

# ***Abstracts***

*MITHAD KOZLIČIĆ*

ADRIATIC SAILING ROUTES AS REPORTED  
IN THE 14th AND 15th CENTURY PILGRIMS AND TRAVEL REPORTS

Modalities of sailing over the Adriatic have not been dealt with much in publications so far. This is particularly true of sailing routes at the turn of the Middle Ages to the modern world. The historical source of this paper is one French and four English pilgrims and travel reports from the 14th and 15th century. The analysis of their Adriatic itinerary has shown that they mostly used the shipping the final destination of which was somewhere in the Mediterranean, so they sailed across the Adriatic under the regime of long coastal navigation. They would set out from Venice, sail to the Northern Iстриan Coast (Novigrad, Poreč, Rovinj or Pula), and then along the Eastern Adriatic up to the island of Corfu. On their way back they would sail by the same route. The justification for these routes is not given in historical sources under research but it can be found in the results of scientific hydrographic researches at the beginning of the 19th c. (C. F. Beautemps-Beaupré) and the first Adriatic pilot from 1830 (G. Marieni), which summarizes centuries long navigation experiences. It comes out that voyages were more frequent along the Eastern Adriatic due to the protection reasons, primarily against *bora*, since this part of Adriatic provides much more shelters. Navigation along the Western Adriatic is recommended only in summer, in nice weather. Similar sails in other periods are still to be investigated, with the use of similar methodology.

*SPARTI MARANGOU-DRYGIANNAKI*

ORTHODOXY AND RUSSIAN POLICY TOWARDS GREECE IN THE 19th CENTURY:  
THE PHILORTHODOX SOCIETY'S CONSPIRACY (1830-1840)

After four hundred years of Ottoman rule Greece became an independent State in 1828. After its presidential system was replaced by Otto's monarchy (1835-1862), the three political forces, the pro-British, the pro-French and the pro-Russian clashed for power and influence with foreign power backing.

One of the most interesting aspects of this power struggle was the conspiracy of the pro-Russian faction (1837-1840), based on the common bond of Orthodox Christianity among Greeks and Russians.

The conspiracy, involving some of the best known War of Independence heroes, their relatives, and the Russian Embassy failed and the conspirators were tried in court.

*D. A. SAKKIS*

CULTURAL PATRIOTISM IN THE SOUTHERN BALKANS:  
THE CASE OF GREECE (1833-1848)

Since the very first days of the Greek state, there was considerable activity in supporting the cultural advancement and education of the nation's youth. The prospects for acculturation were directly connected with Greece's "mission" to channel the knowledge of the West to the East. This "mission" was put together, especially during the Romantic period of modern Greek history, out of existing cultural material which the Greeks regarded as symbolic of the nation. The creation of this consciousness and the systematic cultivation of cultural supremacy led to a kind of "self-confidence" and went hand in hand with the birth of irredentist prospects.

The ideology of "Hellenism" gave birth to a Greece which felt it had to take cultural action as the heir to the ancient cultural heritage. In many cases, the message was clearly received by the Greek people. And so, to a considerable extent, apart from government support, the schools (which were the means by which the Greek people achieved their cultural advancement) were organized and run thanks to the financial sacrifices made by ordinary, poor people, who realised the importance of education for the human race in general and the contemporary Greeks in particular. The Church, some municipal authorities, and a few private donors also made a substantial contribution. All, people and institutions, were motivated by the same ideology of "Hellenism" and "cultural patriotism", which was assiduously fostered by politicians and intellectuals and propagated by the Greek schools.

One is also struck by the fact that, on the Greek islands at least, at a time when the social roles of the two sexes were quite distinct, because girls, mainly, were excluded from the productive process, parents were very concerned with their daughters' education. However, there is a possibility that all the simple, illiterate Greeks who made a contribution to the education and cultural advancement of the nation might have not nursed conscious sentiments of "cultural patriotism". In many cases, simple, illiterate peasants adopted the ideology of their socio-economic superiors and of the intellectuals, and as a result made an equally heartfelt contribution to the educational process out of their own meagre finances.

*DUŠAN T. BATAKOVIĆ*

THE FIRST LIBERALS IN SERBIA:  
THE CIRCLE OF "PARISIANS"

The paper deals with the development and the political influence of the liberals, the first domestic political élite of Serbia in mid-nineteenth century, educated mostly in Paris. In contrast to so-called "Germans", the Serb élite that came to Principality of Serbia from neighbouring Habsburg Monarchy, importing Austrian-type bureaucratic and autocratic political patterns, the "Parisians" brought to Serbia the French ideas of constitutionalism and political freedoms. Led by Jevrem Grujić, Vladimir Jovanović and Milovan Janković, they believed that a peasant Serbian society deprived of aristocracy and organized into extended families seen as a core of democratic society could easily embrace Western political ideas. Their first important political appearance of the Parisians was at the Assembly of Saint Andrew in 1858, when they defended the sovereignty of the nation and the National Assembly as the French-type Parliament. The political action of the early liberals in Serbia was appealing to the next political generations.

*LEONIDAS RADOS*

THE FIRST ROMANIAN NEOHELLENIST:  
CONSTANTIN ERBICEANU (1838-1913)

Constantin Erbiceanu, a pioneer in the field of Neogreek studies (especially on the field of Greek influences in the Romanian culture), accepted without uproars in the historians and the theologians conclave as a reliable specialist, enjoyed fame and great authority in the final decades of the 19th century but, after his disappearance was soon forgotten; the present study, conjoining the historiographic and prosopographic perspectives, aims at redeeming an inequity of the Romanian historiography, the damnation to a century of oblivion and disregard.

Born on the 5th of August 1838 in the Erbiceni village of Moldavia, he remained motherless at the age of 10. After graduated the "Socola" Theological Seminary in 1858, he enrolled for the preuniversity courses of the future "National Highschool" from Iassy, and, in 1860, he decides to attend the Faculty of Theology at the University of Iassy. Being a remarkable student, conscientious, sobre and diligent, he proposed in 1865 for a scholarship in

Athens, where he learned well Ancient and Modern Greek up to 1868.

Returned home, he became a professor and married in 1873 Aglaea Negrescu, related to the rich Zappas. The next ten years were peaceful and his greatest concern was to support his family, getting ever larger (2 girls and 3 boys).

The chance to assert himself came pretty late, in 1882, when the metropolitan bishop asked him to publish a clerical magazine, financially supported by the Church. Erbiceanu was the man-of-all-trades of the new magazine and his career and life gets for a constant ascent. In 1885, at an anniversary festivity his lecture made a strong impact on the audience and the Minister of Public Education (D. A. Sturdza) invited him to Bucharest, to teach at the Central Theological Seminary. The neohellenist accepted and he was appointed in 1887 professor at the Central Seminary, Manager of the Church Printing House, editor at the "Biserica Ortodoxă Română" magazine and substitute teacher at the Faculty of Theology.

His work as a Neohellenist brings him a great authority in the fields of history and philology and Greek erudite societies close him as a member in 1886 and 1889. He was awarded numerous medals and badges that tell their own story about his claiming, yet his supreme recognition, the designation for an academic chair, came in the spring of 1899, at the age of 61. Nonetheless, his activity gradually slows down, because of his sickness and great age.

He began to write late (but this is common to almost all his successors in the field) and he spent his life especially publishing and translating some historical and literary sources, publishing studies on ecclesiastic history or dealing with the Greek cultural influences. In order to draw up his work, Erbiceanu appealed to his knowledge of Ancient and Medieval Greek history, always seeking to be well informed. He was analysing carefully the manuscripts and the documents, "his loyal friends", as V. Pârvan wrote, and he frequently visit the monasteries throughout the country hoping to find new sources of information about the past.

For his opinions regarding the Greek influence and the Phanariot century, Erbiceanu was accused by enemies to be "the Greeks' man", to play the game of the Greek propaganda, but the evolution of his career, the audience and the prestige that he came to enjoy contravene with those suppositions.

Having to fight against the prejudices of his time according to which the cultural creations within Romanian borders were not written in the national language and, moreover, they originated in the Phanariot epoch or in the entire epoch of the Greek influence and were not interesting for the study of the Romanian culture, Erbiceanu tried, fighting sometimes the windmills, to

alter his contemporaries' beliefs and mentality and his on-goings were mostly successful.

*PIERRE VOILLERY*

HELLENISME AND THE BULGARIAN REVIVAL.  
ACCULTURATION, MODEL OR MATRIX?

In this conference made at invitation of the Institute for Balkan Studies, the orator insists on the main influence of hellenism all along bulgarian history since the installation of this people in the balkan peninsula.

This cultural and religious environment had an institutional development with the co-regency delegated by ottoman power to the orthodox Patriarch. It culminated with the so-called phanariot era which must be examined with historical criticism for one reason: the panariot rulers sometimes persecuted the bulgarian in the name of preeminency of the greek language and culture, but sometimes, the ecclesiastical hierarchy adopted more respectful attitudes towards the same population. In the same time, the same society, of which the ecclesiastical part fought against emancipation of the ottoman christians, was influenced by the lumières and by the movement for nationality and stayed at the origin of penetration of ideas of modernity and emancipation in the balkanic population.

The bulgarian elites were a full part of this movement on a political and nationalistic point of view but also in their personal choice and behaviour.

*ATHANASSIOS E. KARATHANASSIS*

CONCERNING THRACE: ADRIANOPLE IN THE EIGHTEEN-SIXTIES

The Greek Consul in Adrianople P. Logothetis informed his Ministry in Athens about prevailing conditions in the vilayet of Adrianople in his report of 17th October 1865. He begins this report with a statement on education in Adrianople giving a negative picture of jealousy and poorly understood antagonism between the local Greek citizens and those Greeks who were temporary residents in Adrianople, but receiving, at the same time, the brunt of the patriotism among the Greeks of Adrianople. Logothetis cites the curriculum of the Greek schools and gives an analysis of all the schools, Greek, Bulgarian, Turkish, etc. in the city. Logothetis considered that the Greek women of Adrianople were distinguished by their mental agility, their intelligence and their

aptitude for learning; the Ottoman women were more intelligent than their husbands and had a strongly assertive demeanour; the Ottomans, according to P. Logothetis, of Adrianople were distinguished from others of their race firstly by their manly bearing and secondly by their love of all things Russian.

Logothetis cites the presence in Adrianople of Slavs and Bulgarians as well as their national activities during this critical period against the Hellenism of Thrace. Other subjects cited by Logothetis in his report were: methods of governing; Greek elders; trade in Adrianople; export of carcasses and skins; and products of the region (rice, roses, wines, oak masts, olives etc.).

*THEO KARVOUNARAKIS*

END OF AN EMPIRE: GREAT BRITAIN, TURKEY AND GREECE  
FROM THE TREATY OF SEVRES TO THE TREATY OF LAUSANNE

An analysis of British foreign policy toward Greece and its claims on the Ottoman Empire in the aftermath of the First World War. To advance its own interests Britain supported a significant Greek role in the Eastern Mediterranean but not without difficulty stemming from domestic disagreement or reaction from its allies, particularly the French. Although morally encouraging and diplomatically helpful, Britain took no drastic initiatives on behalf of its Greek protégés, adopted a “wait and see” policy vis-à-vis the Greek campaign in Asia Minor and eventually abandoned Greece as well as its own hegemonic designs on Asia Minor when it was deemed necessary by changed circumstances and higher policy priorities.

*ROBERT STALLAERTS*

ACADEMICIANS AND SCIENCE IN THE SECESSION OF THE YUGOSLAV REPUBLICS:  
THE CONSTITUTIONAL AND ECONOMIC DEBATE

In this article, the main lines of argument of the constitutional and economic debate about the right on and the motives for secession of the Yugoslav republics are reproduced and assessed. First some background information is provided on the origin and the rationale of the Yugoslav idea. Then we point to the difference between the concepts of nations (*narodi*) and nationalities (*narodnosti*), as this was thought to have wide implications for the perceived right to secession. Then we explore further the ambiguity of the constitutional regulations, which gave rise to conflicting interpretations, espe-

cially between Serbian and Croatian scholars.

A second fundamental debate was introduced by a Memorandum of the Serbian Academy. It was strongly attacked by Croat intellectuals in exile. The authors of the Memorandum provided a second reply on this "Croatian Standpoint". Before all, we want to present a detailed account of the economic aspects of the controversy.

Our contribution ends with some observations on the nature and usefulness of the debate.

# *Abstracts*

ANDREW F. STONE

THE FUNERAL ORATION OF EUSTATHIOS OF THESSALONIKI FOR MANUEL I  
KOMNENOS: A PORTRAIT OF A BYZANTINE EMPEROR

Of the two surviving commemorative funeral orations for the emperor Manuel I Komnenos (reigning 1143-1180), the *epitaphios* by Eustathios of Thessaloniki is of great interest for its highly individualised detail and a concomitant relative freedom from the use of standard *topoi*, which, although they are employed, take second place to this characterization of Manuel as an individual. Emphasis is put on the emperor's display of the virtue of prudence, and the rhetor also describes the emperor's demeanour and some of his habits. The speech is the third single most important document, after John Kinnamos and Niketas Choniates, for the characterization of Manuel.

PHILIPPE GARDETTE

L'ÉVOLUTION DE L'IMAGE DES PEUPLADES DE L'ORIENT MÉDITERRANÉEN  
LORS DE LA CROISADE DE HONGRIE DANS LES CHRONIQUES DE FRANCE  
DU XIVE ET XVE SIÈCLE: LE TURC

At the end of the 14th Century, the French monarchy discovers, through the Hungary's expedition, a new East Mediterranean World. But, if the French Chronicles describe the violent and bitter contact with Turks, the Slavic countries, places of the actions, will first interest our study. Effectively, this area is the place of synthesis between two cultures and two representations of Infidels: First the Turkish's image, the new master of the Balkan and, secondly, the Orthodox image who is, traditionally, the cultural source of this area. It's the reason why we will study how this synthesis is perceived by the French Chronicles. In this article, we demonstrate a certain evolution of the Turkish image. In the beginning, the Ottomans have the limited roles of divine's scourge and stay the literary archetype of the Infidel.

Nevertheless, the representation changes and the chroniclers try to know the Turks for themselves. But the reasons of this interest are varied. First because the French king wants to know this new political actor in this part of



the world. Another reason is to know, when the future Jean sans Peur was in Turkish jail, how to make good presents to Bajazet with the object to obtain the French's liberation. In this episode, the French nobility has to know the sultan's taste. Finally, the last reason is, for certain chroniclers, to make critics about their disturb epoch. In that way, they oppose a virtuous sultan with reference to a torn Occidental world.

However, texts describe the Turks only moved by curiosity and we can see the humanistic thought dawning in these dark ages.

*PHILIPPE GARDETTE*

L'ÉVOLUTION DE L'IMAGE DES PEUPLADES DE L'ORIENT MÉDITERRANÉEN LORS  
DE LA CROISADE DE HONGRIE DANS LES CHRONIQUES DE FRANCE  
DU XIVE ET XVE SIÈCLE: L'EMPIRE BYZANTIN

The Byzantine Empire is the second representation which constituted the Balkan's image. If, since Oriental schism of 1054 and, more particularly, since the first crusade, the Orthodox represents the false friend, double-dealing and source of the crusades' failures, this image, based on duplicity, will be confirmed until Manuel II Paleologus asked for help to Charles VI in 1398. Two episodes will play a great role on this image. First is the Tagari's adventure in France. This adventurer takes the Constantinople's patriarchal identity and abuses the French Monarch and the Avignon's pope. Finally, he comes back to Greece covered of gold. The second one is a letter from Sigismund, the Hungarian's king, who wrote to Charles VI for help against Turks. In that text, Sigismund emphasizes the Byzantine help to Bajazet for proving that the two catholic enemies are allied to annihilate the only faith, the catholic faith.

It's this role of traitor, coming from the Byzantine's image, which is the second constituent of the Slavic representation.

*PHILIPPE GARDETTE*

LA REPRÉSENTATION DES PEUPLES DES BALKANS DANS LES CHRONIQUES DE FRANCE  
LORS DE L'EXPÉDITION DE HONGRIE: UNE SYNTHÈSE DES IMAGES DU TURC  
ET DE L'ORTHOXOXE QUI CONDUIT À UNE NOUVELLE VOIE

About the Balkan's image, we decide to include the Hungarian's negative representation. Effectively, Hungary is the privileged link between the Oc-

cidental and Oriental worlds. Nevertheless, in the French Chronicles, the Hungarians are: either the first victims of the Nicopolis defeat, or the total responsible of it, without alternative way. Quickly, the chroniclers, who accept the second interpretation, assimilate Slavic people and Hungarians. In this kind of texts, Hungarians are bloodthirsty against weak people, but coward in front of an organized army and, Sigismond represents the bad king who can't assume the responsibility of the expedition.

The Chronicles present essentially the Bulgarians. This nation is humiliated by the crusaders who sack the region and his king is unable to help the expedition by a levy of troop. In the same way, the extermination of the Rachova's Slavic prisoners, the day before the battle of Nicopolis, proves all the scorn about the natives of this area.

We must understand that this region has a double inheritance: Balkan's people are doubly infidels, first because of the Greek orthodox image and, secondly, they are considered as Turks, an another type of Saracen. The result of this superimposition of images is a disparagement and a distrust towards them.

Nevertheless, even if the crusaders have the religious right for them to act as they did, because they are in the pagan world, some chroniclers, as the *religieux de Saint-Denis*, decide to condemn the catholic army's acts. By this strong line, we can see the humanist spirit beginning to appear and this is the real new way of thinking.

#### ZACHARIAS N. TSIRPANLIS

##### THE DIVIDING-UP OF THE OTTOMAN EMPIRE AND THE UTOPIAN TREATY OF SÈVRES

The fifth peace treaty after the First World War, which was signed at Sèvres on 10 August 1920, was unworkable from the start and had no prospect of ever being implemented. According to the writer, the treaty was utopian for the following reasons.

i) The aspirations of the great powers that signed the treaty (especially France, Great Britain, and Italy) were entirely at odds; the diplomatic representatives themselves, and public opinion in the countries concerned, believed the treaty to be unworkable.

ii) Interests intersected and conflicted on a vast geographical scale: in south-eastern Europe, Asia Minor, the Near East, and northern Africa.

iii) The sultanic regime in the Ottoman Empire was overthrown and the emerging nationalist faction seized power.

iv) The diplomatically isolated Greece was economically and militarily weak. Its divided leadership, the strong survival of nineteenth-century national romanticism, and a general lack of realism further favoured the non-implementation of the terms of the treaty, especially in Asia Minor and Eastern Thrace.

GLEN M. SEGELL

RUSSIAN DIPLOMACY IN THE FIRST KOSOVO CRISIS

This article examines Russian Diplomacy in The First Kosovo Crisis, of June-October 1998. Historically NATO and the Warsaw Pact as regional collective security organizations gave stability to Europe, reducing the possibility of conventional war, out of nuclear apocalyptic fear. It was a peace oppressive of ethnicity, nationalism and self-determination in the Balkans. The end of the Cold War and the end of oppressive forces, both global and local, gave rise to renewed ethnic and nationalistic conflict once again in the Balkans. The attempts to establish some form of regional security and peace, in the Balkans, without oppressive regimes, became embroiled in the processes of arms control and disarmament negotiations for START II/III, NATO enlargement and an emerging European Union foreign affairs, defence and security identity. The First Kosovo Crisis (1998) thus became the nexus of the diplomatic interchange focussing on the trade-offs between the security umbrella that NATO could provided to foster peaceful economic development in Europe and the jeopardy that enlargement would do to Russian threat perception thereby endangering the disarmament process of START II/III. In this the Russian Duma emerged as a new and powerful democratic voice in the European Disarmament process, making observers question who was the real controller of foreign affairs and ultimately the arms control of nuclear weapons in Moscow. This paper will analyse this issue considering the debate that started with the Kosovo conflict in deliberating what would achieve greater security and peace in Europe: NATO enlargement or arms control.