

kunst in speziell diesem Bereich untersucht sondern mit der Entwicklung allgemein im Mittelmeerraum.

Universität von Thessaloniki
Zentrum für Byzantinische Forschung

P. ASSIMAKOPOULOU-ATZAKA

Καλλιόπης Παπαθανάση-Μουσιοπούλου, *Συντεχνίες και επαγγέλματα στη Θράκη, 1685-1920*, σ. 248, Πιτσιλός, Ἀθήναι 1985 (Calliopi Papathanassi-Mousiopolou, *Associations and professions in Thraki, 1685-1920*, pp. 248, Pitsilos, Athens 1985).

The author has already published a dozen of books, has contributed about twenty essays and articles and actually prepares a number of new publications. Her main topic is Thraki, the life of the Greek communities there under the Turkish domination and developments after 1920 when Thraki, I mean its Western part, became a part of Greece. Her present book deals with the associations and the professions of the Greek population 1685-1920. These two dates permit the author to deal with the whole area as long as only after 1885 Northern Thraki, best known as Anatoliki Romilia was annexed by Bulgaria and as the division of the other part of Thraki in Western and Eastern Thraki was the result of the non application of the Sevres treaty which was replaced by the 1923 Lausanne treaty in virtue of which Greece kept Western Thraki but had to restitute Eastern Thraki to Turkey. The whole Greek population left this latter area and settled in Western Thraki and in other Greek provinces lying further West.

The author examines the development of the associations in the Roman and in the Byzantine world and later in Western and in Central Europe. She then shows that gradually 70% of trade and of craftsmanship in Thraki passed to the Greeks as the Turks despised these professions and allowed the Greeks to take them over. The latter felt the need to support each other in order to face the Ottoman administration which did not have the slightest tendency to help them. So a great number of associations developed as a rule under the protection of a saint. In the majority of cases only men participated, but women particularly as heirs of their deceased husbands continued the latter's firms and thus developed their participation in the various associations. The Greek merchants and craftsmen in Thraki worked very hard and without any compulsion except that of the desire to contribute as much as possible to the resurrection of Greece including also Thraki, to the intensification of the activity of the Orthodox Greek church and to the progress of every Greek family and did a lot in this direction. The associations of Greek merchants and craftsmen in Thraki mentioned by the author are 38 and their special characteristics are examined. The relations between each other, with the Greek community and with the other communities and of course with the Ottoman administration are carefully examined. It has to be admitted that the results achieved under very difficult conditions have been spectacular and prove once more how much the Greek people can achieve provided they help each other.

University of Thessaloniki

D. J. DELIVANIS