

“Andrew, Metropolitan of Crete (660-740),” III) “Germanos I, Patriarch of Constantinople (715-730),” IV) “John Damaskenos (675-749),” V) “Barlaam and Ioasaph,” VI) “Kosmas the Melode (ca. 675 –ca. 752),” VII) “Medieval Constantine-legend,” and VIII) “The Dark Century (ca. 650 –ca. 775).” Part Two bears the title, *The Predominance of Monastic Culture (ca. 775 –ca. 850)* and comprises the following chapters: I) “The Monks and the Arabs: Martyrdom of the Sabaites (BHG 1200),” II) “The Monks and the Icon: The First Iconodulic Biography (Stephen the Younger BHG 1666),” III) “Monastic World Chronicle: Theophanes the Confessor,” IV) “Monks and Society: Theodore of Stoudios,” V) “New Hymnography: Clement and his Successors,” VI) “Semi-Secular Vitae: The Vitae of St. Philaretos the Merciful and Anthony the Younger,” VII) “Cosmic Discourse: Vitae of Leo of Catania and Pankratios of Taormina, the Parastaseis Syntomoi Chronikai,” VIII) “The Princely Nun: Kassia,” IX) “Peaceful and Saintly Career: St. Ioannikios and his Kind,” X) “Ignatios and Pseudo-Ignatios,” XI) “The Strange Triumph of the Iconodules: the Patriarch Methodios,” and XII) “The Monastic Revival of Literature (ca. 775-850).”

There is a wealth of information in these chapters and there is an accumulation of insights, old and new, which makes the work a fascinating reading. It will be extremely useful to students and researches in Byzantine Studies and especially in Byzantine Literature and Patrology because of much relevant and scholarly information. The most welcomed feature of the book is its fresh insight, which results from accepting the integrity of the literature it surveys and they way it interprets it in light of the particular socio-political context to which it belongs. The book ends with an extensive Index to names of subjects, which is also very valuable for researchers.

Fr. George Dion. Dragas

Παρασκευάς Κονόρτας, *Οθωμανικές Θεωρήσεις για τό Οικουμενικό Πατριαρχείο, 17ος – αρχές 20ού αιώνα* =Paraskeuas Konortas, *Ottoman Views On The Ecumenical Patriarchate: 17th – the beginnings of the 20th Century*, Editions “Alexandria,” Athens 1998, pp. 570 including maps [in Greek]

The author is an Associate Professor of History and Institutions of Hellenism under the Ottoman Empire in the Department of History of the Ionian University of Greece, and has been teaching there since 1987. As a specialist in the field – he holds a doctorate from the University of Paris on the subject of *Les Rapports juridiques et politiques entre le Patriarcat Orthodoxe de Constantinople et l'Administration ottomane de 1453 à 1600 d'après les documents grecs et ottomans* (1985) – he is well equipped for the production of this book which represents a great scholarly achievement. He clearly benefited from many contacts with specialist scholars in Ottoman History in Greece, Bulgaria, Serbia and France who are all mentioned in a special introductory text (pp. 13-14).

The Introduction explains the structure and purpose of the book. The opening sentences in particular set the perspective: “The Ecumenical Patriarchate, the Great Church of Orthodoxy, constitutes a most important factor for the understanding of the history of all the Orthodox peoples of the Balkans and especially of the Greeks, during the period of the Ottoman domination. The Orthodox Church is the only institution of medieval political and social reality that was able to pass almost intact into the new political order of things, which was created after the Conquest” (p. 39). Thus, “the Church’s higher clergy and monasteries were recognized as necessary institutions for the preservation of the collective identity of the Orthodox populations, which had been subdued by the Ottoman authority.” “More than any other factor, they were able to diffuse the values of the past that were necessary for the cohesion of Orthodox society, as well as the order, tradition and, naturally, the Orthodox faith.”

The author goes on to explain the important role, which the Ecumenical Patriarchate assumed during this period and the reasons pertaining to it. The Patriarchs and their associates “were the continuators of Orthodoxy and of *Rômiosynê*, that is the Byzantine tradition.” This is seen in several ways. First of all “the official language of the Patriarchate was Greek and the law applied by the members of its Higher Clergy was the Byzantine-Roman.” Then, the center of the Patriarchate continued to be in Constantinople, “the old capital of the East Roman Orthodox Empire, the city which constituted the indisputable center of Hellenism for centuries, even for several decades after the establishment of the Greek State.” The history of the period shows that “no Orthodox agent that was powerful either

politically or economically could gain lawful leadership of Orthodoxy at this time from the Ottoman authorities without the consent and recognition of the ecclesiastical Hierarchy.” This constant presence of the Orthodox Clergy in the Orthodox society and, especially in the Greek constituency of the Ottoman period, was due not only to “the enhanced authority of the Church that resulted from the disappearance of the authority of the Byzantine Emperors, but also to the deliberate policies of the Ottomans.” Mohamed II and his successors followed the previously established pattern of Arab Moslem conquerors in preserving the institutions and hierarchical structure of the Orthodox Church. This pattern had been established long before the fall of Constantinople, but “it was now greatly enhanced because Sultans and Patriarchs appeared together in the same city.” This *modus vivendi* cannot be explained simply “in terms of political necessity, but in terms of preserving the real balance of interests in the two communities, which prevailed in spite of occasional problems and crises.”

Having thus presented his scope, the author clarifies what he tries to accomplish in his book. It has to do with the role of the Orthodox Church in general and of the Ecumenical Patriarchate in particular on the basis of a thorough study of primary sources. He acknowledges the value of the research accomplished in this area so far, but he observes its limitation, which is due to “the fact that it has been based on sources derived from the Orthodox environment (Greek and Slavic), or from European archives and reports of European visitors.” What for him is primarily needed, however, is the utilization of “the rich resources and primary data of the Ottoman documents.” Only such documents would show beyond doubt “the lawful Ottoman order that existed at that time and how the various types of relations between the Great Church and the Ottoman Administration were born and developed.” Such a task, says the author, has actually been undertaken during the last thirty or so years and the author refers to the works of J. Kabrda (1969), M. Maxim (1981), B. Braude (1982), H. Inalcik (1982 and 1991), Trickovic (1990), E. Zachariades (1996) and his own (1985-1997). These studies showed that “the knowledge of the Ottoman political order of things and especially of Ottoman institutions is indispensable for understanding the history of the Church at that time.” They also showed that “the integration of the Patriarchate into the Ottoman administration was accomplished rather gradually, during

the 15th and 16th centuries, and that to a large extent it was quite different from what existed before in the context of the Byzantine-Roman state or in the context of the Canons of the Church.” The Church not only survived, but also “emerged as an economic, social, political and ideological agency and played a very important role in the international political arena as well.”

The Contents of the book include a thorough-going “Bibliography” (pp. 19-38), an “Introduction” (pp. 39-51), Chapter I, “Texts and their Diachronic Development” (pp. 53-119), Chapter II, “From a Sultan’s Appointment to Representational Election: the Ottoman Authority, the Patriarchate and the Social Developments in the Orthodox Community” (pp. 121-164), Chapter III, “Economic Parameters: The Patriarch’s Donations to the Porte and their Consequences” (pp. 165-208), Chapter IV, “*Berats* and Constitutional Charters: The Territorial Jurisdiction of the Patriarch according to the Ottoman Administration” (pp. 209-293), Chapter V, “The Patriarchate and the Ottoman Lawful Order” (pp. 295-361), an “Epilogue” (pp. 363-371), an “Appendix” (pp. 373-390) providing a restoration in translation of a renewed *Berat*, which was given to the Ecumenical Patriarch Seraphim II, a little after the 30th of October 1757, due to the ascendancy on the Sultan’s Throne of Mustafa II. The volume concludes with extensive “Notes” to the preceding Chapters (pp. 391-479), eight “Indices” to Patriarchal and Metropolitan *Berats* (pp. 481-501), two extensive “Indices” to names and subjects, one in Greek and another in Latin characters (pp. 503-564) and four maps indicating: the geographical jurisdiction of the Ecumenical Patriarchate during the period 1767-1783, the approximate limits of the territorial jurisdiction of the Archbishoprics of Ochrid and Ipekion before 1766/7 and, finally, the cathedrae of the Orthodox Patriarchates and autocephalous Archbishoprics before 1766/7.

This splendid and scholarly volume supplies a host of extremely valuable historical information based on primary and official sources concerning the key-role the Ecumenical Patriarchate played during the period that followed the fall of Byzantium in the Orthodox world of the Ottoman Empire (1453-1923). The Turkish Sultans were those who officially determined the enhanced power of the Patriarchs in all sorts of domains beyond the religious one on account of political need and expediency. This is clearly brought out in the Ottoman documents, which are presented in this volume and bring to light the official Turkish viewpoint. This volume shows exactly how this scheme worked and,

particularly, how it was developed during the five centuries of its life, undergoing important changes at specific times (in 1640/1, 1714, 1741, 1757, 1763, 1766/7 and finally in 1860/2) before being abolished in 1923; changes, however, which did not affect the essential ecumenical authority of the Patriarchs and the Patriarchate inasmuch as they continued to exist hand in hand with the multi-ethnic character of the Turkish empire. It was precisely this role that prevented the Ecumenical Patriarchate from aligning itself with the ethnic insurrections that shook the Balkans in the beginning of the 19th century.

The clear insights into the relations of Sultans and Patriarchs that this volume provides, makes it indispensable for those who study the history and development of this venerable Center of world Orthodoxy, the Ecumenical Patriarchate. In the concluding words of the author, “Although the *Berats* simply supply the Ottoman viewpoint concerning the *status quo* of the Patriarchate, they constitute a significant source for understanding and recording its history, in a way that is free from stereotypes, emotional charges and myths, and contribute, through being combined with other sources, to a rational and scientific perception of crucial matters. Investing the Ecumenical Patriarchate, the bearer of the ecumenical world-view *par excellence*, with an ethnic role, especially at times when ethnic fervor hardly existed, would be at least a historic anachronism and an attempt to project contemporary problems on the past. It is a fact that the Great Church co-existed for five hundred and twenty years with the Ottoman State. This co-existence in no way minimizes its historic role as the Center of Orthodoxy and of Hellenism in its ecumenical dimension” (p. 371 last paragraph of the Epilogue).

Fr. George Dion. Dragas

The Splendour of Orthodoxy, 2000 Years: History – Monuments – Art, vols. 1 and 2, Ekdotikê Athênôn, Athens 2000, 516pp and 542pp.

This truly magnificent work is the latest and one of the greatest publication achievements of the well-known Athenian Publishers “Ekdotikê Athênôn.” It was designed to mark the celebrations for the completion of 2000 years of Christianity. It comprises two lavishly produced de lux volumes, which present in a comprehensive and