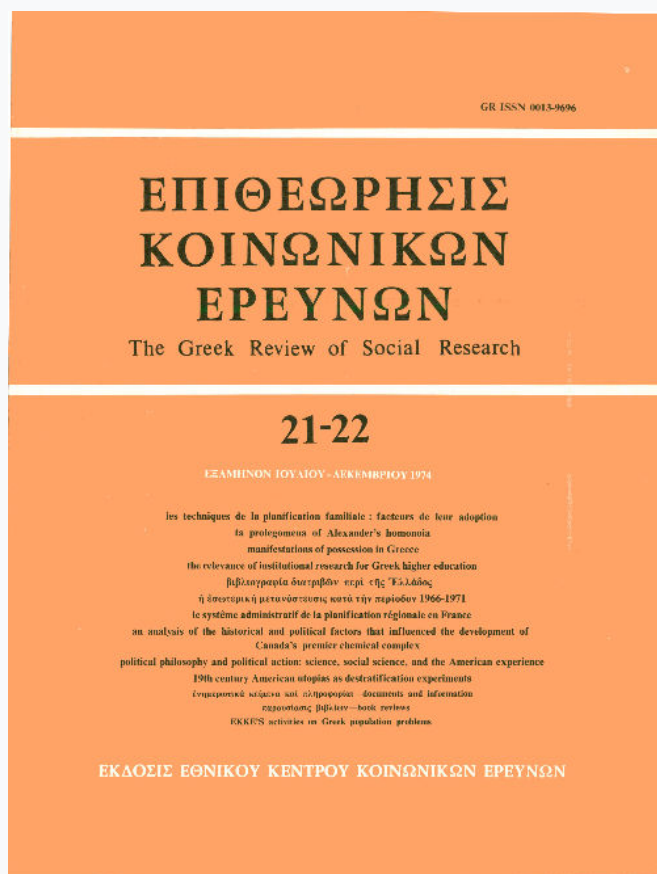


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The decline of Medieval Hellenism in Asia minor and the process of Islamization from the eleventh through the fifteenth century, by Speros Vryonis, Jr. Center for Medieval and Renaissance Studies, UCLA, 4

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tle book. They cannot be said to have discovered anything new for those already familiar with the village in Greece, but their brief contributions are useful additions, confirmations of the evidence that is already available. Seven of the articles are by students; the introduction note on the Kyrpho Scholio, «Greece, Summer 1972: Observations,» and Selected Readings have all presumably been contributed by Professor Koumoulides.

Ian C. Davis begins the series with «A Daily Account of the Field Study Project in Aghia» (1-15), which introduces the reader, in diary form, to the village being studied but also takes us on a trip to Mount Athos. The same writer's «The Community of Aghia» (17-24) provides us with a more detailed description of the village and its people, indicating clearly that «Aghia is on the road to becoming a town and its people are on the way to living in the same world as the Western Europeans or the Athenians or the rising middle class in the rest of the cities» (p. 24). Claudia Rex's «Aghia Observations» (31-35) gives us a more socially oriented description, while Janet Barch and Ginny Akin in «Women of Aghia» (37) conclude that «it is the women who do much of the work and bear responsibilities, yet have the fewest privileges and the least status.» Peter Delargy and Francis Moran provide a lucid account of the changing attitude toward the role of the Greek Orthodox priest and religion in their essay on «The Role of Religion in Aghia» (43-47). Kenneth Kelsey gives us a very brief glimpse of «Education in Aghia» (58-59), that merely outlines how many schools, classrooms, teachers, and subjects the locale contains—a sorely missed opportunity for an in-depth sociological analysis. Claudia Rex's «Athens» (62-66) tells us what it's like to be female and a foreigner in Athens. The final note bewails the effects of modernization and Westernization having on Athos and Athens. The «Selected Readings» list is an excellent start for students of modern Greece and the pictures of the village locale, people, and activities are entirely relevant.

Summer in a Greek Village is a mere outline of a book that should be written synthesizing in some detail the results of the study of this village in transition. Needless to say, the seeds of a significant anthropological study are here and should be given the opportunity to burst into full blossom.

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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 for Medieval and Renaissance Studies, UCLA, 4. Berkeley, Los Angeles, London: University of California Press, 1971. xvii + 532 pages. 12 illustrations; 3 maps. \$15.00.

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 Islamist, 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 this 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 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 Transformations»; «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 area of the Byzantine Christian world that had been militarily, economically, and religiously the most important of

the Byzantine provinces. Certainly Professor Vryonis's observation that Turkish conquest, settlement, and political unification was a long process, the final completion of which took place 400 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 administration which was replaced by innumerable smaller political units constantly at odds with each other and characterized by continuous military strife, disjunctive units serving to corrode Christian communal bonds and, together with Muslim hegemony, preparing the way for conversion to Islam, even though in the mid-thirteenth century the bulk of the Anatolian population was still Christian; 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 provinces, subjected to severe disruptions and dislocations by constant Turkish military aggrandizement, was, thanks to the support of Muslim religious institutions (including the economic possessions and revenues formerly in the hands of the Christian Church) by economic and political favors to 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 *tyche* 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 Islamiza-

tion of Asia Minor has a twofold interest. Specifically it represents the last in a long series of religio-linguistic changes to which Anatolia had been subjected over the centuries. Broadly considered, the Islamization and Turkification of the Anatolians in the later Middle Ages, along with the Christianization and Hispanization of Iberia, constitute one of the last chapters in the history of cultural change in the Mediterranean basin. Since antiquity the inhabitants of the Mediterranean world had been subject to a remarkable variety of transforming cultural forces: Hellenization, Romanization, Arabization, Christianization, and Islamization. To these were now added Turkification» (p. 1). Certainly Professor Vryonis's book now becomes a vital source for the last named process in particular, and no student of Anatolian Hellenism or Turkology can afford to be without it under any circumstances.

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Ἡ πρόληψις τῆς ἐγκληματικότητος καὶ ἡ τηλεόρασις

Ἡ ἀπόψις τοῦ Lic. Desiderio Graue

Εἰς τὰ πλαίσια τοῦ Τετάρτου Ἑθνικοῦ Συμφωνητικοῦ Συνεδρίου, τὸ ὁποῖον ἔλαβε χώραν εἰς Μεξικόν (23-25 Νοεμβρίου 1972) ἀντιμετωπίσθη καὶ τὸ πρόβλημα τῆς ἐπιδράσεως τὴν ὁποίαν ἀσκεῖ ἡ τηλεόρασις εἰς τὴν ἐγκληματικότητα. Συγκεκριμένως, ὁ Lic. Desiderio Graue, τῆς Μεξικανικῆς Ἀκαδημίας τῶν Ποινικῶν Ἐπιστημῶν, ἐξήγησε διεξοδικῶς τὸ θέμα. Τὰ συμπεράσματα δὲ καὶ αἱ προτάσεις τοῦ δημοσιεύονται εἰς τὸ *Revista Michoacana de derecho penal* (No. 15, Ἰανουάριος-Ιούνιος 1973, σελ. 166-177).

Ὁ συγγραφεὺς διὰ τῆς ἐρεῦνης τοῦ ἀπέδειξε ὅτι ἡ τηλεόρασις ἀσκεῖ κοινωνικὴν κυρίως ἐπίδρασιν, τὴν ὅσην εἰς μεμονωμένα ἄτομα, ὅσον καὶ εἰς κοινωνικὰς ομάδας. Εἰς δὲ τὰς ἐπικρίσεις τῶν ἐχθρῶν τῆς τηλεόρασεως, ὁ συγγραφεὺς ἀντέταξε ὅτι ἡ τηλεόρασις, ἐνν ἐπέμνευεν εἰς τὴν πληρεστέραν ὀργάνωσιν καὶ εἰς τὴν περισσοτέραν ἐπιμελημένην παρουσίαν τῶν προγραμμάτων τῆς, θὰ ἥδυνον αὐτὰς κατὰ τὴν χρῆσιν μὲσον διὰ τὴν μετάδοσιν τῶν πολιτιστικῶν καὶ τῶν παραδοσιακῶν ἀξιών.

Ἐπὶ πλέον, ὁ συγγραφεὺς προτείνει τὸν λεπτομερῆ ἐλεγχὸν τῶν «μηνυμάτων» τὰ ὁποῖα μεταδίδονται μὲθ' αὐτῆς τηλεόρασεως, πρὸς ἀποφυγὴν ἐπιβλα-

βῶν ἐπιδράσεων. Κατὰ τὸν Desiderio Graue, ὁ ὑπεύθυνος τῶν προγραμμάτων τῆς τηλεόρασεως πρέπει νὰ συμβουλευμένους ἐξερχόμενους ἐπιστήμονας—καὶ δὴ ἐγκληματολόγους—προκειμένου νὰ προβάλλουν ἐκπομπὰς αἱ ὁποῖαι θὰ ἀπέβλεπον εἰς τὴν πρόληψιν τῆς ἐγκληματικότητος.

Ὁ Lic. Desiderio Graue ὑπογραμμίζει ἐπιπροσθέτως τὸ γεγονός ὅτι ἡ τηλεόρασις δύναται γενικότερον νὰ συντελέσῃ εἰς τὴν ἄνοδον τοῦ πολιτιστικοῦ ἐπιπέδου τῆς κοινωνίας—καὶ δὴ τῆς μεξικανικῆς τοιαύτης—διὰ τοῦ σεβασμοῦ τῶν παραδοσιακῶν ἀξιών καὶ τῆς ἐθνικῆς ἰδιοσυστάσεως τοῦ μεξικανικοῦ λαοῦ.

Ἐν ἀντιθέσει πρὸς τὴν πλειονότητα τῶν ἐγκληματολόγων ὁ ὁποῖος παραδέχεται τὴν βλαβερὰν ἐπίδρασιν τῆς τηλεόρασεως—ἰδιαιτέρως ἐπὶ τῶν νέων—ὁ Lic. Desiderio Graue πιστεύει ὅτι ἡ τηλεόρασις δύναται νὰ χρησιμεύσῃ ὡς μέσον προλήψεως τῆς ροπῆς πρὸς τὴν ἐγκληματικότητα, καὶ προτείνει τὴν διεπιστημονικὴν σύνθεσιν τῶν συμβουλίων τῶν ὑπευθύνων τῆς τηλεόρασεως καὶ τὴν συμμετοχὴν εἰς αὐτὰ τῶν ἐκπαιδευτικῶν τῆς τοπικῆς ἐπιστήμης, δεδομένου ὅτι αἱ ἐπικρίσεις ἐναντίον τῆς τηλεόρασεως προέρχονται κυρίως ἐκ τῶν ποινικολόγων καὶ ἀναφέρονται εἰς τὸν ρόλον τῆς ὁς γενεσιουργὸς αἰτίας τῆς βίας καὶ τῆς ἐγκληματικότητος. Τέλος, ὁ Μεξικανὸς ποινικολόγος προχωρεῖ πέραν τῆς ἐλπίδος ὅτι ἡ τηλεόρασις δύναται νὰ ἀναχαιτίσῃ τὴν ροπὴν πρὸς τὴν βίαν καὶ τὴν ἐγκληματικότητα, ὑποστηρίζον ὅτι αὕτη δύναται, ὑπὸ ὠρισμένας βεβαίως προϋποθέσεις, νὰ συντελέσῃ ἀποτελεσματικῶς εἰς τὴν βελτίωσιν τοῦ πολιτιστικοῦ ἐπιπέδου μιᾶς κοινωνίας.

Τὰ ἀντικείμενα συμπεράσματα συμπύκνουν ἐν πολλοῖς μὲ ἐκεῖνα τῶν περισσοτέρων μελετητῶν καὶ ἐρευνητῶν τῆς τηλεόρασεως, οἱ ὁποῖοι πιστεύουν ὅτι ἡ τηλεόρασις εἶναι ἐν ὀψίτης σημασίας μέσον μαζικῆς ἐπικοινωνίας εἰς χεῖρας τῆς πολιτείας καὶ τῆς κοινωνίας, ὅπλον πανίσχυρον διὰ τὸν πολυμορφον ἀγῶνα καταπολεμήσεως τῆς βίας καὶ τῆς ἐγκληματικότητος.

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Ἀπάντησις εἰς κριτικὴν

Κατ' ἀρχὴν θὰ ἤθελα νὰ εὐχαριστήσω τὸν καθηγητὴ Κιτσίκη γιὰ τὰ εὐνοϊκά μου τὸν σχόλια σχετικά μὲ τὸ συνοπτικὸν μελέτημά μου μὲ τίτλο «Ἐξωτερικὴ Πολιτικὴ καὶ Ἑθνικισμὸς στὴν Τουρκία: Σύνομη Ἱστορικὴ Ἀνασκόπησις», ποὺ δημοσιεύθηκε στὸ προηγούμενον τεῦχος

τῆς «Ἐπιθεώρησης». Ὅσον ἀφορᾷ τὰ σημεῖα γιὰ τὰ ὁποῖα ἔχει ἐπιφυλάξεις, θὰ ἤθελα νὰ παρατηρήσω τὰ ἑξῆς:

α) Συμμερίζομαι τὴν ἀποψηὶν τοῦ ὅτι σὲ μὴ μελέτῃ τοῦ τουρκικοῦ ἐθνικισμοῦ θὰ ἔκπερε νὰ εἶχε γίνῃ ἀναδρομὴ στὴν περίοδον 1912-1913, καθὼς ἐπίσης καὶ στὸ ἔργο τοῦ Ziya Gokalp. Θὰ ἔλεγα ὅμως ὅτι οὐτε καὶ αὐτὸ θὰ ἦταν ἀρκετό. Μιὰ εἰς βάθος ἀνάλυσιν τοῦ τουρκικοῦ ἐθνικισμοῦ θὰ ἔκπερε νὰ προχωρήσῃ πολλὴν περισσοτέρον καὶ νὰ συμπεριλάβῃ τὸν 19ον αἰῶνα, μέχρι τὴν περίοδον τῆς γαλλικῆς ἐπαναστάσεως. Μιὰ τέτοια ὅμως εὐρύτερη ἀνασκόπησις θὰ ὑπερέβαινε τὰ πλαίσια τοῦ καθωρίσθησαν σαφῶς στὴν ἐισαγωγὴν τοῦ μελετήματος, ὡς ἔζη: «Σὲ ὅ,τι ἀκολουθεῖ θὰ προσπαθῶμε νὰ παρουσιάσουμε μερικεὶς βασικὰ ἰδέας ποὺ ἐνδυνάμωσαν τὸν τουρκικὸ ἐθνικισμὸ ἀπὸ τὸν Β' Παγκόσμιον Πόλεμον καὶ ἔπειτα».

β) Σχετικὰ μὲ τὴν παρατήρησιν τοῦ κ. Κιτσίκη ὅτι «τὰ φασιστικὰ κινήματα τῆς περιόδου 1941-1944 δὲν εἶναι ἀντιπροσωπευτικὰ τοῦ τουρκικοῦ ἐθνικισμοῦ» καὶ ὅτι «ἀπρόκειται ἀπλῶς περὶ ὑπερβολῶν ὠρισμένων ἐξτρεμιστῶν», θὰ ἤθελα νὰ τὸν ἐρωτήσω ἂν ὁ ἴδιος ἐξηγῇ ὑπ' ὀψη τὸν ἄλλα ἐθνικιστικὰ κινήματα ποὺ νὰ εἶχαν χαρακτηριστὰ δημοκρατικὰ καὶ φιλελεύθερα καὶ νὰ ἐπηρεάσαν τὴν ἐξωτερικὴν πολιτικὴν τῆς Τουρκίας κατὰ τὴν περίοδον μεταξὺ 1941 καὶ 1944, γιὰτις προσωπικῶς τοὐλάχιστον δὲν γνωρίζω. Ἀντίθετα, ὅτι καὶ τουρκικεὶς πηγὲς ἀπὸ τὶς ὁποῖες ἀντλοῦμε τὶς πληροφορίες καί, ἡ μὲτα τὴν ἄλλην κατὰ τρόπον κατηγορηματικὸν χαρακτηρίζουν τὰ ἰδεολογικὰ καὶ ἐθνικιστικὰ κινήματα, ποὺ δόδεσσον τὴν τουρκικὴν πολιτικὴν σκηνὴν αὐτῆς τῆς περιόδου, σὰν κινήματα φασιστικὰ καὶ ναζιστικοῦ τύπου (Heyd, Bisbel, Holster, Karpat κλπ.). Δὲν μπορούσε ἐξ ἄλλου νὰ ἦταν διαφορετικὰ γιὰτις ἐκεῖνη ἀκριβὲς τὴν ἐποχὴν ἡ τουρκικὴ κοινὴ γνώμη καὶ ἡ τουρκικὴ Κυβέρνησις ἐπίστευον πῶς μιὰ νικητὴν νὰσιτικὴν Γερμανίαν εἰς βάρος τῆς Ρωσίας θὰ εἶχε ὡς ἀποτέλεσμα τὴν προσάρτησιν τῆς Τουρκίας τῶν τεραστίων ἐκτάσεων τῶν Ἀζερμπαϊτζάν καὶ τοῦ Τουρκιστάν, μὲ πληθυσμὸν πολλῶν εκατομμυρίων, ποὺ ἀνέκαθεν ἐθεοορεῖτο ὅτι ἀνήκαν στὴν τουρκικὴ φυλὴ. Ἦταν ἡ ἐποχὴ ποὺ καθεὶς δημοκρατικὴ φωνὴ ἡ ὁποία τολμοῦσε νὰ ἐπικρίνῃ τὴν φιλογερμανικὴν πολιτικὴν τῆς κυβερνήσεως ἐτίθετο σιωπηρῶς ἐκτὸς νόμου. Μόνον ὅταν ἡ πλάστῃγα ἔγειρε σὲ βάρος τῆς Γερμανίας καὶ ὑπὲρ τῆς Ρωσίας, ἄρχισε ἡ τουρκικὴ Κυβέρνησις νὰ ἀνέχεται καὶ συχνὰ νὰ ὑποκίπῃ φιλοαριστερεῖς ὀργανώσεις καὶ πάλι μὲ σκοπὸ νὰ συμμετάσχῃ στὸ «αἰχμῆδον» τῶν συμμάχων ὅπως καὶ τὸ ἐπέτυχε τελικὰ.

γ) Σχετικὰ μὲ τὸ ὅτι ὁ «Τουρκισμὸς» ἢ ὁ «Παντουρκισμὸς» δὲν εἶναι κατ' ἀνάγκην φυλετικὸ ἐθνικιστικὸν συστήματα, δεδομένου ὅτι κατὰ τὸν κ. Κιτσίκην