

peror Michael, Palaeologus, on the grounds that the latter had blinded the lawful heir to the Byzantine throne. In presenting the historical and theological background to the problems and events that shook the Byzantine Empire from the mid-thirteenth century until the early fourteenth century, he supports the Russian theologian's historical and theological analysis of the subject, especially as far as relations between Church and State were concerned.

Father Meyendorff, for whom I have had the deepest respect and admiration ever since he was my professor, is correct when he writes that J. Sykoutres did not avail himself of Troitskij's work; this is manifest from p. 263, note 5 of Sykoutres' study «Περὶ τὸ σχίσμα τῶν Ἀρσενιατῶν» (= Arsenite Schism), *Ἑλληνικά* 2 (1929), 267-332, 3 (1930), 15-44, 5 (1932), 107-126.

The twelve articles published by I. E. Troitskij in the journal *Hristianskoe Ctenie*, comprising a total of some 550 pages, are here republished with full page-references to the original periodical.

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CONSTANTINE PAPOULIDIS

T. Florinskij, *Južnye Slavjane i Vizantija vo vtoroe četverti XIV veka*, St. Petersburg 1882, Parts I and II, Foreword by Ivan Dujčev, London, Variorum Reprints, 1973, pp. [10+], 111 + 111 + 137 + I + V + 274 + 1.

Il s'agit d'une analyse d'une période cruciale de l'histoire des relations gréco-slaves, de 1204 à la chute de Jean VI Cantacuzène (1347-1354) et d'une importante addition russe aux recherches des savants sur les Slaves du Sud et Byzance.

Rappelons que *Vypusk pervyj* contient (pp. 1-137) la renaissance de l'empire sous les premiers Paléologues; l'étude politico-géographique de la période 1400-1425; et l'ascension et usurpation de Jean VI Cantacuzène (1347-1354). *Vypusk vtoroj* contient (pp. 1-274) les caractéristiques et l'histoire du peuple serbe avant Stefan Dušan (1331-1355), ses ambitions politiques, sa part dans l'agrandissement de la puissance serbe, son rôle dans l'extension de l'influence slave dans les Balkans, au détriment de l'Occident latin.

Le savant bulgare Ivan Dujčev dans son Introduction à l'œuvre de Florinskij (1854-1919) se rapporte à la bibliographie de l'auteur et traite son œuvre dans le contexte de l'histoire des Slaves du Sud et de Byzance en soulignant l'importance de ce travail.

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CONSTANTIN PAPOULIDIS

Constantine Cavarnos, *The Holy Mountain*, Belmont, Massachusetts, Institute for Byzantine and Modern Greek Studies, 1973, pp. xi + 172, hardcover, \$ 6.00.

Anyone familiar with the work of Dr. Constantine Cavarnos knows the prodigious service he has rendered, and continues to render to those interested in and committed to Orthodox Christianity and Byzantine and Modern Greek Studies. His latest book has all the fine characteristics of previous volumes: clarity of written expression, a straightforward, economical style, well ordered organization, and firm grounding in original sources. This is Professor Cavarnos's second book on Mount Athos (*Anchored in God*, originally published

in Athens in 1959, has enjoyed excellent circulation and wide acclaim) and is an important contribution to Athonite bibliography. The three major portions of the book have been well rehearsed and well researched. Part One, «Scholars, Missionaries, and Saints», was originally delivered as a lecture at Yale University on October 21, 1968, sponsored by the Yale Orthodox Christian Movement; Part Two, «Music, Musicians, and Hymnographers», was written for the Colgate International Students Forum and the Colgate Orthodox Christian Fellowship Symposium on Mount Athos on May 15, 1969, and considerably augmented for publication. Part Three, «Recent Visit to Athos», was written in 1965 when the author last visited the Holy Mountain and added significant new material that had not previously been included in his work on Mount Athos. In addition, notes, a «Menologium of Athonite Saints» (a list of the saints of the Mountain according to the months when their memory is celebrated), a glossary, a bibliography, and an index round out this conveniently arranged volume.

It is perhaps important to point out that Dr. Cavarnos's book includes the first comprehensive survey of the scholars, missionaries and saints of Mount Athos and the first attempt to discuss the music, musicians, and hymnographers of Athos in a fairly extensive and systematic manner. The 1965 pilgrimage conveys communications from the Holy Mountain regarding the monastic attitude toward «Ecumenism», Orthodox monasticism in the contemporary world and other subjects. The Menologium makes available for the first time a convenient list of Athonite saints, nowhere else so compactly available.

The beauty of *The Holy Mountain* is the absolutely lucid way in which the material is presented—with a clarity that even the most uninitiated lay reader can understand but also with a sincerity and authority that any scholar will appreciate and churchman respect. Dr. Cavarnos knows his subject well—not merely through publications but as a living tradition which he himself has lived and continues to respect and study. In a secular world and a secular Church that often misunderstands the purpose and mission of this largest community of Orthodox Christian monks anywhere in the world, Dr. Cavarnos seeks to interpret their message as it involves «avoidance of the world, self-concentration, dedication to the love of God and the keeping of His commandments through strict bodily and spiritual purity» (Archimandrite Gabriel of Dionysiou Monastery). Dr. Cavarnos cites Father Gabriel who emphasizes that it was Basil the Great, the teacher and organizer of Eastern Orthodox monasticism *par excellence*, who exhorted the monks «to withdraw from the world, and to have as their mission an entirely exemplary life, so that through it the monastic life might be praised and the name of God be glorified...Orthodox Monasticism has for its mission...devotion to God, love towards Him in the first place, and in the second place love towards men, which it practises towards monastics, especially within brotherhoods, and towards pilgrims and visitors who come to the holy monastic establishments...» (p. 118).

A book like *The Holy Mountain* needs to be studied in the light of the history of Eastern Christianity and the contemporary world. Though an anti-monastic spirit pervades our age and the madness of tourism permeates every aspect of modern Greek life and now even threatens to make inroads on Mount Athos, and the number of men committing themselves to a religious life on the Holy Mountain is growing smaller, there are many Greeks, Russians, Serbians, Bulgarians, and Rumanians who have infused Mount Athos with their own spiritual lives and have ensured, in the words of Father Theocletos of Dionysiou, that «the Holy Mountain will always remain as it is, a place of repentance, of purification and of incessant praising of the Lord, and a Monastic Center that continues the ancient monastic tradition of the Orthodox Church» (p. 131).

Dr. Cavarnos's latest work on Mount Athos will not only provide the interested reader with valuable information, but may even open up religious vistas and understanding of the

nature of Orthodox Christian monastic life never before realized, experienced, or understood. No student of Orthodox Christianity and no Orthodox Christian should pass this book by.

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JOHN E. REXINE

Spiro Kostof, *Caves of God: The Monastic Environment of Byzantine Cappadocia*, Drawings by Malcolm C. Carpenter, Cambridge, Massachusetts and London, England, M. I. T. Press, 1972, pp. xviii + 296, 25 figures, 45 plates, \$ 18.50.

Spiro Kostof, Professor of Architectural History at the University of California, Berkeley, who was born and educated in Turkey, himself personally familiar with the monuments that he is describing in their complete context, has ventured to present a synthesis of our knowledge about Christian Cappadocia (now a province in central Turkey), the land and its mysterious and fascinating monuments. The book is particularly apt in view of current interest in Göreme, which the Turkish government has recognized as of significant archaeological and touristic interest. Professor Kostof's dual purpose involves (1) providing the interested layman with a readable introduction to the rockcut architecture of Cappadocia, and (2) providing the student of Byzantine art with a critical review of the current scholarship on the subject with the consideration of the reordering of results. The volume is neatly organized into three principal sections. The first (3-35), called «The Setting», reviews early Christianity, the land, the architecture, Islam, the Middle Renaissance, the Turks, Western travelers, and the present. The second, entitled simply «The Buildings» (43-141), surveys hermitages, monasteries, monastic centers, facades, churches, the three-aisled basilica and the one-aisled basilica, the early Christian phase, the archaic phase, the iconoclastic phase, the church with transverse vault, Tokali, cruciform churches, the triconch of Tagar, Cappadocia and the Capital, and the cross-in-square churches, while the final section (145-231) discusses intelligently and fully folk-decoration, painters, donors, the iconography of saints, cycles of the life of Christ, the iconography of the archaic cycle, the sources of the archaic cycle, an interpretation of the archaic cycle, the Ilhara cycle, Constantinople and the new look, the Middle Byzantine cycle, and concludes with a Turkish epilogue.

Very richly illustrated, magnificently documented, and appropriately supplemented by a substantial bibliographical note, *Caves of God* once again vividly brings to life for the reader the words of Gregory of Nyssa (*Letters*, VI, Migne, PG, 46, col. 1012) that «there is scarcely a place in the entire world that can boast of as many churches as there are in Cappadocia, though which the name of the Lord is glorified». More than seventy rock churches have so far been recorded and countless more undoubtedly will be re-discovered, yet still we know little of the meaning of Cappadocian Christianity and its fantastic monuments. This is, of course, partly because of the inaccessibility of the region for quite long periods of time, the large number of the monuments, and the extraordinary kinds of buildings and decorative schemes that render generalizations inadequate and misleading. Certainly, Professor Kostof's special contribution to the subject lies in architecture, and it is here that the reader will pay particular attention to the author who observes of the scooped-out architecture that «The Cappadocian carver-architect was not inhibited (as was the *builder*-architect here and elsewhere in Anatolia) by statics or the nature of materials. His structure stood, a monolith, before he started to work on it. And he could cut into this monolith quickly, effortlessly. It might take a single man about a month to carve out a large room of two to three thousand cubic feet. Loads and thrusts were negligible. One was free to try any struc-