

## **ABSTRACTS**



Eleutheria MANTA

THE USE OF A GREEK CHARACTER ALPHABET  
FOR THE ALBANIAN LANGUAGE: AN INITIAL APPROACH

The question of a single alphabet for the Albanian language posed a problem for Albanian writers and nationalists for several decades, as it was considered a prerequisite for and an integral component of their struggle for the spiritual awakening of the backward Albanian nation. This paper confines itself to the attempts to introduce and use the Greek alphabet for written Albanian; though widely used in the southern part of the country, it did not prevail.

The major problem facing writers who chose to adopt the Greek alphabet was that its 24 characters did not cover all the Albanian phonemes. Two solutions were found. The first was to have an alphabet made up exclusively of Greek characters, with the missing phonemes represented by adding diacritics (notably one or two dots) to existing characters; the second was to have a mixed alphabet of Greek and Latin characters.

Alternatively, Greek-character alphabets were also tried with each Albanian sound being systematically represented by a single Greek letter or two-letter combination. The first category in this case consisted of alphabets in which each Albanian phoneme was not systematically represented by a different letter; the second of alphabets that consistently followed a ratio of one to one.

Maria PAPAGEORGIOU

OLD AUTUMN CUSTOMS IN THE VLACH-SPEAKING VILLAGE OF SKRA (LJUMNITSA)

Until about twenty years ago, banquets would be held in the village of Skra in the second half of August, when the maizestripping began, and around the end of September, when the maize harvest was over. Throughout this period, "young men dressed as girls" (Bubuléts) would make their appearance

at the places where the work was being done. The article argues that the banquets hark back to an ancient custom whereby the members of the family or the clan would try the products of the latest harvest in the evening inside a hut in the vineyard; while the masquerade had its origin in a custom whereby young men "attired as maidens" would invade other people's vineyards to steal grapes or carry young women off to marry them. In these customs lie the origins of the ancient festivals of Carnia, Oschophoria, and Apaturia, which were held in honour of the pre-Apollonian polyonymous deities: the solar *Anactus* and the lunar *Parthenus*, gods of fruit.

Georgios NIKOLAOU

CONVERSIONS TO ISLAM AND CHRISTIANITY  
IN THE PELOPONNESE FROM THE MIDDLE OF THE 17th CENTURY TO 1716:  
RESEARCH PROBLEMS AND INITIAL CONCLUSIONS

This article studies religious conversion in the Peloponnese in the last decades of the first period of Ottoman domination (c. 1650-85/87), the second Venetian period (1685/87-1715), and the first two years of the second period of Ottoman domination. It is an initial approach to a very complicated subject, a study that examines, on the basis of published and unpublished documents, the causes and extent of conversion firstly to Islam and secondly to Christianity, as also any connections between these two opposing issues.

The study shows that conversion to Islam, at first relatively limited, increased considerably in the mid-seventeenth century, particularly in the Gastouni region in the north-west Peloponnese. The main reason was the *rayahs'* inability to cope with increasingly heavy taxation. During the Venetian period, some 4,000 people converted to Christianity. Were they former Christians or genuine Muslims? An examination of the converts' names in unpublished Venetian documents suggests that many of them in fact had originally been Christians. It is no accident that half of these conversions took place in Gastouni, formerly the heartland of conversion to Islam. According to a document in the Ottoman Archive in Sofia, after the Ottomans returned in 1715 the Christian converts in Gastouni were forced to reconvert to Islam, and Christian converts in Mistra were executed. Conversions to Islam are recorded in Leondari and elsewhere.

In anticipation of the publication of Ottoman sources, we may conclude, with reservations, that the connection between conversions to Islam and

Christianity in the Peloponnese during this period is a subject that merits further study.

Xanthippi KOTZAGEORGI

GREEK EDUCATION IN OUTLYING AREAS: THE GREEK SCHOOLS  
IN EASTERN RUMELIA (SOUTHERN BULGARIA) FROM 1800 TO 1885

The growing economic vitality of the Greeks of Bulgaria from 1800 onwards, coupled with the existence from 1830 onwards of a national centre to guide and strengthen them, led to the development and expansion of a network of Greek education throughout Southern Bulgaria. Particularly after the establishment of the autocephalous Bulgarian Church in 1870, when the Greeks of the region began to realise the risk of passive or forcible assimilation and the great associations of Athens and Constantinople began to exert an influence, Greek education and learning blossomed. Primary schools were founded even in the smallest villages; secondary schools multiplied in urban centres; the education of women was fostered and grew; modern teaching methods were employed; and well-trained teachers were appointed. The main reason for using all available means to bolster Greek education was the realisation by its agents—the community, the Church, and the associations—that “nothing can strengthen Hellenism... as much as Greek education and language”.

Anastasios IORDANOGLU

THE BULGARIAN COMMUNITY OF CONSTANTINOPLE

Bulgarians first settled in Constantinople in the middle and late Byzantine period. However they began to migrate to the Ottoman capital more systematically in the reign of Mahmud II (1808-39), when the Sultan himself brought more than a thousand tailors from Kalofer, Koprivstica, and Sliven to make the uniforms for the newly-formed imperial army *Nizam-ı Cedid*. In the years which followed, the Bulgarian population increased until it had reached 80-100,000 by the turn of the century. There are no more than 500 left today, which means that one more piece of the Ottoman Empire's varied demographic mosaic is on the verge of disappearing for ever.

Ioannis SKOURTIS

**BOGDANTSA: A FORGOTTEN TOWNSHIP NEAR GEVGELIJA (1900-6)**

This study, based on archival evidence, presents new data about the diverse activities of the flourishing Greek township of Bogdantsa during the difficult years at the beginning of this century, when the Ottomans were in power and the Macedonian Struggle was raging. The writer comments on Bogdantsa's communal status, its ecclesiastical affairs, and the education provided by the six-class junior school. He also gives details of the organisation of the civil guard, a body which helped to bring the Greek aspirations in the region to fruition. The writer closes with some comments on the ethnic make-up of Bogdantsa, which was given to Yugoslavia under the Treaty of Bucharest.

Alexandra IOANNIDOU

**LANGUAGES AND ETHNIC GROUPS OF MACEDONIA IN THE WORKS OF P. S. DELTA**

This article examines the picture of Macedonia given by the historical novels of P. S. Delta (particularly *The Secrets of the Marsh*), from the point of view of her presentation of the linguistic and ethnic problems in the region during the Macedonian Struggle. Taking account of Delta's sources and her earlier works, the writer discusses the continuity and development of her views on the relations between the various ethnic groups, as also her criteria for ethnic classification and how they are presented to her chiefly young readership. The writer concludes that, motivated as she was by an ardent patriotism, and despite all her efforts to record events accurately, Delta frequently blurred the distinctions between and the characteristics of the various ethnic groups living in Macedonia and the languages they spoke. Her confusion was certainly due to the particular situation that obtained in Macedonia at the turn of the century.

Constantine PAPOULIDIS

NEW EVIDENCE ABOUT THE FAMILY OF GRIGORIOS G. MARASLIS

The writer supplements his earlier monograph on Grigorios G. Maraslis, wholesale merchant, Maecenas, Mayor of Odessa, and national benefactor [see C. Papoulidis, *Γρηγόριος Γ. Μαρασλής (1831-1907): Η ζωή και το έργο του* (Grigorios G. Maraslis (1831-1907): His Life and Work), Thessaloniki 1989, Institute for Balkan Studies, No 222] with new evidence about the life and activity of his relations and heirs. His information comes from the State Archives of the Odessa region, a private archive in Drama, and the Archives of the Foreign Ministry in Athens.

R. P. GRIŠINA

GREECE AND THE FIRST PHASE OF THE ACTIVITY  
OF THE BALKAN COMMUNIST FEDERATION (1920-3)

On the basis of research conducted in Moscow, in the archives of the Russian Centre for the Preservation and Study of Modern History, the writer gives an account of the first phase of the activities of the Balkan Communist Federation (1920-3) —which was made up of representatives of the Communist parties of Bulgaria, Yugoslavia, Greece, and Romania— from the point of view of its relations with Greece.

The Federation's dream was to establish a Balkan Socialist Soviet Republic. However, at the Sixth Conference of the Balkan Communist Parties, Grigorij Žinoviev said: "We really ought to create the Balkan Federation. Till now we have not had it. It was a utopian dream".

Kyriakos KENTROTIS

THE CONSTITUTIONAL GEOGRAPHY OF THE MINORITIES IN THE BALKANS:  
THE CASE OF THE FORMER SOCIALIST COUNTRIES

One of the chief characteristics of the Balkan Peninsula is the co-existence of many different nationalities and religions. Because of the Balkan peoples' close dependence on their more or less common history, the mi-

minorities play a fundamental part in sustaining the equilibrium both within the Balkan countries themselves and in terms of inter-Balkan relations. Particularly since 1989, which marked the start of the world-shaping changes in the political, economic, and social system of the former socialist countries of Eastern Europe and the ethnic and religious wars in federal Yugoslavia, the minority issues have further complicated the political situation on the Balkan Peninsula.

As a result of the changes taking place on the political stage of the old and new Balkan countries and in direct proportion to the efforts of their societies to meet the needs and demands of the parliamentary system by adopting new constitutions, the framework is already being constructed whereby all the constitutional measures and provisions regarding the various minority groups in the former socialist Balkan countries can initially be recorded and evaluated.

Petros IAKOVIDIS

COMMENTS ON RUSSIAN DOCUMENTS RELATING TO THE REFORMS  
IN MACEDONIA BETWEEN 1902 AND 1905

The two-volume collection of documents *Reformy v Makedonii 1902-1905 gg.*, *MID, Diplomaticheskaia Perepiska*, St Petersburg 1906, contains government statements, announcements, diplomatic notes, consular reports, and telegrams. Regardless of the circumstances or the ulterior political motives that made it necessary to assemble and publish all this material, this publication by the Russian Ministry of Foreign Affairs is a splendid source of data for historians interested in the Macedonian Question during the period of the reforms.

The documents concern the activities of the armed bands of Bulgarians who were preparing to rise up and shake off the Ottoman yoke; the preparation and introduction of the reforms in Macedonia; and the attitude of the Ottoman authorities to the reforms. They also concern the armed struggle that broke out in Macedonia after the quelling of the Ilinden uprising.



V. SPYRIDONAKIS

A CRITICAL REVIEW OF *POLITICESKIE, OBSCESTVENNYE I KUL'TURNYE SVJAZI NARODOV SSSR I GRECII (XIX-XX vv.)*, Moscow 1989, pp. 272

The writer presents, analyses, and appraises the papers delivered at the Greek-Russian and Greek-Soviet symposium held in Moscow in October 1985:

Preface (*G. L. Arsh*),  
*Athanassios Karathanassis*,  
The Spiritual Life of the Greeks in Russia during the 19th Century,  
*Konstantinos Hatzopoulos*,  
The Greek's Corps under the Command of N. Pangalos of 1807,  
*G. L. Arsh, G. M. Piatigorskij*,  
Some Problems of the History of Philiki Etaireia in the Light of New Data of Soviet Archives,  
*Konstantinos Hatzopoulos*,  
The Appeal of Greek Insurgents of the Peloponneses to Tsar Alexander I of 16 April 1821,  
*Konstantinos Svolopoulos*,  
Russia's Stand with Respect to the Greek Revolution During the Congress of Laibach,  
*Spiros Loukatos*,  
The "Memorial" to the Russian Philhellenes,  
*Stephanos Papadopoulos*,  
The Attitude of the Greeks to Russia in the Period of Crimean War. 1853-1856,  
*O. A. Belobrova*,  
The Greek Theme in Book Illustrations in Russia. First Half of the 19th Century,  
*Eleutheria Nikolaidou*,  
Emigrants from Epirus in Russia in 19th Century and Their Contribution to the Development of Epiros,  
*S. P. Cheshmistrenko*,  
The Revolts in Greek Provinces of the Ottoman Empire in 1878 and Their Reflection in the Russian Periodical Press,  
*Evangelos Kofos*,  
Russia and Hellenism During the Eastern Crisis. 1875-1878,  
*T. V. Nikitina*,  
The 1895-1897 Crete Uprising and the Internal Situation in Greece as Des-

- cribed by Russian Diplomats,  
*V. P. Menshchikov*,  
 Russian Diplomacy and the 1897 Greco-Turkish War,  
*Konstantinos Papoulidis*,  
 Cultural and Englightner's Activities of the Greek of Odessa in 19 and 20  
 Centuries,  
*O. V. Sokolovskaja*,  
 On the History of Diplomatic Relations between the USSR and Greece,  
*N. A. Terentieva*,  
 Soviet-Greek Cultural Relations,  
*E. K. Vyazemskaya, S. I. Danchenko*,  
 The Russo-Greek Relations between the Last Quarter of the 18th and Early  
 20th Centuries as Seen by Soviet Historians,  
*S. Ya. Kolmykov*,  
 Russian Cultural Personalities About the National Liberation Struggle of the  
 Greek People,  
*G. M. Slavin*,  
 Soviet Historiography of the Anti-Fascist Struggle in Greece in the Second  
 World War.

Michael PYROVETSIS

A CRITICAL REVIEW OF *ΧΙΛΙΑ ΧΡΟΝΙΑ ΕΛΛΗΝΙΣΜΟΥ - ΡΩΣΙΑΣ*,  
 published by the International Chamber of Commerce, the Greek National Committee,  
 and Gnosi Publications, Athens 1994, pp. 337 (illustrated)

This article presents the papers delivered by scholars both Greek and foreign (the latter chiefly Russians) at a symposium organised in November 1988 to mark the millenary of the conversion of the Russians to Christianity. All the papers have been gathered together in a single volume titled *Χίλια Χρόνια Ελληνισμού - Ρωσίας*.

This article begins with a foreword, in which the writer presents his own views on the subject. He then discusses the papers.

The paper delivered by Manolis Hadzidakis (Acad.) concerns the links between Russian and Greek art, particularly religious painting, which shows a strong Greek influence. The subject of N. Ekonomidis' paper is the activity of Russian merchants in the Byzantine Empire and the participation of Russian

soldiers in the defence of Constantinople. A. N. Sakharov discussed the international dimension of the Russians' conversion to Christianity, chiefly with regard to the role of the Orthodox Church. I. S. Cicurov's subject is the Byzantine Empire's economic relations with Russia from the ninth to the twelfth century, with particular reference to the commercial relations between the two states. Archimandrite Vassilios of Stavronikita Monastery (now Hegumen of Iviron Monastery) on Mount Athos discussed the fraternal bonds and the ecumenical mission of the Greeks and the Russians through the Orthodox Church. Tilemachos Loungis talked about "The Russians' Place in Byzantine Political Ideology in the Tenth Century: The Way to Christianity", with particular reference to Constantine Porphyrogenitus' *De administrando imperio*. A. Rogov discussed Russian and Greek cultural relations from the second half of the fifteenth to the seventeenth century. The title of P. M. Kitromilidis's paper is "From the Orthodox Commonwealth to the National Communities and the Content of Greek-Russian Spiritual Relations during the Period of Ottoman Domination". He discusses the universality of the Christian Byzantine Empire while it existed and the universality of the Orthodox Church after Byzantium fell. G. Arsh talked about "Greek Intellectuals, Merchants, and Benefactors of National Education in Russia (18th-19th cc.)". Eleni Koukou discussed the diplomatic activity of John Capodistrias as Russian Foreign Minister, on the basis of his own published and unpublished documents. On the basis of personal information and data gleaned from archives in the former Soviet Union, K. K. Papoulidis describes the general social and cultural organisation of the Greeks of Russia, and also discusses the individuals who distinguished themselves in these sectors and in the state machinery of Russia (the diplomatic corps, the army, higher education, etc.). A. Ulunian talked about "Snapshots of the Economic, Social, and Cultural Life of the Greeks of the USSR in the 1920s and '30s". S. Ilinskaja discussed Greek and Russian literary links in the twentieth century; and O. V. Sokolovskaja, finally, talked about the background to the Greek-Soviet commercial and shipping agreement of 1929.