

l'originalité est dans les détails : les manteaux de cheminée à la construction soignée, avec leurs arcs d'ogive, leurs volumes ellipsoïdes ou demi-cylindriques, leurs plans obliques, leurs garnitures en cimaises et scoties (fig. 88-95), répondent également à une tendance décorative tandis que d'autres éléments comme les chapiteaux angulaires (fig. 118-123) sont plutôt l'application d'une connaissance empirique des principes statiques.

Ainsi un nouvel ouvrage s'ajoute dans le polyptyche de l'architecture macédonienne entrepris par l'auteur. Tant d'efforts, réussiront-ils enfin à secouer notre indolence en faveur de cet art populaire qui se meurt de jour en jour? Indolence des officiels dont l'attention est captivée par les édifices historiques; indolence surtout des particuliers qui rebâtissent ou restaurent à leur gré les maisons ancestrales. Ce serait décevant si, au terme de son activité, l'auteur découvrait qu'il n'est parvenu à sauver autre chose que le *souvenir* de cet art plastique dont les formes surprennent et séduisent le visiteur qui les découvre.

Athènes

MARIE S. THEOCHARIS

Pandelis Prevelakis, *Cronica Unei Cetăți*, Translated from the Greek by Polyxenia Karambi. Preface by the Translator. Editura pentru Literatura Universala, Bucarest, 1968. Pp. 119.

It is with genuine pleasure that we welcome the translation of Pandelis Prevelakis' book "*The Chronicle of a City*" in Rumanian by Polyxenia Karambi.

The "Chronicle," which has known five editions in Greek, has been also translated in French by Jacques Lacarrière in 1960 (N.R.F. Gallimard), in Italian by Mario Vitti in 1962 ("Il Saggiatore," Milano) and in Danish by Ole Wahl Olsen in 1965 (Skars Forlag, Copenhagen). The Rumanian translation is the first to appear in the Balkan countries, and has proved a very successful one, partly because of the translator's skill and partly because of the richness of the Rumanian language and its cultural affinity to Greek, due to a common history of the two peoples and a strong influence of Greek culture on Rumanian civilization.

*The Chronicle of a City*, is the first of a series of books by Pandelis

Prevelakis inspired by Crete and by its people, their daily life and their struggle for freedom. Yet, it is not confined to that. Pandelis Prevelakis has not only aimed to revive the archaic world of his native island, but through it all the wonder and magnificence of its past values: honour, pride, courage, sacrifice, lust for life and christian faith, both unaffected and mystic. He retraces a world, shattered now gradually by two world wars and the Asia Minor destruction, that he knows gone for ever; yet he does so in the hope that "the dead will teach those alive" as he himself states in his latest work "Ο Ἄρτος τῶν Ἀγγέλων" (The Bread of the Angels, Athens 1966).

The "Chronicle" is his first work in prose and a basic one for the understanding of the rest of his work dealing with Crete. It must therefore be considered as a very good choice for the initiation of a foreign public with Prevelakis' work.

In the "Chronicle" Prevelakis revives his childhood and adolescence in his native town, Rethemnos, an old port in Northern Crete, protected by the Psiloritis mountain. Personnal memories mingle with facts related by the old, in a narration at times nostalgic yet objective, humorous yet melancholic. The narrative is out of time, in the limits of myth, yet closely related to life. What is really significant is that the "City" could be any City, should the historical frame be modified, any city which has known past splendour and prosperity, decaying under the impact of modern life and civilization. Far beyond external change, it is the change in people, community life and values that the author describes, a slow process in the race of Time, a tacit dialogue between the glorious past and the decadent present.

In view of the nature and structure of the "Chronicle," together with the peculiarly ingenuous and idiomatic, as well as extremely personnal language that the author uses, the translation of this particular book appears as an extremely difficult task. We must therefore acknowledge that Mrs. Polyxenia Karambi has achieved it in a wonderful way, without betraying the letter or the spirit of the text. It is true that any text loses some or much of its original charm, which is mainly due to language, when translated. Language being the delicate thread leading the reader to the "City," we can imagine how the slightest misinterpretation could destroy it. Mrs Karambi has preserved this thread intact for her readers, though she missed here and there some delicate shade in the interpretation, or at times the corresponding term did not exist. Mrs Karambi has on the other hand dealt most successfully with

the difficulties of the local vocabulary, in disuse long ago, and has preserved on the whole the spirit and rhythm of the "Chronicle" and of the City.

Institute for Balkan Studies

DESPINA-IRENE TSOURKAS

Darinka Nevenić-Grabovać, *Homer u Srba i Hrvata* (Homer in Serbia and Croatia). Filološki Fakultet Beogradskog Univerziteta, Belgrade, 1967. Pp. 262.

The Yugoslavs presented a remarkable cultural movement after they won their freedom from the Ottoman rule in XIXth century. This came undoubtedly as a result of their close contact with the more advanced countries of W. Europe, where many young Yugoslavs went to study. This contact raised an interest among the Serbo-Croatian scholars in the writings of the classical authors of other countries, but mainly in the classical writers of neighbouring Greece. Scholars, historians and linguists translate or comment on poetic, rhetorical, historical and philosophical works of the Greek classics. The poet Valentin Vodnik is the first translator of the Greek classics into Serbo-Croatian. This interest in Greek poetry, particularly in Homer, is also strengthened by the powerful romantic movement of this century.

Dr. D. N. Grabovać in her dissertation attempts to trace, to classify and to evaluate all the studies relevant to Homer written in Serbo-Croatian since the XVIIIth century to the present day. The author, first in an introductory chapter, mentions that the Serbo-Croatian literature has known Homer since a very early date. Already in the "Vita" of Constantine (afterwards Cyril), he is mentioned to have been taught Homer in Constantinople. Nemanja's sons, Sabbas and Stephen, appear also to have a certain knowledge about Homer. On the other hand, the Alexander romance which enjoyed great popularity among the Southern Slavs in the middle ages, mentions that Troy was destroyed by the Greeks for the sake of Helen. But it is only after 1730, when Ignjat Djurdjević participates in the Homeric controversy, that Homer becomes the center of literary interest in Serbo-Croatian literature. Worth mentioning is that Djurdjević writes about Homer long before F. A. Wolf, who is considered as the great pioneer in Homeric studies.

From 1730 onwards a large group of Serbo-Croatian scholars began