Great Historians of the Modern Age

AN INTERNATIONAL DICTIONARY

LUCIAN BOIA, Editor-in-Chief
Ellen Nore, Keith Hitchins,
and Georg G. Iggers, Associate Editors

Sponsored by the Commission on the History of Historiography of the International Committee on the Historical Sciences

GREENWOOD PRESS 1991
New York • Westport, Connecticut • London
AMANTOS, Konstantinos (Chios, 1874–Athens, 1960), Greek historian. Amantos came from a peasant family. He received primary and secondary education in his hometown and served as a teacher (1893–1897). He started his university studies in Athens in 1898. In 1899 he went to Germany (universities of Berlin and Munich) where he took courses with Wilamovitz, Diels, Krumbacher (q.v.), and others. In 1903 he obtained his doctorate (“Die Suffixe der neugriechischen Ortsnamen. Beitrag zur neugriechischen Ortsnamenforschung”). He taught for some years in secondary education (Chios, 1904–1911, Cyprus, 1911, Cairo, Egypt, 1912–1914). From 1914 to 1924 he was appointed a redactor and later a director of the center founded by Venizelos’s government for the Redaction of a Historical Dictionary of the Greek Language. In 1925 he was elected professor of Byzantine history at the University of Athens, and the following year a member of the Academy of Athens. He gave courses until 1939 when he retired as required by law. From January until April 1945 he served as prime minister and minister of education (N. Plastiras’s government). During this short period he introduced the law recognizing the spoken Greek language as the official one. As a result, he faced such a furious opposition by some reactionary circles of Greek society that the governments that followed withdrew it. He founded the reviews Chiaka Chronika (1911–1926) and Aegaeon (1935–1936). He was director of the review Hellenika (1928–1939) in collaboration with Socratis Kougeas (q.v.). Amantos’s scientific interests cover a number of fields: they extend from linguistics, particularly onomatology (see Linguistic Studies, Athens, 1964), philology, and history to geography and the study of the rural environment. Through these themes historical knowledge was linked in a creative way with the present. The unbroken continuity of the Greek nation,
the identity of modern Greek culture, the Slavic question, the educational question, the depopulation of the villages, the geographical discontinuity of Greece, the destruction of forests, and the necessity for renewed cultivation were some of the questions which interested him. One can detect a kind of ruralism in a book written in collaboration with Konstantinos Karavidas and Nikolaos Anagnostopoulos titled *The Density of Our Rural Population and the Means to Its Realization* (Athens, 1927). Besides Byzantine history, he also studied ancient and especially modern Greek history (see studies about Rhegas Phaeraios, Korais, Al. Mavrokordatos as well as the volume containing several articles titled Brief Studies, Athens, 1940). The unbroken continuity of Greek history was one of the fundamental ideas in the same way as Konstantin Paparrigopoulos (q.v.) established it. Initially, Amantos wrote about local history. In this group of studies Chios has a predominant place. Amantos’s duties as a professor led him to write a synthetic work about Byzantium, *Introduction to Byzantine History*, Athens, 1931–1933; 2d ed., 1950). On the other hand, the political and military situation of the midwar period made him face the respective questions of the past: Balkan neighbors and populations in Asia Minor are some of these points. See *Greeks in Asia Minor During the Middle Age* (Athens, 1919); *Relations Between Greeks and Turks from the Eleventh Century until 1821* (Athens, 1955); *Contribution to the History and Ethnology of Macedonia* (Athens, 1920); *The Northern Neighbors of Greece, Bulgarians-Albanian-Yugoslavs* (Athens, 1923); *Macedonian Hellenism During the Last Middle Age Period and the First Period of Turkish Domination until the Eighteenth Century* (Thessalonica, 1952). Generally, in Amantos’s work one can discern some themes that reveal new aspects of Byzantine history (Byzantine everyday life, state organization, economy, and philanthropy) as well as his interest in finding several factors contributing to historical evolution (geography, economy, rural policy, etc.), something that makes his problematic rich. During the postwar period, however, it was not easy for progressive historians such as Amantos and Kougeas to maintain their prior midwar period stance concerning the new national questions and the social, political, and ideological situation in Greece. Their political and ideological positions came to be identified with those of the dominant political forces. As a solution to the social, economic, educational, and ideological problems confronted by the Greek state, Amantos proposed the Greek-Christian spirit in *Historical Relation Among Greeks, Serbians, and Bulgarians* (Athens, 1949).


Angeliki Konstantakopoulos

**KAROLIDIS, Paul** (Enderlik, Turkey 1849–Athens, 1930), Greek historian. Karolidis studied at Constantinople (Nation’s High School), Smyrna Evangelical
School), and the University of Athens. He obtained his doctorate at the University of Tübingen in 1872. He was professor of Lyceum in Athens until 1886, after which he taught as a university lecturer. He was elected professor in Konstantinos Paparrigopoulos’ (q.v.) chair of History of the Greek Nation (1893). From 1908 until 1912 he was a representative of the Aidini region in the Turkish Parliament (see Speeches and Memoranda Delivered in the Ottoman Parliament, Athens, 1913). After three years in Germany (1912–1915), he was offered a post at the University of Athens. Because of political reasons he was dismissed by the Venizelos government (1918–1920). He retired in 1922. His deep royal convictions (see "The Greek Royalty as a National Idea." Speech Delivered . . ., Athens, 1916) as well as his disgust at Venizelos did not prevent him from actively supporting Venizelos’s return to the political scene in December 1923, as Venizelos was at that moment the only guarantee of the king’s stay. Initially, Karolidis produced some linguistic studies about the idioms spoken in Asia Minor (See Kappadokika, 1874). During his professorship he showed a greater interest in studies about wider historical subjects (see Introduction to Nineteenth Century History, Athens, 1892–1893, 3 vols.; Introduction to the Universal or World History, Athens, 1894, which later numbered the first of a ten-volume work titled Universal or World History, Athens, 1926). Karolidis continued writing history on the unbroken continuity of the Greek nation, namely Paparrigopoulos’s thesis. Karolidis revised Paparrigopoulos’s History of the Greek Nation, brought it up to date, and reprinted it twice (1902–1903, 4th ed., 5 vols. and 1922–1925, 5th ed., 6 vols.). Karolidis’s historical conception may be summed up as follows: (1) concerning his theory, an extreme idealism is evident: providence dominates the historical process even during the period before Christianity; (2) concerning his methodology one can discern a somewhat positivist tendency, particularly regarding his choice and criticism of historical documents. His idealistic points of view, probably with more facts unknown to us concerning professional and personal contacts, made him an opponent of Spyridon Lambros (q.v.). As the German historical school of this period was very familiar to him, he translated some voluminous works by Fr. Herzberg.


Angeliki Konstantakopoulou

KORDATOS, Yanis (Zagorá Piliou, 1891–Athens, 1961), Greek historian. Kordatos’ father was a landowner and merchant. He studied at the Greek-German Lyceum of Smyrna, where Demetrios Glinos, a Hegelian scholar, was teaching, and at the Greek-French Lyceum of Constantinople. The events he lived through in Volos during the period 1909–1910 (farmers’ mobilizations, labor strikes, the “atheist incident” of Volos, etc.) left a lasting impression on him and caused him to turn to the study of the most avant-garde works of his time, such as the Social Question (1907) by Y. Skliros. He studied law at the University of Athens.
During his studies he founded, together with others, the "student society." After he got his degree (1917) he did not practice the profession of lawyer. He worked as a journalist and systematically applied himself to the writing of historical studies. He was one of the founding members of the Socialist Labour party of Greece (1918) which from 1920 was called the Communist SLP. He was charged with the management of the Rizospastis, the journalistic organ of the above-mentioned party, as well as the secretariat of the party (1921–1924). In October 1924, because he disagreed with the position of the Communist party of Greece regarding the support to the demand for autonomy of Macedonia, he retired from active political life. After that time he did not participate in any left-wing opposition group. During the 1940s he was among those communists who were persecuted and imprisoned. His son was murdered for political reasons.

Kordatos was editor of the series "Ancient Greek Poets and Writers" which was published by the publishing house Zacharopoulos (1938–1941). In his voluminous oeuvre the first systematic attempt is made to investigate Greek history on the basis of the theory of historical materialism. His first book, The Social Significance of the Greek Revolution of 1821 (1924), constituted a landmark in Greek historiography, and, as was to be expected, it raised a storm of protests from the clergy and other intelligentsia and representatives of the ruling classes in Greece. This book essentially upset the perception of the historical unity of the Greek nation and its uninterrupted continuity. In other words, Kordatos refuted the schema which Konstantinos Paparrigopoulos (q.v.) had postulated since the middle of the previous century and which was the prevailing historical perception. In this manner he also showed the crumbling ideological foundations on which the policy of the "Great Idea" was built, right after the catastrophe of Asia Minor (1922). With the introduction which was added to the fourth edition of the Social Significance (1945) concerning the "roots of modern Greek nationality and the formation of the modern Greek nation," Greek history was outlined in a radically different manner and the historically defined character of the Greek nation was emphasized. Thus, based on the definition of the nation advanced by Joseph Stalin, the origins of modern Greek nationality were sought not in antiquity, but in the fourteenth century, when the first signs of the existence of merchant capital could be observed. But Kordatos' historical perception and its specific application to Greek history was criticized for other reasons by the leadership of the CPG and by Marxist historians. The criticism of this group was centered mainly on the character of the bourgeoisie and the role it played during the Greek revolution of 1821. This issue became a more burning one from the 1930s onward, when a change can be observed in the CPG's policies, for it simultaneously touched on the question pertaining to the character of the social revolution as it was envisioned by the Greek communists of the mid-war period. Specifically, Kordatos' position that the 1821 Revolution was a bourgeois democratic one and that, consequently, the communists should proceed toward a popular democratic revolution is substantiated by the position advanced by G. Zevgos which was based on the position already prevailing in the Communist
Internationale (1931) that the bourgeoisie did not play, nor would it ever do so, any progressive role. ["The revolution in Greece should have to be bourgeois democratic."] In spite of the vehemence of this intra-Marxist dialogue, Kordatos recognized some points of partiality in his work; therefore, he took this into account in subsequent editions. The contrary circumstances did not prevent him from a voluminous output on an admirable variety of subjects. For example, we may mention Modern Greek Political History (1925); History of the Greek Labor Movement, (2 vols., 1931–1932); New Preface to Homer (1940); History of Our Language Question (1943); Ancient Comedy and Tragedy (1954) (this work received a negative critique from P. Lekatsas); and Ambelakia and the Myth Concerning Its Cooperative (1955). Kordatos wrote theoretical and historical articles in many magazines and translated the Communist Manifesto of Marx and Engels (1927). Kordatos' overall conception of Greek history constitutes in essence a revolutionary act in the field of historical studies in Greece. Of course, his works were often not fully substantiated, and the data were sometimes applied mechanistically to the theory of stages regarding historical process, which during the mid-war period prevailed among communist circles. He also tended to over-emphasize the economic factor. Nonetheless, beyond doubt, Kordatos' oeuvre has constituted a serious counterweight to prevailing historical ideas, and it has opened new perspectives for a fruitful investigation of historical problems.


Angeliki Konstantakopoulou

KOUGEAS, Socratís (Doloi Laconias, 1877–Athens, 1966), Greek historian. Kougeas studied (1894–1899) and obtained his doctorate (De novo Xiphilino Codice Iberica 812, 1901) at the Faculty of Letters of the University of Athens. Having won a scholarship he was able to continue his studies abroad. He worked under the guidance of several eminent university scholars such as Fr. Blass, C. Robert, Wilcken, and Herzberg in Halle; Otto Crusius and Karl Krumbacher (q.v.) in Munich; Adolph von Harnack (q.v.) and Wilamowitz in Berlin; Charles Diehl (q.v.) and Jacob in Paris (1904–1909). After returning to Athens (1910), he worked for some years in secondary education until his appointment as a secretary of the state archives in 1916. In 1918 he was elected professor of general history and later of ancient history at the University of Athens. He kept this position until 1947 except for a short period when he was dismissed for political reasons in 1920–1922. He was director of the Manuscripts Department of the National Library in 1926–1966, a member of the Academy of Athens (1930), and a member of the Archeological Institute of Berlin from 1929 on as well as of the International Committee of Historical Sciences. He was named honorary doctor of the University of Tübingen and of the University of Thes-
salonika and honorary professor of the Panteios High School. In cooperation with Konstantinos Amantos (q.v.), he edited the review *Helleniká* (1928–1939). Retaining the historical tradition inaugurated by Konstantinos Paparrigopoulos (q.v.) and Spyridon Lambros (q.v.) with a somewhat renewed thematic, and having obtained during his postgraduate studies a stern methodology for criticizing the sources (manuscripts and epigraphical texts), he was able to study, from a philological and historical perspective, ancient, medieval, and modern Greek history. An illuminating example of this positivist combination of history and philology is provided by his study entitled *Arethas of Caesarea and His Works. Contribution to the History of the First Renaissance of Classical Letters During the Byzantine Period* (Athens, 1913), reprinted with an English preface by Ph. Demetracopoulos (1985). Arethas's biography and in general the matter of classical tradition in ninth-century Byzantium and the earlier period known as the Dark Ages was studied for the first time. In addition to the subjects concerning Byzantine history and culture, he tried, based on epigraphical material to clarify the institution of ancient Greek corporations among several city-states at a moment when the contemporary European states, after the World War I shock, were in search of a relative association (see *The Idea of the League of Nations According to Ancient Greeks*, Athens, 1928, granted in 1921). The material on the Greek state and the foreign archives enabled him to study historical questions and personalities in modern Greek history (i.e., the 1770 revolution, Koraín, Kapodistrias, the I. Stavros's Archive) as well as great figures in European history associated with Greek history and cultural life (i.e. Goethe, Karl B. Hase, Barthold Georg Niebuhr [q.v.], Friedrich von Savigny [q.v.] and others). He also contributed a great deal to local history and particularly to that of his home town (see “‘Herkunft und Bedeutung von neugriechischen Niklianoi und Psamegioi,' *Glota* 1 (1909): 86–104). His political and scientific ideas were the target of criticism by colleagues as well as other people (E. Pantelakis, 1915; M. Volonakis, 1917–1918; K. Logothetis, 1924; Y. Vlahoyannis, 1935–1937).


Angeliki Konstantakopoulou

**LAMBROS, Spyridon** (Corfu, 1851–Athens, 1919), Greek historian. In his youth Lambros used to write poems and other literature. Subsequently, however, he turned to the study of history. He studied at the Faculty of Letters of the University of Athens (1867–1871) and at the University of Berlin (1872 and 1875), at Leipzig, where he maintained his thesis (1873), Paris, London, and Vienna. He followed lectures by Theodor Mommsen (q.v.), Ernst Curtius, Johann Gustav Droysen (q.v.), et al. In 1878 he taught at the University of Athens as lecturer in history and paleography, a subject included in the university curriculum for the first time. In 1887 he was elected professor of general history and held the chair
until 1917. Beginning in 1895 he was head of the National Society that had been formed to help solve national issues. He was president of the league of Greek athletic and gymnastic clubs (1897–1906), and in 1908 he was appointed chairman of the Supervisory Council of secondary education. In 1913 he participated in the committee sent to Italy by the Greek government to settle the Epirote issue. In a critical historical point in time the king appointed him prime minister and minister of education (September 1916–April 1917). When the Thessaloniki movement led by Venizelos prevailed, he was brought to trial, his estate was confiscated, and he was exiled to Skopelos (1917–1919). He left a voluminous oeuvre, both published and unpublished. From 1904 to 1917 he published the magazine *Neos Ellinomnimion* (13 vols.) which contained exclusively his own studies. The publication of the magazine continued after his death. In total twenty-one volumes were published (see register of the *Neos Ellinomnimion*, 1930). For Lambros, as for Konstantinos Paparrigopoulos (q.v.), his duty as a historian was "simultaneously scientific and national." That is why, next to his scientific activities, the effort to popularize and transmit this historical knowledge to a wider audience by lectures, publications, and so on, and his simultaneous involvement in public and social life (participation in conferences, associations, societies in Greece and abroad) can be considered his most important fields of action. In his work (480 published and 280 unpublished books and articles) a variety of issues of medieval and modern Greek history are examined, as well as questions pertaining to the Greek communities of Europe. As representative of these works, we might mention *Athens Toward the End of the Twelfth Century* (1878). Smaller essays were collected in the volumes: *Historical Essays* (1884), *Discourses and Articles* (1902), and *Miscellaneous Pages* (1905). His translations also enrich Greek historical bibliography. Apart from the historical works of Viktor Grigorovius, Ernst Curtius, Gustave Schlumberger, Pietro Bertolini, William Miller, and others, he also translated books that contributed to the methodological and theoretical education of Greek historians. Influenced by the European positivist historians, Lambros chose works to be translated into Greek: for example, the *Introduction aux études historiques* by Charles Victor Langlois and Charles Seignobos (q.v.) (1902) and the *Handbook of Greek and Latin Paleography* by Edward Maundae Thompson (1903). In other words, with the translations of the above works, as well as with articles concerning the west European positivist historians (Leopold von Ranke [q.v.] in *Estia* 1886, Curtius in *Discourses and Articles* 1902, etc.), he may be considered as the historian who made the most serious effort to introduce in Greece theoretical and methodological principles as enunciated by the positivist historical school. It should not be considered irrelevant to this perception of his that he alone among the Greek historians occupied himself systematically with modern Greek historiography.

Lambros perceived the science of history as being closely linked with philosophy. That is why he made relentless efforts to bring to light medieval and modern Greek texts that could be found in the archives of monasteries, European
cities, and Greek libraries. It was not by chance that his attention was directed to the material of these two historical periods. He believed that study of medieval and modern Greek history would restore the origins of national unity, and arguments would be found in favor of the national claims. Apart from philology, archaeology, ethnology (Völkerpsychologie), and geography too can contribute to gaining knowledge of the past, as can the progress of technology. Under no circumstances does the latter reveal the national soul. The concept of a national soul occupies an important place in Lambros' work, with the meaning it acquired through the studies of the German idealist philosophers (Herder) and positivist psychologists (Wund). For him it does not refer simply to the nation, and not much less to the state either, but to the race (genos). Thus, the "movements of the national soul" as a historical theme fit in with the unfulfilled national Greek claims of his time (Macedonia, "Great Idea," etc.). As a whole, therefore, these elements sketch a manifest positivist perception that simultaneously comprises some idealistic elements.


Angeliki Konstantakopoulou

PAPARRIGPOULOS, Konstantinos (Constantinople, 1815–Athens, 1891), Greek historian. Paparrigopoulos' father, a merchant and banker, was a native of Vytina in the Peloponnese and had settled in Constantinople. When the Greek Revolution broke out in 1821, he was killed by the Turks along with other members of the family. His wife, together with their ten children, left Constantinople for Odessa where they remained until 1830. There Paparrigopoulos studied at the Lycée Richelieu on a scholarship granted by Tsar Alexander I. After the establishment of the free Greek state, the family settled in what was then the Greek capital, Nafplion. Until 1834, when he was assigned as an employee to the Ministry of Justice during the ministry of K. Schinas, he did not systematically study at the gymnasium. With the implementation of the law on autochthonous and heterochthonous citizens, Paparrigopoulos and his three brothers were discharged as heterochthonous citizens from the government jobs they held (May 1845). Through the goodwill of Prime Minister Kolettis, he was soon rehabilitated professionally. The next year he was appointed professor of history at the sole gymnasium of Athens (March 1846). He obtained a doctorate from the University of Munich in January 1850 in absentia on the basis of historical works he had written in the meantime. This degree opened the door to a university career. In 1850 he was appointed lecturer at the faculty of law of the University of Athens and a year later assistant professor at the Faculty of Letters. From 1856 until his death he taught as a full professor, but his activities were not restricted to teaching at the university. He published magazines (Pandora, 1850) and newspapers (Spectateur de l'Orient, 1853–1857, and Hellin, 1858–1860).
He was a member of many associations and committees and a founding member of the Association for the Propagation of Greek Letters (1869). Later, the government asked him to get in touch with the Ecumenical Patriarchate concerning the settlement of ecclesiastical issues that had arisen after the annexation of Thessaly to the Greek state (1882). Paparrigopoulos also undertook to come to an understanding with the German cartographer H. Kiepert who had already drawn a map of the Balkans, so that the ensuing publication would not contain any incorrect ethnographical data (1878). For him the teaching and study of history was not simply a scientific occupation. Rather, history was "the Gospel of the present and the future of the fatherland." That is why the themes of his historical studies never strayed far from national issues.

Paparrigopoulos’ activities as a writer began with the publication of the essay "On the Settlement of Slavic Tribes in the Peloponnese" (1843), which was not the only study on this subject published that year. The works by Jacob Philipp Fallmerayer and mainly his visit to Athens (1842) presented Greek scholars with the occasion to write more studies aimed at refuting the theory of the German historian. According to Fallmerayer, the nearly depopulated Greek area was penetrated gradually from the sixth century onwards by Slavic tribes. As a result of this event, together with the movement of Albanian tribes to the same area in a later period, the ethnological composition of the population was altered to such a degree that by the middle of the nineteenth century it was impossible to consider the inhabitants of the Greek state as Greeks. In his 1843 study Paparrigopoulos sought to refute this theory which undermined the ideological foundations of the newly established Greek state. His debut as a writer broadly outlined the path he would follow in his subsequent studies. The unity of Greek history from antiquity to the modern era and the mission of the Greek state in the propagation of civilization throughout the Eastern world are the basic points of his entire work. But in order for the unity of the Greek nation to become evident, it was necessary to rehabilitate and establish Byzantine history as the connecting link between antiquity and the modern era. That is why Paparrigopoulos in his writings repeatedly referred to Fallmerayer’s thesis on the Slavic issue. The Greek state, that is, the social forces that were now emerging, needed strong ideological elements that could be drawn not only from the ancient but also primarily from the Byzantine past.

Paparrigopoulos was not the first to conceive the unity of Greek history as a historiographical demand. Initially, European and Greek historians—among them Zinkeisen and Zambelios—refuted Fallmerayer’s theory, and conceived and established this ‘‘historico-legal’’ system. Paparrigopoulos also wrote the Handbook of General History (2 vols.; 1849–1852); History of the Greek Nation from the Ancient Years until Today (1853); and the basic work for which he gained the title of ‘‘national historiographer,’’ History of the Greek Nation, circulated in issues from 1860 to 1874 (5 vols.). A sixth volume with an epilogue and indexes was circulated in 1877. A summary of this last work was translated into French and published with the financial support of the Greek Parliament
(1878). A host of historical essays accompanied the publication of this work. It was not without obstacles that Paparrigopoulos' views on the unity of Greek history became the prevailing perception. A group of scholars, mainly professors of the university, obstinately emphasized the importance of the ancient Greek over that of Byzantium, thereby continuing the west European tradition of the eighteenth-century Enlightenment. However, that historical perception did not seem to correspond to the modern national viewpoint, especially political demands. Most importantly, it did not provide ideological cover for the "Great Idea" as far as the historical past was concerned. Paparrigopoulos' historical perception can in general be ranged under the tendency of nineteenth century historicism.

Among the European historians Paparrigopoulos admired Thomas Babington Macaulay (q.v.) and François Guizot (q.v.). For him divine Providence constituted a key concept in the explanation of the historical past. In other words, there is a question here of the "histoire-tableau." Methodologically, there are prescientific elements in his work, because he was given to writing a synthetic history that met a primary ideological, political, and national demand. In the long course of his career he clashed over basic historical questions with Konstantinos Sathas (q.v.), Paul Karolidis (q.v.), and Spyridon Lambros (q.v.).


Angeliki Konstantakopoulou

SATHAS, Konstantinos (Athens, 1842–Paris, 1914), Greek historical researcher. Sathas began university studies at the Faculty of Medicine of the University of Athens, but he discontinued them and, under the guidance of the numismatist Pavlos Lambros, father of historian Spyridon Lambros (q.v.), he applied himself to the collection and publication of texts pertaining to medieval and modern Greek history. The discovery and publication of a manuscript with the text of the Unpublished Chronicle of Galaxidi (1865) at the beginning of his involvement with historical research augured a steady course in that direction. The collection of texts dating from the years of Venetian rule with the title Unedited Greek Documents (2 vols., 1867), the work Modern Greek Philology (1868), a collection of biographies, most of them already known, of Greek scholars from the time of the Turkish occupation (1453–1821), together with the supplement History of the Modern Greek Language Question (1870), and finally the work Greece under Turkish Rule (1869), made him widely known. With the financial support of the Greek state, he was repeatedly sent to various European libraries in order to collect and publish relevant material from the archives (1870–1888). These investigations resulted, among other things, in the works Medieval Library (7 vols., Venice, 1872–1894), Cretan Theater (Venice, 1878), and Unedited Documents Relating to History from the Greek Era to the Middle Ages published under the Greek Chamber of Deputies, 9 vols., Paris,
1880–1890. In spite of the fact that he was autodidactic, he managed to bring to light an enormous amount of archival records pertaining to medieval and modern Greek history throughout the second half of the nineteenth century, that is, during a period when historians were being called on to substantiate, using mostly medieval sources, the unity of Greek history. However, it is because, among other reasons, he worked as an isolated scholar outside academic institutions, that he organized the material which he brought to light on the basis of a different set of problems and often in a way difficult to follow. Thus, to the famous Slavic question that the German historian Jacob Fallmerayer raised, he gave a paradoxical answer, emphasizing exclusively the intermingling of the Greek population with the Albanian intruders (Documents, I, 1880). That is why it has been aptly claimed that Fallmerayer Slavicized Greece, whereas Sathas Albanianized it. As for the question of the unity and continuity of the ancient, medieval, and modern Greek civilization, which constituted yet another vital problem for the ideological consolidation of the modern Greek state, there too Sathas advanced an equally unfounded and peculiar point of view. According to his views, the ancient Greek religion was preserved until the period of the Crusades and the fall of Byzantium: La Tradition Hellénique et la Légende de Phidias de Praxitèle et de la Fille d’Hippocrate au Moyen Age (Paris, 1883) and Documents (VII, 1888). He was criticized by N. Politis (Bulletin of the Historical and Ethnological Society 1, 1883, pp. 71–101).

These peculiar views, together with his omissions and methodological errors, brought Sathas into conflict with several historians, especially his contemporaries Spyridon Lambros (q.v.), N. Politis, A. Dimitrakopoulos, Kremos, and I. Pantazidis. It is within this framework that we also have to understand his avowed conflict with Konstantinos Paparrigopoulos (q.v.). Nevertheless, in spite of Sathas’ eccentric historical perception, he also possessed a certain creative originality. The fact that he turned toward the study of texts and subjects which until then were unknown and did not belong to official historiography gave an impulse to the historical studies of the second half of the nineteenth century. Examples are Digenis Akritas which he published together with Em. Legrand (1875), and subjects such as the presence of Greek troops in the West (Stradioti, Estia, 1885) or “the social situation, commerce, shipping” as traced through the reports of the Venetian consuls (Economic Review, 1878–1879).

Bibliography: K. Th. Dimaras, To Vima (newspaper) (October 3, 1969); (June 5, 12, 19, 1970); (February 1, 1974, in Greek); D. Pikramenou, “On K. N. Sathas’s Activities (1858–1861),” O Eranistas 8, no. 48 (1970), 260–273, also listing bibliography.

Angeliki Konstantakopoulou