

of commerce; but later, even when the trades were admitted in great number, the military community remained poor and failed to keep pace with the rest of the monarchy either in agriculture, small industry, or trade. The author asserts that this dichotomy of purpose, unrealized, was one reason for the failure of the border and its abolition in 1881. A socio-economic study which could analyze and verify this thesis would be most appropriate; Professor Rothenberg is clearly the man for the job.

The border was further weakened by the passing of its *raison d'être*, defense against the Turks. As the danger of invasion waned with the diminishing vitality of the Ottoman Empire, the inhabitants of the border, no longer being so sensitive to their grand mission of defending Christendom, had the opportunity to contract the virus of nationalism.

Religious controversy also impeded the continuation of the border community. Neither the state nor the Roman Catholic Church ever reconciled themselves to the Orthodox religion of the numerous Serbs of the border. At least the state never brought itself to curb the attempts of the Roman Church to harass or convert the Orthodox. Even the Unitats were treated with scorn, intolerance, and excessive missionary zeal by the Church.

The author's style is generally pleasing and he has conveniently included a map of the military borders for the reader's benefit. The bibliographical essay is interesting and valuable; most of the unpublished documents came from the *Kriegsarchiv* in Vienna, the *Državni Arhiv* in Zagreb, the *Archives Nationales* in Paris, and the *Archives de la Guerre* in Vincennes.

This is a valuable work on a subject which deserves more attention. We are indebted to Professor Rothenberg for his service to scholarship in general and to its English-speaking component in particular for this exact and careful study.

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The Cambridge Medieval History*. Vol. IV: *The Byzantine Empire*. 2d ed. rev. Part I: Byzantium and Its Neighbors. Edited by J. M. Hussey, with the assistance of D. M. Nicol and G. Cowan. London: Cambridge University Press, 1966. Pp. xi+1168.

Volume IV of *The Cambridge Medieval History*, edited by the dis-

tinguished Byzantinist, J. B. Bury, appeared in 1923. some forty-four years ago. Numerous tangible discoveries have been made since then, and a new generation of scholars have therefore re-examined and re-interpreted the sources, using fresh approaches and emphases, with resulting modifications in the traditional view of Byzantine history.

Professor J. M. Hussey has performed a herculean task in presenting and amplifying these new facts and interpretations in this long-awaited work. Styled as a second edition of Bury's book, this volume is really a completely new work, entirely rewritten by some of the prominent contemporary authorities. It has only two similarities to its predecessor. One is the inclusion of Bury's original introduction, a well-deserved tribute to this remarkable scholar; the other, perhaps a less fortunate decision, is the continued use of the earlier volume's periodisation (717-1453). The resulting drawbacks are partially alleviated by two introductory chapters, which provide a general survey of the major difficulties that the Empire endured from the time of Constantine's founding of the city to the accession of Leo III.

The political history of this period is covered by the late Sir H. St. L. B. Moss in a chapter on "The Formation of the East Roman Empire 330-717." His style is, as always, brilliant and intrepid, though the space available barely suffices to do justice to this topic. Father G. Mathew treats the religious questions of the Empire in an articulate but more traditional fashion in his chapter, "The Christian Background." Seventeen chapters follow, by as many authors. Of these, five are directly related to the Empire's history, while the remaining twelve cover the various neighboring peoples —Magyars, Turks, Slavs, Bulgars, etc.—and their relations with the Byzantines. In addition, there are also lists of important rulers and ecclesiastics, nine genealogical tables, fifteen maps, and an extended (but unfortunately not annotated) bibliography of 138 pages.

A systematic, point-by-point review of such a massive, elaborate and imposing work requires either enormous expertise or no less enormous presumptuousness. Consequently, we shall attempt to decide what value this volume might have for both scholar and student. This in turn depends on whether or not current scholarship has been incorporated into this edition.

Certainly the book has admirably succeeded in this respect. Thus, M. V. Anastos, in his chapter on "Iconoclasm and Imperial Rule 717-842," has presented an excellent narrative clearly showing the extent

of iconoclasm as a theological movement. The late Belgian scholar, Henri Gregoire, once again displays his provocative and persuasive style in re-evaluating the Amorian dynasty, especially in his rehabilitation of Michael III. In so doing, he has employed the chronological alternations for the period made available by the pioneer work of V. Grumel. Professor J. M. Hussey, discussing "The Later Macedonians' the Comneni and the Angeli 1025-1204," has not only ably presented the complexities of the eleventh and twelfth centuries, but also has reappraised this epoch, using, *inter alia*, M. Jugies' research on the Schism of 1054. Professor D. M. Nicol's presentation of "The Fourth Crusade and the Greek and Latin Empires 1204-61" is not only exceptionally clear, but also takes into consideration the recent observations of L. Stiernon and others. Professor G. Ostrogorsky, in "The Palaeologi," presents a brilliant analytical synthesis of the political and military events of the fourteenth to fifteenth centuries. He views the Ottoman conquest as inevitable and as linked with the abdication of John VI Cantacuzenus, and quite rightly rejects the arguments regarding the possibility of Western intervention.

The specialist finds even greater difficulty in evaluating the chapters on Byzantium's neighbors than does the non-specialist. These chapters provide an excellent synthesis of recent research; some are very well written and praiseworthy. Professor R. Cessi, for example, in "Venice to the Eve of the Fourth Crusade," has cast new light on the complexities of evaluating the legendary origin of Venice. Professor D. Obolensky, "The Empire and Its Northern Neighbors 565-1018," admirably deals with the various nations which encroached on the northern flank of the Empire. Professor F. Dvornik's "Constantinople and Rome" is a careful, contemplative analysis of the political and religious motives of these two adversaries. Nevertheless, his interpretation of a point in the coronation of Charlemagne is highly dubious: "Leo was probably influenced by the Constantinian legend which had put under his control the three factors —army, senate and people—which, according to the Roman constitution, elected an Emperor" (p. 447). Professor Gy. Moravcsik, "Hungary and Byzantium in the Middle Ages," gives, like C. Toumonoff, "Armenia and Georgia," a clear account of the political history of these nations. Only specialists can evaluate the chapters by Professor Bernard Lewis, "Government, Society and Economic Life under the Abbasids and Fatimids," and by Professor G. E. von Grunebaum, "Muslim Civilization in the Abbasid

Period." Professor F. Taechner's two chapters, "The Turks in the Byzantin Empire to the End of the Thirteenth Century" and "The Ottoman Turks to 1453," also can only be judged by the specialist; nevertheless, they are superbly written and highly informative. Professor M. Canard's "Byzantium and the Muslim World to the Middle of the Eleventh Century," Professor K. M. Setton's "The Latins in Greece and the Aegean from the Fourth to the End of the Middle Ages," and Professor M. Dinic's "The Balkans, 1018-1499" also synthesize recent research, while often providing tantalizing glimpses into political and dynastic history.

No book, however, is perfect. There are deficiencies even in the most careful study. The most significant omission here was the unpardonable lack of any systematic treatment of Byzantine feudalism. In addition, both the Paulicians and Mongols receive rather cursory treatment despite their important role in Byzantine history.

Any work with nineteen contributors is of course bound to be somewhat uneven; some deficiencies and contradictions are inevitable. Nevertheless, this work is an excellent synthesis of recent scholarship; and for this Professor J. M. Hussey should receive an accolade for a job well done.

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Asterios Argyriou, *Spirituels Néo-Grecs (XVe-XXe siècles)*, Ed. Le Soleil Levant, Namur, 1967. Pp. 192.

L'A. est un ancien étudiant de la Faculté de Théologie de Thessalonique qui enseigne actuellement en tant que Chargé de Cours à L'Université de Strasbourg.

Les éditions du "Soleil Levant" depuis des années font un remarquable effort pour présenter des textes patristiques et hagiographiques au grand public de langue française.

Il s'agit d'une présentation des textes de grandes figures de l'Eglise Néo-Grecque. L'A. avant chaque présentation du texte, donne de brefs renseignements biographiques sur chaque auteur. C'est avec une grande capacité que l'A. a choisi des textes représentatifs de chaque spirituel. En voici les principaux chapitres : 1) Ilias Miniatis (1669-1714), biographie pp. 57-58, texte: extraits d'un sermon, pp. 59-65. 2) Cosmas d'Etolie (1714-1779), biographie pp. 69-70, texte: extraits d'un