

A. Introduction¹

Considerations up to this point relate to The Western Experience primarily through the Greeks to the more ancient peoples. Focus now becomes more directly involved with the Greeks themselves. The course goal for this topic is to evaluate the democratic way of life among the ancient Greeks according to a criteria of the people, places, and times involved and the degrees of certitude warranted. Attention is focused on Hellenic civilization as characterized by two city-states: Athens and Sparta. See the "Map 2.8 Greece in 431 B.C." on page 65 in the seventh edition of Chambers²

B. Characteristics of the Greek Polis

1. Athens

By 700 B.C. the Greek kings were relatively powerless rulers. By then, control was generally concentrated in a council of nobles. This landowning aristocracy, which had carried the whole cost of the military defense and hence political power, gradually shifted some of this burden to the newly wealthy but non-aristocratic citizens engaged in domestic and colonial trade. With this change, the power of the nobles eventually was weakened as military duties and political rights resulted more from wealth rather than heredity.

The cry of the common people for further reform was answered in 594 B.C. with the election of Solon, who prepared much of the groundwork for Athenian democracy. Athenian democracy has had a strong influence on democracy in the United States. To reduce economic unrest, Solon: (1) abolished the debt slavery of the peasants; (2) limited the amount of lands that one might own; and (3) encouraged exports and industry. Among his political reforms, he defined limits for the powers of the popular assembly and established a Council of Four Hundred to supervise the business of this body.

Solon also made property, not birth, the qualification for high office among the archons or the Council. All of the above shows that Solon himself did not establish a democracy, which is rule by the people, but rather he broadened the base of political power. Other men like Pisistratus and Cleisthenes followed in like suit, culminating in the truly democratic achievements of Pericles.

Will Durant observed that Athens did not believe in government by experts. There were, at the time of Aristotle, twenty-five committees with seven hundred city officials. Since no one was to be a member of the same committee twice, every citizen was a city dignitary at least one year of his life.³ This means that Athenian law functioned both without lawyers and democratically. Roman law was far different.⁴

2. Sparta: A Military State

Sparta and Athens can be contrasted along five major lines. In government, Athens followed rule by the people or democracy; Sparta, military class rule or oligarchy. Concerning the state, Athens took the philosophic position that the state existed for people; Sparta, that people existed for the state. Third, with regard to schools, Athens tried to establish an education for her people which taught them how to think and cope with problems, while Sparta trained her young to follow orders

and accept what they were told. Fourth, concerning thought, Athens encouraged free discussion, while Sparta provided ready-made answers. Fifth, in the economy, Athens encouraged commerce while Sparta encouraged conquest as she restricted the Helots or serfs to the land. With this contrasting development, turn again to Athens.

C. *Athenian Naval Warfare*

In 499 B.C. the Greek cities of Ionia rebelled against the Persian rule they had acknowledged since 546 B.C. The Greek rebellion in Ionia was put down. The Greeks across the Aegean, nevertheless, continued fighting. The Persians attacked the trans-Aegean Greeks for helping Ionians.

Indefinite prolongation of naval warfare brought great changes to the internal balance of the Athenian city-states. Citizens who owned little or nothing could now serve as rowers in the warships. This service became as important on the sea as it had previously been on land with the phalanx. But the cost of equipping a soldier for the phalanx was so high that, previously, the poor had not been able to join.⁵ Now the power to row a boat brought with it the power to vote. The fleet, in other words, gave a major military and hence political role to the poorest citizens. Even at its greatest extent, nevertheless, Athenian democracy enabled only approximately ten per cent of her populace to vote.

D. *Peloponnesian War*

Athenian democracy collapsed because Athens tried to dominate her allies. Sparta held the role of protecting the underdog. Athens, Sparta, and the Greeks then fought to their political deaths in the Peloponnesian War.

E. *Conclusion*

In contrasting Athens and Sparta, the student has focused much as did the founders of the United States in drawing up the Constitution. The student has noted that it matters not so much what men do in a democracy as the process by which they do it. In this way, students have been able to evaluate the democratic way of life among the ancient Greeks. Students are reminded to read, study, and think.

Supplement

F. *Introduction*

Something on family patterns, the suppositions undergirding European life, the cost of labor, and the nature of the cavalry are designed to help the student evaluate the democratic way of life among the ancient Greeks. Although all of these topics are important for non-traditional students they are frequently overlooked.

G. *Family Patterns*

Mainstream history has difficulty with feminist insights. This is the only place as of August 13, 1990, of which the professor is aware of taking material from a lecture in another course, PLS 135-

13, Feminism, and incorporating it into another lecture in another course. The following definition for feminism was worked out in that class during the summer of 1990. Feminism is a value system in which women are permitted to be their own persons; a value system which recognizes that all humans are self-limited and ensures that the only cultural limitations placed on being a woman are self-imposed; a value system which permits a woman to sacrifice herself for others without guilt, and which also permits her to accept sacrifices from others without guilt.

According to Webster's Ninth New Collegiate Dictionary, the word "feminism" first came into use in 1895. The first meaning is "the theory of the political, economic, and social equality of the sexes." Because the sexes cannot be politically, economically, and socially different and still be equal, such a definition is absurd. To be feminine is not the same as to be masculine, either politically, economically, or socially. Because Webster and common parlance is inadequate for Dr. Jirran to express himself in a consistent manner, the above new definition was a requirement.

The second *Collegiate* definition, "organized activity on behalf of women's rights and interests" is also absurd. Feminism also includes disorganized or unorganized activity on behalf of women's rights and interests. Because the professor regards the dictionary definitions as absurd does not mean that the dictionary has not offered a proper definition as to what is meant when the word is used. Not wanting to use a word that refers to a concept that appears absurd, the professor is developing his own definition.

Scholars generally are not given to stating that the concept behind feminism is fundamentally absurd, nor does this professor. What scholars will state is that feminism is a concept that cannot be defined. If feminism cannot be defined, then the professor at least wants to work toward that end.

Feminist-oriented research on ancient Mediterranean societies casts doubt on the legitimacy of all history that disregards family patterns. The ancient Greeks have a reputation, because of Athens and Aristotle, for misogyny or hating women. Athena leaning on a spear c. 450 B.C. is missing from the index for this (although she does have all of page 79), the fifth, and the first three editions of Chambers. In the Fourth and Sixth editions, she also received a full page and appeared in the index. Apollo fares worse, not even indexed in the second edition, and not appearing until the sixth edition. Apollo may be found on page 68. In the sixth edition of Chambers, Clytemnestra and Antigone are mentioned on pages 44 and 64, but not at all in the seventh edition. These legendary women lived in ancient Attica of the sixth and fifth centuries B.C.⁶

Aggressive, defiant, or self-sacrificing, Clytemnestra, Antigone, and Iphigenaia are commanding figures that take their fate into their own hands. On the other hand, surviving Athenian courtroom speeches reveal extreme polarization of the sexes and the most thorough repression of women on record anywhere in the ancient Mediterranean world. Some feminists resist such rigid history. While none of these women are indexed in the seventh edition, neither are they in the third or fourth.

A better way to approach women among the ancient Greeks is by way of three phases. The pre-Athenian phase was relatively matriarchal, particularly in Sparta and Thebes and in places described by Homer. Then came the Athenian phase from which the Greek reputation arises. The final phase was post-Athenian.

H. Europe⁷

If not much is known about the origins of Egypt, how much is known about the origins of Europe? Archaeological data indicate that the introduction of agriculture into Europe was not the result of the movement or geographic displacement of people. The professor does not know what caused the introduction of agriculture into Europe. What is known is that the peaceful farmers were goddess worshipers.

What is also known is that their great temples, frescoes, sculptures, painted pottery, colorful textiles, and tombs as wombs have nothing to do with the Indo-European traditions which focused on building fortifications, not temples, and on armament, not art. The tombs of Indo-Europeans were not wombs but imitations of tents or rectangular houses in which they believed they would continue the same kind of life in the same social class--king as king, warrior as warrior, and so forth.⁸

The goddess worshipers were successful. The Cucuteni (Tripolye) culture existed in Moldavia and the western Ukraine in the fourth millennium (3000s) B.C. This gynocentric culture occurred during the Copper Age. Gerda Lerner in *The Creation of Patriarchy* admits nothing of this gynocentric culture, indexing neither Cucuteni, Tripolye, nor Moldavia. The reason may be that the research was done after Lerner published in 1986. The research may also have been done as a result of the challenge in Lerner.

In southern Russia, the step pastoralists of the Kuregan culture, derived from the Volga neolithic culture of the Seventh and Sixth Millennia B.C. By the end of this time, they were riding horseback. The neolithic culture of the middle and lower Volga basin was contemporaneous with, but decidedly different from that of southeastern Europe. The Volga emphasized cattle, sheep, and from at least 5000 B.C., the horse, rather than cereals and horticulture. Culture in the Volga basin was male dominant.

The history of the horse begins in North America. During the Ice Age. The Ice Age is that Pleistocene Quaternary Cenozoic Geologic Era which lasted from 1.8 million to 10,000 years ago, the age of the glaciers. During this time horses were one of the most common animals, but were extinct in North America by the end of the Ice Age. By that time, horses had migrated to Asia, later to return to America with the European explorers.⁹

In 1993-1994, near Dawson City, Yukon, Canadian miners discovered a 26,000 old carcass of an extinct *Equus lambei*. The remains compose the best-preserved example of the horse and furnish one of the best Ice Age bone collections in North America. The material is preserved at the Canadian Museum of Nature in Ottawa.¹⁰

In the early Fifth Millennium (4000s), the Volga Neolithic culture spread between the Don River in the west, the Caucasus in the south, and Kazakhstan in the east. The Don is located on the inside front cover "Physiography of Europe" map in Chambers. The Don lies west of the Volga and runs into the Black Sea by way of the Sea of Azov, north of Crimea. The Caucasus Mountains stretch between the Black and the Caspian Seas. Kazakhstan lies just east of the Ural Mountains-Aral Sea line, mid-way between the mountains and the sea,¹¹ but is unmarked on the map.

By 4500 B.C. mounted warriors, equipped with arrows, daggers, spears, and shields, entered, by way of the lower Dnieper and lower Dniester region, through the Danube, into the heartland of Old Europe. This disintegrated the cultures of Rumania, Bulgaria, and Yugoslavia. This means that Europe has a non-Indo-European substratum overlaid with an Indo-European superstratum. Evidence for this resides in the fact that the names for cereals and domestic animals, fruits and vegetables, and goddesses is mainly non-Indo-European. Anatolia and the Peloponnesus abound in non-Indo-European cultural elements.

What seems to make the most sense is that male dominance or sexism, the horse, and the dagger led Indo-Europeans to world dominance. Farming and agriculture did not. The Indo-Europeanization of Europe continued for about two thousand years of trauma, from about 4500 to 2500 B.C. before it was finished. Some cultures, such as the Picts in Scotland, Etruscans in central Italy, Iberians, and Basques never were Indo-Europeanized.

Were these people Celts? The professor has no answer. Celtic culture extended from the British Isles westward in a broad belt extending to the Black Sea. The height of the Celtic empire occurred in 390 B.C. with a sack of Rome.¹²

I. The Drachma

Readings on page 53 in the seventh edition of Chambers indicate that the drachma was about what a skilled Greek worker earned per day in the Fifth Century B.C. Matthew, 20:13 states that one denarius was the daily wage for a laborer. In Greek money, a drachma weighed about a 0.15-ounce at that time. At the time of Jesus both the Roman silver denarius and the Greek drachma weighed about the same, 0.12-ounce.¹³ At the time of Jesus, the average value of a slave was between 500 and 2000 denarii.¹⁴

Studying the historical Jesus is fraught with difficulties for those afraid of learning more about his life and times. That may help to account for why traditional scholarship avoids the matter. There is, nonetheless, a new sociological awareness of what was happening. Aspects of economic anthropology such as land tenure, taxes, rents, and indebtedness do offer fruitful investigation for the material context for the actions, words, and aims of Jesus.¹⁵

The historical context of Jesus . . . reflects a social and economic situation in which exploitative urbanism, powerful redistributive central institutions like the Roman state and Jewish temple, concentration of land holdings in the hands of a few, rising debt, and disrupted horizontal relations in society were becoming the norm.

[The] reign of God was, so to speak, a total social program [with] new economic behavior . . . First, he called for a reversal of the centralization of political power and economic goods . . . redistribution of all goods and evidently the destruction of central politico-economic institutions. . . . Jesus probably prophesied against the Temple and . . . his prophecy was perhaps the precipitating cause for his crucifixion. Secondly, Jesus . . . empathized with . . . stewards of estates (Lk 16:1-9), and slaves with responsibility (Matt 18:23-25). These middle people, whether as brokers or outlaws, offered some tangible hope for alternative behavior. . . . Jesus took to heart the saying: 'From everyone to whom much is given, much will be required' (Lk 12:48). . . . The destruction of central institutions and the role of intermediaries were only an initial step. . . . Jesus advocated as a norm of the kingdom exchanges based upon general reciprocity . . . giving without expecting in return. The Good Samaritan epitomizes this behavior, which marks a way back toward human solidarity in an age of insensitive egoism and brutality, back toward the re-establishment of kinship . . . not restricted to village or tribe. Love for enemies is an ethical corollary of indiscriminate economic exchange based on general reciprocity (Mt. 5:44 and Lk 16:35).¹⁶

Samaritans were Gentiles for whom the Jews had little use. Jesus told the parable of the Good Samaritan who helped a man beaten and robbed by the side of the road. Jesus proclaimed such a person a good neighbor, whether Jew or Gentile.

J. The Cavalry

What about the upper class? What about those who could afford a horse, rather than simply an oar? The Athenian cavalry was originally a small force of about one hundred men. The reason the force was so small was not only the cost of the horse, but also the unattractiveness of the duty, boarder patrol. Also, the glory belonged to the hoplite infantry, rather than the cavalry. Laborers dominated the infantry and, after the Battle of Salamis, the poorest citizens dominated the navy.

By 431 B.C. the Athenian cavalry had grown to 1200, including 200 mounted archers. With the cavalry this size, the cost of the horses was government subsidized. This cavalry saw considerable service in the Peloponnesian War. In 404, B.C. the cavalry sided with the bloody puppet oligarchy of The Thirty Tyrants, which the seventh edition of Chambers mentions on page 77.¹⁷ That was the darkest hour for the horsemen.

In the following Fourth Century, Athenians would not forget, and the cavalry served under a cloud of suspicion. During the Hellenistic period, Athenian cavalry was reduced to its former role and size. There was a difference, however. In the beginning cavalymen were mostly young, in their twenties and thirties. At the end cavalymen served well into middle age.

There was a contradiction between the cavalry as a manifestation of a socioeconomic class with anti-democratic tendencies and its function as part of the military service. This contradiction was never resolved.

K. Naval Architecture

Since there is yet room and because Thomas Nelson Community College exists in a ship building community, some commentary is appropriate. For years scholars have debated how a trireme, with its three banks of rowers worked. Recently the Greek navy floated such a ship, based on scholarly insights and speculations.¹⁸

During the Bronze Age, from about 3000 to 1000 B.C., only a single tier of rowers was used. This single tier evolved into a two-tier ship, which was shorter and faster. This meant increased importance to ramming over boarding. Then came the trireme, which eventually became too expensive to expose to the dangers of either ramming or being rammed.

Many years ago, a student gave the professor a set of seals tracking shipbuilding through the ages. One student borrowed this set for about ten years before returning it. The set remains to be integrated into the course as a research project for a deserving student.

L. Conclusion

By studying the formal lecture, reading this supplement and Chambers, the student is better able to evaluate the democratic way of life among the ancient Greeks. The supplement has included material on family patterns, the suppositions undergirding European life, the cost of labor, the nature of the cavalry, and naval architecture. Students are reminded to read, study, and think.

What about truth and politics? Truth and merit tend to work together against birth and privilege but not to the point where there are any criteria by which to judge truth and merit. Part of that criteria is that truth and merit do not relate to politics by serving politics directly. Western civilization insists that it is the function of politics to serve truth and merit and not the other way around. That relationship will not be developed until the second third of this first half of the study of Western civilization.

Comments on the Seventh Edition of Chambers, pages 0050-0067

In the opinion of the professor, Chambers is the most scholarly textbook on the market. Chambers well represents mainstream thinking in the history profession. The professor, however, disagrees in many significant ways with mainstream thinking. These disagreements are set forth in the following comments.

Page Column

Paragraph
Line

- 0050 1 1 5th & 6th last “. . . houses, each normally built on more than one level, without internal staircases, but with the rooms opening to a courtyard.” How the inhabitants got from one level to another stumps the professor.
- 0050 2 3 2 “both male and female citizens” though female citizens could not vote. Often females are linked with slaves, as at page 0051 column 1, paragraph 1, lines 7-8; page 0056, column 2, 2nd last paragraph, 3rd last line.
- 0051 1 2 2 “diversity” is here regarded as a disadvantage though in academic attempts to increase access use the term diversity as an advantage.
- 0053 1 2 1 “Parthenon in Athens”
0061 2 3rd last line “Between 447 and 432 B.C. they built for their goddess Athena the most nearly perfect of all Greek temples, the Parthenon.”
- The traditional view is that the Parthenon was blown up in 1687 as the result of a Turkish shell igniting powder stored in it.¹⁹
- 0059 1 1 2nd last “Dardanelles”
0066 1 2 6 “Dardanelles”
Remember the comment made in topic 7 at page 0040 column 2 paragraph 4 line 5 “Dardanelles” does not appear on Map 2.1 on page 36, though Troy does appear there. On Map 2.1 the word *Hellespont* appears where the word *Dardanelles* appears on the frontispiece map. Dardanelles is the strait known as the Hellespont linking the Sea of Marmara and the Mediterranean Sea and separating Europe and Asia. Marmara is on the frontispiece map.
- Neither does Dardanelles appear on Map 2.3 Archaic and Classical Greece, ca. 800-400 B.C. on page 44; Map 2.4 Greek Colonization, ca. 750-550 B.C. on page 47; Map 2.6 The First Persian War, 490 B.C. on page 59; Map 2.7 The Second Persian War, 480-479 B.C. on page 60; Map 2.8 Greece in 431 B.C. on page 65; Map 3.1 Macedonia Under Philip II, 359-336 B.C.; Map 3.2 The Empire of Alexander the Great on page 86; Map 3.3 Hellenistic Kingdoms After Alexander, Ca. 240 B.C. on page 89. Dardanelles finally and only appears on Map 27.3 Territorial Gains, 1914-1919 on page 956. Take this as a sign of lack of academic rigor between the text and the maps.

- 0057 1 2 7-8 "These villages throughout Attica . . ." How there were seven hundred poleis among the Greeks, but only one polis, Athens, in Attica, suggests a need for an explanation to the professor.
- 0061 Chronology 2nd last line "Herodotus" is not in the index for page 61. This probably means that there is a lack of academic rigor between the Chronologies and the index.
- 0062 "They Have a Master Called Law" translated by M. H. Chambers. The professor does not know if there is any relationship between that Chambers and the author of the text. No Chambers is listed among the Recommended Reading on page 67.
- 0062 2 2nd last line ". . . the greatest of ancient historians, Thucydides . . ." The professor thinks of Herodotus and Thucydides as similarly great. Herodotus told the better story. Story telling is the first requirement of good history. Before anyone will pay attention, the story must be worth telling. Thucydides is more accurate, but less interesting. The professor does not think good history should surrender good story telling to accuracy. Without a good story, accuracy is silly. Chambers elaborates the differences on pages 72 and 73.
- 0064 2 3 1-2 "...the Affair of Melos . . ." is described by Thucydides in the box on page 74 of the seventh edition of Chambers.
- 0064 2 8-9th last ". . . the Athenians brush aside all arguments based on morality and justice..." which is what the professor means when he observed that academia likes to take its values from these Ancient Greeks and the Enlightenment. Notice how the enslavement of White people throughout this reading is not identified as White, or particularly as European; but when, in the Sixteenth Century, Africans are enslaved where they are from and their color looms important.
- 0066 2nd last paragraph, 3rd line ". . . but this empire had been no threat whatever to Sparta's isolated life . . ." the professor thinks misses the significance of what happened. What is significant is that the people of Sparta chose their way of life and were the ones to defend minorities against the people of Athens. In other words, the significance is to warn against making gods out of the people.

Footnotes

1 Bibliography

- C. G. Thomas, "On the Role of the Spartan Kings," Historia, 23 (n 3., '74, 257-70, as cited in The American Historical Review, Vol. 80, No. 3 (June 1975), page 759 #5235.
- M. S. F. Hood, "The Destruction of Crete: 1450 B.C.," Bull. Inst. Class. Stud. U. London, 20 ('73), 151-53 as cited in The American Historical Review, Vol. 80, No. 3 (June 1975), page 759 #5207.
- C. R. Whittaker, "The Western Phoenicians: Colonization and Assimilation," Proc. Cambridge Philol. Soc., 200 ('74), 58-79, as cited in The American Historical Review, Vol. 80, No. 3 (June 1975), page 759 #5241.

² See the "Map 2.1 Early and Classical Greece" on page 50 in the fifth edition of Chambers.

³ Durant, Civilization, Vol. II, p. 264.

⁴ James F. McGlew review of S. C. Todd, The Shape of the Athenian Law in The American Historical Review, Vol. 100, No. 2 (April 1995), pages 499.

⁵ Edmund M. Burke, review of Victor Davis Hanson, The Western Way of War: Infantry Battle in Classical Greece in The American Historical Review, Vol. 96, No. 1 (February 1991), pages 144 and 145 develops this theme.

6

Pictures

Date of	Edition	Apollo	Athena	Clytemnestra	Antigone	Iphigenaia
1974	First	Not indexed	Not indexed	Indexed for page 74	Not indexed	Not indexed
1979	second	Not indexed	Not indexed	Indexed for page 71	Not indexed	Not indexed
1983	third	Not indexed	Not indexed	Not indexed	Not indexed	Not indexed
1987	fourth	Not indexed	Archaic depiction, page 48; soldiers depicted honoring her as titular goddess, page 89; full page 94	Not indexed	Not indexed	Not indexed
1991	fifth	Not indexed	Not indexed	Indexed for page 64	Indexed for page 64	Not indexed
1995	sixth	Frontispiece for Chapter 8, page 62	Full page 73	Indexed for page 44	Indexed for page 64	Not indexed
1999	seventh	Frontispiece for Chapter 8, page 67	Full page 79; frieze within the Athenian Parthenon on page 63	Not indexed, but appears on page 82	Not indexed, but appears on page 82	Not indexed

This and the following two paragraphs are drawn largely from Eva C. Keuls, review of Mary R. Lefkowitz, Women in Greek Myth, in The American Historical Review, Vol. 93, No. 2 (April 1988), pages 394-395. Keuls uses an "Iphigeneia" spelling and I have not looked it up in the original Greek.

⁷This section is based on Marija Gimbutas, review of Colin Renfrew, Archaeology and Language: The Puzzle of Indo-European Origins in The American Historical Review, Vol. 95, No. 1 (February 1990), pages 125-126.

⁸Marija Gimbutas, review of Colin Renfrew, Archaeology and Language: The Puzzle of Indo-European Origins in The American Historical Review, Vol. 95, No. 1 (February 1990), page 126. This review misspells dagger as daggar.

⁹ The Associated Press, Ottawa, "Whoa! Ice age had horses: Yukon miners dig up preserved carcass in trench," *Daily Press*, Thursday, February 10, 1994, page A 8, columns 2-6.

¹⁰ The Associated Press, Ottawa, "Whoa! Ice age had horses: Yukon miners dig up preserved carcass in trench," *Daily Press*, Thursday, February 10, 1994, page A 8, columns 2-6.

¹¹The Great Geographical Atlas (Chicago: Rand McNally and Company, 1983), page 156, Map 21.

¹² The Idiot's Guide to Celtic History, www.satente.demon.co.uk/brigantra/tighten.htm, May 11, 1999.

¹³The Jerusalem Bible: Reader's Edition (Garden City, New York: Doubleday and Company, Inc., 1968), page 358.

¹⁴J. Jeremias, Jerusalem in the Time of Jesus. An investigation into Social and Economic Conditions during the New Testament Period as cited in Martinus C. De Boer "Ten Thousand Talents? Matthew's Interpretation and Redaction of the Parable of the Unforgiving Servant (Matt 18:23-35)," The Catholic Biblical Quarterly, Vol. 50, No. 1 (January 1988), page 228.

¹⁵Paul Hollenbach, review of Douglas E. Oakman, Jesus and the Economic Questions of His Day in The Catholic Biblical Quarterly, Vol. 51, No. 2 (April 1989), pages 564-566.

¹⁶Douglas E. Oakman, Jesus and the Economic Questions of His Day, pages 211, 207, and 213-216 as cited by the review by Paul Hollenbach, in The Catholic Biblical Quarterly, Vol. 51, No. 2 (April 1989), page 565.

¹⁷ The Thirty Tyrants, whom the sixth edition of Chambers mentions on page 59.

¹⁸Borimir Jordan, review of J. S. Morrison and J. F. Coates, The Athenian Trireme: The History and Reconstruction of an Ancient Greek Warship in The American Historical Review, Vol. 94, No. 3 (June 1989), pages 726-727.

¹⁹ Thomas M. Barker, review of Kenneth M. Setton, *Venice, Austria, and the Turks in the Seventeenth Century* in *The Catholic Historical Review*, Vol. 78, No. 2 (April 1992), page 304.