

I feel that the author ought to have traced the traditions and legends around St. Demetrius from the time when the Bulgarians officially adopted him and raised him as their standard during the Asenobite revolution (1014-1188), since his intimate association with their everyday Christian lives dates from that period. Just as the Greek people's mythologizing imagination and deep-seated belief in St. Demetrius prompted them to attribute visions and happenings of all kinds to him, weaving a whole cycle of legends and stories around his life, so we ought to accept that the Bulgarians did the same. From the moment when Greeks and Bulgarians found themselves in the same historical situation during the years of Turkish rule, with the patriarchate of Constantinople as head of their ecclesiastical administration and Orthodoxy the essential link between them, both peoples revered the Saint in roughly the same way. It was this consideration that led me, when speaking earlier of Bulgarian literature in the Turkish period, to give voice to the need for a comparative study of Greek and Bulgarian popular cultures which would show how much each people took and how much each gave, and thus deliver us from quite a few historical illusions. Only a joint attempt by Greek and Bulgarian specialists could tackle such a project, and the time for such a joint undertaking has not yet come.

For all the objections that we have raised, and for all the reservations we might still entertain, Papadopoulos' work is unquestionably creditable from every aspect. His handling of sources shows that he is capable of both clear thinking and critical reflexion. It is also to his credit that this study is based in part upon archive research; he has gone to Bulgaria, dusted libraries and archives, and mingled with the Bulgarian people. Many of his observations are important for precisely this reason, and they often contain implications—not to say obligations—which should be noted by both Greek and Bulgarian specialists. To Mr. Papadopoulos belongs the honour of having posed the problem of St. Demetrius in Greek and Bulgarian oral and written tradition. And as some ancient said, «the biggest part of every job is the start».

Thessaloniki

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Ioannis A. Papadrianos, *Ένας Μεγάλος Κοζανίτης Ἀπόδημος: Εὐφρόνιος Ραφαήλ Παπαγιαννούσης-Πόποβιτς* (A Great Emigré from Kozani: Euphronios Raphael Papayannousis-Popovich), Publications of the «Letters and Arts Society» of the Nomos of Kozani, No. 9, Thessaloniki 1973, pp. 37.

The Macedonian scholar Euphronios Raphael Papayannousis-Popovich (1772-1853) spent most of his active life in central Europe and the northern states of the then Turkish Balkan Peninsula, and his contribution to the emigré Hellenism of these regions was considerable. This study of his life and work, by the noted Balkanologist and Fellow of Thessaloniki's Institute for Balkan Studies Ioannis Papadrianos, is of particular significance in that its author has researched the archives of Kozani and Belgrade and presents a wealth of new data drawn from unpublished sources.

Directing his attention at the start to the Macedonian emigré's family background, Papadrianos maintains that Euphronios' father Demetrius Papayannousis was born at Serbia in Western Macedonia in the year 1750, and not 1736 as has been believed hitherto. Demetrius left Serbia in his youth, going to Kozani where he was ordained a priest and where his only son was born—Chariton or Charisios, a name he was later to change to Euphronios Raphael. Going over the sources carefully, the author of the present study proves that Euphro-

nios was born not in February 1774, the date accepted by previous researchers, but in March 1772.

Shortly thereafter, however, Demetrius' wife died and from Kozani the priest removed to Constantinople. The widower's state in which he now found himself allowed him to rise to higher ecclesiastical offices, and thus in 1783 he was appointed Metropolitan of Belgrade with the name of Dionysius. Following the custom of the age, as Metropolitan of Belgrade he bore the additional Serbian surname of Popovich, which was also inherited by his son Euphronios Raphael. At this point the author informs us that there were quite a number of distinguished families of Greek origin in the state of Serbia with the name of Popovich; he also notes the occurrence of the name Popovich in the person of Apostolos Symeon Popovich, a Thessalian from Trikkala resident in Vienna in 1767¹.

In 1788 the hierarch from Kozani helped the Austrian marshal Laudon take Belgrade. With this noble act Dionysius Papayannousis-Popovich won the favour of the Austrian emperor Franz II who, to show his gratitude, in 1790 appointed him bishop of Buda. For the same reason, in 1797 he and his son Euphronios Raphael were elevated to the nobility of the Hapsburg state with the privilege of using the title «von Hapsburg». This item of information comes from an imperial document that has been preserved in the Public Library at Kozani, where Papadrianos was able to consult it. His examination of this important document enables him to date the event with precision: Dionysius and Euphronios Popovich were enrolled in the ranks of the Austrian nobility on January 20, 1797.

Handling his new historical sources with discernment, the writer next fills in the details of the studies pursued by Euphronios Raphael Papayannousis-Popovich in the cities of Sopron, Késmárk, Sárospatak and Vienna. Once he had completed these studies, Euphronios devoted all his energies to the education of Greek children living in the northern Balkans and central Europe. Working from fresh archive material discovered in Kozani and Belgrade, the author deals with many hitherto unknown aspects of this great Macedonian teacher's labours in the field of education.

Papadrianos next turns his attention to an autograph book that belonged to Chariton von Popovich. Through its pages a whole host of Greek and foreign intellectuals parade before us, expressing to their friend their thoughts on life's great values: homeland, friendship, the spiritual virtues that ought to grace the individual, etc. The study concludes with an account of its subject's last years.

I should like to supplement the above with two observations of my own. The first is that, as the author informs us, Father Papayannousis had the good fortune to attend the school at Kozani: Eugenius Voulgaris² had once taught there, and it continued in the tradition that he established. It is also highly probable that Fr. Papayannousis' teacher Kyrillos had been a pupil of Voulgaris at Ioannina. The second concerns the Codex written in 1682 by the Papayannousis' compatriot Grigorios (or Yeoryios) Kondaris³ and later found in the possession

1. Polychronis K. Enepekides, *Griechische Handelsgesellschaften und Kaufleute in Wien aus dem Jahre 1766*, Publications of the Institute for Balkan Studies No. 27, (Thessaloniki 1959), pp. 39-40.

2. Tryphon Evangelidis, *Ἡ παιδεία ἐπὶ Τουρκοκρατίας* (Education under Turkish Rule) Vol. I (Athens 1936), p. 124.

3. Grigorios Kondaris from Servia, near Kozani, taught at the school in Kozani between the years 1662 and 1679, and at the school of the Monastery of Kamariotissa in Thessaloniki in 1682 (See T. Evangelidis, *loc. cit.*). He is also known as the learned editor of the *Μαγναῖται*

of Phillip Tialios¹ in Pest. I regard it as highly probable that this Codex belonged at one stage to the Papayannousis family; it was obviously someone from the district of Servia near Kozani, who conveyed it to Hungary, and chances are that this was none other than Papayannousis himself.

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M. Byron Raizis, *Dionysios Solomos*, Twayne World Authors Series 193: Greece, edited by Mary P. Gianos. New York, Twayne Publishers, Inc., 1972, pp. 158.

Dionysios Solomos (1798-1857) is the national poet of modern Greece and the real founder of modern Greek literature. It is Solomos, the chief representative of the Heptanēsiakē Scholē, who championed the use of the popular vernacular, the so-called demotikē and who wrote what was to become, at least in part, the national anthem of modern Greece («The Hymn of Liberty» composed originally in 158 four-line stanzas). Solomos belongs to the period in which the Greeks asserted their freedom from their Ottoman Turkish overlords and, though his original poetic attempts were in Italian, he was a path-breaker for both the modern Greek language and Greek literature. It was the Greek orator, diplomat, and historian, Spyridon Tricoupi, who delivered the funeral oration over the body of Lord Byron on the 21st of April 1824 at Missolonghi, who discovered Solomos and said to him: «Your poetical talent assures you a distinguished place on the Italian Parnassus. But the highest positions there are occupied already. The Greek Parnassus has not yet found its Dante». It is therefore not surprising that the Twayne World Author Series, which is doing such a commendable service in bringing to the general public highly literate surveys of the major writers of the nations of the world, should produce an excellent updated volume on Solomos, whom Professor Raizis describes as «a cultural phenomenon, a symbol of the spiritual rebirth of Modern Greece, and, perhaps above all, the Greek Bard of freedom and humanism» (p. 7) and one who has inspired and influenced generations of writers after him. Though in English Sir Romilly Jenkins' book *Dionysius Solomos* (Cambridge, 1940) has been available for some time, it cannot always be counted on to be accurate and reliable. Professor Raizis provides the reader with a total study of Solomos that indicates clearly and pronouncedly his familiarity with Solomonian primary sources and bibliography in the major European languages as well as in modern Greek and a sensitivity and appreciation of Solomos both as a human being and a poet.

The twelve compact but comprehensive chapters of this fine book deal with Solomos's life; the dramatic events of the Greek Revolution of 1821; and the social, political, and cultural milieu in the Ionian Republic and in Greece in the early 19th century; as well as with the education of the poet and the formulation of his poetry and his development as a writer of poetry and prose in both Greek and Italian. The impact of Solomos on the literature and culture of modern Greece is duly noted and surveyed. Though the book is valuable for students of modern Greek literature, it is hoped that scholars of Romanticism and comparatists will find this book and its subject worthy of close examination and study.

(«howlers»; literally, «pearls») of Chrysostomos, who served as Metropolitan of Servia and later of Athens.

1. Spiridon Lambros, «Ἡ Βιβλιοθήκη τῆς Ἑλληνικῆς Κοινότητος Βουδαπέστης καὶ οἱ ἐν τῇ πόλει ταύτῃ σωζόμενοι ἑλληνικοὶ Κώδικες» (The Library of the Greek Community at Budapest and the Greek Codices Preserved in that City), *Νέος Ἑλληνομνήμων* 8 (1911) p. 18.