

It would take many monographs, and more than just one book review to examine from both a general ethnological and Greek point of view, the many subjects studied in his book by Mr. J. K. Campbell. The Sarakatsani provided him with the opportunity to throwlight on a many faceted kind of life which remains unknown and unexplored from a sociological or economic point of view. Fortunately, Greek folklore investigations up to the present time, have offered much information from all areas and groups. Mr. Campbell used such sources as the above, as can be seen from his bibliography, and knows their significance. He provided us with the key to open the door into an area that has remained unexplored sociologically.

His book reveals a questioning mind and acute power of observation. His chapters are rich with material, and the Sarakatsani come out of the pages of the book with dimension and alive. The elements of many new and specialized additional studies are provided by this book. It informs scholars of a small segment of people living in the mountains of Greece, which, with respect for the individual and the whole, with clear mind before the phenomena of nature and man and with very personal feelings for a protector God, continues what might be a classical period kind of life that has always been simple and free, and perhaps made this way by the climate and mountains of Greece.

Athens

DEM. LOUKATOS

J. C. Lawson, *Modern Greek Folklore and Ancient Greek Religion*.
A Study in survivals. University Books. New York 1964.
pp. XXII + 620 with 30 plates.

Any foreigner, with a tolerably good knowledge of life in contemporary Britain and Germany, having once read the *Agricola* and *Germania* of Tacitus, will undoubtedly remember the pleasant surprise and heartfelt delight experienced in constantly discovering in their pages the old in the new, that is, in the customs and manners of the contemporary German and Briton, catching a glimpse of the ways of the German and Briton of old, as encountered by the Romans twenty centuries ago. For the customs and manners of a nation, like those very distinctive characters of a nation's own *physique*, are things strongly persistent and extremely long-lived and die very hard, if they ever die at all.

Lawson's work, first published half a century ago, is rightly described in the foreword of the present edition by A.L. Oikonomidis, as a Classic in its field. Its reading will be found highly interesting and stimulated by the present day student, to whom it has a great deal to offer.

The object of the book, as explained in the author's preface, was the study of customs and superstitions of Modern Greece and their possible bearing upon the life and thought of Ancient Greece. In a treatise of this kind, as is to be expected, much will be found that is, of necessity, controversial and conjectural, and some of the identifications may be deemed debatable in this otherwise most readable book.

However, the author's overflowing enthusiasm for his discoveries and his not infrequently daring ideas do not detract from the great value of this remarkable work, which lies in the wealth of the material collected, the multitude of proofs adduced of the continuity of the hellenic nation's culture and in the many plausible suggestions to problems awaiting solutions. And now, fifty years after the book's first publication, the modern reader will still enjoy every page of this absorbingly interesting and profoundly stimulating work, in the same way as other works of Lawson's famous British contemporaries in the fields of Classics, Folk-lore and Social Anthropology still continue to be an inspiration to present-day students of the same subjects and are likely to retain their value as such for a long time yet. Lawson, as an author, can rightly claim a place in the pleiad of his famous contemporaries, the books of whom still delight us to-day, and from his parallelisms, when taken with the necessary caution and correct critical spirit, enormous benefits can be reaped.

The plan of the book is set out as follows:

The introductory chapter describes the method to be followed throughout the work in using evidence from the Folk-lore of Modern Greece as a source of study of survivals of Ancient Greek Religion and old Hellenic traditions in contemporary Hellenism. Naturally, this has direct bearing

- a) upon the subject of the refutation by Fallmerayer of the Greek Nation's claim to hellenic heritage and descend and
- b) upon the survival of remnants of the Hellenic Pagan tradition into Christianity and Modern Hellenism.

Both these intricate and important questions are admirably dealt with in Ch. II, perhaps the most important part of the book (p. 65 -

219), and Fallmerayer's exaggerations are ably condemned. The refutation of Fallmerayer's tenet is done at some length with arguments well to the point, emanating from the author's profound and genuine first-hand knowledge of the Modern Greek people, its language and folk-life.

The same chapter (Ch. II) treats the subject of survival of pagan deities. After a discussion on what the author calls "modern polytheism" follows a sufficiently detailed examination of survivals into Christianity of beliefs connected with Zeus, Poseidon, Pan, Demeter and Persephone, Charon, Aphrodite and Eros, the Fates, the Nymphs, the Queens of Nymphs, Lamiae, Geloudes and Stringles, Gorgons, Centaurs and Genii.

One would stop to reflect on at least one of the points the author makes here, i.e. the identification of the ancient Centaurs with the Modern Callikantzari, the obnoxious daemoniacal beings believed to haunt the twelve days of Christmas. And although one would hesitate to agree unreservedly at once with such a notion still there is much to be learnt from the author's study of the subject and his precious and learned comments.

The chapter is enriched by a masterly translation of the folk-song of "the Bridge of Arta," that serves to illustrate the essence of the modern Greek popular belief on *Genii* (p. 255-291). In the ballad a daemon of this type demands the offering of a woman's life to allow the famous bridge of Arta to be built and not to fall in ruins. The woman is the master builder's wife, who is sacrificed for this purpose.

In the next chapter (Ch. IV) parallel beliefs on Revenants in Ancient and Modern Greece are noted, and especially on Revenants as Avengers of Blood: All parallels, ancient and modern, ably arranged and discussed, shed ample light on the nature and the origin of the beliefs in question. The quotation of a very beautiful translation of the ballad known as "The song of the dead brother," which is the account of an imaginary incident between a *revenant* and his sister, who is now married and lives in a distant land and does not know of his death, adds colour to the discussion.

Ch. V, deals with burial ceremonies and draws parallels between ancient and modern customs and beliefs.

Ch. VI, entitled "The Benefit of Dissolution," discusses the Modern Greek concepts of Life after Death and underlines their many points of identity with those reported from antiquity. Stress is laid upon the modern concept of bodily survival after death, which is shar-

ed by Ancient and Modern Greek beliefs, and note is made of the Christian gifts to the dead, which appear to be on the same lines as those described by ancient writers.

Ch. VII discusses the ancient religious concept of the Union of Gods and Men, which especially figures in the Mysteries of Antiquity. The juxtaposition of similar ideas and rites not only from the Greek Orthodox Church, but also from the *repertoire* of Modern Greek popular lore, helps to justify the author's points and place them in clear light. Further, a lengthy discussion is devoted to the ancient Mysteries.

Lawson's book, which makes absorbing reading throughout, will also be read with special benefit by students of Early Christianity and the history of the Early Orthodox Church, for a great many of the points it raises on the origins of modern custom and belief have direct bearing upon the origins of the Christian worship and ritual. The contribution which the book makes to the study of early Christian ritual and belief will be of special assistance to students of Early Christianity, owing to the numerous suggestions it offers on appropriate connexions between the Pagan and Christian elements in the history of the Early Christian Church. Indeed, in our days, no able scholar would reasonably deny the existence of undoubted spots or remnants of transmuted pagan heritage in the background of early Christianity, nor the fact that these elements somehow made their way into present-day Christian usage. Looking at the ideas preached by this pioneering and revolutionary book, first published in 1909, in the perspective of time, Lawson's daring method of identifying the old with the new across the ages can still be felt to have astounded and even shocked some of his contemporaries, especially those who would insist on facing the problems of survivals and the evolution of a nation's cultural tradition strictly by the customary methods of the historian.

However, folk-lore research and study, since the beginning of the century, has proved that often even leaps across the ages may be permissible when tracing the history of a custom or belief with a very long life, where intermediate data are lacking: Such attempts have proved justifiable on further scrutiny and, on the whole, it may be maintained, that the historic and folk-lore methods do not always coincide, but can supplement each other. Lawson's novel approach seems to be the correct one, once the excesses of his enthusiasm are set aside, and no student of ancient or Modern Greek Culture will fail to grasp the importance of Lawson's contribution to scholarship. Its lasting value lies in the marking of the essential ideas pervading Modern Greek

Folk-lore and Ancient Greek Religion and in the shedding of ample light on their evident similarities. Though no positive solutions are attempted by the author, the work abounds in plausible suggestions as to evident relationships, which deserve further and more detailed scrutiny. However, the book's main points of interest, around which all its ideas revolve and which will delight with flashes of ingenuity any modern researcher, center around the author's astounding statement in the Introduction that "in the task of interpretation (of ancient literature and art) the assistance offered by the Folk-lore of Greece should be sought." This statement that sums up the author's whole effort and which might have made many a historian of a former age grin with incredulity, has in our days gained positive support and affirmation by modern research.

The book makes fascinating reading throughout, all parallel cases are clearly set and adequately commented on and questions competently posed. It will be found useful by a great variety of scholars and from a great many points of view. Apart from the Classical and the Modern Greek scholars, who are the most likely to benefit from it, the book, as we have also noted before, will appeal to the student of Christian Ritual and Institutions and to any other scholar interested in the long-lived phenomena of the evolution of Culture.

Careful study of this very instructive book will prove amply rewarding.

Institute for Balkan Studies

PHOTEINE BOURBOULIS

Richard D. Robinson, *The First Turkish Republic; A Case Study in National Development*. Cambridge, Mass.: Harvard University Press, 1963. Pp. XVI 367.

Mr. Richard D. Robinson of the Center for Middle Eastern Studies, Harvard University, has contributed greatly to our understanding of the social and economic development of the First Turkish Republic. He discusses the emergence of modern Turkey from the proclamation of the Turkish Republic in October, 1923, to the dissolution of the Parliament by the Armed Forces on May 27, 1960. During those years the Turks attempted, with a considerable measure of success, "to make the transition from authoritarianism to liberalism with a minimum of political violence." Turkey became involved in an "explosive economic development," and "emerged as a modern military power."