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EDITOR'S NOTE

THE RESPONSE to the first issue of the *Modern Greek Studies Yearbook* has been encouraging to say the least. Colleagues from the international scholarly community, representing different fields, recognized it as a forum which indeed could stimulate research in modern Greek studies. Along with enthusiastic endorsement and support came much appreciated constructive criticism and advice. Among the reactions expressed, two main points emerged persistently. The first one was a general appreciation of the publication's format, its multidisciplinary as well as interdisciplinary approach and above all its flexibility. The second one inevitably touched on the question of the survival of such new projects. The present issue of the *Yearbook* may be viewed as an optimistic answer to the second question.

The format of the second issue is remarkably similar to the first in that it does not limit itself to the "Helladic space." Indeed the lead article by the distinguished Greek scholar Leandros Vranoussis deals with the cultural interaction between post-Byzantine Hellenism and Europe. Similarly, the article by Maria Kotzamanidou on the activities of the Greek monk Arsenios in seventeenth-century Russia attests to the importance of the contacts of Hellenism with the Slavic world but also to the *Yearbook's* commitment to give this field as much attention as possible. The rest of the articles, documents, review articles, even the book reviews, represent a variety of fields from history, politics and economics to films, literature and anthropology.

The main text chosen for translation in this issue is the controversial essay *Free Spirit* by the novelist and critic George Theotokas (1905-1966). Published for the first time in 1929, *Free Spirit* has been acclaimed as one of the most important documents by a Greek intellectual in the twentieth century. In fact it soon became known as the "manifesto of the generation of the thirties," the generation which gave contemporary Greece its best writers, critics and thinkers. *Free Spirit* is as good a point of departure as any for the study of the perceptions modern Greeks have of themselves and the rest of the

world, especially Europe. It merits a wider audience, hence the justification for rendering it into English. It is a fortunate coincidence that included in the present issue of the *Yearbook* is an essay by Donald E Martin, "Theotokas's Constantinople: Nostalgia as a Source of Literary Creativity" which makes several references to the *Free Spirit* as an expression of its author's attitudes and aesthetics.

The second document, "The Kospetonis Barracks: A Cephalonian Story" by Spyros Skiadaresis (1904-1967) is of a diametrically different type. It is above all a charming story from the island of Cephalonia, rather ethnographic, and literally a mine of information about native customs, linguistic idioms, prejudices, and irreverent humor. It is the world of persistent tradition as opposed to the Greece of the *Free Spirit* struggling to come to grips with modernity. In a strange way, these two distinctly different works, the *Free Spirit* and "The Kospetonis Barracks," supplement each other and bear witness to the diversity and complexity of the modern Greek experience.

A new feature of the present issue of the *Yearbook* is the inclusion of a section which aims at informing readers about the state of the art of modern Greek studies by focusing on research tools or activities of individual scholars or research centers concerned with the study of modern Hellenism. In the future this is going to be a regular feature of the *Yearbook*. We begin this new venture with a rather detailed report of the activities of the past twenty years of the Center for the Study of Modern Hellenism at the Academy of Athens. The report is written by the former director of the Center and a historian in his own right, Eleutherios Prevelakis. One of the objectives of these reports is to make the work and facilities of such research centers better known and more accessible to non-Greek scholars, just as reviewing scholarly works published outside Greece could be of inestimable value to scholars residing in Greece. Among other things it could lay the foundation for serious comparative study of Greece and the adjacent regions. The review article by Thomas Emmert on "Greece's Northern Neighbor: Yugoslavia in Recent Bibliography" and the one by John Lampe "The Greek Land Regime in Nineteenth-Century Balkan Perspective" are a case in point.

While this volume was being prepared for publication, we were saddened to hear of the death of Pandelis Prevelakis (1909-1986), an eminent man of letters, scholar and champion of efforts to promote modern Greek studies outside Greece. He was extremely supportive of the modern Greek studies program at the University of Minnesota and helped us launch the *Modern Greek Studies Yearbook*. As a member of the editorial board, he provided wise guidance and much needed moral support. Instead of the customary obituary that could justifiably appear in the *Yearbook*, we asked Professor Peter Mackridge of Oxford University, a friend and, in a special way, a "student" of Prevelakis, to provide a scholarly assessment of the latter's work. Those of us who knew Prevelakis well will agree that besides serving the cause of scholarship, an attempt to assess his work would please him infinitely more

than endless encomiums. The sadness resulting from Prevelakis's death is partly allayed by the fact that his brother, Eleutherios Prevelakis, a well-known historian of modern Greece, has accepted our invitation to join the editorial board of the *Yearbook*.

Sustaining or improving the quality of the *Yearbook* will depend to a large extent on the advice and suggestions from colleagues in the field as well as accommodations provided by the host institution. In conclusion, therefore, I want to thank the College of Liberal Arts and the History Department of the University of Minnesota for their continued generous support of the project.

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