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ABSTRACT: This paper describes the “satisfying curve” of Dimitrios Vikelas’ life journey, starting from Syros in 1835, moving via Constantinople, Odessa, and Syros again, to London, Paris and finally Athens. It explores Vikelas’ multiple aspects, as merchant, writer, traveller, lecturer and essayist, Olympic founder, educationalist, book collector and philanthropist, all of which were united in the public-spirited man of letters (*logios*). It sets Vikelas in the context of the Greek commercial diaspora, the world of the London expatriate Greek community, and the dynamic society of late nineteenth-century Athens, beginning in the 1870s to act as a magnet to Greek expatriates. The author stresses two qualities of Vikelas: his belief in the idea of a progressive Greek state marked by advances in education, culture, tourism and standards of public life; and the self-awareness and experience which inform his autobiographical writings, not only his memoir *My Life* but also his last such work, *The War of 1897*.

Dimitris Livanios

ABSTRACT: The main aim of this essay is to offer a critical survey of the development of Greek collective identities, between 1453 and 1913. That period witnessed dramatic transformations, and the arrival of a modernising and Westernising wave, which crashed onto the Greek shores in the late eighteenth and early nineteenth centuries. The ensuing clash between Western and modern ideas of nationalism on the one hand, and time-honoured local mentalities nurtured by Orthodoxy and the Ottoman millet system, on the other, was intense. This paper attempts to chart some salient aspects of that struggle, to discuss the evolution of concepts and words, such as “Hellene” [Ἑλληνας], “Hellenism” [Ἑλληνισμός], “Roman” [Ρωμός] and “Romiosyne” [Ρωμισύνη], and to place them within their changing historical context.

Nicos Panou

ABSTRACT: The patriarchal decree validating the establishment of the Wallachian archdiocese in 1359; a series of documents pertaining to the early history of the Koutloumousiou monastery on Mount Athos; the surviving redactions of Patriarch Niphon II’s lost vita; the proceedings of the interrogation of a Greek priest arrested by the Polish authorities on charges of conspiracy and espionage; and an emphatically digressive section in Matthew of Myra’s verse chronicle known as *History of Wallachia*. This article, of which the first part is presently published, offers a discussion of these textual materials – which span four crucial centuries of Balkan history and represent an intriguing variety of discursive practices and traditions. It aims to contribute to a deeper understanding of the intricate mechanisms that generated a climate of toleration, mobility and inter-ethnic contact in the Ottoman Balkans, enabling a symbiotic relationship between Greeks and Romanians, which found its vital space in the semi-autonomous and strategically located Danubian principalities, and endured throughout the early modern period despite having been severely undermined by opposing tendencies and conflicting interests. The two sections at hand focus on the Bishop of Myra’s pivotal text, as well as on written records related to the early, and yet formative, contacts between the nascent Romanian states and the late Byzantine Empire; in the two remaining sections, which will appear in the next volume of *The Historical Review*, this endeavour will be brought to a conclusion by means of a (necessarily selective) presentation of evidence dating from the period after the fall of Constantinople and up to the beginning of the seventeenth century.

Sébastien Marre

RÉSUMÉ: Cet article présente la fondation de la ville du Pirée moderne entre 1833 et 1838 à la lumière d’archives inédites issues du fonds du ministère grec de l’Intérieur de l’époque du roi Othon Ier conservé aux Archives générales de l’État à Athènes. Cette documentation montre comment l’immigration vers le Pirée a été largement canalisée par l’administration grâce à la constitution de colonies de peuplement (*synoikismoï*). Elle met en évidence un modèle original de fondation d’une ville portuaire en Méditerranée orientale, sortie littéralement du néant. On y voit la constitution d’une communauté d’habitants avec le rôle essentiel des originaires de Chios puis d’Hydra qui forment les

deux groupes principaux, à la fois séparés et réunis dans la nouvelle ville puisque chacun a son quartier, sa paroisse, son église.

Edislav Manetovic

ABSTRACT: This paper analyses the national thought and policies of Ilija Garasanin. Garasanin was the first to write a Serbian national programme, *Nacertanije*, that envisioned an independent Serbian state. His ideas and policies remain highly controversial. While some scholars argue that Garasanin was an inclusive Yugoslavist, others maintain that he was an exclusive Serbian nationalist seeking a Greater Serbia. Both arguments assume that the South Slav nations are pre-modern social phenomena. In contrast, this paper suggests that a modernist perspective of nations and nationalism provides a far more coherent and nuanced interpretation of Garasanin. Garasanin was a Serbian, not a Yugoslav, nationalist. But his nationalism was inclusive not exclusive. Inclusion was a precondition for social stability of the large state he wanted to forge. Garasanin was also illiberal. Establishing a state in a predatory inter-state environment required suppressing individual liberties. Insecurity caused by a Hobbesian world political system structured the content of Garasanin's nationalism.

Roxane Argyropoulos

RÉSUMÉ: Dans l'horizon intellectuel du début du XIXe siècle, on observe de nouvelles approches sur le paysage qui sont le corollaire du goût de l'époque pour l'exotisme et sa tendance au relativisme historique. Nous y assistons à "une poétique des ruines" dans laquelle les ruines, tout en perdant la fonction première pour laquelle ces constructions du passé avaient été conçues, font surgir tout un monde vivant dans un aujourd'hui fait de réminiscences. Edgar Quinet, en évoquant son séjour en Grèce, présente une réflexion sur l'hellénisme qui se caractérise par une longue et progressive appréhension des paramètres du monde grec en tant qu'entité culturelle, en rendant présente toute sa polyphonie historique et esthétique. À sa manière, il adopte l'optique herdérienne de l'intériorisation, mais à la différence de Herder, il n'abandonne pas tout à fait la perception extérieure des choses qui correspond à la raison des Lumières. À la suite de Georg Friederich Creuzer, son maître à Heidelberg, le jeune Quinet historicise le langage symbolique, et voit dans le symbole et le mythe un langage spontané. Il tend à comprendre la compénétration des arts et de la nature, et il choisit de retenir la configuration spatiale et de décrire les vestiges des monuments pour arriver au temps passé.

Evridiki Sifneos

ABSTRACT: This article aims to shed light on the competition between Greeks and Jews in the multi-ethnic context of Odessa, suggesting that rivalry was "the dark side of the moon", while the other side was characterised by conviviality, basically through assimilation and upper-class solidarity.

Anteia Frantzi

ABSTRACT: The first period of Albanian rule in Northern Epirus, from 1912 to 1945, witnessed a continuation of the oral tradition enriched by the experience of the unceasing struggle for liberation. It should be stressed that what we now call "literature of the ethnic Greek minority of Albania" is in fact nothing but an integral part of Greek literature. It is the literary output of the Greek inhabitants of the area who, despite the adverse political developments that left them outside the borders of the Greek state, maintained their creativity and their Greek identity. From 1945 onwards, with the establishment of the People's Republic of Albania, any attempt to assess the literature of the Greek minority in Northern Epirus stumbles upon the political and national dichotomy of the land and its people. Firstly, the writers who identified themselves with the Communist ideals were following the principles of Socialist Realism. Secondly, those who followed a path of silent resistance and struggled for the preservation of the Greek language reverted to allegory and cryptic writing.