greek painters who lived in Venice. Some of these renowned painters are: Theodoros Poulakis, Ioannis Apakas, Emmanuel and Constantine Trane and Spyridon Rapsomanikis.

The Greek-Serbian symbiosis in Dalmatia has put its stamp on the serbian culture of that area, a fact noticeable up to our days.

GEORGES CRONT

LA LOI AGRAIRE BYZANTINE DANS LES PAYS DU SUD-EST EUROPÉEN

Le Nomos Georgikos contient des règles coutumières byzantines dès le VII^e et VIII^e s., c'est une synthèse de droit agraire élaborée sur les modèles des textes législatifs. Le Nomos Georgikos a connu une large diffusion d'abord par la voie des manuscrits grecs dont les plus nombreux datent du XI^e-XIV^e s. Pour son application pratique le code fut utilisé aussi au moyen des versions néogrecques toujours annexées à l'Hexabiblos d'Armenopoulos. Les manuscrits en langue slavo-russe datent du XIV^e s. L'auteur trace l'application du Nomos Georgikos dans les pays du Sud-Est Européen et son adaptation dans ces pays dès le XIV^e s. Il insiste surtout sur l'adaptation de ce Nomos Georgikos en Roumanie. Tel qu'il fut intégré dans l'ancien droit écrit du monde grec ainsi que des pays slaves, le Nomos Georgikos connut une longue vie et fut adapté aux besoins sociaux de ces pays avec les variations à travers les siècles.

CONSTANTINOS A. VACALOPOULOS

QUELQUES PROBLÈMES CONCERNANT LA VIE ET LA MORT DE ALEXANDROS YPSILANTIS

Le travail est divisé dans trois parties. Dans la première partie l'auteur essaie de pénétrer dans les problèmes, qui restent encore à nos temps obscures,

concernant surtout les premiers contacts de Alexandros Ypsilantis avec Capodistrias et Xanthos au mois de Février 1820. L'auteur traite ce sujet en se basant sur des sources principales.

Dans la deuxième partie du travail l'auteur présente ses fruits des recherches aux Archives de Capodistrias à Corfou. Au début il publie une lettre inédite, qui est écrite par Alexandros Ypsilantis le 19 Août 1827 pendant la période qu'il fut emprisonné à Theresienstadt. Cette lettre parle d'une «bienfaisante amie», qu'on peut identifier avec la personne de la contesse Lulu Thürheim. L'auteur essaie de combiner les informations précieuses de cette lettre avec deux autres lettres inédites. La première est écrite par la main de Lulu Thürheim à Vienne le 14 Février 1828 à Jean Capodistrias. D'après cette lettre Thürheim remarque que la mort survenue de Alexandros Ypsilantis est causée d'une maladie qui provenait uniquement du chagrin. A la fin elle prie Capodistrias, se trouvant à cette époque à la place du premier Gouverneur de la Grèce, de restituer la mémoire et la réputation que méritait Ypsilantis. Effectivement Capodistrias en répondant à cette lettre de Lulu Thürheim a fait au début une description de la triste situation, il se trouvait en écrivant: «Si la vie dans ce bas monde est une route bien sombre, bien triste et entourée de tombeaux, la mienne dans ce pays l'est aussi de ruines, de misères et de besoins, dont la nature et la nombre ne se laissent pas exprimer». A la fin de sa lettre il a promis à Lulu Thürheim de rendre justice à la mémoire du prince Ypsilantis.

La troisième partie du travail est consacrée aux recherches concernant les contacts de Lassanis, ami fidèle de Ypsilantis, et les soeurs Thürheim. Les nouveaux éléments proviennent des lettres inédites, qui se trouvent à la Bibliothèque du Parlement à Athènes. C'est une période chronique qui se passe après la mort de Ypsilantis.

C. THOMAS

REGIONAL FLUCTUATIONS IN RUMANIAN AGRICULTURE: A CASE STUDY OF GRAIN PRODUCTION, 1956-1966

The essential distinctiveness of the economic geography of Eastern Europe has always depended upon the emphasis given to the primary sector of production that is upon extractive industry, forestry and above all in agriculture. The collectivisation or the amalgamation of plots into various forms of co-operative production units under centralised control, as well as small-scale trade between socialist bloc countries brought considerable changes.

The case in Rumania is important because grains dominate agriculture, they are key indicators of the country's post-war development, and also, because the country includes two regions which stand out as core complexes where human activity appears to be harmonised with ecological potential to a high degree. During the period 1948-1968 aggregate cereal production in Rumania more than doubled.

The author analyses in detail the area yields of various grains and gives tables of the variability of the yields. Funds being invested in most productive

regions create a gap between backward and progressive areas. Consequently, agriculture's share of total investment varies considerably from one province to the other. It should be taken in consideration also that the more developed regions can afford to put less into agriculture because of capital accumulated over a long period, in contrast to the backward areas which received less in any case.

JOHN COLIOPOULOS

ANGLO-GREEK RELATIONS DURING THE ABYSSINIAN CRISIS OF 1935-1936

The Italo-Ethiopian war of 1935-1936 and the international crisis it caused revived Anglo-Greek relations, as both Britain and Greece searched for ways to neutralize the Italian danger. Britain looked for friends in the Mediterranean to strengthen her weak position there, while Greece sought great power protection to ward off the threat posed by Italy. The revival of close Anglo-Greek relations was to a considerable extent due to King George II, whose return to Greece, though left much to be desired since it was forced and fraudulent, was desirable since his presence in Greece was expected to guarantee some degree of political stability and close relations with Britain. King George was pro-British, and could be trusted in an emergency to place Greece on the side of Britain. This connection made an alliance unnecessary: Britain was assured of Greek cooperation without the inconvenient commitments arising from an alliance with Greece, which alliance moreover was bound to offend Italian susceptibilities. In the years that followed, the British Government held fast to this relationship with Greece, while the Greek Government tried in vain to secure from Britain something more concrete than vague promises of support.

VAN COUFOUDAKIS

THE UNITED NATIONS FORCE IN CYPRUS:
AN END TO A PEACEKEEPING ERA?

The article briefly outlines the reasons for peacekeeping so as to provide a perspective into the nature and function of UNFICYP. It also discusses the reasons why UNFICYP came to be the choice not only of those immediately involved in the post-1963 facet of the Cyprus Question, but also of the superpowers themselves at a time when their confrontation over peacekeeping was moving toward its climax. The general organizational characteristics, the problems and the achievements of UNFICYP are also analyzed. The article concludes with a brief analysis of the prospects for peacekeeping, given the experience of UNFICYP and the continuing superpower deadlock in the negotiations over the future of peacekeeping.