

personally involved in developing a scientific study of the subject in Greece. Dr. Vayacacos does not hesitate to reveal the scholarly problems that are involved in this subject which he knows so well.

The first bibliographical survey is concerned with place names and comprises two general sections: Part I deals with place name studies by type, i.e., Pre-Hellenic, Hellenic, and Foreign (Slavic, Frankish, Albanian, Turkish, Venetian, Vlach) and Part II deals with place names by region, i.e., Peloponnesus, Central Greece, Epirus, Thessaly, Macedonia, Thrace, Propontis, Asia Minor, the Islands, and Southern Italy.

The second bibliographical survey is concerned with anthroponyms (names of people) and comprises two general sections, again by types and by regions.

There are also lists of abbreviations, authors, place names, peoples' names, words, subjects, and errata, all of which add to the usefulness of this book. After the table of contents there is a resumé in French.

Dr. Vayacacos has produced for us another much needed pioneering work in modern Greek scholarship, which is gradually making available to the Greek student abundant scholarly resources of considerable magnitude in all fields of learning. Dr. Vayacacos' work in this case, though it makes use of non-Greek sources where necessary, will be primarily of interest to Greek scholars but at the same time it cannot help but be of value to archaeologists, philologists, historians, sociologists and others for whom onomastics is an ancillary but important discipline.

Colgate University
Hamilton, New York

JOHN E. REXINE

Michael Perides, *Ἡ Ἑλληνικὴ γλῶσσα καὶ ἡ σημερινή μορφή της* [the Greek Language and its form in our times]. Athens: Bibliopoleion tes Hestias, 1965. Pp. 213.

Few topics arouse as much interest and as heated debate among Greek educators and intellectuals as the "language question." It is also true that few countries can claim the long linguistic history that Greece has had and fewer still the continuity of a language as ancient and as productive as Greek throughout its millennial history. It is important for anyone trying to study the history of the Greek language to view it in its proper historical context and to view it as a living force, developing, growing, adjusting, adapting itself to the needs of the people who are using it and at the same time maintaining a presumably consistent, coherent basic unity with and relation to its ancient predecessor. Over the

years controversy, even to the point of bloodshed, has raged among the modern Greeks, as among some others, as to the future course the Greek language should take, with particular attention centered on the extent of preservation of the classical elements in the face of the growing influence and use of the spoken *demotike*. Michael Perides has given us a sensible book, written in demotic Greek, that attempts to survey coolly the language question from antiquity down to the present day. Needless to say, this is not a specialized scholarly study but a general study, based on first-hand knowledge by a distinguished Greek writer who, though an advocate of demotic Greek himself, still insists that the matter should be examined closely, objectively, and fairly. His survey is careful to point out both the strengths and the weaknesses of both sides of the question (his criticism of Manolis Triantaphyllides's monumental work on the demotic language is a good example of his method). Perides wisely notes that both sides have gone to extremes in making their points and that these extremes have been rejected by common sense and usage.

In nineteen compact chapters, fully illustrated from both works of literature, scholarship, and the spoken word, the author briefly but vigorously and untiringly discusses the Greek language from its ancient forms in Ionic, Aeolic, Doric, and Attic, its development into *koine*, its Byzantine usage in prose and poetry, its continuing development under Frankish occupation and the Enlightenment, and quickly gets into the real beginnings of the modern Greek language question with Adamantios Koraes and the Ionian School, the problems faced by the newly independent Greek nation which had to decide what to do about the puristic and demotic forms of the language. Particular discussion is given to Psycharis and George Chatzidakis, who are truly representative of the forces working on opposite and opposing sides. The survey of the use of language by modern Greek authors, such as Palamas, Sikelianos, Cavafy, Melas, Venezis, Kazantzakis, Seferis, and Elytis, is especially interesting and fruitful. The critique of "simple *katharevousa*" and "regulated *demotike*" are very well done. The comparative material on the Romance languages is useful but certainly not essential for Perides's arguments since the development of the Romance languages from Latin is quite a different thing from the development of modern Greek from the ancient tongue.

Throughout his book Perides emphasizes that a language is determined finally by what the majority of people actually do with it in speaking and writing. No linguist, no government official, no social leader can by himself or even in collusion with others force upon a society successfully the arbitrary adoption of one form of language as against an-

other. Perides very aptly shows that modern Greek today is a combination of those puristic and demotic elements that have been accepted in common usage by the bulk of the people using the language. Demotike, now generally accepted as the common language, is not pure demotic. It contains large numbers of puristic elements that have now been duly accepted and for which demotic substitutes have been consistently rejected in common usage.

For Perides the Greek language has an historical and linguistic unity and coherence that must be recognized. Like any living organism, the Greek language has been subject to change and development, but the main elements can be traced back to antiquity and the gradual but natural transformation can be readily understood. Some words, for example, have come down exactly as in the ancient tongue; others have undergone phonetic changes. Perides points out that 66% of the words in the modern Greek *koine* are either exactly as in the ancient language or phonetically transmitted; 17% are derived from later or mediaeval Greek; and, as for the remainder, 6% come from Italian; 4% from Turkish; 3% from French; and 3-4% from other languages.

Perides insists that there has been one Greek language with a number of forms and that the modern Greek language has always been one—with purist and demotic forms, derived formally from the ancient mother tongue. The best contribution that Perides's book makes is to call attention to the fact that modern Greek is a living force and neither is nor can be all katharevousa nor all demotic but that it is a combination of both.

Colgate University
Hamilton, New York

JOHN E. REXINE

E. G. Protopsaltis, *Ἡ Φιλικὴ Ἑταιρεία* [The Philiki Etairia], Athens 1964. Publication of the Academy of Athens. Pp. 295.

This volume is offered by the Academy of Athens as a tribute to the *Philiki Etairia* on the hundred fiftieth anniversary of its foundation. In it, the author Dr. Protopsaltis attempts to assess the rôle of this subversive and secret society—founded in 1814—in the realization of the traditional idea, that of freeing the Greek nation from the Turkish yoke. His conclusion is that the *Philiki Etairia* not only prepared the Greek Revolution of 1821 but, despite its fragmentation and its disillusionment caused by the lack of help from other Balkan peoples, survived long enough in the Peloponnesus to set the Revolution going. The *Philiki Etairia* thus became *par excellence* the National *Etairia*.