To cite this article:

It is always interesting to read how a distinguished Greek author from Greece views the Greek-American community. It is also true that a fair number of such books of impressions of America of varying length and differing insights have been published in Greece with differing results. This particular little book was inspired by a trip made by the author to America in March of 1971 at the invitation of the Greek Orthodox Archdiocese to deliver a series of twelve lectures in the New York, Washington, Boston, and Chicago areas. Returning to Greece at the end of April 1971, Takis Doxas published a series of articles in the periodical Peiraîke-Patraîke. Consequently, the material contained here is not new but rather conveniently available in one handy package, so to speak.

The observer of the Greek-American scene will not find much here that he does not already know. The scope of the book is, in fact, quite narrow and superficial. It concentrates on the activities and institutions of the Greek Archdiocese in a highly flattering manner. The four main chapters consist of «A Conversation with the Archbishop»; «The Physiognomy of Greek Education»; «Church: The Beehive of Those Abroad»; and «Migrate Our Brothers.» These sections are all centered, in one way or another, on the Greek Archdiocese and the work of the Greek Orthodox Church in America, whether this be in the area of the educational program of the Archdiocese, Hellenic College, the Academy of St. Basil, the publication of books, the organization of the Archdiocese, the Byzantine Fellowship, or the parishes. All in all, this is an uncritical collection of essays of the Archdiocese and should be so labeled, since it furnishes the reader with a general review of the work and institutions of the Archdiocese.

However, as a record of the life and activities of the Greek-American community, as the title would seem to imply, it is highly inadequate and grossly incomplete. The survey provided by the author is lifeless, and mechanical, though there can be no doubt about the author’s sincere appreciation of the achievements of the Homogeneia in America. It is a pity that Mr. Doxas kept his scope so narrow, so limited to one aspect of Greek-American life and that aspect unfortunately one that affects only a very small number of Greek-Americans in any substantial or significant way.

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Not too many years ago village life constituted the backbone of Greek life and students of modern Greece would argue that the real Greek was the Greek villager who manifested, maintained, and preserved many of the higher and more valuable qualities of the Greek people such as philoxenia, philotimo, and eletheria. There can be no doubt that villagers constituted the bulk of the population and to get at the Greek character meant getting at knowledge of the Greek villagers. Now the balance has been inexorably, it seems, reversed. The bulk of the Greeks live in towns and villages and the process of economic development, so enthusiastically, even rashly, pursued, has led to rapid social, political, religious, educational, and philosophical changes, some of whose results could have been readily predicted but preparation for which is never quite planned. Dr. Koumoulides, Associate Professor of History at Ball State University, who has organized various study groups in Greece, in July of 1972 brought together a diverse group of students from the United States, Great Britain, and Greece to do a field study program at the village of Aghia in Thessaly, at the foothills of Mount Kissavos (known as Mount Ossa in ancient times), approximately thirty-one kilometers northeast of the city of Larissa. Needless to say, the educational idea of having students penetrate the inner meaning of a culture by living in it is an excellent one. Providing those same students with a field experience after they have had some academic preparation (be it anthropological, historical, literary, archaeological, linguistic or what have you) should yield interesting, if not refreshing, insights. Seven students of differing academic backgrounds have had their observations published in this lit-

The relation of Hellenism to Islam has long been a fascinating and crucial subject for intensive study but one that is unusually demanding in that it involves the preparation and resources of the Byzantinist, the Islamlist, and the Turkologist. Despite Helmut Ritter’s warning to the author in 1959 that it would not be possible to write a history of this transformation of culture, Speros Vryonis has accepted the challenge and has produced a truly monumental work that brings together his long-standing interest in the Islamization of the Levant in antiquity and the centuries of confrontation between Byzantine and Islamic societies, which he describes as “the joint heirs of this semi-Hellenized Levant.”

The finished product, though without a select bibliography, gives evidence of enormous scholarship and even excessive “footnote-mania,” but the documentation and use of original sources is both judicious and exemplary. The text, though intended for the specialist, can certainly be selectively used by the interested layman. The organization of this massive study is around seven basic topics that constitute the seven substantial chapters of the book, namely, “Byzantine Asia Minor on the Eve of the Turkish Conquest”; “Political and Military Collapse of Byzantium in Asia Minor”; “The Beginnings of Transformation”; “Decline of the Church in the Fourteenth Century”; “Conversion to Islam”; “The Loss of Byzantine Asia Minor and the Byzantine World”; and “The Byzantine Residue in Turkish Anatolia.”

The topical approach, which admittedly concentrates on the fate and Islamization of the Greek population in Anatolia almost to the exclusion of other Christian groups, actually makes it possible to read each chapter independently, if this should be the desire of the reader. The sum of the chapters, taken together, does, of course, produce a unified whole that painfully but vividly reconstructs the process by which the Greek-speaking population of the Byzantine Anatolian peninsula was gradually transformed into a Turkish-speaking Muslim population. This is an academically and popularly important and religiously the most important of the articles that constitute the final note of this magnum opus. For the student of cultural change, the Islamiza-