

The papers published in this volume are largely devoted to the role of the classical tradition in the Byzantine world with only two exceptions, those of Professor Robert Bolgar ("The Classical Tradition: Legend and Reality", pp. 7-19) and Professor George Kennedy ("The Classical Tradition in Rhetoric", pp. 20-34) which give, however, a more general perspective to this volume. The papers fall into four sections which reflect the major themes presented at the symposium. *First* there is the nature of the classical tradition (R. Bolgar), the underlying importance of rhetoric (G. Kennedy and H. Hunger), and, in contrast, the break between the Byzantine and the ancient world (C. Mango). This combination of tradition and change is explored in the *second* section, which examines the place of the classical tradition in three genres usually thought to be classical in inspiration (historiography literature, art: R. Scott, M. Mullett, H. Maguire), and in that basic element of the classical world, the provincial city (R. Cormack). The variety of the classical tradition, discussed in the opening paper of the symposium, was emphasized in the range of communications offered by symposiasts and a selection of these forms the *third* section: "People, Places and Things". The titles and the authors of these communications are: "Photios and the Reading Public for Classical Philology in Byzantium" (W. Treadgold), "The Philosophical Background of the Eleventh-Century Revival of Learning in Byzantium" (C. Niarches), "The Midwifery of Michael Psellos: an Example of Byzantine Literary Originality" (A. Littlewood), "Nicholas of Methone: the Life and Works of a Twelfth-Century Bishop" (A. Angelou), "Classical Traditions in Christian Art of the Nile Valley" (B. Rostkowska), "The Eastern Case: The Classical Tradition in Armenian Art and the *Scaenae Frons*" (D. Kouymjian), "Some Classical Saints in the Russian Tradition" (J. Howlett), "The Reliquary Cross of Leo *Domestikos tes Dyses*" (L. Bouras). Finally, in the *fourth* section, there are three papers on the crucially important (for the survival of the classical tradition in Byzantium) sixth and early seventh centuries: "The Classical Tradition in Barbarian Treasures North of the Danube" (N. Hampartumian), "The End of Scythia Minor: the Archaeological Evidence" (A. Poulter), "Images of Authority: Élites and Icons in Late Sixth-Century Byzantium" (A. Cameron).

All in all, this is a rich source of knowledge for everyone interested in Byzantine, Russian and Armenian history.

Kingston, New York

CONSTANTINE N. TSIRPANLIS

Barry Baldwin, *An Anthology of Byzantine Poetry*, Amsterdam, J. C. Gieben Publisher, 1985, pp. viii+241.

This most welcome Anthology does fill a gap, indeed, because it does not only include selections from the 4th century (all other Anthologies of Beck, Krumbacher, Trypanis, Soyter, Cantarella, and N. G. Wilson begin with the 6th century), but it also provides copious notes, introductions to and comments on each author which are very helpful and valuable even to the professional Byzantinists.

The arrangement of the material is largely chronological, to reflect both continuity and change in Byzantine civilization. Furthermore, Professor Baldwin gives the basic background information for the appreciation of each poem emphasizing linguistic matters. Learned

allusions to classical and patristic authors are of course traced wherever possible. After all, Dr. Baldwin is a well-known classicist, a prolific author, and continues to successfully teach classics at the University of Calgary (Canada).

It is most gratifying to see Dr. Baldwin's scholarly appreciation of the merit of Byzantine literature which in his own words "is worth reading for its own sake", in sharp contrast to the notorious and quite prejudiced conclusion of the late Romilly Jenkins (*Dionysius Solomos*, Cambridge 1940, p. 57) that: "The Byzantine Empire remains almost the unique example of a highly civilized state, lasting for more than a millenium, which produced *hardly any educated writing which can be read with pleasure for its literary merit alone*" (the emphasis is the reviewer's).

Dr. Baldwin's first selections (only four and with no translations) are, appropriately so, from the great Church Father and the pioneer of Byzantine lyric poetry *St. Gregory Nazianzenus* (329-389), who is credited with around 400 poems amounting to some 25,000 lines, and who is still the great *ἀνωστός* to both the East and the West! From Arius' poetry which is placed as second selection in the entire volume, the two surviving fragments (*via* Athanasius) are published in the original Greek, but again without translation. After Arius there follow 47 selections. Their original Greek is printed clearly and impeccably. However, none of them is translated in this Anthology. Most of the selections are not long and not always the most representative ones. On the other hand, the abundant explanatory notes and bibliographical annotations are certainly the original features of this fine work of Dr. Baldwin.

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CONSTANTINE N. TSIRPANLIS

J. M. Hussey, *The Orthodox Church in the Byzantine Empire*, New York, The Clarendon Press, Oxford University Press, 1986, pp. 408.

This book is an important addition to the series of "Oxford History of the Christian Church", under the general editorship of the two well-known brothers Henry Chadwick and Owen Chadwick, Emeriti Regius Professors at the University of Cambridge.

J. M. Hussey, Emeritus Professor of History in the University of London, is also well-known by her previous publications: *Church and Learning in the Byzantine Empire, 867-1185* (1937, repr. 1961); *The Byzantine World* (1957, 3rd ed. 1966).

Although Hussey's present book was intended to be a general survey of the medieval Orthodox Church in the Byzantine Empire (c. 600-c. 1453) it provides useful knowledge, stimulating criticism and some new material to the specialists as well, as to the teachers of this crucially important and formative period for Byzantine Orthodoxy. Hence this book can be used as one of the principal reading requirements for such courses as Medieval Church History, Byzantine Civilization, Eastern Christianity, Church History Surveys I and II (especially in Seminaries).

The book is divided into two surprisingly very uneven parts. Part I, the longest and almost the two thirds of the book, discusses in a comprehensive manner the landmarks in ecclesiastical affairs within the Empire, the Christological problem of *monenergism* and *monothelitism*, the Iconoclast Controversy, the Age and missionary activities of Photius the