

greatest leaders of irregular warfare, Col. T.E. Lawrence, who led Arab bands in typical guerrilla actions against the Turks. The guerrilla-terrorist activities of the Zionists in Palestine (1917-1945), and the numerous anti-Nazi partisan campaigns in occupied Europe (1940-1945) were the outstanding examples of those times, including the activities of the Bulgarian (IMRO) terrorists, and the present activities of the outlawed Irish Republican Army agitating for the end of separation of northern Ireland from Eire.

These and other guerrilla activities are well-described in Laqueur's competent "historical and critical study". The main questions treated in this publication are: In what circumstances have guerrilla and terrorist movements appeared? What are the conditions necessary for success? Why do some fail? Who are the guerrillas and terrorists? What are their motives? What becomes of victorious guerrillas and terrorists? The author takes issue with the conventional wisdom of the 1960s by showing that the connection between guerrillas and revolution is tenuous; with rare exceptions guerrillas have succeeded only against foreign powers or in times of general war. They have invariably failed to make any inroads against native totalitarian regimes.

The case of Greece illustrates some of these points. Scattered information on guerrilla activities in Greece can be found throughout the book's second half. Thus, we learn that "most of the guerrilla fighting was done... after the war had ended", and that "great claims were later made with regard to the Greek contribution to the Allied war effort" (p. 226). The Greek Communists (ELAS) were "the sturdiest of the partisan movements", and their party "had been in existence since the early 1920s..." Their closest rivals were EDES under General Napoleon Zervas, the "National Band" of General Sarafis, and EKKA commanded by Colonel Psaros. According to Colonel Woodhouse, second in command of the British military mission among the partisans at the time, the value of the guerrilla operations "was not inconsiderable in 1943" (p. 227). After Italy's surrender, the overextended German forces could no longer sustain a prolonged campaign against the partisans; and the Communist insurrection in Athens in December 1944 had tragic consequences: subsequently the Communists engaged the Greek army for three years in a bloody and costly guerrilla war.

Although Laqueur appears to be able to read some foreign-language sources, this ability to do so does not particularly apply to Greek sources (since he cites only: Komninos Pyromaglou, *Η Έλληνική αντίσταση ΕΑΜ, ΕΛΑΣ, ΕΔΕΣ: κριτική εισαγωγή εις την διαμόρφωσίν της* [The Greek resistance, EAM, ELAS, EDES; critical introduction on its formation], Athens 1975. Obviously, his report on this segment of Greek history will eventually be probed more deeply than this otherwise competent summary offers. When, however, viewed from a general overview of the topic, Laqueur's contribution is one of the ablest introductions to its subject.

*City University of New York (Ret.)*

JOSEPH S. ROUCEK

Jeff Beaubier, *High Life Expectancy on the Island of Paros, Greece*, New York, Philosophical Library, 1976, pp. 138.

The people of Paros, an island in the Aegean Sea (population in 1971 was 7,314) have a life expectancy of 77.0 years, several years higher than all the developed countries of the world today and in some cases almost twice as much as some of the societies of the Third World.

What is the secret of the Parians' longevity? This is the question that Jeff Beaubier, an anthropologically trained epidemiologist tries to answer. Longevity he tells us is largely a

product of cultural factors. To find the answer, therefore, we must examine the physical, social and cultural environment, the way people conduct their everyday life, the way they relate to one another, the food they eat and in general their manner of cultural adaptation within the ecological habitat.

Beaubier, through field work, attempts to delineate those characteristics of the Parians that are assumed to be correlated with a long life. He shows that the Parians practice preventive medicine, without, of course, recognizing it as such, and that their life is patterned along certain principles on the good life laid down by their ancestors thousands of years back. The ancients, also, we are informed, lived unusually long lives.

An examination of the dietary habits of the people shows that they eat a large variety of fresh fruits and vegetables including wild plants. They also supplement their diet with "nutritious mushrooms, legumes, nuts, pods and seeds, leafy greens, roots, shoots and bulbs, fruits and berries, spices and condiments". They mistrust and dislike canned foods and conserved meats like salami and sausages and prefer to eat fresh fish and lamb, once a week. Pork is considered unhealthy. Consumption of olive oil is high both for cooking, in salads and for medicinal purposes, as a laxative. Yogurt also is part of their diet.

Parians spend much of their time outdoors and get plenty of exercise through fishing and farming. They are scrupulously clean and live in a pollution-free environment.

The author also identifies certain normative characteristics that are assumed to be related to longevity. He finds, for example, that on Paros the ideal is to be gentle, soft spoken, courteous, cooperative and community minded. These he notes promote strong patterns of cooperation and thus low levels of stress, an important element for longevity. Consequently Parian society is free of suicide, homicides, drug addiction, mental illness and all the other maladies so common in modern urban societies.

Certain values related to family life are also viewed by the author as basic to longevity. The Parians show special affection and care to the two most vulnerable groups in society, children and the aged. Thus, Parians have a very high self-esteem, they are proud of their long history and conduct their everyday life with zest and vitality.

In spite of the importance of the topic and the massive statistical information given about Paros, this book suffers considerably from poor organization and editorial carelessness. It seems that there was hardly any basic revision of the original Ph.D. dissertation from which this study was extracted. For example, although the text is only 136 pages long, 49 of them are tables. The author could have offered a much richer exposition of the everyday life of the people of Paros than he did (which was very sketchy) and the tables could have been summarized in an appendix. As it stands the study will probably be useful to government officials in Greece that deal with Paros but it is certainly not bedtime reading for somebody interested in the secrets of longevity or about Paros for that matter.

*University of Maine*

KYRIACOS C. MARKIDES

Pandélis Prévélakis, *Crète Infortunée: Chronique du Soulèvement Crétois de 1866-1869*, traduit du néo-grec par Pierre Coavoux, Société d'édition Les Belles Lettres, Paris 1976, pp. 262+ map.

Pandelis Prevelakis, *The Tale of a Town*, translated from modern Greek by Kenneth Johnstone, London-Athens, Doric Publications, 1976.

Few perhaps are the countries on earth so abundantly endowed with a restless history