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CHRONICLE OF EVENTS

January 1985–June 1987

Kevin Haukeness, *University of Minnesota*

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EDITOR'S NOTE

THE FIRST ISSUE of the *Modern Greek Studies Yearbook* (1985) constituted, in the opinion of some scholars a "promise" of a rather ambitious project aiming, among other things, at establishing an international forum encouraging scholarly interaction in the field of modern Greek studies and Greek-Slavic relations. The second issue (1986) was received as a major step in the direction of fulfilling that promise. It is hoped that the present issue will move the whole project further along by stimulating research in the field. Certainly the range and variety of the contributions to this volume attest to the multidisciplinary and interdisciplinary profile of the Yearbook. In addition, several of the essays and review articles, even book reviews, are exploratory in nature and suggestive of topics which merit further investigation.

We are especially pleased that the lead article by Hugh Olmsted focuses on the fate and activities of Maksim Grek, the "learned Greek monk," in sixteenth-century Muscovy. The centrality of Maksim's place in Greek and Slavic history and culture aside, Olmsted's article is also a reminder of untapped themes and sources in the field of Greek-Slavic cultural relations or for that matter general questions bearing on Eastern Orthodoxy which merit reconsideration or synthesis as pointed out by James Cracraft in his review article "The Dilemma of Orthodoxy in Early Modern Ukraine." To be sure, Soviet scholars have been researching aspects of this field, especially the modern phase, with admirable patience as evidenced by Constantine Papoulidis's review article of the Soviet series *Balkanskije Issledovanie* (1974-87). But the field is still young, promising exciting discoveries in both the social sciences and the humanities. In an effort to stimulate research in the field we have embarked upon a long-range program of collaboration with Soviet scholars so that subsequent issues of the *Yearbook* will feature articles by them dealing with Greek studies in general and Greek-Slavic relations and Eastern Orthodoxy in particular. A good proportion of these projected articles will describe Soviet archival collections relevant to the field under

consideration. We are also in the process of planning cooperative scholarly ventures with colleagues from other East European countries as well.

While Olmsted's study directs our attention to Greek connections with the Slavic world, George Kehagioglou's essay, "Modern Greek Orientalism: A Preliminary Survey of Literary Responses to the Arab World," is a reminder of geographic and historical realities which for centuries have involved modern Hellenism with the Mediterranean and Islamic world. This involvement, in a variety of forms, persists in our days as indicated in the review article by Van Coufoudakis, "Southeastern Europe and the Eastern Mediterranean: Political, Security, and Economic Considerations." This, too, is in keeping with the *Yearbook's* objectives of defining Greek studies as broadly as possible and treating the modern Greek experience in an international and comparative context. For obvious reasons, the *Yearbook* will always welcome articles touching on the Greek experience in Minnesota, hence the article by Vasilikie Demos on "Greek Ethnicity . . ." in which for comparative purposes, she uses as case studies the Greek Orthodox communities of Minneapolis and Baltimore.

The text chosen for translation in this issue, "The Greek-Jewish Songs of Yannina," is by any measure a unique linguistic, cultural and sociological monument. Written in the Hebrew character but in a northern Greek dialect, it is a testimony to the thriving Jewish community of northwestern Greece, a community whose commercial and social activities and interactions with the non-Jewish groups in the region continued uninterrupted for centuries until the Nazi atrocities during the Second World War. The text is made available in a bilingual Greek and English presentation undertaken by Benjamin Schwartz and Apostolos Athanassakis. Besides being a testimony to one of the Greek Jewish communities, this document is a commentary on the social and cultural diversity of modern Hellenism. One could argue, that Greek cultural diversity may be detected in several other contributions to this volume, notably the one by Nadia Anaxagorou in which she compares Cypriot Greek phonology with standard demotic Greek and the multivolume *Dictionary of Medieval Vernacular Greek* by Emmanuel Kriaras which is discussed in the review article by George Alissandratos of the Academy of Athens.

In this volume we continue our efforts to inform our readers about the state of the art of modern Greek studies by focusing on the activities of the Center for Neohellenic Research of the National Hellenic Research Foundation which during the last three decades has literally revolutionized the study of modern Hellenism during the Ottoman period and especially the nineteenth century. The report was prepared for the *Yearbook* by Loukia Droulia, the present director of the Center and a noted scholar in her own right. Her report is, in fact, an indispensable starting point for students and scholars interested in the interaction of Hellenism with Europe, the Mediterranean, the Balkan peninsula and of course with the Ottoman Empire.

There are two new features in the present issue of the *Yearbook*. One is the inclusion of the "Chronicle of Events," which amounts to an easily accessible reference tool concerning major political, cultural and economic events of the year. The "Chronicle" has been compiled at the request of colleagues and it covers the years 1985-87, corresponding thus with the first three years of the *Yearbook's* existence. Depending on reactions from colleagues, the "Chronicle" could conceivably become a regular feature of the *Yearbook*. The other "new" feature is really more a matter of emphasis than anything else with the purpose of including in a systematic and selective way book reviews, review articles and on occasion articles dealing with the Classical and Byzantine past. In a way this was an inevitable process made even more so by the strong interest displayed by classicists in the *Yearbook* and by the realization that neohellenists should maintain some scholarly familiarity with earlier periods of Greek culture just as classicists might do with the later period. This new interest will in no way change the main emphasis of the *Yearbook* but it will encourage a greater diachronic view of cultures. The review article by Sheila McNally "The Appeal of the Greek Past: The Case of Antoine Bourdelle" is a case in point as are some of the book reviews.

A champion of this diachronic view of Greek language and culture was George Derwent Thomson (1903-1987). Through his scholarship and teaching, especially at the University of Birmingham, he urged both students and colleagues to examine both the classical and the modern Greek experience. He himself was equally comfortable in translating classical, Byzantine and modern Greek texts. I had always admired his translation from modern Greek of Kostis Palamas's major poem *The Twelve Lays of the Gipsy* an inscribed copy of which he sent me only a few days before his death. The likes of George D. Thomson are irreplaceable but their dedication to scholarship and their insights for the study of cultures could serve as models for younger scholars for many years to come. We are therefore grateful to Robert Browning who, despite his demanding schedule and on short notice, prepared a biographical sketch and an evaluation of George D. Thomson.

The year 1987 also claimed the life of Constantine Tsatsos, former president of the Hellenic Republic, a philosophy professor at the University of Athens, but above all an inveterate student of Greek *paideia* in all its manifestations from classical times to the present. A few months before his death there appeared in an English translation by Jean Demos, Tsatsos's most "apologetic" work, *Dialogues in a Monastery*. The appearance of the English edition accounts partly for the essay by Karl F. Morrison, "Understanding Conversion: Reflections upon Reading the *Dialogues* of Constantine Tsatsos." It is a matter of some significance that Morrison, an American medievalist, had for some time been preoccupying himself with some of the same problems discussed by Tsatsos in his *Dialogues*. Morrison's essay reached me a few days before Tsatsos's death. I had been hoping all along that Tsatsos could have lived long enough to read Morrison's published essay and respond to it thus

creating another chapter, perhaps a summing up of his *Dialogues*. But that was not to be.

The third volume of the *Modern Greek Studies Yearbook*, like its predecessors, would not have been possible without the advise and support of colleagues and friends. I am especially grateful to my able assistants Joan Sommerfeld and Kevin Haukeness for the many hours, beyond the call of duty, invested in this project. Finally, I want to express my appreciation to the College of Liberal Arts, the Western European Area Studies Program and the History Department of the University of Minnesota for their continued generous support of the project.

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