



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

REVIEWS AND NOTICES

Modern Greek in Asia Minor. A Study of the Dialects of Silli, Cappadocia, and Phárasa, with Grammar, Texts, Translations, and Glossary. By R. M. DAWKINS. With a Chapter on the Subject-Matter of the Folk-Tales, by W. R. HALLIDAY. Cambridge: University Press; New York: Putnam, 1916.

This book is a notable contribution to the study of the philology and folklore of the Greeks of Central Asia Minor. The first two chapters (pp. 1-214) are devoted to a careful grammatical presentation of the dialects. The value of these chapters for classical students has been pointed out in a review by R. McKenzie in the *Journal of Hellenic Studies*, XXXVI (1916), 406-8. The larger relations of this grammatical research are very interesting and are not sufficiently emphasized by McKenzie. It is a significant contribution to the study of language-mixture.¹ Behind all the Turkish excrescences it is possible to discern a Greek language, common to all the villages, and possessing peculiarities which link it up with Pontic Greek, the *κοινή διάλεκτος* of Asia Minor before the Turkish invasion. The varying susceptibilities of the different parts of speech to foreign influence are clearly displayed, and every stage in the decay of a conquered language is exposed to our view.

The remainder of the book (pp. 215-579) is devoted to 95 folk-tales printed in the original Greek with a translation facing the text. These tales were collected in the village of Silli (7 tales), in the Cappadocian villages of Ulaghátsh (12), Axó (7), Phloíta (8), Phárasa (32), and elsewhere in Cappadocia in less numbers. As an introduction to this part of the work W. R. Halliday contributes a chapter on the subject-matter of the tales, in which he reviews the whole collection and cites all the Greek analogues accessible to him, as well as certain typical tales from other lands. Halliday's list of collections of Greek *Märchen* is not complete. One notices the absence of the following works (which are of very unequal value): M. P. Bretos, *Contes et poèmes de la Grèce moderne*² (Leipzig, 1858); E. Capialdi and L. Bruzzano, *Racconti greci di Roccaforte* (Montaleone, 1885-86); Carnoy and Nicolaides, *Contes licencieux de l'Asie Mineure*; Georgeakis and Pineau, *le Folklore de Lesbos* (Paris, 1894); K. N. Kannellakes (comp.), *Χιακὰ ἀνάλεκτα, ἤτοι συλλογὴ ἠθῶν, ἐθίμων, παροιμιῶν* (Athens, 1890); Misotakis, *Ausgewählte griechische Volksmärchen*³ (Berlin, 1889); Pineau, *Revue des*

¹ See an important article by Windisch, "Zur Theorie der Mischsprachen und Lehnwörter." *Berichte über die Verhandlungen der k. sächs. Ges. der Wissenschaften zu Leipzig*, XLIX (1897), 101-26.

traditions populaires, XII, etc. Reinhold Köhler (*Kleinere Schriften*, I, 365-77) gives an annotated bibliography of all the modern Greek folk-tales published down to 1871. Halliday's labor in collecting parallels to the tales might have been greatly reduced by the use of Köhler; Bolte and Polfvka, *Anmerkungen zu den Kinder- und Hausmärchen*; and Chauvin, *Bibliographie des ouvrages arabes*. The second volume of the *Anmerkungen*, which appeared in 1915 and continues the annotation of Grimm's collection through the one hundred and twentieth tale, may of course have been inaccessible to Halliday.

The different narrators display a greater or less incapability to tell a good story, and the versions are consequently fragmentary and often unintelligibly corrupt. These faults are increased by the terseness of the style, so that comparison with related forms is necessary to throw light on what is really meant. Dawkins' praiseworthy accuracy in reproducing what he really heard conceals none of these difficulties. In subject the tales have much in common with those current among the Turks, Southern Slavs, and other near Eastern peoples. Halliday denies wholly—due exception being made for the fables—the possibility of their descent from ancient Greek literature. Only one tale, which is more or less of the Polyphemos type, can even be compared to anything in ancient Greek literature, and there is no good reason for insisting on its descent from Homer: see Halliday's remarks, page 217, and add Chauvin, IX, 93 to his references. In this connection one might expect to find mention of J. C. Lawson, *Modern Greek Folklore and Ancient Greek Religion*, which is a study of classical religion and literature in the light of present-day tradition.

Halliday's remarks on the several tales call for occasional comment. The "Bargain with the Hairless [i.e., Beardless] Man" (p. 234) consists in the agreement between master and servant that the first one to lose his temper shall pay a forfeit.¹ Halliday quotes approvingly von Hahn's statement that the "Lying Match" (Dawkins, p. 234) is a "different species of the same genus"; but the "Lying Match" is a contest for a loaf in which the one who tells the biggest lie wins. Halliday's statement can be true only if the "genus" is conceived in the broadest terms, and even then the grouping is not suggestive or helpful. The amusing incident of the boggart which could not be shaken off appears in a broken-down version of the "Bargain"; it is much more frequent in Western Europe than Halliday's one (Irish) parallel would suggest.² The "Son Who Feigned Blindness" (p. 236) is really a

¹ See Bolte and Polfvka, II, 293, for abundant parallels to this, the "Zornwette."

² Bolte and Polfvka, II, 422, n. 1; Liebrecht, *Zt. f. rom. Philol.*, VIII, 469; *Folk-Lore*, IV, 400; Axon, *Echoes of Old Lancashire*, p. 210; Sikes, *British Goblins*, p. 111; Blakeborough, *Wit . . . of the North Riding*, p. 205; Hartland, *English Fairy- and Folk-Tales*, p. 146; Roby, *Traditions of Lancashire*, II (1830), 289-301; J. G. Campbell, *Superstitions of the Highlands and Islands of Scotland*, p. 183; Blake, *Jour. of Am. Folklore*, XXVII, 238; Kuhn, *Märkische Sagen*, Nos. 43, 103; Müllenhof, *Sagen, Märchen und Lieder der Herzogtümer Schleswig-Holstein*, p. 335; cf. *Mitt. d. schles. Ges. f. Volkskunde*, Heft 12, p. 77.

combination of two tales; the episode of the feigned blindness by which the husband learns of his wife's unfaithfulness appears both independently and as a prelude to the wanderings of the corpse of a lover who trusted too implicitly in the husband's pretense. This combination has a very curious history; it seems to have been made in India (in recent times), in Germany by Hans Sachs, and again in Europe by the folk; see Taylor, *Modern Philology* (August, 1917), pp. 226-27. The inclusion of "Ali Baba and the Forty Thieves" (p. 241; add Chauvin, V, 79-84 to the references) under the heading "Didactic Stories" is somewhat surprising. The class entitled "Animal Stories" is even more heterogeneous; fables and *Märchen* are thrown together. The laborious task of collecting the variants of the "Two Daughters" (p. 255), which Halliday refuses to undertake, has been completed by Bolte and Polívka (I, 207-27, No. 24); and for the "Snake and the Magic Wallet, Staff and Ring" (p. 265) one can refer to the same work (I, 464-89, No. 54). The "Underworld Adventure" (p. 274) has been excellently studied by Panzer, in his *Studien zur germanischen Sagen-geschichte, I, Beowulf*; Halliday's statement (p. 219) that it is "unfamiliar in Western Europe" is inaccurate. Panzer claims that its theme is that of Beowulf, and notes forty variants from Germany alone. In Panzer's volume one can also find a discussion of the "Strong Man" tales (Halliday, pp. 277 ff.).

As a suggestion of the importance of the collection to the student of comparative folklore, one may note the following selection of familiar tales and motifs: "Get Up and Bar the Door" (p. 231; add Chauvin, VIII, 132); the chastity-testing garment and the Cymbeline motif (p. 237); the "Three Words of Advice" (p. 238; add Chauvin, VIII, 138); Bluebeard (p. 248); "Zauberlehrling" (p. 265); "Schneewittchen" (p. 269); the "Goldener-märchen" (p. 280; add Panzer, *Hilde-Gudrun*). Three tales belonging to the cycle of the Seven Sages appear: "The Goldsmith's Wife" (Inclusa); "How the Companions Rescued the Princess" (Quattuor Liberatores); "Born to Be King" (Ahmed, which is better known as Schiller's *Gang nach dem Eisenhammer*); for additional references to these tales see, of course, Chauvin, VIII. As Halliday points out, there are very few types of Greek *Märchen* that are not represented in this collection. It is a work of the first importance for the knowledge of Greek *Märchen*, and of great value, therefore, in comparative folklore.

ARCHER TAYLOR

WASHINGTON UNIVERSITY