

SYMPOSIA

CALIFORNIA SLAVIC STUDIES, vol. 10. Edited by *Nicholas V. Riasanovsky*, *Gleb Struve*, and *Thomas Eckman*. Berkeley, Los Angeles, London: University of California Press, 1977. vi, 240 pp. \$10.50.

CONTENTS: Helju Aulik Bennett, "Evolution of the Meanings of *Chin*: An Introduction to the Russian Institution of Rank Ordering and Niche Assignment from the Time of Peter the Great's Table of Ranks to the Bolshevik Revolution." Terence Emmons, "Russia's Banquet Campaign." Guy de Mallac, "A Russian Impressionist: Leonid Osipovich Pasternak, 1862-1945." Jean-Pierre Barricelli, "Counterpoint of the Snapping String: Chekhov's *The Cherry Orchard*." Rochelle Stone, "Metapoetics and Structure in Boleslaw Leśmian's Russian Poetry." Nina Larionoff, "*The First Circle* of Aleksandr Solzhenitsyn: Symbolic Visions." David Pike, "A Camp through the Eyes of a Peasant: Solzhenitsyn's *One Day in the Life of Ivan Denisovich*." Henrik Birnbaum, "The New York Croato-Glagolitic Missal and its Background (Preliminary Communication)."

THE CANADIAN-AMERICAN REVIEW OF HUNGARIAN STUDIES. Vol. 3, no. 2 (Fall 1976). Special Issue: THE HUNGARIAN REVOLUTION TWENTY YEARS AFTER: SELECTED PAPERS AND PERSPECTIVES. Edited by *Nandor Dreisziger*. ii, 140 pp. (pp. 71-210). Paper. (Available from Hungarian Reader's Service Inc., 1356 Meadowlands Drive East, Suite 908, Ottawa, Ontario, Canada K2E 6K6.)

CONTENTS: Editor's Foreword. András B. Göllner, "Foundations of Soviet Domination and Communist Political Power in Hungary: 1945-1950." Tamás Aczél, "Between the Awakening and the Explosion: Yogis and Commissars Reconsidered, 1953-1956." Béla K. Király, "The First War Between Socialist States: Military Aspects of the Hungarian Revolution." Paul Pilisi, "La Révolution Hongroise de 1956 et l'Idée de la Confédération Danubienne." G. C. Kuun, "Commentaire." Peter Gosztony, "The Hungarian Revolution of 1956 Viewed from Two Decades' Distance." Ferenc A. Váli, "Twenty Years After: Kádár and His Rule Assessed, 1956-1976." Barnabas A. Racz, "The Policy of Re-centralization in Hungary 1974-76." I. L. Halasz De Beky, "A Bibliography of the Hungarian Revolution 1956 (Supplement II)." Bennett Kovrig, "*Remember Hungary 1956*, A book review." Books Received. Obituary: Géza Csermák de Rohan (1926-1976).

FORUM AT IOWA ON RUSSIAN LITERATURE. Vol. 1, no. 1 (Fall 1976). Edited by *John Glad*. ii, 98 pp. \$3.00, paper.

CONTENTS: Herbert Eagle, "The Semantic Significance of Step-Ladder and Column Forms in the Poetry of Belyj, Majakovskij, Voznesenskij and Roždestvenskij." Kathleen Lewis, "Pilnjak's *Naked Year* and the Novel of Social Space: Toward a Morphology." Alexis E. Emerson-Topornin, "Šinel!—The Devil's Ovals—Motif of the Doubles." John Miletich, "The Poetics of Variation in Oral-Traditional Narrative." Milica Banjanin, "The Use of Metonymy in the Works of Elena Guro." George S. Pahomov, "Turgenev's 'Lyrical' Perception." John Cipolla, "Dostoevskij and Free-Will."

OXFORD SLAVONIC PAPERS, new series, vol. 9. Edited by *Robert Auty* and *J. L. I. Fennell*. *I. P. Foote*, general editor. Oxford: Clarendon Press, 1976. vi, 116 pp. + 4 pp. plates. \$14.25.

CONTENTS: Dimitri Obolensky, "Medieval Russian Culture in the Writings of D. S. Likhachev." A. M. Kleimola, "Law and Social Change in Medieval Russia: The *Zakon sudnyi lyudem* as a Case Study." R. A. Peace, "The Logic of Madness: Gogol's *Zapiski sumasshedshego*." Hans Rogger, "The Skobelev Phenomenon: The Hero and his Worship." Felicity Ashbee, "Nevill Forbes, 1883-1929: Some Family Letters from Russia." Jana Howlett, "The Origins of Socialist Realism in Soviet Visual Art." Michael Heaney, "The Implications of Richard James's *Maimanto*." Gerald Stone, "Regionalisms, German Loan-Words, and Europeanisms in the Language of Jakub Bart-Ćišinski."

LETTERS

TO THE EDITOR:

With regard to Isabelle Kreindler's article about the relationship between Il'minskii and Lenin's nationality policy (*Slavic Review*, March 1977), I should like to draw attention to a similar language policy practiced before Il'minskii by American Presbyterian and British Anglican missionaries in Persia and the Ottoman Empire.

During the nineteenth century, these two missions made attempts to gain converts from among local people living in northwestern Persia (Azerbaijan) and eastern Ottoman lands (northern Iraq and eastern Turkey). Very quickly these missions saw the necessity of working among local Eastern Christians (Nestorian Assyrians) with the hope of eventually using them as a spearhead for penetrating the resistant Muslim populations. Mission work among the Assyrians was not only conducted in the Assyrian language, but one of the American missionaries, Justin Perkins, was responsible for creating for this community its first alphabet for writing the vernacular language, the first books printed in this language, the first schools to teach the vernacular, and the first Assyrian newspaper (which was the first public newspaper ever published in Iran). Mission pastors, teachers, and physicians spoke and often read and wrote Assyrian. This language policy began to be practiced in the 1830s, preceding the work of V. I. Il'minskii. The American mission continues to conduct all its religious work, on the literary and spoken levels, in the local languages, then Assyrian and now Persian.

American missionaries, like Il'minskii, held the local (Christian and Muslim) religions in contempt and in concert with the French Roman Catholic and Russian Orthodox missions practically eradicated the Church of the East (Nestorian) in Iran. (See articles on this subject in *Cahiers du Monde russe et soviétique*, 16, nos. 3-4 [1975] and *International Journal of Middle East Studies*, 8 [1977].) The British attitude, on the other hand, differed considerably. Again using the local Assyrian language, the British attempted and succeeded in reforming the old church but retained its hierarchical structure, its liturgy, and its unique concepts. All these missions, directly or otherwise, served the political goals of their respective Western countries, a widespread and accepted practice during this period of Christian missions.

I am not arguing that the language and culture component of Lenin's nationality policy owes its impetus to influences other than those of Il'minskii. Nevertheless, I do take issue with Dr. Kreindler's assertion to the effect that Il'minskii's policies were unique among nineteenth-century Christian missionaries (p. 89). When missionaries