

A SURVEY OF RECENT BOOKS ON MOUNT ATHOS ON THE OCCASION OF THE 1000TH ANNIVERSARY OF THE HOLY MOUNT

The year 1963 marked the 1000th anniversary of the founding of the monastery of the Great Lavra by St. Athanasius on Mount Athos, and in addition to wide ecclesiastical celebrations of the establishment of this monastic republic and center of Eastern Orthodox Christianity by priests, bishops, archbishops, metropolitans and patriarchs from within the ranks of Eastern Orthodoxy, there has been the less publicized and less heralded but more permanent tribute paid in the publication of works on Mount Athos by scholars and writers of various disciplines and ethnic backgrounds. Many of these appeared in the year of the celebration but a number, written in commemoration of the event, have seen publication in the months or years since. This survey does not pretend to be exhaustive, nor does it embrace periodical literature, a great deal of which was popular and colorfully newsworthy at the time of publication. It would probably be useful for a separate survey to be made of the scholarly articles published on the occasion of the Holy Mount anniversary, but that is not the purpose of the present survey. The present survey is concerned with books, and if most of these are written in Greek, it is because these were the ones brought to the attention of the author of the survey and also probably because there was naturally greater interest and concern among Greek scholars and authors.

The volumes that have appeared are of varied content and appeal. For the sake of convenience, these will be dealt with in general categories, either by content or by type. The first clearly definable category may be called art-archaeological and in this area some substantial contributions to the history of art are being made, primarily by Greek scholars. The most scholarly production is probably the University of Thessaloniki's Professor Konstantine D. Kalokyris' ornate and beautifully produced volume *Athos: Themes of Archaeology and Art*¹ (Athens: Astir Publishing Company of Al. and E. Papademetriou, 1963; Pp. 361; 87 plates 12 in color). This handsome book, profusely

1. Ἄθως. Θέματα Ἀρχαιολογίας καὶ Τέχνης.

illustrated by some 156 pictorial representations, actually embraces five essays on disparate themes, all, however, related to Mount Athos. The first three essays are of a specialized nature, whereas the last two are addressed to a general lay readership. "The Erasure of the Scene of the 'Bathing of the Holy Child' from the Frescoes of the Holy Mountain" (17-44) is an attempt to assess why this scene which appeared to the right or left of the Nativity portrayal was "erased" by the monks of Athos in the eighteenth and nineteenth centuries. Kalokyris gives as the alleged reasons for the erasure the mistaken attitude of the monks toward the value of the nude in Orthodox art; the scene did not have a basis in the canonical Gospels; the theological assumption that it gave rise to dogmatic errors in implying that Christ had need of cleansing and that human hands were needed to assist the Mother of God during her labor. An exploration of the historical background and the art leads to some exciting, if not accurate, reading. The second essay, "The Frescoes of the Cretan Theophanes at the Meteora and on the Holy Mountain" (55-98), concerns itself with certain little-known frescoes by this artist at Meteora and these frescoes are examined and compared with other frescoes by the same man on Mount Athos. Professor Kalokyris discusses the development of Theophanes' frescoes from Crete and proceeds to dispute the crediting of the frescoes of the Refectory of the monastery of the Great Lavra to Theophanes. This is followed by a discussion of the influence of Theophanes. The third study is a very useful one entitled "A Study of Post-Byzantine Iconostasia on the Holy Mountain" (175-216). Such a study is pioneering work and involves a swift survey of the early Christian altar screens into Byzantine iconostasia with a close examination of such works in the seventeenth, eighteenth, and nineteenth centuries. The study also includes an investigation of external influences that led to the formation of the iconostasia and shows that the screens of the eighteenth and nineteenth centuries are baroque in style. "Contemporary Iconography on the Holy Mountain" (253-266) examines the iconographic situation in terms of actual attitude to and practice of the Byzantine tradition on the Holy Mount and finds some (not a majority) monks practicing Byzantine art (the Pachomius brotherhood, the new Ioasaph brotherhood, and to an extent the Seraphim brotherhood). Thus far, the monastic followers of the Byzantine tradition have been imitators rather than creative artists. The final essay on "The Monks and the Monuments of the Holy Mountain" (277-292) examines the attitude the monks have toward visitors and explains certain of their practices with regard to the monuments of Athos. The author makes some suggestions for improved relations for both the monastic community and the lay visitors. There is an English summary of the articles (321-335) and a commendable index (336-344).

Professor Kalokyris' book will undoubtedly stir up controversy but nevertheless deserves close scrutiny and comment. Professor Paul M. Mylonas, of the Greek National Academy of Fine Arts, on the other hand, can excite nothing but admiration and gratitude. Professor Mylonas, for a decade now, had been engaged in a systematic endeavor to organize archives of photographs and prints of all the significant monastic and religious buildings of Mount Athos; conduct a systematic study of the history and role of each building, compose a critical study of the religious and monastic architecture of Athos during its important phases. As his contribution to the Holy Mount millennium Professor Mylonas has contributed two significant works. The first is *Athos and Its Monastic Institutions through Old Copper Engravings and Works of Art*² (Athens, 1963, PP, 206). This work contains eighty black and white and eight color plates and has a foreword by Elias Venezis of the Athens Academy. It is indeed a charming album that chronologically covers the period 1553 to 1889. Professor Mylonas' introductory survey initiates the reader factually and spiritually into the world of Athos. It is something of the spirit of the Holy Mount that Dr. Mylonas hopes to convey to the viewer. There are six categories of materials that are illustrated: (1) Copper engravings of the 16th, 17th, and 18th centuries from Western Europe by Western artists with general views of Athos; (2) 19 sketches of the Kievan monk Vasil Gregory Barski, who published a book on Athos in Petrograd in 1887; (3) lay productions of copper engravings by Greek Orthodox printed in Constantinople, Vienna, Moscow, and by monks of Athos at the end of the 18th and beginning of the 19th centuries; (4) Copper-engravings and lithographs from the second half of the 19th century with Westernizing influences; (5) wood engravings and copper-engravings from books about the Holy Mount by foreign travelers who visited Athos at various times; (6) architectural representations on icons, murals, and color lithographs. Each plate is accompanied by a page that describes the scene, the material, the artist, the date, and the current owner of the work in question. Professor Mylonas' other work is a marvellous visual achievement. It is in the tradition and format of the UNESCO World Art Series but without the hard covers and is called *ATHOS: Forms in a Sacred Space*³ (Athens, 1965, translated by Philip Sherrard.) The author's own words can best serve to express his purpose: "The purpose of this new album is to present in large coloured photographic reproductions of the finest quality certain documents from the Athonite treasurehouse; and to give in this way an indication of the enormous scope of the research that is in progress. Extracts from the writings

2. Ἄθως. Μέσα ἀπὸ παλιῆς χαλκογραφίας καὶ Ἔργα Τέχνης.

3. Ἄθως. Μορφές σ' ἕναν ἱερό χωρο.

old or recent, of other specialists accompany the illustrations and illuminate each theme from various points of view. These too indicate the range of interest and knowledge that any comprehensive appreciation of Athos demands. It is hoped that it will bring within the reach of the wide art-loving public some of the masterpieces of Athos and the special spiritual atmosphere of the Holy Mountain, which hitherto have been known to a too limited few." The colors of the plates are absolutely brilliant and Mylonas proves through them that photography can be an art. The sixteen plates include the Monasteries of Gregoriou, Dionysiou, Stavronikita, The Church of the Protaton at Karyes, the Templon of the Chapel of Saint Nicholas, a capital of a column from the Monastery of Dionysiou, a wall painting of the Presentation of the Virgin in the Temple from Karyes, a wall painting of St. Mercurius from Karyes, a portable mosaic icon of St. Nicholas Streidas from Stavronikita, an icon on a wood panel of the Theotokos from the monastery of the Chelandari' chapel of St. Stephen, a portable icon of Christ the Savior from the Skete of Vatopedi of St. Demetrius, a wall painting of the Last Supper from Stavronikita, a portable icon of the Nativity of the Virgin from Dionysiou monastery, a wall painting of the Martyrdom of Saints, the Fall of Lucifer, and the Allegory of the Heavenly Ladder from the Refectory of the Monastery of Dionysiou, a wall painting with scenes from the Revelation of Saint John the Divine from the monastery of Xenophontos, and finally a wall painting of the Lauds of David from the Chapel of Koukouzelissa of the Monastery of the Great Lavra. The entire album is beautifully executed and marvellously reveals the vitality of Orthodox Christian art. Dr. Mylonas is to be commended and encouraged to continue his efforts in this direction.

In his small but valuable book *Aus den Bibliotheken des Athos* (Hamburg Friedrich Witting Verlag, 1963; Pp. 114; frontispiece and 24 plates, 12 in color) the Princeton University eminent art historian, Professor Kurt Weitzmann offers his little tome as a token of gratitude to the monks of Athos for the services they have given him over a period of thirty years of research that has brought him to Athos on five different occasions. Dr. Weitzmann has long had an interest in Byzantine miniatures, and the Athos millenium offered an opportunity to exhibit tastefully in published form some of these minor works of art. The short but brilliant introduction to this fine collection of plates shows the reader in abbreviated but precise fashion that Byzantine miniatures, extending from the ninth to the fifteenth centuries, can be found illustrating various books of the Bible, psalters; the New Testament; lectionaries; liturgical books; special monastic treatises; and fanciful romances. The twenty-five plates provide abundant evidence to illustrate these types and periods and are dutifully graced with a page or more of pertinent description and commentary. Professor

Weitzmann clearly points out to the reader that Athos offers the researcher a wealth of manuscripts, with and without miniatures, and the most important library of these is in the monastery of the Great Lavra.

The most common type of book that was published with Athonite material on the occasion of the Mount Athos millennial celebration was undoubtedly the *Festschrift* or collection of essays or articles, usually a special issue or regular volume of a journal dedicated to the Holy Mount. The largest number of these is in Greek, primarily by Greek scholars. Typical of this group is the *Annual of The Society of Byzantine Studies*⁴ XXXII (Athens: Society for Byzantine Studies, 1963; Pp. vii, 595; 18 plates), edited by Professor Nikolaos B. Tomadakis. The quantity and quality of the seventeen major articles are truly impressive. Though the majority of the articles are in modern Greek, two are in French. The material is not limited to the Byzantine period but much of it is post-Byzantine and published for the first time. History, philology, and art and archaeology are well represented.

The volume is introduced by the President of the Society, Panagiotis Poulitsas, with a general survey of the importance of the Holy Mount throughout the ages (v-viii). The article by R. Guiland is historical in nature and entitled "Moines de l'Athos. Patriarches de Constantinople" (40-60). It deals, naturally enough, with the historical and biographical data and historical importance of the Patriarchs Nicolas (979-991), Isaiah (1323-1333), and Isidore (1347-1350). Tassos Gritsopoulos, in his study on "Hierotheos Iberite the Peloponnesian" (94-112), attempts to refute the accusation against Hierotheos, a monk of the 18th century, by Sophronios Eustratiades and publishes the text of two letters by Hierotheos' disciple addressed six years after his death to Kaisar Dapontes, also a student of his. "The Holy Mountain after the Ottoman Conquest" (133-261) by Alexander Lavriotes (Lazarides) is one of the most significant and most readable articles in the historical category. The author, who knows his subject well, is the Secretary of the Great Lavra and utilizes for his impressive study twelve unpublished codices from the archives of his monastery. The seven chapters of the study (a veritable book in itself) embrace a general introduction, a survey of rulers of the region, persecutions, and piracy, revenues of the Holy Community and its monastic institutions, debts and economic impasse, the lay element and the purchase of Karyes, and the relation of the armed forces to the Holy Mount. In another article, "Dionysios Iberites, Translator of the 'Chronicle of Dorotheos' into Russian and Metropolitan of Ungrovlachia (314-317)" the author, Christos Patrinelis, brings to light a monk of Iviron of the seventeenth century and his

4. *Ἐπετηρίς Ἑταιρείας Βυζαντινῶν Σπουδῶν.*

little known ecclesiastical and literary activities, while a note by N. B. Tomadakis on the "Holy Trinity of Tzangarolon and the Great Lavra" (318) indicates the kinship of a Cretan to an Athonite monastery. The famous Belgian Byzantinist Henri Gregoire writes on "Le Monastère d'Iviron et le rôle de Géorgiens du Mont Athos" (420-426) and with philological and historical documentation refutes M. Franz Dölger's contention that St. John the Damascene was the author of *Barlaam and Joasaph* and supports P. Peeters in his assertion "que la ψυχοφελής ἱστορία est l'oeuvre du Géorgien Euthyme." Gregoire examines the Georgian *Balahrar* (*Sibrdgne Balahrarisi*) in its relation to the authorship question and explores the Georgian-Byzantine alliance. In a well composed and finely documented paper Stavros J. Papadakos gives the reader an excellent survey of "The Administrative Independence of Mount Athos under the Byzantines" (427-483).

The articles in the *Annual of the Society of Byzantine Studies* in philology include much technical material of literary and historical as well a philological usefulness. The editor, N. Tomadakis, presents "A small *Theotokarion* of the Holy Day of the Akathist" (1-14) that discloses that there were actually two other canons, besides the familiar one of Joseph Xenos the Hymnographer, that are contained in a MS on Athos, the first of which is a poem by Ioannikios (ninth century) and the other by Nikolaos; a monk of Kataskepi (twelfth century), both of which augment our knowledge of these two hymnographers and add to the field of hagiology. Professor Tomadakis, in two appendices, provides the reader with two additional studies: "On the *Theotokarion* of Nikodemos" (15-22), in which it is demonstrated that no complete edition of a *Theotokarion* exists and that Nicodemos in a number of ways was essentially an *editio princeps* and "On Some Canons addressed to the Holy Virgin" (23-25) in which the incipits of a canon to the Virgin edited by E. Pezopoulos in a little known and even less available church music and poetry journal are published. In his fourth contribution to this Festschrift Professor Tomadakis investigates the "Holy Mount Codices of the Works of Joseph Vryennios" (26-39), describes a number of MSS, and clears up some problems. "Hymnographic Texts on Papyri and Pottery" (60-93) by Mark Naoumides is excellent for its investigation of these texts and the problems which they bring forth for Byzantine hymnography and powerfully contends against the assumption of a developed canon before the 7th century. The canon and related topics are extensively and authoritatively discussed. In his hymnographic article Athanasios Kominis deals with "Hymnographic Texts concerning St. Athanasius the Athonite" (262-313) and examines eighteen canons, sixteen of which are still unpublished. Panteleimon Lavriotis writes on "Fragments of an Unpublished Proskynetarion from the Great Lavra, of the 18th Century" (319-322). This

includes fragments connected with the life of St. Athanasios of Athos in the form of an extensive poem of 6640 verses composed by the Abbot Euthymios of Trebizond. Stavros Kouroussis contributes "Gregory Palamas: Four Unpublished Letters Addressed to Mount Athos" (333-376) which will undoubtedly attract the attention of theologians as well as historians and philologists. In the first of the three epistles dispatched to Athos the renowned hesychast strives to disprove accusations laid against him by the emperor, empress, and patriarch in letters which they had addressed to Athos. Considered as an agent of Cantacuzenus at Constantinople, arrested, even charged by Patriarch John XIV of being out of line with dogmatic theology, Gregory, it seems, was eager to persuade some seemingly hesitating monks of the rightness of his position and to inform them of the events which had occurred since the commencement of the civil war in 1341. The first epistle is addressed to three monks, the second to Philotheos, the third and fourth to his brother Makarios. Kouroussis publishes the complete text with an *apparatus criticus* based on five MSS. Manoussos Manoussakas' "Greek Manuscripts and Papers on Mount Athos: A Bibliography" (377-419) is based on his bibliography prepared for the *Great Greek Encyclopedia* (vol. 1, 1958) and is here presented in revised form but limited to Greek works. Needless to say, it is an indispensable aid for students of Athos.

The last major category that the *Byzantine Society Annual* has to offer is concerned with art and archaeology. Basileios B. Sfyroeras' "The Small Monastery of the Forty Saints on the Island of Naxos, a *Metochion* of Xeropotamou (484-495) uses inscriptions and unpublished documents to reconstruct the foundation (in 1657) and history of this small monastery and its abbots, whereas Maria Theochari's important paper deals with a subject that would naturally interest a woman who is also a scholar, "Signatures Embroidered on Ecclesiastical Vestments of Mount Athos" (495-503) and endeavors to demonstrate the importance that these inscriptions have for the literary and artistic history of Byzantium. The rest of this learned tome contains book reviews (504-518), a bibliography of Byzantine publications, with the emphasis on the years 1961 and 1962 (519-542), notices and information of use to the Society (520-587), a list of errata (588), and a resume in French of the Greek articles.

The Annual of the Society for Byzantine Studies in an exemplary collection of important papers published on the occasion of the Mount Athos millennial celebration but it is by no means the only significant volume of its type. There are several others that deserve special notice.

If the general reader asked for one volume that he could be referred to for getting an overall view both of the events of the celebration of the millenium of Mount Athos and of the history and significance of the Holy Mount in all

its aspects, he could probably do no better than to have the Christmas 1963 volume of *Nea Estia*⁵ (Athens, 1963; Pp. 283; 10 plates in color; illustrated) edited by Petros Chares. This magnificent volume is aimed at the intelligent reader who is eager and willing to read the works of scholars and literary people. Thus the *Nea Estia* volume contains a chronicle of the Athos celebration (267-283), selections (234-266) from the books of distinguished literary authors on the Holy Mount (Alexander Papadiamantes, Alexander Moraitides, Nikos Kazantzakis, Z. Papantoniou, Costas Ouranes, Them. Athanasiades, - Nova, N. I. Louvaris, Spyros Melas, Ph. Kontoglous, E. P. Papanoutsos, Giorgios Theotokas, T. K. Papatsones, Koules Zambathas). The present historical events are recorded but also, very interestingly a delicious sampling of Athos in modern Greek literature is brought to the attention of the reader with some introductory comments. The bulk of volume is characterized by articles of more than passing interest by men who know Athos well or who appreciate the significance of the Holy Mount in theology, art, architecture, and history. After the patriarchal message of Athenagoras, there is an excellent historical and topographical survey by G. P. Kournoutos (4-36) called "The Holy Mount: History and Legends," followed by theologian Amilca S. Alivizatos' inspiring piece on "The Treefold Passage" (37-47) on the aims and practices of Athonite monastic life. Professor P. I. Bratsiotis examines the importance of Athos in terms of a religious and spiritual center of Orthodoxy, after a historical survey of the Holy Mount in his study of "The Holy Mount and its Manifold Importance" (48-62). The Governor of the Holy Mount, Constantine S. Constantopoulos introduces the reader to the "Hesychasteria and Eremeteria of the Holy Mount" (63-72) in his brief illuminating study of these monastic establishments, while "Athonite Hymnographic Codices" (73-83) are the subject of Theodore Xydes' solid piece. Al. Angelou offers a useful study of the Theological school of Athos and its teachers in his "Chronicle of the Athonias" (84-105). "The Holy Mount and Orthodoxy" (107-116) by philosopher John N. Theodoracopoulos emphasizes the uniqueness and the high achievement of Athos for Orthodoxy, while Linos Polites brings to our attention the wealth of Athos in Greek manuscripts in his study of "The Manuscripts of the Holy Mount" (116-127). In "The Secret of the Holy Mount" (127-137) Giannis Chatzines tries to expound the lay understanding of the monastic life in terms of man's yearning to escape beyond his wordly self and achieve the perfection of his Creator. In the "Canons of Life on the Holy Mount" (137-147) Andreas Karantones examines the Athonite prescription "write, study, chant, sigh, pray, be silent" in terms of theory and practice. Nikos Athanasiades gives

5. *Νέα Έστία. Αφιέρωμα στο Άγιον Όρος.*

us another appreciation of Athos as an ascent of man to God in his account of "The Olympus of Orthodoxy" (147-159), while K. L. Meranaios, with a great deal of quoting from Protestant theologians and philosophers, concludes that Athonite mysticism is really a return to the Biblical spirit in his study of "Athos: The Mystical Mountain" (159-169). The Catholic Abbé Jean Décarreaux represents the Roman Catholic Church's recognition of the Athos celebration in the selections from his work called "From the Original Monasticism to the Monasticism of Athos" (171-182). "The Holy Mount: Orthodox Community and Centrifugal Tendencies" (183-188) is a penetrating study of Dion. A. Zakythinou on the meaning of Orthodox culture and the role of Athos in such matters as diplomacy and the various language problems. "The Architecture of the Holy Mount" (189-207) by Paul Mylonas is yet another contribution of this important contributor to a better understanding and appreciation of the rich cultural heritage of Athos in terms of architecture on which remains a tremendous amount of work to be done. The general survey of Athonite architecture given here can well serve a guide to future action. "Manuel Panselenos" (209-214) by A. Xyngopoulou highlights Athonite art in the figure of the most important representative of the Macedonian School and studies the character of Panselenos's 14th century art and the relation of the frescoes of the Protaton to the Macedonian Art in the period of the Palaeologi, while Manolis Chatzidakis contributes an article on "The Painter Theophanes Strelitzas" (215-226), which is a piece of biographical research on the most significant Athonite artist during the period of the Turcocracy. New information from Codex 18 Adelphata from the Great Lavra enables the author to raise questions on the age of the painter when he died; who his two sons and most certain disciples were and what they did; and how all this ties in with Theophanes's twenty-four years on Mount Athos. A second article by A. Xyngopoulos on "Dionysios from Phourna" (227-230) is a brief analysis of an hagiographer who was not significant artistically, but whose *Interpretation of Art* (the prologue of which is a kind of manifesto for the renewal of art and declaration of the kinds of models that should be used on Athos) made him influential and in an age of artistic decline marked him out as a supporter of the older Orthodox tradition.

There are a number of other items in the *Nea Estia* volume that space does not permit us to catalogue (poetry, selections from Byzantine sources, comments) but what has been noted can certainly serve to illustrate the wealth of material that this commemorative issue of this distinguished modern Greek literary journal has contributed to the subject of Athos.

An interesting and important testimony to the vitality of Mount Athos is the recognition given to the millennial celebration in concrete form by the

publication of *Le Millénaire du Mont Athos 963-1963 : Études et Mélanges* in the Éditions de Chevetogne (Belgium). Two volumes have been published: one in 1963, with nineteen articles; the other this year with twenty articles. This major achievement is dedicated by all the monastic orders of the Roman Catholic Church of the West to Athos in recognition of the maintenance by Eastern monasticism of the ancient monastic traditions throughout ten centuries.

Don Olivier Rousseau introduces the first volume (13-18) in a pleasant and brief manner, telling the reader something of the background of Athos and the interest of Western monasticism in the Athos celebration. Jean Décarreaux's article on "Du Monachisme Primitif au Monachisme Athonite" (19-54) surveys the development of monasticism from its origins to its flowering on Athos, while Professor Lemerle's "La Vie Ancienne de Saint Athanase l' Athonite Composée au Début du XI^e Siècle par Athanase de Lavra" (59-100) emphasizes that there is work to be done in reconstructing the life of the founder of the Great Lavra on the basis of neglected *Vitae*. Lemerle proceeds to do this with one of these (A) that he argues needs a critical edition. Julien LeRoy, O.S.B. in his "La Conversion de Saint Athanase l'Athonite à l'Idéal Cénobitique et l'Influence Studite" (102-120) examines the concept of the κοινόβιον and the relation of ὑπακοή and ὑποταγή to this form of monastic living. Pierre Dumont, O.S.B., in "L'Higoumène dans la Règle de Saint Athanase l'Athonite" (121-134) stresses that the function of the abbot is primary in the cenobitic monastic units: "L'higoumène est au centre de la vie cénobitique et c'est de lui que dépendront les différents officiers du monastère et ceux qui l'aident à en assurer la bonne Marche" (p. 124). In "Un Canone Inedito in Onore di Sant' Athanasio l'Athonita" (135-143) Atanasios Kominis presents and edits a text from Saint Gregory 2 of the XII-XIII centuries, while Franz Dölger brief examines church-state relations in "Kaiser und Mönch auf dem Athos" (145-148). Anscari Mundó, O.S.B. reveals the political clairvoyance of the monks of Athos in seeking the protection of King Alphonse of Aragon in his article on "Alphonse V. d'Aragon et le Mont Athos" (149-159). Jean Leclercq, O.S.B. provides a penetrating study of "Érémisme," its factual background, the various types, and its common and persevering expression in "L'Érémisme en Occident jusqu' à An Mil" (161-180). Patricia M. McNulty and Bernard Hamilton provide the reader with a survey of contacts between Latin ecclesiastics and Eastern Orthodox clergy and the high esteem in which Greek spirituality was held, in their impressive study of "Orientale Lumen et Magistra Latinitas: Greek Influences on Western Monasticism: 900-1100" (181-216). In a comprehensive survey of the Amalfitani and others (illustrated by six plates) Agostino Pertusi gives us a learned study called "Monasteri

e Monaci Italiani all'Athos Nell'Alto Medievo" (217-251), while Jean Leclercq, O.S.B. in "Sedere' A propos de l'Hésychasme en Occident" (253-264) studies the words *sedere, requiescere, sedes, solitarius sedere*, and related words as they occur in the literature of antiquity, the Middle Ages, and the twelfth century and concludes "La solitude et le silence consistent à demeurer assis au pieds de Jésus pour n'écouter que lui" (p. 261). Two articles on Slavic monasticism on Athos are especially noteworthy. Professor Dimitri Dimitrijevic emphasizes the Serbian view of Monasticism in the person of St. Savvas who claims that the monk cannot separate himself from the world, that it is incumbent upon him to bring the light of the Gospel to the people and show them the example of the perfect life in love in order for the people to become the Holy People of God in his article on "L'Importance du Monachisme Serbe et Ses Origines au Monastère Athonite de Chilandar" (265-277). Dr. Igor Smolitsch surveys Russian activities on and in connection with Athos in his essay "Le Mont Athos et la Russie" (279-318) with sections on Kievan Russia and Athos, events in the time of the Princedom of Moscow, Peter The Great and the diminution of relations with Athos, Paisij Véličkovskij (1722-1794) and the restoration of relations to and influence of Athos on Russia, the situation during the Greek revolution, and the various phases of the Onomatodox controversy and its current status. Jean Kirchmeyer, S. J. poses some problems involved in the *Annals* of Hesychius by discussing the question of authorship, manuscript variants and readings, and structures in "Hésychius le Sinaïte et Ses Centuries" (319-329). Professor Paul Evdokimov gives a chapter from his forthcoming book in "Le Monachisme Intériorisé" (331-352), in which he analyzes the transmission of the witness, the universal character of Monastic spirituality, the monasticism of the universal priesthood, the Hell of the Modern World, The Three Temptations and The three replies of the Lord, the three monastic vows of poverty, chastity, and obedience, and Christian unity and monastic freedom. Leon Zander offers an insightful analysis of Dostoievsky's use of Monasticism as a spiritual ideal in his novels in "Le Monachisme — Réalité et Idéal — dans l'Oeuvre de Dostoievsky" (353-372).

Constantine Konstantopoulos relates Athos to the modern world in "Le Message de la Sainte Montagne au Monde d'Aujourd'hui" (373-380) in pointing up the necessity for the monastic ideal of silence and contemplation in a world of flux. Lawyer Nicolas Antonopoulos gives us an excellent survey of Athos' status from a legal point of view in Byzantine, Turcocratic, and modern times in his solid piece called "La Condition International du Mont Athos" (381-405). The first volume concludes with lists of the overseers of Athos from 887 to 1593 in "Listes des Protes de l'Athos" (407-447).

The second volume of *Le Millénaire du Mont Athos* (which had not come

into my hands at the time of writing of this survey) has a list of the participants of the Congress of Venice for the Athos celebration and contains the following articles: "L'interprétation palamite de la vision de saint Benoît" (Dom Emmanuel Lanne, O.S.B.); "Les relations entre le Monachisme Oriental et le Monachisme Occidental dans le haut Moyen âge" (Dom Jean Leclercq, O.S.B.); "Gregorio Palamas e la scienza profana" (Giuseppe Schirò); "Parfeny Aggeev hegoumenos of Guslitsy (1807-1868) and some other Russian Athonite Monks of his time" (Serge Bolshakoff); "L'Athos et la vie eucharistique" (M.J. Le Guillou, O.P.); "Le Mont Athos et les Slaves au moyen âge" (Ivan Dujcev); "Les Roumaines et le Mont Athos" (André Scrima); "Una Missione all' Athos del monaco Azale" (Bruno Lavagnini); "Controverses entre Grecs et Russes à l'Athos" (Antoine - Émile Tachiaos); "Sviluppi teologici nell' Arte pittorica dell' Athos" (G. Valentini, S. J.); "L'architecture monastique du Mont Athos" (Paul M. Mylonas); "Mosaïques et fresques de l'Athos" (A. Xyngopoulos); "Manuel Pansélinos" (A. Embiricos); "Contribution à l'étude de la peinture murale de Lavra" (Grigore Nandris); "Un epitrachilion roumain inconnu du monastère de Karakallou" (P. S. Nasturel); "L'état actuel du Mont Athos" (Hamilcar S. Alivisatos); "Reflexions sur les rythmes et la fonction de la tradition Athonite" (André Scrima); "Parole conclusive del Convegno di Venezia" (Giovanni Cardinale Urbani); "Savants reçus à la bibliothèque des manuscrits de la Grande Lavra (1897-1961)" (Pantéléimon Lavriotis); and "Bibliographie de la Sainte Montagne de l'Athos" (Dom Iréné Doens, O.S.B.).

If quantity and weight are important indicators in determining the interest displayed in Mount Athos, the University of Thessaloniki will no doubt be the chief contender for having produced the most in its tome called *The Republic of Athos; On the Occasion of the Millenium of the Holy Mount*⁶ (Thessaloniki, 1963; Pp. 712; numerous plates and maps). To attempt anything like a complete review of this monument to scholarship would be a staggering as well as thankless task. Professor Panagiotis K. Christou, who has edited this veritable treasure of information on Athos, has given the volume more organizational unity than is usual for such a collection of disparate material. There are some articles, however, which should have and probably will be published separately as monographs (their length alone would justify this) and there are a few articles that really have no direct relevance to Athos and should have been published elsewhere. Μηδὲν ἄγαν is something many Greek scholars have yet to learn or practice in the production of their contributions. Be that as it

6. Ἡ Ἀθωνικὴ πολιτεία. Ἐπὶ τῇ γιλιετηρίδι τοῦ Ἁγίου Ὁρους.

may, the University of Thessaloniki has given us a tour de force unequalled in one volume by any other group of scholars contributing to the Athos celebration.

There are four main sections to this huge volume: (1) historical; (2) constitutional; (3) theological; and (4) scientific (botanical and geological). Each author contributes in his own unique and personal way to the literature of Athos. In the historical section, for example, Professor Christou gives us a very comprehensive picture of the history of Mount Athos by discussing such topics as the position of Mount Athos, its prehistory, the origin and pursuits of monastic life, monastic life on Mount Athos, the present situation, art, treasures and books, and the message of the Holy Mount. This work entitled "The Holy Mount in the Past and the Present," euphemistically called an article, is a veritable book (13-97), illustrated by nineteen plates and a colored map. It is an excellent source for a handy history of the Holy Mount. The second section of the Thessaloniki volume called *Typika: The First and the Last Constitution of the Holy Mount* (101-149) was an unusually good item to include in a volume of this sort. The Rev. Professor Jerome Cotsonis begins the theological section and sets the background for coenobitic life in his learned "Basil the Great's Ideas about Coenobitic Life" (151-175). Professor Savvas Agourides' scholarly article on "Community of Property in the Early Church" (179-206) is a good piece of church history and sociological investigation but, in my view, has no proper relevance to the volume in which it is included, whereas Professor John Anastasiou's "The Legendary Persecution of the Hagioreites by Michael VIII Palaeologus and John Bekkos" (209-257) shows that fact and fiction can become confounded even on the Holy Mount when an Emperor's desire for political expediency leads to an ecclesiastical unity that is unity in name only, and that the word "pope" became synonymous with Western attempts to enslave and control the Eastern Orthodox Church for the monks of Athos. Professor Evangelos D. Theodorou gives us a beautiful appreciation of the cultural importance of the Holy Mount in his well organized and effectively argued piece on "The Holy Mount as a Bearer and Factor of Civilization" (261-279). Professor John O. Kalogerou's "Christianity as Subjective and Objective Verification of the Axiological Religious Function in Man" (283-312) tries to establish a psychological basis for man's religious activity. Professor Constantine D. Kalokyris explores "Unusual Post-Byzantine Iconostasia of the Holy Mount" (315-545) of the 17th, 18th, and 19th centuries in a learned and comparative way with the help of ten illustrative plates, whereas Professor Basil N. Tatakis begins several important studies on Gregory Palamas by comparing the use of methodology of Palamas with ancient Greek philosophy (Aristotle in particular) and demonstrating the thorough Christian use to which Palamas has put methodology in his very

lucid "Gregory Palamas: Methodologica" (349-357). "Presuppositions and Factors in the Deification of Man according to the Teaching of Gregory Palamas" (361-426) by Dr. George I. Mantzarides is an outline of the important doctrine of *theosis*, whose basic theme might succinctly be described as achievable through Christian *askesis* and *apatheia*. The three main chapters of Dr. Mantzarides' work cover the foundation of the teaching concerning the deification of man, the sacramental and ecclesiological character of the deification and the ethical character of the same. The companion article by Dr. John K. Kornarakes on "Elements of Neptic Psychology" (429-489) shows how profoundly rooted in human psychology the theology of the Fathers was. Discussion centers on the psychic structure of man, ascetic and mystic theology. Why Aimilios Tachiaos' article on "The Relations of Russia with the Holy Mount until the Fourteenth Century" (493-508) should be included in the theological section is a reasonable question to ask. The brief study in question is an objective historical study that vividly shows the importance of Athos to Russian Christianity and history. The final section on natural science by Professor K.A. Ganiatsas on "The Vegetation and Flora of the Peninsula of the Holy Mount" (511-678) and by Professor Christ Mouloupoulos on "The Forestry of the Holy Mount" (681-706) is unabashedly a book with plates, charts, catalogues, and a map that deserves separate publication. All in all, the University of Thessaloniki has given us an impressive encyclopedia of Mount Athos.

Mention should here be made of the journal published by the Hellenic Institute of Byzantine and Post-Byzantine Studies of Venice called *Thesaurismata*, which contains a concise supplement on Mount Athos (Volume II, 1963) with the simple title *The Celebration of the Millennium of the Holy Mount in Venice*. This supplement (48 pages) begins with a brief statement (3-6) on the Western Church celebration organized on the island of St. George in Venice by the Monastery of the Benedictines of Chevetogne (Belgium) with the George Cini Foundation and the Benedictines of the island in commemoration of the 1000th anniversary of Mount Athos in a lively conference that took place September 3-6, 1963, presided over by the Patriarch of Venice, Giovanni Cardinal Urbani, with many Greek officials, Western churchmen and scholars, and Orthodox scholars in attendance. A number of important papers were given of which two are published here with a resumé of a third. The first is a general introductory paper by Mrs. Sophia Antoniadis, Director of the Institute, entitled "Un Empereur, Un Moine" (7-12) which introduces the figures of the 10th century Byzantine emperor Nikephoros Phokas and the monk Athanasios, shows briefly the relations of the two, and how this led to the foundation of the Great Lavra. Professor Hamilcar Alevisatos' resumé

of "L' État Actuel du Mont Athos" (13-17) traces the development and present state of the Holy Mount and explores the possibilities that monasticism in East and West could and do have for closer relations between the two Churches and the eventual reunification of same. Professor Paul Mylonas' article "L'Architecture du Mont Athos" (18-48) can be read in Greek on pp. 189-207 of the *Nea Estia* volume reviewed *supra*, and the French version will undoubtedly make it available to a much larger audience.

The last category of books on Mount Athos to be dealt with here may be described as independent works. For example, the pamphlet by N. Panagiotes, *The Holy Mount and the Slavs*⁷ (Jordanville, New York: Holy Trinity Monastery, 1964, Pp. 59) is a work whose title is deceptive since the reader would naturally expect a complete history of the Slavs on Mount Athos or at least an essay. What he gets instead is a polemic review of an old and poor book by N. Mylonakos entitled *The Holy Mount and the Slavs* (1960, in Greek). It is Panagiotes' avowed purpose to show how Orthodox Czarist Russia actually and constantly helped the Orthodox and Greece with respect to Mount Athos. The Orthodox as against the Hellenic nature of Mount Athos is stressed and a strong case is made for the admission of Russians (Orthodox emigrés) to monasteries on Athos. Panagiotes argues that the discontent caused by Greek nationalistic policies can be eliminated by refraining from the publication of such divisive and unfair books like that of Mylonakos; by looking upon Orthodox emigrés as men without a country who have suffered a great deal and who deserve to become Athonite monks if they wish to do so; by simplifying procedures for Russians to visit Mount Athos; by simplifying the admission of monks to Athos; by granting the Slavic monasteries rights similar to those currently enjoyed by the Greeks; and finally, by granting to the governor of Athos the right to examine and determine which books can be exported from Athos.

T.K. Papatsones' *Exercise on Athos or a Spiritual Guide for Travelling Round Athos*⁸ (Athens: Ikaros, 1963, Pp. 195) is the deeply personal work of a creative writer who is both a well known poet and translator of poets. Selections from his work were included in the *Nea Estia* volume mentioned above. This "diary" of his five month stay on the Holy Mount actually dates back to 1927 and remained unpublished for thirty-five years. It is the poignant record of a man of this secular world as he confronted the spiritual world of Athos and what he learned from the confrontation.

7. Τὸ Ἅγιον Ὄρος καὶ οἱ Σλάβοι.

8. Ἀσκήση στὸν Ἄθω ἤτοι πηδάλιον νηπτικὸν γὰρ περιδιάβασι τοῦ Ὄρους.

Professor Vasil. T. Istavridis' *Speech Delivered on the Commencement of the Celebration of the Millenium of the Holy Mount Athos in the Holy Theological School of Halki*⁹ on March 4, 1963 (Istanbul, 1964, Pp. 22) deserves mention, not for its originality, but because historically it begins the great series of lectures and Symposia on the subject at the seat of the Ecumenical Patriarchate. Professor Istavridis' address is a lucid historical outline of Athonite monasticism as an historical phenomenon of the Orthodox Church, with relevant reference to the men, ideas, and movements that have made Athos the creative force that it has been for a thousand years within the Orthodox Church.

Finally, mention should be made of the reprint of the address on "Holy Mount: From Death to Life"¹⁰ by the editor of *Balkan Studies*, Basil Laourdas (*Gregory Palamas* 1963; pp. 135-145), in which the author rightly stresses that Athonite monasticism springs from and is nourished by Greek Orthodoxy as a spiritual force and is rooted in the Orthodox belief that Christ frees man from death for life to enable him to achieve that mystic union of man with God, which is the ultimate goal of the monk as it is of the Orthodox Christian. The paper was read in Thessaloniki at the beginning of the ceremonies for the 1000th anniversary.

This survey of books on Mount Athos has now reached its terminus. It will be noted that apparently no significant books were published in English (either in the United States or England), though there were numerous articles in journals and newspapers. The same may be said of books in the major European languages, except for French. The formerly predominantly Orthodox countries of Europe apparently did not have the inclination or the freedom to celebrate the Athos millenium in any significantly lengthy fashion in print. Most of the work during and immediately after the millennial year was done in Greece and in Greek. This is natural enough but unfortunately, for ecumenical purposes, this limits sharply the field of readers. Perhaps some of the excellent work done by Greek scholars can and will be translated into English preferably (where there is wide interest and need) and into some of the other major European languages. Presumably, if there are Athos publications from the Slavic Orthodox or other non-Greek Orthodox sources, these publications will soon be brought to light and this modest survey will have been proved incomplete.

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9. Λόγος ἐκφωνηθεὶς κατὰ τὴν ἑναρξιν ἑορτασμοῦ τῆς χιλιετηρίδος Ἁγίου Ὁρους Ἁθῶν ἐν τῇ Ἱερᾷ Θεολογικῇ Σχολῇ Χάλκης.

10. Ἁγιον Ὁρος. Ἀπὸ τοῦ Θανάτου εἰς τὴν Ζωὴν.