

Abstracts

DIMITRA SCHÖNEGGER

HEADHUNTERS, SHIP-CLOTHS IN THE ALEXANDER LITERATURE

The Abung-Lampung, one of the three Lampung tribes, are inhabitants of the southern part of Sumatra. They have been named mountain dwellers and they are divided into three groups. Anthropologists consider them as the autochthonous population of this region.

Among the Abung-Lampung we encounter many characteristics of the megalithic culture of Southeast Asia enriched with elements of the bronze age, known as the Dongson-Culture. These are: Stone monuments, head hunting, circumcision, transition rites, ancestor worship, worship of spirits. This heritage is manifested in the geometric ornamentation of their artifacts, on textiles, bamboo-containers, wood carvings, baskets and mats, jewelry, etc. Special attention has been given to the ship-cloths, which were used as valuable presents at the transition rites indicating at the same time the social position of the individuals involved.

Despite the influence of Hinduism and later of Islam, the perseverance of the above mentioned cultural traits has led anthropologists to believe that the influence of Islam was rather superficial and did not deeply affect their original, pre-Hinduistic beliefs. However, the absorption of the rather complicated legend of Alexander the Great into their creation myth proves that their contact with Islam was not incidental or temporary, but rather continuous and intensive. This myth was recorded in 1852 and can be ascribed—according to our opinion—to the groups inhabiting the northern territory of Lampung adjacent to the region of Palembang. It has coexisted with all other previous cultural influences and can be seen as the witness of the abstract (non-figurative), intellectual dominance of Islam in this region.

RONALD C. JENNINGS

PILGRIMS VIEW THE WOMEN OF THE ISLAND OF VENUS

Pilgrimages from Latin Europe were very much in vogue during the 14th and 15th centuries. Cyprus was very much on their route; by that time it had become a great international emporium. Few knew the Greek language spoken there, although nearly all would have known the language of its new rulers, the Crusading Lusignans.

Many of the sober Latin pilgrims were already wary of Greek Orthodoxy, the religion of most Cypriots. Even more abominable for many was the island's association as the home of the lascivious religion of Aphrodite (Venus), whose birthplace and chief shrine were found there. Many of the pilgrims were simple and credulous, although some were intelligent and even curious. Many copied part or all of what had been reported by earlier pilgrims.

MARINA MARINESCU

NEW SOURCES ON STEPHAN BERGLER, A SCHOLAR FROM TRANSYLVANIA
(1680-1738)

The paper provides new data about the life and the activity of a distinguished scholar of the second half of the 17th and the beginning of the 18th century, Stephan Bergler.

Born in Braşov (Romania) in 1680, Bergler studied classical philology in Leipzig and worked in Germany and the Neatherlands for well-known editors of classical texts, such as Johannes A. Fabricius and Thomas Fritsch.

In 1722 he was invited by Prince Nikolaos Mavrokordatos of Valachia to Bucharest, where he lived as his counselor and librarian until his death in 1738.

The paper comments four letters recently discovered at the Library of the University of Copenhagen, which complete the information provided by the study of Maria Marinescu-Himu, first published in 1943.

IZABELLA PAPP

GREEK MERCHANTS IN THE EIGHTEENTH-CENTURY JÁSZKUNSÁG

The Greeks in Hungary played an important role in the economic and

commercial life of the country, especially in the eighteenth century. No comprehensive study, however, has been made on their activity and history. Previous papers mainly dealt with the history of territories with bigger communities and parishes.

This paper tries to describe the main features of the history of the Greeks settled in the area of Jászkunság, a territory known less for its Greek inhabitants.

The Greeks of the Jászkunság found themselves under special economic and social circumstances. The Jászkunság, situated between the rivers Danube and Tisza, did not form a unified territory, it consisted of Jászság (Jazygia), the Kiskunság (Little Cumania, in South Central Hungary) and Nagykunság (Great Cumania, in Eastern Hungary). These territories were joined during the Turkish supremacy into one administrative unit and Jászberény was the common seat of all three. Hungarian kings granted the Jazygians and the Cumanians important privileges when they settled here in the 13th and 14th centuries respectively, but on the other hand their obligations increased. Thus, they developed a relatively closed community and were not very willing to receive foreigners. However, the Balkan merchants arriving in the 17th and 18th centuries were welcomed. In other parts of the country, especially where the bourgeoisie was predominant, the reception of the Greeks was not unanimously favourable. On the contrary, in the Jászkunság we can trace no sign of refusal. Here, there was lack of merchants and the Greeks could work without competition until the appearance of the Jews. The local inhabitants dealt only with agriculture and animal breeding. This was well complemented by the trading activity of the Greek merchants who often lent money to the residents. The documents in the Szolnok Megyei Levéltár (Archives of the Szolnok Country) allow us to conclude that the assimilation of the Greeks was much easier here than in any other part of Hungary.

The loyalty oath edict of 1774 was decisive for the Greeks in the Jászkunság, but as the authorities were very tolerant, its full application took a long time. Unlike in other parts of the country, the immigration did not stop after the loyalty oath edict; Greeks settled here as late as the 1790's.

This paper tries to show the duality of the state of the Greeks settled in this region. While they tried to adjust themselves to their new country and adopt the local customs, they had a very strong tendency to preserve their national awareness, as well as their religion, showing thus their adherence to their native land. An outstanding Greek scholar in Hungary, György Zavrász, played an important role in keeping alive the national awareness of the Greeks.

The remembrance of the Greeks in the Jászkunság is preserved not only

in the archival documents, but also in a number of beautiful sepulchres (in Karcag, Jászberény and Jászládány), in cemeteries and in the extremely beautiful Greek-Orthodox church in Karcag, which has been recently declared a public monument.

ANTHONY-EMIL N. TACHIAOS

THE NATIONAL REGENERATION OF THE GREEKS AS SEEN BY THE RUSSIAN
INTELLIGENTSIA

When the Greek people rose up in 1821 and threw off the Turkish yoke, the Russian intelligentsia's attitude was rather different from the official one. The intellectuals began by accepting a certain historical determinism and, taking a rather more emotional approach to the event, they applauded the idea of restoring the Greek Byzantine Empire, or at least of creating a state which would be a continuation of it. Paisii Velichkovskii, A. S. Pushkin, and Prince S. Shirinskii-Shaxmatov fervently espoused these views. The first to oppose them were the Slavophiles, who, as the exponents of a historical Slavonic Messianism, could no longer accept the supremacy of the Hellenic world. Though utopian, their views were justified to a considerable extent by the developments within the evolving tiny Greek state, which no longer reflected the magnificence of the Byzantine Empire. K. P. Leont'ev radically disagreed with the Slavophiles' views, for he had a thorough knowledge and deep love for the Greek world; but he too was disappointed in the modern Greek state and deprecated the notion of re-establishing a Greek empire. The article paves the way for further research and discussion.

BASIL C. GOUNARIS

GRECO-TURKISH RAILWAY CONNECTION: ILLUSIONS AND BARGAINS IN
THE LATE NINETEENTH CENTURY BALKANS

Despite profound financial weakness and a rather unfavourable political background, Greece and the Ottoman Empire tried to meet the railway challenge. Both states hoped that railways would easily bring a variety of domestic

problems to a successful end. In this context the construction of a junction line between the two neighbouring countries soon attracted the interest of the Greek governments. The issue was sentimentally charged and overemphasised since such a line was expected to support not only the economic development of Greece but also the political unification of the nation with its brethren in Macedonia. The paper tries to evaluate briefly the economic and political prospects of railway building in Greece and in the Ottoman Empire and focuses on the fruitless diplomatic manoeuvres of successive Greek governments to achieve Ottoman consent for a railway junction. Finally it examines the causes of failure in an attempt to prove that such a scheme had never had a chance of success within the particular financial and political context.

BASIL KONDIS

THE NORTHERN EPIRUS QUESTION DURING THE PERIOD OF THE FIRST WORLD WAR

The purpose of this study is to examine and analyse the policy of the Greek governments towards the question of Northern Epirus during the period of the First World War. Moreover, the author examines the Italian occupation of Epirus and the efforts made by Venizelos to save Northern Epirus from foreign rule.