

In Professor Bien's fine introductory essay he points out the numerous reasons for the neglect of modern Greek culture by specialists, and he analyzes the steps that have been taken to reveal the richness of this literary tradition. In comparable circumstances a number of gifted creative writers appeared in Spain—such as Benavente, Galdós, Ortega y Gasset, and Pío Baroja—but it took time for them to become known abroad. Dr. Stavros Deligiorgis's essay ("Elytis' Brecht and Hadzidakis' Pirandello") is of less value; he shows a dubious understanding of ancient Greek history when he cites such unreliable works as Gordon and Astour.

The book edited by Willis Barnstone is a testimony of the resistance to oppression in Greece. Its *Eighteen Texts* (four poems, ten short stories, and four essays) deal with the theme "only a free man is a whole man." These works throw light on the relation of intellectuals, poets, and essayists to political power. It is a somber, far-ranging book, the product of brilliant minds and fearless spirits. By far the most important work is the poem by George Seferis, who by his awesome use of symbolism depicts the frightening possibility of the absorption or destruction of the Greek race. Professor Cedric Whitman surveys this theme in the book's introduction and describes the protest literature that has arisen today in Greece in place of the earlier protest by silence. In 1970 Alexander Arghyriou repeated what Alexander Soustos had said in 1831: "The press has freedom of expression provided only you don't damage state officials, civil servants, ministers, and high court judges, and the ministers' own cronies. The press has freedom of expression provided only you don't write." These writers (of which Frangopoulos and Roufos are representative) indicate by their works that oppression and persecution have not stifled the inquiring minds of Greece today.

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#### DEMOTIC GREEK: INSTRUCTION BY THE ORAL/AURAL METHOD.

By Peter Bien, John Rassias, and Chrysanthi Bien. 3rd revised and enlarged edition, in collaboration with Christos Alexiou. Hanover, N.H.: University Press of New England, 1972. xxv, 286 pp. \$5.00, paper.

This book is divided into twenty-two lessons, all but two accompanied by illustrations. Every fifth lesson is a review. There are two appendixes: appendix A gives the translations of the Greek text of each lesson, and appendix B is a useful summary of Greek grammar. Also included are a Greek-English glossary and a glossary of Greek grammatical terms. Each lesson has some pattern drills and a grammar portion, which I think sometimes presents too much material. A number of teaching techniques are listed on pages xxi–xxv for teachers to use and be inspired by to devise their own techniques. For example, "BALCONV: The instructor starts a story. [He specifies the tense or tenses he wants the students to use.] He then throws a ball at the student he wants to continue the story" (p. xxv).

The dialogues begin with lesson 3. The Greek text of the first two lessons consists of what seemed to my students boring descriptions of the illustrations that go with those lessons. The dialogues, on the other hand, are generally lively and humorous, and the language truly colloquial demotic. Here at last is a book almost entirely devoid of the social-climbing type of forms which some Greeks use when conversing with strangers: for instance, *Demotic Greek* gives the forms εστε "you (pl.) are" (p. 6) and παντρεύτηκα "I got married" (p. 281) rather than the fancier

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 έχομε "we have" (p. 7), but their genuinely colloquial counterparts are sometimes given as well; τέσσερεις έχομε (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.

CONTENTS: Prefatory Note by H. Birnbaum. M. Gimbutas, "The Neolithic Cultures of the Balkan Peninsula." V. I. Georgiev, "The Earliest Ethnological Situation of the Balkan Peninsula as Evidenced by Linguistic and Onomastic Data." P. Ivić, "Balkan Slavic Migrations in the Light of South Slavic Dialectology." K. Kazazis, "The Status of Turkisms in the Present-Day Balkan Languages." P. Charanis, "Town and Country in the Byzantine Possessions of the Balkan Peninsula During the Later Period of the Empire." I. Dujčev, "Le problème de la continuité dans l'histoire de la Bulgarie médiévale." S. Vryonis, Jr., "Religious Changes and Patterns in the Balkans, 14th-16th Centuries." M. Chatzidakis, "Aspects de la peinture religieuse dans les Balkans (1300-1500)." K. Otto-Dorn, "Nachleben byzantinischer Traditionen in der Moschee Murads II. in Edirne." E. V. Williams, "A Byzantine *Ars Nova*: The 14th-Century Reforms of John Koukouzeles in the Chanting of Great Vespers." B. Laourdas, "Greek Religious Texts During the Ottoman Period." H. Birnbaum, "Byzantine Tradition Transformed: The