

found little root in the peasant population because of the unconfessional nature of peasant religious practices and the incipient monkish abjuring of secular and social religious responsibilities. The Bosnian Church served the monastic community and varying parts of the aristocratic elite for nearly two centuries with an indifferent degree of success. Most medieval Bosnian kings after the mid-13th century seem to have been initially members of the Bosnian Church but the religious indifference of the Bosnian nobility and the vicissitudes of power caused most of the political leadership to flirt with Catholicism and even to convert when such a move seemed expedient. Consequently, the Bosnian Church never received any widescale commitment, except on occasion from the nobility, and never seems to have had a significant following among the unlettered peasants.

All evidence seems to indicate that the schismatic monkish church of Bosnia was, at least initially, nominally Catholic in its theology. The charges of dualism, which began only in the 15th century and which have thoroughly complicated previous studies, are founded on the probable existence of a small but distinct dualist movement in Bosnia and upon the possible acquisition of practices or attitudes which seemed to the foreign writers of inquisitional and polemical literature to be dualist in character. The substantially non-heretical but schismatic character of the Bosnian Church is further emphasized by the amazing paucity of references to dualists, Patarins or other heterodox Christians in sources related to Bosnia after the Turkish conquest when the only references are to the Orthodox, Catholics and Muslims.

Only a very small part of the Bosnian population had ever been full members of the Bosnian Church. When King Stefan Tomas forced the conversion to the Roman Church of the monastic kernal of the Bosnian Church, the church for all intents and purposes disappeared within a very short time after 1459. Further, this church which was largely restricted to a self-perpetuating monastic community with few roots in the general population was not a member of the Orthodox community. Several denunciations by the Serbian Church and the rivalry of Catholic and Orthodox missionaries for the religious adherence of the Bosnian population in the last years of the Bosnian state serve to confirm this conclusion. In addition the gradualness with which Orthodoxy appeared in Bosnia after 1463 seems to substantiate Professor Fine's conclusion that prior to the Turkish conquest Orthodoxy was weak in Bosnia and that the Bosnian Church was not a part of Orthodox Church.

While the chronological arrangement of this study might have some apparent deficiencies, the nature of the sources and the logic of the author's presentation quickly allay any reservations. Although the reader is left to make his own final summation of the author's conclusions, the author's exhaustive and analytical study leaves one convinced that Professor Fine has unraveled the major questions surrounding the Bosnian Church. In the end, however, what Professor Fine has produced in this extremely convincing analysis of the Bosnian Church is more than a new interpretation of the intricate religious problems of Bosnia in the later Middle Ages. He has given us a thorough discussion of the political history of medieval Bosnia and Hercegovina, a political history which is intricate in itself but the explanation of which serves as a further important contribution of this work.

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Nondas Stamatopoulos, *Old Corfu, History and Culture*, Corfu 1978. Second edition revised and completed. Pp. 300, with 24 Plates and two Maps.

"Old Corfu" — what more enchanting title than this for Greek and philhellenic rea-

ders alike? Can any other of Greece's many islands claim a more remarkable history or a more kaleidoscopic blend of cultures? According to the French archaeologist Bérard (cf. p. 233) here it was that Nausicaa and her girl companions set eyes on Odysseus. Here history records the first Greek naval battle. Later on (p. 15) Themistocles passed this way. Its citizens were fundamentally involved in the outbreak of the disastrous Peloponnesian war (p. 16). For Romans and Venetians Corfu was an indispensable staging post (in modern times Napoleon was to declare that its loss would deal him a fatal blow: cf. Hopkins, *Corfu*, p. 48). In 1537 (significantly from Epirus) Suleyman the Magnificent vainly attempted to take the island (p. 30). From here set sail the fleet of Christendom, some 30 years afterwards, to annihilate the threat of Ottoman supremacy at Lepanto (p. 34 — but N. S. ignores the name of Don John of Austria, made famous by the English poet Chesterton in a splendid description of that leader 'going to the war').

In more recent times Corfu has been occupied by the Russians, the French and the English. During the British Protectorate the eminent Gladstone went out there as Lord High Commissioner Extraordinary (p. 43). Earlier than this, the first modern Greek University had been founded there by the passionately philhellenic Englishman Lord Guilford (p. 44) only to close down when the Ionian Islands were incorporated into the Kingdom of Greece.

During the twentieth century Corfu did not escape first Italian and then German occupation (a point of no apparent interest for N.S.). The German Kaiser William II adored the island and wrote a book of personal reminiscences (a fact which N.S. could well have added on p. 97 where he recalls the Kaiser's interest in the work of the archaeologist Dörpfeld) Nowadays this northernmost constituent of the Ionian Heptanese is the favourite haunt of perceptive tourists with the longing for verdure and sunshine together.

Anybody who produces a book about Corfu ought to pay some attention to the topographical facts, for it is geographically and meteorologically linked with the coastal area opposite which it lies — with "Epirus" (cf. Hammond's well-known work with this title) N. S. fails to make this his starting-point. So what could be a serviceable guide-book loses some value when set beside such a competitor as Margaret Hopkin's just-published Batsford monograph (N.S.'s bibliography naturally omits this work, but could well have included standard books by Fogg and Partsch, as well perhaps as the older travelogue by Müller). The English-speaking visitor for whom N.S. is presumably principally writing will need to know rather more about the island's Mediterranean setting and climate than that it "has the elongated shape of a sickle" (p. 13).

On the other hand, the publisher's claim is clearly justified, that *Old Corfu* "is a fully documented introduction to the artistic and cultural heritage of the island". All the stress falls upon the past. 'Eventful' this certainly was: and the long and chequered history which N.S. aims at recounting (thus runs his Preface) is reflected in what we meet with today. Not merely in churches and icons, important though these may be, but also in the Roman baths excavated at Palaiopolis (p. 96), in the Italian vocal style to be heard even in Orthodox churches as well as widely elsewhere, in the arcades planned, during the *French* administration, on the town Esplanade (p. 43), in the *tsin-tsin-birra* (ginger beer) and in that other legacy of English rule — the cricket match (the Corfiote nomenclature for which is amusingly narrated by Hopkins, *op. cit.*, p. 92 — 'how' 'dat' means 'out').

In short, old as is Corfu's history, its situation in between Italy and the Balkan Peninsula renders it of remarkable importance for the present and the future. N.S., unlike Margaret Hopkins, ignores the 'Corfu incident' of October 1946, a matter of continuing international debate. His eyes are turned, in the main, to churches, icons and other historical monuments.

Ecclesiastic tradition receives ample treatment: Chapter VII (Churches and Monasteries) and the exhaustive catalogue of icons take up about 100 pages, three times the room given to the general chronicle of events. Here N.S. is at his best. Expert byzantinologists may be left to comment on the details. To an ordinary Anglo-Saxon reader the meticulous attention which N.S. pays to architectural and iconographical detail must seem the result of long and loving first-hand observation by a devout and enthusiastic member of the Greek Orthodox Church. Our eyes are opened to a new world.

Of the 24 admirable black-and-white plates nearly all deal with religious topics. Here one may feel a sense of imbalance. In the excellently illustrated monographs by Matton and Hopkins, such things as church buildings and icons stay out, in favour of the island's natural scenery. The number of churches is said to be 600. Not all, of course, are ancient. The 'majestic' palaeo-Christian basilica of Palaiopolis (pp. 110-111) is of significant interest, for it stands on the site of an earlier Roman building, in proof of the marriage between two cultural traditions. Incidentally, N.S. could have impressed the point that under Venetian influence the characteristic feature of Corfiote churches is the belfry.

Hagiography abounds (cf. pp. 290-292 of the Index). What is stated (pp. 144 ff.) about St. Spyridon, Corfu's patron saint, is likely to be viewed in very different ways by those who are Orthodox and those who are not. Which is why the whole chapter is specially illuminating. To Protestant eyes the sight of the 'devout veneration by the faithful' (p. 145) in 'His chapel' (the higher case letter is the one that N.S. uses) can but look as strange as the tale of the 'Holy Remains'. To understand Corfu, of course, we must understand its Saint.

Admitting that Corfu has plenty of good architecture produced under foreign rulers (p. 133) N.S. singles out the Palace of St. Michael and St. George (ch. V, and plate IX) as 'the finest building', to which he devotes over four pages. We occasional English visitors will not dispute this. The neo-classical Georgian style well suits the Esplanade. Here is the abiding token of the benefits of the British Protectorate (cf. p. 134) which N.S. very fairly recognizes (p. 44) in contrast with the administration of the Venetians, who 'throughout their long rule did not encourage the intellectual development of the Ionian people' (p. 66). As to the Achilleion Palace (associated with the names of the Austrian Empress and the German Kaiser, p. 143) the best thing there seems its surrounding park.

The goddess Artemis, whose temple stood at Palaiopolis and provided building material for the christian basilica (pp. 111-112) might well have received illustrative treatment: in Dondas' excellent archaeological guide appear no fewer than 13 plates. It is interesting to find in the neighbouring convent of St. Theodore an icon of the rare type BVM "galactotrophousa", which in the present reviewer's opinion needs to be set historically in relation with Isis suckling Horus (cf. e.g. plate 69, *Isis in the Graeco-Roman World*) N.S. can hardly be expected to be concerned in a popular work with recondite archaeology. He may bear in mind, however, that the presence is recorded at Palaiopolis of the Egyptian gods Sarapis and Isis (*IG IX*, 1, 716e = Vidman, *Sylloge* 89), who are also found on the mainland at Ambracia-Arta, and who are well represented (as recently shown by Mme Budischovsky) all around the Adriatic shores.

Reluctantly, some criticism is required of the English text. So good a guidebook is marred by blemishes such as 'decollation' and 'lapidation', Latinisms to be replaced, of course, by 'beheading' and 'stoning' (pp. 47, 192, 244, 246). Tibullus stopped (not *stepped*) at Corcyra (p. 22). The Crusaders let (not *left*) their sails swell (p. 26). The young men reached (not *came upon*) the decision (p. 65) *Letters, or Learning*, its as the sub-title on p. 66 (not *The Letters*). More blatantly (p. 186) "In the beginning was the Word" (not *world*, twice over!). The BVM is borne (not *bourne*) to Heaven (p. 236).

The two maps are not particularly good examples of cartography. In this respect, Partsch though older is much superior.

Finally, the physical weight of so small a volume (half a kilo of heavy paper) is surely detrimental to its success. It most certainly is not a paperback for any tourist's waistcoat-pocket!

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