

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.

και Ιον μ.Χ. αιώνας και τοῦτο διὰ νὰ γίνῃ κατανοητόν, πόσον ἀπρόσφορος ἦτο διὰ τὴν σατιρικὴν ποίησιν ἡ ἐποχὴ τῶν Φλαβίων (70-96 μ.Χ.), κατὰ τὴν ὁποίαν ἠνδρώθη ὁ Ἰουβενάλης (ὁ σ. χρονολογεῖ τὰ ἔτη τῆς γεννήσεως και τοῦ θανάτου τοῦ Ἰ. εἰς τὰ 67 μ.Χ. και 131/132 μ.Χ. ἀντιστοίχως, στηριζόμενος εἰς στιχεῖα, τὰ ὁποῖα ἀναφέρονται εἰς τὰς σατίρας του).

Ἄκολουθεῖ ἡ ἔμμετρος μετάφρασις τῶν 16 σατιρῶν (I-XVI). Αἱ δέκα ἐξ (XVI) αὗται σάτιραι φέρουν σήμερον συνεχῆ ἀρίθμησιν, ὅταν ὁμως ἐκυκλοφόρησαν εἰς βιβλία, τὰ βιβλία αὐτὰ ἦσαν 5 και περιελάμβανον ὀλιγοτέρους τῶν 4.000 στίχους (α' βιβλίον, σατ. I-V, β' βιβλίον, σατ. VI, γ' βιβλίον, σατ. VII-IX, δ' βιβλίον σατ. X-XIII, ε' βιβλίον, σατ. XIII-XVI).

Ὁ σ. ἀναφέρει ὅτι τὸ γενικὸν θέμα, τὸ ὁποῖον ἀντιμετωπίζει ὁ Ἰουβενάλης εἶναι ἡ διαφθορὰ και ἡ ἀποσύνθεσις τοῦ αὐτοκρατορικοῦ κατεστημένου. Ἡ Ρωμαϊκὴ κοινωνία ἐμφανίζεται ὡσάν τερατώδης ὄργανισμός, πού σήπεται ἀπὸ τὰ καρκινώματα τοῦ πλοῦτου και τῆς λαγνείας, τῆς χλιδῆς και τῆς ἀσελγείας, τῆς κερδοσκοπίας και τοῦ ἠδονισμοῦ, πού ἀνθοφοροῦν ἀρρωστημένα μέσα εἰς τοὺς κορῶνας τῆς πλέον καταπιεστικῆς τυραννίας, τὴν ὁποίαν ἐγνώρισε ποτὲ ὁ ἑλληνορωμαϊκὸς κόσμος.

Τὸ ἔργον τοῦ Ἰ. ἂν και ἀποτελεῖ ἀπέραντον πινακοθήκην τῆς μορίας, τῆς ὑποκρισίας, τοῦ ἐκμαυλισμοῦ και τῆς μοχθηρίας δὲν προκαλεῖ τὸν ἀποτροπιασμόν, διότι τὸ ρωμαλεόν ταλέντον του μετουσιώνει τὰ ἀντιπαθητικὰ θέματα και τὰ ἀπωθητικὰ μοτίβα εἰς τὴν ὑψηλοτέραν τέχνην τῆς σατιρικῆς ποιήσεως. Ὁ ἴδιος ὁ Ἰ. δίδει τὸν ὄρισμόν τῆς σατίρας μὲ τὸ εὐρύτερον δυνατὸν περιεχόμενον της, χωρὶς νὰ ἐκφεύγῃ τῆς Λουκιλιανῆς παραδόσεως. Εἰς τὴν ὠραίον μελέτην του διὰ τὸν Ἰ. ὁ Gilbert Highet γράφει: «Εἶναι ὁ πρῶτος σατιρικός, πού συσμίγει τὸ παρὸν πρὸς τὸ παρελθὸν και βλέπει τοὺς ἐκτραχηλισμούς και τὰ κακουργήματα παρωχημένων ἐποχῶν, ὡσάν νὰ ἦσαν σύγχρονα...».

Ἡ μετάφρασις τοῦ κειμένου, τὸ ὁποῖον ἐν πολλοῖς εἶναι ἡμιπορνικόν, ὡς και τὰ σχόλια ἀποδίδονται ὑπὸ τοῦ σ. χωρὶς περικοπὰς, ἀποσιωπήσεις και διαστροφὰς διὰ λόγους σεμνοτυφίας, βοηθοῦσης πρὸς τοῦτο και τῆς ἑλληνικῆς γλώσσης, ἡ ὁποία διαθέτει πλούσιον λεξιλογικὸν πλοῦτον, συσσωρευμένον ἀπὸ τριῶν χιλιετιῶν και δυνάμενος ἔριστα και πιστότατα νὰ ἀποδώσῃ τοὺς Λατίνους συγγραφεῖς εἰς τὴν ἔκφρασιν λεπτῶν ἐννοιῶν και ἰδιοτύπων ἐκφράσεων.

Εἰς τὴν παροῦσαν ἐκδοσιν, ἡ ὁποία ἀποτελεῖ και τὴν πρώτην συνολικὴν μετάφρασιν τοῦ ἔργου τοῦ Ἰουβενάλῃ εἰς τὴν ἑλληνικὴν, τὰ πλούσια ἐρμηνευτικὰ και ἄλλα σχόλια μὲ περίληψιν τοῦ θέματος ἐκάστης τῶν σατιρῶν, ὡς και ὁ πίναξ ὀνομάτων, κατατοπίζουν πλήρως τὸν ἀναγνώστην τόσο ἐπὶ τῶν παραδόσεων τοῦ Ρωμαϊκοῦ λαοῦ ὅσον και ἐπὶ τοῦ δημοσίου και ἰδιωτικοῦ του βίου και συντελοῦν, ὥστε τὸ ἑλληνικὸν ἀναγνωστικὸν κοινὸν νὰ γνωρίσῃ περισσότερον τὸ ἀξιόλογον ἔργον τοῦ Ἰουβενάλῃ, τὸν ὁποῖον ἴσως γνωρίζει μόνον ἀπὸ τὰς φράσεις «Panem et circum» («ἄρτον και θεάματα»), Satura X, στ. 81, (Orandum est ut sit), «mens sana in corpore sano» (πρέπει νὰ εὐχόμεθα νὰ ὑπάρχῃ, «νοῦς ὑγιῆς ἐν σώματι ὑγιεῖ») Satura X, στ. 356, και «Victrix Fortunae Sapientia» («νικήτρια τῆς τύχης ἢ Σοφία») Satura X, στ. 365.

ΑΝΤΩΝΙΟΣ Ν. ΛΟΞΑΣ