Abstracts

KLAUS-PETER MATSCHKE

SOME MERCHANT FAMILIES IN CONSTANTINOPLE BEFORE, DURING
AND AFTER THE FALL OF THE CITY 1453

The author of this short prosopographical case study is basically interested
in the various social continuities persisting during fundamental political
collapse. He attempts to point out how the military events on the Golden Horn
in the mid-15th century affected the daily life of different merchant families in
Constantinople/Istanbul, the conditions of their economic and social existence,
their business attitudes and the dimensions of their commercial activities, and
he dares to pose the question whether these merchants with their business
contacts influenced in turn the great political decisions and the general course
of history in this important area between Asia and Europe.

WALDEMAR DELUGA

MOUNT ATHOS IN BALKAN GRAPHIC REPRESENTATIONS OF 17th AND 19th CENTURIES

The article deals with graphic representations of views of Holly Montagne
and monasteries of the Athos peninsula, beginning with oldest prints from
Italian and Austrian workshop and reaching well in to XIXth century with
objects from Russia. The author looks for sources of tradition of depicting holy
places, and finds them in Orthodox Church centres in Eastern Europe. In the
Polish Lithuanian-Commonwealth and Kindom of Hungary the tradition of
souvenirs made for pilgrims to centers of the cult of Virgin Mary had catholic
roots. The oldest representation of Athos can be found in *Les observations...*
by Pierre Belon du Mans from 1553. The engraving by Alexander della Via
from the XVIIIth century is an exemple of a print not destined for a book.
One of these prints is preserved in the Czartoryski Foundation Museum in
Cracow. Older prints depict monasteries of the Athos peninsula together with
representations of holly icons. One of the most interesting of the views of
Athos from the collection of National Library in Warsaw is the one by a monk
from Athos. The original copper plate of this engraving is still kept in the
Simono Petra monastery.

DUŠAN T. BATAKOVIĆ

THE PAST OF THE TERRITORIES: KOSOVO AND METOHIJA (18th-20th CENTURY)

Serbian-Albanian rivalry was the result of austro-turkish wars in the 17th and 18th century. The Albanians as Muslim were settled in Kosovo-Metohija after the Great Migrations of the Serbs in 1690. The rivalry was twofold: religious (Islamicized Albanians vs. Orthodox Serbs) and social (Albanians as cattle-breeders vs. Serbs as peasant serfs). In the age of nationalism their rivalry became part of the Ottoman state policy who used Albanians to suppress the Christian national movements. Under sultan Abdulhamid II, founder of Pan-Islamism, this rivalry was marked by systematic discrimination and persecution against the Orthodox Serbs encouraged by local authorities. Under Austro-Hungarian influence, Albanians, considered as a bridge which will take Dual Monarchy further into Balkans, towards Salonika bay, the persecution took wide proportions. The serbo-albanian rivalry in the context of serbo-austrian confrontations entered the new phase, after Kosovo in 1912 became part of Serbia, while Metohija was incorporated into Montenegro. In the common Yugoslav state after 1918, Kosovo-Metohija became area where the promotion of Albanian aspiration was inherited by Italy as a new regional power, which eventually annexed it to "Greater Albania" in 1941. In communist Yugoslavia, Kosovo-Metohija was used by Tito to balance the numeric preponderance of the Serbs as bearers of royalist traditions and as fervent anti-Communist forces. The autonomy for the region was gradually enlarged and the local power eventually transferred to ethnic Albanians in 1968, who took opportunity for historical revenge against the local Serbs, who were discriminated in order to move into inner Serbia. It was the first and silent "ethnic cleansing" in the communist Yugoslavia. The demands of ethnic Albanians in 1981 for a separate republic derived from the logic of titoist order, producing the ethnic mobilization among the Serbs. Albanian homogenization was the first step towards the disintegration of titoist order, provoking domino-reaction which led directly to the civil war.

IAKOVOS J. AKTSOGLOU

THE EMERGENCE / DEVELOPMENT OF SOCIAL AND WORKING CLASS
MOVEMENT IN THE CITY OF THESSALONIKI
(WORKING ASSOCIATIONS AND LABOR UNIONS)

The multiethnic city of the world's desire, by the late 19th and early 20th century will be the cradle for many of the innovations appeared and appealed

in the social field of the Ottoman society. Crossroads of the axis west-east and south-north, a melting pot of the liberal ideology of Europe, Orthodox identity of the Balkan people and the Asiatic despotism of the declining Ottoman state, will be the city where free-masons, along with "Jauressian" aspects' socialists, moderate nationalists and young anarchists will create the first socialist formations. The paper is a quick view of the emancipation process of the working class movement, from the last decades of 19th century, when the first clubs, societies and "cemiyet"s were emerged, towards the last Ottoman years and the aftermath of the 1st Balkan War.

JOHN G. BITZES

THE GRAECO-TURKISH RELATIONSHIP, 1930-1941

This study brings to the surface a period (1930-1941) when Graeco-Turkish relations reflected "understanding and friendship" rooted in mutual respect and common interests.

GEORGIOS MINTSIS

THE HUMAN RIGHTS PROTECTION IN THE FRAMES OF THE ORGANISATION
ON SECURITY AND CO-OPERATION IN EUROPE

The CSCE process was about much more than human rights; it began as security negotiations during the détente period (early 1970s), but the Westerners found it as a good opportunity to put the (dangerous for the Easterners) issue of the human rights firmly into the East-West relation. So, Helsinki Final Act (Aug. 1975), consisting of its famous "three Baskets", contained (in Basket I) the Principle No. 7: "Respect of human rights and fundamental freedoms including freedom of thought, conscience, religion and belief". However, the Act's follow-up practically was more effective as participating countries came to succesive agreements on the establishment of a diplomatic procedure concerning human rights protection, known as "Human Dimension Mechanism" (Vienna, Copenhagen, and Moscow Documents, 1989, 1990, and 1991 respectively). Thus, maybe since the end of Cold War CSCE has lost its great political importance, but its Human Dimension and its role on the democratisation process in Eastern Europe were reinforced by its transformation to a permanent Organisation (now counting 54 state members)

and by the establishment of new institutions, such as the Conflict Prevention Centre, the Office on Democratic Institutions and Human Rights and the High Commissioner on National Minorities.