

UN it can achieve little more than it has already achieved. What is more, efforts to fundamentally alter the concept of peacekeeping such as in Somalia or in Bosnia are doomed to failure. The concept of peacekeeping is derived from the diplomatic function of the UN rather than the military concept of enforcement. It is a compromise between enforcement and inaction and it is the best tool we have for preventing the escalation of disputes and preserving a basic form of peace and security, which after all, is the primary function of the UN. Harbottle's views were thus. Peacekeeping is a limited exercise that has an intrinsic value, while the success of peacemaking depends on the will of the disputants. The two are separate concepts and must not be confused. **Oliver Richmond.**

Comments

1. Foreword by K.G. Younger, in Michael Harbottle: *The Impartial Soldier*, London; New York: OUP, 1970, p.viii.
2. *Ibid.*, p.xi.
3. *Ibid.*, p.3. Harbottle writes that UNFICYP was not successful in providing conditions which would enable talks to lead to a settlement although it was generally able to contain violent incidents.
4. *Ibid.*, pp. 14-15.
5. *Ibid.*, p. 18.
6. *Ibid.*, pp. 158-159.
7. *Ibid.*, p. 160.
8. *Ibid.*, p. 197.

Words of Cyprus

Etymologicon lexicon tis omiloumenis Kypriakis dialectou (Etymological Dictionary of the Spoken Cyprus Dialect), by Kyriacos Hadjioannou, Tamassos Press (Nicosia 1996), pp. 265.

Kyriacos Hadjioannou is a philologist and historian of some distinction who has written over a dozen scholarly works on the language, the culture and the history of Cyprus including his eight-volume magisterial collection of excerpts entitled *Ancient Cyprus in Greek Sources*, published between 1971 and 1992.

The present work, which includes a very short toponymic supplement, is a mine of information on the etymology of many, but by no means all, words of the Cyprus dialect, a dialect which can be distinguished from standard Modern Greek not only

by its special vocabulary but also by its pronunciation which in some ways is closer to classical Greek as can be seen from the pronunciation of double consonants, its unique preservation of a number of ancient terms and even by the preservation of the ancient pronunciation of the letter as *u* rather than the modern Greek *l* and of the antique suffix – skō.

The Cyprus dialect consists of layer upon layer of diverse elements starting with a Mediterranean substrate which was almost completely replaced over three thousand years ago by the Greek branch of the great family of Indo-European languages. There followed a Hellenistic and then Latin element after the incorporation of Cyprus in the Roman Empire followed by Latin-Byzantine elements which eventually became predominantly medieval Greek elements. The Frankish conquest of Cyprus in the 13th to the 15th centuries has also left very clear traces on the language as has the Venetian conquest in the 16th century.

The Turkish conquest of the 17th to the 19th centuries has left very strong traces (which are now fast receding) whilst the recent British occupation has left much fewer but unmistakable traces in the Cypriot version of such short verbs or names as *park, risk, shock, shoot, check, charge, test, train, flirt, cash, cancel, relax, confirm, etc.*

There is also some Arabic and even some Catalan influence on the Cyprus tongue but, in contrast to standard modern Greek, remarkably little Slavic or Balkan influence.

Being essentially a classical scholar Hadjioannou is most illuminating and convincing about the classical origin of his derivations and comments. He is completely oblivious of any pre-Greek Indo-European connections and that is a pity because such connections do exist and could be very interesting.

He also appears to be rather weak or niggardly about the rich connections of the Cyprus dialect with distinctly Byzantine elements. I get the impression that here the author restricted himself to the perusal of glossaries and dictionaries of the period with very little delving into primary sources. Even so, he very rarely resorts to the great *Glossarium ad Scriptores mediae et infimae Graecitatis* by Ducange and never to the very useful *Greek Lexicon of the Roman and Byzantine Periods*, by E.A. Sophocles.

Let me prove the above contention by briefly commenting on just one word of this dictionary. Hadjioannou rightly includes and translates the word *elidjia* as stature (rather than the usual age) and he refers to Herodotus and the gospel of St. Mathew as sources for such a shift of meaning. But the word was current with such meaning throughout the later Byzantine period and beyond. We can find it with this meaning even in the 10th century *Dhigenis Akritas* epic poem and later in the 15th century Cyprus *Chronicle of Leontius Makhaeras*, where a prince is trying to hide from

his enemies by putting on the clothes of someone of the same stature. Strangely enough the eminent British translator of the *Chronicle of Makhaeras*, Richard Dawkins, and all previous and later translators render *elikia* as *age* rather than *stature*. Hadjioannou refers often to Dawkin's *Glossary to the Chronicle* but he missed the above mis-translation as he restricted his attention to the Glossary.

One can pinpoint many such *lacunae* in Hadjioannou's dictionary. Quite a number of obvious words of the Cyprus dialect are also surprisingly missing. Some of his etymologies can also be easily disputed, especially those ascribed to *onomatopoeia*, and some others which seem to be off the mark, even *a priori*. Another serious *lacuna* is the complete absence of any idioms of the Cyprus dialect.

The author tries to pin down the Frankish elements of the dialect to the Provençal idiom of the French language but he may be too restrictive in this connection. For example, the word *luxuria* for lust is more pan-European rather than Provençal through the middle ages.

Such blemishes, mostly faults of omission, do not detract from the value of this important work. Most of the author's derivations are both ingenious and solidly based on both fact and theory.

All the same, the dictionary could be enriched in various ways. Its method could have been improved with the use of recordings of long conversations in cafes, factories, homes, playgrounds, etc., and through greater use of primary sources. It is also obvious that the author lacks rich libraries and he could do with a few able research assistants.

Words are the most atomic and fundamental elements of culture. Hadjioannou's etymological cum historical dictionary is, in spite of its brevity and incompleteness, a valuable contribution to the development of the culture of Cyprus and of the Greek world in general. In this sense he is a worthy continuator of the work of such distinguished scholars as Adamantios Koraes, George Hadjidakis and Simas Menardos. **Sofronis Sofroniou.**

Cypriotica, by Kimon Neophytou, Types International (South Africa, 1997), pp.154.

Cypriotica, a collection of twelve short stories, by Kimon Neophytou is the fourth publication by the author, who is a Greek-Cypriot expatriot from Paphos, living in South Africa.

These stories were written between the years 1988 and 1996. Yet they all carry seeds of traditional, modern and one could say, even post-modern Cyprus. Rural Cyprus, caught in the struggle between urbanisation and the traditions of the countryside, is a source of inspiration for the author in several stories. Love of his roots,