

as against that of western Europe, it does not attempt to establish the nature of the relationship between the two, a relationship, let it be said, which not only defines the differences between the two areas but also the differences between northern and southern east-European nationalism, or, in other words, the nationalisms which emerged in the Ottoman as opposed to the non-Ottoman territories of eastern Europe.

Crucial in the former distinction is the rise of capitalism in the West in what Fernand Braudel has called «the long 16th century». It was in the course of this period that the emergence of a powerful capitalist system in the states of north-western Europe brought about the gradual but unmistakable decline in the states of eastern Europe, transforming them, according to Immanuel Wallerstein, into a periphery of the emerging «European world-economy». This phenomenon of «second feudalism» which transformed north-eastern Europe into an essential colony of the rising West is of crucial significance, for example, in any attempt to understand what Sugar calls the aristocratic nature of Polish and Hungarian nationalisms when they eventually came about. At the same time, the nature of nationalism in the Balkans, which were for the most part Ottoman-held territories, should also be understood in the dual context of: a) the fact that the Ottoman empire remained for a while an economic system which lay outside the emerging «European world-economy», and thus was not from the outset transformed into a periphery of the new capitalist system; and b) the fact that, when the Empire was subjected to the penetrating impact of expansive western European commercial capitalism in the 17th and 18th centuries, by virtue of what Professor Inalcik has termed the Ottoman traditional disdain for commercial activities, nationalism became to a large extent identified with the activities of Orthodox and, very often, Greek Balkan merchants who, forming an inter-Balkan elite, served as a vehicle of national reawakening in these areas. Apart from Wallerstein's very recent statement, the works of Stoianovich and Svoronos on the Balkans have long treated the subject from this perspective.

Ultimately also it may be argued that the emphasis on the glories of the past — whether real or imaginary — which, as Sugar points out, constitutes a major distinctive characteristic of east European nationalism (or in other words, a mechanism of national integration) may be better understood in the light of an analysis which lays emphasis on the unequal but dialectic nature of the relationship between the two Europes than by merely asserting their undeniable qualitative differences. In this sense then the essays contained in this volume (which are more essays in political history than on nationalism) should be viewed as valuable material for a fresh reexamination of the whole phenomenon of eastern European nationalism within a more synthetic and comprehensive framework.

State University of New York  
Orange Country Comm. College

NIKIFOROS P. DIAMANDOUROS

Aziz S. Atiya, *History of Eastern Christianity*, Notre Dame, Ind., University of Notre Dame Press, 1968, pp. xiv + 486 + pl. 19.

Professor Atiya's book on the *History of Eastern Christianity* has long since established itself in the standard bibliographies on Eastern Christendom. Actually, it should not be called the *History of Eastern Christianity*, because it does not include the Greek Orthodox Church but rather is a history of the non-Chalcedonian or

so-called Oriental Orthodox Churches. Its availability, nevertheless, is crucial for developing total comprehensive understanding of Eastern Christianity since a firm knowledge of the ancient, non-Greek family of churches is necessary for a proper evaluation and assessment of the majority Greek and Roman Churches in the history of world Christianity. The author, who is himself a member of the Coptic Church and Director of the Middle East Center at the University of Utah, admits that his history is certainly not the last word on the subject but hopes that it will serve as a modest beginning for Westerners to familiarize themselves with the Coptic and Ethiopic, Jacobite, Nestorian, Armenian, South Indian, Maronite, and even the now vanished Churches of Nubia and North Africa. Unlike other publications on the subject written by Roman Catholic and Protestant authors, this history is written by one who is within the non-Chalcedonian Orthodox tradition and aims «to make a brief survey of the story of each church from its foundation until approximately our own times, with emphasis on the historical factors at play in the genesis of world religious events» (p. xii) and concludes each account of each church «with an enquiry into the institutional and cultural aspects and habits of every community, summarizing the hierarchical organization of the various churches, their rites and ceremonials, ecclesiastical art and architecture, and religious music and literature» (p. xiii). The author is in no way polemical or propagandistic but presents each of the Eastern churches he discusses ably, fairly, prudently, yet sympathetically. In his accounts of each Church Professor Atiya particularly brings out the sense of identity and community that has helped those Churches to survive to this day.

Organizationally, the seven basic parts of the book correspond to the seven churches: 1) Alexandrine Christianity, the Copts and Their Church; 2) Antioch and the Jacobites; 3) The Nestorian Church; 4) The Armenian Church; 5) The St. Thomas Christians of South India; 6) The Maronite Church; 7) The Vanished Churches (of Carthage, Pentapolis, and Nubia). The twenty-eight chapters survey origins and development; the particular role of each church in history and the relations of each church to others in their society; the organization, faith, and culture of each church; and inevitably, the relation of each of these churches to Islam. The bibliographic documentation is impressive and especially primary where Arabic. A very large portion of the book is devoted to the Coptic Church (pp. 13-145), undoubtedly because of the special competence of the author in this area but perhaps also because the Coptic Orthodox Church, together with the Ethiopian Orthodox Church, constitute the largest surviving Oriental Orthodox populations. The Select Bibliography contains valuable references to Bibliographic and Literary Studies, Dictionaries and Encyclopedias, General Collections, General Histories of the Church, General Histories of the Eastern Churches, Patristics and Atlases and Maps. The twenty plates in the book provide a visual glimpse of the pictorial and architectural art of the churches represented and the detailed index is a model for other books of this kind to follow.

Aziz Atiya's *History of Eastern Christianity* cannot but help the serious student of Christianity and of world history recall that Christianity arose in the East and spread widely in the East before it made its permanent impact on the West. Especially in our own day questions have arisen about these Eastern Churches, and their continued survival has been enhanced by contact with the World Council of Churches and the Ecumenical Movement. The very tragic history of these Churches and their people, situated as they have been between great historical confrontations between

East and West and between East and Middle East, will give all students pause to think about man's inhumanity to man, an inhumanity in which the West has played a Machiavellian role, but one in which the fierce individualism, nationalism, and anti-Hellenism of many of these Churches, because of their deep-seated hatred of their Byzantine oppressors and all things Byzantine, and their Monophysitic Theology, left them isolated and victims to a militant Islam that in many instances has virtually annihilated them. It is only in our time that both Chalcedonian and non-Chalcedonian Orthodox have come to recognize how much more they have in common than they have apart that the first steps have been taken for reconciliation (for example, the Unofficial Consultation between Theologians of Eastern Orthodox and Oriental Orthodox Churches at Aarhus, Denmark, August 11-15, 1964). These first steps, though a decade has passed since they were taken, are remarkable considering that it was in the 5th century that the first major Schism of Christianity took place as a result of the Council of Chalcedon and that the non-Chalcedonian Churches (which deplore the use of the «Western» term Monophysite to describe them) followed the Synod of Egypt in rejecting Chalcedon. If there is a limitation to Professor Atiya's approach, it is that he tends to isolate the role of the Oriental Orthodox Churches and underplay the role of the majority Eastern Orthodox Church in the total history of Christianity. This is not to say that he is narrow but rather circumspect in his view. He is, nevertheless, ecumenical-minded because he realizes that «the need for consorted action and a united front, if not union, of the Churches of Christ is paramount and now seems to be universally upheld in principle, though the realization is still more of a dream than a reality» (p. 447).

Aziz Atiya's *History of Eastern Christianity* will not only enable the reader to understand better the long, rich tradition of Christianity but also the turbulent history of the Near and Middle East.

Colgate University

JOHN E. REXINE

Peter Arnott, *The Byzantines and Their World*, New York, St. Martin's Press, 1973, pp. 275.

*The Byzantines and Their World* is an introduction to Byzantine civilization for a preliminary course in Western or World Civilization. The book is quite well-written and not without merit, but it is really only a brief survey that does not fully explain the content of Byzantine culture. The text is very readable and is interspersed with translations of quotations which undergraduates find attractive. Also there are sufficient illustrations to draw the reader's attention and to give him some idea of the architectural features of Byzantine building in Ravenna, Thessaloniki, and Constantinople.

Organized into nine relatively equal chapters, the work concentrates for six of its chapters on a quickly paced but often superficial discussion of late Roman and Byzantine architecture. These segments of the book concentrate on the earliest periods of Byzantine building (i. e. to the eighth century) with only the chapters on Thessaloniki and Constantinople giving any attention to the later period. The limited space available obviously delineated this allotment of attention but a more balanced approach could have given the reader a better understanding of the architectural aspects of Byzantine civilization. Already placed in a subsidiary position by this emphasis on architecture, the remaining three chapters suffer from their own im-