

and beliefs of pedantry are singled-out by means of scholarly allusions to a plethora of authorities and texts. It is worth noting that Mr. Valetas considers the years c. 1848-1863—King Othon's rule—as marking the climax of *logiotatismós* as well as the natural reaction against it, primarily in the activities and writings of Heptanesian intellectuals (Solomos, Valaoritis etc.) and statesmen before the Union with Greece. After 1864, the enemies of pedantry spread their gospel in all of Greece, and by 1880 *logiotatismós* began to decline.

George Valetas sounds very convincing in his insightful discussion of strong elements of *Romiosýne* in some fine demotic poems by Constantine Cavafy—a poet that some pedants had tried to monopolize and claim as their own on account of his classic, Hellenistic, and Byzantine scholarship, and his frequent use of *katharévousa* diction and forms in his lyric utterance. Concentrating on historical, linguistic, and folkloric features in Cavafy's 1921 moving demotic poem "Taken" (Πάρθεν), Mr. Valetas stresses that "Cavafy's demotic and deeply ethnic consciousness is manifested in the impact caused by the archaic Pontian local dialect, the demotic of the Threnody for the Capture of Constantinople, and in what he says in the first three lines about demotic songs and the wars and exploits of the klephts" (p. 51). With equal sensitivity the author, by examining and evaluating the Antiochean and other cultural allusions in Cavafy's lyrics, elaborates on the oversimplified popular notion that Cavafy wrote mostly under a Hellenistic *persona* living in a specific locality, Alexandria.

In the first and longest essay, "The Resurrection of *Romiosýne*", Mr. Valetas traces the Romaic element in Modern Greek literature since the time of the early Byzantine revival of learning. Mentioning practically all major poets in the process he defines Modern Greekness (*Romiosýne*) as a "sonorous and rich-in-meaning word that ... fills the mouth and the soul of every Greek; it is the ethnic and national consciousness of New Hellenism. It marches together with Faith. It is ethnicity in its racial and psychological dimensions" (p. 7).

If this definition sounds complex, let us remember that it took several hundred lines for Yannis Ritsos to define this term and the cultural phenomenon of Modern Hellenism in his celebrated 1945-47 poem "Romiosyne", thus contributing to the arduous process of dignifying this word which, like *Romiós*, had been loaded with derogatory connotations, implying mostly negative aspects in the Modern Greek character and attitude toward existence, ever since the time of well-meaning satirist George Souris.

Published after the official acceptance—though belatedly—of the demotic as the national language (1976), and after the inevitable collapse of the ideological and cultural sterility propagated by the bombastic Junta, George Valetas's book, *On Romiosýne: Essays*, brings a fresh breath to contemporary Greece's intellectual scene and, hopefully, marks the beginning of a long-awaited cultural and social progress toward a Neo-Hellenic Renaissance.

Southern Illinois University at Carbondale

M. BYRON RAIZIS

Constantine C. Papoulidis, *Τὸ κίνημα τῶν Κολλυβάδων* [The Kallyvades Movement], Athens 1971, pp. 111 ["Ecclesiastical Publications for the hundred and fiftieth Anniversary of the Nation", no. 7] and *Μακάριος Νοταρᾶς* [Makarios Notaras], Athens 1974, pp. 155 [same series, no. 14].

The reason we are concerned with the above books of Mr. Papoulidis (who used to teach modern Greek ecclesiastical history at the Orthodox Theological Institute of St. Sergius in Paris, and is now a staff scholar of the Institute for Balkan Studies) in the same series is two-fold: partly that they came from the same pen, and partly that they are so closely related in

subject that they sometimes cover the same ground. This is because the figure Mr. Papoulidis studies in his monograph (no. 14) was one of the pillars of the ecclesiastical renaissance movement of the Kollyvades, one whom he studies briefly in his earlier work (no. 7), of which we shall give an outline on these pages.

1

The small series "Ecclesiastical Publications for the hundred and fiftieth Anniversary of the Nation", the publication of which was begun, on the initiative of the most Reverend Metropolitan of Kozani Dionysios, by the Holy Synod of the Church of Greece, in order to celebrate the hundred and fiftieth year since the Revolution of 1821, is one of the best—perhaps the very best—intellectual manifestations of the celebration of National Rebirth. A whole series of reasonable (in both senses of the word) books on historical and cultural topics of immediate connection with the struggles of the Nation before and after 1821. Looking at the catalogue of authors and subjects so far presented by the series, we may speak of a definite success in the aims of this ecclesiastical series; owed, it must be noted for justice's sake, to the authors who were mobilized and, with commendable enthusiasm, gave each of his talents for the correct presentation of the appropriate subject: presenting relevantly in a few pages, with brevity and clarity, and as great a fullness as possible, forms and subjects that demand three and four times as many pages. Much is owed, however, to the director of the series, who chose his helpers, worked out the general plan and organized the entire work, with much sapience and love and not a few sacrifices.

The prologue of the Most Reverend Metropolitan of Kozani must be particularly brought out and emphasized; it is printed in all the books in the series and characterizes the general lines on which all contributors are to work—with, naturally, complete freedom of scholarly expression. It is an article of great importance, from which we shall quote a few lines in order to show the responsible and intellectually very brave position on which the views of the Metropolitan of Kozani are founded, views which the contributors to the series support with many historical examples: "Of course, it would be an exaggeration and mere ignorance of history to assert that the holy Struggle of the Greeks to regain their freedom was the work of the Church and the holy clergy alone. The Nation rose united to throw off the barbarian yoke... Consequently, it is not the intention of these ecclesiastical publications to sing the praises of the Church and denigrate those other moral, spiritual and material powers of the Nation through which the great enterprise was prepared and carried to its conclusion, but to show that the Church has always been the centre and substance of national life: not as an authority over the people and an organization, but as an inward inspiration and power, giving life to the national body, uniting its parts through the common faith and coordinating its energies. The Orthodox Church *is* the people of the Lord; and it is the true historical modern Greek actuality, which is ignored under the influence of the foreign ideological forms of the modern era. But the national life of the Greeks and the Revolution are not the expression of some ideology, but the continuation and preservation of the tradition of the race: a tradition which is unbroken, unitary and common, and is both national and religious. Some people, reasserting common positions, view the Greek Revolution as a detail in the history of Europe, occurring as an extension of and under the influence of the French Revolution. But the Greek revolution of 1821 was not the first since 1453; it did not wait for the French Revolution in order to imitate its example. Further, the nature of the two revolutions is quite different, indeed antithetical: the French Revolution was social, anti-ecclesiastical and anti-Christian, while the Greek Revolution was a national rising in which the Church played a leading part..."

(pp. 10-12). From considerations of space we must here end the extract from the Prologue of the Metropolitan of Kozani in the books of the series, but we beg the reader to examine this important article in its entirety. He will learn much and benefit as a Greek.

Now let us turn to Mr. Papoulidis' books, whose titles were mentioned at the beginning.

II

One of the first books in the above series was *The Kollyvades Movement*, written by Mr. Papoulidis with a knowledge of the sources and an evident love for the Kollyvades. It must be noted that recently the subject of the Kollyvades has begun to be of particular concern to theologians and historians, and the outcome of this has been the appearance of many studies and doctoral dissertations based on careful researches, both in published works and the archives of Mt. Athos. It is of course clear that we are not yet in a position to say the final word on this highly problematic—for modern Church history—subject, since many sources remain unpublished and many archives unavailable to scientific research. Nevertheless much has already been accomplished, and these latest works by the theological historians Ch. Dzoghias and C.C. Papoulidis shows that we have made considerable progress.

It is well known that the ironical name of "Kollyvades" comes from the party that opposed them; though in reality liberals, they presented themselves as conservatives and traditionalists, labelling the "Kollyvades" as "innovators". The second half of the eighteenth century and the beginning of the nineteenth were filled with strife. Mr. Papoulidis describes the Kollyvades as "a traditionalist movement for the pride of the Greek Church" (p. 25). It was regenerative and reformative, but had the aim of returning to the ecclesiastical tradition, with especial emphasis on liturgical matters. "The frequent sharing of the faithful, after appropriate preparation, in the mysteries of the Church, the study of patristic texts, so that an unbroken link with the first Church should be preserved—these were the main points supported by the Kollyvades" (p. 26). Unfortunately, however, the matter escaped the bounds of serious intellectual differences and reformative trends and ended—from the point of view of the progressives—in abuse, crudity and irony that led to corruption, with its consequent scandals and persecutions, which for some length of time tossed and shook the holy vessel of the Church.

Since the cause of and the grounds for these quarrels are frequently confused, we quote the beginning of this curious story from Mr. Papoulidis' book: "The first grounds were given by the monks of the *skite* of St. Anne. These monks, their numbers being increased, decided to build a larger chapel for their religious needs. Throughout the period of this rebuilding (1754-55) the monks worked manually six days a week. Every Saturday they ought normally to have celebrated requiems for the dead, since until that time commemorative services had been sung in the cemetery chapels of all the monasteries and *skites* on Mt. Athos, and the blessing of the boiled wheat (*Kόλλυβα*) was made first after vespers on Friday and later at matins on Saturday, before Divine Service. Since Saturday was the monks' market-day in Karyae, the monks of St. Anne's went down into Karyae immediately after Divine Service to replenish the *skite's* supplies. But since, after the collection for the rebuilding of the chapel, the list of the names of the dead greatly increased, reaching the number of twelve thousand (12,000), the monks considered that, in view of celebrating the requiem after Divine Service on Saturday, they did not have the necessary time to go down into Karyae; so they decided to transfer the requiem to after Divine Service on Sunday" (pp. 27-28), so as to be able to leave the *skite* for Karyae immediately after the service on Saturday, and thus not risk missing the market. This solution to the "economic problem" was opposed first by Neophytos the Kau-

sokalyvites (hut-burner), and later by St. Makarios Notaras, St. Nicodemus the Athonite, the monk Athanasios Parios and many others. There followed uproars, trials, condemnations, vindications, etc. All these elements, now well-known to us, are examined with great conciseness, evaluated and judged by Mr. Papoulidis in the above book.

More precisely, in the three principal chapters of his book Mr. Papoulidis examines: first, the personalities of the Kollyvades struggles (among both the Kollyvades and their opponents); second, the subjects of the quarrels (Κόλλυβα-requiem, the continuous Holy Communion, the Athonite quarrels, the other subjects of the time and the writings of the Kollyvades); and third, the influence of the Kollyvades (both on and outside Mt. Athos—both in and outside Greece). In a fourth chapter, characteristic examples of the work of Kollyvades are given (ch. 46 of the *Ἄόρατος Πόλεμος* [Invisible War], and ch. 10 of St. Nicodemus' *Manual of Advice*).

The author loves his subject and is literally carried away by the history of Modern Hellenism in the ecclesiastical field. But the scope of these pages is somewhat restricted. Let us hope that he will soon find time and space enough to offer us a fuller account of the fruits of his labours on the Kollyvades¹.

III

Three years later there appeared Mr. Papoulidis' second book in the same series. Its subject was one of the most important figures in the Kollyvades movement, St. Makarios Notaras (1731-1805). In the approximately 160 pages of his book, he gives us the basic facts on the great Notaras family (ch. 1, pp. 23-36), the much tried and troubled life of Makarios, from his boyhood years in Corinth to the Kollyvades movement (ch. 2, pp. 37-53), Makarios' treatises, both those written in collaboration with others and those written by himself alone (ch. 3, pp. 54-75), the anthems sung in church in honour of St. Makarios (ch. 4, pp. 76-112), and a brief selection from the letters of St. Makarios to personalities of the time (ch. 5, pp. 113-119)². There follows an epilogue, notes (numbered 1-156), a basic bibliography, a table of proper names, and pictures and plates relevant to the subject-matter.

Mr. Papoulidis bears himself with considerable facility in the history and bibliography of St. Makarios. He discusses, evaluates, accepts and rejects the opinions of other students with the conscientiousness of a historian who weighs up events and facts accurately. His enthusiasm and love for St. Makarios do not lead him astray from scholarly principles. This is made clear in the bulk of the notes and references (pp. 123-38), in which he follows up the relevant bibliography—both Greek and foreign—exhaustively, putting forward his own opinions and solutions—where they exist.

This book could be used as a sort of "handbook" for those churches who want to celebrate St. Makarios on his festival day (17th April), since on pp. 78-112 there are printed: i) the "Service for our Holy Father Makarios Notaras, Archbishop of Corinth", written by the monk Nicephoros of Chios, and ii) "Twenty-four οἶκοι [stanzas] for St. Makarios", the

1. In the notes to this book we meet abbreviations which are not explained in the author's other book, on St. Makarios Notaras (p. 22): M.I. (p. 80), C.E. (p. 85), and C. (p. 94). Perhaps in a second edition of the book a list of abbreviations would here be useful, as would a wider bibliography on the subject of the Kollyvades.

2. In a future edition of the book, perhaps a wider selection from the works of Makarios Notaras would be useful, containing examples not only from his letters, but from treatises on mystical theology as well.

work of an anonymous hymnographer, following the sounds and metres of the Akathistos Hymn. The few hymnological and metrical observations noted here are intended to improve the "Service", which is reprinted in Mr. Papoulidis' book from the older work on St. Makarios by V. Skouteris (Athens, 1957), pp. 61-77:

- 1) p. 78, 3rd stanza: perhaps *ὀδμαῖς* for *δομαῖς*.
- 2) p. 80: *Α' Κάθισμα* for *Ἀντίφωνον*.
- 3) p. 80: *ὕπωπιάζω* seems better attested than *ὕποπιάζω* (see *prosomium* 3 of the *Μέγας Ἑσπερινός*).
- 4) p. 81: the *Gloria* is perhaps side one's, not side two's—according to the manuscript?
- 5) 81, 1st hymn to Poverty: *στοιχειούμενος* for *στοιχιούμενος*.
- 6) p. 86, 3rd hymn, ode 1: *εἰκόνι* for *εἰκόνει*.
- 7) p. 91, 1st hymn, ode 5, canon 2: *μήνιγγι* for *μήνυγγι*.
- 8) p. 91, 2nd hymn, ode 5, canon 2: *Ἐγειραι* for *Ἐγειρε*.
- 9) pp. 93 and 102: *δρηξ* for *δρωξ*.
- 10) p. 96, Hymn to the Virgin, ode 8, canon 2: *μονογενοῦς σου Υἱοῦ* for *μονογενοῦς Υἱοῦ*.

A few small oversights are obviously typographical errors and are not worth mentioning here. However, I do not want to miss the chance of stressing the correct ecclesiastical position that the author himself underlines in setting out the accounts of the life of St. Makarios. So, if the gentle reader will allow me, I shall end this brief presentation with a short excerpt from a letter of the Saint's to the head of the Great Church of Christ, the Ecumenical Patriarch Sophronios II (1774-1780): "So even I seek nothing in this matter except that it be offered pleasantly and in love and that I should not be ordered to do something that I would gladly do for the sake of my submission to the Mother Church, but am unable to do because of the ancient and canonical decision of the Holy Fathers. This makes me become indolent as regards the most holy commands, not because I am obstinate, nor because I wish for a diocese of my own—God forbid! I neither seek it, nor wish it ever to be sought—but so that I may not fall under the censure of the holy canons; and this ties my hands, and I cannot write the act of resignation you ask of me, either so that I may not submit with it the matters of the most holy, or so that I may not arm against myself the terrible accuser, to punish me continually all my days. Therefore I heartily beseech you, on my knees before my Mother Church, to consider my pains and labours, to remember my difficulties and vicissitudes, my griefs and sufferings, and, allowing me to enjoy every forgiveness, to permit me to rest with peaceful and undisturbed mind" (pp. 115-116).

University of Athens

P. V. PASCHOS

Stylianos Pelekanidis, *Σύνταγμα τῶν Παλαιοχριστιανικῶν ψηφιδωτῶν δαπέδων τῆς Ἑλλάδος. I. Νησιωτικῆ Ἑλλάδος* [Corpus of Early Christian Floor Mosaics in Greece. Vol. I. Greek Islands], Thessaloniki, Center for Byzantine Studies, 1974, pp. 188 + 141 Pl.+ 14 drawings.

This work is the first volume of the *Monumenta Byzantina* of the Center for Byzantine Studies at Thessaloniki and comprises the first part of a corpus of all mosaics in Greece of the early Christian period. There is a short preface outlining the history and purpose of the work although nowhere does the author directly state the date range of the material to be covered. However from the corpus itself it becomes obvious that the period is the fourth to sev-