

organized and an analysis of the Turkish educational system that could well serve as a model for other comparative studies in education.

Colgate University
Hamilton, New York

JOHN E. REXINE

Dumbarton Oaks Papers Number Nineteen. Washington, D. C.: The Dumbarton Oaks Center for Byzantine Studies (Trustees for Harvard University), 1965. Distributed by J. J. Austin, Publisher, Locust Valley, New York. Pp. xi + 265.

The Dumbarton Oaks Papers have achieved a high reputation for the publication of articles concerning late classical, early mediaeval, and Byzantine civilization in the fields of art, architecture, history, theology, literature, and law since they were inaugurated in 1941 and the current volume is no exception. One particular distinction of the current volume is that it contains some of the articles that were presented to or at the Dumbarton Oaks Symposium of 1964 that was entitled "The Byzantine Mission to the Slavs: St. Cyril and Methodius" (May 1964) and dedicated to Cyrillo-Methodian studies, but these are certainly not the only articles that would be of interest to readers of *Balkan Studies*.

It would be useful, then, to classify the articles as the "Slavic" ones and the "non-Slavic" ones. The first of the Slavic ones is by the Yugoslav Byzantine historian Professor George Ostrogorsky and is entitled "The Byzantine Background of the Moravian Mission" (3-18). In this article Professor Ostrogorsky raises the question, "What were the reasons for the powerful interest exerted by Byzantine culture upon the Slavic world at that particular time?" and seeks to answer it by studying the historical situation of the epoch and particularly the development of the previous centuries which preceded it. It is noted that the mission to Moravia was impressive evidence of Byzantine religious and cultural expansion and in the slow process of regaining *Sclavinias*, the organization of the Thessalonian region as a Byzantine theme in the early ninth century was an important accomplishment. Thessaloniki was the chief gateway from the Empire to the Slavic world, and in the remarkable Constantine the Byzantine Empire and Church found an unusual person to make the Slavs aware of themselves.

In his heavily documented article the late Professor George Soulis of the University of California (Berkeley) deals with "The Legacy of Cyril and Methodius to the Southern Slavs" (21-43) and demonstrates

how the work of the Greek apostles was saved for the Slavs and Europe by Bulgaria when its ruler Boris, in his attempt to establish a national church, sheltered and encouraged the refugee missionaries. In this way, the tradition of Cyril and Methodius was preserved and developed at Ochrid and Preslav and was further transmitted to the Serbs and Rustwians, where they succeeded in transmuting the Byzantine presuppositions into a program of national self-determination and universal equality, with special stress on the sovereign rights of Slavic and any other vernacular in the Church and in spiritual matters. "By enriching and developing the language created by the two apostles, so that it could express even the most subtle thoughts, the Bulgarian authors and translators secured for it a privileged position beside Greek and Latin as a literary language in mediaeval Europe. This Old Church Slavic language (or as it is sometimes termed with certain justice, Old Bulgarian) became the vehicle of literary expression for all the Orthodox Slavs. It remained such in a revised form until the end of the eighteenth century, as has survived as the liturgical language of the Slavic Orthodox Church. And when the vernacular idioms of the Southern and Eastern Slavs emerged, it was under the direct influence of Old Church Slavic that they attained literary maturity" (p. 38). Professor Soulis puts it so well that it is worth quoting two more sentences from the same page: "A still greater achievement of the Bulgarians consisted in preserving intact the Cyrillo-Methodian precepts, while at the same time freely assimilating the culture of Byzantium, and subsequently disseminating the resulting synthesis among the Serbs, the Rumanians, and the Russians. By their example as well as by their activity, the Bulgarians fostered the growth of other national cultures along similar lines" (*ibid.*).

In his article on "The Heritage of Cyril and Methodius in Russia" (47-65) Dimitri Obolensky admits that his subject is vast and that his treatment will be limited, proceeding chronologically and concentrating on the period which begins with the official acceptance of Christianity in the late tenth century and ends in the early twelfth. It was in the eleventh century that Russian literature was born and that Russian national consciousness found its expression. The main theme of this paper is the heritage of Cyril and Methodius in eleventh century Russia and is preceded by a brief sketch of its antecedents on Russian soil and followed by an epilogue that shows its effect on late mediaeval Russia. The aims of this article are to show that the significance of the Moravian mission of Constantine and Methodius and its relevance to the cultural history of the Eastern Slavs were appreciated in mediaeval Russia and to outline

the history of the Cyrillo-Methodian tradition in mediaeval Russia and to evaluate the role it played in the culture and thought of the Eastern Slavs. Both aims are accomplished clearly and interestingly.

Antonín Dostál's article on "The Origins of the Slavonic Liturgy" (69-87) is the last of the Slavic articles and an important one which effectively demonstrates that the two brothers, who were both Greeks, thought like Greeks, were firm patriots, and did bring the Byzantine liturgy to Moravia. Professor Dostál reaches the following conclusions: (1) all Slavonic liturgical texts need more thorough analysis concerning their manuscript tradition and linguistic structure, especially the *Euchologium Sinaiticum*. Only thus can it be determined which texts belong to the Moravian period; (2) the problem of the authorship of the Kievan Leaflets embracing the translation of a Roman sacramentary must be subjected to more critical study. It cannot be proved with certainty that they were translated by Constantine; (3) Constantine and Methodius first introduced the Slavonic language into the Byzantine liturgy, and most likely into that of St. John Chrysostom; (4) the Gregorian sacramentary from Padua, which may be the basis of the Greek liturgy of St. Peter, was translated and introduced into the liturgy at a later date, probably still in Moravia or Bohemia; (5) a Western liturgy may well have existed in Moravia before the arrival of Constantine and Methodius; (6) if a Czech origin of the Kievan Leaflets should be demonstrated, then the question as to how the liturgy of St. Peter reached Bohemia would arise; (7) it is possible that the Slavonic language was introduced into the Mass slowly. In the administration of the sacraments, and in other liturgical functions, Slavonic was utilized, as is demonstrated in the oldest portion of the *Euchologium* of Sinai; (8) it is very probable that the Slavonic liturgy reached Poland but it is uncertain whether this occurred during the Moravian period or after the destruction of the Moravian Empire; (9) the Slavonic liturgy is a major contribution to Slavic culture, whose poetic language continued to inspire Slavic poetry and literature for many centuries.

The five remaining major articles in the volume are principally archaeological, though one may be described as historical and another as philological or textual. Romilly J. H. Jenkins in "The Chronological Accuracy of the 'Logothete' for the years A.D. 867-913" (91-112) puts forward the hypothesis that in writing his accounts of the reigns of Basil I, Leo VI and Alexander, Symeon the "Logothete," who was a contemporary and admirer of Romanus I, relied for this chronology on a series of *Annals*; and that, when the basic data are disinterred from

his text, these constitute absolute chronological criteria from which there can be no appeal. "The Apse Mosaics of St. Sophia at Istanbul: Report on Work Carried Out in 1964" (115-148) by Cyril Mango and Ernest J. W. Hawkins is naturally a very important document on the greatest of Byzantine cathedrals and is specifically concerned with the mosaics decorating the apse and bema, which involve a commemorative inscription on the face of the apse semi-dome, two standing archangels in the soffit of the bema, and various ornamental borders. The report given here is restricted to factual description of the mosaics and of the chronological evidence that may be drawn from them as interpreted in the light of what little evidence mediaeval sources provide. Sirarpie Der Nersessian in "A Psalter and New Testament Manuscript at Dumbarton Oaks" (155-183) discusses a MS formerly No. 49 at the Mount Athos Monastery of the Pantokrator and acquired in September of 1962 by Dumbarton Oaks from a dealer in Western Europe and long mentioned in all studies dedicated to Psalter illustration or to Constantinopolitan art of the eleventh century but whose miniatures have not been considered *in toto* and, *mirabile dictu*, those which accompany the New Testament hardly ever recorded. Dr. Der Nersessian corrects this. Alison Frantz's "From Paganism to Christianity in the Temples of Athens" (187-205) demonstrates that "the conception of the gods departing from their temples, each to be replaced at once by the saint with the most closely comparable attributes, to whom the worshippers obediently transferred their allegiance in response to imperial decree, probably bears little relation to the truth" (p. 188). Through Athenian archaeology Miss Frantz concludes that "it was by virtue of necessity rather than in token of a victorious faith that the temples of the old dispensation became the province of the new" (p. 205). Philip Grierson the numismatist reports on "Two Byzantine Coin Hoards of the Seventh and Eighth Centuries at Dumbarton Oaks" (209-228). The earlier and larger of the two hoards (216 solidi) was reported found in Southwestern Asia Minor in the vicinity of Aydin (ancient Tralles) some miles from the sea and called Aydin II; the second hoard is entirely composed by Byzantine solidi of the last decades of the seventh and first of the eighth century and are all of the mint of Syracuse and consequently called the Sicilian hoard.

There are five minor articles in this volume called "Notes." The first of these is a report on recent archaeological excavations connected with the hitherto unidentified church of St. Polyeuktos, built by Anicia Juliana, probably in A. D. 524-527 and is called "Excavations at Sa-

raçhane in Istanbul: First Preliminary Report" (231-236) by R. Martin Harrison and Nezi Firatli. Carl D. Sheppard in his note on "A Radio-carbon Date for the Wooden Tie Beams in the West Gallery of St. Sophia, Istanbul" (237-240) reports on four specimens of wood submitted to radiocarbon analysis and concludes that the wood of the beam itself is A.D. 470 ± 70 and the wood casings A.D. 830 ± 70 . Also pointed out is the presence in Byzantine art before the tenth century and after the sixth of elements associated with Sassanian art. In his short article called "A Note on Nicetas David Paphlago and the *Vita Ignatii* (241-247)" Romilly J. H. Jenkins concludes that Nicetas-David Paphlago, rhetor, didaskalos, "philosopher," and monk (but at no time bishop of Dadybra), was one man, whether as author of *encomia*, or of *VI*, or in the pages of *VE*. Donald M. Nicol gives us a prosopographical note on "Constantine Akropolites" (249-256), who was a son of the statesman and historian (1217-1282). The Emperor Michael VIII Palaiologos took an active interest in his upbringing and education but Constantine was an outspoken critic of Michael's unionist policy with Rome and of Patriarch John Bekkos. The final note on "The Byzantine Mission to the Slavs" (257 - 265) by Harvard's Professor Roman Jakobson constitutes the report on the Dumbarton Oaks Symposium of 1964 and concluding remarks about crucial problems of Cyrillo-Methodian studies.

Dumbarton Oaks Number Nineteen is lavishly illustrated by more than one hundred plates, figures, and sketches of first-rate quality. The articles represent accurately the current work being done in Byzantine studies in history, archaeology, and philology and indicate quite clearly the solid, productive work that is being done in this ever-growing field of knowledge.

Colgate University
Hamilton, New York

JOHN E. REXINE

Ivan Avakumović, *History of the Communist Party of Yugoslavia*. Vol. I. Aberdeen: The Aberdeen University Press, 1964. Pp. xii + 207.

Prosperity and adversity were paired characteristics in the early history of Yugoslav Communism. From a position of real importance in 1919-20, the Communist Party virtually disintegrated in 1921. It hung on doggedly in the political shadow-world where the policeman, the impassioned idealist, and the professional party worker all meet, until