

ABSTRACTS

Maria PAPAGEORGIOU

THE DAY OF ZEUS IN THE "OLD MARRIAGE" RITE OF THE VLACHS OF MOGLENIA

The provisions in the "old marriage" rite of the Moglena Vlachs for the "day of Zeus" (*Joia < Jovis dies*) preserve elements of very ancient pan-Hellenic marriage ritual.

Young wood is cut and brought from the forest and used to heat water in the *hearth*, in reference to the anticipated presence of *Hera* as the *bride* in the form of a *tree trunk* placed on the hearth. *Flowering ivy* is cut and brought from the forest and intertwined with vines to make wedding crowns, in reference to the anticipated presence of *Zeus* as the *bridegroom* (I, 1-2).

A marriage song referring to a *maiden*, who is identified with the *vineyard* and has a *city* in her possession, may be traced back to a hymn to the goddess *Parthenus* as the archetypal *bride*, i.e. the "*maiden at the moment of marriage*", under the local name of *Almopia*. This view is based on the conclusions drawn by the late Professor Georgios Bakalakis from his reading of an inscription referring to a *vineyard of the Goddess Almopia* in the foothills of Mount Pangaeum, as also on the existence of similar inscriptions linking the marriage song with a song from Lehovio recorded by the late Professor Stilpon Kyriakidis (II, 1-3).

G. S. VOGIATZIS

THE INFORMATION ABOUT THRACE PROVIDED BY THE VENETIAN GIOVAN MARIA ANGIOLELLO IN THE YEAR 1470 AND ITS SIGNIFICANCE FOR OUR KNOWLEDGE OF EARLY OTTOMAN RULE IN THE REGION OF THRACE

After Mehmet II had seized Chalcis from the Venetians in the summer of 1470, a Venetian named Giovan Maria Angiolello was taken prisoner and conveyed by land, together with a number of his compatriots, to the Ottoman capital. On the way, he took the opportunity to learn something about the towns and districts of Thrace through which he passed. Together with that of

the Frenchman B. de la Broquière, who had visited the same region some forty years earlier, the information he recorded constitutes the principal evidence from western travellers about early Ottoman rule in Thrace and adds considerably to the few data we have from other sources about the demographic, economic, and cultural impact of Ottoman dominion on the region of Thrace, as also about the importance of the urban centres, which seems in some cases (such as Komotini and Adrianople) to have remained much the same or to have increased after the conquest, and in others (such as Xanthi) to have diminished in comparison to the Byzantine period.

Pelagia ASTREINIDOU-KOTSAKI

THE ARCHITECT IN THE OTTOMAN PERIOD

Subjects discussed in this study include the institution of the “imperial architect”, his intervention in the organisation or otherwise of cities during the period of Ottoman rule, the organisation of large worksites and major construction works, and the “urban architect”, a term which appeared at the time of the great demographic changes.

The design of architectural works, the transporting and storing of materials, the locating and transporting of skilled workmen, and the practice of “mass deportation and resettlement” are all points for discussion. Finally, the differential role of the “urban architect”, as described in published sources, as inspector and controller of building in the cities by the craftsmens’ guilds provides information that the writer believes will assist a better understanding of the period.

Georgios NIKOLAOU

INFORMATION ABOUT CAPTIVES IN THE PROVINCE OF KALAVRYTA BASED ON AN UNPUBLISHED LIST OF 1828 AND LATER DOCUMENTS

This study publishes an unpublished list of 1828, which is in the General State Archives (Capodistrian Archive, General Secretariat) and contains 202 names, mostly of women and children who were taken prisoner in the mountainous region of Kalavryta (northern Peloponnese) during the Greek War of Independence. It was sent to President John Capodistria in response to a spe-

cial directive connected with efforts to liberate the Greek captives, who either were with the Egyptian army in the Peloponnese or had been taken as prisoners of war to Egypt and other parts of the Ottoman Empire.

Later, likewise unpublished, documents from the Archives of the Greek Foreign Ministry reveal that all the efforts to liberate the prisoners between 1828 and 1831, as also after 1837, bore little fruit. The captives were shifted about from place to place; their captors either concealed their whereabouts when they were sought or refused to release them, on the pretext that they had already embraced the Moslem faith; their captors usually demanded exorbitant sums of money; in some cases the prisoners themselves did not wish to return home after so many years in captivity; some of them had indeed converted to Islam. All these reasons, and many more, made it exceptionally difficult to liberate them. In the end most of the captives from Kalavryta never did return to Greece.

Xanthippi KOTZAGEORGI

MUSIC AND DRAMA IN THE GREEK COMMUNITIES IN BULGARIA
(LATE 19th - EARLY 20th c.): "NATIONAL AND ARTISTIC PLEASURE"

A historical part of the peripheral Hellenism, many of the Greeks of Bulgaria already enjoyed a firmly established urban lifestyle by the mid-19th century, and by the end of the 19th and beginning of the 20th century most of them had adopted a totally urban mode of social life and activity. Thus, in the urban and semi-urban communities of Philippopolis (mod. Plovdiv), Varna, Pyrgos (Burgas), Stenimachos (Assenovgrad), Anchialos (Pomorie), and other smaller places, music and drama developed to meet the urban Greeks' new demands for entertainment. The music and drama associations undertook to supplement social and cultural life in the larger, wealthier urban Greek communities by organising dancing parties and concerts and giving theatrical performances, while the travelling Greek theatre companies contributed their own performances. These cultural events also served the Greeks of diaspora (outside the secure bounds of the Greek state) as demonstrations of ethno-cultural self-reliance or superiority —especially in the multiethnic context of the communities in Bulgaria— and also as a means of inculcating national awareness and holding together the broader strata of the local Greek population who had no other means of consolidating their Greek consciousness, such as joining associations or receiving a Greek education.

Ioannis PAPADRIANOS

SERBIA, THE BALKANS, AND THE GREAT POWERS
AT THE BEGINNING OF THE TWENTIETH CENTURY (1903-7)

At the beginning of the 20th century a major change took place in the internal situation on the Balkan Peninsula. Commerce, which was marching in step with economic progress in Europe, the development of transport and communications, and the increase in the population led to a splendid economic and national resurgence in the Balkan states.

However, the economic and political southward expansion of Austro-Hungary directly threatened Serbia, which was obliged to seek support from the other Balkan countries. Unfortunately, Serbia's efforts to reach an understanding with its Balkan neighbours had no practical results, because the inter-Balkan rivalry over Macedonia made any degree of co-operation impossible or at least ineffectual. The Great Powers, and particularly Austro-Hungary, exploited this rivalry to prevent the Balkan states from agreeing among themselves and to scotch Balkan unity.

Constantine PAPOULIDIS

FROM ODESSA TO MOUNT ATHOS AND THESSALONIKI
(The Russian Merchant Shipping Company in the 19th and 20th centuries)

The Orthodox Imperial Palestinian Company, the Russian Archaeological Institute of Constantinople, and the Russian Merchant Shipping Company all made their début in the Balkans and the Christian East with state funding in the second half of the 19th century. These three organisations were founded and put into action with the ultimate aim of promoting Russian interests in this sensitive area of the eastern Mediterranean, the first from a religious, the second from a scientific, and the third from a commercial point of view.

Having examined the founding and the structure of the company, the writer describes its activities on the Odessa - Mount Athos - Thessaloniki shipping route and includes an account of the information the company gave its passengers about Mount Athos and Thessaloniki.

He concludes that the Russian Merchant Shipping Company played a part in the increase in the number of Russian monks on Mount Athos as a result of conveying Russian pilgrims to Mount Athos.

Loukianos HASSIOTIS

THE MACEDONIAN FRONT, 1915-1918
AN INITIAL HISTORIOGRAPHICAL APPROACH

This presentation of the literature relating to the Macedonian Front, based on the place and date of publication and the subject matter of the listed works, does not aspire to provide full coverage of the subject. It simply examines the historiography of the Macedonian Front from a quantitative and qualitative point of view and underlines the need for a profounder and broader approach to the question. The writer discusses the possible reasons why no extensive study of the Macedonian Front has been produced, either in Greek or in any other language, and stresses the importance of the personal memories of the veterans involved.

Anastasios IORDANOGLOU

THE ARMENIAN COMMUNITY OF CONSTANTINOPLE

With their own churches, schools, hospitals, and cultural associations, the Armenians of modern Constantinople, as citizens of the Republic of Turkey, form a perfectly organised community with some forty or fifty thousand members, who belong to the Armenian Apostolic Church. Despite the problems confronting them, they have the potential for a splendid future and are doing their best to bring it about.

Iakovos MICHAÏLIDIS

THE BULGARIAN CHURCH AND THE ACCUSATION SUBMITTED
TO THE LEAGUE OF NATIONS IN 1931

In September 1931, a group of Bulgarian priests wrote to the League of Nations accusing Greece of ill-treating its "Bulgarian minority". This article examines what became of the accusation, which enabled the League of Nations to re-examine the status and situation of the Slavonic-speaking minority in Greece. After some three years of due process and debate, in May 1934 the League of Nations Minorities Department concluded that, generally speaking,

there was nothing reprehensible about Greece's conduct towards the Slavonic-speakers, and thus decided to shelve the issue.

Eleni HAYDIA

THESSALONIKI SPECIAL COURT (1945-6)
THE CASE OF THE ECONOMIC COLLABORATORS

After the end of the Second World War, the Greek Government of National Unity deferred to the widespread feeling that justice should be done and announced the exemplary punishment of those who had collaborated with the enemy. To this end the government passed Constituent Act 1/44, which the Plastiras administration later replaced with Constituent Act 6/45 defining the legal basis for the trials.

The term "collaborators" also embraced those who had established economic relations with representatives of the three occupying powers —Italy, Germany, and Bulgaria— and enjoyed financial gain to the detriment of society as a whole. The economic collaborators found themselves repeatedly in the limelight, because the relevant legislation was constantly being revised in their favour on the grounds that it was necessary to decongest the prisons. It soon became clear that the successive governments were increasingly inclined to resolve their differences with the economic collaborators with a view to easing the burden on the Special Courts and accelerating the desperately slow rate at which the trials were being conducted. The measures that were implemented were favourable to most of the economic collaborators, many of whom were released, while those who were eventually convicted served only very short prison terms.

Spyridon SFETAS

UNDESIRABLE ALLIES AND UNCONTROLLABLE ADVERSARIES:
RELATIONS BETWEEN THE KKE AND THE NOF DURING THE CIVIL WAR (1946-9)

The writer uses published and unpublished material in support of his contention that the attitude of the KKE towards the NOF was purely opportunistic. Bound by its conviction of the existence of a "Macedonian" nation, dependent on Yugoslav assistance, and in a hurry to recruit as many Slavonic-

speakers as possible into the Republican Army, the KKE proved quite unable to curb the irredentist and propaganda activity which the NOF's pro-Yugoslav elements were carrying out among the Slavo-Macedonians. Even after these elements were removed in 1948, instead of including the Slavo-Macedonians as an organic part of the Greek nation and the Greek state, the KKE adopted the Bulgarian notion of an "independent Macedonia", which, although it fundamentally opposed Tito's dominion over Yugoslav Macedonia, committed the KKE to support the secession of the "Macedonian" people from the Greek state.

Kyriakos KENTROTIS

THE IMAGE OF BULGARIA IN THE GREEK PRESS

The Greek press focuses more attention on Bulgaria than on any other Balkan country, except Turkey, where issues relating to the Balkan Peninsula are concerned. News reports connected with Bulgaria are chiefly characterised by close attention to mere facts, rather than commentary or expert opinion. Most of the news and information about Bulgaria tend to concern the political and economic situation and to have a direct bearing on Greek-Bulgarian relations. As presented in the Greek press, Bulgaria is the land of President Zeref, who basically follows a pro-Turkish policy. This influences the image of Bulgaria, which is often regarded with mistrust, owing to the equal-distance policy towards Turkey and Greece. It is also the country that offers the Greek business community many opportunities for investment and profit, and, generally speaking, co-operation with Bulgaria is essential in terms of Greece's Balkan policy.

Between 1990 and 1995, the Greek press credited Bulgaria with the characteristics of a more hellenocentric approach, presenting a Bulgaria behaving as Greece would like it to behave. Usually, in fact, this hellenocentric tone virtually eclipsed the content and significance of the news itself. The few exceptional cases in which Bulgaria's true dimensions and potential were presented did little to counterbalance the general image of the country that was coloured by a quest for anything and everything that might benefit or harm Greek interests. Finally, within this basically simplistic format, in which friends and enemies are taken for granted and suspicion of the role of certain third parties within and outside the Balkans permeates every article, the Greek press presents a common objective. At the turn of this century of

technological and economic progress, irrespective of the specific historical and political differences in their approach to and assessment of Balkan issues (particularly after 1992), Greece and Bulgaria should constantly seek to build upon the positive aspects of their bilateral relations.

Constantine PAPOULIDIS

THE CULTURAL CONTRIBUTION OF THE GREEK MAGISTRATURE OF NEŽIN

Taking as his starting-point Nikiforos Kahrmanis's book *Βιβλιοθήκη της Ριζαρείου Εκκλησιαστικής Σχολής, Εκδόσεις ΙΣΤ΄, ΙΖ΄, ΙΗ΄ αι. (1523-1800)* (The Library of the Rizarian Ecclesiastical School: Publications of the 16th, 17th, and 18th cc. (1523-1800)), Athens 1994, pp. 371, the writer argues that, in order to study the archive (manuscripts and books) of the Greek community of Nežin in the Ukraine (an archive which is now scattered among Nežin, Kiev, Černigov, St Petersburg, and Moscow), we should turn to the library of the Rizarian Ecclesiastical School in Athens, which contains books that undoubtedly also existed in the library of the Greek community of Nežin.