

contribution to student enrichment from cultural activities, athletics and personal and vocational counselling is nowhere discussed. While some of the better articles offer useful data, most of it pre-dates 1975 whereas the discussion focuses largely upon later developments.

Granted that the educational system has serious deficiencies, it probably is not so totally devoid of merit as the contributors maintain. They overlook certain strengths, such as the rigorous secondary curriculum, particularly the heavy dosage of mathematics (six years) and physics (five) which compares favorably with other countries. Greek students' remarkable success in gaining admission to top foreign universities and their consistently high performance there signify that their previous training cannot have been altogether unworthy. Some comparative information about curriculum levels and achievement in Greece and other countries would have been useful in this respect.

One looks in vain in these studies for any clear and specific proposals for improvement. As Dimaras observes, there exists no progressive plan for comprehensive educational reform in Greece today. The publication under review unfortunately does not point the way. It must be noted, of course, that it appeared before the advent of the Andreas Papandreu government which has pledged to carry out the task which so far has eluded the country's leaders.

The basic question, left unanswered in this study, is why in Greece, where the central administration becomes involved in so many ways in the life of the citizen, the performance of the public services, including notably education, fails to win the respect and confidence of the citizenry. The incompetence and inertia of the state mechanism has been a constant factor for many decades despite social and economic change, despite political shifts. The causes must be sought in the structure and internal dynamics of the political system and the far-flung bureaucracy, and, more basically, in the social and cultural values which support these institutions. Otherwise the change-resistant and ineffectual character of education cited in these essays will continue to resist diagnosis and reform.

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*Εκθεση Εικοσαετίας 1960-1980. Κέντρον Νεοελληνικῶν Ἑρευνῶν Ἐθνικοῦ Ἰδρύματος Ἑρευνῶν, Ἀθήνα 1980, σ. 121 [Annal d'un vingtaine 1960-1980. Centre des Recherches Néohelléniques de l'Institut National des Recherches, Athènes 1980].

Cette édition constitue une chronique de Centre des Recherches Néohelléniques de la Grèce, qui présente son activité, ses buts et ses résultats pendant les vingt ans de son fonctionnement, ainsi que ses futurs plans de recherche. Le Centre, fondé en 1960, a suscité à l'intérieur et à l'étranger des études sur le Néohellénisme, une période qui examine les évolutions de la culture et de l'éducation néohellénique à partir de l'occupation turque et qui arriva jusqu'au XIX^{ème} siècle. Le mouvement des idées, la pensée philosophique, les relations avec l'Occident et l'influence de la littérature et de la philosophie européenne sur celles de la Grèce moderne, la

paléographie, les archives, l'histoire économique, les rapports de la Grèce avec l'Occident et l'Orient voilà les principales directions qu'a suivies le Centre des Recherches Néohelléniques. Mis à part la recherche du point de vue philosophique et historique le Centre a mené à bien (et continue de travailler dans ce sens-là) des travaux plus vastes, à savoir l'enregistrement de l'activité spirituelle du Néohellénisme telle qu'elle se présente dans la période allant de 1453-jusqu'au XIX^{ème} siècle. Ainsi le Centre des Recherches Néohelléniques a favorisé l'étude et la synthèse des œuvres-instruments de recherche rendus nécessaires pour l'approche et la compréhension de la littérature de l'histoire et de la civilisation néohelléniques. Dans cette brochure sont mentionnés aussi l'organisation et le mode de fonctionnement du Centre un système basé sur les plans déjà cités, où il convient de mentionner l'enregistrement et l'édition du matériel et des manuscrits et des sources de l'histoire des textes imprimés. Le même brochure cite aussi les chercheurs qui ont travaillé pendant ces deux décennies (1960-1980), pour mener à bien les projets du Centre, et leurs publications.

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C. A. Trypanis, *Greek poetry, from Homer to Seferis*, London 1981, pp. 896 (Faber and Faber).

Arnold Toynbee's last and posthumous work¹ returns to the Greeks, his early interest and the subject of the Professorship he held at London as young man. Being Toynbee, he follows the whole sweep of Greek history from the Myceneans to modern times. Being human he makes a number of errors and misleading generalizations. But his look is full of penetrating insights. He writes like the most brilliant and promising of graduate students, sketching a lifework.

He studies the Greeks in terms of their three breakdowns, the dark age that followed the Myceneans, the post-classical dark age and the dark age after Byzantium. Among the details we now know about the first, many of them coming to light as he was writing, he buzzes like a bee in a bottle. His solution will not convince the specialists. In the Turkish period he exaggerates the bankruptcy of Byzantium and underrates much that survived. But the central insight of the look, its treatment of Greek consciousness, and of how the Greeks in every period have dealt for better or worse with the felt burden of their inheritance, is as brilliant as anything in his writings.

C. A. Trypanis conveys a far deeper and fuller understanding of Greek history, although his subject is only the history of poetry. There has never been so full a study of the vast progression of poetry in Greek, continuous from Homer until today, either in English or in any other language.

Constantine Trypanis is a distinguished poet in English, an old and experienced scholar, and a most inspiring teacher. No one alive knows as much about

1. A. Toynbee, *The Greeks and their Heritage*, Oxford 1981.