

Kabaklı Mümtaz Faik Fenik, et al) during the period of the deportations.

The sole observation one might make has to do with the confusion between the terms *Rum* and *Yunanlı*. In several places, including in the title of the book, "*Rumların Sınırdışı Edilmesi*", the term *Rum* (= ethnic Greeks) is used to designate Greeks who were Greek citizens (*Yunanlı*) as well as ethnic Greeks who were Turkish citizens, with the result that the erroneous impression is created that at that particular time the deportations affected ethnic Greeks who were Turkish citizens and not the Greek nationals. It is evident that the authors preferred to retain the usage of the period, as it appeared in the contemporary press. But this is a very minor detail, which in no way takes away from the value of this book, dedicated delicately to those who left.

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Erdoğan Öznal, *Makedonya Yunan Değildir* (Macedonia is not Greek), TC Genelkurmay Başkanlığı (Republic of Turkey, Turkish Army General Staff), Ankara 1993, pp. 82.

It is, beyond all dispute, the duty of the historian to seek the truth, without prejudice, fanaticism or partiality. Unfortunately, Mr E. Öznal, swamped by his anti-Greek sentiments, deliberately presents a distorted account of the past in order to influence the present. This is more a journalist's attempt to counterfeit history than a scholarly essay. What is more remarkable is how such a piece of work came to be included among the otherwise excellent occasional publications of the Turkish Army General Staff.

On page 28, Mr Öznal writes that the census carried out by Hüseyin Hilmi Paşa, Inspector General of Macedonia, in 1904, identified all the various ethnic groups and that the composition of the population of Macedonia, including the vilayet of Kossovo, was as follows:

Turks and Muslim Albanians	1,508,507
Macedonians	896,494
Greeks	307,000
Serbs	100,700
Vlachs (Romanians)	99,000
	2,911,701

These same statistics, however, were published by the well-known

historian Yusuf Hikmet Bayur, in *Türk İnkılabı Tarihi* (History of the Turkish Reforms), 2nd edition, Part 1, Ankara 1963, p. 164. Mr Bayur was of course familiar with the work of the equally well-known historian Ziya Enver Karal, *Osmanlı Tarihi* (Ottoman History), Vol. 8, Ankara 1962, p. 148:

Muslims (mostly Turks, the remainder Albanians)	1,508,507
Bulgarians	896,497
Greeks (Rum)	307,000
Serbs	100,717
Vlachs (Valak)	99,000

On the same page, Mr Öznel also publishes the 1913 census carried out by the Carnegie Commission:

Macedonians	329,371
Turks	314,354
Greeks (Rum)	236,775
Albanians	15,108
Vlachs (Ulah)	44,414
Gypsies	25,302
Jews	68,206
Other	8,019
	1,041,549

In reality, however, the results of this census (Carnegie Endowment for International Peace, Report of the International Commission to Inquire into the Causes and Conduct of the Balkan Wars, Published by the Endowment, Washington, D.C., 1914, p. 195) were as follows:

Bulgarians	329,371
Turks	314,854
Greeks (Rum)	236,755
Wallachians	44,414
Albanians	15,108
Gypsies	25,302
Jews	68,206
Miscellaneous	8,019
	1,042,029

In both the above examples, Mr Öznal has obviously arbitrarily and deliberately replaced Bulgarian ethnicity by "Macedonian", Bulgarians by "Macedonians". This phenomenon is also evident in other places in his work.

On page 27, Mr Öznal writes that the history of the Macedonians begins 1,300 years ago, that is, at the time when the Slavs first settled in the Balkan Peninsula.

On page 25, he states that in 1453, after the Fall of Constantinople, the Macedonians were brought within the jurisdiction of the Ecumenical Patriarchate and remained members of that Church until the beginning of the 19th century. Since however the Greeks (Rum) applied themselves to Hellenising the Macedonians, on March 11 1870 the Ottoman State gave the Macedonians the right to establish their own Church. Does not even their own Church, adds the writer, make it clear for the umpteenth time that this is a nation distinct from the Greeks?

In 1870, however, as is well-known, the imperial firman confirmed the separation of the Bulgarian, not the "Macedonian", Church from the Ecumenical Patriarchate. (Orhan Koloğlu, *Osmanlı Döneminde Balkanlar* [The Balkans in the Ottoman Period], Balkanlar, İstanbul 1993, p. 86).

Taking as established the foundation of a "Macedonian Church" in 1870, Mr Öznal lists 761 "Macedonian churches", 833 "Macedonian priests", 6 Bishops, 641 schools and 1,013 teachers in 1912, and wonders: If there is no "Macedonian" language, as the Greeks claim, then who performed the religious rites in these churches, what teachers taught what students in these schools, and in what language?

One of the authoritative sources for the re-establishment of the truth is constituted by the Ottoman calendars, "Salname". For example, the calendar for the vilayet of Monastir for the year of the Hegira 1308 (A.D. 1891) mentions Bulgarian churches in the kazas (districts) of Monastiri, Achris, Kirtsovo, etc. (pp. 38, 83, 96). The calendar for the vilayet of Kossovo for the year of the Hegira 1318 (A.D. 1900) mentions Sinesios as the Bulgarian Metropolitan of Skopje, not the "Macedonian" Metropolitan. Further, the representatives of the Bulgarian Metropolitan were, in the kaza of Stip (birthplace of Kiro Gligorov), Zacharias (p. 370), in the kaza of Kumanovo, Father Ephraim (p. 396), in the kaza of Köprülü, Avxentis (p. 410), in the kaza of Osmaniye, Father Christos (p. 488), in the kaza of Karatovo, Dimitris (p. 502).

The calendars for these three vilayets, and not these only, mention Muslim, Greek, Bulgarian, Serbian and Jewish schools, with lessons taught in Turkish, Greek, Bulgarian, Serbian and Spanish.

Table of Non-Muslim and Foreign Schools in Skopje

<i>Name and type of School</i>	<i>Night</i>	<i>Day</i>	<i>Number of Boys</i>	<i>Students Girls</i>	<i>Rooms and type</i>	<i>Language</i>
Greek Boys' School		1	65		Six room Primary and Middle School	Greek, French
Bulgarian Boys' School	1		150		Four room Middle School	Bulgarian, Turkish and French
Bulgarian Girls' School	1			54	Three room Middle School	Bulgarian and French
Bulgarian Boys' School		1	319		Primary and Middle	Bulgarian and French
Greek Girls' School		1		120	Six room Primary and Middle School	Greek
Serbian Girls' School		1	30	16	Two room Primary	Slav and Serbian
Jewish Boys' School		1	154		Five room Primary and Middle School	Spanish, French, Turkish
Bulgarian Girls' School		1		60	Three room Primary	Bulgarian
Bulgarian Boys' School		1	31		Three room Primary	Bulgarian
Bulgarian Mixed School		1	25	15	Single room Primary	Bulgarian
Bulgarian Mixed School		1	30	132	Four room Primary	Bulgarian
Bulgarian Boys' School		1	73		Two room Primary	Bulgarian
Bulgarian Boys' School		1	48		Three room Primary	Bulgarian
Bulgarian Girls' School		1		33	Single room Primary	Bulgarian
Bulgarian Boys' School		1	35		Three room Primary	Bulgarian
Bulgarian Boys' School		1	29		Single room Primary	Bulgarian
Catholic School		1	18	10		Latin
Total	2	15	1,007	440		

(Calendar for the year of the Hegira 1311 [A.D. 1893], p. 96)

A "Macedonian Nation" is nowhere mentioned, neither in the Ottoman

statistics nor in the "Salname", but not even in Turkish publications in circulation during the Ottoman period and right up to 1988, a fact which Mr Öznal deliberately ignores. Even the town of Stip, birthplace of the President of FYROM, Kiro Gligorov (*Who's Who in the World*, 3rd Edition, 1976-1977, Chicago [1977], p. 297), had a population composed of Muslims, Bulgarians, Jews and Kibîî [Rom, Roma] (Salname for the years of the Hegira 1311 and 1318 = A.D. 1893 and 1900, p. 220 and p. 383 respectively).

In conclusion, Mr E. Öznal is the only "historian" world-wide who does not recognise the existence of Bulgarian populations in the three vilayets of the Ottoman Empire, accepting in their place the presence of a "Macedonian Nation".

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Nicolas Vatin, *L'Ordre de Saint-Jean-de-Jérusalem, l'Empire ottoman et la Méditerranée orientale entre les deux sièges de Rhodes (1480-1522)*, Louvain - Paris (Peeters) 1994, pp. 571 (Series: Collection Turcica, vol. 7).

L'étude de Nicolas Vatin sur la coexistence de deux forces politiques (L'Ordre de Saint-Jean-de-Jérusalem et l'Empire ottoman) dans le même espace maritime au cours du 15^e et 16^e siècles revalorise à nouveau la recherche historique du Moyen Âge dans plusieurs domaines peu étudiés jusqu'à maintenant.

Sur le plan méthodologique l'auteur a suivi un schéma structuré sur deux parties en commençant d'abord par une présentation géographique, humaine et économique des possessions de Chevaliers de Saint-Jean-de-Jérusalem, incluant l'île de Rhodes. Cette île constitue le noyau central de cette œuvre d'où l'intérêt d'expliquer les activités pirates et la politique navale des puissances belligérantes (République de Venise, l'Ordre de Saint-Jean-de-Jérusalem et l'Empire ottoman) dans la Méditerranée orientale. La deuxième partie du livre examine la mise en place de la paix (Accord de Djem en 1483) après l'échec ottoman devant les murs de la ville de Rhodes (1480); c'est dans la perspective de cet accord que l'auteur donne l'aspect diplomatique des belligérants pour aboutir chronologiquement au conflit Vénéto-Ottoman (1499-1503). Ce conflit permettra à l'Ordre de Saint-Jean-de-Jérusalem d'être à la tête d'une ligue anti-ottomane (1501) d'un côté mais de rester seule sur le terrain face à la Sublime Porte (1502-1503) de l'autre côté.

La période de paix qui va succéder le conflit Vénéto-Ottoman laissa la