

Sarandaris, Engonopoulos, Embiricos, Matsas, Gatsos, Karelli, Vafopoulos, Themelis etc., and is only a specimen and a foretaste of Friar's work on modern Greek poetry, which, when published, will be at least equally, if not more, important to his monumental translation of Kazantzakis' "Odyssey."

The work of each prose writer, playwright or poet is accompanied by a brief note with biographical data and other useful information and criticism. I have noticed some inaccuracies as well as some misprints in the notes and in the texts themselves which I hope that the editor will correct in a second edition of the book. The "Introduction" as a whole, anyway, is of high quality and will serve very successfully its goal, that is to help the English speaking readers to make their acquaintance with modern Greek literature. The best compliment I can make to this "Introduction," which reflects its true merits, is the very fact that I have put it in the list of the prescribed books for my courses on modern Greek literature to non-Greek speaking audiences.

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The Festal Menaion. Translated from the Original Greek by Mother Mary and Archimandrite Kallistos Ware. Faber and Faber. London, 1969 Pp. 564.

This excellent translation is an English rendering, long overdue, of the texts for the nine fixed feasts that belong to the cycle of the Menaia. Obviously Easter and the movable feasts of the Easter cycle must await treatment in another volume. Here is plenty to arouse the interest of those who seek to understand the liturgical and mystical theology of the Greek Christian East.

The authors justly claim that their version can be read for its dignity and accuracy. One may wonder, of course, whether they are not over-optimistic when they suggest that many thousands—and before long millions—will need such a "prayer book" in their homes. In Greece itself the Menaion is not normally in domestic use: it is reserved for the priest and the choir. What is the *desideratum* of the Orthodox layman is the Synopsis, which is virtually the equivalent of the Anglican Book of Common Prayer. All the same, if the English language were to come into use a-

mong English-speaking Orthodox parishes of the U.S.A. in their public worship (as we have seen the vernacular tongue replacing Latin in the Roman Catholic Church) then *The Festal Menaion* would be a book of incalculable value.

To the Protestant mind the Orthodox liturgy will appeal perhaps less for its "rigorous precision in theological expression" (10) than for its ecstatic lyricism, such as we sometimes see in English seventeenth century poetry: "the beguiler fell, who tempted mankind with the tree; caught in the trap set by God, crucified in the flesh, granting peace" (487), "the fierce sin that raised its head in wanton pride, and raged with blasphemy throughout a world gone mad" (279, a page where 93 words of Greek are inevitably expanded into 187 of English), and (what is more fantastic to non-Orthodox ears) "Thy womb has become a Holy Table" (116). Greek liturgical poetry as we see it here in translation has inherited the imaginative exuberance and yet formal control which the chorus in ancient tragedy constantly demonstrates. One stylistic feature which presents a particular problem is the proliferation of participles. The problem is neatly solved. Close study of the original Greek and the translation on pp. 171-2 will show how this and other tricky grammatical snags are happily circumvented.

Not unnaturally a standard of English diction has to be chosen: and the translators have decided to take as their model the language of the Authorized Version (13). For this they are not wholly to be blamed, although the archaisms threaten to raise a barrier between translator and reader, e.g. "give suck" for "breast feed" (80. 513; better "give my breast" on p. 199). If in fact "the younger generation within the Orthodox emigration....can no longer fully understand services performed in Greek" (9), then it is not unfair to ask that an English translation without loss of dignity should seek current idiom rather than that of King James. Young people today are more aware of the meaning of "pregnant girl" than of the old-fashioned "Maiden great with child" (238). To write "sources of milk" instead of "milk pores" (245) is surely pedantry—unless some quarrel exists between theology and anatomy. Sooner or later the new expatriate Orthodox youth will ask for the doctrinal facts about the Theotokos to be told in the outspoken English of the twentieth century.

The hope is expressed that "Christians of other traditions will appreciate more vividly the meaning of Orthodox devotion." Some Protestants may deem the hope purely pious. The fact of "Orthodox devotion to the Mother of God" (11) is made abundantly clear (98-130;

164-198; 435-467; 504-529). In an eloquent Introduction entitled "The Worshipping Church" Professor Georges Florovsky appears to close the door categorically to Protestants (as for instance we find them in Quakerism) when he states: "There is no room for psychologism or subjectivism in Christian worship" (32). He pleads that "in the Eucharist the essential *unity* of Christians finds its perfect expression." To some non-Catholics it is precisely Eucharistic doctrines which have had a divisive effect upon Christendom.

The reviewer, himself a Protestant, notices with interest that in the view of the translators the Theotokos forms "a link between the Old and the New." *Old* here means the Old Covenant, the Old Testament. If only the term could receive a wider application and connote religious ideas derived from sources outside Palestine! Instead of arguing with Roman Catholics about their dogma of the Immaculate Conception (48, n.1) the Orthodox theologian might well consider the historical reasons for his own doctrine that "Mother and Son are not to be separated, but Mariology is to be understood as an extension of Christology" (49). Let him also look at the Great Blessing of the Waters (55) against the pre-Christian background and ask what exactly is involved in the statement that "Christ Himself is the true celebrant in this" (56). Whether this is sound doctrine, and whether the blessed water at Epiphany has peculiar virtue so that its users "are not guilty of superstition" (59) are questions which must naturally be left to the reader. To know what happened in Egyptian religion may be of some help.

Some words of Cabasilas are quoted (60): "The Incarnation... was also the work of the will and the faith of the Virgin." The translators, whose book is specifically aimed at "Christians of other traditions," must not mind if some demur to this view and cannot convince themselves that the Son took the Mother's "soul up with Him in His arms." (64). The Bodily Assumption of the B.V.M. (65) proclaimed as dogma by Roman Catholicism is far better appreciated by the Orthodox than by the Protestant. The Orthodox may call it devoutly "Going to sleep" (*Dormition* is of the translators' minting) and yield it high festival every August. For a not unimportant part of Christendom the *Koimesis* lacks the scriptural authority which is the ultimate criterion of acceptability. Between those who accept this dogma and those who do not "there is a great gulf fixed." No good is done by trying to build a bridge over it, as well expect the Protestant to fall in obediently as "the Orthodox Christian stands in church, hour by hour." (66). The translators well re-

mark "All genuine theology must be a living theology" (*ibid.*). To those outside the fold of Orthodoxy sometimes its liturgies must seem to look not forward but backward. When for example at the entry of the Theotokos into the Temple "the virgins go before her carrying torches" the pre-Christian *pompe* will at once occur to the mind. What will the Protestant reader make of "Lady and Bride of God" (167) or the *mystique* of the 500-fold Kyrie? (155).

The detailed criticism of the translation in itself involves hardly any major issue. Reliance on the A.V. of the Old Testament can at times produce inconsistencies between the English and the Greek of the Septuagint, as indeed is readily admitted. The "terrible things" of Psalm 45,4 ("44") has lost the "wonder" of the Greek (222) although with commendable inconsistency the Greek tense is preserved in Psalm 23 ("22"), 2: "He hath made me to lie down" (85). In the New Testament an archaic phrase sometimes obtrudes somewhat harshly, e.g. "cumbered about" (129). In the Prayer of St. Basil on p. 248 "the good thief" had better become "the grateful bandit." The Anglican "world without end" has a homelier ring in English ears than "ages of ages." The exegetical infinitive in the Nunc Dimittis (86) omitted between "people" and "a light" if otiose helps the flow of the sentence. The order of epicleses in the citation from Luke 1,28, differs on p. 87 from the correct one on p. 105. In the Magnificat "low estate," "done to me great things," and "them of low degree" (93; 110) are departures (? needless) from the A.V. The οἰκουμένη is rendered "inhabited earth" (96;144) but more acceptably "world" elsewhere (233). Perhaps "exorcist" should replace "driver away" (138). In the first of the Christmas Eve stichera (224) "making godlike the garment He has put on" does not adequately convey the theological doctrine: perhaps "deifying the human nature He has assumed." The "Great Hours" have undergone change into "Royal." Joachim is like no other father "in mankind"—surely either "human" or "on earth" (125) — an assertion which the Roman Catholic exaltation of Joseph might challenge! Joseph himself says to his wife "What is this doing?" (225). Here the term δράμα surely cries out to be rendered "tragedy." In the Christmas Day Lity (264) the angels of Germanos are not allowed to dance for joy. The translation of λύχνος as candlestick (312, 373, 445) seems to have been determined by what is written in Matthew 5,15, where, however, λύχνος is candle and λυχνία candlestick. The passage on p. 373 might be rendered "as a lamp to the light, or as dawn to the Sun." (In fact, on p. 317 "lamp" is correctly used in a similar context.) The sooth-

sayers and astrologers (273) have been initiated into the wisdom (μυστήριον) of Balaam. In view of the failure of iconography to exhibit an utterly naked Christ, the epithet applied to Him as he stands in the Jordan should be "stripped" (332), although the point is emphasised by repetition (364).

The Hypapanti (discussed on p. 60) is more than "a Meeting." The Presentation of the Holy Child in the Temple on Candlemas Day means His having been received into the arms of Simeon, His Reception. Simeon moves forward in *welcome*. If therefore we are to alter the traditional English name let us think of "welcoming."

The problem successfully solved by the translators may be illustrated by one final quotation (270). Here the Greek text has the succinct utterance of five words: τρέβον βατὴν πόλου τίθησιν ἡμῖν. The translation expands it to fourteen, very effectively: "And so He establishes a path for us whereby we may mount to heaven."

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The Foreign Relations of The United States. The Conferences at Washington, 1941-1942 and Casablanca 1943. Edited by the Historical Office, The Bureau of Public Affairs, The Department of State. Washington, D. C., United States Government Printing Office, 1969. Pp. 895.

This volume of official American documents is especially important because of the light which is thrown on the problem of possible Turkish entry into World War II, as reflected in the minutes, discussions, documentation, and records of the Casablanca Conference, January 14-24, 1943 (pp. 485-849). Among other things, the documents make clear the decision that Prime Minister Churchill was to go to Adana, as, indeed, he did on January 30, 1943, to confer with President İnönü relative to Turkey's entry into the war, that he was also to represent President Roosevelt in the enterprise, and that, generally, the United Kingdom was to "play the hand." It is also evident that, while there was a desire on the part of the American, the British and the Combined Chiefs of Staff that Turkey enter the war, there were no real plans for a campaign in the Balkan area, in which Turkish forces might play a useful role; essentially, it was felt that Turkey might be used as a base for air