

είσθε and παντρεύθηκα. Occasionally there are forms that do not belong to colloquial Athenian, such as άσχημος "ugly" (p. 37), τέσσερες "four" (p. 7), and έχουμε "we have" (p. 7), but their genuinely colloquial counterparts are sometimes given as well; τέσσερεις έχουμε (but I did not find άσχημος).

Every so often there are unwarranted imitations of (American) English punctuational conventions, like the use of a comma before και "and" in lists of three or more items (p. 37); inconsistencies such as τή θέλει "he wants it (fem.)" (p. 39) but τήν θέλω "I want it (fem.)" (p. 40); deviations from the (southern and central Greek) standard, for example, northern τόν τηλεφωνώ "I telephone him (accus.)" (p. 41) instead of του τηλεφωνώ "I telephone him (gen. [= dat.])"; and usages characteristic of the speech of Greek menials, such as κυρία "madam" (p. 208) for the more-educated κυρία μου. Fortunately there are relatively few instances of such infelicities.

Instructors who feel comfortable with an orthodox audiolingual approach to language teaching may find this book quite satisfactory. The reaction of other instructors will probably be less favorable. One may wonder, however, how many of either group would go along with the authors' warning, "You will not be told what any dialogue means until you learn how to pronounce it properly. . . . You will have an idea of what the dialogue means simply by looking at the illustrations" (p. xvi). *Demotic Greek* can be recommended only to teachers who have at least three weekly contact hours, and who can muster the energy needed to teach, without cheating, according to the precepts of the audiolingual method. Before adopting it, however, a teacher should read the fifteen "commandments" for instructors, which the authors themselves label as "quite taxing" (pp. xvi-xvii), and consider seriously whether he is up to the task.

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SYMPOSIA

ASPECTS OF THE BALKANS: CONTINUITY AND CHANGE: CONTRIBUTIONS TO THE INTERNATIONAL BALKAN CONFERENCE HELD AT UCLA, OCTOBER 23-28, 1969. Edited by *Henrik Birnbaum* and *Speros Vryonis, Jr.* Slavistic Printings and Reprintings, 270. The Hague and Paris: Mouton, 1972. 447 pp. 120 Dglds.

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LETTER

TO THE EDITOR:

In reference to Professor Riasanovsky's letter in the March 1973 edition of *Slavic Review*, I wish to express my agreement with his statement concerning the importance of the matter of terminology in the history of the East-Slavs. However I must confess to some bewilderment at Professor Riasanovsky's expressed dissatisfaction with the current state of affairs yet his simultaneous defense of it.

In the passage which he cites from his *History of Russia* he refers to a "Lithuanian-Russian principedom" and a distinct "southwestern Russian literary language." He also makes implicit reference to the existence of a Russian Orthodox church which was "united" before 1687, the date of the incorporation of the Kievan Metropolitanate; he makes a statement to the effect that the Russians were unable to maintain the unity of the Kievan state; and finally he refers to a division of the Russians into the "Great Russians, the Ukrainians, and the Belorussians"! Is this not the terminology which Professor Horak criticizes in his essay?

Professor Riasanovsky will no doubt agree that if names are not correct, language will not present a valid objectification of reality. Accepting this, can one refer to the East-Slavs as part of the Russian nation? Or, for that matter, as a part of Rus'? It seems to me that the problem lies in the rather loose and most imprecise translation of "Русь" (Rus') to read "Russia" (Россия), when in fact "Русь" should be translated as "Ukraine," and understood in reference to the territory of the present-day Ukrainian SSR.

In the Third Lithuanian Statute of 1588 we read: "A pysar zemski mayet' po rusku . . . pysat'" (pt. 4, art. 1). If "Rusku" is translated as "Russian" here, then what language did the people in Russia speak? If the Rus' language and the Russian language were the same, why did Hetman Khmelnytsky require the services of a translator at the negotiations in Pereiaslav in 1654?

A final example of the non sequiturs which result from the careless habit of reading Russia for "Русь" may be shown in the following passage taken from the *Istoriia Rusov*, written in the nineteenth century in the Ukraine. We read, "Izvestno, pered tym my buly shcho teper moskali: mynule, i sama nazva Rus' pereishlo vid nas do nikh."

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