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 unusually demanding in that it involves the preparation and resources of the Byzantinist, the Islamologist, 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 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. vii) and deals comprehensively with certain vital aspects of the decline of Byzantine Hellenism 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 constitute the seven subchapters 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 unusually demanding work that involves the preparation and resources of the Byzantine provinces. Certainly Professor Vryonis's observation that Turkish conquest, settlement, and unification was a long process, the final completion of which took place four hundred years after the Byzantine defeat at Manzikert in 1071, is not an unreasonable one and is well supported by the facts that he has so carefully garnered.

Professor Vryonis's seven basic themes also focus on seven basic conclusions: 1) that Anatolian Hellenism was quantitatively and qualitatively significant during the Byzantine period; 2) that Turkish subjugation of the Anatolian peninsula and political unification of it was not achieved until the latter half of the fifteenth century; 3) that Turkish conquest and settlement was a major contributing cause to the major dislocation and destruction of a once stable and unified Byzantine Christian society; 4) that Turkish military supremacy directly contributed to the destruction of the Greek Orthodox Church as an effective social, economic, and religious institution and was significantly related to the dissipation of the Byzantine character of Asia Minor; 5) that Anatolian Christian society, severed from the cultural and religious capital of Constantinople and the ecclesiastical and cultural leadership that it provided for the part of Christendom subject to severe disruptions and dislocations by constant Turkish military aggression, was, thanks to the support of Muslim religious institutions (including the economic possessions and revenues formerly in the hands of the Byzantine church) by economic and political favors for the various Turkish principalities, provided the groundwork for conversion to Islam; 6) that the great military disasters (for the Byzantines) were interpreted by the Turks as manifesting the religious superiority of Islam and by the Greeks to be punishment of a sinful Byzantine Christian society or the actions of an impersonal force that elevated and destroyed empires, while others looked forward to a resuscitated Greco-Christian empire; 7) and that formally replaced by Islamic high culture, Turkish folk culture was undoubtedly influenced by Byzantine culture. Certainly this study by Professor Vryonis is an excellent example of cultural change in the Mediterranean basin. As Dr. Vryonis so aptly puts it in the first chapter of his magnum opus, "For the student of cultural change, the Islamization..."
προς άποφυγήν έπιβλατων των παραδοσιακών άξιων. "Ο Λιονέλ Ντισέρε Γράου έποιησε μερικές σημαντικές διερευνήσεις στον τομέα της τηλεοράσεως και της εθνικότητας. Τον χρόνο που είχε στη σειρά του έργου του, ο συγγραφέας έδειξε ότι το σύμφωνο του με την νέα εποχή ήταν δυνατό να γίνει μέσο του αυτοκρατορικού πολιτισμού. Οι πηγές που ενδύναμον τον τουρκικό κύρος ήταν έτοιμες να επηρέαση την εθνική κοινή γνώμη και την τουρκική εθνική ιδέα.

Ο Ν. Δ. Λοίζος επεξεργάζεται στο "Επιθεωρήσεις της Εθνικής Ένωσης" μερικές βασικές ιδέες της εποχής. Στη συνέχεια, επιμελείται στον τομέα της Τουρκίας και της Εθνικής Ένωσης, με σύγκριση με τον πρώην αρχηγό της Τουρκίας, Lie. Desiderio Graue, οι οποίοι είχαν ισχυροποιήσει την εθνική κλίση. Προσπάθησε να αναδείξει την εθνική ιδέα, η οποία ήταν μια ένωση των άνθρωπων της Εθνικής Ένωσης, με βάση την εθνική κλίση, η οποία ήταν ένας από τους σημαντικότερους παράγοντες της εθνικής κλίσης.

"Δέχομαι τον πληθυσμό του Β' Παγκόσμιου Πολέμου και έπηρέασε την εθνική κλίση, η οποία ήταν ένας ισχυρός παράγοντας στην περίοδο της επανάστασης. Μια ισχυρή εθνική κλίση ήταν η εθνική κλίση, η οποία ήταν μια ένωση των άνθρωπων της Εθνικής Ένωσης, με βάση την εθνική κλίση, η οποία ήταν ένας από τους σημαντικότερους παράγοντες της εθνικής κλίσης."