

# Abstracts

K. MITSAKIS

## MODERN GREEK PROSE: THE GENERATION OF THE 30s. AN ATTEMPT FOR A DEFINITIVE EVALUATION.

The last quarter of the XIXth century and the first of the XXth constitute the period of *'genre'* writing in modern Greek prose. In Greece, where urban centres were at this time almost non-existent, the structure of family strictly patriarchal and the economy purely agricultural, a simple, traditional, picturesque way of life still went on. The various writers of the period attempted to convey this way of life; among them stand out G. Vizyinos, A. Papadiamandis and A. Karkavitsas at the end of the XIXth century and K. Chadzopoulos, K. Theotokis and G. Xenopoulos at the beginning of the XXth. To a simple, flat representation of Greek life Vizyinos adds by his pioneering work, a third dimension, the depth of the human soul. Of the descendants of *'genre'*-writing mentioned, Chadzopoulos and Theotokis show a marked interest in the social transformation of Greek society; especially Theotokis who presents in his work the decline of the Corfiot aristocracy and the economic rise of the popular classes. However, the general picture of Greek literature at this period is one of poverty: poverty in important works and in ideological questioning.

Then, 1922 represents the turning point of modern Greek prose. There slowly appears a pleiad of young and gifted writers who attempt to give a composite picture of modern Greek life, as it took shape after the Asia Minor disaster: S. Myrivilis, E. Venezis, F. Kondoglou, S. Doukas, G. Theotokas, K. Politis, I.M. Panayotopoulos, P. Prevelakis, A. Terzakis, M. Karagatsis, G. Abbot, Th. Petsalis and others. This is the «generation of the '30s». The term «generation of the '30s» is certainly conventional. There is no question of a school with a definite ideology and aesthetic principles. Each writer is an autonomous unit, preserving his own personality and expressing his own particular world. The common meeting-point of all the writers of this generation is the moment of their appearance in modern Greek letters and a feeling of historical responsibility. *'Ελεύθερο Πνεῦμα* [*Free Spirit*], the little book published

under a pen-name by George Theotokas in 1929 very quickly came to be regarded as the 'manifesto' of the generation of the '30s.

Of the above-mentioned twelve most important representatives of this generation the first six are Asia Minor refugees. One must therefore stress the great contribution of the refugee writers, poets and prose authors, towards the change of climate in Greek intellectual life which occurred steadily and rapidly from 1922 onwards. It should be noted that the poet Seferis was also from Asia Minor.

Myrivilis gave Greek prose three highly important works (*Life in a Grave*, *The Mistress with the Golden Eyes*, *The Mermaid-Madonna*). His masterpiece, however, is the novella *Vasilis Arvanitis*, which reveals all Myrivilis' power as a prose writer. Myrivilis was a great master in his working of language. Venezis also produced some important works on the idyllic life in the Anatolia before the disaster, on the extermination by the Turks of the Greek male population of Asia Minor in the so-called «labour camps», and on the tragedy of the refugees who regrouped their powers to put down roots in new ground. A shocking witness to the Asia Minor disaster and to refugeeism is S. Doukas' chronicle *Story of a Captive*. The work of F. Kóntoglou, which comes from out of the solid world of the Greek Orthodox East, unaffected by the *mal du siècle*, is utterly individual, but on that very account very important and interesting. From the work of Theotokas, the value of his essays particularly stands out. As for K. Politis, with the passing of time his work is better and more correctly appreciated as it is judged in the correct temporal perspective and compared with the work of his contemporaries. In particular his book *At Chadzifrangos*, a novel of adolescence through which there passes in a bright panorama all the noisy, motley life of Smyrna in 1900, is a masterpiece. This work is the memorial to the lost hellenism of Asia Minor.

#### VESELIN BEŠEV LIEV

#### EINE UNVOLLLENDETE TRAGÖDIE VON DR. N. S. PIKKOLO

The well-known XIXth century Greek scholar and humanist, Nikolaos Pikkolos, during his brief stay in Chios (1817-18), where he taught Greek history at the local school, began to write a new tragedy entitled «Leonidas at Thermopylae». The intention of his work was to evoke

the patriotic sentiment of the subjugated Greek people. However, his continuous wanderings and his active involvement in the revolutionary movement of the diaspora Greeks resulted in the abandonment of his literary activity. «Leonidas at Thermopylae» was never finished, but a large part of its Prologue has been preserved and is now republished by V. Beševliev as it appeared in the Paris edition of 1838.

NIKOLAI TODOROV

L'INSURRECTION D'AVRIL ET L'OPINION PUBLIQUE GRECQUE

The author traces the repercussion the Insurrection of April 1687 had in the Athenian newspapers of the time, and the interest they showed in publishing detailed news on the event. He goes on to relate the urge of the Balkan people for continuing the strife against the Turks, as well as the efforts of the Bulgarian emigrants in Athens and their collaboration with the Greeks to start a revolt in Thessaly and elsewhere. Among the leaders of that effort, the main figure was Leonid Voulgaris who was instrumental in collecting the means for providing the insurgents with armaments and other necessary provisions. These efforts, though, were doomed to fail because of the general international conditions.

JOHANNES IRMSCHER

GESCHICHTE DER BYZANTINISCHEN STUDIEN  
ERGEBNISSE UND AUFGABEN

In his paper the author attempts a historical survey of the Byzantine Studies through the centuries. The main focus falls on the following topics: Publications on the History of Byzantine Studies; Byzantine Studies in the Byzantine Empire itself; the development of Byzantine Studies after the fall of the Byzantine Empire in the East and West; the present state of the Byzantine Studies; some desiderata in Byzantine Studies.

CONSTANTIN VAVOUSKOS

LES RÈGLEMENTATIONS JURIDIQUES  
OPÉRÉES PAR LE TRAITÉ DE SAN-STEFANO AU SUD  
DE LA PENINSULE D'HÉMUS ET SES REPERCUSSIONS  
ETHNOLOGIQUES

The writer analyses the story of the Treaty of San-Stefano, of which the relevant part of the text is quoted, in connexion with the ethnic composition of the area with which it was concerned, and demonstrates that, despite the fact that it was rescinded by the Treaty of Berlin, it put into effect arrangements which, while they frequently bore no relation to the ethnic composition of the area, nevertheless created precedents of a legal and political nature that formed the basis of the political policy of certain states in the Balkan peninsula. These policies, like the basis on which they were founded, created in turn enormous problems in the relations of the populations of the area, with all their well-known consequences. Within this framework of arrangements is examined the role of Hellenism, which particularly suffered from the Treaty of San Stefano's unfortunate consequences for the ethnic composition of the area.

MARIA NEGREPONTI DELIVANIS

PROBLÈMES ET STRUCTURES DU DÉVELOPPEMENT  
ÉCONOMIQUE DE LA GRÈCE.

Despite the important achievements of the Greek economy since 1950 there is still much to be carried out: the structure and the choice of investments which in the last 25 years favoured house building to the disadvantage of industrial development has to be changed; increased employment has to be secured; growth in the three sectors has been unequal and it may be said that the tertiary sector has been somewhat excessive; the distribution of national income has been more equal before than after taxation; the standard of living is higher than justified by local resources.

The following solutions are proposed: alternatives to the entry of Greece into the European Economic Community; the expansion of public investment outside infrastructure; the increase of the direct taxes'

percentage in total public receipts out of taxation; real decentralisation; the reform of University education with the first aim the limitation of the number of students admitted.

VALERIU RĂPEANU

CONFLUENCES SPIRITUELLES HELLÉNO - ROUMAINES A PARTIR  
DE LA DEUXIÈME MOITIÉ DU XIX<sup>e</sup> SIÈCLE

Did there actually exist a Hellenic influence in modern Romanian literature after the thirties of the 19th century? Under the impulse of two converging directions which made themselves known beginning with the year 1840: the discovery and primordial turning to account of the national specific character set off by folk lyrical poetry on the one hand, and an ever growing interest in the outlooks of western culture on the other—did the Greek spirituality still continue the influence it had exerted till then in Romanian culture? In circumstances when the number of Greek institutions (academies, schools, theatres) was decreasing while they oriented themselves at the same rate as the Romanian ones—obviously a hasty rate, more especially at the beginning of the 19th century—towards Western culture which started being an educative factor and an artistic landmark, how did the Hellenic spirit make itself felt in modern Romanian culture?

The first ascertained fact compelling recognition refers to the reality that, if in the period around the year 1848, that is in full revolutionary ebullition, Hellenism was turned to good account by Romanian writers particularly through its heroic dimension, later another image became visible, namely that of the ideals of the Greek antiquity viewed as an embodiment of *perfection, harmony, equilibrium*. More precisely, we witness in modern Romanian culture a transfer of the mode of viewing the Hellenic antiquity which, after having been a didactic and socio-political value, changes ever more manifestly into an aesthetic value, into an ethic, philosophic ideal.

This change occurred beginning with the forties of the present century. At the same time there was another change of perspective: even when the Greek antiquity was apprehended through a direct knowledge of its vestiges, it did not constitute an object for contemplation only,

but underwent a subtle intellectual purifying process and passed into the domain of *significances*.

The present study is aimed at «the Hellenism after Hellenism», from the viewpoint of philosophic and aesthetic implications. The Romanian writers and thinkers found in the Hellenic antiquity a stay for their aspirations after *perfection, harmony, equilibrium*, the three coordinates which were prevalent in the searching of Romanian culture embodied to the highest degree by Mihai Eminescu. With Eminescu, Hellas was an intellectual figment viewed with the eyes of the soul and, particularly, with the eyes of the mind. With other poets, such as Ion Pillat, Hellas represented a revelation transfigured into an art symbol and into philosophic significances. The prevalent impression is one of *permanence, immortality*.

But more especially after World War I—within the compass of a more general dispute between the West and the East. There took shape an obvious orientation towards the ancient spiritual values, towards what Tudor Vianu called «the classical ideal of man» which he considered: «an eternal structure, a permanent human model capable of being restored and capable of guiding human culture, at any time».

A minute analysis of the classical ideal of man in the philosophy of Tudor Vianu, Vasile Pârvan or Petru Comarnescu, will reveal that it asserts itself in a direct or indirect polemic with the modern conceptions of man, more especially with those related to the «violent outbreaks» of the Freudian unconscious or the «anarchic man» André Gide suggests as model.

This ideal represents one of the spiritual correspondences between the Romanian soul and the Hellenic one. This can be demonstrated by following up the mode in which the myths of Greek antiquity have been embodied in the artistic creation of the great Romanian writers and composers.

#### TITOS P. JOCHALAS

#### CONZIDERAZIONI SULL' ONOMASTICA E TOPONOMASTICA ALBANESE IN GRECIA

A brief exposition of the time and nature of the settlement of Albanians in Greece is followed by reference to previous works by Greeks containing discussion of Albanian surnames and place-names in Greece.

The writer then studies more systematically the formation and the most common endings of Albanian surnames in Greece, stressing that the majority of them are formed from nouns and nicknames. The most common endings are in *-ας* and in *-ης*, followed by those in *-ᾶς*, *-ῆς* and *-ος*.

Finally, certain suffixes of Albanian place-names in Greece are examined at length, such as the Greek *-ίστρα* and *-αριά* and the Albanian *-εζα*, *-ιζα* and *-θι*.

#### DOMNA VISVIZI-DONTAS

##### THE ALLIED POWERS AND THE EASTERN QUESTION (1921 - 1923)

These two Volumes of British diplomatic documents complete the documentation of Volume VIII, Chapter XIV, and Volume XIII, Chapter I, and deal with the attempt of the Allies to establish peace in the Near East over a period beginning April 18, 1920, and ending July 24, 1923 (The Lausanne Treaty). The contents of the Volume XVII are the details of the diplomatic transactions which were concerned with Lord Curzon's endeavours to save as much as possible of the Treaty of Sèvres and to promote allied unity, by inducing the Greeks to accept a compromise on the status of Smyrna and by forcing the Turks to renounce the extravagances of their nationalist programme—endeavours which did not lead to any agreement. Volume XVIII, which is the continuation of Volume XVII, contains the documentation dealing with the Chanack crisis (September-October 1922), with the events leading to the Armistice of Mudania (October 11, 1922), and with the negotiations of the convening of a Peace Conference at Lausanne. The greater part of the documents published in this Volume cover the proceedings of the first phase of that Conference (November 20, 1922 to February 5, 1923), the negotiations from the break-down of the Conference until its resumption on April 23, 1923, and the second phase of the Conference which led to the signature on July 24, 1923), of the Treaty of Peace with Turkey, the Treaty of Lausanne, which replaced the abortive Treaty of Sèvres of August 10, 1920.

*CONSTANTINOS A. VACALOPOULOS***QUELQUES ÉLÉMENTS NOUVEAUX SUR L'HISTOIRE DU  
MOUVEMENT PHILHELLÉNIQUE EN SUISSE ET EN FRANCE (1825 - 1830)**

This article examines the evolution of the philhellenic movement in Switzerland and France during the years 1825-1830. The first philhellenic committee was formed in Zurich in 1821 under the direction of Professors Bremi and Orelli, and other prominent citizens. In 1823 the Geneva committee asked the philhellenic committees of Paris and London to provide information about the existing situation in Greece and the urgent needs of that country.

Geneva also was prepared to accept young Greeks arriving in Switzerland to study in its Universities and Colleges. At the beginning of 1826 Geneva contributed 23,400 frs for the needs of the Paris committee and sent large quantities of guns and clothing to Greece. By 1825 the Geneva committee, guided by the strong personality of Jean-Gabriel Eynard, had become the most important one in Switzerland. After the fall of Missolonghi, Eynard tried to lift the morale of the Greeks by sending additional material aid. All the committees of Switzerland turned to Eynard for advice about Greece and its needs, and the famous educator Fellenberg conferred with him on the question of the education of the young Greeks.



## NOTICE

**MODERN GREEK SOCIETY** is a newsletter published by and for social scientists with a special interest in Greece. Its purpose is to provide a regular channel of communication among scholars studying modern Greek society in the fields of anthropology, economics, history, political science, sociology, and related disciplines. It also aims at promoting contacts and exchanges between scholars studying Greece and Cyprus and those studying other societies of Mediterranean Europe, and hopes to contribute to the growing interest in comparative analysis of the area.

The newsletter is edited by Nikiforos P. Diamandouros (State University of New York, Orange County Community College) and George Th. Mavrogordatos (University of California, Berkeley). The Advisory Board includes Perry Bialor (State University College, New Paltz, N.Y.); Richard Clogg (King's College, University of London); Hagen Fleischer (Free University of Berlin); George D. Frangos (State University of New York at Albany); Ernestine Friedl (Duke University); Paschalis Kitromilidis (Harvard University); Evro Layton (Director, Modern Greek Studies Cooperative Library Project); Nikos Mouzelis (London School of Economics and Political Science); Vassilis Panayotopoulos (École des Hautes Études en Sciences Sociales, Paris); John A. Petropoulos (Amherst College); Heine Richter (Doktorat, University of Heidelberg); Michel Sivignon (University of Paris-North); Stavros Thomadakis (City University of New York, Bernard Baruch College); Constantine Tsoucalas, (Experimental University Center, Vincennes); Cornelis Vermeulen (University of Amsterdam).

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