

he makes us aware of classical scholarship's attitude toward the subject from antiquity to the present in considerable detail and he stresses that «The slave owner's rights over his slave-property were total in more senses than one. The slave, by being a slave, suffered not only 'total loss of control over his labour' but total loss of control over his person and his personality: the uniqueness of slavery, I repeat, lay in the fact that the labourer himself was a commodity, not merely his labour or his labour-power. It is loss of control, furthermore, extended to the infinity of time, to his children and his children's children...» (pp. 74-75). Professor Finley argues that the demand for slaves preceded the supply and not the reverse. He also sees and notes differences between Greek and Roman slavery – both of which are different from American slavery of blacks.

The examination of a basic institution in the ancient world which Finley provides is an incredibly astute one. It is one that is based on a close investigation and detailed reading of the primary ancient sources, a thorough reading of the secondary scholarship, and credible and creditable historical method. His conclusion is clear and unequivocal. He finds «a sharp distinction between more or less humane treatment of individual slaves by individual masters and the inhumanity of slavery as an institution» (p. 122). Sir Moses is able to place ancient slavery in its proper historical perspective and at the same time assess it. *Ancient Slavery and Modern Ideology* is remarkable for its preciseness, its faithfulness to a consistent historical methodology, its clarity of direction, and its moral forthrightness.

JOHN E. REXINE
COLGATE UNIVERSITY

ALICE SCOURBY, *The Greek Americans*. Boston: Twayne Publishers, 1984. Frontispiece + x (unnumbered) + 184 pp. Cloth. \$18.95.

Dr. Alice Scourby, professor of sociology and coordinator of women's studies at C.W. Post Center of Long Island University, has authored *Third Generation Greek Americans: A Study of Religious Attitudes* and coedited *Marriage and the Family: A Comparative Analysis of Contemporary Problems* and *The Greek American Community in Transition*. She has made much needed contributions to Greek American studies and her latest book *The Greek Americans* complements but does not supersede Charles Moskos's exemplary *Greek Americans: Struggle and Success* (1980) and certainly not Theodor Saloutos's seminal but flawed *The Greeks in the United States* (1964) but does provide an updated, if abbreviated, survey of «the migratory process of one group –the Greek people– during the twentieth century. Beginning with a historical prelude, it establishes the political, economic, and social conditions that gave form to the cultural heritage the Greeks brought with them to the New World, a heritage that each new wave of immigrants and each generation interpreted anew. In

this process, the group's ethnicity developed its elusive chameleon quality (Preface).

The Greek Americans is an interesting and positive contribution to ethnic studies in a time when ethnicity is much studied, much discussed, and even admired. Alice Scourby's study stresses the critical aspects of social change and its consequences for group and individual behavior and the tenets of authoritarian, patriarchal, and traditional family patterns. In so doing, she focuses on change in ethnic life, not as an isolated phenomenon, but as intergrated in group life modified by the social context in which such change occurs. Her study sees the Greek church, the media, politics, and ethnic organizations as all constituting part of this contextual matrix. Her six chapters are easy to read, documented with statistical and other data, and written with the kind of fervor and insight that only a Greek woman can bring to bear on a subject as sensitive as the one which she deals so perceptively. «Background to Immigration»; «The Immigrants»; «The Changing Immigrant Community Perspectives»; «Ethnicity: Evolutionary Change»; and «The Family: Redefining Sex Roles and Relationships» are the simple titles to her six basic chapters but they reveal nothing of the complexity of the subject and the intensity and insight of the author.

What certainly emerges from Alice Scourby's study is that the Greeks in America have never been nor are they now a homogeneous ethnic group. The traditional view of Greek individualism and independence within the context of the greater society seems to be borne out by the American experience, even though there has been no single American experience in which all Greeks have participated collectively. The American experience has taken them to the cities, the coal mines, the tanneries, the textiles, and small businesses. Historical, economic, demographic, and ecological factors have influenced each wave of immigrants in various ways. It is noted that ethnic studies relating to Greeks in America tend to follow the assimilationist model and that a split labor market is one source of ethnic antagonism, though in fact, class—not ethnic antagonism—is being expressed. In a majority of such split labor situations, the foreign born are thrust into their own ethnic enclaves and economic enterprises. By the twenties the Greeks achieved the economic role of a «middleman minority». Scourby indicates with most sociologists that such minorities are generally opposed to exogamy and that blood ties provide the basis for trust and that these ties are reinforced by formal and ethnic institutions.

The Greek Americans does not by itself provide the last word in the study of Greek Americans as an ethnic group. It does offer the reader a comprehensive overview of a very fascinating subject, even if the author reveals some weaknesses in her own command of the Greek language, of certain details of her story, and a rather limited bibliography. As an introductory study, *The Greek Americans* is a refreshing, even insightful, if not always encouraging, picture of a significant American ethnic minority.

JOHN E. REXINE
COLGATE UNIVERSITY