

Bulgariens zu besuchen, wie auch Exkursionen nach Rila-Kloster, Philippopol und Kurorte an der Küste des Schwarzen Meeres zu genießen.

Der nächste internationale Kongress für Balkanologie wird im Jahre 1970 in Athen stattfinden.

Institute for Balkan Studies

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THE ASSOCIATION FOR THE STUDY OF THE GREEK ENLIGHTENMENT

In December 1966 the Greek periodical "O Eranistis" (The Contributor) completed four years of publication. The title's meaning is clear: the review does not aim at the presentation of synthetic works; it brings together smaller contributions on a purely research level, a variety of materials on modern Greek culture, elements which will, in the long run, be used in broader surveys of the respective topics.

The periodical is an organ of the Association for the Study of the [Greek] Enlightenment, founded in 1962. The Association's name indicates the period to which its main interests are directed, and the nature of those interests. As regards the latter it is a typical example of an instrument dedicated to the History of Ideas: that wide intervening area where the meeting of traditional political history with traditional history of letters results in the expression of the very life of social man in the intellectual society of his time. The time is naturally and specifically the period of the *Greek Enlightenment*, which reached its peak shortly after the Western European Enlightenment, i.e. in the years 1770 to 1820. The Association's founders, however, are concerned to examine the subject in the broadest possible sense, embracing on the one hand the long period of preparation leading to the Enlightenment, a period easily going back into the 17th century, and, on the other hand, the survivals of the Enlightenment that are still to be found in mid-19th century Greece. The intention is thus to develop as fully as possible what one of the Association's founders has called the "Greek national inventory": that is, to define and to compile a systematic register of all data relating to the Greek intellectual legacy, in whatever represents "Greek space" and "Greek time."

"Greek time": all periods of Greek History, with no interruption, have left their traces in modern Hellenism. Consequently all these periods fall within the scopes of the Association, insofar as they prove to be relevant to the later society.

"Greek space": while centered on the Greek peninsula extends over much larger areas than those comprised in the historical frontiers of Hellenism. The Association takes into consideration the often expressed opinion that Greek culture has been more intensive and conscious where it meets with other cultures. Thus fruitful exchanges with neighbouring peoples are also properly included in research on the specifically Greek scene and Greek scholars are particularly interested in studying these exchanges. Furthermore, where no natural boundaries exist, the comparative method helps the Association draw fruitful conclusions on the constituent elements of the Greek culture as well as on the differences between the Greek approach to Greek subjects and to the study of common literary movements, and that of other peoples.

The "Eranistis" expresses all these concerns and interests. In its four years of circulation it has presented a variety of publications—with the seemingly limited framework of the Enlightenment—ranging from articles dealing with the Hellenism of the "Diaspora" to research on Greek participation in international historical movements such as freemasonry, *encyclopédisme* etc. Thus, characteristically, the "Eranistis," welcomes contributions written not only in Greek, but also in English, French, German and Italian. It is worth noting that quite a few of the latter are written by Greeks, whereas many foreigners have composed their contributions in modern Greek.

Parallel to the publication of the review is the important editorial activity undertaken by the Association: the title of its series, "Neo-hellenic Texts," is indicative of its purposes. This collection aims to present unpublished Neo-hellenic texts or new editions of wholly or partly published texts. These are scholarly publications, in which strong emphasis is placed on providing a full commentary. In this series have appeared up to the present: the first two volumes of the Adamantios Corays *Correspondence* (Vol. I: 1774-1798, 533 p., 1964; Vol. II: 1799-1809, 549p., 1966) the *Ephemerides* (1787-1797) of Panaghiotis Kodrikas (273p., 1963), and the *Correspondence* of Daniel Philipides, Barbié du Bocage and Anthimus Ghazis, 1794-1819 (313 p., 1966). Now in press are the *Evriskomena* (Extant works) of Demetrius Catarghi. This list makes evident the fact that the main interests reflected in the series exclude literary prose, and center around works relating to the history of ideas and to the history of individuals: essays, journals and correspondence.

A few years ago, in the course of the first International Congress on the Enlightenment, the idea of founding an International Association was discussed; it is hoped that the project will be realised this year. During the discussion Greece was found to be the only country where such a national association had already been organized and was functioning. When this was realised, a member from Greece explained the reasons which, in the Greek view, im-

posed such an orientation of scholarly interests. If for other European countries or the United States, he said, this particular phase of their history is a mere milestone in an organic process, in Greece the Enlightenment was connected with the great national development that again placed the Greek nation, after many years of subjugation, with the European sphere.

Athens

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