

και ειδικότερον του κορυφαιου πολιτεύματος του πολιτισμου μας, συγγραφεισαν
 υπό του κορυφαιου των συγγραφέων του πολιτισμου μας.

ΠΑΝ. Κ. ΓΕΩΡΓΟΥΝΤΖΟΣ

Stephen D. Salamone, *In the Shadow of the Holy Mountain: The Genesis of a Rural Community and its Refugee Heritage*. New York: East European Monographs, Boulder. Distributed by Columbia University Press. 1987. 245 pp., illustrated.

Professor Stephen Salamone, author of the above listed book, is a member of the faculty of the Classical Studies Department of Boston University, and the Director of Modern Greek Studies there. He wrote the book originally as a dissertation which he submitted to the State University of New York at Buffalo, and was awarded the Ph. D. degree in History. Then he revised and amplified it considerably, thus making it useful and interesting not only to specialists in history, sociology and other fields, but also to the general reading public interested in modern Greece.

The book is introduced by Prof. Albert Lord of Harvard University and Prof. Irwin T. Sanders of Boston University, each of whom has contributed a substantial Preface, and by Prof. Salamone himself, who has written a third Preface as well as an Introduction.

It comprises seven chapters, an Epilogue, an Appendix containing illustrations, charts and tables, an Index, a Bibliography, and Photographs. The titles of the chapters are as follows:

I. Community Survival and the Survival of Hellenism. II. Village life in Marmaras: A Socio-Economic Analysis. III. Diogmos and the Early years of Resettlement. IV. Ammouliani: The First Years of Settlement. V. The Fishing Industry in Ammouliani, Beginnings: 1927-1940. VI. Turning Point: The War Years [1941-1945] and Beyond. VII. The Struggle for Social Justice: Contemporary Ammouliani.

In his Preface, Dr. Salamone explains how he first became interested in Ammouliani, a small island near the holy Mountain of Athos, and how it was that he decided, after living there for months, «to make it the focal point» of his «study of Hellenism» (p. 20). He says at the outset: «I first became interested in the village of Ammouliani for the purposes of language study. I wanted to study modern Greek somewhere with few distractions from work and under conditions that would force me to interiorize the language as quickly as possible». Ammouliani was suggested by a Greek friend, who informed him «that the people of the village, having originally come from the vicinity of Constantinople, [the Marmaras Islands], once the center of Hellenism, spoke good Demotic Greek. This linguistic interest, plus the fact that Ammouliani was almost literally in the shadow of the Holy Mountain, the great monastic enclave of Eastern Orthodox Christianity (I have always

been deeply involved in the study of Greek religion and philosophy), convinced me to spend my first fourteen weeks in Greece living there» (p. 20). He spent altogether about fourteen months at Ammouliani, and gathered a wealth of material that he utilized in writing this book.

Prof. Albert Lord aptly characterizes this work in the following passage of his Preface: «The present study looks in great depth at the small group of Greeks who were resettled from the Marmaras Islands in the Sea of Marmara [following the 1922 Catastrophe, when about a million and a half of Greeks were expelled from Asia Minor by the Turkish armies—c.c.] to a small island just off the coast of Chalkidhiki Peninsula, near Mount Athos. It is fascinating to watch the ways which the community found to maintain its identity, preserve its traditions, and establish an economy which was not only viable but eventually very successful. Professor Salamone's lively account of these people is based on first hand observation as well as documentary research. He spoke their language and lived in the community. But more than that, he had a real feeling for their way of life and appreciated the problems which they faced» (p. 10). Also very apt and illuminating is the following remark by Prof. Irwin Sanders, made in his Preface: «Social science, history, and ethnology all combine, in this unique study, to elevate the life of an obscure community to a level of meaning which, like literature and philosophy, leave us in profound contemplation of social reality» (P. 18).

Every one of the chapters contains many valuable data and good observations; and the Epilogue is one of the most important parts of the book, as it sums up the significance of this close-up study of the people of Ammouliani. Thus, Prof. Salamone says: «In essence, this book might be summed up as a story of 'survival' in this century..., the story of a specific group of survivors within the ambiance of this violent epoch» (p. 203). He adds that the sustaining power which made their survival possible was the will to survive preserving the «salient aspects of their traditional and cultural identity», remaining Hellenes, members of the Greek «ethnos» (pp. 203, 204).

The book will be found of real interest and value not only by historians, cultural anthropologists, sociologists and economists, but also by the general reading public, particularly those interested in twentieth century Greece and her people.

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Ν. Α. Γκούμας, *Ἰουβενάλης - Σάτιρες*, Ἐμμετρῆ μετὰφραση, εἰσαγωγὴ καὶ σχόλια, Ἀθήνα 1987, σελ. 476.

Ἡ εἰσαγωγὴ περιλαμβάνει ἐμπεριστατωμένην εἰσῆγησιν τοῦ σ. διὰ τὴν θέσιν καὶ τὴν προσφορὰν τοῦ Ἰουβενάλῃ (D. Junius Juvenalis) εἰς τὴν ἱστορίαν τῆς Ῥωμαϊκῆς λογοτεχνίας καὶ δὴ τοῦ εἶδους τῆς σατίρας. Ἀκολούθως εἰς τὴν εἰσῆγησιν γίνεται ἀναφορὰ εἰς τὸν δημόσιον βίον τῶν Ῥωμαίων κατὰ τοὺς ἰον π.Χ.