

Abstracts

APOSTOLOS E. VACALOPOULOS

DES AGGLOMÉRATIONS HISTORIQUES DE LA GRÈCE MODERNE ET DES MOYENS DE LES FAIRE REVIVRE

The author of the article, after first making an historical re-examination of the causes of the genesis of the historic settlements, chiefly in the mountains of Greece, returns to the vexed question of the means by which it would be possible to preserve some at least of those settlements which still survive today after so many disruptive wars have intervened between their foundation and the present day. To begin with, the writer is opposed to the view which is held by almost all researchers into the problem of the mountain settlements, that is to say that they must definitely be abandoned in view of the continual seepage of the inhabitants away to today's well-placed population centers in the plains or by the sea. He thinks, on the contrary, that certain historic mountain settlements which have distinguished architectural monuments and also wealth-producing resources, such as abundant waters, forests, etc., could not only be saved but could even progress, if supplied with saw-mills, wood-processing installations, cheese factories, tanneries, etc., which could give employment also to the inhabitants of other villages nearby.

Also definite measures, by the government or organizations, for the creation in those areas of summer camps or health resorts or even hotel units would form important incentives not only for their inhabitants to remain where they belong, but for the attraction of those who had left. Thus they would be able to keep and preserve their mountain homes for their own use, as has, besides, begun to happen in many parts of Greece. The enthusiasts for environmental protection, too, and even men of letters and scientists with their various organizations would be able to offer their services to revive the ancient historic settlements.

MICHAEL VICKERS

MEDIEVAL JEWELLERY FROM XANTHI IN OXFORD

In 1921 and 1922 the late Stanley Casson presented to the Ashmolean Museum some bronze jewellery from Xanthi and environs which included some bracelets. Hitherto, all these objects have been considered to belong to the Early Iron Age. However, dated parallels from elsewhere—notably Yugoslavia and Bulgaria—show that the bracelets must be medieval.

*W. DAVID WRIGLEY*DISSENSION IN THE IONIAN ISLANDS:
COLONEL CHARLES JAMES NAPIER AND THE COMMISSIONERS
(1819-1833)

Dissension between Colonel Charles James Napier and the Lords High Commissioners of the Ionian Islands, Sir Thomas Maitland and Sir Frederick Adam, originates with and partly concerns the Greek Revolution. This conflict becomes more intense when Sir Frederick succeeds Sir Thomas as Lord High Commissioner in 1824. This conflict, however, is only one of several in the dissension which extended beyond the Revolution.

Colonel Napier was continually frustrated in his attempts to join the Greek revolutionaries. Despite recommendations from Lord Byron and other philhellenes, and the publication of several military tracts, Napier was prevented by the British from joining the Greek army. Furthermore, the Greeks never formally requested Napier to participate in the Revolution.

The disapproval of Napier's immediate superior, Sir Frederick, resulted in the curtailment of the Cephalonian road-construction which was directed by Napier. The dissension was further increased when Napier began to neglect his civil responsibilities on Cephalonia, thus resulting in his recall as Resident (1830). Napier later publicized his grievances with little success.

Colonel Napier's moves were a deliberate attempt to ingratiate himself with the Greeks. His plans were too calculated, however, and Napier failed where men with lesser abilities succeeded. In his disillusionment, Napier neglected his duties and interpreted his superior's orders both with rancour and fear of threats to his Residency on Cephalonia.

IOANNIS A. PAPADRIANOS

AN EPITAPH OF THE SPIRTAS
FAMILY IN THE YUGOSLAV TOWN OF ZEMUN

On the family tomb of the Spirtas, located within the cemetery of the Yugoslav city of Zemun, there is an epigraph divided into two sections, of which the upper is in Greek and the lower in Serbo-Croatian. The author of this article publishes for the first time the upper section of the epigraph.

By dating the epigraph, the writer also proves that the first member of the Spirtas family had settled in Zemun in 1739 A.D. and not toward the end of the 18th century as has been erroneously believed.

DOĞU ERGİL

A REASSESSMENT: THE YOUNG TURKS, THEIR POLITICS AND
ANTI-COLONIAL STRUGGLE

The name «Young Turks» refers to a group of intellectuals and bureaucrats which came to dominate the destiny of the declining Ottoman Empire in its last decade of existence (1908-1918). Their contradictions were the contradictions of a polity caught up in the process of being transformed from a decadent multi-national empire to a modern nation-state.

The Young Turks wanted to be the rulers of a modern polity as well as to preserve its imperial structure. However, modernization of a colonized empire ridden with poverty and intrigues of Western competition meant a total socio-economic mobilization and a decisive struggle against the Western colonial powers and their internal allies (non-Muslim Ottoman compradore bourgeoisie) which had come to dominate the Ottoman economy.

Their strategy for modernization via the Western model, however, never allowed the Young Turks to mobilize the masses for the creation of a popular regime that could withstand the economic exploitation and political/military intrusion of the West. This weakness led the Young Turks to seek an external ally in their anti-colonial fight — Germany.

On the other hand, their desire to preserve the empire and to become its leading cadre led them to adopt multiethnic ideologies like pan-Ottomanism and pan-Islamism (the latter seen as a device to unite the biggest religious community of the empire). But with the bankruptcy of such expansionist ideologies in the face of nationalist secessionist movements, the Young Turks

increasingly relied on Turkish nationalism and pan-Turkism (the latter adopted as a device to unite Asiatic Turks living outside the Ottoman Empire, especially after the beginning of Arab insurrections).

The contradiction of pursuing an anti-colonial struggle and an expansionist policy to perpetuate an anachronistic empire at the same time could only be resolved with the collapse of the Ottoman Empire and the emergence of various nation-states including the Turkish Republic.

JOHN D. BELL

THE GENESIS OF AGRARIANISM IN BULGARIA

The failure of Bulgaria to achieve the economic and political progress that had been anticipated by the idealists of the revolutionary generation produced a turn toward radicalism in the 1890's. Members of the rural intelligentsia were influenced by populist ideas from Russia, socialism, and the successful organization of trade-unions. In the closing years of the 1890's various groups and individuals, most notably Iurdan Pekarev of Varna, Dimitŭr Dragiev of Stara Zagora, the «Pleven Group», and Tsanko Bakalov Tserkovski of Biala Cherkva, sought independently to apply these lessons to the organization of the peasantry. Their work led to the convening of a national peasant congress in Pleven in December 1899. There, attempts by various party leaders to assume control of the movement were rejected in favor of the creation of an «economic-educational» organization that would remain aloof from party politics. While the newly-formed Bulgarian Agrarian Union lacked the comprehensive ideology and militant program that Alexander Stamboliski was later to provide, its founding marked a major step in the organization of the Bulgarian peasantry into a powerful political force.

MARC POULAIN

L'ITALIE, LA YUGOSLAVIE, LA FRANCE ET LE PACTE DE ROME DE JANVIER 1924, LA COMÉDIE DE L'ACCORD A TROIS

This article, which is based essentially on documents preserved in the French Diplomatic Archives, seeks to round out previous studies on the Italo-Yugoslav Treaties of 1924 known as the «Rome Pact». Because of its source material it deals with these matters from the French point of view.

From the refusal by Mussolini to accept that arbitration on the Fiume Question provided by the Treaty of Rapallo the article follows the vacillation in Belgrade's policy in response to the ensuing Italian troop movements in the Italian Alps; Mussolini's proposal for partition and alliance; and the unilateral appointment by Italy of a governor of Fiume.

Throughout these events Rome exploited her politico-commercial strength vis-à-vis Belgrade and sought to exploit Paris' delicate position as a friend of both antagonists. However, its desire not to offend France allowed Belgrade its only room for manoeuvre.

Paris, under international pressure to improve its relations with Rome, and realizing the inevitability of an Italo-Yugoslav alliance, sought to associate itself with the two states in a Triple Entente. Thus she hoped to render Italy either neutral or an ally in any future Franco-German conflict.

JOHN B. BURKE

ANGELOS SIKELIANOS AND THE BALKAN IDEA: A FORGOTTEN RESPONSE

The poet Angelos Sikelianos' response to the Asia Minor Catastrophe of 1922 was to proclaim the urgent need for a moral and spiritual reawakening of the Greek nation. An integral part of the radical reorientation of perspectives involved was the idea of a Balkan confederation of states or a Balkan common market. A forum for discussion of the idea was provided by a newly-founded Athenian periodical to which Sikelianos contributed his three «Ὁμιλίες μου στοὺς Ἀρίστους». These «talks» were introduced by a covering note entitled «Synoptic Response to the Balkan Idea», which has been overlooked in the standard bibliography on Sikelianos. The Greek text is reproduced here, together with an English version, and an attempt made to locate the Balkan idea in the contemporary Greek political spectrum.

NIKOLAUS I. XIROTIRIS

ANTHROPOLOGISCHE UNTERSUCHUNGEN AN ACHRIANEN

Anthropometric, blood group and dermatoglyphic traits of the inhabitants of the mountainous region of the Xanthi area of Greece have been studied. This group is geographically and socially isolated and does not belong

to the anthropologically heterogenous Islamic Bulgarians as has been considered to be the case in Bulgaria by Popoff (1959), Poulianos (1971) and Boev (1972). In this area, which is difficult of access, Slavonization began in 1344 and Islamization in 1512.

Blood group studies of this group show the lowest known frequency of B throughout the Balkan area while the frequency of O is relatively high. This so far unexplained distribution pattern (low frequency of B combined with high frequency of O) occurs in many mountainous regions of Greece. The frequency of Hp¹ does not show any differences from other regions of the country. In addition, a new hemoglobin variant was observed (a₂b₂O-Thrace).

With regard to dermatoglyphics this group shows the highest whorl frequency in southeastern Europe.

In the case of anthropometric traits two main clusters were identified on the basis of a dendrogram based on Penrose distance. Islamic Bulgarian groups (Pomaks) from Razlog and the Rhodope mountains belong to the first cluster and Achrianes to the second.

DEMOCRATIE ILIADOU

LES BALKANS JOUET DE LA POLITIQUE DES PUISSANCES EUROPÉENNES PENDANT LES XVIII^e ET XIX^e SIÈCLES

The article examines the attitude of the European powers toward the Balkans during the Ottoman occupation. It is based on unpublished documents from the French Archives. In these one can follow the development of the idea of the «Saint Voyage de Turquie» (a term already known in the 15th century) and its slow transformation into the project for the dismemberment of the Ottoman Empire to the profit of the European Powers.

The «pious mission» for the Liberation of the Holy Places, and by extension, of the Christians subject to Ottoman rule, had lost its sense by the 15th century. The Powers and the Christian princes of Europe, however, attracted by the riches of the Levant, prepared «expeditions» against the Ottoman Empire. These are well-known and have been studied for a long time.

In this paper we study the projects of the Christian Powers from the 18th to the 19th century for the occupation of the Balkans under the pretext of liberating the Balkan peoples from the Ottoman yoke. The real objective was the appropriation of the European section of the Ottoman Empire with the aid of its Balkan subjects who were fighting to change masters and attain

conditions which were, at least in appearance, more liberal.

As regards the French, those faithful to Jacobin ideas considered that the occupation of other countries by the French army was equivalent to that liberty which had been offered them by the Revolution.

MARIA D. MIRASYEZIS

TRAITS ET THÈMES COMMUNS ET PARTICULIERS
DANS LA POÉSIE POPULAIRE GRECQUE ET ROUMAINE

In this study the author examines some shared elements and subjects, and also some differences, regarding fault and crime, which occur in the folk-songs of the Greek and Roumanian peoples.

In the songs of both peoples there is a tendency to avoid evil and crime, and at the same time to transform evil into good. In both traditions this is achieved mainly through the assistance of the natural world, which intervenes at the most critical moments for heroes, expediting in multifarious ways a propitious «solution». Nevertheless, in cases where crime is not avoided, it is opposed with very great severity by both peoples. The guilty are punished severely; the means certainly vary between the two peoples in most cases, while taking the law into one's hands, which appears in the oldest songs and echoes bygone eras, has no undertone of crime but of just punishment and purification. The same thing happens as well with the suicide of the guilty or of the moral perpetrators of crime. In both peoples' folksongs there is evident the conviction that unwritten laws preserve the harmony of the world, and nobody has the right to disturb them.

In the folksongs of the Greek and Roumanian peoples there is still observed a tendency to tone down the impression made by crime by various poetic means and figures of speech, creations of the rich imagination that characterizes both peoples. The motif of death and marriage—familiar to the Greeks from their ancient poetry, but also bound up with the popular experiences of both peoples—, the escape to nature—with striking variations among each of the two peoples—at the final moments of heroes, and the faith in a life after death which allows heroes to continue the occupations dear to them in this life, as the motif of the trees growing on the graves of those unjustly killed in youth, are examples of the tendency to beautiful poetry which characterizes both peoples in their popular-poetic works.