Abstracts

EFTHYMIOS NICOLAÏDIS

WAS THE GREEK ENLIGHTENMENT A VEHICLE FOR THE IDEAS OF THE SCIENTIFIC REVOLUTION?

The paper presents how the spreading of the knowledge of the so called "scientific revolution" which occurred in the Greek-language Colleges of the Ottoman Empire at the times of the Greek Enlightenment (after the last quarter of the 18th century), was prepared from the beginning of this century. Indeed, a number of Greek scholars were familiar with this new knowledge —or "new science" as called by them— already from the beginning of the 18th century, as they came in contact with that science in the European countries where they studied or visited. But, mainly for ideological reasons, these scholars presented to their Greek-speaking pupils only the "Greek science", that means scientific knowledge prior to the scientific revolution, in order to revive that science in the country where it originated.

ALEXANDER KITROEFF

GREEK NATIONHOOD AND MODERNITY IN THE 19th C.

This paper examines and analyzes the idea of the Greek nation from the middle to the end of the nineteenth century. This article argues that Greek nationhood evolved away from a primarily cultural or ethnic type of nationalism and towards a mainly civic or political nationalism between the 1860s and 1890s.

I.K. HASSIOTIS

FROM THE "REFLEDGING" TO THE "ILLUMINATION OF THE NATION": ASPECTS OF POLITICAL IDEOLOGY IN THE GREEK CHURCH UNDER OTTOMAN DOMINATION

Three major historical questions are briefly discussed in this study: a) How far may the anti-Westernism of the Greek Orthodox Church conduce to the cultural isolationism of the Orthodox world (at least the Greek sector);

b) how far did the initiatives of the Patriarchate of Constantinople, as also of its individual functionaries, be described as ecumenical, or at least pan-Balkan, at a political level; and c) how far, geographically and ethnologically speaking, did the Great Church influence the processes of ethnogenesis in the Orthodox communities under its jurisdiction. The author arrives to the following conclusions: a) Although chronic aversion to the Occident was a fundamental aspect of the Church's ideology, it did not engender thorough-going cultural isolationism in a considerable part of the Orthodox population, even in the early years of Ottoman rule. b) Politically the Oecumenical Patriarchate was the head of the Greeks ("η κεφαλή του Γένους των Ρωμαίων"). Yet its general religious and ecclesiastical policy remained firmly supra-national and pan-Orthodox, at least until the end of the eighteenth century. c) The Great Church made no deliberate attempt either to accelerate or slow down the processes of ethnogenesis as regards the "Romaic" and even more the "non-Romaic" peoples under its jurisdiction. Hellenisation is traceable, but numerically and geographically was not widespread; and in any case was due to historical factors, in which the Church did not play an active, or at least decisive, role.

TRAIAN STOIANOVICH

SOCIETY AND THE REASON OF LANGUAGE

A combination of circumstances occurring in western Europe and the Balkans and eastern Europe alike during the second half of the eighteenth century favored the eastward and southeastward diffusion of certain aspects of Enlightenment thought. If there was a supply of new ideas in western Europe, however, what facilitated their southeastward diffusion was the existence, along the maritime fringes of the Ottoman Empire and in the Habsburg frontiers adjacent to the Ottoman, of a growing demand for appropriate new ideas. One important event in western Europe was the publication of Montesquieu's *De l'esprit des lois* (1748), which redefined Europe —partly in terms of geography and climate but even more in terms of law, moderation, commerce, and the circulation of goods and ideas, so that Europe's *other* became *Oriental despotism.* Once admired as the "new Romans", the Ottoman Empire became an object of criticism. Europe itself came to be understood as the territories in which a demand for an unimpeded circulation of goods and ideas existed or could be created. In other words, the extent of Europe could be said to coincide with territories in which there were elites with Enlightenment goals.

At about the same time, in response to the growth of the commerce of Greeks and Macedo-Vlachs with western Europe and Russia, of the growth of the commerce of Greeks and Serbs and of the church and educational reforms of Maria Theresa in the Habsburg Monarchy, of study by Greeks in Italian medical schools and other faculties and of Serbs in German and Hungarian higher schools, and of the rise in the Austrian territories of a Serb burgher class, a growing number of Serbs and Greeks began to identify after 1770 with some of the Enlightenment goals. By and large, the Greek and Serb exponents of the new ideas did not seek a rupture with their own past but only with a past that they did not regard as their own. The acceptance of Enlightenment ideas thus was generally not an act of "de-Byzantinization". On the other hand, under the influence of German pietism, whose center was the University of Halle but which was also propagated by German merchants who went to the Leipzig fairs, it could take the form of attachment to such ideas as rational piety and enlightened virtue.

By the 1780s, there was the beginning among Serb and Greek writers of what, in another connection, Fernand Braudel has called a "verbal inflation", and which I myself associate with what I call the Third Axial Age. Clearly evident in the work of one of the most admired Serb authors, Dositej Obradović, that verbal inflation was the result of his quest for "clear, definite, and constant ideas". To identify the art of communication, he borrowed a Russian term, *slovesnost*, whose purpose he understood as enlightening the understanding, pleasing the imagination, moving the passions, and influencing the will, an activity that western Europeans commonly called rhetoric. Among the words that he borrowed from the western European languages or coined by analogy were the terms for fashion (*moda*), capital (*kapital*), nation (*nacija*), and public sphere (*opštestvo*).

Among Greek and Serb writers alike, there was, by the 1780s, a linguistic turn, a shift from a discourse of philosophy under which language was subsumed to a discourse of language under which philosophy was subsumed. An examination of the work of Condillac, Volney, Noah Webster, and Johann Georg Hamann indicates that a similar turn began somewhat earlier in western Europe and at about the same time in the United States. One may associate this turn with certain writers but also with certain areas —with the Ionian Islands, Epirus, Macedonia, and Thessaly among the Greeks and with Karlovac (Carlstadt) and other western regions among the Serbs, with areas distant from centers of the ecclesiastical hierarchy, such as Constantinople and Sremski Karlovci. The turn further reflected the simultaneous movement from conceptions of "universality" to conceptions of nationality, both of which differ,

however, from conceptions of locality. They were, therefore, also an affirmation by the new elites of their own identification with Europe and the idea of a culture of dialogue.

CHARLES REARICK

LOCAL COLOR IN POST-ENLIGHTENMENT CULTURE

France, the heartland of the Enlightenment, was also home to path-breaking thinkers who sought alternatives to the *philosophes'* project of universalizing rationalism and "top-down" civilizing, radiating out from Paris to the rest of Europe. One of the most influential, wide-ranging scholars to forge a post-Enlightenment synthesis was Claude Fauriel, whose contributions include the publication of Europe's first full-scale, scholarly collection of modern Greek folk songs (1824-1825). In that collection Fauriel showed how a Romantic appreciation of local color and cosmopolitan diversity could be combined with an Enlightenment espousal of secular education, rational government, and political liberty. Through the past two centuries, French cultural and political spokesmen have continued to grapple with those post-Enlightenment issues and the divergent legacies of Fauriel's era. In a mutating variety of ways, French regionalists and some French national leaders have worked to defend and to promote heterogeneous cultural life within France, Europe, and the world.

KEITH HITCHINS

THE ROMANIAN ENLIGHTENMENT IN TRANSYLVANIA

This paper suggests that a significant variant of the European Enlightenment arose among the Romanian intellectual elite in Transylvania in the latter decades of the eighteenth and the early decades of the nineteenth century. Against the background of both the general Enlightenment and the prevailing political and social conditions in Transylvania, it attempts to identify the specific characteristics of what may be called the Romanian Enlightenment. To do so, it analyzes the works of three leading representatives of the Romanian elite —Samuil Micu, Gheorghe Şincai, and Petru Maior— and examines their relationship with the Habsburg Court of Vienna, particularly with Joseph II. It is evident that the Romanian elite adhered to certain salient principles of the

European Enlightenment, notable faith in reason and knowledge and a commitment to apply these instruments to the improvement of the human condition. But in even greater measure they were preoccupied with the idea of nation. It was their striving to interweave the tenets of the European Enlightenment, which was essentially cosmopolitan, with the aspirations of nationhood, which were ethnic and particular, that gave the Romanian Enlightenment its distinctive character.

CARL MAX KORTEPETER

DID THE TURKS ATTAIN ENLIGHTENMENT THROUGH DEFEAT IN WARFARE?

In this study of the relationship between the European Enlightenment and the Ottoman Empire, I believed initially that one would find a clear progression of European ideas and influence of the eighteenth century not so much in the spheres of religion, philosophy and literature but possibly in the field of advanced European technology with regard to military reform. What I have discovered, largely by making detailed analyses of technical experts such as Baron de Tott, reports of European ambassadors and observations of other European military officers, is that indeed there were very serious attempts by the progressive-minded sultans and their vezirs to bring about a reform of the Ottoman armed forces. In the first instance, however, there was such a cultural gap between the ordinary Ottoman recruit, often devoid of military discipline and any knowledge of modern machinery, that European military instructors required a long time period to turn these recruits into enlightened modern soldiers. If the vezirs and the society permitted a serious period of training, the young Ottoman troops became quite proficient in such areas as maintaining and firing the then modern artillery. A second major observation, however, is to note what a crippling stranglehold the ranking members of the Ulema maintained over not only the ordinary recruit, but also the highest-ranking members of the entourages of the sultans. Thus, almost throughout the period of detailed study, from roughly 1730 to 1839, the Ulema and the reactionary former elite troops, the Janissaries, were able to interrupt or to thwart any consistent reform. Only with the serious influence of dedicated German officers in the nineteenth century, after the Janissaries and the Ulema had been discredited in the 1830s, did the Ottomans begin to create a modern army.

Abstracts

DOMNA DONTAS

LES ÎLES IONIENNES: LA CONVENTION DE 1800 ET LE TRAITÉ DE 1815

L'existence politique des Sept-Îles Ioniennes, comme état indépendant et indivisible, a été sanctionnée par la Convention conclue le 21 mars 1800 à Constantinople entre la Russie et la Porte ottomane, mais soumis à titre de suzeraineté à la Sublime Porte, tandis que la Russie s'engagea à garantir l'intégrité de la nouvelle République. Le nouvel état fut reconnu par plusieurs gouvernements européens et, par le Traité d'Amiens de 1802, la Grande Bretagne se constituait garante de la Convention de 1800. Mais les événements de l'Europe ne tardèrent pas à arrêter le nouvel état dans sa carrière. Lors de la Paix de Tilsit en 1807 le Tsar Alexandre, forcé de subir la loi du vainqueur, cédait les Sept-Îles qui seraient possédées en pleine propriété et souveraineté par l'Empereur Napoléon.

La Grande Bretagne déclara alors officiellement à la Porte ottomane qu'elle refusait de reconnaître les transactions de Tilsit, car la Convention de 1800 n'avait jamais cessé d'être en vigueur et, en vertu du Traité de 1802, elle s'était constituée comme une des protectrices de la République Septin-sulaire. Dès la signature du Traité angloturc des Dardanelles, en janvier 1809, les Britanniques occupèrent les six Îles Ioniennes Unies (à l'exception de Corfou), dont ils restaurèrent leur existence politique indépendante sur la base de la Convention de 1800. Le sort des Sept-Îles fut définitivement décidé par toutes les Puissances européennes dans le Traité de Paris de 1815, qui en fixe les détails.

E.P. DIMITRIADIS - G.P. TSOTSOS

TRANSPORT GEOGRAPHY AND LOCAL DEVELOPMENT
IN THRACE DURING THE 19th CENTURY

The process of development of Thrace during the 19th century, in the scientific framework of Historical Regional Geography and Transport Geography, is the main topic of the following essay.

This viewpoint is historically interesting, since during that period the crumbling Ottoman Empire played a double socio-economic role. On one hand is functioned as an exploitative and dominating force in the Balkans through

the Ottoman feudal system, while on the other it functioned as a semi-colonial regional force in relation to the powerful capitalistic European countries (mainly Great Britain, France, etc.).

Moreover, it is theoretically interesting, because it refers to the way in which a "virtual development" was created in the context of the introduction of European capitalism in a feudal environment. This introduction was also encouraged by the use of innovative forces, such as the railway, which was the new technology of that period.

The spread of development in the specific geographic region (settlement space) of Thrace is methodologically interesting due to the use or function of internal or external factors. Five factors, complementary to each other, are located, which relate to the phenomenon of the spread of development in the geographic region. The three basic factors, which are of interest to Human Geography because they are determined by and for society (internally or externally) are the following: (i) the socio-economic structure, which is spatially differentiated, (ii) the settlement space, and (iii) the transport network. Two secondary factors which are: (iv) the geopolitical structure, a particularly unstable factor in the 19th century and (v) the geographic space, which restrained (positively, negatively or neutrally) the development of the remaining factors (e.g. the settlement space, the transport network etc.).

The aim of this essay is to locate the zones of potential development in homogenous geographic units. The grouping or categorization of the zones is achieved by a table of their assessment (table 1). The table in the vertical columns includes the four factors of the supposed local development, which were mentioned above. These are: geopolitical, geographic, socio-economic and settlement structure, as they are differentiated in each zone with a positive, neutral or negative impact.

Simultaneously the fifth factor is also assessed, that is the transport network, the impact of which on development is estimated both before and after 1870 (when the railway was established). The last factor shows the geometrical proximity of every zone on the basis of the total transport system with an emphasis on the railway. The assessment (+, 0, -) of the factors in the vertical columns is done empirically and comparatively for each case (table 1).

The horizontal reading of the five factors gives us the total importance of the factors of the evaluation, on the basis of which the factors can be grouped into less or more developed. The result of the final assessment, vertically and horizontally, is the definition and description of the homogenous development zones in Thrace during the 19th century. Nine new zones of development appear (map 1). According to the data of assessment, zones number 7, 8, 9

follow the process of development positively (+), whereas the opposite is the case with zones number 2, 4, 6, which are still not developed (-). The rest of the zones are between these categories (towards + or -).

Meanwhile, some other conclusions could be drawn, which lead to the general view that the attempt at the modernization of transport in Thrace by the Ottoman state (external cause) towards the end of the 19th century did not result in the expected modernization of the settlement space, due to internal and, partly external causes, which were determined by the factors of local development. These causes had an important impact on the settlement space of Thrace in the 19th century.

C. KISKIRA

AMERICAN CHRISTIAN PENETRATION OF CONSTANTINOPLE SOCIETY IN THE LATE 19th CENTURY

The first community of American subjects in the Ottoman Empire, at the beginning of the 19th century, was made up of merchants and missionaries. Most of the missionaries, particularly those employed by the ABCFM, were dispersed among mission stations throughout the interior of Asia Minor and the Balkans from 1819 until 1931.

It is worth pointing out that until the 1890's the American missionaries were the only Westerners engaged in missionary work whose activities in the Empire were innocent of political motives. At that time America was far from Europe and not a member of the club of European Great Powers. It is interesting that during the period 1894-1914, as the US began to emerge as one of the Great Powers, american diplomacy is still wavering between legitimate support for the missionary effort and the emergence of US imperialist ideology.

The ABCFM missionary station in Constantinople (1831-1931) was one of the oldest of the Turkey Mission stations as well as the largest and the most enduring. From the last quarter of the 19th century, however, the work of the missionaries at the Constantinople station began to reach out beyond the small Evangelical community of the city (Protestant millet). Among the factors contributing to the more rapid penetration of the multi-ethnic society of the Empire by the missionaries were the circumstances prevailing in Ottoman society as a consequence of the Russo-Turkish war (1877-1878), the Armenian Question (1894-1896) and the liberal ideas known as Protestant Liberalism, which were increasingly common in Protestant Theology from the last quarter of the 19th century. Thus the ABCFM, like the other American missions, came

to rely more in its work on American cultural ideas (education, technology, philanthropy). It is obvious that the "American Christian culture" which was steadily gaining ground in the American missions over the two last decades of the 19th century, shared much of its inspiration with the ideology of imperialism.

Taking as its starting point and its centre the work of the missionary station in Constantinople from the end of the 19th century, the forces of "American Christian imperialism" turned their attention to a new cultural and social mission. Thus the missionaries initiated the first manifestation of american intervention in Ottoman society and more generally in the Middle East as a whole. In fact this was the first step along the road towards the spreading of the "american dream" to this part of the Globe.

A. L. MACFIE

BRITISH FOREIGN POLICY IN THE NEAR EAST, 1916-1922: QUESTIONS OF RESPONSIBILITY

David Lloyd George, the British prime minister, in the period of the First World War (1916-1922), has traditionally been blamed for the failure of Britain's Near Eastern foreign policy in the post-war period. But a note on the issue, drawn up by the cabinet, in October 1922, in the midst of the Chanak crisis, suggests that was not the case. Far from being the architect of Britain's Near Eastern policy, in the post-war period, and therefore by implication responsible for its failure, Lloyd George was throughout merely pursuing the policy laid down by the previous administration.

STAVROS T. STAVRIDIS

CONSTANTINOPLE: A CITY UNDER THREAT JULY 1922

This article will compare the press accounts of four major newspapers —the New York Times, The Times of London, The Age and Argus (Melbourne, Australia)— reporting of the Greek attempt to occupy the city of Constantinople in July 1922. It will also compare newspaper accounts with that of archival sources-manuscripts, published and unpublished documents.

These four newspapers were pre-eminent and had political influence in their respective countries. As important publications they attained their reputation through reliability and for presenting the most convincing image of government thinking. The élite members of society-civil servants, scholars, politicians, religious and business leaders read them.

The Greek threat to occupy Constantinople is a news-value event for three important reasons. Firstly, Constantinople was under British, French and Italian occupation as part of the provisions of the Treaty of Sevres; secondly it was the capital of the Ottoman Empire under the authority of the Sultan; and finally there was a possibility of conflict between Greece and the occupying powers in Constantinople. With the Greek-Turkish War 1919-1922 in a stalemate situation, the Greeks considered the occupation of Constantinople as their last attempt to force the Kemalists into action. To their surprise, the allies were not prepared to allow them to occupy this city. The Allies took the Greek threat seriously by taking the necessary military and naval measures in order to forestall a Greek advance on Constantinople. The press articles on the attempted Greek occupation were anti-Greek in tone. This was due to King Constantine's pro-German sympathies during the First World War.

PAVEL HRADEČNÝ

CZECHOSLOVAK MATERIAL AID TO THE COMMUNIST "DEMOCRATIC ARMY OF GREECE" IN THE YEARS 1948-1949

One of the consequences of the 1948 communist coup in Czechoslovakia and the incorporation of this country in the Soviet block was the involvement of Czechoslovakia in granting material aid to the communist uprising in Greece. Like in the other communist countries the strictly clandestine operation of deliveries for the DAG was controlled and regulated by the Central secretariat of the CPCz considering the possibilities of Czechoslovakia's economy, the demands of the Greek rebel command and the commitments undertaken at consultations of the representatives of the communist parties of the Soviet block countries. In practical terms, however, it did not meet the expectations of the Greek communists nor the resolve of the Czechoslovak regime. Owing to a number of circumstances Czechoslovakia only delivered to the DAG between the Spring of 1948 to its final defeat in August 1949 free goods to the total value of a "mere" 750 millions Czechoslovak crowns, i.e. the then value of 15 million USD. A considerable amount of the initially promised supplies, including that which had already been dispatched from Czechoslovakia (e.g. 10 aircraft) never reached the Greek rebels.

DONALD MAITLAND

BRITAIN AND NORTHERN GREECE IN THE TWENTIETH CENTURY.
GREEK ACCESSION AND PROSPECTS FOR THE EUROPEAN UNION

In the 1970s the European Economic Community's "Mediterranean Po-
licy" recognised that the countries of the Mediterranean were neighbours,
significant trading partners and, in some cases, future Members. The Asso-
ciation Agreement between the EEC and Greece had been concluded in 1961.
This paved the way for full membership. However, events in Greece in April
1967 obliged the Community to suspend the Agreement. The return to
democracy in 1974 resuscitated the Association Agreement and Greece applied
for membership in June 1975.

The EEC Commission had reservations about the application, but in the
end recommended a positive response in January 1976. This was agreed by
Ministers a month later. The subsequent negotiations succeeded in overcoming
serious obstacles and the Treaty of Accession was signed in Athens in May
1979.

In the years since then the Treaties of Maastricht and Amsterdam have
slowly moved the Community, now the Union, forward. A programme for the
accession of new Members in southern and eastern Europe has been agreed
and careful thought now has to be given to the role of the enlarged European
Union in the future global village.

PETER CALVOCORESSI

THE EUROPEAN STATE IN THE TWENTIETH CENTURY AND BEYOND

The author claims that the European state in the twentieth century and
beyond is neither sovereign in any other than a technical legal sense nor is it
national; that it aspires to be the one and pretends to be the other and that
these illusions and delusions are malign. So these bogus characteristics are not
the state's prime or essential feature, for its one inescapable feature is that it
is a territorial polity.

JAMES J. REID

WAS THERE A TANZIMAT SOCIAL REFORM?

The article argues that the late 18th and 19th-century "reformers" failed to grasp the underlying issues in the reforms that they proposed and mostly failed to implement. At least, then, the Tanzimat era did witness many social changes but most of these alterations occured less as the result of any specific reforms and simply through the processus of time.