

tion to the writing of such a book, despite the difficulty of harmonising differing opinions.

The book is well-researched and richly illustrated and contains maps, battle plans, a bibliography and tables of proper and geographical names.

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Cyril Mango, *Byzantium, The Empire of New Rome*. London: Weidenfeld and Nicolson, 1980. Pp. VII and 334, illustrations.

Robert Browning, *The Byzantine Empire*. London: Weidenfeld and Nicolson, 1980. Pp. 224, numerous illustrations.

Mango's book is a general survey of the history of the Byzantine empire, covering the period roughly from the end of the third century to the end of the empire in 1453. Two factors had conditioned its development and were in one way or another to affect its evolution: the foundation of Constantinople in 324 and the triumph of Christianity in the course of the fourth century. Conditions already in existence, as for instance, the ethnic composition of its various lands also contributed to this evolution. It is this evolution that Mango has tried to survey. The resulting book is a cultural history. It consists of three parts. The first, called "Aspects of Byzantine Life", includes such matters as peoples and languages, society and economy, the disappearance and revival of cities, dissenters, monasticism, education. The content of the second part is much more theoretical in nature. Under the general title, "The Conceptual World of Byzantium", the chapters deal with: the invisible world of good and evil, the physical universe, the inhabitants of the earth, the past of mankind, the future of mankind, the ideal life. The third part is no doubt the most original contribution made by Mango himself. Mango is a well-known authority on Byzantine literature and art and it is with these two topics that this part deals.

"Peoples and Languages" is certainly one of the most important, if not the most important chapter, of the entire book. This is at least the opinion of this reviewer. The views expressed are not original with the author. They had often been expressed by this reviewer in a series of studies devoted to them. But they are here very well and very accurately summarized by Mango. Except in the last few years of its existence, when it could hardly be called an empire at all, the Byzantine empire in its long history, had never achieved ethnic homogeneity. This fact has not always been pointed out. It is one of the merits of Mango's book that it emphasizes it.

Mango's *Byzantium, The Empire of New Rome* is an excellent book. Knowing his general anti-Greek sentiments, I opened his book with reservations. I was pleasantly surprised. Both in its statements of fact and interpretation, the work is free from error. In this respect it differs radically from that of R. Jenkins' *Byzantium, The Imperial Centuries*, which, despite its brilliance of style, is grossly off in the interpretation and in the statement of the facts it offers. Mango's book might perhaps have been more detailed in its exposition of the social life of the empire; nevertheless, as a survey, it serves a useful purpose and makes a worthwhile contribution.

Browning is a distinguished scholar, distinguished particularly in the history of Byzantine

literature. The book which he offers here consists, in addition to a short introduction, of five chapters containing a brief survey of the history of the Byzantine empire. The survey begins around the year 500 and ends with the usual date for such surveys, 1453. There is nothing notable or extraordinary about its content which covers the usual ground: the empire as it evolved in the sixth and early seventh centuries; its reconstitution in the course of the eighth and ninth centuries; the apogee of its position and power in the tenth and eleventh centuries; its gradual decline over several centuries and its disintegration and final fall. Included are some remarks on its civilization. There is, however, nothing stimulating or even new in any of this. One may wonder why the book was written at all. It may be that the numerous illustrations, some of which are full-page and in color, may provide the answer. Nevertheless, the book was not really needed, especially since Mango's book offered by the same publishers, covers the same ground and does it better.

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Henry und Renée Kahane, *Abendland und Byzanz: Sprache, Reallexikon der Byzantinistik herausgegeben von Peter Wirth*, Band I, Sp. 345-640 (Heft 4-6 [1970-76]), Amsterdam (Verlag Adolf M. Hakkert).

Die Arbeit besteht aus zwei Hauptteilen, von denen der erste die byzantinischen Einflüsse im Westen, der zweite die westlichen Einflüsse in Byzanz enthält. Im Plan des ersten Teils wird betont, dass von den drei Kulturen, die die antike Erbschaft Europas beeinflusst haben, die germanische und die arabische erneut zum Gegenstand der Forschung geworden sind, während die byzantinische immer noch terra incognita bleibt. Da die "Wörter" mit den "Sachen" übernommen werden und Träger der Kultur der Völker sind, hat die Beschreibung des sprachlichen Einflusses von Byzanz auf den Westen auch die Rekonstruktion der Zivilisation zur Folge, die Byzanz dem Westen übertragen hat.

Das Rohmaterial, das in der Form von unzusammenhängenden Wortgeschichten in drei grossen etymologischen Wörterbüchern von europäischen Sprachen (nämlich Battisti und Alessio, *Dizionario etimologico italiano*, Wartburg, *Thesaurus der französischen Sprache*, und Mayer-Lübke, *Romanisches etymologisches Wörterbuch*) vorliegt, wird von den Verf. gesammelt, kritisch überprüft, neu bearbeitet und mit genaueren Angaben über die byzantinischen Grundformen und Quellen versehen.

Der erste Hauptteil umfasst folgende Teile: I. Plan, II. Aufstieg und Niedergang des Griechischen in Rom, III. Proto-byzantinische Periode (eingeteilt in gelehrte und volkstümliche Elemente und Bemerkungen zur gotischen Vermittlung), IV. Katalog der Byzantinismen in westlichen Sprachen, V. Zusammenfassungen, d.h. Interpretation der Lehnwörter nach verschiedenen Gesichtspunkten, VI. Indices. Aus der Studie werden die Byzantinismen ausgeschlossen, die nicht über die unteritalienischen Dialekte in den Westen hinausgewandert sind. Zu der Frage, ob die unteritalienischen Elemente griechischen Ursprungs aus der Koine oder dem byzantinischen Griechisch stammen, verhalten sich die Verf. folgendermassen; sie halten die byzantinische Herkunft für sicher "wenn entweder der Inhalt des Wortes auf byzantinische Zustände weist oder es sich um eine Entlehnung handelt, die in vorbyzantinischer Zeit nicht stattgefunden haben kann" (Sp. 349).