

individual and the group). V. Nature and Characteristics of Greek Institutions (Family and kinship; Religion; Education; Economics; Politics). VI. Social Change and Development. VII Conformity, Deviance, and Social Disorganization.

Any attempt to categorize such a great variety of works is bound to involve some degree of arbitrariness, which in turn lends itself to criticism. The neglect of relevant material in languages other than Greek and English, and the exclusion of "some non-sociological" publications, leave gaps that will have to be filled. Nevertheless, whether or not one agrees completely with his frame of reference and analytical scheme, there can be no question that Vlachos' study is of great value to the student of contemporary Greek society.

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Jeanne Tsatsos, *The Sword's Fierce Edge. A Journal of the Occupation of Greece, 1941-1944*. Nashville, Tennessee: Vanderbilt University Press, 1969. Pp. XI+131. Translated from the Greek by Jean Demos.

With the passage of time the shattering impact of World War II on Greece as on other countries has become the subject matter of study by the professional historian who strives to be scrupulously objective and clinically impersonal. If this deliberate detachment contributes to the writing of more accurate and therefore more durable historical records, it also obscures much of the human dimension of this terrible conflict: war tends to become a matter of high-level planning by famous leaders, of impressive logistics and great victories. The story of the defenseless civilians, especially in countries overrun by a merciless enemy, is rarely if ever told.

It is this story that the war-time diary of Ioanna Tsatsos (published in Greek in 1965 under the title *Φύλλα Κατοχής*) tells in short entries filled with horror, mental anguish, compassion, national pride, and spiritual strength. In these few pages she captures the heights and the depths of the mood of occupied Greece.

This is not, of course, the journal of an ordinary woman: both by birth and marriage Mrs. Tsatsos belongs to Greece's aristocracy of letters, higher education, and service to the state. During the occupation

and at the personal request of Archbishop Damaskinos, she served as head of relief organizations, and was in contact with non-communist resistance groups and the Allied Headquarters in the Middle East. Her suffering was less for her own family and circle and much more for those rendered destitute and broken by the war, for the women and children of those imprisoned, tortured and executed.

There is little in this narrative that is new to the specialist. The story of the resistance movement is told in terms of the horrible and senseless suffering it brought to countless innocent people. Damaskinos emerges as a true spiritual leader, a lone pillar of strength in the midst of tragedy and despair. His valiant efforts to save the lives of captured resistance men, and to help the Jews, are recorded simply and without detail. This is because Mrs. Tsatsos' purpose in keeping such a journal was not to write history. *The Sword's Fierce Edge*—the title is the opening line in Solomos' "Hymn to Liberty" and of the Greek national anthem—is an ode to human endurance in the cause of freedom.

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Georg Veloudis, *Alexander der Grosse: Ein alter Neugrieche*, München, 1969, Pp. 95.

Publishers' methods change surprisingly little over the centuries. The 16th century publisher, wishing to appeal to a wide popular audience would provide his editions with a succinct and easily memorable title (often different from the "official" title which headed the text), and wherever possible adorn them with eye-catching illustrations. This is exactly the case with the present work which is an abridged version of the author's dissertation *Der Neugriechische Alexander, Tradition in Bewahrung und Wandel* (see *Balkan Studies* 10 (1969) pp. 183-188).

The new title is nicely oxymoronic and serves to emphasise the timelessness of the theme; seven illustrations have been added, woodcuts taken from the first edition of the Modern Greek chapbook *Alexander in verse* (1529). Moreover the work has been pared down to about half of its original size, by the removal of most of the purely philological and bibliographical material of the original dissertation. Little has been added to the text: a brief survey of the manuscript tradition of the pseudo-Callisthenes is provided as part of the introduction; in it Dr. Veloudis