

A b s t r a c t s

STAVROS CHRISTODOULOU

The Pontic Kingdom Under Mithridates VI

The work is dedicated to the research of life and reign of the legendary ruler of Pontos and creator of the Black Sea Empire – Mithridates Eupator VI.

As the last independent monarch of the Hellenistic era left standing, Mithridates was an ambiguous figure that is embedded in the universal history as the ruler, who dared to challenge the power of Romans at the height of their dominion, who, in their turn, were “fascinated” by the courage and ideals of the rival. Throughout centuries, Mithridates VI also remains as a person of extraordinary intellectual achievements. The evidence of the greatest Hellenic empire since Alexander the Great is scattered throughout many ancient texts.

The purpose of the study is to examine how the Pontic Kingdom was changing through time, how the people of the empire interacted with their environment and surroundings, and created the cultural landscape.

The material of the research are written sources about Mithridates Eupator VI and the Pontic Kingdom, research works of numerous scholars and finds of archaeologists that ran excavations on the site of the Kingdom.

DOROTHEA VALENTINOVA

Theodosian Code: *Fides Catholica Adversus Paganos et Haereticos*

The period between the 4th and the 5th centuries AD was a time of a dramatic change in the relations between the traditional Mediterranean religions and Christianity. The 4th century started with systematic attempts for extermination of the new faith, endangering the old value systems, including that of the Romans. In 303 AD began the worst final stage of the Christian persecutions, and it lasted until 311 AD, when the Edict of Toleration officially ended Diocletian’s anti-Christian policy. As inevitable result of the legalization of Christianity in 313 AD with the Edict of Milan,

the traditional Roman Paganism lost its dominant role. By the end of the century the balance of powers shifted from a temporal equilibrium to the favor of the Orthodox Church. In that sociopolitical context the policy of Theodosius II *contra paganos et haereticos* was clearly aimed at the establishment of *fides catholica* as the only legitimate state religion in the Empire. Its grounds, its legitimacy, the legal mechanisms for its protection against its “enemies” were clearly defined and strictly regulated by imperative titles in *Codex Theodosianus*. The article is aimed to reconstruct those principles of “*fides Catholicae observantiae*,” following *The Theodosian Code*.

PHOKION P. KOTZAGEORGIS

Yürüks and Environment in Early Modern Halkidiki

The paper explores the possible effects on the environment caused by the newcomers in the Halkidiki during the Ottoman period. The main idea is the following: how (and if) the immigration of the Turkish nomads or semi-nomads (in Turkish: *Yürüks*) changed the human and physical landscape of the area. We try to analyze the settlements network of nomadic origin, its development towards the sedentarization, and the socio-economic relations with the indigenous villagers. The conclusion is that the newcomers exacerbated the environment and particularly the soil through livestock farming, while the effects of their activities are minimal on the deforestation.

ELIAS KOLOVOS

Mines and the Environment in Halkidiki: A Story from the Ottoman Past

The aim of this paper is to discuss the history of the little known today Ottoman investment in mining in Halkidiki (Siderokavsia, Ott. Sidrekapsı), between the 15th and the early 19th centuries, focusing on its social and environmental aspects. The function of the Ottoman mines seems to have transformed the environment in western Halkidiki, through the exploitation of the subsoil and the forest.

ANTONI MIRONOWICZ

**The Activities of the Patriarch Teofanes III in the
Polish-Lithuanian Commonwealth**

The Union of Brest divided the Orthodox Church into two factions: a) the Orthodox faction including most of the clergy and faithful and the bishops of Lvov Gedeon Balaban (1569-1607) and of Peremysl Michael Kopystensky (1591-1610), b) the Uniat faction including the remaining Orthodox hierarchy and supported by the king and the Catholic church. During the first twenty five years after the synod in Brest the Orthodox community failed to re-establish the legal status of the Orthodox Church from before 1596. The Uniats managed to achieve a legal status which allowed them to take over all of the privileges of the Eastern Church in the Commonwealth. They took over most of the bishoprics, churches and monasteries. Nevertheless they failed to fully triumph over the Orthodox Church. Neither did the Uniats gain an appropriate position in the Latin Church. The Orthodox community never accepted outlawing their church. In local and national parliaments Orthodox nobility, supported by the Protestants, argued for the return of the rights of the “Greek faith” and bishoprics with their benefits. The parliament, fearing religious uprisings issued two constitutions in 1607 and 1609, which officially acknowledged the rights of the Orthodox Church in Poland.

VLADIMIR BOŠKović

**Unveiling the Male Empires:
Jelena Dimitrijević in Thessaloniki**

When she decided, on that July day in 1908, to change her original destination and instead of Western Europe, to travel to Thessaloniki –after reading in a newspaper that Turkish women “unveiled themselves”– Jelena Dimitrijević did not know that she would bring an epistolary travel account from that journey, and that it would become a rare and curious testimony of times.

The center of that strange Young Turk Revolution, progressive and anachronistic at the same time, Thessaloniki at the beginning of the last century comprised an apotheosis of the Ottoman state ideology, with its multiethnic population: Turks, Greeks, Armenians, Levantines, Vlachs,

Sephardic Jews, a community of “converts” (Islamized Jews, *Dönme* or *Mu'min*, “the faithful ones”), various peoples, many of which had disappeared in the wastelands of history, gathered around the great harbor on the shores of the Thermaic Gulf. That vanished world received one night Mrs. Jelena Dimitrijević, the spouse of a Serbian military officer, a renowned writer, an ardent patriot, a devoted feminist who spoke six languages, and whose poems dedicated to beautiful Muslim women already in her youth had brought her the nickname “Serbian Sappho.” Through her acquaintances with some of the most notable members of the Young Turk Committee of Unity and Progress (including the family of Ismail Enver, one of the leaders of the Revolution), through her familiarity with Turkish women, many of whom she knew from her days in the city of Niš while it was still part of the Ottoman Empire, but also through her personal culture, she was soon received in the best houses of Thessaloniki –Turkish, Jewish, and Greek– and described her impressions from this six-week journey in ten letters, all addressed to her French friend Louise St. Jaksic, professor at the Higher School for Girls in Belgrade.

DAVID WILLS

**The Salonica Campaign of the First World War from
an archaeologist’s perspective:
Alan J. B. Wace’s *Greece Untrodden***

Alan J. B. Wace (1879-1957) was renowned as an archaeologist, Director of the British School at Athens, and collector and curator of Greek folk textiles for the Victoria and Albert Museum. During the First World War he worked clandestinely in Athens for British intelligence. In 1964, *Greece Untrodden* was published posthumously. The various chapters recount folk myths gathered during his extensive travels in rural Greece, together with the experiences of a fictional archaeologist, George Evesham.

This paper argues that in *Greece Untrodden* Wace satirized those twentieth-century British scholars and travellers who viewed modern Greece through its past. Evesham the archaeologist is described as foreseeing his own death in the very modern industrial conflict that was World War I. Yet this is revealed to him through a meeting with a classical nymph – the reality of the present is mediated through the imagined past. Wace characterized British military participation in the Salonica front as “fruitless” in

Greece Untrodden, because it was undertaken under the misapprehension that modern Greece was synonymous with its ancient history.

IOANNIS S. PAPAFLORATOS

The Italian Policy In Epirus (1861-1918)

The interest of Rome in the region of Epirus dates back to the establishment of the Italian state in 1861. The Italian kingdom was not able to compete with other major powers in distant markets and to undertake overseas campaigns. Therefore, it sought an outlet in the vicinities of the Balkans and of the Middle East. Unfortunately for Italy, even in these areas, any direct confrontation with Germany (which had invested heavily in its policy towards the East), Great Britain (the economic leadership of which was undoubted because it was based on Egypt and on the control of the canal of Suez) or France (which had concluded the first capitulations to the Sultan and had deep roots in the area) was unthinkable. The only way left to Rome was to attempt to take advantage of the competition between the Great Powers.

The eastern Adriatic coast was a favourite target for the Italians because of its geographical proximity, the dominant role of Genoa and Venice in the region in previous centuries and the apparent inability of the Ottoman Empire to meet the requirements of the time. The control of this area was to become one of the major objectives of the Italian foreign policy for a long time. Moreover, many Italo-Albanian intellectuals, who lived mainly in the former Kingdom of Naples and Sicily, made a propaganda campaign to influence the public opinion.

VAIOS KALOGRIAS

Mihailović - Zervas: A comparative study of Resistance and Collaboration in Serbia and Greece (1941-1944)

This proposal concerns a comparative analysis of the military and political activity of the two most significant figures of Serbian and Greek non-Communist Resistance, General Mihailović and General Zervas, during the Axis occupation. Both were officers of the pre-war Yugoslav and Greek Army and led the national inspired movements of Cetniks and

EDES. Both came into conflict with Tito and EAM. And both made contacts with the German occupation authorities. But there were also differences in their strategy towards the Communist-led partisans and other “enemies of the nation” and the Axis Powers. They also failed in their attempt to establish a common anti-Communist Balkan Resistance Front.

Object of the paper is the examination of the question if the two cases were identical, that means if Zervas was a “Greek Mihailović.” The research is based on records of the German Army and the British administration and on Greek sources such as the Papaioannou Collection in Gennadius Library, which contains valuable information about the guerilla structure of EDES in Epirus.

MANOLIS G. SERGIS

**The Shifts in the Significance of Symbolic Monuments:
The Case of the *Lion of Samos***

The present study deals with the shifts in the significance of a historic monument, namely, the Samian Heroes’ one placed at the Pythagoras square of the town of Limenas (Greek island of Samos), and its symbol, the lion, during the period 1930-1977. In particular, this study confirms once more that the monuments should not be considered as static constructions with a stable conceptual content but as a dynamic presence which can be variously interpreted by the society. More specifically, the presence of the lion as the symbol of the Heroes’ monument, which was selected to be built by some local people and some Athenian scholars in the occasion of the 100th anniversary of the Greek Revolution (as was the case in other cities of the country), was considered by a group of local Press people and some others of the same opinion as an irrelevant to the local symbolic system tradition symbol and therefore was condemned and ridiculed. However, in due course of time the monument and its symbol (the lion) have been widely accepted since they have kept been transformed conceptually and have continuously integrated new elements from the historic and social reality of the specific cultural tradition of the area.

In the final part of the study, a brief reference to the symbolism of the lion in the Greek Folklore is made with elements from the folk literature, the art, the History, the religion, etc. The study is based on research in the local (Samian) Press of the aforementioned period and on folk texts of the same period.