

from several sources of varying quality. This concoction was the work of an Alexandrian of very mediocre intelligence, who had no hesitation in inserting local Egyptian stories. Three lines of transmission are described. Part Two is an analysis of the historical accounts, arranged in two groups. The first contains those accounts available throughout the Middle Ages, while the second is made up of the works of those Greek historical writers which only became available in Western Europe during the Renaissance. In general, historical Alexander texts were rarely illustrated in their original Greek or Latin form, but only in vernacular translations and adaptations intended for wealthy patrons. Scholars' editions, like Dr. Ross' own study, were produced without the expense of illustration. There are two appendixes: one on "Alexander among the Nine Worthies," and the other on fictitious stories too tenuously attached to Alexander to be listed with the legendary versions in Part One.

This Guide could be a useful and time-saving framework for any scholar concerned with Alexander illustrations in books. The art-historical value lies in its foundation of a 'family' context for the iconography, an essential preliminary to an analysis of the artists' treatment of their models.

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Timothy Ware, *Eustratius Argenti: A Study of the Greek Church under Turkish Rule*. Clarendon Press, Oxford 1964. Pp. XII + 196.

Mr. Ware, the distinguished English Orthodox author who a short time ago devoted his first book to the Orthodox Church now contributes a new monograph of outstanding value, his theme being Argenti, one of the most famous theologians of Greece during the period of Turkish domination. The value of the work lies not only in the clear portrayal of the activities of this lay theologian but also in the outline of the whole method of theological discussions during that period.

The first Chapter—and the least successful—gives the background of the activities of Argenti. Mr. Ware goes into details concerning the state of Orthodoxy under the Turkish occupation in view of the lack of material to be found on the relevant problems in foreign publications. First he examines the relations of the Church with the political power then in control. Considering descriptions given by Western theologians of that period in which they deplore the sad state of the Church under the foot of its oppressors, he treats them as biased. He holds that the

Turkish power being founded upon the authority of the Koran which allowed the nations of the Bible special treatment was fair towards the Christians. It is a mistake for the behaviour of a conqueror to be judged on the basis of theoretical presuppositions. It is true that the Turks did not put every Christian to the sword but to argue from this that the conquerors oppressed their subjects only when the latter revolted is to take a big leap. There was the crushing taxation which was so much loathed. There was also the pressgang recruitment of youths to man the army and the administration, the seizure of girls for the harems, the plundering of goods by the pashas and beys of the various localities and other acts of oppression which exhausted the patience of the Christians. Proof of this disposition of the supreme Turkish authority to commit acts of pillage is the frequent dismissal of the Patriarch, which was aimed at the more regular payment of *peskesh*. The writer next gives a picture of the condition of education at this time. He regards as the first attempt to reorganise Greek education in accordance with contemporary ideas the foundation of the Athonias school about 1750. A hundred years earlier, however, the two Higher Schools of Yannina had already been founded. There in particular Evgenios Voulgaris whom Ware mentions had been both pupil and teacher. There the subjects of philosophy, mathematics and physics had been introduced under the new pedagogy. Ware next looks at the relations between the Greeks and the Latins and correctly distinguishes facts which certainly are in need of distinction. Whereas hostility prevails among the theologians, the people, and sometimes the clergy of the two denominations, smooth relations are maintained. Often archbishops and abbots request Latin preachers and teachers in order to enlighten the people and to start schools. About 1700 can be seen the beginning of closer relations with the Latins which upset the situation that had existed previously. Among the reasons which the author brings forward in explanation the most serious appears to be that already the danger of proselytisation appears great because of the activities of the Jesuits. We will add another: it is the fanning of an anti-Latin spirit among the Church leaders by the teachers of Constantinople, who were stirred with jealousy of those teachers from Epirus who had studied in Italy and who were better educated and attracted more pupils. To this jealousy is due also the persecution of Anthrakitis and Voulgaris. Finally Ware deals with the situation that prevailed in Chios which was best off both economically and culturally. In this island, captured by the Turks in 1566, the relations between the Orthodox and the Latins which had previously been harmonious were embittered after

the recent occupation by the Venetians (1694) when the Latin clergy shut all the Orthodox churches.

The conclusion of this chapter is (p. 41) that the Orthodox Church had been corrupted in its highest hierarchy and badly supplied with theological weapons. So its state was lamentable. Yet it displayed considerable powers of resistance and an unexpected spiritual power. Indeed it was short of theological weapons. But if its corruption was so great how could it have not merely shown the strength to resist but even to survive? We must not take too seriously what is stated about corruption in earlier times, for these statements are often due to personal antipathies and because even if they are often true yet they imply exceptions. The people could not have gathered together with such great zeal under an ecclesiastical leadership which was so unworthy. It is obvious that its devotion to its leaders was due to a corresponding appreciation of their being trustworthy in their mission.

T. Ware in his second chapter describes the life of Argenti. His family, of Italian descent and settled in Chios before its capture by the Genoese, had been for long Hellenized and Orthodox. A good many of its members died as martyrs for their faith and for their country and among them also the ancestor of our theologian. Ware following Argenti from his birth till his death (1687-1757) gives a successful picture of his work in medicine and of his struggles against the Latins in Egypt and in Constantinople.

In Chapters III, IV, V, VI, Ware develops with exemplary skill according to the various subjects Argenti's polemic against the Roman-Catholics: the baptism of heretics, the differences in the performance of the Eucharist, Purgatory, claims of Papal primacy. In every case the corresponding works of Argenti are analysed, both those which have been published and those which are not as yet, some of them being characterised as the best of their kind. In particular the views of Argenti on baptism and Purgatory are explained by references to the whole of Orthodox theological speculation during the period of the Turkokratia and even earlier. Ware has in fact to extend his inquiries into many fields even if sometimes this seems to lead him outside the bounds of his subject. Extremely interesting is the attention given to the contradictory paths followed by the Greek-speaking Churches and the Russian Church on the validity of Roman-Catholic baptism.

In his Epilogue the writer emphasises that Argenti did not belong to either of the two Westernising sections of the period, the half-Protestant (Cyril Loukaris) and the Roman-Catholic (Dositheos) and that while he studied in Europe he differed from Voulgaris who followed

the Enlightenment and was more closely akin to the traditional Nikodemus Hagiorite. In this he is right, except as to the connection with Nicodemus, who was deeply imbued with the contemporary mysticism of the West. Argenti is the exact opposite of the type to be found in Western Europe.

The work ends with a supplement containing four tables in which are listed the published writings of Argenti, the unpublished, the doubtful and those which have been lost. There are a very detailed bibliographical index and an index of names and subjects.

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Sancti Romani Melodi, Cantica. I, Cantica Genuina. Ed. P. Maas and C. A. Trypanis. Oxford, Clarendon Press, 1963. Pp. XXXVI + 546.

The Poetry of Romanos, who is considered to be the most important hymnographer of the Christian Church, unknown in the West, was known in the East only from a few hymn introductions still in liturgical use.

He was first brought to notice in 1876 by Pitra who published a somewhat sparse collection of the hymns and named him Prince of Melodists. After Pitra the manuscript tradition was carefully investigated by Krumbacher who brought out new hymns but did not succeed in completing an edition of them all, as he had proposed. Other hymns were edited at intervals by Maas, Efstratiadis and Mioni.

Complete edition of the hymns was undertaken by a group of young Athenian scholars under the supervision of Professor Tomadakis. A number of hymns have already been published in four volumes with a supplement to the fourth as well as detailed introductions and critical and theological commentary.

The new Oxford edition has been projected for a long time. Maas, a student of Krumbacher, had in his possession some unpublished writings of his teacher, but himself also had studied the manuscripts, the language and the metre of Romanos in preparing his edition. Abandoning the attempt he handed over his material to the Academy of Athens to finish the task but asked for its return again at the end of the second world war. Through the collaboration of Trypanis the work has now achieved its definite form.

In the twenty pages of introduction a very concise account is given of the Kontakion in general and the life and works of Romanos with a description of the method of preparing the edition. Certainly many introductory problems were investigated by Maas in separate studies