

## **ABSTRACTS**

**M. G. VARVOUNIS**

**GREEK AND SERBIAN PROVERBS AS COMPONENTS OF  
TRADITIONAL TEACHING**

This paper undertakes a comparative examination of the Greek and Serbian proverbs found in specific collections, focusing on their form and, particularly, their content. They are perceived to share certain ideas and forms of expression, some of which may be traced back to their common descent from ancient Greek and Byzantine models. The paper also explores the diachronic presence of certain proverbs and the poeticity which, according to the literature, is inherent in various genres of folk speech. The main subject under scrutiny, however, is the expression and transmission, through the Greek and Serbian proverbs, of ideas and living patterns, mentalities, and behaviours that constitute a kind of traditional teaching, which, through the various aspects of traditional culture, are handed down from generation to generation and are transmitted to the vehicles of the traditional cultural system.

This process is carried out implicitly or literally through the proverbs examined in this paper.

**Constantine PAPOULIDIS**

**PETR IVANOVIC SEVAST'JANOV (1811-1867):  
AN APPROACH TO HIS WORK**

The writer has investigated unpublished archival sources and, having compiled the relevant bibliography, he has written a brief biographical note on Petr Ivanovic Sevast'janov (1811-67), the Russian collector of chiefly ecclesiastical objects, based on an approach to his work.

Sevast'janov's various collections are now in:

i) the Manuscripts and Rare Books Section of the Lenin State Library (now the State Public Library) in Moscow (Fond 269; since 1953: Fond 270);

ii) the Manuscripts and Rare Books Section of the State Public Library in St Petersburg (Fond 680);

iii) the Manuscripts and Rare Books Section of the Library of the Russian Academy of Arts in St Petersburg (Copies Collection Nos. 564, 565);

iv) the Library of the Academy of Fine Arts in St Petersburg (Y. 3. 61);

v) the Hermitage Museum in St Petersburg; and

vi) the Cerkovskij Museum in Moscow

Some parts of Sevast'janov's collections are still abroad, in Paris, in Rome,

and on Mount Athos.

**Ioakasti E. PANAYOTIDOU**

**EPIRUS: HEALTH, MORBIDITY, AND MEDICAL CARE IN THE FINAL CENTURY OF OTTOMAN RULE**

The nineteenth century was a crucial period for Epirus, which was just beginning to observe what was happening in Europe in the sphere of health care. The frequent widespread epidemics that were striking the region increased official and public awareness and led to the introduction of unprecedented measures, such as the setting up of quarantine stations and health boards and the establishment of public health clinics and school doctors. The morbidity rate was considerably reduced as formally trained doctors appeared on the scene and gradually took over. Research has shown that 449 empirical and formally trained doctors practised their profession in Epirus in the nineteenth century, some of them also working as municipal, communal, or hospital doctors. Most of them were Greeks -Christians and Jews- though the number of Turks and Albanians was far from negligible. It was at this time that the first formally trained dentists appeared too, and legislation provided for pharmacies to be operated by formally trained pharmacists. A total of forty-eight empirical and formally trained pharmacists have been found in the sources. Although secondary medical care had appeared in the eighteenth century, it was systematically practised only in the nineteenth. Three civil hospitals were operating in Ioannina, one in Metsovo, and a lunatic asylum at the Church of St John of Bounila, outside Ioannina; and Turkish and Greek military hospitals were also set up, permanently or temporarily, in a number of Epirot towns. Health care in Epirus was obviously being modernised in the nineteenth century. This was substantially due to the predominant Greek presence and the benevolence for which the Epirots are famed.

**Sophia ILIADOU-TAHOU**

**THE COMMUNITY SCHOOL IN WESTERN MACEDONIA IN THE LATE NINETEENTH AND EARLY TWENTIETH CENTURY**

The institution of the community school, which operated in the ecclesiastical provinces of Moglena, Kastoria, Sisani, and Kozani after the Ottoman reforms and until 1914, was recognised by the Porte, being bound up with the patriarchal privileges and part of the framework of the self-administration of the communities. All the various types of community schools may be included

within this institution, if 'community' is defined as a body of co-religionists under the authority of a recognised religious authority.

The differences between the types of community schools that evolved in the aforementioned ecclesiastical provinces must be ascribed to the Patriarchate's or the bourgeoisie's powers of intervention, as also to distinctive local features which frequently led to departures from the standard community-school model.

**Persefoni KARABATI**

**GREEK ARMED INITIATIVES IN WESTERN MACEDONIA IN  
SPRING 1905: THE DIARY OF IOANNIS KALOGERAKIS**

Ioannis Kalogerakis, the leader of a Greek band, was killed on 21 June 1905 in a skirmish between his band and a Turkish troop. His diary was confiscated by the Ottoman authorities and handed over to the Russian Civil Agent. It was later deposited in the Russian archives. Kalogerakis records in it the activities of his fellow fighters in February-April 1905

**Georgia IOANNIDOU-BITSIADOU**

**EASTERN MACEDONIA ON THE EVE OF THE  
RUSSO-TURKISH WAR OF 1877-8**

The insurrectionary movements that sprang up with the Herzegovina rebellion in June 1875, the Bulgarian revolt of April-May 1876, and particularly the outbreak of the war between Serbia and Turkey in June 1876 were harsh blows for the Greeks of Macedonia on the eve of the Russo-Turkish War of 1877-8.

In the province of Eastern Macedonia, although the Greek population remained cautious and followed the advice of the Greek diplomatic representatives, it had to face first the intense hostility of the Ottoman authorities and the Turkish population and then the violence of the Bashi-Buzuks, the Sottas, the Circassians, and other irregulars; all of which, coupled with the discriminatory attitude of the authorities, made the life of the Greek *rayas* extremely difficult.

**Xanthippi KOTZAGEORGI-ZYMARIS**

**ANTHROPOGEOGRAPHY AND ETHNIC CHARACTERISTICS OF THE GREEKS OF  
BULGARIA: THE CREDIBILITY OF THE BULGARIAN CENSUS DATA, 1888 - 1934**

In the last quarter of the nineteenth century, the Greek population of

Bulgaria, as it emerged from the ethnic ferment, the heated rivalry (culminating in the creation of the Exarchate), and the various wars of that century (resulting in movement of populations), was trapped as a minority in a hybrid nation-state with a clear policy of ethnic homogenisation. Apart from the scattered groups of Greeks in many Bulgarian towns and cities and small Greek communities in certain provinces, the Greek population traditionally gravitated towards three prefectures in this period: Pyrgos/Burgas (with a concentration of Greeks of up to 60%), Philippoupolis/Plovdiv (up to 24%), and Varna (up to about 15.5%). By far the majority of the Greeks were Bulgarian-born, the percentage ranging from 83.5% in peaceful periods to 68% at times of crisis. Many were Greek citizens, settlers, or economic emigres, but most were natives who had acquired Greek citizenship after studying in Greece, serving in the Greek army, or by some other administrative process, and in the calmer periods they accounted for 11 % of the country's Greek population

Between the founding of the Bulgarian state and the second major war of the twentieth century, this population varied constantly, though always in a downward direction, owing to more or less forcible assimilation and to emigration, which latter tended to reflect the current state of Greek-Bulgarian relations. The effects of emigration are most clearly seen in the movement of the overall number of Greeks in Bulgaria, while the effects of voluntary or involuntary assimilation may be detected to a certain extent in the appreciable difference between the Greek-speakers and the ethnic Greeks in Bulgaria, which, at times of crisis, amounted to as many as 13.59% (after 1906) and 15.02% (1926) more Greek-speakers than ethnic Greeks.

Greek-speakers and ethnic Greeks, native-born and immigrants, whether Greek citizens or not, the Greeks abandoned Bulgaria in large and small waves and a small proportion of them was gradually assimilated, with the result that, by the eve of the Second World War, the Greek population had lost seven-eighths of its numerical strength since the time of its heyday in the early twentieth century.

**Konstantinos A. TSIOUMIS**

**ELEFThERIOS VENIZELOS'S INSPECTORATE OF ETHNIC, RELIGIOUS, OR LINGUISTIC MINORITIES AND THE MOSLEM MINORITY**

In 1929, Prime Minister Eleftherios Venizelos decided to establish the post of Inspector of Ethnic, Religious, or Linguistic Minorities in his political bureau, his purpose being to ensure that the provisions for the protection of minorities

were being properly implemented and to address problems arising from administrative discrimination against the minorities. The Inspector's task was to investigate charges that minority rights had been violated, and, when these were found to have some basis, to intervene and set matters right. The Inspector could also suggest to the Prime Minister measures that might help the country better to meet its commitments to the minorities. Venizelos's associate Konstandinos Stylianopoulos was appointed to the post and the institution was helpful in settling minority problems.

The writer uses archival material to investigate how the Inspector of Minorities operated in relation to the Moslem minority in Western Thrace, as also to examine his role in resolving their problems.

**Spiridon SFETAS**

**GREECE IN THE THIRD REICH'S BALKAN POLICY  
(APRIL 1939- APRIL 1941)**

The writer uses chiefly German sources to support his contention that the Third Reich's interest in Greece was mainly economic. From a political point of view, Berlin had placed Greece in the Italian sphere of influence and did not want the British-Italian rivalry in the eastern Mediterranean to be resolved in Britain's favour. But Greece's entry in mid-1939, following pressure from London, into the British economic war with Germany made Berlin unwilling to oppose Italy's plan's *vis-a-vis* Greece. Although Berlin averted an Italian assault on Greece in the summer of 1940, it gave tacit consent in October so as not to upset the delicate balance of Italo-German relations, in the hope that Italy's occupation of Greece would be a matter of a few days. The German assault on Greece was considered necessary to expel the British, who, from the Greek islands, could have struck at the Romanian oil wells that were so important to Germany. Berlin's conditions for abandoning the Marita Plan were Italo-Greek reconciliation, the departure of the British from Greece, and Greece's return to a policy of neutrality.

**Kyriakos D. KENTROTIS**

**BULGARIAN FOREIGN AND DEFENCE POLICIES AT THE END OF THE  
CENTURY: OPTIONS AND PROSPECTS**

The period which began in 1989 with the revolutionary changes in the

political and economic system of the East European countries is still, seven years later, as unstable as ever. Bulgaria offers a stark picture of the successive shifts that have taken place during this time of transition. The main feature of Bulgaria's foreign-policy choices is still the pursuit of priorities and outlets into a new international environment whose constituent elements are a world superpower and the uncertainty hovering over both European unification and the living space covered by the once mighty USSR.

At the end of this century of technological revolution and major economic factors, and in this difficult period of transition following the Yugoslav crisis, what Bulgaria wants, regardless of the specific historical and political factors that govern its approach to Balkan issues, is that the conciliatory efforts to resolve differences should be stepped up, democracy should be consolidated in the Balkans, the positive results of its bilateral relations should be generalised, and infrastructures should be developed to facilitate the geographical, economic, and political interlinking of the Balkans with central and eastern Europe.

Bulgaria's natural channel to the centres where decisions are shaped and influenced on the continent of Europe passes through central Europe, but also through the Black Sea. The new firm choice in Bulgarian foreign policy is inspired by a European perspective. Bulgaria will continue to make the European Union aware of its role as both bridge and corridor to the geopolitical and geo-economic region of the Balkans and the Black Sea. Bulgaria is not only compelled to adapt to the harsh demands of competition in its economic policy, but it must also seek effective options both in its foreign policy and in a policy of security. The best option open to the politicians in Bulgaria seems to be to strengthen the policy of closer ties with the European Union.

#### **Eleutheria MANTA**

#### **THE ALBANIAN ELECTIONS OF MAY 26th, 1996, AND THE GREEK MINORITY: PROBLEMS AND PERSPECTIVES**

The Albanian elections of May 26th, 1996, the third since the Communist regime collapsed in 1990, were unquestionably a milestone in our neighbour's history. Not only did they mark the end of the first stage of the six-year journey towards democratisation, but they were also the starting-point for the subsequent developments that will bring Albania to the threshold of the twenty-first century. All the same, despite their crucial importance, the conditions under which they were held were not worthy of the occasion and did not rise to the challenge of the times.

Trapped in the climate of pre-election polarity and with its own internal problems to address, the Greek minority opted to express itself through the party of the Human Rights Union, since an Albanian law passed in July 1991 bans political parties based on ethnic factors and the minority's official mouthpiece, OMONOIA, thus could not take part in the elections. The undemocratic conditions under which the elections were held, coupled with the crisis unfolding within OMONOIA itself (one of the most serious in its history), did not bear out the minority's hopes and pre-election aims, while the irregular political developments that were taking place in Albania throughout 1996 were to make its position even more difficult and politically precarious.

**Anastasios K. IORDANOGLU**

**TURKEY AND ITS EASTERN NEIGHBOURS AS REFLECTED IN THE TURKISH PRESS IN 1996**

In 1996, in addition to economic and social problems, Turkey was confronted by its worst crisis situation since the Treaty of Lausanne, both at home, with regard to the Kurdish Question, and abroad, in its relations with its neighbours. Foreign diplomatic and military sources specialising in Mediterranean security issues opined that, of all the countries in the region, Turkey posed the greatest risk of war. Potential seats of war emerged in Cyprus, owing to the latest events and developments, and in the Aegean, because of Turkey's 'territorial claims'. The main cause of war with Iran was considered to be that country's establishment and directing of a terrorist organisation on Turkish soil. The strife between the Kurdish groups in northern Iraq could have triggered war between Iraq and Turkey, involving other countries in the region too. The founding of a Kurdish state, whether federal or autonomous, in northern Iraq could have affected the situation in south-eastern Turkey, with unforeseen consequences. Syria was sheltering Abdullah Ocalan, leader of the PKK, together with his staff, and also allowing the Bekaa military camp to be used for training the Kurds. A military operation by Turkey against Kurdish targets in Syria (because the PKK's activities were being directed from that country) would have been a cause of war between Turkey and Syria. But the crisis Turkey experienced in 1996 was largely due to its own attitude towards democratisation, human rights, and relations with certain Islamic countries (Iran, Iraq, Libya), issues which led to its being excluded from the group of prospective members of the European Union.

**Veniamin KARAKOSTANOGLU**

**THE KOSOVO QUESTION:  
A PEACEFUL SETTLEMENT AND GREEK INTERESTS**

A number of major Greek interests depend on the Kosovo problem's being peacefully resolved in accordance with international law. Should this thorny issue reach the point of armed conflict, there would probably be widespread destabilisation throughout the southern Balkans, with obvious repercussions on the security interests of Greece. The most serious might be a surge of Albanian refugees from Kosovo, who would inevitably move through FYROM and Albania towards Greece, and seriously exacerbate the already acute problems caused by the large number of Albanian immigrants already in Greece. It is also very likely that the Albanian government would direct some of the Kosovo refugees towards various parts of Northern Epirus (southern Albania), thus giving rise to problems with the local Greek minority, and this would sharply aggravate Greek-Albanian relations. Furthermore, negative developments in Kosovo would undermine the stability of FYROM and permit extra-Balkan forces to intervene, and also strengthen the influence of Islamicist ideas among the Albanian Moslems. By contrast, a stabilised situation in Kosovo would lead to geopolitical stability in the region as a whole, and this would in turn promote economic development, in which Greece could have a leading part to play. Lastly, any change of boundaries in the region is to be avoided, for this could set a negative example for other areas of ethnic and minority strife in the Balkans, in Central Europe, and in the countries of the former Soviet Union.

**Constantine PAPOULIDIS**

**GREEK AND UKRAINIAN CULTURAL RELATIONS**

The writer gives a report of the conference on *The Greeks in the Ukraine (18th - 20th cc.): Social Life, Commerce, and Culture*, which was held in Odessa from 25 September to 2 October 1996 and organised by the Foundation for Hellenic Culture, the Institute for Balkan Studies, and the History Department of the University of Odessa.

This is followed by his own paper, «Some Thoughts Provoked by the Fate of the Archive of the Greek Community of Nizhna» (in Greek), in which, motivated by the fact that the community's archive and library are so sadly depleted, he argues the need for a scholarly foundation that will record,

systematically study, and then publish the activities of the Greeks in the countries of the former Soviet Union from 1917 to the present day.