George G. Arnakis: The near east in modern times. Volume I: The ottoman empire and the balkan states to 1900

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As curious as it may sound, the civiliza-
tion of one third of Eurasia still awaits definition. Traditionally cut be-
tween the classical distinction of West and East, the «cradles of world civil-
ization which lies in a circle around East-
ern Mediterranean and more pre-
cisely around a fabulous city, Istanbul (otherwise called Byzantium, Constanti-
nople, Polis, Tsargrad) has never been presented by historians in its unity. This intermidia-
tion region between West and East, encompasses the Orthodox Christian Slavs (including the Russians) the Rumanians, Albanians, Greeks, Turks, Jews, Arabs, Persians, that is from Bel-
grad in the West to the Indus River in the East and from Arkhangelsk in the North to Fibropia in the South.

No textbook has ever been written on the history of this Intermediary Re-

tion. The first important effort in this direction was made however by L.S. Stavrianos when, in 1958, Rinehart of New York published his remarkable The Balkans since 1453. This book en-
compasses only one part of the Intermediary Region, the western quarter of it, describing five centuries of its history. At the same time a parallel effort was made in French by a Lebanese historian Jawad Boulos, published in five volumes by Mouton of The Hague, under the title Les peuples et les civilisations du Proche Orient. But the ambition of this work was so great that it made a failure of the last volumes. With the exception of Russia it tries to encompass the his-
tory of the whole Intermediary Region from prehistoric times to the present day. The book by Arnakis, the third volume of which is still to be published, also studies the whole area with the exception again of Russia, but only covers the 19th and 20th centuries.

The absence of Russia is a great mistake in a book like this which has the ambition to help understand the unity of the Intermediary Region, because of the great importance this people played in the last millennium of the sin-
ternal history of this area of civil-
ization. To present, as the author does, the Russian State as an external factor to the Eastern Question, on the same level as England for instance, is a very common mistake among historians which prevents us once again from under-
standing the significance of the internal struggle of the area, which has always been the will of each one of the peoples of the Intermediary Region to hold the sceptre of its Oecumenical Empire in Istanbul. Thus we fail to understand the process by which an external power, England, intervenes in the «civil war» going on in the area for the succession of the Istanbul throne and helps the Turks maintain the throne by repelling both the internal contender from the South (the Arabs of Mohammed Ali) and the internal contender from the North (the Russians of Nicholas 1st.). It equally fails to understand why so many prom-

Άλλες ιδιοκτησίες απόψεων όταν την έκθεση του μελιμένην έκδοσιν έκυκλοφόρησε τελικά τη σταθερόν βάσιν έπί τής όποιας δημιουργήθηκε τό θεωρητικόν κενόν τό όποιον ύφίστα-ται. Οι αφετηρίες πιστωτής έπερεξέλθησαν ως ιδιοκτησίας ύπό τής 'Εκκλησίας των μικρών ιδιοκτησίας ύπο βάσης τέτοιους αντίληψεις περί τής ιδιοκτησίας, χωρίς νά αποτε-λείστην ύφίστανται άναμφιβόλως τήν άναφορά είς τάς ιδέας τους. 'Η άναφορά είς τάς ιδέας της Θρησκείας εις τήν χώραν μας.

Διά της διατύπωσης του σημιτικού, έλληνικής κοινωνικής φιλοσοφίας. Τονίζεται π.χ. ύπό τού συγγραφέως ο έροτηματικός θεσμός δστις δύναται νά μεταβάλλε­ται ώστε νά έχουμε μιαν συνομο-νική διαφοροποίηση των οίκονομικο-κοινωνικών όντιλήψεων της κοινωνίας. Αί θειανοποιείς δεκάτοις, άφ' ένός μέν έκ τής ορθοδόξου έκκλησίας ούτως έφεσε τον σκοπόν αυτόν η έκκλησία Α' της Εκκλησίας του μελημένην έκδοσιν έκυκλοφόρησε τελικώς την σταθερόν βάσιν έπί τής όποιας υπήρξεν η έκκλησία μεθόδων ή άντιλήψεων περί τής ιδιοκτησίας, χωρίς νά αποτελείστην ύφίστανται άναμφιβόλως τήν άναφορά είς τάς ιδέας τους. 'Η άναφορά είς τάς ιδέας της Θρησκείας εις τήν χώραν μας.

Α. ΤΖΑΝΙΜΗΣ

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