cases, Greek officers never developed a strong corporate identity. This proved to be the case during the Colonels' regime, in particular: its leaders were only too anxious to shed their military identity "and assume the more respected civilian garb". If any model ought to be applied in the case of the Greek military, Professor Veremis prefers Samuel Huntington's "soldier as guardian" of the existing order.

Professor Veremis' book, while valuable to the "expert" reader and to students of Greek history and society in general, is also well-suited to appeal to the "non-initiated" reader. Tersely written, it comes complete with a substantial chronology of modern Greek history and, more important, a supplement of biographical notes on the principal dramatis personae. The researcher will also greatly benefit from the annotated bibliography, which covers the sources and all major works on the Greek military, published and unpublished.

Aristotle University of Thessaloniki

IOANNIS D. STEFANIDIS


Todor Simovski has recently published his latest book, Atlas na naselenite mesta vo Egejska Makedonija – Atlas of the Inhabited Places of the Aegean Macedonia, Skopje 1997, essentially as part two of his study Naselenite mesta vo Egejska Makedonija (Inhabited places of Aegean Macedonia), INI, Skopje 1978. The book is in three parts. The first consists of a long introduction (pp. iii-xxxviii) in Slavo-Macedonian and English, describing the demographic upheavals and the renaming of toponyms in Greece in general and in Greek Macedonia in particular. The second part consists of an alphabetical list of communities with their old and new names (pp. 3-91) and vice versa (pp. 95-150). And the third part consists of a bibliography (pp. 151-158) and twenty-eight colour maps of the prefectures and provinces of Greek Macedonia in which dual names are used for the local communities (pp. 161-245).

In the Introduction, Simovski reiterates the familiar views of Slavo-Macedonian historians about the modern history of Macedonia. Indeed, earlier studies of his have played a part in the formation of these views1. In this

respect, the wider area of Macedonia in the nineteenth century is perceived as 
"ethnically and geographically unified" and is considered to have been "dis-
membered" by virtue of the Treaty of Bucharest in 1913 (p. iii). As regards 
the demographic make-up of Macedonia, like all Slavo-Macedonian historians 
Simovski bases his information on Vasil K’ncov’s Macedonia: Ethnography 
and Statistics². True to the Slavo-Macedonian historiographical practice of un-
remittingly “Macedonising” everything in the geographical region of Mace-
donia, Simovski turns the Bulgarians in K’ncov’s statistics into “Macedonians” 
and maintains that the predominant ethnic group in the region was the “Mace-
donians”. He also mentions the “great historical injustice” inflicted on the 
“Macedonian” people in 1913, but observes that they continued to fight for 
their “national liberation”, even though they were “the object of assimilatory 
torture and forcible relocation with the sole aim of changing the ethnic 
structure of Macedonia” (p. vi). In this context, Simovski paints a black picture 
of the demographic changes in Greek Macedonia and maintains that they were 
the result of deliberate actions connected with Greek policy. He thus believes 
that, during the Balkan Wars and the First World War, Greece applied pres-
sure with the aim of “Hellenising” Macedonia by “forcibly expelling” and/or 
“assimilating the Macedonians” (p. ix). According to Simovski, the situation 
did not develop “satisfactorily for the Greek oligarchical clique”, which there-
fore, with the aid of its allies, “imposed” the treaty for the exchange of popu-
lations on Bulgaria; at the same time, its “irredentist aspirations led it to Asia 
Minor”, where, after the Disaster of 1922, it “was given the opportunity to 
change the ethnic structure” of Macedonia by the use of “force” and “terro-
rism” (pp. xiii-xiv). While Simovski reckons that this policy achieved the 
results desired by the “Greek expansionist policy” (p. xvii), he mentions that 
the “Macedonian population fluctuated between 300 and 320 thousand” in 1940 
(p. xviii). This inconsistency is obviously designed to justify his assertion that 
there is a large “Macedonian” minority in Greece today, supposedly constitu-
ting a population of more than 220,000 (p. xxxvi).

In the second part of the Introduction, Simovski mentions the policy of 
renaming toponyms, which the Greek state implemented from its inception. 
Without attempting any explanation of how or why Slavonic place-names 
existed in Greece in the first place, Simovski lists them and discusses the 
process of their Hellenisation, including a number of sometimes peculiar 
examples, such as the renaming of the “Morea” as the “Peloponnese”³. With

². Vasil K’ncov, Makedonija: Etnografija i statistika, Sofia 1900.
³. A few years ago, with reference to a visit by an imaginary Slavist to Greece, Professor 
Phaedon Malingoudis, Σλάβοι στη Μεσαιωνική Ελλάδα, Thessaloniki 1991², p. 86, noted that “if he
regard to Greek Macedonia, he maintains that "not only the place-names, but the absolute majority of the population were Macedonian or Turkish, the Greek minority accounting for slightly more than ten per cent of the total population of the region". According to Simovski, the fact that place-names were changed attests that "Greece came into, or rather conquered, a region that ethnically, and above all geographically and historically, did not belong to it" (p. xxi). He also reproduces the 1926 Decree "On renaming communities, towns, and villages", and other relevant regulations too, concluding that "it is impossible to erase all the Macedonian traces in Aegean Macedonia, nor the rest of the Slavonic traces in other parts of Greece, particularly the place-names" (p. xxxv).

One of the book's merits is the alphabetical list of communities in Greek Macedonia, which is a very useful encyclopaedic tool for researches of modern history: it constitutes a detailed record of the inhabited places attested in Greece from the mid-nineteenth century to the present day, and Simovski gives their old and new names, their population on the basis of the 1991 census, and their geographical position. He also gives details about whether the places are inhabited, and if not, approximately when they were deserted. Another good point is that the new names are written in their Greek form, which will help future users of the book to avoid mistakes.

However, positive comment stops there. If we overlook the racist remarks4, we perceive that Todor Simovski's book is restricted to the narrow confines of the Slavo-Macedonian reading of twentieth-century Macedonian history. Clinging firmly to his convictions about "imperialistic" and "assimilator" Greek policy, his phraseology harks back to the period of the Cold War.

Furthermore, his views, like the views of Slavo-Macedonian historians in general, have been rebutted by Greek scholars. Research to date has shown that in the late nineteenth to early twentieth century, the broader area of Macedonia was not, nor could it be perceived as, an "ethnically" coherent region. Besides, Simovski himself contradicts this notion by acknowledging that the areas of Grevena, Kozani, Anaselitsa and Katerini at least had dense Greek populations (p. xxi).

As regards the demographic make-up of Greek Macedonia, a census conducted in 1912 produced the following figures:

has a vivid imagination and lacks an elementary knowledge of Greek, he might perhaps be tempted (like Fallmerayer before him) to derive the mediaeval name of the Peloponnese (Morea) from the Slavonic noun more 'sea'.

4. "The only thing that it is impossible for [the Greeks] to do is to change their own blood and genes mixed with much Slavonic blood and many Slavonic genes", p. xxxv.
Greeks: 513,000 (42.5%)  
Moslems: 475,000 (39.4%)  
Bulgarians: 119,000 (9.9%)  
Others: 98,000 (8.1%)  

The demographic mobility that characterised this period continued throughout the second decade of the twentieth century, as Moslems and Bulgarian Exarchists gradually left for Turkey and Bulgaria and Greeks arrived from the Caucasus and Thrace. It also continued, indeed was heightened, after the Asia Minor Disaster, when the exchange of populations with Turkey took place in the wake of a number of faits accomplis that were imposed on Greece, as Simovski himself acknowledges (p. xiv). The exchange of populations with Bulgaria was effected by international treaty under the aegis of the League of Nations. Objections to the exchange were raised chiefly by pro-Bulgarian organisations, which provoked a number of incidents in an attempt to halt the process. Consequently, the demographic upheavals in Greek Macedonia were the result of historical circumstances and hence Greece was not given the opportunity to change the ethnic structure or to conduct any process of “ethnic cleansing” in Greek Macedonia, as Simovski alleges. Following the dramatic developments of the first quarter of the twentieth century, the ethnic make-up of Greek Macedonia underwent a radical change, so that League of Nations statistics in 1926, as also official statistics in 1928, recorded the presence of about 80,000 Slavonic-speakers in Greece. Following the Occupation and the Civil War and all that these entailed, the Slavonic-speaking population of Greek Macedonia fell to 40,000, though these Slavonic-speakers never claimed any ethnic “Macedonian” identity. The first efforts in this direction were made in the ’90s, with the founding of Rainbow, an organisation that describes itself as the political party of the “ethnic Macedonians” in Greece. Though it has repeatedly taken part in elections, Rainbow has never managed to garner more than a steadily shrinking handful.

7. Compare Ivan Katardziev, VMRO (obenineta): Dokumenti i materijali, vol. 1, Skopje 1991, p. 75, in which IMRO (United) accuses the Bulgarian government of having failed to defend “the rights of the Bulgarian minority in Macedonia under Serbia and Greece”.  
8. Αποτελέσματα της Απογραφής του Πληθυσμού της 7ης Απριλίου 1951, Athens 1961.
of votes, which clearly reflects its tenuous appeal\textsuperscript{9}.

It must be noted, finally, that the existence of Slavonic place-names in Greece is no evidence of the Slavicisation, much less of the supposed “Macedonisation”, of mediaeval Greece that Simovski alludes to. The Slavonic place-names in Greece were formed in a period when the relatively uniform “common Slavonic” language was still spoken. The fact that their development stopped in the ninth century proves that the Slavs in the region ceased to use their own language, and thus were already linguistically Hellenised by the start of the ninth century, when the various Slavonic languages started to diversify\textsuperscript{10}.

Furthermore, the renaming of toponyms was standard twentieth-century practice as nation-states came to birth. In the Balkans it was connected with the collapse of the Ottoman and Austro-Hungarian Empires.

In Greek Macedonia in particular it essentially amounted to the restoration or reinstatement of the original Greek names that had been corrupted in Slavonic or Turkish. Essentially, the renaming of toponyms was brought about by the overwhelmingly homogeneous Greek population of the region, thus setting the seal on the new political and ethnic situation in Greek Macedonia, a situation which Todor Simovski refuses to acknowledge.

\textbf{Konstantinos Katsanos}

\textsuperscript{9} For the electoral behaviour of the Slavonic-speakers, see Iakovos Mihailidis, “Σλαβόφωνοι και Πρόοφητες”, \textit{Tαυτότητες στη Μακεδονία}, Athens 1997, pp. 121-141, including the relevant data. As Angelos Hodzidis points out in “Αρθρωση και δομή του μειονοτικού λόγου”, \textit{Tαυτότητες στη Μακεδονία}, p. 162, since “party and ethnic group are one and the same thing, as far as [Rainbow] is concerned, every vote should be regarded as proof of membership of the ‘locals’. Yet Rainbow has never attempted to specify the number of ‘ethnic Macedonians’ on the basis of these election results. The low figures naturally would not support this theory”.

\textsuperscript{10} Compare, briefly, Phaedon Malingoudis, \textit{Σλάβοι στη Μεσαιωνική Ελλάδα}, pp. 89-103; and pp. 111-142 for the factors that led to the Hellenisation of the Slavs in mediaeval Greece.