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Abstract. The region that is today the Republic of Macedonia was long the heart of the Ottoman Empire in Europe. It was home to a complex mix of peoples and faiths who had for hundreds of years lived together in relative peace.

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The region that is today the Republic of Macedonia was long the heart of the Ottoman Empire in Europe. It was home to a complex mix of peoples and faiths who had for hundreds of years lived together in relative peace. To be sure, these people were no strangers to coercive violence and various forms of depredations visited upon them by bandits and state agents. In the final decades of the nineteenth century and throughout the twentieth century, however, the region was periodically racked by bitter conflict that was qualitatively different from previous outbreaks of violence. In Blood Ties, Ipek K. Yosmaoglu explains the origins of this shift from sporadic to systemic and pervasive violence through a social history of the “Macedonian Question.” Yosmaoglu’s account begins in the aftermath of the Congress of Berlin (1878), when a potent combination of zero-sum imperialism, nascent nationalism, and modernizing states set in motion the events that directly contributed to the outbreak of World War I and had consequences that reverberate to this day. Focusing on the experience of the inhabitants of Ottoman Macedonia during this period, she shows how communal solidarities broke down, time and space were rationalized, and the

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immutable form of the nation and national identity replaced polyglot, fluid associations that had formerly defined people's sense of collective belonging. The region was remapped; populations were counted and relocated. An escalation in symbolic and physical violence followed, and it was through this process that nationalism became an ideology of mass mobilization among the common folk. Yosmaoglu argues that national differentiation was a consequence, and not the cause, of violent conflict in Ottoman Macedonia.

The region that is today the Republic of Macedonia was long the heart of the Ottoman Empire in Europe. It was home to a complex mix of peoples and faiths who had for hundreds of years lived together in relative peace. To be sure, these people were no strangers to coercive violence and various forms of depredations visited upon them by bandits and state agents. In the final decades of the nineteenth century and throughout the twentieth century, however, the region was periodically racked by bitter conflict that was qualitatively different from previous outbreaks of violence. In *Blood Ties*, Pek K. Yosmaoglu explains the origins of this shift from sporadic to systemic and pervasive violence through a social history of the "Macedonian Question." Yosmaoglu's account begins in the aftermath of the Congress of Berlin (1878), when a potent combination of zero-sum imperialism, nascent nationalism, and modernizing states set in motion the events that directly contributed to the outbreak of World War I and had consequences that reverberate to this day. Focusing on the experience of the inhabitants of Ottoman Macedonia during this period, Yosmaoglu shows how communal solidarities broke down, time and space were rationalized, and the immutable form of the nation and national identity replaced polyglot, fluid associations that had formerly defined people's sense of collective belonging. The region was remapped; populations were counted and relocated. An escalation in symbolic and physical violence followed, and it was through this process that nationalism became an ideology of mass mobilization among the common folk. Yosmaoglu argues that national differentiation was a consequence, and not the cause, of violent conflict in Ottoman Macedonia.

"The play of words" examines the dynamics of interfamilial violence in the *Oresteia*. It argues that the key element of the play's discourse about violence is to be found in the inquiry for a definition of Clytemnestra's motherhood. The failure of this research challenges the reader with some open questions: who is Clytemnestra? Where is justice if a mother dies? By reading the play's narrative on interfamilial violence and matricide as a narrative of uncertainties in terms of the role of the mother figure, this book illustrates the complexity of the maternal role of Clytemnestra. It also breaks silence among scholars, who have generally portrayed Clytemnestra as the bad mother who kills the children's father and as the bad wife who betrays her husband.

NATIONAL BESTSELLER • From the author of *Into the Wild* and *Into Thin Air*, this extraordinary work of investigative journalism takes readers inside America's isolated Mormon Fundamentalist communities. Defying both civil authorities and the Mormon establishment in Salt Lake City, the renegade leaders of these Taliban-like theocracies are zealots who answer only to God; some 40,000 people still practice polygamy in these communities. At the core of Krakauer's book are brothers Ron and Dan Lafferty, who insist they received a commandment from God to kill a blameless woman and her baby girl. Beginning with a

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meticulously researched account of this appalling double murder, Krakauer constructs a multi-layered, bone-chilling narrative of messianic delusion, polygamy, savage violence, and unyielding faith. Along the way he uncovers a shadowy offshoot of America ' s fastest growing religion, and raises provocative questions about the nature of religious belief.

This book is a comprehensive and dispassionate analysis of the intriguing Macedonian Question from 1878 until 1949 and of the Macedonians (and of their neighbours) from the 1890s until today, with the two themes intertwining. The Macedonian Question was an offshoot of the wider Eastern Question – i.e., the fate of the European remnants of the Ottoman Empire once it dissolved. The initial protagonists of the Macedonian Question were Greece, Bulgaria and Serbia, and a Slav-speaking population inhabiting geographical Macedonia in search of its destiny, the largest segment of which ended up creating a new nation, comprising the Macedonians, something unacceptable to its three neighbours. Alexis Heraclides analyses the shifting sands of the Macedonian Question and of the gradual rise of Macedonian nationhood, with special emphasis on the Greek, Bulgarian and Serbian claims to Macedonia (1870s – 1919); the birth and vicissitudes of the most famous Macedonian revolutionary organization, the VM(O)RO, and of other organizations (1893 – 1940); the appearance and gradual establishment of the Macedonian nation from the 1890s until 1945; Titos ' s crucial role in Macedonian nationhood-cum-federal status; the Greek-Macedonian name dispute (1991 – 2018), including the ' skeletons in the cupboard ' – the deep-seated reasons rendering the clash intractable for decades; the final Greek-Macedonian settlement (the 2018 Prespa Agreement); the Bulgarian-Macedonian dispute (1950 – today) and its ephemeral settlement in 2017; the issue of the Macedonian language; and the Macedonian national historical narrative. The author also addresses questions around who the ancient Macedonians were and the fascination with Alexander the Great. This monograph will be an essential resource for scholars working on Macedonian history, Balkan politics and conflict resolution.

Focusing upon a region in Southern Bulgaria, a region that has been the crossroads between Europe and Asia for many centuries, this book describes how former Ottoman Empire Muslims were transformed into citizens of Balkan nation-states. This is a region marked by shifting borders, competing Turkish and Bulgarian sovereignties, rival nationalisms, and migration. Problems such as these were ultimately responsible for the disintegration of the dynastic empires into nation-states. Land that had traditionally belonged to Muslims?individually or communally?became a symbolic and material resource for Bulgarian state building and was the terrain upon which rival Bulgarian and Turkish nationalisms developed in the wake of the dissolution of the late Ottoman Empire and the birth of early republican Turkey and the introduction of capitalism. By the outbreak of World War II, Turkish Muslims had become a polarized national minority. Their conflicting efforts to adapt to post-Ottoman Bulgaria brought attention to the increasingly limited availability of citizenship rights, not only to Turkish Muslims, but to Bulgarian Christians as well. ÿ

Violence analyzes both the violence exerted on the societies of Central and Eastern Europe during the twentieth century by belligerent powers and authoritarian and/or totalitarian regimes and armed conflicts between ethnic, social and national groups,

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as well as the interaction between these two phenomena. Throughout the twentieth century, Central and Eastern Europe was hit particularly hard by war, violence and repression, with armed conflicts in the Balkans at the start and end of the period and two world wars in between. In the shadow of these full-scale wars, ethnic, social and national conflicts were intensified, found new forms and were violently played out. The interwar period witnessed the emergence of authoritarian states who enforced their claim to power through continued violence against political opponents, stigmatized ethnic, national and social groups, and were themselves fought with subversive or terrorist techniques. This volume focuses specifically on physical violence: war and civil war, ethnic cleansing, systematic starvation policies, deportations and expulsions, forced labour and prison camps, persecution by state security – such as intensive surveillance, which had an enormous impact on the lives of those it affected – and other forms of government oppression and militant resistance. Geographically, it considers the western regions of Belarus and Ukraine as sites of extreme violence that had a noticeable impact on neighbouring Central and Eastern European countries as well. The concluding volume in a four-volume set on Central and Eastern Europe in the twentieth century, it is the go-to resource for those interested in violence in this complex region.

Losing Istanbul offers an intimate history of empire, following the rise and fall of a generation of Arab-Ottoman imperialists living in Istanbul. Mostafa Minawi shows how these men and women negotiated their loyalties and guarded their privileges through a microhistorical study of the changing social, political, and cultural currents between 1878 and the First World War. He narrates lives lived in these turbulent times—the joys and fears, triumphs and losses, pride and prejudices—while focusing on the complex dynamics of ethnicity and race in an increasingly Turco-centric imperial capital. Drawing on archival records, newspaper articles, travelogues, personal letters, diaries, photos, and interviews, Minawi shows how the loyalties of these imperialists were questioned and their ethnic identification weaponized. As the once diverse empire comes to an end, they are forced to give up their home in the imperial capital. An alternative history of the last four decades of the Ottoman Empire, *Losing Istanbul* frames global pivotal events through the experiences of Arab-Ottoman imperial loyalists who called Istanbul home, on the eve of a vanishing imperial world order.

Widespread anti-Jewish pogroms accompanied the rebirth of Polish statehood out of World War I and Polish – Soviet War. William W. Hagen offers the pogroms' first scholarly account, revealing how they served as brutal stagings by ordinary people of scenarios dramatizing popular anti-Jewish fears and resentments. While scholarship on modern anti-Semitism has stressed its ideological inspiration ('print anti-Semitism'), this study shows that anti-Jewish violence by perpetrators among civilians and soldiers expressed magic-infused anxieties and longings for redemption from present threats and suffering ('folk anti-Semitism'). Illustrated with contemporary photographs and constructed from extensive, newly discovered archival sources from three continents, this is an innovative work in east European history. Using extensive first-person testimonies, it reveals gaps - but also correspondences - between popular attitudes and those of the political elite. The pogroms raged against the conscious will of new Poland's governors whilst Christians high and low sometimes sought, even successfully, to block them.

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Everyday Life in the Balkans gathers the work of leading scholars across disciplines to provide a broad overview of the countries of Albania, Bosnia and Herzegovina, Bulgaria, Croatia, Greece, Kosovo, Macedonia, Romania, Serbia, and Turkey. This region has long been characterized as a place of instability and political turmoil, from World War I, through the Yugoslav Wars, and even today as debate continues over issues such as the influx of refugees or the expansion of the European Union. However, the work gathered here moves beyond the images of war and post-socialist stagnation which dominate Western media coverage of the region to instead focus on the lived experiences of the people in these countries. Contributors consider a wide range of issues including family dynamics, gay rights, war memory, religion, cinema, fashion, and politics. Using clear language and engaging examples, Everyday Life in the Balkans provides the background context necessary for an enlightened conversation about the policies, economics, and culture of the region.

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