

**Academician Prof. DDDr. P-doc. Dr.Habil. Alexios Panagopoulos,  
Republic of Greece**

*Emeritus Professor of the Ministry of Education  
of the Republic of Greece; Rector of Athoniada  
Academy in Kareja, Holy Mountain Athos*

## **CHRONOGRAPHIC HISTORICAL AND GEOPOLITICAL GAP IN DALMATIAN CULTURE – GREEKS AND SERBS**

### **Abstract**

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*Greeks in Dalmatia appear in ships through Greater Greece. The coastal villages served as supply centers for the ships. Racial intolerance in Dalmatia began with the Crusaders when they were forced to choose between East and West. The propaganda developed against the so-called “Greek schism” of the year 1054, had now prepared those who had state power, to use it in every way for genocide. The culmination of this expulsion and ethnic cleansing culminated with the Ustashi. The diplomacy and politics of the Venetian Republic were kind to the Dalmatian Greeks. But the local authorities wanted the Greek soldiers to die first, instead of them fighting the Turks. They accused the Greeks of binding the Serbs through Orthodoxy. Greeks and Serbs began to unite more for their rights. Shops were looted, people were beaten, a policy of ethnic cleansing was pursued in order to wipe them out. The Ministry of Justice and Religion in Zagreb requested certificates from the Roman Catholic Church that all employees had converted to the Roman Catholic, Muslim, Greek Catholic i.e. Unitarian, or Evangelical faith. In Nuremberg, fascists other than the Ustashi were tried for torts against*

*Serbs, Jews, Gypsies and Greeks in Croatia. The Holocaust and ethnic cleansing are crime against humanity and as such, they are not time-limited. Human rights and human dignity were persistently violated, illegally and inhumanely. International courts have not yet intervened. A reality that European civilized humanity should never again allow this to happen to any people and in any place. We must protect human rights as scientists and as people.*

**Keywords:** *Dalmatia, Greeks, Serbs, Geopolitical Gap.*

## INTRODUCTION

Greeks in Dalmatia appear from the 7th century BC, mainly through Magna Graecia. Their coastal settlements were resupply centers for their ships. Hellenism in Split, Šibenik, Zadar, Hvar, Korčula and all over Istria and elsewhere was a commercial, economic and cultural factor of progress. Racial intolerance in Dalmatia began with the Crusaders when they were faced with the choice between East and West, between Orthodoxy and Roman Catholicism. Propaganda developed against the so-called “Greek schism” of the year 1054 was used to prepare those who held state power to use it as a weapon of terror, for the genocides of peoples and cultures. The culmination of this expulsion and ethnic cleansing was seen under the Ustashi during World War II, with the sacrifice of countless innocent people in the terrible concentration camps in the former Yugoslavia. Human rights and human dignity were violated illegally and inhumanely and the international courts have failed to deal with these historical facts to this day.

## GENERAL PART

Greeks in Dalmatia became the first cause of racial persecution. In the late Middle Ages, the Serbs will also become its victims. Culminating in World War II, thousands would be killed in the horrific Ustashi camps. This issue was also studied by the bishop of Dalmatia Nicodim Milaš (1845 –1915), who, as the publisher of the newspaper “Istina” (Truth) based in the city of Zadar, investigated the program of

the Roman Catholics against the Greeks and Serbs.<sup>1</sup> Fanaticism from the West sprang up against the Greeks in Italy and Magna Graecia and Sicily, especially after the first Crusade, and immediately afterwards, it was also transferred to Dalmatia.

At the beginning of the 12<sup>th</sup> century, the Roman Catholic Council was convened in Split, which described the Orthodox faith as heretical and decided that it could be tolerated in a state that is loyal to the Pope. From 1296, onwards, Orthodox Greeks in Šibenik, as Nicodim Milaš writes (Milaš, 1901) were the strongest ecclesiastical parish and held their gatherings in the church of Saint Paraskevi, constantly harassed by Roman Catholic priests. They decided to ask for protection from Constantinople, and Nikolaos Georgiadis, a man with a noble position in the city of Šibenik, went with two others to the Patriarch of Constantinople, Joseph I, and explained to him all their harassment from the Roman Catholic clergy.

For example, the Greek temple of St. Plato in Zadar (Milaš, 2004, 146–147), was illegally seized by the Roman Catholics in the year 1248. The legal dispute lasted until the year 1280, when the authorities decided that the Greeks no longer had any legal right to claim the temple with the auxiliary buildings. Over the centuries, it was not difficult to convince the Greeks who had been converted in mind and faith that they supposedly belonged to the wider Croatian Nation. In Split, the Greek priest Joseph and the priest Gerasimos (Milaš, 1901), called the people to their house for joint prayer, since they were left without a church. In 1248, a priest in Split, Nikolaos Kapoukis from Corfu, is remembered as an educated and dynamic man, who collaborated with the priest in Šibenik, Sevastianos Memchiadis.

Then the Roman Catholic Latin diocese was founded, headed by Bishop Martin from the Franciscan order. His first act was the seizure of the Orthodox church of Saint Paraskeva in Šibenik in 1314. Those Greeks who remained loyal to their Orthodoxy in Split would become victims of persecution. The political administrative authorities were against them, they even slandered them that they were inciting people to revolt against the authorities. In his study, Nikodim Milaš<sup>2</sup> found more evidence for the temple of Šibenik, which is mentioned in the year 1349 during the time of the Serbian emperor Dušan the Strong, of

<sup>1</sup> Nikodim Milaš, „Pravoslavna Dalmacija“ (Orthodox Dalmatia), published in Novi Sad in the year 1901.

<sup>2</sup> Nikodim Milaš, „Pravoslavna Dalmacija“, look at the same book in new edition, Beograd-Šibenik, 2004 (Dela Nikodima Milaša, knjiga IV).

communication for baptisms with the temple of Skradin. During the 20<sup>th</sup> century, Serbs will also be expelled from the region. Serbs, like Greeks, were permanently expelled as a result of the military offensive against Serbian positions and settlements since 1995.

Nicodim Milaš (Milaš, 1901) finds important Greeks in Dalmatia up to the 14<sup>th</sup> century struggling to survive as representatives of a people who culturally bequeathed Europe and the world so much: the local Greeks resisted ethnic cleansing with the help of the newly arrived Greeks, who had fled from the occupied Greek regions of the Peloponnese that the Turks had invaded and placed themselves at the service of the Venetian army of Dalmatia. The local authorities of Dalmatia appeared quite lenient towards the newly arrived Greeks, useful for the Venetian warships.

The old and new Dalmatian Greeks were then the military bulwark protecting the Venetian Republic in Dalmatia. It was the Greek sailors who brought the Venetian sovereignty to the Mediterranean Sea and the coasts of southern Greece, Dalmatia and the Aegean islands, Rhodes and Cyprus, the Ionian, the Adriatic and the entire Mediterranean. Greeks actively participated throughout Dalmatia in the first conflicts against the Turks. From the end of the 15<sup>th</sup> century, they established the Venetian military units in Dalmatia, with the Greek name: "Straties" or "Stratia". The oldest known Army was from Šibenik, Dalmatia.

In the year 1511, they requested to build their own church for the Orthodox Greek soldiers serving for the Venetian Republic. The Greeks from Venice, who were quite rich and numerous, had money to cover this cost as well, because at that time, the Greeks from Dalmatia, due to constant persecutions, were neither many nor very wealthy. In the year 1547, they asked for help from the Prince of Šibenik, Petar Navager, who had positive sentiments about Greeks. But bishop Ivan Lučić prevented it, and when he died in 1557, the Greeks from Šibenik again approached the new Prince Nikolaos Dandola. On March 17, 1569, the Senate decided that the over-enthusiastic Roman Catholic Bishop Charnion should give the Orthodox the use of the small church of St. Julian, and appointed Rev. George Sisgoric, with Rev. Raphael Zygara, to be in charge.

The diplomacy and policy of the Government of the Venetian Republic was kind to the Greeks of Dalmatia. But the local authorities wanted the Greek Soldiers from the Venetian Republic to fight in the front line against the Turks and be the first to die, rather than sacrifice their own soldiers. In the 16<sup>th</sup> century, around 1580, several Greek

families with priests arrived from Cyprus and the Peloponnese to Dalmatia. About fifty Greek families moved from Cyprus, to Pola (Polis) with their bishop named Gabriel, who made a "Complaint" to the Venetian authorities against the local Roman Catholic clergy.

The Republic of Venice, by passing a new law, stipulated that all children born out of mixed marriages should accept the Roman Catholic faith. Milaš (Milaš, 1901), describes a new developments in Šibenik: The Roman Catholic clergy struggled to convert the Orthodox in Šibenik, thus defying the 1582 government order that no one should harass the Greeks. Juraj Križanić (1617–1683), who spread the idea that the East should be subjugated to the West and that all Orthodox believers should convert to the Roman Catholic faith and recognize the Pope as their religious leader, accused the Greeks of having created Orthodoxy as slavery, to which they allegedly bound the Serbian Slavs!

Greeks and Serbs began to unite increasingly since then for their Orthodox rights, in whatever region of Dalmatia they lived. The bishop of Zadar, Vinko Zmajević, in his book "Ogledalo Istine" (Mirror of Truth), declared that the schismatic Greek faith will never be tolerated in Dalmatia. In fact, in a letter sent by Cardinal Juraj Kolarić to the Austrian Emperor Joseph in 1706, he speaks of the Greek missionaries Cyril and Methodius: "Serbs think that their privileges allow them not only to be Christians, but to be able to persist as separated from the Roman Catholic Church. But they shouldn't be allowed to do that!" (Jarčević 1998, 24).

In the Austrian regions, there were separate areas for Serbs, for their military and local organization, such as in the area of the Military Border –Vojna Krajina. But even in these autonomous Serb sections, there were also some Greeks living there. Some preserved documents of the Croatian authorities testify that they requested and proposed to Austrian Emperor and other state institutions to officially declare the prohibition of religious freedom for the Orthodox believers and a mandatory use of the Latin script and not the Cyrillic script.

Several Greeks went to Dalmatia and Istria, but after a few decades they left. Then the Serbs bought the houses of the Greeks at low prices and remained and became the dominant population in this area from the 17<sup>th</sup> century, just as the Greeks were before. In his 1639 letter to Rome, the new bishop of Zagreb, Benedikt Vinković (Jarčević 1998, 29), informs them about local issues after the end of the Venetians by saying that every faithful child of Rome should avoid any communication with them, i.e. with the Orthodox Christians from Dalmatia. The

proposal was also spread in schools, and by word of mouth, from generation to generation, and the propaganda was strong and widespread enough to cause racism and racial hatred. The same words were repeated by the bishop, Juraj Strossmayer, in Đakovo, Slovenia in the 19<sup>th</sup> century.

Greeks and Serbs from Dalmatia were forced to fight constantly and hard for their national and religious identity, in Dalmatia and Venice, as well as in Austria and Hungary. Zmajevic recorded their situation from 1723. Their presence bothered the local authorities who wanted to expel them and were looking for reasons to do so. Around the same time, many Serbs arrived in Dalmatia from the areas occupied by Turks. Greeks who had relatives living in other European countries gradually started to leave this undemocratic region of Dalmatia and only a small number of them eventually remained, mainly due to mixed marriages who will be assimilated later out of sheer necessity.

## **SPECIAL PART**

King Ferdinand II, Emperor of the Romans and King of Hungary and Slavonia, established a new Bishopric in the Kingdom of Slavonia, for the Greek residents, with a Serbian bishop, Maxim Petrovic. The same happened in Istria, Pivka, Karst and Plitvice Lakes, as well as in Seni, Lika, Draga Vinodolska, etc., where Greeks and Serbs were present and were slowly leaving. On March 2<sup>nd</sup> 1639, Benedikt Vinković, Bishop of Zagreb, sent a report of actions taken to the High Kingdom and, three hundred years later, they finally succeeded so that no one else could live in this land anymore, if they were not Roman Catholic, as stated in Zagreb in the year 1941 by Dionizije Jurcev, the personal priest of Dr. Ante Pavelić, president of the Croatian Fascist State (1941–1945).

Due to fascist terrorism, the majority of Greeks fled to other Greek communities in European territories outside of Croatia. Some of them became Roman Catholics in Dalmatia and perished. The Serbs did not find themselves in a better position either when the administrative authorities of Dalmatia were now rid of the Greeks. Then the intellectuals turned against the Serbs, even when there was no social unrest, uprisings, civil wars, or strife. They had found a way to persecute the Serbs as they did the Greeks before that, because they had been students of the Greek teachers.

In Zagreb and Pula (Polis) several controversies arose from 1902 against all Orthodox believers. Orthodox Greek shops were demolished

or looted, people were beaten in their homes and shops, in their workplaces and on the streets. A policy of ethnic cleansing was implemented so it is no wonder they no longer live there today. No scholar has seriously dealt with the “disappearance” of the Greeks from the Eastern coast of the Adriatic Sea, due to the fascist policy.<sup>3</sup> Some continued the propaganda to scare them into not releasing facts in the press or in books<sup>4</sup>.

By World War I, the Austrian Emperor was favorably disposed towards them and on October 3, 1914, approved the Resolution no. 25826, in the Parliament in Zagreb – Sabor, which prohibited the use of Cyrillic for pupils in public elementary schools. At that time, the Greek primary and secondary school operated in Zagreb (which still exists as a building today), for the children of Greek merchants. On October 13 of the same year, the use of the Greek and Cyrillic script was abolished also in all high schools in Croatia, while it was also extended to Bosnia-Herzegovina from November 11, 1915, at the suggestion of Zagreb leaders.

A French journalist, Leo d'Orphere, writes in favor of Serbian literature around 1916. Also, Flora Sands, an Englishwoman, writes about the positive characteristics of the Serbian people. But during the Second World War, the doctrine of the Roman Catholic theology professor,

<sup>3</sup> Ante Starčević 1823–1896, was a 19th century Croatian politician and representative in the local Croatian Parliament under Austrian rule and founder of the Party of Rights. Today, as during World War II, he is considered the father of the Croatian State. He studied theology and received a doctorate in philosophy in Budapest. He made a series of theoretical claims, that this impure stock (Jarčević 1998, 51), consists of Serbs, Greeks, Chintars, Romanians, Albanians and Gypsies. There are several elements in scientific documents of his time, at the same time let us remember Juraj Štrosmajer, Roman Catholic bishop of Đakovo-Slavonia, reformer of the 19th century, co-founder of the Yugoslav Academy of Sciences and Arts. After the dissolution of Yugoslavia in 1991, and the international recognition of statehood of the Republic of Croatia (along with the common national and historical territories), this Academy will be renamed the Croatian Academy of Sciences and Arts. Bishop Štrosmajer questioned the right of religious freedom and the existence of the Orthodox Faith and called the existence of the Greek Orthodox in Dalmatia the Greek Schism in the year 1850 (Jarčević, 1998, 26, 40).

<sup>4</sup> Dominik Madić, *Hrvati i Srbi dva stara razlicita naroda* (=Croats and Serbs, two old different peoples), published in Zagreb in the year 1990, by “Matica Hrvatska”. The author was a well-known Roman Catholic Franciscan priest and historian, Dominik Madić (Jarčević 1998, 44–48), who had lived in the United States of America, from 1898 to 1973. In his work, it seems as if he lived in multi-ethnic America, while he wrote with enough contempt or racial hatred about the Greeks and Serbs. He tried to show that there was no influence of the Greek spirit on the new Croatian nation. Neither Byzantine priests nor monks ever worked among the Croats. The Croats did not know the Greek language, nor did they use Byzantine culture as a legacy. Superficial contacts with the Byzantines passed only to their rulers and a few provincial generals. He says that the wider and popular circles never felt any significant influence of Byzantine culture. And when the Croats came to the south, they joined the circle of Western Christian peoples. They developed their national and state life and their influence from the Western Christian Church and the Western peoples. Therefore, their spirit and upbringing was in the Western peoples.



Krunoslav Draganović, was adopted. In his 1937 doctoral thesis published in the Vatican, he stated that Orthodox Serbs were originally Roman Catholics and that their conversion from the Greek tradition would simply be “the return to the faith of their forefathers”!

On May 3, 1941, the President of the fascist Independent State of Croatia, Dr. Ante Pavelić approved the passing of the legal provision for a compulsory conversion from one religion to another. According to the decision, all faithful members of the Greek Eastern Church should join the Roman Catholic Church and become Croats. The same was repeated publicly for Greeks and Serbs by the Archbishop of Zagreb, Alojzije Stepinac, a well-known post-war cardinal, who was also proposed for canonization in Rome (Jarčević 1998, 36).

On August 12, 1941, he wrote in the *Hrvatski Glasnik* (Croatian Herald) that first of all (we owe) the elimination of the influence of Serbian Orthodoxy and Byzantinism to the Croatian people, which was influenced by the relations with them, which, *ipso facto*, is one of the greatest moral benefits of the new order of things, related to culture (36). To remove the very source of moral decay and to fill up the mud from which it came. The tomb of Cardinal Alojzije Stepinac (Jarčević 1998, 38), in Zagreb Cathedral, had become a cult point of reverence for their people. On May 18, 1943, he explained to the Pope why he despised the Serbs and Greek culture, for the spiritual waves of orthodox Byzantinism that would supposedly hit Italy as well, while they are now breaking in the Croatian stronghold.

No one perhaps found out who it was that wrote in section IV of the *Dnevnik* that Serbs should disappear because of the legacy of the Greek culture. The Austrian historian, Konstantin Jirecek, had assessed the influence of Greek culture on the lands of South Slavia as follows: The splendor of the old Byzantine culture continuously and strongly influenced the peoples of the Balkans from the 13<sup>th</sup> to the 14<sup>th</sup> century despite the fact that this Greek empire was in decline (38).

Some Vatican priests wore military uniforms and became the most famous war criminals. One of them, Miroslav Filipović Majstorović, a Roman Catholic priest, led the soldiers to massacre the inhabitants of the villages where Orthodox Christians lived. For several months, he was the commander of the death camp in Jasenovac, where about 700 thousand were killed, including Jews, Roma and Greeks. There were other priests who served as commanders of smaller units, who threw whole families into pits or killed them in the cruelest ways.



All this becomes understandable if you take a look at the documents of the then State and branches of the Roman Catholic Church. Below is the type of instructions from the office of the Roman Catholic Bishop of Đakovo Juraj Strossmayer, in May 1941, he writes a word of friendly advice! The Lord Jesus Christ taught that there is a sheep and a shepherd, he took the picture from the daily experience of a farmer's life, so that people can understand him better. Listen to this word of friendly advice! Register (convert) as soon as possible for your return to the Roman Catholic Church! (40).

With frequent laws and decrees, the State authorities multiplied the instructions and orders, threatening with death all those who refused or failed to convert into Roman Catholics and become law-abiding citizens of the new state of Croatia. The Office of the Government Presidency of the Independent State of Croatia in 1941 sent to the Ministry of Renewal Order<sup>5</sup> No. 11689/1941, which stated that no one was allowed to recognize the Greek Eastern faith (41).

In circular letters of the Zagreb Ministry of Justice and Religion, such as the one dated November 11, 1941, no. 83490/41 they asked all the judicial authorities of the State to send, within one month, the certificates from the authorities of the Roman Catholic Church that all the "Eastern" Greeks who were then working as employees, had been converted into one of the following religions: Roman Catholic, Muslim, Greek Catholic i.e. Unitarian, or even Evangelical (41).

On November 17, 1941 a meeting of the Croatian Roman Catholic Bishopric was convened in Zagreb. One of its outcomes, Resolution No. K. 253/41, reads as follows: (1) It is considered a principle of doctrine that the resolution of all issues concerning the conversion of the Church of the "Greek East" to the Roman Catholic faith falls exclusively within the jurisdiction of the Hierarchy of the Roman Catholic Church, which, according to divine law and canonical ordinances, is alone authorized to issue instructions and ordinances concerning these ecclesiastical conversions, thus excluding any action in this matter which bypasses the local ecclesiastical communities (42). (2) For that matter, no one but the Hierarchy of the Roman Catholic Church has the right to

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<sup>5</sup> Within the Ministry of State Renewal, a department of religions will be established immediately, which will be responsible for all affairs related to all aspects of conversion from the Greek Eastern faith to the Roman Catholic, Muslim and Evangelical authorities. The Ministry of Renewal was instructed to provide the Department with the necessary means and office space, while the director of the department and his deputy would be appointed by the Head of State. By order of the Government Presidency, General Secretary Ivankovic signed (Jarčević 1998, 41).

appoint missionaries with the authority to convert “Eastern Greeks” to the Roman Catholic faith. The Conference appointed the Roman Catholic priests whose names were added to the resolution of the conference. The state and this clergy used fascist conditions to put an end to the orthodox population, by death or deportation or conversion to the Roman Catholic faith, pursuing their fascist policy (43).<sup>6</sup>

When World War II ended, war criminals were tried at Nuremberg, the Fascist Germany and all its fascist followers were stigmatized. However, no one was tried for the terrible crimes committed against the Serbs, Jews, Gypsies and the few Greeks left in Croatia. Their propaganda against Serbs and Greeks continued and these views were even publicized in the press or in books<sup>7</sup>.

When speaking about the medieval situation of Travunia, today’s Herzegovina, where only Serbs and few Greeks lived at the time, the historian and Croatian priest Dominik Madić could not dispute the fact that the local Christian church was under the normal jurisdiction of the Patriarch of Constantinople and that the Greek culture then exerted a decisive influence on the region. He wrote about Diokleia, today’s region of Montenegro, where there were also Serbs. This historian could not separate and admit the influence of Greek culture there, but he saw Roman Catholics there too or that the lands should be considered Roman Catholic ethnic lands in Travunia. He claims that in Travounia, and in medieval Diokleia, as early as the time of the Serbian dynasty of Nemanja, some of the Croats were forcibly converted to the Orthodox faith, while Roman Catholic bishops, priests and monks were persecuted and replaced by Orthodox priests and monks (45). A large number of Croats in Bosnia and Herzegovina converted to Orthodoxy during the Turkish rule 1463–1878. The main reason for this was that the number of Roman Catholic priests was insufficient!

Nemanja had the title of great Zupan, chief of the tribe, recognized by the Byzantine Emperor. All descendants of the Nemanjić family were Serbian kings or emperors. As for Madić’s view that the inhabitants of Bosnia and Herzegovina were Roman Catholics who then, under Turkish pressure, converted to the Orthodox faith, he is contradicted by the following pages of his book. It also tells how, during the period of Turkish

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<sup>6</sup> Ante Starčević, the well-known Croatian politician, had put forward a series of theoretical claims saying that this Balkan “impure stock, consists of Greeks, Chintars, Romanians, Albanians and Gypsies” (Jarčević 1998, 52).

<sup>7</sup> See: “Hrvati i Srbi dva stara razlicita naroda” (Croats and Serbs, two old different peoples), published in Zagreb in the year 1990, by “Matica Hrvatska”, authored by Dominik Madić.

rule in Bosnia and Herzegovina, the Turkish authorities had protected Roman Catholics from aggressive Orthodox believers and their priests.

It appears that Madić is confusing historical facts, with the intention of proving that the historical and ethnic lands of Croatia were predominantly inhabited by Serbs and that only Serbian states existed in the Middle Ages. The Greek culture of the region was an inferior culture for him. He explained this by comparing Serbian features with Croatian features, concluding that they were inferior<sup>8</sup>, because the Serbs were under the influence of Greek culture, while these Croats had a high European influence.

From 1219, Serbian religious and cultural life, church and state organization, progress and art, all developed under the strong influence of the Greek Eastern Church and Byzantine culture. The Serbs, in their culture and spirit, became a distinctly eastern people of the powerful Byzantine state. While praising the talent for Greek philosophy, Madić named the Greeks as people unprepared to cooperate with other peoples, unable to create a strong, smooth and long-lasting state, like the one created by Rome with the participation of the peoples belonging to the Western civilization (44).

Ante Starčević's nephew, Mile Starčević, became the minister of culture in Zagreb and the author of the political work, titled: "Dr. Ante Starčević i Srbi", which was published in Zagreb by "Matica hrvatska", in 1936. It presents his uncle as one of the most enthusiastic supporters of Croatian racial superiority over the Serbs. Arguing that the Serbs were a low-value people because they were a mixture of races and thus had poor genetics compared to the Croats.

Minister Mile Starčević, quoted this view of his uncle, on page 99, as follows: Ante Starčević finds the reasons for the destruction of Serbia and Bosnia, from the advance of the Turks, to the fact that the Croatian racial stock was neutralized by the impure racial stock of Albania,

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<sup>8</sup> For example: An Australian, Stella Miles Franklin writes about this Byzantine Serbian mentality, which she notes, around 1918: I first met the Serbs in a tram. They were different from the other passengers because they had great teeth and a particularly polite way of offering their seats to women in gray dresses who addressed them as sister (Jarcevic 1998, 49). Their build and their teeth would be a sufficient mark to enter the highest social circles of Anglo-Saxon. A German nobleman, Otto Dubislaw von Pirch wrote about the characteristics of the Serbian people as early as 1829: In general, Serbs are natural in their dignity, full of joy and good will, no trace of haughtiness can be seen, they are helpful, and they enjoy being associated with each other. Mind and the unbroken course of historical events may also have contributed to their general good mood, but it can be seen in these people themselves that they have a happy, lively and carefree disposition, which is part of their nature (50).

Raska and Serbia and destroyed by it in Bosnia. Ante Starčević attributes the impure Serbo-Slavic as a fatal role, especially during the fighting against the Turks (51).

Ante Starčević makes a series of claims saying that this impure stock consists of Serbs, Greeks, Chintsars, Romanians, Albanians and Gypsies. In elucidating these views of Ante Starčević on the development of the Serbian nation, the author did not object to his accusations, of the Greeks, and his position of Byzantium being a decadent state at the time of the alleged Serbian communication with the Empire by 6th and 7th centuries, while on page 99, he writes: We must point out another thing, which, through the centuries, has become a strong part of the Serbian spirit and, ultimately, of their nationalism. And this is Eastern Christianity. Having arrived in the cultural sphere of Byzantium, when the Byzantine culture had already declined and showed more and more signs of degeneration, the Serbs developed under the influence of precisely this Byzantine culture that they had found there upon their arrival!

However, he did not pay attention to the fact that Greek culture produced Socrates, Plato, Aristotle, Pythagoras, Sophocles, Solon. Their leaders did not pay attention to the conclusions of European scholars about the rise of Western Europe in connection with the legacy of Greek culture. Thus, the French historian, Charles Saint Yobos<sup>9</sup>, described how far the medieval West lagged behind the Greeks in culture. Theorists continued to claim that the Greeks were incapable of establishing organized social communities in Dalmatia and the bases for large states. It is surprising that today, at the beginning of the 21st century, some still do not wish to change their views on Greek culture.

Professor Dragutin Pavličević<sup>10</sup> writes: At that time, in 812 AD, there was probably a difficult border between West and East, as there was in 395 AD, along the Drina, but some Byzantine cities and islands (probably he means in Dalmatia) were left outside the western borders,

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<sup>9</sup> Charles Saint Yobos, in his commendable work: *A Comparative History of European Peoples*, published in Belgrade, by "Dereta" in 1991: Eight hundred years after the fall of Rome, there was no independent literature in Europe. The written language was Latin and not a single original work was produced. Only the Latin writers were imitated. It was not until the end of the 12th century that the writing of poetry began in France. Not even the plastic arts existed until the end of the 11th century. Only then did the rebuilding of churches begin in France, with the rise of the Gothic style (Jarcevic 1998, 54).

<sup>10</sup> In his book: "Povijest Hrvatske" (=The History of Croatia), published in Zagreb in 1994. The author writes that the Greek influence had a destructive effect from long ago, in all areas of Croatian development (Pavličević 1994, 44).

which had a long-lasting negative effect on the further development of political, religious and cultural relations in the Croatian lands! (55).

These Croats saw Greek culture as an evil in the history of Europe. As an evil similar to that of the Turkish conquest of the Balkans and Central Europe, he notes: The differences between the Christian Churches led to the final schism when, in 1054, the Patriarch of Constantinople, Cirularius, severed all relations with Rome, Papa. They did not understand how important the step was not only for the history of the Church, but also for the history of Europe, and especially of Croatia, which, due to the schism, found itself at the border of the two worlds, where it remains to this day. All the evils that came to Croatia after the schism were from the East and are still arriving: together with the aggressive Orthodoxy, which is no less aggressive than the Islam of the 15th century! (Pavličević 1994, 44–45).

This modern historian, born in 1923, in his work presents his perceptions that, supposedly, the wicked find refuge there, coming from Greek Orthodoxy and Turkish Islam, and even from Arab Islam. Without telling us things clearly. It is strange that their official science, then, should treat Greece and Turkey in this way. In fact, both countries have been members of NATO for years, while Croatia also aspires to membership in the Alliance.

These vague opinions from intellectuals demonstrate that the political situation was dangerous for Hellenism. As they formulated them already from the time of the expulsion of the Greeks from Dalmatia, as well as from all the islands of the Adriatic. And as Pavlicevic mentions, the Greek Byzantines then lived in places where Turks had not gone, therefore the blow was clearly against Hellenism. In Dalmatia they succeeded, because the Greeks were much fewer in numbers. This liquidation was not achieved in Magna Graecia, which today may not speak the Greek language, but speaks it with her heart and sings it and with its population of 22 million, today it is an invincible spiritual force.

Comparing the views of the historian Pavličević with some others that call for the fight against Greeks, we will quote statements of some other intellectuals from the period between 1941 and 1945, such as Ivo Guberin. This Roman Catholic priest and professor, called for redefining relations between the Government of the Independent State of Croatia and the Vatican, which justified the army's crimes against Orthodox Christians and promised the Vatican that Croatia would clear Europe of the Orthodox and Byzantine and that it would become the gateway

through which Roman Catholicism would enter the Balkans, starting in 1941, noting that: He was one of those who created the Independent State of Croatia in terror. The Byzantine-Serbian pressure on Croatia will have been eliminated and the possibility will be created for it to play its role as a bastion of Europe (Jarčević 1998, 57). The Independent State of Croatia is the only State with a predominantly Roman Catholic population in the Balkans. The only gateway to Roman Catholicism in the Balkans. Ivo Guberin published ironic opinions about Greek culture in 1943, in the *Croatian Observer*, *Hrvatska Smotra* (issues 7–10): Croatia had fallen into the crucible of the East, where according to the intentions of the rulers, the nation of Croatia should disappear. As a bastion of the West, it had to be destroyed. Many Catholics were comfortably misled in 1918, when the movements for the creation of Yugoslavia actually began, as a necessary means of achieving the unity of the Church between the Christian Churches of the East and the West – between Roman Catholicism and Orthodoxy. When this Yugoslavianism was achieved, Byzantium did not intend to follow the unity of the Church, in the way the Roman Catholics desired, but rather, the proposal to this Greater Serbian State was to Byzantize the entire Croatian people culturally and Serbian politically! ( 58).

Certainly nothing was written in secret. Everything was more than obvious. Thousands of opinions were officially published in the “*Eparhijski Vjesnik*” (Eparchy Herald), of the “*Krizevci*” Diocese (no. 2, 1942). The apostolic Roman Catholic priest and historian, dr. Janko Simrak, published opinions that the members of the Greek Orthodox Church should no longer live in Srem, Slavonia and Bosnia, and that all of them should accept the Roman Catholic faith. Indeed, despite the racism, there was sincerity in his views, he admitted that this inhuman view had come from the Croatian Government and the Vatican, noting: The provision concerning the conversion of Eastern Greeks in Srem, Slavonia and Bosnia: Special committees should be organized, for the sake of conversions, to help the parish priest, not only by organizing conversion ceremonies, but also with the creation of parishes of converts. It is now the time to show in practice what we have been planning for centuries. Our work is legal in terms of the resolution of the Holy See, as well as the resolution of the Holy Assembly of Cardinals, for the Eastern Church, and finally, in terms of the Circular of the Government of the Independent State of Croatia from July 30, 1941, which expresses the desire to convert the Eastern Greeks to the Roman Catholic faith! (59).

Janko Simrak, despite his racism, is objective as he openly stated the fact that many well-meaning people cannot believe that there was an old plan to exterminate the Orthodox inhabitants in an area that ancient scholars had designated as the territory of a Roman Catholic Croatian state that was the point of contention. These statistics shed light on the reasons why the Greeks could not resist the genocide between the 11<sup>th</sup> and 19<sup>th</sup> centuries, and why they disappeared from their settlements and estates on the Eastern coast of the Adriatic.

The same fate later befell the Serbs in most of the Balkan Peninsula. Let's look at some articles in the Croatian press, where the history of the Christian church was also falsified, to deny the Greeks the right to claim that Orthodox faith had spread from their country to other parts of Europe and the Balkans as well. These were also written in "Nova Hrvatska" (New Croatia, no. 11, of January 11, 1942), boasting of the conversion to Roman Catholicism of several members of the "Greek Eastern Church"!

On the basis of this Report, it can be concluded that the Orthodox faith of the Greeks, being too impetuous, left Roman Catholicism behind and despised. In fact, he tells us: Yesterday morning it was done in "Kamensko" near "Karlovac" by the parish priest in charge of "Kamensko", Kucmanic, who had previously observed all the necessary church services, for the rebaptized converts. After the baptisms were performed, the responsible parish priest of the large parish of "Pokupje", dr. Ante Nikšić, made a speech to the converts, in which he told them that it was not an ordinary conversion to the Roman, Catholic faith, but that they had returned to their faith, to their grandfathers, to the first faith of their ancestors! (Jarčević 1998, 61).

As if the Orthodox Greeks and Serbs were already Roman Catholics. But even later, as they record, after the new war 30 years ago in Yugoslavia, there were no voluntary conversions of Orthodox believers to the Roman Catholic faith and, if there were any, they were done under the threat of death for the whole family. This can be deduced based on the Letter sent from the office of the bishop of "Jakovo" in Slavonia to the parish office in Vukovar, ordering to give all the buildings of the Orthodox Church to Roman Catholics and to remove all Orthodox symbols from them.

From this official Croatian letter, it appears that there were no Roman Catholic churches in the villages of the "Vukovar" region. This means that almost all the inhabitants were in the Orthodox faith. A historical



fact that should concern politicians and journalists from 1991–1997 who described Vukovar and the surrounding area as a Croatian city and Croatian land, and that the local Serbs were attacking Croatia, to ease their conscience, noting: There are no Roman Catholic churches there, in any of the villages of the Vukovar region, where the missionaries have been sent, nor are there any Roman Catholic liturgical objects, therefore the missionary fathers are authorized, each one from his position, in agreement with the relevant parish offices and in co-operation with the inhabitants of the place who shall have registered for conversion to the Roman Catholic Church, to convert the buildings of the Greek Eastern Church into Roman Catholic ones, so as to be suitable for the Roman Catholic ceremonies, especially for the reading of the Saints, for the for this purpose, the Orthodox Temple should be removed! (62).

In addition to the evidence of genocide by the Ustashi committed against the Orthodox Christians and others, the Document also mentions the use of Orthodox churches, the same as in the Middle Ages, when the Roman Catholic priests and the feudal lords took over the Orthodox churches from the Greeks in the Dalmatian cities. They converted them so that they could adjust them to the Roman Catholic rituals.

The cynicism of the Ustashi and officials is evident in this Document when they refer to Orthodox Christians who have registered for conversion to the Roman Catholic Church. Other documents were perhaps not so skillfully written, so you can read in them that people were exterminated with the usual excuse that this was done because they were Orthodox believers. On August 10, 1941, the magazine “Nedelja” (Sunday), which was founded in Zagreb, by the Roman Catholic bishop dr. Alojzije Stepinac, wrote: The litanies, the processions, are gone, there is no reason for the so-called religious tolerance, which Croats should feel all too often on their skin. Roman Catholicism no longer needs to be tolerant, streams of orthodox blood, water the earth! (64).

## EPILOGUE

The Holocaust and the ethnic cleansing first of Greeks and then of Serbs in the region of Dalmatia constitutes an eternal crime against humanity. Greeks and Serbs in Dalmatia experienced continuous persecution so that they finally left it. These ancient settlements were numerous and very creative and the political, legal, moral and historical memory does not justify their oblivion, which is why we present it. Hellenism on

the coast and throughout Istria and elsewhere was a special European commercial, economic and cultural factor of progress and was an intellectual obstacle to the advance of fascism. The persecution against the Greek spirit that classified the scientific disciplines and the truth about Greek civilization had been persistently and strangely sidelined for the last thousand years in Dalmatia. The racial intolerance in Dalmatia for any nation or ethnic group that would have inherited anything from the Greek culture, even a Greek name from the Orthodox Faith, was a cause of persecution for the Serbs as well. Greeks and then Serbs were stigmatized in Dalmatia as the first cause of racial persecution. This erroneous view led the fascists to kill over a million victims and Orthodox believers during World War II, in the horrible camps, such as Jasenovac and elsewhere, according to the old historical accounts, diaries and writers' records. A reality that European civilized humanity should never again allow to happen again in the 21<sup>st</sup> century to anyone or anywhere. We must protect human rights as scientists and as people.

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**Академик профессор д-р Алексис Панагопулос,  
Республика Греция**

*Почетный профессор Министерства образования  
Республики Греция; Ректор Академии  
Афониада в Карее, Святая Гора Афон*

## **ХРОНОГРАФИЧЕСКИЙ ИСТОРИЧЕСКИЙ И ГЕОПОЛИТИЧЕСКИЙ РАЗРЫВ В ДАЛМАТИНСКОЙ КУЛЬТУРЕ – ГРЕКИ И СЕРБЫ**

### Аннотация

*Греки в Далмации появляются на кораблях через Великую Грецию. Прибрежные деревни были центрами снабжения кораблей. Расовая нетерпимость в Далмации началась с крестоносцев, когда им пришлось выбирать между Востоком и Западом. Пропаганда, развернутая против так называемого «греческого раскола» 1054 года, теперь подготовила тех, кто обладал государственной властью, к тому, чтобы всячески использовать ее для геноцида. Кульминацией этого изгнания и этнических чисток стали времена усташей. Дипломатия и политика Венецианской республики были благосклонны к грекам Далмации. Но местные власти хотели, чтобы сначала погибли греческие солдаты, а не они сражались с турками. Они обвинили греков в том, что они связывают сербов православием. Греки и сербы стали больше объединяться в борьбе за свои права. Магазины были разграблены, людей избили, проводилась политика этнической чистки с целью их уничтожения. Министерство юстиции и религии Загреба запросило у Римско-католической церкви справки о том, что все сотрудники приняли римско-католическую, мусульманскую, греко-католическую веру, то есть унитарную или евангелическую веру. В Нюрнберге фашистов, помимо усташей, судили за правонарушения в отношении сербов, евреев, цыган и греков*

*в Хорватии. Вечный Холокост и этнические чистки являются преступлением против человечества. Права человека и человеческое достоинство были нарушены незаконно и бесчеловечно. Международные суды пока не вмешались. Реальность, которой европейское цивилизованное человечество никогда больше не должно допустить, чтобы она повторилась с каким-либо народом или местом. Мы должны защищать права человека как ученые и как люди.*

**Ключевые слова:** Далмация, греки, сербы, геополитический разрыв.