

In dealing with the decoration, patterns and color the author stresses the importance of form, rhythm and symmetry that rule the artistic creations of folk people. The traditional material from which the women draw their patterns and colors is always enriched by the personal creation so that we have infinite variations of the same theme. Even though the technique obliges the weaver to geometrical designs, certain patterns are given names such as: sun, fish, apple etc.

The book consists of two parts. Part A is divided in the following chapters: Time and Place Limits of the Study; Textiles, Fibres and Yarns; Spinning of the Thread; Loom and Fabric Formation; Industry of Hand-Woven Textiles; Continuation of Hand-Weaving Tradition. The second Part covers the: Fundamental Elements of Textile Decoration; Technique of Textile Decoration; Decorative Patterns and Color.

All in all it is an inspiring book and a very welcome contribution to the limited literature on this subject.

The book is beautifully produced by the National Organization of Hellenic Handicrafts. This Organization established about eight years ago in Athens with branches in some other cities of Greece, is interested in promoting folk art; this is done by guiding craftsmen to manufacture good items for sale in and out of Greece, and second by useful publications for the general public and for craftsmen as well.

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Makriyannis. *The Memoirs of General Makriyannis 1797-1864*. Edited and Translated by H.A. Lidderdale. Foreword by C.M. Woodhouse. London, Oxford University Press, 1966. Pages XXI + 234.

The memoirs of General Makriyannis are worthy of a fame all their own. First of all, they are, as are all memoirs, a first class historical source since their author took part personally in the revolution of 1821 and in the battles which he describes, and was also a protagonist in the most significant historical events from the time of the liberation up to the dethronement of the first King Othon in 1862. However, this is not all. When the war was over Makriyannis sat down and taught himself to read and write (he was until that time almost completely illiterate) expressly because he felt the undeniable compulsion to relate the important events that he had seen with his own eyes, and not to leave them unrecorded. His work is spontaneous and completely demotic not only as re-

gards the linguistic elements but also in its style, frequently lacking proper connections but with all the vividness and intensity that is characteristic of the popular spoken word. His manuscript is written in one continuous form. Not only does he not distinguish capital letters and mark out paragraphs but he uses no trace whatsoever of punctuation or accents. Moreover he often joins one word to the next. The fact that to-day we possess such a text in readable form is due exclusively to the tireless efforts and linguistic brilliance of its first publisher, Yannis Vlachoyannis, who decoded it, translated the phonetic spelling into the Greek and divided it into sections, chapters and volumes.<sup>1</sup>

These memoirs are then of prime importance from the point of view of language and philology, particularly in a country like Greece where the cultivation of the learned language (especially in post-revolutionary years) did not allow prose writing any opportunity to use the medium of the demotic. Leaving aside a few exceptions we have to wait until the end of the nineteenth century before, under the influence of Psycharis in particular, the first attempts are made to cultivate the demotic language as a medium of prose-writing. The first demotic prose writers do not seem to have followed Makriyannis' example for all that the text was known from 1907, that is to say at exactly the time when spirited battles over the demotic were going on. Only the younger generation which became aware of itself after the catastrophe in Asia Minor in 1922, uncovered the true significance of Makriyannis, in its search for new bearings and foundations for a national and linguistic awareness. "I do not think I am far wrong", writes Sepheris, "when I say that the voice (of Makriyannis) makes its way falteringly and haltingly into Greek life during the years from 1925-1935." At the time of the Second World War and the occupation the exhausted supplies of the *Memoirs* were one of the most sought after books. In Egypt in 1943 Sepheris gave a lecture on Makriyannis. In 1947 the publishing house of Vayonakis published a second, excellently prepared edition in two volumes. In the same year Sepheris sent a copy of this edition to C.M. Woodhouse with the following dedication "For my learned friend Monty, this illiterate my master in Greek." The dedication is sufficiently eloquent (even if we did not already know of the great sincerity of its writer).

This then is the text that H.A. Lidderdale undertook to translate and which he offers us in the exceptionally tasteful and careful edition

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1. I would particularly like to emphasize this point as, recently, doubts have been murmured on various occasions regarding the reliability of the first publisher.

published by the Oxford University Press. Thus the English-speaking public will get to know a work of complete individuality and will, from a genuine and reliable vantage point, become acquainted with the events of the revolution of 1821, which was so significant in European history, and with the uprisings which followed in the years of Kapodistrias (1828-1831) and Othon (1833-1862), uprisings, which were only natural in a people, which had rediscovered its freedom after so many centuries of slavery, and which was making attempts to organise a freedom-loving and well governed state. Despite the fact that Makriyannis cannot be completely objective, since he himself played one of the chief roles in events, he nonetheless always follows his liberal line with sincerity, is never to be persuaded from demands he believes to be justified and is relentless in the pungency of his expression. (Beware, at this point, the wilful misrepresentations of some of our recent interpreters). Let us look for a moment at how he expresses himself on one particular occasion: Makriyannis has spent a certain sum of money and is owed it by the Government.

Koundouriotis had gone over to Hydra and left in his post Anagnostis Oikonomos; I asked him to give me money for these men's pay and also for what I had spent already on this account. He had a word with Papaphlessas and said he would give me the cash due to the men, but would I favour him with the gift of my pistols as he'd taken a fancy to them. I sent him a word I'd rather kiss the cock than give him the arms I have borne since I was a lad of eighteen. After this push on his snout we were not on speaking terms (p. 61).<sup>1</sup>

Mr. Lidderdale has not translated the whole of the memoirs and this, I believe is a good thing. In any case Makriyannis did not write them all at the same time, even though he believed that they made up a complete whole. The portions, which have been selected for translation are those, which, without doubt, have the greatest dramatic interest.<sup>2</sup> The translator has not kept to the division made by Vlachoyannis into four books and into chapters but has divided the whole text into a total of eight chapters. He has also translated the prologue and introduction as well as the final epilogue of the work. The chapters coincide for the most part with the divisions of Vlachoyannis. Thus the first chapter: *Early years and the outbreak of the revolution* coincides with chapters one

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1. Expressions in the original are even more vivid.

2. Exactly which chapters have been translated is recorded on page XX.

to three of Book one. Then chapters four and five and the beginning of chapter six, relating the events from 1822-23 have been quitted and in chapter two, *Civil Strife 1824* we are given the remainder of chapter six. Chapters three to six tally exactly with chapters seven to ten of Book one. They are the most dramatic and describe with great accuracy the events in the Struggle: *Events of early 1825, the Battle of the Mills at Lerna, June 1825* (the first battle with Ibrahim Pasha, which gave some hope to the Greeks put to fight by his dreadful army), *The Siege of Athens, July 1825 to November 1826. The disaster of Analatos, May 1827* (where Karaiskakis was killed). In the short chapter seven, *Victory and Peacy*, the end of chapter three of Book two and the first chapter of Book three of Vlachoyannis are combined (omitted are chapters one to two of Book two and two to three of Book three). These are events concerning Kapodistrias' and Othon's first arrival. The two following chapters, eight *The quarrel with the King* (Vlachoyannis Book three chapter four) and nine, *September 3rd 1843* (Vlachoyannis Book three, chapters five to seven) describe Makriyannis' vigorous differences with the new King, general differences, which led eventually to the action of September 3rd 1843, in which Makriyannis took an active part and at which, as is well known, Othon was forced to cede the regency. At the beginning of each chapter (and not only at those points where he omits chapters) the translator has given us a summary, and with the foresight of a modern reader he has given us a description of events, something which is exceedingly welcome.

I do not feel myself in a position to judge to what extent the translator has succeeded in his undertaking, an undertaking, which if one considers what I have said above, is exceptionally difficult, one might say impossible, if what we are seeking from the translator is a reproduction of the inimitably personal flavour of the memoirs. This would indeed be impossible and in the end it would seem like a parody or a betrayal. The translator was conscious of all this; "I have tried", he tells us "to render it into an English that might have been spoken by some English dissenter of the early nineteenth century, brought up on the Authorized Version of the Bible and denied the elegances, both false and genuine, implanted by a classical education" (p. XX).

Let others more suitable than I be judges of whether he has succeeded in his undertaking. The Greek reader is indeed surprised (although I am bound to say that the surprise is a pleasant one) when he sees the unpolished language of Makriyannis clothed in an eloquence which is so characteristic of English prose, whether of "a dissenter" at the beginning

of the last century, or more particularly of a person with the contemporary good taste of the translator. One thing we can vouch for is the absolute accuracy with which the translator has managed to interpret such a difficult text without, as far as I am able to ascertain, falling into any of the pitfalls of misrepresentation or mistranslation which so often beset foreigners using the Greek language.<sup>1</sup> Let us quote here in translation one of the most well known passages, the reply given by the General to the Admiral de Rigny before the Battle of the Mills:

“While I was preparing the posts by the mills, de Rigny came to see me. He asks, ‘What are you doing there? These posts are too weak: what sort of fight can you put up against Ibrahim there?’ Say I, ‘The posts are too weak and so are we, but God, who is our guardian, is strong, and we’ll try our luck at these weak posts, and even though we be few when compared with Ibrahim’s host, we have comfort, in some sort, in that fate has always kept us Greeks in short number. For from the beginning of the world till the end, from ancient times until now, all the wild beasts have made war upon us to devour us yet they could not. They take bites from us but a leavening is left. These few have resolved to die; and when they have taken such a resolve seldom do they lose and often do they win. The ground on which we stand today is such as you see it, and we weak men will try our luck against the strong.’ ‘Très bien’, says the Admiral, and moves off.”

The edition is prefaced briefly but pithily by C.M. Woodhouse and there follows a fuller and more detailed translator’s preface (pages XI - XXI). The translator provides us with information about Makriyannis and the memoirs but more than this he undertakes a brief but excellent historical scene-setting with the breadth and depth of vision in which english historiography is unsurpassed. What he says concerning the significance of the byzantine inheritance is especially important, and the reasons which led up to the greek revolution are set out with accurate and objective judgement quite free from any influence of romantic philhellenism.

At the end have been added a page as an appendix concerning the

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1. Let us note, however, page III, in the song, which Makriyannis improvises (“the sun had set, ah men of Greece, the sun had set”) that “ah men of Greece, the sun had set” is what is termed in the metre of the folk song a “turn” or a “break,” that is, that the same word (had set) is repeated with the addition of an exclamation (here, of the vocative, “ah men of Greece”). Therefore the rendering “the sun had set” (ah men of Greece a sunset for you”) is uncorrect.

Analatos actions 1827 (together with a plan), indices of geographical place names, and a second index (most useful for the foreign reader) bibliographical notes, which is referred to by asterisks in the text. A map at the end and sixteen plates complete this excellent edition. They contain portraits of the personalities who took part in the struggle (Makriyannis, Androutsos, Church, Cochrane, Kapodistrias etc.) or details from the magnificent pictures depicting events in the struggle, which were painted at the commission of Makriyannis by the simple folk artist Panayiotis Zographos. These too are an excellent memorial to folk art but that is another story.

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LINOS POLITIS

Apostolos E. Bakalopoulos, *Ἱστορία τοῦ νεωτέρου Ἑλληνισμοῦ. Β, 1: Τουρκοκρατία 1453-1669. Οἱ ἱστορικὲς βάσεις τῆς νεοελληνικῆς κοινωνίας καὶ οἰκονομίας* [Geschichte des neueren Hellenismus. II, 1. Türkenherrschaft, 1453-1669. Die geschichtlichen Grundlagen der neugriechischen Gesellschaft]. Thessalonike, 1964. 466 (433+33) S. 24 Tafeln ausser Text. 6 Karten im Text.

Den ersten Band der grossen "Geschichte des neueren Hellenismus" von Prof. A. Bakalopoulos haben wir in dieser Zeitschrift, Band IV. I (1963) S. 175-181, inhaltsmässig und bewertungsmässig vorgestellt. Heute begrüssen wir das Erscheinen des ersten Teiles des zweiten Bandes dieses für die griechische Geschichtsschreibung sehr bedeutenden Werkes.

Dieser Teilband zerfällt in vier grosse Abschnitte, schon deren Titel allein die Etappen des Unterganges und des Aufstieges der griechischen Nation während der finsternen Jahre der türkischen Sklaverei trefflich andeuten. Es sind folgende:

- 1) Die schweren Jahre der Sklaverei.
- 2) Die Flucht und die Zerstreuung (Diaspora) der Bevölkerung.
- 3) Die Wiedereingliederung und die Reorganisation der griechischen Welt.
- 4) Die Hin-und Herbewegungen der griechischen Volksmassen inner-und ausserhalb des ottomanischen Reichsraumes. Die Verstärkung der wichtigsten Handelszentren und die Geburt des neugriechischen Bürgertums.

I) Im ersten Abschnitt, in dem das finstere Bild des Zeit des 16. und 17. gezeigt wird, werden die zwei charakteristischen Grundzüge dieser Epoche untersucht und geschildert, nämlich: 1. Die wirtschaftliche und soziale Lage des "Raya", des unterworfenen Christen (Griechen