

# *Abstracts*

V. VINOGRADOV

## GEORGE CANNING, RUSSIA AND THE EMANCIPATION OF GREECE

The article contains a critical analysis of the position of both the Russian and British diplomacies on the emancipation of Greece in the years 1822-1827. The study of Russian diplomatic documents leads to the conclusion that by 1825 Petersburg became convinced that only by means of a Russo-Turkish war the Porte could be induced to recognise the emancipation of Greece. Many efforts have been made to overcome the resistance of Great Britain to this issue. The article deals with different aspects of the Russo-British negotiations concerning the fate of Greece.

MARIA NEGREPONTI-DELIVANIS

## COMMERCIAL RELATIONS BETWEEN GREECE AND BULGARIA

After a brief introductory presentation of the recent achievements in trade between Greece and Bulgaria, its structural aspects, its obstacles and difficulties and its differences in the two countries, the author examines in the Part I, the spectacular quantitative and qualitative evolution which occurred in the short period 1975-79. In the Part II, on the other hand, the author shortly examines several ways of intensification, in the future, of the economic relations between the two countries. The author also argues that the favourable results will be so important for both countries that despite all difficulties linked with the socialistic block on the one hand and the EEC on the other, the effort will be worth while.

VASSILIS DEMETRIADES

## PROBLEMS OF LAND-OWNING AND POPULATION IN THE AREA OF GAZI EVRENOS BEY'S WAKF

One of the biggest wakfs in Europe during the Ottoman times was that of Gazi Evrenos Bey's at the plain of Thessaloniki. Using mainly the existing in

Thessaloniki Turkish archives the author examines the turning of the wakf's villages into chiftliks during the 18th-19th centuries. He comes to the conclusion that, for reasons discussed in detail in the article, this development was more extensive in that wakf's area than in other parts of the Ottoman Empire. Another problem investigated here is that of the depopulation of the area in 17th-18th cent. and its "colonization" mostly with Bulgarian speaking workers during the second half of the 19th century. Finally at the beginning of the 20th century the Turks owning chiftliks started selling them either to wealthy Greeks and Jews or to the cultivators themselves, which indicated the rising of their standards of living.

VALERIU RÂPEANU

ART AND SOCIETY IN ROMANIA BETWEEN THE TWO WORLD-WARS

The First World War marked a crucial point in the history of the Romanian people, the climax of an age old striving: to achieve the national unity. This world conflagration had deep influences on the entire political, social, spiritual and artistic life in Romania. While still on, the war became a source of inspiration for the artists; long after it was over they still drew on it to create literary masterpieces. Whenever a Romanian writer is groping to explain the development of social and moral structures, the tragedy on the whole and that of the individual in our times, he will always refer to the First World War.

We are not concerned with the war as a literary subject matter—although it happened for the first time that such an event engendered essential works, not occasional ones—but with the new directions brought about into our intellectual life and the new turn taken in all the domains of the culture.

Probing into the configuration of the Romanian art of the thirties and forties, we would sense a direct response of the artist to the life's impetus—which in its turn underwent fundamental changes—and an indirect one sublimated in literary and artistic works that are characteristic for the Romanian spirituality. It could be said that for two decades (1920-1940), the Romanian culture has known a truly golden age, sort of a renaissance period. The man's problems, his ups and downs, his tragedy were those of the contemporary man, of the men from the trenches; the searching and the anxieties were arising from the convulsions of the Romanian society, from reproving certain anachronistic structures. Never before the mutations to which our culture was submitted were so spectacular, deep, basic and never was the decline of obsolete forms so swift and it never engendered such a

capital new launch, to a renewal of structures which was complying with one of the organic laws of the Romanian culture namely progress based on continuity.

Aspiring towards universality, one of the essential features of the Romanian culture in between the two wars, has not meant denying the folklore inspiration which in the last century has prompted the revival of arts and literature. The folklore was not an opposition against the renewals of the modern art; it was an element of progress revealing the essence, outlining the archetypes and the defining categories of the structure of the people's soul.

By recalling that these directions were stood for by two outstanding personalities of Romanian and universal art—George Enescu and Constantin Brâncuși—we would understand why the Romanian culture was deeply national and at the same time had a perennial resonance in the world; using traditions it renewed the structures of modern art.

#### CONSTANTINE PAPOULIDIS

##### THE BAPTISM OF THE RUSSIANS IN THE IVIRON CODICES 1317 AND 1319 OF THE 18TH CENTURY

In this article is presented the critical edition of two texts: *Περὶ τοῦ πότε καὶ πῶς ἐχρίστιάνησαν οἱ Ρῶσσοι* (=Concerning when and how the Russians were baptised), from the manuscript codices nos 1317 and 1319 of the Monastery of Iviron in Mount Athos.

The author believes that these texts were written in Mount Athos during the XVIIIth century, in the political climate of the expectation of the Greeks, to be liberated from the Turks with the help of the Russians.

The Russians who might liberate the Greeks from the Ottoman rule owed much to them, even their baptism and their initiation into Christianity.

#### CONSTANTIN AP. VACALOPOULOS

##### THE TRADE OF THE PORTS OF THESSALONIKI AND CAVALA (1870-1875)

In the present article the author examines the commercial situation of the ports of Thessaloniki and Cavala during the period from the war between Germany and France (1870-1871) till the insurrection in Bosnia and Herzegovina (1875). The main aims of this paper is to describe analytically the commercial evolution of the two ports based on the archives of Quai d'Orsay and to

present in a clear way the political, social and economic consequences of european conjuncture on the Macedonian ports.

M. ADAMOVIĆ

#### THE FOLK-NAME ÜNGÜRÜS

The author examines the ethnonym *Üngürüs*, which the Turks used in the 14th to 16th centuries when referring to the Hungarians. Basing himself on Turkish and European sources, he concludes that the name was not pronounced as *\*Ungurus*, as assumed previously, but as *Üngürüs*. Furthermore, the author sets forth that Turkish *Üngürüs* was taken over from Greek *Ογγυρος* "Hungarian" and disproves the earlier derivation from Latin *Hungarus*. Searching for the etymon of *Ογγυρος*, the author notes the phonic agreement between pl. *Ογγυροι* and Proto-Slavic *Qgri*, id.; hence, the latter two had their origin in one and the same Hungarian ethnonym, lost since, carried by this people when coming into the North Pontic area, and which both Greeks and Old Slavs borrowed.

GEORGIA IOANNIDOU-BITSIADOU

#### NEW HISTORICAL ELEMENTS ABOUT THE RELIGIOUS AND SOCIAL STRUCTURE OF ASVESTOHHRI DURING THE 1830's

This article is a further addition to what has been written until now about Asvestohori, a village near Thessaloniki. We are publishing for the first time an unknown document concerning the history of the community and its ethnological composition. It is a handwritten document written during the Greek War of Independence, signed by Archbishop Makarios of Thessaloniki, on February 12, 1826. This is probably an encyclical document addressed to the notables of Asvestohori, and we believe that its contribution to the research on the administration of the community affairs during the Ottoman domination is of a great value.

MACHIEL KIEL

#### TWO LITTLE KNOWN MONUMENTS OF EARLY AND CLASSICAL OTTOMAN ARCHITECTURE IN GREEK TRACE

The study of two turkish baths (hamām), and the informations of early ottoman geographers consulted by the author, reveal that these baths belong

to the early period of the Ottoman architecture. Both are partly preserved.

The first, whose founder was Oruç Pasha is a very original example of this kind of utilitarian architecture. It was called Fısıltı Hamamı (whispering bath), and was built in the XVth century.

The second bath, founded by Ahmet Feridun bey in the XVIth century, is a fine example of classical art of the Ottoman architecture.

#### ELIAS KAPETANOPOULOS

##### HADRIANIS AND THE BOULE OF FIVE HUNDRED

This study, besides the *miscellanea* found therein, concerns itself with primarily three points:

1. That the Boule of 500 preceded the creation of Hadrianis, as indicated by *Agora XV*, No. 321.

2. That Hadrianis is traceable through the ephebic texts to at least A.D. 132/3-134/5, as shown by *IG II<sup>2</sup>* 2041 and 2046.

3. That the ephebate underwent various changes from before Hadrian to A.D. 145/6.