

Il a été composé en 312 syllabes byzantines. Ensuite, on trouve des fragments sur la vie de Jovan Rilski, des lettres adressées au père Isaïas, des éloges sur St. Démétrios de Thessaloniki et des éloges sur St. Nicholas.

A la fin du livre l'auteur cite une riche bibliographie, ainsi que des commentaires historiques et littéraires.

Grâce à ce livre, on apprend la vie et l'oeuvre d'un des plus fameux hommes de lettres serbes du Moyen Age.

Belgrade

IOANNIS A. PAPADRIANOS

George N. Nasse, *The Italo-Albanian Villages of Southern Italy*. Foreign Field Research Program, Report No. 25. Washington: National Academy of Sciences, National Research Council, 1964. Pp. 81.

This work stems from a Ph.D. thesis, for which Mr. Nasse did field work in the south of Italy, and which was supported financially by the Office of Naval Research. Personally I think that dissertations should never be published in their original form. I am obliged to say that Mr. Nasse's monograph has not altered this opinion. The "Albanianism" of a number of villages in the Italian South is a cultural fact that has never been adequately investigated by students of the Mezzogiorno. Unfortunately Mr. Nasse does not meet the challenge. His approach is mechanical, his style pedestrian. His "thesis" is concerned with the question of why after 500 years of existence in Southern Italy, thirty-six Italo-Albanian villages in Lucania, Calabria and western Sicily have maintained some degree of Albanian ethnic identity. The answer according to Mr. Nasse is twofold: physical and cultural. Crucial in the first instance is physical isolation. We are told that the most inaccessible villages are the least assimilated. So much for that. The crux of the cultural explanation is that the Albanian migration, unlike that of ancient Greeks, Byzantine Greeks, Saracens and Waldensians, did not pose a threat to the Italian status quo. Why this should be so is not made clear. Albanian traits are retained to some degree in dress, festivals, speech and the Greek Catholic rite. If we should wish to know why the tongue is maintained to the extent that it is, we are told that "the desire to retain a language is an intangible factor." In other institutional areas, in economics and in politics, the Italo-Albanians are Italian in every respect. That there is a substantial difference in the extent to which these villagers have held on to their original religious as opposed to economic and political practices is evident from the data given, but little attempt is made to conceptualize this difference nor to relate any of the material to the

theory of assimilation in general. What I find most disconcerting, however, is that we receive no impression of what life is like in these villages. Perhaps this is not the author's fault: although he lived among the Italo-Albanians he was restrained by the dictates of thesis scholarship from saying anything of real interest about his subjects, who are never brought to life.

The value of the monograph lies in the clarity with which the exact distribution of the communities are located on various maps and in a brief historical account of their origin. The pictures are rather interesting and there is a bibliography.

Amherst College

DONALD S. PITKIN

Gerald Govorchin, *Americans from Yugoslavia*. Gainesville: University of Florida Press, 1961. Pp. VII + 352.

Professor Govorchin's study surveys the history of the South Slavs (primarily the Croats, Serbs, and Slovenes) who emigrated to America from present-day Yugoslavia. South Slavs came in sizeable numbers between 1880 and World War I. Their history in the United States is much like that of other immigrants from Eastern and Southern Europe. Although largely of peasant stock, they became industrial workers in America. Some eventually entered agricultural, business, and professional pursuits. After finding employment, the newcomers quickly developed family and community life. To fulfill their dreams in America, they particularly organized many church, fraternal, and other organizations.

Govorchin's study of these South Slavs is rather uneven and somewhat impressionistic. It is based largely on the author's personal association with the immigrants and on a careful combing of English-language materials such as federal censuses and American journals. For some unexplained reason, few immigrant literary materials were exploited by the author. Thus the study does not probe deeply into the immigrant's mind nor the dynamics of his institutional life. The chapter on journalism barely suggests the spirit and vitality of immigrant life. Also, there are some brief references to the friction between immigrant organizations. In general, however, one might easily assume that all was sweetness and light among the South Slavs and that they behaved much differently from other nationality groups in America. With more intensive research and analysis such assumptions would probably be altered. Professor Govorchin's book