

had . . . and I shall weep for the destruction that befell my home for the sake of Greece» (22/6/1831). Anagnostis Ioannou Varnalis, No. 4, on p. 55 says, « . . . although a foreigner and a guest, nevertheless as a Christian I suffered to this very day . . . » (3/8/1823), and so on.

The omissions existing in the lists in the last section of the book are insignificant when bearing in mind the mass of material the writers had at their disposal and the difficulty in identifying the volunteers whose names are recorded differently in various documents. There are omissions of the place of origin and the place and date of settlement in the town in Nos. 52 (Athanasios Vulgaris), 60 (Athanasios Dimitriou Vulgaris), 106 (Georgios Vulgaris), 110 (Georgios Vulgarakis), 118 (Georgios Ioannou Vulgaris), 152 (Demetrios Vulgaris), 184 (Dimas Nicholaou Vulgaris), 225 (Ioannis Marcou Vulgaris), 224 (Ioannis Iliou Vulgaris), 255 (Hatzi Constantis Christou), 259 (Constas Vulgaris who is the same person as Costas Vulgaris, No. 261), 378 (Petros Gourgaris), 388 (Petros K. Vulgaris), 405 (Spyros Vulgaris Athinaios), 410 (Stavros Ioannou Vulgaris), 414 (Staicos Milosis), 461 (Christos Vulgaris), 472 (K. Christos Philippoupolitis), 485 (Christos Kyriacou Vulgaris), 493 (Stoyiannos Marcou Vodenlis), and 495 (Sterios Vulgaris).

And a final comment. From our review and critical comments, one can conclude that the title of the book «Bulgarian participants in the Greek war of independence . . . » is not an accurate enough title for the work. I would suggest instead, «Volunteers with the surname Vulgaris or with Bulgaria as place of origin, who took part in the liberation of Greece».

Highly commendable are the Bulgarian translations of the documents, very accurately done and properly clarified where the Greek text may be somewhat confusing.

Another important virtue of the book is the useful list of names in part three of the work, with a brief biographical sketch of the volunteers, which could well form the basis for further research on the subject.

The importance of this contribution must be emphasized for it presents, for the first time, a concentrated collection of material that deals with those patriots who came from the North to take part in the revolution. This material in conjunction with the extant sources found in the memoirs of the participants in the war, historians of the revolution and other information available in Greece, and the memoirs, historical works and monographs of the cities and towns available in Bulgaria, would make a more thorough study of the subject possible and would expose in all its depth the importance of the role played by Bulgarian patriots in the War of Independence of 1821.

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K. Mitsakis, *Macedonia Throughout the Centuries*, Thessaloniki, Institute for Balkan Studies No. 139, 1973, pp. 53.

Based on the text of a lecture delivered at Strathclyde University of Glasgow on the 24th of February 1970, *Macedonia Throughout the Ages* is a handsomely printed, compact survey of Macedonian history from its origins to the Treaty of Lausanne (1923). Because of its original lecture format there is no division into sections or chapters but rather a single continuous narrative and commentary. Though presented from a Greek point of view, it is,

nevertheless, scholarly, straightforward, and based on the best historical evidence available to the author.

Professor Mitsakis begins with antiquity and emphasizes the Greekness of the geographical name «Macedonia», the Greekness of the proper names and the Greekness of the names of cities and of the months, but most decisively the Greekness of the Macedonian dialect and their Dorian origin. The achievements of Alexander the Great are noted and the significance of his work «because he first brought down the frontiers of ancient Greece and raised Greek *paideia* from a local affair to an international cultural background; because the cities he and his successors built in the East became the great political, economic and intellectual centers of the ancient world, and it was here in the East where Greece and Rome met; because without the Greek-speaking world of the East, Christianity might not have been able to cross the borders of Judea and change the face of the world» (p. 13).

The Roman occupation and St. Paul's activities are surveyed, as are developments leading to Macedonia's role in the Byzantine Empire and its relation to the Slavs. The greatest contribution of Macedonia, next to Alexander, was undoubtedly the missionary work of the two brothers Cyril and Methodius who «brought Christianity and, with it, Greek Christian *paideia* from Thessaloniki to the Slavs in the ninth century A. D. with all the far-reaching consequences in both cases» (p.22). Naturally, Mount Athos figures prominently in any discussion of Macedonian achievements as does the Hesychast Movement of the fourteenth century and the monk Gregory of Mount Sinai. The rise of the Serbs and the conflict with the Bulgarians claim due attention, as do the Turkish occupation of Thessaloniki, the coming of the Spanish Jews, the Russo-Turkish War of 1768-1774, the Greek War of Independence of 1821, the liberation of Macedonia in 1912, Bulgarian national awakening and Hellenism, the Bulgarian Schism and the Ecumenical Patriarchate, the Berlin Treaty of 1878, the Young Turk Movement, and the decisive Treaties of Neuilly in 1919 and Lausanne in 1923.

The book ends with the hopeful note that the Balkan countries can exist and cooperate peacefully among each other for the greater stability and prosperity of all concerned.

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Heinz Richter, *Griechenland zwischen Revolution und Konterrevolution (1936-1946)*, Frankfurt am Main, Europäische Verlagsanstalt, 1973, pp. 623.

As certain sections of this book make new contributions to our understanding of events in «Mountain Greece» during the Second World War but others present some wrongheaded points of view, Richter's thick volume presents the reviewer with a frustrating task of evaluation. In the introduction the author promises the reader an «objective» re-interpretation of a critical period in modern Greek history, and he suggests a social and political model of clientage politics as the means of his re-evaluation. Richter succeeds in presenting a useful new synthesis, but he fails in his two stated overall objectives. The model of clientage politics is dropped after the first section and the text trails off into a straight political narrative. The wrongheadedness of the study is found in the author's conspiratorial view of history and in his penchant to try scoring political points by making facile historical analogies between the past and current Greek politics. These two tendencies negate the author's claim to objectivity. Another problem is that the book was published just as the British and United States archives on the Second World War were opened in 1972 and has been dated by these new documents.