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divides them into five categories on historical grounds: 1) places built by the Turks, 2) villages owned by Ottoman feudal lords, 3) places colonized from elsewhere in the Ottoman empire, 4) names of Islamized local populations, 5) borrowed Turkish words or names. Stankovska examines the non-Slavic elements in geographical terms used in Macedonian toponyms and finds the following percentages for 104 terms: 32.7 Turkish, 30.8 Romance (three-quarters of them Aromanian), 16.3 Greek, 12.5 Albanian, and 7.7 Thracio-Illyrian or Daco-Moesian (for example, *gaz* 'ford' in Macedonian *gazalo*, *gazalište*).

Another article concerned with contacts between the peoples of the Balkans is Jakoski's discussion entitled "The South Slavic Heroes in Albanian Epic Poetry and the Albanian Heroes in the Macedonian." In addition to his treatment of the actual contacts (Slavic heroes are more common in Albanian epics than vice-versa and the nature of the relationships ranges from enmity to blood-brotherhood), Jakoski gives a useful survey of the opinions on the origins of Albanian epic poetry and convincingly argues in favor of its coming from Bosnia-Herzegovina.

Six remaining articles are concerned in some way with Macedonian folk poetry. Ristovski surveys the periodization of poetry based on folk songs up to the establishment of the literary language in 1944, while Ćurčinov periodizes the relationship of poetry to folklore since 1944, from its simple use in the 1940s through its de-emphasis in the 1950s to its synthesis with the modern experience in the 1960s. Najčeski discusses folk songs based on the Ilinden rebellion of 1903, while Panoska investigates the linguistic influence of folk poetry on the work of seven postwar poets. Polenakovik and Organdžieva both treat individuals who were responsible for some of the earliest collections of Macedonian folklore. The former discusses Konstantin Miladinov, who, with his brother Dimitar, published a collection in Zagreb in 1861, while the latter examines the Russian political motivations for the identification of the Macedonians as Bulgarians by V.V. Kačanovski, who in 1882 became the first Russian scholar to publish a collection of Macedonian folk songs.

Janeva-Stojanović and Todorovski are both concerned with genre and style in Macedonian literature. The former discusses Žifko Ćingo's *Golemata voda*, "The Great Water," an account of life in an orphanage immediately after World War II in which the author combines the poetic with the grotesque and realistic to produce a novel of lyricized prose, while the latter examines the periodization of Macedonian literature within the framework of European literature. Todorovski's observation regarding the great importance of folklore in Macedonian literature seems well borne out by its importance in Macedonian literary scholarship as evidenced by this collection of papers.

The last two papers, those by Zografski and Poplazarov, are purely historical and treat the stormy period between 1870 and 1912 in Yugoslavia.

The articles in this volume center on a wide variety of aspects of Macedonian studies or make extensive use of Macedonian material, and in a field as young as this one, such a concentration of scholarship is of great importance. All of the articles are of significance and interest with respect to the broader backgrounds of the problems they consider.

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## BOOKS RECEIVED

- The American Bibliography of Slavic and East European Studies for 1975*. Ed. David H. Kraus. Associate Ed. Anita R. Navon. Prepared at the Library of Congress. Columbus, OH: The American Association for the Advancement of Slavic Studies, 1978. xxxv, 223 (paper).  
 Kathleen Berton. *Moscow: An Architectural History*. New York: St. Martin's, 1978. 256 pp., \$16.95. [maps and illustrations.]

of non-countable nouns), as well as the concept of *dévirilisation* (for the occurrence of non-masculine-personal endings with nouns that ought to belong to the masculine-personal category). This profusion of terminology is probably not helpful to the student, who would be better off learning first about the three traditional grammatical genders and then about those semantic and lexical properties of certain nouns that affect their morphological and syntactic behavior. Decaux's discussion of *dévirilisation* is misleading, moreover, since it confuses in effect masculine nouns like *karzel* 'dwarf' (nom. pl. *karly*, acc. pl. *karlów*) and common-gender nouns like *gadula* 'chatterbox' (nom. pl. *gaduly*, acc. pl. *gadulów/gaduly*).

The richness of detail and the lists of examples and exceptions make Decaux's work more useful to the teacher than the student. It should be used, however, in conjunction with an up-to-date normative source, such as *Słownik poprawnej polszczyzny PWN* (Warsaw: PWN, 1973), which, for example, does not accept initial stress in *liceum* or *muzeum* (given as most common by Decaux) or the *a*-genitive for *jarzębiak* 'rowan-berry vodka,' and which admits accusative/genitive syncretism for the noun *Izrael* only in the meaning 'the collectivity of adherents of Judaism' but not in the meaning listed by Decaux, 'the state of Israel.'

A final advantage of Decaux's grammar is that it is more accessible than such roughly comparable works as Roman Laskowski, *Polnische Grammatik* (Warsaw: Wiedza Powszechna; Leipzig: Enzyklopädie, 1972), which is no longer readily available, and Maria Zagorska Brooks, *Polish Reference Grammar* (The Hague: Mouton, 1975), (reviewed in *SEEJ*, 21 (1977), 284-85), which is beyond the budget of most potential purchasers. It is a pity that the book is so poorly printed and badly bound.

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Реферати на македонските слависти за VIII меѓународен славистички конгрес во Загреб-Љубљана.  
 Скопје: Македонски славистички комитет, 1978. 194 стр.

The Macedonian contributions to the Eighth International Congress of Slavists cover a wide range of topics clearly reflecting the current interests of Macedonian scholars. Of the twenty-two articles, eleven are in linguistics, nine in literature and folklore, and two in history.

Two papers by Mišeska-Tomić and Mitkov deal with purely theoretical syntactic and semantic problems, respectively, while those by Tomovski and Markov deal with concrete questions in Indo-European root formation and Slavic derivational morphology. Dimitrovski's article is of particular interest to scholars of developing literary languages, as he shows how collectives in *-je*, which are treated as singular in literary Serbo-Croatian, Slovenian, and Old Church Slavic and do not occur in literary Bulgarian (although they do occur in Bulgarian dialects) but which are plural in literary Macedonian, are displaying a tendency to become lexicalized — treated as singular, in the works of various Macedonian poets, especially those from dialect areas where the collective plural in *-je* is infrequent or absent.

Another article on the development of literary languages is Koneski's discussion of the significance of the Church Slavic tradition in its positive and negative influences on the early codifying and literary figures of Serbo-Croatian and Macedonian, for example, in their search for dialects with forms "closer" to Church Slavic or their creation of artificial dialectisms in order to eschew Church Slavisms, as well as the significance of this tradition's subsequent influence on later generations. His comparisons with Russian and Belorussian are especially cogent. Two other articles dealing with Church Slavic are Antić's study of the apocryphal *Vision of Paul the Apostle* and Ilievski's analysis of the Humanistic relevance of the *Damaskini*.

Three articles on Macedonian toponomastics are all rich in data. Stamatovski surveys Common Slavic anthroponyms which occur in Macedonian toponyms and shows how they can be used to explain difficult cases. Jašar-Nasteva treats Turkish oeconyms in Yugoslavia and