

ful to have indicated which were the main accounts and which merely repeated brief summaries in various languages.

Most of the illustrations are of reasonable to good quality but the geometric figures are unnecessarily large and could easily have been reduced without losing their clarity, thus enabling either more to be included or a reduction in costs. There seems to be very few misprints and these are mainly confined to mere details in the foreign bibliographies that will cause no problem to the reader, although Prof. J.M.C. Toynbee might well be surprised by her gender in note 14 p. 18! However apart from these few rather minor criticisms we must be grateful to the author and his collaborator for producing this extremely useful work which clearly illustrates the wealth and piety of the inhabitants of the islands of Early Christian Greece.

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- 1) John T.A. Koumoulides, *Report on the Christian Monuments and Antiquities in the Township of Aghia in Thessaly, Greece*, Muncie, Indiana 1973, pp. 12 + 2 maps + 63 figures.
- 2) John T.A. Koumoulides and Christopher Walter, *Byzantine and Post-Byzantine Monuments at Aghia in Thessaly, Greece: The Art and Architecture of the Monastery of Saint Panteleimon*, London 1975, pp. 20 + 2 maps + 24 drawings and plans + 38 figures.

1) In his sober report Professor Koumoulides presents the efforts undertaken during four summer seasons (1969-1972) in the district of Aghia, Thessaly, devoted to the Christian monuments of that area. During the course of study of the area of Aghia Professor Koumoulides and his staff came upon valuable neolithic and ancient finds which are also recorded in the report, besides the main project being the description of the christian monuments. Thus the illustrations in this report evidence the seriousness of the work in registering ancient, christian monuments and religious items. Extremely important is the work of conservation of the Monastery of Saint Panteleimon which highlights the strenuous and persistent efforts of the group, as the buildings of the Monastery were in bad condition. The project was supported by funds by the Ball State University and other donors who embraced it with generosity.

It was a remarkable work of dedication that which was undertaken by Professor Koumoulides and his staff.

The second publication under review, that is the art and architecture of the monastery of Saint Panteleimon, is a most welcome addition to the growing literature of post-byzantine christian art.

The Foreword by Sir Steven Runciman is a short valuable evaluation of the religious art of the post-byzantine period, which the more it is studied the more it reveals the flourishing of the christian traditional art during the ottoman rule.

The Preface by Prof. Koumoulides presents the district of Aghia in its historical context, its culture and the importance of the Monastery of Saint Panteleimon in architecture and in art.

Professor Walter's study of the architecture and iconography of the monastery complex is an excellent systematic work (pp. 1-20). From the inscriptions in various parts of its church dedicated to the Virgin, the author traces the origins from the middle of the 16th cent., with additions and renovations up to the beginning of the 18th cent., and with paintings which, even though undated, prove to be of the 19th cent. according to their style.

Paintings exist in the church, in the refectory and in the abbot's tower of the monastery. The oldest ones, those on the eastern wall of the refectory, according to the inscription, are from 1613. As the author says, they are the most interesting stylistically and it is evident that they were executed by a competent artist.

The paintings of the church are of a much later period. The inscription in the narthex gives the date 1721. Since there is no other inscription inside the main body of the church, it has to be considered that the frescoes in that part are from the same period. It is fortunate that the greatest part of these have survived, so that we have a clear picture of the iconographic programme and layout. The subjects are painted in six zones and cover the walls till the roof. The paintings of the church and the narthex, done a hundred years later are evidently different in style. Even though they are more conventional than the ones in the eastern wall of the refectory, in the way old patterns are followed, they are innovative in the way the artists omitted older themes or introduced new ones according to specific ideas. As Professor Walter sees it, the monastic programme is expressed in the narthex with all the saints painted there being monks and with scenes which are reminders of charity, forgiveness and compassion of God ex. the Prodigal Son and the Woman taken into Adultery. On the whole the programme follows the Byzantine tradition and the principles laid down by the Painters' Guides.

Some innovations, though occur in the main church . A. In the series of saints in zone A of the north side "The intrusion of Nicolas Neos and Elias (5,6) is curious", as the author states in p.14. However, the representation of Neomartyrs in the churches of the post-byzantine period is not unusual. These Neomartyrs, simple people who suffered martyrdom because of their faith in Christ, declining to become Moslems, were put to death by the Turks. Their relics, often acquired from the Turks for money, were buried or later kept in churches and were venerated. They were acclaimed spontaneously as martyrs and saints by the people and usually by the low clergy, the high Church approving later. Over their tombs or relics kept in churches, local people and others came from afar to pray, as the cult spread. Also suffering people came to pray for their health. Thus often healing miracles were recorded, which augmented the fame of the saint. The painters, following obviously the priests' advice painted these Neomartyrs among the other traditional saints and at times represented them in their everyday costume. Probably the Nicolas Neos painted in the church could be the St. Nicholas from Metzovo, in Epirus, who suffered martyrdom at Trikkala in Thessaly in 1617, and whose relics are in the monastery Varlaam in Meteora, as well as his portrait in the small church of the Three Hierarchs of the Monastery, painted in 1637. As for Elias there are recorded two Neomartyrs by that name. Elias Ardounis from Calamata in Peloponnesus who suffered martyrdom in 1686 and whose relics are in the Monastery Voulkanou in Messinla, might be the one represented in the church.

B. In zone B of the north side west end and north side center, there are scenes of the lives of the saints who are painted right below in zone A. The author mentions in p. 15, "I know no other instance of this way of disposing a series of scenes from the lives of saints in a continuous zone above the portrait of the saints in question".

This arrangement, unusual as it is, might be explained by the emphasis on the didactic purpose which was important in those years. Nikodemos Aghiorites states it clearly in his Preface to the Neon Martyrologion published in 1794. There are examples in churches in the villages of the Pindus Mountain in Western Macedonia where this practice is followed, especially on big piers where the saint is portrayed below and his martyrdom represented in the above register.

Apart these minor remarks, Professor Walter's study is a very valuable contribution in

the field of post-byzantine painting in the churches. Unless we have studies such as Professor Walter's, of many more monuments of this period, we cannot be fully acquainted and able to appreciate the spirit and the purpose of the programmes, their innovations and their departure from set patterns. Such studies are badly needed.

This cooperative work by Professor Koumoulides and Dr. Walter is not only important for the preservation and study of the church and Monastery of St. Panteleimon but, more than that, it is important for their efforts in giving proper attention to the much neglected monuments of the post-Byzantine era.

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Van Coufoudakis, ed., *Essays on the Cyprus Conflict*, New York, Pella Publishing Company, 1976, pp. 49.

This is the first monograph produced by Pella Publishing Co., a publisher specializing in Greek studies. I must admit I was disappointed. Although the hardcover edition sells for six dollars, this "book" is composed of three short essays on the Cyprus Question totalling 53 printed pages, including preface, introduction and index. It would have been desirable for the editor to include more articles, thus allowing a more diversified and holistic picture of the problem. He could also have included some of his own earlier published work on Cyprus which is scattered in various journals. These articles have provided valuable insights into the international intrigues that brought about the continuing Cyprus tragedy. As it stands this collection is, I am afraid, very limited.

Be that as it may, I did read with interest these 53 pages. I particularly enjoyed Professor Ramady's (a Palestinian speaking both Greek and Turkish who lived in Cyprus) essay on the impact of Turkey on intercommunal relations in Cyprus. John Campbell's article offers a State Department analysis (he worked for the State Department for 12 years) of American policy towards Cyprus. Finally Professor Coufoudakis explores the disastrous consequences both on the local and international level should the present partition of Cyprus be perpetuated. All three agree that a bizonal solution to the Cyprus Question would eventually lead to the formal partition of Cyprus and the dismantling of the Republic.

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C. Max Kortepeter, *Ottoman Imperialism During the Reformation: Europe and the Caucasus*, New York, New York University Press, 1972, pp. xx + 278.

In a remarkable display of scholarship, the author, a professor of History and Near Eastern Languages at New York University, contributes a new understanding of the foreign policy of the Ottoman Empire in the last half of the sixteenth century. He analyzes this policy not only regarding the Muslim enemies of the Ottomans in Safavid Persia, but also the Christian enemies in southeastern Europe, the Austrian Habsburgs, at a time when the Protestant Reformation had caused deep fissures in the *societas reipublicae christianae*. In their determination to hold what they had captured, the Ottomans carefully fashioned support policies for Hungarians seeking relief from Habsburg domination. To the various dissidents in the Principalities and Poland, the Sultan gave his aid as long as their interests paralleled