

Abstracts

DAPHNE PAPADATOU

POLITICAL ASSOCIATIONS IN THE LATE BYZANTINE PERIOD: THE ZEALOTS AND SAILORS OF THESSALONICA

The triumph of the Zealot revolution in Thessalonica between 1342 and 1349 was an actual manifestation of the Byzantine people's political expression, which, in theory at least, was incompatible with Byzantium's monocratic régime.

This political manifestation, which occurred at a time when the machinery of state was in a particularly debilitated condition, was achieved through the activity of two types of collective body: 1. public law unions, which served the functional needs of the state machinery (such were the Sailors, who were originally a *military* body); and 2. political parties, which had existed since before 1342 as illegal and secret organisations, and embraced all those opposed to established authority. The Zealots fell into this category, being one section of a larger, pan-Byzantine movement.

MAGDALENA STOJANOVA

THE CEMETERY CHURCH OF ROŽEN MONASTERY

The foundation of Rožen Monastery is dated to the twelfth to thirteenth century on the basis of its architecture and the surviving written sources. Some authors are of the opinion that initially —till the end of the fourteenth century— the monastery was a dependency with a church dedicated to St George and that in 1309 it was presented to Iviron Monastery on Mount Athos. After the conquest of the district by the Ottomans in 1395 it was abandoned. In the first half of the fourteenth century new donors renovated it and consecrated it to the Dormition of the Virgin and later to her Nativity.

The actual cemetery church stands north-west of the monastery walls. It is a two-storey church with a nave, and the entrance is on the north side. Like the other Christian churches surviving in Melnik, it stands on a high

stone plinth. The floor is of brick and the roof of wood and it consists of the narthex and the nave; only the latter is frescoed. The donor's inscription states that the cemetery church was consecrated in 1662, but the building itself was probably completed earlier, in 1597. It seems likely that its construction was a part of a larger programme for the renovation of the monastery because the frescoes on the west and south façades of the catholicon date from 1597 and 1611, as probably does the first pictorial layer in the narthex.

The dedication of Rožen Monastery's cemetery church to St John the Baptist has its explanation in the character of his cult: he is one of the most highly venerated saints in the monastic world owing to the connection between his preaching and eschatological beliefs.

Because of the lack of height, the symbolism of the iconographical programme is developed chiefly on the horizontal plane. On the east sanctuary wall are represented the Mother of God Platytera, the Church Fathers and Liturgists, the Annunciation, Christ in the Tomb, the Vision of Peter of Alexandria, and Jonah Emerging from the Whale's Mouth. The whole surface of the south, west and north walls is divided in two zones. The lower zone is occupied by figures of standing saints and the upper by the cycle of the Baptist. The exclusion of the Christological cycle and of such other important themes as the Holy Communion and the Baptism of Christ is due to the particular purpose of the cemetery church, which—even though an independent building—functioned as a chapel, subordinate to the catholicon. In spite of the considerable shortening, the iconography of the sanctuary essentially follows the tradition established in the thirteenth and fourteenth centuries.

The cycle of the Baptist shows interesting peculiarities: the Nativity, for instance, is isolated from the Naming of John; and the scene of the Angel Conducting the Infant John into the Desert is united with that of the Angel Instructing the Baptist. The style of the frescoes of the cemetery church shows them to be most closely related to those on the façade of Rožen's catholicon dating from 1597. Their painter had a very good feeling for psychological nuance and explanatory detail, but to a degree which does not exceed the norms of medieval convention and restraint. His art consequently remains within the tradition, in spite of the spatial and representative experimentation evident in some of the compositions. Their essence is similar to trends in contemporary Western art.

No less interesting is the ideological significance of the wall paintings in the context of the social, ecclesiastical, and political problems of the time. After it fell to the Ottomans, the area around Melnik remained a crossroads for the influences from the material, cultural, and spiritual spheres. At that

time, the most important centres in the Balkans were Mount Athos, Thessaloniki, Constantinople, and later on Romania. A scriptorium operated in Rožen Monastery, where monks from Bachkovo were taught, which gives us reason to suppose that communication existed between the two monasteries for ecclesiastical, political, and cultural purposes, chiefly with regard to the struggle against the alien faith in which the nationality of the monks was not important. It is precisely as a reflection of their hopes of liberation that one should view the great representation of Jacob's Ladder on the façade of Rožen's catholicon, dating from 1611. The same applies to the external decoration of many Wallachian and Moldavian churches from the fifteenth and sixteenth centuries. So, without straying from the doctrinal and canonical precepts of Orthodox art, the artists of Rožen Monastery's cemetery church preserved the position of monks and the ecclesiastical hierarchy through the tendentious inclusion of specific themes in the architectural and decorative ensemble. The basic idea was to demonstrate the eternity of the Christian religion, the monks' role in its preservation and spread and the moral and spiritual virtues of the Baptist, who, as the first hermit, had shown his followers the way to salvation.

HENRI TAPAREL

SOME NOTES ON BYZANTINE REFUGEES IN BURGUNDY
AFTER THE FALL OF CONSTANTINOPLE

This paper based on the documents of Lille's state archive in France, concerns the presence of Byzantine refugees in the states of Philip the Good, Duke of Burgundy, after the fall of Constantinople in 1453.

The few Byzantines who passed through the Duke's of Burgundy lands, attracted by his fame, came in the hope of finding financial assistance on which to subsist or with which to ransom their families captured by the Turks. But rare were the refugees who settled in Valois Burgundy at their own expense or in the Duke's service.

Though the documents studied give little information about the Byzantine families' names, often distorted, and about the situation of the refugees, they do prove that in the exodus after 1453 some Greeks rejected the traditional land of refuge, Italy, for Valois Burgundy, attracted by the fame of Philip the Good.

MIROSLAV VUKELIĆ

A LETTER OF 1760 BY JOSEPOS MOESIODAX

In this letter Moesiodax asks permission and support from the Bishop of Sremski Karlovski to publish his Greek translation of Ludovico Antonio Muratori's *Filosofia Morale*.

ATHANASSIS E. KARATHANASSIS

A CRITICAL REVIEW OF STUDIES CONCERNING RHIGAS PHERRAIOS
(1973-1985)

The author presents and gives a critical analysis of the studies about Rhigas published between 1973 and 1985.

ELENA FRANGAKIS-SYRETT

GREEK MERCANTILE ACTIVITIES IN THE EASTERN MEDITERRANEAN,
1780-1820

Preceded by a period of capital growth in the third quarter of the eighteenth century, the years 1780 to 1820 were crucial for the economic development of the Greeks in the eastern Mediterranean in terms of trade, navigation, privateering, and monetary speculation. Smyrna, which was the most important international port in the eastern Mediterranean during this period, became one of their most important bases, from which they expanded and founded numerous trading organisations throughout the Mediterranean and north-western Europe.

POLYCHRONIS K. ENEPEKIDES

GREEK RESISTANCE TO THE ANTI-GREEK TRAVEL-LITERATURE DURING
THE ENLIGHTENMENT PERIOD

(The disappeared pseudonymous publication "A letter concerning the Greeks written in Lemberg and adressed to anybody in Vienna. Vienna 1788")

The above mentioned publication is found only in two German libraries: The Library of the University of Vienna and the Public Library of the same city. The letter is signed by the initials G. V. which are not to be found in any of the various international dictionaries of anonymous and pseudonymous writers. Nor is this very rare German publication mentioned in the multi-volumed "*Generalverzeichnis*" of books in German universally published.

This unknown publication written on the occasion of an anti-greek article published in a German newspaper in 1788, consists a general attack against all those travelling in Greece in the 17th and 18th centuries, who, lacking a correct knowledge and a fair judgement of the situation, belittle the Greeks and overload them with vices they don't have.

This study, which presents this unknown publication to the reader for the first time, deals initially with its content, trying to detect the writer, probably among the Greek scholars in Vienna, where it must have been published and confiscated by censorship, and not in Lemberg, where the writer himself lived, at least as he himself mentions in the text.

MILENKO KARANOVICH

HIGHER EDUCATION IN SERBIA DURING THE CONSTITUTIONALIST REGIME, 1838-1858

After 1830, the year Serbia was granted the status of an autonomous state, special attention was given to education.

To establish institutions of higher education was quite difficult: 1. the state had very limited resources; 2. elementary and secondary schools were in their infancy; 3. there was lack of educated people to teach; and 4. there was lack of educational tradition.

The first school of higher education in Serbia, *Velika škola*, was founded in Belgrade at the end of 1808 and existed until 1813. It was some mixture of a gymnasium and vocational school, but it formed the basis of higher education in Serbia.

Several well-known Serbs, especially Stefan Stefanović-Tenka, Secretary of Education, worked hard to elevate the gymnasium (secondary school) to the level of a lyceum and to bring capable people from Germany and Austria to teach. In October 1838, a Lyceum opened in Kragujevac. In the first academic year 1838-39 it had only sixteen students. Since Prince Milos was not successful in bringing professors from Vojvodina, Petar Radovanovic and

Atanasije Teodorovic, gymnasium teachers in Kragujevac, were appointed the first lyceum professors in Serbia.

The Lyceum in Kragujevac, a copy of the Austro-Hungarian lyceum with some adaptations to Serbia's conditions and needs, was a two-year school. In the first year of its operation, the Lyceum was under direct control of the Ministry of Education. However, in the academic year 1839-40, direct control was entrusted to a professor whose official title was that of a rector.

In 1839, the capital of Serbia was moved from Kragujevac to Belgrade, something that destroyed cultural life in Kragujevac and Belgrade soon became the main cultural center of Serbia. In August 1841, the Lyceum moved to Belgrade. Since Serbia needed more and more educated people, the Lyceum gradually grew. In the second year of attendance the following courses were taught: Roman law, criminal law and court procedure. Since the Lyceum students had poor educational background, particularly in Latin, the teaching of Roman law had to be discontinued after the first semester and the Serbian Civil Code was introduced instead.

With the beginning of a second year of studies in the Department of Law, instruction at the Lyceum lasted four years—two years of Philosophy and two years of Law. Since the Department of Philosophy had a general educational character, those students who wanted to study Law had to graduate from the Department of Philosophy.

In 1844, "The Organization of Public School Education" was the first regulation of the Lyceum, a variation of the 1806 curriculum of the Budapest Lyceum.

The Lyceum's regulation of 1844 defined that nine professors were to teach the courses; all of them came from abroad. Later, by introducing additional courses, Serbs who were educated in Western Europe were appointed professors, but because of their liberal ideology they taught for only a short time. Then they were moved to high administrative positions from where they could not influence directly young people.

In December 1851, the History of the Serbian people and literature were introduced and the Serb Aleksa Vukomanović, educated in Russia, was appointed as first professor.

By the end of 1852, Platon A. Simonović, a well-known Russian educator of Serbian origin, was invited in Serbia by the government. In September of the next year, he issued a new regulation, "The organization of the Lyceum of the Serbian Principality" and the Lyceum was reorganized. He defined that the Lyceum have three departments: Department of Law, of Natural Sciences and Technology, and of General Education. In fact, in the Lyceum

only the two first departments were operating.

Gradually, the Serbian government entrusted teaching in the Lyceum to natives so that by the end of the Constitutionalist regime, in 1858, the Lyceum counted ten native professors. All of them, except Aleksa Vukomanović, were educated in West European Universities.

One of the biggest problems of the Lyceum during the Constitutionalist period was its small number of students. Various sources indicate that the main cause for a small attendance should not be sought in Serbia's need for civil servants and its employment policy, but in the poverty of the gymnasium students.

Since the Lyceum students were subjected to oral examinations, their degree of knowledge is unknown, but according to the students it was very poor.

Until the Revolution of 1848, the Lyceum students were politically indifferent, however, influenced by the revolutions in West and Central Europe, they became involved. Their political activities were expressed through their literary society, the Society of Serbian Youth, which was established in June 1847. In 1848 the Lyceum students began to carry out non-literary activities and therefore the government abolished the Society in June 1851. In the 1860's when the conditions for political activity in Serbia became more favorable, former members of the Society of Serbian Youth, experienced champions of liberalism, by now, began to carry out liberal ideas more successfully.

The Lyceum officially founded its library in 1845 with 319 books, one manuscript, 119 letters and documents and one portrait.

As early as 1844, the Lyceum professors were obliged to write the textbooks for their courses, but they lacked originality and a large number of these books were adaptations or translations of well-known Austrian and German texts.

During the twenty years of the Constitutionalist regime great attention was paid to higher education and the results were noticable. The new graduates together with the young men educated abroad began to plant the seeds of modernization in Serbian society.

BASIL KONDIS

THE "MACEDONIAN QUESTION" AS A BALKAN PROBLEM IN THE 1940s

The purpose of this paper is to examine and analyse the "Macedonian

Question" in the context of Balkan politics in the 1940s. During this period one may observe two distinct phases. In the first phase, April 1941 - October 1944, there was a struggle for supremacy in Yugoslav Macedonia between the Bulgarian authorities and the Yugoslav and Bulgarian communist parties. The second phase, November 1944 - summer 1948 was dominated by Tito's ambitions for a South-Slav federation, which greatly complicated the international situation in the Balkans and was closely related to the problem of the territorial claims of the Balkan states.

PHIL. W. ANASTASIADIS

THE MODERN GREEK IDIOM OF FARASHA IN CAPPADOCIA AND TURKISH INFLUENCES ON IT

In the history of the Greek language nowadays Farasha is the name given to a region in East Cappadocia on either side of the River Zamandis (Turkish: Zamantdi Irmak). This region contains six villages that were Greek-speaking up to 1922 (Βαρασός, Αφσάρι, Τσουχούρι, Κίσκα, Σατήης and Φκόδι or Γαρσαντής), the total population of which was about 4,000. Until 1922, the inhabitants were Greeks, who spoke the modern Greek idiom of Farasha with slight differences among them, primarily phonetic. The Turkish influences upon it were fewer than on the idioms of West Cappadocia.

I have counted 2,146 Turkish words that have intruded into the modern Greek idiom of Farasha. I have gathered them mainly from the oral tradition of the Farasha Greeks who nowadays live in Greece. Of these words, 518 come from Arabic, 213 from Persian, and 48 from European languages. Out of 2,073 of these words (the remaining 73 are primarily adverbs), 720 refer to the body and to people's natural and spiritual needs and activities, 359 refer to the household and family life, 217 to social and political life, 390 to economical and professional life, 142 to the natural world, 59 to religious life; and 106 are indeclinable words.

It is interesting to note that the Farasha idiom has assimilated all the Turkish loan words, nouns, adjectives, verbs, and pronouns, and has adapted them to its own linguistic morphology. It thus offers one more example of the great assimilative capacity of the Greek language and at the same time Greek resistance to foreign influences and pressures in the heart of Asia Minor.

*MARIA NEGREPONTI-DELIVANIS***A RECONSIDERATION OF THE ROLE OF THE UNDERDEVELOPED AREAS
OF EUROPE**

The European Economic Community is not considering the consequences to be expected for its exports, its production and its employment if it would undertake an energetic effort to develop its underdeveloped areas. The latter constitute in this respect a precious reserve and a substantial support in the race with the United States and Japan; a race which the European Economic Community is at present losing.