

book
reviews

παρουσίασις
βιβλίων

- (1) Constantina Safilios-Rothschild, «Family Sociology or Wives' Family Sociology? A Comparison of Husbands' and Wives' Answers about Decision-Making in the Greek and American Culture», *Journal of Marriage and the Family*, Vol. 31, no 2 (May 1969), pp. 290-301.
- (2) Constantina Safilios-Rothschild, «Attitudes of Greek Spouses Toward Marital Infidelity» in Gerhard Neubeck (ed.), *The Dynamics of Extra-Marital Relations*, Englewood Cliffs, N.J., Prentice-Hall, 1969.
- (3) Constantina Safilios-Rothschild, «A Comparative Study of Parental and Filial Roles», *The Journal of Marriage and the Family*, Vol. 32, no 3, August 1970.
- (4) Constantina Safilios-Rothschild, «The Influence of Wives' Work Commitment upon Some Aspects of Family Organization and Dynamics», *Journal of Marriage and the Family*, Vol. 32, no 4, November 1970.
- (5) Constantina Safilios - Rothschild, «Family and Fertility in Urban Greece», *The Proceedings of the International Union for the Scientific Study of Population, London Meetings*, Liege, IUSSP, 1971.
- (6) Constantina Safilios - Rothschild and Anna Potamianou, «Trends of Discipline in the Greek Family», *Human Relations*, Vol. 24, no 6, December 1971.
- (7) Constantina Safilios - Rothschild, «The Relationship between Work Commitment and Fertility», *International Journal of Sociology of the Family*, Vol. 2, March 1972, pp. 1-8.
- (8) Constantina Safilios - Rothschild, «The Options of Greek Men and Women», *Sociological Focus*, Vol. 5, no 2, February 1972, pp. 71-83.

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George G. Arnakis: *The Near East in Modern Times. Volume I: The Ottoman Empire and the Balkan States to 1900*, Austin and New York, The Pemberton Press-Jenkins Publishing Company, 1969, pp. XVI, 452.

George G. Arnakis, Wayne S. Vucinich: *The Near East in Modern Times. Volume 2: Forty Crucial Years, 1900-1940*, Austin and New York, Jenkins Publishing Company-The Pemberton Press, 1972, pp. 356.

As curious as it may sound, the civilization of one third of Eurasia still awaits definition. Traditionally cut between the classical distinction of West and East, the «cradle» of world civili-

zation which lies in a circle around Eastern Mediterranean and more precisely around a fabulous city, Istanbul (otherwise called Byzantium, Constantinople, Polis, Tsargrad) has never been presented by historians in its unity. This «intermediary region» between West and East, encompasses the Orthodox Christian Slavs (including the Russians) the Rumanians, Albanians, Greeks, Turks, Jews, Arabs, Persians, that is from Belgrad in the West to the Indus River in the East and from Arkhangelsk in the North to Ethiopia in the South.

No textbook has ever been written on the history of this Intermediary Region. 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 encompasses 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 history 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 millenium of the «internal» history of this area of civilization. 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 understanding 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 Ist.). It equally fails to understand why so many prominent Greeks continued their close

Ἡ ὀρθοσις τῆς οἰκογενείας εἰς τὴν Ἑλλάδα (ἐπισκόπησις βιβλιογραφίας)

ὑπὸ Κλειοῦς Πρεσβέλου

Ἐπιθεώρησις Κοινωνικῶν Ἐρευνῶν, τεύχος 13

Πέραν τῶν δημοσιευθέντων εἰς τὸ τεύχος 13 (Ἰούλιος-Σεπτέμβριος 1972) ἡ κ. Σαφιλίου μὴ ἀπέστειλε συμπλήρωμα τῆς βιβλιογραφίας τῆς, τὸ ὅποσον δημοσιεύομεν.

collaboration in Istanbul with the Ottoman Emperor, even after the making of a small independent kingdom of Greece in 1832. In fact it very much resembled the present Canadian situation. As there are French separatists in Quebec and French federalists in Ottawa, in the same way there were Greek separatists in Athens and Greek «federalists» in Istanbul, for ideological and not just opportunistic reasons.

However the main value of this work, which far exceeds its weaknesses, is that for the first time it gives us a very clear textbook of the last two centuries of the history of nearly the whole of this area of civilization lying in the middle of Eurasia, it situates the Balkans in the Near East where they really belong and bans from its vocabulary the illogical and confusing term of Middle East, which only came into vogue at the outbreak of the Second World War. It is highly desirable that in the near future a synthetic history of the Intermediary Region in modern times, including Russia, be written from the «inside» and not from the Western angle.

The bibliography of both volumes is not satisfactory. The once more repeated, although very weak, argument that «for practical reasons» it was necessary to limit it to works available in English, does not save it from criticism as useful books in English are not mentioned while others of highly doubtful importance are brought in.

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Αί περί ιδιοκτησίας απόψεις εν τη εκκλησία κατά τους τρεις πρώτους αιώνας

* Έκδοσις Πατριαρχικού Ἰδρύματος Πατερικῶν Μελετῶν, Ἀνάλεκτα Βλατάδων 13, Θεσσαλονίκη 1972, σ. 201, ὑπὸ Ἀργυμυρόντιου Νεκταρίου Χατζημιχάλη.

Εἰς καλλιτεχνικὴν καὶ λιαν ἐπιμελημένην ἔκδοσιν ἐκυκλοφόρησε τελευταίως ἡ διδακτορικὴ διατριβὴ τοῦ Πανοσιολογιτάτου π.Ν. Χατζημιχάλη, διδάκτορος Κοινωνιολογίας τοῦ Πανεπιστημίου τοῦ Στρασβούργου, ἔχουσα ὡς θέμα: Αἱ περί ιδιοκτησίας απόψεις ἐν τῇ Ἐκκλησίᾳ κατὰ τοὺς τρεῖς πρώτους αἰῶνας. Ἡ διατριβὴ αὕτη ὑπεβλήθη εἰς τὴν Θεολογικὴν Σχολὴν τοῦ Πανεπιστημίου Θεσσαλονίκης καὶ ἐνεκρίθη δημοφῶς.

Ἡ ἔργασία περιέχει πρόλογον, εἰσαγωγήν καὶ τὸ κύριον μέρος, τὸ ὁποῖον εἶναι διηρημένον εἰς τῆσαρα κεφάλαια. Τὸ πρῶτον κεφάλαιον ἔχει ὡς ἀντικείμενον μελέτης τὸ κοινωνικὸν περιγρᾶμμα, ὅπως διεισροφήθῃ τοῦτο κατόπιν τῆς ἀλληλεπίδρασος τοῦ σμυτικοῦ, ἐλληνιστικοῦ καὶ ρωμαϊκοῦ πνεύματος εἰς τὸ οἰκονομικὸν καὶ κοινωνικὸν πεδῖον τῆς ὑπὸ ἐξέτασιν περιόδου. Εἰς τὸ δεύτερον κεφάλαιον ὁ συγγραφεὺς ἐξετάζει τὴν προέλευσιν τῆς ιδιοκτησίας καὶ τοὺς τρόπους ἀποκτήσεώς της. Εἰς τὸ τρίτον κεφάλαιον γίνεται λόγος περὶ τῶν τρόπων χρήσεως τῆς αὐμικῆς καὶ κοινωνικῆς ιδιοκτησίας. Εἰς τὸ τέταρτον κεφάλαιον ἐρευνῶνται οἱ σκοποὶ τῆς ιδιοκτησίας. Τέλος, ἐν ἐπιμύθῳ καταβάλλεται προσπάθεια διὰ μιᾶν σύντομον θεολογικὴν ἀξιολόγησιν τῆς ιδιοκτησίας. Αἱ εἰς τὴν γαλλικὴν γλῶσσαν ἀποδοθεῖσαι σύντομοι σκέψεις τοῦ πανοσιολογιτάτου συγγραφέως, ἐπὶ τῷ θέματι, ἀποτελοῦν πολυτιμότητα ἐν συμβολῇ εἰς τὴν γνῶσιν τῶν ὀρθοδόξων ἀπόψεων ἐπ' αὐτοῦ τῶν ἐτεροδόξων χριστιανῶν ἐρευνητῶν.

Ἡ ὅλη ἔργασία θεμελιούται ἐπὶ τῶν ἀποψεων τῶν ἐκκλησιαστικῶν πατέρων καὶ συγγραφέων τῆς ὑπὸ ἐξέτασιν περιόδου, χωρὶς πρόσ τοῦτο νὰ ἀγνοοῦνται τὰ ἐθνικὰ πλαίσια ἐντὸς τῶν ὁποίων ἐγεννήθησαν καὶ ἀνεπτυχθήσαν αἱ χριστιανικαὶ κοινότητες. Αἱ χριστιανικαὶ ἀπόψεις περὶ τῆς ιδιοκτησίας, χωρὶς νὰ ἀποτελοῦν τὴν συνισταμένην τῶν ἐθνικῶν ἰδεῶν τῶν ἐπικρατουσῶν κατὰ τὴν περίοδον ταύτην, ὄφιστανται ἀναμφιβόλως τὴν ἐπιδρῶσιν τῶν διαμορφώσασαι τελικῶς ἰδίον σύστημα ἀντιμετοπίσεως τοῦ θέματος αὐτοῦ. Ἡ ἀναφορὰ εἰς τὰς ἰδέας αὐτὰς καὶ ἀντιλήψεις περὶ τῆς ιδιοκτησίας βοηθεῖ τὸν συγγραφέα εἰς τὴν καλύτεραν κατανοήσιν τῶν χριστιανικῶν τοιοῦτων καὶ τὸν ὀδηγεῖ εἰς τὴν διατύπωσιν τῆς διαφοροποιήσεώς των.

Σημειώτεον ὅτι εἰς τὴν Ἁγίᾳ Γραφῇ καὶ συγκεκριμένως τῆς Καινῆ Διαθήκης ἀποτελεῖ τὴν σταθερὰν βάσιν ἐπὶ τῆς ὁποίας στηρίζεται ἡ θεολογικὴ ἀνάλυσις ἐνὸς θέματος, ὅμως αὕτη ἡ ἴδια παρέχει ἐλάχιστα στοιχεία διὰ τὴν κοινωνιολογικὴν θεμελιώσιν του. Τοιοῦτοτρόπος ὁ ἐρευνητὴς εἶναι ὑποχρεωμένος νὰ ἐρμηνεύσῃ τὰ φαινόμενα ἐπὶ τῆς βάσει τῶν δεδομένων ἐκ τῆς πράξεως, καὶ νὰ καλύψῃ αὐτῆς, τὸ θεωρητικὸν κενὸν τὸ ὁποῖον ὑφίσταται.

Διὰ τῆς θεολογικο-κοινωνιολογικῆς ἰσχυρίσεως τοῦ θέματος, νομίζομεν ὅτι ὁ πανοσιολογικὸς ἐπιπέτης τὸν σκοποῦ τῆς καὶ συνέβαλε μεγάλως εἰς τὴν ἐπιστημονικὴν προαγωγήν του. Τόσον ἡ μέθοδος τὴν ὁποῖαν χρησιμοποιοῦν, ὅσον καὶ ὁ τρόπος διὰ τοῦ ὁποῖου ἀναλύει τὰ ἐπιμέρους θέματα, ἀνταποκρίνονται εἰς τὰς ἐπιτημονικὰς ἀπαιτήσεις. Χρησιμοποιοῦν δὲ πλοῦσαν ἐλληνικὴν καὶ ξενόγλωσσον βιβλιογραφίαν.

Γενικῶς τὰ κύρια σημεῖα τῆς ἔργασίας αὐτῆς εἶναι τὰ ἑξῆς:

I. Διαφῶτισις ἐπὶ τῷ προβλήματι τῆς ἐξαρτήσεως τῶν περί ιδιοκτησίας ἀποψεων τῆς Ἐκκλησίας ἀφ' ἐνὸς μὲν ἐκ τῶν οἰκονομικο-κοινωνικῶν ὀντιλήψεων τῶν διαφόρων τάξεων τῆς ἐλληνορωμαϊκῆς κοινωνίας, ἀφ' ἑτέρου δὲ ἐκ τῆς ἀρχαίας ἐλληνικῆς κοινωνικῆς φιλοσοφίας.

II. Διὰ τῆς παρουσίας μελέτης θεμελιούται ἐπὶ τῆς βάσει τῆς ἀρχαίας χριστιανικῆς παραδόσεως νέα κλίμαξ κριτηρίων ἠθικῆς ἀξιολογήσεως τῆς ιδιοκτησίας. Τονίζεται π.χ. ὑπὸ τοῦ συγγραφέως (σ. 117, 118) ἡ ὁμογένεια τῆς ὀρθοδόξου πνευματικότητος καὶ ἀπορρίπτεται ἡ προσφιλὴς εἰς τοὺς ἐρευνητὰς τῆς Δύσεως διάκρισις ἐντολῶν καὶ συμβουλῶν ἐν τῇ περιοχῇ τῆς κοινωνικῆς ἐπιστημολογίας.

III. Ὁ συγγραφεὺς δέχεται ὅτι ἐν ἐγένετο ἄνευ ὄρων δεκτὸς ὁ θεσμὸς τῆς ιδιοκτησίας ὑπὸ τῆς Ἐκκλησίας τῶν τριῶν πρώτων αἰώνων. Ἡ ιδιοκτησία ἐθεωρήθη ὑπὸ τῆς Ἐκκλησίας ὡς ἱστορικὸς θεσμὸς ὅστις δύναται νὰ μεταβάλλεται ἀναλόγως τῶν οἰκονομικο-κοινωνικῶν ἀντιλήψεων ἐκάστης ἐποχῆς. Κατὰ τὴν ὑπὸ ἐξέτασιν περιόδον ἡ ἐκκλησιαστικὴ παράδοσις, ἐν ἀντίθετον πρὸς τοὺς αἰρετικούς, ἐν ἀντίθετον πρὸς τοὺς Ἰννοστικούς, παρουσιάζεται ὡς ὑπέρογκος τῆς μικρῆς ιδιοκτησίας καὶ ἀντίθετος τῆς κοινοκτημοσύνης, ὅσον καὶ τῆς ἀπειρορίστου αὐξήσεως τῶν υἱκῶν ἀγαθῶν.

IV. Διὰ τῆς ἀνὰ χεῖρας ἔργασίας διακαιοῦται ἡ εὐκαμνία τῆς Ὀρθοδόξου Καθολικῆς Ἐκκλησίας ἐναντι τοῦ κοινωνικοῦ προβλήματος, ἡ ἀποφυγὴ δηλονότι ὑπὸ τῆς Ὀρθοδόξου διατύπωσεως κοινωνικῶν ἐγκυκλιῶν, ὡς συμβαίνει εἰς τὴν Δύσιν, πρὸς ἀντιμετώπισιν τῶν ἀναρρομένων κοινωνικῶν προβλημάτων. Ἡ Ὀρθοδόξος Ἐκκλησία συνεχίζουσα τὴν παράδοσιν τῆς Ἐκκλησίας τῶν τριῶν πρώτων αἰώνων θεωρεῖ τὸ κοινωνικὸν πρόβλημα οὐχὶ ἀνεξάρτητον τῆς βίωσεως τοῦ περί Τριάδος δόγματος καὶ τοῦ μυστηρίου τῆς Ἐκκλησίας. Ὅθεν δέχεται ὁ πανοσιολογικὸς συγγραφεὺς τὴν ἐκ τῆς Τριαδολογίας διὰ τῆς Ἐκκλησιολογίας μορφοποιήσιν τῆς κοινωνιολογίας. «Ἡ βίωσις δηλαδὴ τοῦ μυστηρίου τῆς Ἐκκλησίας καὶ οὐχὶ ἡ μελέτη τῆς κοινωνίας ἀπέτελε τὸν ἀκρογωνῖαιον λίθον ἀναπτύξεως τῆς χριστιανικῆς κοινωνικῆς προβληματολογίας. Ἡ ἀντίθετος φορὰ, ἡ ἐκκλησιολογία ἐκ τῆς κοινωνιολογίας, ὑπῆρξεν ἄγνωστος ἐν τῇ ἀρχαίᾳ Ἐκκλησίᾳ» (σ. 178).

Πρόκειται περὶ μιᾶς φιλοτίμου προσπάθειας ἡ ὁποία ἐξεπλήρωσε τὸν σκοπὸν τῆς καὶ ἡ ὁποία δύναται νὰ χρησιμοποιοῦν ὡς ἀρετηρία δι' ἄλλας παρομοίας ἔργασίας οἷως ὅστε νὰ τεθῇ ἡ βῆσις διὰ τὴν ἀνάπτυξιν μιᾶς κοινωνιολογίας τῆς ποικιλητικῆς καὶ νὰ δοθῇ πλέον τὸ σύνθεμα διὰ τὴν ἀνάληξιν μιᾶς σειράς μελετῶν σχετικῶν μὲν τὴν Κοινωνιολογίαν τῆς Ὀρθοσκείας εἰς τὴν χώραν μας.

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