

# ***Abstracts***

*SPEROS VRYONIS*

THE GHOST OF ATHENS IN BYZANTINE AND OTTOMAN TIMES

Among early Byzantines the history of the Athenians retained some interest for the history of education and the last phase of the performance of pagan religious ceremonies. After the reign of Justinian even this restricted history disappears, and Athens lives on as a kind of mythic survival of the Byzantine literary cult of ancient Hellenism. Still the use of both forms of the Greek language (learned, popular) continued as is evidenced by the Parthenon inscriptions and the writings of Byzantine classicizing bureaucrats. This “ghost” of classical Athens became even more diluted in Ottoman times. It was in the writing of two historical memories by two Athenians that the Ghost of Athens and its actual contemporary history were reunited at a time of the influence of the European Enlightenment and the expansion of capitalist institutions (maritime commerce). The two authors were the Athenians Benizelos and Skouzes, the former a classicizing teacher and the latter a merchant marine captain.

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GEORGIOS SALAKIDES

THE PROVISIONING OF ISTANBUL WITH WHEAT IN TURBULENT TIMES:  
YENİŞEHİR IN THESSALY AT THE END OF THE 18th CENTURY

In the following article the judicial records of Yenışehir (Larissa in Greece) are studied in order to form an image of the difficult situation prevailing in the Ottoman Empire in the last years of the 18th century as concerns the issue of providing Istanbul with wheat. We find out that the Ottoman government, just two years before the establishment of the *zahire nezareti* (ministry of grain and provisions) as a drastic measure of coping with the problem, was doing its best both by applying a strictly state-controlled trade and by imposing a sort of taxes called *mubaya'at-i miriye*.

ČEDOMIR ANTIĆ

MONTENEGRO AS PERCEIVED BY A BRITISH DIPLOMAT  
THE REPORT OF COLONEL HUGH ROSE IN 1852

The following article deals with the image of Montenegro, a little country from the South-east European periphery, as perceived by a member of the nineteenth century British political élite. The history of this petty entity, less populated than an average English city, became especially important on the eve of the Holy Places Crises (of Palestine, 1853). A single dispute over the Montenegro-Ottoman border threatened to turn into European war, just a year before the Crimean War commenced. In regard the Montenegrin question, the always sensitive European "balance of power" was upset with the appearance of the unexpected alliance between Russia and Austria. The unique interest of the British Empire then started, for a short period of time, to be tied in with this almost unknown principality. The attitude of British diplomacy to Montenegro, image of the principality reconstructed in the Colonel Hugh Rose's report and its sources, could contribute not only to the advance the history of British foreign relations, but also to the development of the history of Montenegro.

PIERRE VOILLERY

LE KAZA DE STARA ZAGORA (ESKI ZAARA) SELON LES DESCRIPTIONS  
PUBLIÉES PAR LE *CARIGRADSKI VESTNIK* (1858)  
ET LE DOCTEUR POYET (1859)

Contribution à l'histoire des provinces Bulgares de l'empire Ottoman  
au milieu du XIXe siècle

(PREMIÈRE PARTIE)

Stara Zagora est une ville de Roumélie bulgare d'environ 20.000 habitants au milieu du XIXe siècle. Elle présente la particularité d'avoir fait l'objet de deux enquêtes statistiques, la première par le Bulgare G. Slavov en 1856, la seconde par le Français Poyet en 1859.

Ces deux textes sont connus mais n'ont jamais fait l'objet d'une étude systématique. C'est la première fois qu'ils sont re-publiés *in extenso*. Ils sont réunis ici pour la première fois. Ils permettent pourtant de voir se dessiner sous nos yeux une communauté bulgare dans les différents aspects de son existence en pleine période du *tanzimat*, qu'ils soient géographiques, administratifs, communautaires, démographiques, économiques, fiscaux, commerciaux, culturels ou religieux.

La première partie de cette étude s'attache à mettre en valeurs les quatre premiers volets. La seconde partie décrira les autres aspects de la vie de cette cité qui, par sa normalité, est à l'image de bien d'autres villes de Roumélie ottomane au moment où le mouvement national bulgare est en plein essor et où se tissent de nouveaux rapports entre les communautés de confession différente.

PETROS SIOUSSIOURAS

GEOPOLITICAL INTERESTS IN THE CORFU INCIDENT AND THE PEACEFUL  
RESOLUTION OF DISPUTES IN THE CONTEXT OF THE LEAGUE OF THE NATIONS

The establishment of the League of Nations constituted the cornerstone and the crowning achievement of the Peace Treaties, which ended the First World War. The union of the states of the time, which was based on the common wish to establish a permanent peace after four consecutive years of war, was the inspiration of the American President Wilson, who believed that the pre-existing European security system, the Directorate of the Great

Powers, constituted the basic cause for the war. The Corfu Incident presents special research interest and is important for the drawing of useful conclusions, as it was the first incident that surfaced the inherent weaknesses of the new and promising system of collective security, established by the League of Nations. Mainly because the dispute that arose between two disproportionate in power states —Greece and Italy— pointed out the weakness of the new collective security system to resolve disputes using law as a base. The weak Greece, a victim of fascism, as this was expressed by Mussolini, was considered the victimizer by the League of Nations because of the strong pressure exercised by Italy to the League of Nations.

*KIRIAKOS PAPOULIDIS*

LA MIGRATION DES RÉFUGIÉS GRECS D'ASIE MINEURE EN GRÈCE  
(1919-1923) ET LA MÉMOIRE DES "PATRIES PERDUES"

A la suite du désastre d'Asie Mineure (1922) et du Traité de Lausanne (1923) instaurant l'Echange greco-turque des populations, environ 1.300.000-1.500.000 million réfugiés chrétiens d'origine grecque ont dû abandonner leurs terres natales en Asie Mineure, au Pont, en Cappadoce et en Thrace Orientale pour s'installer en Grèce, sur le territoire de l'État-nation, qui était devenu exclusivement balkanique et archi-pélagique.

La disparation (déracinement, exil, déportations) de la présence grecque en Anatolie constitua une défaite de l'Hellénisme ainsi que la fin du projet politique de la Megali Idea. Au contraire l'installation de ces réfugiés dans les nouvelles provinces du pays (Macédoine, Thrace, Epire) permit à l'État grec de lancer, à travers ce flux migratoire qui constituait une arme démographique, le processus de nationalisation de son territoire (voire hellénisation) dans une perspective d'homogénéisation aux dépens des autres populations (slavophones, albanophones, turcophones) qui se plainquirent d'une politique systématique d'assimilation par l'interdiction de leurs langues respectives.

Toutefois l'intégration de ces populations anatoliennes à leurs "nouvelles patries" passe par la mise en place d'une iconographie, c'est-à-dire d'un système des symboles (drapeaux, nomenclature toponymique, monuments de commémoration, sites religieux, souvenirs historiques) auxquels "la population de la région considérée a foi" et qui constituent "le nœud gardien de la communauté nationale" selon Jean Gottmann.