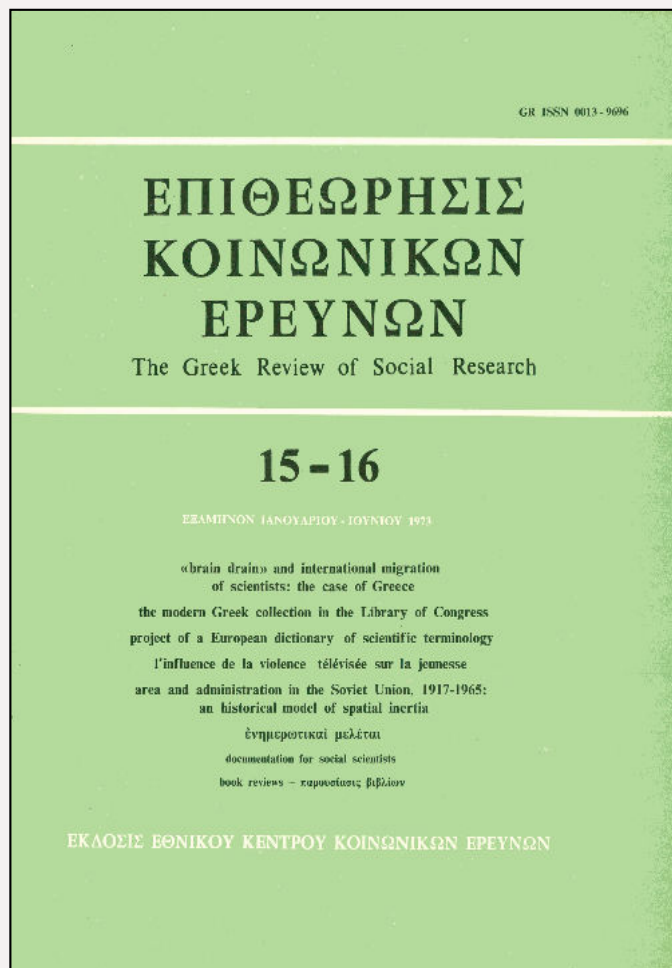


Επιθεώρηση Κοινωνικών Ερευνών

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

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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

Ὁ θεσμός 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. Σαφιλιῶν μᾶς ἀπέστειλε συμπλήρωμα τῆς βιβλιογραφίας τῆς, τὸ ὁποῖον 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 εκκλησίᾳ κατὰ τοὺς τρεῖς πρώτους αἰῶνας

Ἐκδοσις Πατριαρχικοῦ Ἰδρύματος Πατερικῶν Μελετῶν, Ἀνάλεκτα Βλατάδων 13, Θεσσαλονίκη 1972, σ. 201, ὑπὸ Ἀρχιμανδρίτου Νεκταρίου Χατζημιχάλη.

Εἰς καλλιτεχνικὴν καὶ λίαν ἐπιμελημένην ἐκδοσὶν ἐκυκλοφόρησε τελευταίως ἡ διδακτορικὴ διατριβὴ τοῦ Πανοσιολογιατάτου 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 αὐτὴ ὑπεβλήθη εἰς τὴν Θεολογικὴν Σχολὴν τοῦ Πανεπιστημίου Θεσσαλονίκης καὶ ἐνεκρίθη ὁμοψήφως.

Ἡ ἐργασία περιέχει πρόλογον, εἰσαγωγὴν καὶ τὸ κύριον μέρος, τὸ ὁποῖον εἶναι διηρημένον εἰς τέσσαρα κεφάλαια. Τὸ πρῶτον κεφάλαιον ἔχει ὡς ἀντικείμενον μελέτης τὸ κοινωνικὸν περίγραμμα, ὅπως διεισοφόρηται τοῦτο κατόπιν τῆς ἀλληλεπιδράσεως τοῦ σημιτικοῦ, ἐλληνιστικοῦ καὶ ρωμαϊκοῦ πνεύματος εἰς τὸ οικονομικὸν 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 ἀτομικῆς καὶ κοινωνικῆς ιδιοκτησίας. Εἰς τὸ τέταρτον κεφάλαιον ἐρευνῶνται οἱ σκοποὶ τῆς ιδιοκτησίας. Τέλος, ἐν ἐπιμέτρῳ καταβάλλεται προσπάθεια διὰ μίαν σύντομον θεολογικὴν ἀξιολόγησιν τῆς ιδιοκτησίας. Αἱ εἰς τὴν γαλλικὴν γλῶσσαν ἀποδοθεῖσαι σύντομοι σκέψεις τοῦ πανοσιολογιατάτου συγγραφέως, ἐπὶ τοῦ θέματος, ἀποτελοῦν πολυτιμωτάτην συμβολὴν εἰς τὴν γνῶσιν τῶν ὀρθοδόξων ἀπόψεων ἐπ' αὐτοῦ τῶν ἐτεροδόξων χριστιανῶν ἐρευνητῶν.

Ἡ ὅλη ἐργασία θεμελιούται ἐπὶ τῶν ἀπόψεων τῶν ἐκκλησιαστικῶν πατέρων καὶ συγγραφέων τῆς ὑπὸ ἐξέτασιν περιόδου, χωρὶς πρὸς τοῦτο νὰ ἀγνοοῦνται τὰ ἔθνη καὶ πλαίσια ἐντὸς τῶν ὁποίων ἐγεννήθησαν καὶ ἀνεπτύχθησαν αἱ χριστιανικαὶ κοινότητες. Αἱ χριστιανικαὶ ἀπόψεις περὶ τῆς ιδιοκτησίας, χωρὶς νὰ ἀποτελοῦν τὴν συνισταμένην τῶν ἔθνικων ἰδεῶν τῶν ἐπικρατουσῶν κατὰ τὴν περίοδον ταύτην, ὑφίστανται ἀναμφιβόλως τὴν ἐπίδρασιν τῶν διαμορφώσεως τελικῶς ἰδίον σύστημα ἀντιμετώπισεως τοῦ θέματος αὐτοῦ. Ἡ ἀναφορὰ εἰς τὰς ἰδέας αὐτάς καὶ ἀντιλήψεις περὶ τῆς ιδιοκτησίας βοηθεῖ τὸν συγγραφέα εἰς τὴν καλύτεραν κατανόησιν τῶν χριστιανικῶν τοιούτων καὶ τὸν ὀδηγεῖ εἰς τὴν διατύπωσιν τῆς διαφοροποιήσεώς των.

Σημειωτέον ὅτι ἐὰν ἡ Ἁγία Γραφή καὶ συγκεκριμένως ἡ Καινὴ Διαθήκη ἀποτελῇ τὴν σταθερὰν βάσιν ἐπὶ τῆς ὁποίας στηρίζεται ἡ θεολογικὴ ἀνάλυσις ἐνὸς θέματος, ὅμως αὐτὴ ἡ ἴδια παρέχει ἐλάχιστα στοιχεῖα διὰ τὴν κοινωνιολογικὴν θεμελίωσιν του. Τοιοῦτοτρόπως ὁ ἐρευνητὴς εἶναι ὑποχρεωμένος νὰ ἐρμηνεύσῃ τὰ φαινόμενα ἐπὶ τῇ βάσει τῶν δεδομένων ἐκ τῆς πράξεως, καὶ νὰ καλύψῃ δι' αὐτῆς, τὸ θεωρητικὸν κενὸν τὸ ὁποῖον ὑφίσταται.

Διὸ τῆς θεολογικο-κοινωνιολογικῆς θεωρήσεως τοῦ θέματος, νομίζομεν ὅτι ὁ πανοσ. συγγραφεὺς ἐπέτυχε τοῦ σκοποῦ του καὶ συνέβαλε μεγάλως εἰς τὴν ἐπιστημονικὴν προαγωγὴν του. Τόσον ἡ μέθοδος τὴν ὁποίαν χρησιμοποιοῖ, ὅσον καὶ ὁ τρόπος διὰ τοῦ ὁποίου ἀναλύει τὰ ἐπὶ μέρους θέματα, ἀνταποκρίνονται εἰς τὰς ἐπιστημονικὰς ἀπαιτήσεις. Χρησιμοποιοῖ δὲ πλουσίαν ἐλληνικὴν καὶ ξενόγλωσσον βιβλιογραφίαν.

Γενικῶς τὰ κύρια σημεῖα τῆς ἐργασίας αὐτῆς εἶναι τὰ ἑξῆς:

I. Διαφώτισις ἐπὶ τοῦ προβλήματος τῆς ἐξαρτήσεως τῶν περὶ ιδιοκτησίας ἀπόψεων τῆς Ἐκκλησίας ἀφ' ἐνὸς μὲν ἐκ τῶν οικονομικο-κοινωνικῶν ἀντιλήψεων τῶν διαφόρων τάξεων τῆς ἐλληνορρομαϊκῆς κοινωνίας, ἀφ' ἑτέρου δὲ ἐκ τῆς ἀρχαίας ἐλληνικῆς κοινωνικῆς φιλοσοφίας.

II. Διὰ τῆς παρουσίης μελέτης θεμελιούται ἐπὶ τῇ 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 προσφιλεῖς εἰς τοὺς ἐρευνητὰς τῆς Δύσεως διάκρισις ἐντολῶν καὶ συμβουλῶν ἐν τῇ περιοχῇ τῆς κοινωνικῆς ἐπιστημολογίας.

III. Ὁ συγγραφεὺς δέχεται ὅτι δὲν ἐγένετο ἀνευ ὄρων δεκτὸς ὁ θεσμὸς τῆς ιδιοκτησίας ὑπὸ τῆς Ἐκκλησίας τῶν τριῶν πρώτων αἰῶνων. Ἡ ιδιοκτησία ἐθεωρήθη ὑπὸ τῆς Ἐκκλησίας ὡς ἱστορικὸς θεσμὸς ὅστις δύναται νὰ μεταβάλλεται ἀναλόγως τῶν οικονομικο-κοινωνικῶν ἀντιλήψεων ἐκάστης ἐποχῆς. Κατὰ τὴν ὑπὸ ἐξέτασιν περίοδον ἡ ἐκκλησιαστικὴ παράδοσις, ἐν ἀντιθέσει πρὸς τοὺς αἰρετικούς, καὶ ἐν προκειμένῳ τοὺς Ἰγνωστικούς, παρουσιάζεται ὡς ὑπέρμαχος τῆς μικρᾶς ιδιοκτησίας καὶ ἀντίθετος τῆς κοινοκτημοσύνης, ὅσον καὶ τῆς ἀπειροστού ἀξίσεως τῶν ὑλικῶν ἀγαθῶν.

IV. Διὰ τῆς ἀνὰ χεῖρας ἐργασίας διακρίνεται ἡ εὐκαμψία τῆς Ὀρθοδόξου Καθολικῆς Ἐκκλησίας ἐναντι τοῦ κοινωνικοῦ προβλήματος, ἡ ἀποφυγὴ δηλονότι ὑπὸ τῆς Ὀρθοδοξίας διατυπώσεως κοινωνικῶν ἐγκυκλίων, ὡς συμβαίνει εἰς τὴν Δύσιν, πρὸς ἀντιμετώπισιν τῶν ἀναφωσμένων κοινωνικῶν προβλημάτων. Ἡ Ὀρθόδοξος Ἐκκλησία συνεχίζουσα τὴν παράδοσιν τῆς Ἐκκλησίας τῶν τριῶν πρώτων αἰῶνων θεωρεῖ τὸ κοινωνικὸν πρόβλημα οὐχὶ ἀνεξάρτητον τῆς βιώσεως τοῦ περὶ Τριάδος δόγματος καὶ τοῦ μυστηρίου τῆς Ἐκκλησίας. Ὅθεν δέγεται ὁ πανοσ. συγγραφεὺς τὴν ἐκ τῆς Τριαδολογίας διὰ τῆς Ἐκκλησιολογίας μορφοποίησιν τῆς κοινωνιολογίας. «Ἡ βίωσις δηλαδὴ τοῦ μυστηρίου τῆς Ἐκκλησίας καὶ οὐχὶ ἡ μελέτη τῆς κοινωνίας ἀπετέλει τὸν ἀκρογωνιαίον λίθον ἀναπτύξεως τῆς χριστιανικῆς κοινωνικῆς προβληματολογίας. Ἡ ἀντίθετος φορὰ, ἡ ἐκκλησιολογία ἐκ τῆς κοινωνιολογίας, ἠπῆρξεν ἄγνωστος ἐν τῇ ἀρχαίᾳ Ἐκκλησίᾳ» (σ. 178).

Πρόκειται περὶ μιᾶς φιλοτίμου προσπάθειας ἡ ὁποία ἐξεπλήρωσε τὸν σκοπὸν τῆς καὶ ἡ ὁποία δύναται νὰ χρησιμεύσῃ ὡς ἄφωτηρία δι' ἄλλας παρομοίας ἐργασίας οὕτως ὥστε νὰ τεθῇ ἡ βῆσις διὰ τὴν ἀνάπτυξιν μιᾶς κοινωνιολογίας τῆς ποιμαντικῆς καὶ νὰ δοθῇ πλέον τὸ σύνθημα διὰ τὴν ἀνάληψιν μιᾶς σειράς μελετῶν σχετικῶν μετὰ τὴν Κοινωνιολογίαν τῆς Θρησκείας εἰς τὴν χώραν μας.

A. TZANIMHES