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OA/ID Number: 13765
Folder ID Number: 13765-001

Folder Title:
Souda Bay Naval Stationn - Crete 7/20/91 [OA 8325] [2]

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STATEMENT BY THE PRESIDENT
AT SOUDA BAY, CRETE

PRIME MINISTER MITSOTAKIS, CAPTAIN AND CREWS OF THE LEMNOS AND
USS _____, DISTINGUISHED GUESTS:

I CAN'T IMAGINE A MORE GLORIOUS SETTING FOR HONORING THE
SERVICEMEN -- AND WOMEN -- OF GREECE AND THE UNITED STATES THAN
THIS MAGNIFICENT HARBOR. I WAS, AS SOME OF YOU KNOW, A NAVAL
PILOT DURING WWII. IT IS THEREFORE ALWAYS A SPECIAL PLEASURE
FOR ME TO VISIT A U.S. NAVY SHIP. I ALSO WANT TO THANK THE
GREEK NAVY, AND IN PARTICULAR ADMIRAL LAGARAS, FOR MAKING IT
POSSIBLE FOR ME TO PAY MY FIRST VISIT TO A GREEK NAVAL VESSEL.

THE PRESENCE OF THE LEMNOS CALLS TO MIND THE RECENT VICTORY OF
THE COALITION FORCES OVER THE BLATANT AGGRESSION OF SADDAM
HUSSEIN. HOW THE INTERNATIONAL COMMUNITY ROSE TO DEFEAT THAT
TYRANT. THIS VESSEL'S PARTICIPATION IN THAT GREAT ENDEAVOR IS
TRIBUTE TO GREECE'S STRONG SUPPORT FOR THE COLLECTIVE EFFORTS
WHICH INEVITABLY PREVAILED OVER SADDAM. OFFICERS AND CREW OF
THE LEMNOS AND YOUR SISTER SHIP IN THE GULF EFFORT, THE ELLI,
-- I SALUTE YOU.

THE BOW-TO-BOW MOORING OF THESE TWO SHIPS SYMBOLIZES, FOR ME,
THE CLOSENESS OF OUR SECURITY RELATIONS. THE BILATERAL
SECURITY RELATIONSHIP BENEFITS BOTH OUR COUNTRIES. THAT
RELATIONSHIP -- IN CONCRETE TERMS -- IS NOW BASED ON THE

1990 MUTUAL DEFENSE COOPERATION AGREEMENT. THAT AGREEMENT PROVIDES FOR USE OF OUR FACILITY AT THIS SPLENDID BAY, AND OF OUR COMMUNICATIONS STATION AT IRAKLION.

FOR OUR PART, WE HAVE A COMMITMENT TO GREECE TO ASSIST IN MODERNIZING YOUR MILITARY FORCES. LET ME SAY THAT WE FULLY INTEND TO ABIDE BY THAT PLEDGE. GREECE'S ABILITY TO DEFEND ITSELF AND CARRY OUT ITS NATO ROLE ARE IMPORTANT TO US. PART OF THAT COMMITMENT IS FULFILLED THROUGH PROVISION OF MILITARY ASSISTANCE. THESE FUNDS HELP YOU PURCHASE U.S. MILITARY EQUIPMENT. (THE GREEK GOVERNMENT RECENTLY ANNOUNCED THAT IT INTENDED TO PURCHASE 20 ADDITIONAL F-16 AIRCRAFT. IT WILL PAY FOR THOSE AIRCRAFT BY DRAWING ON OUR MILITARY ASSISTANCE FUNDS. I CAN THINK OF NO BETTER EXAMPLE THAN THIS OF THE VITALITY OF OUR SECURITY RELATIONSHIP.) THIS, AND OTHER LIKE SALES, ARE PROOF POSITIVE OF THE DYNAMISM OF OUR BILATERAL SECURITY TIES.

U.S. MILITARY ASSISTANCE TAKES SEVERAL FORMS. THE TRANSFER OF EXCESS DEFENSE ARTICLES HAS BEEN ANOTHER IMPORTANT WAY THAT WE HAVE TRIED TO ASSIST WITH THE MODERNIZATION OF YOUR MILITARY. SINCE OUR FISCAL YEAR 1990, WE HAVE TRANSFERRED EXCESS DEFENSE ARTICLES VALUED AT OVER \$81 MILLION FOR USE BY YOUR MILITARY SERVICES. THIS PROGRAM IS A KEY COMPONENT OF OUR OVERALL

|

ASSISTANCE PACKAGE. AND I HAVE SOME NEWS WHICH I THINK GEN. STATHIAS WILL BE HAPPY TO HEAR. I AM PLEASED TO ANNOUNCE THAT WE HAVE BEEN ABLE TO ACCELERATE THE DELIVERY SOME OF THE 28F-4E AIRCRAFT YOU ARE SCHEDULED TO RECEIVE UNDER THIS PROGRAM. TEN WILL NOW BE AVAILABLE ON JULY ?.

AS FOR THE NAVY, YOU ALREADY KNEW, OF COURSE, THAT WE WILL BE LEASING YOU FOUR CHARLES F. ADAMS-CLASS DESTROYERS. WE HAVE KNOWN FOR SOME TIME OF YOUR STRONG INTEREST IN OBTAINING FRIGATES. OUR OWN NAVY, ESPECIALLY DURING DESERT STORM, NEEDED THOSE FRIGATES AND NONE WERE AVAILABLE FOR LEASE. AS AN EX-NAVY MAN, I TAKE PARTICULAR PRIDE IN INFORMING YOU THAT WE ARE NOW ABLE TO LEASE YOU THREE KNOX-CLASS FRIGATES. I BELIEVE ADMIRAL LAGARAS WILL AGREE THAT THESE VESSELS WILL GREATLY ENHANCE THE GREEK NAVY'S ANTI-SUBMARINE WARFARE CAPABILITIES. I KNOW YOU WILL USE THEM WELL IN CARRYING OUT (YOUR ALLIANCE MARITIME ROLE.)

OUR SECURITY TIES ARE STRONG. THEY ARE HEALTHY. AS WE LOOK TOWARD THE FUTURE, I SEE SECURITY COOPERATION CONTINUING TO REFLECT THE CLOSENESS OF RECENT YEARS. I FEEL CONFIDENT THAT THE GREEK GOVERNMENT SHARES THIS VIEW. I HAVE NO DOUBT THAT WE WILL CONTINUE TO PROGRESS ON THE BASIS OF MUTUAL BENEFIT AND UNDERSTANDING.

THANK YOU VERY MUCH.

SOUDA BAY NAVAL SUPPORT ACTIVITY

Contact: Senior Chief Farley -- PAO
LCD Wray -- XO

The base serves as a transshipment point for supplies, ammunition, mail, and personnel. It is also like a "dry land aircraft carrier," serving as a refueling stop for cargo planes like C-130s.

During Desert Shield/Desert Storm, the base handled 31,000 flights -- 350% above normal; pumped 4,556,682 pounds of JP-5 jet fuel -- 440% above normal; 13,000 tons of cargo -- 600% above normal; serviced 97 ships. ✓

The base was recommended for a Navy Unit commendation.

will it
get one?
ask Jake
Ross

Crete

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Kansas, represent fish-eating seabirds that had long jaws bearing teeth.

Dinosaurs were predominant among the land animals. Characteristic examples include *Tyrannosaurus*, the largest flesh-eating dinosaur; *Iguanodont*, a plant eater that walked on hind feet; *Trachodont*, which had numerous rough teeth; *Triceratops*, with three peculiar horns on the head; and *Struthiomimus*, which probably ate insects or seeds, judging from the elongated bill-like mouth. It is one of the most remarkable events in the history of life that the reptiles (see REPTILIA), which flourished during the Mesozoic Era, declined at the end of the Cretaceous Period, and the dinosaurs became extinct. The mammals (see MAMMALIA), on the other hand, were quite indistinct in Mesozoic times but burgeoned with multiple divergence and development early in the Cenozoic Era.

Plants

The land plants in the Early Cretaceous differed little from those in the Jurassic. The main constituents of the flora were cycadeoids (cyad-like plants), conifers, ginkgos, and ferns. Toward the middle of the period, angiosperms increased their dominance. In the Late Cretaceous the flora became more like those of the Cenozoic Era; they included figs, magnolias, poplars, plane trees, and willows. With the increasing predominance of flowering plants, insects also may have developed in the period; but their fossil record can exist only under special, rare conditions of preservation (see FOSSIL RECORD).

CRETACEOUS CLIMATES

On the evidence of fauna and flora distribution, climatic zones are roughly outlined between the tropical to subtropical equatorial Tethys region and the warm or somewhat cooler boreal and austral regions at higher latitudes. Expanded seas of the period should have produced an equitable climate. In the Cretaceous System, evaporites are comparatively few. Coal seams, indicating relatively high humidity, are intercalated in a number of places. Bauxite occurs at the unconformity between limestone sequences of the Cretaceous in some areas of Europe (Hungary, Yugoslavia, southern France, etc.), probably indicating that weathering (q.v.) took place under warm, humid conditions.

Although the quantitative data of paleotemperature are not sufficiently numerous, the available measurements by an oxygen-isotope method on some shells (belemnites and others) indicate warmer seawater even in the boreal region (see CLIMATIC CHANGE; DATING, RELATIVE AND ABSOLUTE). They also suggest some decline of the temperature in the Maastrichtian Stage and possibly also in the Cenomanian. On the basis of the paleomagnetic study of some Cretaceous rocks (see ROCK MAGNETISM), the North Pole is presumed to have been somewhere to the south of the present one. Evidence of glaciers is almost entirely absent in the period, except for the mountain glaciers, which might have existed in the southern part of the then-rising, high Andean orogenic system. So far as the available evidence indicates, the marine Late Cretaceous (Senonian) fauna of the Antarctic Peninsula (Graham Land) was essentially similar to that of nearby Chile and to New Zealand and also had some species in common with the Senonian fauna of India and Japan.

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(T.M.)

Crete

The fifth-largest island in the Mediterranean and the largest of the many islands that form part of modern Greece, Crete (Kriti) is officially merely an administrative subdivision, but its extraordinary history has earned the island a status accorded many independent entities with areas much larger than its 3,189 square miles (8,260 square kilometres) and population of about 500,000. The island is relatively long and narrow, stretching for some 152 miles on its east-west axis and varying from 35 to 7½ miles in width.

Lying on Europe's southern fringe, Crete is halfway between Asia Minor and mainland Greece and is twice as far from Libya and Egypt; it also helps enclose the Aegean Sea, a geographical factor that has had considerable influence on its history and culture. Crete's political and economic affairs may be domestically linked with Greece, but the island is an international archaeological and tourist attraction. Crete, moreover, has survived so many challenges to its individuality that there will probably always be people who consider themselves first and foremost Cretans. (For related historical information, see AEGEAN CIVILIZATIONS; see also GREECE; AEGEAN SEA; MEDITERRANEAN SEA.)

History. Crete's history is often a part of the eastern Mediterranean's, yet it can boast distinct moments of its own. There is no evidence that man arrived on the island before 6000-5000 BC, and the first inhabitants undoubtedly came from somewhere in Asia Minor or the Levant (possibly from Egypt or Libya). They, their descendants, and subsequent groups of migrants introduced the full range of Neolithic culture—stone tools, cultivated plants, domesticated animals, weaving, pottery, houses, and, by about 3000 BC, copperworking. Whatever the various origins of these peoples, their fusion with the Mediterranean environment produced a Bronze Age culture, which is called the Minoan civilization after the island's legendary ruler Minos. The first centuries (2600-2000 BC, the Early Minoan, or Pre-Palace [Prepalatial] Period) produced nothing more spectacular than fine stone-carved vases and circular vaulted tombs. But, about 2000 BC, "palaces" began to be built on the sites of Knossos, Phaestos, and Mallia, inaugurating the Middle Minoan, or Protopalatial Period. Economic, political, and social organization began to flourish, with increased trade in the eastern Mediterranean, while stone carving, goldwork, jewelry, and pottery demonstrated aesthetic progress.

About 1700 BC, one of Crete's periodic earthquakes destroyed parts of the three major palaces, but there was no break in the continuity of Minoan culture. The palaces were reconstructed and even enlarged, introducing the Middle Minoan III, or New Palace (Neopalatial) Period. These ambitious complexes, with a medley of sculpture, fresco painting, pottery, and metalwork, are still visible today. A rich ceremonial life included snake goddesses and bull-leaping. The Minoans' ships, meanwhile, ranged even farther, possibly as far west as Spain; but whatever power Cretan rulers exercised in those areas was economic. Indeed, since the same Linear B script (as

Minoan
Bronze
Age
civilization

philologists call this early Greek writing) recording the same Greek language was more widespread at Achaeo-Mycenaean sites on the Greek mainland than at Minoan sites, it has been conceded that, by about 1500 BC (Late Minoan I), Mycenaean Greeks had assumed an influential, perhaps dominant role in Minoan affairs.

Then, about 1450 BC, Knossos and many other centres suffered another earthquake, possibly related to the catastrophic explosion at Thira, the volcanic island north of Crete. This ushered in the Late Minoan II, or Post-Palace (Postpalatial) Period, completing the Mycenaean Greek ascendancy in Mediterranean commerce. Minoan civilization did not become definitely stagnant, however, until the Iron Age, which commenced about 1200 BC. Eventually the Dorians, another Greek-speaking people, moved in and organized Crete, while some Minoans retreated into the mountains, to become known later as Eteocretans—"true Cretans."

Post-Minoan developments

Crete still played a part in the transfer of various cultural forms from the Near East to Greece: a Cretan variation of the Orientalizing phase of Aegean art is known as Daedalic (about 700–600 BC). During Athens' heyday, Crete fascinated Greeks as a source of myths, legends, and laws. Eventually, the Romans appeared and by 67 BC had completed their conquest of Crete, converting it into Cyrenica, a province linked with North Africa; after their empire had been divided, Crete passed to Byzantium (the Eastern Roman Empire) in AD 395. Christianity, traditionally introduced by St. Paul, who was driven ashore on Crete around AD 47, gathered momentum under the Apostle's appointee, Bishop Titus, but the island later subsided into the Dark Ages. After 824, a group of Arabs controlled at least parts of Crete, but Christianity triumphed in 961 under Nicephorus Phocas, subsequently a Byzantine emperor.

In the aftermath of the Fourth Crusade, which turned aside to sack Constantinople, Crete was sold to the Venetians in 1204; they called both the island and its main city Candia and fitted Crete into their commercial empire. Native Cretans, however, never abandoned the Orthodox religion, the Greek language, and their popular lore. In 1648 the Ottoman Turks, already possessing parts of Crete, began attempts to take Candia. After one of the longest sieges in history, Candia, and with it Crete, fell to the Turks in 1669. With the economy stagnant and many Cretans perforce nominal Muslims, native culture nevertheless survived. But uprisings were always frustrated, including the one that accompanied the Greek revolution of 1821 and another of 1866, which involved an explosion and massacre at Arkadhi, a monastery in central Crete, the symbol ever since of the island's motto, "Freedom or Death!" The Turks were finally ejected in 1898, and the island was granted autonomous status under a high commissioner, Prince George, the younger son of the King of Greece. But nothing short of union with Greece would satisfy many Cretans. Among them was Eleuthérios Venizélos, the tempestuous, Cretan-born politician who eventually forced Prince George out; and in 1913, as Greek premier, he presided over the official union of Crete with Greece.

Crete's moment in World War II

Since then, Crete has shared most of Greece's history. Nevertheless, a unique moment came in 1941 during World War II when the Greek government, along with British, Commonwealth, and some Greek troops, were forced by the advancing Germans to retreat from mainland Greece to Crete. Shortly thereafter, on May 20, the Germans launched history's first—and still the only successful—purely airborne invasion, putting down all organized resistance within ten days. Most of the Allied forces were evacuated from the southern coast, but the Cretans were left to another occupation till the last German troops surrendered in May 1945. Postwar Crete made a slow recovery. Since the 1950s it has benefitted from growing international commerce, though its basic social and political patterns yield less readily to change.

The landscape. *Natural topography.* Crete is dominated by harsh mountains rising out of the sea, stark evidence of its geological origins, for the island is a remnant of a block thrown up in Tertiary times (2,500,000

to 65,000,000 years ago). Much of Crete's 650 miles of rocky coastline slopes down from the major mountains of Crete's east-west axis, a spine that breaks naturally into four main groups: the westernmost Lévka Óri (White Mountains); the central Idhi (or Psiloritis) Mountains, with Crete's highest point, the summit of Mt. Idhi, Stavros, 8,058 feet (2,456 metres) high; the east central Dhíkti (or Lasíthi) Mountains; and the far eastern Thrifti Mountains. Another range, the Asterousia (or Kófinos) Mountains, runs along the south central coast between the Mesará Plain and the Libyan Sea (Libikon Pélagos). The more gradual slope of the northern coast provides several natural harbours as well as coastal plains, where major cities have grown up: Khaniá, Réthimnon, and Iráklion (the Candia of history). The major flatland, however, is the Mesará Plain, which extends along the south central region for about 18 miles, averaging three miles wide. Also, on its northern side, Crete has several upland basins, including the Omalos in the Lévka Óri and the Nidha in the Idhi Mountains; the most notable is the Lasíthi Plain, an almost perfect stadium, measuring about 50 square miles ringed by mountains. Cretans have lived mostly on the edges of these plains to avoid seasonal flooding, while taking maximum advantage of the arable land.

Soils and drainage. Nomadic grazing occurs on 48 percent of Crete's total area, while 20 percent of the land is entirely unproductive. Over the centuries the islanders have so stripped the once thickly wooded slopes that the earth has eroded, leaving largely bare limestone. As a result, the surface is so porous and honeycombed that much of the water goes underground. This accounts for the springs and the many merely seasonal watercourses. There are only about six rivers on Crete, including the Platanías (near Khaniá), the Milopótamos (north central region), the Anapodhárís (south central), and the Yeropótamos (in the Mesará).

The soil is largely rocky, with little alluvium or loam; it lacks nitrogen and phosphorus, though potassium and calcium carbonate are plentiful. Crete also is marked with many fissures and ravines, such as the gorge of Samaria, which extends about 11 miles inland from the southwestern coast. There are also caves, the source of many mythological and historical episodes. One freshwater lake, Kournás, lies west of Réthimnon. The island experiences occasional earth tremors, but only two serious earthquakes have occurred in the last 100 years.

Climate. Crete's climate varies between temperate and tropical. The mountains are colder and wetter than the lowlands, and snow remains throughout winter above 1,600 feet and is almost permanent on the highest peaks. Annual rainfall averages about 25 inches, mostly from October to March. In the hot, dry summer, prevailing northeasterly sea breezes (the *meltemi*, or etesian winds) keep the coastal regions pleasant but cannot break the drought of the interior. A dusty haze often pervades the atmosphere, with occasional sirocco winds blasting in from the Sahara. But by late October eastward-moving cyclones passing to the north or south bring more variable and tempestuous winds, with rain at sea level and snow in the mountains.

Frost is practically unknown on the coast; the south shore enjoys a particularly mild winter, with an average January temperature at Iráklion of 54° F (12° C). In summer, Iráklion's daily maximum averages 84° F (29° C).

Vegetation and animal life. Despite its demanding climate and man's abuse of the land, Crete supports a varied vegetation. Characteristic Mediterranean scrub (maquis or garigue), unproductive but flowery, dominates the landscape. Something is usually blooming, be it phlomis (a type of mint), thorny broom, spurges (cactus-like plants), asphodel, thyme, heath (a type of evergreen shrub), burnet (a kind of herb), or rockrose (a local shrub). Generally, Crete's flora is similar to that of the Peloponnese and Asia Minor, but the island is also noted for several native species, including *Acer creticum*, a dense, spiny maple shrub, and *Berberis cretica*, a barberry (a red-berried shrub). The quince (*Cydonia ob-*

Limited surface-water resources

longa) is said to be indigenous to Crete. Perhaps the most prized local plant species is the Cretan dittany; related to marjoram, it is a small, perennial, gray-green plant with ruddy-pink flowers and clings to rocky cliffs and sparse patches of soil.

Crete once nurtured valued cypress and cedar forests, which, as late as the 16th century, supplied wood for the Venetian fleet. Now only small clumps of wild cypress survive on the Lévka Óri, and only about 2 percent of the total land area bears such trees as Aleppo pine, ilex, holm oak, chestnut, and plane trees. Olives, carobs (evergreens whose pods have a sweetish pulp), and orange trees are cultivated, along with several curiosities such as almond trees, wild palm, bananas, and the black mulberry.

The Cretan wild goat

The most spectacular of Crete's fauna is known as the *agrimi* ("the wild one"), a wild goat (*Capra aegagrus*) related to the ibexes that range across Asia Minor and down into Iran and Pakistan. This wild goat was hunted down to the 20th century but became nearly extinct and was confined to the gorge of Samaria; now three offshore islets serve as natural preserves. The smaller animals and birds are the ones usual in such an environment. There are no poisonous snakes, credit for which is traditionally awarded to St. Titus. The surrounding sea yields shellfish, squid, sponges, and edible fishes such as red mullet, surprisingly underexploited.

Traditional regions. Crete has contained varied lifestyles. Réthimnon is the "intellectuals' city"; Anóvia retains distinctive popular traditions. Perhaps the most special "pocket" of all, Sfakákia, the southwesterly region isolated by mountains, has a particular heritage of independence, boasting men taller and stronger than other Cretans. In any case, Crete divides traditionally into two regions: coast and mountain. This split is accentuated by the fact that coastal dwellers live mostly along the northern shore. The basic modern difference, however, is between those dependent on the land and those engaged in urban pursuits.

Land use. Only about 30 percent of Crete's total area can be actively cultivated. There are some regional specialties—citrus fruits in the west, carob trees in the east, for instance—but farming patterns are similar throughout the island: small patches of land, cultivated with little use of machinery, and women helping in the fields, some land still irrigated by hand-operated wells, though draft animals, gasoline pumps, and windmills are taking over that task. An exception is the Mesará Plain; it is relatively well watered and one of the few parts of Crete that lends itself to modern agricultural practices, where large machinery is increasingly employed. Two deeply embedded traditions have hindered agricultural development: one is the Cretan preference for living together in villages, which incurs long journeys to the fields; the other is the splitting up of land in legacies, so that tiny lots are walled in stone and individual ownership of the small plots is commonly quite scattered.

Urban settlement. The eight or nine largest cities on the northern coast account for a third of the island's population, yet most of them are overgrown villages. Iráklion and Khaniá are the two exceptions, with almost one-quarter of Crete's population. Iráklion has become quite cosmopolitan, with tourists, hotels, restaurants, shops, and similar enterprises. Its broad streets, cafés, cinemas, museum, and market make it most lively, while the port is also bustling. Modern problems such as traffic congestion, pollution, and urban blight are also appearing on the heels of haphazard civic growth. Khaniá, half the size of Iráklion, is correspondingly more provincial.

City life in Iráklion

The people. Although claims have been made that Cretans are taller than other Greeks or have different head measurements, due to Dorian or other heritages, such differences are unverifiable. All Cretans speak Greek, albeit with variations of dialect, especially in rural or mountain areas.

Religious affiliations. Virtually all Cretans belong to a special branch of the Orthodox Church, directly responsible to the patriarchate of Constantinople. The archbishop of Crete has his seat in Iráklion, and most

Cretans are devout. There are a few Roman Catholics, but Crete's old Jewish population moved out long ago, as did the sizable Muslim Turkish community in the early 1920s as part of the population exchange between Greece and Turkey, when thousands of Greeks from Asia Minor were resettled on Crete.

Demographic trends. More and more Cretans share in such modern amenities as improved medical facilities, agricultural aids, communications and transport, and more are born with the chance to live longer, healthier lives. Crete's small population nevertheless is larger than the island can support. Along with a gradual flow of population to the larger towns, working class Cretans are leaving for mainland Greece or Europe, educated, ambitious youth are going to Athens or abroad, and families are emigrating to such traditional destinations as the United States and Australia.

The economy. Agriculture and natural resources. Most of the economy rests on agriculture: Crete is one of Greece's leading regions in the production of olives and olive oil, grapes (including seedless sultanas, raisins, and wine), citrus fruits, and the carob, or locust, bean, all exported mainly to Greece. For itself, Crete grows fresh vegetables, fruits, nuts (almonds and acorns), and some grains (barley and oats, but insufficient wheat). It also raises sheep and goats for meat, cheeses, wool, and hides. Fine as many of these products are, none carries much weight in modern commerce.

Major crops

Cretans also mine talc, lignite, and gypsum and even a little copper and iron. Deposits of lead, manganese, zinc, sulfur, gold, silver, tungsten, platinum, emery, graphite, tin, and magnetite have been discovered, but none in workable quantities. Crete is still further limited in its energy resources, for it has to import all its fuels.

Commerce and industry. Industry is largely confined to food processing (olive and grape presses), building materials (stone quarries and building blocks), and a few ceramics, textiles, soap, leather, and steel-tool enterprises. Most concerns are still run by their owners, employ only a few people, and are located along the northern coast. Some traditional handicrafts, such as weaving or embroidery, are done at home. The harbours, construction trades, transport, public services, and tourism also provide employment.

Crete has to import all but the most basic items, even building materials, fertilizers, and food. Increasingly consumer outlooks need higher incomes, but inflowing foreign and mainland capital must fight conservative ways, family-run enterprises, consolidation rather than expansion, and age-old distribution patterns. Tourism, however, has brought changes, with more large employers and some organization of labour.

Transport. Crete has no railways and no navigable rivers, but its road network is good. Private vehicles and commercial trucks are multiplying, but most Cretans still travel by bus. Olympic Airways flights link Iráklion with Athens and with Rhodes, and Khaniá with Athens; occasional charter flights also serve Iráklion. Small cargo ships and caiques (light skiffs) ply between Crete and other islands or ports, and there are almost daily ferries between Khaniá and Iráklion and Athens-Piraiévs (and one ship weekly to Rhodes and to Thíra); large merchantmen and liners frequently call, but mainly Crete remains tied to Athens.

Administration. Crete, itself an administrative region of Greece, consists of four prefectures (*nomoi*)—Khaniá, Réthimnon, Iráklion, and Lasíthi. Each has a somewhat powerless prefect (*nomarch*), appointed via Athens and responsible to the minister of the interior. Khaniá, the administrative capital, housing various government offices and the island's highest court of appeal, exercises little power. Crete is subdivided into 570 communities, administered by elected mayors or presidents and small councils with little authority. This want of power stems more from the general trend of state centralization than from any particular Athens government. Cretans—when given the choice—have taken the liberal, republican, antimonarchist side in Greek political life. In any case, physical remoteness from Athens and traditional skepti-

Nature of Cretan politics

cism about governments have always rendered local problems more pressing than mainland matters.

Notwithstanding, Crete has long provided disproportionately large numbers of government personnel, a result of the job shortage on the island. Military installations include a Greek army training school outside Iráklion and a large NATO naval base and a NATO anti-ballistic-missile training school around Souðha Bay, the large harbour near Khaniá. Educationally, Crete has nothing above lycée (gymnasium) or vocational school level, though every community provides some schooling. Similarly, health and welfare services deteriorate in remote districts, but doctors with some foreign study behind them are scattered throughout the island. With the only government representative in the villages a policeman, in most crises Cretans must rely on their own meagre family resources.

Cultural life. *The arts.* Perhaps the island's greatest resource is its popular culture. Crete also has attained respectable artistic "heights"—as during something of a renaissance that flowered from 1560 to 1660, when poems, plays, and paintings with a peculiarly Cretan tang were produced by Greek settlers from Constantinople or by Venetian-Cretans. Vitzéntzos Kornáros, born near Sitia, is credited with *Erotókrítos*, a romantic epic that has become a national poem for some Greeks, and *The Sacrifice of Abraham*, a sturdy drama. Painting drew on the Byzantine tradition of Crete's churches. Some of the best artists went to paint in the monasteries of Mt. Áthos and the Meteora in Greece, although one late-16th-century artist who chose to work on Crete was Michael Damaskinos. The tradition's finest product was Doménikos Theotókópoulos, born on Crete in 1541. He studied and painted there until perhaps 1566, going on to Venice, Rome, Toledo, and universal fame as El Greco.

After a pause of some two centuries, Crete produced three notable writers, John Kondylakis, Pandelis Prevelakis, and the internationally known Nikos Kazantzakis. Two of Kazantzakis' finest works are specifically Cretan: *Freedom or Death*, a novel about one of the island's 19th-century revolts, and *Zorba the Greek*, whose hero has become the epitome of the Cretan spirit.

The folk element. Cretans are less attached to their ancient past than to Byzantine-Orthodox culture and their popular traditions: icons and sacred ground, name days and feast days, lore about spirits and vampires, legends about the centuries of struggle against foreign occupiers, *mantinades* (rhymed couplets in song), and *palikhari* (brigand-chieftains in folklore). Occasionally, high and popular culture join, as with the *Erotókrítos*, which is still recited, or with *The Song of Daskaloyiannis*, a late 18th-century poem about another revolt. But on Crete, as elsewhere, this popular culture is slowly disappearing as the elderly die off. Some men still dress in boots, baggy pantaloons, sash, and embroidered vest and have a proverb or superstition for everything. Old motifs are embroidered into rugs, shoulder bags, or bridal linens, and there have been conscious attempts at folklore revivals. But the true Cretan spirit must survive naturally, in village festivals or in cafés, where people sing and dance to old tunes spontaneously.

The outlook. Crete today confronts the dilemmas of many underdeveloped, insular societies. Freed from foreign threats, it now must deal with itself, though economic advancement may seem indistinct from uniformity. Its immediate prospects rest in its archaeological treasures and its beaches and in their imaginative and sensitive exploitation. Alongside these assets, wiser land use and economic development rooted in native materials, skills, and patterns could resolve the problem. With accompanying restraint, development's ill effects may be avoided and Crete may well emerge a robust yet modern society.

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(J.S.Bo.)

Cribbage

Cribbage is a card game in which the object is to form counting combinations that traditionally are scored by moving pegs on a special Cribbage board, the dealer scoring an extra hand, the crib, formed of discards. The appeal of the game, usually played by two but with a popular variant played by four or, occasionally, by three, is evident from two facts: few changes have been made in the original rules, and it remains one of the most popular of all card games. In Great Britain, during the four years prior to 1970, the "Card Corner" in *News of the World* had more requests for information on Cribbage than for any other game. A 1970 appraisal indicated little overlap between devotees of Bridge and those of Cribbage. In the United States, Cribbage is played by more than 10,000,000 people, principally across the northern states, from New England to the Pacific, and the game has remained popular in Canada as well.

The game of Cribbage (earlier spelled Cribbidge) was invented by the English poet Sir John Suckling (1609-42). Although Cribbage quite clearly developed from Noddy, an older game for which a special scoring board also was used, it appears to be the only existing game in its family. Cribbage would quite likely have become the most popular of all two-hand card games if so many descriptions had not called the Cribbage board indispensable, which it is not.

Almost the only big change from the original rules is that in modern two-hand Cribbage each player is dealt six cards instead of five, as played originally.

Scoring. Scoring is traditionally called pegging, because it usually is done by moving pegs on a scoring device, the Cribbage board. This Cribbage board is essentially a tablet with 60 counting holes (in two rows of 30) for each player, plus one game hole for each, and often extra holes for holding pegs when not in play and for keeping track of games won. Game is 121 (twice around the board plus 1 for the game hole) or 61 in the less frequently played game of Once Around. Each player has two pegs, and each scoring point is marked by jumping the rearmost peg ahead of the other (thus showing at a glance the number of points scored on a move as well as the total). Scores must be pegged in order (see below *The showing*), because the first player to reach 121 (or 61) or, in some games, to pass it is the winner. Emphasis on the board as a scoring device created the idea that the game could not be played without it, but the score can be kept with pencil and paper or with chips or other counters; indeed, keeping score by discarding counters

Cribbage board

Major crops

Notable writers

Nature of Cretan politics

Kansas, represent fish-eating seabirds that had long jaws bearing teeth.

Dinosaurs were predominant among the land animals. Characteristic examples include *Tyrannosaurus*, the largest flesh-eating dinosaur; *Iguanodont*, a plant eater that walked on hind feet; *Trachodont*, which had numerous rough teeth; *Triceratops*, with three peculiar horns on the head; and *Struthiomimus*, which probably ate insects or seeds, judging from the elongated bill-like mouth. It is one of the most remarkable events in the history of life that the reptiles (see REPTILIA), which flourished during the Mesozoic Era, declined at the end of the Cretaceous Period, and the dinosaurs became extinct. The mammals (see MAMMALIA), on the other hand, were quite indistinct in Mesozoic times but burgeoned with multiple divergence and development early in the Cenozoic Era.

Plants

The land plants in the Early Cretaceous differed little from those in the Jurassic. The main constituents of the flora were cycadeoids (cyad-like plants), conifers, ginkgos, and ferns. Toward the middle of the period, angiosperms increased their dominance. In the Late Cretaceous the flora became more like those of the Cenozoic Era; they included figs, magnolias, poplars, plane trees, and willows. With the increasing predominance of flowering plants, insects also may have developed in the period; but their fossil record can exist only under special, rare conditions of preservation (see FOSSIL RECORD).

CRETACEOUS CLIMATES

On the evidence of fauna and flora distribution, climatic zones are roughly outlined between the tropical to subtropical equatorial Tethys region and the warm or somewhat cooler boreal and austral regions at higher latitudes. Expanded seas of the period should have produced an equitable climate. In the Cretaceous System, evaporites are comparatively few. Coal seams, indicating relatively high humidity, are intercalated in a number of places. Bauxite occurs at the unconformity between limestone sequences of the Cretaceous in some areas of Europe (Hungary, Yugoslavia, southern France, etc.), probably indicating that weathering (q.v.) took place under warm, humid conditions.

Although the quantitative data of paleotemperature are not sufficiently numerous, the available measurements by an oxygen-isotope method on some shells (belemnites and others) indicate warmer seawater even in the boreal region (see CLIMATIC CHANGE; DATING, RELATIVE AND ABSOLUTE). They also suggest some decline of the temperature in the Maastrichtian Stage and possibly also in the Cenomanian. On the basis of the paleomagnetic study of some Cretaceous rocks (see ROCK MAGNETISM), the North Pole is presumed to have been somewhere to the south of the present one. Evidence of glaciers is almost entirely absent in the period, except for the mountain glaciers, which might have existed in the southern part of the then-rising, high Andean orogenic system. So far as the available evidence indicates, the marine Late Cretaceous (Senonian) fauna of the Antarctic Peninsula (Graham Land) was essentially similar to that of nearby Chile and to New Zealand and also had some species in common with the Senonian fauna of India and Japan.

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(T.M.)

Crete

The fifth-largest island in the Mediterranean and the largest of the many islands that form part of modern Greece, Crete (Kriti) is officially merely an administrative subdivision, but its extraordinary history has earned the island a status accorded many independent entities with areas much larger than its 3,189 square miles (8,260 square kilometres) and population of about 500,000. The island is relatively long and narrow, stretching for some 152 miles on its east-west axis and varying from 35 to 7½ miles in width.

Lying on Europe's southern fringe, Crete is halfway between Asia Minor and mainland Greece and is twice as far from Libya and Egypt; it also helps enclose the Aegean Sea, a geographical factor that has had considerable influence on its history and culture. Crete's political and economic affairs may be domestically linked with Greece, but the island is an international archaeological and tourist attraction. Crete, moreover, has survived so many challenges to its individuality that there will probably always be people who consider themselves first and foremost Cretans. (For related historical information, see AEGEAN CIVILIZATIONS; see also GREECE; AEGEAN SEA; MEDITERRANEAN SEA.)

History. Crete's history is often a part of the eastern Mediterranean's, yet it can boast distinct moments of its own. There is no evidence that man arrived on the island before 6000-5000 BC, and the first inhabitants undoubtedly came from somewhere in Asia Minor or the Levant (possibly from Egypt or Libya). They, their descendants, and subsequent groups of migrants introduced the full range of Neolithic culture—stone tools, cultivated plants, domesticated animals, weaving, pottery, houses, and, by about 3000 BC, copperworking. Whatever the various origins of these peoples, their fusion with the Mediterranean environment produced a Bronze Age culture, which is called the Minoan civilization after the island's legendary ruler Minos. The first centuries (2600-2000 BC, the Early Minoan, or Pre-Palace [Prepalatial] Period) produced nothing more spectacular than fine stone-carved vases and circular vaulted tombs. But, about 2000 BC, "palaces" began to be built on the sites of Knossos, Phaestos, and Mallia, inaugurating the Middle Minoan, or Protopalatial Period. Economic, political, and social organization began to flourish, with increased trade in the eastern Mediterranean, while stone carving, goldwork, jewelry, and pottery demonstrated aesthetic progress.

About 1700 BC, one of Crete's periodic earthquakes destroyed parts of the three major palaces, but there was no break in the continuity of Minoan culture. The palaces were reconstructed and even enlarged, introducing the Middle Minoan III, or New Palace (Neopalatial) Period. These ambitious complexes, with a medley of sculpture, fresco painting, pottery, and metalwork, are still visible today. A rich ceremonial life included snake goddesses and bull-leaping. The Minoans' ships, meanwhile, ranged even farther, possibly as far west as Spain; but whatever power Cretan rulers exercised in those areas was economic. Indeed, since the same Linear B script (as

Minoan
Bronze
Age
civilization

Crete's
ancient
world
II

philologists call this early Greek writing) recording the same Greek language was more widespread at Achaeoan-Mycenaean sites on the Greek mainland than at Minoan sites, it has been conceded that, by about 1500 BC (Late Minoan I), Mycenaean Greeks had assumed an influential, perhaps dominant role in Minoan affairs.

Then, about 1450 BC, Knossos and many other centres suffered another earthquake, possibly related to the catastrophic explosion at Thira, the volcanic island north of Crete. This ushered in the Late Minoan II, or Post-Palace (Postpalatial) Period, completing the Mycenaean Greek ascendancy in Mediterranean commerce. Minoan civilization did not become definitely stagnant, however, until the Iron Age, which commenced about 1200 BC. Eventually the Dorians, another Greek-speaking people, moved in and organized Crete, while some Minoans retreated into the mountains, to become known later as Eteocretans—"true Cretans."

Crete still played a part in the transfer of various cultural forms from the Near East to Greece: a Cretan variation of the Orientalizing phase of Aegean art is known as Daedalic (about 700-600 BC). During Athens' heyday, Crete fascinated Greeks as a source of myths, legends, and laws. Eventually, the Romans appeared and by 67 BC had completed their conquest of Crete, converting it into Cyrenica, a province linked with North Africa; after their empire had been divided, Crete passed to Byzantium (the Eastern Roman Empire) in AD 395. Christianity, traditionally introduced by St. Paul, who was driven ashore on Crete around AD 47, gathered momentum under the Apostle's appointee, Bishop Titus, but the island later subsided into the Dark Ages. After 824, a group of Arabs controlled at least parts of Crete, but Christianity triumphed in 961 under Nicephorus Phocas, subsequently a Byzantine emperor.

In the aftermath of the Fourth Crusade, which turned aside to sack Constantinople, Crete was sold to the Venetians in 1204; they called both the island and its main city Candia and fitted Crete into their commercial empire. Native Cretans, however, never abandoned the Orthodox religion, the Greek language, and their popular lore. In 1648 the Ottoman Turks, already possessing parts of Crete, began attempts to take Candia. After one of the longest sieges in history, Candia, and with it Crete, fell to the Turks in 1669. With the economy stagnant and many Cretans perforce nominal Muslims, native culture nevertheless survived. But uprisings were always frustrated, including the one that accompanied the Greek revolution of 1821 and another of 1866, which involved an explosion and massacre at Arkadhi, a monastery in central Crete, the symbol ever since of the island's motto, "Freedom or Death!" The Turks were finally ejected in 1898, and the island was granted autonomous status under a high commissioner, Prince George, the younger son of the King of Greece. But nothing short of union with Greece would satisfy many Cretans. Among them was Eleuthérios Venizélos, the tempestuous, Cretan-born politician who eventually forced Prince George out; and in 1913, as Greek premier, he presided over the official union of Crete with Greece.

Since then, Crete has shared most of Greece's history. Nevertheless, a unique moment came in 1941 during World War II when the Greek government, along with British, Commonwealth, and some Greek troops, were forced by the advancing Germans to retreat from mainland Greece to Crete. Shortly thereafter, on May 20, the Germans launched history's first—and still the only successful—purely airborne invasion, putting down all organized resistance within ten days. Most of the Allied forces were evacuated from the southern coast, but the Cretans were left to another occupation till the last German troops surrendered in May 1945. Postwar Crete made a slow recovery. Since the 1950s it has benefitted from growing international commerce, though its basic social and political patterns yield less readily to change.

The landscape. *Natural topography.* Crete is dominated by harsh mountains rising out of the sea, stark evidence of its geological origins, for the island is a remnant of a block thrown up in Tertiary times (2,500,000

to 65,000,000 years ago). Much of Crete's 650 miles of rocky coastline slopes down from the major mountains of Crete's east-west axis, a spine that breaks naturally into four main groups: the westernmost Lévká Óri (White Mountains); the central Ídhi (or Psilorítis) Mountains, with Crete's highest point, the summit of Mt. Ídhi, Stavros, 8,058 feet (2,456 metres) high; the east central Dhíkti (or Lasíthi) Mountains; and the far eastern Thrífti Mountains. Another range, the Asterousia (or Kófinos) Mountains, runs along the south central coast between the Mesará Plain and the Libyan Sea (Libikon Pélagos). The more gradual slope of the northern coast provides several natural harbours as well as coastal plains, where major cities have grown up: Khaniá, Réthimnon, and Iráklion (the Candia of history). The major flatland, however, is the Mesará Plain, which extends along the south central region for about 18 miles, averaging three miles wide. Also, on its northern side, Crete has several upland basins, including the Omalos in the Lévká Óri and the Nidha in the Ídhi Mountains; the most notable is the Lasíthi Plain, an almost perfect stadium, measuring about 50 square miles ringed by mountains. Cretans have lived mostly on the edges of these plains to avoid seasonal flooding, while taking maximum advantage of the arable land.

Soils and drainage. Nomadic grazing occurs on 48 percent of Crete's total area, while 20 percent of the land is entirely unproductive. Over the centuries the islanders have so stripped the once thickly wooded slopes that the earth has eroded, leaving largely bare limestone. As a result, the surface is so porous and honeycombed that much of the water goes underground. This accounts for the springs and the many merely seasonal watercourses. There are only about six rivers on Crete, including the Platanías (near Khaniá), the Milopotámos (north central region), the Anapodhárís (south central), and the Yeropótamos (in the Mesará).

The soil is largely rocky, with little alluvium or loam; it lacks nitrogen and phosphorus, though potassium and calcium carbonate are plentiful. Crete also is marked with many fissures and ravines, such as the gorge of Samaria, which extends about 11 miles inland from the southwestern coast. There are also caves, the source of many mythological and historical episodes. One freshwater lake, Kournás, lies west of Réthimnon. The island experiences occasional earth tremors, but only two serious earthquakes have occurred in the last 100 years.

Climate. Crete's climate varies between temperate and tropical. The mountains are colder and wetter than the lowlands, and snow remains throughout winter above 1,600 feet and is almost permanent on the highest peaks. Annual rainfall averages about 25 inches, mostly from October to March. In the hot, dry summer, prevailing northeasterly sea breezes (the *meltemi*, or etesian winds) keep the coastal regions pleasant but cannot break the drought of the interior. A dusty haze often pervades the atmosphere, with occasional sirocco winds blasting in from the Sahara. But by late October eastward-moving cyclones passing to the north or south bring more variable and tempestuous winds, with rain at sea level and snow in the mountains.

Frost is practically unknown on the coast; the south shore enjoys a particularly mild winter, with an average January temperature at Iráklion of 54° F (12° C). In summer, Iráklion's daily maximum averages 84° F (29° C).

Vegetation and animal life. Despite its demanding climate and man's abuse of the land, Crete supports a varied vegetation. Characteristic Mediterranean scrub (maquis or garigue), unproductive but flowery, dominates the landscape. Something is usually blooming, be it phlomis (a type of mint), thorny broom, spurge (cactus-like plants), asphodel, thyme, heath (a type of evergreen shrub), burnet (a kind of herb), or rockrose (a local shrub). Generally, Crete's flora is similar to that of the Peloponnese and Asia Minor, but the island is also noted for several native species, including *Acer creticum*, a dense, spiny maple shrub, and *Berberis cretica*, a barberry (a red-berried shrub). The quince (*Cydonia ob-*

Limited surface-water resources

longa) is said to be indigenous to Crete. Perhaps the most prized local plant species is the Cretan dittany; related to marjoram, it is a small, perennial, gray-green plant with rosy-pink flowers and clings to rocky cliffs and sparse patches of soil.

Crete once nurtured valued cypress and cedar forests, which, as late as the 16th century, supplied wood for the Venetian fleet. Now only small clumps of wild cypress survive on the Lévka Óri, and only about 2 percent of the total land area bears such trees as Aleppo pine, ilex, holm oak, chestnut, and plane trees. Olives, carobs (evergreens whose pods have a sweetish pulp), and orange trees are cultivated, along with several curiosities such as almond trees, wild palm, bananas, and the black mulberry.

The Cretan
wild goat

The most spectacular of Crete's fauna is known as the *agrimi* ("the wild one"), a wild goat (*Capra aegagrus*) related to the ibexes that range across Asia Minor and down into Iran and Pakistan. This wild goat was hunted down to the 20th century but became nearly extinct and was confined to the gorge of Samaria; now three offshore islets serve as natural preserves. The smaller animals and birds are the ones usual in such an environment. There are no poisonous snakes, credit for which is traditionally awarded to St. Titus. The surrounding sea yields shellfish, squid, sponges, and edible fishes such as red mullet, surprisingly underexploited.

Traditional regions. Crete has contained varied lifestyles. Réthimnon is the "intellectuals' city"; Anóyia retains distinctive popular traditions. Perhaps the most special "pocket" of all, Sfakákia, the southwesterly region isolated by mountains, has a particular heritage of independence, boasting men taller and stronger than other Cretans. In any case, Crete divides traditionally into two regions: coast and mountain. This split is accentuated by the fact that coastal dwellers live mostly along the northern shore. The basic modern difference, however, is between those dependent on the land and those engaged in urban pursuits.

Land use. Only about 30 percent of Crete's total area can be actively cultivated. There are some regional specialties—citrus fruits in the west, carob trees in the east, for instance—but farming patterns are similar throughout the island: small patches of land, cultivated with little use of machinery, and women helping in the fields, some land still irrigated by hand-operated wells, though draft animals, gasoline pumps, and windmills are taking over that task. An exception is the Mesará Plain; it is relatively well watered and one of the few parts of Crete that lends itself to modern agricultural practices, where large machinery is increasingly employed. Two deeply embedded traditions have hindered agricultural development: one is the Cretan preference for living together in villages, which incurs long journeys to the fields; the other is the splitting up of land in legacies, so that tiny lots are walled in stone and individual ownership of the small plots is commonly quite scattered.

Urban settlement. The eight or nine largest cities on the northern coast account for a third of the island's population, yet most of them are overgrown villages. Iráklion and Khaniá are the two exceptions, with almost one-quarter of Crete's population. Iráklion has become quite cosmopolitan, with tourists, hotels, restaurants, shops, and similar enterprises. Its broad streets, cafés, cinemas, museum, and market make it most lively, while the port is also bustling. Modern problems such as traffic congestion, pollution, and urban blight are also appearing on the heels of haphazard civic growth. Khaniá, half the size of Iráklion, is correspondingly more provincial.

The people. Although claims have been made that Cretans are taller than other Greeks or have different head measurements, due to Dorian or other heritages, such differences are unverifiable. All Cretans speak Greek, albeit with variations of dialect, especially in rural or mountain areas.

Religious affiliations. Virtually all Cretans belong to a special branch of the Orthodox Church, directly responsible to the patriarchate of Constantinople. The archbishop of Crete has his seat in Iráklion, and most

Cretans are devout. There are a few Roman Catholics, but Crete's old Jewish population moved out long ago, as did the sizable Muslim Turkish community in the early 1920s as part of the population exchange between Greece and Turkey, when thousands of Greeks from Asia Minor were resettled on Crete.

Demographic trends. More and more Cretans share in such modern amenities as improved medical facilities, agricultural aids, communications and transport, and more are born with the chance to live longer, healthier lives. Crete's small population nevertheless is larger than the island can support. Along with a gradual flow of population to the larger towns, working class Cretans are leaving for mainland Greece or Europe, educated, ambitious youth are going to Athens or abroad, and families are emigrating to such traditional destinations as the United States and Australia.

The economy. Agriculture and natural resources. Most of the economy rests on agriculture: Crete is one of Greece's leading regions in the production of olives and olive oil, grapes (including seedless sultanas, raisins, and wine), citrus fruits, and the carob, or locust, bean, all exported mainly to Greece. For itself, Crete grows fresh vegetables, fruits, nuts (almonds and acorns), and some grains (barley and oats, but insufficient wheat). It also raises sheep and goats for meat, cheeses, wool, and hides. Fine as many of these products are, none carries much weight in modern commerce.

Cretans also mine talc, lignite, and gypsum and even a little copper and iron. Deposits of lead, manganese, zinc, sulfur, gold, silver, tungsten, platinum, emery, graphite, tin, and magnetite have been discovered, but none in workable quantities. Crete is still further limited in its energy resources, for it has to import all its fuels.

Commerce and industry. Industry is largely confined to food processing (olive and grape presses), building materials (stone quarries and building blocks), and a few ceramics, textiles, soap, leather, and steel-tool enterprises. Most concerns are still run by their owners, employ only a few people, and are located along the northern coast. Some traditional handicrafts, such as weaving or embroidery, are done at home. The harbours, construction trades, transport, public services, and tourism also provide employment.

Crete has to import all but the most basic items, even building materials, fertilizers, and food. Increasingly consumer outlooks need higher incomes, but inflowing foreign and mainland capital must fight conservative ways, family-run enterprises, consolidation rather than expansion, and age-old distribution patterns. Tourism, however, has brought changes, with more large employers and some organization of labour.

Transport. Crete has no railways and no navigable rivers, but its road network is good. Private vehicles and commercial trucks are multiplying, but most Cretans still travel by bus. Olympic Airways flights link Iráklion with Athens and with Rhodes, and Khaniá with Athens; occasional charter flights also serve Iráklion. Small cargo ships and caiques (light skiffs) ply between Crete and other islands or ports, and there are almost daily ferries between Khaniá and Iráklion and Athens-Piraiévs (and one ship weekly to Rhodes and to Thíra); large merchantmen and liners frequently call, but mainly Crete remains tied to Athens.

Administration. Crete, itself an administrative region of Greece, consists of four prefectures (*nomoi*)—Khaniá, Réthimnon, Iráklion, and Lasíthi. Each has a somewhat powerless prefect (*nomarch*), appointed via Athens and responsible to the minister of the interior. Khaniá, the administrative capital, housing various government offices and the island's highest court of appeal, exercises little power. Crete is subdivided into 570 communities, administered by elected mayors or presidents and small councils with little authority. This want of power stems more from the general trend of state centralization than from any particular Athens government. Cretans—when given the choice—have taken the liberal, republican, antimonarchist side in Greek political life. In any case, physical remoteness from Athens and traditional skepti-

City life
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cism about governments have always rendered local problems more pressing than mainland matters.

Notwithstanding, Crete has long provided disproportionately large numbers of government personnel, a result of the job shortage on the island. Military installations include a Greek army training school outside Iráklion and a large NATO naval base and a NATO anti-ballistic-missile training school around Soudha Bay, the large harbour near Khaniá. Educationally, Crete has nothing above lycée (gymnasium) or vocational school level, though every community provides some schooling. Similarly, health and welfare services deteriorate in remote districts, but doctors with some foreign study behind them are scattered throughout the island. With the only government representative in the villages a policeman, in most crises Cretans must rely on their own meagre family resources.

Cultural life. *The arts.* Perhaps the island's greatest resource is its popular culture. Crete also has attained respectable artistic "heights"—as during something of a renaissance that flowered from 1560 to 1660, when poems, plays, and paintings with a peculiarly Cretan tang were produced by Greek settlers from Constantinople or by Venetian-Cretans. Vitzéntzos Kornáros, born near Sitia, is credited with *Erotókritos*, a romantic epic that has become a national poem for some Greeks, and *The Sacrifice of Abraham*, a sturdy drama. Painting drew on the Byzantine tradition of Crete's churches. Some of the best artists went to paint in the monasteries of Mt. Athos and the Meteora in Greece, although one late-16th-century artist who chose to work on Crete was Michael Damaskinos. The tradition's finest product was Doménikos Theotokópoulos, born on Crete in 1541. He studied and painted there until perhaps 1566, going on to Venice, Rome, Toledo, and universal fame as El Greco.

After a pause of some two centuries, Crete produced three notable writers, John Kondylakis, Pandelis Prevelakis, and the internationally known Nikos Kazantzakis. Two of Kazantzakis' finest works are specifically Cretan: *Freedom or Death*, a novel about one of the island's 19th-century revolts, and *Zorba the Greek*, whose hero has become the epitome of the Cretan spirit.

The folk element. Cretans are less attached to their ancient past than to Byzantine-Orthodox culture and their popular traditions: icons and sacred ground, name days and feast days, lore about spirits and vampires, legends about the centuries of struggle against foreign occupiers, *mantinades* (rhymed couplets in song), and *palikhari* (brigand-chieftains in folklore). Occasionally, high and popular culture join, as with the *Erotókritos*, which is still recited, or with *The Song of Daskaloyiannis*, a late 18th-century poem about another revolt. But on Crete, as elsewhere, this popular culture is slowly disappearing as the elderly die off. Some men still dress in boots, baggy pantaloons, sash, and embroidered vest and have a proverb or superstition for everything. Old motifs are embroidered into rugs, shoulder bags, or bridal linens, and there have been conscious attempts at folklore revivals. But the true Cretan spirit must survive naturally, in village festivals or in cafés, where people sing and dance to old tunes spontaneously.

The outlook. Crete today confronts the dilemmas of many underdeveloped, insular societies. Freed from foreign threats, it now must deal with itself, though economic advancement may seem indistinct from uniformity. Its immediate prospects rest in its archaeological treasures and its beaches and in their imaginative and sensitive exploitation. Alongside these assets, wiser land use and economic development rooted in native materials, skills, and patterns could resolve the problem. With accompanying restraint, development's ill effects may be avoided and Crete may well emerge a robust yet modern society.

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accessible are R.W. HUTCHINSON, *Prehistoric Crete* (1962); J.D.S. PENDLEBURY, *The Archaeology of Crete* (1965); NICHOLAS PLATON, *Crete* (Eng. trans. 1966); and for fine photographs: S. MARINATOS and M. HIRMER, *Krētē kai Mykēnaikē Hellas* (1959; Eng. trans., *Crete and Mycenae*, 1960); and LEONARD VON MATT *et al.*, *Das antike Kreta* (1967; Eng. trans., *Ancient Crete*, 1968). For post-Minoan history, the Dorian world is discussed in R.F. WILLETTS, *Ancient Crete: A Social History from Early Times Until the Roman Occupation* (1965); the Venetian period in WILLIAM MILLER, *Essays on the Latin Orient* (1921); GIUSEPPE GEROLA, *Monumenti veneti nell'isola di Creta*, 4 vol. (1905-32); and DENO J. GEANAKOPOLOS, *Greek Scholars in Venice* (1962). For the struggle for independence and union, see EDWARD S. FORSTER, *A Short History of Modern Greece, 1821-1956*, 3rd ed. rev. by DOUGLAS DAKIN (1958); PRINCE GEORGE OF GREECE, *The Cretan Drama*, ed. by A.A. PALLIS (1959). For World War II, see ALAN CLARK, *The Fall of Crete* (1962); and GEORGE PSYCHOUNAKIS, *The Cretan Runner* (Eng. trans. 1955). The only readily available general survey of the geography, economy, and sociology of contemporary Crete is LELAND G. ALLBAUGH, *Crete: A Case Study of an Underdeveloped Area* (1953), although dating from 1948, many generalizations still hold true. For the popular culture of modern Crete, the best introduction is MICHAEL L. SMITH, *The Great Island* (1965). Translations of Crete's "renaissance" plays are in F.H. MARSHALL and JOHN MAVROGORDATO, *Three Cretan Plays* (1929). Travels on Crete include the classic, ROBERT PASHLEY, *Travels in Crete* (1837); and a modern experience, XAN FIELDING, *The Stronghold* (1953). JOHN S. BOWMAN, *op. cit.*; and STERGHIOS SPANAKIS, *Crete*, 2 vol. (1968), are guides to Crete.

(J.S.Bo.)

Cribbage

Cribbage is a card game in which the object is to form counting combinations that traditionally are scored by moving pegs on a special Cribbage board, the dealer scoring an extra hand, the crib, formed of discards. The appeal of the game, usually played by two but with a popular variant played by four or, occasionally, by three, is evident from two facts: few changes have been made in the original rules, and it remains one of the most popular of all card games. In Great Britain, during the four years prior to 1970, the "Card Corner" in *News of the World* had more requests for information on Cribbage than for any other game. A 1970 appraisal indicated little overlap between devotees of Bridge and those of Cribbage. In the United States, Cribbage is played by more than 10,000,000 people, principally across the northern states, from New England to the Pacific, and the game has remained popular in Canada as well.

The game of Cribbage (earlier spelled Cribbidge) was invented by the English poet Sir John Suckling (1609-42). Although Cribbage quite clearly developed from Noddy, an older game for which a special scoring board also was used, it appears to be the only existing game in its family. Cribbage would quite likely have become the most popular of all two-hand card games if so many descriptions had not called the Cribbage board indispensable, which it is not.

Almost the only big change from the original rules is that in modern two-hand Cribbage each player is dealt six cards instead of five, as played originally.

Scoring. Scoring is traditionally called pegging, because it usually is done by moving pegs on a scoring device, the Cribbage board. This Cribbage board is essentially a tablet with 60 counting holes (in two rows of 30) for each player, plus one game hole for each, and often extra holes for holding pegs when not in play and for keeping track of games won. Game is 121 (twice around the board plus 1 for the game hole) or 61 in the less frequently played game of Once Around. Each player has two pegs, and each scoring point is marked by jumping the rearmost peg ahead of the other (thus showing at a glance the number of points scored on a move as well as the total). Scores must be pegged in order (see below *The showing*), because the first player to reach 121 (or 61) or, in some games, to pass it is the winner. Emphasis on the board as a scoring device created the idea that the game could not be played without it, but the score can be kept with pencil and paper or with chips or other counters; indeed, keeping score by discarding counters

Cribbage
board

Major
crops

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crops

Nature
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A Dictionary of the Second World War

Crete, German Invasion of . 115

War

· Tank See Crusader Tank.

English manufacturing centre for munitions and military vehicles was subjected to a heavy raid (code-named Moonlight) by 449 bombers on 15 November 1944. The raid left much of the city, including the historic cathedral, in ruins. The recent charge that the raid was a hoax, forecast by Ultra intelligence, was unchallenged because of fears of the existence of the Enigma machine. The charge remains unproven.

HMS Although at the start of the war the Royal Navy could (and did) boast a strength of 64 cruisers, 27 of these were of the W1 design and not one of the older classes ordered in 1936 had been completed. The cruisers were generally suited to the protection of trade routes, and the light 'C' Class vessels were not anti-aircraft ships between the wars. The first of these was the *Black Prince*, launched in 1917 and sunk by the *Tobruk* in September 1942. *Black Prince* (1939) Displacement: 4,190 tons; length - 451' 6", breadth - 45' 6", speed: 29 knots; Armament: 10 × 6" (10 × 1), 8 × 2pdr AA gun.

German Tank; Special-purpose

Admiral Sir John G. (1887-1945) Commander of Pacific Task Force, Australian naval squadron. He participated in the important actions of the 'Solomon Sea' in 1942 and patrolled the coast of New Guinea, narrowly avoiding being sunk by Japanese aircraft. He remained in command of HM Dockyard until 1946. He was promoted to Admiral in 1945.

General Henry (1888-1965) Distinguished and highly able Canadian com-

mander of the Canadian 1st Army which fought throughout the Allied campaign in Northwest Europe during 1944-5. A vociferous opponent of Canadian isolationism and promoter of programmes for the development of Canadian forces based in Britain, Crerar resigned as Chief of the General Staff in 1941 to organize the UK training of 100,000 Canadians of the 1st Canadian Corps. Following active service with the Corps in Sicily and Italy, Crerar returned to Britain to form the Canadian 1st Army (which at times included also Dutch, Polish, Belgian, US, British and Czech elements) for the invasion of Normandy in June 1944. After directing the battle at Argentan-Falaise and fighting in the Pas de Calais, the Scheldt and in the Netherlands, Crerar took command of the bulk of the 21st Army Group forces (over 500,000 men) for the offensive against the Lower Rhine, begun in February 1945. He retired in 1946.

Crete, German Invasion of The island of Crete, dominating sea routes to the Eastern Mediterranean and within flying range of North Africa, had been occupied by the British in October 1940 as a forward base for possible operations in the Balkans. After the rout of the British force in Greece in April 1941, large numbers of battle-weary, underequipped troops were evacuated to Crete and General Freyberg, in command of the island, prepared to meet an anticipated German invasion with a swollen garrison of 28,000 men plus two Greek divisions (see Balkans, German invasion of). With only two dozen fighter planes, the same number of infantry tanks, scant anti-aircraft defences and a lack of short-range radios, Crete was ill-equipped to face an attack from the air. Freyberg, however, regarded such an operation as impracticable and dispersed his defences to meet a sea-borne invasion.

Hitler recognized that Royal Navy supremacy in the area ruled out an assault by sea, and intended to break off the Balkan campaign at the southern coast of Greece

until General Student of the Fliegerkorps impressed upon him the feasibility of a purely airborne operation. The plan was approved on 21 April as Operation Mercury, commanded by General Löhr, and it involved 13,000 paratroops, 9,000 mountain troops, 500 warplanes, 500 transports and 80 gliders.

On the morning of 20 May, after sustained bombing, 3,000 Germans parachuted into Crete, detailed to take the three main airfields in the north (Máleme, Heraklion and Retimo) and secure the nearby beaches. They were to be progressively reinforced by air, and heavy artillery was to arrive by sea. The plan did not go well. Large numbers of men were cut down in the air or killed on landing, the artillery failed to arrive and none of the airstrips were taken on the first day. Nevertheless German airborne reinforcements were poured in, and the quality of those that got through was a telling factor.

The capture of an airfield was vital to the Germans if troop transports were to land before the parachute force was wiped out. Only at Máleme in the northwest had much progress been made by the end of the first day, and there the assault regiment was engaged in fierce fighting with New Zealand troops. On the night of 20-21 May, Student decided to send in his last parachute reserves in an attempt to take the strip. Let down by poor communications, the defenders withdrew to regroup overnight, and the next day the Luftwaffe was able to start landing reinforcements in quantity - if hardly in comfort.

The capture of Máleme was the decisive moment in the battle. The build-up of German strength in the area soon began to push the British back into the mountains. The Royal Navy struggled to control coastal waters under severe pressure from the Luftwaffe, and was forced to withdraw from the northern approaches on 24 May. Reinforcements could not be spared from the Desert War in North Africa and on 26 May, with over 20,000 Germans extending their positions on the island, Freyberg de-

cided the position was hopeless and ordered a retreat to the southern port of Sfakia. For four nights from 28 May, the Royal Navy rescued as many of the defenders as possible, suffering heavy losses in the process. Three cruisers and six destroyers were sunk, and 13 other ships badly damaged – including the fleet's only aircraft carrier – and more than 2,000 seamen were killed. About 16,500 men were evacuated, including some 2,000 Greeks, but 12,000 British troops were left behind and captured, with over 4,000 more killed or wounded.

German overall losses were smaller – 4,000 killed, 2,000 wounded and 220 aircraft destroyed – but they were significant, seriously weakening Hitler's only parachute and glider units. General Student's long-cherished plans for a series of similar attacks towards Suez were never sanctioned. Shocked by the audacity of the operation, the British awaited a follow-up in Cyprus*, Malta* or Syria* – but it didn't come. Instead Hitler concentrated on the Eastern Front* and never again attempted a large-scale airborne invasion.

Crimea, The Peninsula of southwestern Russia, strategically important because of its proximity to the Black Sea and the oil-rich Caucasus*, its capture was of primary importance to Hitler at the start of the German invasion of Russia (see Eastern Front). In August 1941, ignoring the exasperated protests of his General Staff, whom he claimed 'knew nothing about the economic aspects of war', Hitler denied the necessity for maintaining sole momentum on the central front aimed at Moscow*, to pursue his obsessional interest in the south, diverting troops and armoured forces from the central advance on the Russian capital to the southern objectives of the Crimea, the Donets basin coalfields and the Caucasus oilfields.

Thus on 20 October 1941, German forces launched an attack on Soviet lines across the five-mile wide gateway to the Crimea, the Perekop Isthmus. Ten days later, Manstein's* 11th Army, consisting

of German and Rumanian troops, broke through and poured onto the peninsula, aiming towards the Kerch peninsula in the east and Sevastopol in the southwest. On 17 December, an attack was launched on Sevastopol*, but Soviet amphibious* attacks on Kerch diverted German attention from the city, forcing Manstein to fight a bitter series of battles to clear the Kerch peninsula, which cost the Russians two whole armies and was not completed until mid-May 1942. Detaching a corps to guard the Kerch peninsula, Manstein now turned back to Sevastopol (garrisoned by over 100,000 Soviet troops) with a five-day preliminary air and artillery bombardment followed by a ground attack which made deep penetrations to the north and south of the city by 17 June. Effectively encircled, the Sevastopol forces were withdrawn by evacuation at the end of June. On 4 July, Manstein announced the official occupation of the city, for which he was made a Field Marshal.

In November 1943, following the disastrous German defeats at Stalingrad* and Kursk*, General Tolbukhin's* drive along the northern shores of the Sea of Azov* and the Black Sea cut off German and Rumanian forces in the Crimea. Although Tolbukhin's drive was checked by the narrowness of the approaches, a dual assault by his 4th Ukrainian Front* and Yermenko's* Coastal Army broke through into the Crimea at the beginning of April 1944. Heavy artillery attacks on the German 17th Army at Sevastopol itself began on 5 May. The sheer power of the attack, using twice the field artillery* employed by the Germans in 1942, resulted in its surrender (against Hitler's orders) on 12 May, with 12 German and Rumanian divisions destroyed and 25,000 prisoners taken.

Cripps, Sir Stafford (1889–1952) British Socialist, Labour Party politician, Ambassador to Russia 1940–2 and Minister of Aircraft Production 1942–5. Cripps had resigned from the Party in protest at

Labour's accession to Chamberlain's policy of appeasement* of the European dictators, but was recalled by Churchill to lead a mission to Moscow in 1941. He led the unsuccessful British mission in 1942 to win Indian support for the war effort, in return for promising autonomy after the war (Nationalism). On his return to Britain he briefly held a post in the War Office before becoming Minister of Aircraft Production. In July 1945 he became Chancellor of the Exchequer in Attlee's Cabinet.

Crocodile See Special-purpose tank

Cromwell Tank In 1941 the General Staff ordered a 'light tank', to be known as the Cromwell, to replace the vulnerable Crusader. The land company had planned a tank with the powerful Rolls Royce Meteor engine, and this was the Cromwell for production. Until Meteor was ready, it was powered by a 12-cylinder engine and named the Cavalier. The Cavalier was in mid-1942, and was replaced by the Centaur. About 950 Centaurs were built, although many became Cromwells after conversion. Exhaustively tested, the first powered Cromwells were finished in January 1943.

The opportunity for action came in 1944 until the invasion of Normandy. At that time the Cromwell's 75mm gun was matched by the best German anti-tank gun. Although close support versions were equipped with a 95mm gun, the Cromwell's narrow hull prevented it from upgunning. Nevertheless the Cromwell was a fast and agile tank, remarkably easy to maintain. Alongside the Sherman*, it formed the mainstay of British armoured divisions for the year of the war and was instrumental in the Allied infantry breakthrough in Western Europe*. Several thousand Cromwells had been completed when production

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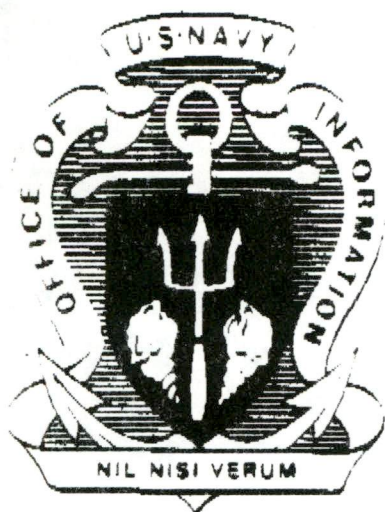
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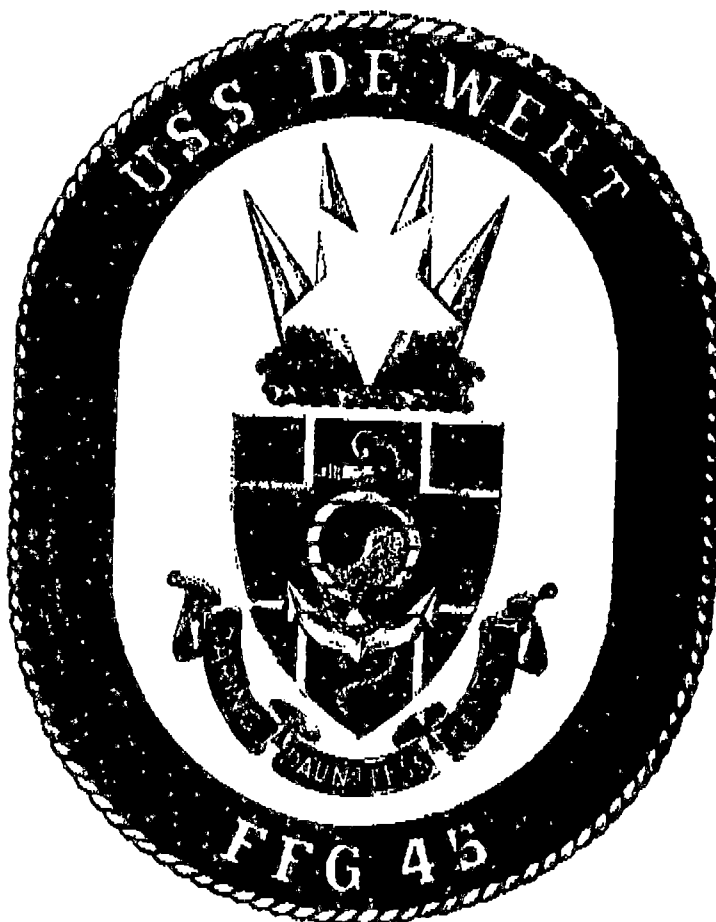
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WELCOME ABOARD





**COMMANDER JOHN E. MEYERS
UNITED STATES NAVY**

A native of Toledo, Ohio, Commander John E. Meyers graduated from the U.S. Naval Academy with a B.S. in mathematics and was commissioned in 1972.

His initial assignment was in USS MACDONOUGH (DDG-37) as First Lieutenant. He then participated in the recommissioning of the USS WILLIAM V. PRATT (DDG-44) as Ordnance Officer and completed his division officer tour as PRATT'S Fire Control Officer.

Commander Meyers attended the U.S. Naval Postgraduate School from 1976-1978, where he received a Master of Science degree in Electrical Engineering. His subsequent tours included commissioning Operations Officer and Combat Systems Officer of the USS DEYO (DD-989); Flag Secretary, Commander Cruiser Destroyer Group Two; and Commissioning Executive Officer, USS CARR (FFG-52). He served as Assistant for Surface Programs in the office of the Assistant Secretary of the Navy, Research, Engineering and Systems, in 1987 and 1988. He graduated from the National War College in 1989.

His awards include the Meritorious Service Medal, the Navy Commendation and Achievement Medals. In addition, he is authorized to wear the Meritorious Unit Citation and various theater and service medals.

Commander Meyers is married to the former Petra C. Francis of Guben, Germany. The Meyers have two sons, Andrew and Christopher.

GUIDED MISSILE FRIGATE USS DE WERT (FFG 45)

Built by Bath Iron Works, Bath, Maine
 Keel Laid 14 June 1982
 Launched 18 December 1982
 Commissioned 19 November 1983
 Length 453 Feet
 Beam 45 Feet
 Displacement 3600 Tons
 Complement 15 Officers, 186 Men
 Armament MK-15 Close-In Weapons System
 MK-13 Guided Missile Launcher
 - Harpoon (Anti-Surface Missile)
 - Standard (Anti-Air Missile)
 MK-75 76MM Rapid Fire Gun
 MK-32 Torpedo Tubes (two triple mounts)
 Combat Systems .. AN/SPS-49 Air Search Radar
 AN/SPS-55 Surface Search Radar
 MK-92 Fire Control System
 AN/SLQ-32 Electronic Warfare System
 AN/SQS-56 Digital Sonar
 SRBOC ("CHAFF") Decoy System
 Naval Tactical Data System
 Propulsion Two General Electric LM 2500 Gas Turbines
 (40,000SHP)
 Two 360 HP Electric Auxilliary Propulsion Units
 Maximum Speed .. Greater Than 28 Knots
 Aircraft Two SH-60B Seahawks or Two SH-2F Seasprites

THE SHIELD

Dark blue and gold are the colors of the Navy. The scarlet cross, edged in gold, represents Richard De Wert's service as a Hospitalman with U.S. Marine Corps. The anchor and globe are adapted from the marine corps emblem, and also symbolize the world-wide mission of the ship. The taeguk superimposed thereon denotes De Wert's service in Korea, where he gave his life.

THE CREST

The crest commemorates Richard De Wert's conspicuous gallantry, for which he was awarded the Medal of Honor, represented by the reversed light blue star. The four rays, for hope, represent the four times De Wert courageously exposed himself to enemy fire to save his wounded shipmates. The small stars represent valor; the sprigs of oak, strength. The ship's motto "Daring, Dauntless, Defiant" expresses the courageous sacrifice of De Wert, and serves as an inspiration to the men who man the warship named in his honor.

RICHARD DE WERT

Richard De Wert was born in Tauton, Massachusetts on 17 November 1931. He enlisted in the U.S. Navy on 2 December 1948 at the Naval Recruiting Station, Boston. After basic training at the Naval Training Station, Great Lakes, Illinois, he attended the U.S. Naval Hospital Corps School at the same location. His initial assignment was to the Naval Hospital, Portsmouth, Virginia.

On 28 July 1950, Hospitalman De Wert joined the 1st Medical Battalion, 1st Marine Division, Fleet Marine Force, at Camp Pendleton, California, which deployed to Korea. On 17 December, he landed at Inchon and assisted in the activation of the division hospital. Within a fortnight he took part in the liberation of SEOUL, the South Korean capital.

On 6 March 1951, after participation in several combat operations, De Wert was transferred to the 2nd Battalion, 7th Marines. On the morning of 5 April, "D" Company was advancing up a ridge against stubborn resistance from Chinese Communist Forces. A marine from the company's point platoon was wounded, and fell in an exposed position. De Wert unhesitatingly rushed forward, treated the man's wounds, and carried him to safety. He then immediately answered a second call for aid, although himself wounded in the leg.

Ignoring his injury, and despite the warnings of his shipmates, De Wert moved forward a third time through intense enemy gunfire. Wounded a second time, in the shoulder, De Wert arrived to find the marine already dead. Hearing the call of a fourth comrade, De Wert again ignored his own wounds and bravely moved through the exposed area. While tending to the fourth marine, De Wert was killed by a burst of enemy machine gun fire.

Hospitalman Richard De Wert was posthumously awarded the Medal of Honor, which was presented to his mother, Mrs. Evelyn H. De Wert, by the Secretary of the Navy, Dan A. Kimball on 27 May 1952.

USS DE WERT (FFG 45) is the first ship to bear his name.

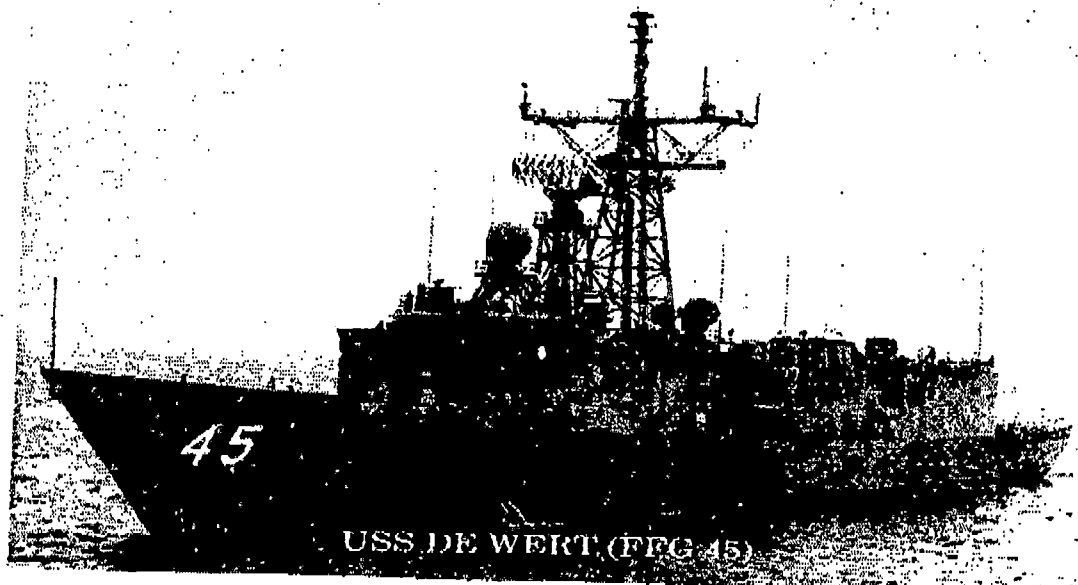
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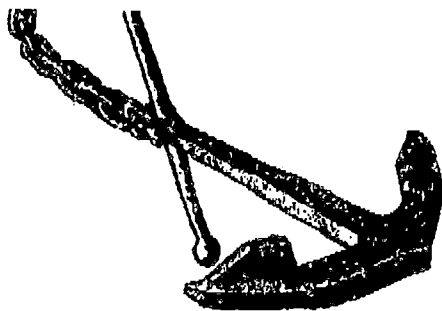
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THE MISSION

USS DE WERT is a guided missile frigate of the Oliver Hazard Perry (FFG 7) class. The ship was designed with a wartime mission as a multi-purpose escort vessel for the protection of amphibious groups, convoys, and underway replenishment forces. In peacetime, Perry class ships are also employed as escorts in deploying battle groups.

In conjunction with the reduced manning concept, the ship operates highly automated equipment in the areas of combat systems, navigation, ship control, propulsion, and ship support. In summary, the Perry class frigate is fully prepared to conduct quick reaction anti-air, anti-surface, and anti-submarine operations whenever and wherever called upon.





NAVY NEWS RELEASE

Public Affairs Office
NAVAL BASE, CHARLESTON, S. C. 29408-5100

USS DEYO AND USS DEWERT DEPLOY
MAY 28, 1991
RELEASE # 58-91

Two Charleston-based ships will leave their homeport Thursday for a regularly scheduled deployment to the Mediterranean Sea with the USS Forrestal aircraft carrier battle group.

The destroyer USS Deyo (DD-989) and the guided missile frigate USS DeWert (FFG-45) had been scheduled to deploy with the same battle group earlier this year, however, the deployment was postponed because of the end of hostilities with Iraq.

The battle group will be commanded by Rear Adm. Walter J. Davis Jr., Commander, Carrier Group Six, from Mayport, Fla.

This will be the last deployment for the USS Forrestal. It is scheduled to become the Navy's training aircraft carrier, replacing the USS Lexington.

-30-

Note to News Editors: Media representatives are encouraged to cover the departure from vantage points along the Cooper River. USS Deyo and USS DeWert are expected to pass under the Cooper River Bridge at approximately 9:45 a.m. and 10:15 a.m., respectively.

repel an attack. Early in the action he was wounded, but refused evacuation and despite enemy fire continued to move among his men checking their positions and making sure that each element was prepared to receive the next attack. Again wounded, he continued to direct his men. By his inspiring leadership he encouraged them to hold their position. In the subsequent fighting when the fanatical enemy succeeded in penetrating the position, he personally charged them with carbine, rifle, and grenades, inflicting many casualties until he himself was mortally wounded. His men, spurred on by his intrepid example, repelled this final attack. Capt. Desiderio's heroic leadership, courageous and loyal devotion to duty, and his complete disregard for personal safety reflect the highest honor on him and are in keeping with the esteemed traditions of the U.S. Army.

***DEWERT, RICHARD DAVID**

Rank and organization: Hospital Corpsman, U.S. Navy. Hospital Corpsman attached to Marine infantry company, 1st Marine Division. *Place and date:* Korea, 5 April 1951. *Entered service at:* Taunton, Mass. *Birth:* Taunton, Mass. *Citation:* For conspicuous gallantry and intrepidity at the risk of his life above and beyond the call of duty while serving as a HC, in action against enemy aggressor forces. When a fire team from the point platoon of his company was pinned down by a deadly barrage of hostile automatic weapons fired and suffered many casualties, HC Dewert rushed to the assistance of 1 of the more seriously wounded and, despite a painful leg wound sustained while dragging the stricken marine to safety, steadfastly refused medical treatment for himself and immediately dashed back through the fire-swept area to carry a second wounded man out of the line of fire. Undaunted by the mounting hail of devastating enemy fire, he bravely moved forward a third time and received another serious wound in the shoulder after discovering that a wounded marine had already died. Still persistent in his refusal to submit to first aid, he resolutely answered the call of a fourth stricken comrade and, while rendering medical assistance, was himself mortally wounded by a burst of enemy fire. His courageous initiative, great personal valor, and heroic spirit of self-sacrifice in the face of overwhelming odds reflect the highest credit upon HC Dewert and enhance the finest traditions of the U.S. Naval Service. He gallantly gave his life for his country.

DEWEY, DUANE E.

Rank and organization: Corporal, U.S. Marine Corps Reserve, Company E, 2d Battalion, 5th Marines, 1st Marine Division (Rein). *Place and date:* Near Panmunjon, Korea, 16 April 1952. *Entered service at:* Muskegon, Mich. *Born:* 16 November 1931, Grand Rapids, Mich. *Citation:* For conspicuous gallantry and intrepidity at the risk of his life above and beyond the call of duty while serving as a gunner in a machinegun platoon of Company E, in action against enemy aggressor forces. When an enemy grenade landed close to his position while he and his assistant gunner were receiving medical attention for their wounds during a fierce night attack by numerically superior hostile forces, Cpl. Dewey, although suffering intense pain, immediately pulled the corpsman to the ground and, shouting a warning to the other

VOLUME 13

Goethe to Hearst

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

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 lateral route, along which the Romans once built the famous Via Egnatia, runs from the Albanian city of Durrës (Durazzo) on the Adriatic coast

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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.

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

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 spared the population explosion that has characterized many developing nations. But its low annual 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 sharply. The chief recipients of the country's total population were the United States, Canada, Australia, and Japan.

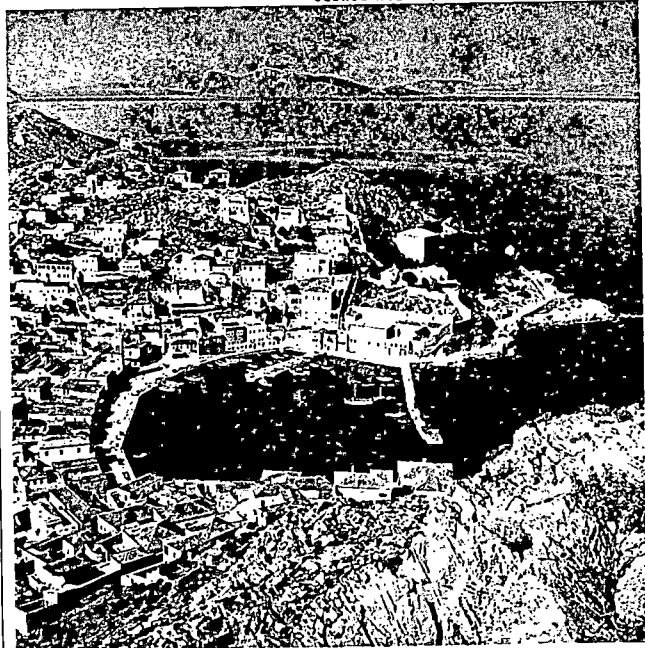
Urbanization. Concurrent with the massive internal movement of rural emigrants have been the growth of the cities. Many other smaller cities have also grown. As a result, in 1981 the country's total population was only 6% in 1920. Approximately 60% of the population is now classified as urban, with slightly less than one-third living in the metropolitan area of Athens and Salonika.

Both population movement and the distribution of the rural population have been shaped by the fertile hills and the fertile plains. In the hill villages had been contained the traditional way of life of the Greek society. The population of the cities or to the plains from the hill villages has been marginal. The population of the land was amenable to remained fairly stable.

Besides drawing off a large number of inhabitants, the city has attracted into the countryside the modern machinery, and a road system that has made the villages. The decline of the villages, which has been intensified. Most of the profit rather than for the people rely on the city. Villagers, preferring to make their own goods to the city, have been constantly absorbed into the urban dwellers. The ties with the village have been retained at least in part.

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



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OUTDOOR CAFÉS along the
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from the mainland of Greece, as
well as for foreign visitors.



PETER THROCKMORTON, FROM NANCY PALMER

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 fre-
netic 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.

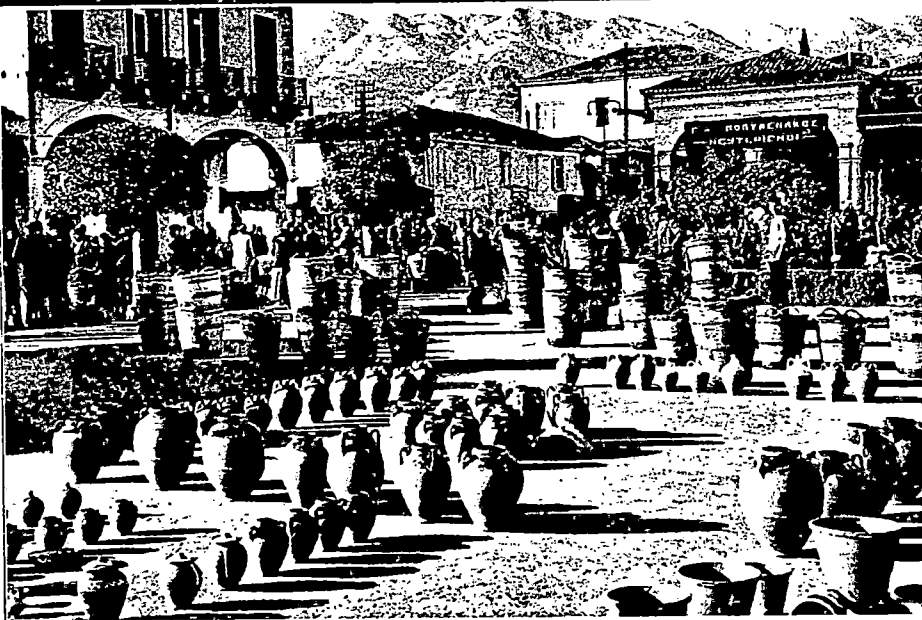
Since most villagers have relatives in the
cities or abroad, their mental horizon transcends
their immediate surroundings. They no longer
accept poverty as an act of God and accordingly
expect more of life. However, since the cities
have been constantly absorbing rural immigrants
and because urban dwellers 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.

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 \$180 in 1955 to more than \$500 in 1966. To be sure, inequalities among regions as well as groups 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 Corfu is much greener than Chios. Within each district the mountains and the sea provide minor variations of climate, so that occupations and foodstuffs are varied.

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

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



J. ALLAN CASH, FROM RAPHO GUILLUMETTE

part in the country's economy. Capital, industry, and urban population are concentrated on the mainland at Athens and Salonika, situated in maritime plains, whereas Greek shipping is manned chiefly by islanders. The highlands produce timber, fodder, and pasture, especially for sheep; the plains are rich in cereals, tobacco, and rice; and the hill country provides olives, wine, figs, vegetables, maize, apples, pears, peaches, nuts, pasture, and charcoal. The seas breed fish, especially the tunny, in great numbers.

The Mainland. The mainland consists of northern Greece, central Greece, and the Peloponnesus. Thrace, Macedonia, and Epirus, constituting northern Greece, are relatively rich in basic foodstuffs and large in population. Thrace and Macedonia have large plains and coastal flats that grow excellent cereals, cotton, and tobacco, and maintain cattle, while their mountains are forested at high levels with pine, fir, beech, and chestnut, and at lower levels with mixed deciduous timber. Apples, pears, and peaches are increasingly produced for export. Epirus, on the western side of the Pindus range, has fewer plains and more pasture. It produces cattle, sheep, maize, milk products, and, at Arta, olives, citrus fruits, and rice. Sheep graze in the mountains in the summer and in the lowlands in the winter.

In central Greece, Thessaly is the richest region. Cereals are grown and stock pastured on its three large plains, while the mountains and hills produce timber, fruit, nuts, and olives, and provide pasture. Trikkala and Larissa are the chief centers inland; Volos on the Gulf of Volos (Pagasai) is the chief port.

To the south the plains of Phocis and Boeotia are rich in wheat. Attica, with its light soil and Mediterranean climate, is suitable for the culture of the olive; its cereal-producing plains are small; its indented coast is well wooded with the small Mediterranean pine. The Athens-Piraeus metropolitan area, linking plain and coast together, is by far the largest center of population in Greece. The political and cultural capital, it lies at the focal point of seaborne commerce and overland traffic between northern Greece and the Peloponnesus.

The western part of central Greece is much more mountainous. Parts of Acarnania and Aetolia are barren tracts of limestone; the population is relatively thin, except in the plain of

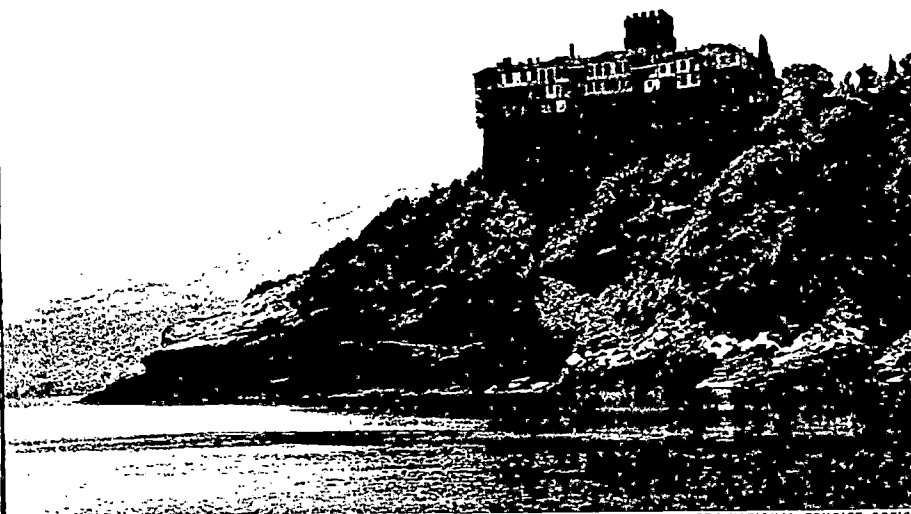
Agrinion, where fine tobacco is grown and processed. The southern coast facing the Gulf of Corinth is generally rugged; Naupaktos and Itea are its chief ports.

The Peloponnesus is entered via Megara, a wine-producing area. Corinthia, Achaea, and Elis grow most of the grapes for the currant and sultana raisins that Greece exports. The Isthmus Canal being little used, Corinth has be-

TERRACED HILLSIDES on the island of Aegina enable crops to be raised on otherwise unusable land.

ERICH HARTMANN, FROM MAGNUM





GREEK NATIONAL TOURIST OFFICE

6. History and Government Since 330 A. D.

The modern Greek state, which was first established in 1830, was deeply influenced by the historical experiences of the Greek people in the two great empires—the Byzantine and the Ottoman—of which they had formed a part in the preceding centuries.

BYZANTIUM

In 285, in the reign of Diocletian, the Roman Empire was divided into an eastern and a western half. In 330, Constantine established the ancient Greek city of Byzantium as the capital of the East and renamed it Constantinople—the city of Constantine. Thereafter, while the western half of the empire fell into chaos during the raids of the barbarian peoples, Constantinople developed for 1,000 years as the center of the great Byzantine Empire.

Byzantine Culture. Although Byzantium represented a fusion of Greek and Latin elements, Greek language, literature, and education were common to the entire state. The empire developed a high culture and great commercial prosperity, and had command over a large stretch of territory in Europe and Asia. It was also the center from which Christianity spread into the Balkans and eastern Europe; it was from Byzantium that Kievan Russia was converted in the 10th century.

Despite the fact that the official language was Greek, the empire was composed of many peoples; national consciousness in the modern sense did not exist. Nevertheless, the Byzantine Empire did preserve and transmit the Greek cultural heritage and the prestige and position of Greek as the language of administration and civilization in the East. In the 19th century the modern Greek was to feel himself the legitimate claimant to the Byzantine heritage as well as to that of ancient Greece.

Invasions. During the Byzantine period Constantinople, not mainland Greece, remained the real center of Greek culture and prosperity. In Greece proper, commerce and agriculture declined precipitously, and Athens lost its position as a center of learning. Also, during the entire Byzantine era the mainland and the islands were subject to invasions that fundamentally altered the racial composition of the population and had a devastating effect on the prosperity and development of the country. In the 4th and 5th centuries Greece was overrun by Visigoths, Van-

dals, Ostrogoths, and Huns. From the 6th through the 10th centuries Slavs, Bulgars, Avars, Cumans, and Pechenegs (Patzinaks) passed through the land. In the 11th century the Vlachs, a people related to the modern Rumanians, settled in Thessaly. In the 11th and 12th centuries Normans, Venetians, and Crusaders were the chief threat. In the 14th and 15th centuries large-scale Albanian settlement occurred.

Of these peoples the Slavs (q.v.) had the most significant—and the most controversial—permanent effect. Starting in the 6th century, Slavic tribes moved into Macedonia, Epirus, and Thessaly; in 623 they reached Crete. They gradually settled in the area and adopted the Greek language.

Until the 11th century the chief menace to the Greek mainland came from the north and east, either from the peoples mentioned before or from the Bulgarian empire. Thereafter, the principal danger came from the west, first from the Normans, based in southern Italy, and then from Venice, the rising commercial empire of the Mediterranean world. Most significant for Greek development, however, were the consequences of the Fourth Crusade. In 1204 the Crusaders, under Venetian influence, diverted their attention from the Muslim "infidels" to the great Christian city of Constantinople, which they captured and looted. The Venetians and the Western feudal lords thereafter portioned segments of the Byzantine Empire among themselves. The Greek world, both the mainland and the islands, now lost the unity that it had under the empire.

Some of the kingdoms established at this time were of long duration, in particular the principality of Achaea (1205–1432), founded by Geoffrey de Villehardouin, and the duchy of the Archipelago (1207–1566). Venice and Genoa also acquired important areas. Venice, for instance, held Crete from 1204 to 1669 and Euboea from 1209 to 1407. The rule of the Westerners, known as Franks, was not popular. Western feudal forms were introduced, and conflict soon arose between the Catholic hierarchy of the rulers and the Orthodox Church of the people. Many were to welcome the Ottoman Turks as liberators from Frankish tyranny.

Although the Byzantine state was able to recover some of its lost power after 1261, it was not able to reestablish its control over the entire Greek world. Two new and potent enemies—the Serbian empire of Czar Dušan and the Ottoman Turks, appeared to threaten its existence

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The Serbian danger declined after the death of Stefan in 1355, but in 1453 the Ottoman Turks captured Constantinople, which was to become the center of a great Muslim empire. See also BYZANTINE EMPIRE.

OTTOMAN RULE

The period of Ottoman control, known in Greek history as *Turkocratie*, is usually dated from 1453. By that year, however, Ottoman forces had long been in control of most of the Greek mainland. The Ottoman conquest of the Balkan Peninsula began in 1365 with the fall of Adrianople (Edirne). Macedonia was occupied in 1380 and Thessaly in 1393. Thereafter the rest of the Greek lands fell quickly before the new invader. Although Venice was always able to hold some islands, ports, and strategic points, the dominant power in the Near East was the Ottoman state. In 1470, Greece proper was divided into six sanjaks, or administrative districts. Through the next 400 years Constantinople, even under Ottoman rule, was the real center of Greek culture and influence. The Greek mainland under Turkish rule remained as it had been under Byzantium, a backward and impoverished area.

The Ottoman System. Like the other conquered Balkan Christians, the Greeks came under the unique Ottoman system of government. In Ottoman eyes religion, not nationality, constituted the basis of political division. The conquered peoples were free to join the Muslim faith; among the Greeks only the Cretans followed this course in large numbers. Once Muslim they could become a part of the ruling group and obtain a privileged position within the state. Those who chose to remain Christians received a subordinate status and were governed under the *millet* system, in which people were divided on the basis of their church. The Greeks in the empire thus became part of the Orthodox *millet*, the largest of these groups. They fell under the jurisdiction of the patriarch of Constantinople, who was regarded as an official in the Ottoman government.

In the early period of Ottoman rule, church organization reflected the national divisions in the Balkans. The Serbs were under the authority of the patriarchate of Peć; the Bulgarians were under the archbishopric of Ohrid (Okhrid). The patriarch of Constantinople remained closely identified with Greek interests.

At first, Ottoman rule did not impose an intolerable burden on the conquered people. On the local level the Greek peasant and villager enjoyed a great deal of self-government. In general, community affairs were administered by local notables. Some Greek islands and certain districts of the mainland were given special rights and privileges within the Ottoman system. In some aspects—such as, for instance, religious toleration—the system was in advance of western Europe. Moreover, the system of taxation and the general conditions on the land were more favorable to the peasant than they had been under Byzantine rule, and he was in a better position than a serf under the Western feudal system. The Christian subject usually paid a tithe for his land, a head tax, and certain other dues. He naturally resented his subjection to a Muslim power, but his church at this time was more hostile toward Catholicism and the West than toward Islam, as is illustrated in the saying: "Better the sword of the Turk than the bread of the Frank."

At this time, also, converted Christians played a leading role in the governing of the empire through the *devşirme* (*devshirme*), or the tax in children. At intervals, large numbers of children of the conquered Balkan peoples were taken to Constantinople, where they were converted to Islam. The best were sent to the palace school, where they were trained to be the administrators of the empire. Others became members of the elite corps of Janissaries, which was the basis of Ottoman military superiority. This tax in children was abolished in 1637. See also JANISSARY.

Social Structure During the Ottoman Decline. The reign (1520–1566) of Suleiman the Magnificent marked the height of the empire; after his death the state declined rapidly. Corruption and maladministration came to characterize the provincial as well as the central government. The Ottoman armies were no longer uniformly victorious, and the state was deprived of the booty won in battle. Conditions of landholding became more onerous for the peasant; taxes were increased greatly, and their collection was characterized by abuses and violence.

In the period of decline certain groups of Greeks were able to gain what the British historian Arnold Toynbee has described as a "senior partnership" within the empire. Because of their ability with languages and their skill in administration, Greeks were early used by the Ottoman government in certain posts. Most important were their positions as grand dragoman (which became the equivalent of a foreign secretary), dragoman of the fleet, and governor, or hospodar, of each of the two Danubian provinces of Moldavia and Wallachia. See also HOSPODAR.

Greeks also controlled the high positions within the hierarchy of the Orthodox Church, which was Greek in language and in the education it provided. In the 18th century this influence was used to secure the abolition of the Serbian and Bulgarian ecclesiastical organizations at Peć and Ohrid respectively, and the substitution of Greek control. Like the Ottoman state, the Orthodox Church was corrupt; church offices, including that of the patriarch, were bought and sold.

The Greeks who participated in Ottoman administration usually lived in the Phanar district of Constantinople and are referred to as Phanariots. In addition to that group, Greek merchants, who came to dominate the commerce of the empire, also played a leading role in the state. Their position was improved in the late 18th century, when they gained the right to fly the Russian flag on their ships and when the French and British eliminated each other's commerce during the French Revolutionary wars. The Phanariot, with his close connections with the Ottoman government and the Orthodox Church, and the merchant, with his opportunities to travel and to prosper in his business endeavors, were widely separated in their life and thought from the Greek peasant of the mainland. All, however, were to join together to overthrow Ottoman control.

THE GREEK REVOLUTION

Despite the relatively strong position of some Greeks in the Ottoman system, the Greek world as a whole was ready for revolt by the end of the 18th century. Most important were the developments of international relations. Since the end of the 17th century, Russia and the Habs-

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 Epidauros 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 three signatory powers had agreed upon the formation of an autonomous Greece; in 1830 they decided

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to establish an independent state completely separated from Ottoman control, but with limited frontiers. The final agreement of 1832 extended the boundary so that it ran from the Gulf of Volos (Pagasai) in Thessaly to the Gulf of Arta (Ambracian Gulf) in Epirus. Athens was now included in Greece, but the new state was to have a population of only 800,000. Three times as many Greeks remained under Ottoman rule.

Independent Monarchy. Greece was specifically placed under the protection of France, Britain, and Russia, who thereafter constantly interfered in the internal affairs of the state. They not only established the boundaries of independent Greece, but they also chose the king and determined the form of government. The throne was first offered to Prince Leopold of Saxe-Coburg, who declined it. The position was finally accepted by King Louis (Ludwig) I of Bavaria in the name of his 17-year-old second son, who now became King Otto I. Because of the chaotic internal conditions in Greece, the powers agreed that Otto should rule as an absolute monarch and that the Greek military forces should be disbanded. In their place, approximately 3,500 European, chiefly German, soldiers were brought in to form the army of the new state. Since Otto was a minor, he was accompanied by a regency of three Bavarians—Count Von Armanberg, Gen. Karl Heidegger, and Georg von Maurer. Although some Phanariot Greeks, such as Ioannis Kolettis and Alexandros Mavrocordatos, held posts in the administration, the first independent Greek government was dominated by Bavarians.

The regents, who were able men in their own fields, proceeded to establish the centralized administration, based on accepted European models; that they thought best for Greece. Maurer, a law historian, was responsible for drawing up the legal code. A national educational system was instituted; in 1837 the University of Athens was founded. The Greek church was separated from the patriarchate of Constantinople, which was regarded as being under Ottoman domination. The city of Athens, a mere village in 1830, was remodeled to be the capital of the country.

Despite the undoubted improvements and the sincere efforts of the King and his advisers, the government faced much discontent. The Bavarians were disliked as foreigners, and many of their measures were not suitable and were far too costly for the impoverished Greece of the 1830's. The regents also quarreled among themselves. Moreover, three political parties—called respectively the French, the British, and the Russian—now emerged, each tied to the country whose name it bore. Since the protecting powers were in conflict with one another, this condition contributed to domestic instability. In 1835, Otto reached his majority; he now brought more Greeks into the government and retained only one Bavarian minister.

Failures in foreign policy, a rapidly deteriorating financial situation, and political rivalries among the parties led in 1843 to a military coup, headed by the British and Russian factions. Otto was forced to agree to summon a constitutional assembly. The resulting constitution of 1844 provided for the establishment of a two-house legislature with an appointed senate of 27 members and a chamber elected by universal manhood suffrage.

Although Greece was now in theory a constitutional monarchy, the actual running of the

government changed little. Otto, with the cooperation of Kolletis, of the French party, who was well acquainted with the political methods used in France under Louis Philippe, simply managed the elections; the King's candidates always won. This method of governing succeeded because the French party was in fact the popular party, and the King wholeheartedly adopted the policy of national expansion favored by the Greek people.

The Greek national program, established at this time, is known as the *Megale Idea* (Great Idea). Some of its advocates sought the more limited program of joining all the Greeks still under foreign rule into the Greek state; others pursued the more ambitious dream of re-creating the Byzantine Empire. Greek expansionist plans were opposed principally by Britain, who wished to preserve the territorial integrity of the Ottoman Empire. From 1854 to 1857 a British and French force occupied Piraeus in order to prevent the Greek government from using the opportunity presented by the Crimean War to gain more territory inhabited by Greeks.

Otto's Abdication. The Crimean War (1854–1856) marked the height of Otto's popularity. Soon thereafter discontent with his rule arose again. Otto had no children; his heirs were his brothers, who were Roman Catholics and thus excluded from succession by the constitution, which required that the next ruler be Orthodox. The King had also antagonized all three of the protecting powers. When another coup occurred, in October 1862, Otto did not attempt a real resistance, but instead quietly returned to Bavaria. With the Greek throne vacant, the protecting powers once again assembled to choose a monarch for Greece.

GEORGE I: 1863–1913

The choice for a monarch again fell on a young prince, this time on the second son of the future ruler of Denmark. The 18-year-old Prince William now became George I, king of the Hellenes. His title was intended to designate his theoretical supremacy over all Greeks both within and without the state. Since the King had been the British candidate, that power gave Greece the Ionian Islands, which had been held as a protectorate by Britain since 1815. In 1863 a new constitution was drawn up. Extremely democratic, the document provided for a single-house legislature based on proportional representation and elected by direct, secret, and universal male suffrage. The powers of the king were further limited.

Party Rivalry. Even with a new monarch and another constitutional arrangement, Greek political life remained unstable. After the Crimean War the parties based on foreign connections had been dissolved to be replaced by a multiparty system centered on individual leaders. Election proceedings were often corrupt and accompanied by violence.

After 1872 a type of two-party system arose with the emergence of two strong leaders, Theodoros Deligiannes (Deligiannes) and Charilaos Tricoupes. Greek politics from the 1870's through the 1890's was dominated by the rivalry of these two men, who stood for opposing principles in foreign policy. Tricoupes believed that the Greek government should concentrate on internal development and some social legislation. When he was in power he furthered the building of roads

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and railroads and the improvement of financial conditions. In contrast, Deliyiannes believed that the emphasis should remain on the accomplishment of the Great Idea and that an active foreign policy should be pursued.

Expansionist Efforts. Despite the fact that the Greek state did not have the economic base for an adventurous foreign policy, the entire reign of George I was dominated by the theme of foreign expansion. The Ottoman-controlled territories of chief interest to the Greek government were Thessaly, Epirus, Macedonia, and Crete. During the 19th century Crete was the scene of repeated revolts—in 1841, 1858, 1866–1868, 1878, and 1896–1897. After the rebellion in 1866 certain reforms were introduced in the administration of the island; in 1878 the Pact of Halepa provided for the appointment of a Greek administration and the summoning of an assembly.

Although Crete was an important issue, the real problem in Greek international relations was Macedonia. In Crete the Greeks were clearly the predominant nationality; in Macedonia, Greek claims were challenged by the Serbs and the Bulgars. In 1870, under Russian pressure, the Ottoman government established a separate Bulgarian ecclesiastical organization, or exarchate. It was agreed that when two thirds of a Macedonian district voted to join the exarchate, it would be detached from the authority of the patriarch of Constantinople and put under the new church administration. In 1878 in the Treaty of San Stefano, negotiated at the conclusion of the Russo-Turkish War of 1877–1878, Russia secured the incorporation of almost all of Macedonia into a large Bulgarian state.

At the Congress of Berlin (1878), Russia was forced to agree to the three-part division of Bulgaria and the return of the Macedonian section to direct Ottoman rule. This area thereupon became a center of acute conflict among the three neighboring states. Each organized cultural societies and armed bands of supporters. From that time until the present the problem of Macedonia has remained the chief cause of disension among the three states in the area.

As a result of the decisions at the Congress of Berlin, Greece made major gains. In 1881, Thessaly and a part of Epirus were joined to Greece. However, in 1878 the predominantly Greek island of Cyprus was acquired from the Ottoman Empire by Britain. (British possession of this island was to cause a major crisis after World War II.) In 1896 another uprising occurred in Crete. The Greek government dispatched troops and ships to aid the rebels. Once again the great powers intervened to prevent Crete from joining Greece; a blockade was established. Border skirmishes on the mainland developed in 1897 into a full-scale war between Greece and the Ottoman Empire. In this conflict the Turkish troops proved superior to the Greek forces.

The great powers, however, prevented the Ottoman Empire from taking advantage of the situation. In the peace Greece lost only a few pieces of territory along its border, and it was required to pay an indemnity. The powers also dictated a settlement for Crete. The island was given administrative autonomy and Prince George, the second son of George I, was appointed high commissioner. In 1906, after a quarrel with Cretan officials, he was forced to resign.

In 1908 the Young Turk revolution in the Ottoman Empire again brought into question the status of Crete and Macedonia. Once more Crete sought union with Greece. Under strong pressure from the great powers, the Greek government was compelled to give up any attempt to secure the island, to the great discontent of the Greek public. A group formed in the army, the Military League, was determined to reform the government. After successfully carrying out a coup in 1909, the league called upon the Cretan political leader Eleutherios Venizelos to advise them. As premier, Venizelos first secured the voluntary dissolution of the Military League and then proceeded with constitutional reform. In June 1911 the constitution was changed to allow a more efficient functioning of the government. Venizelos then entered into negotiations with the neighboring Balkan states, which led to the outbreak of the First Balkan War.

Economic Problems. In March 1913, George I was assassinated in Salonika and was succeeded by his son Constantine I. Although gains had been made in foreign policy during George's reign, internal economic development had not been commensurate. The government had since 1830 repeatedly borrowed abroad. By the end of the century the condition of state finances had become so bad that the great powers forced Greece to accept an international Financial Commission of Control.

YEARS OF CONFLICT: 1912–1923

Between 1912 and 1923, Greece underwent a period of almost constant warfare. First, in 1912 the Balkan states of Greece, Bulgaria, Serbia, and Montenegro joined together in a series of agreements that formed the basis of the Balkan League. These allies were intent upon expelling the Ottoman Empire from Europe and on securing the remaining Ottoman possessions, notably Macedonia, for themselves. Encouraged by the Italian victory over the Ottoman Empire in 1911, the Balkan states were confident that they could defeat the Turkish forces.

The Balkan Wars. The First Balkan War began in October 1912. The Balkan League soon accomplished its intent; the Ottoman armies were forced back to the Enos-Media line. Of its former great empire in Europe, the Ottoman government now held only the city of Constantinople and a small hinterland.

With military victory secured, the Balkan allies began to quarrel over the share each should receive of Macedonia. The question was complicated by the insistence of the great powers that an Albanian state be established that would include some of the lands claimed by Greece and Serbia. The Second Balkan War, in 1913, which arose from this issue, found Greece, Serbia, and Montenegro, joined by Rumania and the Ottoman Empire, aligned against Bulgaria.

The defeat of Bulgaria resulted in its exclusion from the partition of Macedonia; it received only a small part of Thrace with the port of Dedeagach (Alexandroupolis). Greece and Serbia divided the major portion of Macedonia between them, with Greece receiving the port city of Salonika. In the final settlement Crete and other islands were also awarded to Greece. The establishment of an independent Albanian state, whose borders embraced the Greek-claimed territory of northern Epirus, and was to have a significant effect on future Greek foreign policy.

World War I and wars had no sooner ended. The war caused Greek government; they were in conflict over should pursue. Constantine German military might; maintain Greek neutrality. preferred to cooperate with Britain, France, and Italy protecting powers of Greece of the predominant British of the eastern Mediterranean.

In 1916, Venizelos, support, formed a separate; at the same time blockade around Greece they landed troops at Piraeus; intervention forced Constantine to resign; his second son, Alexander Venizelos now headed the government. June 1917, Greece was declared a free state. Powers. Greek troops were only during the last war with Bulgaria. In the Treaty of Neuilly, Bulgaria in November 1918 territory in Thrace that in 1913. Arrangements were made for an exchange of population.

Negotiations with the Ottoman Empire were more difficult. In the Treaty of Trianon, with the Ottoman government made important gains, in Thrace, some islands, and administer the city and its surrounding territory. A plebiscite was then to be held for the final disposition of the territory; however, was not accepted by the international forces led by the League of Nations.

In Greece, meanwhile long years of war and Venizelos' administration defeat in the election of December 1920 a plebiscite was held in the restoration of Constantine and his ministers proceeded with a generous course of action. From the Turks. Although the Greek forces advanced within 20 miles (32 km) of Constantinople, they were decisively defeated by Mustafa Kemal on September 1921. The result was a Greek disaster. The Turkish Army took advantage of a military revolt headed by Mustafa Kemal, and Col. Stylianos was abdicated in favor of his son, George II, who became king in September 1922.

In July 1923, Greece and Turkey signed the Treaty of Lausanne. This a territorial issues between the two countries, provided for an exchange of populations. As a result, a national minority of about 4.5 million in Greece were resettled in Turkey, and a population of about 1.3 million in Thrace and Macedonia, a Greek character of the huge number of refugees. The economic burden for the

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World War I and Its Aftermath. The Balkan wars had no sooner ended than World War I began. The war caused a deep division within the Greek government; the King and the premier were in conflict over the policy that Greece should pursue. Constantine I was impressed by German military might, and he wished to maintain Greek neutrality. Venizelos, in contrast, preferred to cooperate with the Entente powers, Britain, France, and Russia, who were still the protecting powers of Greece. He was also aware of the predominant British naval strength in the eastern Mediterranean.

In 1916, Venizelos, with British and French support, formed a separate government at Salonika; at the same time the Allies established a blockade around Greece, and in December 1916 they landed troops at Piraeus. This flagrant intervention forced Constantine I to leave the country; his second son, Alexander, took his place. Venizelos now headed the government, and in June 1917, Greece was at war with the Central Powers. Greek troops were engaged in battle only during the last stages of the war against Bulgaria. In the Treaty of Neuilly with defeated Bulgaria in November 1919, Greece acquired the territory in Thrace that Bulgaria had received in 1913. Arrangements were also made concerning an exchange of populations.

Negotiations with the Turks were to prove more difficult. In the Treaty of Sèvres, concluded with the Ottoman government in 1920, Greece made important gains, including territory in Thrace, some islands, and the right to occupy and administer the city of Smyrna in Anatolia and its surrounding territory for five years. A plebiscite was then to be held to determine the final disposition of the area. This agreement, however, was not accepted by the Turkish nationalist forces led by Mustafa Kemal.

In Greece, meanwhile, discontent with the long years of war and with certain aspects of Venizelos' administration led to the premier's defeat in the election of November 1920. In December a plebiscite was held, which resulted in the restoration of Constantine I. The King and his ministers proceeded to embark on a dangerous course of action. From the base at Smyrna, Greek forces advanced into Anatolia against the Turks. Although the Greek army reached within 20 miles (32 km) of Ankara, it was decisively defeated by Mustafa Kemal in August and September 1921. The Turkish counterattack resulted in a Greek disaster. In September 1922 the Turkish Army took and burned the Greek section of Smyrna. This national catastrophe led to a military revolt headed by Col. Nikolaos Plastiras and Col. Stylianos Gonatas. Constantine I abdicated in favor of his son George II, who became king in September 1922.

In July 1923, Greece and Turkey signed the Treaty of Lausanne. This agreement settled the territorial issues between the two states and, more important, provided for a compulsory exchange of populations. As a result of treaties concerning national minorities, the Greek nation, with a population of 4.5 million, was compelled to accept about 1.3 million Greeks from abroad, most of whom were destitute refugees. A large number were settled in the newly acquired lands in Thrace and Macedonia, an action that gave those areas a Greek character. But the absorption of the huge number of new citizens was a great economic burden for the Greek state.

The year 1923 marked the end of the Great Idea. Greek territory had indeed been greatly increased between 1913 and 1923; but with the population exchanges, prosperous Greek colonies in Anatolia, Bulgaria, and also the Soviet Union were broken up. Independent Greece had reached its maximum extension. Only minor territorial adjustments were to be made in the next years.

BETWEEN WORLD WARS I AND II: 1923-1939

The principal political issue after 1923 was that of the maintenance or abolition of the monarchy. The question was ultimately determined by shifts of opinion within the army and the conflict between monarchist and republican officers. George II held his position only until December 1923. Venizelos, who supported a constitutional monarchy, left the country in the following month. A plebiscite was held in April 1924, resulting in a victory for the republican forces. On May 1, Greece was proclaimed a republic. In June 1925, Gen. Theodoros Pangalos seized power; in January 1926 he declared himself dictator, only to be deposed in August by another coup.

Domestic Problems. Stability in Greek politics was not attained until July 1928, when Venizelos again became premier. His period of four years and a half in office was marked by successes in foreign policy, but he faced difficult domestic problems. Throughout the interwar years Greece was in a very weak economic position. The country had to import half of its basic food supplies; the refugees were a great expense. The main Greek exports—olive oil, wine, and tobacco—were luxury products, sales of which suffered during periods of depression. In 1933, Venizelos held office for the last time. Defeated in the elections, he was replaced by Panayiotes Tsaldaris, who for two years and a half attempted to control the difficult internal situation. In 1935 the monarchist forces triumphed; George II, after a rigged plebiscite, returned to Greece.

Again in power, the King found the Greek political scene difficult to control because of the even division of forces. An election held in 1936 resulted in the return of 143 monarchist deputies as against 142 Liberals, Republicans, and Agrarians. The Communists, with 15 votes, held the balance. This situation led to the rise of another military strong man, Gen. Ioannis Metaxas. Appointed premier in April 1936, he proclaimed himself dictator in August of the same year.

Metaxas' government, known as the Regime of the Fourth of August, closely paralleled those of other contemporary European dictatorships. He dissolved parliament, introduced a system of strict censorship, and kept close control over political life. He instituted some social reforms and inaugurated a program of public works.

Foreign Affairs. In foreign affairs in the period immediately after World War I, minor disagreements, arising usually from the peace settlements, occurred with Italy, Bulgaria, Yugoslavia, and Turkey. During Venizelos' period in power an effort was made to improve Greece's relations with its neighbors. This endeavor culminated in the conclusion of the defensive Balkan Pact in February 1934 with Rumania, Turkey, and Yugoslavia. (See BALKAN ENTENTE.) During the subsequent years Greece was drawn closer to Germany because of the need for export markets, particularly for tobacco, but relations

GREECE AFTER 1949

After 1949, Greek foreign policy was concerned chiefly with issues arising from the Cold War and the Cyprus question. In 1947, Greece had acquired from Italy the Dodecanese Islands, but this represented the only gain resulting from World War II. Greece was a charter member of the United Nations.

International Relations. Greece joined the North Atlantic Treaty Organization (NATO) in 1952 and, in 1953, granted permission for the establishment of U.S. air and naval bases on its territory. On Aug. 14, 1974, however, in the midst of the conflict over Cyprus with Turkey, Greece announced withdrawal of its armed forces from NATO. Meanwhile, in 1962, Greece had become an associate member of the European Economic Community (EEC). In 1979, Greece was elected to full EEC membership, effective in 1981.

Cyprus. The issue that aroused the most intense feelings in Greece after 1949 was the fate of Cyprus. This island, whose population is one fifth Turkish and four fifths Greek, lies 40 miles (60 km) from the Turkish mainland and 500 miles (1,300 km) from Greece. A British possession since 1878, it had an unpopular colonial government. The Greek population wanted *enosis*, union with Greece. The leadership of the movement for *enosis* was initially in the hands of two experienced political figures, Archbishop Makarios III and Gen. Georgios Grivas. Turkey opposed the Greek desire for annexation and wished the island returned to its possession.

In February 1959, Britain, Turkey, and Greece agreed that Cyprus should become independent, but under conditions that would give protection to the Turkish minority. On Aug. 16, 1960, the Republic of Cyprus came into being, with Archbishop Makarios as its president. Independence was not to bring peace, however, and in 1964, after an especially serious outbreak of fighting between Greek and Turkish Cypriots, a UN peacekeeping force was dispatched to Cyprus.

Another serious clash occurred in 1967, but the gravest crisis came in July 1974. The Greek Cypriot National Guard, led by Greek officers and aided by the military junta in Athens, staged a coup and deposed Makarios, who died in Nicosia on Aug. 3, 1977. Turkey invaded Cyprus, and in the wake of this action, the junta in Athens gave way to civilians. See also CYPRUS.

Domestic Affairs. Between 1949 and 1952, Greek domestic politics remained unstable. In 1952 another strong political leader emerged, Field Marshal Alexandros Papagos, who based his power on a political coalition, the Greek Rally. In October 1952 a new electoral law was passed; in the next elections the Rally was able to win a majority. Papagos remained in office until his death in October 1955.

Relative political stability continued during the tenure of the next premier, Konstantinos Karamanlis, and his party, the National Radical Union (ERE). Karamanlis was able to win three elections and to remain in power until 1963. At that time he was successfully challenged by the Center Union Party, headed by Georgios Papandreou and Sophocles Venizelos, the son of the former premier. After two elections, held in November 1963 and February 1964, Papandreou's party obtained the desired majority. In 1964, King Paul I died and was succeeded by his 23-year-old son, Constantine II.

After the restoration of the monarchy in 1946, the tendency of the king and the government to quarrel—a condition that had played such a large part in previous Greek politics—continued. Such a conflict played a major role in the downfall of Karamanlis. Papandreou and the young king now came to differ sharply over the position that the monarch should hold in Greek politics.

In July 1965, Constantine dismissed Papandreou, and Greece entered a period of political crisis due to weak government. This ended on April 21, 1967, when a group of army officers under the leadership of Col. Georgios Papadopoulos staged a swift, bloodless coup. Elections scheduled for May of that year were canceled, press censorship was imposed, and a military dictatorship was established.

The king appeared to have accepted the new regime, but in December 1967 he attempted a counter-coup and, when it failed, went into exile. Papadopoulos became premier and appointed a regent to serve in the king's stead. A new constitution took effect in November 1968.

The Papadopoulos government produced some economic stability, but civil liberties were not restored in the period 1968–1972. By early 1973, student demonstrations and unrest in the armed forces were causing the government embarrassment. On June 1, 1973, the premier announced the abolition of the monarchy. Installed as president of the new Greek republic on August 19, Papadopoulos promised restoration of civil liberties and the free election of a parliament in 1974. On Nov. 25, 1973, Gen. Dimitrios Ioannidis, chief of the military police, mounted a new coup, having found the president's August concessions too liberal.

In July 1974, Karamanlis was summoned back from exile in Paris and was sworn in as premier on July 24. On December 8, in a referendum, 69.2% of the Greeks voted against the monarchy. The republic was proclaimed on December 9. A new constitution was adopted in June 1975, and parliament elected Konstantinos Tsatsos as president. Karamanlis won a second term as premier in November 1977, and in May 1980 the parliament elected him president. Foreign Minister Georgios Rallis was elected as premier.

Greece's 35 years of conservative rule ended on Oct. 18, 1981, when Andreas Papandreou, leader of the Panhellenic Socialist Movement and a son of Georgios Papandreou, succeeded Rallis as premier. In 1985, President Karamanlis lost the support of Papandreou and resigned the presidency. He was succeeded on March 30 by Christos Sartzetakis, a Supreme Court justice. Papandreou was reelected in June 1985.

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GEORGE HOLTON, FROM PHOTO RESEARCHERS

Ancient Greece

A History of Greece to 330 A. D.

The history of ancient Greece can be broadly divided into two eras—before and after about 1000 B. C. The evidence for all Greek prehistory (to about 1000 B. C.) is essentially the archaeological material provided by pottery styles, grave customs, and settlement patterns, although in the Middle and Late Bronze ages, writing was used, first in Crete and then on the mainland. Classical Greek civilization, which began to rise on the ruins of the Mycenaean culture after about 1000 B. C., left a rich legacy of art and architecture and an extensive literature.

PREHISTORIC GREECE (TO 1000 B. C.)

The prehistoric era in Greece falls into two ages. The Neolithic period lasted from about 6000 B. C. to past 3000 B. C. Archaeologists call the rest of the prehistoric era to about 1000 B. C. the Bronze Age, after the main metal used for weapons and tools. This is subdivided into three cultural phases, Early, Middle, and Late. Geographically there is also a threefold division: in mainland Greece the culture of the Bronze Age is called Helladic; in Crete, Minoan; on the other islands, Cycladic. In the Early Bronze Age all three areas were quite similar; in the Middle Bronze Age, Crete possessed the outstanding culture; and in the Late Bronze Age, the mainland became the dominant region.

In the prehistoric era ideas came to Greece from the Near East, and people came from the north; the amalgam laid the foundation for historical Greek culture. Aegean progress was slower than that of the Near East, partly because Greece did not provide as rich crops as the Nile and the Tigris-Euphrates did, and also because Greece was subjected to several invasions from the north.

Neolithic Period (6000–2800 B. C.). Man has lived in Greece since Paleolithic times. Villages of the 7th millennium B. C. that did not make pottery have been found in Thessaly and Mace-

donia. Extensive settlement, however, becomes visible only with the agricultural settlements of the Neolithic period. After about 6000 B. C. farmers who did use pottery lived in most areas of Greece, Crete, and some Aegean islands. Coastal settlements also engaged in fishing and seafaring for obsidian. Farmers cultivated wheat and barley and had domesticated dogs, goats, sheep, and other animals. They probably learned these skills from the Near East, along with styles of pottery decoration and the making of female figurines.

Early Bronze Age (2800–2000 B. C.). In the Early Bronze Age, Greece lagged far behind the Near East, where civilized states arose. The use of bronze was adopted, and large gold treasures have been found on the island of Lemnos and at Troy. Early Cycladic culture is marked by the creation of marble abstract figurines such as those of women and lyre players. Some of these figurines have been found in the western Mediterranean and are a token of far-flung seafaring. On the mainland, Early Helladic culture occurs at many sites, but it has been studied especially at Lerna, near Argos, where the House of the Tiles seems to have been the abode of a chieftain. The pottery of the period had a high burnish.

Before the close of the Early Helladic period several mainland sites, including Lerna, were destroyed and abandoned; others fell shortly before 2000. The most likely explanation is a wave of northern invaders, who probably spoke an early form of the Greek language. Early Bronze Age peoples had used some other language in which the elements *ss* and *nth* were prominent. Such place names as Corinth and Assos in later Greece are relics of those people.

Middle Bronze Age (2000–1570 B. C.). The invading conquerors tended to live inland on hill-tops, which they fortified with rough walls made of the largest movable stones, piled on top of each other; the approach to the gate was designed to expose the unshielded side of attackers.



ROYAL TOMBS at Mycenae, dating from before 1000 B. C., reveal the advanced art and culture of the ancient Greeks.

GREEK NATIONAL TOURIST OFFICE

Middle Helladic pottery, which was made in two major styles, the Minyan and the mat-painted, was very different from earlier vases. Toward the end of the Middle Helladic period a number of coastal areas came under the influence of the advanced Cretan artistic style.

Crete had not been reached by these invaders of about 2000. Crete's culture progressed without interruption from the Early Minoan into the Middle Minoan period, which witnessed an extraordinary outburst of activity. A number of independent kingdoms emerged, each centered on a palace (Knossos, Phaestos, Mallia, Kato Zakro, and others). A Cretan palace, built around a central courtyard, was a maze of storerooms and living apartments; the latter were decorated with handsome frescoes and had running water and bathrooms. These palaces, which were protected by the seas around the island, were not fortified.

The earlier diversity of cultural patterns yielded to a fairly uniform Middle Minoan artistic style, which is particularly evident in the central and eastern parts of Crete. Among the beautiful products of skillful craftsmen were ivory figurines, stone seals, stone vases, and pottery that was as thin as eggshell and decorated in several colors (Kamare ware). Although Cretan civilization was influenced by the Near East, it was not as monumental or solemn, and it was not dominated completely by kings and priests. In Cretan art human figures are secondary to animals, fish, and plants, which are drawn in a lithe, impressionistic style.

Most Cretan natives remained farmers, but traders sailed to Egypt, Syria, Sicily, and the Lipari Islands. True urban centers or cities existed at Knossos and Gournia and elsewhere. For royal records, a form of syllabic writing called Linear A was developed after an earlier hieroglyphic experiment, but it has not been interpreted.

Cretan civilization has been highly praised for its grace and modernity. Its fundamental importance, however, lay in its handing on the ideas of civilization from the Near East to Greece proper. Historic Greece retained a dim memory of a king named Minos and his labyrinth (palace) of Knossos, so-called because a favorite Cretan religious motif was a double ax (*labrys*); classical Greece, however, was more directly influenced by mainland developments.

Late Bronze Age (1570-1000 B. C.). From the 16th century B. C. the center of activity in the Aegean was the palaces of the mainland. A great volcanic eruption on the island of Thera may have helped destroy the Minoan palaces; but it also seems clear that mainlanders held Knossos throughout the Late Minoan period.

In Greece proper the Late Helladic era is more often named the Mycenaean age after the great center of Mycenae. Here Middle Helladic lords, living in their rock fortress, began to be acquainted with Minoan culture soon after 1600 by way of the Cyclades. A group of graves called "Grave Circle B," which were cut into the rock outside the fortress, were found to contain some Minoan objects alongside native products. Later, the masters of Mycenae constructed another set of shaft graves ("Grave Circle A" inside the fortress. They were found by Heinrich Schliemann in 1876 and produced the richest store of gold face masks, bracelets, ivory gaming boards, inlaid daggers, and other precious objects ever discovered in the Aegean area.

The two major architectural achievements of the Mycenaean world after 1400 were tholos tombs and palaces. Tholos tombs were great false domes made of squared masonry, with an entry corridor; the most famous is the Treasury of Atreus at Mycenae, but many others have been found. Unlike Cretan palaces, those of Greece were focused on a "megaron," a large room with a hearth in the center and a foreporch with columns; this arrangement is generally agreed to be the origin of the historic temple plan.

Greece, at the time, was evidently divided into a number of independent kingdoms. Near Mycenae a palace with bathroom and casemented walls was built at Tiryns; and other palaces existed at Pylos on the west coast of Greece, Athens (on the Acropolis), Thebes, and as far north as Iolkos in Thessaly, the legendary home of Achilles. In these palaces the rulers lived in luxurious surroundings; peasants and artisans dwelt in surrounding villages. (There is as yet no evidence that real cities existed on the mainland.)

Nevertheless, the Mycenaean kings advanced so far toward civilization that they needed a form of writing, at least for financial records, which were incised on clay tablets. A storehouse of these tablets, in the syllabic script called Linear B, was found at Pylos just before World

War II; others, at Tiryns, ciphered in 19 to be an early

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GOLDEN MASK, identified by the archaeological



War II; others have turned up at Knossos, Mycenae, Tiryns, and Thebes. This writing was deciphered in 1953 by Michael Ventris and proved to be an early form of Greek.

Mycenaean culture, as can be known from its abundant pottery and other products, was a somewhat mechanical derivative from Crete and appeared rather uniform everywhere down to 1200 B.C. Mycenaean pottery has been found in Egypt, in many sites on the Syrian coast, and in southern Italy and Sicily; Mycenaean metalwork appears as far from Greece as Wessex in England. In Mycenaean graves are found quantities of amber, which came down from the Baltic across central Europe to the Adriatic. The prosperity of Mycenaean Greece rested

The prosperity of Mycenaean Greece rested partly on its local farmers and artisans, but it also appears likely that Mycenaean warriors roamed abroad for booty with great zeal. One of these attacks was on the fortress of Troy, an action that eventually was elaborated by epic traditions in the Homeric poems. It is, however, unlikely that these great epics throw any light on the Mycenaean period itself or that legends told centuries later about heroes of the Trojan period can be trusted. But archaeological evidence does show that Mycenaean warriors had an abundance of arms, armor, and chariots, and Hittite records of Asia Minor seem to refer to Aegean residents disrupting life on the coasts.

After 1300, however, the strength of the Mycenaean world ebbed. The palace of Pylos was destroyed before 1200 and was never rebuilt. The rulers of Mycenae, Athens, and other areas hurriedly strengthened their walls and built covered access passages to springs; there was even an effort to fortify the Isthmus of Corinth. The defense was in vain, for Mycenae itself fell about 1150. Writing and the advanced arts centered in the Mycenaean palaces disappeared, and the population of Greece declined sharply as men hid in mountain villages or became nomads. Only a few places continued to be inhabited.

The most likely explanation for this collapse is a continuing series of infiltrations and attacks by Greek-speaking barbarian peoples from the

GOLDEN MASK, identified as Agamemnon's, was among the archaeological treasures discovered at Mycenae.

GREEK PRESS AND INFORMATION SERVICE



Balkan edge of the Mycenaean world. These peoples, later called Dorians, pushed some of the Mycenaeans across the Aegean to the coast of Asia Minor and even to Cyprus; they themselves occupied much of Crete and the neighboring islands as far as Rhodes and southwestern Asia Minor. Thenceforth almost all the shores of the Aegean were occupied by peoples who spoke one or another dialect of the Greek language.

Although Greece had thus sunk back by 1000 B. C. to as barbarous a level as in 2000, not everything of the past was lost. For example, pottery developed from the Mycenaean style, after a period of decadence, into the new vigor of the Protogeometric style by 1000; in this latter type of pottery the major characteristics of historic Greek art are already clearly visible in their basic outlines. The Linear B tablets indicate that in the Mycenaean period, major gods of later Greece such as Poseidon, Dionysus, and Athena were already being worshiped, though it is not known whether they were visualized in as sharp a form as they were in historic times. Names such as Hector appear for slaves on Linear B tablets as well, but it is unlikely that the epic tradition was beyond its early infancy at this time. The breakdown at the close of the Late Bronze Age wiped out the higher evidences of civilization in Greece but left a base on which the Greeks were to build a truly great civilization. See also AEGEAN CIVILIZATION; CRETE.

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GREEK CITY-STATE CIVILIZATION

The development of the Greek city-state may be divided into four periods: (1) the period in which the foundations were laid (1000–800 B. C.); (2) growth of the city-state (800–500 B. C.); (3) the apex of city-state civilization (500–404 B. C.); and (4) decline (404–338 B. C.).

Political, Social, and Economic Foundations (1000–800 B. C.). After the collapse of the Mycenaean civilization, human settlements throughout the Aegean area reverted to the level of villages. The barbarian invaders jettisoned the higher culture centered in the palaces, and began to build afresh on the foundations of the tribal traditions that they had brought with them from the north.

Primarily a pastoral people during the period of their migrations, the Greeks returned to subsistence farming, combining their pastoral tradition with agriculture. The result was a strong tendency toward small, economically self-sufficient units. Although the Greeks never lost the techniques of seamanship that they had acquired from the Cretan civilization, the Cretan-Mycenaean seaborne commerce atrophied.

The new technology of iron strongly reinforced the tendency toward small, self-sufficient economic units. Bronze was always an expensive metal to produce because the constituent elements, copper and tin, are relatively scarce; furthermore, because copper and tin are rarely found together, the production of bronze promoted the economic unification of diverse areas by commerce or conquest. Iron, on the other hand, is widely distributed and easily accessible. The result was a decentralization of industry, agriculture, and warfare. The metalworker was emancipated from dependence on the palace; operating on his own, he could supply a village

with cheap tools for agriculture and cheap weapons for defense.

The network of peasant villages thus established remained the foundation of Greek economic life throughout classical antiquity. The trend toward decentralization of economic life, which continued through the early Iron Age down to about 500 B. C., also made it possible for Greek civilization to develop a phenomenally large number (several hundred) of small cities and to cultivate in each of these the ideals of economic self-sufficiency and political autonomy.

The reversion to an economy of self-sufficient villages resuscitated the tribal social organization that the Greeks had brought with them on their migrations but that had been temporarily eclipsed by the individualism of Mycenaean kingship. The ultimate social unit was the patriarchal household—"a house and a wife and an ox to plough," as the peasant-poet Hesiod says. Except in some Dorian states, such as Sparta, the patriarchal tradition was strongly entrenched in Greek culture: the active citizens of a city-state (*polis*) were adult males only. The patriarchal family was enclosed within a series of concentric kinship circles—the clan (*genos*), the phratry, the tribe.

The Greek city-state of classical times inherited from this earlier period the notion that citizenship connoted some kind of blood brotherhood, sanctified by participation in ancestral religious rites. It is therefore the tradition of primitive tribalism that provided the basis for the Greek concept of citizenship, which, like the Roman concept of the *res publica*, made the state a collective enterprise belonging to a body of men rather than the property of a king or of a god, as in the Bronze Age civilizations. In spite of the survival in classical times of certain restrictions on individual ownership of land, in early Greece the economy was based essentially on private property, and subsequent developments consolidated the system.

From the start this tribal tradition was complicated by economic inequalities and a social stratification inherited from the Mycenaean age. At the top of the social scale was a group of landholding warriors; after 800 B. C. this group became a conscious aristocracy that developed a distinct way of life centering on athletics, more luxurious surroundings, and social pride. At the bottom of the social scale there was slavery, though this remained very limited until after 800. In the middle there were various gradations of free persons. The most important distinction in the middle stratum of free persons was that between members of the community (tribe or city) and resident aliens, who even in classical times were not only debarred from the political life of the community, but also did not enjoy full equality before the law. The second main distinction was that between landholders and the landless. The original tribal notion was that all members of the tribe and only members of the tribe would have a share in the tribal land; landless craftsmen and day laborers tended to drop out of the tribal system and become assimilated in status to resident aliens. Thus early Greece had already developed a definite social stratification—a landed aristocracy at the top; a middle stratum with free farmers at the top, landless merchants, craftsmen, and agricultural laborers in the middle, and resident aliens at the bottom; and at the very bottom, slaves and serfs.

Political Organization. Although no two of the several hundred Greek city-states had identical constitutions, they all represented variations of a basic pattern that was evolved in the earliest period of Greek history. The essential organs of a Greek city-state were (1) a magistracy, (2) a council or senate, and (3) an assembly. The magistracy grew out of tribal kingship, while the council and the assembly grew out of the tradition of tribal collectivism: the fusion of the two traditions can be seen in the Homeric epics. The Homeric king is the priest of the community in religious matters, the leader in war, and the dispenser of justice; he is surrounded by a council of elders, whom he consults for advice; his decisions are communicated to an assembly of the people. Although the earliest city-states all conformed to the Homeric pattern, kingship began to decline as soon as a landed aristocracy had consolidated itself at the top of the Greek social structure. This aristocracy monopolized the magistracy and subordinated it to the council, which was in effect the aristocracy itself meeting in plenary session.

Despite the relapse of Greece into a local and feudal particularism, the tradition of political centralization was not lost. The kernel that was to grow into the city-state of classical times was a Mycenaean legacy. Although city life in the strict sense of the word did not exist in the early period, nevertheless certain localities already stood out from the mass of peasant villages and were called *polis*. These localities were fortified heights, at the foot of which were settlements that later grew into commercial and industrial towns. In most cases they had been originally the site of the castle of the Mycenaean war lord, the Acropolis of Athens being a perfect example. These fortified points served a group of surrounding villages as centers for military defense, religious observances, and political administration. The term *polis* was originally restricted to the fortified acropolis; later the term and the fortifications were extended to embrace the lower town; in classical times the term designated the entire area and civic body governed by a city-state. This consolidation of the city-state's regime proceeded at an unequal rate and took different forms in different territories.

The particularist tendencies of Greek civilization were so strong that even in classical times it was the exception when the political boundaries coincided with the cultural and geographic ones. The outstanding exceptions were the political unification of Laconia under Sparta and of Attica under Athens. Elsewhere, regions with common interests and cultural homogeneity contained a plurality of city-states, which either attempted to cover their lack of political unity by establishing leagues (Thessaly, Arcadia), or dissipated their energies in mutual rivalries (Boeotia, Argolis, Euboea), or slumbered in political insignificance (Achaia, Phocis, Locris, Aetolia, Acarnania). To appreciate the intensity of Greek urban civilization, one must always remember the smallness, both in territory and in population, of the city-states. Sparta (3,360 square miles, or 8,700 sq km) and Athens (1,060 square miles, or 2,750 sq km) were the largest. Some idea of the average size may be had from the fact that in Boeotia, a prosperous agricultural area, there were, apart from Thebes, 12 cities, each averaging about 52 square miles (134 sq km). Athens, with 43,000 adult male citizens at its peak in

the 5th century B. C., had a population of 100,000 and was in a class by itself among Greek cities, including Sparta.

Growth of City-State

The internal transformation of Greek civilization in the early Iron Age (800–500 B. C.) was a result of economic developments as well as of social changes. It became once more a civilization, as it had been in the Bronze Age. This trend first showed itself in the growth of Greek colonies throughout the Aegean and Black Sea areas (7th century B. C.). Greek colonization had a double effect on Greek commerce, it was a stimulus for trade outlets, but by the same time the city of the peasant village, which in history broke down in the early Iron Age, population, aggravated by the unequal distribution of land. One of the results of territorial expansion: born in some areas, such as the Peloponnese, where Sparta was founded in the west (725–668 B. C.), at the expense of Argos.

The alternative solution was resorted to by the Greek cities, although Megara, Corinth, Miletus, and others were exceptionally prolific in colonization. The cities were intensively colonized were in the west, and the cities in the east, and the cities on the Sea of Marmara. The cities of colonization on the coast were far-reaching. The new colonies in the hinterland stimulated a great expansion of industry. After about 700 B. C., articles, of which metal vessels, textiles, and pottery were produced by Greek cities, were exported in quantities to all parts of the Black Sea.

This commercial and industrial activity was concentrated in a few localities, a result of their geographic position and natural resources. Stimulated by the poverty of the hinterland, Corinth (Corinth, Megara, Aegina, Athens), and the cities of the Aegean (Rhodes, Miletus, Samos) and the cities of the Black Sea (Smyrna, Byzantium) opened access to the commercial cities by the sea. The cities of the Black Sea, their agriculture, and their commerce, were farming to specialize in the city. The cities went further along this route. Attica became a country in the 4th century B. C. and in the 4th century B. C. cereals imported into Attica followed the colonization of the cities. The cities of doing away with the cities: commerce and industry, and small farming, and the intensive production of the cities.

The new commercial cities, which had retained the decentralization of the early Iron Age, the hands of small, independent craftsmen working in small

By the 5th century B. C., had the largest population and was in a class by itself. The majority of cities, including Sparta, had less than 5,000 citizens.

Growth of City-State Civilization (800-500 B. C.).

The internal transformation and external expansion of Greek civilization in the so-called archaic age (800-500 B. C.) were set in motion by economic developments as a result of which Greece became once more a commercial and industrial civilization, as it had been in the Bronze Age. This trend first showed itself in the proliferation of Greek colonies throughout the Mediterranean and Black Sea areas (750-600 B. C.). Although Greek colonization had a revolutionary effect on Greek commerce, it was caused not by any need for trade outlets, but by land hunger. The stability of the peasant village economy of early Greece broke down in the face of a growth in population, aggravated by inequalities in the distribution of land. One solution was to embark on territorial expansion: border warfare became common in some areas, such as, for example, the Peloponnese, where Sparta conquered Messenia to the west (725-668 B. C.) and expanded northward at the expense of Arcadia (560-550 B. C.).

The alternative solution of overseas colonization was resorted to by nearly all the important Greek cities, although certain cities (Chalcis, Megara, Corinth, Miletus) stand out as especially prolific in colonies. The areas most intensively colonized were southern Italy and Sicily to the west, and the coasts of the Black Sea and the Sea of Marmara in the east. The effects of colonization on the economy of Greece were far-reaching. The new colonies and the barbarian tribes in the hinterland provided a market that stimulated a great expansion of commerce and industry. After about 700 B. C., manufactured articles, of which metal utensils and weapons, textiles, and pottery were the most important, were produced by Greece and exported in mass quantities to all parts of the Mediterranean and Black Sea.

This commercial and industrial revolution was concentrated in a few localities favored by geographic position and natural resources or stimulated by the poverty of the land—the Isthmus of Corinth (Corinth, Megara), the Saronic Gulf (Aegina, Athens), and the coast of Asia Minor (Rhodes, Miletus, Samos). In these localities the rudimentary cities of early Greece grew into real cities. Commerce also reoriented agriculture. The colonies opened access to areas with an exportable supply of staple cereal foodstuffs. As the commercial cities began to rely on imports of food, their agriculture switched from subsistence farming to specialized production, either for consumption in the city or for export. Athens went further along this road than any other city; Attica became a country of vines and olive trees, and in the 4th century B. C., the amount of cereals imported into Attica was four times the home production. The economic changes that followed the colonization movement had the effect of doing away with the need for colonization: commerce and industry absorbed surplus population, and small farms were made profitable by the intensive production of specialized crops.

The new commercial and industrial economy retained the decentralized organization characteristic of the early Iron Age. Industry was in the hands of small, independent owners, mostly craftsmen working in small shops and assisted by

four or five slaves. Similarly, trade was in the hands of a large number of small, independent merchants and shipowners.

The decentralized style of Greek commerce and industry exploited a recent invention—coined money. In the 7th century the kingdom of Lydia, inland from the Greek cities on the coast of Asia Minor, began issuing pieces of electrum stamped by the state to guarantee uniformity of weight and quality. This coinage may have been used chiefly to pay mercenary soldiers; its units were so high in value that they could not have been used for general trade. The really revolutionary development was the introduction of silver coins of smaller value, issued for the first time at Aegina, Corinth, and other states early in the 6th century B. C. This type of coinage made it possible to place the entire economy, and not just international trade, on a money basis.

The effect of the new coinage can be measured by the transformation of the agora of the Greek city, originally the place for political and religious assembly, into a marketplace. The small landowner could now switch from subsistence farming to specialized agriculture; the craftsman and trader not only profited from the new market for cheap goods, but were emancipated from the limitations on the accumulation of profit inherent in a natural economy of exchange in kind. Acquisitive individualism, once the pastime of Bronze Age kings, now became the general watchword of the age: for the first time in world history it is said that "money makes the man."

The introduction of a money economy in Greece in the 6th century B. C. was accompanied by social and political upheavals. The supremacy of the landed aristocracy was undermined by the emancipation of the small peasants and craftsmen from the village and their reorientation toward the market in the city. This social leveling tendency was intensified by a simultaneous change in military technology: the decisive role in warfare passed from aristocratic elites to the mass of the citizenry financially able to equip themselves as hoplites (heavy-armed infantry). The main immediate beneficiaries were a new plutocracy of successful craftsmen and merchants who possessed wealth as great as the landed wealth of the old aristocracy, and who aspired to social and political equality with the self-styled "best men."

Although in the long run the commercial revolution laid the basis for the prosperity of small, intensively cultivated farms in the 5th century B. C., the immediate effects on the small farmer were disastrous. The general economic dislocation that accompanied the transition from subsistence to specialized farming caused an agricultural crisis, and the only solution offered by the new money economy was usury. The small farmers were forced to borrow on the security not only of their lands, but also of their persons, and, as a result, large numbers were threatened with reduction to the status of sharecropping serfs. At the bottom of the social scale there was a great expansion of the slave labor force. The new market for industrial products stimulated the need for them; the new money economy facilitated their acquisition. The immediate effect was to place the acquisition of one or two slaves within the reach of the small craftsman and the small farmer, and thus to diffuse the exploitation of slave labor and a modest increment of leisure through a large segment of the population.

Solon (c. 594 B. C.) not only gave Athens a new law code and the rudiments of a democratically oriented constitution but also attacked the economic problem by encouraging industry and above all by canceling the mortgages that were turning the small farmers into a class of sharecropping serfs. The same vigorous assertion of the power of the state is seen in the tyrannies that proliferated in the commercial and industrial cities, such as Corinth, Sicyon, Megara, and Athens, in the 7th and 6th centuries B. C. These tyrants, or dictators, who seized power by force, with the support of some combination among the underprivileged classes, exploited their position to assist their followers, not so much by constitutional reforms as by social and economic policies. They divided the estates of their aristocratic opponents among landless peasants; they fostered foreign trade by establishing new colonies and by building a network of commercial alliances; they encouraged domestic industry by

After 449 B. C., Athens used the funds of the league not only to maintain its navy, but also to raise the standard of living at Athens. Paymen

With the Peloponnesian War, the result of which was the Athenian Empire's defeat in 404 B.C., Sparta was able to drive the sharecroppers back to the Spartans' farms. Sparta's military alliance with the Persians, which ended with the Persian Wars and Athens stood Sparta a land

ns of public works; artistic monopoly on higher festivals and central citizen body access to

th the lawgivers and the measure of social justice previously existed, it was because it had that direction. Athens after the limited reform of Solon (600-590 B.C.), after the tyrannical constitution established by Cleisthenes (508-507 B.C.).

Civilization (500-404 B.C.) was both the high point of city-state civilization. In the victory of Greece in the Peloponnesian War (404-403 B.C.), which frustrated an Empire to expand into the East, also liberated the Greek world which had fallen under the yoke of Lydia in the 6th century B.C., and which, along with Lydia, into the 5th B.C.

between Greeks and Persians in 449 B.C., when a peace treaty which the Persian king, Darius (424-423 B.C.), agreed to in the Aegean Sea and its coasts, the Greeks in the West. The expansion in the Persian empire of Carthage demonstrated the superiority of Greek technology of Greek not only made it possible in its political and cultural life by Oriental interference, access to areas vital to the basis for the attainment of prosperity that surpassed the level of the Bronze Age.

The crisis of the Persian Empire, the greatest single achievement of civilization, the Athenian democracy and external threat stimulated Athens to navy (482 B.C.), which not only defended the Greek mainland but also was the crucial factor in the newly liberated cities of the Aegean. Hence Athens became a maritime confederation, organized on a voluntary basis as the League of Delos, which grew to include some 200 islands and along the coasts of Asia Minor, Chersonese, and the Hellespont. The financial contributions made by the (contributing) members of the League, the Athenian navy, the navy became a vital force in its food was imported, based on trade, and a very large part of the Athenian citizens were financially dependent on the navy. Athens used to use its naval preponderance from the league, and turning it into an empire.

Athenians used the funds of the League to maintain its navy, but also to living at Athens. Payment

for the performance of public service was introduced about 450 B.C. for jurymen, and extended thereafter to other services. Employment was given to Athenian artisans by the public works program that was responsible for the famous series of temples on the Acropolis.

At the same time Athens, by a series of treaties with its "allies," established Athenian garrisons throughout the empire, imposed democratic constitutions, transferred jurisdiction from local courts to the Athenian courts, and controlled the movement of vital commodities, such as grain and timber. Thus the Athenian Empire represented a reversal of the Iron Age tendency toward economic and political decentralization, and an attempt to assert centralized control over a large part of the area already economically unified by the development of commerce.

The development of the Athenian Empire changed the character of Athenian democracy. When Cleisthenes had established a democratic constitution for Athens, the mass of the citizens had still been working farmers, who of necessity left wide powers to the magistrates they elected to the council of ex-magistrates (the Areopagus). The development of the empire increased the number of citizens who lived in the city, and the development of the navy made their contribution to the military power of the state at least as important as that of the farmer class, who supplied the infantry.

Pericles was placed in power in 461 B.C. by the urban segment of the Athenian citizen population, who depended on the maintenance and expansion of the navy, the empire, and commerce. When in power (461-429 B.C.), Pericles carried two principles already established in the Athenian constitution to their logical conclusion: election of magistrates by lot and the supremacy of the assembly. He introduced as a third principle payment (from the imperial funds) for public service. On this basis, Periclean democracy drew the average citizen into a more active governmental role than ever before or since. Periclean democracy thus represents the widest possible diffusion of political power among the citizen body, which still remained a privileged minority (numbering about 43,000). It excluded women (about 43,000), resident aliens (about 28,500), and slaves (about 110,000), not to mention the population of the Athenian Empire outside Attica. In actual practice, policy was shaped by "leaders of the people," who established a moral ascendancy and a voting majority in the debates in the assembly. The Athenian historian Thucydides says that under Pericles' leadership "what was nominally a democracy became in fact one-man rule."

Peloponnesian War. The 5th century ended with the Peloponnesian War (431-404 B.C.), as a result of which Sparta and its allies destroyed the Athenian Empire. Since the end of the 6th century B.C., Sparta's citizen aristocracy had been able to devote full time to military training as the sharecropping serfs (helots) had been forced to assume all the burdens of farming. The Spartans formed the most powerful land army in Greece. Sparta had also placed itself at the head of a military alliance known as the Peloponnesian League, which embraced all the cities of Peloponnesus with the exception of Argos and Achaea. Thus in the years (479-431 B.C.), between the Persian Wars and the Peloponnesian War, Sparta and Athens stood at the head of rival coalitions—Sparta a land power, agrarian in its economy,

oligarchical in its politics, and conservative in its customs; Athens a sea power, commercial in its economy, democratic in its politics, and radical in its cultural innovations.

The basic cause of the conflict between Sparta and Athens was the inherent tendency of the Athenian Empire toward dynamic expansion. From 458 to 446 B.C., Athens actually attempted to become the foremost power on the Greek mainland as well as in the Aegean Sea, although Pericles abandoned this policy in 446 B.C. after a series of defeats on land.

The Peloponnesian War was provoked by Athenian interference in the Ionian Sea, which Corinth, the great maritime state in the Peloponnesian League, regarded as its sphere. Athens, after the death of Pericles in 429 B.C., abandoned his cautious defensive strategy in favor of expansionist adventures on the mainland of Greece (426-424 B.C.), in the Peloponnesus (419-418), and in Sicily (415-413). This tendency to precipitate expansion, combined with the degeneration of Athenian politics into open class struggle under the strain of the war, and the disaffection of the subject cities in the Athenian Empire, gave the victory to Sparta. The 5th century thus ended with the victory of reaction over the city-state that represented economic progress, political liberalism, and cultural enlightenment and that, in the given historical circumstances, was the only city-state capable of achieving the political unification of Greece.

Decline of City-State Civilization (404-338 B.C.) Although the economy of Greece, badly shattered in the Peloponnesian War, staged a remarkable recovery in the 4th century B.C., it never regained the level of prosperity attained in the 5th century. Athens became once more the most important port in the Mediterranean, although it now faced competition from other expanding centers of commerce and industry (Corinth, Megara, Boeotia on the mainland; Rhodes, Chios, Thasos in the Aegean). But the revival of commerce was accompanied by a sharp inflation of prices, widespread unemployment, and chronic food shortages.

Although this economic crisis was aggravated by unsettled political conditions, there were two underlying causes in particular: the contraction of the foreign market as local imitations began to replace Greek imports; and the contraction of the domestic market due to the depressing effects of slave labor on free labor, as larger establishments, wholly operated by slaves, became common in both industry and agriculture. The effect was to undermine the middle stratum of small farmers and craftsmen, which had been the backbone of the polis, to concentrate the wealth in the hands of the few, and to pauperize the mass of the citizen body.

The mass of paupers could find no outlet in colonization until Alexander's conquest of the East. The only opportunity for employment was in warfare: Greek mercenary soldiers became standard in both Greek and Oriental armies. Class war assumed ugly proportions in many cities, the poor demanding redistribution of the land and cancellation of debts. More liberal states, such as Athens, avoided social revolution by enlarging the subsidies for poor citizens that had been introduced in the 5th century. To finance the dole, since there was no longer a tribute-paying Athenian Empire, heavier burdens were placed on the rich.

While these economic developments weakened the internal structure of the Greek cities, the really decisive deterioration was in their external relations. The defeat of Athens in the Peloponnesian War had eliminated the one city capable of achieving the political unification of Greece, without eliminating the need for it. Various cities attempted to establish their leadership in Greece; none of them succeeded, and all of them exhausted themselves in internecine warfare. Sparta fell heir to the Athenian Empire in 404 B. C., but was not strong enough to prevent spasmodic revivals of Athenian sea power (394 B. C.; 377 B. C.) and the appearance of a rival land power in Thebes (378 B. C.). After the decisive defeat of Sparta at the Battle of Leuctra (371 B. C.), there was a decade of Theban hegemony in Greece until the destructive and indecisive Battle of Mantinea (362 B. C.), which left no city strong enough to exercise more than local leadership.

This disunity brought Greece under the domination of outside influences. The Peloponnesian War had reintroduced Persia as a factor in Greek politics, since Sparta had secured Persian support at the price of the surrender of the Greek cities of Asia Minor. From the end of the Peloponnesian War to 355 B. C., Persia held the balance of power in Greece, ratifying Spartan hegemony in 386 B. C., and Theban hegemony in 368 B. C., and always successfully organizing resistance to any city that threatened to oust it from the Aegean.

After 357 B. C., Greek disunity was exploited with equal success by the kingdom of Macedonia, which, under the aggressive leadership of Philip II (reigned 359-336 B. C.), embarked on a career of dynamic expansion. Unlike Persia, which was content to keep Greece weak, Macedonia needed to bring Greece directly under its domination. By 346 B. C., Philip had extended the Macedonian sphere of influence as far south as Delphi. In the final battle at Chaeronea (338 B. C.), the last-ditch resistance organized by Athens and the Athenian statesman Demosthenes was crushed, and Greece was reduced to that dependent status in which she remained throughout antiquity.

CULTURE OF THE GREEK CITY-STATE (1000-322 B. C.)

The foundations on which classical Greek culture was built were, on the one hand, a legacy of primitive tribalism reinforced by the relapse of Greece to an agrarian village economy about 1000-800 B. C.; and, on the other hand, a legacy from the enlightened Mycenaean civilization that had taken root on the mainland about 1600-1200 B. C. These two traditions were fused and became the general property of all citizens.

In the primitive folk culture of Greece, as in other primitive cultures, science, philosophy, literature, and art in the modern sense did not exist. The tribal lore was orally transmitted and, while containing elements of scientific knowledge, philosophical speculation, and aesthetic expression, it was essentially a system of magical practices and mythical thought. Magical practices survived in classical times not only in the superstitions of farmers and craftsmen, but also in the official religion of the city-state, which was for the most part constructed out of the traditional cycle of agrarian magic-springtime and harvesttime festivals and the like.

Until the birth of Greek science and philosophy in the 6th century B. C., Greek explanations

of natural and social phenomena were entirely mythical; even thereafter myth remained central in Greek religion and poetry, and philosophy and science never fully got rid of its influence. Greek drama and lyric poetry evolved out of the traditional songs and dances that were an integral part of the tribal cycle of magic ceremonies—funeral dirges, marriage songs, initiation rites, and harvest songs. Even in classical times the connection between poetry and magico-religious ceremony was preserved, as well as the combination of poetry with music and dancing, and the organization of the whole as a group performance by a chorus. Similarly in the visual arts, aesthetic expression was subordinated to either practical utility (the decoration of useful articles), or magical purposes (funeral urns, votive offerings, and ritual masks); classical Greek art was likewise never "art for art's sake." The style of early Greek art (9th and 8th centuries B. C.), known as Geometric, has the same kind of rigid formalism and schematized conventions as are characteristic of the art of primitive peoples today.

Mycenaean palace architecture gave the basic plan for the temple of classical times, and the gods worshiped in these temples were at least in part known in Mycenaean times. But the most important legacy consisted of mythology and epic poetry. The Mycenaean warrior-kings may have employed professional minstrels to entertain their courts with short lays celebrating contemporary heroic exploits; certainly minstrels' guilds recited stories about the Trojan War and other great deeds.

Probably some time after 800 a great poet called Homer pulled together some of those tales in the *Iliad*; possibly another poet, who goes under the same name, composed the *Odyssey* perhaps as much as a generation later. The Homeric epics are large-scale panoramas of an earlier heroic age, but they are also artistic masterpieces. Their authors established a genre of poetry recited on essentially secular occasions, with a technique dictated by essentially artistic considerations, and with an essentially human interest in its subject matter. At the same time they regarded their poetry as the repository of a higher culture—the culture of the heroic age of the past—and therefore as having a vital educational mission. They thus prepared the way for the rise of the poet as the primary source of spiritual guidance in Greek culture.

In an age when tribal traditions imprisoned the individual in the magic circle of the village and the clan, the *Iliad* and the *Odyssey* unfolded a spectacle of unfettered individualism with the whole of Greece and all the seas around it as the field of action. Along with the individualism went a humanistic ethics of self-fulfillment through achievement, and an emancipated theology that robbed the spirit world of its mysterious terrors by thoroughly anthropomorphizing its denizens. The Homeric epics became the "Bible of Greece."

Growth of Greek Culture (800-500 B. C.). Greek culture was transformed by the development that came in the wake of the commercial revolution of about 800-500 B. C. The diffusion of purchasing power and political power was accompanied by the diffusion of leisure and higher culture among the entire citizenry. Classical Greek culture presupposed a wide diffusion of elementary education in reading, writing, arithmetic, poetry, music, and gymnastics. Whereas in the

ancient Middle East literacy, difficult achievement and specialized caste of scribes, in the 8th century B. C. the vented by Phoenician merchants spread the knowledge of it. Not only the enjoyment but culture became diffused. Architecture remained in the hands of craftsmen, amateurs entered and invented the new genre.

The collapse of the old need for new ideological task of constructing them to now free to develop idiosyncrasy became a vehicle of strong personalities with a Hesiod, who lived around 700 B. C., the epic poetical technique for independent far and *Days* he transformed the individual achievement into work, and in his *Theogony* heology a new moral content by lution of the spirit world from of order and justice under the Political propagandists like Solon (c. 594 B. C.), and a.c.) transformed elegiac poetry relaxation of the aristocracy, manifestos to their fellow frustrated individuals, such as a.c.) and Sappho (c. 590 B. C.) new genre of personal lyric poetry universal significance of their and emotions.

New dimensions were added. The Dionysiac initiation formed into an escapist religion those who suffered as a result economic dislocations of the ritual of Demeter at Eleusis was a mystery religion guarantee the afterworld to the initiate. Thehood at Delphi became the spiritual ethical system of conservative order.

Others sought to place the on a more objective foundation cities of Asia Minor, with their commercial relations, and canons of authority were advanced experience—and gave birth to science. The Ionian school of philosophers—Thales (c. 585 B. C.), Anaximenes (c. 540 B. C.), Anaximander (c. 540 B. C.)—and their successors of southern Italy, the Pythagoreans of Pythagoras (c. 510 B. C.)—Xenophanes (c. 500 B. C.)—sought to provide a norm for human behavior by the principle of order in nature. These natural philosophers formulated the age of philosophical speculation, their speculation took analogies; the difference was that with supernatural machinery, and observation, and for the prose.

The expanding city-state to be ruled by the tribe and became

ancient Middle East literacy had been a highly difficult achievement and the monopoly of a specialized caste of scribes, the Greeks adopted in the 8th century B. C. the simpler alphabet invented by Phoenician merchants and increasingly spread the knowledge of it among the citizenry. Not only the enjoyment but also the creation of culture became diffused. Although art and architecture remained in the hands of professional craftsmen, amateurs entered the field of poetry and invented the new genre of prose.

The collapse of the old tribal norms created the need for new ideological systems and left the task of constructing them to individuals who were free to develop idiosyncratic solutions. Poetry became a vehicle of self-expression for strong personalities with a sense of mission. Hesiod, who lived around 700 B. C., attempted to use the epic poetical technique to express an ideology for independent farmers; in his *Works and Days* he transformed the heroic ethics of individual achievement into a gospel of hard work, and in his *Theogony* he gave the epic theology a new moral content by showing the evolution of the spirit world from chaos to a system of order and justice under the supremacy of Zeus. Political propagandists like Tyrtaeus (c. 640 B. C.), Solon (c. 594 B. C.), and Theognis (c. 540 B. C.) transformed elegiac poetry, the after-dinner relaxation of the aristocracy, into a vehicle for manifestos to their fellow citizens. Politically frustrated individuals, such as Alcaeus (c. 600 B. C.) and Sappho (c. 590 B. C.), invented the new genre of personal lyric poetry to express the universal significance of their private experiences and emotions.

New dimensions were added to religious beliefs. The Dionysiac initiation rituals were transformed into an escapist religion popular among those who suffered as a result of the social and economic dislocations of the age. The fertility ritual of Demeter at Eleusis was transformed into a mystery religion guaranteeing a better fate in the afterworld to the initiate. The oracular priesthood at Delphi became the sponsors of an aristocratic ethical system of conservatism, law, and order.

Others sought to place their system of values on a more objective foundation. In the advanced cities of Asia Minor, with their political debates, commercial relations, and cultural contacts, new canons of authority were advanced—reason and experience—and gave birth to philosophy and science. The Ionian school of natural philosophers—Thales (c. 585 B. C.), Anaximander (610?–546 B. C.), Anaximenes (c. 540 B. C.), Heraclitus (c. 500 B. C.)—and their successors in the Greek cities of southern Italy, the Pythagoreans, or followers of Pythagoras (c. 510 B. C.), and the Eleatics—Xenophanes (c. 500 B. C.) and Parmenides (c. 450 B. C.)—sought to provide a more solid norm for human behavior by discovering a principle of order in nature. The speculations of these natural philosophers formed a brilliant interlude between the age of mythical speculation and the age of philosophical speculation inaugurated by Socrates and Plato. Like mythical speculation, their speculation took the form of cosmologies; the difference was that they dispensed with supernatural machinery, appealed to reason and observation, and for the most part wrote prose.

The expanding city-state took the place vacated by the tribe and became the center of a

more humane culture. Especially under the influence of the tyrants and lawgivers, the cycle of religious festivals sponsored by the state was expanded by the absorption into the state religion of deities formerly patronized only by particular local, family, or professional groups. Sacred hymns—for example, the so-called *Homeric Hymns*, a collection for the most part composed for performance at religious festivals—attained a new level of formal perfection and expressed a new kind of civic consciousness.

The temple was perfected in the 6th century B. C.; with its open colonnade, its exterior decoration, and the modest dignity of its proportions, it became the classic expression of civic consciousness in architecture. At the same time, the sites of old intervillage festivals were transformed into magnificent centers, as at Olympia and Delphi, where the Greek cities competed with each other with dedications of works of art as well as in musical and athletic competitions. Here civic consciousness was merged in a wider Panhellenic consciousness, which was fostered by the colonization movement and by increasing contact with barbarians whose culture was manifestly inferior.

The emancipation of the individual and the growth of a new community consciousness in the city gave rise to a new sense of the dignity of mankind as represented by the average citizen of the city-state. This humanism is most clearly reflected in the evolution of Greek art. The rigid formalism of Geometric art gave way to a freer representation of movement in a luxuriantly decorative style borrowed from the East, the Orientalizing style (700–600 B. C.). Subsequent developments (the archaic style of about 600–480 B. C.) subordinated the newly acquired freedom to a demand for naturalism. Representations of the human figure came to life as they shed their stiffnesses and distortions; representations of the gods became as consistently anthropomorphized in art as they had been in Homeric literature. The images in the temple and the profusion of anthropomorphic mythology in art and poetry assured the citizen that there was in heaven and on earth nothing more divine than human nature.

Apex of City-State Culture (500–404 B. C.). The prosperity and freedom enjoyed by the Greek cities as a result of victory in the Persian Wars enabled them to carry to completion the cultural development that had been launched in the archaic age. The wide diffusion of a demand for the best in art, combined with an intensified national consciousness as a result of the Persian Wars, tended to undermine cultural particularism and unify taste and style. The choral lyric poetry of Simonides of Ceos (556–468 B. C.), Bacchylides (died about 431 B. C.), and Pindar (518–438 B. C.) found a market not only in their own home cities, but all over Greece, as well as in Macedonia, Sicily, and Cyrenaica.

The same diffusion of a high standard of craftsmanship is shown in the visual arts. Variations of style in sculpture were reduced to a few main regional schools (Athens, Aegina, Argos); in vase painting, standardization of style was promoted by the predominance of Athenian products. The art of the 5th century B. C. retained the freedom and naturalism of archaic art, but subordinated them to the principle of rational harmony, rooted in the civic consciousness of Greek culture. Its greatest achievements—the sculptures of the Temple of Zeus at Olympia

(456 B. C.) and of the Parthenon at Athens (432 B. C.)—show a unique balance between energy and order, between the whole and the part, between concrete representation and universal significance.

The expanding needs of civilization fostered the growth of science. The tradition of natural philosophy, along the lines laid down by the pioneers of the 6th century B. C., was continued by Empedocles (c. 493–c. 433 B. C.) and Anaxagoras (c. 500–c. 428 B. C.). It culminated in the atomistic theory of Leucippus (c. 440 B. C.) and Democritus (460?–?370 B. C.), which reduced nature (and by implication society) to individual particles united into larger aggregates by mechanical collision.

At the same time, the all-inclusive subject matter of the natural philosophers was broken up into a number of particular positive sciences, all of them based on the rational and empirical method that the natural philosophers had introduced. The growth of the natural sciences was inhibited by the divorce between "liberal" theoretical studies and "vulgar" technology: the practical lore of the craftsman was not put on a scientific basis; mathematics flourished as a pure science; the only successful combination of theoretical sophistication and practicality was in the medical school of Hippocrates (late 5th–early 4th centuries B. C.).

The social sciences, stimulated by a practical interest in politics, made greater progress. Greek myths about their own history and Greek misconceptions about foreign countries were subjected to criticism by men who had seen the world. Herodotus (about 485–430 B. C.) became the father of history when he constructed a narrative of the Persian Wars using critical methods and an interpretative framework derived partly from the Ionian natural philosophers. Sophists like Protagoras (c. 435 B. C.) formulated general theories of the nature of man and society as part of their program of education for would-be politicians. Thucydides (c. 460–c. 400 B. C.) became the father of scientific history when he wrote a narrative of the Peloponnesian War using analytical methods derived from the Sophists and the Hippocratic school of medicine, and making it his aim to produce "an exact knowledge of the past as an aid to the interpretation of the future."

Athenian Culture. The imperial position and democratic social structure of Athens combined to make it the cultural center of the Greek world. The muralist Polygnotus migrated from Thasos to Athens about 470 B. C., and exercised a decisive influence on Athenian vase painting; Anaxagoras of Clazomenae brought the Ionian tradition of natural philosophy to Athens about 480 B. C.; Herodotus of Halicarnassus brought the Ionian tradition of scientific investigation of social phenomena about 445 B. C. Athens became the chief port of call for the wandering professors known as Sophists—among them Protagoras of Abdera, Hippias of Elis, Gorgias of Leontini, and Prodicus of Ceos—who earned a living by catering to the demand for higher education in social theory, rhetoric, and other subjects. At the same time, Attic style began to exercise a decisive influence throughout the Greek world.

The peculiar historical experience of Athens stimulated the creation of new forms of higher culture. The revolution in philosophy pioneered by the Athenian Socrates (469–399 B. C.), who turned rational inquiry away from the external

world toward the inner soul and problems of personal conduct, could only have come out of Athens. For Socrates, philosophy was a civic mission to his fellow citizens. His appeal for a turn from material power to moral principles grew out of his experience as an Athenian citizen; and if in the end democratic Athens executed him for alleged impiety, only democratic Athens would have permitted his activity so long.

The most original creation of Athenian culture was drama. Attic drama originated in the 6th century B. C., growing out of primitive rituals of agrarian magic and tribal initiation connected with the god Dionysus, and consisting largely of groups singing and dancing in animal costumes. When these rituals were reorganized in the 6th century B. C. as public performances included in state festivals, the element of acting was separated from the singing and dancing of the chorus, and the plot was permitted to explore subjects other than the traditional myth of Dionysus.

Although Attic drama proceeded from a partial secularization of religious rituals, the dramatic festivals continued to be religious occasions, and dramatic form continued to be governed by strict conventions derived from its ritualistic origins. Attic drama thus came into being as part of an essentially democratic policy of providing the citizenry with a common core of culture. The dramatic masterpieces of the 5th century B. C. gave the Athenian citizenry spiritual enlightenment through poetry, in the tradition of Homer and Hesiod, as well as a cathartic emotional experience, sublimating the acute tensions in the life of the community. Hence the historical drama of 5th century Athens is always in the background of the stage drama.

In tragedy, Aeschylus (524?–456 B. C.), in the triumphant period of Athenian expansion, makes his theme progress through suffering toward a harmony based on law and reason; Sophocles (496?–406 B. C.), at the peak of Athenian greatness, makes his theme the fragility of human success; Euripides (485–406 B. C.), in the period of decline during the Peloponnesian War, presents insoluble conflicts occasionally relieved by romantic happy endings. Similarly in comedy, Aristophanes (c. 450–c. 385 B. C.) shifts from earnest polemics to gay fantasy as the darkness of the Peloponnesian War closes in. This kind of civic drama could not and did not survive the defeat of the city that had produced it.

Decline of Greek City-State Culture (404–333 B. C.). The decline of Greek city-state civilization in the 4th century B. C. did not arrest the diffusion of Greek culture or prevent the creation of cultural products of the first class. On the contrary, the refinements developed at Athens in the 5th century B. C. spread to other Greek cities. All over Greece theaters were built, and dramatic festivals introduced. Barbarian monarchies in Macedonia, Asia Minor, and the Black Sea area Hellenized their courts and patronized Greek artists, poets, and professors.

Meanwhile Athens, still the cultural leader of Greece, developed new refinements in higher learning. Rhetoric, introduced as a systematic discipline by the Sophists in the 5th century, became a highly elaborate art in the hands of professional politicians (Demosthenes, Aeschines, Hyperides, Lycurgus) and professional writers of judicial speeches (Lysias, Isaeus). In the hands of Isocrates (436–338 B. C.), it became the core

of a program of high learning in a school that turned out such as Hyperides and Isocrates.

Another institution out of the Socratic Academy, developed by Socrates (c. 470–c. 399 B. C.). Like the school of Plato, it was a general education as a public life, but the Academy, founded in 387 B. C., was on mathematics in the tradition of Pythagoras (philosophy) in the tradition of Plato. Aristotle (384–322 B. C.) was a pupil, in later life a teacher, of the Lyceum, 335 B. C.). He made a synthetic synthesis of all the sciences developed in Greek city-state culture. His lectures covered logic, ethics, politics, rhetoric, astronomy, physics, metaphysics, and botany. All his pupils from all over Greece were contributing to the diffusion of the Attic dialect into the lives of educated men.

At the same time, the state civilization was in a process of integration of the culture. The management of the state was monopolized by a few men of higher learning of Athens. Athens was a privileged city through the cultural life it had raised by the diffusion of state-sponsored drama, yet drama tended to become mere entertainment. Civic life and political conduct were governed by new growth, and the state became freer. The state was devising its own metaphysics, its own system. While sculpture remained full of life, the popular aristocracy, attracted by the popular culture of the state, was turning into a plutocracy itself.





ATHENIAN COIN, dating from about 400 B.C., bears the head of Athena on one side. The obverse side shows an owl.

GRECIAN COIN issued by Lysimachus, the king of Thrace, shows Athena, seated, with a figure of Victory in her hand.

BETTMANN ARCHIVES

of a program of higher education, institutionalized in a school that turned out not only orators such as Hyperides and Lycurgus, but also historians such as Ephorus and Theopompus of Chios.

Another institution of higher learning grew out of the Socratic style of philosophizing, as developed by Socrates' pupil Plato (427?-347 B.C.). Like the school of Isocrates, the Platonic Academy, founded about 385 B.C., offered general education as a preparation for leadership in public life, but the program of studies centered on mathematics in the Pythagorean tradition and dialectics (in problems of moral and political philosophy) in the Socratic tradition.

Aristotle (384-322 B.C.), Plato's most famous pupil, in later life founded his own school (the Lyceum, 335 B.C.), which attempted an encyclopedic synthesis of all the higher learning developed in Greek city-state culture. Aristotle's own lectures covered logic, metaphysics, psychology, ethics, politics, rhetoric, poetry, mathematics, astronomy, physics, meteorology, geography, zoology, and botany. All of these schools attracted pupils from all over Greece, thus not only contributing to the diffusion of higher learning but also turning Athens into a university town and the Attic dialect into the common language of educated men.

At the same time, the decline of Greek city-state civilization was reflected in a general disintegration of the cultural unity of the citizenry. The management of public affairs was increasingly monopolized by highly trained experts; the higher learning of the new "universities" at Athens was a privilege open only to a few. Although the cultural life of the pauperized masses was raised by the diffusion of the Athenian practice of state-sponsored and state-subsidized drama, yet drama tended to become mere popular entertainment. Comedy shed its ritualistic form and political content and evolved into comedy of manners; tragedy was unable to put forth any new growth, and revivals of the 5th century masters became frequent. While Plato and Aristotle were devising intricate systems of monotheistic metaphysics, the religion of the lower classes remained full of superstition and was increasingly influenced by Oriental gospels of salvation. While sculpture, patronized by the intellectual aristocracy, attained new refinements, the popular art of vase painting declined.

Not only was there a divorce between the higher learning of the governing plutocracy and the popular culture of the masses, but the governing plutocracy itself was split by ideological

rifts produced by the crisis in the city-state. The execution (399 B.C.) of Socrates shows the depth of the schism between the politicians who accepted the status quo and the philosophic reformers. The schism was institutionalized in the conflict between the school of Isocrates and the Platonic Academy. The former made rhetoric the core of an education designed to turn out practical men who would make the best of the real world. The latter tried to educate "philosopher-kings" in the knowledge of an ideal pattern that would supplant the status quo.

Aristotle's attempt to compromise the difference between these two approaches and to evolve a flexible ideology of conservative idealism was vitiated by its unquestioning acceptance of the finality of the basic institutions of the Greek city-state. His view was also shared by the great architect of Greek resistance to the Macedonian conquest, the orator Demosthenes. The only intellectual who discerned the need for national unification was Isocrates, but this insight led him to accept the rule of Macedonia.

The ideological confusion was accentuated by the increased division of the body of knowledge into specialized departments. Aristotle's encyclopedic expertise was a heroic attempt to overcome the trend. Xenophon (c. 430-c. 354 B.C.), who was an experienced general as well as a writer, and whose writings included history in the Thucydidean tradition, belletristic prose in the rhetorical tradition, and philosophical treatises in the Socratic tradition, was a quixotic anachronism.

The crisis of the city-state was also reflected in a widespread trend to withdraw attention from the city and focus it on the individual. The substitution of social manners for political affairs as the central theme of comedy is one example. In art the masterpieces of Lysippus, Scopas, and Praxiteles lack the social significance of 5th century art, but gain in individual realism and psychology. In philosophy the political orientation of Plato was challenged by other pupils of Socrates—Aristippus the hedonist and Antisthenes and Diogenes the Cynics—who advocated withdrawal from politics and the cultivation of individual self-sufficiency.

GREECE UNDER MACEDONIAN DOMINATION (338-200 B.C.)

The Battle of Chaeronea (338 B.C.) resulted in the complete subjection of Greece to Macedonia. The Hellenic League of Corinth, into which Philip II organized all the cities of Greece,

in spite of its lip service to the principle of autonomy, in fact subordinated the foreign policy and the domestic politics of the Greek cities to the requirements of the Macedonian monarchy. The rebellions that were started by Greek cities at every crisis in Macedonian affairs led to the adoption of forcible and dictatorial methods by Alexander III (Alexander the Great, reigned 336-323 B. C.), for example, the destruction of Thebes (335 B. C.), and by his regent in Greece, Antipater, who established narrow, pro-Macedonian oligarchies and garrisons to keep them in power.

This period of outright Macedonian domination was as brief as the unity of the Macedonian Empire itself. In the wars (321-280 B. C.) between the rival contenders for the succession to Alexander and in the wars (280-200 B. C.) between the resultant Hellenistic monarchies of Macedonia, Asia, and Egypt, the Macedonian monarchy was so weakened that it had to content itself with indirect control. For this reason, it could not prevent the Greek cities from constantly embarking on fresh efforts to liberate themselves completely.

The Greek struggle for independence was, however, interwoven with an internecine struggle for leadership among the Greeks themselves. The most effective resistance to Macedonia was offered by states that succeeded in unifying large areas of Greece under their control—the Aetolian League (290?-189 B. C.), the Achaean League (280-198 B. C.), and Sparta (227-221 B. C.). But they thereby became involved in war with each other as well as against recalcitrant cities that defended their own autonomy at all costs. In addition, the anti-Macedonian struggle of the Greek cities was exploited by Macedonia's rivals among the big powers, especially Egypt. Thus the balance of power between the Hellenistic monarchies gave Greece an illusory autonomy and turned it into a battleground for intermittent, indecisive, and devastating wars.

While the Greek cities kept their traditional governmental structures unchanged, their exhaustion in futile wars of liberation and their incapacity to develop any national cohesion undermined republican patriotism and tended to reduce city-states to mere cities. Rhodes, favored by its geographical position, commercial wealth, and alliance with Egypt, was at the end of the 3d century B. C. the only Greek city playing an active and independent role in Aegean affairs. Otherwise the republican tradition survived only in the modified form of autonomous federations such as the Aetolian and Achaean leagues.

Social Developments. While the Greek city-states were losing their role in international affairs, they were faced by increasingly serious internal social problems. Alexander's conquest of the East temporarily alleviated the economic crisis of the 4th century B. C. Soldiers who had been in his army returned to Greece rich men; the new colonies all over the East absorbed a considerable part of the surplus population of Greece, and an immense market for Greek exports was opened up. Greece enjoyed a period of prosperity that lasted until about 280 B. C. Thereafter the same conditions that had led to the crisis of the 4th century came to the fore again, aggravated now by perpetual and increasingly devastating wars. Wealth was concentrated in fewer hands; the market for Greek exports contracted as the new Greco-Oriental commu-

nities in the East began to compete with Greece. The wages of free laborers were sharply depressed; the middle class, owners of moderate-sized farms or factories, likewise became impoverished. Infanticide and abortion became common among both rich and poor. Class war became acute and open in many Greek cities, apart from those, like Rhodes and Athens, still rich enough to subsidize the proletariat.

The chief points in the program of the social revolutionists were still, as in the 4th century B. C., cancellation of debts and redistribution of land. The only novelty was the demand for the emancipation of the slaves, whose support was needed if the revolution was to have a chance against the powerful mercenary armies of the day.

From the start the Macedonian monarchy sought to gain support for itself as the bulwark of the social order against revolution. Consequently the social revolution became interwoven with the struggle for national liberation, although the Macedonian monarchy on occasions exploited a social revolutionary situation in order to place a puppet tyrant in power. A combination of the Macedonian monarchy and the Achaean League in the end defeated the social revolutionary regime at Sparta (221 B. C.), which was the only place where the revolution had more than ephemeral success.

Cultural Developments. In the Hellenistic age, Greece and the Hellenized cities and courts of Macedonia, Asia Minor, and Egypt formed a cultural unity that transcended their political divisions. The courts competed with each other to attract artists and intellectuals; young men circulated freely from city to city in search of an education; the Greek monopoly of Egyptian papyrus multiplied the copies of books, and the new institution of public libraries (the largest being those at Alexandria and Pergamum) promoted their circulation. As a result, Greek culture underwent a process of standardization, supervised by scholarly experts in various fields who collected, systematized, and attempted to work out a common set of critical canons for the Greco-Oriental urban aristocracy. At the same time, Greek parochial civic patriotism was disappearing, and the Hellenistic monarchies, although they introduced the cult of the god-king in order to transfer to themselves the devotion formerly absorbed by the city-state, never succeeded in creating a real national consciousness. As a consequence, Greek culture became cosmopolitan and individualistic in outlook.

Greece itself occupied a special position in the Hellenistic world, and its cultural products retained their individuality. In the first place, Greece was not so prosperous or so liberally endowed by the Hellenistic kings as such cities as Alexandria and Antioch. Consequently there were few new public buildings in Greece, except in the areas benefiting from the rise of the Aetolian and Achaean leagues—for example, the temples at Pleuron and Lycosura. It is on the coast of Asia Minor that the Hellenistic refinements in town planning appeared (Priene), or a really opulent Hellenistic temple (Magnesia) could be built. Even the less expensive art of sculpture declined in productivity except on the prosperous island of Rhodes.

Economic stagnation and the lack of royal patronage also explain why Greece made little contribution to the remarkable progress of science

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the Hellenistic age. The great names of Hellenistic science were products of Alexandria or Syracuse, with the exception of Aristarchus of Samos (310?-230 B.C.), the author of the heliocentric hypothesis in astronomy. At Athens, Democritus (370?-286 B.C.), the head of the Atomistic school after the death of Aristotle, continued his master's empirical investigations, especially in the field of botany; but the scientifically minded Peripatetics were the least influential of the Athenian schools of philosophy in the 3d century B.C., and the real heir to the Aristotelian scientific tradition was the Museum established about 280 B.C. at Alexandria with the support of the Egyptian monarchy.

In the second place, Greece was more conservative in outlook than the new cities in the East. It had no vast metropolis like Alexandria or Antioch, and the political struggles of the period demonstrate the obstinate attachment of Greece to the city-state ideal. In literature Greece remained attached to the traditional forms and did not actively participate in the innovations of the Alexandrian school of poets (Callimachus, Theocritus, Apollonius of Rhodes, Aratus of Soli). In art the terra-cotta figurines from Tanagra and Athenian sculpture, academically faithful to the Praxitelean style, avoid the exaggerated realism and baroque theatricality that is to be found in the schools of Pergamum and even Rhodes. In history, while the Alexandrians chronicled the careers of Alexander and his successors, Phylarchus of Athens took as his subject the contemporary resistance of Greece to Macedonian domination; a whole school, in which the most prominent figure is Philochorus (died about 260 B.C.), did research on local Athenian antiquities.

In the third place, Greece experienced a greater measure of political freedom and social unrest. The Museum at Alexandria was founded by the Egyptian monarchy in order to counterbalance freethinking tendencies radiating from Greece, especially Athens. The moralizing and satiric literature that was inspired by the anarchistic philosophy of Cynicism and was spread by itinerant Cynic preachers was especially popular in Greece, as is shown by the contributions to this genre made by Crates of Thebes (365-285 B.C.), Cercidas of Megalopolis (290-220 B.C.), and Timon of Phlius (320-230 B.C.).

Unique Contributions. The position of Greece, and its own peculiar traditions, enabled Athens to make two unique contributions to Hellenistic culture—the New Comedy and the philosophic schools. The New Comedy was the only original drama produced in the Hellenistic period. In it the trend of the Middle Comedy of the 4th century B.C. is carried to its logical conclusion: it is completely secular in form and completely devoid of political content. In New Comedy the plot revolves around the fortunes of love; the characters are universal, everyday types; the style is witty and urbane. New Comedy thus reflects the cosmopolitan individualism of Hellenistic culture. Only at Athens was significant drama produced: Menander (c. 342-292 B.C.), the leading exponent of New Comedy, rejected handsome offers from the Macedonian and Egyptian kings.

In philosophy Athens enjoyed the advantage of a head start with the Platonic and Aristotelian schools already established in the 4th century B.C. These two older establishments were joined by two new rivals—the Epicurean school founded by Epicurus (342?-270 B.C.) in 306 B.C., and

the Stoic school founded by Zeno (c. 333-263 B.C.) in 301 B.C. These four Athenian schools monopolized philosophy in the Hellenistic age. The two new schools were cosmopolitan in outlook: Epicurus drew on the atomistic materialism of Democritus in order to emancipate the individual from religious superstitions and political allegiances; Zeno put forward the ideal of the self-sufficient sage. While the Aristotelian Peripatetics concentrated on empirical research, the Platonic Academy responded to the challenge of Stoicism by transforming itself, under the leadership of Arcesilaus (316-241 B.C.), into a stronghold of epistemological skepticism and pragmatic conformism.

The most dynamic and the most constructive of the schools was Stoicism. Whereas Zeno's self-sufficient sage had considerable affinities with the Hellenistic monarch, Zeno's successor, Cleanthes (c. 330-c. 231 B.C.), emphasized the religious side of the Stoic creed. Chrysippus (c. 280-c. 205 B.C.) answered the destructive criticism of the Platonic Academy by systematizing Stoic logic and metaphysics and making them the basis for an uncompromising ethic of public service marked by strong republican tendencies. See also HELLENISTIC AGE.

GREECE UNDER ROMAN DOMINATION (200 B.C.-330 A.D.)

The conflict between Rome and Macedonia began when Rome established a bridgehead on the eastern Adriatic after two wars against Illyrian pirates (229-228; 219 B.C.). It broke out into war (First Macedonian War, 215-205 B.C.) when Philip V (reigned 221-179 B.C.), king of Macedonia, formed an alliance with Carthage, and it resulted in the emergence of Rome as the paramount power in Greece after the Second Macedonian War (200-197 B.C.). As the enemy of Macedonia, Rome was actively supported in the First and Second Macedonian wars by such states as the Aetolian League, Athens, Sparta, and Rhodes.

When the victorious Roman general Titus Quinctius Flamininus, in 196 B.C., proclaimed the complete independence of all Greek cities, he was greeted with enthusiasm. The decision not to organize Greece as a province meant that tribute was not imposed, garrisons were not installed, and there was no appeal from local courts to a provincial governor. On the other hand, from the outset the Romans acted as sovereigns over the Greek cities liberated from Macedonian rule, imposing territorial adjustments, to reward their friends and punish their enemies, dictating internal constitutional arrangements for some cities, and expecting a pro-Roman foreign policy from all.

It was not long before the other "free" cities of Greece, which had been neutral or pro-Roman in the Macedonian wars, realized the fact of their subjection. Anti-Roman sentiment was particularly strong among the socially revolutionary lower classes, since Rome, like Macedonia before, used her influence to strengthen the political position of the rich, notably by insisting on property qualifications for magistrates. Every champion of resistance to Rome in the Aegean area found support in Greece: first Antiochus III of Syria in the Syrian War (192-189 B.C.); then Perseus of Macedonia in the Third Macedonian War (171-168 B.C.); and finally Mithridates VI Eupator of Pontus in the First Mithridatic War

(88–84 B. C.). The Achaean League even started a mad rebellion by itself in 146 B. C. The net result was, of course, further restrictions on Greek liberty.

After the revolt of the Achaean League, tribute was levied from most Greek cities. Their internal constitutions reflected Roman influence, although there was no prescribed uniformity. Rome isolated cities from each other by dissolving all leagues and by forbidding individuals to own property in more than one community. The fiction that Greece was free was preserved until Emperor Augustus established the province of Achaea in 27 B. C.

Roman Mastery. Meanwhile the effect of Roman domination on the economy of Greece was catastrophic. The Romans were superior to the Macedonians in crushing opposition by ruthless devastation: the complete destruction of Corinth in 146 B. C. and the general massacre of Athenians ordered by Sulla in 86 B. C. are extreme examples, but no part of the country was left untouched. The devastation continued after all Greek resistance had disappeared, since Greece was a major battleground in the Roman civil wars, as the battles of Pharsalus (48 B. C.), Philippi (42 B. C.), and Actium (31 B. C.) show.

No economic recovery compensated for this devastation. The Roman administration under the republic not only did nothing for Greece, but it sacrificed the economy of the country to its own imperial interests. As long as the Hellenistic monarchies in the East survived, it was part of Rome's strategy to isolate these monarchies from each other and from Greece. The implementation of this policy destroyed forever the commercial relations that were the root of whatever prosperity Greece had enjoyed. Rome's willingness to punish disloyalty by completely destroying vital centers of commerce shows its indifference to the economic welfare of Greece. Even more significant than the destruction of Corinth and Athens was the crippling of Rhodes after the Third Macedonian War, which left pirates free to ravage the Aegean area. So catastrophic was the economic collapse that in the 1st century B. C. oil and wine, the traditional Greek exports, were imported by Greece from Italy, and in the reign (27 B. C.–14 A. D.) of Augustus the only flourishing towns were new colonies established by him.

The Roman emperors of the first two centuries A. D. gave Greece a more generous and more responsible government, which alleviated but could not cure the mortal sickness of the country. Although Greece was organized as a province called Achaea in 27 B. C., from the beginning a number of cities were declared "free" (and therefore exempt from tribute), and others were added to the list by the philhellenic emperors of the 2d century A. D. Individual Greeks were assimilated into the imperial governing class and appear in the Roman Senate in the 2d century A. D. Decayed sites (Corinth and Patrae) were restored by establishing them as Roman colonies, and a new city was founded by Augustus at Nicopolis. Existing cities and religious centers (particularly Athens, Olympia, and Delphi) were adorned with public buildings, especially by Emperor Hadrian (reigned 117–138 A. D.). Public works programs such as the canal across the Isthmus of Corinth, left unfinished by Julius Caesar, and the draining of Lake Copais by Hadrian, testify to the imperial concern for the

economy of the region. Hadrian also subsidized religious festivals while Antoninus Pius (reigned 138–161 A. D.) and Marcus Aurelius (reigned 161–180 A. D.) endowed chairs in rhetoric and philosophy at Athens. Greek solidarity was even permitted to express itself once more in the revived leagues (the Achaean League, the Delphic Amphictyony), and Hadrian founded a new Panhellenic league, centered in Athens, open to Greek communities in any part of the Roman world.

Decline of the Cities. But Greece remained without the commerce necessary to compensate for its natural poverty. Its plight was aggravated by an incredible concentration of such wealth as there was in the hands of a few, and by the unenterprising investment policy pursued by the wealthy. Estates which had been intensively cultivated in the 1st century B. C. were now turned over to pasturage. The only sources from which Greece could hope to gain income were the students who came to Athens for higher learning, and the tourists who came to all of Greece, like so many others since. The mass of the citizens were demoralized by poverty—hypercritically grateful for any bounty, rioting when it was not forthcoming.

Under these circumstances Greece remained depopulated: in the 2d century perhaps a dozen cities in Greece attained the proportions of modest small towns. When, in the 3d century, the barbarian Goths and Heruli captured Athens (267 A. D.) and spread destruction as far south as Sparta, the emperors were no longer in a position to subsidize restoration. In the 4th century only Corinth and Athens could be classified as towns.

Cultural Developments. The Romans made an attempt to Romanize Greece or the Hellenistic East. But Roman culture was Hellenized, and the aristocracy, hitherto preoccupied with conquest, began to enjoy the refinements they now could afford to cultivate. Greek culture therefore survived both as the vehicle of a superior people in the Roman Empire and as an ingredient in the life of the ruling people.

In the 2d and 1st centuries B. C., the integrity of Greek culture in Greece was almost extinguished by the eagerness of the Romans to make it their own. Although the Romans did recover the cultural legacy of Greece by wholesale appropriation of works of art and wholesale importation of Greek artists and intellectuals to Rome, Roman purchasing power also stimulated cultural productivity in Greece. Roman demand for Greek art revived Athenian sculpture. The philosophical schools at Athens were patronized by the youth of Rome, and Roman interest in oratory stimulated a revival of Greek schools of rhetoric (especially at Rhodes) and the inclusion of rhetoric in the curriculum of the schools of philosophy.

This dependence on the Roman market was accompanied by an acceptance in Greece of the Roman point of view. In 155 B. C., Athens diverted its higher learning in the Roman manner by making the heads of the three main schools of philosophy its representatives in an embassy to Rome. Thereafter philosophic doctrines were increasing accommodation to the needs of the imperial bureaucracy. The skepticism of Arcesilaus had already made the Platonic Academy an instrument for rigorous intellectual training adjustable to any creed. Arcesilaus' successors

Carneades (c. 214–c. 128 B. C.) took a skeptical position, but by a mixture of pragmatism and eclecticism, attractive to the Roman mind. The eclectic position was fully developed by Antiochus of the Academy around 79 B. C. The traces of the Platonic tradition can be seen in the philosophy of Cicero, who was Antiochus' pupil. Panaetius (185?–109 B. C.) moved back and forth between Roman Stoicism and the Stoic ideal of independence in favor of an ethic of moderation so close to the creed of Epicurus that Cicero could follow Panaetius' even more influential pupil, Posidonius (135?–75? B. C.), identified with the universal commonwealth with its pure, and accommodated Romanism, introducing an elaborate development of Stoic metaphysics. The Epicurean withdrawal from politics was discovered by Lucretius in the chaotic period of civil wars. The Peripatetic school was important. In historiography about 120 B. C.) of Megalopolis, Scipio the Younger and a Roman ally after the Achaean War, achieved an acute analysis of the cause of Rome's success.

Antiquarianism and Archaism. The Roman emperors fostered cultural life in Greece by an antiquarian study of the country. This antiquarianism, remote from contemporary tastes, was nevertheless sustained by the remnants of the Greek bourgeoisie in Greece not only did not learn the archaic dialects of the local magistrates prided themselves on their duties "according to the customs" and the remnants of the old culture celebrated their traditions through 40 generations or more. In religion, at least in the transition toward Orientalism, the life in the troubled time of the 2d centuries B. C. was replaced by conservatism devoted to the remnants of the national culture. Roman cultural innovation was the last province to be Romanized, and for a long time the Roman colony of Corinth was a museum. In architecture the Romans rarely attempted, and when they attempted it, as in the Arch of Augustus, they failed to master the techniques by the workshops of Asia Minor. The literature of the Hellenistic world. The literature of this period has an antiquarian activity was among the most fruitful kind of antiquarianism, culminating in those of Philostratus (200 A. D.). Outside of the wider appeal, Stoic and

