

ume deals only with the demotic spoken Greek. Both of these works are most welcome to the instructors as well as to the students of Modern Greek. For there is, indeed, such a tremendous demand of a better and more efficient and systematic modern Greek grammar and phrase textbook in this country especially.

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Steven Runciman, *The Great Church in Captivity: A Study of the Patriarchate of Constantinople from the Eve of the Turkish Conquest to the Greek War of Independence*. Cambridge: At the University Press, 1968. Pp. x+455.

Sir Steven Runciman's contributions to the study of the mediaeval worlds of both the East and the West are well known. The present work, in a real way, is actually made up of two books brought together between two covers to record the story of the Patriarchate of Constantinople immediately before and right after the Fall of Constantinople to the Turks down to the Greek War of Independence. As a matter of fact, one part of the book was originally produced as the Gifford Lectures at the University of Saint Andrews in 1960 and 1961 and concentrated on the Church of Constantinople from 1261 to 1821. Another major part of the book was originally presented as the Birkbeck Lectures in 1966 and concentrated on the Church of Constantinople and its relations with the Protestant Churches in the sixteenth and seventeenth centuries. Sir Steven has naturally had to make certain adjustments and revisions in order to produce a self-contained, coherent volume on a most interesting and most important subject for understanding a key institution in the development of the Eastern Orthodox world, but also for a realistic appreciation of the nature of mediaeval and modern Hellenism. But more than this, *The Great Church in Captivity*, despite some admittedly infelicitous inaccuracies and omissions*, is a valuable, if not indispensable, historical study of the Greek Orthodox mind, particularly the ecclesiastical mind of the Greek hierarchy. The long history of the imperial experience within the

* See the review by N. M. Vaporis in *The Greek Orthodox Theological Review*, XV, 2 (Fall 1970), 249-251.

framework of the Orthodox Christian Byzantine Empire and then the totally different experience of both the Orthodox Church and people within the Islamic Ottoman Empire need desperately to be known more widely and in greater detail for an accurate, if not always sympathetic, comprehension of both Orthodox Ecumenical participation today and of inter-Orthodox problems and relations. Books on Byzantium are now plentiful, even in English, but books in English on the Turkokratia are still not readily available and material on the Patriarchate during the period 1453-1821, though often hard to come by, can be found on various aspects of the Patriarchate but no single volume in English tries to do what Sir Steven Runciman has attempted to do here, namely, to give us as complete a picture as he can of the Orthodox Church prior to and following the Turkish conquest.

The two main sections of the volume, called "Books I and II" by the author, are effectively arranged. Book I covers the background; the structure of the Church (including the hierarchy and the monasteries); Church and State; the Church and the Churches (East and West); the Church and the Philosophers; the theology of mysticism; and the end of the Empire. Book II covers the new pattern of operation, outlook, and life; the Church and the Ottoman Islamic State; the Church and education; the Church and the Church of Rome and the Protestant Churches (Lutheran, Calvinist, Anglican); Constantinople and Moscow; the definition of doctrine; the Phanariots and their role; the Church and the Greek people; and an epilogue. The bibliography, arranged according to collections of sources, original sources, and modern works for both Books I and II, is a rich source of information and documentation.

What stands out most remarkably in this well written and fascinating study is the change from a Christian to a Muslim state and the total reorientation of life that this required. "There was no longer an Emperor reigning in the Sacred Palace to symbolize to the Faithful of the East the majesty and authority of Almighty God. The Church of Constantinople, for more than a thousand years the partner of the Orthodox State, became the Church of a subject people, dependent upon the whims of a Muslim master. Its operation, its outlook and its whole way of life had abruptly to be changed" (p. 165). Any fair criticism of the Greek Church under the Turks must take into account the political subservience of that Church to a non-Christian master who was often cruel and ruthless. The Orthodox became a millet, the Patriarch became, in effect, an ethnarch, the administrator of a state within a state responsible to a powerful

Sultan, upon whom Christian clergy and laity alike depended for their very existence. Burdens of a fiscal and judicial nature were imposed upon a Patriarch who had to borrow what he could cull from a Byzantine imperial tradition and secular responsibilities would inevitably conflict with religious obligations. Theological discussion and religious spirituality would suffer under this tremendous strain and, most tragic of all, the education of the people, not to mention that of the lower clergy, would be seriously deficient. The centers of Greek education would have to be developed elsewhere in places like the Ionian Islands, Venice, and the University of Padua. Contacts with the Westerners (both Catholics and Protestants) would force the Greeks to sharpen their own perceptions of Orthodox doctrine and of the world beyond the pale of Ottoman domination. The emergence of new national states, even new Orthodox national states, caused hitherto unknown problems for the Patriarchate, and caught between the rising tide of nationalism, the reality of Ottoman suzerainty, and the natural desire to preserve an international Orthodox Hellenism, often wrongly and narrowly conceived, the Patriarchate suffered one tragedy after another, but nevertheless, "The grand achievement of the Patriarchate was that in spite of humiliation and poverty and disdain the Church endured and endures as a great spiritual force" (p. 412). It was the Church that became the focus of Greek nationalism and the preserver and conveyor of Hellenism. *The Great Church in Captivity* vividly captures the history, the tragedy, and the humanity of the Patriarchate of Constantinople and makes the reader anxious to find out more.

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Stylianos Spyridakis, *Ptolemaic Itanos and Hellenistic Crete*. (University of California Publications in History, Vol. 82), Berkeley, University of California Press, 1970. Pp. 113.

Even a thorough account of the history of Itanos (an ancient city at the north-eastern extremity of Crete) under Ptolemaic domination, and of Eastern Crete in the Hellenistic period, as this appears to be, leaves the impression that very little can be known. The details of the conflicts between Itanos and its apparently Eteocretan neighbors are as