

*American Foreign Policy : Current Documents 1965*. Edited in The Historical Office, Department of State. Washington, D. C., U.S. Government Printing Office, April 1968. Pp. 1268.

This is the latest volume of the well-established series of annual documentary publications which the Department of State has been putting out since 1955, covering public statements and documents relative to the development of American foreign policy, roughly since the end of World War II. As such, these volumes are not only convenient, but indispensable to any consideration of American policy in various areas of the world. Like its predecessors, the 1965 volume contains very interesting material relative to the Balkan area, Greece, Turkey, the problem of Cyprus, the Middle East and North Africa. The section on the Cyprus problem (pp. 499-521) consists of fourteen public documents, largely centering on various UN reports, with stress on expressions of American, Greek and Turkish policy. The section on The Near and Middle East (pp. 583-624) centers around the Arab-Israel conflict, with emphasis on American policy and ample documentation relative to Israel and the various Arab States, CENTO, the League of Arab States, etc. Afghanistan, Iran, Yemen and Aden. Only two pages, however, are devoted to Algeria and Tunisia (pp. 647-648).

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Stilpon P. Kyriakides, *Two Studies On Modern Greek Folklore*, Institute for Balkan Studies, No 98, Thessaloniki, 1968. Pp. 132 + XIV Plates.

The Institute for Balkan Studies has recently published two studies by the late Professor Stilpon Kyriakides on Modern Greek Folklore, translated into English by Professor Robert A Georges, University of California, and by Professor A. A. Katranides, Southern Illinois University.

The publication is especially to be recommended for there are few studies available in English on Modern Greek Folklore and among them still fewer are those written by Greek scholars. It is therefore difficult to find out what the Greeks think of their own folklore. Seen from this viewpoint both the choice of the author and of the texts has been very

successful. For Kyriakides represents the typical Greek attitude and his two studies presented here are good for an introduction to Greek folklore. Professor Georges notes in his introduction : "Yet even when he resorts to amassing impressive historical data to illustrate the shifting homogeneity of Greek folk-culture he never fails to return to the safer middle position. He was always the seeker of truth and accuracy."

Both studies were written for a wider public not particularly acquainted with the subject. The first is an address on Greek folklore in general delivered in 1936 in three German cities on the invitation of the German Academy. The second, *The Language and Folk-Culture of Modern Greece*, is a monograph written in 1943 during the German occupation "as a criticism to what the German occupation forces wrote to indoctrinate their soldiers." The difference between the two studies is not only that of length. *Language and Folk-Culture* is more extended and more theoretic and its purpose is to determine the beginnings of Modern Greek culture, to describe its development and prove its continuity from ancient to modern times. On the other hand his lecture on Modern Greek Folklore aims 1) at giving a clear and concise picture of Greek folk culture by using vivid examples, and 2) at pointing out the similarities between Greek and German cultural phenomena. In the first part of the lecture, devoted to the folk poetry, the author introduces his subject and attempts to impart to his audience the essence of the Greek folk songs by using literary translations made by German poets, by Goethe first and foremost. The English text of the songs, however, falls short in this respect for it is a translation of translation. At least Goethe's text should be cited and the Greek originals consulted so that the metrical form would be rendered in a better way and the spirit of the song more faithfully expressed : We feel that these translations do not help the English-speaking reader appreciate the poetical values of the original.

The second part deals with popular religion, that is with the beliefs that do not directly stem from Christian faith; and also the traditional ritual such as the masquerades performed during the twelve days between Christmas and Epiphany and during the Carnival season. As regards the divergence between Christian and popular faith, is illustrated by the attitude of the Greek people towards death : Whereas as devout Christians they believe in a life here after, in Paradise and Hell, in the face of death they bemoan the dire fate of man who abandons

this jolly world for a dark under-world. In this they seem to continue ancient Greek views on life and death. This continuity is also attested by several other phenomena while the origin of others seems to be of later date.

The discussion of certain Modern Greek customs, especially of the masquerades, leads subsequently to a comparison with parallel phenomena in the folk culture of Western Europe and to conjecture that "it appears that all belong to a single, originally homogeneous whole that must be investigated as such." The lecture closes with some remarks on folk art which is viewed as "an emanation of the creative impulse and feelings of the human spirit, such as the feeling for form, rhythm, and symmetry."

The *Language and Folk-culture of Modern Greece* begins with a short survey of the Greek history, necessary for the general reader. Next comes the discussion on language, its history and its various adventures. The subject is of special interest for under the pressure of an immense literary tradition the Greek language did not allow a natural process of development but was harrassed since the beginning of the Christian era and up until now by the *diglossia*, due to the difference between the written and the spoken language. The written tried to remain faithful to the attic prototypes and gave rise to the so-called purist tendencies which are represented today by the official language ("katharevousa"), while the spoken language ("demotiki") followed its natural course and is today the living language of the Greeks. All literature of some value is written in this demotic language.

The main interest of the study lies in the examination of Greek folk-culture. Kyriakides places its beginnings in later antiquity, where the roots of the Modern Greek language are also to be looked for. This significant remark has already been made by the author regarding the beginnings of Greek folk-songs in particular. (See : Historical beginnings of Modern Greek Folk Poetry, Thessaloniki 1943, in Greek.)

Kyriakides organizes his material into three chapters : 1) Material Culture, 2) Social Customs, 3) Intellectual and Esthetic Aspects of Folk Culture. The first chapter is subdivided into a) Food, b) Shelter, where he expounds his opinion on the derivation on the modern Greek houses from the Hellenistic peristyle, and c) Clothing. The chapter on Social Customs is exclusively concerned with marriage customs, because marriage is considered "the starting point and the foundation of all social organizations." The last chapter is subdivided into folk beliefs

and folk poetry. Folk beliefs are distinguished into those which have eventually been incorporated into the Orthodox doctrine and those which have retained their Pagan character. Here the reader will find some of the examples which he has already come across in the first study but the fact that they now are given within their context makes them more comprehensive.

Folk poetry which is subsequently examined is characterized as "the most important expression of folk culture. It..... clearly reflects not only the total folk spirit... but also the entire long history of the nation." The subject of folk songs is, of course, very complicated and difficult to be treated in a few pages. The reader, however, is sufficiently oriented to the problem, mainly because of the comprehensive classification of the songs : Two main categories are distinguished : The narrative songs, and what he calls as "song proper." Many examples are given, not all of the same poetic value, however, and the English translation seems to me to express more faithfully the spirit of the songs than the translations given in the first study. In two occasions the translators have preferred to cite an older poetical translation. Kyriakides concludes with some historical remarks destined to prove that there is no gap in the poetical tradition of the Greek people. The text is accompanied by several plates in which figure articles of Modern Greek folk art belonging to the Folklore Museum of the University of Thessaloniki. One regrets the omission of a detailed table of contents and of an index.

In closing we want to congratulate Prof. Georges and A. A. Katanides for their initiative to present to the English-speaking public such an illuminating introduction to Modern Greek Folklore; although it is already more than twenty years old it has not lost its value.

Thessaloniki

ALEXIS POLITIS

Stephanos Zotos, *Greece : The Struggle for Freedom*. Thomas Y. Crowell Co., New York, 1967. Pp. viii + 194.

Unlike the other Balkan states, Greece has experienced not only both world wars, but postscripts whose violence and destructiveness have far surpassed the original fighting. On 15 May 1949, hardly six