

PANOS D. BARDIS, **The Future of the Greek Language in the United States**, San Francisco, California : R and E Research Associates, 1976, pp. 72, \$ 8.00.

This slim volume illustrates Professor Bardi's versatility and wide range of knowledge and interests. Educated in Greece and the United States and well acquainted with the mentality, language, and way of life both of the Greek immigrants to America and their children and grandchildren who were born and reared in this country, the author used his knowledge of the two worlds to good effect in dealing with the difficult and complex question of the preservation and use of the Greek language in the United States.

In considering this important question, the author rightly observes that the majority of Americans of Hellenic descent share either the old «melting pot» concept with emphasis on cultural homogeneity, thus showing no enthusiasm for the preservation of the Greek language in the United States, or the «new ethnicity» concept with emphasis on cultural heterogeneity, thus advocating the preservation and use of the Greek language in this country. After discussing and evaluating these (and countless other) views, Professor Bardis sets forth in chapter eight his own view concerning the preservation and use of the Greek language in the United States. This represents a mixture of the old «melting pot» concept and the «new ethnicity» idea. The author sees advantages in both cultural heterogeneity. He thus advocates freedom for the individual to adhere to his ethnic cultural tradition if he wishes, and to pursue educational programs aimed at the preservation of his ethnic culture. He further introduces the concept of «Prometlas», a type of community leader among America's ethnic minorities who combines sound thinking with prompt action. Such leaders, he believes, can effectively guide ethnic minorities toward selecting and creatively combining the best elements of both the American (white, Anglo-Saxon) culture and the culture of their ancestral lands without going to any chauvinistic and pathological extremes.

One of the most interesting parts of the book is chapter six, in which the author outlines with great skill the causes of the decline of the use of the Greek language in the United States. Among the most important of these causes, according to the author, were the Great Depression of the 1930's; the lack of an adequate number of bilingual (Greek-American) schools and parish afternoon Greek schools; the lack of a sufficient number of teachers capable of teaching Greek; the gradual decline of nationalism among the Greeks of the United States; the multitude of mixed marriages; the fact that the most important Greek-American organization known as AHEPA discouraged the use of Greek; the highly inflected character of the Greek language, which makes it exceedingly difficult for children to learn it; and the intensive campaign, initiated by the United States government after World War I, which aimed at fostering «the use of English among foreign-born». Although, on the whole, the author's observations regarding the factors that contributed to the decline of the use of the Greek language in this country are correct, one might argue that some of what he call «causes» of the decline were symptoms rather than causes of the decline.

In chapter seven the author offers some suggestions as to how the causes of the decline of the Greek language may be arrested, and the obstacles to the retention of the Greek language in America may be overcome. All suggestions

are sound and reveal the author's keen powers of observation and the thoroughness with which he has studied the subject. The only weak part of the book is chapter four, which deals with the nature and origin of language in general, language development in the child, and the main stages in the development of the Greek language. The subjects treated in this chapter are so vast and complex that their adequate treatment would require several volumes. Despite his versatility and erudition, Professor Bardis does not do justice to the subjects dealt with in this chapter—of course, he had only 13 pages for these vast and complex subjects, and summaries are always inadequate!

This was a long-awaited and much needed study. Modest in length, careful in its scholarship, clear and convincing in its observations, suggestions, and conclusions, it is of particular interest to the ethnic minorities of this country and sheds considerable light on the question of the preservation of foreign languages in the United States.

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ΧΡΙΣΤΟΥ ΑΠ. ΜΙΧΑΗΛ, 'Ο κωμικός λόγος του 'Αριστοφάνους, διδακτορική διατριβή, 'Αθήναι 1981.

'Η προκειμένη έργασία έρχεται να πληρώσει αίσθητόν κενόν, έσχάτως διαπιστωθέν και υπό έγκρίτου ξένου φιλολόγου, την μελέτην τής γλώσσης του 'Αριστοφάνους, ήτις είναι ο κύριος φορεύς του κωμικού στοιχείου του μεγάλου ποιητού, όπως και ή γλώσσα του Πλάτωνος, του 'Αριστοτέλους, του Θουκυδίδου, του Σοφοκλέους και όλων των μεγάλων δημιουργών είναι ο φορεύς του πνεύματός των. Καί ο φορεύς αυτός μετασχηματισμένος ιστορικώς είναι ο ίδιος, ο κωδικοποιημένος ως γραπτή γλώσσα του 'Εθνους από αιώνων, ήτις ίσχυε μέχρι του 1976. Σήμερον ή κρατική γλώσσα δέν είναι πλέον ο φορεύς του πνεύματος των μεγάλων προγόνων, αλλά ο φορεύς του πνεύματος των ύψηλομίσθων υπαλλήλων, των διωρισμένων, ως κατήγγειλε μεγάλη συνδικαλιστική ένωση, εις τας τραπέζας, τὰ 'Υπουργεία και τους οργανισμούς διά να μεταφράζουν εις την καθιερωθείσαν τεχνητήν άργκό «της δημοτικής» τας λέξεις που μάς παρέδωκεν ο 'Αριστοφάνης και οι άλλοι μεγάλοι μας πρόγονοι. 'Η έργασία του Μιχαήλ έρχεται να υπογραμμίση την αξίαν που περικλείει ή γλώσσα των προγόνων ή διατηρηθείσα ακόμη ως φορεύς του πνεύματός των υπό την μορφήν τής έθνικής γραπτής γλώσσης των 'Ελλήνων, και είναι προς τιμήν του ότι ταύτην χρησιμοποιεί και ο ίδιος εις την μελέτην του.

Τò έργον τής διερευνήσεως τής γλώσσης του 'Αριστοφάνους (ο όποιος έδημιούργησε χιλιάδας νέων λέξεων) τó εξέτελεσεν ο συγγραφεύς μετά πολλού ζήλου και άξιζηλεύτου έπιμελείας. 'Ησχολήθη με την άνίχνευσιν του ύλικού του συντελοῦντος τó ύφος του 'Αρ., τó έπεξεργάσθη, τó έταξιόμησε και τó ήξιολόγησε κατά τας αισθητικάς κατηγορίας. 'Απας ο γλωσσικόν θησαυρός του 'Αρ., ο συντελών εις την δημιουργίαν κωμικής καταστάσεως, ήχθη ως μαρτυρία κατά την ταξιόμησιν των κατηγοριών του κωμικού, προς δέ και πλήθος άλλο δειγμάτων τής κωμικής χρήσεως του γλωσσικού ύλικού εκ των δημιουργημάτων άλλων κωμικών ποιητών ή και συγγραφέων.