

rangement, or of political relationships "should be based on 'the free acceptance of the settlement by the people immediately concerned.'" Hence, the commissioners saw "no reason why Palestine could not be included in a united Syrian state."

Of course, the commissioners' recommendations and attitudes are interesting mirrors of the way in which they regarded their own country's foreign policy. On the one hand, they were not only desirous of applying, as aforementioned, the Wilsonian concept of "self-determination", but also were well aware of the geographical or geopolitical importance of the region as a land bridge between Europe, Asia, and Africa, and expressed the hope that this "debatable" land would become a "mediating" land. On the other hand, they stressed that the United States was "the most natural power to take the mandate for the international Constantinopolitan state, as well as for Armenia, for the simple reason that she is the only Great Power territorially and strategically disinterested." But—and here is a vital problem in international politics—it was perhaps *because* the United States in 1919 felt so *disinterested* territorially and strategically in the area (with oil interests forming an exception), that it was *not interested* in assuming the responsibilities of a mandate in the territories of the former Ottoman Empire.

In the last three chapters of this valuable book, Mr. Howard also tells the story of the aftermath of the King-Crane report and of U.S. foreign policy concerning the peace settlement with Turkey up to, and including the Treaty of Lausanne. And, in the last section of the last chapter he evaluates the report's findings and recommendation in the light of later developments in the Middle East. All in all, he should be congratulated for his important new contribution to the knowledge of international politics at the time of the emergence of the Modern Middle East.

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*Dumbarton Oaks Papers, Number Sixteen.* Washington, D.C.: The Dumbarton Oaks Center for Byzantine Studies, 1962. (Published May, 1963) pp. ix, 411. Illustrated.

This formidable volume contains the scholarly series of papers published by Harvard University's Center for Byzantine Studies and is surely illustrative of the considerable scholarly activity that characterizes this famous international research center. A good number of

America's most important Byzantine scholars regularly contribute articles and notes to this series and No 16 is no exception. It should be noted that the contributions are not limited to American scholars but also come from scholars located in various parts of the world.

The current volume contains ten major articles and four articles of smaller size called "Notes" (these elsewhere would generally be called short articles). The articles cover historical, archaeological, literary, philosophical, theological, and scientific topics. Philip Grierson begins the volume with a substantial article (3-60) on "The Tombs and Obits of the Byzantine Emperors (337-1402)" in which he carefully indicates that in the *Chronicon Alinate* there is an important source for the history of the Byzantine Emperors. This which Grierson calls the *Necrologium imperatorum* occurs only in manuscripts of the thirteenth century and later. Professor Grierson notes that the *Necrologium* represents a translation from a Greek text, which consists of five distinct sections, differently dated, and includes the following: *I*: Julius Caesar to either Diocletian or Constantius Chlorus; *II*: Constantine I to Romanus I; *III*: Basil II to Constantine IX; *IV*: Theodora to Alexius I; *V*: Manuel I to either Henry I or Baldwin II of Courtenay. The *Necrologium* is particularly interesting since no other text like it has been hitherto discovered: it brings together information on the circumstances of the death or deposition of each emperor with an account of his place of burial. In an additional note to this article (61-63), Cyril Mango and Ihor Ševčenko point out (with evidence gathered from the discovery of a palimpsest manuscript of the *De Ceremoniis* in the Library of the Ecumenical Patriarchate in Istanbul) that chapter 42 of the *De Ceremoniis* concerned itself with exactly the same time as Section II of the *Necrologium*. The *Necrologium* would seem to depend upon an original chapter of the *De Ceremoniis*.

Professor Harry A. Wolfson of Harvard contributes an interesting study on "The Problems of the Souls of the Spheres from the Byzantine Commentaries on Aristotle through the Arabs and St. Thomas to Kepler" (67-93). In this article, which was originally delivered at the Symposium on "The History of Byzantine Science," held at Dumbarton Oaks in May of 1961, he demonstrates his vast scholarly resources and his powers of observation and synthesis. The main question is whether in Aristotelian physics celestial bodies may be said to have souls. Though there was some agreement among the Byzantine commentators and their successors that the celestial bodies had rational souls, there was a difference of judgment as to whether these bodies had the

faculty of sensation. Aetius denied them sensation but endowed them with reason and intelligence. Alexander identified soul with nature and denied them only nutrition and sensation. Simplicius granted them both a rational and a sensitive faculty. Philoponus as a Christian denied them a rational soul; as a commentator on Aristotle, he denied them only sensitive faculty. Wolfson also discusses the views of the Arabs Avicenna and Averroes together with certain other Arabic philosophers, St. Thomas' Commentary on the *De Caelo*, and his *Summa Theologica*, and *Contra Gentiles* as they relate to the problem of this paper, and ends up with a brief discussion of Kepler, who abolished the Aristotelian theory of spheres.

Oswald Temkin of the Johns Hopkins University in this "Byzantine Medicine: Tradition and Empiricism" (97-115) shows that Byzantine medicine should not be described as extending from 330 to 1453 A.D. but rather should be divided into two phases; (a) 330-642 (the Arab entry into Alexandria) and (b) 643-1453. In the course of this study Byzantine medicine is demonstrated to have had both a broken and an unbroken tradition in which medical practices have both clear and obscure origins. The formation of Galenic medicine in Alexandria, the obscure interlude prior to later Constantinopolitan medicine, and various aspects of tradition and empiricism during the later period are ably and cogently discussed.

Professor Milton V. Anastos in his theological piece "Nestorius was Orthodox" (119-140) draws upon the writings of Nestorius himself to show that this Archbishop of Constantinople was misunderstood because of a "failure" in his writing expression. Dr. Anastos views Nestorius as completely Orthodox whether judged on the basis of the Chalcedonian Symbol or from the point of view of speculative theology. Dr. Anastos has relied heavily upon the *Bazaar of Heracleides* of Nestorius in a Syriac translation of the sixth century. The original (but now lost) Greek text was completed in exile in ca. 451 A.D. Cyril and Nestorius are vividly contrasted and Nestorius is shown to be the more brilliant theologian.

Hans Belting's profusely illustrated article "Studien zum Beneventanischen Hof im 8. Jahrhundert" (142-193) is the only article in the present collection of essays that is not in English. The five sections include I: the Principality of Benevento between 758 and 806; II: the Court under Arechis (758-787), including a discussion of numismatics and diplomacy and court ceremonial and costume of the prince; III: the Patrons of Benevento: State and Church until the 10th Cen-

tury; IV: the Court School and Art under Arechis, including the cultural center in the court and Paul the Deacon and Art under Arechis together with a discussion of Buildings and inscriptions, and finally a detailed discussion of the Church of Holy Wisdom, together with information on its consecration, the court church and its sponsorship and the building type. This is a truly comprehensive study.

In her richly illustrated and perceptive article called "The illustrations of the Homilies of Gregory of Nazianzus Par. Gr. 510: A Study of the Connections between Text and Images" (197-228) Professor Sirarpie Der Nersessian of Dumbarton Oaks examines the ninth century MS. of the Homilies of Gregory of Nazianzus at the Bibliothèque Nationale, Paris, Gr. 510, one of the best examples of Byzantine miniature painting and a principal monument for the art of the early Macedonian period, in order to demonstrate quite conclusively that the relation between images and homilies is quite real and profound. It is shown that illustrations have a dual character: theological and imperial, with the first being more pronounced. Frequently the events mentioned by Gregory were utilized as a starting point with additional scenes and typological images added to convey the chief ideas expounded in the texts. Out of 31 illustrated folios Professor Der Nersessian can relate 23 directly with the text, with three more possible. Five remain that seem to have no connection with the text but with respect to four of them the author believes these to have been displaced. The manuscript must have been illustrated between 880 and 883.

Romilly J. H. Jenkins in his "Three Documents concerning the 'Tetragamy'" (231-241) studies three short letters of the Patriarch Nicholas, nos 40, 49, and 146 in the editions of Mai and Migne, with respect to their bearing on the question of the "Tetragamy" and its outcome. Professor Jenkins shows how valuable these letters are for giving us contemporary proof from Nicholas himself that his position was actually that ascribed to him by the *Vita Euthymii*, Arethas, and Niketas Paphlago and for supplementing our information on the violent circumstances surrounding Nicholas in the first months of his restoration. Jenkins has printed the texts that derive from the cod. Patmensis 178, which is the source of Vat. 1780, used by Mai. In addition to the texts, Professor Jenkins has translated and commented upon each letter individually.

Professor Ihor Ševčenko of Columbia University in his highly technical article on "The Illuminators of the Menologium of Basil II" (245-276) cogently argues that there is verifiable documentation possible

for the common view that the miniatures of *Vaticanus Gr. 1613* (the only surviving Byzantine codex whose illuminations are accompanied by names that can be interpreted as signatures) are the work of illuminators whose names stand on the pages of this MS, which is actually a synaxarium that can be dated between 976-1075. Professor Ševčenko also suggests that when dealing with Byzantine illuminated manuscripts, codicology and art history cannot afford to go their separate ways.

Arthur H.S. Megaw and Ernest J.W. Hawkins combine to produce a really definitive study of the diminutive Byzantine church of the Holy Apostles which stands on the fringe of the village of Perachorio in Cyprus and may have served a small monastery between the campaigns of Nicephorus Phocas and Richard the Lionheart. The church, the frescoes and their technique and preservation, the program, the frescoes of the dome, apse, bema, the single figures, and the painted ornament are described and analyzed in detail in this book length article called "The Church of the Holy Apostles at Perachorio, Cyprus, and its Frescoes" (279-348) with fifty-six plates illustrating the discussion. The church was constructed and decorated in the latter part of the reign of Manuel I between 1160-1180 and is the work of a creative artist with a distinctive Cypriot church style.

The final major study is Miloš M. Velimirović's article, "Liturgical Drama in Byzantium and Russia," (351-385) which was originally read in shorter form at an annual of the American Musicological Society at Stanford University, California, in December of 1960. The present expanded and heavily documented version interestingly and convincingly demonstrates that in some of the Eastern Orthodox Churches, particularly the Greek and Russian, there were performances of religious plays within the walls of the churches. With overwhelming evidence the existence of the *Play of the Furnace* is propounded as a liturgical drama with all the elements relevant to a theatrical stage. There are four manuscripts known to contain this play: at the National Library in Athens, Iviron Monastery, Mt. Sinai, and Lavra Monastery. There are also Russian versions of the seventeenth century.

The *Notes* contain Aubrey Diller's "Photius' *Bibliotheca* in Byzantine Literature" (389-396), Cyril Mango's "Three Imperial Sarcophagi Discovered in 1750" (397-402), Ihor Ševčenko's "Postscript on Nicolas Cabasilas' 'Anti-Zealot' Discourse," and Milton Anastos' report on the Dumbarton Oaks Symposium of 1961 on "The History of Byzantine Science" (409-411).

All in all, *Dumbarton Oaks Papers No 16* will provide the serious scholar with many, many hours of penetrating reading. The wide range of topics covered fully illustrates the extent of Byzantine research and the need for considerable investigations that are to follow in the future. The volume itself is beautifully printed in large format and the illustrations are a valuable and necessary addition to the articles.

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L.S. Stavrianos, *The Balkans 1815-1914*. Berkshire Studies in European History. New York, Chicago, San Francisco, Toronto, London: Holt, Rinehart and Winston, 1963. pp. vii. 135.

This small paperback book is one in a series of excellent handbooks published for the use of university courses in European history and for the use of the interested and intelligent general reader. Professor Stavrianos of Northwestern University was well suited to write the volume on the Balkans in view of his extensive publications, interest, preparation, and competence in this field and in view of the fact that his one-volume study *The Balkans since 1453*\* (New York, 1958) is the most detailed and most recent comprehensive survey to date of this subject. In fact, the present publication is based upon the earlier *magnum opus*, and the reader who, after finishing this small work, wishes more details and further discussion, will find that he can satisfy his curiosity and his thirst for historical knowledge with the larger volume.

Professor Stavrianos emphasizes that Balkan history is vitally important for at least three reasons: 1, it demonstrates the impact that Balkan history has had on general European diplomacy; 2, it provides a classic case study of nationalism at work; and 3, it furnishes the reader and scholar with an interesting example of the impact that a dynamic industrialized West had upon a static, agrarian society.

*The Balkans 1815-1914* provides the reader with four brief but highly informative and fascinating chapters on "The Land and the People," "Awakening of Nationalities, 1815-1856," "Winning of Independence, 1856-1878," and "Age of Imperialism and Capitalism, 1874-1914," together with a critical bibliography and index. Greece, Yugoslavia, Bulgaria, Rumania and Turkey are adequately discussed for such a necessarily brief book but Albania, though mentioned, perhaps

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\* Reviewed by G. G. Arnakis in *Balkan Studies* II, 2 (1961) pp. 322-3.