

on the state-sponsored industries, failing, however, to refer to the social conditions which favoured these evolutions. Quataert examines a specific field of Ottoman manufacturing, trying to prove the dynamic presence of the private sector, forgetting to refer to the impact of Tanzimat on these evolutions; his treatment transgresses from the general character of the entire volume. Finally, the best contribution, that of Keyder, includes the social parameter in the economic conditions and offers a well-organized story of Ottoman and Turkish manufacturing during the first half of the twentieth century, applying its essential principles to some particular cases and/or examples. In spite of these peculiarities, the volume deserves the attention of the Ottomanists and the Economic historians as well. It opens new perspectives on the study of industry in a pre-modern state. Comparisons with other states and case studies in the Ottoman environment are of a great importance.

PHOKION KOTZAGEORGIS

*The Magical and Aesthetic in the Folklore of Balkan Slavs: Papers of International Conference, Folkloristic Studies 1*, edited by Dejan D. Ajdačić, Belgrade 1994, pp. 170.

This collection comprises 22 of the 26 papers delivered at a conference on *The Magical and Aesthetical in the Folklore of Balkan Slavs*, which took place in Belgrade on 9 and 10 October 1993 at the suggestion of Jasminka Dokmanović and Dejan Ajdačić. The focus of the conference was popular beliefs as reflected in the customs, traditions, and language of the Slavonic peoples of the Balkan peninsula, chiefly in Serbia, Bulgaria, and the Former Yugoslav Republic of Macedonia. The papers are published in the writers' own English translations. Although the studies discuss various aspects of popular belief in magic, the thematic categories into which these aspects may be divided are not immediately apparent to the reader, for the order in which the papers are published contributes nothing to the thematic coherence and cohesion of the book as a whole.

Let me give some examples. Mirjana Detelić (pp. 39-44) analyses the common thread running through the Serbian *Ženidba Dušanova*, *Ženidba Sibirjanin Janka*, and *Ženidba Mata Srijemca*, and draws parallels between ancient myths and the story of the clever, handsome young man who conquers death through his wisdom and by his marriage produces life as a symbol of fertility. Hatidža Krnjević (pp. 45-53) analyses the semantic content and the origin of one variant of the story of the hero who, at his wife's behest, kills his

mother and brings back her heart as a gift for his beloved. Violeta Piruze-Tasevska (pp. 65-8) gathers together the principal motifs relating to the magical abilities of the heroes of the Slavo-Macedonian folktales; but she makes no comparative reference to magical folktales from Bulgaria at least.

Dejan Ajdačić (pp. 69-76) discusses the transition from the ritual to the decorative significance of the magic phrase or word in all genres of folk literature —songs, tales, and epics. A specific type of folksong is the subject of Dragoslav Dević's paper (pp. 99-109), the beekeeper's call to the queen of the swarm. Known in Serbia as *matkanje*, it is, Dević believes, a relic of ancient apotropaic appeals and its purpose is to protect the bee-keeper from the bees. Boris N. Putilov (pp. 27-37) analyses the typology of the magical element in the heroic (*junak*) songs of Bulgaria and Serbia (whose protagonist is usually Marko) and the *hajduk* songs of Montenegro.

Ljubinko Radenković's article (pp. 21-6) is extremely interesting, presenting a wealth of information about the nature and the powers of animals in the beliefs of the Serbs in particular, as also in those of other Slavonic peoples. Olivera Vasić (pp. 111-15) conducts a global investigation of the Serbs' ritual appeals for rain (*dodele*) in three different areas of Serbia (Azbukovica, Takovo, and Crnorecje). Vasilka Kuzmanova (pp. 117-22) concisely links the *lazarka* tradition in Bulgaria with the ancient fertility rites which marked the unmarried maiden's social transition from girlhood to nubile womanhood.

Biljana Sikimić's subject (pp. 77-84) lies in a completely different area: she succinctly and precisely analyses the linguistic structure of the magical text and the linguistic typology of the magic phrase. Iveta Todorova-Pirgova (pp. 139-47) gives a detailed account of the Bulgarian ritual conducted to "cure" *ednomeseče*. This relates to the belief that people born in the same month as a deceased relation will suffer or be at risk, because they will bear the same characteristics as their "double", and these characteristics can be eradicated only by magical means.

The last three papers do form a thematic unit: they all concern the revival of a belief in magic in modern, post-Communist Bulgaria. Milena Benovska-Săbkova (pp. 149-55), Evgenia Miceva (pp. 157-63), and Radost Ivanova (pp. 165-71) share the view that since the change of régime in Bulgaria in the late '80s, in their efforts to adjust to the new circumstances, a large segment of the Bulgarian people has begun to turn to magic again and regained their belief in parapsychological phenomena.

Taking the proceedings of the conference all together, one can draw a number of general conclusions about both the subject matter and the publication as a whole. Although certain papers are extremely informative about the manifestations of magic among the south Slavonic peoples, the following

points must nevertheless be made.

1. It seems to be a common assumption by most of the writers that symbolic acts, such as sacrifice, have undergone a significative shift from the magical, sacred, and ritual to the purely aesthetic. However, the distinction is not always apparent and is not invariably accepted by the reader.

2. Very few references are made to Balkan folklore in general. Customs which most of these scholars attribute mainly to the Slavs do not seem to have been sought in the Turkish, Albanian, Greek, or Romanian folk traditions; though such investigations would, I think, be enlightening as regards the interpretation of the concepts of magic and aesthetics among the south Slavonic peoples. Even the distinction "Balkan Slavs" seems somewhat arbitrary, in view of some writers' insistence on drawing parallels with the Ukrainians, the Russians, and other Slavs.

3. Although a number of the writers relate the customs and beliefs they examine to similar traditions found in ancient cultures (in Egypt and India, for instance), very little reference is made to the Islamic faith and tradition, which undoubtedly had a major influence in the area under discussion.

4. The editing of the volume leaves much to be desired. To begin with, the English translations are poor as regards not only spelling, but also grammar and expression. It is hard to see why the book is titled *The Magical and Aesthetic in the Folklore of Balkan Slavs*, when the title of the conference was *The Magical and Aesthetical in the Folklore of Balkan Slavs*, which is also more correct. The sub-title certainly needs an indefinite article — *Papers of [an] International Conference*. Another major fault is the lack of consistency in the Latin transliteration of the Cyrillic alphabet, two systems sometimes being used in one and the same article: Georgieva, for instance, uses both *ch* and *č* for the sound /tʃ/ (*istoricheskaja* and *učenie*). A double apostrophe is used for the Bulgarian semivowel (M. Benovska-Săbkova, *bălgarski*) rather than the by now customary *ä*. The name of one of the contributors is given in the Slavo-Macedonian form of "Tselakoski" in the table of contents, but as "Tselakovski" at the beginning of his article. It must be said, however, that it is useful to have the numbers of the first and last pages of each article printed at the beginning of the article next to the general running head.

In view of the fact that this volume is intended to be the first in a series titled *Folkloristic Studies*, it is to be hoped that subsequent publications will display greater consistency in matters regarding both language and editing.