of the international balance of power has traditionally set the parameters within which the foreign policy of a small and strategically located country, such as Greece, has been conducted. A tight bipolar system usually restricts the most a dependent country’s foreign policy options. But, if that country’s policy makers have the will and the foresight to exploit emerging opportunities in the international system, they can still defend and promote their national interests.

Greece, since 1974, has capitalized on the loosening of the international system in order to conduct a more independent foreign policy intended to cope with the threats posed to Greek security from the East. Veremis identifies the nature of these threats and correctly concludes that assessments of Greek security considerations by Greek and Western observers involve contradictory threat perceptions. American and NATO officials seem unwilling or unable to comprehend that Greek threat perceptions are real and not the whim of domestic politics as they often maintain. Consequently, such misreading of Greek security considerations has increased the alienation of Greece from her Western allies and has given rise to a search for a more independent and balanced foreign policy. Thus, Veremis’ analysis of the future prospects and security options of Greece becomes even more useful in view of the critical stage that the negotiations on the Greek reintegration into NATO have reached.

Although the book lacks a comprehensive bibliography, a review of the footnotes provides the reader with a useful set of selected sources. The book is also supplemented by a helpful series of relevant appendices. This book is strongly recommended for anyone interested in understanding the nature of Greek security considerations, and of how such considerations are reflected in contemporary Greek foreign policy.

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Paul Chidirogou has for some time now established his authority in the field of Turcology, as a scholar. This book is a companion volume to his earlier study, Vivliographiki Symvoli eis ten Hellinikin Tourkologian, 1788-1975 published originally in the Epetiris of the Center for Scientific Research, Nicosia, Cyprus, VIII, 1975-77, pp. 253-405. While the earlier publication dealt with Greek writings about Turkey, this volume completes the process by examining the Turkish writings about Greece.

This volume, like its predecessor, contains a very useful and lengthy introduction, as well as a brief summary in English, that examines in some detail the Turkish contributions in each of the areas for which a bibliography is presented in the book. The reader and researcher will find in the thirteen sections of this volume bibliographical references on such diverse topics as linguistics, classical Greek civilization, archaeology, Byzantium, the Church, the Greek Revolution of 1821, the period of 1919-1923, and sections on foreign policy, Cyprus, Western Thrace, and the Aegean.

Chidirogou’s contribution to the study of Greek-Turkish relations is a major one. The bibliography he has compiled, along with the introductory notes, will prove an invaluable aid to any researcher of Greek-Turkish relations. This wealth of research material is objectively presented and opens new vistas in the understanding of Turkish perceptions and assess-
ments of Greece, its politics, culture and people. This book is a must for any collection on Greek-Turkish relations and a necessary starting point for any serious research effort on Greek-Turkish relations. Paul Chidiroglou must therefore be commended for this work and one can only hope that he will continue to contribute to the study of Greek-Turkish relations.

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With these two handsome bilingual volumes Kimon Friar scored two new firsts in English Neohellenica. The poetry of Dr. Sinopoulos appears for the first time in book form in English; and a whole Ritsos collection, not yet published in his country, appears bilingually in the United States. This rare phenomenon had occurred longer than half a century ago when Kostes Palamas had his *Dhilli kai Skliri Stihi* published for the first time by the Neo-hellenic Mercury in Chicago.

*Scripture of the Blind* consists of one-hundred and twenty two short poems written in an intense two month period from 28 September to 28 November 1972, when the Junta miasma has started to have a corrosive effect on creative intellectuals who, like Greeks from all walks of life, could foresee no end to it. The completion of the final draft by 1 January 1973 in Athens, long after the poet’s release from detention, due to international protests, occurred before the tragic events at the Athens Polytechnic in November of that year. This is important because it helps us understand and appreciate the grave, if not pessimistic, tone and depressed, almost hopeless, atmosphere that pervade these lyrics and distinguish them from pre-April 1967 or post-July 1974 compositions that express substantially different attitudes of Ritsos vis-à-vis the condition of his beloved Romiosyne.

Friar and Myrsiades have written a fifteen-page Introduction, one page of Notes, and a two-page biographical sketch through 1978. The student and the reader of Ritsos thus have the details and facts that are necessary for their appreciation of this book as an integral part of his enormous literary output to this day.

The introductory essay is, at the same time, comprehensive and specific in its discussion of scope, themes, technique, recurrent images and motifs. Almost surrealistic at a first reading, these pieces are actually records and photographs, or rather negatives, of nightmares caused by traumatic experiences, and of observations of objects in casual or strange relations to real, but vaguely described, persons. The narrative, mostly descriptive, sounds superficially incoherent with juxtapositions of opposites and associations of the seemingly unrelated in an incremental enumeration of images that provoke a powerful emotional response in the reader and, no doubt, a cathartic release in the poet. “Full of strange imminence”, write the translators, “*Scripture of the Blind* is a world of the monstrous and the strange, a world filled with a vague expectation of the arrival of someone or something” (p. xxiv).