

Greek Church Fathers returned to the West in the original or in translation, especially such writers as Chrysostom, Basil, Origen, John of Damascus, and Pseudo-Dionysius. The Florentine Ambrogio Traversari is shown to have been instrumental in the revival of Christian antiquity in the early Italian Renaissance and received considerable help from a Byzantine refugee named Demetrius Scaranus. The massive collection of notes (305-376) and the bibliographies (377-403) provide ample backup to the preceding essays.

In his effort to examine his main thesis in four chronological periods ("historical periodization")—(1) fourth to late eleventh century; (2) 1095-1261; (3) 1261-1453; (4) 1453 to the end of the Renaissance—the author has selectively examined a number of important "contact situations" as they progressed and regressed until an effective synthesis was achieved in both Western and Eastern societies. Religious and political schisms played an important role in keeping apart the two "sibling" Christian societies. Geanakoplos, in his overview, defines the acculturative process as consisting of (1) initial encounter between cultures, (2) interaction, and finally, the resultant rejection, "fragmentation", or assimilation of certain cultural elements on the part of one or both societies, along with the following "typologies": (1) the cultural dominance of one society over the other with assimilation of cultural elements by the less developed from the more advanced civilization; (2) the amalgamation of elements of the two cultures into a new kind of synthesis; and (3) the confrontation of two advanced but opposed societies, each challenging the dominance of the other's cultural tradition. Through the use of this kind of analysis the author has striven to present "only one possible macroscopic typology of acculturation" (p. 294) and a framework for understanding the extensive and complex interactions between the Byzantine and Latin worlds. "For, as is still rarely realized, it was the melding of the Germano-Latin, Christian synthesis on the one hand, together with ancient Greek learning (as preserved and transmitted by Byzantium) and strains of Eastern Orthodox religious creativity and tradition on the other, that constituted two of the primary components in the formative period of what came to be called modern Western civilization" (p. 295).

Deno Geanakoplos's latest book, employing in depth historical analysis and interdisciplinary techniques, provides a pioneering effort in the reexamination of cultural interaction between the Byzantine East and Latin West and offers a detailed explanation for their gradual alienation as well as a perceptive analysis of the factors that went into the formation of Western civilization.

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T.A. Couloumbis, J.A. Petropulos, H.J. Psomiades, *Foreign Interference in Greek Politics: An Historical Perspective*, New York, Pella Publishing Company, 1976, pp. 171.

For the layman puzzled or confused by events in Greece since 1967 and by the course of American policy towards that nation, this book offers many enlightening sections to clear up the muddle. For the specialist it contributes informative analysis. Professors Couloumbis, Petropulos and Psomiades merge skills effectively to integrate the perspective of historians with the theoretical perceptions of political scientists.

The phenomenon of foreign interference in Greek affairs, the authors emphasize, is neither unique nor recent. With fluctuating intensity the great powers have played a role in the formation of Greece's foreign and financial policy, in influencing Greek internal politics and in the development of political institutions. A region with limited natural resources and mini-

mal economic potential, Greece nonetheless has attracted diplomatic attention because of its strategic location and the desire of individual powers to check the advances of rival states there. In turn, Greek leaders facilitated the process by seeking foreign assistance. The Greeks conceived the ensuing links not in master-slave terms but as a patronage-clientage relationship—merely extending this characteristic syndrome of Greek society and domestic politics to powerful outsiders. Thus during the 1821 Revolution the governments of England, France, and Russia, initially opposed to the Greek cause, eventually joined forces against the Ottoman Empire rather than fight each other over conflicting interests in the area. Political factions among the Greek rebels sought powerful foreign patrons to advance their own—not necessarily national—concerns. The results? The Greek people won their independence, albeit within the context of restricted boundaries, which meant that most of their brethren lived outside the new state. But perhaps of greater importance, the patterns of this wartime experience would persist for many years to come. Greece had England, France and Russia as guaranteeing powers and their intermittent involvement in Greek affairs. And Greek leaders continued their practice of soliciting and maintaining foreign patrons—to the extent that until the 1850s Greek parties identified themselves as “English”, “French” or “Russian”.

There have been highs and lows of foreign interference since 1830. The diplomatic sensitivity of the Eastern Mediterranean and the Balkans, irredentist programs of Greek governments, international rivalries and the inclination of Greek politicians to secure powerful patrons lead one to conclude, as the authors imply, that the script remains only slightly altered from earlier forms. Germany intruded on the original guaranteeing powers during the World War I era and occupied Greece with Italy during World War II. Since the latter conflict, the United States has replaced the western powers in their predominant role, and Russia merely changed costumes from Tsarist finery to more austere Bolshevik red. Hence, within Greece “both sides in the civil war demonstrated a strong propensity for foreign associations and dependencies, much in the tradition of modern Greek history” (page 118). Elaborating further, the authors maintain the “causes” of domestic and foreign policies of Greece in the postwar period “are better explained by an analysis of factors and forces in London, Washington and Moscow rather than in Athens and on the Greek mountains” (page 119). The impact of foreign interference has manifested itself most recently in the rise and fall of military dictatorship, tragic events on Cyprus and the accompanying crisis in Greek-American relations. The authors analyze these emotional subjects in a detached, non-polemical fashion, wisely preferring not to forward moral judgments; those can be left to the reader.

Hardly a segment of the post-junta political world has not reacted strongly to this persistent pattern of foreign interference. Many Greeks are, in fact, reevaluating their country’s historical experience. Consequently, one can sense the nascent forms of a “new nationalism” emerging as politicians and their constituents seek new formulas to replace what many feel to be the timeworn, penalty-ridden dependencies on great powers. Bearing these important developments in mind, the reader can but appreciate this interpretive study even more. Although short and based upon secondary sources, it provides an important guide to comprehending the past and present of Greece, while offering essential insights for speculating on its future.