

Abstracts

ANDREW F. STONE

THE FUNERAL ORATION OF EUSTATHIOS OF THESSALONIKI FOR MANUEL I KOMNENOS: A PORTRAIT OF A BYZANTINE EMPEROR

Of the two surviving commemorative funeral orations for the emperor Manuel I Komnenos (reigning 1143-1180), the *epitaphios* by Eustathios of Thessaloniki is of great interest for its highly individualised detail and a concomitant relative freedom from the use of standard *topoi*, which, although they are employed, take second place to this characterization of Manuel as an individual. Emphasis is put on the emperor's display of the virtue of prudence, and the rhetor also describes the emperor's demeanour and some of his habits. The speech is the third single most important document, after John Kinnamos and Niketas Choniates, for the characterization of Manuel.

PHILIPPE GARDETTE

L'ÉVOLUTION DE L'IMAGE DES PEUPLADES DE L'ORIENT MÉDITERRANÉEN LORS DE LA CROISADE DE HONGRIE DANS LES CHRONIQUES DE FRANCE DU XIVE ET XVE SIÈCLE: LE TURC

At the end of the 14th Century, the French monarchy discovers, through the Hungary's expedition, a new East Mediterranean World. But, if the French Chronicles describe the violent and bitter contact with Turks, the Slavic countries, places of the actions, will first interest our study. Effectively, this area is the place of synthesis between two cultures and two representations of Infidels: First the Turkish's image, the new master of the Balkan and, secondly, the Orthodox image who is, traditionally, the cultural source of this area. It's the reason why we will study how this synthesis is perceived by the French Chronicles. In this article, we demonstrate a certain evolution of the Turkish image. In the beginning, the Ottomans have the limited roles of divine's scourge and stay the literary archetype of the Infidel.

Nevertheless, the representation changes and the chroniclers try to know the Turks for themselves. But the reasons of this interest are varied. First because the French king wants to know this new political actor in this part of

the world. Another reason is to know, when the future Jean sans Peur was in Turkish jail, how to make good presents to Bajazet with the object to obtain the French's liberation. In this episode, the French nobility has to know the sultan's taste. Finally, the last reason is, for certain chroniclers, to make critics about their disturb epoch. In that way, they oppose a virtuous sultan with reference to a torn Occidental world.

However, texts describe the Turks only moved by curiosity and we can see the humanistic thought dawning in these dark ages.

PHILIPPE GARDETTE

L'ÉVOLUTION DE L'IMAGE DES PEUPLADES DE L'ORIENT MÉDITERRANÉEN LORS
DE LA CROISADE DE HONGRIE DANS LES CHRONIQUES DE FRANCE
DU XIV^E ET XV^E SIÈCLE: L'EMPIRE BYZANTIN

The Byzantine Empire is the second representation which constituted the Balkan's image. If, since Oriental schism of 1054 and, more particularly, since the first crusade, the Orthodox represents the false friend, double-dealing and source of the crusades' failures, this image, based on duplicity, will be confirmed until Manuel II. Paleologus asked for help to Charles VI in 1398. Two episodes will play a great role on this image. First is the Tagari's adventure in France. This adventurer takes the Constantinople's patriarchal identity and abuses the French Monarch and the Avignon's pope. Finally, he comes back to Greece covered of gold. The second one is a letter from Sigismond, the Hungarian's king, who wrote to Charles VI for help against Turks. In that text, Sigismond emphasizes the Byzantine help to Bajazet for proving that the two catholic enemies are allied to annihilate the only faith, the catholic faith.

It's this role of traitor, coming from the Byzantine's image, which is the second constituent of the Slavic representation.

PHILIPPE GARDETTE

LA REPRÉSENTATION DES PEUPLES DES BALKANS DANS LES CHRONIQUES DE FRANCE
LORS DE L'EXPÉDITION DE HONGRIE: UNE SYNTHÈSE DES IMAGES DU TURC
ET DE L'ORTHOXOXE QUI CONDUIT À UNE NOUVELLE VOIE

About the Balkan's image, we decide to include the Hungarian's negative representation. Effectively, Hungary is the privileged link between the Oc-

cidental and Oriental worlds. Nevertheless, in the French Chronicles, the Hungarians are: either the first victims of the Nicopolis defeat, or the total responsible of it, without alternative way. Quickly, the chroniclers, who accept the second interpretation, assimilate Slavic people and Hungarians. In this kind of texts, Hungarians are bloodthirsty against weak people, but coward in front of an organized army and, Sigismond represents the bad king who can't assume the responsibility of the expedition.

The Chronicles present essentially the Bulgarians. This nation is humiliated by the crusaders who sack the region and his king is unable to help the expedition by a levy of troop. In the same way, the extermination of the Rachova's Slavic prisoners, the day before the battle of Nicopolis, proves all the scorn about the natives of this area.

We must understand that this region has a double inheritance: Balkan's people are doubly infidels, first because of the Greek orthodox image and, secondly, they are considered as Turks, an another type of Saracen. The result of this superimposition of images is a disparagement and a distrust towards them.

Nevertheless, even if the crusaders have the religious right for them to act as they did, because they are in the pagan world, some chroniclers, as the *religieux de Saint-Denis*, decide to condemn the catholic army's acts. By this strong line, we can see the humanist spirit beginning to appear and this is the real new way of thinking.

ZACHARIAS N. TSIRPANLIS

THE DIVIDING-UP OF THE OTTOMAN EMPIRE AND THE UTOPIAN TREATY OF SÈVRES

The fifth peace treaty after the First World War, which was signed at Sèvres on 10 August 1920, was unworkable from the start and had no prospect of ever being implemented. According to the writer, the treaty was utopian for the following reasons.

i) The aspirations of the great powers that signed the treaty (especially France, Great Britain, and Italy) were entirely at odds; the diplomatic representatives themselves, and public opinion in the countries concerned, believed the treaty to be unworkable.

ii) Interests intersected and conflicted on a vast geographical scale: in south-eastern Europe, Asia Minor, the Near East, and northern Africa.

iii) The sultanic regime in the Ottoman Empire was overthrown and the emerging nationalist faction seized power.

iv) The diplomatically isolated Greece was economically and militarily weak. Its divided leadership, the strong survival of nineteenth-century national romanticism, and a general lack of realism further favoured the non-implementation of the terms of the treaty, especially in Asia Minor and Eastern Thrace.

GLEN M. SEGELL

RUSSIAN DIPLOMACY IN THE FIRST KOSOVO CRISIS

This article examines Russian Diplomacy in The First Kosovo Crisis, of June-October 1998. Historically NATO and the Warsaw Pact as regional collective security organizations gave stability to Europe, reducing the possibility of conventional war, out of nuclear apocalyptic fear. It was a peace oppressive of ethnicity, nationalism and self-determination in the Balkans. The end of the Cold War and the end of oppressive forces, both global and local, gave rise to renewed ethnic and nationalistic conflict once again in the Balkans. The attempts to establish some form of regional security and peace, in the Balkans, without oppressive regimes, became embroiled in the processes of arms control and disarmament negotiations for START II/III, NATO enlargement and an emerging European Union foreign affairs, defence and security identity. The First Kosovo Crisis (1998) thus became the nexus of the diplomatic interchange focussing on the trade-offs between the security umbrella that NATO could provided to foster peaceful economic development in Europe and the jeopardy that enlargement would do to Russian threat perception thereby endangering the disarmament process of START II/III. In this the Russian Duma emerged as a new and powerful democratic voice in the European Disarmament process, making observers question who was the real controller of foreign affairs and ultimately the arms control of nuclear weapons in Moscow. This paper will analyse this issue considering the debate that started with the Kosovo conflict in deliberating what would achieve greater security and peace in Europe: NATO enlargement or arms control.