

# *Abstracts*

ZACHARIAS N. TSIRPANLIS

## MÉMOIRES ET RAPPORTS DE JEAN CAPODISTRIAS (1809-1822)

(Problèmes et recherche)

For the first time the attempt is made to list and describe the memoranda, notes, reports, drafts of speeches and diplomatic orders of John Capodistrias during the time when he served Alexander I, Tsar of Russia, as senior diplomatic official. The search to locate these writings of Capodistrias covered a variety of sources, especially that of Russian bibliography.

The direct and indirect evidence attests up to now the existence of 76 pieces of work by Capodistrias, of which 10 have not yet been spotted in any archives, 20 are located in different archives, but remain unpublished, and the remaining 46 have been published. Of the last of these most received the light of publicity in recent Russian publications: because of this, too, they have not been evaluated by historians.

The conclusions which the author reaches are:

a) That the most important diplomatic documents of Capodistrias and the greatest number of them were composed in the years 1814-1815 and 1818, when there were the well-known congresses of Vienna, Paris and Aachen.

b) That up to the present time these writings of a biographical nature have not been examined in biographical accounts of Capodistrias, especially when such writings belong to a period when he was representing, as senior diplomat, the greatest terrestrial power on the European mainland. Thus, Capodistrias' personality has been rendered in a somewhat defective or mistaken way.

c) That these writings demonstrate the enormous spectrum of Capodistrias' up-to-date knowledge of the world-wide issues of his time. His reports refer as much to matters concerning the Ionian Islands, the Greek and Balkan regions, as to the fundamental problems of Europe and the New World.

CHARLES A. FRAZEE

## THE CATHOLIC CHURCH IN CONSTANTINOPLE, 1204-1453

The formation of Latin colonies in Constantinople began as a result of Italian commercial expansion eastward in the tenth century. While Westerners from all parts of Europe were present, the largest colonies were made up of citizens of Amalfi, Venice, Pisa and Genoa. All were allowed to bring their own Latin clergy into the Byzantine capital and were assigned churches for Western Catholic worship.

At the time of the Fourth Crusade the Catholics became a ruling minority in Constantinople and profited from the entry of numerous Western regular clergy into their midst. When the Latin Kingdom was extinguished, the

Catholics did not suffer any grave consequences, because Galata became a Genoese preserve and the Latin churches concentrated here. Throughout the Palaeologian period, the Catholics continued to thrive, despite the popular anti-Latin sentiments of the Greek population, because of the necessities of Byzantine foreign policy. At the time of the Ottoman conquest Galata made its peace with Mehmet II, thus escaping destruction, but other Latins contributed significantly to the defense of the capital.

*JEAN DIMAKIS*

P. KODRIKAS FACE AUX PROJETS DE L'ORDRE DE MALTE EN GRECE:  
UN ECHANGE DE LETTRES AVEC LE COLONEL VOUTIER

P. Kodrikas who living in Paris and working for the French Foreign Ministry, played an active part in trying to frustrate the Greek projects of the Order of St. John of Jerusalem (known as the Order of Malta) at the time of the Greek Revolution.

The Order had been expelled from Malta by the English in 1798 and wanted to return to the island of Rhodes, where it had been located from 1309 to 1522. One of its representatives, Jourdain, concluded a treaty with the Greek government by which the Order's claims in regard to Rhodes were recognized in return for the Order's assistance in securing a foreign loan. Kodrikas favoured the idea of a treaty between the Order and the Greek government, seeing in it—among other advantages for the Greeks—that of international recognition. But he was vigorously opposed to the treaty signed by Jourdain, the validity of which he contested.

Kodrikas therefore wrote a report to the French Foreign Ministry about the matter. He also circulated his views in Greece, with the aim of upsetting the Maltese Order's intrigues. To the Greek government itself he transmitted—by the intermediary of the philhellene Colonel Voutier—the repudiation by the Maltese Order's leading officials of the treaty signed by Jourdain, after the reactions provoked by the premature disclosure of the treaty.

Kodrikas and Voutier exchanged several letters on the subject, two of which have been preserved in the Kodrikas Archives of the Neo-hellenic Institute of the Sorbonne. One of these, from Kodrikas dated the 5 March 1824, is reproduced at the end of the article. In this letter Kodrikas urges Voutier, who was then in Greece, to work to prevent or abort any further schemes of the Maltese Order and to establish a mutual correspondence for the exchange of information on the situation in Greece.

*MARGARITA TAČEVA-HITOVA*

MONUMENTS IN THE BALKAN LANDS DEDICATED TO HYPYSISTOS  
(Studies in the History of Ancient Religions, IV)

In this article are examined for the first time the monuments of Hypsistos from the Thracian-Macedonian area, keeping in consideration their icon-

ographic characteristics and their cultural-historical environment during the Hellenistic and Roman ages. The study shows that a henotheistic solar-god called Hypsistos was worshiped in Macedonia during the Hellenistic age. The god had certain attributes similar to those of the Greek Zeus of the mountains and the Thracian-Phrygean Sabazius (whose roots go back to at least the early Mycenaean age). The Lydian and Phrygian regions of Asia Minor identify Hypsistos with their local Apollo, who is also an example of Sabazian traits, as well as with Helios. Lastly, the Thracian Apollo in the monuments of the Thracian kings manifests traces of Chthonism. These observations are confirmed in Macrobius by Al. Polyhistor, who notes that Helios-Dionysos, called Sabazius, was the object of deep religious veneration in Thrace. Certain scholars attempt to connect the syncretism in the Hypsistos cult with a tendency towards monotheism which is influenced by the Judean cult. In reality, however, this syncretism turns out to be a much older phenomenon, rooted in the ancient Thracian religion. The Thracian-Macedonian and Lydian-Phrygian monuments of Hypsistos reveal an analogical syncretism between Sabazius and Apollo, and this religious phenomenon should be placed in the time before the Phrygeans migrated from the Balkans. The diffusion of the cult of Sabazius and of Hypsistos clearly shows the trend towards religious unification of the different ethnic groups in the conglomerate states of Alexander the Great and his successors, as well as the trend towards the establishment of the monocrate as the divine representative of the supreme god on earth. No doubt this new political and ideological course corresponds completely to the historical tasks set by the age, and was influenced by its philosophers Plato and Aristotle.

VASSILIOS D. KYRIAZOPOULOS

THE CONTRIBUTION OF THE CHRISTIANS IN ASIA MINOR POTTERY

This study deals with the contribution of Greek and Armenian Christians to the painting and making pottery in Asia Minor in the distant and recent past, up until 1922, when they were obliged to migrate in the fall of 1922.

This study is based on: a) the international literature on the subject; b) published ceramics from museums and churches with Greek or Armenian inscriptions with manifest greco-christian decorative motifs; d) unpublished ceramics similar in a way to the above; e) personal evidence from the multitude of Greek potters who came to Greece after 1922 and contributed to the growth of the ceramic industry in their new country.

A bibliography on the subject is appended.

STEVAN K. PAVLOWITCH

"IL CASO MIROŠEVIĆ"

THE EXPULSION OF THE YUGOSLAV MINISTER TO THE VATICAN  
BY THE FASCIST GOVERNMENT IN 1941

"The Mirošević affair has caused a sort of revolution in the Diplomatic Corps here", wrote Mgr Tardini on 31 January 1942 in a note for Pope Pius

XII, referring to the expulsion from Italy, by the Fascist government, of the Yugoslav Minister to the Vatican, Niko Mirošević-Sorgo. The event did, indeed, raise the whole question of continued diplomatic relations between the Holy See and states at war with Italy.

Fascist Italy, along with Nazi Germany, had attacked Yugoslavia early in April 1941. Less than a fortnight later, Yugoslavia's armed forces had capitulated, her King and government had left the country, her territory had been dismembered and occupied by the Axis powers. The Yugoslav Legation to the Holy See nevertheless continued to function regularly until, in late July, the Italian authorities had the Minister, who resided in Rome, on Italian territory, expelled to Switzerland.

Understandably, the representatives of the Allied powers, and other diplomats accredited to the Vatican, made an issue of it. Various theories were put forward by way of explanation, without documentary evidence. The author, who teaches the history of the Balkans at the University of Southampton, and who is currently studying Italian policies towards Yugoslavia during the Second World War, had looked into the published documents of the Holy See, as well as into the diplomatic archives in London, Washington, Bonn and Bern. He has talked to some of the people involved, and has been allowed to see private papers. Using the convergent and divergent sources available, he attempts a historical analysis of an enigmatic situation and considers, through this topic, some delicate aspects of diplomacy in war-time.

*K. A. DIMADIS*

#### ANSICHTEN ÜBER DEN JUGOSLAWISCH-BULGARISCHEN STREIT

In spite the fact that the bulgaro-yugoslav conflict relating to the "macedonian problem" concerns basically the relations between Belgrade and Sofia its consequences, however, could be directed towards Greece. Any change of the status quo concerning the "macedonian problem" between Yugoslavia and Bulgaria might cause a disturbance in today's balance of power in the area. Moreover, this would have an impact on the vital region of the Aegean. Examining the problem from this vantage point one discovers its broader implications and the dangers which it includes for balkan security.

*DR. PAUL D. QUINLAN*

#### THE TILEA AFFAIR: A FURTHER INQUIRY

On the afternoon of March 17, 1939, the excited Romanian Minister in London Viorel V. Tilea warned the British Government that his little country appeared to be Hitler's next victim and that Bucharest had received an "ultimatum" which would give Germany control over the Romanian economy. The startling shift in British foreign policy that this warning helped to bring about is well-known to diplomatic historians. Yet after almost forty years the so-called Tilea affair is still surrounded by considerable mystery. In order to

shed additional light on this event, this paper examines British-Romanian relations prior to March 1939, as well as Tilea's activities and the veracity of the ultimatum.

Surprisingly, historians have largely ignored Britain's relations with Romania before the Tilea affair. The first part of this study shows how Britain's interest in Romania had been developing gradually, and that her concern for Romania in March 1939 was not something that sprang up suddenly. In order to manifest this the paper examines Britain's angry reaction to the short-lived fascist Goga Government of January 1938, her growing interest in the Romanian economy, and the changing reputation of King Carol of Romania from that of frivolous playboy to friend of Great Britain and savior of Romania from fascism.

Following this Tilea's messages to the Foreign Office are gone into, as well as Tilea himself. The last section of the paper deals with several questions that still mystify historians. Why was Britain so interested in the fate of Romania? Was there really an ultimatum? Did Tilea make the whole story up, or was he ordered by his government? Here, as throughout the paper, unpublished documents from the Public Record Office in London and the National Archives in Washington have been used, as well as various primary and secondary sources.

#### ATHANASSIOS E. KARATHANASIS

##### CONTRIBUTION TO THE KNOWLEDGE OF THE LIFE AND WORK OF TWO GREEKS OF THE DIASPORA: ATHANASSIOS KONTOIDIS AND ATHANASSIOS SKIADAS (18th Century)

The present study examines the activity of two Greek learned men of the Diaspora at the end of the 17th century and the beginning of the following century: the Corfiot Athanassios Kontoidis and the Cephalonian Athanassios Skiadas. They are examined together because they lived and worked together for a large period of time in the same area: namely, in the Russia of Peter the Great; they are considered as the forerunners of the Modern Greek Enlightenment. The life and works of Kontoidis are examined firstly: his studies in the Flanginios School of Venice, his activity in Constantinople close to the Russian ambassador, Tolstoi, and, continuing, his life in Moldavia at the court of Nicholas Mavrocordatos and Dimitrius Cantémir after, whose children he taught. This continued to be the reason for his activity in Russia, when, in 1711 he was installed with the Cantémir family.

Athanassios Skiadas, on the other hand, after his studies at the Flanginios School in Venice, and at Padua, was employed in 1716 in the service of Peter the Great. In Moscow he was involved in the political administration, but side by side with this, following the suggestion of Kontoidis, he was the first who occupied himself with the cataloguing of Greek and Slavonic codices of the Synodical Library of Moscow—his catalogue was published in 1722. From 1722-1725 he taught in the Slavic-Greek-Latin Academy of Moscow and in 1737 returned to Venice, where he remained until 1750. Here in

1737 he published the biography of Peter the Great. In 1750 he returned to Russia where he died c. 1796.

*ANASTASIOS IORDANOGLU*

A KARAMANLIDIC FUNERARY INSCRIPTION (1841)  
IN NICAIA (IZNIK) MUSEUM

The funerary stone bearing the inscription in Karamanlidic belongs to the museum of Iznik (Nicaea).

It informs us of the name of the deceased Avraam Danilirides, the name of his father, his place of origin, also about two other young friends of his buried in the same tomb: Kiourptsoglou (+ 1831) and Elia Mihal oglou Vairamis (+ 1835).

The inscription belongs to the group of inscriptions concerning Turkish-speaking Greeks of central Asia Minor namely the region of Cappadocia. Those Turkish-speaking Greeks were called "Karamanlides" after the name of the Turkish tribe Karaman Beyliği, who dominated Cappadocia during the years 1256-1487. During the 13th cent. the Turkish language was obligatory, so the Cappadocians spoke only the Turkish language. From the 16th cent. onwards there appear various texts, religious and others, written in the Turkish language with Greek letters, for the use of those Turkish-speaking Greeks. The funerary inscription studied in this paper should be considered in the context of this literature.