

Abstracts

NIKOLAOS PANTAZOPOULOS

HUMAN LIBERTIES IN THE PRE-REVOLUTIONARY GREEK COMMUNITY SYSTEM

On the occasion of the second centenary of the French Revolution, it is interesting to examine how far its declarations affected Greeks, in view of the fact that human liberties—or those which we usually refer to as civil rights—were born in Greece itself, a country which, at the end of the eighteenth century, was groaning beneath the boot-heel of the Ottoman conqueror.

One precondition of the exercise of human liberties is the possibility of belonging to a group on an individual or a collective basis. This right was recognised for the first time in the history of European civilisation by Solon, whose legislation extended it—originally the exclusive prerogative of the eupatrides (who were bound by common blood into phratries)—to other classes of free individuals, who were connected by bonds of common space (demes) and common interests (*orgeones*, *thiasi*, and sailors).

It was thus that the beginning of the sixth century saw the establishment of the polity of conciliation, whose consensus processes made the concept of Democracy a reality; for every citizen had access to the public offices, and thus felt himself to be an organic part of the city-state.

Since then human liberties have been in both theory and practice inseparably bound up with the democratic system. And when it declines or disappears, they suffer.

Turning our investigation to the period of Turkish domination, we realise that even at this time of oppression, on the basis of the traditional common law of the privilege system, favourable conditions had been created for the development of human liberties. Each community was an autonomous taxation unit operating on the basis of the mutual interests of the conquerors and the conquered. Being jointly responsible for the payment of taxes, the members of each community soon developed systems of mutual dependency and self-administration, by which every member, in accordance with the representative system, had access to the governing processes of the communi-

ties as subsidiary power centres. He could be elected to community offices, elect those who handled the taxes, and above all check up on them, both in the exercise of their duties and, above all, when their year of service ended.

Evidence from Serres (1614), Mykonos (1615 and 1659), Smyrna (1785), Hydra (1804-18), and Meleniko (1813), reveals that the enslaved *rayahs* had begun to enjoy civil rights in the form I have described, some 200 years before the French Revolution; yet in the Venetian dominated Ionian Islands, despite their direct contact with the West, only the nobility had civil rights before the nineteenth century.

On the basis of the community experience in the period of Turkish domination, Rhigas Velestinlis came out firmly in favour of the declarations of the French Revolution. In his Constitution (1797), however, he surpassed them, for he accorded civil rights not only to individuals but also to groups, irrespective of racial, religious, or linguistic criteria. He thus anticipated articles 22, 23, and 27 of the Universal Declaration of Human Rights, which, like Rhigas, grant civil liberties to societies and communities.

C. M. WOODHOUSE

THE MACEDONIAN CONTRIBUTION TO THE STRUGGLE OF RHIGAS

Rhigas' intention was not only an armed rebellion of the Greeks against Ottoman rule but also a social, cultural and moral revolution of their lives. He wanted to liberate not only the Greeks but all the peoples of southern Europe and the Near East, including the Turks, from the Sultan's despotism. This is apparent from his early publications—literary, scientific, geographical, historical, religious—as well as his later revolutionary *Thourios*, and the Proclamation and Constitution based on the French revolutionary model.

His interrogation by the Austrian police after his arrest in December 1797 showed that Macedonian influences on his ecumenical vision were strong. His aspirations were stimulated by the political ideas as well as the conquests of Alexander the Great. His secret contacts inside Greece were predominantly located in the north—Macedonia, Epiros, and his native Thessaly—as well as the islands. About half of his known close associates in Vienna were of Macedonian origin; and several of them were handed over with him to be executed by the Turks.

Rhigas' revolutionary ambitions were frustrated, partly because he was

unable to enlist the help of the French (particularly Napoleon) and partly because he was betrayed. Ironically, even his betrayer was a Macedonian. Like other Greeks, the Macedonians were divided for and against his memory in the generation after his death. Only in the mid-19th century did all controversy end with a universal verdict in his favour as a poet, liberator and martyr.

MÁRTA NAGY

ΝΙΚΟΛΑΟΣ ΙΩΑΝΝΟΥ ΤΑΛΗΔΟΠΟΣ (MIKLÓS JANKOVICZ) ca. 1750-1817 AND HIS WOOD-CARVER'S WORKSHOP IN EGER

In the wood-carver's workshop of ΝΙΚΟΛΑΟΣ ΙΩΑΝΝΟΥ ΤΑΛΗΔΟΠΟΣ were prepared the iconostasion of the St. Nicolas Church in Eger, the Holy Trinity Church in Miskolc, the Assumption of God's Mother in Budapest and the St. George Church in Karcag. Three iconostasions were signed with his Christian name and surnames and one with only his initials. We know very little about the life of Miklós Jankovicz, the wood-carver. There are only a few archival documents and the inscriptions on his works that indicate some events of his life. His iconostasions are outstanding works of art. They bear the marks of the late Baroque style and the style of the Classicism. He was not only one of the most skilled orthodox wood-carvers in Hungary, but the most talented builder of iconostasions as well.

ROXANE D. ARGYROPOULOS

A 19th CENTURY GREEK SCHOLAR IN BUCHAREST: MIHAIL CHRISTARIS AND HIS LIBRARY

In the end of the 18th century many young men from Epirus went to Bucharest in order to complete their studies. Among them was Mihail Christaris (Jannina 1773-Athens 1851?) who became a medical doctor and lived in Bucharest for more than twenty years, playing a prominent part in cultural life and later in the preparation of the Greek War of Independence. His translation of the *Traité élémentaire de morale et de bonheur* of Jean-Zacharie Paradis de Raymond, in which he adds his own notes, and his *Catechism of the*

Main Social Duties (Bucharest 1831) make him an upholder of the French Revolution's liberalism in Southeastern Europe. His library, rich in rare as also in more recent books, offered by him to Theophilos Kairis' school in Andros gives us the inclinations of his personality.

STOYNA POROMANSKA

LOANWORDS IN THE GREEK LANGUAGE

After some theoretical thoughts the phenomenon of introducing cultural loanwords from european languages into Greek and Bulgarian is examined.

PAOLO AGOSTINI

A LOANWORD IN SOME SLAVIC, GERMANIC AND SEMITIC LANGUAGES ORIGINATED FROM THE NAME OF AN ANCIENT COIN

Most of the Slavic languages express the concept of "coin" (Sg.) and "money" (Pl.) by words related to an ancient Slavonic **pěnedzǫ*, yet the source of this loanword is unknown. The Slavic word is correlated to the German and English name of small change ("Pfenning" and resp. "penny"). As from the IV century A.D. the most widely spread golden coin in the Eastern Roman Empire was the "solidus" (i.e. 'hard currency'), which — according to contemporary sources — was also referred to with the latin name of "pen-sa [auri]" (i.e. 'weighed quantity [of gold]'). The paper introduces evidence tending to show that the borrowing of the latin word into ancient Slavonic took place when the Slavic peoples got in touch with the Byzantine Empire. Yet, a similar word is to be found also in classical Aramaean (cf. *pizah* 'pure gold') and in biblical Hebrew (cf. *paz* 'pure gold'). Hence we can assume that the word *pen-sa* was used in connection with the coinage of Philip of Macedon, who struck golden staters as from 357/6 B.C. onwards.

EVANTHIS HATZIVASSILIOU

THE SUEZ CRISIS, CYPRUS AND GREEK FOREIGN POLICY, 1956:
A VIEW FROM THE BRITISH ARCHIVES

The Suez crisis of 1956 coincided with one of the most difficult periods of the Cyprus issue, the period which followed Archbishop Makarios's deportation by the British, in March 1956. The rapid deterioration of Greco-British relations, after March, the need for Greece to fortify her security and to secure more allies for the next session of the General Assembly of the United Nations and her need to expand her trade, led the newly elected Karamanlis government to reform the Greek foreign policy. Athens expanded its political and economic relations with Eastern Europe and made openings to the Arabs. Indeed, Egypt, where Colonel Nasser had established his rule, not only appeared as the leading Arab nation, but was the host of a large Greek community, which Athens wanted to protect, as far as possible.

As the Suez crisis developed, in Summer 1956, Greece found herself obliged to make nothing less than a choice: Either to side with Nasser and thus protect the Greeks of Egypt and secure Arab support for Cyprus at the United Nations, a course which might alienate Britain, or to side with the Western powers and alienate Nasser, with damaging consequences to the Greeks of Egypt and to the Arab attitude on Cyprus at the United Nations. The crux of the matter was whether Greece would participate in the first London Conference on Suez, in August 1956. Greece decided that the prospect of losing Arab support at the United Nations and of endangering the Greeks of Alexandria was too great. She declined the invitation, despite strong American pressure to accept it. At the same time, Greece communicated to London proposals leading to the exercise of the right of self-determination of Cyprus, while her gesture of organising a truce of guerilla activities in Cyprus, met with no response from the British. The British led themselves to believe that the EOKA had been defeated. As the crisis in Suez moved to military confrontation, London's willingness to follow American advice decreased. Thus, an American effort to mediate in the Cyprus issue, in October, was ignored by the British. The year ended with the British declaration in favour of separate self-determination of Greek and Turkish Cypriots, a declaration which opened the way for the Turkish claim for partition of Cyprus.

The decision regarding the Suez crisis was not an easy one for Greece. She had to balance the interests of Hellenism in Cyprus and in Egypt (not to mention the fate of the Greek community in Turkey, which had already suf-

ferred in September 1955). In the end, it was a decision on which course presented the less dangers, rather than the more benefits.

MINAS ANALYTIS

RESTRUCTURING THE USSR ECONOMY: A RETROSPECTIVE ANALYSIS OF THE NEW SOVIET ECONOMIC MANAGEMENT

Today, four years after the introduction of the policy for economic restructuring of the USSR, nobody can claim that the goals of the Perestroika have been attained.

Beyond Gorbachev's personality, the systemic constraints hinder the dynamic changes which were expected in the economic sphere. The aim of this article is to approach the new way of managing of the Soviet economy through an analysis of the chronic problems, whose persistence limits the possibility of the Soviet economy to be restructured towards a more effective economy in terms of the consumers.