

George Iasonides, plus prologue, introduction, and epilogue complete the potpourri that constitutes this book.

The history of over a million Greek Pontians in a once prosperous and flourishing Black Sea area cannot but be of interest to students of Hellenic, Anatolian, and Balkan history. It seems important to this reviewer that whenever there are people who have been displaced from their cultural and physical places of origin and where reliable written records are not available (and even if they are available), every effort should be made to obtain from as many survivors as possible as much information concerning their experience as possible in as reliable and complete a way as possible. A center of Hellenism as important as Pontos, one of whose cities, Kromnos, founded by Greeks from Megalopolis, was a Trojan ally, Pontos which produced such prominent Christian figures as St. Athanasios the Athonite, St. Nikon «Repent», Cardinal Bessarion, and the Emperor of Trapezon David, modern ecclesiarchs like the Metropolitan Chrysanthos and laymen like Demetrios Moubitzes, Kostakis Theophylaktos, Kapetan George Pasa Konstantinidés, and Panagiotes Akritas, and women like Despoina Sourmelé, Andromaché Mouratidou-Bagtzé, and Sophia Pavlidou, not to mention more contemporary figures who have contributed to the development of the modern Greek nation, deserves more than passing reference in a history textbook.

Though *The Pontians throughout the Ages* is not a work of high scholarship, it is an appropriate and highly desirable effort to record in convenient form various phases of Pontian culture in some kind of organized fashion, so that the reader may begin to appreciate something of the language, literature, history, religious, educational, social, even recreational practices of the Pontian Greeks, their achievements in the arts and crafts, their humanitarian and social accomplishments (schools, churches, monasteries, orphanages, societies), their influence in various fields and in various countries (outside the Greek world, ranging from Russia to Germany), their outstanding personalities, and their contributions to modern Greece. Certainly we are grateful to Mr. Avramantes, Mr. George Sakkas, and many other Pontian Greeks who have systematically and untiringly sought to remind us and to teach us about the Pontian Greek heritage. We look forward to the issue of subsequent volumes.

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Marios Byron Raizis and Alexander Papas, *American Poets and the Greek Revolution 1821-1828: A Study in Byronic Philhellenism*, Thessaloniki, Institute for Balkan Studies, n.d. (1971), pp. viii + 106; Marios Byron Raizis and Alexander Papas, *Greek Revolution and the American Muse: A Collection of Philhellenic Poetry, 1821-1828*, Thessaloniki, Institute for Balkan Studies, 1972, pp. xx + 177.

The publication of these two books, dedicated, as they are, to the 150th Anniversary of the Greek Revolution (1821-1971), is a happy event, both for scholars of modern Greek history and of American history because they clearly indicate a mutual interest and concern that goes back to the founding of both nations and to revolutionary ideals mutually shared and brought to fruition. The two volumes briefly reviewed here complement each other, since one is a study of American philhellenism during its climax in the Greek revolutionary struggle against the Ottoman Turks (1821-1828), and the other is a representative collection of American poems inspired by the Greek Revolution. Both books give the reader conveniently arranged material for study and an appreciation of the literary channels for philhellenic propaganda in America, an important source of moral strength for the Greeks

engaged in a decisive struggle for their political freedom. Professors Raizis and Papas are quick to acknowledge that American philhellenic poetry belongs to the large body of early nineteenth century American libertarian verse devoted to the American Revolutionary War and its heroes and at the same time to various European liberal and nationalistic movements, such as those of Italy, Spain, and Ireland and even to that of Latin America.

It is, of course, the distinct libertarian poetry of the «Greek cause» that is the special object of study here, not so much for its literary quality or impact, but as belonging «to the great classic tradition of art that serves a higher ethical purpose» (p. 1), though it should be noted that the American Greek poems were the work of recognized American poets of the early nineteenth century, Bryant, Halleck, and Brooks being numbered conspicuously among them. However, it is important to keep in mind, as the authors of *American Poets and the Greek Revolution 1821-1828* so aptly do, that «The poetry of the Greek cause, libertarian in spirit, was essentially written not so much to serve the Muse or Muses of verse, but to serve an ideal, that is, to give artistic expression to a nationally wide sentiment, that of philhellenism; to popularize and promote the idea of Greek freedom; and, finally, to offer moral support to the insurgent Greeks» (p. 2). In the first book, the authors provide the reader with seven compact chapters in which are swiftly but highly adequately surveyed «Philhellenism in America and the Greek War of Independence, 1821-1828»; «Characteristics of the Poetry of the Greek Cause»; «American Poets and the Greek War of Independence»; «Poems on Contemporary Greece and 'The Glory That Was Greece'»; «Poems on the Men and Women of Greece»; «Poems on Historical Events and Heroes»; and «Poems on the Future of Greece». Two appendices contain a handy list of passages from the works of Byron and Shelley that influenced philhellenic American poets, a selective bibliography of American poems on the Greek Revolution and of poems with allusions to the Revolution, and a selective bibliography of secondary sources, and index. Each chapter generously cites appropriate passages from the relevant American philhellenic poetry and provides a lucid analysis of the significance of this poetry within its historical context. The authors' main purpose is amply fulfilled; namely, the discussion of a few of the best specimens of poetic philhellenism. «The fact, however, that so many educated Americans momentarily left their normal vocations in order to become bards of the Greek cause, attests to the significance and dimensions of the liberal movement in the New World. When Greece, though ultimately victorious, was lying despoiled and exhausted from the long and unequal struggle, many idealistic American poets expressed their belief in freedom, justice, and social progress for the Brave New Hellas» (p. 92). This first book vividly reflects the Greek struggle, its ideals and aspirations, and its eventual success.

The second book under consideration, *The Greek Revolution and the American Muse*, is a fascinating collection of American philhellenic poetry, and was originally compiled by Alexander Papas of Loyola University, Chicago, and was edited, annotated, and introduced by Professor M. Byron Raizis of Southern Illinois University, Carbondale, also on the occasion of the 150th Anniversary of the Greek Revolution (1821-1971). The reader should not, of course, expect to find great American poetry here, but he will find a record of the outburst of poetic expression inspired by the Greek Revolution that includes James Gates Percival, James G. Brooks, and William Cullen Bryant, plus a number of minor and anonymous bards who became enthusiastic and fervent supporters of the Greek fight for freedom and independence. In the words of the editor, «This collection of verse has been compiled to preserve for posterity an idealistic poetic expression of the elite of the American nation when it was still young» (p. xiii). Not intended to be complete, nevertheless this anthology resulted from several years of intensive research in rare book collections, periodical and newspaper

files and library archives. The anthology vividly illustrates the thesis that «Political philhellenism was a national outgrowth, and even a continuation, of the patriotic and enlightened spirit that had inspired and sustained the American Revolution itself» (p. xv). Needless to say, the anthology also reflects and underlines American sympathies for Greece because classical civilization, literature, philosophy, science, and art were part and parcel of the educational curriculum and culture of the time, and because clergymen, humanists and intellectuals recognized and appreciated the role of the Greeks in the establishment, preservation, and propagation of Christianity.

The poems in this collection have been grouped into five sections, embracing (1) Poems on Contemporary Greece and «The Greece That Was»; (2) Poems on the Men and Women of Greece; (3) Poems on Historical Events and Heroes; (4) Poems on the Spiritual Emancipation of Greece; (5) Miscellaneous Pieces. The grouping is reasonable and convenient, though it must be kept in mind that the poets' «purpose was to praise and encourage the fighting and hard-pressed Greeks, and sing of Greek independence and the arduous process of winning it on the sacred ground of Hellas» (p. xvii).

This anthology is warmly recommended to students of modern Greek history and early American history. It is a vivid illustration of the cross-fertilization that has gone on between the United States of America and Greece, and a recognition of a common heritage which both countries have long considered valuable, inspirational, and mutually self-fulfilling.

Both volumes are a worthy and memorable contribution to the celebration of the 150th Anniversary of the Greek Revolution.

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*Mazedonische Volksmärchen*, herausgegeben und übersetzt von Wolfgang Eschker, Eugen Diederichs Verlag, Düsseldorf-Köln, 1972, (Aus dem Mazedonischen übertragen) pp. 280.

Die Volksmärchen, die uns die weltbekannte Sammlung «Märchen der Weltliteratur» diesmal gebracht hat, stammen aus Mazedonien, das ursprünglich als Land der Könige Philippos und Alexanders des Großen geschichtlich bekannt wurde. Die Gegend aber, aus der die Märchen entstammen, ist nicht das altgriechische Mazedonien, denn sie liegt um den nördlichen Teil des Stroms Axios und gehörte im Altertum gar nicht zu Mazedonien. Sie hieß vielmehr Paeonien oder Land der Dardanen und wird heute von einer slawischen Bevölkerung, die sich dort im 7. Jahrhundert ansiedelte, bewohnt. Um diese Bevölkerung streiten sich heute Serben und Bulgaren. Dieser Streit geht uns griechischen Mazedoniern —deren einer der Verfasser dieses Artikels ist— nicht an. Es stört uns lediglich die Aneignung eines für die Gegend unzutreffenden historischen Namens aus durchsichtigen politischen Zielen, nämlich die Erschaffung einer künstlichen «mazedonischen» Völkerschaft, deren slawischer Dialekt als angeblich «mazedonische Sprache» genannt wird.

Von diesem ethnologischen Kunstprodukt ausgehend, unternahm W. Eschker uns eine Sammlung «mazedonischer» Märchen vorzulegen. Die Texte, die er zum Übersetzen auswählte, stammen zum größten Teil aus zwei Sammlungen, welche in den letzten Dezennien des 19. Jahrhunderts erschienen sind. Sammler des ersten Werks war der in Ochrid beheimatete Kuzman Šapkarev (1834-1909), des zweiten Werks Marko K. Cepenkov (1829-1920), der im griechischen Dorf Krussovo geboren wurde und in Prilep lebte.