



**MODERN GREEK STUDIES YEARBOOK**  
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## EDITOR'S NOTE

THE REALIZATION that a scholarly publication serves both research and teaching purposes is a matter of considerable satisfaction. Letters from colleagues assure us that the *Modern Greek Studies Yearbook* has been serving both of these purposes. For this reason, we strive to make each succeeding volume of the *Yearbook* as responsive to the needs of the profession as possible. We hope that the present volume, containing the contributions of over sixty scholars from nearly fifty academic institutions, will continue to provide this kind of service. In short, the needs of the profession are constantly kept in mind as we plan future volumes and we try to maintain continuity from one volume to the next.

Beginning with the first issue of the *Yearbook*, we deviated from the traditional interpretations or anxious efforts to consider Greece as part of either the East or the West, more specifically the Mediterranean or the Balkans. We sought instead to encourage the concept of "interconnectedness" and of the convergence of political, economic, social, and cultural processes. Methodological questions aside, recent historical developments have added credence to our emphasis. What is even more exciting is the realization that this approach contributes to the increase of knowledge itself, as well as a greater appreciation of the very methods employed. In any case, the numerous challenges and responses that make up the modern Greek experience will not lessen as the twentieth century comes to a close. Thoughtful statesmen and scholars of Greece, as of other states and cultures, are finding themselves engaged in measured speculation on all conceivable topics ranging from the reshaping of geographic and political frontiers to the use of language and monetary units as mediums of exchange. Speculating about the future has its pitfalls, but concern about historical realities that give rise to such speculations command greater understanding than ever before. It is a matter of some importance that at a time of European, indeed global transformation, the search for historical roots or antecedents has intensified, causing some observers to call it "the revenge of the past."

The present volume of the *Yearbook* reflects aspects of the dilemma of national transformations, actual or potential. The first article, "The United States and the Greek Accession to the European Community" by Constantine Symeonides-Tsatsos does more than chronicle the efforts of Constantine Karamanlis to make Greece a member of the Community. It discusses the subtle forces working both for and against inclusion of Greece in the European Community at a time when the attitude of the United States toward the Community was not well defined and when relations between the United States and both Greece and Turkey were strained because of the 1974 Cyprus crisis. It should be kept in mind that Greece applied for membership in 1975 and was admitted in 1981. The whole episode was a vindication of Constantine Karamanlis who viewed Greece's accession to the European Community as his country's new Great Idea (Μεγάλη Ίδέα) in contrast to the chimerical irredentist policy associated with the mission of the Great Idea in the past.

Accession to the European Community is one thing. Living by its rules or expectations is quite another. In last year's issue, a series of essays pointed to some problems which have deepened since Greece's formal involvement with Europe. By looking at the issue of education, the question was raised whether a country like Greece, with severe educational problems, constituted an asset or a liability for the Community. The investigation continues in this issue by focusing on the press and its role in shaping the political culture of the country. In a challenging article tracing the historical evolution of the Greek press, Manolis Paraschos raises the question as to whether Greece can in fact afford a weak and irresponsible press. The question is further probed by the two accompanying articles, the one by Yorgo Pasadeos in which he discusses front-page coverage of national election campaigns and the one by Thimios Zaharopoulos on the relationship of power, freedom, and broadcasting in the land. To be sure, these problems have always existed in Greece, but they acquire new meaning when viewed in the context of the European Community and the latter's demands on Greece to upgrade its major institutions. Even more telling is the Community's monitoring of the Greek economy. In last year's issue, we featured an article by Nancy Bermeo on some historical and comparative perspectives of the Greek public enterprise. This year we pursue the subject with a more specific article by Persefoni Tsaliki on "Sources of Economic Growth in Greece, 1950-85." In it the author points out that the postwar Greek economy until 1973 could have justifiably been described as one of the "most dynamic economies of the world" and yet one which slowed down dramatically during the period 1973-85. This phenomenon contrasts sharply with the economic growth and development in Cyprus during the period 1960-84, as stated in the article by Andreas Theophanous. The economic experience and present political status of Greece and Cyprus provide a paradoxical phenomenon of two states and their relation to the European Community. Greece, a member of the Community, is in the midst of an economic crisis, whereas Cyprus, appreciably smaller and politically tormented

by a *de facto* partition, is economically resilient and aspiring for accession to the European Community. The topic has sufficient political and economic significance that we intend to follow it up with a special article on "Cyprus and the European Community" to be featured in next year's issue of the *Yearbook*.

Relations between Greece and Europe antedate the establishment of the European Community. Economic and cultural contacts existed even during the years of Ottoman rule from the fifteenth to the nineteenth century. This is made abundantly clear in the article by Charles A. Frazee, "Tinos: Venetian Outpost of the Aegean," a story well-known to historians of the Mediterranean region. What is perhaps less known, however, is the fact that one of the outstanding works of Cretan, and by extension Greek literature, the masterpiece *The Sacrifice of Abraham*, was written and performed on Crete under the influence of biculturalism, the result of Venetian presence on the island following the capture of Constantinople by the Fourth Crusade in 1204. This literary accomplishment is a cultural landmark, resuming a theatrical tradition discontinued since the fifth century B.C. For this reason, we selected *The Sacrifice of Abraham* as the main text in translation by Lynda Garland, who also furnished an introduction and commentary which promise to make the total product a useful tool for historians, culturalists, and literature scholars for years to come. The interaction of cultures and more specifically of symbols is an ever recurring theme as evidenced by Ruth Machalias's article on "The Figure of Myrto in the Poetry of Odysseus Elytis."

The East, both Slavic and Mediterranean, has always been part of the area of Greek cultural interaction. In fact, part of the Eastern world constituted an Orthodox Commonwealth, characterized by the persistence of certain common cultural traits in the midst of changes. Consequently, some historical questions will not be properly addressed until research is carried out in Russian archives, access to which had until recently been limited. Changes in the former Soviet Union and Eastern Europe are making the possibility of accessibility to the sources a reality. This is especially good news for scholars at the University of Minnesota interested in this aspect of Russian and Near Eastern history and culture. For a generation we have maintained an ongoing dialogue with our colleagues in the former Soviet Union who helped us with access to archives and the training of graduate students. We are therefore pleased to feature several items in this volume all of which relate to the important theme of Russia's relations with the Orthodox East. First and foremost, there is the article by Boris Fonkich, a colleague and friend for three decades and a sustainer of the field through his scholarship and presence in Moscow. His essay, "Russia and the Christian East from the Sixteenth to the First Quarter of the Eighteenth Century," in the Research Aids section, is a veritable tool on archival materials, scholarship completed thus far and research prospects. It is a timely and indispensable tool for those doing research on the Orthodox East. In connection with this, we are pleased to announce that plans are being finalized for the preparation of a multivolume

annotated catalogue of the holdings in Russian archives which deal with Russia and the Christian East from the fall of Constantinople to 1725. This project will be a joint venture between the University of Minnesota and Russian scholars including the Director of the Central State Archives (TsGADA) in Moscow. The undertaking and completion of this project could very well determine research in the field for the next two generations. As the project advances, we shall solicit the support of interested scholars. It is not surprising that the University of Minnesota is involved in this project. Many of the scholars in the field under discussion have done their training at Minnesota. One of them, Theophilus Prousis, has already published extensively material based on Russian archives. His contribution to this volume, "Smyrna 1821: A Russian View," is essentially a translation, with commentary, of the diary of Spyridon Destunis, the Russian consul general to that port city at the time of the outbreak of the Greek War of Independence. The Destunis diary is only a sample of the treasures hidden in Russian archives.

Two other entries in the Research Aids section also direct our attention to the theme of Russia's religious culture and its ties with the Orthodox East. The first by E. Kasinec and Benjamin E. Goldsmith, "The Russian Grand Duke Sergei Aleksandrovich and the Holy Land: A Note," remind us of Russia's energetic cultural policy with which it penetrated the Near East during the decades leading up to the 1917 revolutions, and the accompanying emergence of cultural nationalisms in the Eastern Mediterranean and the Balkans. The second by Zdenek David, "The Simmon's Russica Collection in the Kennan Institute Library," is a seminal article, indeed a guide, to the collection itself. It also highlights several rare volumes of religious Orthodox content which otherwise might have escaped notice.

It should also be pointed out that the resurgence of religion and ethnicity as major factors in East European politics may lead to the reexamination of the region's past at different levels. For example, it is no accident that recently three volumes have appeared in English on Ancient Macedonia, presented here in a lucid review essay by Thomas Kelly. Needless to say, many more volumes on that disputed Balkan territory will follow. Contemporary political claims are frequently accompanied by claims on the cultural past. The same phenomenon is likely to surface in the republics of the former Soviet Union, especially in Russia and Ukraine. In this regard, by reconsidering the case of "The Orthodox Church and the Russian Revolution" as does James Cunningham in his detailed article, or the impact of the Revolution on "The Heirs of the Russian Orthodox in North America and Europe" by Keith Dyrud, we hope to encourage further research in an area which is important in itself and central to the *Yearbook* which from the beginning has committed itself to the discussion of issues relevant to the history of Eastern Orthodox culture on a global scale. A case in point is the article by E. Souloyannis, "The Greek Community in Modern Egypt," and the

one by John Rexine on "Poetry: Greek and Greek-American—Yannis Ritsos and Regina Pagoulatou."

What is probably one of the most suggestive details in this saga of intercultural relations in the Orthodox Commonwealth is that presented by Eva Catafygiotu Topping in "Kassia and Pasternak: From Constantinople to Third Rome." In this essay she points out that despite a separation of more than one thousand years, the ninth-century Byzantine hymnographer nun in Constantinople, Kassia, and the twentieth-century Nobel Prize winner, Boris Pasternak, found a common link through the Orthodox tradition. In fact, Pasternak draws on Kassia's poetry for an important part of his novel, *Dr. Zhivago*, evidence, in a way, of the persistence of this Orthodox tradition in the Near East after the fall of Constantinople and in Russia after the 1917 revolutions. Perhaps even more poignant is the reference to Kassia, a well-born and well-educated Byzantine woman, who chose not to keep quiet when she felt compelled to speak out on important, "forbidden" issues, regardless of consequences to herself. This critical stance of the Byzantine hymnographer creates a prototype of an Orthodox "intelligent," a quality which, along with her spirituality, may have appealed to Pasternak's sensibility and spirit of defiance.

Kassia may also serve as a landmark in the study of the status of women within the Orthodox tradition in general and the question of gender in modern Greek culture in particular. The latter is gradually becoming a topic of scholarly inquiry which, sooner or later, will have to take into consideration the all-pervasive Orthodox cultural heritage. A good beginning for the topic under consideration is the article by Maria Anastasopoulou, "*Bildung*, Awakening and Self-Redefinition in Contemporary Greek Women Novelists," and the review essay by Maria Papacostaki, "Recent Greek Historiography of the Greek Women's Movement." This topic as well as the larger spectrum of politics and culture need to be viewed constantly in a comparative perspective. This is the emphasis or approach of articles in the present volume not mentioned thus far, notably "The Aesthetics and Politics of Autochthony" by Charles Stewart, "The Continuing Search for Alexandros Papadiamantis" by Photis Demetracopoulos, "Forms of Discourse: From the Spoken Word to Oral Performance" by Christos Romanos, and "*Landscape in the Mist*: The Narrative Cinema of Theodoros Angelopoulos" by Maria Kotzamanidou. To a certain extent, the same may be said of the articles contributed by the linguists Kostas Kazazis, Brian D. Joseph, and Demetrios G. Moutsos respectively.

Finally, we are pleased to point out that Cyprus is represented in this volume by three important contributions, the article on economic growth by Theophanous mentioned above, the one by Christos Romanos in which he uses the Cypriot oral performance of "Chattisma" to compare it with the spoken discourse, and the translation by Marjorie Chambers of Yannis Ritsos's long poem entitled "Farewell." The latter is an important text for literature scholars but it should be especially useful for students of the Cypriot struggle for independence from British colonial rule.

When the present volume was being prepared, news reached us that on July 12, 1991 Eleutherios Prevelakis, member of our editorial board, passed away. He was a conscientious collaborator whose wise counsel and warm friendship will be missed. We were also saddened by the death, in 1991, of other colleagues and friends—among them the scholar George Thaniel, the poet Nikiforos Vrettakos, and Louisa Laourdas, formerly of the Institute for Balkan Studies who had donated the Basil Laourdas Library to the University of Minnesota.

Three years ago, in the fourth volume of the *Yearbook*, we announced to our readers that we were planning the launching of a series of monographs as supplements to the *Yearbook*. As we put it then, "These supplements to the *Yearbook* which may result chiefly from conference proceedings will not limit themselves to the Greek world, but rather will invite scholarly projects illuminating a variety of aspects touching on the Christian East." We are now pleased to inform our readers that the project under the title Minnesota Mediterranean and East European Monographs became a reality in 1991 with the publication of *Kosovo: The Legacy of a Medieval Battle* edited by Wayne Vucinich and Thomas Emmert. The second volume, *Inside the Cyprus Miracle: The Labours of an Embattled Mini-Economy* by Demetrios Christodoulou, will appear in February 1992.

This editor's note must conclude with a word of apology. The appearance of the present volume has been slightly delayed because of a major office move in September 1991. This disrupted our operation for a while but we are back on schedule. We are also sorry to point out that because of technical difficulties, the "Chronicle of Events," a feature of the *Yearbook* much appreciated by our readers, does not appear in the current volume. It will be included in the next volume along with the 1992 chronicle.

The appearance of the *Modern Greek Studies Yearbook* is made possible by the dedication and support of several individuals, associated with the University of Minnesota, foremost among them being my able associate Joan Sommerfeld. Others, whose assistance remains indispensable, include Soterios Stavrou, Kevin Haukeness, John Mazis, Diana Dalbotten, John Jenson, Gene Sommerfeld and Freda Stavrou. Again it is my pleasure to thank administrators and colleagues in the College of Liberal Arts, the West European Studies Center, the Institute of International Studies, the History Department, and Special Collections of the University of Minnesota Library whose support and encouragement make this annual publication and its supplements possible. Finally, I want to thank Jake Barnett whose generosity in kind and in spirit accounts for a good deal of the success of the Modern Greek Studies Program at the University of Minnesota in general and of the *Modern Greek Studies Yearbook* in particular.

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