

## REVIEWS OF BOOKS

Blaže Koneski, *Retšnik na Makedonskiot Jazik so Srpskohrvatski Tokuvania*, Skopje 1961, I, A - N, X + 510 pp.

When in 1944 Southern Serbia was proclaimed the sixth federal state of Yugoslavia under the name "Macedonia" with Skopje as its capital, the intelligentsia of this new state felt an urgent need to support the national independence of its people by raising the local linguistic idiom to a self-sufficient, independent Slavic language which they baptised "Macedonian". This Slavic idiom, which is not even the mother tongue of all the people of the state since one third of the population is alien speaking, consisting mainly of people speaking Albanian and Turkish, was till then a folk idiom entirely primitive and lacking a literary tradition. It was necessary, therefore, that first of all, this idiom be cultivated and developed into a written language enriched with scientific and intellectual terms which characterize the language of every civilized nation. It must be admitted that the scholars and the intellectuals of this state made noteworthy efforts and were quite successful in that direction. A great number of literary books and scientific works have been already written in this idiom. Schools, the press, propaganda and the intellectuals, all use it as an exclusive instrument, a fact which is accounted for its steadily ascent to a form of a cultivated language. The culmination of all these efforts following the establishment of the official spelling was the compilation of the first lexicon of this idiom, because it was rightly thought that, any cultivated language should have its own dictionary. A special committee consisting of B. Koneski, M. Petrusovski and K. Tosev was appointed to prepare systematically the classification of all the linguistic material. This material was drawn from the spoken language and from literary and scientific works published till that time. A special "Institute for the Macedonian Language" was founded in 1953 which undertook, as its main task, the compilation and the editing of this dictionary. The arrangement of the entries in the dictionary started in 1955 and the first volume was published in 1961 containing half of the material, that is, from A to N.

The spelling of the words is purely phonetic, and the Cyrillic alphabet supplemented with letters from the Serbian alphabet is used in order to express the sounds. The etymologic origin of the words is not given, probably because it does not serve today any practical needs or because the lexicographers try to protect the indigenous reader from the impression that the dictionary of his language is a compilation of Bulgarian, Greek, Turkish and West-European words.

The semantic of words and sentence examples are given in Serbo-Croatian in the Latin alphabet of farther off Croatia, not in the Cyrillic

alphabet of neighboring Serbia. The evident excuse for this preference of Serbo-Croatian is of course the fact that the State of Skopje is part of Yugoslavia. However the latent and unexpressed aim is to bring forth more strongly the differences of this idiom from Serbo-Croatian and thus to protect-though partially-its independence. Because, if the significance of the words were given, e.g. in Bulgarian, with which the idiom of Skopje is more closely related instead of Serbo-Croatian, and further more, if it were written in the Cyrillic alphabet, then every word with its meaning would be a tautology and the independence of the Macedonian language would be shaken. It is well known also that the close relationship of this idiom to the Bulgarian language is the "Heel of Achilles" to the arrows of Bulgarian nationalism. I must admit that the editors of this dictionary do not lack ability in combining scholarly work with politics.

The exclusion of many words from the dictionary pertaining to religious and ecclesiastical terms, which for historical and linguistic reasons happened to be Greek, is characteristic of the actual lexicographic tendencies of the State of Skopje which follows the directions of the international communism. Common folk words, such as *agiazmo*, *agripnija*, *anafora*, *apokalipsis*, *apostol*, *arhangel*, *djavor*, *eksarhos*, *epitrop*, *efimerija*, *efharistija*, *kandilonaft*, *kolas*, *lipsana*, *mirisma*, *monoklisija*, *nimosino* etc., are omitted from the dictionary. I do not know if these words are actually useless to the people of the State of Skopje. G. Tahovski, in his book *Grtski Zborovi vo Makedonski ot Naroden Govor*, published in Skopje in 1951, proves that these words are very common to the lips of the people. We all know very well that the dictionaries are not books for propaganda but a "Thesaurus" of the words that exist in a language. If a "People's Democracy" does not respect the people's vocabulary, who is going to respect it? How will the new generation, which may happen to hear or see in texts these words, know what they mean?

I consider also a disadvantage of the dictionary the exclusion of names of countries and of national names. The reader cannot learn in the «Macedonian» idiom how the countries *Greece*, *France*, *England* etc. or *Greek*, *Russian*, *Turk*, are called. I am afraid that this omission was made in order to guard the editors of the lexicon from entering into slippery grounds such as the need to explain what *Makedonija* and *Makedonski* mean and whose people's name is *Bugari*.

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R. V. Burks, *The Dynamics of Communism in Eastern Europe*, Princeton: Princeton University Press, 1961, 244 pp.

A great many studies of communism in various areas of the world have been published in the United States in recent years. R. V. Burks's *The Dynamics of Communism in Eastern Europe* is a welcome addition to such studies.