

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.

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E. G. Protopsaltis, *Ἡ Φιλικὴ Ἐταιρεία* [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*.

Dr. Protopsaltis bases his study on a narrow range of printed and unprinted sources. True, the documentary material relating to the *Philiki Etairia* is limited, for owing to the necessity for secrecy, the *Etairists* committed the least possible on paper. But of the limited sources available, the writer has used only a part. His main sources are the *Apomnimonevmata peri tis Filikis Etairias* by Emmanuel Xanthos (Athens 1845) and a long *mémoire*, also by Xanthos, on his activities as an *Etairist*, which he wrote in 1837 under the pseudonym A and which is to be found in the MSS Department of the National Library of Greece. His text, based on these sources, he has illustrated profusely with portraits of the *Etairists*, which are to be found in the *Ethnologikon Imerologion* of Christos Vlassopoulos, in the *Paralliloi Vioi* of Anastasios Goudas, in various other books and periodicals and in the collection in the Museum of the Historical and Ethnological Society of Greece. He has also included reproductions of documents pertaining membership of the *Philiki Etairia* and illustrations of its symbols, the originals of which are deposited in the Greek State Archives, the National Library and the Historical and Ethnological Society of Greece. All these last materials depict vividly the organization of the *Philiki Etairia*, which had adopted mysterious signs and ceremonies not unlike those of the Freemasons and the *Carbonari*.

The illustrations of this well-produced volume occupy over 200 pages out of a total of 295. The text dealing with this most important topic in Modern Greek history consists of only 85 pages. The account given is concise and clear, and it is enlivened by brief biographies of a few of the *Etairists*. It is not however an exhaustive treatment of the subject for it lacks the scale of works like that of Kandiloros (*I Filiki Etairia*, Athens, 1926) or that of Philimon (*Dokimion istorikon peri tis Filikis Etairias*, Nauplia, 1834), which are works of outstanding merit. But as a commemorative volume, the work here under review is excellent, despite omissions (there is no mention of the *Etairist* Rizaris) and certain misleading statements. Among these last is Dr. Protopsaltis's comment on Capodistrias who is said to have been persistently hostile to the *Etairia*. True Capodistrias never became a member. He declined its leadership when offered to him in 1820. But although he was fully committed to Russia he was never simply a Russian diplomat. He was a Greek who freely expressed his nationalist sentiments and his determination to work for their eventual fulfilment. He was convinced, however, that the Greeks were not ready for the freedom they desired, and he did not favour an appeal to arms. His own background and his con-

siderable knowledge of the European scene persuaded him to adopt a gradualist view and place his trust in the beneficial influence of education which, he hoped, would eventually lead under favourable diplomatic conditions to a peaceful regeneration of the Greek nation.

But Dr. Protopsaltis's main conclusions on the *Philiki Etairia* are, as far they go, reasonably sound. Its organisation was extensive and although it had no constructive programme and no machinery for the conduct of a protracted war, it survived long enough to launch the Greek Revolution, which through many long years was defended by such military resources that the Greeks possessed — the *klefts* and *armato-loi*, the bands of peasants in arms, Greeks in the dispersion and not least by the ships of the nautical islands.

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Cronica Ghiculeștilor. Istoria Moldovei între anii 1695-1754. Text grecesc însoțit de traducerea românească cu prefață, introducere, glosar și indice. Ediție îngrijită de Nestor Camariano și Ariadna Camariano-Cioran, in der Reihe: *Cronicile Medievale ale României, V, editura Academiei Republicii socialiste România.* București 1965, LV+808 S.

Die sogenannte "Cronica Ghiculeștilor" wird hier zum ersten Male im gesamten herausgegeben. Herr N. Camariano und Frau A. Camariano-Cioran haben die Verantwortung übernommen, den unerfühlten Wunsch des D. Russo, der die Handschrift dieser Chronik entdeckt und kopiert hatte, um sie zu edieren, auszuführen, "ca un omagiu adus memoriei savantului," der sein ganzes Leben dem Studium der griechisch-rumänischen Verhältnisse gewidmet hat.

Besonders wichtig ist die Übersetzung (S.2-739) des Textes (S.1-738), der durch seine sprachwidrigen und barbarischen Ausdrücke und andere Schwierigkeiten (s. S. LIII) beinahe unverständlich ist. Auch sind die Anmerkungen des Textes von grosser Bedeutung. In der Introduction (S. VII-LV) wird versucht, einige Fragen, die sich ergeben, zu beantworten besonders in Betracht darauf, dass die fragliche Chronik nur der zweite Teil (1695-1754) des ersten Bandes einer zweibändigen Geschichte der Moldau ist und deshalb uns alles unbekannt ist, was auf die Chronik und die Persönlichkeit des Chronisten Bezug hat. Die Sprache der Chronik wird studiert (s. S. LIII f) und der Wortlaut mit dem der bekannten gleichen Chroniken vergleicht (s. unten); auch wird die