

schichten der beiden Lehrer der Slawen, Method und Kyrill, denen die Welt das erste slawische Alphabet verdankt, weitgehend zu ergänzen. Die grosse Aufgabe, vor die sich Methodius als Erzbischof Mährens gestellt sah (873-879) wird sorgfältig rekonstruiert. Es ergibt sich auf diese Weise ein anschauliches Bild der überdurchschnittlichen Leistung, die von diesem hochkultivierten ehemaligen griechischen Staatsbeamten vollbracht wurde, der sich mit Leib und Seele in den Dienst der christlichen Nächstenliebe und der staatspolitisch überaus wichtigen Mission stellte. Am Schnittpunkt der west-östlichen Strömungen und in einem von verschiedenen Stämmen bewohnten Raum, wie es Mähren schon damals war, war die Schaffung einer eigenständigen slawischen Kirche mit eigener Liturgie besonders schwierig, weil das heidnisch-slawische Element sich durch die Christianisierung auch einer neuen Gesellschaftsordnung gegenübergestellt sah. Mit Recht bezeichnet Dittrich diese Leistung als wahrhaft ökumenisch.

Als kritische Anmerkung sei nur auf einen kleinen Mangel dieses guten Werkes hingewiesen: es fehlt ein alphabetisches Quellen- und Literaturverzeichnis.

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Ernestine Friedl, *Vasilika: A Village in Modern Greece. Case studies in Cultural Anthropology*. George and Louise Spindler, General Editors. New York: Holt, Rinehart and Winston, 1962. Pp. 110.

This book is one in a series of case studies in cultural anthropology. It is, in fact, interesting to have this study so soon in the wake of the recent publication of Irwin T. Sanders' *Rainbow in the Rock: The People of Rural Greece* (Cambridge, Massachusetts: Harvard University Press, 1962). * *Vasilika*, in one sense, is a much more specialized study but there can be no doubt that many of the observations of Sanders' study are similar to the observations made by Dr. Friedl in her study of the village Vasilika (Kravasaras) in Boeotia, which in 1955-1956 had a population of some 216 people.

One would naturally expect a study in depth since one village is the subject of *Vasilika*, whereas Sanders' study was concerned with a general assessment of Greek village life. In many ways, Sanders' book, though considered a general book, covers with much more detail the various facets of Greek village life than does Dr. Friedl's account, which is aimed at students in beginning and intermediate courses in the social sciences. The field work for this book was done largely in 1955-1956 under a Fulbright grant with supplementary funds from the Wenner-Gren Foundation for Anthropological Research. The village studied by Dr. Friedl, who teaches at Queens College, New York, of-

* Reviewed in *Balkan Studies*, Vol. 3, No. 1, 1962, pp. 207-208 by Paul Vouras.

ferred a small enough area and tiny enough population to make it possible for a field worker or two to get to know the entire population with some degree of depth and accuracy.

Though *Vasilika*, like any other Greek village, has characteristics of its own, it obviously has many features in common with other Greek villages. The village setting, the family and its economic activities, its consumption habits, the structure of the dowry and inheritance systems, human relations, and community activities are described and discussed in a thoroughly objective, "scientific" way that suggests to this reviewer more the dispassionate observer and compiler of facts than it does the more interesting and exciting interpreter of these facts and their relationship to modern Greek culture and life as a whole. In this respect, Sanders' book is more personal and humanistic.

Vasilika, consequently, is a solid cultural anthropological survey of one Greek village in which many observations are noted that are true of practically all Greek villages. Because anthropologists are noted for their study of primitive cultures, it would be a mistake to assume that this is the primary reason anthropologists and sociologists are now studying the modern Greek village. It is certainly true that study of the Greek village *per se* has been neglected, and studies such as Dr. Friedl's are welcome contributions in clearing up this neglect, but much more needs to be done to set the importance of the Greek village and modern Greek rural life in proper perspective and to demonstrate the relationship of this kind of life to modern Greek society and life as a whole. A much more informed and much more accurate understanding of modern Greece and the modern Greek mind would certainly result. Dr. Friedl's small book should help inspire and encourage further study in this direction.

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Nicolas Zernov, *Eastern Christendom*. History of Religion series. London: Weidenfeld and Nicolson, 1961, 326 pp., maps, plates.

The ecumenical movement in our lifetime accounts largely for the increasing interest of scholars and average readers in the Eastern Orthodox Church. Several recent studies as well as translations of works from French and German into English (see for example, Ernst Benz, *The Eastern Orthodox Church, Its Thought and Life*, New York, 1963 and John Meyendorff, *The Orthodox Church, Its Past and Its Role in the World Today*, New York, 1962) undoubtedly reflect the English speaking world's belated interest in Orthodoxy. Mr. Zernov's work is a welcome addition to his many other contributions to the study of the Eastern Church. One of the best known specialists in the field, the author is at present Spalding lecturer in Eastern Orthodox Culture at Oxford.

The work under review is a substantial introduction to the study