

договора Александра Жаботича, **Итальянские «левые»: от Будапешта 1956 г. до Праги 1968 г.** Валерия Любина, **Об отношении польского общества к реформам в Чехословакии в 1968 г.** В. Волобуева, **Политический кризис в Чехословакии и общественная мысль Югославии** Л. Димича и Й. Чавошки др. Авторами значительной части материалов являются, естественно, русские историки, как например, И. Орлик (**Мировое общество и события в Чехословакии в 1968 г.**), Инесса Яжборовская (**Кризисы как фактор эволюции внутрисистемной и внесистемной оппозиции**), Элла Задорожник (**Чехословацкая оппозиция после поражения «Пражской весны»: исходные точки идейной дифференциации**, Ю. Кузьмин (**Чехословакия 1968 года глазами советского солдата, ставшего историком**), Ирина Руднева (**К истории полемики о «хорватской весне» 1960-х годов**), С. Корнеев (**Словацкий фактор в ходе советско-чехословацких переговоров в Москве в августе 1968 года**), И. Крючков и Наталия Крючкова (**Отклики «Пражской весны» в Ставропольском крае. По материалам краевого архива**), Валентина Марьина (**Историческая наука на переломе: чешские и словацкие историки на пути к «Пражской весне» и после её подавления**), отчасти бывшие журналисты в Праге в 1968 году, ставшие потом историками, как например, Б. Орлов (**Размышления о «Пражской весне» в контексте эволюции концепции социализма**), Я. Шимов (**Август 68-го: военная операция с политическим уклоном**), или экономистом, как например, В. Кривошеев (**О вводе войск Варшавского договора в ЧССР и не только об этом. Собственный корреспондент «Известий» вспоминает...**), или ставший представителем защитников прав человека, как например, В. Лукин (**Август 1968 года в Праге и Москве**), а также филологи Ю. Богданов (**Судьба реформатора. По страницам воспоминаний Александра Дубчека**), Людмила Будагова (**«Пражская весна» и «заморозки». Взгляд из Женевы и Москвы**), Светлана Шерлаимова (**Чешские писатели и «Пражская весна»**), и т.д.

Данный том несомненно обогащает существующую уже литературу о «Пражской весне», хотя Галина Мурашко в статье **«Пражская весна» и советская интеллигенция: к вопросу о формировании «внутрисистемной оппозиции» неосталинизму**, исходя из найденного ею в РГАНИ письма секретаря Ленинградского обкома КПСС Толстикова от сентября 1968 года в ЦК, информировавшее о том, что продолжают иметь место отдельные высказывания об ошибке ввода союзных войск в ЧССР, делает резонный вывод, что есть еще материалы в других архивах, недоступных и поныне исследователям: «Каков был истинный масштаб таких „отдельных высказываний“, сегодня, пока остаются засекреченными материалы Комитета государственной безопасности, определить фактически невозможно» (с.409).

Думитру Балан

Petko HRISTOV (ed.), *Balkanskata migracionna kultura: istoričeski i sūvremenni primeri ot Būlgarija i Makedonija/Balkan Migration Culture: historical and contemporary cases from Bulgaria and Macedonia*, Paradigma, Sofia, 2010, 332pp (parallel text in Bulgarian and English).

The volume collects the contributions of seven Bulgarian and Macedonian authors, ethnologists, historians, and political scientists, who during 2008–2009 have taken part to a common project, the Ministries of Sciences and Education from Bulgaria and Macedonia have financed. The title of the project was „Dynamics of the labour mobility on the Balkans“. The authors are currently enrolled in the state research institutions in Bulgaria and Macedonia, Ethnographic Institute with Museum, and New Bulgarian University, in Sofia, and Institute of National History, and Institute of Folklore, in Skopje.

The theoretical background of the project was intended at the very beginning as interdisciplinary. Therefore, the domains of research experience of the participants are various. Still, this intention was partly carried out. The volume's editor put it, thus: „Even though not always agreeing with the theses, definitions and terminology in some of the articles in the present collection, the editor considers it his moral duty to publish the articles unchanged, expressing respect towards different views and approaches“ (pp. 9–10).

In the article that opens the volume Petko Hristov, who is the Bulgarian coordinator of the project, lays down the methodology and the basic premises of the research. The core concept *labour mobility*, facets with its Balkan correspondent *gurbet/kurbet* and *pečalbarstvo*. Hristov pays the attention firstly to the historical context of appearance the *gurbet/kurbet* and *pečalbarstvo*. He links the birth of these forms of labour mobility to the changes the Ottoman administration underwent 17th century onward and argues that one resilient *mobility culture* retrieves till the present (p.32). In the second half of his article Hristov reviews the core concepts in the theories of labour migration and attempt to work out one conceptual frame to the project. The *labour mobility* alongside with the *mobility culture* in the Balkans provide with incentives for the labour migration in present. Hristov put it at the end „that breaking the strictly national frameworks and viewing the migrational movements as „transborder” in time and space is the fruitful approach that offers new research”(p.40).

Biljana Ristovska-Josifovska, who is the Macedonian coordinator of the project, authors the next article (pp. 77–111). The defeat of the Ottoman Empire at the end of the 1870s has emptied large areas in Northeastern Bulgaria where the Muslim people previously dwelled. These places were almost immediately colonized by Bulgarians coming from the Rodopi and by Macedonians. The author focuses on three of these areas, the historical region of *Tuzlūk*, near Antonovo and Omurtag municipalities, as well as Rousse and Varna towns with their surrounding settlements. In the end of her article Ristovska-Josifovska seeks to circumvent the Macedonians’ reasons to migrating then and moves the research to the Western Macedonia from where the migrants have fled.

The article of Zorancho Malinov pays attention to one of the most interesting regions in the Balkans, the *Šoplūk*. This area locates on the overlapping of the national borders of Bulgaria, Macedonia, and Serbia, and it is inhabited, like Malinov states, by “a specific South Slavic ethnic group, the Shops” (p. 135, footnote 2). The author highlights the lasting practices of cultural adaptation the Shops have used to keep their identity alive, but follows too this pattern as is changed during Shops’ migration in Eastern Macedonia and the above mentioned Tuzluk region, in Bulgaria. The acculturation in the frame of the national states the Shops have been settled has changed their sense of group solidarity, Malinov concludes.

The last four articles focus on the various aspects of the Macedonia’s migrants. Except the short article by Todor Chepreganov, their topics revolve around the contemporary labour migration. Whereas Mila Maeva approaches in her article the ways the Macedonian Muslims (*Torbeš*) emigrate to work in the Western European countries, Maria Barzinska analyzes the issues the young Macedonians rise on the labour market in Bulgaria. Likewise, Ivaylo Markov has studied the work migration of the Albanians from Macedonia. The methodology of these three articles is mainly qualitative. In depth interviews are accompanied by ethnographical observation and, as in Maeva’s article, with the case study of one settlement. Short historical overviews preclude the analysis of the contemporary issues. The Chepreganov’s article reviews the Macedonians’ migration waves both to the Balkans and to the Western countries.

The volume Petko Hristov has edited provides with one empathic and local based outlook of the migration culture in the Balkans. The participants’ intention to bring the comparative perspective with the dialectics of historical and contemporary data is perhaps too ambitious. Still, the articles in the volume challenge the theoretical reflection and *suggest one accurate approach of the labour migration in the Balkans*.

Stelu Șerban

Eleftheria K. MANTA, *Muslim Albanians in Greece. The Chams of Epirus (1923–2000)*. Translated by Raymond Philip Zymaris, Thessaloniki, Institute for Balkan Studies, 2008, 309 p. + maps and illustrations.

Connue pour ses recherches concernant le monde albanais des Balkans, particulièrement le „dossier” Kosovo, les relations gréco-albanaises et l’histoire de la minorité albanaise de Grèce au XX^e siècle, Eleftheria K. Manta nous offre maintenant la première vraie monographie sur les Albanais musulmans d’Épire – les Chamides – depuis le Traité de Lausanne (1923) jusqu’à la fin du XX^e