

Astérios Argyriou, *Macaire Makrès et la polémique contre l'Islam*, Édition princeps de l'éloge de Macaire Makrès et de ses deux œuvres anti-islamiques précédée d'une étude critique, *Studi e Testi*, 314 (Vatican City, 1986), pp. X+348.

Idem, "La Littérature grecque de polémique et d'apologetique à l'adresse de l'Islam au XV^e siècle", *Byzantinische Forschungen*, XII (1987), 253-77.

Astérios Argyriou-Georges Lagarrigue, "Georges Amiroutzès et son 'Dialogue sur la foi au Christ tenu avec le Sultan des Turcs'", *Byzantinische Forschungen*, XI (1987) 29-221.

More polemical and apologetic literature against Islam was produced in the fifteenth century than in any other period of history. The starting-point of this literature lies in the late fourteenth century, in 1390-1, when Manuel II Palaeologus (who later became Emperor of Byzantium), while a prisoner of the Turks, had discussions with a Muslim and later made notes, which are known to the scholarly world as the "Dialogue with a Persian" (see E. Trapp, *Manuel II Palaeologus: Dialoge mit einem "Perser"* (Vienna, 1966)). Manuel subsequently wrote other, similar, works, as did his scholarly associates, for they had seen and wished to record the Turkish threat. After the Fall of Constantinople, numerous Byzantine scholars wrote of the interest the conqueror Mehmet II showed in the Christian faith and produced apologetic works. This literature was frequently the work of groups of monastic scribes or writers of sermons addressed to Christians living under Muslim oppression. The texts often related the magnificent history of Byzantium in general and Constantinople in particular, and also expressed the view that God had allowed Constantinople to fall into Ottoman hands and be lost to the Christians as a punishment for the latter's immorality and lapses from the Orthodox faith. Furthermore, in numerous eschatological texts, Islam was seen as the personification of the Antichrist (see Astérios Argyriou, *Les Exégèses grecques de l'Apocalypse à l'époque turque, 1453-1821* (Thessaloniki, 1982); cf. reviews by C. Papoulidis in *Balkan Studies*, 26 (1985), 209-12, and *Βορειοελλαδικά*, 54-56 (1986), 165-9). The various writers discussed the subject in a political as well as a religious context. The frequently advised submission to the will of God and on occasion urged Christians to aspire to martyrdom.

Many of these texts have not yet received sufficient scholarly attention. Their examination would unquestionably produce new data relating to the ideological trends of the Greeks and the Orthodox Church. Asterios Argyriou is one of the few scholars who have actually studied these texts, and, as we shall see, he presents hitherto unpublished archive material.

The first work, *Macaire Makrès*, is part of the Vatican's well-known series, *Studi e Testi*, and comprises three works by Makarios Makris: i) *Βίος και Πολιτεία του Ὁσίου πατρὸς ἡμῶν Μακαρίου τοῦ τὸ ἐπίκλην Μακροῦ ἡγουμένου χρηματίσαντος ἐν τῇ σεβασμωτάτῃ μονῇ τοῦ Παντοκράτορος* (Life and Conduct of Our Blessed Father Makarios, Sur-named Makris, Hegumen of the Most Venerable Monastery of the Pantokrator) from Codex 220 (*olim* 35) of the Patriarchal Library of Alexandria; ii) *Πρὸς τοὺς σκανδαλιζομένους ἐπὶ τῇ εὐπραγίᾳ τῶν ἀσεβῶν* (To Those Affronted by the Prosperity of the Godless), four discourses from Codex Vaticanus Graecus 1107; iii) *Συνηγορία τῆς ἱερᾶς παρθενίας* (Defence of Holy Chastity), also from Codex Vaticanus Graecus 1107.

Between 1420 and 1430, the little-known Thessalonian Makarios Makris (1381-1471) was at the epicentre of Constantinople's spiritual and political life: Hegumen of the Mona-

stery of the Pantocrator and advisor to Emperors Manuel II and John VIII Palaeologus, he was also the latter's special envoy to Pope Martin V. His four discourses *To Those Affronted* were exhortatory works and bore a certain relationship to some of Symeon of Thessalonica's writings—*inter alia* his 'Επιστολή προτροπική πρὸς σωτηρίας ὁδὸν (Exhortatory Epistle to the Way of Salvation) and 'Επιστολή εἰς στηριγμὸν εὐσεβείας ἤτοι κατὰ Ἀγαρηνῶν (Epistle in Support of Piety, that is Against the Agarenes). (See D. Balfour, *Politico-historical Works of Symeon Archbishop of Thessalonica, 1416/17 to 1429* (Vienna, 1979); idem, 'Αγίου Συμεῶν Ἀρχιεπισκόπου Θεσσαλονίκης ἔργα Θεολογικά (Thessaloniki, 1981). The text, finally, of the *Defence of Holy Chastity* has links both with Thomas Aquinas's *Summa contra Gentiles* and with Sunni Moslem theology.

Argyriou's second work, "La Littérature grecque", is an exposition of the problems arising from Greek polemical and apologetic literature directed at Islam in the fifteenth century. It also gives information about two other, similar, works Argyriou has produced: "Ἰωσήφ τοῦ Βρυεννίου μετὰ τινος Ἰσμαηλίτου διάλεξις", 'Επετηρίς Ἐταιρείας Βυζαντινῶν Σπουδῶν, 35 (1966), 149-95; and 'Une "Controverse entre un Chrétien et un Musulman" inédite', *Revue des sciences religieuses*, 41 (1967), 237-45.

In the third work, Argyriou and Georges Lagarrigue together publish the Latin text of George Amiroutzis's discourse, *Διάλογος περὶ τῆς εἰς Χριστὸν πίστεως μετὰ τοῦ βασιλέως τῶν Τούρκων—Dialogus de fide in Christum habitus cum rece Turcarum*, from Codex Parisinus Latinus 3395. In the text, Amiroutzis gives an account of his discussions with Mehmet II, probably between 1463 and 1465. The 'dialogue' would be better termed a 'monologue', for only 16 of the manuscript's 133 pages concern the views of the Sultan.

Professor Argyriou's latest works make a significant contribution to research into the ideology of the fifteenth century.

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CONSTANTINE PAPOULIDIS

Christopher M. Woodhouse, *Karamanlis: The Restorer of Greek Democracy*, Oxford: At the Clarendon Press, 1982, pp. 297.

Biography, Sir Ronald Syme writes, "is of plain service for conveying historical instruction painlessly. It is not to be despised, for it furnishes a framework and a chronological sequence". But biography, Sir Ronald cautions, "is also the enemy of history. It is prone to fable and legend, it exalts the individual unduly, at the expense of social history, the long trends, and the facts of power in the world". *Karamanlis: The Restorer of Greek Democracy*, is a very well researched book. Some biographers fail to explain to the reader why they chose their subjects: they wish to appear totally objective, and leave the reader guessing how and why they came to write one life story instead of another. But neither of the above arguments is applicable in the case of this biography of Constantine Karamanlis. The biographer knows his subject personally and is an admirer of his subject's contribution to his country. Christopher M. Woodhouse, the author of this biography, a recognized scholar of Greek history, a former diplomat and member of the British Parliament, provides an excellent biography of one of Greece's most prominent political personalities and statesmen since Eleftherios