

following the Dayton Accord" (pp. 327-360), and is written by Spyridon Sfetas, who is not unacquainted with the subject, for in 1995, he and his colleague Mr Kyriakos D. Kentrotis co-wrote a fine study titled *The Albanians of FYROM: Questions of Ethnic Co-existence*, Thessaloniki 1995 (published by IMXA). Mr Sfetas believes that, since Dayton, Skopje has been hostage to the Albanians. This may be an exaggeration; but there can be no doubt that the closely knit Albanian element in FYROM has created numerous problems in the region. Since the latest events in Kosovo, the Albanian element, which lives mainly in the western provinces of FYROM, has been behaving like the Albanians of Kosovo and creating numerous problems in the area. The Slav element in the west of FYROM, and indeed in the entire region, is certainly going to react against the Albanian element, and this is only to be expected. Hence the anxiety of FYROM's Balkan neighbours, including us Greeks, over the future situation in FYROM.

The Albanian element in neighbouring Bulgaria and that country's attitude to the recent events in Kosovo are discussed by Kyriakos D. Kentrotis in the next chapter, titled "Bulgaria and the Kosovo Question" (pp. 361-384).

The book concludes with a list of important and highly relevant documents in English, maps (pp. 385-457), and an index of people and things (pp. 459-469).

*Kosovo and the Albanian Populations on the Balkan Peninsula* contains some valuable and edifying information about the volcano that is stirring in the Balkans. I therefore believe that it is useful and practical and should be read not only by historians, but also by politicians and, above all, by diplomats, who may find it very helpful for their work.

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Sidiroula Ziogou-Karastergiou, *The Ecumenical Patriarchate, Ottoman Rule and the Education of the Race, Source-Documents 1880-1914*, in the series *Historical Archive of Modern Greek Education*, Publishing House Kyriakidis, Thessaloniki 1997, pp. 825.

The purpose of this voluminous study by colleague Ms Sidiroula Ziogou-Karastergiou is a) to codify known and inaccessible sources concerning the role of the Ecumenical Patriarchate as the educational centre of all Orthodoxy, b) to show the ecumenical nature of the Patriarchate amidst the jingoisms of the 19th century and the attempts of the Ottoman dictatorship to eliminate its powers of leadership, c) to show the entire geographic sweep of

the working of its educational mechanism which its spiritual power concealed, d) to illustrate its co-ordinative role in the functioning of the metropolises, communities and education-promoting societies on the ground, and e) to examine the educational reality of the period in everything concerning teachers, timetables, books etc.

This study, or better, as the author characterizes it, collection, is divided into two parts: the first comprises the documents dealing with the legislative, statutory and administrative framework of education; the second concerns the organization and functioning of the schools. The period covered by the study, 1830-1914, shows at one end, 1830, the beginning of the independence of the Greek state and at the other, 1914, the start of the new reality that made its appearance with the Balkan Wars and the First World War and the consequent presence of the Greek kingdom among the liberated nations. The collection of this material required much time and effort given that the documents were located among a host of authoritative sources stacked up under the headings Ecclesiastical History and History of the Ecumenical Patriarchate. Periodical publications and independent publications by the Ecumenical Patriarchate as well as other similar publications of tracts by bodies and by individuals completed the sources upon which the collection of material has been based, such as *The Church Examiner* (1873-1884), *Religious Truth* (1880-1914), the magazine of the Greek Philological Society of Constantinople (1872-1914), the legislative documents of D. Nikolaides, *Ottoman Codes* (Constantinople 1830), the *Regulations of Orthodox Greek Communities Under Ottoman Rule*, a study directed by Ch. K. Papastathes (Thessaloniki 1984), the volumes which deal with the question of privilege, *On the Question of Ecclesiastical Prerogatives* (Constantinople 1884) and *Documents Exchanged Between the Sublime Porte and the Ecumenical Patriarchate concerning the solution of the two ecclesiastical problems, namely the question of prerogative and the Bulgarian question* (Tergesti 1891), the *Collection of Patriarchal and Synodical Encyclicals, Patriarchal Receipts and Encyclicals of the Senior Archimandrite by I. Stavridou* (Constantinople 1900), the volume of encyclicals by the Senior Archimandrite stored in the Patriarchal Library without a title, and finally the handwritten *Records of the Patriarchal Central Education Committee*.

Ms Ziogou considers the following to be the basic milestones in educational matters: a) the establishment of the Ecclesiastical and Spiritual Committee in 1836, b) the regulation of the mutual-teaching and Greek schools in 1846, c) the "organization" of girls' schools in 1851. The new measures introduced during these revisions highlight the sovereign role of the Ecu-

menical Patriarchate, the general effectiveness of the regulations governing the functioning of schools and the uniformity of the educational system, the inspection of textbooks, the facing up to Western influences, as well as the steadily increasing role of the laity through the craft guilds whose intervention in educational problems is recognised, not least by the Ecumenical Patriarchate, and finally the establishment of an educational system in the still-unliberated regions in parallel with the educational and legislative measures adopted by the free Greek state. It is worth noting in any case the role of the Great School of the Nation, which was considered the prototype for the projected reforms, of the Greek Philological Society of Constantinople, of the Patriarchal Central Education Committee, of the Ecumenical Patriarch Ioachim III who was in charge not only of the development of church politics during his troubled era but also of the educational procedures which are recorded during the critical period 1878-1914.

In the first part the legislative and structural framework of education and the management and inspection of schools are included in four Patriarchal encyclicals: 1) Information about the establishment of an ecclesiastical and spiritual committee (1836) and guidelines for the supervision of books, special schools, teachers etc. with the purpose of curbing foreign propaganda and strengthening Orthodoxy. 2) Patriarchal and Synodical Letter from Patriarch Anthimos (1845) which mentions the regulation of the mutual learning and Greek schools, as opposed to the heterodox schools, and the use of books unapproved by the Ecumenical Patriarchate etc. 3) The Patriarchal and Synodical Encyclical Letter of 1851 which concerns Greek Girls' Schools.

Chapter Two follows, *Reforms and General Regulations - Ottoman Constitution (1856-1876)*, which comprises 1) the high firman on reform (1856) addressed to the prime minister of the Sublime Porte known as Chatt-i Choumagioun, in which among other things responsibilities are specified, even those of the Ecumenical Patriarch, though without his being named. 2) The General Regulations (following on from Chatt-i Choumagioun). About the settlement of ecclesiastic and ethnic matters concerning those Orthodox Christians who remained subject to the Ecumenical throne, where guidance is given for the forming of temporary committees and where the author adds various rules relating to the constitution of the synod of metropolitans, of the Continuous Composite Council (1863), the imperial edict on internal reforms (1875), the relevant excerpt from the Ottoman Constitution, About Ottoman State Law (1876) articles 8-19. The third chapter deals with the Ecclesiastical Education Committees; here are presented the regulations of Constantinople's Central Brotherhoods for the Promotion of Education (1867), of the Central

Ecclesiastical Committee (1868), of the Greek Philological Society of Constantinople (1871), of the Patriarchal Central Education Committee (1873 and 1893), of the Brotherhood "Love One Another" etc. The fourth chapter deals with the question of prerogative and its three phases (1883-1884, 1890-1891 and 1908-1910), during which occurred the dramatic exchange of letters between the throne and the Sublime Porte on the subject of the ordering of the question of prerogative and during which the Ottoman Empire, aiming at the Turkification of the Greeks, sought to erode their old privileges on which they had relied during their long period of captivity.

The Second part of the book is concerned with the themes of school organization and functioning and chiefly with the General Arrangements: Patriarchal encyclicals and other official documents. The first chapter has the following three sub-sections: 1) Concerning the nomination and repair of benevolent institutions. 2) Concerning licences for the operation of a faculty and the statistics of school data, and 3) Concerning school programmes, books and teachers (including also the grounds for licensing the establishment of schools, charitable institutions, pirated books, approved books, school books for the teaching of the Turkish language, and the appointment and dismissal of teachers. The second chapter deals with the encyclicals of the High Office of the Senior Archimandrite, with the schools of the archbishop of Constantinople (1891-1914), with everything relating to school boards, syllabuses, school books, the language question, the conduct of examinations (both oral and written), the time-tables, the supporting documents of the teachers, the duties of the school boards and of the teaching staff, the school rules, the teachers' salaries and so on. The third chapter, *General Rules for the running of schools and detailed courses of lessons (1846-1890)*, contains rules for mutual learning and Greek schools and girls' schools as well as documents concerning the Great School of the Race, Public Education (1863), the model demotic schools in Epeiros and Thrace, the uniform programme of demotic education (1857-1877), the model teacher-training college of Thessaloniki (1879) etc. In the same chapter is included much information about the mutual learning schools, the lessons (classical and other texts), the duties of the pupils, the teachers, the committees and the auxiliary staff of the schools, the library, the management and the school board of the Great School of the Race, the lessons at the Zarifeia Institutes of Epeiros and Thrace, the programme of lessons at the Great School of the Race and of the Teacher-Training College of Thessaloniki and others. The fourth chapter concerns the period 1891-1914 and carries the title *Special Regulations for the Functioning of Schools of the Archiepiscopate of Constantinople*. It lists detailed programmes, syllabuses and timetables of

suburban schools for males and females (1897, 1907, 1912), the graduation of teaching personnel (1908), the Teachers' Union of Constantinople (1906) and the pensioning of teachers at the Great School of the Race (1902).

Ms Ziogou-Karastergiou's work closes with a bibliographic catalogue of sources, some of which were referred to at the beginning of the presentation, as well as with a chronological catalogue and the provenance of her sources.

Finally, this book by a distinguished colleague constitutes a valuable codification of sources, on which is stamped the role of the Ecumenical Patriarchate as the chief and only vehicle round which the educational process was motivated from 1453 until 1914. It is the critical period 1830-1914 that is examined here and all available sources are utilized: patriarchal encyclicals, Reforms, General Rules, the Ottoman Constitution, Education Committees, the question of prerogative, Special Regulations, syllabuses and special rules for the running of schools. In a word, Ms Sidiroula Ziogou-Karastergiou's book constitutes an ample base for researching and studying modern Greek education, but additionally bears irrefutable witness to the spiritual leader of the subjugated Greeks, the Ecumenical Patriarchate.