



MODERN GREEK STUDIES YEARBOOK

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CONTENTS

<i>Editor's Note</i>	ix
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ARTICLES

The Significance of Standard Greek for the History of the Russian Literary Language and Culture in the Sixteenth-Eighteenth Centuries: The Linguistic Views of the Leikhoudis Brothers Dimitris A. Yalamas, <i>Athens</i>	1
Crossing Boundaries: Nikiforos Theotokis in the Russia of Catherine II Gregory Bruess, <i>University of Northern Iowa</i>	51
The “Ingenious Enthusiasm” of Dr. Burrows and the “Unsatiated Hatred” of Professor Toynbee Richard Clogg, <i>Oxford University</i>	75
Mirage of Final Victory: War and Diplomacy at the Height of the Greek-Anatolian Campaign July–September 1921 Theodossios Karvounarakis, <i>University of Minnesota</i>	99
Capacity Utilization in Greek Manufacturing Persefoni Tsaliki, <i>New York University</i> Lefteris Tsoulfidis, <i>University of Macedonia</i>	127
Industrial Restructuring and the Growth of Garment Manufacture in Greece: An Examination of the Subcontracting Regime in Polikastro-Peonia, Macedonia, 1970–91 Colin Simmons and Christos Kalantaridis, <i>University of Salford, England</i>	143
Slobodan Jovanovic: Serbian Scholar and Statesman Aleksandar Pavkovic, <i>Macquarie University, Australia</i>	179

Anti-Religious Propaganda in the Soviet Union: Attacks Against Islam During the 1920s and 1930s	193
Fanny E. Bryan, <i>University of Missouri-Saint Louis</i>	
The Russian Orthodox Church in the Post Communist Commonwealth of Independent States (CIS)	227
Dimitry V. Pospelovsky, <i>University of Western Ontario</i>	
The Bridge Rebuilt: The Myth of the Masterbuilder in Folksong and Theater	267
Patricia Fann Bouteneff, <i>St. Vladimir's Seminary</i>	
Viziinos in Germany	281
William F. Wyatt, <i>Brown University</i>	
Days of 1895, '96 and '97: The Parallel Prisons of C. P. Cavafy and Oscar Wilde	297
Sarah Ekdawi, <i>University College Dublin</i>	
The Concept of the Union of Opposites in Elytis's Poetry	307
Ruth Machalias, <i>University of New England, Australia</i>	
The Poets of Dissent: The "1974 Generation" in Cyprus	317
Yiannis E. Ioannou, <i>University of Cyprus</i>	

TEXT TRANSLATIONS

George Theotokas, <i>Euripidis Pendozalis</i>	389
Donald E. Martin, <i>Rockford College</i>	
Yannis Ritsos, <i>Three Poems</i>	423
George Pilitsis, <i>Hellenic College</i>	

RESEARCH AIDS

The Cultural Foundation of the Bank of Cyprus: Resources and Activities—The First Decade (1984–1994)	431
Maria Iacovou, <i>Bank of Cyprus Cultural Foundation</i>	

REVIEW ARTICLES

The Puzzle of the Early Old Belief: A Look at New Information About Seventeenth-Century Russian Dissent	467
Georg Michels, <i>Appalachian State University</i>	

Tracing the Roots of the Collapse of Yugoslavia Sabrina Petra Ramet, <i>University of Washington</i>	479
Writing, Writers and Social Context Evangelia Tastsoglou, <i>St. Mary's University, Halifax</i>	488

BOOK REVIEWS

Donald J. Mastrorarde, <i>Introduction to Attic Greek</i> 495 <i>Reviewed by George A. Sheets</i>	<i>18th and Early 19th Centuries</i> 515 <i>Reviewed by Theophilus C. Prousis</i>
Edgar Peltenburg (ed.), <i>Early Society in Cyprus</i> 498 <i>Reviewed by Achilles Avraamides</i>	Haris Exertzoglou, <i>Προσαρμοστικότητα και πολιτική όμογενειακών κεφαλείων: Έλληνες τραπεζίτες στην Κωνσταντι- νούπολη: Τό κατάστημα "Ζαρίφης Ζαφειρόπουλος", 1871–1881</i> 517 <i>Reviewed by Elena Frangakis-Syrett</i>
Anthony J. Papalas, <i>Ancient Icaria</i> 500 <i>Reviewed by Nicholas D. Diamantides</i>	Mark Mazower, <i>Greece and the Interwar Economic Crisis</i> 520 <i>Reviewed by George Stubos</i>
Karl F. Morrison, <i>Understanding Conversion</i> ———, <i>Conversion and Text: The Cases of Augustine of Hippo, Herman-Judah and Constantine Tsatsos</i> 503 <i>Reviewed by A. T. Kraabel</i>	Persefoni V. Tsaliki, <i>The Greek Economy: Sources of Growth in the Postwar Era</i> 521 <i>Reviewed by George Stubos</i>
George Castellan, <i>History of the Balkans: From Mohammed the Conqueror to Stalin</i> 505 <i>Reviewed by Diana Mishkova</i>	A. L. Macfie, <i>The Straits Question, 1908–36</i> 523 <i>Reviewed by David Kieft</i>
Christina Koulouri, <i>Dimensions idéologiques de l'historicité en Grèce (1834–1914)</i> 508 <i>Reviewed by Catherine Guisan- Dickinson</i>	Marco Dogo, <i>Kosovo: Albanesi e Serbi: le radici del conflitto</i> 525 <i>Reviewed by Thomas A. Emmert</i>
Carol S. Leonard, <i>Reform and Regicide: The Reign of Peter III of Russia</i> 511 <i>Reviewed by Michael Bitter</i>	John Charalambous and Janet Warwick (eds.), <i>Stefanos Sarafis, Sixty Years of Greek History</i> 526 <i>Reviewed by John A. Mazis</i>
Nicholas Charles Pappas, <i>Greeks in Russian Military Service in the Late</i>	André Gerolymatos, <i>Guerrilla War- fare and Espionage in Greece</i> 528 <i>Reviewed by Procopis Papastratis</i>
	Ivo Banac (ed.), <i>Eastern Europe in Revolution</i> 530 <i>Reviewed by Thomas A. Emmert</i>

I. K. Hassiotis, <i>Landmarks and Principal Phases in the History of Modern and Contemporary Macedonia</i>	<i>and Culture in Eastern Europe and in America, 1890–World War I</i> 549 <i>Reviewed by Walter Sawatsky</i>
Maria Nystazopoulou-Pelekidou, <i>The ‘Macedonian Question’: A Historical Review Macedonia Past and Present</i> 532 <i>Reviewed by Martin S. Fallon</i>	Phillip Santa Maria, <i>The Question of Elementary Education in the Third State Duma, 1907–1912</i> 551 <i>Reviewed by Kevin Haukeness</i>
Monteagle Stearns, <i>Entangled Allies: U.S. Policy Toward Greece, Turkey and Cyprus</i>	Nikolai Sergeevich Trubetskoy, <i>The Legacy of Genghis Khan and Other Essays on Russia’s Identity</i> 553 <i>Reviewed by Thomas S. Noonan</i>
James A. McHenry, <i>The Uneasy Partnership on Cyprus, 1919–1939</i> 534 <i>Reviewed by Theodossios Karvounarakis</i>	Opul’skii, Al’bert, <i>Zhitiia sviatykh v tvorchestve russkikh pisatelei XIX veka</i> 555 <i>Reviewed by Robert L. Nichols</i>
Theodor Kallifatides, <i>Cyperm: En Resa Till den Heliga Ön</i> 538 <i>Reviewed by Joseph S. Joseph</i>	Sergei O. Prokofieff, <i>Prophecy of the Russian Epic: “How the Holy Mountains Released the Mighty Russian Heroes from their Rocky Caves”</i> 556 <i>Reviewed by Kristi A. Groberg</i>
Thimios Zaharopoulos and Manny E. Paraschos, <i>Mass Media in Greece: Power, Politics, and Privatization</i> 540 <i>Reviewed by Donald R. Browne</i>	Sergei Bulgakov, <i>Sophia, The Wisdom of God: An Outline of Sophiology</i> 558 <i>Reviewed by Kristi A. Groberg</i>
John Pyrgiotakis and John Kanakis (eds.), <i>International Crisis in Education: Myth or Reality</i> 542 <i>Reviewed by Christos Theophilides</i>	Peter E. Gillquist (ed.), <i>Coming Home: Why Protestant Clergy are Becoming Orthodox</i> 560 <i>Reviewed by James W. Cunningham</i>
Dan Georgakas and Charles C. Moskos (eds.), <i>New Directions in Greek American Studies</i> 545 <i>Reviewed by Caesar V. Mavratsas</i>	Despina Lala-Crist, <i>Νόστος</i> 562 <i>Reviewed by Maria Anastasopoulou</i>
Dan Georgacas, <i>Greek America at Work</i> 548 <i>Reviewed by John E. Rexine</i>	OTHER BOOKS RECEIVED 565
Keith P. Dyrud, <i>The Quest for the Rusyn Soul: The Politics of Religion</i>	COMMENTS AND RESPONSES 571

CHRONICLE OF EVENTS

July 1992–June 1993	573
Kenneth Marks, John Mazis, Soterios Stavrou, <i>University of Minnesota</i>	

EDITOR'S NOTE

IN HIS PROVOCATIVE ARTICLE “The Clash of Civilizations?”¹ Samuel P. Huntington reminds us, among other things, that religion is an important ingredient of culture. He underscores the significance of this phenomenon by referring his readers to scholarly analyses which note with firmness that the “unsecularization of the world is one of the dominant facts of life in the late twentieth century.”² More pointedly, he categorizes the emergent post-Cold War world order into seven or eight major civilizations with distinctive religious profiles, and then makes the alarming statement that “the conflicts of the future will occur along the cultural fault lines separating civilizations.”³ According to his analysis, religion will play an important role in future conflicts and it will dominate the twenty-first century as ideology dominated the twentieth century.

Understandably, Huntington's article received mixed reactions.⁴ Some welcomed it as a sober reminder of the persistence of religion in the midst of a so-called secular age. Others responded with skepticism, rejecting its simplistic notion of culture and cultural interactions. Still, Huntington's article could very well serve as a landmark of the emphases as well as the deviations of our age. It certainly attests to the indomitability of the religious components of cultural heritages, components which have received a severe beating by modernity.

For readers of the *Modern Greek Studies Yearbook*, the article is especially relevant since at least two of the major civilizations identified by Huntington—the “Slavic-Orthodox” and the “Islamic”—have received appreciable coverage in our publication. This emphasis in the *Yearbook* emerged out of concern for the need for a better understanding of societies and institutions in these “religious cultures.” Admittedly, we used different concepts or terms to identify these worlds, “the Orthodox East,” “the Orthodox Commonwealth,” “the Islamic East,” “the Mediterranean region,” etc. Yet, even the casual reader of the *Yearbook* should be able to detect that, in

addition to encouraging research for the sake of a better understanding of cultural and religious components of these societies, we sought to explore the variety of interactions that resulted from the contacts between these civilizations. All along we aimed for a meaningful and measured contextualization and comparison.

The present volume of the *Modern Greek Studies Yearbook* attests further to the orientation that has characterized this publication since its inception. Eastern Orthodox history and culture and Greek-Slavic relations have always received extensive coverage in the *Yearbook*. This was partly the result of the nature of research encouraged in a special graduate program in Greek-Slavic relations at the University of Minnesota, and partly the result of an implicit recognition that this is a field worthy of careful investigation. Seven of the entries in this volume relate to this particular subject. The lead article by Dimitris A. Yalamas, "The Significance of Standard Greek for the History of the Russian Literary Language and Culture in the Sixteenth-Eighteenth Centuries: The Linguistic Views of the Leikhoudis Brothers," is an important contribution to both the Greek and Slavic fields. Though esoteric in nature, it illuminates larger issues such as education, the evolution of language and the question of linguistic reforms. It is also an important chapter in the diffusion of knowledge within the Orthodox East as symbolized in the careers of the two Greek brothers, Ioannikios (1633-1717) and Sophronios (1652-1750). Founders of the famous Slavo-Graeco-Latin Academy in Moscow (1685), the Leikhoudis brothers excelled as teachers of Greek and Latin. In 1688, they confidently informed the Russian sovereigns that "our great work is made manifest to all through the activities of our students, to whom we have taught both Greek and Latin grammar, poetics, and some rhetoric. Our languages—standard and scholarly . . . are spoken precisely and well by the students." The use of the standard language as metalanguage and the language of communication by the Leikhoudis brothers and their linguistic views in general are, of course, important as they relate to the evolution of the modern Greek language. But they are also important as they relate to reforms and the evolution of the Russian literary language during the two crucial centuries of transition from the Moscovite to the Imperial period. In his challenging study, Yalamas underscores the long-range impact of the cultural links between Greeks and Slavs, in this case the eastern Slavs.

In the course of the eighteenth century, the number of Greek intellectuals and hierarchs who found their way to Orthodox Russia increased. Two of the most engaging personalities who established themselves in Russia during the last quarter of the century were Evgenios Voulgaris (1716-1806) and Nikiforos Theotokis (1713-1800). Deeply rooted in Orthodoxy and educated in Europe, these two Greeks proved to be suitable links for Catherine the Great with both the Orthodox East and the European Enlightenment. Their usefulness to Catherine grew as Russia became increasingly involved in the Eastern Question. They also provided leadership to Orthodox, especially

Greek, groups within Russia during the last quarter of the eighteenth century. The Russian activities of Voulgaris are well known, thanks to the pioneering study by Stephen Batalden.⁵ In the present volume of the *Yearbook*, the article by Gregory Bruess, "Crossing Boundaries: Nikiforos Theotokis in the Russia of Catherine II," directs attention to Voulgaris's successor as Archbishop of Slaviansk. Nikiforos Theotokis strove, among other things, to encourage the Old Believers to return to the mother church and thus bring about a healing of the wound caused by the seventeenth-century schism. The life and activities of Theotokis clearly demonstrate the religious and ethnic diversity and complexity in the Russia of Catherine the Great, especially the empire's southern frontier. This complexity is discussed further in the review article by Georg Michels, "The Puzzle of the Early Old Belief: A Look at New Information About Seventeenth-Century Russian Dissent," in which he considers recent Russian scholarship on this most tenacious aspect of Russian culture.

Orthodoxy has always been an integral element of Russian culture, including the country's political culture. It can be argued that even during the Soviet period its presence was discernible despite the well-known persecution unleashed upon it by an atheistic regime. With the collapse of the Soviet Union, the emergence of a pluralistic society has provided the Russian Orthodox Church with new challenges and opportunities. Indeed one of the major issues facing the new political and social order in the Commonwealth of Independent States is the role of religion in general and of Orthodoxy in particular in the political process. We are, therefore, pleased to include in this volume Dimitry V. Pospelovsky's informative article "The Russian Orthodox Church in the Post-Communist Commonwealth of Independent States (CIS)."

As pointed out earlier, ethnic and religious interaction constitutes an important field of study, especially in multinational empires. Studies on Orthodoxy which have appeared regularly in the *Modern Greek Studies Yearbook* must be supplemented by studies of other religious groups with which Orthodoxy shared experiences or simply interacted. Fanny Bryan's article, "Anti-Religious Propaganda in the Soviet Union: Attacks Against Islam During the 1920s and 1930s," is a step in that direction. It reminds us that whereas religious persecution had a general objective, its techniques or methods often varied depending on specific circumstances. Bryan's and Pospelovsky's articles take on special meaning in view of the political and social disintegration of the former Soviet Union.

Questions of restructuring, collapse, and change figure in several other studies in this volume, including the article by Alexandar Pavkovic, "Slobodan Jovanovic: Serbian Scholar and Statesman," and the review article by Sabrina Petra Ramet, "Tracing the Roots of the Collapse of Yugoslavia." The collapse of empires and interpretation of the same by scholars and statesmen is a common feature of the twentieth century. The fall of the Ottoman Empire and the creation of the modern Near East after the First World War is a case

in point. Analysts, sympathetic and hostile, have abounded from the beginning, as shown in the article by Richard Clogg, "The 'Ingenious Enthusiasm' of Dr. Burrows and the 'Unsatiated Hatred' of Professor Toynbee" and the one by Theodossios Karvounarakis, "Mirage of Final Victory: War and Diplomacy at the Height of the Greek-Anatolian Campaign July-September 1921." It is hoped that these articles, dealing with a large and complex landscape ranging from Central Asia to Russia, Southeastern Europe, and the Near East, will make a contribution to the ongoing discussion about contemporary problems in their historical perspective.

The articles in this volume demonstrate our determination to contextualize the modern Greek experience in the broadest way possible. Even the two highly specialized articles that deal with aspects of the Greek economy—"Capacity Utilization in Greek Manufacturing" by Persefoni Tsaliki and Lefteris Tsoulfidis, and "Industrial Restructuring and the Growth of Garment Manufacture in Greece" by Colin Simmons and Christos Kalantaridis—acquire greater significance because of international and comparative dimensions.

To the extent that it is possible, we like to balance the contents of the *Yearbook* with contributions in the social sciences and the humanities. In this multidisciplinary approach we provide an opportunity to colleagues from different fields to make their findings available to a wider audience. Indeed this approach has encouraged the growth of modern Greek studies in the United States, Canada, Europe, and Australia, geographic areas whose academic institutions are represented in this volume. In content and/or methodology, the eight contributions in the field of literature move Greek literature from the local to the international or the universal. This is the case with William F. Wyatt's article on the modern Greek writer George Viziinos (1849-1896), which deals with the "effects that Viziinos's stay in Germany and the reading of German literature had on his writing." This is also true of Sarah Ekdawi's "Days of 1895, '96, and '97: The Parallel Prisons of C. P. Cavafy and Oscar Wilde," Ruth Machalias's "The Concept of the Union of Opposites in Elytis's Poetry," and the monographic article by Yiannis Ioannou, "The Poets of Dissent: The '1974 Generation' in Cyprus," which demonstrates how intensive cultural and literary contacts with Europe gave rise to a new and more sophisticated artistic generation on the island. "Writing, Writers and Social Context," by Evangelia Tastsoglou relates the literature of the "generation of the 1930's" to the political and social changes of the interwar period, and the role that artists assumed for themselves as they reflected on "lost motherlands" and faced the harsh realities of the coming of the Second World War. Patricia Fann Bouteneff's "The Bridge Rebuilt: The Myth of the Masterbuilder in Folksong and Theater" is an important contribution in a field which has been little studied in English but which has special meaning for societies where often the creation of myths is an indispensable antidote to reality. In this fascinating article, Bouteneff traces the transformation of popular culture or

the changes wrought in one myth through time and authors. As she puts it, "A Byzantine tradition formed the foundations of the story, which was subsequently built upon by folksingers and later dismantled and reconstructed at least eight times by twentieth-century Greek playwrights." Finally, few works of modern Greek literature carry with them as much paraphernalia of internationalism and Hellenism as does George Theotokas's *Euripidis Pendozalis* rendered into English for the first time by Donald F. Martin. In the translation section we are also pleased to provide three poems by the internationally known Greek poet, Yannis Ritsos, translated and introduced by George Pilitsis.

With each new volume of the *Modern Greek Studies Yearbook*, we endeavor to include as many contributions dealing with Cyprus as possible. As pointed out above, one of the major contributions to this volume is the article by Yiannis Ioannou on the "1974 Generation" of Cypriot poets. Also, a much welcome entry in this volume is the report on the Cultural Foundation of the Bank of Cyprus during its first decade (1884-94), prepared by Maria Iacovou, the Foundation's director. Featured in the "Research Aids" section, Iacovou's report describes the Foundation's rich numismatic, cartographic, and rare books collections as well as its cultural activities. This report is important for another reason. It reflects the constructive role played by Cypriot financial institutions for the preservation of the national heritage and, more importantly, for upgrading the cultural quality of Cypriot society. This is a praiseworthy effort in which the Bank of Cyprus has been a pioneer. Other institutions such as the Popular Bank of Cyprus have also made important contributions in this regard. Such initiatives by the business community are crucially important, particularly for a small state like Cyprus.

We would like to point out that volume 10 (1994) of the *Modern Greek Studies Yearbook* will be devoted to Cyprus on the occasion of the twentieth anniversary of the 1974 Turkish invasion of the Republic of Cyprus. The volume will include several articles on the history and culture of Cyprus as well as translations of literary works by Cypriots, both men and women, who deserve to be accessible in a major language. A section of volume 10, "Constructed Meanings: Local and Distant Influences on Greek Architecture," will be devoted to Greek vernacular architecture. Professors Eleftherios Pavlides (Roger Williams College) and Susan Buck Sutton (Indiana University-Purdue University, Indianapolis) will be the guest editors for this section.

It is with appreciation that we note again the continuing support for the *Modern Greek Studies Yearbook* by the international scholarly community. As the *Yearbook* expands the range of its contents, the problems encountered in the production of each succeeding volume increase. One of the most serious problems faced by editors of publications such as the *Yearbook* is that of transliteration. Each scholar employs his or her own system and readily provides justification for choices made. In the beginning, the problem focused primarily on the different styles used by Neohellenists and Classicists. The

problem, however, has become even more difficult because of inconsistent practices among Neohellenists. Our efforts at consistency and simplicity met with some success but on occasion we have had to honor the idiosyncrasies of scholars. One of the ways by which we sought to deal with this problem was to move away from transliteration and use Greek in the text and notes. We soon discovered, however, that the ascendancy of the monotonic system in the last two decades generated its own set of problems. For some scholars, the monotonic system has come to mean simplicity in its most extreme form, even when quoting classical texts or texts from modern authors who have used the polytonic system. We would like to remind our contributors that, whereas we will continue to honor the monotonic system, we request that texts and references be made available in the system in which they were originally published.

As we move in the direction of incorporating into the text and notes languages other than English, problems of a different nature manifest themselves, especially regarding the scarcity of fonts for rarely used languages. Such a problem became all too obvious when the need emerged for a font in Church Slavonic in connection with Dimitri Yalamas's lead article on the activities of the Leikhoudis brothers in Russia. After considerable search, we located the *Ghasoslov* font by Graphic Arts Technologies, a Macintosh font developed by Louis Rosenblum and Hugh Olmstead. We are grateful to these two colleagues for making it available to us. The Yalamas article exemplifies the technical difficulties in dealing with contributions which utilize several languages. The final product also exemplifies the skills, dedication, and industry of everybody associated with the *Yearbook*. In connection with the latter, I want to pay special tribute to Joan Sommerfeld, who for nearly a decade has invested time and energy, beyond the fondest dreams of an editor, in making each succeeding volume more impressive than the previous one. She has served the *Yearbook* and its contributors imaginatively and with utter sensitivity. To the scholarly community with which she interacted, Joan Sommerfeld became synonymous with the *Modern Greek Studies Yearbook*, the Minnesota Mediterranean and East European Monographs, and the Modern Greek Studies program at the University of Minnesota. This is the last volume that will appear under her supervision. She retired in January 1994. Needless to say, she will be missed. I would like to express my personal appreciation for her many valuable contributions and her attitude as a colleague in this enterprise. In this spirit, I would like to dedicate this, the ninth volume of the *Yearbook*, to her—έκκρεμής δωρεά, in the words of the Greek poet Nikiforos Vrettakos.

We are sorry to report that one of the members of our editorial board, Constantine Trypanis, passed away early in 1993. He had been with us from the very beginning and provided much valuable support toward establishing the journal's reputation as an international forum for the promotion of modern Greek studies. We are pleased that Professor Nassos Vayenas of the University

of Athens has accepted our invitation to join the *Yearbook's* editorial board. Professor Vayenas will be our contact person in Greece on matters dealing with Greek culture in general and literature in particular.

Finally I want to record again that the *Modern Greek Studies Yearbook* appears regularly due to the assistance and inspiration provided by administrators and colleagues in the College of Liberal Arts, the Institute for International Studies, the Center for European Studies, the History Department, and Special Collections of the University of Minnesota Library. To all of them I express my appreciation.

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

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1. Samuel P. Huntington, "The Clash of Civilizations?" *Foreign Affairs* 72(3) (Summer 1993): 22-49.
 2. Huntington, p. 26.
 3. Huntington, p. 25.
 4. The most immediate responses appeared conveniently in *Foreign Affairs* 72(4) (September/October 1993): 2-27. Commentators included Fouad Ajami, Robert L. Bartley, Liu Binyan, Jeane J. Kirkpatrick and Kishore Mahbubani.
 5. Stephen K. Batalden, *Catherine II's Greek Prelate: Eugenios Voulgaris in Russia, 1771-1806* (Boulder: East European Monographs, 1982).