

l'étude d'Anna Matthaïou. On signale, bien entendu, des inégalités au sein d'une même communauté ethno-religieuse. Tout en focalisant sa recherche sur le cas de Samos et d'Hydra (des îles situées aux deux extrémités de la mer Egée) elle souligne l'influence positive exercée, au niveau démographique, économique, politique et culturel, grâce à l'application d'un système fiscal privilégié en même temps que la concession d'une sorte d'autonomie administrative.

La tension pour le présent est vive même dans ces derniers articles. Le livre, consacré à cent cinquante ans d'antagonisme entre les empires occidentaux et l'empire ottoman, nous amène à nos jours sinon au seuil du demain; il nous aide à comprendre les longues racines de la mémoire de laquelle ont eu origine les horreurs des conflits actuels et à redécouvrir ce tissu commun qui pour tant de siècles a enveloppé des hommes seulement apparemment différents, clé unique pour une vie commune nécessairement pacifique.

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Zacharias Tsirpanlis, *The Dodecanese under the Italians (1912-1943)*. Alienation of People and Environment, Rhodes 1998, published by Bureau for the Mediaeval City of Rhodes, pp. 412.

An archipelago in the south-east Aegean with a lively cultural tradition, the Dodecanese attracted the interest of a great many scholars from very early on. More specifically, with regard to the period 1912-1943/1945, when the islands were under Italian rule, a large number of studies have been written, all aiming in varying degrees to offer something significant and original.

The present book by Professor Zacharias Tsirpanlis admirably achieves this purpose. The writer has, after all, been studying Dodecanesian history for some thirty years now, covering a broad timespan, from the Knights of St John and the Ottoman occupation to the modern period. As regards the Italian occupation in particular, he has spent many years researching in Italian, French, English, and Greek archives; and it is a compilation of the unpublished material collected from these, together with other sources, that he presents in the book under review.

It is Professor Tsirpanlis' intention to reconstruct a fully rounded picture of the islanders' life, so he discusses a wide variety of military, political, and diplomatic events. However, he focuses more on the new institutional forms (laws, provisions or government decrees, regulations, encyclicals, proclamations) that effected major changes in the conduct of rulers and subjects, over-



turned established perceptions and collective mind-sets, altered the historical past, provoked rifts in the spiritual and social fabric of the region, and sought to change the ideology and the ethnological make-up of the population. He marshalls incontrovertible evidence to show that, in the very first months after they landed in the Dodecanese, the Italians were not content with a relaxed, transitional-type exercise of power: their intervention in the internal organisation of the islanders' life was vigorous and forceful.

However, the stamina of the local Greek population was equally strong. Professor Tsirpanlis considers such questions as how and how far the people withstood the Italian pressure, and what remained of that enormous Italian effort in the end. The repercussions of the Second World War seem to have been quite overwhelming. The "great achievements" that Italy made so much of turned out to have no substance: the islanders expelled the Italian nomenclatura and the Italian colonists like a foreign body. All that was left of the Italians' thirty-year presence in the south-east Aegean islands were the buildings they had put up on Rhodes, Kos, and Leros.

The book is divided in two lengthy parts, subdivided into numerous chapters and subsections. Part One covers the period from 1912 to 1923 and is titled, most aptly, "Temporary Occupation and Permanent Aspirations". The writer's detailed account makes it clear that, despite the occasional misgivings of the government in Rome, the Italian military commanders undermined fundamental institutions that were the very bedrock of Dodecanesian life (Greek schooling, the Orthodox Church, local government). The transition from Ottoman to Italian rule was not smooth, for the Greek population desired union with Greece from the start. The Italians did their best to break the islanders' resistance, through economic and psychological duress, by persecuting and exiling intellectuals, imposing the Italian language and culture, falsifying history, and exploiting the archaeological monuments.

Part Two covers the crucial period between 1923 and the fall of Mussolini and Italy's surrender in 1943. The cruel face of Italian Fascism made its presence felt on the islands in these two decades, systematically and methodically seeking to change the material, spiritual, and demographic status of the south-east Aegean. The islanders were awarded a curious kind of Italian citizenship; the names of the islands were changed to make them sound Italian; the Greek schools were ground down by the virulent control of the authorities and by economic malaise. Meanwhile, the Italians were developing their educational presence and propaganda by building grandiose schools, churches, and hospitals. The young people were organised according to the Fascist models of the metropolis. The local Orthodox Church was urged to break away from the Œcumenical Patriarchate. The Vatican established a see



on Rhodes and appointed the first Roman Catholic archbishop in 1929. Almost all the businesses —industrial, agricultural, commercial, construction— and the banks were taken over by Italians. The farmers suffered under crushing restrictions, fines, and debts. It was now that Greek islanders departed *en masse* to the Greek state, to be replaced by droves of Italian colonists, for whom Italian villages or settlements were built on Rhodes, Kos, and Leros. There were radical interventions, too, in the urban and rural landscape, as roads were built and surfaced with asphalt, cadastral surveys were carried out, and land was expropriated. Vivid traces of the “policy of stone” still remain on the islands today. The alienation of people and institutions proceeded still further as the occupiers intervened in local government, court practice, and the dispensing of justice, and did their best to bring the legislation into line with that of Italy.

The narrative ends with an account of how the German forces overran the Dodecanese between September and November 1943. This is followed by an addendum, containing lists of the Italian governors of the Dodecanese and the Greek consuls on Rhodes; and a very full appendix, in which twenty-five Greek, Italian, and French documents are published for the first time, with a commentary. They are divided by subject into five groups: inadequate food supplies, famine, fear, and death from starvation; the Dodecanese at the end of the First World War; the Italianisation of the geographical names of the Italian-held islands; how the Dodecanesian students at the University of Pisa were watched by the secret police; and the educational policy of Mario Logo, the Italian governor.

Finally, the text is accompanied by 131 beautiful illustrations and maps, either unpublished or taken from rare prints, that complement the excellent overall appearance of the book, while at the same time making it exceptionally elegant and attractive to the reader.

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Thanos M. Veremis and Dimitrios Triantaphyllou (eds), *Kosovo and the Albanian Dimension in Southeastern Europe: the Need for Regional Security and Conflict Prevention* (Athens: ELIAMEP, 1999), pp. 330.

This is a very important book, consisting of contributions by many experts from different countries, including Yugoslavia, Albania, Greece, FYROM, as well as Kosovar Albanians, and international experts and statesmen who have dealt with the Balkan crises of this decade. These papers were presented during two meetings in Athens, in March 1998 and January 1999; indeed,