

quelle l'article défini était en postposition (à cause de la forme masculine *le*, seulement explicable comme forme enclitique, mais la forme féminine *la* montre le changement vers l'antéposition, terminé avant que l'ᾶ posttonique soit devenu *o*).

Enfin, c'est un livre bien utile pour tous ceux qui veulent commencer leurs études dans le domaine de la philologie balkanique; mais il est nécessaire de recommander aux débutants d'apprendre bientôt quelques unes des langues correspondantes pour pouvoir se faire une idée individuelle des problèmes y abordés.

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William H. McNeill, *The Metamorphosis of Greece since World War II*. Chicago: University of Chicago Press, 1978. viii + 264 pp. \$ 12.95.

Professor William H. McNeill has intriguingly analyzed trends and changes in Greece since World War II in this follow-up volume to his two earlier studies: *Report on the Greeks* (New York, 1947) and *Greece: American Aid in Action* (New York, 1957). Entering the specialized realms of the various social sciences, McNeill, the consummate historian, provides insightful overview and thematic perspective in this highly readable monograph.

To reinforce his positions on the post-1945 decades the author delineates certain basic characteristics of Greek society and civilization since the Classical period. He also refers to a core of ideas and practices evident in the lives of the rural population which have, in turn, influenced urban behavior. For example, there is "the centrality of exchange and the critical importance of the skills of the marketplace in the lives of the Greek peasants" (p. 11). With shrewd dealing, privacy and deception assuming such great importance, "the world itself... becomes a theater for perpetual struggle in which cleverness and guile, as well as luck, play central roles in determining success" (pp. 12-13). Within this environment of "perpetual war of all against all", the Greeks find requisite sentiments of mutuality and solidarity inside the circle of the nuclear family and in the extension of kinship. Another prime characteristic of Greek life is "the heroic act, entered upon with no thought as to cost, risking life itself for a cause that may be entirely immaterial and of no commercial value whatever" (p. 17). Acts of heroism are represented over the centuries in literature, warfare, Orthodox Christianity and on a localized level with individual deeds of bravery. From the fifteenth century and the onset of Ottoman Turkish domination the heroic tradition became particularly prominent among shepherds and marginal farmers of Greece's mountainous interior.

The second chapter stresses the distinctive ecological basis of the aspects of Greek tradition introduced earlier. Thus the prominence of market behavior in Greek society has been based on geographical facts that made cultivation of specialized crops particularly advantageous in the regions of the Aegean and Ionian Seas. Production and trade patterns are described for the different historical epochs with attention placed on the important centuries - old role of the Greek diaspora. The emergence of the new Greek state after the 1821 Revolution, McNeill notes, undermined the gains of eighteenth - century expansion by Greek economic interests within the Ottoman, Russian and Hapsburg empires. In subsequent decades the Greek diaspora assumed different forms and varied roles in other world areas.

Included in what is probably the least informative chapter, "Public Affairs since 1941", which recounts developments in a generally straightforward manner, are some interesting hypotheses. McNeill argues that the main source of manpower in World War II for the leftist resistance organization, EAM/ELAS, came from unmarried youths in food-deficit mountain

villages "who joined up less in response to political ideals than because life at home in their parental households had become unbearable" (p. 66). Yugoslavia, the only other country to generate a widespread guerrilla resistance movement in the early years of the war, similarly shared with Greece the presence of food-deficit mountain villages and heroic tradition.

In "Village Experiences" the author focuses on changes observed in his visits to four villages over thirty years and to two other settlements over twenty years. Life in these small villages scattered across Greece shifted fundamentally from 1946 routines as local isolation withered away and old-fashioned peasant patterns of behavior adjusted in response to new urban-based national and international currents. Although each of the selected villages had a different experience, it is generally concluded that the peasants required little urging to alter old methods of cultivation, if it could be demonstrated that financial advantages would follow.

Rapid urbanization, the most striking facet of Greek society since World War II, is analyzed in "The Texture of Life in Greek Cities". McNeill offers two reasons for the relatively smooth transition from rural to urban life. First, market-oriented peasants were prepared for city life where market relations were even more critical than in the villages. Second, the tight-knit nuclear family units of the countryside facilitated the transition from village to city with very little internal adjustment of family behavior. "Individual lives, accordingly, suffer less disorientation, and signs of social disruption are fewer in Greece or among the new diasporas of the 1960s and 1970s, than would have been the case without the Greek village background" (p. 210). It is also conjectured that Marxism has not been more popular because many Greeks, even poorly paid factory workers, nurture the hope of breaking away from demeaning dependency implicit in wage-earning status. Having cited a list of special characteristics in Greece's modernization process, McNeill dismisses as invalid the assumption that modernization is an essentially identical worldwide process.

The above summation hits on only a few of the many provocative generalizations found within this unique book. There have been numerous other attempts by scholars, journalists and popular writers to provide hints, clues and formulas for understanding the seemingly mysterious and non-Western nature of modern Greek society. In qualitative terms, however, McNeill's contribution distinguishes itself from other efforts with its sounder observations and conceptualizations. There are also few of the clichés on Greek character so frequently present in the writings of Western European and American authors. Nevertheless, because McNeill perhaps too casually crosses the methodological boundaries of the several social sciences, because he provides few footnotes in his broad, sweeping commentary, because he has drawn many conclusions from his study of only six small villages—scholarly critics will be tempted to attack this book. Marxists, in particular, will be distressed by McNeill's non-orthodox analysis of class roles and development in Greece. The intellectual challenge for the formation of effective rebuttals will be formidable. The result should be healthy debate and still further insights for comprehending this traditional society in transition.

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S. Victor Papacosma, *The Military in Greek Politics: The 1909 Coup d'Etat*, Kent State University Press, 1978, pp. 242.

Despite the voluminous literature, both theoretical and empirical, on the military particularly in developing societies, scholars have paid little attention to the role of the Greek military in modern Greece. However, the recent military dictatorship (1967-1974) in a European