

various finds either still in situ or at the Archaeological Museum of Istanbul, as well as his own research carried in this region.

In the Introduction (pp. 1-4), it is stated that in comparing the research work on the Bosphorus, concerning the ancient period with the Byzantine one, it becomes evident that there is much to be desired for the latter. Accordingly the author proceeds to the analysis of sources, reference books (pp. 5-12), and gives an historical background (pp. 14-15), on the Straits of Bosphorus.

Examining the European shore from Galata to the Black Sea (pp. 15-48), the author enumerates monasteries, churches, summer palaces etc., as well as architectural remains and tries to identify the sites mentioned in the Byzantine texts with modern place-names. He discusses also the opinions of various authors and brings forth his own conclusions.

In the same way he examines the Asiatic shore starting from Skoutari up to the Black Sea. In (pp. 72-93) he discusses at length the Byzantine fort "ἱερὸν" (Yoros Kalesi) situated in the military zone of Bosphorus, correcting mistakes of previous authors and pointing out certain obscure parts in the history of this fort. Consequently, in his epilogue (pp. 103-112), the author evaluates the research work up to the present and emphasizes the lack of information for a thorough study on the subject. Also he brings to the attention of the reader the points which should be investigated better for a future broader study.

This is in short the content of Professor Eyice's book. In spite of a modest "simple effort", as he mentions in his prologue, this book is an important contribution. The rich bibliography, the publication of photographic and drawing material, his evaluations and discussions on opinions of previous authors, make this book an indispensable study for those interested on the subject. There is no doubt that a broader voluminous work, as the author visualizes it, is most desirable and necessary, but the book just as it is now, is the most up to date study we have for the crucial region of the Straits.

ARISTIDIS PASADEOS

K. Th. Dimaras, *The Modern Greek Enlightenment*, Modern Greek Studies 2, Athens 1977, p. 524.

This large volume by Professor K. Th. Dimaras, is part of the series, *Modern Greek Studies*, published by the Hermes House, under the direction of Mr Ph. Iliou. It is the second publication in this series, having been preceded in 1976 by a selection of characteristic studies by Manouil Gedeon under the title of, "The dawning of our intellectual movement, 1700-1730. Our Nation's intellectual movement during the XVIIIth and XIXth centuries". The modern Greek Enlightenment is one of Professor Dimaras' favourite subjects, and he has contributed greatly to the solving of problems arising from his study of modern Greek intellectual history and the history of ideas in Europe.

This particular volume is a collection of published and hitherto unpublished studies of his; but we have here a unique collection of studies on this subject which provides the researcher (and the ordinary reader too) with a continuous image of its development, uninterrupted by the necessity of searching through periodicals or back-numbers of newspapers for Professor Dimaras' studies. Let us begin by casting an eye over the author's brief introduction, in which he seeks to approach the characters of the people and the events he examines. First, Professor Dimaras warns us of the danger inherent in examining a biographical

study in the 'spirit of the synaxarion' (πνεῦμα τοῦ συναξαρίου), a fairly common custom in former times, by which the hero always stood at a distance from us. A second point mentioned by the author is the importance of amalgamating sources, tracing others, using imagination and association to correlate sources—which all leads to the renewal and enrichment of our knowledge. The third point concerns the ways in which we should study phenomena, changes, new customs, fashion. The fourth point concerns comparative scholarship, the examination, that is, of influences on people, trends, movements.

Let us now proceed to a brief presentation of the contents of Professor Dimaras' studies. The first two ("The Greek Enlightenment", pp. 1-22 and "The Shape of the Enlightenment", pp. 23-119) set out the reasons, the factors, the people and the centres which brought about the Greek enlightenment; and, of course, its occasional opponents are also mentioned. In the second, considerably longer study concerning the shape of the Enlightenment in modern Greek philology, Professor Dimaras is extremely analytical, examining one by one and in the minutest detail the following factors: the publications in the centres of emigrant Hellenism; external influences which modify life's material surroundings, from clothing to furniture—in a word, what we call fashion; the influence on modern Greek thought of European culture and a way of life which sought to transform the Greek society of the time; the French enlightenment. Then the writer moves on to an examination of those works which appeal to a general public and which contain factors leading us to the Enlightenment. Under examination here are the following texts: "Ἀνώνυμος τοῦ 1879", "Χριστόδουλος Παμπλέκης", "Ῥωσσοαγγλογάλλος" "Ἑλληνικὴ Νομαρχία". Subsequently, the influence is examined of the watchwords of the French Revolution in Constantinople and the Ionian Islands, as there was a strong French element in each of these two centres. Through the climate of the Enlightenment (though it had made its first appearance a little earlier) there arose the phenomenon of historicism in the form of the ancient names the Greeks began to give their children. The writer takes this opportunity to examine not only the French enlightenment, but also the relations of the Greek scholars with the German thinker, Herder. The language problem is also touched on here, as one factor during the period of the Enlightenment. This same problem leads the writer on to an examination of the publications of periodicals and translations into modern Greek of works of foreign literature. The writer then proceeds to examine the particular significance of certain words during the period of the Enlightenment, such as: virtue (ἀρετή), philosopher (φιλόσοφος), race (γένος), Romioi (Ῥωμιοί), Graeci Hellenes (Γραικοὶ Ἕλληνες)—and correspondingly the focuses of resistance too. Professor Dimaras devotes a large section of his book to these last in order to present the chief opponents of the Enlightenment—together with many character portraits—who played a definitive role in the cultural history of modern Greece in the final decades of the XVIIIth and the early decades of the XIXth century.

The study which follows, entitled "The Enlightenment and Modern Greek Consciousness" (pp. 121-144), deals with the birth of modern Greek ideology under the direct influence of the French enlightenment and the emancipation of the modern Greek spirit from the elements which, until that time, had exerted an exceptionally strong influence upon it; of course, this second aspect is substantiated with statistics. Professor Dimaras indicates that at this period the modern Greek was discovering his history and also the influences at work upon the modern Greek Enlightenment—European thought as expressed by the French encyclopaedists, by Voltaire, by Diderot.

There follow two studies devoted to Voltaire "Voltaire in Greece" (pp. 145-170) and

"Notes on the Presence of Voltaire in Greece" (pp. 171-175)). The writer sketches out the curve described by Voltaire's work in modern Greek thought, and reference is made to Voltaire's supporters and enemies in Greece. This presentation allows us to appreciate Voltaire's contribution to the emancipation of the modern Greek spirit, and also more generally to the thinking of the modern Greek scholar, since Voltaire was much present in Greece between 1768 and the Revolution; Professor Dimaras refers here to the host of translations made at that time of Voltaire's works into Greek, and to his re-establishment by Koraïs. The next study concerns "Dimitrios Katartzis" (c. 1730-1807), pp. 177-243, that famous member of the Greek entourage of the Wallachian court, whose collected works Professor Dimaras himself has edited (1974). Here his life and works are examined, with a final critical analysis of Katartzis' ideas and scholarship; Professor Dimaras styles him the most characteristic representative of the Phanariot enlightenment. As far as biographical details are concerned, Professor Dimaras not only gives us Katartzis' simple life-story (which, in any case, he has already recounted), but he also investigates sequences of events, connections between various people, influences he received and exerted. I refer here to French culture, but also to his relations with Greek scholars of his time: Rigas, Christopoulos, Kodrikas and many other scholars who had styled him their 'venerable patriarch'. Katartzis was progressive and innovational; a genuine reformer of Greek learning who was unfortunate not only because the French Revolution forestalled him with the new conditions it created, but also because his work was never published. A small supplement to his biography, from Roumanian historical writings, is the information in Theodore Rădulescu's article, "Sfatul domnescu și alți dregători ai țării românești din secolul al XVIII-lea, Liste cronologice și cursus honorum", *Revista Arhivelor* 34 (1972) I, 128, 129, II 304, 312, III, 443 where he is referred to as Fotache-Hagi, (Fotiade-Catargi) Dimitrie, Dumitrache, Dumitrachis, Panaiotache; the offices he held: vel sluger 1743-1744, vel. paharnic 1764-1765, vel logotet 1774, 1790, vel clucer 1779.

The following chapter, entitled, "Ten years of Greek learning from a historical perspective, 1791-1800", pp. 245-262, concerns the decade which Professor Dimaras calls an 'essential period' in the development of Greek learning. This decade reveals certain catalytic factors: the hardening of the attitude of the scholars of the Church, the strengthening of reactionary ideology, but also, on the other hand the development of the liberal spirit and the gradual emancipation of social thought. The first two phenomena found expression through Church circles, though in certain cases through the Patriarchate itself also. The liberal spirit, on the other hand, was to be expressed through creative literature (which attempts to combine education and recreation) and also through numerous translations of theatrical works which conformed to the demands of a young public. The gradual emancipation of 'social' thinking was to be expressed through the publication of manuals of good conduct and educational books. Nevertheless, other facts of that time should not be overlooked: the influence of Katartzis, Rigas' revolutionary programme, Koraïs' ideas; all these traced out the general lines which were to be followed by the 1800-1820 generation. Professor Dimaras next examines Nikolaos Mavrokordatos' work "*Φιλοθέου Πάρεργα*", pp. 263-282, which was written by the Phanariot prince in 1718 and was printed only once, much later, in 1800 by Grigorios Konstandas and edited by Anthimos Gazis. It is the first Modern Greek novel; a successful combination radiating ancient Greek and French culture. In this work we find the author's interests interposed—always, of course, in relation to the book's content—with the history of learning and the history of literature. The "*Φιλοθέου Πάρεργα*" also testifies to the Phanariot's knowledge of French, which must certainly

place it before 1720. On the other hand now: the publication of the work some eighty years after it was written was unfortunate because it did not correspond to any of the demands of the time; by then, it was a work which did not stir the emotions of the young people of the beginning of the XIXth century. And so, inevitably, it did not receive the attention it deserved. Today, however, we can see that the Phanariot prince's work touches on contemporary problems through characters taken from his own world and not from a dead society; we can even see his desire to align himself with the anxieties of the contemporary western world. Here, perhaps, are the first of the foundations laid by the Phanariots for a new Greek liberal policy and intellectual government.

The next study, "J. G. Herder and his position in the development of the Modern Greek spirit", pp. 283-299, gives Professor Dimaras the opportunity to analyse the reasons why Greek scholars tended towards French and Italian culture (the former, in particular); he mentions, too, the Greeks' preference for French and Italian books—a preference due, to a certain extent, to the presence of so many teachers of French in the centres of Hellenism of the Diaspora. However, Professor Dimaras also mentions the endeavours made by the Greek circle of Vienna in particular, to come into contact with the German spirit. A characteristic representative of this German spirit at that time was the philosopher, scholar and poet, J. G. Herder, whom we meet for the first time in Greece in the form of translations published in the years 1813, 1817 and 1820 in "Λόγιος Ἑρμῆς" by T. Manousis, Zinovio Pope, and Anastasios Polyzoidis. Herder was to help modern Greek thought—when, of course, Philhellenism in Europe began to wane—to look to the ancient past for present customs, for the anonymous poet, the genius of the Hellenic race. Amongst Greece's intellectual leaders, Herder's ideology was to have repercussions which culminated during the reign of Otho in the corresponding development of Modern Greek ideology, the chief supporters of which were Manousis and Petros Vrailas-Armenis. But in the sixth decade of the XIXth century, Herder's influence ceased, having by then given all it had to offer to the modern Greek scholarly world. Then there appeared the figures of K. Paparrigopoulos and, later, N. Politis. In the study "Koraïs and his age", pp. 304-389, the writer examines an important chapter in the Greek Enlightenment, in which mention is first made of those outstanding personalities of our Modern Greek civilisation who were either supporters of or in opposition to the great Reformer. Therefore, before speaking of them and in order to bring the reader into closer contact with facts, Professor Dimaras examines the conditions which developed in the middle of the XVIIIth century and later, and which are characterised by the rise of the middle class, greater interest in culture, and certain social changes (the development of towns, the increase of personal property, wealth, comfort, fashion, the novel and the newspaper). Amidst these circumstances, Koraïs made his appearance—the man who captured the spirit of the Enlightenment and aspired to transmit it to his compatriots too; thus he became the intellectual leader of his fatherland before and during the duration of the war for liberation. At the same time, resistance to the Enlightenment also made its appearance, expressed chiefly by its theorist, N. Doukas. The writer then proceeds to an examination of the problems created by friends and opponents of the Teacher: P. Kodrikas; Grigorios V, staunchly opposed to Koraïs' stand and an inveterate conservative, whose martyrdom made of him a national hero; Koraïs' loyal pupils, Nikolopoulos and Zalikoglou, both members of the enlightened Phanariot circle of Bucharest; Vamvas and Oeconomos, supporters at first, and later opponents of Koraïs, Anthimos Gazis, certainly influenced by the Teacher, but who followed his own path; Pharmakidis and Kokkinakis, publishers of "Λόγιος Ἑρμῆς" during its second period (1816), and also supporters of

Koraïs, as was the enlightened teacher, K. Koumas. Finally, there follows an evaluation of Koraïs' endeavour and of its consequences, among which were the imposition of conservatism and the distortion of Koraïs' teaching by the scholars who followed him.

In the volume's penultimate study, Professor Dimaras examines the end of the Enlightenment and Konstandinos Paparrigopoulos (pp. 391-410), the historian who brought cohesion back to the historical development of our nation, after eminent scholars, both before him and contemporary with him, had denied Byzantium its place in Greek history in their attempts to turn anew to veneration of the ancients. But despite the violent controversies which surrounded him, Paparrigopoulos and his teaching deeply influenced the generation of 1880, who accepted the ideology of the western world. He advocated the study and the use of Demotic and "restored to a theoretical, but strong and effectual unity a certain spirit of Enlightenment and the imposition of Byzantium".

Finally, we have for the first time the publication of the satire, "Anonymous of 1789", pp. 411-428, which had hitherto caused Professor Dimaras uncertainty with regard not only to the identity of the writer, but also to the influences at work upon him, the people to whom he makes allusions and against whom he finally turns (Voulgaris, for example). However, Professor Dimaras considers this a significant text (despite its libellous character) which appeared at an effective moment for the development of the modern Greek spirit and for the country in which it was written (which was probably Moldavia).

It is, of course, superfluous to emphasise that this book of Professor Dimaras' opens up new roads to us, for the study not only of the modern Greek Enlightenment, but particularly of the European Enlightenment, to which we owe so much. Nor should we neglect the significance of all these personalities of Neohellenism, who associated themselves, positively or negatively, with the Enlightenment, for the history of culture in the Balkans: in Roumania, for instance, and in Bulgaria—the former in particular—where many of these Greek scholars found appropriate terrain in the Phanariot courts.

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Giorgio Fedalto, *La Chiesa Latina in Oriente*, vol. III. Documenti Veneziani, Verona 1978 (Casa Editrice Mazziana), pp. 308.

The presence of the Latin Church in Greece, the Near and the Middle East, and its political and economic extensions following the Crusades have been a particular subject of historical research. The notable studies which have been written on this topic in the past, by G. Golubovich, M. Le Quien, L. Santifaller, E. Gerland, R. Loenertz, have not covered all the complicated aspects of the problem. The motives, the factors and the conflict of the protagonists' interests have left wide margins unfilled, not only with regard to general authentications, but also with regard to specific interpretations of the facts and of the actions of political and ecclesiastical powers. For this reason any new work on the above subject constitutes a welcome contribution.

In particular, this three-volume work (vol. I, Verona 1973, pp. 526, vol. II, Verona 1976, pp. 282) by Professor Giorgio Fedalto of the University of Padua provides a rare opportunity for the historian of the late Middle Ages to approach and elucidate with certainty the ecclesiastical, economic, cultural and social institutions imported with a host of variations to the East from the Catholic West. The first volume refers to the historical fates of