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## EDITOR'S NOTE

THIS double issue of the *Modern Greek Studies Yearbook* marks the end of the third and the beginning of the fourth decade of its existence. In a sense, it is both a transition volume and a testimony to a scholarly enterprise, which from the beginning faced daunting challenges. As the distinguished historian William H. McNeill pointed out in his positive review of the first volume (1985), the question could be asked as to whether the field of Modern Greek studies, as constituted or defined at the time, had need for another scholarly journal. In his characteristically honest and helpful way, McNeill was suggesting that the field had to expand or even be redefined in order to engage scholars from several disciplines and, to the extent possible, encourage interdisciplinary research in the social sciences and the humanities. The *Yearbook's* editorial board took comments and reactions to the first volume seriously. In format, method, and content, the publication sought to promote Modern Greek studies in the broadest context possible, including the entire Mediterranean region, the Slavic world, and the landscape of the various relevant diasporas in Europe, the Americas, and Australasia. That has remained a conscious objective ever since. The appearance of the second volume (1986) elicited Professor Leandros Vranoussis's reaction that the promise of this scholarly venture was already becoming a respectable reality. And, recently, Lora Gerd, a distinguished neo-Hellenist at the University of St. Petersburg, expressed the opinion that, as far as she was concerned, the *Yearbook* is the best publication in the field of Greek-Slavic, especially Greek-Russian relations in modern times. Needless to say, these are gratifying and encouraging expressions of approbation.

Halfway through the first three decades of its existence, the journal's title was augmented to reflect and state more clearly what its objectives had been from the beginning. The modified appellation, *Modern Greek Studies Yearbook: A Publication of Mediterranean, Slavic, and Eastern Orthodox Studies*, made it easier for scholars in several related fields to submit works for consideration in the *Yearbook*. And it is a matter of considerable pride that the *Yearbook* was enriched with contributions by leading scholars: Slavacists, such as Marc Raeff, Nicholas Riasanovsky, Robert F. Byrnes, Hugh Olmsted, Charles Halperin, James Cracraft, Robert L. Nichols, Sabrina Petra Ramet, and John Lampe; and neo-Hellenists, such as Peter Mackridge, Edmund Keeley, Emmanuel Kriaras, Eleftherios Prevelakis, M. I. Manousacas, Victor

Papacosmas, and Evanthis Hatzivassiliou. This was also true of distinguished medievalists, among them Karl F. Morrison and Boris Fonkich, as well as of modern European historians, such as Harold Deutsch, John Kim Munholland, and Stanley Payne. In short, the *Yearbook* went beyond the usual pool of scholars called upon by the other journals in the field. Add to that the generation of emerging scholars whom the *Yearbook* has served, and one has to reach the conclusion that the remarks of Professor McNeill were seriously taken into consideration. Perhaps it should be pointed out that the *Yearbook* has engaged thus far the services and collaboration of hundreds of national and international scholars working on a variety of topics and research collaboratives. Special note should be made of our distinguished visiting scholars, who, respectively, during the last twenty-one years, delivered the Annual James W. Cunningham Lecture on Eastern Orthodox History and Culture. These lectures, most of which have appeared as the lead articles in corresponding volumes of the *Yearbook*, have made a major contribution to the field of Eastern Orthodox studies, as well as to the training of graduate students at the University of Minnesota.

And so it is with the range and quality of the contents of the present volume. The preponderance of the contributions deal with aspects of Eastern Orthodox history and culture, beginning with the seminal essay by Christine Worobec on nineteenth-century pilgrimage to Kiev. As the study of pilgrimages is experiencing a veritable scholarly renaissance, we are pleased that the *Yearbook* is playing a major role in promoting this field. Indeed, this volume addresses the theme of pilgrimage through the special section titled "Spiritual Wandering and Divine Foolishness," where five scholars (Alexandra Kostina, Charles Arndt, Christopher D. L. Johnson, Valeria Z. Nollan, and J. Eugene Clay) explore Orthodox pilgrimage in its interdisciplinary, multilevel, and global dimensions. These essays successfully explore dynamics and nuances that shed light on Orthodox spirituality as well as historical, political, and social questions in Russia, China, Great Britain, Greece, and the United States. This section is supplemented by the contribution of Matt Miller, who discusses the political and social adjustment of the Orthodox Churches in Minneapolis from 1989 to the present. And the broader historical canvas of the Orthodox world is viewed, for the seventeenth century, through Charles Halperin's commentary on the travels to Russia of Makarios, patriarch of Antioch, and, for the period 1589–1721, through Kevin Kain and Wolfram von Scheliha's report on exciting new possibilities for research on the Moscow Patriarchate. Finally, through an analytical discussion of bishops and bureaucrats of the time, Alexander Polunov from Moscow University sheds new light on the question of church court reforms in Imperial Russia in the 1870s. In a different context, Ikaros Mantouvalos discusses the challenges and prospects for the integration of the Greek Orthodox community in eighteenth-century Miskolc, and Konstantinos Papastathis examines the Orthodox Church of Jerusalem as a representative of Greek nationalism in the twentieth century. All in all, this is a powerful and useful collection of essays on the subject that will serve scholars in several disciplines for years to come.

In a category by itself is the long essay by Artyom Tonoyan and Lidiya Shymanovska-Tonoyan on the social history of the Messianic Jewish movement



in Ukraine, a relatively unknown but important phenomenon worthy of the careful analysis it receives. And so is the fascinating essay by Karel Konečný and Ivana Polley on Roman Jakobson's place in Czechoslovak-Soviet relations (1920–69), a story sure to interest students and admirers of one of the most celebrated scholars of the Russian diaspora. Finally, the review essay by Lucien Frary on the Eastern Question and Russian historiography reminds us of the long relations between Russia and the Near East, a topic many articles in the *Yearbook* have striven to explore over the years.

In addition to the articles mentioned above, the current volume contains a dozen contributions dealing with Greece proper and the eastern Mediterranean. In his review essay, Alfred Vincent from the University of Sydney discusses recent publications on the important beginnings of the Modern Greek theater. Other essays range from domestic issues (Spyridon Ploumidis) to international relations (Thanassis Bravos and Andreas Stergiou, respectively), to literary contributions by major figures, such as Stratis Myrivilis and Nobel Prize winner George Seferis, to a brief excerpt from the unpublished memoir of Alexandros Rizos Rangavis, the first Greek ambassador to the United States (1867–68). We are particularly pleased with the inclusion in this volume of an essay by Peter S. Allen on the life and work of Ernestine Friedl, distinguished and pioneering anthropologist, who had a special affection for Greece, and whose work has influenced many students who did anthropological work in Greece.

This volume of the *Yearbook* also incorporates an important description of a retrospective exhibit on the military dictatorship in Greece (1967–74), “seven years of darkness,” as we are reminded by Anna Enepekidou and Christos Christidis of the Hellenic Parliament Foundation. It is a telling exhibit, to say the least, and efforts will be made for additional reporting of cultural events with political and social underpinnings. Similarly, an essay by Irini Sarioglou on the anti-Greek riots in Istanbul in 1955, originally published in Greek on the occasion of the event's fiftieth anniversary, is published in English for the first time here, in the translation of Christina Gavrielides. Finally, the year in which this volume appears coincides with the one-hundredth anniversary of the Armenian Genocide. As in many other institutions of higher learning, this particular anniversary was sufficiently noted by various venues at the University of Minnesota. The Modern Greek Studies Program at Minnesota paid homage to the victims by dedicating the James W. Cunningham Lecture to Armenian Christianity with Christina Maranci's presentation focusing on Medieval Armenian church architecture. That event was followed by a special workshop on “Landmarks of Armenian History and Culture.” The papers from this commemoration will appear in next year's issue of the *Yearbook*.

Despite serious challenges, the *Yearbook* has appeared with amazing regularity and, judging by the reaction of colleagues from around the world, seems to have served the profession well. It has been a joy working with colleagues, young and old, from around the globe, and with dedicated staff at the University of Minnesota. I wish to thank everybody who has contributed toward making the *Yearbook* the vibrant publication it is. As pointed out at the beginning of this note, this is in a sense a transition volume. The journal's

future will depend on a number of factors and developments. Be that as it may, it is my hope that the *Yearbook* will continue to be a forum for a field, which, to a certain extent, it has helped shape.

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