The decline of Medieval Hellenism in Asia minor and the process of Islamization from the eleventh through the fifteenth century, by Speros Vryonis, Jr. Center fro Medieval and Renaissance Studies, UCLA, 4

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The relation of Hellenism to Islam has long been a fascinating and crucial subject for intensive study but one that is usually demanding in that it involves the preparation and resources of the Byzantinist, the Islamicist, and the Turkologist. Despite Helmut Ritter's warning in 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 Hellenization of the Levant in antiquity and the centuries of confrontation between Byzantine and Islamic societies, which he describes as "the joint heirs of the semi-Hellenized Levant" (p. viii) and deals comprehensively with certain vital aspects of the decline of Byzantine Hel lenism and the Islamization of Anatolia from the eleventh through the fifteenth century. 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 substitute 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 topological 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 unusually demanding text, though intended for the specialist, and should be given the opportunity to burst into full blossom.

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των» τά όποια μεταδίδονται μέσω τής αντέταξεν ότι ή τηλεόραση, έάν έπέμεχρων τής τηλεοράσεως, ό συγγραφεύς τής Μεξικανικής 'Ακαδημίας των Πολτλήμα της έπιδράσεως τήν όποιαν ασκεί βρίου 1972) άντιμετωπίσθη και τό πρόληψις τής εγκληματικότητας

Τέλος, ό Μεξικανός ποινικάτιον τής τηλεοράσεως προέρχονται κυπότων έκπροσώπων τής ποινικής έπιστή-

οί οί οποίοι πιστεύουν ότι ή τηλεόρα-

tών έγκληματολόγων οί οποίοι παρα-

Τά άνωτέρω συμπεράσματα συμπίπτουν

Επί πλέον, ό συγγραφεύς προτείνει

γι' αυτό το μελέτημα στην εισαγωγή του μελετήματος, ώς