

Sultan, upon whom Christian clergy and laity alike depended for their very existence. Burdens of a fiscal and judicial nature were imposed upon a Patriarch who had to borrow what he could cull from a Byzantine imperial tradition and secular responsibilities would inevitably conflict with religious obligations. Theological discussion and religious spirituality would suffer under this tremendous strain and, most tragic of all, the education of the people, not to mention that of the lower clergy, would be seriously deficient. The centers of Greek education would have to be developed elsewhere in places like the Ionian Islands, Venice, and the University of Padua. Contacts with the Westerners (both Catholics and Protestants) would force the Greeks to sharpen their own perceptions of Orthodox doctrine and of the world beyond the pale of Ottoman domination. The emergence of new national states, even new Orthodox national states, caused hitherto unknown problems for the Patriarchate, and caught between the rising tide of nationalism, the reality of Ottoman suzerainty, and the natural desire to preserve an international Orthodox Hellenism, often wrongly and narrowly conceived, the Patriarchate suffered one tragedy after another, but nevertheless, "The grand achievement of the Patriarchate was that in spite of humiliation and poverty and disdain the Church endured and endures as a great spiritual force" (p. 412). It was the Church that became the focus of Greek nationalism and the preserver and conveyor of Hellenism. *The Great Church in Captivity* vividly captures the history, the tragedy, and the humanity of the Patriarchate of Constantinople and makes the reader anxious to find out more.

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Stylianos Spyridakis, *Ptolemaic Itanos and Hellenistic Crete*. (University of California Publications in History, Vol. 82), Berkeley, University of California Press, 1970. Pp. 113.

Even a thorough account of the history of Itanos (an ancient city at the north-eastern extremity of Crete) under Ptolemaic domination, and of Eastern Crete in the Hellenistic period, as this appears to be, leaves the impression that very little can be known. The details of the conflicts between Itanos and its apparently Eteocretan neighbors are as

obscure as is the establishment of a garrison in Itanos, perhaps by Ptolemy II Philadelphos, or its activity in the following century. From the limited but direct notices of the historians and the slight and indirect texts of the inscriptions a series of events, persons, and situations can be made out, which, when discussed this way and that, illustrate both the dependence of Cretan events on the actions of the greater powers of the second century and the probability of a corresponding influence of some Cretan events on larger movements. But there is not enough evidence to yield a narrative history.

In such a situation the historian has little reason to speculate about causal connections of the facts. In pointing out the geographic advantages of the region of Itanos for the Ptolemaic policy in the Aegean, Spyridakis cannot go wrong. Moreover he will probably not strain the reader's credulity if he finds the clues to the causes of domestic warfare in Eastern Crete, even as late as the second century B.C., in the presence of Eteocretan as well as Cretan cities, in the unintelligible inscriptions of Praesos, in the disappearance of the civilization of the Bronze Age and the subsequent Hellenization of Crete, or in the inevitability of armed conflict between neighboring people of different language and culture. But the merit of this book lies rather in the clear statement of evidence newly assembled from scattered sources.

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A Review of *Agenda*, Winter 1969, Greek Poetry Special Issue, edited by Peter Levi, SJ.

*In His Editorial* to this special issue, Peter Levi rightly observes that "from such a wide field, any particular selection of pieces is bound to look a bit ragged." Having pointed this out, however, he goes on to make claims for an over-all cohesive plan behind this present anthology. "We wanted to show," he continues, "modern and ancient Greek in some kind of living relation, and to understand them both in English terms."

The collection contains some interesting items, each of which could be discussed on its merits. But since the editorial exists hinting that we should look for a relation between the different contributions, we cannot ignore it. This is unfortunate because "to show modern and ancient Greek