

provision for their passage, and did all it could despite their great numbers (it coped remarkably well, in fact, in the circumstances, for the emperor expected small groups of mercenaries, not potentially dangerous armies). There were many incidents of raiding and sacking caused by the lack of discipline of the westerners.

Having gathered at Constantinople, the Crusade proceeded across Asia Minor down to Antioch, conquering territories on the way (for example the strikingly successful campaign of Baldwin in Edessa). Antioch was captured with difficulty, and a quarrel broke out between Bohemond and Raymond, the two main leaders, as to its possession. In the end, Raymond left, as leader of the Crusade, and came down to Jerusalem. Here the Crusaders faced grave difficulties, for the Moslems had poisoned the wells, and the city was particularly difficult to besiege. However, enormous siege engines and scaling ladders were made and the Crusaders paired into the city, massacring every inhabitant but for a handful of leaders who bargained for their lives.

Considering the disorganisation, it is remarkable that the Crusade was so successful, for there was no coordination of the movement except the little provided by the Emperor, and the common purpose of the Crusaders. Not only does the author draw a clear distinction between the order of the Empire and the westerners' lack of it, but he also stresses the great gulf between them in matters of culture. Far from emerging as the noble heroes of romances, the westerners appear more as a barbarian invasion, each greedy for what he could get for himself, caring nothing about the oath to the Emperor to restore reconquered land, cruel in the greatest degree, slaughtering not only Moslems but also Christians, and always preferring force. We can do nothing but admire the Empire for coping with them as well as it did.

The importance of the Byzantine Empire in the Crusades is in fact often forgotten, but the present author goes into some detail over its position, its relationships to the West and the different attitudes of both, and of course its place in aiding the Crusade, which could never have succeeded without the cooperation of the Empire.

Besides making clear the position of the Empire in the whole Crusade movement, the author writes in such a way as to make clear the particular role of each participant in the often complex intrigues and politics of the Crusade, so that we are given a lucid and readable account possible for anyone to follow; this clarity is backed up and given an extra dimension by the many illustrations that adorn the book on almost every page. Indeed, the book makes an excellent introduction to the subject of the Crusades.

*Ball State University*

JOHN T. A. KOUMOULIDES

Nicolas Cheetham, *Mediaeval Greece*. New Haven and London: Yale University Press, 1981. Pp. x + 341. 2 maps. Cloth.

Sir Nicolas Cheetham, a member of the British Diplomatic Service in Greece for many years, has produced a book intended to fill a vacuum: "My excuse for embarking on the present study of the age when Greece was ruled by princes from the West is primarily that no work of this kind has been published in English since Rodd's *The Princes of Achaia and the Chronicles of Morea* (1907) and William Miller's admirable but minutely detailed *The Latins in the Levant* (1908)". Since those two books an enormous amount of scholarship on the feudal age has been produced but little of it that is accessible to the general reader. Sir Nicolas's

hope is to fill the gap with a book that presents the main features of the story of mediaeval Greece without miring the reader in the mud of too many names, dates, and events. Because of the nature of the period dealt with, this has not been altogether avoided. Besides the general story with its necessary details, the author has also been concerned "to throw light wherever possible on the human and cultural relationship that developed between the Greeks and their conquerors" (p. viii).

Certainly the author provides the basic information and the necessary background in his fourteen quite detailed chapters for a survey of this sort. The chapters are entitled: "The Death of Ancient Hellas"; "Hellas Re-Hellenized"; "The Coming of the Franks"; "Athens and Sparta"; "The Shadow of the Angevins"; "The Catalans"; "The Byzantine Reaction"; "A Florentine at Athens"; "The Defence of Hellas"; "The Last Years of Athens and Mistra"; "Duchies of the Islands"; "Venetian Epilogue"; "East and West"; "Crete (from 1204 to 1669)". There are notes on sources, lists of rulers and genealogies, notes, bibliography, and an index. Though there are two maps, there are absolutely no illustrations.

The history of mediaeval Greece does not offer the reader the kind of excitement, interest, and importance that a study of the capital city Constantinople and the Byzantine Empire have long provided. What we do find on the Greek mainland is a dramatic picture of clashes and contrasts between races, cultures, and religions between Greeks and Slavs, between Frenchmen, Italians, Catalans, and Turks, between the Orthodox, the Catholic, and Islamic faiths, between the old order and the recent intruders. Sir Nicolas provides an introductory account of the Dark Age invasions of Goths and Slavs and of the survival and reestablishment of the Greek identity under Byzantine rule. He also discusses the Frankish domination of Greece after the Fourth Crusade (1204) when the French and Italians cut up Greece among themselves and established rival feudal dynasties. The reader is also presented with a description of how princes from Champagne, Dukes from Burgundy, Catalan adventurers, and Florentine bankers ruled in the Peloponnese and in Athens for their own interests, and how the Greeks led by Palaeologos and Cantacuzenos from Byzantium reconquered the country only to lose it again — this time to the Turks. It is important to see Greek history as a continuous story and Nicolas Cheetham does provide the reader with the history of a period that was not a pleasant one for the Greeks themselves and not a particularly proud or distinguished one for Westerners either.

*Mediaeval Greece* is based on contemporary and modern sources. The original mediaeval sources used were written in Greek, Latin, French, Italian, and Aragonese. Much of the evidence is fragmentary and incomplete but the author has made excellent use of primary and secondary sources, including the *Chronicle of the Morea* for the fourteenth century; the histories of Niketas Choniates, George Akropolites and George Pachymeres for the thirteenth century; the Emperor John Cantacuzenos and Nikephoros Gregoras for the fourteenth century; Dukas Sphrantzes, Chalkokondyles, Kritoboulos, the Emperor Manuel II Palaeologos, George Gemistos Plethon, and Mazaris for the fifteenth century; the French, Aragonese, and Italian versions of *The Chronicle of the Morea*; Geoffrey de Villehardouin's *La Conquête de Constantinople*; *L'Histoire de l'Empereur Henri de Constantinople* by Henri de Valenciennes; the *Chronicle* of Aubri des Trois Fontaines and the *Assizes of Romania* or *Liber Consuetudinum Imperii Romaniae*; the *Secreta Fidelium Crucis* of Marino Sanudo Torsello; the *Expedicion de los Catalanes y Aragoneses contra Turcos y Griegos*; and the travel accounts of Cyriacus of Ancona. Among the earlier (pre-twentieth century) scholars, Du Cange, J. A. Buchon, Carl Hopf, G. Finlay, G. Paparregopoulos, G. F. Hertzberg, and F. Gregorovius

are drawn on and of the twentieth century scholars G. Ostrogorsky, Steven Obolensky, K. M. Setton, D. M. Nicol, A. Bon, J. Longnon, P. W. Topping, F. Thiret, and D. Zakyntinos. The bibliographical sources show a conscientious and responsible scholar at work.

The period covered by *Mediaeval Greece* is not one that is well known, even to Greek historians. It is a period that needs to be better understood in order for the student of Greece to understand better what led up to and what happened to Greece during the Ottoman period, and what the impact of that history has been on modern Greece.

Colgate University  
Hamilton, New York

JOHN E. REXINE

Angeliki E. Laiou-Thomadakis, *Peasant Society in the Late Byzantine Empire: a Social and Demographic Study*. Princeton, New Jersey, Princeton University Press, 1977, pp. xiv and 332, 3 maps, 2 graphs, 46 tables + 2 appendices.

It is certain that this study of the economy, society and demography of rural Macedonia in the fourteenth century will generate much debate for some years to come. For Prof. Laiou has not written a "safe" book — a monograph of guarded character and modest aims; rather, she has undertaken to analyze and assess virtually every major aspect of peasant life, including such formidable topics as the legal status of the *paroikos* (i.e., dependent peasant), peasant/landlord relationships, the size of peasant holdings, the quality of rural life, the size of the peasant family, the size of village population, movements of population, sex ratios, and death rates. In a word, the book is comprehensive and represents the most ambitious study of its kind. Each subject is thoughtfully considered and argued in detail. Prof. Laiou's powers of analysis are considerable and most evident when she focuses on a single document and validates her position on a fine point of interpretation, particularly in the area of law. Hence, in my opinion, the most satisfactory section in this book is Chapter V, where the author discusses the *paroikos* as a legal entity. The result is one of the most lucid expositions in print of the peasantry's attachment to the soil, their rights of inheritance, their rights of alienation of property, and their obligations for taxes and rent.

Less satisfactory is conceptualization and the manner in which evidence is handled when arriving at broad conclusions. Prof. Laiou's book has scope, but it is not broadness of vision that determines a study's true sweep; it is the character and quality of the evidence. The fact is that the sources for a study of the countryside in the late Byzantine period are of a limited type. Surviving land charters are almost exclusively monastic and hence the peasant society to which Prof. Laiou alludes in her title is in reality only one segment of this society, the villages in possession of the Athos monasteries. No hard data survives concerning crown land or estates of lay landlords and, as a result, it is pure surmise whether the course of events on monastic lands is an accurate reflection of conditions obtaining elsewhere. But apparently for Prof. Laiou no problem exists. One simply extrapolates and applies, without qualification, conclusions concerning monastic properties to the whole of Macedonia. Thus, after carefully charting the population of a group of *monastic* villages and showing that their population tended to be relatively stable between 1300-1320 and then suffered decline between 1320-1340, Prof. Laiou concludes (p. 266) that "the villages" —and here from context she seems