

ABSTRACTS

Nikolaos EFTHYMIADIS

ECONOMIC DEVELOPMENT AND THE BALKANS

Greek industry, and manufacturing in particular, can and indeed must be the stimulus for economic development with an outlook that extends far beyond the borders of Greece.

Despite its abuse at the hands of the state and state intervention, despite its comparatively small size, despite its weaknesses, it still has a dynamic urge for re-organisation, modernisation, new directions, and new activities.

Greece also has strategic sectors with comparatively great advantages, such as food and drinks, for instance, textiles, clothing, etc. With appropriate management and a new industrial policy, they could adopt innovations and undertake enterprising initiatives which could completely transform Greece's possibilities for economic development.

The writer firmly believes that the dual conjunction of our membership of the EU and the opening up of the markets in Eastern Europe presents Greece today with a unique opportunity for economic development, a chance we must not miss.

Xanthippi KOTZAGEORGI

THE GREEKS OF EASTERN RUMELIA (MID. 19th - EARLY 20th CC.): CORPORATE ORGANISATION AND SOCIAL LIFE

In the middle of the nineteenth century, the Greeks of Eastern Rumelia (Southern Bulgaria) were faced with a rising tide of Bulgarian nationalism. It gradually developed from an informal ecclesiastical and educational rivalry (both before and after the establishment of the Exarchate in 1870) into an undeclared struggle for supremacy (with the establishment of the Autonomous Province of Eastern Rumelia in 1879), and was consolidated by a national policy of forcible assimilation (in the framework of the independent Principality of Bulgaria, from 1885 onwards). The Greeks devised various means of resisting assimilation, including joining forces in incorporations and associations of a broadly social nature, but with a very specific aim: to preserve and consolidate their national activity. The forty-eight Greek (literary, philanthropic, educational, and musical) associations and societies that were established in Eastern Rumelia over a period of some forty years went a long way towards achieving their aim. They laid particular emphasis on education, and the means they used were: i) to

set up and maintain schools; ii) to open libraries and reading-rooms and keep them supplied with material; iii) to supply needy schoolchildren in the Greek communities with clothing and books; iv) to provide scholarships for students wishing to continue their studies; v) to organise lectures on national, scientific, and religious subjects; vi) to run night schools; vii) to collect antiquities and open amateur museums; and viii) to organise musical evenings and theatrical performances for philanthropic and educational purposes.

Anastasios IORDANOGLU

THE SALNAME OF THE *VILAYET* OF KOSOVO FOR THE YEAR AH 1318 (1900)

The first Ottoman year-books were published in the midnineteenth century by the Ottoman state, the ministries, the *vilayets*, and by private bodies. Of these, the year-books of the *vilayets* of the Ottoman Empire are extremely important, because they concern such a wide range of subjects, including administration, history, geography, education, population, public buildings, and economic life.

Eight Ottoman year-books were published (in 1879, 1883, 1885, 1887, 1888, 1893, 1896, and 1900) for the *vilayet* of Kossovo, which included the *sanjak* of Skopje. According to the demographic data in these eight year-books, the *vilayet* was inhabited by Albanians, Turks, Bulgarians, Serbs, Greeks, Jews, Latins, Copts, Armenians, and Gypsies.

The ethnic make-up of the population is given in the year-book for AH 1311 (1893), which has the following figures for the *sanjak* of Skopje: Bulgarians 53.9%, Moslems (Albanians and Turks) 42.67%, Greeks 2.63%, Jews 0.47%, Protestants 0.04%, Latins 0.01%, Copts 0.28%. As far as the schools are concerned, the year-books describe them as Moslem, Bulgarian, Greek, Vlach, Serbian, and Jewish. Lessons in the schools were conducted in Turkish, Arabic, Persian, Bulgarian, Greek, Serbian, and Spanish, and French was taught as a foreign language.

Spyridon SFETAS

THE PERSECUTION OF THE GREEKS IN EASTERN RUMELIA IN 1906 AS PART OF
BULGARIAN STATE POLICY

In this brief study, the writer uses mainly archival material to document the view that the persecution of the Greeks in 1906 was not merely IMRO'S (the Internal Macedonian Revolutionary Organisation's) reaction to the successes of the Greek guerrilla bands in Macedonia, but an organised policy by the Bulgarian government. Since the Cretan Question was working out favourably for the Greeks in 1906, the Petrov government wanted to offset this against a favourable settlement of the Macedonian Question for Bulgaria. It therefore presented the anti-Greek movement as an outburst of hatred on the part of the Bulgarian people provoked by

the Greeks' "crimes" in Macedonia, in an effort to arouse the sympathy of the Great Powers, who might then be prevailed upon to satisfy the Bulgarian demands (the autonomy of Macedonia). The writer also mentions the impact of the anti-Greek movement in Greece and the attitude of the Great Powers, the Oecumenical Patriarchate, and the Ottoman government. Because of the crisis in Bulgarian-Turkish relations in 1906, the Sublime Porte's reaction in Sofia to the seizing of the Greek churches and schools was deliberately subdued, in order to avoid exacerbating relations and avert a Bulgaro-Turkish war.

Although the persecution of the Greeks did not bring about the results Bulgaria had hoped for as far as the Macedonian Question was concerned, the seizure of the Greek churches and schools facilitated the Bulgarians' efforts to Bulgarianise the Greeks and precipitated a wave of emigration to Greece.

B. KONDIS

THE INTERNATIONAL DIMENSION OF THE GREEK CIVIL WAR (1946-1949)

The purpose of this study is to examine and analyse 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 did he ask them to bring their armed struggle to an end, fearing that the Greek army would occupy Albania.

Kyriakos KENTROTIS

BULGARIA IN THE POST-COMMUNIST PERIOD: THREE YEARS OF EXPERIMENTATION AS A PARLIAMENTARY DEMOCRACY (1990-1993)

The Zhivkov régime fell in November 1989 more or less of its own accord, with no preceding attempts at a bloody overthrow. In June 1990, the transitional government led by A. Lukanov guided the country to its first free, multi-party elections since the Second World War, which were won by the former Communist, now Socialist, Party of Bulgaria. On 1 August 1990, Zh. Zhelev was indirectly elected President, and re-elected on 19 January 1992 by the people.

On 12 July 1991, Bulgaria acquired a new democratic constitution, article 11§4 of which outlaws political parties based on religious or ethnic criteria. The second parliamentary elections, held on 13 October 1991, were won by the Union of Democratic Forces.

Bulgaria has no clear defence policy at present, and is seeking defensive alliances through bilateral treaties and regional accords. The country's foreign policy reflects its economic and defence options and is chiefly characterised by a rapprochement with Turkey. Relations with Greece are in a state of alarming flux, chiefly as a

result of developments connected with the Macedonian Question.

Yiannis D. STEFANIDIS

SOURCES ON MODERN MACEDONIA
IN THE HISTORICAL ARCHIVE OF THE INSTITUTE FOR BALKAN STUDIES

During the four decades of its existence, in addition to being a centre of scholarly research and publishing activity, the Institute for Balkan Studies has acquired a considerable number of primary sources, both in the original and in various reproduced forms. The present catalogue encompasses two main units of this material - which also includes photographs, the Microfilm Collection and the multi-file Document Section. The latter, which predominantly concerns Macedonia in the late 19th - early 20th centuries, consists of the following seven parts:

- a. copies of documents from the Greek Foreign Ministry (from the period of the Macedonian Struggle);
- b. copies of the Papers of Georgios Tsontos ("Vardas");
- c. records of the Greek Consulate in Thessaloniki (1837-57);
- d. the records of the Metropolis of Nevrokopi;
- e. a codex of three Greek Associations of Strumnitsa (1904-13);
- f. the donation of K. Tsiopros;
- g. private papers and collections, which include the bulk of the original material held at the Institute.

Constantine PAPOULIDIS

THE IMPORTANCE OF RUSSIA'S ARCHIVES FOR GREEK HISTORY

After giving a general account of the archives in the former Soviet Union (particularly in Moscow and St Petersburg), the writer discusses the archives which contain Greek manuscripts and those with manuscripts in other languages on Greek subjects.

P. V. PASCHOS

INTELLECTUAL LIFE IN WESTERN MACEDONIA

This a brief philological study intended to shed light on an interesting aspect of the long-suffering region of Western Macedonia, which has always been threatened by numerous known and unknown dangers.

The study is in two parts. In Part One the writer examines and briefly recounts the intellectual history and geography of such towns as Kozani, Siatista, Grevena, Kastoria, Florina, and Ptolemaïda, as presented in newspapers, periodicals, books

and other local sources and archives. In Part Two he gives a bibliography-cum-index of all the articles and studies that have been published in three major periodicals: *Elimiaka* (the organ of the Kozanians' Association of Thessaloniki), *Siatistina* (the organ of the Siatistians' Association of Thessaloniki), and *Etairia* (published by the Florina Society of Letters and Arts).

Marina MARINESCU

"SAPERNE PIU CHE BERTOLDO..."

The paper reveals the social and ethnic identity of the readers of G. C. Croce's book *Bertoldo* (Milan, 1606). The text was translated repeatedly into Greek and then into other Balkan languages and adapted to the local cultural milieu. In the 18th and 19th centuries it circulated among a larger public, consisting of clergymen, scholars, Greek-speaking nobles and landowners, and craftsmen and merchants as well.

Since the level of the readers' education was steadily rising, the book no longer corresponded to the requirements of the time and was replaced by original works and translations from European literature. Initially appreciated for its moral values, it eventually became a reading book for school children.

The history of the book is thus related to the continuous improvement of the knowledge of the reading public. Its identity was not always the same, but changed according to the social evolution in the Balkans. The analysis shows that, with respect to popular literature, one has to take into account the relationship between a certain book and its readers at a certain moment in time.

Maria G. PAPAGEORGIOU

A CRITICAL REVIEW OF R. VULCANESCU'S *MITOLOGIE ROMÂNĂ*
(ROMANIAN MYTHOLOGY), BUCHAREST (EDITURA REPUBLICII SOCIALISTE ROMANIA)
1985, pp. 712

The writer discerns a "mixed Greek influence" in Dacian, Gettic, and Romano-Dacian mythology. He dismisses the possibility that the Greeks of Pontic Dacia might have played a part in Romanian mythogenesis and believes that the Koutsovlachs and the Moglena Vlachs are "branches on the Romanian people". However, the latter provide evidence which contradicts what he says. 1) He includes among the peoples who poured into Dacia during the Indo-European migration the *Dorians*, the earliest inhabitants of the *Dorian land*, who established the *Elacatia* and *Ergatia* festivals in honour of the pre-Apollonian god *Heracles*, patron of stockbreeding and agriculture. 2) He maintains that the gods Fartat and Nefartat were born of the same womb, the primeval void or Chaos, even though the word *fratir* means "brother of the same father"; lacking evidence, he does not realise that the god dressed as a

shepherd or farmer is the pre-Apollonian Greek god *Melo* or *Echetlus*. 3) He confuses the *Lochian Fates*, which entered the country through the Greek colonies, with the *Bears* of Artemis, which came via Thrace. 4) He thinks *Glyco*, the *Pellaeian Dragon* of Tomis, is the serpent which emerged from the primeval waters. 5) Lacking evidence, he does not realise that the shepherdess Baba Dochia had the name *Eudocia*, which is the key to the time-honoured Boeotian, and indeed Pan-hellenic, custom whereby the engaged daughter (Kore) receives from her mother-in-law (Graeca) striped bread, a head-covering, and permission (*eudocia*) to visit the family graves. 6) The writer uncritically believes that the *paternal voice* of General Comediolus' (579-82) soldiers, which was broken up into dialects when it became *maternal*, was the ethnic tongue of the Romanian people. He thus refers to the Romance dialects spoken south of the Danube as "Romanian".