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then existence of Turko-Cretans and Crypto-Christians reflects on today's lifestyle of the islanders.

In conclusion, Spasojević has produced the monograph with a wealth of information, carefully balanced interpretations and an excellent grounding in the wider Balkan and European context of the Greek War of Independence. It will serve as a point of departure for all researchers of Balkan history

in this period. The book is relevant for both audiences: for the Serbian public it fills a huge void of knowledge about their much-loved neighbours, while the Greek public gets a distinct roadmap through critical points in their own history. Such practice should spread to other Balkan historiographies, so that nations of this region can learn more about each other in a valid way.

PASCHALIS M. KITROMILIDES, ED., *THE GREEK REVOLUTION IN THE AGE OF REVOLUTIONS (1776–1848). REAPPRAISALS AND COMPARISONS.*  
LONDON AND NEW YORK: ROUTLEDGE, 2022, 284 P.

*Reviewed by Dušan Fundić\**

The edited volume stemmed out of the presentations at the eponymous conference held in 2021 with the intention of contextualizing the Greek Revolution (1821–1829) within the framework of international relations, related revolutions and their legacies, the spread of the ideas of the Enlightenment, nationalism and liberalism, but also in the framework of Ottoman and Balkan history as well as the transnational Philhellenic movement. The collection, edited by Paschalis M. Kitromilides, is divided into six parts comprising 18 texts, produced by 21 researchers.<sup>1</sup> The book also contains an

editor's introduction with an accompanying index.

The volume's central claim is that the importance of the Greek Revolution as an event lies in its renewal and maintenance of the revolutionary idea in "Metternich's Europe" after the fall of Napoleon Bonaparte and the defeat of the French Revolution (1815). The Greek Revolution paved the way for new movements that would reach their peak in 1848. This claim is clearly argued throughout the volume and represents a valuable contribution to understanding new revolutionary frameworks. Simultaneously, it is an encouraging example of an active exploration of other events and processes often considered to be on the 'margins' of European history, such as the Balkan Peninsula, and providing them with a necessary reevaluation.

Kitromilides, in his introduction titled "The Greek World in the Age of Revolution"

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<sup>1</sup> Paschalis M. Kitromilides is Professor Emeritus at the National and Kapodistrian University of Athens and a member of the Greece's national academy, the Academy of Athens. He is the author of several books, including: *Enlightenment, Nationalism, Orthodoxy* (Variorum, 1994); *An Orthodox Commonwealth. Symbolic Legacies and Cultural Encounters in Southeastern Europe* (Variorum Collected Studies Series, Ashgate, 2007);

*Eleftherios Venizelos. The Trials of Statesmanship* (Edinburgh University Press, 2006); *Enlightenment and Revolution. The Making of Modern Greece* (Harvard University Press, 2013).

refers to Iosipos Moisiodax, an eighteenth-century Greek thinker, who wrote of “Greek diasporas” in order to describe communities across the eastern Mediterranean, within the Ottoman Empire, across southeastern Europe to the Romanian principalities on the Danube, countries of the Habsburg Monarchy and Greek colonies such as Venice, Trieste or the Black Sea coastal cities. All of the mentioned Orthodox-Christian communities constituted the ‘Greek world’ in the age of revolutions discussed by Kitromilides. He paints a complex picture of this world, filled with new ideas of the radical Enlightenment of Rhigas Velestinlis and Adamantios Korais, who also proposed the transfer of the American model of the “first new nation” to the Greek community. The Enlightenment and the Revolution gave new meanings to the world of *klephts* and *hajduks*, shaping their social rebellion and oral poetry. Kitromilides thus reiterates the volume’s central intention of placing the Greek Revolution in the general framework of global revolutionary movements, international relations, the transnational framework of Panhellenism, but also regional events and processes.

The book consists of six parts: “Resonances of the Age of Revolution” (I and II), “Reverberations of Revolution in Eastern and Southern Europe”, “Revolutionary Waves in the Greek World” (I and II) and “Aspirations of Freedom in the Greek World”.

The first two parts of the book are appropriately titled “Resonances of the Age of Revolution” I and II, in which the Greek revolution is placed, firstly, in the global and transnational framework of the Age of Revolutions, liberal ideas and the legacy of the Congress of Vienna, and secondly, in the context of Southern Europe. Annie Jourdan highlights the peculiarities of revolutionary waves and points out the existence of different models: English, American, French and Spanish, which all learned from the mistakes of their predecessors. Similarly,

the Greek Act of Independence, although original, exhibited many similarities with the American Declaration (1776) as well as with the French and Spanish models. An important claim was underlined by David Bell in his text on the Greek Revolution, which, when viewed from a long historical perspective, certainly had the most pronounced international framework. That was most apparent in the internationalisation of the revolution through the Philhellenic movement, where individuals and groups in various countries supported Greece’s independence. Additionally, the great powers of Britain, France, and Russia were directly involved in the conflict in 1826.

In addition to Anna Karakatsouli’s text on transnationalism and cosmopolitanism in the 1820s, Greece is also studied in relation to the *trienio liberal* revolutions of Spain, Portugal and Italy (1820–1823) as part of the liberal international, in the contribution of John Davis. These two chapters effectively place the Greek Revolution in a long historical perspective, connecting it with the liberal emancipation of Latin America, as explored in the text authored by José María Portillo Valdés, rounding off the picture with a new interpretation of the politics of Austria and its chancellor Klemens von Metternich penned by Miroslav Šedivý. The text “Greece and 1848: Direct responses and underlying connectivities” by Christopher Clark and Christos Aliprantis complements the typical approach of studying the relations between Central Europe and Greece in the age of revolutions, focusing on the Greek War of Independence and the Philhellenic movement, in which most of the volunteers arrived from German countries. Clark and Aliprantis therefore highlight the influence of the later European revolutions of 1830 and 1848 as a form of reverse influence on previous decades. Additionally, the plans of German and Italian nationalists inspired the Hellenic Kingdom to seek the realisation of its imagined national unification, with the necessary comparisons and imitations

extending beyond those mentioned. The authors of this important section therefore highlight different administrative practices and the “technocratic turn in governance” as a new feature of post-revolutionary Europe after 1848.

The echoes of the Greek revolution are explored in the collection ranging from Russia to Sicily, with a very important study by H. Şükrü İlicak on the last decade of Ottoman rule, which points to the important process of “de-ayanization” that led to the disappearance of local or regional intermediaries in power, such as the famous Ali Paşa of Tepelena. What followed was the re-establishment of Ottoman imperial power, potentially prompting a revolt as a response from the Greek population. An additional consequence of the loss of the Greek lands was the increased readiness of the Ottoman state to implement administrative and social reforms in the second half of the 19th century.

In addition to the chapter in which the Greek revolution is compared with the Serbian and Romanian ones (text by Harald Heppner), often neglected topics such as economic issues, as well as issues of public security, the creation of the police apparatus, and the organization of the fleet, are also explored as part of the nation-building process. Heppner points out three important similarities between the three revolutions: the geographical limitation in relation to the countries that Serbs, Greeks and Romanians actually inhabited, the neglected economic component in research, and the lack of experience in organising and managing the state, which directed them to foreign aid and limited future freedoms in the new states. The interesting contribution by Mario Efthymiou compares internal conflicts during the Serbian and Greek revolutions. Efthymiou points out that while the legacy of the Greek Revolution was the conflict and civil war between the inhabitants of the Peloponnese and the rest of Greece, in the

Serbian case, the legacy of the revolutionary period became the dynastic rivalry between the Obrenović and Karađorđević families that would mark the Serbian 19th century. The last section in the book, “Aspirations of Freedom in the Greek World,” presents contributions on the constitutions of the Greek Revolution with their differences and various influences, as well as research on the political discourse on modernity.

The volume *The Greek Revolution in the Age of Revolutions (1776–1848). Reappraisals and Comparisons* is an important scholarly contribution to the research of one of the revolutions that marked the “long 19th century” in the Balkans, but also a methodologically sound example that outlines how similar events could be approached. It equally stands as an outstanding addition not only to the study of Greek history (in its regional and global frameworks) but also to the studies of revolutions in general.

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