

mammifères. Ces bébés, sous la forme de dragons à la taille gigantesque mais domestiqués s'approchaient, pour têter, des mères qui allaitaient, comme le montrent d'une part une ancienne tradition du village Skra au sujet d'un serpent "ayant une tête comme celle d'un homme", qui s'approchait, afin de lui-même têter, des mères qui allaitaient, dans le cimetière Crútsi (Croix); d'autre part une habitude séculaire, selon laquelle les mères qui allaitent et dont le bébé meurt abandonnent leurs maisons pendant les trois nuits qui succèdent à la mort.

V. L'auteur mentionne que les neuf premiers jour du mois de mars s'appellent "les journées des vieilles" (zilele babelor) et sont liés "à la Vieille (Εὐδοκία) (Baba Dochia), bergère qui a été pétrifiée avec ses moutons pour avoir provoqué la colère de Jévéleizis. Il faut noter qu'elle porte le nom de la martyre Eudokia, dont la mémoire est honorée le 1er mars.

Une très ancienne tradition des VM impose que toute fiancée reçoive de sa belle-mère, qui pendant la durée des fiançailles est appelée bábu "vieille", le troisième jour des "journées de la vieille" (Bábaiă zóli), c'est-à-dire le mercredi suivant le mardi gras, du pain portant des ornements linéaires, un foulard, ainsi que le voeu (εὐδοκία) autorisant à se rendre près des tombes, pour distribuer et recevoir des offrandes mortuaires. Cette tradition éclaire le mystère de la fille de Tanagre: portant, au lieu du foulard, un chapeau de paille, elle se rend près des tombes, avec dans un panier des offrandes mortuaires; son visage est tout éclairé de la satisfaction pour le voeu de la Vieille (εὐδοκίαν τῆς Γραίας). Il est évident que l'hellénisme de la Dacie du Pont a gardé en mémoire le voeu de la Vieille, et ce souvenir a généré en terre Dace la Baba Dochia; ce qui est confirmé par "des idoles-imitations des Filles de Tanagre découvertes à Callatis".

VI. L'auteur nomme "roumains" les dialectes romans parlés au sud du Danube; il se réfère aussi "à tous les dialectes du peuple roumain" au sujet des dialectes des DR, des KV, des VM et des IR. Il est cependant bien connu que "le latin des Balkans" n'a pas été la langue nationale du peuple roumain. Elle est venue du besoin des citoyens parlant des langues différentes de trouver protection à l'engagement militaire. Cette langue, au départ, n'a été parlée que parmi les pères et les fils qui servaient dans les légions, et les troupes auxiliaires. C'est pourquoi elle a été appelée πατρώα φωνή et jusqu'à présent est appelée "limbă lu táti" par les habitants du village Skra; elle s'est fragmentée en dialectes en devenant langue maternelle.

*Institute for Balkan Studies*

MARIA G. PAPAGÉORGIOU

Dimitrios I. Polemis, *The Sailing Ships of Andros*, Kaïrios Library, Andros 1991 (Agra Editions, ed.), pp. 181.

The work is primarily a study of the sailing ships of the island of Andros, and, at the same time, an overview of the island's overall maritime activities during the sailing ship era.

Specifically, the history of sailing ship navigation in Andros covers the period from the end of the 18th century, when reliable sources are found, until the beginning of the 20th century, when sailing ships gave way to steamships.

The study is divided into four historical periods: the Ottoman rule; the Struggle for Independence; from the birth of the Greek state to the end of the Crimean War; and, finally, the second half of the 19th century. The historical analysis on the subject of the island's sailing ships during these four periods is done in a thoroughly researched and documented way. Based on a number of unpublished documents and primary sources, such as *tefters* (Turkish, for leather-bound account books), lists of ships, notary acts, and on many published sources, such as newspapers and shipping registers. The author claims that the history of sailing ship navigation in Andros and in other islands and coastal cities of the Archipelago, did not take a concrete form prior to the first Russian-Turkish war, waged by Catherine II the Great, Empress of Russia (1768-1774). From scattered 16th and 17th century sources, Mr. Polemis draws a picture of the commercial activities of the island's sailing ships, which is, however, limited in scope. One would expect a more detailed description of the era, since we already know that during that time Greek ship-owners were actively trading in the region. The fact, however, that the scope is limited does not make the work less important, since it is, in other respects, full of information.

An important range of information provided by the author deals with shipbuilding economy in Andros. The enterprise was based both in shareholding and loans. A study of notary acts performed at the time, together with the archive material kept in the Kairios Library of Andros made it possible for the author to present succinctly, responsibly and clearly the many folds of the shipping business in Andros, such as ship selling and buying, ship chartering, shipbuilding, management, command, loans and insurance. Moreover, Mr. Polemis makes a statistical analysis of the data collected through the private *tefter* and comes up with the profits made by the sailing ships. In order to complete his presentation, he puts forward important information pertaining to naval education, voyages, pirate attacks in the region and shipwrecks. He also comments on the social classes formed on the eve of the Struggle for the Greek Independence: the ship-owners, the marine element of the society of Andros, not great in numbers but with significant wealth, and the ruling class, the so-called *archontikés* [ruling] families, who administered the civic affairs. Andros had at the time 40 ships, with an average tonnage of 70 metric tons per ship, for a total of 2,800 metric tons. The ships had a crew of 400 and were equipped with 80 canons. During the Revolution, the sailors from Andros served in ships owned by other islands, mainly in brulots. Trade was limited. The island's naval activities resumed after 1830, and the author comments on how the newly founded Greek state organized its marine affairs and what the role of the ships of Andros was.

From the mid-19th century and up to the appearance of the first steamships in 1880, the shipbuilding yards of Andros and Syra started building significantly larger ships for the ship-owners of Andros, because trade had spread all the way to India to the East and the Americas to the West. In 1853, notes the author, Andros had a fleet of 107 sailing ships, of a total tonnage of 7,980 metric tons and in 1887 it had 111 ships, of a total tonnage of 6,303 metric tons. The decline in sailing shipbuilding had already started. Soon, the situation reached dramatic proportions. In 1898, there were only fifteen sailing ships left in Andros, of a total tonnage of 2,072 metric tons. The steamships, of a total tonnage of 9,391, were now eight. What is important—in this overview of the development of marine economy in Andros—is that we also get a brief history of the Greek mercantile economy during the 19th century. On the eve of World War I, the Greek mercantile fleet was second only to Italy in transit trade between the Black Sea and the Middle East.

Mr. Polemis sheds light on the history of the sailing ships of Andros by including in

his book a large variety of illustrations (color and black-and-white) of grave steles, wooden reliefs, ship stern decorations, silver offerings, folk art images, with appropriate nautical themes and illustrations of various manuscripts that help clarify the text, all from the collection of the Kairios Library. Standing out among the illustrated material is a collection of thirty paintings of ships, painted by folk artists, mostly oils and water-colors. The works appear in a full-page, color format and are preceded by an introductory biographical note on each of the folk painters, most of whom were from Andros. Among the artists represented in the collection of works appearing in the *Sailing Ships of Andros* are foreigners, from some of the largest ports of the Mediterranean, i.e. Trieste, Venice, Malta and Marseille. The description of this sort of folk art is a valuable contribution to the history of Greek painting, not only because the works were done mostly by Greek artists and were painted in regions of Greece, but also because they belong to private collections and are published for the first time.

A detailed index of places, names, ships, topics and terms completes this impressive volume. The book is a thoroughly researched study, which contributes much to Greek maritime history, thereby becoming one of the better books written on the economic history of Greece.

DOMNA VISVIZI-DONTAS

*A Presentation of the State of Law in Greece during the Ottoman Rule and up to the Arrival of King Otto I*, by Dr. Gustav Geib, Royal Government Advisor to the Greek Ministry of Justice, Heidelberg, Prefaced by N. I. Pantazopoulos, Translation-Introduction-Editing by Iris Avdi-Kalkani, Govosti, Athens, s.d., p. 171.

The original title of the book is *Darstellung des Rechtszustandes in Griechenland während der Türkischen Herrschaft und bis zur Ankunft des königs Otto I*, von Dr. Gustav Geib, *Ehemals Königlich Griechischen Ministerialratte im Ministerium der Justiz, Heidelberg, bei C. F. Winter 1835*.

In his introduction (p. 7-24) Professor Pantazopoulos analyzes the state of law in Greece during the revolutionary and post-revolutionary period, focusing on the initiatives of two members of the Regency, Maurer and Abel, with regard to the administrative restructuring of post-revolutionary Greece. It focuses on the impact of the well-known "Municipality Law" drafted by Abel on December 27, 1833/January 8, 1834, which in effect dissolved the Community and Local Government mechanisms, bodies that had done much to save the nation during the Ottoman rule on account of the way they upheld the democratic character of the Greek common law. The Bavarians Maurer and Geib (Maurer's collaborator) had tried to combine the customary civil law (i.e. the purely national Greek law) with the French procedural law, but as the young Geib later states in his book, the French law was a threat to Greece. The question is what did he mean when he said that he had "to let go of a purely national law"? Was it the law he knew about, whose sources he had collected and cleansed from foreign elements, or is it the one which he describes in his book? In the meanwhile, the newly founded Greek state gradually found itself structured not around the imperial legislation or the modern Greek law, but around the foreign law. This, moreover, had been