

tural symbol with little concern for structural safety. Cupolas could bubble from flat ceilings, or be placed over square bays by means of the most cavalier transition elements. No shape need be perfect: extemporaneous geometry is everywhere the rule. Wall lines sag, one half of an arch doesn't quite match the other; carefree deviations, here and there, mark the general outline of the building» (p. 45). It was certainly obvious that rock churches did not exist in the abstract but within a given physical and religious context. In wall painting, Cappadocia competes with Mistra as the most concentrated environment for Byzantine iconography, though it would not be possible to argue that Cappadocian religious painting could seriously rival that of Hosios Loukas, Nea Moni at Chios, or Daphni.

Nevertheless, Cappadocia is a veritable «museum» of Byzantine Christianity that Professor Kostof has usefully reconstructed for the contemporary student. The churches studied he has catalogued into «Early Christian and Icolonoclastic Phase»: (ca. 550-850); «Archaic Phase» (ca. 850-950); «Transitional Phase» (ca. 950-1020); «Middle Byzantine Phase» (ca. 1020-1130); and «Late Byzantine Phase» (from late 12th century).

Professor Kostof has brilliantly illuminated for us a significant period of the past and an almost forgotten area of the world by reminding us of a now lost world of Eastern Orthodox Christianity and Hellenism, an area of the world that once constituted one of the largest concentrations of Eastern monasticism in the world and the heartland of early and Byzantine Christianity. The «tuff» churches and monasteries with their paintings remain as silent but powerful testimony to a glorious but bygone era.

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John Avramantès, editor, *Οι Πόντιοι ανά τους αιώνες: από τα περασμένα και τα τωριwά* (*The Pontians throughout the Ages: From the Past and the Present*), Volume I, Athens, the Committee of the Pontians, 1972, pp. 142, Illustrated.

The collection of essays presented in this volume will be of considerable interest to students of Hellenism in Asia Minor, particularly to those concerned with Pontos and Trapezon (modern Trabzon) and the survival of Pontians and their culture in modern Greece. This volume has a threefold purpose: (1) to familiarize the Greeks of Greece with those Greeks who three thousand years ago established *Batheia Hellada* («Deep Greece») near the legendary Colchis; (2) to familiarize the younger Greek generation with the achievements of the Pontians in the East and now in the North; (3) to provide future Greece with the powerful evidence of the Black Sea Greeks that the Great Powers are not necessarily the most reliable or the most trustworthy of allies, nor really much concerned with the survival or preservation of ancient peoples.

A Committee of Pontians has worked hard to collect various papers, notices, and notes by various hands at various times which have been gathered together under ten general headings of differing proportions, quality, and worth. These headings will give the reader some idea of the topics covered in the fifty brief pieces in this collection. The ten sections are entitled «Pre-History--History», «Pontos during the Turkokratia», «National Martyr Saints after the Fall», «Hospitality and Mutual Support in Pontos», «Great National Benefactors», «The Activity of Pontian Women», «Ancestral Traditions, Institutions and Recollections», «The Activities of Pontian Societies», «Past Outstanding Pontian Folklorists», and «Outstanding Personalities of Pontos who have died in the last forty years». An encomium on the erection of a Pan-Pontian cenotaph by George Sakkas, and two letters by

George Iasonides, plus prologue, introduction, and epilogue complete the potpourri that constitutes this book.

The history of over a million Greek Pontians in a once prosperous and flourishing Black Sea area cannot but be of interest to students of Hellenic, Anatolian, and Balkan history. It seems important to this reviewer that whenever there are people who have been displaced from their cultural and physical places of origin and where reliable written records are not available (and even if they are available), every effort should be made to obtain from as many survivors as possible as much information concerning their experience as possible in as reliable and complete a way as possible. A center of Hellenism as important as Pontos, one of whose cities, Kromnos, founded by Greeks from Megalopolis, was a Trojan ally, Pontos which produced such prominent Christian figures as St. Athanasios the Athonite, St. Nikon «Repent», Cardinal Bessarion, and the Emperor of Trapezon David, modern ecclesiarchs like the Metropolitan Chrysanthos and laymen like Demetrios Moubitzes, Kostakis Theophylaktos, Kapetan George Pasa Konstantinidés, and Panagiotes Akritas, and women like Despoina Sourmelé, Andromaché Mouratidou-Bagtzé, and Sophia Pavlidou, not to mention more contemporary figures who have contributed to the development of the modern Greek nation, deserves more than passing reference in a history textbook.

Though *The Pontians throughout the Ages* is not a work of high scholarship, it is an appropriate and highly desirable effort to record in convenient form various phases of Pontian culture in some kind of organized fashion, so that the reader may begin to appreciate something of the language, literature, history, religious, educational, social, even recreational practices of the Pontian Greeks, their achievements in the arts and crafts, their humanitarian and social accomplishments (schools, churches, monasteries, orphanages, societies), their influence in various fields and in various countries (outside the Greek world, ranging from Russia to Germany), their outstanding personalities, and their contributions to modern Greece. Certainly we are grateful to Mr. Avramantes, Mr. George Sakkas, and many other Pontian Greeks who have systematically and untiringly sought to remind us and to teach us about the Pontian Greek heritage. We look forward to the issue of subsequent volumes.

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Marios Byron Raizis and Alexander Papas, *American Poets and the Greek Revolution 1821-1828: A Study in Byronic Philhellenism*, Thessaloniki, Institute for Balkan Studies, n.d. (1971), pp. viii + 106; Marios Byron Raizis and Alexander Papas, *Greek Revolution and the American Muse: A Collection of Philhellenic Poetry, 1821-1828*, Thessaloniki, Institute for Balkan Studies, 1972, pp. xx + 177.

The publication of these two books, dedicated, as they are, to the 150th Anniversary of the Greek Revolution (1821-1971), is a happy event, both for scholars of modern Greek history and of American history because they clearly indicate a mutual interest and concern that goes back to the founding of both nations and to revolutionary ideals mutually shared and brought to fruition. The two volumes briefly reviewed here complement each other, since one is a study of American philhellenism during its climax in the Greek revolutionary struggle against the Ottoman Turks (1821-1828), and the other is a representative collection of American poems inspired by the Greek Revolution. Both books give the reader conveniently arranged material for study and an appreciation of the literary channels for philhellenic propaganda in America, an important source of moral strength for the Greeks