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Greek Independence Day Proclamation Signing 3/25/91 [OA 6856]

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**TALKING POINTS: GREEK INDEPENDENCE DAY PROC. SIGNING
ROOSEVELT ROOM \ MARCH 25, 1991 \ 11:30 A.M.**

- 0 IT IS A PLEASURE TO WELCOME HIS EMINENCE ARCHBISHOP IAKAVOS [YOCK-OH-VOSE] AS WELL AS AMBASSADOR ZACHARAKIS [ZAH-HAH-RAH-KEES] TO THE WHITE HOUSE THIS MORNING. SECRETARY DERWINSKI. ((DISTINGUISHED MEMBERS OF CONGRESS.)) I AM ESPECIALLY PLEASED THAT SO MANY ESTEEMED GREEK-AMERICANS COULD JOIN ME TODAY AS I SIGN THIS PROCLAMATION OFFICIALLY DESIGNATING MARCH 25TH -- GREEK INDEPENDENCE DAY.**
-

- 2 -

- 0 MARCH 25TH MARKS SEVERAL TURNING POINTS IN HISTORY. AND JUST AS AMERICANS AND GREEKS SHARE MANY COMMON VALUES, WE EACH HOLD THIS DATE IN SPECIAL REVERENCE FOR THE STRIDES WE MADE IN THE NAME OF FREEDOM. IT WAS IN THE SPRING OF 1584 THAT THE FIRST COLONISTS SET SAIL FROM ENGLAND IN SEARCH OF NEW OPPORTUNITIES AND INDEPENDENCE. 170 YEARS AGO -- DAY OF THE ANNUNCIATION, 1821 -- THE GREEK BANNER OF REVOLT WAS FIRST RAISED IN THE A SUCCESSFUL UPRISING IN THE NAME LIBERTY.**
-

0 THE SHARED SIGNIFICANCE OF THIS DATE IS MORE THAN A COINCIDENCE. IT IS JUST ONE EXAMPLE OF THE COMMON IDEALS AND VALUES THE PEOPLE OF GREECE AND AMERICA HOLD SO DEAR -- FREEDOM, DEMOCRACY, HUMAN RIGHTS, AND JUSTICE. AND UNDER THE CURRENT LEADERSHIP OF PRIME MINISTER MITSOTAKIS [MIT-SO-TOCK-ISS], WITH WHOM I HAD THE PLEASURE OF MEETING TWICE LAST YEAR, THE RELATIONSHIP BETWEEN OUR TWO COUNTRIES CONTINUES TO FLOURISH. WE HOPE TO MEET AGAIN SOON.

0 I WOULD LIKE TO TAKE A MOMENT TO THANK THE PEOPLE OF GREECE FOR THEIR SUPPORT AND COOPERATION IN THE HISTORIC COALITION EFFORT TO LIBERATE KUWAIT FROM RUTHLESS AGGRESSION. THE PEOPLE OF GREECE CAN TAKE GREAT PRIDE IN THEIR COUNTRY'S ROLE IN PROTECTING THE RULE OF LAW.

0 NOW IT IS MY PLEASURE TO PUT PEN TO PAPER AND
PROCLAIM GREEK INDEPENDENCE DAY: A NATIONAL DAY OF
CELEBRATION OF GREEK AND AMERICAN DEMOCRACY.

#



Comments from Nick Burns

NSC X6849

TALKING POINTS: GREEK INDEPENDENCE DAY PROC. SIGNING
ROOSEVELT ROOM \ MARCH 25, 1991 \ 11:30 A.M.

- o It is a pleasure to welcome Archbishop Iakovos [ocka-VOSE] as well as Ambassador Zacharakis [zak-uh-RACK-iss] to the White House this morning. Secretary Derwinski. ((Distinguished members of Congress.)) I am especially pleased that so many esteemed Greek-Americans could join me today as I sign this proclamation officially designating March 25th -- Greek Independence Day.

- o March 25th marks several turning points in history. And just as Americans and Greeks share many common values, we each hold this date in special reverence for the strides we made in the name of freedom. It was in the Spring of 1584 that the first colonists set sail from England to escape religious persecution. 170 years ago -- Easter Sunday of 1821 -- the Greek flag was first raised in the ^{freedom and independence.} ~~successful revolt against the oppressive domination of the Ottoman Empire.~~

- o The shared significance of this date is more than a coincidence. It is just one example of the common ideals and values the people of Greece and America hold so dear -- freedom, democracy, human rights, and justice. And under the current leadership of Prime Minister Mitsotakis, with whom I had the pleasure of ^{twice last year and whom I hope to see ~~two~~ years again this year,} ~~meeting with last June,~~ the relationship between our two countries continues to flourish.

- o I would like to take a moment to thank the people of Greece for their support and cooperation in the historic coalition effort to liberate Kuwait from ruthless aggression. The people of Greece can take great pride in their country's role in protecting the rule of law.

- o Now it is my pleasure to put pen to paper and proclaim National Greek Independence Day.
#

JIM: Acknowledgements

call Mattby

CM - Nick Burns -
Athens trip later
this year

TALKING POINTS: GREEK INDEPENDENCE DAY PROC. SIGNING
ROOSEVELT ROOM \ MARCH 25, 1991 \ 11:30 A.M.

0 IT IS A PLEASURE TO WELCOME ^{His Eminence} ARCHBISHOP IAKAVOS
^{YOCK-oh-VOSE} [LOCKA-VOSE] AS WELL AS AMBASSADOR ZACHARAKIS [^{Zah-HAH-rah-kees} ZAK-
UH-RACK-ISS] TO THE WHITE HOUSE THIS MORNING.
SECRETARY DERWINSKI. ((DISTINGUISHED MEMBERS OF
CONGRESS.)) I AM ESPECIALLY PLEASED THAT SO MANY
ESTEEMED GREEK-AMERICANS COULD JOIN ME TODAY AS I
SIGN THIS PROCLAMATION OFFICIALLY DESIGNATING MARCH
25TH -- GREEK INDEPENDENCE DAY.

Joan Gibson } Proc's
Rm. 93 X 2270 }

"Greek Independence Day:
A NTI Day of Celebration
of Eur + Am Democracy, 1991"

0 MARCH 25TH MARKS SEVERAL TURNING POINTS IN HISTORY. AND JUST AS AMERICANS AND GREEKS SHARE MANY COMMON VALUES, WE EACH HOLD THIS DATE IN SPECIAL REVERENCE FOR THE STRIDES WE MADE IN THE NAME OF FREEDOM. IT

WAS IN THE SPRING OF 1584 THAT THE FIRST COLONISTS SET SAIL FROM ENGLAND TO ESCAPE RELIGIOUS PERSECUTION. 170 YEARS AGO -- ^{DATE} EASTER SUNDAY OF 1821 -- THE ^{banner of revolt} GREEK FLAG WAS FIRST RAISED IN THE SUCCESSFUL REVOLT AGAINST THE OPPRESSIVE DOMINATION OF THE OTTOMAN EMPIRE.

Almanac of Dates
by Millgate
under 3/25

Holidays + Anniversaries
of the World by
Mossman, p.230

Greece: A Country Study
Foreign Area Studies,
American University
p.19

25 Apr 1821 = ~~Easter~~
Day of the Annunciation
to the Virgin Mary
NOT Easter

(Greek Orthodox Archdiocese
212/570-3500)

0 THE SHARED SIGNIFICANCE OF THIS DATE IS MORE THAN A COINCIDENCE. IT IS JUST ONE EXAMPLE OF THE COMMON IDEALS AND VALUES THE PEOPLE OF GREECE AND AMERICA HOLD SO DEAR -- FREEDOM, DEMOCRACY, HUMAN RIGHTS, AND JUSTICE. AND UNDER THE CURRENT LEADERSHIP OF PRIME MINISTER ^{Mit-50-tok-ees} MITSOTAKIS, WITH WHOM I HAD THE PLEASURE OF MEETING WITH LAST JUNE, THE RELATIONSHIP BETWEEN OUR TWO COUNTRIES CONTINUES TO FLOURISH.

NSC
Nick Burns, X6849
John Long, Greece
Desk Officer
647-6112

in Paris
Nov.

Nick Burns, X/6849
John Long, 647-6112

- 0 I WOULD LIKE TO TAKE A MOMENT TO THANK THE PEOPLE OF GREECE FOR THEIR SUPPORT AND COOPERATION IN THE HISTORIC COALITION EFFORT TO LIBERATE KUWAIT FROM RUTHLESS AGGRESSION. THE PEOPLE OF GREECE CAN TAKE GREAT PRIDE IN THEIR COUNTRY'S ROLE IN PROTECTING THE RULE OF LAW.

- 0 NOW IT IS MY PLEASURE TO PUT PEN TO PAPER AND PROCLAIM NATIONAL GREEK INDEPENDENCE DAY.

speakers' bureau. **Affiliated With:** Chios Societies of America.
Publications: *Newsletter*, 11/year.
Convention/Meeting: annual - always spring.

★16587★ **CHIAN FEDERATION OF AMERICA (Greek) (CFA)**
 44-01 Broadway Phone: (718) 204-2550
 Astoria, NY 11103 John G. Nictas, Exec.V.Pres.
Founded: 1974. **Members:** 3000. **Budget:** \$88,000. **Local Groups:** 21.
 Greek-Americans born on the island of Chios. Organizes and coordinates patri-
 otic, cultural, educational, charitable, and religious activities for the per-
 petuation of Greek ethnicity and civilization. Maintains library of 2000 vol-
 umes emphasizing Chian and Greek history, Greek literature, and history of
 Greeks in America. Bestows Homeric Award annually to an individual who has
 worked for human rights and honorable causes of the American and Greek
 peoples. **Computerized Services:** Mailing list of all Chians in the United
 States. **Divisions:** Athletic; Cultural; Dance Group; Women's Auxiliary; Youth.
Publications: *Chios*, quarterly. Magazine. ● *Skinos*, quarterly. Magazine.
 ● *Sykousis*, quarterly. Magazine. ● Also publishes souvenir journals.
Convention/Meeting: annual.

★16588★ **CHIOS SOCIETIES OF AMERICA (Greek) (CSA)**
 2701 N. 77th Ave. Phone: (312) 452-8294
 Elmwood Park, IL 60635 Nikolaos Rodinos, Pres.
Founded: 1939. **Members:** 32. **State Groups:** 12. Philanthropic societies.
 Provides financial assistance to churches, schools, and libraries on the Greek
 island of Chios and in the U.S. Promotes events that bring together Greeks and
 Americans of Greek extraction. Offers scholarships; conducts seminars.
 Maintains library on Greek and American history. **Affiliated With:** Chian Fed-
 eration of America. **Formerly:** (1986) United Chian Societies of America.
Convention/Meeting: annual.

★16589★ **CRETANS' ASSOCIATION "OMONIOIA" (Greek) (CAO)**
 32-33 31st St. Phone: (718) 278-9711
 Astoria, NY 11106 Efphios Diouroukakis, Pres.
Founded: 1918. **Members:** 350. A chapter of the Pancretan Association of
 America (see separate entry).
Publications: *Kritikoi Antialoi* (in Greek), monthly. Newsletter.
Convention/Meeting: biennial; also holds monthly meeting.

★16590★ **DAUGHTERS OF EVRYTANIA (Greek) (DE)**
 121 Greenwich Rd. Phone: (704) 366-6571
 Charlotte, NC 28211 Dena Stassinis, Pres.
Founded: 1948. **Members:** 200. Women with an interest in the province of
 Evrytania, Greece; especially in helping the schools and hospitals in that area.
Affiliated With: Evrytania Association of America.
Convention/Meeting: annual.

★16591★ **DAUGHTERS OF PENELOPE (Greek) (DP)**
 1707 L St., N.W., Suite 200 Phone: (202) 737-7638
 Washington, DC 20036 Helen G. Pappas, Exec.Dir.
Founded: 1929. **Members:** 14,000. **Local Groups:** 364. Women's fraternal
 organization. Awards scholarships to girls of Greek descent and participates in
 other philanthropic activities: Sponsors Daughters of Penelope Foundation.
Committees: Cooley's Anemia; Pap Cancer Institute; Penelope House for
 Abused Women; Special Olympics; Youth Activities. **Affiliated With:** General
 Federation of Women's Clubs; Order of AHEPA.
Convention/Meeting: annual Supreme Council; also holds biennial Con-
 gressional Banquet and Salute to Women - 1990 Hollywood, FL.

★16592★ **EVRYTANIAN ASSOCIATION OF AMERICA (Greek) (EAA)**
 121 Greenwich Rd. Phone: (704) 366-6571
 Charlotte, NC 28211 Stavros Trastelis, Pres.
Founded: 1944. **Members:** 850. **Staff:** 1. Men and women coming to the
 U.S. from the Greek province of Evrytania. Provides medical and educational
 facilities to the people of Evrytania; sponsors scholarship program for stu-
 dents in Greece and in the U.S. **Affiliated With:** Daughters of Evrytania.
Publications: *Membership Book*, biennial. ● *Velouchi Bulletin*, quarterly.
Convention/Meeting: annual.

★16593★ **FEDERATION OF STEREA HELLAS (Greek) (FSH)**
 Holly Oak Terrace
 1209 Jefferson Ave.
 Wilmington, DE 19809
Founded: 1945. **Members:** 52. Greek societies composed of Americans and
 Canadians of Greek descent interested in Sterea Hellas. (Sterea Hellas is an
 area in Greece, located west of Athens.) Promotes better relations among
 Americans and Canadians of Greek origin. Provides moral and financial as-
 sistance to members in need; cultivates the Greek language and belief in the
 Greek Orthodox religion. Coordinates activities of members pursuing edu-
 cational and philanthropic aims to cities and towns within the provinces of
 Sterea Hellas.

★16594★ **GREEK AMERICAN PROGRESSIVE ASSOCIATION (GAPA)**
 c/o Nickolads Rodinos
 2701 N. 77th Ave. Phone: (708) 452-8294
 Elmwood, IL 60635 Nickolads Rodinos, Exec. Officer
Founded: 1923. **Members:** 1000. **Staff:** 1. **Local Groups:** 80. Persons of
 Greek ancestry or birth.
Publications: *Tribune of GAPA*, quarterly.
Convention/Meeting: biennial - always July.

★16595★ **GREEK CATHOLIC UNION OF THE U.S.A. (GCUUSA)**
 5400 Tuscarawas Rd. Phone: (412) 495-3400
 Beaver, PA 15009 George Batyko, Pres.
Founded: 1892. **Members:** 52,000. **Budget:** \$300,000. **Local Groups:**
 400. Fraternal benefit life insurance society. Provides aid to unemployed in-
 dividuals and funding to religious education programs. Sponsors competitions;
 bestows awards. **Telecommunications Services:** Toll-free number,
 (800)722-4GCU.
Publications: *Messenger*, bimonthly.
Convention/Meeting: quadrennial.

★16596★ **KASSIAN BENEVOLENT SOCIETY IN AMERICA (Greek)**
 (KBSA)
 148 W. 230 St. Phone: (212) 543-6903
 Bronx, NY 10463 Emanuel Pepis, Contact
Founded: 1930. **Members:** 150. Individuals originally from Kassos Island,
 Greece. Objective is to assist members, particularly youth and Kassians
 attending college.
Convention/Meeting: monthly.

★16597★ **MAIDS OF ATHENA (Greek) (MA)**
 c/o Daughters of Penelope
 1707 L St., N.W., Suite 200 Phone: (202) 737-7638
 Washington, DC 20036 Faye Kallas, Grand Pres.
Founded: 1930. **Members:** 2038. **Local Groups:** 159. Junior auxiliary of the
 Daughters of Penelope (see separate entry). Goals are to build character, to
 guide and prepare young women to lead socially productive lives, and to pre-
 serve Hellenic heritage and traditions. Engages in service activities. Offers
 educational seminars and children's services. Sponsors competitions; bestows
 awards. Maintains speakers' bureau. **Affiliated With:** Order of AHEPA.
Convention/Meeting: annual Supreme Council - 1990 August, Hollywood, FL.
 Also holds annual symposium.

★16598★ **ORDER OF AHEPA (Greek) (OA)**
 1707 L St., N.W., Suite 200 Phone: (202) 785-9284
 Washington, DC 20036 Constantine W. Gekas, Exec.Dir.
Founded: 1922. **Members:** 50,000. **Staff:** 10. **Local Groups:** 700. Frater-
 nal organization composed primarily of persons of Greek descent. U.S. citi-
 zenship (or declared intention to achieve citizenship) is required. Conducts
 charitable and social activities in the United States, Australia, and Canada.
 Makes 500 scholarships available to eligible students each year. Contributes
 financial aid to the people of Greece through organizations and institutions,
 such as Greek War Relief, hospitals in Athens and Thessaloniki, American
 Books for Greece, and CARE (see separate entry). Maintains library of 1000
 books and articles on early Americans of Greek descent and on Greek history.
Telecommunications Services: Fax, (202)429-9820; telex, 469778
 AHEPACI. **Committees:** AHEPA Charitable Foundation; AHEPA Cooley's
 Anemia Research Foundation; AHEPA Educational Foundation; AHEPA-PAC;
 Athletic; Cyprus and Hellenic Affairs; St. Basil's. **Affiliated With:** Daughters of
 Penelope; Maids of Athena; Sons of Pericles. **Also Known As:** American Hel-
 lenic Educational Progressive Association.
Publications: *The Ahepan*, quarterly. Magazine.
Convention/Meeting: annual - 1990 August, Hollywood, FL; 1991 August,
 Bahamas.

★16599★ **PANARCADIAN FEDERATION OF AMERICA (Greek) (PFA)**
 3802 N. Austin Phone: (312) 736-6200
 Chicago, IL 60634 Takis Demopoulos, Supreme Sec.
Founded: 1931. **Members:** 5000. **Staff:** 20. **Budget:** \$30,000. **Regional**
Groups: 5. **State Groups:** 30. Persons of Arcadian ancestry either through
 birth or marriage. Maintains Panarcadian hospital of Tripolis, Greece. Bestows
 awards; conducts educational and charitable programs; maintains museums.
Computerized Services: Data services; mailing lists. **Telecommunications**
Services: Fax, (312)736-6201. **Committees:** Foundation; Hospital; Public
 Relations.
Publications: *Bulletin*, periodic. ● *Newsletter*, quarterly. ● Also publishes
 letters.
Convention/Meeting: annual conference - 1990 Sept. 14-15, Richmond,
 VA.

sources; Modern Greek Literature. Presently inactive.

Publications: *Bulletin*, annual. Journal. ● *Neo-Hellenika*, annual. ● Also publishes books and journals; plans to publish two series: *Americans in the Greek Revolution (1821-1830)* and *American Interest in the Cretan Struggle (1866-1869)*.

★8969★ MODERN GREEK STUDIES ASSOCIATION (MGSA)

Box 1826 Phone: (203) 397-4189
New Haven, CT 06508 John O. Iatrides, Exec. Dir.
Founded: 1968. **Members:** 450. **Budget:** \$30,000. Scholars in the field of modern Greek studies; friends of Greece; institutions and libraries. Seeks to foster and advance modern Greek studies and assist in the establishment of chairs and programs of modern Greek studies. Serves as a center for dissemination of information in the field and about professional opportunities. Organizes symposia and summer seminars; maintains speakers' bureau.

Publications: *Bulletin*, semiannual. ● *Journal of Modern Greek Studies*, semiannual. ● *Modern Greek Society: A Social Science Newsletter*, semiannual. Consists of an extensive bibliography of books, articles, reviews, and dissertations on modern Greece. Includes calendar of events and research updates. **Price:** \$10/year. **ISSN:** 0147-0779. **Circulation:** 600. ● Also publishes proceedings of symposia.

Convention/Meeting: biennial conference.

★8970★ SOCIETY FOR THE PRESERVATION OF THE GREEK HERITAGE (SPGH)

2401 Virginia Ave., N.W. Phone: (202) 833-3019
Washington, DC 20037 Antonia Stearns, Exec. Dir.
Founded: 1974. **Members:** 600. **Staff:** 2. **Local Groups:** 2. Professional, business, and academic groups and individuals in the U.S. Objectives are to: join in private efforts in Greece to preserve the natural and cultural heritage of Greece; sponsor fundraising events and encourage international and private sector participation in preservation efforts; support preservation programs that might be beyond the scope of the Greek government's efforts, such as those concerning villages and traditional houses, folkways, and an unspoiled landscaped seashore. Conducts lectures; sponsors tours of Greece and other special events. Past projects include: funding archeological research in Icaria; restoring a ninth century church at monastery of Osios Loukas; purchasing a 19th century house in Athens to restore as a museum and information center. American sister organization of Elliniki: Etairia (Hellenic Society) of Greece. **Convention/Meeting:** none.

Publications: *Society for the Preservation of of the Greek Heritage—Newsletter*, quarterly. Includes book reviews. **Price:** Included in membership dues. **Circulation:** 700.

HEBREW: See Jewish

★8971★ ASSOCIATION OF HISPANIC ARTS (AHA)

173 E. 116th St., 2nd Fl. Phone: (212) 860-5445
New York, NY 10029 Jane Arce Delgado, Exec. Officer
Founded: 1975. **Staff:** 8. To promote the general concept of Hispanic arts as an integral part of the arts community in the U.S. Offers services to all nonprofit arts organizations, community organizations, and individual artists; also promotes the activities of related arts organizations. Assists community presentations of dance and music concerts, theatrical performances, and art exhibitions that reflect Hispanic history, culture, social conditions, beliefs, and attitudes. Maintains central information office and a mailing list of active arts organizations, individual artists, and funding and media sources. Offers individual technical assistance and referral services on legal and administrative matters, and maintains funding resource library of information related to government and private funding. **Projects:** Audience Development; Funding Research and Development.

Publications: *AHA! - Hispanic Arts News*, 10/year. Newsletter covering Hispanic cultural activities. Includes calendar of events, people page, and opportunities for artists. **Price:** \$15/year for individuals; \$25/year for organizations. **Circulation:** 6000. **Advertising:** accepted. ● *Directory of Hispanic Arts Organizations*, periodic.

★8972★ ASSOCIATION FOR PUERTO RICAN-HISPANIC CULTURE (APRHC)

c/o Peter Bloch Phone: (212) 942-2338
83 Park Terrace, W. Peter Bloch, Pres.
New York, NY 10034
Founded: 1965. **Budget:** Less than \$25,000. Promotes and preserves Hispanic culture by acquainting people with the artistic and literary work of Hispanic persons. Sponsors concerts, poetry readings, dramatic productions, literary gatherings, and other cultural events. Bestows Palma Julia de Burgos Cultural Award.

Publications: Newsletter, periodic. ● Also publishes pamphlets.

★8973★ COMMITTEE FOR HISPANIC ARTS AND RESEARCH (CHAR)

P.O. Box 12865 Phone: (512) 469-9748
Austin, TX 78711 Romeo Rodriguez, Dir.
Founded: 1980. **Members:** 250. **Staff:** 3. Artists and supporters of the arts. To promote, support, and encourage Hispanic artists by sponsoring seminars, offering scholarships, and conducting charitable programs. Bestows awards.

Publications: *Arriba*, monthly. Magazine.

★8974★ HISPANIC INSTITUTE (HI)

612 W. 116th St. Phone: (212) 854-4187
Columbia Univ. Susana Redondo de Feldman, Dir.
New York, NY 10027
Founded: 1920. **Members:** 326. **Budget:** Less than \$25,000. **Regional Groups:** 116. **State Groups:** 92. **Local Groups:** 208. Provides research programs; offers lectures and concerts. Bestows the Vernon Prize for the best literary essay by a college student. Maintains archives of Spanish and Portuguese literature and linguistics. **Formerly:** Instituto de las Espanas; (1988) Hispanic Institute in the United States.

Publications: *Revista Hispanica Moderna: Nueva Epoca*, semiannual. Includes literary articles and book reviews. **Price:** Included in membership dues. **ISSN:** 0034-9593. **Circulation:** 1836. **Advertising:** not accepted. ● Also publishes monographs.

★8975★ HISPANIC ORGANIZATION OF LATIN ACTORS (HOLA)

250 W. 65th St. Phone: (212) 595-8286
New York, NY 10023 Francisco G. Rivela, Contact
Founded: 1975. **Members:** 340. **Staff:** 2. **Budget:** \$75,000. Hispanic artists in the fields of theatre, film, television, radio, dance, video, and music; interested individuals, organizations, and corporations. Formed to foster an image of Hispanic cultural diversity, richness, and vitality through the American media by promoting the work of Hispanic actors and actresses. Has established a Career Development Center which offers adult theatre training, scholarships, and orientation seminars; also provides referral service to casting agents. Conducts Festival of Actors. **Computerized Services:** Data base; mailing lists. **Also Known As:** Hispanic Organization of Latin Artists.

Publications: *Directory of Hispanic Actresses and Actors*, biennial. ● *Directory of Hispanic Talent*, biennial. ● *La Nueva Ola*, 10/year. Newsletter providing information about casting, members' activities, commercial and nonprofit projects, sponsorship opportunities, and marketing data. **Circulation:** 1200.

★8976★ HISPANIC SOCIETY OF AMERICA (HSA)

613 W. 155th St. Phone: (212) 926-2234
New York, NY 10032 Theodore S. Beardsley, Jr., Dir.
Founded: 1904. **Members:** 400. Persons who have made distinguished contributions to the fields of Hispanic art, literature, history, and general culture, which includes music, social customs, costumes, and bullfighting. Research institute maintains museum which is representative of Hispanic development from prehistoric days to the present, including collections of paintings, sculpture, furniture, metalwork, pottery, glass, lace, and textiles. Reference library contains 200,000 manuscripts and 18,000 books printed before 1701 (including 250 incunabula) and 150,000 later books on the art, history, literature, and culture of Spain, Portugal, and colonial Hispanic America; also included are many prints dating from the 15th century and a reference file of photographs on the fine and decorative arts and costumes of Spain and Portugal. Awards five different medals periodically for creative or scholarly distinction in literature and the arts; bestows predoctoral research scholarships.

Publications: Books, leaflets, and other materials; also produces films and recordings related to collections in the museum and library.

★8977★ ACCOKEEK FOUNDATION (Historic Preservation) (AF)

3400 Bryan Point Rd. Phone: (301) 283-2113
Accokeek, MD 20607 Dr. Wiston C. Corkern, Dir.
Founded: 1957. **Members:** 420. **Staff:** 18. **Budget:** \$700,000. Patrons and friends of the National Colonial Farm, a 150-acre tract in the southern end of Prince Georges County, MD, across the Potomac River from Mt. Vernon. The foundation, which is named after an Indian tribe that originally owned the property, has established the farm as a genetic research station devoted to the maintenance of crops and conditions of the mid-18th century. Has planted cotton, tobacco, flax, sunflowers, wheat, barley, oats, and corn, as well as an experimental planting of American chestnut trees. Operates museum; maintains data base and speakers' bureau; offers specialized education programs and children's services; conducts research programs; compiles statistics; bestows awards. Maintains collection of books on agriculture and U.S. history of the mid-18th century.

Publications: *Agricultural History Research Reports*, periodic. ● *Almanack*, quarterly. ● *Annual Report*.

time enterprises instead of land warfare, its king did not command a large standing army that could have been used to keep the country's businessmen in line. As their trade grew and their wealth increased, English merchants were not dwarfed by an all-powerful, autocratic sovereign. In the sphere of religion, the monarch lacked the power then exercised by the leading rulers on the Continent. In consequence, the English church did not resort to severe persecution and permitted dissenting groups, such as the Puritans and the Quakers, to exist, to gain adherents, and to extend their influence.

Diversity became the mark of English life. A host of individual merchants, partnerships, and small companies carried on the nation's industries and trade. Religious sects multiplied. The relative weakness of the monarchy encouraged thought, initiative, and enterprise. The multiplicity of trading interests and of religious points of view produced many projects for activity both at home and abroad. Within 75 years after 1606, English leaders and promoters established 15 separate colonies within the eastern limits of the present United States. Each of these colonies created conditions that favored leadership and the realization of the ideals of a group, thereby animating the growth of each with the spirit of initiative and achievement. Diversity in England made for diversity in America.

The strong English emphasis on individual enterprise, together with the freedom of action permitted to private groups, did not mean that the national government stood wholly apart from the merchants and religious leaders who wished to found colonies in the New World. The voyage of John Cabot in 1497 to Nova Scotia, Newfoundland, or Labrador had invested the English sovereign with a title to the land of all North America, with the right to govern his subjects residing there, and with the right to regulate all the trade that they might carry on.

Before private enterprisers could prudently start a colony in America, it was necessary that they obtain the approval of the king. This he gave by granting a royal charter or patent to the colonizers, conferring upon them a title to a defined tract of land, the right to govern their settlement, and the right to trade with it, usually on a privileged basis. Such a patent bestowed on the promoters and their colonies something of the prestige and dignity of the crown.

By 1570, Spain had acquired a great empire in the West Indies and in Central and South America. Treasure from Mexico and Peru enabled the Spanish king, Philip II, to become Europe's military master and to endanger England's national prosperity and independence, as he threatened to impose his personal rule and the Roman Catholic faith upon the island kingdom. In the ensuing conflict, which was fought mainly on the seas, the English endeavored to destroy Spain's sources of wealth and power in the New World. This urge impelled the English to think of colonies for themselves—outposts abroad from which English raiders might despoil the centers of Spanish wealth and trade in the Caribbean Sea. American colonies would also supply England with riches comparable to those of Spain.

EARLY COLONIES IN NORTH AMERICA

Sir Walter Raleigh failed in several efforts to colonize "Virginia" in the late 16th century. Then, in 1606, James I issued a patent to two

The Spanish Legacy. In the vast American territories that once belonged to Spain, extending some 20 of the present United States, the clash of cultures occurred. When the Americans swarmed into these regions they found, particularly in Texas, New Mexico, Arizona, and California, Spanish institutions and culture firmly entrenched. They also found that the bulk of the people were a racial mixture of Spanish and Indian. Of some 37,500 of the "civilized" borderland peoples, few, apart from the senior Spanish officials, did not have Indian ancestry, and among them were tens of thousands of Christianized Indians. The language, religion, economy, governmental institutions, and even architecture were alien to the Anglo-American experience and sense of what was proper.

The older frontier way of life was deemed inferior, and its practitioners were considered a lesser breed to be kept apart. Within a few generations they were submerged, and only vestiges of the old culture were retained, to be exploited for commercial ends. Spanish place-names, the church, the vast ranches, the adobe buildings with elements of the baroque architectural style—these survived. With the passage of time, bringing with it a questioning of materialistic values and a heightened sense of social justice, a more sympathetic attitude and a growing curiosity for the Spanish culture began to develop. With this came the gradual awareness that the history and traditions of the Spanish colonial experience were part of an American heritage that was richer than had previously been realized.

W. J. ECCLES, *University of Toronto*

Bibliography

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The English Colonies in America

England prepared itself for colonization overseas during long intervals of peace, between 1485 and 1640. The nation then freed itself from militarism and foreign military adventures, forged ahead of most of its European rivals in industry and trade, and developed sea power as its chief means of defense. It escaped the evils of an oppressive absolute monarchy and retained a representative parliament as an important part of its government. It achieved religious independence by rejecting the power of the papacy over the English parishes in favor of the authority of the sovereign, who was designated the supreme governor of a newly established national church.

The growth of industry and trade brought into the foreground a class of aggressive merchants who energetically strove to sell English goods, especially woolen cloth, in all parts of the world. Because England concentrated upon mar-

han the scramble for... They esteemed the... ant. They shared the... similar legal systems... an authoritarian and... Moreover, only the... were replaced by Spanish... flux of Spanish settlers... obtained their former...

colony began to... ease of the population... undred Acadians who... tia. The Spanish toler... trade with the Ameri... ir newly acquired we... rkets opened for Louis... Indies and Mexico... tained a financial drain...

the Illinois settlement... the French settlers... h 800 to 900 Negro sla... moved across the Mis... Anglo-American domi... e town of St. Louis... a brief respite. In 16... uisiana for France, w... entire territory, with... 000, more than half... ates (see LOUISIANA... ation the French Lou... quered or consulted... ish subject, then bri... illy an American citize... Within the next few... Louisiana were swam... of the Americans, w... peoples whose langua... m their own. In isolat... ed as a spoken langua... made to strengthen... of the old colonial arc... ed and restored, and... end of French and Afr... these are mere vestige... pressed into the ser... try.

tte and Jolliet, guided by... discover the Mississippi... 1673. France hoped to... a vast inland empire... uld encompass the Gre... nd the Mississippi Valley...

ions, ALBERT H. CANTRIL and CHARLES W. ROLL, JR., *Hopes and Fears of the American People* (1971); for history of the era of mass immigration, 1860-1920, OSCAR HANDLIN, *The Uprooted* (1951); and for an examination of contemporary American minority groups, NATHAN GLAZER and DANIEL P. MOYNIHAN, *Beyond the Melting Pot*, 2nd ed. (1970).

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Administration and social conditions: The contemporary political and social milieus are analyzed in an avalanche of publications expressing every conceivable philosophy of government and social management; few have yet been able to achieve the necessary distance, in time or sentiment, for unaffected analysis of the structure or functioning of U.S. government, politics, or social dynamics. A few, however, can provide a valuable beginning. In government and politics, the *United States Government Organization Manual* (annual), offers a broad overview of the federal structure; while the *Congressional Record* and the *Congressional Quarterly* provide closer views of the public record of the federal legislature. Other basic books on government include AARON WILDAVSKY and NELSON W. POLSBY (eds.), *American Governmental Institutions* (1968); PETER WOLL, *American Government: Readings and Cases*, 2nd ed. (1965); and ROBERT A. GOLDWIN (ed.), *A Nation of States* (1963). Among the more penetrating insights into the complexities of politics are JOSEPH R. FIZSMAN (ed.), *The American Political Arena*, 2nd ed. (1966); FRED I. GREENSTEIN, *The American Party System and the American People* (1963); the series by THEODORE WHITE begun with *The Making of the President, 1960* (1961) and continued to cover subsequent presidential elections; RICHARD M. SCAMMON and BEN. J. WATTENBERG, *The Real Majority: How the Silent Center of the American Electorate Chooses Its President* (1970), based on studies of voting behaviour in 1968; and SHIRLEY CHISHOLM, *Unbought and Unbossed* (1970). The U.S. military is studied in terms of its politics in ADAM YARMOLINSKY, *The Military Establishment* (1971). The political and social structures are bridged in C. WRIGHT MILLS, *Power Elite* (1956); while other studies probing special areas of politico-social concern include BARBARA and JOHN EHRENREICH, *American Health Empire: Power, Profits, and Politics* (1970); MICHAEL HARRINGTON, *The Other America* (1962), a study of poverty in the U.S.; JANE JACOBS, *The Death and Life of Great American Cities* (1961), an inquiry into the structuring and destruction of the city;

HARRY M. CAUDILL, *Night Comes to the Cumberlands* (1963), a historical survey of the development of poverty in the southern Appalachians; and ROBERT C. COLES on rural poor and effects of their migrations to the city. For social statistics see the *Statistical Abstracts of the United States* (annual).

Cultural life: A good way to begin the study of cultural life and institutions in the United States is through MARSHALL MCLUHAN, *Understanding Media: The Extensions of Man* (1964). Although McLuhan's works have been highly controversial, no writer has done more to stimulate awareness of the role of media in modern culture. A broad introduction to the "counter culture" is THEODORE ROSZAK, *The Making of a Counter Culture: Reflections on the Technocratic Society and Its Youthful Opposition* (1969). Information about minority cultures and movements must be found primarily in their polemical writings. Interesting discussions of all phases of contemporary literature, including nonfiction, journalism, and the theatre, as well as poetry and fiction, appear in ELIZABETH JANEWAY (ed.), *The Writer's World* (1969). A useful survey of Pop art is LUCY R. LIPPARD et al., *Pop Art* (1966); while two books by MICHAEL KIRBY cover multimedia experiments, *Happenings* (1965) and *The Art of Time: Essays on the Avante-Garde* (1969). Rock music is explored in CARL BELZ, *The Story of Rock* (1969). A valuable study of the television industry is LES BROWN, *Television: The Business Behind the Box* (1971); while a more historical treatment of radio and television is ERIK BARNOUW, *A History of Broadcasting in the United States*, 3 vol. (1966-70). The magazine *Saturday Review* (weekly), provides a broad survey of social and cultural aspects of American life.

(W.Ze./P.F.L./T.K.F./Jo.N./W.O./J.T.H./R.Sk.)

United States, History of the

The United States of America grew from a group of English colonies established along the east coast of North America in the 17th and early 18th centuries. This article begins with the history of those colonies and is divided into the following sections:

- I. Colonial America to 1763
 - The European background
 - Settlement
 - Imperial organization
 - The growth of provincial power
 - Cultural and religious development
 - America, England, and the wider world
- II. The establishment of the nation
 - The American Revolution and the formative period, 1763-89
 - National politics, 1789-1816
 - The War of 1812
- III. The United States from 1816 to 1850
 - The era of mixed feelings
 - The economy
 - Social developments
 - Jacksonian democracy
 - An "age of reform"
 - Expansionism and political crisis at midcentury
- IV. Civil War, Reconstruction, and the New South, 1850-1900
 - Prologue to war, 1850-60
 - Secession and Civil War, 1860-65
 - Reconstruction, 1865-77
 - The New South, 1877-90
- V. The transformation of U.S. society, 1865-1900
 - National expansion
 - Industrialization of the U.S. economy
 - National politics
- VI. Imperialism, the Progressive Era, and the rise to world power, 1896-1920
 - American imperialism
 - The Progressive Era
 - The rise to world power
- VII. The United States from 1920 to 1945
 - The character of the postwar Republican administrations
 - The New Deal
 - The impact of World War II
- VIII. The United States since 1945
 - The peak Cold War years, 1945-60
 - The 1960s and 1970s

I. Colonial America to 1763

THE EUROPEAN BACKGROUND

The English colonization of North America was but one

chapter in the larger story of European expansion throughout the globe. The Portuguese, beginning with a voyage to Porto Santo off the coast of West Africa in 1418, were the first Europeans to promote overseas exploration and colonization. By 1487 the Portuguese had travelled all the way to the southern tip of Africa, establishing trading stations at Arguin, Sierra Leone, and El Mina. In 1497 Vasco da Gama rounded the Cape of Good Hope and sailed up the eastern coast of Africa, laying the groundwork for Portugal's later commercial control of India. By 1500, when Pedro Álvares Cabral stumbled across the coast of Brazil en route to India, Portuguese influence had expanded to the New World as well.

Though initially lagging behind the Portuguese in the arts of navigation and exploration, the Spanish quickly closed that gap in the decades following Columbus' (see COLUMBUS, CHRISTOPHER) voyages to America. First in the Caribbean and then in spectacular conquests of New Spain and Peru, they captured the imagination, and the envy, of the European world.

France, occupied with wars in Europe to preserve its own territorial integrity, was not able to devote as much time or effort to overseas expansion as Spain and Portugal. Beginning in the early 16th century, however, French fishermen established an outpost in Newfoundland, and in 1534 Jacques Cartier began exploring the Gulf of St. Lawrence. By 1543 the French had ceased their efforts to colonize the northwest portion of the New World. In the last half of the 16th century, France attempted to found colonies in Florida and Brazil; but each of these efforts failed, and by the end of the century Spain and Portugal remained the only two European nations to have established successful colonies in America.

The English, although anxious to duplicate the Spanish and Portuguese successes, nevertheless lagged far behind in their colonization efforts. The English possessed a theoretical claim to the North American mainland by dint of the 1497 voyage of John Cabot off the coast of Nova Scotia, but in fact they had neither the means nor the desire to back up that claim during the 16th century. Thus it was that England relied instead on private trading companies, which were interested principally in commercial rather than territorial expansion, to defend its interests in the expanding European world. The first of these commercial ventures began with the formation of the Muscovy Company in 1554. In 1576-78 the English mariner Martin Frobisher undertook three voyages in search of a Northwest Passage to the East. In 1577 Sir Francis Drake made his famous voyage around the world, plundering the western coast of South America en route. A year later Sir Humphrey Gilbert, one of the most dedicated of Elizabethan imperialists, began a series of ventures aimed at establishing permanent colonies in North America. All of his efforts met with what was, at best, limited success. Finally, in September 1583, on what would prove to be his final voyage, Gilbert, with five vessels and 260 men, disappeared in the North Atlantic. With the failure of Gilbert's voyage, the English turned to a new man, Sir Walter Raleigh, and a new strategy—a southern rather than a northern route to North America—to advance England's fortunes in the New World. Raleigh's efforts to found a permanent colony off the coast of Virginia, although they did finally fail with the mysterious destruction of the Roanoke Island colony in 1587, awakened popular interest in a permanent colonizing venture.

During the years separating the failure of the Roanoke colony and the establishment in 1607 of the English settlement in Jamestown, English propagandists worked hard to convince the public that a colony in America would yield instant and easily exploitable wealth. Even men like the English geographer Richard Hakluyt were not certain that the Spanish colonization experience could or should be imitated but hoped nevertheless that the English colonies in the New World would prove to be a source of immediate commercial gain. There were, of course, other motives for colonization. Some hoped to discover the much sought after route to the Orient in North America. English imperialists thought it necessary

to settle in the New World in order to limit Spanish expansion. Once it was proven that America was a suitable place for settlement, some Englishmen would travel to those particular colonies that promised to free them from religious persecution. There were also Englishmen, primarily of lower and middle class origin, who hoped the New World would provide them with increased economic opportunity in the form of free or inexpensive land. These last two motives, while they have been given considerable attention by historians, appear not to have been so much original motives for English colonization as they were shifts of attitude once colonization had begun.

SETTLEMENT

Virginia. The leaders of the Virginia Company of London, a joint-stock company in charge of the Jamestown enterprise, were for the most part wealthy and well-born commercial and military adventurers eager to find new outlets for investment. During the first two years of its existence, the Virginia colony, under the Charter of 1607, proved an extraordinarily bad investment. This was principally due to the unwillingness of the early colonizers to do the necessary work of providing for themselves and to the chronic shortage of capital for supply of the venture.

A new charter in 1609 significantly broadened membership in the Virginia Company, thereby increasing temporarily the supply of capital at the disposal of its directors; but most of the settlers continued to act as though they expected the Indians to provide for their existence, a notion that the Indians fiercely rejected. As a result, the enterprise still failed to yield any profits and the number of investors again declined.

The crown issued a third charter in 1612 authorizing the company to institute a lottery to raise more capital for the foundering enterprise. In that same year John Rolfe harvested the first crop of a high-grade and therefore potentially profitable strain of tobacco. At about the same time, with the arrival of Sir Thomas Dale in the colony as governor in 1611, the settlers gradually began to practice the discipline necessary for their survival, though at an enormous personal cost.

Dale carried with him the "Laws Divine, Morall and Martial," which were intended to supervise nearly every aspect of the settlers' lives. Each person in Virginia, including women and children, was given a military rank, and his duties were spelled out in minute detail. Penalties imposed for violating these rules were severe: those who failed to obey the work regulations were to be forced to lie neck and heels together all night for the first offense, whipped for the second, and sent to a year's service in the galleys for the third. The settlers could hardly protest against the harshness of the code, for that might be deemed slander against the company—an offense punishable by service in the galleys or by death.

Dale's Code brought order to the Virginia experiment, but it hardly served to attract new settlers. To increase incentive the company, beginning in 1618, offered 50 acres of land to those settlers who could pay their transportation to Virginia and a promise of 50 acres after seven years of service to those who could not pay their passage. Concurrently, the new governor of Virginia, Sir George Yeardley, issued a call for the election of representatives to a House of Burgesses, which was to convene in Jamestown in July 1619. In its original form, the House of Burgesses was little more than an agency of the governing board of the Virginia Company, but it would later expand its powers and prerogatives and become an important force for colonial self-government.

Despite the introduction of these reforms, the years from 1619 to 1624 proved fatal to the future of the Virginia Company. Epidemics, an Indian massacre in 1622, and internal disputes took a heavy toll on the colony. In 1624 the crown finally revoked the charter of the company and placed the colony under royal control. The introduction of royal government into Virginia, while it was to have important long-range consequences, did not produce an immediate change in the character of the col-

French settlement

The voyages of Sir Humphrey Gilbert

The administration of Sir Thomas Dale

Virginia made a crown colony

Final

GREEK INDEPENDENCE DAY: A NATIONAL DAY OF
CELEBRATION OF GREEK AND AMERICAN DEMOCRACY, 1991

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA

A PROCLAMATION

The peoples of the United States and Greece enjoy a rich friendship based on strong ties of kinship and culture -- ties fortified by our common devotion to the ideals of freedom and democracy. Our shared values and mutual interests make the celebration of Greek independence on March 25 a significant event for all Americans.

Although we celebrate on this occasion events that took place just 170 years ago, the values shared by the peoples of Greece and the United States are rooted far deeper in history. Indeed, it was the ancient Greeks who, with their profound observations of human nature and their seminal experiments in civil order and justice, enkindled the light of democratic thought among men. Our Nation's Founders were well-schooled in classical languages and Greek literature, and the ideas of Solon, Plato, Aristotle, and other Greek philosophers and statesmen greatly influenced their own. Indeed, in his historic treatise on the Rights of Man, Thomas Paine wrote: "What Athens was in miniature, America will be in magnitude. The one was the wonder of the ancient world; the other is becoming the admiration and model of the present." His words reflect the inspiration and insight that this Nation's Founders derived from the ancient Greek city-states as they worked to establish an enduring representative democracy in America.

Widely regarded as the "cradle of democracy," Greece stands today as a strong ally of the United States, aligned with us by its commitment to freedom and human rights. As partners in the NATO Alliance, we have worked together to defend democratic ideals and to promote the collective security of Europe.

Recently Greece also cooperated with the United States and other nations in the historic coalition effort to uphold the rule of law and to liberate Kuwait from ruthless aggression. The people of Greece can take pride in their country's role in this endeavor, carried out in enforcement of resolutions of the United Nations Security Council.

Today, as we join in commemorating the 170th anniversary of Greek independence, we celebrate the continued friendship between the Greek and American peoples. We also give thanks, knowing that the light of democratic ideals continues to grow in strength and brilliance around the world.

In recognition of the 170th anniversary of Greek Independence, the Congress, by Senate Joint Resolution 59, has designated March 25, 1991, as "Greek Independence Day: A National Day of Celebration of Greek and American Democracy" and has authorized and requested the President to issue a proclamation in observance of this day.

NOW, THEREFORE, I, GEORGE BUSH, President of the United States of America, do hereby proclaim March 25, 1991, as Greek Independence Day: A National Day of Celebration of Greek and American Democracy. I urge all Americans to join in appropriate ceremonies and activities in honor of the Greek people and Greek independence.

IN WITNESS WHEREOF, I have hereunto set my hand this
day of _____, in the year of our
Lord nineteen hundred and ninety-one, and of the Independence
of the United States of America the two hundred and fifteenth.

THE WHITE HOUSE

Office of the Press Secretary

For Immediate Release

GREEK INDEPENDENCE DAY: A NATIONAL DAY OF
CELEBRATION OF GREEK AND AMERICAN DEMOCRACY, 1991

- - - - -

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA

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more

(OVER)

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IN WITNESS WHEREOF, I have hereunto set my hand this
day of _____, in the year of our
Lord nineteen hundred and ninety-one, and of the Independence
of the United States of America the two hundred and fifteenth.

GEORGE BUSH

#

Archdiocese NY:
212/570-3500

His Eminence, Arch
Prioste of the Archdiocese of

TALKING POINTS: GREEK INDEPENDENCE DAY PROC. SIGNING
ROOSEVELT ROOM \ MARCH 25, 1991 \ 11:30 A.M.

Nov
30
Am.

Yock'-o-voise

o It is a pleasure to welcome Archbishop Iakovos
[ocka-VOSE] as well as Ambassador ~~SOMEGREEKNAME~~ **ZACHARAKIS [ZAK-uh-rack-iss]** to
the White House this morning. Secretary Derwinski.

((Distinguished members of Congress.)) I am especially
pleased that so many esteemed Greek-Americans could
join me today as I sign the this proclamation
officially designating March 25th -- Greek
Independence Day.

Zah-ha-rah-kees

Order of AHEPA
785-9284
George Savidis

- 2 -

- o March 25th marks several turning points in history. And just as Americans and Greeks share many common values, we each hold this date in special reverence² for the strides we made in the name of freedom. It was in the Spring of 1584 that the first^{American} colonists set sail from England to escape religious persecution. 170 years ago -- Easter Sunday^{Day} of 1821 -- the Greek flag was first raised in the

Almanac of Dates
by Millgate, p. "3/25"

Holidays + Anniversaries
of the World by
Mossman p. 230

Greece: A Country Study
Foreign Area Studies, p. 19
American Univ.

Banner of
revolt

successful revolt against oppressive domination of
the Ottoman Empire.

- o The shared significance of this date is more than a coincidence. It is just one example of the common ideals and values the people of Greece and America hold so dear -- freedom, democracy, human rights, and justice. And under the current leadership of Prime Minister Mitsotakis, with whom I had the

Mit-sotakis
ECS

pleasure of meeting with last June, the relationship between our two countries continues to flourish.

- o I would like to take a moment to thank the people of Greece for their support and cooperation in the historic coalition effort to liberate Kuwait from ruthless aggression. The people of Greece can take

THE WHITE HOUSE
WASHINGTON

NSC - Nick Burns
X 6849
State - John Long
647 - 6112

- 5 -

great pride in their country's role in ^{our} joint effort
to protect the rule of law.

Protecting the
r.o.l.?

o Now it is my pleasure to put pen to paper and
proclaim National Greek Independence Day.

#

- disk questions
- will we go to write 'yes'
- issues / team assignments
- inclusion in meetings
raising research

COME

Process memo
update

1231

1231

UNCLASSIFIED

UNITED STATES
DEPARTMENT OF STATE

MAR 20 9.07

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ROOMS 5509, 5511

AGENCY & OFFICE: White House

NAME Caroline Cawley

TELEPHONE # _____ FAX # 456-6218 ROOM # _____

Message Description: Country Notes for Greece

FROM John Long

REMARKS: Caroline: We just received these from the printer. Regarding a contact on Greek-Americans, you may wish to phone Prof. Ted Perros at GWU. His phone # is 994-6120.

Page _____ of _____ pages (including cover sheet)

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background notes

Greece



United States Department of State
Bureau of Public Affairs

December 1990



Official Name:
Hellenic Republic

PROFILE

Geography

Area: 181,957 sq. km. (51,148 sq. mi.) including islands; roughly the size of Alabama. **Cities:** *Capital*—(greater) Athens (3 million). *Other cities*—Thessaloniki (705,000), Patras (154,600), Iraklion (111,000). **Terrain:** Largely mountainous interior, with coastal plains; many islands. **Climate:** Temperate.

People

Nationality: *Noun and adjective*—Greek(s). **Population:** 10 million (1990 est.). **Ethnic Groups:** Greek 98%, other 2%. **Religions:** Greek Orthodox 97%, Muslim 2%, Other 1%. **Language:** Greek. **Education:** *Years compulsory*—5. **Literacy**—men 98%, women 89%. **Health (1984):** *Infant*

mortality rate—18.8/1,000. *Life expectancy*—men 72 yrs., women 75 yrs. **Work force (1988):** *Agriculture*—29%. *Industry*—27%. *Services*—43%.

Government

Type: Presidential parliamentary republic. **Independence:** 1827.

Constitution: June 1975, amended March 1985.

Branches: *Executive*—president (chief of state), elected May 1990 for 5 years; prime minister (head of government). *Legislative*—unicameral parliament (*Vouli*) elected April 1990; parliamentary system with 4 year (maximum) term. *Judicial*—supreme court (*Areiou Pagos*).

Major Political parties: New Democracy (ND), Panhellenic Socialist Movement (PASOK), Left Alliance (*Synaspismos*)—coalition of communist and leftist parties, principally the Communist Party of Greece (KKE) and the Greek Left (EAR).

Suffrage: Universal, 18 and over.

Administrative Subdivisions: 51 prefectures (*nomi*), 13 regional districts (*periferiarchies*).

Central Government Budget (1988 projected): \$25.3 billion.

Defense (1988 projected): approximately 11% of central government budget, 5% of GDP.)

Flag: Four white and five blue alternating horizontal stripes, with a white cross on the upper staff corner.

Economy

GDP: \$53.8 billion (1989).

Annual Growth Rate: -0.5% (1987); 2.4% (1988); 2.3% (1989)

Inflation (1989): 14.8%.

Natural Resources: bauxite, lignite, magnetite, oil.

Agriculture (12.8% of GDP, 1989):

Products: grains, fruits (especially olives, olive oil, and raisins), vegetables, wine, tobacco, cotton, livestock, dairy products.

Industry (including mining, electricity and construction): *Manufactured goods* (30% of GDP, 1989)—processed foods, shoes, textiles, metals, chemicals, electrical equipment, cement, glass, transport equipment, petroleum products, construction, electrical power; *Services* (57% of GDP, 1989)—transportation, communications, trade, banking, public administration, defense.

Trade: *Exports (1989)*—\$6 billion: textiles, metal products, cement, chemicals, pharmaceuticals. *Major Markets (1988)*—EC 64.2%, Middle East and North Africa 8.2%, USSR and Eastern Europe 4.3%, US 6.3%.

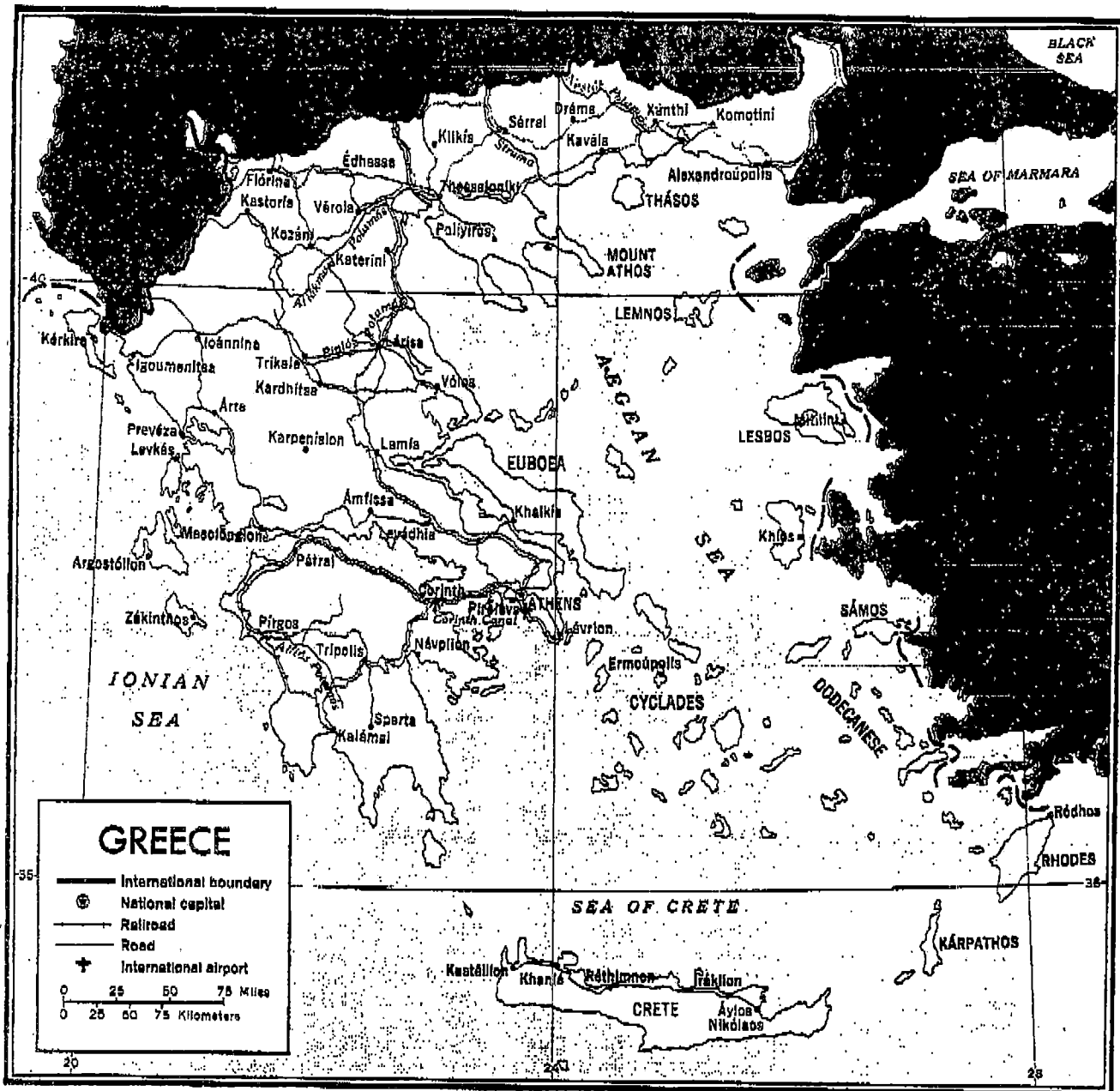
Imports (1989)—\$15 billion: petroleum, machinery, transport equipment, chemicals, meat and animals. *Major Suppliers (1988)*—EC 65.5%, Middle East and North Africa 4.2%, USSR and Eastern Europe 5.1%, US 4% (taken from Greek customs statistics, which exclude military equipment imports).

Exchange Rate: 150 drachmas = \$1 US (1990).

US Economic and Security Assistance (1946-1989): \$9.3 billion.

Membership in International Organizations

UN, EC, NATO, OECD, INTELSAT, Council of Europe.



PEOPLE

In ancient times Greece was a mosaic of ethnically similar small city-states. During the migrations and invasions of the Byzantine and Ottoman periods (4th-19th centuries AD), Greece's ethnic composition lost its homogeneity. Since independence (1827) and the exchange of populations with Turkey in 1923, however, Greece has reformed a national identity whose roots date back to the 13th century BC. Greece's pride in these Hellenic roots is reflected in its official name, *Hellas* or the Hellenic Republic; the name "Greece" derives from the Latin name. Greek society retains its traditional Mediterranean values of family, education, and personal honor (*philotimo*),

despite the changes wrought by urbanization and industrialization.

From earliest times, Greeks have migrated across the country and across the Mediterranean, eventually creating Greek-speaking communities all over the globe. Emigration has been on such a scale that, by one count, there are more than 3 million people of Greek heritage in the United States alone. Over the past two decades, however, migration within Greece from rural to urban centers has been more extensive than emigration abroad. The 1961 census showed an urban population of 43% compared to a rural and semiurban population of 57%. By 1971, the urban population had grown to 53% and by 1981 to 58%. About one-third of Greece's total population lives in the greater Athens area.

Education is highly esteemed in Greece, not only because it transmits culture and knowledge but also because it contributes to social and cultural mobility.

Orthodox Christianity is the established religion. The Greek Orthodox Church is self-governing under the spiritual guidance of the Ecumenical Patriarch, resident in Istanbul, Turkey. During the centuries of Ottoman domination, the church preserved the Greek language, values, and national identity and became an important rallying point in the struggle for independence. The church is under the protection and partial control of the state, which pays the clergy's salaries.

The Muslim minority, concentrated in western Thrace, was given legal status by provisions of the Treaty of Lausanne in 1923

and is Greece's only officially recognized minority.

The Greek language dates back at least 3,500 years, and modern Greek preserves many features of its classical predecessor. In the 19th century, after Greece's war of independence, an effort to rid the language of Turkish and Arabic borrowings and to make it close again to the language of Homer's *Odyssey* and *Iliad*, led to a version known as *Katharevousa*. However, this never became the everyday language of most Greeks, and in 1976, it was abolished as the language of high school instruction and of the government. Today, spoken Greek is generally termed *Demotiki*; a more recent reform movement has given rise to *Nea Demotiki*, the version that is now considered standard Greek for everyday usage and for contemporary literature.

HISTORY

The eastern Mediterranean is one of the "cradles of civilization." Greece was inhabited as early as the Paleolithic period, and by BC 3000 had become home, in the Cycladic Islands, to a culture whose art remains evocative. Early in the second millennium BC, the island of Crete nurtured the sophisticated maritime empire of the Minoans, evidence of whose trade stretches from Egypt to Sicily. The Minoans were challenged and eventually supplanted by mainland Mycenaeans, who spoke a dialect of Greek. Homer's *Iliad* and *Odyssey*, composed probably around BC 800, draw on memories of the Mycenaeans, whose civilization collapsed around BC 1100, shortly after the Trojan war. This collapse left Greece, except the fortified citadel of Athens, open to migrating Dorian tribes from the north.

During the next few hundred years of political instability, the Greek polis or city-state came into existence. The polis included the city and its surrounding territory, its institutions, its way of life, and the unique values of its citizens. When the cities sent their excess population to found colonies around the eastern and western Mediterranean and in the Black Sea, the colonies remained linked to the mother city by common values and traditions. Despite their differences and frequent conflicts, the separate city-states shared the epics of Homer and other poetry; the Olympic and other games; and the same mythology, religion, and language which unified the Greek world. They were conscious of their common identity and called non-Greeks "barbarians."

Eventually two city-states emerged to dominate Greece—the Ionian city of Athens, a democracy and a sea power, and the Dorian city of Sparta, an oligarchy, a land

power, and a militaristic society. In the fifth century BC, Persian invasions united the cities briefly, mainly under the military leadership of Athens. The subsequent "Golden Age" (BC 446-431) of Pericles, an Athenian leader, reflected an explosion of cultural and intellectual achievements which has had a profound influence on Western civilization.

The conflicting ambitions of Athens and Sparta led to the Peloponnesian wars (BC 431-404), which Athens lost. The war caused suffering throughout Greece but did not immediately diminish Athenian cultural achievements. A weakened Greece later fell under the domination of the Macedonians. Alexander the Great, whose tutor was the great philosopher Aristotle, spread Greek culture as he marched east to conquer the world, but he also adopted much from the Persian Empire he defeated. The fusion of Greek and Persian cultures created the Hellenistic civilization of Asia Minor, which later was an important influence in the culture of the Roman Empire and on Christianity and subsequent Western thought.

Rome conquered Greece in BC 146 and eventually ruled over the entire Hellenistic world. As Rome's power declined, one of its emperors, Constantine, split the empire by establishing his Greek-speaking capital, later called Constantinople, at the site of the ancient Greek city of Byzantium in AD 330.

Although Rome was overrun by migrating tribes and the western part of the empire fragmented in the fifth century AD, the eastern part flourished as the Byzantine Empire. Greek in language and culture, the empire was Roman in law and administration. The people called themselves Romans and tended to set aside the ancient Greek culture because it was pagan. Christianity was the official religion, and the empire was seen as acumenical, embracing all Christians. By the 11th century, the Latin-speaking and the Greek-speaking churches split in the Great Schism, which still continues. Attacks by fellow Christians during the Crusades and increasing pressure from Central Asian peoples weakened the Byzantine Empire. It collapsed finally with the fall of Constantinople to the Ottoman Turks in 1453. The patriarch of Constantinople (subsequently renamed Istanbul), the capital of the Ottoman Empire, then became both the head of the Orthodox Church and the temporal leader of all Greek and many Orthodox subjects of the Sultan.

The Greek war of independence began in 1821, and the country obtained independence in 1827. Under the tutelage of England, France, and Russia, a monarchy was established with a Bavarian prince, Otto, named king in 1833. He was deposed 30 years later, and the European powers

chose a prince of the Danish House of Glücksberg as his successor. He became George I, King of the Hellenes.

The *Megali Idea* (Great Idea), the vision of uniting all Greeks of the declining Ottoman Empire within the newly independent Greek State, exerted a strong influence on Greek political consciousness. At independence, Greece had an area of 47,515 square kilometers (18,346 sq. mi.), and its northern boundary extended from the Gulf of Volos to the Gulf of Arta. The Ionian Islands were added in 1864; Thessaly and part of Epirus in 1881; Macedonia, Crete, Epirus, and the Aegean Islands in 1913; western Thrace in 1918; and the Dodecanese Islands in 1947.

Greece entered World War I in 1917 on the side of the Allies and at the war's conclusion, took part in the Allied occupation of Turkey, where many Greeks still lived. In 1922, the Greek army marched from its base in Smyrna, now Izmir, toward Ankara but was forced to withdraw. At the end of the war with the exchange of populations, more than 1.3 million Greek refugees from Turkey poured into Greece, posing enormous problems for the Greek economy and society.

A continuing feature of Greek politics, particularly between the two World Wars, was the struggle for power between monarchists and republicans. Greece was proclaimed a republic in 1924, but George II returned to the throne in 1935, and a plebiscite in 1946 reconfirmed the monarchy. It was finally abolished by referendum on December 8, 1974, when, by a two-thirds vote, the Greeks supported the establishment of a republic.

Greece's entry into World War II was precipitated by the Italian invasion on October 28, 1940. That date is celebrated in Greece by the remembrance of the one-word reply—*ochi* (no)—given by the prime minister to a series of demands made by Mussolini. Despite Italian superiority in numbers and equipment, determined Greek defenders drove the invaders back into Albania. Hitler was forced to divert German troops to protect his southern flank and attacked Greece in early April 1941. By the end of May, the Germans had overrun most of the country, although Greek resistance was never entirely suppressed. German forces withdrew in October 1944.

With the German withdrawal, the principal Greek resistance movement, which was controlled by the communists, sought to take control of the country and undertook a siege of the British forces in Athens during the winter of 1944-45. When the siege was defeated, an unstable coalition government was formed. Continuing tensions led to the dissolution of that government and the outbreak of Civil War in 1946. First the United Kingdom, and later the United

States, gave extensive military and economic aid to the Greek government. Communist successes in 1947-48 enabled them to move freely over much of mainland Greece, but with extensive reorganization and American material support, the Greek national army under Marshal Papagos eventually was able to gain ascendancy. Yugoslavia closed its borders to the insurgent forces in 1949 after Marshal Tito of Yugoslavia broke with Stalin and the Soviet Union. Hostilities ceased in the fall of 1949 with some 80,000 Greeks killed. Twenty-five thousand more were either voluntarily or forcibly evacuated by the Greek communists to Eastern Bloc countries, and there were 700,000 refugees.

Greece sought, after the Civil War, to join the Western democratic alliance. In 1952, Greece joined the North Atlantic Treaty Organization (NATO). From 1952 to late 1963, Greece was governed by conservative parties (The Greek Rally of Marshal Papagos and its successor, the National Radical Union (ERE) of Constantine Karamanlis). In 1963, the Center Union Party of George Papandreou won the election and governed until July 1965. It was followed by a succession of unstable coalition governments.

On April 21, 1967, just before scheduled elections, a group of colonels led by Col. George Papadopoulos seized power. Civil liberties were suppressed, special military courts established, and political parties dissolved. Several thousand opponents were imprisoned or exiled to remote Greek islands. Papadopoulos' associate, Gen. Dimitrios Ioannides, took power in November 1973. Ioannides' decision in July 1974 to attempt to overthrow Archbishop Makarios, the President of Cyprus, and install a client regime on Cyprus brought Greece to the brink of war with Turkey, which, in response to the coup, militarily intervened and occupied almost 40 percent of the island.

Senior Greek military officers then withdrew their support from the junta. Leading citizens persuaded Karamanlis to return from exile in France to establish a government of national unity until elections could be held. Karamanlis' newly organized party, New Democracy (ND), won elections held in November 1974, and he became prime minister.

Following the 1974 referendum which resulted in the rejection of the monarchy, a new constitution was approved by parliament on June 19, 1975, and parliament elected Constantine Tsatsos President of the Republic. In the parliamentary elections of 1977, New Democracy again won a majority of seats. In May 1980, Prime Minister Karamanlis was elected to succeed Tsatsos as president. George Rallis was then chosen party leader and succeeded Karamanlis as prime minister.

In January 1981, Greece became the 10th member of the European Community. In parliamentary elections, held in October 1981, Greece elected its first socialist government when the Panhellenic Socialist Party (PASOK), led by Andreas Papandreou, won 172 of 300 seats with 48% of the popular vote.

On March 9, 1985, Prime Minister Papandreou announced that PASOK would not support President Karamanlis for a second term and nominated Supreme Court Justice Christos Sartzetakis. On March 29, 1985, Sartzetakis was elected President by the Greek Parliament, receiving the minimum 180 votes required on the third ballot.

Greece witnessed two rounds of parliamentary elections in 1989. In June, New Democracy won 146 of the 300 seats — not enough to form a government. The centrist-conservative party joined forces with the newly-formed coalition of communist and leftist parties called the Left Alliance to form an interim coalition government under Prime Minister Tzannis Tzannetakis (ND). The Tzannetakis government's mandate was limited to a program of national "catharsis," or cleansing. The focus was parliamentary investigations into crimes allegedly committed by ministers of the previous government, including former Prime Minister Papandreou, himself. Following months of hearings, parliament voted to lift the parliamentary immunity of most of the ministers incriminated, including Papandreou, and the Tzannetakis government resigned, turning the country over to an interim government in preparation for new Parliamentary elections in November.

The November elections were, if anything, even more inconclusive, with ND and PASOK (with Papandreou at the helm) both picking up additional seats at the expense of the Left Alliance. This time ND won 46% of the vote but still came up three seats short of a parliamentary majority. The stalemate led to the formation of a short-term, all-party coalition government tasked with addressing the growing crisis in the Greek economy under Prime Minister Xenophon Zolotas, an internationally-respected economist. The pressures of economic reform proved too much for the fragile coalition; the party leaders withdrew their support in February 1990, and elections were held on April 8.

New Democracy won 150 seats in the April 1990 election. With the cooperation of the single deputy elected from the centrist DIANA party, a New Democracy government headed by ND leader Constantine Mitsotakis won a vote of confidence in Parliament. The DIANA deputy subsequently changed his affiliation to ND, and a special Greek electoral court awarded a

contested seat originally claimed by PASOK to ND, bringing ND's total to 152 seats.

GOVERNMENT AND POLITICAL CONDITIONS

The 1975 constitution, which describes Greece as a "presidential parliamentary republic," is similar to the 1952 constitution but has more extensive and precise guarantees of civil liberties and vests the powers of the head of state in a president elected by parliament and advised by the Council of the Republic.

On balance, the Greek governmental structure is similar to that found in most Western European countries and has been described as a compromise between the French and German models. As in most of Western Europe, the prime minister and parliament play central roles in the political process, but the Greek president also performs certain governmental functions in addition to ceremonial duties. The extent of the president's influence in the political process depends to a large degree on personal qualities and leadership.

Presidential Powers

Elected by parliament to a 5-year term, the president can be reelected once. The president has the power to declare war and to conclude agreements of peace, alliance, and participation in international organizations; a three-fifths parliamentary majority is required to ratify such agreements or treaties. The president can also exercise certain emergency powers, which must be countersigned by the appropriate minister.

On March 7, 1986, parliament amended 11 articles of the constitution, limiting many of the president's political powers. The president may no longer dissolve parliament, dismiss the government, suspend certain articles of the constitution, or declare a state of siege. To call a referendum, he must obtain approval from parliament. Restricting presidential authority has given more power to the parliament and prime minister. Prime Minister Papandreou's majority party (PASOK) supported the amendments.

Parliament

Parliamentary deputies are elected by direct, secret ballot for a maximum of 4 years, but elections can be called earlier.

Greece uses a complex, reinforced proportional electoral system. That system has discouraged splinter parties and made a parliamentary majority possible even if the leading party fell short of 51% of the popular vote. However, the constitution makes it

possible for Parliament to re-write the electoral law virtually at will. Prior to the June 1989 elections, the PASOK-majority parliament wrote a new electoral law that took a big step toward simple proportional representation, giving more power to the smaller parties and making it more difficult for any one party to win a majority in Parliament. In November 1990, parliament revised the electoral law again, lowering the percentage of the popular vote needed to win an absolute majority in parliament.

Political Parties in the Greek Parliament (April 1990)	
Party	Seats
New Democracy (ND)	152
Panhellenic Socialist Party (PASOK)	124
Left Alliance	21
Muslim Independent (GUVEN)	2
Ecologists/Alternatives	1
Total	300

Local Administration

Greece is divided into 51 prefectures (*nomi*), each headed by a prefect (*nomarch*) appointed by the minister of the interior; 13 regional governments (*periferiarchis*) were established in 1987, headed by regional governors (*periferiarchs*), appointed by the minister of the interior. Although municipalities and villages have elected officials, they do not have an adequate independent tax base and must depend upon the central government for a large part of their financial needs and are subject to numerous central government controls.

Principal Government Officials

President Constantine Karamanlis
 Prime Minister Constantine Mitsotakis
 Foreign Minister Andonis Samaras
 Ambassador to the United States Christos Zacharakis
 Ambassador to the United Nations Antonios Exarchos

Greece maintains an embassy in the United States at 2221 Massachusetts Avenue NW, Washington, DC 20008 (tel. (202) 687-3188). There are consulates general in San Francisco, Chicago, and New York, and consulates in New Orleans, Boston, and Atlanta.

ECONOMY

The Greek economy began modernizing in the late 19th and early 20th centuries with the adoption of social and industrial legislation and protective tariffs, along with the creation of the first industrial enterprises larger than artisan shops. Industry at the turn of the century was based primarily on food processing, shipbuilding, textiles, and simple consumer products. Greek economic progress was severely affected from the 1920s to the 1950s by an influx of refugees from Asia Minor, the global depression, Axis occupation, and civil war. Recovery began in 1963 with a drastic currency devaluation and reduction in government spending which brought greater price stability and increased exports. From 1955 to 1963, under Prime Minister Karamanlis, Greece's gross domestic product (GDP) almost doubled. Greece achieved high rates of growth in the late 1960s and early 1970s, which also saw some major foreign investments in Greece.

Since the 1970s, however, Greece has suffered a decline in its rate of GDP growth of output, ratio of investment to GDP, and productivity of investment. Between 1968 and 1988:

- Real GDP growth fell from 10% to less than 4% per year;
- Investment as a share of GDP fell from 27% to 16%; and
- The productivity of investment (inverse of incremental capital output ratio) fell from an average of 0.96 to .08 in the 1980s.

There were several reasons for this. Beginning in the mid-1970s, real labor costs and oil prices rose. In 1981, falling protective barriers as Greece entered the European Community (EC) hurt company profitability and private investment. Government policies also created structural supply-side problems which hampered development. The government elected in 1981 at first pursued expansionary policies, which in the face of supply-side constraints, caused inflation and balance-of-payments problems rather than growth in output or employment. Between 1980 and 1985:

- Net public-sector borrowing requirement (PSBR) on a cash basis rose from 8% to 18% of GDP;
- The current account deficit went from 5.5% to 10% of GDP; and
- Inflation accelerated from an annual average of 13% percent during the 1970s to over 20% percent between 1981 and 1985.

Non-debt capital inflows also fell and external debt increased from 15% to 48% of GDP. This economic performance compared poorly with the rest of the EC.

Growing public sector deficits were financed by direct borrowing. This was either domestic, crowding out the private sector, or in foreign markets, adding to the country's debt position. By mid-1985, the government was faced with rising inflation, a ballooning public sector deficit, and growing balance-of-payments problems.

Greece turned to the EC for help. In October 1985, supported by an ECU 1.75 billion loan from the EC, the government implemented a 2-year "stabilization" program with limited success. Incomes policy bore the brunt of the effort, and real wages fell by 13% in 1986-87. PSBR was cut from 18% of GDP in 1985 to 13% in 1987. Tighter monetary policy cut the growth of bank credit, pushed the public sector to borrow more from non-bank sources, and gradually established positive real interest rates on deposits and loans. The current account deficit fell from \$3.3 billion in 1985 to \$1.2 billion in 1987, and non-debt capital inflows (plus the EC loan) almost entirely financed the deficit, halting the growth of external debt.

Inflation remained a problem, and GDP growth remained sluggish. Inflation fell from 25% in 1985 to 16% in 1987, well above the target of 12%, and very high compared to EC norms. Real GDP growth lagged and was less than 1% during 1986 and 1987. Nonetheless, by December 1987, a good start had been made. Profits, private investment, and non-debt capital inflows all increased; net external borrowing ceased; and real interest rates were positive. External factors favored these improvements.

However, the good results did not last long, mainly because the program did not address underlying structural problems. Public sector inefficiencies and excessive spending continued to strain the economy. And, in 1988 the government relaxed incomes and financial policies.

The results were unfortunate. Real wages grew by 5%, twice the target rate. PSBR hit 16 percent of GDP due to high public spending and revenue shortfalls. Government borrowing was above target and, by the end of 1988, total public sector debt exceeded 100% of GDP. The money supply grew by 23%, and the drachma appreciated in real terms as exchange rate policy was used to dampen inflation. In the short term, this expansionary policy brought growth. Domestic demand soared and real GDP grew by 4.3%. Total investment increased by 9.3% in real terms, with public investment up 1.6% and private by 12% (although investment was low by historical standards).

But over the longer term, the economy was to suffer significantly. Strong inflationary pressures remained during 1988. Unit labor costs rose more than the GDP

deflator, eroding profit margins. Based on relative labor costs, the drachma appreciated by 8.5%, hurting competitiveness. The current account deficit fell to 2% of GDP between 1987 and 1988, but this improvement was due entirely to lower world oil prices. The non-oil trade deficit as a percentage of GDP reverted to its pre-1985 peak, and the current account deficit, excluding oil, widened by 0.8% of GDP.

Greece continues to rely on foreign borrowing to finance its balance-of-payments deficit. Total external debt was \$21.5 billion by the end of 1988, and may top \$23.5 billion by the end of 1990. This is 40% and 42% of GDP respectively. Greece faces a heavy repayment burden over the next 5 years.

The decrease in consumption caused by the stabilization program limited the rate of economic growth to 1.4% in 1988. In order to encourage third country investment, the Bank of Greece in July 1988 significantly liberalized repatriation regulations for dividends and profits for all new investment in "productive" activities made by US and other non-EC investors. However, EC investors still receive more favorable treatment.

The Greek economy is characterized by a strong services sector (56% of GDP) and a relatively large, inefficient agricultural sector (12% of GDP) which represents 26% of the labor force. Principal agricultural products are olive oil, fruits and vegetables, cereals, tobacco, and wines. Agricultural output increased by 1.5% in 1988 but is expected to decline in 1990 due to adverse weather conditions. The manufacturing, mining, electricity, and construction sector (30% of GDP) represents 20% of the labor force and accounts for 45% of Greece's exports—primarily textiles, cement, basic metals, petrochemicals and pharmaceuticals. Manufacturing output rose by 2% in 1988, and is expected to show a small increase in 1990. Construction registered a 10% increase in 1989. About half of the labor force is self-employed.

EC Membership

Greece is being forced to gradually align itself with EC economic and commercial practices during an extended transition period that began in 1981 following an 18-year period of associate membership. Greece has been granted derogations from certain aspects of the 1992 single-market program, which means delays in full liberalization until at least 1995.

EC membership is affecting all aspects of the Greek economy. Small Greek

businesses will have to adjust to the strong competition of large EC firms, while the government will need to liberalize its economic and commercial practices. Also, the Greek agricultural sector has had to adjust to the lower intervention price set by the EC for Mediterranean products. Overall, however, Greece has been a net beneficiary of the EC budget. Net payments to Greece increased from \$550 million by the end of 1982 to \$1.4 billion in 1986 and to a \$2.5 billion in 1988. The European Investment Bank has provided development financing of approximately \$300 million annually. Together, these funds contribute significantly to Greece's current account balance, reduce the state budget deficit, and provide resources for investment—primarily in the public sector.

The EC's integrated Mediterranean programs (IMP), announced in 1985, in part to meet Greek objections to the entry of Spain and Portugal into the EC, will increase the flow of development funds to less developed regions of the community, including approximately \$1.4 billion in grants for Greece over 7 years. Currently, Greece cannot fully draw on available EC structural funds, which require matching, because of a shortage of public funds.

Energy

Petroleum is Greece's largest single import. Based on import statistics for the last 5 years (1984-88), Greece imports an average of about 10 million tons of crude oil per year.

About 75% of imported crude is processed by the two state-owned refineries: Aspropyrgos and EKO, and the remaining 25% by the 2 privately owned refineries: Motoroil and Petrola (mainly export-oriented). The 4 Greek refineries produced about 16 million tons of petroleum products in 1988, of which about 2 million tons were exported.

Greece's main suppliers of crude are Saudi Arabia, Libya, the Soviet Union, and Kuwait. Greece began pumping oil from a modest oil field off the island of Thassos in the northern Aegean Sea in 1981 and is exploring and developing oil reserves found in the Ionian Sea. In 1988, Greece produced 1 billion tons of crude oil from its own fields.

Agreements on future purchases of natural gas are being negotiated with the Soviet Union and Algeria. The Soviet natural gas project will require the construction of a pipeline to be completed in 10 years at a cost of about \$1 billion. Algerian liquefied natural gas could be used in the Athens region by 1992. Greece also plans to expand its use of hydroelectric power and lignite burning in power plants.

Lignite, a soft, coal-like fuel widely available in Greece, provides about three-quarters of the country's electricity.

Tourism

Tourism is a major source of foreign exchange earnings. More than 8.4 million tourists visited Greece in 1988, injecting more than \$2 billion into the Greek economy. US tourists (\$15,000 in 1988) covered about 4% of total tourist arrivals. Although US tourism increased in the last 8 years, it is still far behind the 1979 levels (600,000 arrivals from the US).

Commerce

Greece's location, maritime tradition, proximity to the Middle East and continuing unrest in that area have attracted regional marketing offices to Athens. The Greek government provides incentives to foreign enterprises conducting business exclusively outside of Greece (so-called "Law 89 companies"). Greece remains a net importer, in part because of its petroleum needs, but exports are significant, constituting about 11.5% of GNP. In 1988, Greece imported \$15 billion worth of goods, while it exported \$6 billion. Leading exports were textiles, metal products, cement, chemicals, petroleum products and pharmaceuticals.

More than 60% of Greece's trade is with other EC countries. EC membership has obliged Greece to eliminate or adjust many of its tariffs and quotas, making Greek businesses compete more directly with their EC counterparts.

The Middle East (including North Africa) is an important trading partner for Greece, due to Greece's reliance on foreign petroleum. In 1986 14% of its imports came from Middle Eastern oil-producing nations which purchased 11.7% of Greek exports. Greek firms continue to be involved in major projects in the Middle East. However, depressed oil prices have reduced Greece's exports to the Middle East.

In 1989, the United States supplied about 4% of Greece's non-military imports, led by machinery and transport equipment, coal, tobacco, corn, soybeans, fur skins, and iron and steel scrap, and purchased about 6% of its exports, with tobacco, petroleum products, antiques, iron and steel products, and fur apparel the major items.

Shipping

Greece is traditionally a seafaring nation and has built a successful shipping industry

due to its geographic location and the entrepreneurial ability of its shipowners.

In the 1980s, Greek shipowners began to abandon their national flag in favor of flags of convenience to cut costs and to avoid rigid government policies. The Greek flag fleet shrank from 3,896 ships displacing 42.5 million gross tons in 1981 to 2,002 ships and 20.6 million gross tons in February 1990. The Greek fleet thus dropped from first to fifth in the world league table.

Greek shipping does not play a central role in the domestic economy in that it trades internationally and is only marginally taxed on ship size and not on income generated. Nonetheless, it provides employment, and brings in invisible earnings which help Greece's balance-of-payments problems.

Greece's membership gives the EC 15% of the world's tonnage. The Greek fleet is the largest in the EC, with a third of the community's vessels and about 5% of the world's total tonnage.

FOREIGN RELATIONS

In addition to belonging to the European Economic Community, Greece is a member of NATO and, thus is a defense partner of the United States. Historically, Greece's foreign policy has focused on the eastern Mediterranean, particularly relations with Turkey, Cyprus, and the Balkans.

Greece, Turkey, and Cyprus

The 1974 coup against Cypriot President Makarios, inspired by the Greek military junta in Athens, and the subsequent Turkish military intervention in Cyprus, led to the junta's downfall, the creation of a large Cypriot refugee population, and a divided island. The Greek Cypriot community elects the government of the Republic of Cyprus, which is recognized by most other countries; only Turkey recognizes the regime in the Turkish-occupied territory north of the UN-controlled buffer zone.

The UN Secretary General has a mandate from the Security Council to use his "good offices" to help the Greek and Turkish Cypriot communities reach a mutually beneficial negotiated settlement to the Cyprus problem.

The Republic of Cyprus has received strong support from Greece in international fora. Greece has a military contingent on Cyprus, and Greek officers fill some key positions in the Greek Cypriot national guard. Greece and Turkey enjoyed good relations in the 1980s, but relations began to deteriorate in the late 1950s, sparked by the Cyprus independence struggle. Other

issues dividing Greece and Turkey center on the Aegean, involving delineation of the continental shelf, territorial waters, territorial airspace, air traffic control, NATO command and control arrangements, and military forces in the area. Greek and Turkish officials held meetings in the 1970s to discuss differences on Aegean questions, but Greece discontinued these discussions in the fall of 1981. In 1988, Greece and Turkey held talks on trade and tourism, but these were suspended by Greece when Turkey recognized the Turkish-Cypriot declaration of independence of November 16, 1988. After a dangerous dispute in the Aegean in March 1987 concerning oil-drilling rights, the prime ministers of Greece and Turkey exchanged messages exploring the possibility of resolving the dispute over the continental shelf. Greece argues for an International Court of Justice decision. Turkey proposes bilateral political discussions. In early 1988 the Turkish and Greek prime ministers met at Davos in Switzerland and later in Brussels and agreed on various measures to reduce bilateral tensions and encourage cooperation. The Mitsotakis government has initiated a revitalization of the Greek-Turkish dialogue.

Central and Eastern Europe

Greece maintains full diplomatic, political, and economic relations with its eastern European neighbors. Efforts to promote multilateral Balkan cooperation and understanding began in the mid-1970s, and the Papandreu government supported a Balkan nuclear-free zone in these talks. Greece generally has had good relations with Yugoslavia since the early 1950s. Diplomatic relations with Bulgaria were restored in 1965, after a 24-year break, when Bulgaria renounced its claim to Greek Thrace and Macedonia, an obstacle to Greek-Bulgarian cooperation since World War I. Diplomatic relations were restored with Albania in 1971, but the Greek government did not lift the declared state of war with Albania until September 1987. In early 1990, relations between Greece and Albania were strained by reports of mistreatment of the ethnic Greek minority in Albania and an incident in which Albanian police reportedly entered the Greek embassy in Tirana and forcibly removed an asylum seeker.

Greek governments in recent years have pursued improvements in Greek-Soviet relations. Soviet Prime Minister Tikhonov's 1988 visit to Greece reciprocated an official visit by then Prime Minister

Karamanlis to Moscow in 1979. Prime Minister Papandreu visited the Soviet Union in February 1985, but a reciprocal visit by Soviet President Gorbachev has yet to take place. Trade with Central and Eastern Europe and the Soviet Union accounted for about 4.3% of Greek exports and 5% of its imports in 1989. The Tikhonov visit concluded with the signing of a 10-year economic and technical cooperation agreement, including Soviet assistance in financing and building a \$500 million alumina plant in Greece. The Soviet Union will purchase the plant's entire planned annual production of 600,000 tons for a period of 10 years. The plant is scheduled to be in operation by 1992. In June 1987 the Soviet Union and Greece agreed in principle to the construction of a \$1 billion gas pipeline through which the Soviets would supply 80% of Greece's natural gas needs. The two countries also signed a shipping protocol agreement in May 1987.

Middle East Policy

Greece has a special interest in the Middle East because of its geographic position and its economic and historic ties to the area. Greece maintained relations with Israel at a level just below that of full diplomatic representation since 1948, until May 1990, when full recognition was extended. In December 1981, the Greek government raised the status of the office of the Palestine Liberation Organization (PLO) in Athens to a similar level. Greece cooperated with the United States and other countries in the PLO evacuation from Beirut in 1982 and from Tripoli in 1983.

DEFENSE

The Greek armed forces number about 185,000 active duty personnel, of which 142,000 serve in the army, 19,500 in the navy, and 23,500 in the air force. The army includes 1 armored division, 1 mechanized division, 11 infantry divisions, 1 parachute/commando division, and a variety of smaller specialized formations. The navy has 10 submarines, 14 destroyers, 7 frigates, 27 fast attack craft, and other vessels. There are almost 300 combat aircraft in the air force. All Greek males must serve approximately 2 years of military service, depending on the branch.

The United States has had 4 major and 12 secondary defense facilities in Greece which serve important missions, including strategic airlift, training, naval support for the US Sixth Fleet, reconnaissance, storage of reserve materials, and communications. Some 3,700 US servicemen are stationed at

Principal US Officials

Ambassador—Michael G. Sotirhos
Deputy Chief of Mission—James A. Williams

Chief, Military Advisory Group—
BG Edmond Solymosy

Counselor for Political Affairs—
Samuel C. Fromowitz

Counselor for Political Military
Affairs—Laurel M. Shea

Counselor for Economic Affairs—
J. Michael Cleverley

Counselor for Commercial Affairs—
Jerry K. Mitchell

Counselor for Consular Affairs—
Danny Root

Counselor for Administrative
Affairs—Peter Flynn

Counselor for Public Affairs—
Arthur Gulliano

Regional Security Officer—Art
Manuel

Defense Attache—Stanley
Kozlowski

Labor Affairs Officer—John L.
Kiekas

Consul General, Thessaloniki—
Larry C. Thompson

The US Embassy is located at: 91
Vasillisis Sophias Avenue, Athens 101
60 (tel. 721-2951). The Consulate
General is at: 59 Leoforos Nikis (Nikis
Avenue), Thessaloniki (tel. 266-121).

these facilities, primarily at Hellenikon Air Base in Athens, the Nea Makri Communications Station at Marathon, and Souda Air Base and the Iraklion Communications Station on the island of Crete. As part of a worldwide structural readjustment, in early 1990 the US announced plans to withdraw from Nea Makri in 1990 and to close Hellenikon in 1991.

Greece joined NATO in 1952. Bordering on the Warsaw Pact and strategically located along the air and the sea lanes of the eastern Mediterranean, Greece plays a key role in the defense of the alliance's southern flank. Following the 1974 Cyprus crisis, the

Greek government, in protest, withdrew from NATO's military wing but remained a member of the alliance. In October 1980, an arrangement with NATO provided for Greece's reentry into the alliance's military structure. Nevertheless, Greek-Turkish differences led Athens to withdraw from NATO exercises in the Aegean.

US-GREEK RELATIONS

The United States and Greece have longstanding historical, political, and cultural ties based on a common heritage and shared values. Following World War II, when Greece was threatened by the communist-led civil war, the United States proclaimed the Truman doctrine and began a period of substantial financial and military aid: more than \$8.5 billion in economic and security assistance since 1946. Economic programs were phased out by 1962, but military assistance has continued. In FY 1987, Greece was the fifth largest recipient of US security assistance, receiving \$343 million in foreign military sales credits.

Relations between the United States and Greece were strained at times during the Papandreu/PASOK years. As Prime Minister, however, Papandreu signed a new Defense and Economic Cooperation Agreement with the United States in 1983 allowing for the continued operation of US bases in Greece and was negotiating toward a new one when talks were recessed in May 1989 for Greek elections. Prime Minister Mitsotakis, shortly after taking office in April 1990, told parliament that his government would attach "particular importance to the normalization of relations with the United States." He added that the conclusion of a new defense agreement would be mutually beneficial. US-Greek negotiators signed a new mutual defense cooperation agreement in July. This entered into force in November 1990. ■

TRAVEL NOTES

Climate and clothing: Lightweight clothing May-September; woolens October-April.

Customs: Greek visas are required of holders of official and diplomatic US passports, but not of visitors holding US tourist passports and intending to stay less than 2 months. Visitors wishing to extend their stay must submit an application 20 days before the expiration of the 2-month period. No special inoculations are required, but health requirements change. Travelers should check the latest information.

Telecommunications: Telephone service within Athens is satisfactory, and calls to the US may be made easily. Athens is 7 standard time zones ahead of the eastern US.

Transportation: Streets and highways in Greece are hard-surfaced; smaller roads are sometimes rough and ungraded. Tourists wishing to drive must have an international driver's license. The international car insurance card is valid if Greece is listed on the card. Inter-city and local public transportation is adequate, inexpensive, and crowded at rush hours. Taxis are numerous in Athens, but because they are relatively inexpensive they are difficult to find during rush hours.

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**THE ALMANAC
OF DATES**

**EVENTS OF THE PAST FOR
EVERY DAY OF THE YEAR**

LINDA MILLGATE

Harcourt Brace Jovanovich New York and London

OF DATES
vents
e Past
ery Day
Year

- 1882 Tuberculosis germ discovery announced by Dr. Robert Koch
- 1898 Henry Wadsworth Longfellow, poet, died
- 1900 First American-made gas carriage (automobile) sold
- 1902 Work begun on New York City's subway system
- 1902 New York governor and Presidential candidate, Thomas E. Dewey, born
- 1903 Bankers' Trust Company of New York City incorporated
- 1905 Jules Verne, author, died
- 1916 Steamer Sussex torpedoed in the English Channel
- 1919 King Charles I of Austro-Hungary exiled
- 1927 U.S. and British consulates in China were looted
- 1934 Philippine Islands granted independence, effective 1945
- 1937 National Gallery of Art established by an Act of Congress
- 1938 Paul L. Haworth, historian-educator, died
- 1939 Madrid, Spain, surrendered to the insurgents
- 1953 Queen Mary, wife of King George V of England, died
- 1955 San Francisco Mint turned out its last coin, a penny
- 1956 Woolly bear caterpillars gave up weather predicting
- 1959 Ferry service ended between New York City and Weehawken, New Jersey
- 1964 First U.S. John F. Kennedy 50¢-pieces issued
- 1918, 1929, 1991, 2002, 2013, 2024, 2086, 2097 Palm Sunday
- 1967, 1978, 1989, 2046, 2062, 2073, 2084 Good Friday
- 1940 Easter

March 25th

- Annunciation or Lady Day (Protestant and Eastern Orthodox)
- Feast of the Virgin (Greece)
- English Quarter Day - rents due; move in or out
- New Year's Day for Medieval Christians
- 708 AD Constantine elected Pope
- 1133 King Henry II of England born
- 1252 Conrad the Younger, King of Jerusalem and Sicily, born
- 1255 Manfred, self-appointed King of Sicily, excommunicated
- 1347 St. Catherine of Siena born
- 1555 Valencia, Venezuela, founded

W.H. REFERENCE SERVICE

1584 First American colonists set sail from England
 1634 Lord Calvert's colonists landed in Maryland
 (Maryland Day)
 1668 First recorded horse race in America
 (Hempstead, N.Y.)
 1687 Episcopal Church established in Boston's Old
 South Meeting House
 1700 Second Partition Treaty of the Spanish Empire
 signed
 1751 Last time this date started the legal year in
 England
 1861 Savage's party, chasing Indians, were first to
 enter the Yosemite Valley,
 California
 1863 Philadelphia Public Ledger, newspaper, founded
 1867 Arturo Toscanini, orchestra conductor, born
 1898 Hillsdale, New Jersey, incorporated
 1899 Baron de Reuter, founder of the news agency,
 died
 1911 Triangle Shirtwaist factory fire, New York
 City
 1914 Aline Saarinen, television newswoman, born
 1915 U.S. submarine F-4 sank off Honolulu harbor
 1921 Queen Alexandra of Yugoslavia born
 1924 Greek Assembly exiled its royalty (Greek
 Independence Day)
 1950 Frank Buck, animal collector, died
 1951 MacArthur threatened China with naval and
 air attacks (Korean War)
 1954 From Here to Eternity won the Oscar for Best
 Picture
 1957 "Euromarket" began
 1961 U.S. launched Explorer 10
 Russia launched Sputnik 10 with a dog aboard
 1965 Four-day civil rights march reached Montgomery
 from Selma, Alabama
 1969 Waffle Day in Sweden
 1970 Start of Holiday for Everybody exhibit at
 Herning, Denmark
 1971 Civil war erupted in East Pakistan
 1923, 1934, 1945, 1956, 2018, 2029, 2040 Palm Sunday
 1910, 1921, 1932, 1005, 2016 Good Friday
 1951, 2035, 2046 Easter

 March 26th

Kuhio Day, holiday in Hawaii
 Last day of Clitheroe, Lancashire, England, fair
 651 AD St. Braulio died (Feast Day)
 809 St. Ludger died (Feast Day)
 1027 Conrad II crowned Holy Roman Emperor
 1144 St. William of Norwich died (Feast Day)

1388 Construction of
 Eng
 1649 OS John Winthrop, f
 col
 1804 Louisiana became
 1812 La Guaira, Venezu
 1821 Northwest Compan
 Bay
 1826 John VI, King of
 1827 Ludwig von Beeth
 1845 Daniel W. Harmon
 1856 First trolley li
 ope
 Yakima Indian at
 in
 1863 Daniel W. Harmon
 The Bakers set o
 the
 1868 Fuad I, King of
 1874 Conde Nast, publ
 1875 Robert Frost, po
 1881 Carol proclaimed
 1892 Walt Whitman, po
 1896 New Jersey state
 1902 Cecil Rhodes, Af
 1908 Betty MacDonald,
 1914 General William
 1917 Joseph Stalin re
 yea
 1918 Foch became Supr
 Kentucky state f
 Claude Debussy,
 1923 Vermont state fl
 Sarah Bernhardt,
 1928 Pennsylvania Art
 1929 Nevada state fla
 1930 "Wild Mary Sudik
 1953 Height of the Ma
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 Salk polio vacci
 1954 Russia declared
 Spanish ship Gua
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 1961 Sputnik 10 and i
 1961, 1972, 2051, 2056 P
 1932, 1937, 1948, 2027, 2
 1967, 1978, 1989, 2046, 2

 March 27th

Frankmason Day (Ancient Roman pr mot

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ISSN 1045-2621

Holidays and Anniversaries of the World

A Comprehensive Catalogue Containing Detailed Information
on Every Month and Day of the Year, with Coverage of 23,000 Holidays,
Anniversaries, Fasts and Feasts, Holy Days, Days of the Saints, the Blessed,
and Other Days of Heortological Significance, Birthdays of the Famous,
Important Dates in History, and Special Events and Their Sponsors

SECOND EDITION

Jennifer Mossman, Editor



Gale Research Inc.

DETROIT • NEW YORK • FORT LAUDERDALE • LONDON

March 25

Holidays

- Great Britain** **Lady Day or Quarter Day**
A day marking the end of the first quarter of the year (calculated from Christmas); also commemorates the appearance of the Angel Gabriel to the Virgin Mary announcing that she would be the mother of Christ.
- Greece** **Independence Day**
Commemorates the day when the Greek flag was first raised in revolt against Ottoman domination, 1821.

Birthdates

- 1252** **Conradin** (also called **Conrad V**), Holy Roman Emperor; King of Jerusalem and Sicily, 1266-68; last of the German Hohenstaufen dynasty; executed. [d. October 29, 1268]
- 1767** **Joachim Murat**, French cavalry leader; marshal with **Napoleon**; King of Naples, 1808-15; known as the *Dandy King*. [d. October 13, 1815]
- 1797** **John Winebrenner**, U.S. clergyman; founder of the **Church of God** denomination. [d. September 12, 1860]
- 1839** **William Bell Wait**, U.S. educator; devised an embossing machine for printing books for the blind. [d. October 25, 1916]
- 1862** **William Eugene Johnson** (*Pussyfoot Johnson*), U.S. reformer; militant Prohibitionist. [d. February 2, 1945]
- 1863** **Simon Flexner**, U.S. pathologist, bacteriologist; discoverer of the serum to treat **meningitis**. [d. May 2, 1946]
- 1867** **Arturo Toscanini**, U.S. conductor, born in Italy; one of the best known modern conductors. [d. January 16, 1957]
- 1871** **Gutzon Borglum** (**John Gutson de la Mothe Borglum**), U.S. sculptor; famed for his presidential sculptures on **Mt. Rushmore**, South Dakota. [d. March 6, 1941]
- 1881** **Béla Bartók**, Hungarian composer, pianist; recognized as the father of contemporary Hungarian music. [d. September 26, 1945]
- 1887** **Raymond Gram Swing**, U.S. radio commentator. [d. December 22, 1968]
- 1891** **Byron Price**, U.S. journalist, public official; U.S. Director of Censorship, 1941-45; Assistant Secretary General of UN, 1947-54. [d. August 6, 1981]
- 1901** **Edward James Begley**, U.S. actor; Academy Award for *The Unsinkable Molly Brown*, 1964. [d. April 28, 1970]
- John Earl Fetzer**, U.S. baseball executive, businessman; started Fetzer Broadcasting, 1930; owner, Detroit Tigers, 1956-83.
- 1908** **David Lean**, British director; two Oscar Awards for *Bridge on the River Kwai* and *Lawrence of Arabia*.
- 1909** **Emil John (Dutch) Leonard**, U.S. baseball player; won 191 Major League games in twenty years of pitching.
- 1914** **Norman E. Borlaug**, U.S. agronomist; Nobel Peace Prize for his work in developing new varieties of **high-yield cereals**, 1970; U.S. Medal of Freedom, 1970.
- 1920** **Howard Cosell** (**Howard William Cohen**), U.S. sportscaster.
- Paul Mark Scott**, British author; wrote *The Raj Quartet*, 1976. [d. March 1, 1978]
- 1921** **Simone Signoret** (**Simone-Henriette-Charlotte Kaminker**), French actress. [d. September 30, 1985]
- 1922** **Eileen Ford**, U.S. business executive.

- San Marino** **Universal Vote Day or Anniversary of the Arengo** **Religious**
- Uganda** **Public Holiday** **Solemnities**
Commemorates the formation of the Ugandan National Liberation Front (UNLF). **The Annual Virgin Mary**
Lutheran fe
- U.S. (Maryland)** **Maryland Day** **The Saint**
Commemorates the landing of Lord Baltimore and the first colonists on St. Clement's Island, 1634. **The Good Christ; patr**
tas, or Titu

- 1925** (**Mary**) **Flannery O'Connor**, U.S. short-story writer, novelist. [d. August 3, 1964] **1634** La
- 1928** **James Arthur Lovell Jr.**, U.S. astronaut; aboard *Gemini 12* space mission. **1799** la
- 1934** **Gloria Steinem**, U.S. feminist, writer, lecturer; founder and editor of *Ms.* magazine. **1821** ni
- 1937** **Tom Monaghan**, U.S. businessman; owner, Detroit Tigers, 1984- , and Domino's Pizza. **1900** A
- 1938** **Hoyt Wayne Axton**, U.S. singer, songwriter, actor; sold over twenty-five million records in twenty years. **1904** w
- 1940** **Anita Bryant**, U.S. singer. **1904** st
- 1942** **Paul Michael Glaser**, U.S. actor; known for his role as Starsky on television series, *Starsky and Hutch*, 1975-79. **1911** A
- 1947** **Elton John** (**Reginald Kenneth Dwight**), British singer, songwriter; known for his outrageous stage costumes. **1919** P
- 1948** **Bonnie Bedelia** (**Bonnie Cullkin**), U.S. actress, singer, dancer; known for her starring role in *They Shoot Horses, Don't They?*, 1969. **1919** F
- 1949** **Nick Lowe**, British singer, musician; known for song, *Cruel to Be Kind*. **1935** n
- Historical Events** **1935** E
- 1306** **Robert Bruce** is crowned **Robert I, King of Scotland**. **1935** c

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Religious Calendar

Solemnities

The Annunciation of Our Lord to the Blessed Virgin Mary. [Also major Episcopal Holy Day; minor Lutheran festival.]

The Saints

The Good Thief, the thief who was crucified with Christ; patron of thieves. Also called **Dismas, Gestas,** or **Titus.** [d. 29 A.D.]

(Continued...)

- 1887 **Raymond Gram Swing,** U.S. radio commentator. [d. December 22, 1968]
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- 1949 **Nick Lowe,** British singer, musician; known for song, *Cruel to Be Kind*.
- Historical Events**
- 1306 **Robert Bruce** is crowned **Robert I, King of Scotland.**
- 1634 Lord Baltimore's settlers arrive in Maryland, establishing the foundation of the new colony.
- 1799 Austrians defeat French at **Stokach** in War of the Second Coalition.
- 1821 Uprising occurs in the Greek **Peloponnesus**, initiating a decade of revolution against the Turks and civil war in Greece.
- 1900 Warfare breaks out anew between the **Ashantis** of West Africa and the British when the British seize the *Golden Stool*, a symbol of Ashanti royalty.
- 1904 *Armida*, the last opera of **Antonin Dvořák**, premieres in Prague.
- 1911 Fire in the Triangle Shirtwaist Co., near Washington Square, New York City, kills more than 150 persons, mostly young seamstresses who are unable to escape; the tragedy awakens New Yorkers to the misery and dangers of the sweatshop system.
- 1919 The Peace Conference of World War I is reduced to a **Council of Four** for decision making: Clemenceau of France, Lloyd George of Britain, President Wilson of the U.S., and Orlando of Italy.
- 1935 **Paul Van Zeeland** becomes premier of Belgium and is given decree powers for one year to cope with the nation's desperate financial situation.

(Continued...)

St. Barontius, monk and hermit. [d. c. 695]
St. Hermenland, abbot. [d. c. 720]
St. Alivold, Bishop of Sherborne. [d. c. 1058]
St. Lucy Filippini, virgin. [d. 1732]
St. Ermelandus, abbot. [death date unknown]

The Beatified

Blessed Thomasius, hermit. Also called **Thomas**. [d. 1337]
Blessed James Bird, layman and martyr. [d. 1593]

- 1957 The **Treaty of Rome** is signed, establishing the **European Economic Community (Common Market)**. Members are Belgium, France, West Germany, Italy, Luxembourg, and the Netherlands.
- 1965 About 25,000 **civil rights demonstrators** end a five-day march from Selma, to Montgomery, Alabama, with a rally demanding equal rights for blacks.
- 1966 U.S. Supreme Court declares the **poll tax** to be unconstitutional for all elections.
- 1972 Agreement to coordinate efforts to control the trade in **narcotic drugs** is signed by 36 countries in Geneva.
- 1975 **King Faisal** of Saudi Arabia is assassinated in Riyadh by his nephew, Prince Faisal ibn Musad, who is subsequently beheaded publicly. **Crown Prince Khalid**, brother of the king, succeeds to the throne.
- 1983 Prince **Bhekimpi Dlamini** replaces Prince **Mabandla Dlamini** as prime minister of Swaziland.
- 1984 The first round of national elections is held in El Salvador. The centrist Christian Democratic Party candidate, **Jose Napoleon Duarte**, wins an absolute majority.
- 1985 **Vernon Walters** replaces **Jeane Kirkpatrick** as U.S. ambassador to the United Nations.
- 1986 Canadian officials announce the introduction of a one dollar coin planned to replace the Canadian paper dollar by 1989.
- 1987 The U.S. Supreme Court rules that an employer may voluntarily act to redress

1988

imbalances in the workforce through **affirmative action programs for women**. It is the first time that the court specifically addresses such programs for women.

Representatives from the Sandinista government and contra forces sign a ceasefire accord in **Sapoa, Nicaragua**. The pact provides for a 60-day truce, a general amnesty, and continuing negotiations.

Holidays
 Bangladesh
 Spain
 U.S. (Hav

March 26

Birthdates

- 1516 **Konrad von Gesner**, Swiss naturalist; his *Historiae Animalium* is considered the basis of modern zoology. [d. December 13, 1565] 1874
- 1749 **William Blount**, U.S. politician; one of first two senators of Tennessee; expelled from the Senate for attempting a conspiracy to increase illegally the value of western land. [d. March 21, 1800] 1879
- 1753 **Sir Benjamin Thompson, Count Rumford**, American-English physicist; responsible for bringing Watt's steam engine into general use. [d. August 21, 1814] 1880
- 1773 **Nathaniel Bowditch**, U.S. mathematician, navigator, astronomer. [d. March 16, 1838] 1884
- 1819 **Louise Otto**, German writer; founder of the feminist movement in Germany. [d. March 13, 1895] 1891
- 1840 **George Smith**, British Assyriologist; deciphered many cuneiform scripts. [d. August 19, 1876] 1892
- 1850 **Edward Bellamy**, U.S. author; wrote *Looking Backward*, a utopian novel which gave rise to **Nationalist Clubs** throughout the U.S. devoted to achieving the ideals expressed in the novel. [d. May 22, 1899] 1893
- 1859 **A(lfred) E(dward) Housman**, British poet, classical scholar. [d. April 30, 1936] 1909
- 1868 **Ahmed Fuad Pasha, Fuad I, King of Egypt**, 1922-1936. [d. June 1936]
- 1873 **Sir Gerald du Maurier**, British theatrical manager and actor; father of novelist Daphne du Maurier. [d. April 11, 1934]

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Greece: a country study

Foreign Area Studies
The American University
Edited by
Rinn S. Shinn
Research completed
April 1985

any Am's go to fight?

~~GA today = politics~~

other heroes?

tion. Greek philosophers, dramatists, and poets laid the foundation for the cultural, intellectual, and spiritual development of succeeding European civilizations. Aeschylus, Aristophanes, and Aristotle only begin the long list of the greatest figures of the age. In the plastic arts sculptural masterpieces were created—conceptions of the idealized human in form and content. In architecture the Acropolis in Athens and other sites provided models that would endure for centuries.

Despite the wars and conquests in which Greece subsequently became embroiled, the growth and spread of Greek art and learning continued apace. Alexander the Great, son of King Philip of Macedonia and conqueror of Greek city-states, brought Greek culture to all corners of the lands he occupied. In the second century B.C. the Romans, who had subdued the Macedonians and made Greece a Roman province, adopted the mantle of Greek civilization. When the Roman Empire was later divided, the ruling elite of the eastern portion—the Byzantine Empire (330-1453)—eagerly embraced the Greek language, literature, and culture. Constantinople (present-day Istanbul, Turkey), the capital of the Byzantine Empire, became the flourishing center of Greco-Roman culture.

The 1,000-year reign of the Byzantines came to an end in 1453, when Constantinople fell to the Ottoman Turks. For more than 350 years thereafter the Greeks would languish in obscurity under the Ottomans, while retaining a social and cultural identity of their own by adhering to their Orthodox Christianity; in time this identification provided the basis for the Greek concept of motherland and nationalistic stirrings.

Contemporary Greece remains predominantly Orthodox, its established religion under the Constitution being defined as the Eastern Orthodox Church of Christ. The church and the state are separate, nonetheless. The church, which depends on the state for financial and legal support, is the most important social institution, and orthodoxy permeates the life of the people in varying degrees of religiosity, despite gradual tendencies toward secularization. Attendance at services in both rural and urban parishes has been declining, limited largely to women, children, and older men.

Greece is linguistically homogeneous; however, throughout the twentieth century the country has been rent by disputes over the various forms of Greek to be used for different purposes. School-children were bedeviled by the necessity of learning one form of Greek for everyday speech and reading, another for learned discourse and classical literature, a third

The Ottoman Occupation

The fall of Constantinople in 1453 to the Ottoman Turks was the culmination of a gradual dismemberment of the Byzantine Empire. Initially, the Orthodox Greeks welcomed the Muslim Ottomans, finding them less offensive religiously than the Roman Catholics. However, in contrast to the Venetians, who encouraged cultural development and served as the conduit for influences from the West, the Ottoman occupation closed access to Europe and imposed strict isolation on Greece. For the next 300 years little of note happened while Greece settled into the patterns of subjugation.

Western historians have tended to underrate the severity of the Ottoman occupation. For all but the elite among the Greek population, life was hard, and much of the intense animosity between Greeks and Turks has its origins here. Greece was partitioned by the Turks along military lines. The principal task of the administrators was to oversee the collection of taxes from the sultan's non-Muslim subjects. Greeks kept the use of their land, but they paid a fixed part of the revenue from it (with no dispensation during bad years) for the upkeep of Turkish soldier-landlords. A particularly onerous form of taxation levied by the Turks was the conscription of Christian children for the corps of janissaries, or soldiers. Every four years—until 1676—one out of every five young Christian males in the European provinces was sent to Constantinople to be reared as a Muslim and serve in the sultan's bodyguard.

As early as 1480, armed resistance to these harsh taxes arose in the mountainous areas. Bandits, or klephts, attacked tax collectors and other Ottoman authorities in what a prominent historian, Richard Clogg, has called "a primitive form of national resistance." Their targets were not limited to Turks, however, and in many cases their activities were indistinguishable from common bandits. Nevertheless, their exploits were recorded in ballads and became a part of the folklore, helping to inspire nationalist rebellion in the eighteenth and nineteenth centuries. To combat the klephts, the authorities established irregular troops, the *armatoloi*, recruited from the Greek population. Distinguishing the two groups was difficult from the beginning, for men switched back and forth between them according to their relative profitability; but as the Ottoman Empire slipped into decline, these two armed groups played a central role in the fight for independence.

Signs of decay were apparent as early as the seventeenth

century, probably resulting from direct control of the (the Sublime Porte) and the and court intrigue. Most of prices, tenure was short, amassing as much wealth a ic decay in administration retreat, starting with the fa The gradual decline under economic foundations of military expansion and col

During this period a s nariots, gained a privileg Ottoman Empire weaken forced to negotiate with 1 Greek interpreters, the P tions and gradually hand authority in many spheres century the Phanariots, c Constantinople, exerted i range of issues and ever prince, of the Danubian lachia in present-day Rom

Simultaneously, a lar a commercial network sp: sands of Greeks migrated set up families and busin Europe, and as far as the Greek traders dominated profits, much of which provide funds for educ Greece.

Despite centuries of survived, but it was diff identified Greeks could graphic definitions were guage had not been chal selves Greek no longe language of their new before, provided the prin nationality. The Porte : autonomy and often ad tions, the most importar Religion and nationality

century, probably resulting from the withdrawal of the sultans from direct control of the affairs of the government (known as the Sublime Porte) and the consequent increase in corruption and court intrigue. Most offices were sold at ever more inflated prices, tenure was short, and great effort was expended in amassing as much wealth as possible in a short time. The chronic decay in administration was matched by a steady territorial retreat, starting with the failure of the siege of Vienna in 1683. The gradual decline undermined both the ideological and the economic foundations of the empire, which were based on military expansion and colonization.

During this period a small Greek elite, known as the Phanariots, gained a privileged position within the Porte. As the Ottoman Empire weakened, the sultans found themselves forced to negotiate with the Western powers. They relied on Greek interpreters, the Phanariots, to conduct these negotiations and gradually handed over to them decisionmaking authority in many spheres of foreign policy. By the eighteenth century the Phanariots, drawn originally from 11 families in Constantinople, exerted more and more influence on a broad range of issues and even acquired the post of *hospodar*, or prince, of the Danubian principalities of Moldavia and Wallachia in present-day Romania.

Simultaneously, a large Greek mercantile class developed a commercial network spanning the empire and beyond. Thousands of Greeks migrated in what is known as the diaspora and set up families and businesses throughout Asia Minor, Central Europe, and as far as the Black Sea. By the eighteenth century, Greek traders dominated commerce in the Aegean, and their profits, much of which returned to the mainland, helped to provide funds for education and cultural development in Greece.

Despite centuries of Ottoman rule, a Greek "nation" had survived, but it was difficult to define clearly. Because self-identified Greeks could be found over half the globe, geographic definitions were inadequate. Although the Greek language had not been challenged, many of those who felt themselves Greek no longer spoke Greek, having adopted the language of their new homes. The Orthodox religion, therefore, provided the principal criterion for determining Greek nationality. The Porte allowed a significant amount of local autonomy and often administered through preexisting institutions, the most important of which was the Orthodox Church. Religion and nationality were inextricably tied for both Greeks

Greece: A Country Study

and Turks. To be an Orthodox Christian was to be a Greek, just as a Greek who converted to Islam thereby became a Turk. The sultan's Orthodox Christian, or Greek, subjects were regarded as a separate nation, or "millet," having a degree of autonomy within the Ottoman Empire. The patriarch of Constantinople was recognized not only as the head of the Orthodox Church but also as the temporal leader of the Orthodox Christian millet. He bore the title "ethnarch" and was responsible for the civil administration of the people through a separate system of courts having distinct laws and customs based on the Roman Law of the Byzantine Empire. Local government operated under the clergy and the landowners, who were the leaders of the Greek communities. Ironically, the Turks referred to the Greek Christian millet as the Roman Nation.

The gradual but steady internal collapse of the Ottoman Empire allowed a nationalist movement to emerge out of these threads by the mid-eighteenth century. Its first stirrings were a cultural revival. The church itself increasingly came under criticism because of its corruption and open collaboration with the Turks. Although dissatisfaction never evolved into full-blown anticlericalism as in Western Europe and the church maintained its influence among the majority of the population, the secularization opened Greece up to new ideas. As education became more widespread, owing to funds donated by prosperous merchants of the diaspora, West European ideas became current. Many of the teachers in the newly created academies had studied in Western Europe and brought with them a reverence for classical Greek history. It came as something of a surprise to the Greeks that their own history, neglected in Greece because of the church's policy, was considered the touchstone of Western civilization. Recapturing the past glories of Greece became an obsession with many intellectuals, and the revitalization of the Greek language was seen as a critical step in awakening a spirit of nationalism in the people. A new language, *katharevousa*, was created to purge Greek of contamination from other languages. The reform served only to complicate matters, and language remained an issue well into the twentieth century (see Language, ch. 2).

The late eighteenth century was a time of revolutionary ferment throughout Europe. The French Revolution, with its slogans of liberty, equality, and fraternity, was especially taken to heart, and many Greeks began to talk openly of rebellion against the Porte. Growing unrest followed Napoleon's capture of the Ionian Islands from Venice, the occupation of Corfu

in 1797, and a successful rebellion for the first time both the Porte's and the possibility of revolt.

The War of Independence

The crucial element in the rebellion against the Porte was the church's collapse. Although an increasing number of Greeks were growing for sometime, the church was too weak to take on the Ottoman Empire. The effort failed, but the uprising was coordinated with an invasion of the Danubian principalities by the rebel, Alexander Ypsilantis. The rebellion spread rapidly, and on the island of Old Patrai, officers of the church's former form joined the rebels.

Leaders came from all over the mainland. Neither the merchant class, generally associated themselves with the Ottoman Empire prior to the outbreak of hostilities, nor the nobles joined the rebellion because of their own interests.

After the initial rash of uprisings, the struggle became a drawn-out contest of endurance. Greek rebels set up three governments in the liberated areas. And just as the new institutions and a constitution were being set up, the rebellion was plaguing the rebellion for the first time. A constitution, strongly influenced by the French Revolution, was written in 1822. The central government failed to maintain control during much of 1823 and 1824. The war against the Turks. The rebellion was and confused, and historians have written that it was a number of factors were involved, and frequent changes in leadership complicated the political atmosphere.

As in any revolutionary war, the strategy and tactics of fighting were constantly changing.

in 1797, and a successful revolt by the Serbs in 1804. For the first time both the Porte and the Greeks took seriously the possibility of revolt.

The War of Independence, 1821-29

The crucial element in the evolution of a successful rebellion against the Porte was clearly the empire's own internal collapse. Although an independence movement had been growing for sometime, the Greeks considered themselves too weak to take on the Ottoman Empire alone. They tried to coordinate their efforts with revolts by Serbs and Bulgarians. The effort failed, but uprisings in the Peloponnese coincided with an invasion of the Danubian principalities by the Greek rebel, Alexander Ypsilantis, in the spring of 1821. The rebellion spread rapidly, and on March 25 (Easter Day) Germanos, bishop of Old Patrai, officially proclaimed the revolution, throwing the church's formidable symbolic force on the side of the rebels.

Leaders came from the lower clergy, klephts and *armatoloi*, pirates and merchant captains, and irregular troops all over the mainland. Neither the church, the landowners, nor the merchant class, generally prosperous under the empire, had associated themselves with the independence movement prior to the outbreak of hostilities, but they were moved to join the rebellion because of its obvious popular support.

After the initial rash of violence the war settled into a long, drawn-out contest of endurance. Almost immediately the Greek rebels set up three regional assemblies to govern the liberated areas. And just as quickly internal conflicts between the new institutions and among political factions emerged, plaguing the rebellion for the duration of the war and beyond. A constitution, strongly influenced by the ideals of the French Revolution, was written in 1822, but attempts to establish a central government failed to resolve the factional strife. During much of 1823 and 1824 a virtual civil war undermined the war against the Turks. The situation was extremely complex and confused, and historians still debate what the actual issues were. There were a number of competing groups and ideologies involved, and frequently shifting coalitions among them complicated the political atmosphere.

As in any revolutionary period there were conflicts over the strategy and tactics of fighting the war and over the nature

Greece: A Country Study

of the postrevolutionary system. To some extent these two sets of issues overlapped. There was a fundamental difference between those who wanted to pursue the war using the traditional klephtic methods of guerrilla war and relying on religious fervor as the motivating force and those, especially those educated in the West, who preferred the European model, using regular armies and set-piece tactics, motivated by a conscious nationalism. The former, known as the "military" party (headed by the klephtic leader Theodore Kolokotronis), also hoped to retain the basic oligarchical structure of society, substituting themselves for the Ottoman authorities while maintaining the central role of the church. The rival "civilian party", or Westernizers, wanted to transform Greece into a secular, liberal, constitutional state. Regional rivalries exacerbated the situation.

The European powers, meanwhile, looked upon the Greek rebellion as a threat to the balance of power, only recently reestablished by the Congress of Vienna after the Napoleonic wars. The demise of the Ottoman Empire would leave a vacuum, and it was obvious that there would be three rivals to fill it: Russia, Britain, and France. Until mid-1823, therefore, the powers maintained strict neutrality. By then the three powers' commercial interests in the region had begun to suffer. Simultaneously, the Greek rebellion caught the imagination of many of the European intellectual elite, who agitated for support of the effort and in many cases went to Greece to fight (most notably British poet Lord Byron, who died of fever in 1824). The rebellion had shown surprising strength, but it was clear that foreign intervention would be required to tip the balance.

Between 1823 and 1825 the three powers maneuvered to place themselves in the best position to guarantee influence beyond the war. As it became increasingly obvious that the powers would eventually intervene, rebel factions, or parties, tied to the powers grew up, further complicating the internal situation. The turning point came in 1825 with the sultan's request for aid from Egypt, a tributary state. Because Egyptian control of the Peloponnesus was unacceptable to the powers, they began the process of negotiating an end to the war, recommending an autonomous status for Greece within the Ottoman Empire. In 1827 when the Turks, flushed with a series of recent military successes, refused mediation, a joint naval force dispatched by the three powers destroyed the Turco-Egyptian fleet in the Bay of Navarino. Tsar Nicholas I of Russia, acting in his self-appointed role as protector of Orthodox

Christians, declared war pushed to the outer defer Treaty of Adrianople Russia the independence of Greece claimed by the Greeks, we

To counter Russia's c Britain forced a renegotiated out in the first London p cance, the European po recognition. Greek leader nearly 4 million Greeks i under Turkish rule, and Kapodistrias, rejected th made domestic enemies l and to centralize the rep in 1831, plunging the cou

The European powe second London protocol. monarchy under joint Br It was further decided th avoid identification of t factions. Although somev dominance inherent in th the violent end of Kapod ed to the terms.

The Kingdom of Greece

Otto I, 1831-62

The "protecting" p the 17-year-old younge reached the age of ma Greek government fell t Joseph von Armansperg put into place. The nev European, at least in i imposed a complicated, ria, ignoring a long his the traditional decentra ited from the Ottoman reaucracy that the Gre The Orthodox church v independent, in 1833, t

Christians, declared war on Turkey, and a Russian army pushed to the outer defenses of Constantinople. By the 1829 Treaty of Adrianople Russia compelled Turkey to recognize the independence of Greece, but Crete and Thessaly, though claimed by the Greeks, were left in Turkish hands.

To counter Russia's claim to be sole protector of Greece, Britain forced a renegotiation of the border settlement, spelled out in the first London protocol in 1829. Of greater significance, the European powers also gave Greece their formal recognition. Greek leaders protested that 80 percent of the nearly 4 million Greeks in the Ottoman Empire had been left under Turkish rule, and Greece's pro-Russian president, John Kapodistrias, rejected the settlement. Kapodistrias, who had made domestic enemies by his attempts to disarm the kelphts and to centralize the republic's government, was assassinated in 1831, plunging the country into anarchy.

The European powers convened once again and in the second London protocol, agreed to in 1831, declared Greece a monarchy under joint British, French, and Russian protection. It was further decided that a foreign monarch was required to avoid identification of the executive with one of the native factions. Although somewhat rankled by the degree of foreign dominance inherent in these protocols, many Greeks, recalling the violent end of Kapodistrias' presidency, nevertheless yielded to the terms.

The Kingdom of Greece

Otto I, 1831-62

The "protecting" powers gave the Greek crown to Otto, the 17-year-old younger son of the king of Bavaria. Until he reached the age of majority, however, the direction of the Greek government fell to a regency council headed by Count Joseph von Armanseperg. The Greek Westernizers' vision was put into place. The new state was designed to be thoroughly European, at least in its institutional structure. The regents imposed a complicated judicial code, modeled on that of Bavaria, ignoring a long history of customary law. They replaced the traditional decentralized forms of local government, inherited from the Ottoman period, with a modern, centralized bureaucracy that the Greeks considered alien and unworkable. The Orthodox church was declared to be "autocephalous," or independent, in 1833, though in practice it was firmly subordi-

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UNITED STATES
DEPARTMENT OF STATE

91 MAR 20 P5:34

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ROOMS 5509, 5511

AGENCY & OFFICE: White House

NAME Caroline Cawley

TELEPHONE # _____ FAX # 456-6218 ROOM # _____

Message Description: Info on Greece

FROM John Long

REMARKS: _____

Page 1 of 8 pages (including cover sheet).

Caroline,

Here are some materials to get you started.

The Greek word for "democracy" is "dimokratia," "Freedom" is "eleftheria."

The country notes we have is from 1990 and is very long. Tell me after you look over this material whether you want us to send it to you and we will be happy to do so.

I am going to get you a name or two to talk to in the Greek-American community.

John Long
647-6113

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UNDER SECRETARY BARTHOLOMEW'S TESTIMONY BEFORE SFRC

23(b). U.S. RELATIONS WITH MITSOTAKIS GOVERNMENT

Q: How have our relations evolved with Greece since the Mitsotakis government assumed power?

- A:
- o In response to Mitsotakis' interest in improving relations with the U.S., we enjoy a much more positive and cordial relationship with Greece.
 - Mitsotakis paid a well-received visit to Washington in June 1990, FM Samaras was here in January of this year, and Defense Minister Varvitsiotis is expected in Washington in April.
 - o We share Mitsotakis' interest in continuing to work together to further enhance and broaden ties in areas like investment and tourism.
 - o In his letter of January 31 to FM Samaras, Secretary Baker also noted we would work together to strengthen a new European order. We are working with Greece and other Allies on developing a new security architecture for Europe, and share Greece's concern over instability in the Balkans.
 - o We have a close and ongoing program of cooperation on counter-terrorism with the GOG. We are also satisfied that the GOG is serious about its prosecution of Rashid. DOJ has worked closely with the GOG to develop its case against Rashid. We expect a trial date soon.
 - o On security relations, we successfully concluded negotiations for a new Mutual Defense and Cooperation Agreement in May 1990.
 - The Mitsotakis government cooperated fully with the U.S. during the Gulf crisis, including permission to station U.S. logistical support aircraft in Greece. Greece also sent a frigate to the multinational naval force.
 - o (if needed) The relationship has not been entirely untroubled as is true with all friends and allies from time to time. The GOG was unhappy with our recent Human Rights Report for Greece and with the travel advisory issued on February 6 for Greece and Turkey.
 - What is important is that both sides be willing to work through these kinds of issues and move forward. We enjoy that kind of relationship with the Mitsotakis government.

GREECE

HISTORICAL BACKGROUND

The eastern Mediterranean is one of the "cradles of civilization." Greece was inhabited as early as the Paleolithic period, and by 3000 B.C. had become home, in the Cycladic Islands, to a culture whose art remains among the most evocative in world history. The Mycenaeans of the Greek mainland inspired Homer's Iliad and Odyssey around 800 B.C. Their civilization collapsed around 1100 B.C., shortly after the Trojan War, leaving Greece, except the fortified citadel of Athens, open to migrating Dorian tribes from the north.

Eventually the city-states of Athens and Sparta came to dominate Greece. In the fifth century B.C., Persian invasions united the cities briefly, mainly under the military leadership of Athens. The subsequent "Golden Age" (446-431 B.C.) of Pericles in Athens reflected an explosion of cultural and intellectual achievements which has had a profound influence on Western civilization.

The conflicting ambitions of Athens and Sparta led to the Peloponnesian Wars (431-404 B.C.) in which Athens was defeated. A weakened Greece fell under the domination of the Macedonians. Alexander the Great fused Greek and Persian cultures to create the Hellenistic civilization of Asia Minor.

Rome conquered Greece in 146 B.C. Although Rome was overrun by migrating tribes and the western part of the empire fragmented in the fifth century A.D., the eastern part, including Greece, flourished as the Byzantine Empire until the fall of Constantinople to the Ottoman Turks in 1453.

Nearly 400 years later Greece obtained independence from Turkey in 1827 after 6 years of war. Under the tutelage of England, France, and Russia, a monarchy was established, although for many years there was a struggle for power between monarchists and republicans. (The monarchy was finally abolished by referendum on December 8, 1974.)

Greece fought with the Allies in both World Wars. The Germans occupied Greece from Spring 1941 until October 1944. With the German withdrawal, the Communists, who formed the core of the principal Greek resistance movement, sought to take control of the country, eventually leading to Civil War. With American material support, the Greek National Army eventually prevailed, and hostilities ceased in the fall of 1949. Greece joined NATO in 1952.

On April 21, 1967, just before scheduled elections, a group of colonels led by Col. George Papadopoulos seized power in a coup d'etat. Civil liberties were suppressed, special military courts established, and political parties dissolved. The junta's attempt to install a client regime on the island of Cyprus in 1974 led to its downfall and the restoration of democracy.

GREECE: POLITICAL/ECONOMIC/MILITARY SITUATION

Following the restoration of democracy in 1974, Greece held a referendum which resulted in the rejection of the monarchy. A new constitution was approved by Parliament in June 1975, which provided for a President as chief of state and Prime Minister as head of government. The Conservative Party, led by Constantine Karamanlis (the current President of Greece), won the first two parliamentary elections in 1974 and 1977. In October 1981, Greece elected its first socialist government led by Andreas Papandreu and his Panhellenic Socialist Party (PASOK). PASOK held a majority in Parliament until the summer of 1989 when it was voted out of power.

In fact, none of Greece's three major political parties (PASOK, conservative New Democracy, or the Left Alliance) achieved a majority in the summer 1989 elections, nor in the elections that followed in November of the same year. The Papandreu government was succeeded by a series of coalition governments with no mandate to govern. It was not until April 1990 that the conservative New Democracy Party (ND) obtained a razor-thin majority, bringing Constantine Mitsotakis to power as Prime Minister. Mitsotakis moved quickly to improve relations with the United States and increase Greece's profile within European fora.

After the swift resumption of the long-stalled U.S.-Greek base negotiations resulted in a favorable new agreement, PM Mitsotakis paid a highly successful visit to Washington in June 1990. Subsequent actions taken by the Mitsotakis government have demonstrated a serious, long-term interest in broadened relations with the U.S. Greece fully supported U.S. requests for facilitative assistance in moving U.S. troops and materiel to the Gulf region during Desert Storm, and sent a frigate to participate in the multinational naval force. Mitsotakis has been criticized by Papandreu and the opposition press for his policy of seeking a closer relationship with the U.S.

Security/defense issues are high on the Government's agenda. As indicated above, the U.S. and Greece completed a Mutual Defense Cooperation Agreement (MDCA), which went into effect in November 1990, replacing the previous 1983 agreement. Before negotiations on the new agreement were complete, Secretary Cheney announced that the U.S. would be closing two of its installations in Greece -- Hellenikon Airbase in Athens, and the U.S. Naval Communications Station at Nea Makri. The MDCA provides for the continuing operation of the remaining U.S. facilities, principally Souda Airbase and Iraklion Communications Station, both on Crete.

The United States provides Foreign Military Financing (FMF) to Greece for the modernization of its military forces, which have a continuing NATO role. The FY 91 allocation of \$350 million plus additional prior year monies, will be used by the Greek government to purchase new equipment and armament for all three branches of its armed forces.

Since 1984, Greece's official defense doctrine has identified the main threat to Greece as emanating from the east (i.e., Turkey) rather than from the Warsaw Pact. With the dissolution of military ties among Warsaw Pact members, good relations between Greece and Bulgaria, and the increased prominence of Turkey as a result of its role in Desert Storm and key position on NATO's southeastern flank, Greek perceptions of a Turkish "threat" have not diminished. Turkey and Greece remain at odds over Cyprus, Greek militarization of certain Aegean islands, and command and control authorities for NATO forces in the Aegean.

The most serious near-term problem which Mitsotakis faces at present is not military but economic. His government has been forced to implement a far-reaching domestic economic reform program which will require severe belt-tightening across the board. Greece currently has an inflation rate of 22 percent, a net public sector borrowing requirement (PSBR) of almost 20 percent, and foreign debt repayments of in excess of 20 billion through the first half of the 1990's. The EC recently granted Greece a 3 billion US dollar loan, on the condition that the government carry out a reform program to lower the inflation rate to 7 percent, cut the PSBR to 1.5 percent, reduce public sector employment by 10 percent and broaden the tax base by taxing farmers and reducing tax evasion.

The Mitsotakis government has also proposed a wide-scale program of privatization of state-owned industries. While potentially this could be a significant source of savings for the government, the program is moving forward very slowly.

POLICY CONSIDERATIONS

Greece, under the New Democracy government of Prime Minister Constantine Mitsotakis since elections in April 1990, has strengthened ties with the United States and reinvigorated its role within NATO. Greece solidified its security relationship with the U.S. by ratifying in July 1990 a new eight-year Mutual Defense Cooperation Agreement which entered into force on November 6, 1990. The agreement provides for continued United States use of facilities at Souda Bay and Iraklion on Crete, and the orderly phasing out of other facilities. The agreement stipulated that the U.S. would seek appropriate levels of defense support to assist in the modernization of the Hellenic Armed Forces (HAF). Provision of U.S. security assistance fulfills that pledge. It also encourages Greece to focus military procurement programs on U.S. equipment and to join in cooperative programs with other NATO countries.

Greece fully supported U.S. deployments to Operation Desert Storm to respond to Iraq's invasion of Kuwait. Greece granted us blanket overflight clearance, offered contingency hospital support, authorized basing of U.S. aircraft at facilities in Greece, and sent a frigate to the multinational naval force in the Persian Gulf. Greek cooperation was instrumental in the rapid movement of troops and equipment to the region and remains important for our armed forces in the Gulf. Greece quickly and fully enforced U.N. sanctions against Iraq.

A common NATO strategy remains key to a coordinated response by the Alliance to the dramatic changes in Eastern Europe and the Soviet Union. U.S. security assistance ensures that Greece will be able to continue to perform its NATO role during this period. The FMF program supplements Greek national funds in implementing its five year HAF modernization program. FMF also helps Greece to protect itself—and helps preserve regional stability, if necessary—should long-suppressed ethnic differences that threaten to destabilize the Balkans erupt into conflict. Ongoing FMF help with HAF modernization will be important to encourage Greek cooperation in meeting future extra-regional crises. NATO's infrastructure program and West European allied aid to the Southern Region complements FMF for Greece.

Greece relies on FMF as an integral element of its HAF modernization program. Faced with an inflation rate of over 18 percent, a public sector borrowing requirement of 22 percent, and external debt totalling \$24 billion, Greece would be unable to continue modernization without our assistance. Greece's domestic financial difficulties makes some grant aid important.

PROGRAM DESCRIPTION

Objectives

- Support a continuing strong bilateral defense relationship
- Encourage Greece's continued active participation in NATO
- Encourage Greece's participation in multilateral forces such as the one in the Gulf
- Enhance Greece's ability to defend its sovereignty in a region of potential unrest

Constantine MITSOTAKIS

(Phonetic: meetsoTAHkees)

GREECE

Prime Minister (since April 1990)

Addressed as: Mr. Prime Minister

Leader of the conservative New Democracy Party (ND) and longtime aspirant to the prime-ministership, Constantine Mitsotakis leads a government that relies on the support of one centrist Democratic Renewal Party deputy for its parliamentary majority. He is an experienced legislator and has held a variety of Cabinet-level portfolios, including finance (1963-64) and foreign affairs (1980-81).



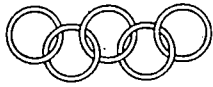
Mitsotakis was born on 18 October 1918 on the island of Crete. He holds degrees in law and political science from the University of Athens. During World War II he was active in the Cretan resistance and was jailed briefly by the Nazis, narrowly escaping execution. He has been a member of parliament since the mid-1940s. When the military took over the government in 1967, Mitsotakis and his family went into exile in Paris. He returned to Greece in the early 1970s and in 1977 founded the moderate and short-lived New Liberal Party. He joined ND shortly thereafter.

Mitsotakis has visited the United States several times, most recently in early June 1990. He speaks fluent French and German; he understands and speaks English but often prefers to use an interpreter. He and his wife, Marika, have three daughters and a son.

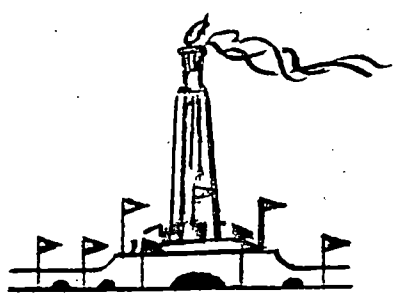
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AN APPROVED
HISTORY
OF THE
OLYMPIC
GAMES



BY BILL HENRY

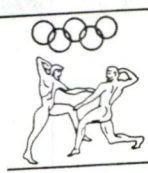


THE SOUTHERN CALIFORNIA COMMITTEE
FOR THE OLYMPIC GAMES
LOS ANGELES, CALIFORNIA



Los Angeles Times

page, I.O.C. President.



CHAPTER 2
THE ANCIENT OLYMPIC GAMES



The Ancient O

Gentlemen, can you possibly believe that similar [unsporting] incidents are not spread across the chronicles of the Olympic, Pythian, Nemean games—all the great sporting events of ancient history? One would have to be naïve indeed to pretend that this is the case.

BARON PIERRE DE COUBERTIN*

The ancient Olympic games could never deny their modern offspring. They, too, were beset by sectionalism, professionalism, jealousies, and wars. In spite of all, they survived.

For nearly twelve hundred years, despite never-ending threats of invasion and the interminable internal squabbles that culminated in the Peloponnesian War, and finally surviving even the loss of Greek independence, the Olympic games were held every four years without interruption.

The spirit of the Golden Age of Greece, handed down to us in the dramas of Sophocles and Euripides, the philosophies of Pythagoras and Socrates, the fragmentary marbles of Phidias and Praxiteles, was as truly typified in the ancient Olympic games. The high ideals of true sportsmanship that were the real basis of their success furnished the inspirational power as the Olympic games reached their zenith in the fifth and fourth centuries B.C.; and the momentum gained during the Golden Age carried them on for hundreds of years, even though the decadence that eventually cost Greece her independence likewise undermined the true spirit of the games and destroyed the basic ideals that had been responsible for their popularity.

At their height, the games were the embodiment of all that made Greece the mistress of the Mediterranean. The simple religious festival in which they had their beginning developed into a seven-day carnival of culture and athletic prowess with all the color and pageantry of those classic days. Kings raced side by side with common soldiers at Olympia, the prize a simple wreath of olive. The victor found his name inscribed with the immortals. Writers, sculptors, and artists came to be inspired. "Solemn embassies coming to the shores of the Alpheus and to the foot of Parnassus in their splendid chariots or to the Delos in their gilded vessels with sails of Tyrian purple" made of Olympia a spectacle that was more than a mere athletic carnival. It was the Golden Age of Greece in flesh and blood.

The origin of the games is shrouded in the mystery of the period when myth and legend were inextricably tangled with the beginnings of Hellenic history. One story told by Pindar traces the origin of the games back to that legendary time when Heracles, doing penance for his misdeeds, was given the unpleasant task of cleansing, in a single day, the stables in which Augeas, king of Elis, maintained his magnificent herds. Heracles, as canny as he was re-

*Address by the founder and life honorary president of the Olympic games at a celebration of the games of the

sourceful, wheedled from the King t herds should he be successful in hi Alpheus and Peneus from their cour his wager from him. Augeas then ma Heracles his reward, whereupon that v of his day, slew Augeas and his fami herds of his erstwhile employer, celebration of what he no doubt rega

This account is only one of many of them very well substantiated. One that the games in their early days ha reason to believe that they were a common sacrifice by neighboring c emerged from the pugnaciousness of

According to a more believable v giver, about 820 B.C. joined with Iq oracle, to restore the festival. Their of their names jointly upon a discu the Temple of Hera in the second

It is certain that at some time, i of the fertile northwestern coast of southward from the Gulf of Corin Olympia. This town was located ir were Elis, boasting an acropolis on : in which was located Pylos, the city

In all probability the games or Pisatans, but the Eleans and Spar management the games quickly ass Herodotus tells how the Eleans, vi the games and declared that not evi stration. The Egyptians contented was room for improvement in a permitted to compete in contests ju dition that has had its counterpart i

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The Eleans enforced their opinio It is recorded that on one occasio given control of the games to the were fined the equivalent of \$40,C of Zeus. Those who robbed pilgrim wise sternly punished by the Elea of the statutes gave the games a fine

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ON PIERRE DE COUBERTIN*

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president of the Olympic games at a ng the celebration of the games of the

herds should he be successful in his task, and promptly turned the rivers Alpheus and Peneus from their courses to flow through the stables and win his wager from him. Augeas then made his second mistake: He refused to pay Heracles his reward, whereupon that worthy, with the rough and ready justice of his day, slew Augeas and his family, made himself a present of the entire herds of his erstwhile employer, and instituted the Olympic games in celebration of what he no doubt regarded as a fine piece of work.

This account is only one of many versions of the origin of the games, none of them very well substantiated. One thing, however, seems certain, and that is that the games in their early days had religious significance; and there is some reason to believe that they were a gradual development of the custom of common sacrifice by neighboring communities, which prevailed as Greece emerged from the pugnaciousness of the heroic age.

According to a more believable version, Lycurgus, the great Spartan law-giver, about 820 B.C. joined with Iphetus, king of Elis, on the bidding of the oracle, to restore the festival. Their act was immortalized by the inscription of their names jointly upon a discus of which we have record as hanging in the Temple of Hera in the second century A.D. at the time of Pausanias.

It is certain that at some time, many centuries before Christ, the people of the fertile northwestern coast of the Peloponnesian peninsula, stretching southward from the Gulf of Corinth, were celebrating a great festival at Olympia. This town was located in Pisatis, the near-by neighbors of which were Elis, boasting an acropolis on a hill five-hundred feet high, and Triphylia, in which was located Pylos, the city of Nestor.

In all probability the games originally were under the control of the Pisatans, but the Eleans and Spartans took joint charge, and under their management the games quickly assumed vast importance. The great historian Herodotus tells how the Eleans, visiting Egypt, boasted of their handling of the games and declared that not even the Egyptians could better their administration. The Egyptians contented themselves with pointing out that there was room for improvement in a situation wherein Elean athletes were permitted to compete in contests judged solely by their fellow citizens, a condition that has had its counterpart in the modern games.

However, it is pretty generally admitted that the Elean control of the Olympic games was businesslike and fair. Each fourth year marked the commencement of a new Olympiad and was celebrated by the games, preceding which Elean heralds proclaimed throughout Greece the "Truce of God" and sounded the "Call to the Games."

The Eleans enforced their opinions, regardless of where the lash might fall. It is recorded that on one occasion when the Spartans, who had practically given control of the games to the Eleans, failed to observe the truce, they were fined the equivalent of \$40,000, the sum being spent for bronze images of Zeus. Those who robbed pilgrims en route to or from the games were likewise sternly punished by the Eleans, whose strict and impartial enforcement of the statutes gave the games a fine reputation through the then known world.

The first definite record of Olympic victors commences in the year 776 B.C. with the name of Coroebus of Elis, a cook, and continues in unbroken

succession until 394 A.D., when Theodosius, emperor of Rome, abolished the games by imperial edict, leaving as the last victor of the ancient games one Varastad, an Armenian.

Following hot on the heels of Coroebus, the first listed winner, came the names of eleven other citizens of Elis; but by this time the games, which still consisted of a single race the length of the stadium (about two hundred yards), had attracted athletes from other parts, and the list of Elean victors was broken for the first time at the thirteenth Olympiad.

At the games of the fourteenth Olympiad a second race, two lengths of the stadium, was added to the program; and four years later, at the games of the fifteenth Olympiad, a still longer race gave a chance to those whose endurance was greater than their fleetness of foot.

The influence of the warlike Spartans began to make itself felt more strongly about this time, and with the dawn of the eighteenth Olympiad the pentathlon, an all-around contest consisting of five events, was initiated and was designed obviously for the warrior-athlete.

It was an elimination contest, according to some accounts, in which all entrants first took part in a broad-jumping contest. Those who cleared a certain distance qualified for the second event, a spear-throwing contest. Only the four best in this predecessor of our modern javelin-throwing event survived to participate in the sprint of one length of the stadium. One more athlete was eliminated here, and the best three sprinters whirled the discus, the two having the best throws engaging in the grand finale of this grueling competition, a wrestling match to a finish.

Truly, that was a Spartan test of skill, courage, and endurance.

Boxing was added with the games of the twenty-third Olympiad, four-horse chariot racing at the near-by hippodrome at the twenty-fifth games, and the pankration, a fierce combination of wrestling and boxing, in the thirty-third games. By this time interest in the games had become so widespread and the demand for a wider variety of contests so great that the program was continuously expanded, until at the time of the seventy-seventh Olympiad the period of the games was stretched from a single day to five, with two additional days devoted to religious ceremonies.

The extension of the program to more than one day was doubtless occasioned by the great stimulation of Panhellenic feeling caused by the expulsion of the Persians early in the fifth century B.C. People came from communities bordering the Mediterranean from Marseilles to Trebizond. Africa, Sicily, Italy, and Asia Minor sent their representatives to compete and erected sanctuaries and treasure houses at Olympia.

During the eighty-eighth and eighty-ninth Olympiads, Athens was at war with Sparta; but at the ninetieth Alcibiades, the great Athenian statesman, himself appeared with seven chariots, the political significance of the event being the demonstration that the long war had not impoverished Athens. Alcibiades did not content himself with merely making a show, however, as his great teams took first, second, and fourth places in the chariot race.

Dionysius the Elder, tyrant of Syracuse and a social climber of his day, determined to impress the Greeks with his learning and talents and sent a large chorus to the ninety-eighth games to recite his poems and sing songs of his composition. The feeling of the Greeks toward Dionysius was not such as

to guarantee an unbiased hearing of performers, their opinion being corroborated by evidence, that the boat transporting Syracuse sank en route, this disaster being the poor quality of the composition.

Peace was declared a year later; but what modern sports writers would call a more impressive delegation, full of but minus any songs or poems. The tyrant of the hated Dionysius was enraged by this feeling was fanned to fever heat by Caulonia in Sicily who had captured Syracuse now appeared and repeated his victory representing Syracuse, thus becoming the victor.

This was the last straw, and amid the Athenian orator, harangued the crowd with the wealth torn from Greek sufferers and the volumes for the Elean control of the games. However, the chariots that had been the honors all fell apart—a fact that may be the light of the popular feeling against him.

It is quite clear that by this time the importance that far transcended of small honor to have such poets as Pindarus praise of the winners or to have a Panhellenic festival.

More than the olive wreath reward of the games of the sixty-first Olympiad, statues in their own honor in Olympia were won three times that the statues of the victors were greeted on his return to his home as a victorious warrior, sometimes being placed on the walls. In warlike Sparta he was rewarded with a chariot.

Royalty, as we have seen, had been attracted to chariot events, where the wealth of the victors was the excellence of his team. Pausanias mentions among the winners, as are Kings Gelon of Agrigentum, and Archelaus of Macedonia. The victor could do was to tie for victory in a chariot race and meant more than a victory in a great team of horses.

Respect for Olympic victors was shown in the case of Dorieus, the son of Diagoras, fought and captured, was released without ransom for he had won three times in succession. Alcibiades, Olympic victor, was killed in an accident, a reputation that his own enemies erected in his honor.

Cimon, father of the great Miltiades, was a victor in the chariot race. He was the mares that he drove to victory in the chariot race of the tyrant Peisistratus, whose political

to guarantee an unbiased hearing to his works. The audience hissed his performers, their opinion being confirmed by Diodorus, who adds, as further evidence, that the boat transporting the poems, songs, and performers back to Syracuse sank en route, this disaster being attributed in no small measure to the poor quality of the compositions.

Peace was declared a year later; and Dionysius, who appears to have been what modern sports writers would call a glutton for punishment, sent a larger and more impressive delegation, fully equipped with tents of purple and gold, but minus any songs or poems. The appearance of the magnificent representatives of the hated Dionysius was enough to rouse the ire of the Greeks, but this feeling was fanned to fever heat when Dicon, the great runner from Caulonia in Sicily who had captured the Olympic dash in the previous games, now appeared and repeated his victory of four years before but this time representing Syracuse, thus becoming the first "tramp athlete" in history.

This was the last straw, and amid scenes of wild confusion Lysias, the great Athenian orator, harangued the crowds, denouncing Dionysius for displaying wealth torn from Greek sufferers and accusing Sparta of treachery. It speaks volumes for the Elean control of the games that open hostilities did not result. However, the chariots that had been expected to bring the tyrant further honors all fell apart—a fact that may or may not have had significance in the light of the popular feeling against him.

It is quite clear that by this time the Olympic games had achieved an importance that far transcended other activities of the period. It was no small honor to have such poets as Pindar, Simonides, and Euripides sing the praises of the winners or to have a Phidias or a Praxiteles carve their statues.

More than the olive wreath rewarded the triumphant athlete. As early as the games of the sixty-first Olympiad, the victors were permitted to erect statues in their own honor in Olympia, although it was not until they had won three times that the statues could bear their likeness. Frequently the winner was greeted on his return to his home city with all the honor accorded a victorious warrior, sometimes being permitted to enter through a breach in the walls. In warlike Sparta he was rewarded with the post of honor in battle.

Royalty, as we have seen, had begun to seek honors, particularly in the chariot events, where the wealth of the owner could make itself felt through the excellence of his team. Pausanias and Demaratus, Spartan kings, are listed among the winners, as are Kings Gelon and Hieron of Syracuse, Theron of Agregentum, and Archelaus of Macedon. The best that Alexander the Great could do was to tie for victory in a foot race, but this was a personal accomplishment and meant more than a victory due solely to the ownership of a great team of horses.

Respect for Olympic victors was acknowledged throughout the world. Dorieus, the son of Diagoras, fought for Sparta against Athens and, when captured, was released without ransom in recognition of his Olympic victories, for he had won three times in succession. Philipus of Croton, another Olympic victor, was killed in an attack on Sicily, but so great was his reputation that his own enemies erected a shrine over his grave.

Cimon, father of the great Miltiades, was the owner of a splendid team of mares that he drove to victory in the chariot race. Banished from Athens by the tyrant Peisistratus, whose political accomplishments were greater than his

Olympic reputation, Cimon was restored to citizenship when he repeated his victory in the chariot race and permitted the name of Peisistratus to appear in the list of victors in place of his own. When Cimon died some years later after winning his third Olympic chariot race with the same team, his magnificent horses were buried with him.

It was pretty difficult for those who had no understanding of the basic character of the Olympic games to comprehend the motives that prompted the Greeks to take such pride in their Olympic accomplishments, as, for instance, when Alcibiades, setting forth his services to the state, placed first his victory at Olympia and the prestige he had won for Athens by his magnificent display.

Cicero, with Roman contempt for Greek frivolity, cynically reported that an Olympic victor received more honors than a triumphant general at Rome, and told of the Rhodian Diagoras, who, having won the Olympic prize himself and then seen his two sons crowned victors on the same day, was addressed by a Laconian in these words: "Die, Diagoras, for thou hast nothing short of divinity to desire."

Herodotus chronicles a similar feeling expressed by the officers of Xerxes, who, after the battle of Thermopylae, questioned surviving Greeks regarding the prizes offered at Olympia. When told that the winner received only a wreath of wild olive, Tigranes expressed the surprise of all concerned with the remark: "What manner of men are these we are fighting? It is not for money they contend but for the glory of achievement."

Olympia was situated at the spot where the rivers Alpheus and Cladeus converge in western Peloponnesus, The Altis, or sacred grove of Zeus, occupied a space approximately in the shape of a rectangle. Low hills bounded it on the north, the Alpheus and Cladeus were to the south and the west, while at the eastern boundary was the hippodrome, site of the equestrian events.

The stadium itself, in which the running races and other athletic contests were held, was about 210 yards long and 35 yards wide. Entrance to the field of the stadium was reserved for the judges, the competitors, and the heralds. The audience, to the number of probably forty thousand, took points of vantage on the sloping hillsides.

Not much is really known about the hippodrome now, as the rivers have run wild over the site and destroyed the marks by which its exact limits could be measured, but it is generally agreed that it was probably about eight hundred yards in length.

Numerous buildings, most of them treasure houses or structures with a religious significance, were located in and about the Altis. The most important of these undoubtedly was the Olympium, which contained the gigantic statue of Zeus by Phidias. The statue, the figure of Zeus being of ivory and his robes of gold, was more than forty feet high and was regarded as one of the Seven Wonders of the World.

The two buildings chiefly devoted to athletics were the gymnasium, with a long covered colonnade equal in length to the stadium track, which was used by the athletes in their training, and the palestra, roughly two hundred feet square, in which the wrestlers, boxers, and gymnasts practiced under the eyes of the judges for the month immediately preceding the contests.

The Greek devotion to a methods of the athletes, if hi their word. According to Gale of bread, half baked and sligh and digest their food and th punishing exercise that carried and sometimes went on into th

But dinner—ah, there was a are to believe the chroniclers (Crotona, according to the rin writers, ate an entire ox at or outdone, duplicated the feat. meat was a very ordinary port he describes an athlete namec a single sitting.

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In the original race of one the stadium, the runners dasher and in later years when longe certain number of lengths, th equivalent of the modern 1,50 although some authorities say

The Greek devotion to a cause at all costs was evident in the training methods of the athletes, if historians of those early days are to be taken at their word. According to Galen, the athletes rose and partook of a breakfast of bread, half baked and slightly fermented. They took plenty of time to eat and digest their food and then embarked on a program of ceaseless and punishing exercise that carried through the afternoon with no stop for lunch and sometimes went on into the night.

But dinner—ah, there was a meal. The Greek idea of a good dinner, if we are to believe the chroniclers of the day, was meat and plenty of it. Milo of Crotona, according to the ringside account of one of these ancient sports writers, ate an entire ox at one sitting, and Theagenes of Thasos, not to be outdone, duplicated the feat. Galen tells us that six and one-half pounds of meat was a very ordinary portion for the he-man athletes of those days, and he describes an athlete named Aegon who tossed off eighty pastry cakes at a single sitting.

While these meals are sufficient to cause the hair of a modern trainer to turn white as he reads of them, at least in the matter of topics of conversation the Grecian trainers agreed with those of today, for none but the lightest topics was permitted to be bandied among the athletes at mealtime, mental strain being regarded as a certain source of dyspepsia and headaches.

Liquor was taken in small quantities by some, but the majority of the Olympic athletes were total abstainers, at least during training; and fried and boiled foods and cold drinks were absolutely forbidden. Various types of baths and rubbing and massage were regular parts of the training routine.

All contestants had to swear that they were freemen, of pure Hellenic blood, that neither they nor their immediate relatives had been guilty of any outlawry or sacrilegious act, and that they did not propose to win by any unfair means. All were required to have undergone a long period of training, varying according to the event in which they were to contest. They competed absolutely nude.

Not only the athletes but also the judges, called *hellanodikes*, underwent a long period of preparation for the ancient games. The judges, who were chosen from among the Eleans, were instructed for a period of ten months by Elean magistrates. Their authority was great, and the only appeal from their decisions was to the Elean senate. Dressed in their purple robes and occupying the special seats reserved for them on the floor of the stadium, they were a most imposing sight.

Historians disagree about the number of the judges, but apparently not more than one or two judges officiated at the early Olympic games, where but one event was contested. When the athletic program was expanded to take in many events and last for five or more days, the number was increased, although there seems to be no record of more than ten judges at a single celebration of the games.

In the original race of one stade, or, as the name implies, one length of the stadium, the runners dashed from one wall to another at the opposite end, and in later years when longer races were added, ran back and forth for a certain number of lengths, the first long race apparently being about the equivalent of the modern 1,500-meter run or about seven eighths of a mile, although some authorities say it was more than twice that distance. Foot

races in heavy armor were held during some of the games and were highly recommended by the warlike Spartans for their military character.

Wrestling was one of the sports that was added to the Olympic program early in the life of the games, and it was extremely popular with the spectators. It was a combination of strength, agility, science, and grace, brute force being of little account because of the nature of the rules. The wrestlers endeavored to remain upright during the contests, the object being to secure a fall by a quick and graceful movement rather than by wallowing on the ground. The instant one of the contestants touched the ground with any part of his body from the knee up, a fall was awarded to his opponent. Milo of Crotona was the most famous wrestler of ancient times, as well as an eater of great reputation.

Boxing, like wrestling, was a popular Olympic sport and was conducted very much along the lines of the nineteenth-century bare-knuckle fights, no ring being used and the contest being continued until one boxer decided that he had had enough—or his opponent decided it for him. The hands of the boxers were wrapped in some kind of covering the exact nature of which changed from time to time during the history of the games.

Apparently in both boxing and wrestling there were no weight divisions, and there is no record of any attempt in any of the other Olympic contests to overcome the handicaps imposed by nature. All contestants in the races had an even start, and with the same principle applied to boxing and wrestling, these two events quickly became practically the exclusive field of the heavy-weights. Despite this fact, there was a premium on cleverness; this was a quality much appreciated by the spectators.

The ancient games had one contest, introduced about the thirty-third Olympiad, that was regarded as a supreme test of courage, resourcefulness, skill, and strength, but which, if the vivid descriptions given by the historians are correct, more closely resembled a gutter brawl than an athletic event. It was a combination of boxing and wrestling, with kicking and other fancy tricks tossed in as a side line, and was called the pankration.

Philostratus, who apparently occupied a ringside seat at these ancient contests, tells us that "the pankrationists practice a hazardous style of wrestling. They must employ backward falls, which are not safe for wrestling, and grips in which victory must be obtained by falling. They must have skill in various methods of strangling. They also wrestle with an opponent's ankle and twist his arm, besides hitting and jumping on him, for all these practices belong to the pankration, only biting and gouging being excepted. The Spartans admit even these practices, but the Eleans and the laws of the games exclude them, though they commend strangling."

Obviously the pankration was no place for weaklings; and it is quite clear from the accounts as well as from murals and sculptures depicting the contest that in the heat of battle the contestants sometimes forgot that there were one or two practices, such as attempting to gouge out their opponents' eyes, that were forbidden. To prevent contestants from thus forgetting how to behave, the judges were provided with an emblem of office in the form of a rod, which not only identified them as people with authority but could be used with great effect on the head of a contestant who stooped to forbidden methods.

In a general way the early field events, such as javelin and discus throwing,

closely resembled the modern practices true of the running races, while in the judgment of the ancients the custom to use *halteres*, or weights, was added to the program. One Greek athlete by the name of Phayllus was reported to have jumped fifty feet, which seems incredible to us. The custom of the use of weights, one individual having a weight of one hundred pounds, cleared six feet in the standing high jump. The information regarding the practice, however, is so contradictory that it is hard to compare with the records made by previous athletes.

Victors in the ancient games were honored by the Athenians at the *Athletae*, a pioneer athletic association, which was held in a gymnasium where they trained for contests in the athletic world.

The disintegration of the games may be traced to a basic weakness in the system rather than to a basic weakness in the system. As long as the high moral and religious nature of the games they grew in popularity and successfully maintained their noble character. It was only when the games were permitted to make itself a matter of the athletes began to think not of the wrestling but of the money had. When the Olympic games were ultimately destroyed by Theodosius of Rome, they had long since been carried them to the heights.

The Olympic games after twelve hundred years went officially out of existence in 394 A.D. The historic city of Olympia commenced to be carried off to Constantinople, where it was destroyed by Theodosius II, seeking to continue the work of responsible for officially ending the games in 394 A.D. for the destruction of all pagan temples. The ruins of Olympia were placed in this classification. The work of destruction, and the bones of the athletes and Gladeus soon buried beneath a layer of the games.

There Olympia lay for centuries until it was discovered by Chandler in 1766 first uncovered some of the work of excavation, but in 1820 the French had left off, only to let the work die after being abandoned.

In 1876 the German government started to see what could be found at Olympia, and that six years of hard labor and thousands of dollars without any attempt on the part of the German government to found.

No less than fifty monumental structures were determined their nature and their size, and on varying stages of disrepair were dug up. In

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closely resembled the modern practices in athletics, and the same thing is true of the running races, while in the jumping contests it seems to have been the custom to use *halteres*, or weights, which, carried in the hand and tossed backward at the proper moment, added greatly to the distance covered. One Greek athlete by the name of Phayllus was credited with a leap of over fifty feet, which seems incredible to us. However, the professional jumpers of the nineteenth century in England achieved remarkable results with the use of weights, one individual having a well-authenticated record of having cleared six feet in the standing high jump, his feet actually being bound together. The information regarding the performances of the ancient athletes, however, is so contradictory that it is hardly worth while to attempt to make comparisons with the records made by present-day athletes.

Victors in the ancient games automatically became members of the *Athletae*, a pioneer athletic association, whose members maintained a sort of gymnasium where they trained for contests and discussed matters of interest to the athletic world.

The disintegration of the games may be laid at the door of human nature rather than to a basic weakness in the structure of the games themselves. As long as the high moral and religious nature of the games remained intact, they grew in popularity and successfully survived every effort to debauch their noble character. It was only when the influence of the politicians and the wealthy was permitted to make itself felt that corruption crept in, and the athletes began to think not of the wreath of olive but of cash prizes to be had. When the Olympic games were ultimately banned as pagan festivals by Theodosius of Rome, they had long since lost all the characteristics that had carried them to the heights.

The Olympic games after twelve hundred years of unbroken celebration went officially out of existence in 394 A.D. Shortly afterward the looting of the historic city of Olympia commenced, the colossal statue of Zeus being carried off to Constantinople, where it was later destroyed in the great fire. Theodosius II, seeking to continue the work of his namesake, who had been responsible for officially ending the games, issued orders in the fifth century A.D. for the destruction of all pagan temples. Some of the buildings at Olympia were placed in this classification. A hundred years later earthquakes completed the work of destruction, and the muddy waters of the Alpheus and Cladeus soon buried beneath a layer of silt the last vestiges of the site of the games.

There Olympia lay for centuries until the inquisitive pick of Richard Chandler in 1766 first uncovered some of the ruins. He could not finance the work of excavation, but in 1820 the French government picked up where he had left off, only to let the work die after barely getting started.

In 1876 the German government started in thorough Teutonic fashion to see what could be found at Olympia, and to their great credit it must be said that six years of hard labor and thousands of dollars were spent on the task without any attempt on the part of the Germans to appropriate what they found.

No less than fifty monumental structures were uncovered sufficiently to determine their nature and their size, and one hundred and thirty statues in varying stages of disrepair were dug up. It was necessary to build a large

museum at Olympia to house the veritable treasure of thousands of coins, bits of pottery, and other objects, each one of which helped to piece together the tragic story of the great games of the Golden Age and the sordid commercialism that brought about their downfall.

Such, then, was the great religious, athletic, and artistic festival that led Pindar to write: "The Gods love the games." Regardless of the hearsay nature of much of the evidence produced by the ancient writers, it must be admitted that the ancient games were one of the outstanding Greek contributions to history and that they played a tremendous part in spreading Greek culture and ideals throughout the ancient world.

Today, fragments of sculpture, bits of history, odes, orations, dramas, and other mute evidences of the glory that was Greece exist in abundance; but the only one you will find outside a museum, a theater, or a book is the Olympic games.

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Vainly, perfidious outside the modern games had an development has been a su the hazard of circumstan Olympism was born full complete and its scope like All Games, All Nations.

Young Pierre de Coubertin had r taken him not only to near-by modern land of promise, the U reading had taken him still farl

When, after his visit to Rugby that the way to a better individua exposure to competitive modern growing conviction that he mu preferably in the friendly competi

As he began the campaign that persons whom he felt he could i humanity, he wrote, talked, argue proposal. He found that progress w

"It is hard for anyone to realiz the International Olympic Commi after the beginning of the centur around me with much indifference there was none. No help could co has been said that Olympism was 'i or other. It was not. It was born according to ordinary methods. remains a little of that needed toda

As we look back now across ha sometimes difficult to realize how of the nineteenth century each co own native sports, its own rules a between athletes of even neighbori the obvious difficulties of lack of was a gap of understanding, too.

Coubertin found himself talking of the possibilities that lay ahead, l

*Address by the founder and life Lausanne, June 23, 1934, on the occasi of the re-establishment of the Olympic g

†From a letter written to the author l

hance Corinthian presentations at Olympia and was a man of few scruples and quarreled with her and never returned. Moderate taxation, they which ended with his harsh and repressive. University of Minnesota

di'tis, inflammation of that surrounds the heart. It is acute or chronic and is secondary as a result of infectious disease. For example, it may be caused by a viral infection, or it may arise as a result of a systemic disease such as rheumatoid fever or various forms of kidney or thyroid malnutrition. A trauma to the chest, such as a fracture of the ribs, or pericarditis, the layers of the pericardium become increasingly fibrous (fibrous) and become fused (adhesive) together. This forms (pericardial effusion) which may exude into the space between the layers of the pericardium. This separation between the layers of the pericardium. This change can seriously affect the heart. The symptoms and signs depend on its cause and the amount of fluid that occurs.

pericardium, the membrane that surrounds the heart. The pericardium consists of two kinds of membranes: an outer fibrous pericardium and an inner serous pericardium. The serous pericardium is composed of two layers: the outer membrane, or the fibrous sac. The two layers are normally separated by a small space, the pericardial cavity, which contains just enough fluid to make the surfaces of the pericardium slide smoothly against each other. It provides room for the contraction and relaxation of the heart.

pericardium, which encloses the heart, is a tough layer of connective tissue. It is composed of collagen fibers and is surrounded by the diaphragm and the chest wall.

La Périochole, an operetta (opéra) by the French composer Jacques Offenbach, performed in Paris at the Opéra-Comique on Oct. 6, 1868. The libretto was by Ludovic Halévy and Prosper Mérimée. The score is typical of Offenbach's typical operettas, is a witty and charming score, counting the adventures of a young man, who is in love with a singer. The libertine hero, who forsakes her and marries another, dissuades the viceroy from resigning and at the end is killed.

PERICLES, per'ə-klēz, Athenian statesman of the 5th century B.C., whose name is closely associated with the great age of Athenian democracy and culture, the Athenian Empire, and the Peloponnesian War.

He was born about 495 B.C., son of Xanthippus, a well-known political figure during the period of the Persian Wars, and Agariste, of the Alcmeonid family, one of the most prominent in Athens. Although little is known of his youth, two men seem to have played an important role in his education: Damon, primarily a musician, but one also interested in philosophy and politics; and the rationalist philosopher Anaxagoras.

His first marriage produced two sons before ending in divorce, and he spent the last 15 years of his life in the company of the Milesian-born Aspasia. He was guardian of Alcibiades, who was raised in his home. Pericles had a brother and a sister of whom little is known.

Political Emergence. Pericles' rise to prominence is not easy to trace, but efforts to connect him with all that happened at Athens for 40 or more years are ill founded. He played a leading role in the prosecution of Cimon, a conservative politician who was tried in 463-462 and acquitted on charges of accepting bribes. But Pericles' alleged cooperation with the radical Ephialtes in introducing legislation that stripped the aristocratically dominated Areopagus of much of its power seems unlikely.

Precisely when he first held elective office is uncertain. The first year for which certain evidence exists is 454-453, when he was chosen one of ten generals elected annually at Athens. Thereafter his prestige grew steadily, and he was elected to the office of general (*strategos*) many times, including 15 years in succession from 443-442 until his death in 429.

The general was the most important magistrate in the democratic government of Athens. The office carried both military and political responsibilities. As a military commander, Pericles was known more for caution than daring, but he did serve competently on numerous campaigns against Athens' enemies. In his first known command, in 454-453, he led a fleet that sailed around the Peloponnesus and inflicted damage on the allies of Sparta. Ironically, his last command, when he was well over 60 years of age, in 430, involved a similar mission.

Domestic and Foreign Policy. Pericles' fame does not derive from his ability as a military man, however, but from his discharge of the political responsibilities of the office of general. Though an aristocrat, his sympathies lay with the more radical element in Athens that supported the curtailment of aristocratic power and the extension of the benefits of democracy to Athenian citizens of all classes. His most important measure in this regard was the introduction of a law that provided for state payment to citizens serving as jurors in Athenian courts. This practice was later extended to most other officials, thus enabling all citizens, rich and poor, to hold office.

In matters of foreign policy, Pericles was intent on making Athens the dominant state in Greece. Although no direct evidence links him to the expansionist foreign policy pursued by Athens in the early years of the 450's, he fully supported the transformation of the Delian League into the Athenian Empire after 455-454. When it became clear that efforts to build an



A Roman copy of a 5th century B.C. bust of Pericles.

empire while simultaneously trying to wage war against Sparta and its allies as well as Persia seriously overextended Athenian resources, Pericles was instrumental in securing a treaty of peace with the Persians in 449. In the following year he invited all Greek states to send representatives to Athens to discuss matters of common interest: the rebuilding of temples destroyed by the Persians 30 years earlier, freedom of movement on the seas, and peace. When the Spartans refused to participate, nothing came of the plan, but Pericles in 446 secured a 30-year peace with Sparta that acknowledged the existence of the Athenian Empire.

Peace with Persia and Sparta allowed the Athenians a free hand in dealing with the cities of the empire. Ironically, Pericles, who favored the extension of democracy at home, supported the policy of maintaining autocratic control over the empire by any force necessary, including the establishment of Athenian citizens to perform garrison duty and the armed suppression of any city that attempted to revolt. He personally commanded forces that curbed a revolt on Euboea in 446 and at Samos in 440-439.

Cultural Patronage. Pericles played a leading role in turning Athens into the architectural showpiece of the ancient world. He is sometimes credited with advocating the construction of the Long Walls, a system of fortification that surrounded the city and extended all the way to the coast and included the port city of Piraeus. But it is doubtful if he was politically prominent enough when construction began about 461 to have been the driving force behind the project. From 448 onward, however, he did foster the policy of using funds involuntarily extracted from cities of the empire to rebuild the temples that had lain in ruins since the Persians sacked the city in 480, as well as other buildings.

Among the most important projects he supported were the construction of the Parthenon, designed to be the largest temple in Greece at the time of its erection; the elaborate entrance to the Acropolis known as the Propylaea; and the odeon, or concert hall, in the agora, where musical competition, said to have been instituted by Pericles, was held in connection with the Panathenaic festival. Pericles' close friend Phidias wrought the ivory and gold statue of Athena that stood in the Parthenon and was overseer of the magnificent sculpture that adorned the building's exterior.

Pericles' policy of rebuilding and beautifying Athens with tribute collected from cities of the empire was opposed vigorously by the conservative Thucydides, son of Melesias, who was ostracized in 444–443. Thereafter Pericles faced little serious political opposition.

As a result of the peace with Persia and Sparta, the smooth functioning of democracy at home and imperialism throughout the empire, and the elaborate building projects that were underway, the years until 431 were the most prosperous in all Athenian history. Athenian power and prestige grew steadily, but as they did, fear and apprehension arose in Sparta. In the 430's the two states drifted closer to war.

Pericles and the Peloponnesian War. It would be going too far to say that Pericles actively sought to provoke hostilities, but it is no exaggeration to say that he did little to allay Spartan fears. In 433, Athens entered into a defensive alliance with Corcyra, and shortly thereafter ordered the Potidaeans to raze their fortifications and receive no additional magistrates from Corinth. Both actions seriously strained relations between Athens and Corinth, Sparta's most important ally, and it is difficult to imagine the Athenian assembly voting for such measures without the full support of Pericles. He personally proposed the "Megarian Decree," which was aimed at curtailing the commercial activity of Megara, also an important ally of Sparta, throughout the Athenian Empire.

When the differences separating Athens and Sparta could not be resolved by negotiation, the Peloponnesian War broke out in 431 and continued until Athens was completely defeated in 404, long after Pericles' death. Until he died in 429, the Athenians followed the strategy he devised for waging the war. Realizing that Athenian superiority rested in its navy, this strategy called for the Athenians to refuse to meet the Spartans in a land battle, where Sparta's superiority lay, but to withdraw the population of Attica behind the city's fortification walls. Supplies could be brought into the port of Piraeus by ship and moved overland to Athens without enemy interference. Meanwhile the Athenian navy could maintain control of the seas and conduct harassing raids against Sparta and its allies in the Peloponnesus.

With the citizens from the countryside crowded into the city, a plague broke out. Pericles was removed from office, tried and fined, but was reelected general again in the following year. He fell ill with the plague that claimed thousands of other Athenians, including his sister and both his legitimate sons, and he died in 429.

Characterization. Although pompous and aloof, Pericles enjoyed a reputation for absolute incorruptibility. Patriotic to the core and intensely proud of his native city and the democracy by which it was governed, he was beyond question

dedicated to the well-being of the Athenian state. Blessed with a rational mind and renowned as one of the foremost orators of his day, he was without peer in his ability to sway the Athenian electorate. According to the historian Thucydides, a younger contemporary and avowed admirer, Pericles came to occupy a unique place in Athenian democracy. Because he was more a leader of the people than a follower, what was in name a democracy became, in truth, a government of its first citizen, Pericles.

Though he faced little open resistance after 443, an undercurrent of opposition continually vented itself against his friends and associates. The sculptor Phidias, the philosopher Anaxagoras, and his mistress Aspasia all were charged with impiety, and his teacher Damon was ostracized.

Aftermath. Pericles' policies carried Athens to the height of its glory, and after his death the leadership he had provided for more than a quarter of a century was sorely missed. As the Peloponnesian War raged, politicians who were less dedicated to Athens and more interested in serving their own ends rose to prominence.

THOMAS KELLY

University of Minnesota

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PERICLES, PRINCE OF TYRE, per'ə-klēz, tīr, the first of Shakespeare's late romances. The play seems to have enjoyed considerable popularity in its own day, but it went into eclipse early in the 18th century and has remained so ever since. Its place in the Shakespeare canon has always been in question because of the strange history of its printing. Written in 1608, it appeared in print the following year. The version, however, was so poor that it must represent a memorial reconstruction rather than an edition set from a manuscript. Nevertheless, all subsequent printings derive directly from this faulty source. *Pericles* was omitted inexplicably from the First Folio (1623) and first appeared as part of Shakespeare's collected works in the second edition of the Third Folio.

Pericles is the only Shakespeare play for which no authoritative text survives. Few scholars attribute the entire play to Shakespeare. Many of those who do so admit that it is probably a halfhearted reworking of an earlier play. For them, the figure of the poet Gower is a device reminiscent of the Chorus that Shakespeare used to unify the similarly episodic *Henry V*. Others who are less inclined to see Shakespeare's hand throughout condemn the play as worse than episodic—it breaks in two. In their minds Shakespeare ought not to be held responsible for the ill-conceived first portion concerning Antioch's plot to kill Pericles. More are willing to believe that Shakespeare is the author of the final three acts. The poetry there is of a higher order, and the plot, with its theme of death and rebirth, is reminiscent of Shakespeare's later romances *The Winter's Tale* and *The Tempest*.

Plot of Acts III–V. Thaisa, the wife whom Pericles wins through his courage, dies in childbirth during a tempest at sea. Pericles leaves their

daughter, Marina, to be wife orders Marina murderer can strike, Marina and sold into a brothel. H reported to Pericles. H aimlessly and is miracul rina, whose virtue has ment. Prompted by a d to Ephesus, where they the temple of Diana.

CHARLES A. HALLET

PERIDOTITE, pə-rid'ə-tīt, rich igneous rock consisting of olivine, (Mg,Fe)₂SiO₄, orthopyroxene, (Mg,Fe)Ca(Mg,Fe)Si₂O₆. The fine yellow color typical of surfaces are usually rusty due to the iron. Peridotite (1) as large intrusive bodies in extent, usually exposed in poor vegetation on their nodules in basaltic lava flows. Occurrence suggests that principal constituent of the Earth's mantle. This is supported by geophysical density and elastic properties. Peridotite nodules are of gem-quality olivine, known as the rock name, as at San Carlos. Occurrence of large peridotite bodies, as in New Caledonia, where there contains a few tentacles which on weathering form nickel silicate.

BRIAN MASON, *Sn*

PÉRIER, pā-ryā', Casimir, banker and politician, who in 1831 and resisted attempts to change the game established by the Revolution. He was born on Oct. 21, 1777, in a banking family in Grenoble, France. He served briefly in the French army and then moved to Paris and in 1801 established a bank in partnership with his brother. Elected to the Chamber of Deputies, he sat with the liberals but came to be the fiercest of the opposition's leaders when the reactionary Charles X came to power. Despite the vehemence of his opposition to the king's policies, Périer did not resign his seat in 1830 and remained in office until he was reelected and then abdicated. He then joined the Chamber of Deputies, insisting that no royal government, only a change of leadership, could save France. He sat with the Right-Handed Chamber of Deputies. After the Revolution of March 1831, he turned his back on the Chamber against liberals, republicans, and suppressed demonstrations against the silkweavers' uprising (see 1831). Satisfied with a firm government, the wealthy, he opposed the Revolution.

His foreign policy was tence. Although he sent an expedition to the new Belgian state against the French in 1831, he refused to aid the Poles against Poland and Italy, who had helped France. The French Revolution in Ancona occurred only after Austria invaded the Papal States to re-

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THE ETHNIC
ALMANAC

by Stephanie Bernardo

Dolphin Books
Doubleday & Company, Inc.
Garden City, New York
1981

is Frank Perdue, the man who brought "brand-name chickens" to the poultry cases of America. A descendant of Henri Perdeux, a French Huguenot who came to America in 1657 to escape religious persecution, Frank let himself in for some "persecution" during the early 1970s when his slogan, "Is your husband a breast man or a leg man?" attracted the ire of women's groups.

Politics: John Jay was a French Huguenot, as was Paul Revere, the famous midnight rider. Revere's father, also a silversmith, was named Apollon Rivoire. Pierre Salinger, former press secretary to President Kennedy, is of French descent on his mother's side. Mike Gravel (1930-), U.S. Senator from Alaska, is of French-Canadian descent; William Simon (1927-), former Secretary of the Treasury, is the grandson of French immigrants; Anne Armstrong (1927-), former U.S. Ambassador to Great Britain, is of French-Creole ancestry on her paternal side.

Entertainers: French-born Claudette Colbert settled in the U.S. in 1910; Rod Steiger (1925-) is of French, Scottish and German ancestry; Joan Crawford (1908-1977) was of French and Irish extraction. Charles Boyer (1899-1978) was a famous "imported" leading man born in France.

French aerialist Philippe Petit entertained crowds that gathered below the World Trade Center in 1974 as he teetered on a thin cable slung between the twin 110-story buildings for over 45 minutes.

Letters: Henry David Thoreau; John P. Marquand (1894-1960), a 1937 Pulitzer Prize winner for his novel *The Late George Apley*; Oliver La Farge, a 1929 Pulitzer Prize winner for his first novel about American Indians, *Laughing Boy*; R. H. Dana, Jr., an American of Huguenot ancestry, who wrote *Two Years Before the Mast*. John Greenleaf Whittier's mother was French (her maiden name was Feuillevert, French for "green leaf"). Stephen Vincent Benét won a 1929 Pulitzer Prize for his epic poem, *John Brown's Body*. Will Durant, the historian, is of French-Canadian ancestry.

Science: Alexis Carrel, 1915 Nobel Prize winner in Medicine and Physiology; André Cournand, 1956 Nobel Prize winner in same field. René Dubos (1901-), microbiologist.

Beauty: French-born beauty expert Nicole Ronsard made cellulite a household word among diet-conscious Americans in the early 1970s when she introduced her exercise regimen, designed to eliminate this purported by-product of fat from the body.

THE GREEKS IN AMERICA

The first Greek to explore America was probably a sailor named Theodore who sailed with a Spanish expedition to Florida in 1637. Some scholars claim there may have been Greek sailors aboard Columbus's ship on his first voyage to the New World, while other scholars contend that Columbus was not Italian, but Greek!

One of the first Greek settlements in the New World was the Colony of New Smyrna, Florida, established in 1767 by Andrew Turnbull and his Greek wife. Turnbull named the colony after his wife's hometown of Smyrna, and the couple recruited almost 1,400 destitute Greeks and Italians to cultivate vineyards and olive orchards,

which they believed could flourish in the warm Florida sun. New Smyrna did not turn out to be the agricultural paradise that Turnbull had hoped. Instead of lush orchards and fat, juicy grapes, the settlers found only hardship, hostile Indians and unyielding Florida swampland. Ten years after New Smyrna was founded the last of the 600 remaining colonists departed, searching for greener pastures and more profitable farmland.

Greek immigration to the United States did not begin on a large scale until the 1890s, when political oppression, economic hardship, crop failures and droughts forced thousands of Greeks to flee their homeland.

EVERYONE COMES FROM

Between 1891 and 1920, 367,000 Greeks entered the United States. Thirty years earlier, between 1890, the number of Greek immigrants to the United States had been 13,000.

Most of the immigrants who came to America at the turn of the century were young, single men. They came here with the sole intent of earning enough money to be able to return to Greece at a later date. Many of them came with a "nest egg" to use toward building a business, like so many other immigrants. The Greeks became citizens, bought land, had children and became citizens.

When strict immigration quotas were put in effect in the 1920s, Greek immigration plummeted sharply, and from 1929 an average of only 900 Greeks came to our shores each year. Immigration quotas were lifted in 1960s, immigration from Greece once again to more than 122,000 annually between 1966 and 1975.

Many of these new immigrants were professionals, engineers, school graduates, who found the promise of their native land oppressive. They believed there was more opportunity for advancement in the United States. Along with the droves of wealthy Greeks were scores of uneducated immigrants who managed to carve out the American dream for themselves, running successful businesses. In the United States one third-generation Greek whose family owns four large stores in northern New Jersey, "My grandfather came here in 1919 with nothing but a suitcase and a brain."

Like Americans from almost every other ethnic group, the Greeks have found their way to make your way in America on their own boss. For that reason it is no surprise that Greeks have a monopoly on the fast-food industry, from fast food outlets, diners and even pizza parlors in the Northeast, where they serve soft-shell *gyro* sandwiches along with Italian specialties. There aren't any hard facts concerning the number of Greek-owned food stores in the United States, but in one suburban county near New York City, there are at least

an aerialist Philippe Petit entertained crowds that gathered below the Trade Center in 1974 as he teetered on a thin cable slung between the 110-story buildings for over 45 minutes.

Henry David Thoreau; John P. Marston (1894–1960), a 1937 Pulitzer Prize winner for his novel *The Late Apley*; Oliver La Farge, a 1929 Pulitzer Prize winner for his first novel *American Indians*, *Laughing Boy*; William Dean Howells, an American of Huguenot ancestry, who wrote *Two Years Before the Mast*. John Greenleaf Whittier's was French (her maiden name was Guillevert, French for "green"). Stephen Vincent Benét won a Pulitzer Prize for his epic poem, *John Bull's Body*. Will Durant, the historian of French-Canadian ancestry. Alexis Carrel, 1915 Nobel Prize in Medicine and Physiology; Louis Pasteur, 1906 Nobel Prize in Chemistry. 1956 Nobel Prize winner in the field of microbiology. French-born beauty expert Nils-Axel Nilsson made cellulite a household word among diet-conscious Americans in the 1970s when she introduced her "cellulite" regimen, designed to eliminate cellulite by-product of fat from the

ERICA

Erica was believed could flourish in the Florida sun. New Smyrna did not become the agricultural paradise that had been hoped. Instead of lush orchards and fat, juicy grapes, the settlers found hardship, hostile Indians and a Florida swampland. Ten years after New Smyrna was founded the last of the remaining colonists departed, seeking greener pastures and more farmland. Immigration to the United States began on a large scale until the late 19th century when political oppression, economic crop failures and droughts forced thousands of Greeks to flee their homeland.

Between 1891 and 1920, more than 367,000 Greeks entered the United States. Thirty years earlier, between 1861 and 1890, the number of Greek immigrants to the United States had been fewer than 13,000.

Most of the immigrants who came to America at the turn of the century were young, single men. They came here with the sole intent of earning enough money so they could return to Greece at a later date with a "nest egg" to use toward building a home, purchasing farmland or starting their own business. Like so many other immigrants, though, the Greeks became caught up in America. They put down roots here, married, had children and became American citizens.

When strict immigration quotas went into effect in the 1920s, Greek immigration plummeted sharply, and from 1930 to 1950 an average of only 900 Greek immigrants came to our shores each year. When immigration quotas were lifted in the early 1960s, immigration from Greece soared once again to more than 122,000 new arrivals between 1966 and 1975.

Many of these new immigrants were medical school graduates, engineers and other professionals who found the political climate of their native land oppressive, or else believed there was more opportunity for career advancement in the United States. Along with the droves of well-educated Greeks were scores of uneducated village dwellers who managed to carve a piece of the American dream for themselves by running successful businesses. In the words of one third-generation Greek-American whose family owns four large supermarkets in northern New Jersey, "My grandfather came here in 1919 with nothing, and managed to build up his business with hard work and brains."

Like Americans from almost every ethnic group, the Greeks have found that it's easier to make your way in America as your own boss. For that reason it seems that Greeks have a monopoly on the luncheonettes, diners and even pizza parlors in the Northeast, where they serve *souvlaki* and *gyro* sandwiches along with Italian specialties. There aren't any hard facts on the number of Greek-owned food stores and restaurants, but in one suburban county near New York City, there are at least 12 super-

markets, 6 diners and 5 restaurants owned by Greeks within a 10-mile radius.

◆ ◆ ◆

◆ The first Greek newspaper, *Atlantis*, was established in New York in 1894 by Solon John Vlasto (1852–1927). *Atlantis* was the first paper in the world to use typesetting machinery for the Greek alphabet.

◆ Greeks were greeted with the same open arms that "native" Americans (those who had been here for two or three generations) extended to every new ethnic group. In 1909, the Greek community of Omaha, Nebraska—some 1,200 men, women and children—were driven out of town. Anti-Hellenic sentiments of the townsfolk turned to violence, a riot ensued and much of the Greek community's property was destroyed.

◆ In Greece, life revolves to a great extent around the Church. By the end of World War I, there were 130 Greek Orthodox churches in the United States, attesting to the deep roots of the Greek community. One of the most famous of the Greek Orthodox churches is Annunciation Church in Milwaukee, which was designed by architect Frank Lloyd Wright.

◆ Although it was only performed once, New York opera buffs were able to see the Greek opera *Perouze*, by Theodore Sakellarides, in 1925.

◆ Maria Anna Cecilia Sofia Kalogeropoulos (1923–1977), better known as Maria Callas, was a beloved opera star both here and abroad. The daughter of a Greek immigrant druggist, Callas grew up on the streets of Hell's Kitchen, a tough New York City neighborhood. She later renounced her American citizenship. Callas made her debut in Athens in the leading role of Santuzza in *Cavalleria Rusticana* at the age of fifteen. At the peak of her career, Callas's voice was able to stretch almost three octaves. Of her early start in opera Maria once complained, "The worst thing in the world is a child prodigy. I had to sing and take care of the family. I feel I have been robbed of my youth."

◆ During the "brain drain" of the early 1960s, almost one-third of all Greek medical school students, and 20% of Greek engineering students were seeking employment in the United States after graduation.

◆ The only privately operated Greek Orthodox school in the United States is St. Andrew's Academy in Queens, New York. St. Andrew's has an enrollment of more than 500 pupils, ranging in age from nursery school level to high school.

◆ Spiro Agnew was the first American Vice-President of Greek descent. However, many Greek-Americans looked upon him as primarily "American": 1) His mother was a Virginian; 2) he converted to Episcopalianism from Greek Orthodoxy; and 3) he could not speak the language of his father—Greek. Spiro was only a second-generation Greek-American (his father emigrated to the United States in 1897) but in one short generation he had lost many of the old-world ways. Still, when he was elected on the Nixon ticket in 1968, he was promptly dubbed "Zorba the Veep" in honor of his Greek heritage.

◆ *Done In By Miss Liberty* In 1975 a TV news team featured a story on the redecorating that was going on inside the Statue of Liberty. There in the background, painting the walls of the national monument, were two Greek brothers—Athanasios and Georgios Plessias.

Like other illegal aliens in the New York City area, the brothers were earning a living in America as housepainters (or, in this case, monument painters)—their non-union wages, no doubt, enabling the contractor to bid low for the job of painting Miss Liberty. Unfortunately, that television show proved to be the brothers' undoing. For Maurice F. Kiley, District Immigration Officer, spotted them and became suspicious. As it turned out, both were in the country on the sly—Athanasios had jumped ship in 1969 and his brother had entered the United States on a visitor's permit in 1971 and never left. As a result of their television debut, the brothers were arrested and faced deportation back to Greece.

◆ *Places With Greek Names* Ypsilanti, Michigan, is named after General Demetrios Ypsilanti (1793–1832), a hero of the Greek war of independence. The Straits of Juan de Fuca, between Washington state and Vancouver, Canada, are named after a Greek navigator who sailed for Spain. Juan de Fuca discovered the sea passage in 1592 and named it after himself, believing that it was a connecting waterway between the Atlantic and Pacific oceans.

Facts About the Other Side:

Country:	GREECE
Official Name:	Elliniki Dimokratia (Hellenic Republic)
Capital:	Athens
Official Language:	Greek
National Anthem:	"Imnos pros tin Eleftherian" (The Hymn to Liberty) The Greek national anthem, written by the poet, Solomos, has 158 verses. Most Greeks only know the first four, and the first two are sung at official gatherings. The music for the anthem was composed by Matzoros.
National Flag:	The Greek flag, adopted in 1822, consists of five blue and four white horizontal stripes, interrupted in the upper left-hand corner by a white cross on a blue field.
Coat of Arms:	Adopted in 1973, the phoenix symbolizes the rebirth of Greece as a republic after the abolishment of the monarchy.
Major Religion:	Over 95 percent of the population belongs to the Greek Orthodox Church, the official state religion. The church is supported by government funds and religion is taught in public schools, although freedom of worship is guaranteed by the constitution.

EVERYONE COMES FROM SO

Facts About Greek-American

Immigration to the U.S. (1820–1970)

Peak Decade (1911–1920):

Recent Immigration (1966–1975):

1970 Census

Foreign-born Greeks 177.2

Native-born, 2nd generation 257.2

Estimated Greek-American popul

Main Ethnic Epicenters:

New York 90,886

Illinois 48,669

California 43,645

Massachusetts 39,669

New Jersey 25,703

Who's Greek?

Entertainers Telly Savalas became a household word in the early 1970s as the lollipop-sucking cop, Kojak. He was born in Garden City, New York. His father was a former Miss Greece, and he himself contributed a lot to the "beauty" by proving that "bald is beautiful." John Cassavetes, actor-director; George Maharis; George Kiriakou; Betty White; Spyros Skouros, founder of 20th Century-Fox; Al Panagos, theater owner.



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mbolizes the rebirth of Greece as a the monarchy. n belongs to the Greek Orthodox The church is supported by govern- n public schools, although freedom onstitution.

Facts About Greek-Americans:

Immigration to the U.S. (1820–1975): 629,349
 Peak Decade (1911–1920): 184,201
 Recent Immigration (1966–1975): 128,924

1970 Census

Foreign-born Greeks 177,275
 Native-born, 2nd generation 257,296
 Estimated Greek-American population: 3 million

Main Ethnic Epicenters:

New York 90,886
 Illinois 48,669
 California 43,645
 Massachusetts 39,669
 New Jersey 25,703

U.S. Cities with Most Greeks:

New York 79,131
 Chicago 45,014
 Boston 23,137
 Los Angeles 16,219
 Detroit 14,047

Who's Greek?

Entertainers Telly Savalas became a household word in the early 1970s as that lollipop-sucking cop, Kojak. He was born in Garden City, New York. His mother was a former Miss Greece, and Savalas himself contributed a lot to the world of "beauty" by proving that "bald can be beautiful." John Cassavetes, actor and director; George Maharis; George Chakiris; Betty White; Spyros Skouras, co-founder of 20th Century-Fox; Alexander Pantages, theater owner.



Sports Baseball's Milt Pappas; Gus Triandos; and football's Alex Karras, an All-American defensive tackle with the Detroit Lions.

Politics Spiro Agnew (former Governor of Maryland and Vice-President of the United States), whose immigrant father changed his name from *Anagnostopoulos*; Michael Dukakis, Governor of Massachusetts; Peter Peterson (a.k.a. Petropoulos), U.S. government official.

Fashion Designers George Stavropoulos and James Galanos; Christie Brothers furriers.

Advertising George Lois.

Science Nicholas Christofilos, nuclear physicist.

Medicine George Papanicolaou (1895–1963).

Food Industry John Zervas, onetime "hot dog king" of New York City who owned the concession rights for 60 vending sites in Central Park. He employed recent Greek immigrants to sell pretzels, hot dogs and soda.

"I think in time the people will come to know what a warm, sweet, lovable person I really am." — Spiro Agnew, 1971. (Courtesy: Culver Pictures)

spring. Soon, the practice of planting trees on a special day in the springtime spread throughout the nation and in 1885, when the legislature decided to make Arbor Day a legal holiday in Nebraska, they chose Morton's birthday, April 22.

- 25 **Anzac Day in Australia** to honor war dead
 26 **Tanzania Union Day**
 29 **Annual Fair, Focsani, in Romania**
Hirohito's Birthday, Japanese national holiday

MOVABLE FEASTS

Easter The traditions associated with Easter in America, such as the Easter bunny, Easter ham and egg-rolling contests come to us from the English and German settlers.

Egg rolls This custom, which came from England may be symbolic of the stone that was rolled away from Christ's tomb on Easter morning. The most famous egg-roll in America is the one held each year on the White House lawn. President James Madison started the tradition when he invited the nation's children to roll eggs there in 1809.

Easter bunny The rabbit who hops down the bunny trail with his baskets full of eggs and candy is a native of Germany, brought to America by immigrants from the Palatinate. Their children would build nests for the bunny, where he would "lay" colored eggs for them to find on Easter Sunday morning.

Ham and all the trimmings Americans eat turkey on Thanksgiving and ham on Easter Sunday. The tradition of dining on cured pork meat originated out of spite. The English originally consumed a gammon of bacon on Easter as a display of contempt for the Jewish practice of abstaining from pork. William the Conqueror (1027-1087) preferred ham to bacon, and when he conquered England, he had the customary Easter meal changed to suit his taste.

(Easter varies between late March and mid-April. In 1981, Easter Sunday falls on March 29; in 1982, April 11; in 1983, April 3; in 1984, April 22; in 1985, April 7.)

Easter, Greek Style On Holy Saturday, Greeks attend midnight Mass and after services gather at the home of friends for a late-night supper. During the religious service, a flame is passed from one candle to another, held by the parishioners, until the entire church is ablaze with light. Everyone receives a red Easter egg as they leave the church to signify the start of a new life—symbolic of the arrival of spring and the resurrection of the Lord.

The traditional meal which breaks the Lenten fast is *Mageritsa*, a soup made with the intestines, heart, liver and stomach of the baby lamb which has been slaughtered in preparation for Easter Sunday's meal. Thick with egg and lemon sauce and seasoned with dill and scallions, the soup represents both the suffering of Christ and the joyfulness of his resurrection.

Easter, Eastern European Style *Pysanky* is the Ukrainian tradition of painting Easter eggs, but the custom is practiced in most other Eastern European and Baltic countries, too. Hot wax is applied in designs to certain areas of the egg, and then removed after the egg is dipped into the first color. Successive layers of wax protect "yellow" from becoming "green" when the egg is dipped into blue dye, and as a result the egg emerges with an intricate network of lines and colors.

Why do Ukrainian women practice this tedious custom each year? Aside from the beauty of the eggs and their value as an art form, legend claims that the fate of the world depends upon the maintenance of this custom. If the tradition ever ceases, a chained monster will be unleashed upon the earth to devour us all.

Passover This Jewish celebration, which occurs on the 15th day of the Hebrew month Nisan, commemorates the liberation of the Hebrew people from Egyptian bondage. It

CUSTOMS AND TRADI

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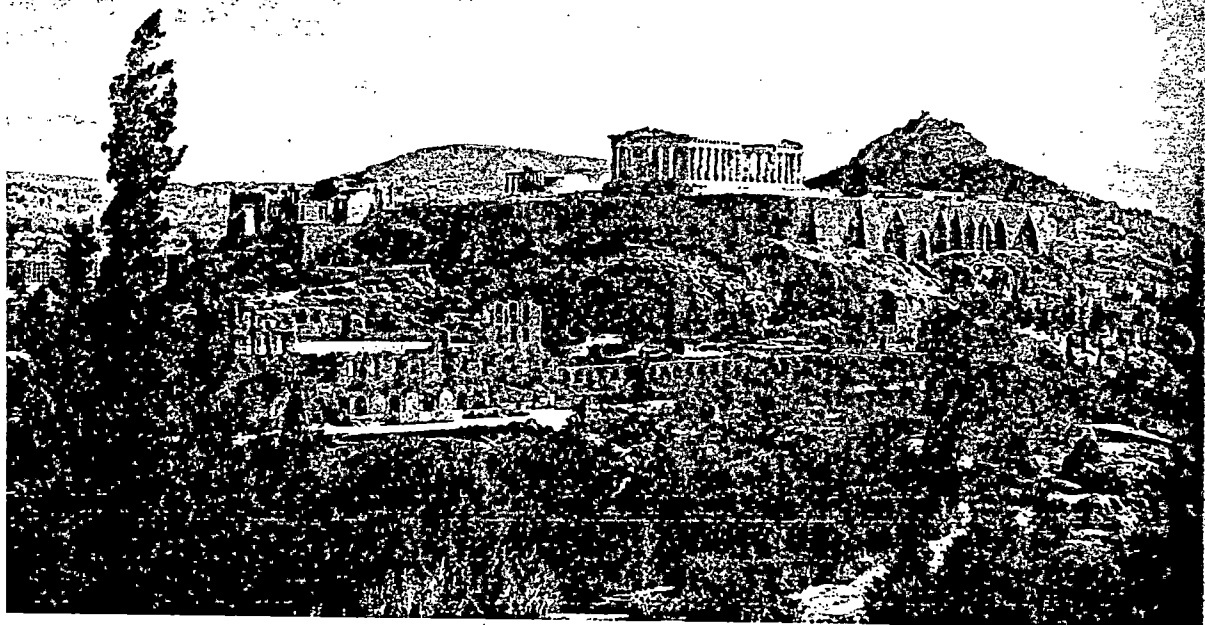
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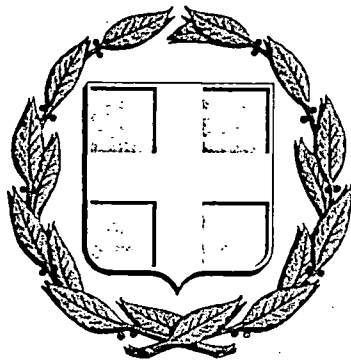
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The centuries-old Parthenon, crowning the ancient Acropolis, overlooks the modern city of Athens.

BERNARD G. SILBERSTEIN, FROM RAPHO GUILLERMY

GREECE



Coat of Arms of Greece

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GREECE is a small country located in the southern part of the Balkan Peninsula. One of the world's greatest civilizations once flourished there. The modern state occupies not only the southern end of the Balkan Peninsula but also the Ionian Islands, lying off its west coast; the large island of Crete, to the south; and, except for Imbros (Turkish Imroz) and Tenedos (Turkish Bozcaada), all the main Aegean islands, including Rhodes.

In world politics Greece is a member of the Western bloc. A member of the Council of Europe, Greece joined the North Atlantic Treaty Organization (NATO) in 1952 and the European Economic Community (EEC), or Common Market, as an associate member in 1962. In its relations with its immediate neighbors, since World War II Greece has experienced periods of strain. With its three Communist neighbors to the north, who helped the Communists in Greece during the Greek civil war of 1944-1949, the strain has been ideological. But there have also been long-standing territorial issues. Greece still claims northern Epirus, or southern Albania; Yugoslavia has cast longing eyes on Greek Macedonia; and Bulgaria has claimed Thrace as well as Macedonia. Nonetheless, since 1948, relations with Yugoslavia have ranged from proper to cordial, and in 1965 diplomatic relations with Bulgaria were fully restored. Turkey, a member of the Western bloc, is formally allied with Greece as a comember of NATO. But in the mid-1950's the issue of the status of Cyprus revived historic Greco-Turkish hostility, and on two occasions after that almost precipitated war. Due to the sizable Greek communities in the Middle East and the influence of the Greek Orthodox Church there, Greece maintains cordial relations with both Israel and the Arab states.

Geographical Influences. Geography has always had a great influence on the Greeks and is responsible for many of the continuities of their long history. The mountains that chop up the Greek lands have contributed to localism and have been a major barrier to national unity. The difficulties of communication by land and the presence of the sea have made mariners out of some Greeks in every age. The limited natural resources of the Greek lands have always ensured a steady flow of Greeks to richer lands. Finally, the position of the Greek lands in the eastern Mediterranean basin, in close proximity to Asia and Africa, has made them a bridge between east and west, north and south.

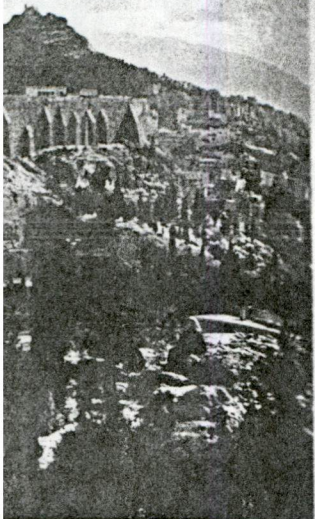
The natural land bridges are two. The later route, along which the Romans once built the famous Via Egnatia, runs from the Albanian city of Durrës (Durazzo) on the Adriatic coast

Salonika (modern Aegean Empire), and pointing through the straits that intersect the Danube. In the past, the islands served as the Aegean's main arteries, and the Greeks have served them patriotically, with their ingenuity, and this basic people has the outside history of a people borrowing and lending.

During the absorption of the Minoan and Mycenaean cultures, the Dorian invasions around 1100 B.C., and the Persian invasions, this expansionist classical achievement of Alexander the Great and the Hellenistic Greeks achieved a dominant position in the world.

Subsequently, the Roman Empire dominated the Mediterranean basin, and the Byzantine Empire, in its form of Constantinople (Constantinople), was a continuation of the 6th century Byzantine form of the Roman Empire (Cyrillic), and the Slavs (Russian).

In the 19th century, the Turks, but toward the end of the classical period, the Ottoman Empire absorbed the Greek lands. However, the Ottoman Empire's impact on the Greek people and their independence was limited. The Greeks have been the beneficiaries of the independence of the Balkans.



D. G. SILBERSTEIN, FROM RAPHO GUILLUMETTE
the modern city of Athens.

Salonika (Thessaloniki) and then along the northern Aegean coast to Istanbul (formerly Constantinople). The vertical route runs from Athens and points farther south, in the Peloponnese, through the eastern part of the Greek mainland, intersects the lateral route at Salonika, and follows the Axios-Vardar-Morava river valley to the Danube River and thence into central Europe. In addition to the land routes, the sea constitutes a natural highway, with the numerous islands serving as stepping-stones, especially in the Aegean. These natural routes, along which armies, merchants, goods, and ideas could travel, have served as channels through which the Greeks could extend their influence or, alternatively, receive the influence of others.

Cultural Influences. Because of their curiosity, ingenuity, and gregariousness, as well as for this basic geographic reason, the Greeks as a people have never developed in isolation from the outside world. Their long and distinguished history has always been tied to that of other peoples and cultures, with periods of cultural borrowing alternating with periods of cultural lending.

During the 2d millennium B.C. the Greeks absorbed the influences of the older Mesopotamian and Egyptian civilizations through the Minoan society of Crete and produced the Mycenaean civilization that was celebrated in the *Iliad* and the *Odyssey*. After absorbing the Dorian conquerors who descended from the north around 1100 B.C., the Greeks colonized western Asia Minor (Ionia), the Black Sea coast, Sicily, and points farther west in the Mediterranean. In this expanded Greek world, they developed the classical civilization that culminated in the achievements of 5th century Athens. Under Alexander the Great in the 4th century B.C. the Greeks acquired an empire extending to India.

Subsequently, the Greeks fell under the western domination of Rome, but culturally they took their conquerors captive. During this same Roman period, they fell under the eastern spiritual dominion of Christianity, but gave it a Greek philosophical formulation that has remained important ever since. To Byzantium, the continuation of the Eastern Roman Empire after the 6th century A.D., they gave their language and a good part of their cultural heritage. Through Byzantium, they radiated the Greek Orthodox form of Christianity, a modified Greek alphabet (Cyrillic), and other cultural influences to the Slavs (Russians, Bulgarians, and Serbs).

In the 14th and 15th centuries, the Greeks were conquered from the east by the Ottoman Turks, but in the process Greeks fleeing westward brought to the Renaissance West whatever classical Greek learning the West had not already absorbed. The long period of Ottoman domination continued the flow of Oriental influences that had also taken place in Byzantine times. However, in the 18th century, while still under Ottoman rule, the Greeks began to feel the first impact of modern Western civilization. It gave them a new appreciation of their classical heritage and intensified their desire for national independence. Thus, since the 15th century, the Greeks have been in one of their receiving periods of history. Modern Greek history has been the attempt of the Greeks to Westernize while remaining true to themselves.

Independent Greece. Greece, as an independent nation-state, is much younger than many other

INFORMATION HIGHLIGHTS

Official Name: Hellenic Republic.

Head of State: President.

Head of Government: Premier.

Area: 50,960 square miles (131,986 sq km).

Boundaries: North, Albania, Yugoslavia, and Bulgaria; east, Turkey; southeast, Aegean Sea; south, Mediterranean Sea; and west, Adriatic Sea.

Highest Point: Mt. Olympus (9,573 feet, or 2,917 meters).

Population: (1981 census) 9,740,151; (1971 census) 8,768,641.

Capital: Athens (population, 1981 census: 885,136; Athens Metropolitan Area, 3,027,331).

Major Language: Greek (official).

Major Religious Groups: Eastern Orthodox (97%); Muslim (1.3%).

Monetary Unit: Drachma (1 drachma equals 100 lepta).

Weights and Measures: Metric system.

Flag: White cross extending full length and height of the flag on a light blue field (adopted June 1975 to replace flag with nine white stripes).

National Anthem: *Ethnikos Hymnos* (Hymn of Liberty), written by Dionysios Solomos, set to music by Nicholas Mantzaros.

European countries. It achieved independence in 1830, after a decade of revolution, but with only about one third its present territory and with a majority of Greeks still under Ottoman rule. Relatively poor in natural resources, it has had a stormy history ever since. Until the years immediately following World War I, irredentism preoccupied the people, limited internal development of the country, and poisoned Greek-Turkish relations.

Since independence, political disunity and financial crises have been endemic in Greece, leading to continuous interference and domination by one or more of the world powers. Though Greece has been a monarchy, except for the period 1925–1935, the first dynasty was deposed in 1862, and in the 20th century three kings, including King Constantine in 1967, suffered exile at some point in their reigns. Coups d'état in response to political crises have not been infrequent.

Peace and prosperity have seldom been enjoyed by modern Greece for long. In the 20th century the country was almost continuously at war from 1912 to 1923 and again from 1940 to 1949. It fought on the Allied side in World Wars I and II. Between the two wars, Greece was especially unstable. The struggle between monarchists and republicans was bitter; the country faced the immense task of assimilating more than one million Greek refugees from Turkey and Bulgaria; and population growth outstripped economic progress. The Greeks suffered severe hardships under Axis occupation during World War II and barely escaped Communist domination during the long and bitter civil war of 1944–1949. Only since the 1950's have the Greeks enjoyed relative peace and a degree of prosperity.

tics Greece is a member of the member of the Council of Europe, the North Atlantic Treaty (ATO) in 1952 and the European unity (EEC), or Common Market member in 1962. In its immediate neighbors, since Greece has experienced periods its three Communist neighbors who helped the Communists in the Greek civil war of 1944–1949, an ideological. But there have anding territorial issues. Greece ern Epirus, or southern Albania, ist longing eyes on Greek Macedonia has claimed Thrace as well. Nonetheless, since 1948, relations have ranged from proper 1965 diplomatic relations with ally restored. Turkey, a member bloc, is formally allied with member of NATO. But in the issue of the status of Cyprus Greco-Turkish hostility, and on after that almost precipitated e sizable Greek communities in and the influence of the Greek there, Greece maintains cordial oth Israel and the Arab states. **Influences.** Geography has always uence on the Greeks and is reany of the continuities of their re mountains that chop up the ve contributed to localism and or barrier to national unity. The munication by land and the 'sea have made mariners out of every age. The limited natural Greek lands have always ensured Greeks to richer lands. Finally, the Greek lands in the eastern basin, in close proximity to Asia made them a bridge between orth and south. The lateral and bridges are two. The lateral ick the Romans once built the atia, runs from the Albanian city azzo) on the Adriatic coast to

Modern Greece

1. The People

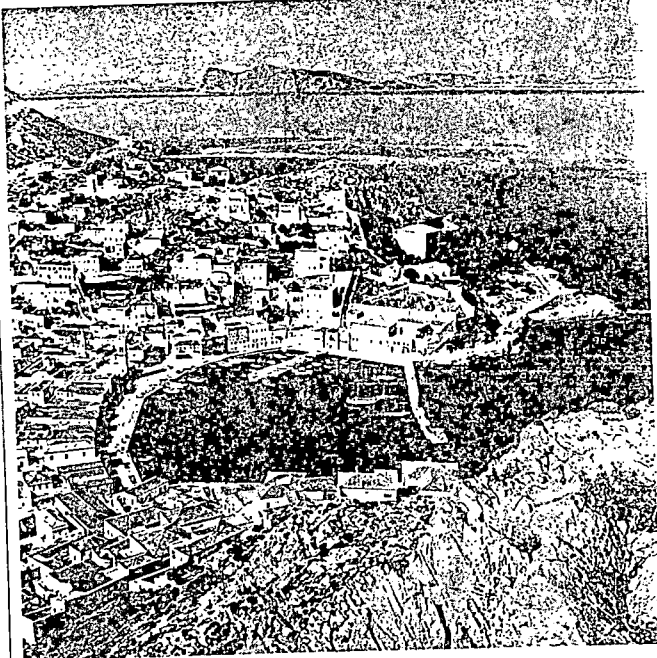
The names "Hellas" and "Hellenes," by which the Greeks refer to the country and themselves, originally designated a small district and tribe in Phthiotis. The name "Hellenes" was not applied to the Greek people as a whole until the post-Homeric period. The word "Greek" is derived from the Latin term "Graecus."

What defines a Greek historically is his language and the culture it expresses, not his race. Racially, the Greek people are a composite of the various peoples who have settled in the region over the centuries. That was probably true of the classical Greeks, who were separated from the original Greek-speaking inhabitants of the region by at least 1,000 years. It is certainly the case with the Greeks of today. In the 6th and the following centuries A. D., the Slavs settled in the Greek lands, as place-names in Greece attest. They were followed in the Middle Ages by Latins and Franks, Albanians and Turks. But because of the remarkable ability of Greek culture to assimilate intruders, by the dawn of the modern era the overwhelming majority of those living in Greece still spoke Greek and identified themselves as Greeks.

Greece today is linguistically one of the most homogeneous nations of the world. Virtually the entire population speaks Greek. There are, however, various bilingual groups which together make up almost 3% of the population. These include Albanian-speaking people in Epirus and Attica, a few Bulgarian-speaking Slavs on the Macedonian border, and some nomads speaking a dialect of Rumanian called Vlach. These groups are all Orthodox Christian in faith. In Greek Thrace there are two distinct ethnic groups of

HYDRA, an island in the Aegean Sea, has a sheltered harbor that was once the center of a flourishing trade.

GEORGE HOLTON, FROM PHOTO RESEARCHERS



Muslims, who were exempted from the compulsory exchange of populations with Turkey in 1923: the Turkish-speaking descendants of Ottomans who settled there in the 14th century, and the Pomaks, descendants of pre-Ottoman inhabitants who converted to Islam during the Ottoman period. The latter speak a dialect akin to Bulgarian.

Language. Greek is an Indo-European language using a 24-letter alphabet. The use of Greek on the Greek mainland goes back to the early 2d millennium B. C. Modern Greek grew out of the popular Byzantine language, which in turn stemmed from the common language (Koine) used throughout the Greek world at the time of Alexander the Great. Turkish, Slavic, Albanian, Italian, and French words enriched the idiom.

The spoken form of the language (demotic) has become a rich and forceful literary medium. Alongside it there exists a purist form Katharevusa (Katharevousa), reconstructed at the beginning of the 19th century to accord more closely with ancient Greek. The latter is the official language of state and is used by the government, press, and universities.

Religion. The Eastern Orthodox faith is the official religion of Greece, though other faiths are tolerated. The Orthodox faith is professed by 97% of the population. Orthodoxy has traditionally commanded the loyalty of Greeks for spiritual reasons but also as a badge of nationality. Under Ottoman rule the Orthodox Church, headed by the patriarch of Constantinople, exercised civil as well as spiritual powers. When the Greeks achieved independence in 1830, the church in Greece withdrew from the control of the patriarch and became self-governing, or autocephalous. Ever since, it has been administered by a holy synod of bishops, subject to the control of the state, but it has maintained doctrinal unity with all other Orthodox churches. The chief primate of Greece is the archbishop of Athens. There is a married clergy, though only celibate priests may hold ranking positions within the hierarchy.

Among the religious minorities are the already mentioned Muslims of Greek Thrace, constituting about 1.3% of the population. There are also small communities of Roman Catholics, mostly remnants of Venetian times; Protestants, products of 19th century missionary activity; Armenian Monophysites; and Jews.

Population. The population of Greece, including the Greek islands, totaled 9,740,151 in the 1981 census. Since independence in 1830, it has multiplied more than 12 times, whereas the area of land has increased less than three times. The population density in 1981 was 191 persons per square mile (74 persons per sq km) of the total area, including the islands.

Greece suffered acutely from overpopulation in the years following World War I. More than one million refugees from Turkey and Bulgaria had to be absorbed. Also, foreign immigration restrictions cut off the emigration that had been taking place since the beginning of the century.

Since World War II, Greece has been experiencing the population explosion that has characterized many developing nations. But its low natural population growth was attributable in large part to renewed emigration. The number of emigrants

OUTDOOR CAFÉS along the waterfront of Mykonos provide a cheerful welcome for tourists from the mainland of Greece, as well as for foreign visitors.

rose until the mid-1970's a sharply. The chief recipients: States, Canada, Australia, and

Urbanization. Concurrently, massive internal movement of countryside to the cities. Tl of rural emigrants have been A Many other smaller cities ha share as well. As a result, in 19 including the port of Piraeus, the country's total population, only 6% in 1920. Approximate population is now classified a with slightly less than one thi netic building boom has taken new urban residents. Gliste apartment buildings have of Athens and Salonika.

Both population movement and distribution of the rural population. infertile hills and the fertile war, hill villages had been therefore contained the m segment of Greek society. M nodus to the cities or to for place from the hill villages w marginal. The population of the land was amenable to mained fairly stable.

Besides drawing off a pr inhabitants, the city has als fence into the countryside th papers, and a road system th all the villages. The decline and self-sufficiency, which be has been intensified. Most vi for profit rather than for me therefore rely on the city to gages. Villagers, preferring fine-made goods to their superior homemade clothes ar dependent on the city f

Since most villagers hav jobs or abroad, their mental their immediate surrounding; except poverty as an act of G respect more of life. Howev and been constantly absorbi because urban dwellers are ties with the village c has retained at least so the past.



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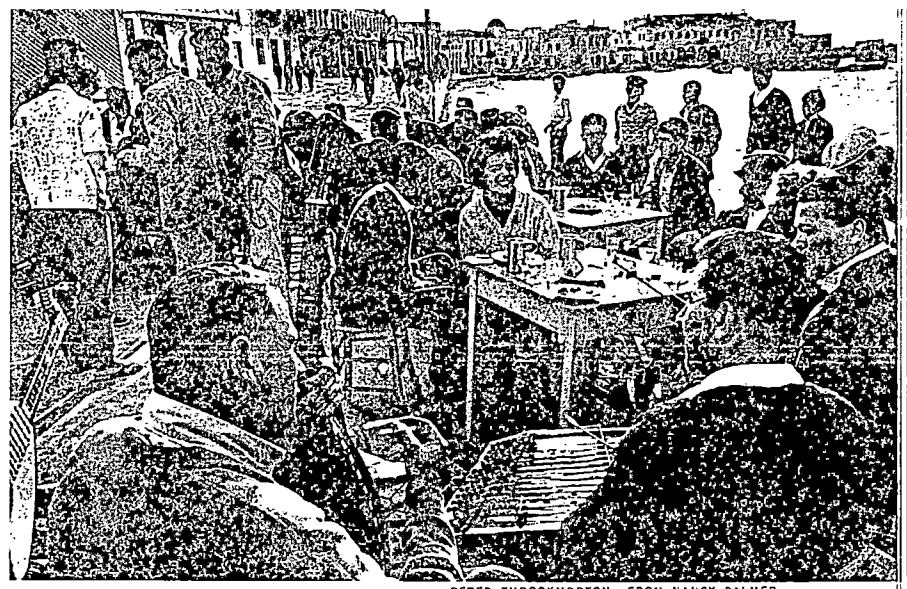
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PETER THROCKMORTON, FROM NANCY PALMER

rose until the mid-1970's and then declined
 sharply. The chief recipients were the United
 States, Canada, Australia, and West Germany.

Urbanization. Concurrently, there has been a
 massive internal movement of people from the
 countryside to the cities. The chief recipients
 of rural emigrants have been Athens and Salonika.
 Many other smaller cities have absorbed their
 share as well. As a result, in 1981, greater Athens,
 including the port of Piraeus, contained 31% of
 the country's total population, as compared with
 only 6% in 1920. Approximately half of the Greek
 population is now classified as urban, compared
 with slightly less than one third in 1928. A fren-
 etic building boom has taken place to house the
 new urban residents. Glistening, ultramodern
 apartment buildings have transformed parts
 of Athens and Salonika.

Both population movements affected the dis-
 tribution of the rural population between the
 infertile hills and the fertile plains. Before the
 war, hill villages had been overpopulated and
 therefore contained the most poverty-stricken
 segment of Greek society. Most of the postwar
 exodus to the cities or to foreign countries took
 place from the hill villages where the land was
 marginal. The population of the plains, where
 the land was amenable to mechanization, re-
 mained fairly stable.

Besides drawing off a portion of the rural
 inhabitants, the city has also extended its in-
 fluence into the countryside through radio, news-
 papers, and a road system that reaches practically
 all the villages. The decline of rural isolation
 and self-sufficiency, which began before the war,
 has been intensified. Most villages now produce
 for profit rather than for mere subsistence, and
 therefore rely on the city to absorb their sur-
 pluses. Villagers, preferring standardized ma-
 chine-made goods to their often aesthetically
 superior homemade clothes and household items,
 are dependent on the city for many essentials.

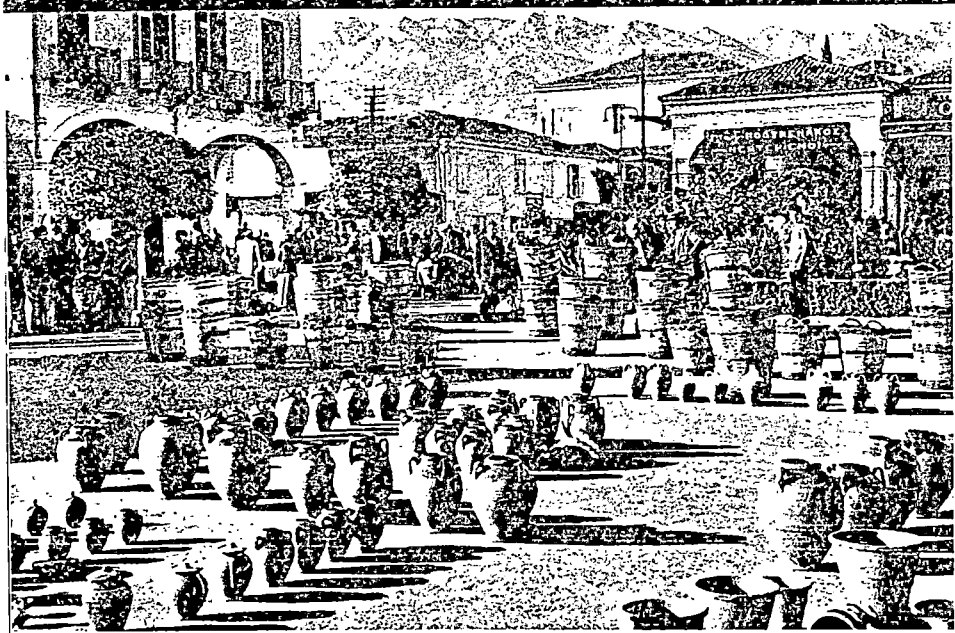
Since most villagers have relatives in the
 cities or abroad, their mental horizon transcends
 their immediate surroundings. They no longer
 accept poverty as an act of God and accordingly
 expect more of life. However, since the cities
 have been constantly absorbing rural immigrants
 and because urban dwellers generally maintain
 close ties with the village of their origin, the
 city has retained at least some continuity with
 the past.

Social Structure. Social mobility has been a
 marked feature of modern Greek society. There
 is no hereditary aristocracy. Wealth, education,
 and personal achievement have been the chief
 determinants of social class. In the rural areas
 there are no fully formed social classes. The
 major social division is that between landowning
 and landless peasants. But most villagers own
 at least some land, and disparities of wealth and
 education are much less pronounced than in the
 cities.

In urban Greece, social classes are distinguish-
 able. The upper class consists of shipowners,
 bankers, industrialists, and large-scale merchants.
 It also includes men of influence who may not
 be wealthy, such as leading politicians, senior
 military officers, and leaders in the professions
 and the arts, as well as self-made men who may
 not be educated. The middle class, a majority
 of the urban population, has two distinct parts.
 The upper part includes professional people,
 businessmen, officials, and senior executives. The
 lower middle class is made up of clerks, junior
 civil servants, small merchants and shopkeepers,
 craftsmen, and skilled workers. Finally, there
 is the lower class of unskilled, factory workers,
 drivers, and domestic servants.

Each social class has its own life-style. At
 least the educated and second-generation mem-
 bers of the upper class generally speak English
 or French fluently. They possess a cosmopolitan
 culture and indulge in conspicuous consumption.
 The middle classes tend to be thrifty and ac-
 count for the remarkable growth of bank savings
 in Greece since World War II. The lower class,
 of limited education and often of recent rural
 origin, tends to be much closer to the rural areas
 in their style of life.

Social Values and Way of Life. The family plays
 a crucial role in Greek society. A closely knit
 unit, extending beyond a married couple and
 their children to include relatives as well, it
 commands a loyalty that overrides duty to other
 groups. Only the nation, and that only in time
 of crisis, can elicit equal devotion. Confidence
 and trust, self-sacrifice, and even friendship are
 usually restricted to the circle of one's family.
 Among Greeks who are not kinsmen, social obli-
 gations tend to be negative and marked by dis-
 trust. Cultivation of land or the running of a
 business tends to be a family enterprise because
 it allows men to pool their resources while sparing



HENRI CARTIER-BRESSON, FROM MAGNUM

LOCAL CRAFTS attract shoppers to an outdoor market in Sparta, which lies just south of the scanty ruins of the ancient city.

THE ISLAND OF CORFU off the northwestern coast of Greece is one of the country's most beautiful islands. Its fertile soil produces olives and fruits.

them the necessity of working for nonkinsmen or investing in larger enterprises beyond family control.

The family is not just concerned with the upbringing of the children. Its ultimate concern is their marriage and honorable establishment. Daughters generally receive dowries. Sons receive equal portions of what remains either during the lifetime of the father or through inheritance. Family solidarity is a protective device against threats from the state or rival groups. However, it inhibits cooperative ventures between unrelated families, such as community action, labor unions, or farm cooperatives, and makes it difficult for the state to mobilize the population as a whole for the pursuit of national goals.

Concern for honor and desire for social reputation are deeply engrained attitudes among the Greeks, as they were in Homeric times. In the past, desire for social approval elicited the degree of conformity that permitted the Greeks to retain their heritage under adverse conditions. In more recent times, however, it has been instrumental in making Greeks adaptable to rapid social change, once those with prestige have shown the way. The Greeks as a whole have always been quick-witted and curious, freedom loving, and egalitarian in spirit. They admire personal achievement, disdain manual labor, and have a keen taste for intellectualism, discussion, and politics.

In spite of Westernization, the rhythm of daily life in Greece still bears distinctive features. Due to underemployment, the Greek farmer enjoys a great deal of leisure time, especially during certain seasons of the year. He spends most of it among exclusively male company in the village coffee house (*cafeneion*), talking, playing backgammon, or just observing. Though rural women have less time for leisure, they do spend some of it in public, apart from the men, at the village fountain or in the village churchyard.

In the cities, too, Greeks spend most of their leisure time out-of-doors and in public. The workday starts early in the morning and extends into the early evening, but it is interrupted by a long siesta in the early afternoon, when offices and stores close. In the evening, after work, Greeks come out in full force to the public

squares, parks, and boulevards for a walk, refreshment, window-shopping, or just to see what is going on.

European-style clothing has universally replaced the traditional Greek garb, except for ceremonial and tourist purposes. Traditional dances, with several persons linked in a chain or with two dancing opposite each other, still prevail in the countryside and some have been revived in the dine-and-dance places (*tavernas*) of the cities. Some characteristically Greek items of diet are egg-lemon soup (*avgolemono*), stuffed vine leaves, various sorts of lamb dishes, a soft white cheese (*feta*), honeyed pastry of various types, a white resinated wine (*retsina*), an anise-flavored liqueur (*ouzo*), and demitasse coffee with a thick bottom of sediment.

Standard of Living. Following World War II there was a general rise in the standard of living. Real per capita income rose from \$160 in 1955 to more than \$500 in 1966. To be sure, inequalities among regions as well as group continue. Income levels in greater Athens are far greater than those in the provinces. Yet no important segment of Greek society has been excluded from this general improvement.

The rising standard of living is perhaps best reflected in dietary and health conditions, which before World War II were among the lowest in Europe. However, the composition of the average Greek diet, though now more varied and nutritional, still leaves much to be desired. The average life expectancy is about 69 years, and the country is free from endemic diseases.

JOHN A. PETROPULOS, *Amherst College*

2. The Land and Natural Resources

Within Greece there are wide variations of climate. The northern areas have the hard winter and torrid summer of southern continental Europe; the peninsula and the islands have the short mild winter and long dry summer of the Mediterranean area. Also, the western areas are much wetter than the eastern areas; thus Crete is much greener than Chios. Within each distribution of climate, so that occupations and

stuffs are varied. Greece is divisible into the mainland and the islands, and into highlands, hill country, and plains, each of which plays a different

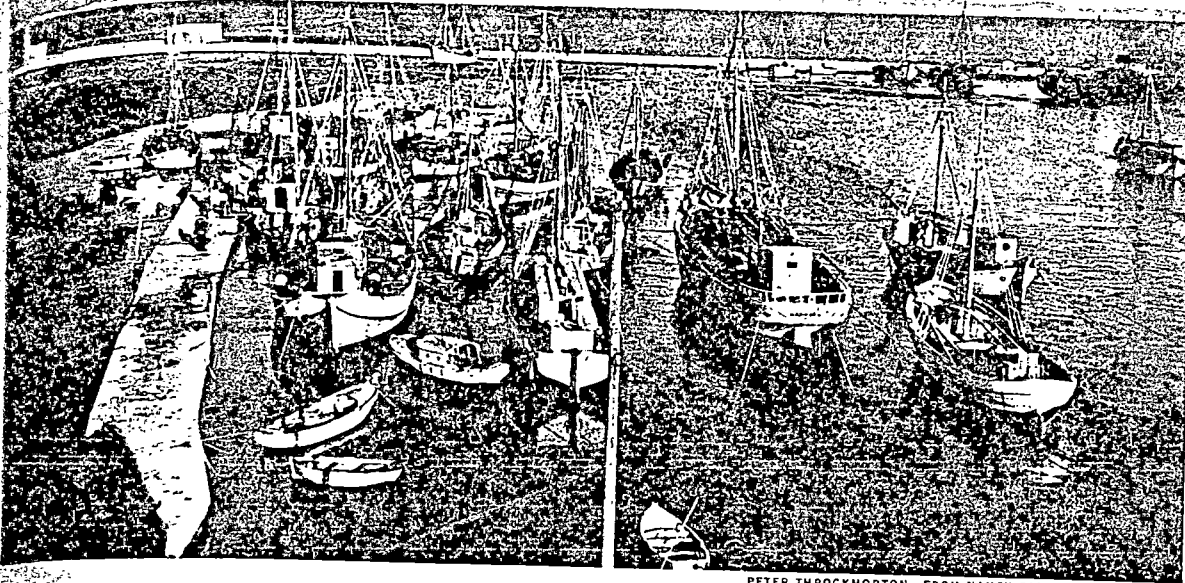
part in the country's economy. Agriculture, industry, and urban population are concentrated on the mainland at Athens and Salonica, and in maritime plains, whereas Crete is manned chiefly by islanders. The mountains produce timber, fodder, and pasture; the plains are rich in cereals and rice; and the hill country produces wine, figs, vegetables, maize, peaches, nuts, pasture, and charcoal. The sea provides fish, especially the tunny, in great quantities.

The Mainland. The mainland of Greece is divided into Thrace, Macedonia, and Epirus. Thrace, Macedonia, and Epirus are relatively rich in population. Macedonia has large plains and grows excellent cereals, cotton, and maintains cattle, while their mountains are at high levels with pine, fir, beech, and at lower levels with mixed deciduous forest. Apples, pears, and peaches are produced for export. Epirus, on the western coast, has fewer plains. The Pindus range, has fewer plains. It produces cattle, sheep, and goats, and, at Arta, olives, citrus fruits, and sheep graze in the mountains in the lowlands in the winter.

In central Greece, Thessaly, and Macedonia, Cereals are grown and stock raising is important, while the hills produce timber, fruit, nuts, and provide pasture. Trikkala and Larissa are chief centers inland; Volos on the coast (Pagasai) is the chief port.

To the south the plains of Phocis and Attica, with their rich soil and Mediterranean climate, is suited to the culture of the olive; its cereal production is small; its indented coast is fringed by the small Mediterranean pine forests. Athens, the metropolitan area, linked to the coast together, is by far the largest city in Greece. The political capital, it lies at the focal point of sea commerce and overland traffic between the Balkans and the Peloponnesus.

The western part of central Greece is mountainous. Parts of the Peloponnesus are barren tracts of limestone. The island of Corfu is relatively thin, except in



PETER THROCKMORTON, FROM NANCY PALMER

One of Greece's many small fishing fleets, which for centuries have plied the surrounding seas for their catch.

Though holdings are too small and fragmented to be farmed efficiently, the government has obtained from forced collectivization, and there has been little response to its legislation for voluntary land consolidation.

Agricultural productivity has increased markedly since World War II, though the annual growth rate has been somewhat sporadic and lower than that of industry. A good deal of this growth resulted from the extension of cultivated areas. Much also came from improvements in the yield of already cultivated land, through irrigation, better seed, and fertilizer. However, by the late 1970's, agriculture contributed only a little over one third of the country's exports.

Wheat, olives, and vines, the basis of traditional Greek agriculture, still play an important part in meeting the nutritional needs of the Greek people. In 1957, Greek farmers succeeded, for the first time, in growing enough wheat to meet the nation's need for bread. Olive trees, of which Greece is the third- or fourth-largest producer, satisfy the nation's demand for oils. Vines provide the domestic market with wine. Since World War II rice has become an important crop. Agricultural commodities for export are tobacco (the most important), currants and other raisins, table grapes, and other fruits, and cotton. But the first two have assumed their importance since World War II.

The government has attempted to diversify the crop pattern through a decrease in wheat and tobacco production and an increase in the output of fruits, vegetables, rice, cotton, sugar, and livestock. There is a growing foreign demand for fruits, vegetables, and cotton. These products bring greater monetary rewards than does the production of wheat. Thus they reduce rural unemployment and bring farmers greater income.

The raising of livestock, dairy farming, and the growing of sugar beets, industries which were still underdeveloped, are calculated to provide meat, dairy products, and sugar that now have to be imported to meet the nation's demand for a more varied diet. As yet, the principles of modern animal husbandry are little practiced.

The cattle population is relatively small, fodder is scarce, and natural pastures have contracted as cultivation has expanded.

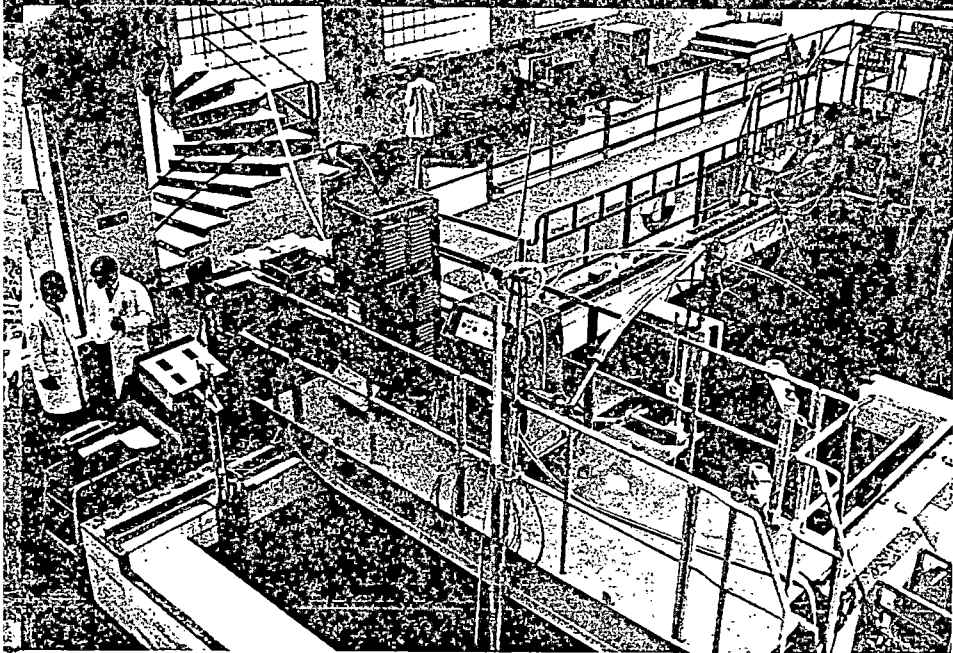
International Trade. Between the late 1930's and the mid-1970's, Greek foreign trade increased by nearly 340%. Imports rose by more than 400% and exports by more than 240%. Thus an increasingly adverse balance of trade became a regular feature of the Greek economy for many years. The excessive rise in imports was partly a consequence of modernization, which necessitated the purchase abroad of tractors, industrial machinery, and transportation equipment, and partly because of increased purchases of consumer goods.

In 1970, industrial products accounted for more than half of Greek exports. Within about five years, exports were divided roughly into two thirds industrial and one third agricultural products. Greece's continuing problem was that some of its exports were largely in the luxury or semi-luxury category, the demand for which drops in times of recession, while a sizable portion of imports consisted of essentials.

About half of Greece's trade is with the EEC countries, of which West Germany commands the greatest share. The United States and Britain also remain important trading partners. Although the Communist countries play a far smaller role in the country's foreign trade, Greece has a higher export dependence on them than do other members of the EEC.

Transportation and Communications. The main highways and railroads of Greece follow natural historic routes. The railways system, rebuilt after World War II to its prewar extent, has given way to roads as the chief means of transportation. Great advances have been made in roadbuilding. The main highways were widened and improved. Even more important, the construction of secondary roads has ended the centuries-old isolation of many villages.

Maritime transportation and shipping have always been important in Greece. Among the many ports of Greece, Piraeus (the port of Athens), Salonika, and Patras are the most important. Piraeus is one of the chief ports of the Mediterranean and handles 60% of all Greek



MARGOT S. GRANITSAS, FROM PHOTO RESEARCHERS

THE NUCLEAR REACTOR at Democritus, the nuclear research center outside Athens, is illustrative of the advances being made in all phases of Greek life.

shipping. Salonika is the outlet for other Balkan countries as well as for Greece's northern provinces. Ferries connect Patras with the western mainland and with Brindisi, Italy. The Greek merchant fleet ranks fifth in the world in tonnage (more than 25 million tons in 1976). Greek-owned vessels flying foreign flags totaled over 23 million tons in that year. Receipts from shipping constitute one of the major sources of invisible earnings.

Olympic Airways, a private company primarily owned by Greeks, has maintained a monopoly on Greek air transport since 1952. From Athens airport, it maintains regular air services with all parts of Greece and the rest of the world. Greece has nationwide telephone and telegraph systems, both of them government controlled. By the constitution of 1975, radio and television broadcasting also were placed under government control.

Tourism. Because of its antiquities, mild climate, and scenic beauty, Greece has long been a land of tourism. But only after World War II was there a concerted attempt to have tourism play a vital part in the economy. This effort included the building of roads, the construction of modern hotels, the organization of coach tours, cruises, and drama and music festivals, and the establishment of information offices abroad. By the late 1970's, over 4 million tourists visited Greece annually. Tourism has become one of the major sources of invisible earnings.

4. Education

Greeks have long treasured education as a channel of social mobility, as a means of recovering their glorious past, and as a way to achieve national progress. The modern revival of education started in the 18th century under Ottoman rule and played a vital role in stimulating the desire for national independence. After independence the state adopted the principle of free, compulsory, public education. But because of limited resources, implementation of this principle came very slowly. Only in 1929 was education made compulsory at the primary level, and the length of compulsory education has never been permanently extended since then. Only in 1964 was education made free at all levels. Since World War I, but at a greater pace since World

War II, the number of schools and teachers, as well as the proportion of the young people in school, has increased. One indicator of this is the rise in literacy from 39% of the population aged 10 years or older in 1907 to 88% in 1972.

Elementary education covers six years of study between the ages of 6 and 12. Secondary school education has been divided, since 1964 into two successive 3-year cycles, the gymnasium and the lyceum. Higher education is provided by five universities in Athens, Salonika, Patras, Jannina, and Komotini, and by more than a dozen other schools with university status, each specializing in a separate field. Besides these three basic cycles, there is also preschool and vocational education. Nine years of education became compulsory by 1980 under the constitution adopted in 1975.

The role of private education in the total educational system varies according to the level of education. At the primary level, private schools are few except in Athens. At the secondary level, they are important throughout the country. Higher educational institutions are mostly state financed.

The percentage of the student population completing secondary school in Greece greatly exceeds that of several Western European countries, while the proportion of university graduates runs equal to or slightly greater than theirs. However, the quality of education in Greece does not equal the numbers educated. There are too few teachers and schools for the number of students. Teaching methods are outmoded and textbooks deficient. In terms of educational needs, too small a portion of the national budget is spent on education. The curriculum is overwhelmingly "classical" and deficient in technical subjects. As a result, there is an excess of lawyers and servants, while engineers, economists, technicians and business managers are in short supply. The thousands of Greek students who annually study in foreign universities, a large percentage concentrate in scientific and technical fields.

In spite of its shortcomings, the educational system is contributing to social mobility. For instance, as far back as 1961, nearly half of the students at Athens and Salonika universities came from families of farmers and other laborers.

JOHN A. PETROPULOS, Amherst College

5. Sites of Tourist Interest

The following sites are of Athens. Structures on the Acropolis include the Propylaea, the temple of Athena Parthenon, the Erechtheum, and the Parthenon. Other classical remains in the city include the Agora, the reconstructed Stoa of Attalos, the Roman Odeum of Atticus and the Temple of Dionysus, and the temple of Apollo. The Doric temple of Apollo on the Acropolis is one of the best-preserved Greek temples. It was built by Ictinus.

Cape Sounion. On this cape at the tip of the Attic peninsula stand remains of the temple dedicated to Poseidon. **Corinth.** The acropolis (Acrocorinth) is 1,857 feet (566 meters) high. The Acrocorinth include a theater, a stoa, an odeum, the spring of Pirene, and the Parthenon of Lechaum.

Delphi. Impressive ruins include the temple of Apollo, the theater and stadium, the round building, the reconstructed Stoa of Athens, and treasuries of several states. Mt. Parnassus looms 8 miles (13 kilometers) over Delphi; it and the Helicon were the home of the Muses.

Eleusis. Located 12 miles (20 kilometers) from Athens, Eleusis was one of the most important sanctuaries of Greece. It contains the ruins of the temple of Demeter, the site of initiation into the cult of Demeter and Persephone. **Great Propylaea,** built about 440 B.C. **Epidaurus.** The ruins of this corner of the temple of Asclepius include the Temple of Apollo, a stoa, baths, and a gymnasium. The theater (4th century B.C.) is one of the best-preserved in the world.

SELECTED ANCIENT SITES ON MAINLAND GREECE

This map shows some of the many reminders of a culture from which Roman, and later Western, civilizations evolved.

burg empire, usually in cooperation, had inflicted numerous defeats on the Ottoman Empire. The interest of Russia in the fate of the Orthodox Christians under Ottoman rule, evident at this time, was to be particularly significant for Greek events. Henceforth Russia was the nation to which the Orthodox Christians looked for assistance. In 1770, Catherine the Great sent token forces to the Peloponnesus to encourage a revolt.

National Consciousness. At the end of the 18th century Greek national consciousness went through a period of reawakening. Members of the numerous and prosperous merchant class, who were in close contact with the West, became deeply influenced by the ideas of liberty and nationalism connected with the ideology of the French Revolution. Poets, scholars, writers, and revolutionary leaders, of whom Rhigas Pheraios and Adamantios Korais were the most notable, expressed these ideas and applied them to the situation of the Greeks under Ottoman control. They recalled to the Greek people their glorious past, in particular the great age of ancient Greece, and contrasted their position at that time with conditions under Ottoman rule.

Armed Revolt. As a consequence of almost constant warfare and the continuing disintegration of the central government, conditions in mainland Greece deteriorated further. In order to crush the rebellion of 1770 the Ottoman Empire dispatched Albanian troops to the Peloponnesus; they ravaged the area for nine years. In addition, certain provincial governors, of whom Ali Pasha of Janina was the most significant in Greek affairs, were able to defy the authority of the central government. The inability of the Ottoman administration to keep order in its lands, together with the rise of Greek national feeling, prepared the stage for revolution. Much of the population of the mainland was armed and organized into either legal or illegal bands. Once the revolt began, the commercial fleets of the Greek merchants and the islanders formed the basis of a navy.

The Greek revolution was precipitated by the actions of a secret society, the Philikè Hetairia (Society of Friends), which was founded in Odessa in 1814. The revolt broke out first in the Danubian principalities, where Greek influence was strong. In March 1821, Prince Alexandros Ypsilanti, an aide-de-camp to the Russian czar Alexander I, crossed the Pruth (Prut) River into Moldavia. His Greek forces were soon defeated by Ottoman troops and by a Rumanian counter-movement. At the same time, however, on March 25, a parallel uprising occurred in the Peloponnesus. This revolt was to inaugurate a decade of revolution and civil war in Greece.

At first the rebels were successful. They gained control of the Peloponnesus and some land north of the Gulf of Corinth. That was to be the limit of their field of activity; thereafter the Peloponnesus remained the center of the revolution. Greek ships were also able to free some of the islands. Unfortunately, throughout the revolution the Greek leadership was torn by constant strife, and civil war was added to revolution. In January 1822 a National Assembly held at Epidaurus drew up a constitution and elected the Phanariot Alexandros Mavrocordatos as first president. This government, however, was not able to function effectively or to unite the competing factions. Subsequent regimes were similarly unable to provide a united leadership.

As a result of this internal political instability, the Greek forces soon lost their early advantage. In 1825 the Ottoman government, unable to control the revolt with its own army, called on the pasha of Egypt, Mehmet Ali, for assistance. Crete and the Peloponnesus were promised him as a reward for victory. The Egyptian forces quickly occupied Crete and moved on the Peloponnesus. The Greek revolution now appeared doomed.

Foreign Intervention. By 1826 it was clear that the Greeks could not succeed without foreign assistance. After the revolt had broken out in 1821 the possibility of outside aid had appeared slight. The Greeks had first turned to Russia, but Alexander I, because of his personal political convictions, refused to support a rebellion against a legitimate ruler. In the next years the Greeks turned to the Western nations, particularly Britain. Here they were greatly aided by the movement of Philhellenism. Once it became apparent that the Greek revolt would not be immediately suppressed, the struggle attracted widespread sympathy and concern throughout Europe. European intellectuals identified the modern Greeks with the ancient Greeks of their own classical studies and pressed their governments to aid the insurgents. The death of the poet Byron in 1824 at Missolonghi and the involvement of other Europeans in the war further aroused European public opinion.

The Egyptian intervention and the sympathy of their citizens finally forced the European governments to act. In 1826, Russia and Britain signed the Protocol of St. Petersburg; and in 1827, France joined those two states in the Treaty of London. The aim of these agreements was to mediate the conflict and to secure the establishment of an autonomous Greece. In October 1827 a joint French, British, and Russian squadron on patrol in the Mediterranean destroyed a Turkish-Egyptian fleet at the Battle of Navarino. In subsequent months, as a result of this event and of other disagreements, relations between Russia and the Ottoman Empire worsened; war broke out in April 1828. After a difficult campaign the Russian Army succeeded in coming within striking distance of Constantinople. At Adrianople in September 1829, Russia negotiated a treaty with the Ottoman Empire that provided for an autonomous, tributary Greek state.

During the Russo-Turkish War the British and French governments had secured an agreement with Mehmet Ali calling for the removal of Egyptian forces from the Peloponnesus. In 1827 a Greek government had been formed, having at its head Ioannis Capodistrias, a former foreign minister for Alexander I. Capodistrias attempted to organize a strong, centralized administration and to establish the basis for a modern state. His autocratic temperament and the natural jealousies that his position and power aroused caused deep divisions in the Greek political world. His assassination in 1831 threw the country into turmoil, but by that time the great powers had already undertaken the task of providing Greece with its first independent government.

OTTO: 1833-1863

In the Treaty of London of 1827 the signatory powers had agreed upon the formation of an autonomous Greece; in 1830 they de-

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7. Modern Culture

Among the many factors that have shaped the cultural life of modern Greece, two of the most important are the history of the country and its geographical location.

From the historical point of view, modern Greek culture is both old and new. It is old not only because it developed in an environment of ancient marbles, Byzantine churches, and countless monuments, but also because, in the people's songs, in folk art, and in popular customs, elements still exist that go back to Homer's day. Past eras, indigenous developments, and the influence of the peoples who conquered or came in contact with Greece have been integrated in the cultural patterns of the present-day Greeks. At the same time, modern Greek culture is young because Greece became independent only in 1829, after almost four centuries of Turkish rule. Born when romanticism was at its peak in Europe, Greece accepted it, as well as the reactions against it, and all the currents that followed. It is notable, however, that modern Greeks have inherited from their forefathers a tendency to be selective in their cultural borrowings. They adopt only those foreign patterns that are suitable, and then assimilate and develop them until they bear a genuine and unmistakable Greek stamp.

Geography has played as important a role as history in the cultural life of the nation. From very ancient times, Greece, located at the junction of East and West, developed two cultural characteristics. One is the Apollonian: clear, full of light, well defined, rational. The other is the Dionysian: dim, passionate, instinctive, mystical. Both elements have existed side by side, at times clashing with each other and causing serious cultural problems.

LITERATURE

The revolution of 1821 opened a new era in Greek literature. The same problems and currents then prevalent in most European countries found expression in the poetry and prose of the infant nation. The new literary production, however, owed much to the indigenous literary and cultural achievements of the 17th and 18th centuries. These included a greater quantity and higher quality of literary production; the development of individualism in writing; a more widespread use of the vernacular as a literary medium; the development of a body of literary criticism that reevaluated existing aesthetic principles; and the growth of a wider audience for literature. The 17th and 18th centuries also saw the influence on literature of the ideals of humanism and of the Enlightenment, and the replacement of Italy by France as the chief foreign literary influence. Crete, Cyprus, Rhodes, and the Ionian Islands were the principal centers of literary activity during this period.

During the prerevolutionary period, there was continued development of a folk poetry whose origins dated back to the Homeric period. This poetry had come down through the ages, continually being enriched with new experiences, and reached the 19th century with all its freshness and genuineness unspoiled. It was a masterly expression of the Greek soul and an inexhaustible source of inspiration for each succeeding generation. Set to music, it sang of every phase of the people's life: work, love, war, and death. It sang also of the beauties of nature and of the events

of ancient times. During the immediate revolutionary period, one specific group of folk songs reached its fullest development: the *klephtika*, or songs about outlaws in the mountains who lived a life like Robin Hood's and defied Turkish rule. Epic and symbolic, lyrical and moving, these songs told of the hard life of the Klephts and of their heroism and gallantry. They were both a challenging denunciation of tyranny and a hymn to freedom.

Ionian School. Two poets who stood far above their contemporaries in the new period that began with the revolution of 1821 were Andreas Kalvos (1796-1869) and Dionysios Solomos (1798-1857). Kalvos was educated in Italy, where he met his compatriot from the island of Zante (Zakynthos), Ugo Foscolo (1778-1827), who inspired him with a love of the classics and taught him the technique of poetry. In 1824, Kalvos published his *Lyra*, 10 odes in Greek, which were followed by 10 more in 1826. The greatness of his poetry lies in his genuine lyricism and in his powerful expression of the lofty ideals of virtue and freedom. His work shows the influence of neoclassicism in its solemn and balanced expression, but its tone reveals a slight tendency toward romanticism. Its language is a mixture of archaic and modern expressions, accentuating the neoclassical character of the odes. Kalvos influenced modern poetry, particularly that written after 1900.

Dionysios Solomos also was born on Zante. He studied law at the University of Pavia in Italy, but he soon abandoned it for literature. The conflict between romanticism and classicism, the doctrines of the *philosophes*, and the ideals of the French Revolution aroused his interest. Like Kalvos, he wrote his first poems in Italian. In 1818, Solomos returned to Zante, and his first poems in Greek were on Greek subjects and reflected a deep romantic feeling. The revolution of 1821 provided him with fresh poetic inspiration. In 1823 he composed his *Hymn to Liberty*, which was set to music in 1828 and in 1864 became the national anthem of Greece. In 1828, Solomos left Zante for the neighboring island of Corfu, where, after a lonely life of study and writing, he died in 1857. His brilliant imagination, sincere emotion, masterly technique, and pure lyricism, combined with an ardent liberalism and love of freedom, made him the greatest of the poets of modern Greece. His poetry, consisting at first of simple and emotional lyrics, became, after his contact with German romantic philosophy, lofty and idealistic. Freedom, love, death, and life took on deeper meanings for him, and Solomos, without becoming a philosopher-poet, endeavored to get at the absolute essence of his subjects. He was always concerned with the conflict between romanticism and classicism, and finally managed to achieve in his poetry an admirable balance of sentiment and thought.

In prose, Solomos left few works. His two main contributions are his *Dialogue*, written sometime between 1823 and 1825, and *The Woman of Zante* (1826). The *Dialogue*, the first serious piece of criticism in modern Greek literature, is an eloquent and inspired defense of the vernacular, written in the form of a dialogue. *The Woman of Zante*, a satiric work written in a masterly vernacular, is a strong condemnation of the ugliness the writer found in contemporary society and a diatribe against those who did not sympathize with the struggle for freedom.

Besides Kalvos and Solomos, other poets of the Ionian Islands (about 1880) were known especially of the more modern (1794-1875), (about 1830) vernacular; Ia... poet and seri... Julius Typald... characterized... feeling; and C... known especia... of Solomos' I... literature. Aft... a group of nev... this school, b... between the... Islands and th...

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Solomos also was born on Zante, where he studied at the University of Pavia. He soon abandoned it for literature. He was torn between romanticism and classicism, between the *philosophes*, and the idealism of the French Revolution. The revolution awoke his interest in Greece. He wrote his first poems in Italian. When the revolution failed, Solomos returned to Zante, and his first works were on Greek subjects and full of romantic feeling. The revolution inspired him with fresh poetic inspiration. He composed his *Hymn to Liberty* to music in 1828 and in 1864 became the national anthem of Greece. In 1826 he went to the neighboring island of Cephalonia after a lonely life of study and work in 1857. His brilliant imagination, masterly technique, and combined with an ardent liberalism and freedom, made him the greatest of modern Greece. His poetry, composed of simple and emotional lyrics, combined with his contact with German romanticism and idealistic. Freedom, love, and justice took on deeper meanings for him, without becoming a philosopher. He wanted to get at the absolute essence of things. He was always concerned with the balance between romanticism and classicism. He wanted to achieve in his poetry a balance of sentiment and thought.

Solomos left few works. His best are his *Dialogue*, written between 1823 and 1825, and *The Revolt* (1826). The *Dialogue*, the first work of criticism in modern Greek literature, is a frequent and inspired defense of the revolution in the form of a dialogue with Zante, a satiric work written in the vernacular, is a strong condemnation of the writer found in contemporary literature a diatribe against those who did not take part in the struggle for freedom.

Besides Kalvos and Solomos, the school of the Ionian Islands included in its first period (until about 1880) several other literary figures. Some of the more important were Antonios Matesses (1794-1875), known especially for his *Vassilikos* (1834-1875), a remarkable play written in the vernacular; Iakovos Polyklas (1826-1896), a fine poet and serious critic, influenced by Solomos; and Typaldos (1814-1883), whose poetry is characterized by a deep religious and mystical feeling; and Georgios Kalosgouros (1849-1902), known especially for his translations into Greek of Solomos' Italian poems and of other Italian literature. After the middle of the 19th century, a group of new authors continued the tradition of the Ionian school, but by then stronger ties existed between the literary production of the Ionian Islands and that of the mainland.

Early Athenian Writers. In Athens, in the early 19th century, a group from Phanar, the famous Greek quarter of Constantinople, gave a different favor to literary expression. When the Phanariots emigrated to the newly liberated Athens, their superior education and broader background enabled them to dominate the intellectual life of the capital. Deeply influenced by the French romantics and the glories of antiquity and attached to the "pure" language as opposed to the vernacular Greek, they created a different climate from that of the Ionian Islands. Among the most distinguished of these writers were Alexandros Soutsos (1803-1863), best known as a satirist with liberal tendencies and a great facility in rhyming verse; his brother, Panayiotis Soutsos (1806-1868), whose patriotic and love poems were modeled after those of the French romantics; and Alexandre Rizos Rangabé (Alexandros Rizos Rhangaves, 1810-1892), who left a voluminous body of work in all literary genres.

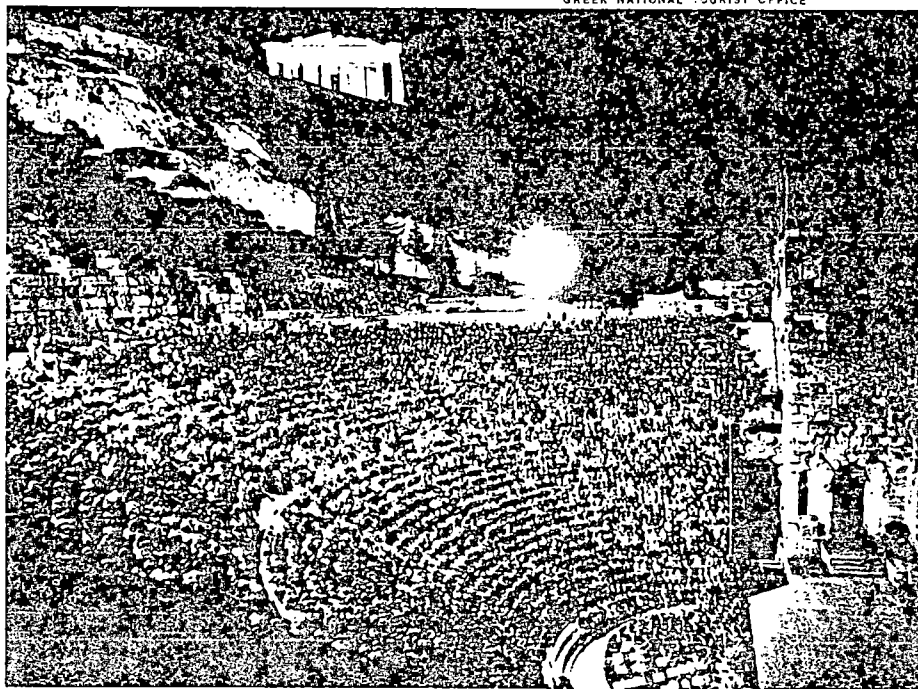
Old School of Athens. The road to romanticism was now open, and the next generation, known as the old school of Athens, between 1850 and 1890 developed romanticism to its highest point.

Shallow and highly colored, with little technical or aesthetic value, the poetry of this period, written mostly in the pure language, provided an outlet for buoyant patriotism, melodramatic love, and everyday politics. Some of the most distinguished poets of this school were Demetrios Papparegopoulos (1843-1873); Spyridon Vasiliades (1845-1874); Georgios Paraschos (1822-1886); and his brother, Achilles Paraschos (1838-1895), who was widely read, exercised a great influence, and is considered the best representative of this period.

Meanwhile, a reaction against the excesses of the romantics developed into a general demand for higher quality and new forms in literature. This reaction was stimulated by contact with literary men from the Ionian Islands, like Georgios Tertsetes (1800-1874), a sensitive poet with a strict devotion to the tradition of the Ionian school; Brailas Armenes (1812-1884), aesthetician and philosopher; Georgios Zalokostas (1805-1858), a lyricist; Aristoteles Valaoritis (1824-1879), a dynamic, eloquent poet who followed his Ionian compatriots in the use of the vernacular and the folk songs as prototypes, but the Athenian school in his technique and romantic style; and Andreas Laskaratos (1811-1901), a liberal writer noted for his criticisms of contemporary social conditions.

The prose of the second half of the 19th century is on a lower level than the poetry. Some notable exceptions are the few prose writings of Solomos and the memoirs and autobiographies of some of the leaders of the revolution. The most important of the latter is the *Memoirs* of the revolutionary hero John Makriyiannes (1797-1864). His narrative is vivid and possesses the finest qualities of folk art; his *Memoirs* is one of the masterpieces of Greek literature. The best novels of the period were *Thanos Vlekas* by Pavlos Kalligas (1814-1896) and *The Heroine of the Greek Revolution* by Stephanos Xenos (1821-1894).

GREEK NATIONAL TOURIST OFFICE



THE ROMAN ODEUM, on the slope of the Acropolis, in Athens, provides the setting for modern productions of the classical Greek dramas.

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stas Krystalles (1868-1894), who
as prototypes and succeeded in
atmosphere of peasant life in the
andros Palles (1851-1935), a
ent and a warm fighter for the
whose lyricism is reflected in
ce's regeneration; Argyris Efti-
3), another disciple of Psichari,
d literary output; and John N.
-1942), who wrote some of the
modern Greek and made some
tions of classical tragedies. To
ition belong a number of poets
feeling and warmth, but did not
ing new to the literature of their
Papantoniou (1877-1940), Ke-
poulos (1868-1921), Miltiades
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ntury Writers. At the beginning
ry, literary production continued
s already opened by the new
s. Three major poets emerged:
ios (1884-1951); Konstantinos
933), who is better known in the
Constantine Cavafy; and Kostas

lianos was a dynamic lyric poet
imagination, one of the richest

abularies in modern Greek poetry, and a
style, sometimes tightly knit, sometimes
His images are vivid, and he makes espe-
telling use of the contrast and resolution of
opposing elements. For example, his deep feeling
nature is both Apollonian in its immediacy
and sensualism and Dionysian in its search for
"original mystic value" of all things. He also
sociates Orphism with Christianity, Dionysus
Christ, and reason with mysticism, which
for him are but different and revealing aspects
of one thing.

During the 1920's he endeavored to create on
the old site of Delphi a spiritual center for the
meeting of representatives from all the countries
of the world in the interest of universal peace
and brotherhood. Only two Delphic festivals
materialized, however, one in 1927 and another
in 1930. Sikelianos' works, besides his lyric
poetry, which is gathered in three volumes en-
titled *Lyric Life*, consist of a few inspired trag-
edies, in which with a deep insight and strong
symbolism he views social conflict and advocates
social reform, if not revolution. Their powerful
poetic expression and genuine dramatic elements
place them on the highest level of Greek literary
production.

Constantine Cavafy, who spent most of his
life in Alexandria, Egypt, expresses a different
aspect of his time. He writes of the tragedy of
life, the fate of the weak, of the unsatisfied, of
those who are unable to react. It is not that he
is unmoved by the brave, the virtuous, the lofty
ethos, but simply that he passes them by and
stresses only the tragic side of the story in which
they are involved. He is attracted not by gener-
alities but by particulars, by isolated cases that
he describes with a superb sensitiveness. He
seldom projects himself into his poems, instead
usually allowing historical or fictitious persons to
speak for him. Though he deals with deeply
human problems and probably has contemporary
situations in mind, he sets the historical scene of
most of his poems in the late Hellenistic period
(toward the beginning of the Christian era), an
era characterized by intellectual brilliance and
aesthetic sophistication as well as by disintegra-
tion and declining values. His language, a
mixture of the vernacular and the archaic, greatly
contributes to his re-creation of the Hellenistic
atmosphere. Cavafy became the most contro-
versial figure in Greek letters and exercised a
deep influence on the younger writers of the
critical period of World War I and the years
immediately after.

Kostas Varnales was the first Greek poet of
the social conflict. He sings of the humble, the
poor laborers, the victims of social injustice and
oppression. Though he deals with subjects that
could easily lead to the use of commonplace
rhetoric, he infuses his poems with a high lyric
tone and emphasizes the human element with
sensitive perception. With his later work, and
especially the collection *The Light That Burns*
(1933), he emerged as the chief Marxist poet of
his country. His clear and powerful lyrics and
his irony mixed with a sense of the tragic made
him one of the most influential figures of Greek
letters.

During this period several other poets con-
tributed greatly to literary development. Among
them was Nikos Karvounes (1880-1947), who
wrote a few highly dramatic verses and was the
first to translate Walt Whitman into Greek

(1912). Kostas Karyotakes (1896-1928) im-
pressed his contemporaries by his pessimism,
irony, and sarcasm and by his criticism of the
conventionality of his society.

Meanwhile the Ionian Islands with their
great literary tradition continued to produce
some remarkable poets, among them Gerasimos
Markoras (1826-1911) and Lorentzos Mabilis
(1860-1912), who combined deep thought and
warm feeling with his lyricism.

From the appearance of the new school of
Athens until the end of World War I, Greek
prose failed to reach the high standards of Greek
poetry, but the contribution of a few authors,
especially short story writers, is notable. Among
them are two writers from the island of Skiathos
—Alexandros Papadiamantes (1851-1911) and
Alexandros Moraitides (1851-1929), close friends
whose lives and work were very similar. They
(especially Papadiamantes) wrote with a deep
understanding of human nature, with sincerity,
and with religious feeling. Georgios Vizyenos is
noted for the introduction of psychological themes
in his prose. Demetrios Kambouroglou (1852-
1933) wrote graceful stories chiefly about histori-
cal subjects. Ioannes Vlahoyiannes (1868-1945)
divided his efforts between writing short stories
and doing historical research. Ioannes Kondylakes
(1861-1920) is noted mainly for his psycho-
logical novel *Patouhas* (1916), and Andreas
Karkavitsas (1866-1922) for his short stories.
Kostas Theotokes (1872-1923) was the first
Greek to write well-organized novels with a
social content. They include *The Convict* (1912)
and *The Slaves in Their Chains* (1922), which,
with their strong psychological analysis, human
feeling, and vivid description, are two of the best
in Greek literature. Konstantinos Christomanos
(1887-1911) was an author of great talent, who
wrote both in a genteel style, as in *The Diary of
the Empress Elisabeth* (1907), and with sensual
realism, as in *The Doll of Wax* (1911). Petros
Apostolides (1866-1937) wrote in a sincere and
graceful manner, under the pseudonym Pavlos
Nirvanas. Gregorios Xenopoulos (1867-1951),
the best of the prose writers, left a voluminous
production of powerful short stories and novels
that analyzed the psychology and customs of
contemporary society.

Drama. After the liberation of Greece in
1821, plays appeared in abundance but, with
some notable exceptions, were mediocre. Besides
Matesses and Rangabé, the playwrights include
Demetrios Byzantios-Aslanes (1770-1853), De-
metrios Vernardakis (1834-1907), and Spyridon
Vasiliades. In the movement to rejuvenate the
Greek theater, Gregorios Xenopoulos took the
lead. His plays have a fast-paced dramatic
action and lively dialogue; his well-defined
characters move and act naturally; and the con-
struction of his scenes achieves a remarkable
excellence. Spyros Melas, Demitris Bogres,
Theodoros Synadinos, Panteles Horn (1881-1941),
and several other playwrights also contributed to
the repertory of the modern Greek theater.

Literature After World War I. A new period in
Greek literature opened with the third decade of
the 20th century. After the defeat in Asia Minor
and the catastrophe of 1922, disillusion, skepti-
cism, and loss of faith dominated the younger
writers, while the older ones continued on their
well-defined paths. Post-World War I literature,
reflecting the new critical times, developed
interesting modes of expression. In poetry there

period, the usual form was a stone for a ring set immobile in a metal hoop. Some extant stones are of the highest quality, and bear the names of some outstanding artists (Epimenes in the archaic period; Dexamenos in the classical). Contemporary authors wrote about distinguished sculptors who also cut gemstones, as sculptors did in the Renaissance.

Artists relearned (from the East) the elaborate techniques of making gold jewelry—filigree, granulation, and the brazing together of complicated ornaments. Some of the most ornate were archaic, notably earring pendants with animal or monster heads. Classical jewelry was more restrained, but in the 4th century, enamel inlays were admitted; and with the Hellenistic period polished stones such as garnets were mounted in gold. Bracelets with animal-head terminals were characteristic of the classical period; they owed much to Persian taste. Few vessels worked in gold or silver have survived. See also **GOLDWORK AND SILVERWORK**.

Among the minor arts, the most familiar products are fired clay figurines, which have survived as well as vases. They were made in molds, but this ease of production did not promote high standards of design. There were occasional original works of high decorative value from Corinth and Rhodes, such as the archaic perfume flasks in the form of animals or heads. They have been found in houses, tombs, and sanctuaries, and some figures were clearly made deliberately for dedication.

After the archaic period, such color as the figurines had was applied after firing and has seldom survived well. The so-called Tanagra figurines of the Hellenistic period were elegant studies of women; they had some pretense to minor sculpture, and were sometimes well colored. They were from mainland Greece, but there were related schools in eastern Greece, which also produced some fine gilt terra-cottas. Relief plaques were also made for decorative or votive purposes. Of these there were important classical series from Melos (cutouts) and from Locri in southern Italy, with religious scenes related to the worship of Persephone. See also **ARCHITECTURE; PAINTING; SCULPTURE**; and the Index entry *Greece: Art*.

JOHN BOARDMAN, *Author of "Greek Art"*

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11. Literature

Ancient Greek literature, both in intrinsic worth and in influence, is probably the greatest body of literature in the world. Few other literatures can offer even one or two authors in the class of Homer, Sappho, Aeschylus, Sophocles, Euripides, Thucydides, Aristophanes, Plato, and Aristotle, and few others can support them with such a host of equally great or only slightly lesser figures.

Ancient Greece not only produced masterpieces, but provided the definitive models for later ages to imitate in almost every type of written composition, including epic poetry, tragedy, comedy, lyric poetry, historiography, philosophical dialogues and treatises, oratory, biography, and prose romance. Greek literature in the widest sense is thus the foundation of Western culture.

Nor should it be forgotten that the foundation of Greek literature, in turn, was the great fund of oral folk literature consisting of fables and myths. Judging from its traces, one may conjecture that no other body of mythology has ever been a match for the Greek in richness, profundity, and sophistication. As is stated in Plato's *Republic*, every Greek was familiar with these stories from the nursery. It is not surprising, then, that most Greek literature was based on myth, that Greek science and philosophy in a sense had their origins in the mythic world-view, and that Greek historiography took shape under the influence of mythic ideas.

THE PRE-ATHENIAN PERIOD

Oral Composition and Epic Poetry. In the second millennium B. C. at the courts of Mycenaean kings and nobles it was the custom for professional bards to improvise after the feasts, chanting heroic songs on traditional subjects as they played a simple accompaniment on the harp. These bards memorized tens of thousands of metrical formulas—lines, half-lines, quarter-lines—that they could put together at will to form any number of dactylic hexameters, the traditional six-foot lines of Greek heroic poetry. Such an *aidos*, or "singer," appears as the blind Demodocus in Book 8 of Homer's *Odyssey*.

Homer himself, flourishing most probably on the Ionian coast of Asia Minor in the latter half of the 8th century B. C., must have been such a professional singer, the inheritor of centuries of experience in the art of improvisation. It was in this way that he composed the *Iliad* and *Odyssey*, both the culmination of this art of oral composition. The very excellence of this art, however, also proved to be its ruin. First, the art suffered because all subsequent Greek narrative and didactic poetry imitated the diction of the Homeric poems, often without grasping the essential of the improvisatory technique. This diction was artificial to a high degree; it was not properly a dialect, but consisted of metrical phrases that were preserved and handed down because of their usefulness to the oral poet; hence it represented a harvest gleaned from many centuries and several localities. Second, this oral technique declined with the adaptation of the Phoenician alphabet for writing Greek, a process that was beginning in Homer's time. How far the poet's acquaintance with writing and how much such acquaintance affected his work are still disputed points.

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PRE-ATHENIAN PERIOD

Position and Epic Poetry. In the second millennium B. C. at the courts of Mycenaean Greece it was the custom for professional improvisers after the feasts, chanting on traditional subjects as they accompanied on the harp, memorized tens of thousands of lines—lines, half-lines, quarter-lines—put together at will to form any type of dactylic hexameters, the traditional form of Greek heroic poetry. Such an improviser, "appears as the blind Demodocus of Homer's *Odyssey*."

Itself, flourishing most probably on the coast of Asia Minor in the latter half of the second millennium B. C., must have been such a profession, the inheritor of centuries of the art of improvisation. It was the improviser who composed the *Iliad* and *Odyssey*. The culmination of this art of oral poetry was the excellence of this art, however, to be its ruin. First, the art suffered from the subsequent Greek narrative and did not imitate the diction of the Homeric epic. Then without grasping the essential oral technique. This diction was of a high degree; it was not properly composed of metrical phrases that were handed down because of their value to the oral poet; hence it represents a process gleaned from many centuries of oral tradition. Second, this oral technique was the adaptation of the Phoenician writing Greek, a process that was not completed in Homer's time. How far he was from the art of writing and how much such as affected his work are still disputed

Both Homeric epics served, so to speak, as textbooks in ethical ideas for the later Greeks. The *Iliad* covers only a few days in the tenth year of the Greek siege of Troy. However, in its tightly unified plot, hinging on the wrath of Achilles, it introduces the typically Greek tragic theme of *hybris* (hubris), the kind of blind pride that leads a hero to destruction. Achilles, wounded in his pride by his commander, Agamemnon, resigns from active duty and prays for his enemies to win so that his own absence may be felt. His prayer is answered, but his best friend, Patroclus, is killed as a result, and not even complete triumph over the noble Trojan Hector, who had killed Patroclus, can compensate for the consequent futility of Achilles' life and imminent death.

Typically Greek also is the emphasis on the shrewdness, and even trickiness of Odysseus, the hero of the *Odyssey*. More edifying is the steadfastness with which Odysseus conquers the allurement and dangers of the fantasy world encountered in his travels back to the reality of his home, wife, and family.

Connected with Homer, but certainly not composed by him, are several dozen extant *Homeric Hymns* in dactylic hexameter. Most were probably written by practitioners of the Homeric style, in the 7th and 6th centuries B. C. The hymns, which are of varying length and interest, are addressed to different gods, including Dionysus, Apollo, Hermes, Demeter, and Aphrodite. They are generally laudatory, praising the deity's achievements and attributes, and occasionally recounting feats associated with a particular god. A lost *Epic Cycle* of heroic poems, detailing the story of the Trojan War before, between, and after the *Iliad* and the *Odyssey*, dates from about the same period.

The didactic poems of Hesiod (early 7th century B. C.) also belong to the declining tradition of oral poetry. Hesiod differs from Homer in his self-imposed mission to present "truth, not fiction." Hesiod's *Works and Days* gives advice, especially to farmers, about leading a life of toil and virtue; his *Theogony* tells of the Olympian gods, headed by Zeus, the guarantor of world order.

Lyric Poetry. During the 7th to 5th century B. C., the remnants of the royal-feudal society of the Mycenaean era disappeared, giving way to a struggle in the Greek city-states between the noble families and the *demos*, or common people. In many city-states the common people found and supported champions who, while often employing dictatorial methods, provided the lower classes with many privileges and opportunities that they had not been allowed to enjoy previously. As a result of the humanizing aspects of these changes, new importance was placed on individual expression. In the literature of that time, long narrative poetry gave way to the lyric, the short song expressive of personal feeling and yet also suitable for ceremonial occasions. Hymns and folk songs, which had always been popular, were now given artistic and individual form.

There were two kinds of lyric poetry, monodic and choric. Monodic lyrics were sung solo and without musical accompaniment. Odes of this genre were intended for lyre accompaniment; they might be *skolia*, or drinking songs, or they might take the form of personal appeals to gods or addresses to friends. Sappho and Alcaeus of Lesbos (both about 600 B. C.) were preeminent

in this kind of poetry. Two other masters of the monodic ode were Simonides (died 468 B. C.) and Anacreon (6th century B. C.), both of whom belonged to a kind of international society, moving from one noble patron to another. Few whole poems of these poets are extant. All of them wrote for choruses as well as for soloists.

Most lyric poetry, as the name indicates, was accompanied by the lyre. The elegiac couplet, however, was performed to flute music, which gave it a meditative and melancholy effect. The Athenian lawgiver Solon (early 6th century B. C.) used the form for poems of political reflection. But elegy took a more characteristic direction in the maxims and epigrams attributed to Theognis (6th century B. C.). Another kind of personal lyric, the iambic poetry of satire and invective, was said to have originated with Archilochus (7th century B. C.).

The choric ode, or lyric, was intended to be performed by a chorus to the accompaniment of music and dancing. Sung by a trained chorus (literally "dancing group") of girls, boys, or men to celebrate a religious occasion, it developed into a rigid and complex pattern of *strophe* (initial stanza), *antistrophe* (stanza matching the strophe syllable by syllable), and *epode* (stanza of contrasting rhythm). Dithyrambs (hymns to Dionysus) and paeans (hymns to Apollo) were special favorites. The greatest examples of choric poetry were achieved by Pindar (died 438 B. C.) in his extant four books of epinician odes composed to honor the victors of athletic games.

Pre-Socratic Philosophy. Hesiod, in his attempt to trace the origin of things and to outline an order of the universe, was the precursor of Greek science and philosophy. In the 6th century B. C., Thales of Miletus, in Ionia, the first Greek philosopher, introduced what was to become known as the problem of the One and the Many. What is the *arché*, the one persistent principle that underlies the many shifting appearances (*phenomena*) that we experience? The answers of the Milesian school were materialistic: Thales himself said "Water"; his pupil Anaximander said "The Boundless" (an indeterminate substance that by the strife of opposites evolves into the world we know); Anaximander's pupil Anaximenes said "Air." Meanwhile, in southern Italy, Pythagoras and his followers were answering Thales' original question by saying, "No material substance at all, but numbers and number-relationships." And back in Ephesus in Ionia, around 500 B. C., Heraclitus apparently urged a compromise: "The primal material is Fire, but underlying this and existent in every human soul is a rational principle, the Logos."

The notion of Heraclitean fire threw emphasis on the incessant changefulness of the phenomenal world. The Eleatic school of the 5th century B. C., represented by Parmenides and Zeno, argued that this phenomenal realm is not ultimately real, but a realm of appearance only. They had much to say about being and not-being. In approaching the problem of not-being, however, they apparently did not always distinguish between it in the sense of "not being the thing in question," that is, "being different" and simple "non-existence." Some of their contemporaries were pursuing the older materialism of the Milesian school along the line of a plurality of first principles: Empedocles posited four—fire, air, earth, and water—while Leucippus and Democritus explained

sensible objects as combinations of invisible particles called atoms, or "indivisibles."

The realization was growing, however, that *physis*, or "nature," the sum total of things known by sensory experience, may not be the whole of reality. Anaxagoras, toward the middle of the 5th century, was positing *nous* or "mind," as the ultimate principle. And *physis* as manifested in man, "human nature," began to be contrasted with *nomos*, "law, custom, convention." Hence the later 5th century saw the rise of the Sophists, the worst of whom were complete skeptics, hairsplitters, and ethical relativists, professional teachers of a crude opportunism to be furthered by glibness in speechmaking. Perhaps superior to the rest were Protagoras, who said, "Man is the measure of all things," and Gorgias, who founded the art of rhetoric.

THE ATHENIAN PERIOD

The outstanding authors of Greece in the 5th and 4th centuries B. C. were virtually all Athenian by birth or association. In those 200 years Athens produced a group of writers and thinkers that can scarcely be equalled by the rest of the world in all its history. In addition several literary genres first received their permanent artistic character here.

Tragedy. The earliest form to mature was tragedy; like other forms of Athenian drama, it developed out of the choric ode connected with the cult of Dionysus. The name "tragedy" means "goat-song"; it may have been derived from the goatskins worn by some of the celebrants of the god Dionysus. According to tradition, a certain Thespis in Athens around 535 B. C., while composing dithyrambs for the recently inaugurated Dionysian festival, differentiated the part assigned to the chorus leader from that of the rest of the chorus, thus giving the leader a kind of dramatic role.

The form was practically perfected by Aeschylus (524?-456 B. C.), the first of the three great Athenian tragedians. He added a second actor and also made it possible for two men to impersonate several characters. Sophocles (495?-405 B. C.), the second of the trio, brought in a third actor; and this number remained standard. However, the part of the chorus was always regarded as the kernel of the drama. This is shown by the fact that a Greek tragedy was in structure a series of choric odes interspersed with episodes, or scenes of action and dialogue. Also, many plays took their titles from the choristers: *The Eumenides*, *The Trojan Women*, *The Birds*.

In Aeschylus' time it was customary for a tragic poet to write a tetralogy, consisting of a trilogy—three tragedies dealing with a succession of events in the same myth cycle—followed by a shorter fourth play, a satyr play. This last, a farcical treatment of some part of the same cycle, served to connect the whole tetralogy with Dionysianism and generally offered a chorus of satyrs, the mythical horselike, goatlike roisterers associated with the cult of Dionysus. The tetralogy was then submitted to an Athenian official; if he found it acceptable he produced it at state expense, usually as part of the Greater Dionysia held every spring. At this festival three tetralogies were given, and they were awarded first, second, and third prizes by a board of judges. After the time of Aeschylus the practice of constructing one's whole tetralogy out of one myth cycle seems to have lapsed.

The only trilogy to have survived is Aeschylus' *Oresteia*; even here the satyr play has been lost. The *Oresteia* consists of *Agamemnon* (the murder of the conqueror of Troy by his wife, Clytemnestra), *The Libation-Bearers* (the ensuing murder of Clytemnestra by her son, Orestes), and *The Eumenides* (the acquittal of Orestes at Athens and the conversion of the Furies, spirits of vengeance, into the Eumenides, guardians of justice). The work reveals Aeschylus' concern with the themes of human suffering and man's relation to the divine powers that rule him. Of the four remaining Aeschylean plays—out of an original 80-odd—the most interesting are *The Persians*, about the Persian defeat at Salamis, and *Prometheus Bound*, with its portrait of the god-defying Titan, founder of technology and friend of mankind.

Sophocles was not so concerned as Aeschylus with justifying god to man. Instead, most of his seven extant plays portray the kind of tragic hero later commended by Aristotle—a hero of noble stature brought to his doom by his own blindness, his *hamartia*. Among such heroes are Ajax, the Homeric warrior unable to adapt to an age of changed ideals; King Oedipus, the riddle solver who disinterestedly solves his father's murder by unexpectedly uncovering himself as the killer; and Creon in *Antigone*, who spreads disaster by exalting man-made regulations above divine law. Sophocles' perfection of form was most admired by Aristophanes, Aristotle, and later critics.

Euripides (484?-406 B. C.), the last of the three tragedians, was an innovator in both form and treatment. In *Alcestitis*, he constructs a half-farcical, half-tragic substitute for a satyr play. In *Medea* and *Hecuba* he originates a kind of internal tragedy of moral destruction caused by suffering. And in *Helen* and *Ion* he devises tragedies or tragic melodramas on the theme of appearance and reality, with happy endings and plot motifs that anticipated New Comedy. Nineteen of his plays are extant.

Comedy. Performances of comedy did not become an official part of Athenian festivals until well into the 5th century B. C. Etymologically *comedy* is the "song of the *kōmos*," and a *kōmos* was any procession of revelers in Dionysiac ritual. The particular type of comic drama that flourished in Athens throughout the 5th century was known as Old Comedy. Formally, an Old Comedy nearly always contained an address by the chorus to the audience voicing the author's own opinions, an elaborate debate between two characters, and a series of farcical, loosely related scenes toward the end. In content Old Comedy tended to use unrealistic plots often suggested by myths, choruses fantastically garbed as gods, clouds, and wasps, and an abundance of restrained personal gibes at notorious contemporary Athenians.

The only surviving plays of Old Comedy are those by Aristophanes (450?-385 B. C.). Eleven of his 40 plays are extant. The best known of these are *The Clouds*, a satire on Socrates quite unfairly caricaturing him as a Sophist; *Lysistrata*, in which the women of Greece refuse to have sexual relations with their men until the Peloponnesian War is ended; *The Birds*, a satire on utopianism; and *The Frogs*, an attack on Euripides and his advanced ideas. Aristophanes seems to have been a political and intellectual conservative and a hater of war. His last play, *Plutus*, with its muted satire, direct parody

myth, and diminished role of the characteristics of Middle Comedy between Old Comedy and the New began in the 4th century B. C.

History. In the earlier days elsewhere, history was not understood in modern sense. Events were not regarded as unique, but were subsumed under the myth, the eternal cycle of birth and death. Happenings in individual lives and the group were not analyzed as to their underlying principles, as in scientific philosophy, nor were they considered in a logical chain, as in historiography of the 4th and 5th centuries B. C., however synthetic kind of thinking began to prevail. Analytical thought, and one of the most important intellectual revolutions was inaugurated to be interpreted as history and the lives of heroes were looked on as historical events for all in the past. Noble families began to relate their genealogies and lineages to these primeval deeds. Hence there arose numerous oral traditions and written chronicles pertaining to particular localities; in these the myth and history was inextricably mixed.

Such sources were used by Herodotus (484?-425 B. C.), the "Father of History," to the material that he acquired through his interviews and experiences in his travels. Herodotus was Ionian by birth, but he eventually became an Athenian by adoption. He was the first successful attempt to write a universal history. However, his work is not without—and often includes—myths that are actual events in time, and he is not without his whole work to the concept of history itself came to him from myth by way of the gods. In order to explain the climactic events of his history, the Greek historians of the early 5th century, he assumed a mythic Asiatic feud going back to the time of the gods of Io and Europa. From these digressions into the history, ethnography, and lore of such peoples as the Egyptians, Scythians, Persians, and Greeks, Herodotus narrate the impious enterprise of Xerxes, his immense expedition against the Athenians, leading to the punishment of the great defeats that he suffered at Salamis and Plataea.

A similar tragic motif animates the work of Herodotus' greatest successor, Thucydides (460?-400 B. C.). An Athenian general who went into exile as a consequence of a military mishap during the Peloponnesian War, the history of this war occupied the greater part of his life; it was still unfinished at his death. The climax of the work is the fall and annihilation of the Athenian Empire against Syracuse, a failure that was regarded as Athens' arrogance and ruin.

After the end of a deteriorating process of political and social degeneration, the embodiment is Thucydides' deepest analysis of the war and dialogues spoken by real people. A lesser historian is Xenophon (430?-350 B. C.). His major works include *Anabasis*, a Greek mercenary force's escape from Persia after a disastrous campaign, and *Cyropaedia*, a cursory continuation of Thucydides' *Education of Cyrus*, which

ing to have survived is Aeschylus. In the satyr play *Agamemnon* (the conqueror of Troy by his wife) *The Libation-Bearers* (the Clytemnestra by her son, Orestes) *The Eumenides* (the acquittal of Orestes by the conversion of the Furies, spirits to the Eumenides, guardians of the underworld reveals Aeschylus' concern of human suffering and divine powers that rule him. Among Aeschylean plays—out of the most interesting are *The Persian* (the Persian defeat at Salamis, and *The Suppliants* (the Argives under of technology and friend

is not so concerned as Aeschylus to man. Instead, most of his plays portray the kind of tragic hero known by Aristotle—a hero of noble birth whose doom by his own blindness among such heroes are Ajax, the unable to adapt to an age of King Oedipus, the riddle solver who solves his father's murder by covering himself as the killer, *Tigone*, who spreads disaster by the regulations above divine law, the notion of form was most admired by Aristotle, and later critics. (475?–406 B.C.), the last of the was an innovator in both form and content. In *Alkestis*, he constructs a half-comic substitute for a satyr play. In *Ecuba* he originates a kind of moral destruction caused by *Helen* and *Ion* he devises tragic melodramas on the theme of reality, with happy endings and anticipated New Comedy. Nine are extant.

Performances of comedy did not become part of Athenian festivals until the 5th century B.C. Etymologically the word "kōmos," and a *kōmos* is a group of revelers in Dionysiac ritual. The type of comic drama that flourished throughout the 5th century was the *phallos*. Formally, an Old Comedy contained an address by the poet voicing the author's own views on the debate between two characters of farcical, loosely related plots. In content Old Comedy was realistic plots often suggested by fantastically garbed as goats, and an abundance of unflattering gibes at notorious contempo-

rary living plays of Old Comedy are extant (450?–385 B.C.). Only *The Clouds* is extant. The best known is *The Clouds*, a satire on Socrates caricaturing him as a Sophist. In the women of Greece refections with their men until the end; *The Birds*, a satire on advanced ideas. Aristophanes is a political and intellectual hater of war. His last play, *The Frogs*, a direct parody of

and diminished role of the chorus, displays characteristics of Middle Comedy, the transition between Old Comedy and the New Comedy that began in the 4th century B.C.

History. In the earlier days of Greece, as there, history was not understood in the modern sense. Events were not regarded in their own right, but were subsumed into the pattern of myth, the eternal cycle of birth-death-rebirth. Mythical happenings in individual lives and in the life of the group were not analyzed as to their causes and underlying principles, as in science or philosophy, nor were they considered links in a unidirectional chain, as in historiography. In the 6th and 5th centuries B.C., however, the mythic, synthetic kind of thinking began to yield to analytical thought, and one of man's major intellectual revolutions was inaugurated. Myths began to be interpreted as history and the acts of gods and heroes were looked on as having occurred once and for all in the past. City-states and noble families began to relate their own activities and lineages to these primeval beings and their deeds. Hence there arose numerous orally transmitted traditions and written chronicles pertaining to particular localities; in these the confusion of myth and history was inextricable.

Such sources were used by Herodotus (485?–425 B.C.), the "Father of History," in addition to the material that he acquired from his own interviews and experiences in the course of his travels. Herodotus was Ionian by birth, but virtually became an Athenian by adoption. His was the first successful attempt to put together a universal history. However, his narrative begins with—and often includes—myths that are taken to be actual events in time, and he owes the shape of his whole work to the concept of *hybris*, which itself came to him from myth by way of tragedy. In order to explain the climactic and preponderant part of his history, the Greco-Persian Wars of the early 5th century, he assumes a European-Asiatic feud going back to the mythical abductions of Io and Europa. From this point, with digressions into the history, ethnology, and folklore of such peoples as the Egyptians, Lydians, Scythians, Persians, and Greeks, he proceeds to narrate the impious enterprise of the Persian king Xerxes, his immense expedition to crush the Athenians, leading to the punishment of his pride in the great defeats that he suffered at Salamis and Plataea.

A similar tragic motif animates the history of Herodotus' greatest successor, Thucydides (455?–400 B.C.). An Athenian general, Thucydides went into exile as a consequence of a military mishap during the Peloponnesian War. Writing the history of this war occupied him for the rest of his life; it was still unfinished when he died. The climax of the work is the utter failure and annihilation of the Athenian expedition against Syracuse, a failure that results directly from Athens' arrogance and ruthlessness. The inner tragedy, the collapse of morality that marks the end of a deteriorating process of reciprocal retaliation, is Thucydides' deepest concern; this he embodies and analyzes in imaginary speeches and dialogues spoken by real people.

A lesser historian is Xenophon (430?–354 B.C.). His major works include *Anabasis*, about a Greek mercenary force's escape from the Persian Empire after a disastrous campaign; *Hellenica*, a cursory continuation of Thucydides' work; and *Education of Cyrus*, which became the

model for many neoclassical books on "the education of princes."

Philosophy. Xenophon's *Memorabilia* contains one of the most trustworthy portraits of Socrates (469?–399 B.C.), who was the first to point a way out of the morass into which the Sophists' relativism and skepticism had led philosophy. Probably a portrait even closer to the truth is to be found in the earlier dialogues of Socrates' greatest disciple, Plato (428?–347 B.C.). Socrates himself wrote nothing, but he appears as a principal interlocutor in most of the Platonic dialogues. Hence has arisen the perennial problem of separating the purely Platonic from Socrates' own contributions.

Since most later ancient schools of philosophy boasted of Socrates as their intellectual founder, it seems likely that his contribution to Plato's system was considerable and that the impulse and direction he gave to philosophical thought were permanent and decisive. In the first place, Socrates seems to have made clear the distinction between studies aiming at exact knowledge and studies dealing with ethical matters; in the latter he made no claim to *sophia*, or "wisdom," but only emphasized *philosophia*, "the love and pursuit of wisdom." Secondly, in answer to the question, "By what means and on whose authority can we approach this wisdom?" he proclaimed an unconquerable faith in a universal reason that is inherent in language itself and hence in the mind of every man. Therefore, he constituted himself a "mental midwife" and by skillful questioning helped ordinary men to bring to light the general ethical notions underlying the surface of casual everyday pronouncements. "Man cannot not philosophize; his only choice is to philosophize badly, that is unawares, or well": this principle is implicit in the Socratic method. Thirdly, by introducing these general ideas, Socrates perfected the method of definition, noting both the resemblances and the differences and insisting on purging an idea from its associations with particular examples and popular misconceptions.

Such midwifery was bound to expose pretentious ignorance and arouse unpopularity. Because of this and because Socrates was mistakenly identified with the archconservative political faction, he was condemned in his old age to drink the hemlock. This event caused a lasting revulsion against democracy in Plato; he abandoned all ambitions for public life and opened his own school, the Academy, devoted to mathematical and philosophical speculation. As illustrations of Socrates' probing question-and-answer procedure, Plato began to compose his Dialogues.

The earliest specimens of the Dialogues simply demonstrate how the dialectic method is efficient in disposing of misconceptions. Later, more extended works such as *The Symposium* and *The Republic* present more positive doctrines. In these there are adumbrations of the peculiar Platonic system, the theory of Ideas. To the general notions that Socrates had been interested in defining, Plato attributed independent existence in a world of being transcending the space-time world of ordinary sensory experience. And not only are there ideas such as goodness, truth, and beauty, Plato thought, but each common noun in the language names such a supra-temporal idea: each actual bed in our sensory experience, in the world of phenomena, of becoming, is only an imperfect copy of the ideal

Harmonics. Among the theorists, Aristoxenus (4th century B. C.), a pupil of Aristotle, and Ptolemy (2d century A. D.), the famous astronomer, are outstanding. Thanks to them and others, there is a great deal of information about the Greek theory of scales (harmonics), which has been much studied with conflicting results. It is doubtful whether so much attention would have been paid to this subject, were it not that Plato and Aristotle spoke of certain *harmoniai* or "tunings," bearing such ethnic names as Dorian, Phrygian, and Mixolydian, to which they attributed *ethos* (moral character). Both philosophers regarded it as a function of the political theorist to identify styles of music to a well-ordered state; Plato in particular placed great emphasis on the moral and political importance of musical education.

It is clear that the music of the 5th century and earlier exhibited styles of melody, some Asiatic in origin (though doubtless partly Hellenized); it is likely that this music was modal, and that *harmonia* differed from *harmonia* not only in scale but in various other respects, including (like the Indian *rag* and the Arabian *maqam*) the use of melodic formulas that placed a modal emphasis on particular notes of the scale. It is probable that, with the cult of modulation and the development of theory, the differences between *harmoniai* were progressively lost from the late 5th century onward; and it is therefore rash to assume that the theoretical treatises and the extant melodies illuminate the "classical" music and account for the "ethical" approach. The ethnic names do indeed survive in the later theory and from it they were taken over, with a confusing change of nomenclature, for the tones of Western plainchant. It is bad enough that the Western plainchant mode identified as Mixolydian is a G-mode, while the Mixolydian of late Greek theory was a B-mode; it is worse that it cannot be proved to what extent the Mixolydian *harmonia*, regarded by the philosophers as fit for lamentation, was based on a scale that stretched from B to B. But it can be stated that the Dorian was an E-mode.

But a simple interpretation of the *harmoniai* in terms of diatonic octave-scales is rendered the less likely by a distinction, fundamental to Greek theory, between diatonic, chromatic, and enharmonic types of melody. The Greek diatonic scale was similar to the modern diatonic scale; the chromatic scale involved two semitones in combination with a minor third; the enharmonic involved two quarter tones in combination with a major third. Though much is obscure, it is clear that the music of the classical period embraced a variety of intervals, including intervals less than the semitone, and various sizes of semitone, tone, and minor third. The employment of septimal intervals is well established.

R. P. WINNINGTON-INGRAM, Author of
"Mode in Ancient Greek Music"

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13. Science

In the course of the 8th and 7th centuries B. C., Greek speculative thought underwent a fundamental change. The mythopoeic view of the world, characteristic of all pre-Greek cultures and still dominant in the Homeric poems, gave way during this time to a more rationalist approach. There were radical changes in the language, in literary forms, in religious practice and in the Greeks' view of themselves and of the world around them. Most characteristic of the new mentality was the appearance, in the 6th century, of rational thought and philosophy. Logic, metaphysics, theology, aesthetics, ethics, political theory, and natural science are all products of this Greek rationalism.

In the absence of much written evidence, the change in mentality—the so-called "Greek miracle"—is difficult to explain. Perhaps the demand for political stability among the diverse local cultures that fell under a spreading Greek hegemony posed the need for new forms of discourse among proponents of opposing myths, and for analysis of the political process itself. Perhaps also the emergence of new religious cults that shifted emphasis from the community to the individual weakened the hold of traditional myths on the minds of their adherents.

Rational Scientific Thought. Science as the search for a rational explanation of natural phenomena began, then, with the Greeks. The very concept of science is a Greek invention. "Science" (*epistēmē*) denoted a unified account of the physical world based on a small number of metaphysical assumptions, from which statements about observable objects and events could be derived logically. Through this concept, the Greeks raised inherited technical knowledge to a level of abstraction theretofore unachieved.

Greek science did not spring from a vacuum. Contact with the civilizations of Mesopotamia and Egypt brought with it acquaintance with the results achieved by these cultures in mathematics, astronomy, medicine, and technology. In the 6th and 5th centuries these results formed the core of the Greeks' concrete knowledge of the world, and they continued to influence Greek science.

However, this knowledge played little or no role in the first attempts to achieve a fully rational understanding of the physical world. For this the earliest Greek natural philosophers applied their analytical powers to the most readily observable phenomena. In keeping with the general trend toward rational inquiry, certain thinkers of the early 6th century—and particularly those of Ionia—felt the need to answer three basic questions: (1) What was the single fundamental reality underlying and unifying the apparent diversity of nature? To use their own term for it, what was the *physis*? (2) How did diversity arise from this fundamental unity? (3) What was the source and cause of motion, change, in the world?

Materialists and Formalists. The answers to these questions varied with the men who investigated them, but they can be placed in two main categories: the materialist and the formalist. Thales of Miletus, in the early 6th century, proposed a material *physis*: water. That water occurs naturally in three states of matter (solid, liquid, and solid) and that the teeming abundance of marine life made the Mediterranean appear to be the source of life itself may help

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course of the 8th and 7th centuries, speculative thought underwent a change. The mythopoetic view, characteristic of all pre-Greek thought, dominant in the Homeric poetry of this time to a more rationalistic here were radical changes in the literary forms, in religious practices, Greeks' view of themselves and of the world around them. Most characteristic of the Greek view of themselves and of the world was the appearance, in the fields of rational thought and philosophy, of physics, theology, aesthetics, ethics, and natural science are all products of Greek rationalism.

The evidence of much written evidence, the so-called "Greek miracle," is to explain. Perhaps the demand for unity among the diverse local cultures led to a spreading Greek hegemony and for new forms of discourse among the opposing myths, and for an analytical process itself. Perhaps also the new religious cults that shifted the focus of the community to the individual held a hold of traditional myths on the minds of their adherents.

Scientific Thought. Science as the rational explanation of natural phenomena, then, with the Greeks. The very concept is a Greek invention. "Science" meant a unified account of the physical world based on a small number of metaphysical assumptions, from which statements about the objects and events could be deduced. Through this concept, the Greeks sought technical knowledge to a level theretofore unachieved.

Science did not spring from a vacuum. The civilizations of Mesopotamia brought with it acquaintance with the world and by these cultures in mathematics, medicine, and technology. In the 6th century these results formed the core of concrete knowledge of the world, continued to influence Greek science. This knowledge played little or no part in the first attempts to achieve a fully rational understanding of the physical world. The earliest Greek natural philosophers employed analytical powers to the most readily available phenomena. In keeping with the trend toward rational inquiry, certain in the early 6th century—and particularly in the 5th—felt the need to answer three questions: (1) What was the single fundamental principle underlying and unifying the variety of nature? To use their own words, what was the *physis*? (2) How did the world come from this fundamental unity? (3) What was the source and cause of motion, or change, in the world?

Atomists and Formalists. The answers to these questions varied with the men who investigated them. They can be placed in two major groups: the materialist and the formalist. The materialist, in the early 6th century, was Democritus of Miletus. His material *physis*: water. That water could exist in three states of matter (gas, liquid, and solid) and that the teeming abundance of life made the Mediterranean Sea the source of life itself may help to

explain Thales' choice, but nothing more is known about him. One of his pupils, Anaximander, pushed the abstraction a step further. He argued that although the *physis* was material, it must be undifferentiated matter, and that from it were derived the objects of the sensible world.

Not all materialists could accept the notion of a single *physis*. The atomists, of whom Democritus of Abdera in the late 5th century is perhaps the best known, posited the existence of tiny material particles moving in empty space. The different shapes and combinations of the particles accounted for the variety of nature, and their constant dissolution and recombination for the change evident in the world. Some atomists made the number of the particles infinite; others, finite but large. For the 5th century philosopher Empedocles, by contrast, the world was made up of only four basic elements—earth, water, air, and fire—in varying proportions.

The formalists—foremost among them the followers of the 6th century philosopher Pythagoras—looked for the material existence of the world for granted and sought rather the principles by which this matter was organized. They saw the world as a *cosmos*, an ordered, harmonious, balanced, organic system that took its order and form from numbers and their properties and combinations. Pythagoreanism was as much religion as science and had a strong mystical tendency, but it bequeathed to rational science what ultimately became its central vehicle of investigation and expression: namely, mathematics.

PLATO AND ARISTOTLE

The separate strands of pre-Socratic natural philosophy run together in the thought of Plato (427?-347?) and Aristotle (384-322). The two men disagreed fundamentally on the nature and certainty of knowledge of the physical world. In many places in his works, but particularly in the *Timaeus*, Plato argued that, since our apprehension of the world had its origin in the senses, we could never be sure that our knowledge of it was not illusory—a deception of the mind by the senses. One could at best hope for a "likely story" to account for the world. The *Timaeus* goes on to relate such a story, in the form of a "myth" that weaves a basically Pythagorean universe from material that is divided in harmonic proportion.

Plato's eclectic cosmogony and cosmology had limited influence on scientific thought in his own time. However, the mathematical tone of the *Timaeus*, reinforced by the importance of mathematics elsewhere in Platonic epistemology and pedagogy, lent further weight to the Pythagorean emphasis on mathematics as the key to knowledge of the physical world.

While Plato totally distrusted the senses, Aristotle held them to be the source of all knowledge. The world that we see and feel is the only world we can know, and our ideas derive from abstractions of our experience of it. From this central belief Aristotle constructed a theory of scientific knowledge and a body of positive science that dominated Western natural philosophy until the 17th century, and continued to exercise influence even after that time.

Aristotle's primary interest as a scientist lay in the realm of biology, and his theory of science reflected the taxonomist's approach to the world. Science, according to Aristotle, means knowledge of a world that consists ultimately of discrete

individuals. The scientist gains knowledge of these individuals by determining the characteristics that distinguish them, as well as the properties that they share with other individuals. These shared properties define classes, and the classes encompass more individuals as the properties become more general. For example, each man has properties that differentiate him from other men, but all men share in common the property uniquely and essentially characterizes application of this process of abstraction, man is finally placed in the far larger classes of animals and then of living things. In each case the scientist must consider carefully what common property uniquely and essentially characterizes the members of the class.

The scientist's goal, therefore, is to fill out the classificatory hierarchy of nature and thereby to arrive by induction at the most general statements that can be made about nature—that is, the first principles. The first principles established by Aristotle himself formed his answers to the three questions mentioned above. In regard to the *physis*, Aristotle held that the observable world and all its individual objects stem ultimately from a material substratum differentiated and individualized by various properties, or forms. Neither the substratum nor the forms could exist separately. From this answer to the *physis* problem was derived Aristotle's overriding concern with the classification of forms.

Aristotle's Theory of Motion. What distinguished Aristotle's view of science from that of his predecessors was less his answers to the first two questions than his ingenious solution to the problem of motion. By motion Aristotle understood change: change of size (growth), change of quality (for example, color), or change of place (local motion). Change, he noted, could only take place in an object's accidental properties—that is, those properties that did not serve to characterize it essentially.

Aristotle held that physical existence was itself characterized by constant change, and "physics" (the study of nature in general) was for him synonymous with the study of motion. To understand motion, then, Aristotle demanded to know its causes, which he said were four in number. According to his own example of a bronze statue, he said that bronze becomes a statue because: (1) bronze is malleable and can be shaped (*material cause*), (2) a sculptor forms it into a statue (*efficient cause*); (3) a sculptor has a model to work from (*formal cause*); and (4) the sculptor wanted to make a statue (*final cause*). Thus in addition to classifying the phenomena of the physical world, the Aristotelian scientist must also give an account of the way in which the phenomena change. In doing so, he must determine the causes of each change.

Efficient and final causes took on special importance in the later development of Aristotelian science. Aristotle made a central distinction between natural change and "violent" change. In natural change, the efficient cause of the change is the nature, or essence, of the object itself. For example, men naturally grow, and it is also in the nature of man as an animal that he may change his location. Stones, on the other hand, move naturally in one direction only: they fall to earth. A stone moving in any other direction requires an agent moving it, that is, an external efficient cause must be determined. Finding the

efficient cause of a stone's motion after it has left the hand of the thrower posed a difficult problem for Aristotle's followers, particularly those of the later Middle Ages. Attempts at its solution helped to point the way to the science of dynamics in the 17th century.

The Teleological Approach. Aristotle's search for the final cause, which he himself considered the most important, serves to characterize his teleological approach to science as a whole. That is, Aristotle held that all motion, and indeed everything in the physical world, must have a goal toward which it is striving. The scientist's central concern is to determine in each case what the goal is. Aristotle's belief in final causes—a belief that he shared with other Greek thinkers and that his system of philosophy imposed on all its followers—has helped to explain many Greek scientific ideas, such as the finite universe and the impossibility of a void.

This teleological approach also illustrates a Greek tendency to analyze and describe the physical world in terms of human standards and goals. Criteria that in modern times are generally considered ultimately subjective, such as harmony or goodness, served also as standards for judging nature. Reciprocally, nature served as a source of human ethical values, since Greek science also aimed at establishing the basic harmony of man and nature.

GREEK SCIENTIFIC ACHIEVEMENTS

Although Aristotle's system dominated Greek scientific thought from the end of the 4th century B. C. onward, it did have competitors. The atomists continued to speak of a world made up of particles moving in a void, while the Stoic school preached a mechanistic world unguided by final cause. None of these competitors, however, could offer as complete an account as Aristotle, and it was largely within the context of the Aristotelian system that the individual sciences, discussed below, were pursued in Greece.

Mathematics. Hand in hand with the novel notion of a rational understanding of the universe went the equally novel and important concept of the logically rigorous proof in mathematics, and the invention of logic itself. The concept of proof has shaped Western mathematics ever since. The Greeks, beginning particularly with the school of Pythagoras, appreciated the sense of certainty that proved results gave to mathematics. Their search for a logically consistent understanding of numbers and of geometrical figures had its first culmination in the 4th century in the work of Eudoxus and in the *Elements of Geometry* of Euclid. The mathematically more sophisticated research of men like Apollonius and Archimedes, in the 3d century, attained a height not reached again until the 17th century in Europe.

Greek mathematics had an overwhelmingly geometrical emphasis; even the originally arithmetical algebra of the Babylonians was translated into geometry. Diophantus of Alexandria, in the 3d century A. D., was one of the very few writers who preserved any tradition of numerical algebra. From Greek geometry also sprang the fundamental principles of geometrical optics.

Mechanics. Greek mechanical thought had two manifestations. On the one hand, Aristotelians sought to understand the workings of the five simple machines (lever, inclined plane, screw, wheel and axle, and pulley) and of more complex

mechanisms based on them, in terms of the parameters set forth in Aristotle's *Physics*. Heron of Alexandria, in the 1st century B. C., carried on this tradition, and his writings exercised a strong influence in the Middle Ages and Renaissance. On the other hand, Archimedes took a more abstract, geometrical approach to statics and hydrostatics. His treatises on the *Equilibrium of Planes* and *Floating Bodies* remained central sources until the 17th century.

Astronomy. The Greeks were the first to attempt to fit planetary observations into a comprehensive geometrical scheme. Plato is credited with establishing the traditional guidelines of Greek mathematical astronomy by his insistence that such a scheme ultimately must explain observed behavior in terms of the uniform motion of planets along perfectly circular orbits. In seconding these conditions, Aristotle added another one through his convincing (but erroneous) demonstration that the earth must lie motionless at the center of the universe. The two greatest astronomers of antiquity, Hipparchus (192?-120 B. C.) and Ptolemy (2d century A. D.), accepted these restrictions. Their work resulted in a system, set down in Ptolemy's *Almagest*, that gave results accurate enough to satisfy astronomers over the next 1,500 years.

Medicine and Biology. Greek medicine, like most Greek sciences, inherited the concrete results of previous centuries of observation and practice. Under the particular influence of Hippocrates of Cos in the 5th century B. C., Greek physicians extended and organized this early knowledge. They also sought to fit this information into a comprehensive system. To the inherited recipes of medical practice they added a theory of disease, and they sought to understand disease and its cure in terms of scientific physiology and pharmacology.

The greatest of the physiologists, Galen, in the 2d century A. D., operated on the principles set forth by Aristotle and established a comprehensive, teleologically organized body of medical science that guided thought until the 16th and 17th centuries. Aristotle himself made his greatest purely scientific contributions in the realm of biology. His scientific methods best suited that field, and his classification of marine life, in particular, remained useful well into the modern era. His theories of biological reproduction and embryological development, together with those of Galen, served as a starting point for the work of William Harvey and others in the 17th century.

DECLINE OF GREEK SCIENCE

Despite its splendor and sophistication in the 4th and 3d centuries B. C., Greek science largely ceased to develop further after the 1st century B. C. Ptolemy and Galen serve as exceptions; to, rather than refutations of, a general calcification of Greek scientific thought in their time.

Many explanations of this decline have been offered, including the failure to establish a suitable institutional network, the nonutilitarian nature of Greek science, and the widespread concern with religious issues throughout the Mediterranean world in the 1st century B. C. and thereafter. Probably all of these factors, and others besides, were at work in late antiquity. However, it is difficult to establish such concrete links between Greek scientific thought and contemporary social and economic conditions.

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