

Abstracts

G. BAKALAKIS

THE PANHYMNITOS

This study examines the question of what is really meant by the term "Thracian" in so-called "Thracian art". If one divides the various ancient works found on modern Bulgarian territory—chiefly works of miniature art—into groups, the first group may be seen to comprise Iranian art, the second Ural-Altaic art, and the third ancient Greek art (this is the largest group in all branches of art, including miniature art, metalwork, sculpture, and architecture); the fourth group consists of works by untutored artists—one might almost call them crude—and it is these which are the genuinely Thracian works.

Ancient Greek art gradually acquired its Graeco-Roman character in Thrace too and was thus the most obvious factor in the Thracians' Hellenisation. When it came to an end, the ancient Graeco-Roman world left a host of early Christian and Byzantine monuments on modern Bulgarian territory. But the presence is attested not of ancient Greek and mediaeval *paideia* alone, for modern Greek *paideia* is also present in Bulgaria. Our neighbours must not forget this, and rather than misinterpreting the works of Greek *paideia* and art of all periods, they should celebrate them, as the composer of the Acatist Hymn celebrates the Virgin Mary. Collections of Byzantine icons of the Virgin and copies of inscriptions in Greek—not Cyrillic—letters, are to be seen plenty in modern Bulgaria.

KARL KASER

SOUTH-EAST EUROPE'S DIVERGENCE FROM THE MAINSTREAM OF EUROPEAN DEVELOPMENT FROM THE ELEVENTH CENTURY ONWARDS

The object of the present survey is to investigate when and why the once dominant south of Europe gave way and came to be dominated by the north.

The question also arises of when the south-eastern part of the continent began to lag behind the rest. The author broadly discusses the theories of Fernand Braudel and Immanuel Wallerstein.

The basic conclusion reached is that until the eleventh century, the Byzantine Empire, which also sheltered south-eastern Europe, was in many ways the most developed area of the whole of Europe. The south-north divide, however, did not have a negative influence on the northern parts of the continent, because economic relations between the Byzantine Empire and northern Europe were not strong. International European and internal Byzantine developments were the determining factors in the north's gradual coming to supremacy. Venice, and later Antwerp, Amsterdam, and London, became the new centres of development, and while the Byzantine Empire was losing its position as a world power, the "European world economy" was coming into being (Braudel, Wallerstein). Only the coastal regions of south-eastern Europe were integrated into this new economic development, not the inland areas, and south-eastern Europe was therefore left behind by the developing dominant Europe. The results of these different rates of development were not evident until the sixteenth century, but the basic structures began to arise in the eleventh century.

VASILIOS N. MAKRIDES

SCIENCE AND THE ORTHODOX CHURCH IN EIGHTEENTH— AND EARLY NINETEENTH-CENTURY GREECE: SOCIOLOGICAL CONSIDERATIONS

From 1700 to 1821, modern science was gradually being introduced from Europe into Greece, for, being under Ottoman rule at that time, Greece was scientifically undeveloped. The introduction of new and sometimes radical scientific ideas led to conflict between the majority of the Orthodox clergy, who controlled the whole educational system, and the Greek scientists. The reasons for this conflict are examined here from a sociological point of view. The basic assumption is that the Church's reaction was due, apart from the socio-political circumstances of the period, to the very nature of Orthodoxy, and specifically to certain theological concepts (such as the importance of keeping tradition intact and the *Weltanschauung sub specie aeternitatis*), which exerted a strong influence on various social domains, including education. The social consequences of this conflict are discussed at the end of the paper.

ARIEH J. KOCHAVI

BRITAIN VERSUS ROUMANIA AND THE SOVIET MILITARY AUTHORITIES,
1945-7

After World War II, Britain mounted an intensive campaign to prevent Jews from illegally leaving Roumania by sea. The Soviet Union, which had massive Red Army forces stationed in Roumania, allowed the sailings to take place, in order to weaken Britain's standing in the Middle East in general and Palestine in particular. The Soviets did not initiate the illegal departures, but did exploit the Roumanian authorities' desire to get rid of some of their Jews, and incidentally fulfilled the aspirations of the Jews themselves to get out. The Soviets and the Roumanian authorities evaded British pressure and threats by allowing the Roumanian Jews to sail from neighbouring Yugoslavia and Bulgaria.

B. KONDIS

THE TERMINATION OF THE GREEK CIVIL WAR: ITS INTERNATIONAL
IMPLICATIONS

The purpose of this study is to examine and analyze the role the Soviet Union played in the termination of the Greek Civil War. It is argued that Stalin did not initially oppose the Greek Communists' attempt to seize power, but only in 1949 asked them to bring their armed struggle to an end, fearing that the Greek army would occupy Albania.

ACHILLE LAZAROU

ARUMANIAN "BANĂ"—AN ANCIENT HERITAGE?

In this article the author examines the origin of the Arumanian word "bană", basing his theory on the foreign linguistic influences on the Arumanian language. He concludes that the word might have its roots in the ancient Greek word "Báva" (= woman) and because a woman gives life by giving birth it might signify "life" in the Arumanian language.

*ATHANASSIS E. KARATHANASSIS*THE VODENA SOCIETY FOR THE PROMOTION OF EDUCATION
(Ο ΦΙΛΕΚΠΑΙΔΕΥΤΙΚΟΣ ΣΥΛΛΟΓΟΣ ΒΟΔΕΝΩΝ ΕΔΕΣΣΗΣ)

The Vodena Society for the Promotion of Education did great service to the educational development of Edessa and the surrounding area. It extended various kinds of support to schools and teachers, provided books, forged relationships and collaborated with other societies and with the National University of Athens, created a collection of antiquities, and caused the nation's history, particularly Macedonian history, to be taught within the Society itself. All these factors bear witness to its contribution during the critical years 1972-4 in Macedonia and in Greece as a whole.