

## Book Reviews

Richard F. Starr, *Communist Regimes in Eastern Europe*, Hoover Institution Press, Stanford University, Cal., 1977, pp. 302.

This third edition updates Starr's monographs, which had appeared in earlier editions during December 1967 and April 1971 (both of these are now out of print). The aim of this revised book is to serve as an introduction to the source materials that are available for study of this complicated part of the world. Besides the changes in the text, the tables have been revised, and the bibliography has been updated.

The data, in large part, have been extracted from articles and books in the original East European languages. Albanian, Hungarian, and Romanian sources were mostly in translation, as the footnotes indicate.

Transcripts from monitoring by the U.S. Department of Commerce, Foreign Broadcast Information Service, apparently proved most useful, as *Situation Reports* and other materials from *Radio Free Europe* (abbreviated as RFE in the text), and Central Intelligence Agency *Directories* were used for some of the identification, especially for purposes of establishing interlocking directorates.

The book is organized into 11 chapters. The first eight treat individually the countries of Eastern Europe under communist rule. Each covers the governmental structure, including the constitutional framework and the electoral system; the ruling party, called variously a communist, socialist, or workers' movement; domestic policies, and foreign relations. The last three chapters incorporate an area-wide approach, discussing military and economic integration through the Warsaw Treaty Organization and the Council for Mutual Economic Assistance (COMECON), together with developments in intrabloc party relations.

As a supplementary publication to several other studies dealing with the same field, this reference book has its value. It is, however, regretful that the bibliography is not arranged by countries but by listing all the authors alphabetically.

All in all, this is quite a good reference work which uses more or less a legalistic approach and which can be found especially useful if used in conjunction with Richard F. Starr, Ed., *Aspects of Modern Communism* (University of South Carolina Press, 1968), since the latter was especially good on the dynamic aspects of the communist world.

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Deno John Geanakoplos, *Interaction of the "Sibling" Byzantine and Western Cultures in the Middle Ages and Italian Renaissance (330-1600)*, New Haven and London, Yale University Press, 1976, pp. xxii + 416 + Frontispiece + 17 plates + 5 maps.

Professor Geanakoplos of Yale University is an internationally acknowledged scholar of Byzantine and Renaissance Studies, with a special competence and interest in the relations of the Byzantine East with the Latin West. Geanakoplos's insistence that we study mediaeval history as a whole may now sound obvious but it was not always so. Dr. Geanakoplos is certainly consistent in his approach and this latest book of his bears this out. He has also become aware of the importance of sociological research in this regard, as indicated clearly in his

preface, prologue, and epilogue. His avowed purpose is "to provide an understanding of various aspects of the intercultural relations between two major Christian societies, the Byzantine and the Western, during the Middle Ages and the Italian Renaissance" (p. xi). In so doing, he gives the reader a series of fourteen clearly written and easy-to-follow closely related essays on certain aspects of theology, political ideology, religious piety and mysticism, philosophy, literature, law, music, and refinement of living. Some of the essays have been previously published or publicly presented elsewhere before but all are relevant to the main thrust of the book and all exhibit impeccable scholarship. Though other books have been written that in some ways impinge upon Dr. Geanakoplos's thesis, they in no way duplicate Geanakoplos nor does Geanakoplos duplicate them. The synthesizing work that has been done by others has only been partial and Geanakoplos's work has moved this process into the direction of even greater synthesis, but, to be sure, this will not be the final word but it is an enormous advance. What the author says he will do, he does and does very well. "In order to provide an organic unity for the chapters, the author, combining probably for the first time in this connection sociological and historical techniques, has sought in the Prologue to outline the centuries-long process of interaction, in particular of acculturation, between the two societies, and finally, in the Epilogue, to summarize the effects of this process. By means of this interdisciplinary approach, historical phases of periodization and a 'typology' of acculturation are suggested as aids to interpreting the complex cultural phenomena discussed" (p. xi).

Certainly at the very center of discussion of relations between East and West are the Churches of Byzantium and Rome and they receive appropriate attention. The two main parts of the book are called "Byzantium, the Church, and the Medieval Latin World" and "Byzantium, Greco-Byzantine Learning, and the Italian Renaissance". They clearly indicate Professor Geanakoplos's focus and main interests.

In Part 1 the first essay (Chapter 1) "The Orthodox Church: The Primary Creative Element in Byzantine Culture" (25-35) tries to define the role of the most creative and most formative element in the Byzantine cultural synthesis, namely, Orthodox Christianity, and how it differs from Western Christianity, while the second essay (Chapter 2) on "Religion and 'Nationalism' in the Byzantine Empire and After: Conformity or Pluralism?" (36-54) evaluates the importance of the close connection between the religion and "nationalism" of the Byzantine state, pointing out that religious pluralism was not and could not be tolerated in Byzantium. Chapter 3 on "The Influences of Byzantine Culture on the Mediaeval West" (55-94), which appeared in an earlier version in the author's *Byzantine East and Latin West* (Oxford, 1966), has been revised and expanded to show synoptically and uniquely Byzantine influences on the West, including the influence of the Greek Church Fathers, vocabulary borrowings, the liturgy, and art, while Chapter 4, reversing the process, sets forth "Western Influences on Byzantium in Theology and Classical Latin Literature" (95-117) in a highly valuable essay that shows the little acknowledged West-East flow and is one of the very first essays to do so. Chapter 5 (118-132), originally published in *Greek, Roman, and Byzantine Studies* (1966) and here revised, examines the influence of imperial Byzantine authority on imperial church building through a study of the impressive churches built in the East and West by Constantine and Justinian, the two greatest Emperor-builders and is entitled "Church Construction and 'Caesaropapism' in East and West from Constantine to Justinian". The conclusion is reached that "the emperors' building of religious structures constituted an instrument, not only for the furthering of imperial control over the church, but, through imperial insistence on ecclesiastical unity as reflected in the aims of their building policy, for promoting the ultimate aim of the unity of the empire itself" (p. 132). Chapter 6 entitled "Maximos the Confessor and His Influence on Eastern and Western Theology and Mysticism"

(133-145) provides a fascinating discussion of this Byzantine exegete, who was the principal exegete of the mystical writings of Pseudo-Dionysius (undoubtedly the chief influence on Western and one of the most basic influences on Eastern mysticism and spirituality throughout the entire Middle Ages) and the systematizer of Dionysius's ideas and their Christological implications, was responsible for fixing definitely in the West the Catholic interpretation of Dionysius. Chapter 7, which the author calls "Ordeal by Fire and Judicial Duel at Byzantine Nicaea (1253): Western or Eastern Legal Influence?" (146-155), is an interesting, if incidental, essay that shows a Latin origin for the extraordinary ordeal by fire and judicial combat mentioned in the trial for treason of the noble (later emperor) Michael Palaeologus in 1253, while Chapter 8, which is called "A Greek Libellus against Religious Union with Rome after the Council of Lyons (1274)" (156-170) relates a colloquy that took place between a Greek and Latin bishop, allegedly after the attempted union of the churches at Lyons in 1274, in which the ideas and prejudices of both upperclass and common people are outlined in terms of both religious and scientific mentalities that help us understand the barriers that were developed between Greek East and Latin West.

Part 2 covers cultural relations of East and West from ca. 1350 to 1600. The first essay in this section constitutes Chapter 9 and is entitled "The Greeks of the Diaspora: The Italian Renaissance and the Origins of the Modern Greek National Consciousness" (172-199). It is an especially interesting study of how Greek colonies in the West (Venice, Naples, others) transmitted Greek learning to the Renaissance, consciously continued to preserve the Greek educational heritage, and how the Greeks of the Diaspora helped prepare the Greek people for nationhood, "who for almost four centuries were the Greek nation in exile" (p. 199). Chapter 10 on "Crete: Halfway Point between East and West in the Renaissance" (200-212) shows concisely how the Venetian-occupied island of Crete served as a halfway point in the transmission of Greco-Byzantine culture to the West during the Renaissance or in the words of Professor Geanakoplos, "...the basic contribution of the Cretan intellectuals of the fifteenth and sixteenth centuries was the forging of connecting links between the Hellenism of the old Byzantine East and the rising, youthful Hellenism of the Renaissance West" (p. 212). Chapter 11, "San Bernardino of Siena and the Greeks at the Council of Florence (1438-39)" (213-224) describes how the most popular preacher of the Renaissance established contacts with the Greeks, even though informal and unofficial, capitalizing on certain common interests (the Jesus prayer, personal piety and morality, eloquence in preaching, humanism). Chapter 12 on "Marcus Musurus: New Information on the Death of a Byzantine Humanist in Italy" (225-230), though brief, furnishes the reader with a new look at two documents found in the Venetian archives and rejects the defamatory story of Paolo Giovio about the Renaissance's greatest Hellenist, while Chapter 13 on "The Career of the Byzantine Humanist Demetrius Chalcondyles at Padua, Florence, and Milan" (231-253), accompanied by Geanakoplos's translation of Chalcondyles's Discourses on the Inauguration of Greek Studies at Padua University (1463) (254-264, with the original Latin text in an appendix on pp. 296-304) offers us a fascinating discussion and analysis of a largely unpublished manuscript of Demetrius Chalcondyles, who taught at three major Italian humanistic centers—Padua, Florence, and Milan—from 1463 to 1472, 1475 to 1491, and 1491 to 1511, respectively, and whose Paduan inaugural address contains possibly the first mention of Hesiod in Renaissance intellectual circles and certainly the first instance of the teaching of Hesiod in a Western university. With a teaching career that outlasted that of any other Greek emigré in the West, Chalcondyles also has the distinction of pointing out to Western humanists the benefits gained from the study of Greek. Chapter 14, called "The Last Step: Western Recovery and Translation of the Greek Church Fathers and Their First Printed Editions in the Renaissance" (265-279) details for the first time how the

Greek Church Fathers returned to the West in the original or in translation, especially such writers as Chrysostom, Basil, Origen, John of Damascus, and Pseudo-Dionysius. The Florentine Ambrogio Traversari is shown to have been instrumental in the revival of Christian antiquity in the early Italian Renaissance and received considerable help from a Byzantine refugee named Demetrius Scaranus. The massive collection of notes (305-376) and the bibliographies (377-403) provide ample backup to the preceding essays.

In his effort to examine his main thesis in four chronological periods ("historical periodization")—(1) fourth to late eleventh century; (2) 1095-1261; (3) 1261-1453; (4) 1453 to the end of the Renaissance—the author has selectively examined a number of important "contact situations" as they progressed and regressed until an effective synthesis was achieved in both Western and Eastern societies. Religious and political schisms played an important role in keeping apart the two "sibling" Christian societies. Geanakoplos, in his overview, defines the acculturative process as consisting of (1) initial encounter between cultures, (2) interaction, and finally, the resultant rejection, "fragmentation", or assimilation of certain cultural elements on the part of one or both societies, along with the following "typologies": (1) the cultural dominance of one society over the other with assimilation of cultural elements by the less developed from the more advanced civilization; (2) the amalgamation of elements of the two cultures into a new kind of synthesis; and (3) the confrontation of two advanced but opposed societies, each challenging the dominance of the other's cultural tradition. Through the use of this kind of analysis the author has striven to present "only one possible macroscopic typology of acculturation" (p. 294) and a framework for understanding the extensive and complex interactions between the Byzantine and Latin worlds. "For, as is still rarely realized, it was the melding of the Germano-Latin, Christian synthesis on the one hand, together with ancient Greek learning (as preserved and transmitted by Byzantium) and strains of Eastern Orthodox religious creativity and tradition on the other, that constituted two of the primary components in the formative period of what came to be called modern Western civilization" (p. 295).

Deno Geanakoplos's latest book, employing in depth historical analysis and interdisciplinary techniques, provides a pioneering effort in the reexamination of cultural interaction between the Byzantine East and Latin West and offers a detailed explanation for their gradual alienation as well as a perceptive analysis of the factors that went into the formation of Western civilization.

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T.A. Couloumbis, J.A. Petropulos, H.J. Psomiades, *Foreign Interference in Greek Politics: An Historical Perspective*, New York, Pella Publishing Company, 1976, pp. 171.

For the layman puzzled or confused by events in Greece since 1967 and by the course of American policy towards that nation, this book offers many enlightening sections to clear up the muddle. For the specialist it contributes informative analysis. Professors Couloumbis, Petropulos and Psomiades merge skills effectively to integrate the perspective of historians with the theoretical perceptions of political scientists.

The phenomenon of foreign interference in Greek affairs, the authors emphasize, is neither unique nor recent. With fluctuating intensity the great powers have played a role in the formation of Greece's foreign and financial policy, in influencing Greek internal politics and in the development of political institutions. A region with limited natural resources and mini-