

Kienitz F. K., *Türkei: Anschluss an die moderne Wirtschaft unter Kemal Atatürk*. Weltarchiv, Hamburg 1959, pp. 148.

The author of the book discusses the economic growth of Turkey from 1923 to 1938, when Kemal Atatürk was in charge of the Turkish government. The first chapter deals with the very bad repercussions of the capitulations, the loss to Turkey of the right to set its tariffs and, last but not least, the unwillingness and the inability of the Turks to enter into commercial enterprise. The change of the regime after 1922 gives the opportunity to the author to analyze the consequences of the compulsory departure of the quasi totality of the Greeks living in Turkey—except for about 100,000—and of the disappearance of the Armenians. He takes cognizance of the fact that the only minority worth mentioning left in Turkey are the Kurds (pp. 11-43).

In the second chapter (pp. 44-70) the author stresses the efforts of Kemal Atatürk to develop communication and education; in the third chapter (pp. 71-119), Atatürk's policy toward agriculture, industry and minerals, in the fourth chapter (pp. 120-127), the development of foreign trade and foreign trade policy, in the fifth chapter (pp. 128-141) the principles which governed his financial policy. The author is right in insisting on the soundness of the financial policy applied at that time in Turkey. This observation is correct in matters related to the budget but does not apply to monetary developments, independently of the fact that they were much better at that time than those we notice now in Turkey.

The whole analysis is objective. The very serious difficulties of Kemal Atatürk are exposed. It is doubtless that it would have been better to continue the book up to the present time.

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Φωτίου 'Ομιλῖαι. Ἐκδοσις κειμένων, εἰσαγωγή καὶ σχόλια ὑπὸ Βασιλείου Λαοῦρδα [*The Homilies of Photius*. Edition of the text, introduction and commentaries, by Basil Laourdas], «*Ελληνικά*», Appendix, 12, Thessalonike 1959, pp. 128* + 269.

Because he was in the forefront of ecclesiastical controversies of the day, he has become the symbol for partisan theologies seeking to defend their own entrenched positions. The classicist, on the other hand, has been vaguely aware that he is indebted to Photius *Bibliotheca* for certain notices upon the text of classical authors now lost to us. Even the Byzantinist up to now, who should have known better, has been affected by the bias of his colleagues so as to limit his view to one or another particular dimension of the man and his work. It is only in recent years that a wider historical vision has been brought to bear upon the Photian period. The researches of Dvornik on the ecclesiastical politics of the ninth century and those of Ladner, Alexander, Anastos, Kitzinger, Grabar and others on the iconoclastic period have helped restore a balance in the name of scholarship and common sense.

One of the major obstacles to a proper appreciation of Photius

has been the absence of good editions of his works. The last scholarly edition of the *Bibliotheca* up to last year, was that of Immanuel Bekker, 1824-25. We shall soon have a new text edited by R. Henry in the French Budé series, two volumes of which have already appeared. Oeconomou's edition of the *Amphilochia* (Athens, 1858) is a collector's item and, in any case, badly in need of revision and supplementation on the basis of later scholarship. J. Valetta's *Letters* (London, 1864) is but a reprint of the Renaissance edition with his corrections. Some minor tracts edited by the patriarch's biographer, Cardinal Hergenröther, are also incomplete in terms of modern philological standards. For Photius' other works, such as the treatise on the Procession of the Holy Ghost and whatever part of the *Historia Manichaeorum* may be his, we must still rely on the uncritical reproductions in the *Patrologia Graeca*.

It is the *Homilies* that reveal the genius of their author in its fullest extent. Here we may see the personality of Photius in its remarkably subtle and profound variety. These addresses to his congregation fill us with the marvel and wonder of Byzantium at one of the high points of its culture and enable us to see the patriarch in the full measure of his genius. The two homilies delivered on the occasion of the Russian attacks upon Constantinople remind us that it is Photius who prompted his pupils, Cyril and Methodius, to bring Christianity and civilization to the Slavic tribes of the north while the wealth of classical as well as Biblical allusion and the richness of literary imagery which all the sermons display recall the learned scholar whose love for antiquity, pagan and Christian, impelled him to the collection and study of the manuscripts of the ancient authors and who stands as the indispensable link in the transmission of the literature of the ancients to the modern world. His function, however, was not merely mechanical. In the process he was to absorb the best that the classical civilization had to offer and weave it into the fabric of his Christian society. As such, he provides a salutary lesson for Western civilization in its historical quest to relate its two great foundations, Christianity and Classical culture, into a meaningful synthesis. In a word, Photius is among the most significant creators of the modern world. His life and thought have hitherto not received their due.

Nor is this all. The *Homilies* also give us the learned divine solicitous for his flock and proud of the triumph of his church over the heresies of the past and now finally over the cancer of iconoclasm. Some of the sermons show us the pastor instructing his catechumens in the meaning and purpose of Christian life; others teach them the history of the Faith and sing a paean of praise for the victory of Orthodoxy over her heretical enemies. Let us also not forget that the artistic expression of the vindication of the Faith in mosaic and fresco in the churches of Constantinople was done largely under the inspiration and agency, direct and indirect, of Photius. Two of the homilies are devoted to a description of these works of art: the tenth on the occasion of the dedication of a newly decorated church in the capital, the seventeenth

on the occasion of the unveiling of an image of the Virgin and Child.

May we not say that the detailed theological investigations of the *Amphilochia* and the assiduous study of Greek authors, pagan and Christian, whose works are reviewed in the *Bibliotheca*, come to fruition in the *Homilies*? Here it is that Photius as pastor, theologian, litterateur, historian, inspirer of artists and civilizer of nations comes forth in the fulness of his genius, not as the learned pedant but in the warmth of his inspired humanity. No wonder, given the staggering dimensions of the man, that he has not been seen whole, but has been made to serve only partisan interests, whether of classicist or ecclesiastic. No wonder, too, that the *Homilies* have been relatively the most neglected of his works. Up to 1900, practically speaking, only isolated sermons commanded the attention of scholars. In that year Aristarches published his edition in Constantinople. Despite its many virtues, it suffers from an excess of faults in the editor's understandable but frustrated attempt to recover from the extant works the text of many of the lost sermons.

It thus becomes all the more a pleasure to welcome the new edition under review. It contains all the hitherto known homilies plus two discovered recently in a manuscript of the National Library in Athens and preserved only there. Laourdas has proceeded systematically to uncover all the manuscript evidence, produce a stemma of the manuscript relationships, and construct a text with full apparatus which pays full attention to the tradition while at the same time is enterprising enough to depart from it wisely when the need arises. Were a new text all that were contained in Laourdas' pages, we should make proper deference to the erudition of the editor and file it away for future scholarly reference. Laourdas, fortunately, is aware that he is dealing with a relatively unknown figure, and so takes pains to give an account of the patriarch's life, then a précis of each homily, followed by a discussion of the problems which the sermon provokes. In this way he presents both a text and a treatise which has as its purpose the definition of the spirit of ninth-century Byzantium as evoked by the eloquence of Photius, as well as a full discussion of the problems which the material presents. Both scholar and layman will read with great profit and pleasure.

This is a book of major proportions in the highest traditions of modern Greek scholarship, not only in the standards of its learning but also in the importance of its theme. It will be long before it is superseded. Among the works of Photius is a large collection of letters written to princes, fellow-churchmen, friends, and students. By their very nature they, together with the *Homilies*, reveal further to us the wisdom and humanity of the Byzantine patriarch beside providing a wealth of information on the history and personalities of the age. No one is better equipped to treat of them than Laourdas. Let us hope he may see fit to put us further in his debt by producing an edition of them as well.

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