

MODERN GREEK STUDIES YEARBOOK

A PUBLICATION OF MEDITERRANEAN, SLAVIC, AND EASTERN ORTHODOX STUDIES



UNIVERSITY OF MINNESOTA

Volume 18/19

2002/2003

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EDITOR'S NOTE

THIS VOLUME of the *Modern Greek Studies Yearbook* is dedicated to the memory of our colleague Kostas Kazazis (1934–2002). Regrettably, this is the last issue that will carry his name as one of the members of its editorial board. A distinguished Hellenist and linguist whose academic career was almost entirely associated with the University of Chicago, Kostas was a good friend of the *Yearbook* since its inception in 1985. He always responded readily and wisely to our inquiries about content and format. His sense of humor was infectious and his integrity as a person and scholar exemplary. His passing leaves a huge void, especially among those preoccupied with modern Greek studies. We do know, however, that as a linguist and a human being, he would have been particularly pleased with the appearance in this issue of the *Yearbook* of two contributions dealing with significant linguistic and social issues: E. Kriaras's commentary on "The Modern Greek Grammar of Agapitos Tsopanakis"; and Yiannis Papadakis's "On Linguistic Bea(u)tification and Embarrassment: Linguistic Boundaries in Cyprus." The present volume contains a contribution by another colleague who is no longer with us, Josef Altholz (1933–2003), who devoted his entire academic career to the University of Minnesota. As a member of the Department of History, he taught courses on the intellectual and cultural history of Europe as well as the history of modern Britain and Ireland. An eminent scholar of the religious history of Europe in general and Victorian England in particular, Josef expanded his field of research interests to include the world of Eastern Orthodoxy. This he did through the prism of nineteenth-century Anglican-Orthodox relations. His preoccupation with the Orthodox East found its finest expression during the Seventh Annual James W. Cunningham Memorial Lecture on Eastern Orthodox History and Culture which he delivered at the University of Minnesota. Josef cherished his association with the *Yearbook*, chiefly because of its emphasis on religious studies. As a recognized bibliographer of Victorian England, he would have been pleased to know that his article on Anglican-Orthodox relations appeared in the same issue which featured "A Bibliographic

Guide to Nineteenth-Century British Journal Publications on Greece," by Kyriakos Demetriou.

Two prominent features dominate this issue of the *Yearbook*. The first feature is reflected in the wide range of topics covered by the contributions on Eastern Orthodoxy dealing with such issues as interconfessional relations (Altholz and Kenworthy), traditional healing and modern medicine (Levin), philanthropy (Mazis), delegitimization of autocracy (Hedda), clerical dissent in imperial Russia (Pisiotis), Old Belief (Robson), and religion and politics in Soviet Russia (Roslof). These articles and the book reviews on this and related subjects attest to the fact that the study of Eastern Orthodoxy has established itself firmly in the social sciences and humanities, and that the *Yearbook* as a forum for the exchange of ideas has been central to this process. The second feature of this issue is highlighted in the four contributions which revisit the problematic years connected with the Greek military regime (1967–74). Introduced by Kevin Featherstone, these contributions (by Couloumbis, Hatzivassiliou, Rizas, and Kazamias) reassess Greek domestic and foreign policy issues in the sixties and early seventies, issues which affected profoundly Greece's political culture and international status and which had major repercussions on Cyprus. The context and shifts of international politics are discussed in a second contribution by Rizas, "American and British Policy toward Cyprus, 1963–64," and for the 1980s by Chila in "Greece and the United Nations: Voting Behavior and Voting Shifts." All these contributions are timely, as the year 2003 marks the fortieth anniversary of the beginning of troubles in Cyprus between the Greek and Turkish communities on the island. As is known, these developments, complicated by outside interference, led to an abortive coup against the Cypriot president, Archbishop Makarios, and resulted in the 1974 invasion and occupation of northern Cyprus by Turkey. This obstinate division of the island has become increasingly anachronistic, especially in the context of the European integration process. In fact, 2003 witnessed the signing of the treaty for Cyprus's accession into the European Union. During the same year, for the first time in a generation, the Cypriot people had the possibility of movement across borders, of interaction, and of visiting "lost hearths." It was a moving and historic moment for the Cypriots, and it will take years to fathom its impact fully. Nevertheless, a broader dialogue involving the two major communities on the island has begun, and the contributions in this volume reassessing the process, which disrupted political and social interaction in the first place, provide useful background and analysis. Cyprus of the 1960s, as captured in the irenic face of the contemporary Cypriot couple featured on the cover illustration of this volume, is no more; but discussion and reassessment may contribute toward a better understanding of and improved Greek-Turkish relations in general and on Cyprus in particular and, ultimately, inspire scholarship on these crucial issues to attain a loftier level.

Although the emphasis of the *Yearbook* has been the modern period, we have always been mindful of the diachronic approach, as we value the insights of historical perspective. We are, therefore, pleased that this volume contains a contribution on the ancient period by Eva von Dassow, "Greece before It Was Hellas," and one on the Cypriot medieval period by Chris Schabel focusing on the ecclesiastical history of Frankish Cyprus.

Theofanis G. Stavrou
Director, Modern Greek Studies
University of Minnesota