

Abstracts

D. M. NICOL

BYZANTIUM AND ENGLAND

This article examines the few and irregular contacts and relationships between Byzantium and England, and between the English and the Byzantines up to the 15th century. The Byzantines, like the Romans before them, thought of England as the most remote western island in the world. The English, like their neighbours in Scandinavia, thought of Constantinople as a distant and romantic city called Micklegarth. There were legends about the English origin of Constantine and his mother Helena. And it can be proved that there was some English and Scottish blood flowing in the veins of the last Byzantine Emperors. There were Greek missionaries and scholars in Britain in the 6th and 7th centuries, notably Theodore of Tarsus, who became Archbishop of Canterbury. Byzantine influence on English art was very strong in the 8th and 9th centuries. Pilgrims from England soon began to travel through Byzantine territory on their way to Jerusalem. Excavations at Winchester have revealed some evidence of this kind of contact. In 1066, the Normans, led by William the Conqueror, defeated the English King, Harold, and occupied the country. Many of the Anglo-Saxon inhabitants left England as refugees, some of whom found their way to Constantinople, where they took over the duties of the Varangian Guard, though others went on to found an English colony on the shores of the Black Sea. Diplomatic contacts between Byzantium and the Kings of England began in the 12th century under Manuel I Komnenos, who corresponded with Henry II. The Fourth Crusade and the establishment of the Latin Empire of Constantinople helped to revive the study of Greek in the West. The revival was particularly strong in England. But it was short-lived; and during the 14th century there is very little evidence of the knowledge of Greek in England. In 1400, the Emperor Manuel II Palaiologos came to London from Paris and was entertained by King Henry IV. But his visit, though interesting as an event, was not very productive. The King of England could not afford to send any soldiers to help in the defence of Constantinople. Nor did the Emperor's stay in London inspire a new revival of interest in Greek culture. A few Greek scholars are known to have worked in England in the 15th century. But Greek was not seriously studied there until after 1500. The last link between England and Byzantium is to be seen in a church in Cornwall, where there is the grave of

Theodore Palaiologos, who died in 1636. Theodore claimed (on rather doubtful evidence) to be descended from Thomas, brother of Constantine Palaiologos, the last Byzantine Emperor.

Z. N. TSIRPANLIS

GREEK PUBLICATIONS BROUGHT OUT BY THE «SACRA CONGREGATIO
DE PROPAGANDA FIDE» (XVIIth CENTURY)

A Contribution to the Study of Religious Humanism

When the «Sacra Congregatio de Propaganda Fide» was established in 1622, it began issuing numerous Greek books that were circulated throughout the Balkans. These publications were a part of the programme launched by the Roman Catholic Church for the proselytization of the Greek Orthodox peoples of the East. The author records for the first time the titles of these books, lists them in chronological order, describes their content and then passes comments on their significance. He then goes on to describe the manner in which the publications circulated among the Orthodox, and also adds their reactions to them.

More specifically, publications brought out by the «Propaganda» in the 17th century number 45, of which 24 appeared during the years 1628 to 1650, and 21 from 1650-1700. These were for the most part original works or translations from the Italian that further enriched the corpus of religious literature. The distinguishing feature of the works is that they do not deal with liturgical texts. They can be divided into three categories, according to content: 1) Popularized books written always in the demotic Greek language (such as catechisms), 2) Scholarly treatises on themes dealing with dogma (procession of the Holy Ghost, Purgatorial Fire, refutation of Orthodox creeds, and so on) written in Latin or archaic Greek, and 3) Small publications.

The authors or translators of these editions were Greek theologians or philosophers, nine in number, who had nearly all acquired a brilliant education at the famous Greek College of Rome. They included John Mattheos Karyofilis and George Skoufos from Crete, Petros Arcoudios from Corfu, Leonardos Filaras from Athens, Neophytos Rodinos and George Boustronios from Cyprus, Leo Allatios, John Andreas Stavrinos and Andreas Rentios, all from Chios.

Thanks to the 23 unpublished documents that the author found in the historical archives of the «Propaganda Fide», the contents of which he describes, he was able to study the demand for, and the circulation of these books among

the Greek communities of the diaspora (in Italy) and the Greek populations of the Venetian and Turkish occupied areas of Greece. Thus one observes a movement of ideas flowing from the West to the East, and the beginnings of religious humanism. But the dissemination of Catholic thought in these areas brought with it a reaction on the part of the Orthodox Greeks. The latter, too, began to publish tracts and books, sometimes with funds provided by the Protestants, while the editions that rolled off the Greek presses in Venice were to become effective weapons for combatting Catholic propaganda. In this struggle against the penetration of foreign ideas into the Balkan region, a major role was played by Cyril Lukaris, his pupil Zacharias Gerganos, Ierotheos Abbatis, and circles close to the Patriarchate of Constantinople. Once again the author draws on the documents of the archives of the «Propaganda» to bring this fact out.

DAVID J. ALVAREZ

THE MISSOURI VISIT TO TURKEY: AN ALTERNATIVE
PERSPECTIVE ON COLD WAR DIPLOMACY

Analysts have viewed the voyage to Turkey of the battleship *Missouri* in April, 1946, as a symbol of American determination to counter Soviet designs on the Dardanelles. Such interpretations reveal an analytical prejudice which assumes that foreign policy is the product of a rational, monolithic structure. An alternative perspective, however, recognizes the bureaucratic and political determinants of policy-making. Focusing upon the interests and perceptions of the principal actors (human and organizational) in the State Department and Navy Department, this study concludes that containment of Russian ambitions was not the primary motive behind the *Missouri* mission. The conclusions suggest an alternative to the single factor analysis characteristic of both traditional and revisionist interpretations of Cold War diplomacy.

K. ST. PAVLOWITCH

RUMANIA - GERMANY
(1936-1941)

Nicolas Titulesco resigned in 1936, and General Ion Antonesco formed his government in 1941. Rumania, which in 1936 was a democratic and inde-

pendent country, became in 1941 an authoritarian regime, under the sway of Hitler's Germany.

The author presents the various personalities who succeeded each other in the Ministry of Foreign Affairs (Victor Antonesco, Nicolas Petresco-Comnène, Grégoire Gafenco, Constantin Argetoiano, Michel Manoilescu, le prince Michel Sturza), and sketches their portraits, thus giving a vivid picture of the policy of each one of them and their relations with Germany. He describes the gradual slide, imperceptible in the beginning, but constant, of Rumania towards catastrophe. He underlines the precarious geographic situation of the country. The Franco-British guarantees were without any real value. Any rapprochement with the Soviet Union was impossible. It sufficed for Hitler to point out the Soviet danger and to exploit the pressure on Bucharest that Moscow exercised together with Berlin. Rumania sacrificed everything to avoid the war. In spite of this she had to join in it. Once deeply engaged in warfare, 90% of Rumanians desired the total defeat of Germany in the West and 100% wished them victory in the East. They would have preferred to see, first Germany defeat the Soviet Union, then Great Britain defeat Germany. This nevertheless was an impossible dream.

G. MUNTEAN

«HOMO AEDIFICANS» IN THE LITERATURES OF SOUTH-EASTERN EUROPE

In this article, an effort has been made to make—for the first time in such breadth—a critical review of modern literary works inspired by the well-known motif «Masterul Manole», or the *sacrifice to construction*, treated in specialized articles. As two classifications—that is to say modern literary works and folk literature—might need supplementary clarification, the author prefers the formula «*homo aedificans*», which can be applied equally both to works of folklore and to literary works of the same nature, independently of the national literature to which they belong.

The motif of the *homo aedificans* (or the motif of construction) has a wide circulation in world literature and is relatively frequent in the modern literatures of South Eastern Europe. This can be explained by the fact that in the abovementioned zone, modern literature is based on the old folkloric motif, which is robust and widely spread, and according to which every human creative art presupposes a sacrifice. Considering the constructions as microcosms, the author tries to explain a multitude of aspects seen from a literary

point of view, in time and space. Interest in these aspects has grown constantly from antiquity up to our time, and it seems that Rumanian literature holds a central place, if not the first, in this respect.

The comparative study of this material leads to the above conclusion, as well as to the discovery that in almost all South-East European literatures (simultaneously approaching the motif) there can be seen a diversification in method, a tendency to find new ways for the literary presentation of the dramatic essence of this motif, which constitutes a source of enrichment for the respective literatures, Greek, Rumanian or Yugoslav, wherever it appears. The fact can be explained by the multitude of meanings of this theme, of its importance which constantly becomes more pronounced, and by the circumstances that urge the inner vocation of man to create, indefinitely justifying in an ontological, historic and social way his presence on earth.

CONSTANTINE PAPOULIDIS

A SECOND GREEK ACCOUNT OF THE REVOLUTION OF A) PSEUDO-DMITRIY (RUSSIA, 1605-1606): CODEX IVIRON 710, ff. 100^{rv}.

The author publishes, with commentary and english translation, the text of the *Διήγησις περὶ τῆς ἐν Ῥωσίᾳ ἐπαναστάσεως τοῦ ψευδο-Δημητρίου* (An account of the revolution of pseudo-Dmitriy, untitled), Codex Iviron 710, ff. 100^{rv}, which recounts certain events relating to the activity of the first pseudo-Dmitriy (1605-1606).

G. VELENIS

SOME OBSERVATIONS ON THE ORIGINAL FORM OF
THE ROTUNDA IN THESSALONIKI

In this article the author makes use of certain evidence from the Rotunda of St. George, Thessaloniki, in order to propose a more accurate restoration of the original form of the building in the years of the Tetrarchy. The evidence presented includes the recesses on either side of the large, rectangular niches, whose existence implies a post and lintel interior façade with two columns in front of each niche. A more complete restoration of the interior, as well as a portico at the entrance, is further proposed, based on the evidence of comparative structures.

K. A. DIMADIS

THE THEATRE OF ABDERA
(The archaeological evidence)

The discovery of the location of the ancient theatre of Abdera in June, 1965, stands out, perhaps, as the most important event in the history of the excavations of that city up to the present day. By good fortune, while attempting to locate the ancient theatre, the position of the eastern wall of the city was verified at the same as being about 1000 metres NE of the position of the theatre.

The discovery, then, of the location of the ancient theatre, outside the archaeological site for that period, and the location of the eastern wall, were the results of the search which we undertook for almost three months over the whole of the cape of Abdera. We decided on this search because, although excavations had been taking place since 1950, some fifteen years, no temple, shrine, or, indeed, any other public building had been discovered on the site, nor the theatre, the search for which had been under way since 1950.

After a study of the results of previous excavations and the historical sources, together with our own observations in the area, we formed the opinion that the religious and administrative centre of the city must be sought further to the north of the site to which previous excavations had been limited.

We hoped, therefore, to discover the location of the ancient theatre, thus vindicating the hypothesis we had formed from the evidence of epigraphy. The results of this research were positive, because at a distance of approximately 1000 metres NE of the point on the seashore where excavations were taking place, we located the site of both the theatre and the eastern walls of the city.