

during World War I is not trendy enough and sure to lose money, particularly since the previously published novels did not have the financial success hoped for them.

Peter Bien, who has distinguished himself as a neo-Hellenist with his work on Kazantzakis and Cavafy, is also a translator of note, having produced excellent English versions of *The Last Temptation of Christ*, *Saint Francis*, and *Report to Greco*.

The prose style Bien uses to translate *Life in the Tomb* is somewhat less idiomatic than the original, but this is certainly due to the language of Myrivilis, which is as difficult to translate adequately into English prose as that of Palamas is into poetry. Bien, however, manages occasionally to make Myrivilis sound a bit stuffy. In one instance, a frequent Greek sentence beginning with "Καί" is rendered as "in addition", which makes Myrivilis sound almost academic. The same problem crops up a bit later when Bien translates *φύσημα Θεοῦ* as *flatus divinus*, which is accurate, of course, but not, I feel, appropriate for the diction of Kostoulas. The same applies to "Ὁμῶς τῶπαιε ὅλοι μ' ἔνα στόμα (referring to the name "Balafaras"), which Bien translates as, "Yet everyone called him this; it was applied *en masse*". In all these cases, Myrivilis, is made to sound more erudite in English than he does in Greek. Aside from these examples, all of which come at the very beginning, Bien's translation compares well with his fine work on Kazantzakis's fiction.

As a book itself, the University Press of New England's *Life in the Tomb* is an excellent piece of work. Judiciously edited, it provides the reader who may know little or nothing of the political and cultural background of the time with useful maps of Greece and Environs, of the Island of Mytilene, and of the Front at the time the novel's action takes place. There is a valuable section of "Terms and References" and, in the "Translator's Preface", informative bibliographical references to military histories of the Balkan Front.

Very few commercial publishers would have been interested enough to produce an edition as conscientious as this. *The Mermaid Madonna*, it must be recalled, was edited drastically. A quick leafing through the original and the Crowell edition leads to the estimate that it was cut by at least half. But the novel, a self-indulgent and everstuffed one, should have been pruned by Myrivilis himself. *Life in the Tomb* does not have the excessive bulk of *The Mermaid Madonna*. It is a powerful and eloquent statement against war, one of the very first manifestations in Greek letters that the emergent Generation of the 1930s would scrutinize, undermine, or explode the conventionally optimistic and patriotic sentiments of their elders.

The book holds up. It should have been translated and published in England and America when it first appeared, almost half a century ago. We can be thankful, however, that Myrivilis, who died in 1969, has finally been given his due in the English-speaking world.

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THOMAS J. DOULIS

Kyriakos C. Markides, *The Rise and Fall of the Cyprus Republic*, New Haven and London, Yale University Press, 1977, pp. xvii + 200.

Published shortly before the death of President Makarios this timely volume attempts to explore the social dynamics of the Greek Cypriot community which contributed to external interference and internal upheaval and led to the tragedy of July 1974. The author analyzes the problem of Cyprus through current theories of societal transformation, political accommodation and the breakdown of democratic regimes.

The book's major contribution is in its in-depth examination of Makarios' authority

and power, as well as its description of the social and political characteristics of his supporters and opponents. The former point is of particular interest for a number of reasons. First, it provides an understanding of the late President's leadership, which, according to Markides, was based on the rare combination of traditional, charismatic and legal-rational authority, with the charismatic overshadowing the other two. In addition, Makarios' authority was reinforced by the indirect control of key economic institutions in Cyprus and his ability to act as a unifier in the fragmented social and political system of the Republic. Secondly, this analysis is useful in looking into the future of Cyprus now that Makarios is gone. If certain conditions on the island made Makarios indispensable, and, as the author argues, his charismatic leadership prevented the emergence of viable political institutions and alternate leaders, what then is the future of Cyprus?

The emphasis on Makarios' charismatic leadership, its effect on the emergence of viable political institutions and alternate leaders, and the claim that he was unable to resolve the "unsolvable" problems of intercommunal relations and *enosis* will delight Makarios' critics who have argued that he was a "crisis leader", even though this may not have been the author's intention. Although the focus of this book is primarily on the domestic aspects of Cypriot politics the author does not neglect the international and regional context of the Cyprus dispute. But his linkage of the internal and external factors involved in this dispute does not seriously account for the policy priorities of Greece, Turkey and the United States that proved so critical in its evolution. Secondly, Markides downplays the attitudes and actions of the Greek junta toward Cyprus that made the 1974 coup almost inevitable, regardless of Makarios' actions. Thirdly, this book overlooks the fact that despite these internal and external conditions, the Cypriot government was able to reach a new conflict regulation formula through the intercommunal talks hours before the July 15 coup. This largely invalidates the thesis that Makarios was unable to resolve the "unsolvable" problems of Cyprus. Finally, evidence existing today further invalidates the author's suggested options as to what Makarios could have done, i.e. resignation—unrealistic under the circumstances in Cyprus since independence, or attempted by Cyprus and rejected by Greece, Turkey and the United States, i.e. alignment with the West and NATO in 1963-1964.

Despite these weaknesses this book should be read carefully and should be considered an important addition to the growing literature on Cyprus, as well as to the literature of ethnic conflict, partition, and transnational politics.

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VAN COUFOUDAKIS

Laurence Stern, *The Wrong Horse: The Politics of Intervention and the Failure of American Diplomacy*, New York, Times Books, 1977, pp. x + 170.

The long and fascinating history of Cyprus is full of tragic episodes of which the crisis of the summer of 1974 is perhaps the most critical, for her future development, in recent history. As a direct result of the 1974 crisis one may conclude that, in 1978, while the past of this lovely island is safe and certain, the future remains obscure and not very promising. In this interesting and most informative book Mr. Laurence Stern, National Editor of the Washington Post, provides us with a richly detailed record of one of Cyprus' most cruel episodes and America's most critical diplomatic failures in recent history. The book which is divided into three parts, with an introduction, epilogue and index, traces the role of the United States in