

ABSTRACTS

BYZANTINE ORTHODOXY AND LITERATURE

This brief philological and literary study, necessarily restricted by the parameters of the symposium held by the National Association of Greek Writers in Chios, examines the literary forms and genres and the most representative literary trends in Byzantine Orthodox Christianity as evidenced in prose and verse. The writer briefly outlines the most characteristic areas of prose writing: i) polemics and dogmatics, ii) hermeneutics, iii) ascetic or mystic literature, iv) rhetoric, v) epistolography, and vi) hagiography (lives of saints and desert fathers, apophthegmata, "*limonaria*"). In the sphere of poetry, the writer omits the early centuries, as also the later (which were a time of inquiry, imitation, and decline), and deals chiefly with the two main forms or genres of Byzantine hymnography, i) the *kontakion*, a kind of lyric encomium, the chief exponent of which was St. Romanus the Melodist, and ii) the canon, a genre with more dogmatic elements which was admirably represented by St. Andrew of Crete and St. John of Damascus.

Maria G. PAPAGEORGIU

OLD CUSTOMS PRACTISED ON 6 MAY, OLD ST. GEORGE'S DAY',
IN THE VLACH-SPEAKING VILLAGE OF SKRA (LIUMNITSA)

The rusticated Vlachs of the Central Macedonian village of Skra (Ljumnitsa) believe that at the crack of dawn on 6 May, "Old St. George's Day", the 'fresh water of the year' begins to flow (I: 1). They say that the water's course is obstructed by a lamia, but St. George 'on a white steed slays her with his spear and lets the water flow free' (I: 2).

The Vlachs of Skra observe this special day with a number of ancient customs, starting at dawn. They deck the water pitchers with Virginia creeper; the daughters, preferably prepubescent and certainly unmarried, must then draw and carry the water; everyone drinks the water 'on an empty stomach', some of it is poured into the courtyard, and a small quantity is retained for its medicinal properties until the following spring (I: 1). They hire a shepherd for six months, and separate the lambs and kids from their dams, which they then milk. Everyone drinks 'first milk' and some of the milk is curdled so that there will be 'soft cheese' by midday; 'first milk' is also taken to families who do not raise sheep or goats; and from midday onwards 'first milk'

and 'soft cheese' are offered to visitors. The flocks are sprinkled with 'fresh water of the year' as they leave the fold, and the children of the neighbourhood are given 'first milk' to drink (II). The Vlachs then go to the fields. In the middle of each one they lodge a young sprig of oak, around which is tied a 'red Maundy Thursday thread, and a red egg is put next to it (III). Early in the afternoon, the young nubile women loop Virginia creeper around their waists and go to the chestnut groves, where they hang up swings and take turns to swing each other (IV).

The article argues that the belief in the 'fresh water of the year' has its origins in a parallel ancient, pre-Apollonian belief. This concerned a warm, healing, water-loving sun-god on a white horse, who annually slew the hydra of the frost in the West and the hydra of the ice in the East, or, by extension, the lion of the burning heat; and a virgin moon goddess of sources and springs, patroness of prepubescent girls and young nubile women.

Georgia IOANNIDOU-BITSIADOU

NEW HISTORICAL DATA ABOUT THE RELIGIOUS AND SOCIAL STRUCTURE OF ASVESTOHOHI
IN THE 1830s

This article adds to what we already know about Asvestohori, a village near Thessaloniki, and publishes a hitherto unknown document relating to the history of the community and its ethnic make-up. A manuscript text, it was written during the Greek War of Independence, is signed by Archbishop Makarios of Thessaloniki, and is dated 12 February 1826. It is probably an encyclical to the notables of Asvestohori and the writer believes that it will make a useful contribution to research into the administration of community affairs during the period of Ottoman domination.

Theodoras P. THEODOROU

RUSSIA AND THE REVOLUTION OF 3 SEPTEMBER 1843: A STUDY BASED ON DOCUMENTS
FROM USSR ARCHIVES AND THE CONTEMPORARY PRESS

This study is the fruit of recent research in Moscow's most important archives and presents data, documents, and Russian press publications about the events of the revolution of 3 September 1843 in Greece.

The events are fully described in two documents, the content of which derives from reliable sources. There is an appraisal of the measures implemented in the days immediately preceding the 'revolution', which latter, we are told, Otto was expecting.

There is an interesting reference to the confusion prevailing that night among the military, who were mingling with the crowd and shouting sometimes for the constitution and sometimes for the king.

One of the documents mentions that Russians did not take part in the disturbances: special orders had been issued in this connection to the crews of the ships which were lying at anchor at Piraeus.

For obvious reasons, owing to the political situation at the time, the Russian press was much slower than usual to publish the news about the 'revolution'. It was described in the most laconic way, with a clear attempt being made to present it as a purely national uprising quite devoid of any social or antimonarchic overtones. The purpose was to give the reading public an image of political chaos; and the adoption of the constitution was described in the mildest possible terms as the 'enactment of a new code'. The point of this was to deter the subjects of the Russian Empire from any kind of anti-government action.

Anastasios IORDANOGLOU

THE NATIONAL ORPHANAGE IN PRINGIPOS IN CONSTANTINOPLE

It was Patriarch Germanos IV, during his second term of office, in 1851, who conceived the idea of opening an institution in Constantinople to house and care for the orphaned children of Greeks. Ten years later, first a primary school and then the 'Greek school' began to operate in the orphanage, with two teachers and eighty pupils. Until 1902, the orphanage was a small but important member of the National Charitable Establishments of Constantinople, and in that year it was moved to the timber mansion-house known as the Pringipos Palas on Christ's Hill in the district of Pringipos. In addition to the usual elementary education, the children also received training in such skills as sewing, shoemaking, joinery and metalwork. The orphanage functioned normally until 1964, when the Turkish authorities ordered the building to be vacated on the grounds that it was a fire hazard and the inmates' lives were at risk. The trustees' application to erect a stone building on the same site was met with no response; and a noble, humane institution for the relief of the Greek community's orphans thus became a thing of the past.

Constantine PAPOULIDIS

THE GREEKS IN RUSSIA IN THE NINETEENTH AND EARLY TWENTIETH CENTURY

The number of Greeks living in Russia increased considerably in the nineteenth century, as they fled the various forms of oppression inflicted upon them in the Ottoman Empire.

At the beginning of the nineteenth century organised Greek communities started to spring up, and they became increasingly active in the communal, commercial, ecclesiastic, educational, social, and cultural spheres.

In the hospitable environment of the Russian Empire, "our brother the Greek", as the Russians called him, embarked upon a wide variety of activities in communities with special privileges (such as Ne2in) and in the Black Sea's free port of Odessa. All the Greeks enjoyed the official policy of "protection" and the special affection the average Russian felt for the enslaved Christians of the Balkans. It was in this climate that the *Filiki Etaireia*, the *Greek Philanthropic Society*, and the *Greek Imperial Subsidiary Committee* began to function.

This paper examines the activities of the Greek element from the end of the eighteenth century to the fourth decade of the twentieth century. Specifically, it looks into the structure of the Greek communities within which the Greek merchants, artisans, landowners, teachers, clergy, scholars, academics, university professors, national benefactors, patrons of the arts, diplomats, consular and other civil servants, military and naval men, doctors, and masons lived and worked, and also includes within its scope Greek literature published at the time, educational activity, and theatre.

Constantine PAPOULIDIS

THEMISTOCLES A. SOLOMOS: PATRIOTIC POEMS, 1889-98

While in the Soviet Union searching for written evidence on the activities of Greeks there, I came across a manuscript collection of poems by Themistocles A. Solomos. MS No 26 in the Gorky State Science Library in Odessa (*Odesskaja gosudarstvennaja nauonaja biblioteka im. A. M. Gor'kogo*), it has 35 folios and dates from 1899.

At the end of the nineteenth century, this unknown poet of the Greek Diaspora was experiencing, in Odessa, the realignments taking place in the Balkans and his fellow Greeks' efforts to join forces. They were to be vindicated later on by the Balkan Wars of 1912-13.

The main theme of these six poems, which have never been published before, is Freedom.

Areti TOUNDA-FERGADI

KAVALA DURING THE CRUCIAL YEARS OF THE FIRST WORLD WAR (1916-18)

During the First World War, Macedonia became a bone of contention between the two warring sides, the Entente and the Central Powers. When Bulgaria joined forces with Germany in the summer of 1915, certain diplomatic demarches led to the occupation of the city and district of Kavala by Bulgarian troops from 1916 to 1918.

The events which took place in Kavala in 1916 marked one of the most tragic periods in the history of the National Rift. The Bulgarian occupation of Macedonia had repercussions on Greek domestic and foreign policy. It impelled Venizelos to form his National Defence Government in Thessaloniki in October 1916. The inhabitants of the surrounding area suffered terribly at the hands of the Bulgarians. Greek interests in the region were seriously threatened. The Bulgarian nationalists' aims included autonomy for Macedonia and an outlet into the Aegean for Bulgaria.

But Bulgaria was defeated on the Macedonian front by the Greek, Serbian, British and French forces and obliged to conclude a truce at the end of October 1916. It thus had no cards left to play when diplomatic negotiations began in Paris. Western Thrace was given to Greece and Macedonia remained Greek.

Konstantinos K. HATZOPOULOS

A CRITICAL REVIEW OF D. KITSIKIS"

ΙΣΤΟΡΙΑ ΤΗΣ ΟΘΩΜΑΝΙΚΗΣ ΑΥΤΟΚΡΑΤΟΡΙΑΣ (HISTORY OF THE OTTOMAN EMPIRE),
ATHENS, ESTIA, 1988, p. 243

The reviewer begins by summarising Professor Kitsikis' book and outlines its basic arguments. He then goes on to criticise some of the author's views, which he considers to be either erroneous or exaggerated and untenable. The criticism is directed at the following points: 1) did the Ottomans 'liberate' or did they conquer the people of Asia Minor and the Balkans?; 2) what was the precise nature of 'Ottoman culture' and how far can it be said to have been 'unified'?; 3) did the sultans really safeguard religious freedom in their empire?; 4) was education for the Ottoman Empire's non-Moslem subjects 'absolutely guaranteed'?; 5) what was the real nature of the Christian /*clefts*' movement?; 6) what were the factors which led to the genesis and development of a national consciousness among the Balkan peoples?; 7) what exactly was the Greek War of Independence and what were its aims?; 8) what were the reasons for the collapse of the Ottoman Empire?; and 9) how did we reach the point of the exchange of populations between Greece and Turkey in 1923 and what was the significance of the exchange for the two nations?