

## **ABSTRACTS**

OCHRID: THE REVOLT OF THE "DOULOS"

The basic axis of the article is the interpretation of some obscure information, provided by a letter of Theophylactos, archbishop of Ochrid. The letter dates from the last decade of the 11th century (1088-1092). Theophylactos, who was a renowned scholar as well, sent letters to his friends in order to express his grievances on various issues.

Letter no. 120 describes a revolt that took place in the peninsula of Epeiros during one of Theophylactos' trips in the area. According to our source, the leader of this revolt was the so called "doulos". The interpretations given by various Byzantinists focuses of the identification of "doulos".

Paul Gautier believes that the word "doulos" implies a characterization for the leader of the Normans, Bohemond. However, J. C. Cheynet disagrees with this theory. From our point of view "doulos" is a charismatic personality of the Bogomils, who managed to rise this heretic community against Byzantine authorities.

Our comparative study shows clearly that religious reaction is the result of the absolute poverty of the majority of the population as opposed to the affluence of the ruling class. This situation has provoked many rebellions or even autonomistic movements in the Byzantine periphery. Consequently, the rebellion of "doulos" was possibly a manifestation of provincial discontent.

Anthony-Emil N. TACHIAOS

PROBLEMS AND PERSPECTIVES OF THE RESEARCH CONCERNING THE LIFE  
AND ACTIVITY OF CYRIL AND METHODIUS

Research concerning the life and activity of the brothers Cyril and Methodius has already advanced to a very high level, the relevant production of books and articles already numbering in the thousands. Every topic of their life, missionary and literary activity has been scrutinized by scholars to a most satisfactory degree. For a long time now no new document that would shed more light upon their life and activity has seen the light of publicity. Therefore one might ask: what is really left for a scholar to keep himself occupied with the study of the cyrillomethodian problems and which of them

are left for any further study? The author of the article tries to trace some new perspectives insisting on the necessity of viewing and interpreting the sources. Departing from the primary sources and the necessity of preparing a critical edition of them he points out the methods applied by A. Vaillant and the research done by G. Ziffer, which really lead to new ways of their philological reconstruction. He then touches upon the secondary sources and proposes their study under the perspective of finding in them traces of historical truth. To this purpose the study of the information provided by both primary and secondary sources in parallel order would be of great help. The fact that it was indeed secondary sources that had provided grounds for I. Boba and M. Eggers' launching a new theory about the territory in which Cyril and Methodius deplored their activity it should not be passed without notice. To show how a new interpretation of the sources would lead to new conclusions the author treats two main problems concerning the life and activity of the Thessalonian brothers. The one has to do with the incomprehensible reference to the "Russian letters" in the *Life* of Constantine-Cyril, and the erroneous interpretation given to that passage by eminent scholars such as R. Jakobson and A. Vaillant, who insisted on a philological interpretation of it and ignored the historical data. The author proposes an historical interpretation that does not justify the existence of Slavonic script before Cyril and Methodius, as accepted by some scholars, but suggests that in that passage reference is made to a first draft of the script invented by Cyril himself. The second problem has to do with the administrative area inhabited by Slavs in which Methodius was appointed governor by the emperor. A new interpretation of the sources would lead to the conclusion that Methodius was appointed *comes* of Opsikion in Bithynia, a conjecture that has more chances to be true than any other that has been advanced up to this day. The conclusion of this article is that a new interpretation of the sources that would take into account all data, philological and historical, as well as all information coming from primary and secondary sources, opens a new way for further research of cyrillicmethodian problems.

Argyrios K. PISIOTIS

#### THE ROLE OF THE ORTHODOX CHURCH IN TSARIST RUSSIA

At least since the Enlightenment, Western European observers have viewed Christian Orthodox Churches as particularly retrograde and their clergy as uneducated, obscurantist xenophobes. The socialist movement and Soviet anticlericalism propagated a view of the Orthodox Church -especially

Russia's- as docile to political authority and inimical to liberalism, modern democracy, and struggles for social justice. As late as the Yugoslav wars of the 1990s, some Western analysts spoke of a distinct Orthodox culture that asserted itself over national identities. However, the assumption of Orthodox cultural exceptionalism was based on ideological bias rather than scholarly research. Beginning in the late 1980s and through the 1990s, the opening of Soviet archives and a realization of the under-researched role of the Orthodox Church in tsarist Russia, led historians to study new aspects of modern Russian Orthodoxy that greatly enriched scholarly knowledge and revised substantially the established stereotypes. New research belied the view of clerical obscurantism by highlighting Orthodox clergymen's strong contribution to Russian Enlightenment. Examination of the lives and career paths of Orthodox hierarchy uncovered that they did not fit the stereotype of withdrawn ascetics incapable of appreciating rapid social developments or of participating in late imperial Russia's momentous political events. On the contrary, middle and higher clergy had received an education that was largely secular in content and, from the 1860s on, increasingly oriented towards meeting the challenges of modernity and the diverse needs of urban and rural flock. Studies of the Orthodox clergy's relations to lay intelligentsia showed a partial overlap of aspirations, focused on the need to reform the autocratic system and to relax certain social restrictions. Recent studies also demonstrated the parish clergy's support for the popular demand of land redistribution and for the basic freedoms of association and expression. Additionally, research discovered a substantial number of clergymen political dissidents, motivated by sympathy for the people's plight and loathing for the bureaucratic autocracy. Alienated by the state's stifling intrusion in Church affairs and prolonged neglect of clergymen's material needs, both parish clergy and the episcopate rejected the social policing role in which the monarchy wanted to cast them, failing to defend tsarism in its final hour. These findings suggest a more diversified Orthodox clergy close to lay society's concerns and a Church that was not a "handmaiden of the state", as previously considered.

D. LIAKOS - N. METZIMEKIS

CONSTRUCTION OF BURIAL MONUMENTS IN ATHONITE SLAVIC MONASTERIES  
DURING NINETEENTH CENTURY: PRODUCTS OF DIPLOMATIC PROPAGANDA?

The erection of founder burial monuments within Katholika or within various Parekklesia was very common in the region of Mount Athos. This

practice has been followed in the three burial monuments which are studied in this essay, in the Athonite monasteries of Saint Panteleimon, Zografou and in Vatopediou Skete of Saint Andreas in Karyes, known as "Serai".

The monuments mentioned above belong to eminent persons of consequence who either had played a significant role during the long history of the aforementioned monasteries or were connected to specific historical events. The three monuments under study constitute exceptional case-studies of the classicist style which "penetrates" Greece after the former foundation of the Greek State in 1830 and is established as a formal artistic expression by influencing profoundly all aspects of artistic creation as has been established for that period of time.

Furthermore, these types of burial monuments are usually common and preferred in great, well known cemeteries of nineteenth century Greece.

In conclusion, it should be noted that the existence of these buildings in Slavic monasteries is related to the attempt of distinguished political persons such as the Russian Consuls who promote the Pan Slavism Movement in the wider Macedonian area to impose this style.

**Ioannis D. STEFANIDIS**

**THE QUESTION OF THE NORTH-EAST AEGEAN ISLANDS  
ON THE EVE OF WORLD WAR ONE: THE GREEK DIPLOMATIC DILEMMA**

The conclusion of the Balkan Wars left a number of territorial issues unsettled. One of these issues concerned the string of the sizeable and fertile islands which are strewn along the Aegean coast of Asia Minor. In February 1914, the Ottoman government refused to accept the verdict of the European Great Powers in favour of Greece. Within months, this issue combined with the persecution of Greek populations in Ottoman territory threatened to escalate into open conflict. The spectre of war was staved off as the Venizelos government and the Young Turk regime opted for negotiations, discretely prodded by London and Berlin. A summit between the Greek Prime Minister and the Ottoman Grand Vizier failed to take place due to the Austrian attack on Serbia.

As the Great War broke out, Athens and the Sublime Porte resumed their diplomatic contacts, albeit with widely divergent aims. Venizelos opted for negotiations after he had failed to secure Serbian and Romanian support, in case of war over the islands; he had equally failed in his effort to associate Greece with the Entente Powers. Above all, the Greek Premier wished to

avoid exposing his country to the risks of having to fight the Ottoman Empire unaided. Thus, he was prepared to go as far as recognising Ottoman sovereignty over the islands of Mytilene and Chios, provided that Greece continued to occupy them on bail for a number of years. In return, he looked forward to a satisfactory settlement of all outstanding Greek-Turkish questions, including a limited exchange of populations, which might even pave the way to a regional defensive arrangement. Yet the Young Turk regime, having already allied itself with Berlin, was not particularly interested in a compromise solution. The Porte demanded outright the return of all the islands to Ottoman sovereignty and then tried to use the negotiations in order to extract Greece's unconditional commitment to neutrality in the European conflagration. As Venizelos steadfastly rejected both propositions, the Young Turks lost interest and broke off the talks which were taking place in Bucharest. Within weeks, the Porte joined the war on the side of the Central Powers and the Greek Prime Minister resumed his efforts to align Greece with the Entente.

Yiannis GLAVINAS

**THE VALAADES OF VOIO (KOZANI) DURING THE PERIOD 1912-1924  
THROUGH THE ESSAYS OF THE PREFECTURE'S DEPUTY GOVERNOR**

The present article describes the position of the Muslim Greek-speaking Valaades of the Voio Prefecture inside the Greek State, their relations both with the Greek authorities and the native Christians. The information presented verbatim (along with the parallel use of other archives) in the article's text is drawn from essays sent by the deputy governor of the Prefecture to the Prefect of Kozani during the summer of 1922.

More specifically, there is a reference firstly to the special circumstances met in the region during the World War I, secondly to the participation of the Valaades and the native Christians in the conflicts, thirdly to the retaliatory actions by both sides and lastly to the repercussions that the aforementioned events had to the later relationships of the Valaades with the native Christians.

Furthermore, information is given about the education of this special Muslim population where we can observe the reluctance of the Greek Administration to promote the incorporation of the Valaades into the national body employing the fact that this separate group speaks Greek.

Moreover, from the same essays we can draw some information about the religious beliefs of the Valaades, namely information about which villages

belonged to Bektasism and which to Sunnite Islam.

Finally, there is an effort to outline the approaches of the different Greek Governments towards the Muslim populations of the regions that were granted to Greece after the Balkan Wars. Especially, as far as it concerns the Valaades, the beliefs of the Greek authorities, the local political forces and the Christian population are presented. It is evident, through the examining of the stance of the above factors on the issue of the exemption of the Valaades from the 1923 Population Exchange, that these beliefs are contradictory.

**Tassos HATZIANASTASSIOU**

**THE FIRST ROUND OF THE CIVIL WAR IN THE GERMAN-OCCUPIED WEST SIDE  
OF THE STRIMONAS RIVER, SEPTEMBER - DECEMBER 1943**

The focus of this article will be on the preconditions for and causes of the engagement in conflict of the left wing Greek Popular Liberation Army (ELAS) with other armed groups, chiefly those of the right wing Panhellenic Liberation Organisation (PAO). It is less concerned with battles and strategy, or questions such as the atrocities committed by both sides. There are three avenues of investigation. The first is to trace, in the political tendencies that were formed before the war, the reasons why the various communities in the area sided with ELAS or PAO, and to discover whether these tendencies still existed during the occupation (*Katochi*) by the Axis forces, since it seems that the different origins of the various communities (e.g. natives, Sarakatsani, grecophone or turkophone refugees) had a decisive influence on their political choice. The second is to estimate the extent to which the political choice of these communities was influenced by the tactics followed by the rival organisations during the *Katochi*, especially in 1943. Finally, further apparently significant factors will be examined, such as the Bulgarian and German reprisals of 1941, which followed the first armed resistance activities in the area, and the expansion of the Bulgarian occupied zone in Central Macedonia in July 1943.

**Spyridon SFETAS**

**THE NORMALIZATION OF THE GREEK-YUGOSLAV RELATIONS (1950-1951)**

The Greek-Yugoslav Relations were burdened by the legacy of the Greek Civil War. But after the Tito-Stalin rift Yugoslavia could survive only with

American help. Since both Greece and Yugoslavia were threatened by the Soviet factor, the way was paved for a mutual understanding with the British-American mediation. Yugoslavia thus renounced any territorial claims on Greek Macedonia.

Iakovos D. MICHAILIDIS

THE "CHILDREN REFUGEES" IN THE PEOPLE'S REPUBLIC OF MACEDONIA 1948-1954

The paper deals with the case of the "children refugees" in the People's Republic of Macedonia and its involvement in Greek-Yugoslav relations. It is based mainly on archival material originating from the "Association of Refugees from Aegean Macedonia", organization which established in PRM by the Slavo-Macedonian Refugees from Greek Macedonia after the Greek Civil War. It also criticizes the efforts for the gathering of all "children refugees" living in Yugoslavia, in PRM. It deals, finally, with the subjects of education and bringing up of the children.

Evanthis HATZIVASSILIOU

PROVOCATION AND SUPPRESSION, BOMBS AND BALLOTS  
BRITAIN AND THE CYPRUS REVOLT. 1954-1958

The article suggests that in reacting to the Enosis claim of the Greek Cypriots during 1954-58, Britain strove to protect mainly its position in the Middle East, which had come under attack after the rise of Arab nationalism and the relative decline of London as a world power. However, with such international political and strategic priorities, the British came to underestimate the strength of the Enosis movement and the willingness of the Greek Cypriots to fight if freedom were denied to them; the British also overestimated their capability of controlling the internal situation in Cyprus. In this way, London was constantly bringing the Greek Cypriots to a dead-end, and this contributed to the outbreak of the revolt.

On the other hand, after the outbreak of the revolt, and especially after the start of **EOKA's** armed campaign, the drive to crush the revolt always formed one of the pillars of British policy. **EOKA** was seen as a major opponent, which threatened a British asset in a sensitive and crucial part of the globe. The article also discusses the role of the British governors (Armitage, Harding and Foot) and suggests that the soldier-governor, Sir John

Harding, was much more in control of his services than the perceived "pro-Greek" and indisputably liberal Sir Hugh Foot, who was a man of good will but this was not enough in late colonial Cyprus.

Vagelis COUFOUDAKIS

**THE CYPRUS PROBLEM 2000-2001:**

**DEADLOCK OR THE BEGINNING OF A NEW RESOLUTION PROCESS?**

The essay analyzes the diplomatic process and the political background that led to the proximity talks that started in New York on September 12, 2000, continued in Geneva and came to a deadlock in Nicosia at the beginning of January 2001.

The author examines the "non-papers" submitted to the President of the Republic of Cyprus and to Turkish-Cypriot leader Raouf Denktash by U.N. Secretary General Kofi Annan and his mediator, Alvaro de Soto. The paper identifies new procedural and substantive elements in this latest negotiation attempt. The U.N. prepared and submitted "non-papers" on key aspects of the Cyprus problem. The United States and the United Kingdom fully supported and participated in this process.

Even though the talks ended in deadlock, the author argues that the new negotiating process and the principles that became the foundation of the U.N. "non-papers", will be determining factors in any future diplomatic initiative on Cyprus.

Theofanis MALKIDIS

**THE EXPANSION OF THE EUROPEAN UNION TO THE BALKANS**

The text analyzes the expansion of the European Union (EU) to the Balkans and it is reported that the enlargement towards the Balkans constitutes a historical turning-point for Europe, giving an end to the partition that the Cold War had brought and it is incomparable to the previous enlargements taking the size and the particularities of candidate countries into consideration.

The political philosophy of the enlargement of the EU to the Balkan peninsula, the criteria of relation with the EU, the conditions of integration,

the developmental aid of the EU to the region states, the prospects from the enlargement to the Balkans constitute chapters of the article.

The text leads to the conclusion that the enlargement of the EU onto Balkan territory is a chance for a new European political, economical and social domain and expansion. The text winds up to the conclusion that the enlargement of the EU to the Balkan domain will help the state-members of the EU, and the candidate countries as well, it will improve the competitiveness of economy of the EU and will promote the security of the whole of Europe.

At the same time the text maintains that this enlargement harbors many dangers for the stability and the economic and social cohesion of the EU and her state-members if conditions do not exist for the preparation of the candidate countries and the EU, and if provisions are not made for the forecasting and confronting of such consequences.