

According to Denitch, the Yugoslav revolution did not occur because it was based on an idea "whose time had come" but because "men mustered the requisite amounts of practical force to shatter the old social order, lay the foundations for a new one," and carry out in three stages "the complex processes of industrialization and modernization" (p. 206). The result of this process is "the least repressive and most open society run by a communist party"; a "transitional system" halfway between "a politically controlled" and a "free" society.

Among the more arresting observations in this study are those which deal with the Yugoslav social system. Denitch argues that the peasantry is largely "outside of the political system" and that the "industrial working class" represents "the basic clientele of the current regime" (pp. 4-5). Furthermore, "the technical intelligentsia" is rooted in "those institutions which are central to modern Yugoslav society," and generally reflects "the values of the new Yugoslav political culture." On the other hand, a "humanistic intelligentsia" (made up of two subgroups: preservers of traditional culture and Marxist humanists) is seen as only a "partial supporter" or as "a loyal opposition" to the regime. As a consequence of the regime's commitment to modernization, expertise is adequate "to assure an appropriate career without party membership," but "political activity still requires active membership in the League of Communists" (p. 104). And, while "it is no problem to maintain an ethnic or republican balance in the top levels of the League of Communists and other sociopolitical bodies on the federal and republic level," this balance is often lacking in the lower ranks (p. 113). The absence of an equitable representation is most notable in the officer corps, where Serbs and Montenegrins are heavily overrepresented. However, even here the national composition of generals, "with the exception of the Montenegrins," is much "more representative," and the high command is "scrupulously balanced," if not "disproportionately balanced against the Serbs" (p. 116). The author concludes that the future of Yugoslav institutions lies in the maintenance of the "delicate balance between the representation of legitimate national and local interests, and the representation of the industrial working class and the technicians in the modern sector of the economy" (p. 148).

The author is confident that without outside intervention "the continued process of change" will produce "a model of a democratic socialist society—a model with no real precedent" (p. 148). He is also confident that the LCY can overcome the crises engendered by nationality conflicts, local issues, and divergent group interests. Although this is certainly a superior study, the reviewer wishes that the author had examined more critically the "zig-zag" nature of Yugoslav development and some of the missteps and failures in the theory and practice of Yugoslav communism.

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LE CONFLIT DE CHYPRE, 1946-1959, 2 vols. By *François Crouzet*. Centre européen de la Dotation Carnegie pour la paix internationale, Études de cas de conflits internationaux, 4. Brussels: Établissements Émile Bruylant, 1973. Vol. 1: 478 pp. Vol. 2: 710 pp. (pp. 479-1189). 3.040 francs belges, paper.

The Cyprus question once again absorbed the world during the Turkish invasion of the island in the summer of 1974 and afterward. In the course of its long history, this idyllic but unhappy island has passed through the hands of various conquerors—but nevertheless has managed to retain its Greek character. The Greek inhabitants of the island are now combined with a Turkish minority, the descendants of the Ottoman conquerors who controlled the island from 1571 to 1878. From 1878 to 1958 the Greek Cypriots asked for union (*enosis*) with Greece. In October 1915, Great

Britain offered Cyprus to Greece, on the condition that Greece enter the war on the side of Serbia, the Entente's ally, but the Greek "Royalist" government of Zaimis declined the offer with a "heavy heart." They thought that the circumstances of the moment did not allow them to take responsibility for engaging Greece in the war at a time when Germany and its allies seemed victorious, especially on the Balkan front. Nevertheless, the Greek Cypriots, under the leadership of the Orthodox church, continued their struggle for union and, in October 1931, the Greek Cypriots rebelled against the colonial power. This spontaneous uprising was quelled immediately and resulted in Britain's imposition of draconian laws and the exile of leading Greek Cypriot nationalist leaders.

In his fine book, François Crouzet details the story of Cyprus during the last thirteen years of British domination (1946–59). This reviewer is aware of the limitations within which the author had to work, limitations that Crouzet defines with commendable candor and modesty in his introduction. In his first chapter the author points out three major elements which were of cardinal importance to the postwar development of the Cyprus conflict: (1) the Greek majority with its aspirations for *enosis*, (2) the Turkish minority, and (3) the role of the colonial power, Great Britain. The book gives a detailed account of British policy which led to the E.O.K.A. struggle of 1955–59, and of Britain's use of the Turkish factor in order to counterbalance the Greek side, a factor which during the years of Cyprus's independence became an inseparable element in the Cyprus conflict. At the end of the book the author discusses Makarios's acceptance of independence as a solution to the Cyprus problem, made public in Makarios's historic interview with Barbara Castle in the fall of 1958. This, of course, was a turning point in the policy of Greece and the Greek Cypriots.

Crouzet has used most of the available sources; thus his book is a reference work for the period under consideration. Factual mistakes, such as reference to the then nonexistent Greek television (p. 981), or a reference to Michalakis *Parides* instead of Michalakis *Petrides* (p. 1068), are rare. Although scholars interested in the Cyprus conflict will find the book very useful, this reviewer would have welcomed more analysis of the various questions involved. In fact, the major criticism of Crouzet's praiseworthy book is the author's failure to attempt a significant analysis of his material.

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ZUR STRUKTUR DES IGORLIEDS. By *Joachim Klein*. Slavistische Arbeiten, vol. 2. Munich: Dr. Dr. Rudolf Trofenik, 1972. xxxii, 191 pp.

Joachim Klein's book on the structure of the Igor' Tale takes its place among the modern scholarly works dedicated to the *Slovo* as literature. Despite claims to the contrary, there are few really first-rate studies of the literary qualities of this, the most famous work of older Slavic literature.

Klein refuses, quite properly, to treat the old chestnuts. He assumes a twelfth-century composition date, and he assumes that the text as published by Jakobson in 1948 and Likhachev in 1950 is generally accurate and reliable. Nor is he concerned with the so-called textological triangle that studies the relationship among the *Slovo*, the *Hypatian Chronicle*, and the *Zadonshchina*.

The study includes chapters on Klein's theoretical and methodological constraints, but the bulk of his work is a detailed analysis of the text as a complex of motives. The latter, which Klein defines as constituents of the *significat* and specific for the poem, tend to be arranged in temporal and nontemporal alternation throughout the