the difficulty and the complexity of the subject matter is taken into consideration he accomplishes his task with a high level of scholarship. The result is a valuable account of a complex mosaic of clashing personalities, the formation of national issues which each party sought to handle in its own way, the constant presence and frequent intervention of the Great Powers, and a vigorous struggle between the monarchy and the parties for the prize of political power in Greece.

The author carefully builds a solid case for his thesis that the parties did influence the shaping of the state institutions that developed and therefore the structure of the state. While these parties and the principles they espoused changed after the middle of the nineteenth century, some of the institutions which were established continue to have an influence in Greece even today.

Finally, a fully annotated bibliography as well as a list of the important politicians with relevant data provide valuable tools for the student interested in delving further into the complexities of the period. The work in toto makes a first-rate contribution to modern Greek historical studies.

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"Heaven protect us from people who profess to be nothing but folklorists," wrote prophetically in 1902 Albrecht Dieterich, one of the first scholars to study European folklore comprehensively. For if only to set the limits between folklore and the other disciplines in the vast field of the humanities, a scholar should be well versed in a considerable number of related subjects. He should be able to distinguish between folklore and ethnography-ethnology, folklore and history - archaeology and the classics, finally folklore and sociology. At the same time he should be able to use the methods and findings of these disciplines to the benefit of what has been agreed upon to be the purpose of folklore.

This ambitious standpoint could not, of course, have been taken by G.F. Abbott, when he wrote his Macedonian Folklore in 1903. It is
interesting, however, to observe that his own standpoint had a no less multiple orientation (p. IX):

“The writer has not been content with a bare record of

Dreams, magic terrors, spells of mighty power,

Witches, and ghosts who rove at midnight hour,

but, induced by the example of his betters, has undertaken some tentative flights to Zululand, Yungulgra, Zamboanga, the Seranglao and Gorong archipelagoes, and other resorts now fashionable among folklorists. Ancient History and the modern, the Old World and the New have been laid under contribution, to the limited extent of the author's reading, with the result that many a nursery rhyme, shorn of all its familiar simplicity, has been

Started at home and hunted in the dark
to Gaul, to Greece, and into Noah's Ark.”

His ambitions identify him as a genuine representative of his time. To begin with, Abbott was not a “professional” folklorist, but a classical scholar, as were most of his contemporaries in the study of Greek folklore, among whom Lawson, Hyde, and our own Politis. Abbott also lived in the age of comparativism, and believed in it, as shows his dedication of the book “To the Author of the Golden Bough” (i.e. Sir James Frazer, the father of the comparative method).

We are not, perhaps, entitled to speak of the comparative method as belonging to the history of folklore methodology, especially in the face of Greek folklore studies, whose ultimate purpose has always been to trace down the ancient Greek parallels of Modern Greek customs and beliefs. We would not also like to sound disrespectful towards a method that, if it has not given us definite answers to questions on the origin and function of human culture, it has at least indicated what may have happened in the past.

On the other hand, we should not refrain from saying that we regretfully accept the fact that studies such as Abbott's *Macedonian Folklore* and Lawson's *Modern Greek Folklore and Ancient Greek Religion* have not yet been superseded by more modern approaches to the same subject-matter, and that one still has to recur to the same old books. Seen from this angle, the reprinting of Lawson's book in 1964 was justly greeted with great enthusiasm, and it is with equal satisfaction that we welcome today the reprinting of *Macedonian Folklore*, which is still the only general work we possess on this subject. The Institute for Balkan Studies and the Argonaut Publishers, who have already given
us a long series of valuable books on Greece, should be congratulated for making this available again to all those interested in Macedonia and in Greek folklore. For, indeed, the customs and beliefs described by the author as prevailing in the Macedonian countryside are the same with those prevailing in the other Greek lands.

In his Preface the author tells us that the book contains the results of some researches into the Macedonian folklore, carried on in 1900-1. "The materials thus derived from oral tradition have, in some cases, been supplemented from local publications. Among the latter, special mention must be made of two excellent booklets on the antiquities and folklore of Liakkovikia, by A.D. Gousios, a native schoolmaster, frequently quoted in the following pages. The peasant almanacks have also yielded a few additional sayings concerning the months."

The synthesis of this information, coming both from oral and written sources, into a continuous and comprehensive récit, makes the book easy and enjoyable reading. From the folklorist's point of view, however, it leaves certain things to be desired. For example, the author fails, in many cases, to indicate the place of origin of the rites and customs which he describes under various headings, such as "Eastertide," "Winter Festivities" and the like, thus creating the false impression that all customs are observed in all places with equal stress. This levelling of the traditional culture, which is, in reality, tremendously differentiated, varying from village to village (even among neighboring ones), should not, however, be blamed upon the author alone. For it has largely been the fault of the classification of folklore material according to subject-matter exclusively, which is the method followed by the author. This kind of classification conforms, undoubtedly, to the spirit of comparativism, concentrating on similarities rather than differences.

Macedonia, like all other Greek lands, presents a great variety, not so much as regards the cultural traits themselves—these are, by-and-large, the same all over Greece—but as regards their particular synthesis from region to region. This variety in the structure of the traditional culture is obscured from the sight of the readers of this book. To compensate for the loss, however, the book affords a great amount of very interesting material, collected at a time when traditional culture was still in its heyday in Macedonia, material which is in itself invaluable, for it is it that constitutes both the playground and the ball in our methodological game.

The book has other merits, as well. Sometimes the author seems to
have grasped the general picture into which a particular cultural trait fits. For example, in "Popular Astronomy" (pp. 69-70) he gives the Macedonian name for Galaxy, which is "The Heap of corn" or "The Priest's Straw" and remarks that

"the tendency to compare the heavenly bodies to objects familiar to the husbandman's mind is also displayed in the Macedonian names for various constellations. Thus the Great Bear, just as among our own peasants, is called the "Plough" and the different parts of that implement furnish names for other groups of stars, such as the "Yoke" the "Plough-feet" three stars in the neighbourhood of the Pleiades."

In associating husbandry, which is the main occupation of the Macedonian peasant, to one of his distinctly mental activities, such as naming the stars, the author involuntarily proposes an interpretation on the symbolic level: Man symbolizes the unknown (i.e. stars) with what is better known and more familiar (i.e. the objects related to husbandry), in order to bring the unknown within the limits of his knowledge (i.e. classify it according to the categories of his mind). Why use the objects related to husbandry, of all things? Because these are not only the better known and more familiar; they are also the "par excellence" emotionally charged objects, being the tools with which he gains his daily bread — the means of his existence.

Where the author consciously attempts an interpretation, his arguments are, as is to be expected, drawn from analogy. His associations sometimes hit the target. For example, in describing the Feast of the Epiphany, he connects the Macedonian custom of the involuntary immersion of someone who has been singled out to play the unpleasant role with the custom known in Southern Greece as "Diving for the Cross." A natural association, of course, although the main difference between the two has not been pointed out: the former is an involuntary, the latter a voluntary action. The author adduces then another parallel, which has by now become extinct, due to the levelling influence of the "Diving for the Cross," which is now the custom prevailing in all parts of Greece, because it is observed under the auspices of the Church. The old-time parallel however mentioned by the author, may help place the whole problem in its proper perspective (p. 88):

"It may be worth while to add that in one case, in Western Macedonia I heard the well, used as the scene of the performance, called 'the Well of the Drakos.' If this is not a simple coincidence, it may be taken
as a hint — obscure, indeed, but not utterly valueless — that perhaps in this ceremony lurks a relic of an old human sacrifice to the Spirit of the Waters."

Another merit of the book, to be appreciated especially by non Greek-speaking readers, is the author's translation of the folksongs abounding in his book in verse. The texts of the songs are also given in the original, so that a reader with some knowledge of Greek may grasp the beauty of the poetry. He can also check at any time the faithfulness of the author's translation, which, however, can resist the severest criticism. We could say, I suppose, that the poetical part of the book deserves to be commented especially. The author, of course, had already proved that he was very familiar with Modern Greek folk poetry, having published in 1900 his Songs of Modern Greece (with Introduction, Translation and Notes). In that book, however, he had not yet ventured a translation of the songs in verse, as he did three years later in his Macedonian Folklore.

The author's mastery of the Greek language, both in its ancient and modern forms, is attested not only by his translations of the folksongs, but especially by his translation of texts extremely difficult to understand, on account of the peculiarly mixed language into which they are written, such as the "Useful Medical Treatise" (pp. 230-235) from a manuscript of the 18th century, and two charms dating from the same time (pp. 239-240, 363-364). These are also given in the original in the Appendixes to the book.

The classical studies' background of the author, his access to a flowering traditional culture, and his feeling for associating the right things in the puzzle of comparativism, justify from every respect the reprinting of his Macedonian Folklore by the Institute for Balkan Studies.

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It is often in small incidents that pass unnoticed that the greater