

a meaty newsletter and arranging scholarly contacts among Bulgarianists in this country and in Bulgaria. The initial fruit of this effort was the first international conference on Bulgarian studies, held in Madison at the University of Wisconsin in May 1973. This has since been followed by a second international conference, held in Varna in June 1978.

It would be fruitless to review individually the thirty-seven contributions in five fields which were presented at Madison and published in this collection. Only a few of the presentations fall into the category of national glorification—for example, Emil Georgiev's parochial exaggeration of Bulgarian literary contributions—but these are balanced by contributions such as that of Riccardo Picchio, whose notion of fifteenth-century Italy and Russia as two extreme variants of the Byzantine diaspora places Bulgarian events in a broad European development. In the historical section, and presumably in the other sections, most of the articles cover ground the authors have covered elsewhere, although Philip Shashko's piece on Kishelski is new, and there are two excellent articles on historiography and the development of Bulgarian studies that should be read by all Balkanists. The historical articles are traditional methodologically. This is not entirely desirable, but perhaps it is to be expected at this stage of the development of Bulgarian studies. One other article that needs to be mentioned is the superbly clear and succinct discussion of Bulgarian demography by Anastas Iu. Totev.

One might have hoped for more daring and originality in these contributions, but this volume is evidence of considerable good will and hard work on the part of both Bulgarians and Americans. The Slavic profession may be facing serious problems as we approach the 1980s, but lethargy among the Bulgarianists is not one of them.

GALE STOKES
Rice University

GREECE AND ALBANIA, 1908–1914. By *Basil Kondis*. Thessaloniki: Institute for Balkan Studies, 1976. 151 pp.

Basil Kondis's study is based principally on extensive work in the Athenian archival collections of the Greek Foreign Ministry, the Benaki Museum (Northern Epirus and Venizelos papers), and *Syllogos Parnassos* (Nicholas Levidas papers). He has also consulted British Foreign Office materials and a number of books and articles published in Albanian that have hitherto been overlooked by Western diplomatic historians. In his work, Kondis argues that Greece favored the creation of an autonomous Albania "except for Epirus" and "repeatedly tried to come to an understanding with the Albanians to avoid excessive interference by the Powers and her Slavic neighbors" (p. 13). The support that Greece then gave for the creation of an Albanian state was, in the author's opinion, of a more "upright" nature than that given by Albania and Italy, who "supported the creation of Albania to weaken both Greeks and Slavs and to ensure their continued control over the Otranto Straits and Albania" (pp. 13, 136–37).

Greeks and Albanians, to be sure, had lived together for generations in southern Albania. A considerable proportion of the Albanophones in this area were of the Orthodox faith, and were strongly influenced by the hierarchy and civilization of the Greek church. After 1908, the chaotic conditions in the Ottoman Empire and the threat of Bulgarian and Serbian expansion made the Albanians and Greeks natural allies. Even before 1908, the Albanian nationalist leader Ismail Kemal, who had once studied at the Greek gymnasium in Ioannina, visited Athens and concluded a secret agreement with Prime Minister George Theotokis on terms highly favorable to Greek aspirations in southern Albania (northern Epirus). In July 1910, a detailed program of cooperation between Greeks and Albanians was proposed by Kemal and accepted by the Greek government. By the beginning of 1913, however, the progress of the Albanian nationalist movement, growing unrest in Albania, and the interference of

the Balkan allies in Albanian affairs had made further discussion of common action between Kemal and the Greek government impossible.

Kondis fails to note the importance of the Balkan Alliance as a turning point in Greco-Albanian relations. The Balkan Alliance led ineluctably to Balkan wars and the redrawing of the Balkan map at the expense of the Turks and Albanians. Greece had become an ally of the Slavs and, therefore, an enemy of both the Turks and Albanians. As far as Albanian nationalists were concerned, there was little to distinguish the designs of the Greeks in southern Albania from those of the Montenegrins, Serbs, and Bulgarians in other territories inhabited by Albanians to the north and east.

There would seem to be little reason to believe, as Kondis does, that the Greeks were any more "upright" toward the Albanians than were the Italians, Austrians, or Slavs. Careful analysis of southern Albanian public opinion in the period 1912–14 has never been able to show that the local Orthodox Albanophones were solidly behind the intellectual and political leaders of the Grecophone minority in northern Epirus (southern Albania). Without evidence of such support, it is difficult to accept the Greek view of the Epirus question without serious reservations. This was the opinion of two international commissions and also that of Edith Pierpont Stickney, whose dissertation, in spite of the inadequacy of the sources available to her more than fifty years ago, would still seem to offer the best commentary on Greco-Albanian relations following the conclusion of the 1912 Balkan Alliance.

For the period 1908–12, however, Kondis's well-documented and moderately pro-Greek presentation of Albanian-Greek relations is unquestionably the best study on this subject in any language.

EDWARD C. THADEN

University of Illinois at Chicago Circle

THE ALBANIANS: EUROPE'S FORGOTTEN SURVIVORS. By *Anton Logoreci*. Boulder, Colo.: Westview Press, 1977. 230 pp. + 8 pp. plates. \$16.00.

This book is a reasonably interesting and accurate background review of contemporary Albania. It contains sections dealing with the history, culture, economics, politics, sociology, and foreign policy of the country, and, unlike other books on the subject, it is written from an Albanian perspective. The author is quite understanding and sympathetic to the Albanian people and, fortunately, avoids the vituperative exchanges on historical interpretations characteristic of the Albanian émigré community.

The major fault with *The Albanians* stems from an overreliance upon a single-factor historical theory of political behavior. Logoreci suggests that Albania's past and present behavior is a direct result of the nationalist fervor of a people surrounded by powerful and greedy neighbors. While nationalism may be a prevalent cause of Albania's present predicament, the author inadvertently does a disservice by minimizing any other considerations. Logoreci's interpretation of the Hoxha regime is remarkably objective and his quarrel with the government, in this reviewer's opinion, appears to be more tactical than substantive. His approach, therefore, is somewhat refreshing in its avoidance of ideological polemics that often accompany works of this kind.

When the specific topical sections of the book are analyzed, considerable variation in quality becomes evident. The historical sections lack depth, and the economic, sociological, and political chapters could be more detailed. The best sections, however, are those that deal with the state of art, literature, and culture in contemporary Albania.

Although not without its faults, in general, Logoreci's *The Albanians* is the best single-source, English-language introduction to contemporary Albania in print today.

JAMES H. SEROKA

Appalachian State University