

(bis 1827); dann Rhodos, Halikarnassos, Milet, Aidin, Smyrna; Ägina, Poros, zurück nach Smyrna; Athen, Poros, Nauplion, Mykene, Schlachtbericht von Navarino, Smyrna (mehrere Monate, Karnevalsbeschreibung); Poros (Sklavenkauf), Ägina, Epidauros, Smyrna (Pest); Thasos, Thessaloniki, Pella, Smyrna; es folgt die Palästina-Reise. Prokesch-Osten verfolgt praktisch aus nächster Nähe die wesentlichsten Kampfhandlungen der Griechischen Revolution nach dem Tod von Lord Byron und gibt authentische Augenzeugenberichte über die Zustände in den verschiedensten Orten des Archipels und des Festlandes.

Ein viertes Kapitel geht auf die "Arbeitsmethode Prokesch-Ostens" ein (251-264), die eine Kombination von Tagebuchaufzeichnungen und Korrespondenz darstellt; vor allem die Briefe waren von allem Anfang an für die Veröffentlichung gedacht. Auch die veröffentlichten Werke gehen vielfach direkt auf die Tagebücher zurück. Das letzte Kapitel behandelt "Prokesch-Ostens Bedeutung aus literarhistorischer Sicht" (265-290): geistesgeschichtliche Stellung (Weltschmerz, romantische Schwärmerei und Naturgefühl, josephinischer Pragmatist und Realist, literarische Tätigkeit als Karrierehilfe, Unzufriedenheit im Alter, Anhänger des Altertums, keine philhellenische Tendenz), Darstellungsform der einzelnen Druckwerke (Bericht, Tagebuch, Abhandlung, Zitat, Exkurs, Brief; Ich-Perspektive, ausgeprägter Stilwille, direkte Rede, Dialogform; in Exkursen wissenschaftliche Präzision und Detailfülle, Vollständigkeitsdrang, genaue Angaben, architektonische Termini bei Denkmalbeschreibungen). Seine Publikationen sind auch als eine Art praktischer Reise-Führer gedacht; besonders in den Naturbeschreibungen geht er über die frühere Reiseliteratur hinaus.

Die Monographie, die zu einer weiteren Beschäftigung mit dieser bemerkenswerten Gestalt der österreichischen Geistesgeschichte des 19. Jh.s beitragen mag, endet mit einem Literaturverzeichnis (281ff. veröffentlichte und unveröffentlichte Quellen, wissenschaftliche Literatur). Ein Register der Personen und Orte wäre wünschenswert. Für die Reiseliteratur über Griechenland und die Türkei als kulturhistorische Quelle bleibt der unveröffentlichte Nachlaß in Wien auszuarbeiten.

Athen/Wien

WALTER PUCHNER

Athanassios Karathanassis, *Thessalonikia and Macedonika*, Kiriakidis publishing house, Thessaloniki 1996, pp. 450.

With his work "Thessalonikia and Makedonika", Dr Athanassios Karathanassis, professor of Greek History at the Aristotle University of Thessaloniki, successfully attempts a chronologically and historically detailed picture

of Thessaloniki and Macedonia, the first of its kind to be presented to the specialist, which is based on a mass of ancient sources, memoirs and scientific studies. This study is a continuation of his previous work, which was entitled "Treatises about Macedonia" (Thessaloniki 1990).

The study is divided into three parts, the first dealing with Thessaloniki and Macedonia, the second with Thessaloniki in more recent times and the third with the Macedonian cities; in these three parts, which he sub-divides into about twenty-five topics, the author develops the whole historic, national, religious and cultural movement and action of Thessaloniki and Macedonia.

Starting from Paleologian times, Professor Karathanassis presents the laudatory speeches of scholars such as Nikiforos Grigoras, Dimitrios Kidonis, Philotheos Kokkinos, Grigorios Palamas etc. relating to Thessaloniki as location of origin of Alexander the Great and Philippos; the latter were an encouragement to the inhabitants and were often compared to saints.

The author considers the information delivered by travellers as well as by cartographers during the period from the fifteenth into the eighteenth century in their maps of Macedonia, a region extending to the mountain Scardos, Scopia being left to the area of Dardania. These people included in their works historical details that form a vital testimony to the variety of races that have plotted against Greek territory.

Unfortunately for Greece, an important part of its cultural heritage of Macedonian antiquities, manuscripts, medals etc. was stolen or ransomed by the West and decorates European museums until the present day, enriching their collections.

Further on, the study deals with the Greek companies, particularly in central Europe. Their presence protected and promoted national and religious emotion through the establishment of schools and libraries and the financing of several publications. One noteworthy reference concerns the companies of Brasov and Sibiu which comprised Macedonians from Meleniko, Serres and Kozani who reinforced the patriotism of the Greeks abroad and helped significantly the Revolution of 1821.

Remarkable and detailed is the reference to the schools of Macedonia and to educational activity generally, which flourished with the cooperation of bishops, scholars, families distinguished for their bequests, associations with educational interests and the local authorities. The writer mentions separately the two vilajets, of Thessaloniki and of Monastiri.

According to the author, the intellectual revival of Macedonia is demonstrated by the plethora of publications and the number and variety of subscribers (bishops, teachers, traders); their names were written in lists, and each of the names was followed by particular adjectives —the most useful, the most

honest, the most polite— in view of their social activity in the era before the Revolution.

The Macedonian Struggle also inspired the intellectuals, poets, novelists, prose writers and travellers, who praised in their works the fights and history of the Macedonians, combining art and reality. Penelope Delta is considered the leading light of the prose writing and publishing of Macedonian Struggle memoirs.

The author also mentions the relationships of the Xiropotamou monastery with Thessaloniki and generally with Macedonia. These relationships involved economic support on the part of the monastery for the establishment of schools and churches, the reinforcement of educational activity, the strengthening of Hellenism and the simultaneous fight against foreign propaganda.

In the second part of the book, the writer begins with information drawn from the French archives regarding Thessaloniki from the end of the eighteenth to the beginning of the twentieth century. The consular archives are interesting, mentioning the commercial activity relating to the French colony of Thessaloniki as well as to the Turkish and the Hebrew.

The ancient institution of the Episcopal Synod of Thessaloniki's Metropolis is the object of interest in the following topic. It is viewed as a vehicle of spiritual life, of moral restraint, repulsion of foreign propaganda, support and resettlement of refugees as well as of vigorous interest in education and in the smooth running of schools, not only in Thessaloniki but in the Bishoprics of Kitros, Kambania, Petra, Poliani and Ardamerio.

The ecclesiastic as well as the national questions of Macedonia were admirably promoted by the very skilled metropolitan of Thessaloniki Gennadios (during the twelve decisive years 1912-1924) whom the author mentions next. His spirited personality contributed also to the unity of the church and its authorities, the resettlement of the refugees and the establishment of "Saint Grigorios Palamas". The writer gives separate reference to the journal itself and to its progress, which was marked by tragic facts like the outbreak of fire in Thessaloniki, the tragedy of Asia Minor, the German occupation, and also by events such as the restoration of the temple of Agios Dimitrios and the foundation of the University and a Girls' School with the efforts of the metropolitan. It also included news about the inauguration of institutions, the foundation of a seminary in the monastery of Saint Anastasia, and guilds' activities, as well as articles of educational, theological, philosophic and scientific content which, besides their intrinsic worth, were useful as a source of information and encouragement for the inhabitants of Thessaloniki during a particularly disturbed period (1917-1951).

His national and social role apart, Gennadios, metropolitan of Thes-

saloniki for forty years, became a vehicle of the harmonious coexistence and cooperation between the Christian and the Hebrew community, which constituted a dense and active potentiality in Thessaloniki.

The pastoral activity of Gennadios is illuminated by the historian through the inclusion of some of his speeches, which were delivered in the cities within his ecclesiastic authority (Komotini, Konstantinoupolis, Limnos, Thessaloniki). This chapter also contains a list of the speeches of Kallinikos, bishop of Olympus during the period 1940-1941, as well as copies of texts relevant to the "New Countries".

In the following unit, the Saint Paraskevi cemeteries of Thessaloniki, which were run by the Charitable Fraternity in cooperation with the Greek Community, are descriptively and eloquently examined. The sepulchral epigrams, the family tomb reliefs of Evangelistria and also the monument of Saint Paraskevi, which is the second historic cemetery in the city, are very interesting from a historical viewpoint. In all these places there are tombs and other artifacts dating from pagan times and the first Christian years.

The third part of the book is entitled "Macedonian and other cities". The Holy Monastery of "Timios Prodromos" in Serres constitutes the first subject of study, in which the historical presence of the monastery is presented through a rich bibliography for the period of Turkish domination. The monastery's manuscripts and the historical notes relevant to the monastery and the history of Serres are of indisputable value.

In the following unit the writer examines the wide area of Nevrokopi and the sufferings of the inhabitants that resulted from the stream of Panslavism created by Bulgarian propaganda. The terrorism of the Exarchate was arbitrarily demonstrated there and because the national centre was unable to help, the population declined somewhat, although the attempts of the metropolitan Theodoritos Basmatzidis in the matter of education were remarkable, as were the harmonious coexistence of the inhabitants and their mutual support against the Romanian as well as Bulgarian propaganda.

The author also examines the activity of Serreans, traders of cotton mainly, in the Principalities of the Danube, where they had a strong economic presence. Inspired by the Enlightenment, they affected the intellectual life in the Principalities as well as in Serres.

Further on, the area of Bisaltia and the town of Nigrita become the object of the historian's interest and he gives bibliographic information about the economic, educational and cultural activity of Nigrita. Diffused throughout this chapter are the area's folk song tradition and the richness of its local customs, the history of which and their contribution to the Macedonian Struggle are very important.

The following unit refers to Drama and its history, mainly ecclesiastic, during the Turkish domination. A brief mention is made of the metropolitans who practised their pastoral activity in this area; the predominant personality was that of Chrysostomos Kalaphatis (1902-1910), who later became metropolitan of Smirni.

Then the writer's interest turns to the historic Meleniko, for which a whole study does not exist except for fragmentary ones and piecemeal information, apart from the memoirs of Konstantinos Tsopros regarding Meleniko and Thessaloniki; these constitute a vivid testimony for that period and the area's history, its relationships with the Bulgarians and its social life.

The French archives, with their detailed report of the consul Bottú, are considered by the author an important source of information about the revolutionary atmosphere in Pieria during 1821.

Actually, some captains from Olympus were distinguished for their activity, especially Diamandis Nicolaou.

The description of Edessa's modern ecclesiastical history that follows is interesting because of the contribution of its scholar prelates (Nicodimos, Agathangelos, Theoklitos) and their service against Bulgarianism and Unia.

An approach to the history of Florina from the ancient ages until modern times follows. In this part, Turkish-Albanian incursions and pillages are mentioned. In spite of all, the Christian element was maintained, promoted the foundation of educational institutes and endured in the face of Bulgarian propaganda.

The author proceeds with a detailed description of the villages of the prefecture of Florina and their history, mainly during the period 1878-1913, based mostly on the memoirs of Macedonian fighters as well as on studies published in local journals. He refers to the old names and the history of the following villages: Trivouno, Karries, Lemos, Lefkon, Mikrolimni, Kallithea, Vatochori, Psarades, Prasino, Agios Germanos, Agios Achillios, Oxia, Alona, Kristallopigi, Andartiko, Pissotheri (an extended reference is made to the last two villages about their national action against the Bulgarians), Kottas (from the name of the known leader of irregular troops), Trigono, Skopia, Kato Idrousa, Triantafilia, Perasma, Leptokaria, Polipotamos, Drosopigi, Flambouro, Armenochori, Ammochori, Palestra, Sitaria, Klidi, Achlada, Meliki, Skopos, Lophi, Kelli, Itia, Papagianni, Parorio, Ethniko, Kato Klines, Poli-platanos, Kalliniki, Niki, Kratero, Akritas, Proti, Kladorachi (where the "New Philiki Society" was established), Aetos, Perikopy, Sklithro, Agios Panteleimon, Aminteo, Petron's community, Xino Nero, Asprogia, Lehovo (presented distinguished fighters), Nimpheo (centre of armed Macedonian Struggle) and Vevi.

In the last unit a brief history of Monastiri of Pelagonia is presented. Characteristic is the religious, communal and national spirit of the area, which was displayed in the famous monasteries, in the education, the associations, the festivals, the trade and in the resistance against the Bulgarians. Ioakim Phoropoulos, the metropolitan of Pelagonia, fought against the Bulgarians in this area.

A lot of fighters in the Macedonian Struggle came from Monastiri; however, the city was neglected (not by Monastiri's inhabitants) until the modern Yugoslav problem brought it to light.

With a summary of the issues developed previously and an index, the writer completes his tracking of Macedonian space and time as mentioned in the prologue. His work, which he dedicates to the like-minded, offers valuable research and a guide to the study and knowledge of important folds of modern Macedonian history.

IOANNIS BAKAS

Anna Matthaïou, *Aspects de l'alimentation en Grèce sous la domination ottomane*, edition Studien Zur Geschichte Südosteuropas 14, Peter Lang, Frankfurt am Main 1997, pp. 390.

This book sets out to show the typical diet of the Greeks under Turkish domination, diet being studied as a cultural and social phenomenon and as a biological manifestation of the economic practices of both individuals and groups. It is a work of originality: such a theme has never previously been studied by historiographers, whether Greek or foreign. Ms Matthaïou deals with prices, produce, and economic mechanisms in Greece during different periods, and focuses her study upon two main areas. Working from the available material, she links related chapters that cover the functioning of the market, the weekly fair, the consumer habits of the urban and semi-urban populations, the regions which supplied the agricultural produce, communications, state (Ottoman) intervention, the middlemen, and the intervention of the craft guilds in the marketing of raw materials. Under other headings Ms Matthaïou studies methods of conveying produce, urban markets, imports and exports, and the taxes borne by consumers.

In the second part, basing her analysis on an account-book with detailed entries of expenditure on food over an eight-month period, Ms Matthaïou gives the daily consumption of a Greek family in an island household towards the end of the eighteenth century. From these data we know the basic dietary needs as well as the occasional so-called "luxury" foods of a Greek family. The