

statistics, education, the environment, science and technology, literature in general, poetry, prose, visual arts, architecture and design, music, cinema, sports, food and wine, archives and research centres, museums and libraries, the mass media, the press and other bibliographies on Greece.

The book is organised most helpfully. There is an informative introduction, a chronology starting from 3000 BC and ending in 1997 AD, as well as three different, carefully constructed indexes: one of all authors, a second of all titles and a most useful third that lists all the subjects.

One of the reasons that the 20th century Greek poet Cavafy is today finding an audience well beyond the confines of Greece is not just that he translates beautifully into English but also that he caught the anguish of "Hellenistic man" adrift in space and time. He is given pride of place in this work with eight entries in the chapter devoted to individual poets.

The intellectual fermentation that prepared the birth of the Greek nation-state, —the "Greek Enlightenment"—, is illustrated by the ground-breaking work of Dr Paschalis Kitromilidis (five entries) who charts in great detail the eruption of French revolutionary ideas into the Balkan peninsula. From that very modern enthusiasm with the rule of reason, the bibliography guides the reader through a "history of ideas" that culminates in the post-modern weariness with reason.

Today's Greece is exhaustively presented through the work of informed travellers (such as Peter Levi who even dreams in Greek), cultural anthropologists (dealing with demons, dances and linguistic minorities), political scientists (exploring clientelistic practices, educational reforms and institutional change), economists (involved in model-making) as well as a great variety of experts in foreign relations studying Greece's relations with the US, the late USSR, Europe, Britain, Turkey, the Arab world and the Balkans.

The annotations function, on the whole, adequately as appetisers. Having read them one longs to open the book. It also serves as a valuable tool to any serious student of all things Greek.

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Adela Ismyrliadou, *Koritsa: Education - Benefactors - Economy 1850-1908*, published for the Institute for Balkan Studies by Kyriakides Brothers, Thessaloniki 1997, pp. 176 + 12 illustrations.

The work under discussion is the author's doctoral thesis and relates to the time that the town of Koritsa in Northern Epeiros was at its peak, namely between 1850 and 1908. In the introduction to her book the author analyses

the reasons for that peak: the flourishing economy, the prosperity of emigrant townspeople, the rise of the middle class, the activities of the Epeirote metropolitan Neophytos, the Sublime Porte's granting of rights to the Christians by the Chatti Choumagioun (1856). The author also lists her sources as: the documents of the historical archive of the Ministry of Foreign Affairs, the archive of the Institute of Epeirote Studies, the Public Record Office, and Koritsa's newspaper *Pelasgis*. She goes on to examine the history of Koritsa: the origin of the name, references to it in the Byzantine sources, its relationships with neighbouring regions (Moschopoli, Nikolitza, Vythikouki, Ypischia) its administrative ranking under Turkish rule in the vilayet of Monastiri, the population profile of the santzaki of Koritsa (26,500 Greeks, 20,000 Muslims around 1881, 14,000 Greeks, 4,000 Albanians in 1875) and the administration of the town (Greek Orthodox metropolitan, Turkish moutesariphis, language (a kind of archaic Illyrian), manners and customs, and music (clearly Greek)). Here the writer lays emphasis on the ecclesiastical development of the metropolis of Koritsa from the 11th century A.D. until 1767 and the abolition of the autonomous archbishopric of Achrida, when the metropolis of Koritsa and Selsaforo was classified in the Ecumenical Patriarchate as the metropolis of Koritsa and Moschopolis. Also examined are the churches and the monasteries of the wider area of Koritsa.

Then the writer describes the economic life of the Greeks of Koritsa, its shops, its mineral wealth, its skilful builders, its commercial significance, its Saturday fair, the rich Koritsans of Egypt and Romania, the city's teeming export business, the banking activities of Koritsans Manos, Fountos and others, and the circulation of foreign money. All these things imparted to the city economic robustness and nobility that put it on an equal footing with Smyrna and Phanario. Financial prosperity brings with it a spiritual flourishing and this was certainly true in the case of Koritsa, where there was also a continual increase in the Greek population.

In the second chapter, *Koritsan Benefactors Living Abroad*, Ms Ismyrliadou begins with the Lasso Institute, established in 1850 by the Metropolitan of Koritsa with the aim of safeguarding in its coffers the donations sent by the Greeks of the Diaspora. From that fund a few years later were allocated sums of money for schools, pharmacies, boarding-schools, churches and other public benefits. The excellent administration of Lasso was beneficial to the Koritsans, who all from the richest to the poorest took a pride in helping to swell this public fund. With a view to showing the economic strength of Lasso, the author sets out the individuals, the taxes, the churches and the monasteries that supported it by supplying this important source of Koritsan wealth. The endowments and the various other interventions of the Koritsans in exile

generally covered the erection of buildings, the organisation of libraries and workshops, the operation of the orphanage and the paying of the salaries of the teaching staff. Among the benefactors of Koritsa, Ioannis Bangas (1814-1895) and Anastasios Avramidis-Liaktsis have a definite place. When the former became rich in Egypt after 1833, he settled in Romania and from 1850 began to endow his native town; in 1889, by then an old man, he handed over his entire fortune to the then prime minister Charilaos Trikoupis on the sole condition that the Greek state assume a duty of support towards the Greek school of Koritsa which bore his name. The Greek authorities took care to make the Bangas bequest more productive, for on the management committee sat prominent Greek citizens who ensured that it was administered with the greatest integrity. Anastasios Avramidis supported the Lasso of Koritsa, his donations supplying the needs of two suburban boys' schools mainly, as well as the public pharmacy at a time when Albanian propaganda in Koritsa was at its height and the circles of the Albanian Diaspora in Bucharest were pressing Avramidis to support the establishment of an Albanian school in Koritsa. The elder statesmen and metropolitans of Koritsa and Monastiri always managed to utilise Avramidis' legacy in the best and strongest way, in spite of the problems and difficulties that presented themselves, which are analysed with reference to the archives by the author.

In the next chapter is found the reason for General Education in Koritsa; the study of the theme begins in 1723 when it seems that the first Greek school in the town was established to operate in accordance with the methods of Greek schools at that time by teaching the *Oktoicho*, *Psalteri*, the book of church hymns in eight melodies. There were examinations in the missal before the metropolitan and the committee. From 1836 mutual teaching was introduced, still in accordance with the prototype of the other Greek schools; at the same time, the Greek Tutoring School and the Girls' School were in operation, while in 1837 the Mitkos brothers established the Greek community school which had both good teachers and a very good library. After 1867 two urban boys' schools also were functioning. All these schools were supported by Lasso, the Koritsan benefactors, and the Greek Philological Society of Constantinople. After 1872 these schools evolved into urban schools following the programme laid down by the Patriarchal Education Committee, while a little later the Civic School of Koritsa took on the character of a practical school to suit the needs of the citizens, teaching handicrafts agriculture and other technical courses concerning fabrics, building, tanning, etc. which interested the people of Koritsa. Characteristic of the educational themes was the teaching of local history in the 1880s by the teacher Karmitsis who also co-wrote a book on the subject.

A significant point in the history of Koritsa was the year 1875 when the *General Rules for Public Institutions in the Town of Koritsa* were drawn up and changed for the better the functioning of the educational establishments. The demands of neighbouring countries after the Congress of Berlin gave grounds for opening new schools, as happened also in Koritsa, by means of which Epeirote Hellenism offered resistance. Within the framework of this defensive action, the Greek Philological Society of Constantinople assisted its counterpart in Epeiros (which was itself based in Constantinople) in the establishment of schools and nursery schools which would promote the Greek language, Greek history, and the Orthodox tradition. Special importance was of course given to the infant schools of the area, the chief care being support for the teaching of the Greek language.

At the beginning of the 20th century the Greek schools of Koritsa and therefore the number of pupils had multiplied in response to foreign propaganda, especially Albanian. Here the author mentions the girls' school where the education offered was aimed at the cultivation of the Greek language, so that the pupils would later be able for one thing to correspond with their husbands when they went abroad, and for another to improve their knowledge of hygiene, cookery, housework and also their national traditions. As for the Albanian school of Koritsa, it was established through the efforts of the Albanists Markos and Kostouris and the organisations Tarafi i Shquipes which were very active, also in the printing of books, maps and alphabets for the propagation of the Albanian language. This movement sprang up after 1885 but soon slumped owing to a lack of interest among the Albanians, although the Albanists had thrown their full weight behind their efforts in Koritsa, putting aside other areas that were critical for them such as Avlona, Argyrokastro and Premeti. It is worth noting that the Greek language was taught in the Albanian school, and that it closed its gates in 1902 (the boys' school) and 1908 (the girls' school); from 1890 the school had functioned with only ten pupils. The pupils' reluctance to attend and the bad financial state of the organisations which supported the school were reasons for its failure, as well as the fact that the Albanists of the organisations Bashkimi and Agimi transferred their interest to Northern Albania and especially to Skodra.

In the fourth chapter Ms Ismyrliadou deals with the functioning and the national policy of the Bangas Secondary School and with the regulation of the public institutions of Koritsa (1875), the Lasso, which together with the Greek state promoted education in the town and in the outlying area to a significant degree. Through their efforts good teachers taught in the schools of Northern Epeiros, remarkable doctors and priests were installed, very good books were made available, schools were built and scholarships were set up, and all this

not only by means of the contributions of Koritsans at home and abroad but also thanks to the interest and the financial support of the Greek state, the Society for the Dissemination of Greek Letters, and the Bangas Committee. The author here gives details of the lessons taught and stresses that the main aim of the schools of Koritsa was the supply of education both religious and patriotic in conjunction with the strengthening of the teaching of the Greek language as spoken and also in its ancient form, and the dedication of the faithful to the Ecumenical Patriarchate. In the same chapter are examined the school textbooks, the increased interest of the state after 1901, the effective presence of the consul of Monastiri Kiouzis Pezas, etc.

The book is rounded off with the author's conclusions and with her source material published in the appendix, with tables of the salaries of the teachers and professors of the Greek state and of their colleagues in the Koritsan schools to display state concern for the latter, timetables for lessons, the records of headmasters and consuls and others, all of course relative to the schools of Koritsa, and naturally anecdotes, a bibliography of published works and the pictures.

In conclusion, Ms Adela Ismyrliadou's book is most useful, because it constitutes a remarkable contribution to the history of Epeiros, with its clear picture of Koritsa during its most flourishing period between 1890 and 1912. The legacies of the people of Koritsa, the donations of the emigrants, education, the cultivation of the Greek language and letters during this critical period of ethnic claim and counter-claim and the rise of Albanian nationalism, all stand forth in this book by Ms Ismyrliadou; nor does she neglect the study of the economy, the personalities and the vehicles that played a part in the progress of Koritsa. For all these reasons we hope we shall soon have similar works dedicated to the other centres of Northern Epeiros: to Argyrokastro, the Agious Saranta, Cheimara and Delvino.

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[Politique, économie et culture entre monde occidental et empire otto]: *I Turchi il Mediterraneo et l'Europa*, a cura di Giovanna Motta, Milano, Franco Angeli, 1998, 80, pp. 443.

L'histoire des recherches et des études sur les Turcs, nées dans un temps très loin tire son origine de la grande peur qui s'est répandue dans toute l'Europe à la suite de l'avance ottomane qui englouti un après l'autre les royaumes balkaniques et qui signa la défaite des armées magyares et polonaises dans la bataille de Varna sur la Mer Noire (1444). La conquête de