

*Studia Byzantina et Neohellenica Neerlandica*, edited by W. F. Bakker - A. F. van Gemert - W. J. Aerts, Leiden, 1972, pp. 348.

It is exceptionally fortunate that Byzantine and Modern Greek Studies in Holland have seen a flourishing renewal in recent years. The diverse publications we have from the country of D. C. Hesseling bear witness to this renewed interest in the Mediaeval and Modern Greek field. Particularly significant among Dutch publications in this area is the recent volume *Studia Byzantina et Neohellenica Neerlandica*, which contains editions of Byzantine and Modern Greek texts on the one hand, and historical, linguistic and literary studies on the other. Altogether this fine volume reveals the wide range of investigations that Byzantinists and Modern Greek scholars from Holland today cover.

*Editions* (pp. 1-196): 1) P. J. Sijpesteijn: «Some Byzantine Papyri from the Amsterdam Papyrus Collection» (pp. 1-8). Edition of seven papyri (3rd-6th century) which mostly deal with commercial transactions. The origin of the papyri is unknown. 2) H-J. Scheltema: «Fragmenta Breviarii Codicis a Theodoro Hermopolitano confecti e Synopsi Erotematica Collecta» (pp. 9-35). From Codices Vindobonenses Iur. Gr. 2 (olim 3) and 3 (olim 9), Scheltema edit the legal text «Synopsis», selection from the Codices of Theodore Hermopolitanus. 3) W-J. Aerts: «The Monza Vocabulary» (pp. 36-73). This concerns a new edition of the well-known Monza Vocabulary (Cod. e 14 (127) of the 10th century) which offers a list of sixty five Greek words with transliterations and their Latin equivalents, e.g. *Linga* (for *Lingua*) - *Glosa-γλώσσα*. It is not known why this vocabulary was composed. One thing, however, is certain; its compiler knew no Greek, or at any rate very little. Most probably it was written at Monza, but as Aerts points out: «There are relatively more traces that point to an origin from Northern Greek regions». 4) W. F. Bakker - A. F. van Gemert: «The *Ῥίμα Παρηγορητικὴ* of Marinus Phalieros» (pp. 74-196). Critical edition of the consolatory poem of Phalieros on the basis of the complete ms tradition, which is represented by Codd. Ambrosianus Y 89 Suppl., Laurentianus Ashburnhamensis 1549 and Neapolitanus III B 27. It is an exemplary edition. It is first preceded by an introduction including an account of the poet, of his work generally, and then more particularly of the *Ῥίμα Παρηγορητικὴ* (Consolatory Letter in Verse), which is analysed and compared with other poems of the late Byzantine and Cretan periods. There is an examination of the poem's ms tradition, its language and verse structure. The text is accompanied by notes, an index verborum, and a bibliography.

*Studies* (pp. 197-348): 1) W.G. Brokkaar: «Basil Lecapenus. Byzantium in the Tenth Century» (pp. 199-234). This article considers the almost unknown illegitimate son of the Emperor Romanus I Lecapenus (920-944). 2) A. J. M. Davids: «A note on Academic Instruction in the Capitol of Constantinople» (pp. 235-400). From the famous Codex Theodosianus, the author derives information on the Academy which functioned on the Capitol of Constantinople, where rhetoric, grammar, philosophy and law were taught. 3) A. M. van Dijk-Wittop Koning: «Some Remarks on the Syntactical Phenomenon Parataxis in Contemporary Modern Greek and Earlier Stages» (pp. 241-269). The conclusions of this study are most interesting, and can be summed up as follows: i) «It is not the type of subordinate clause which is replaced by a main clause which is decisive, but the verb, or the construction of the first sentence», e.g. *τί ἐπαθες καί..., πῆγαινε καὶ ἐρχομαι...* ii) «Various instances of parataxis have become part of universal refined Greek, and are used very often by all writers», e.g. *Λές καί..., μὴν τύχη καί..., ἔννοια σου καί..., etc.* 4) F. G. van Hassett: «Idiomatic Parallels in Turkish and Modern Greek» (pp. 270-280). Examination of a large number of idiomatic forms or expressions common to both Greek and Turkish. According to the author these parallels are not accidental, but are a product of mutual influence; e.g.

ὀρίστε and buyrun, περαστικά and geçmiş olsun, τρώγω ξύλο and dayak yemek etc. 5) H. Hennephof: «Der Kampf um das Prooimion im Xiphilinischen Homiliar» (pp. 281-299). Contrary to the earlier views of Erhard and Bones, the author believes, à propos of the prooemion of the *Ἑρμηνευτικαὶ διδασκαλῖαι* of Patriarch John Xiphilinus, that: «Solange jedoch die Entscheidung in der Verfasserfrage aussteht, werden wir gut daran tun, dem vorliegenden Homiliar das Adjektiv xiphilinisches zu belassen». 6) M. Kiel: «Yenice Vardar (Vardar Yenicesi-Giannitsa), A forgotten Turkish Cultural Centre in Macedonia of the 15th and 16th Centuries» (pp. 300-329). The article is concerned with the town of Giannitsa which was founded in the 15th century by Ghazi Evrenos Bey, and with its Islamic buildings. 7) M. A. Lindenburg: «Le Parfum Royal de Sappho (pp. 330-339). Interpretation of the phrase *μύρω βασιλῆϊ* in the 94th fragment of Sappho» not as royal perfume, but as a scent distilled from the well-known herb basil (*Ocimum Basilici*). 8) K. Rosemond: «Casimir Oudin» (pp. 340-345). Short notice on the French historian and philologist C. Oudin, who spent the later years of his life working in Leiden (1690-1717).

K. MITSAKIS

Edmund Keeley & Peter Bien, editors, *Modern Greek Writers*, Princeton, N. J., Princeton University Press, 1972, pp. 266.

Justifiably, ever since its beginning our century has often been called Hellenistic, the term implying the fact that foundations kept being shaken, old values kept being questioned, and questionings kept growing to points of no limit. We must by now have reached the rock-bottom of things. The masks have been pulled completely away, whatever pretenses have been revealed, and we contemplate chaos face to face.

If this is decay, times of decay happen to be times of fermentation as well. Where something dies, something is also hopefully born, hard as the labor may be. Yeats's *gyres* made the point accurately enough. We may find some comfort in the fact that, no matter still how violent, the shrinkage of our globe has drawn us more closely together, culturally (for a culture *to be* shaped) and socially (after the solution of the extant problems) — even though the contraction has caused us no little tension and discomfort: we have considerably lost our individualizing differences and distinctions.

We have passionate interfusions, passionate courtings of para-rational Asia and dark Africa and a great deal more. There are exports and imports everywhere of all possible panaceas. The taste of our classical Greco-Roman inheritance seems to have lost most of its appeal. Exotic herbs of all kinds and flavors are bacchically poured into our big cauldron, and something must be getting brewed under the magic of our discordant incantations.

Of the literatures that have enjoyed a steady growth of popularity abroad in the last fifteen or twenty years, modern Greek is one, and one is inclined to wonder whether the reason is a kind of «exoticism». For the most part, the interest may still be limited to the four or five or six authors made available in English or other translations, but gradually other figures enter the limelight. A question might rise about whether their appeal is strictly individual, or substantially fortified and enhanced by their common origin. The manners and messages of Cavafy and Seferis reveal striking affinities, but also great differences of all kinds, and there are more differences than affinities between the two of them and Kazantzakis. Elytis is another Greek world, and Ritsos still another, just to mention these few. Does the not-so-well-acquainted foreign reader, among the American college faculty and youth in