

Les Grecs montrèrent à la diplomatie européenne de l'époque, l'impossibilité dans laquelle elle se trouvait de créer un «status quo». Néanmoins bien que les relations des membres de la Philiki Hetairie avec la politique officielle russe furent complexes et contradictoires, la guerre russo-turque de 1828, selon la remarque d'Engels, fut un facteur décisif pour la libération de la Grèce. En effet, le traité de paix de 1829 a garanti l'indépendance de la Grèce.

Pour en conclure: le livre de Monsieur Arš complète les travaux anciens et récents relatifs à la Philiki Hetairie et à la révolution Grecque de 1821. C'est une contribution solide et tout à fait neuve.

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A.P. Vlasto, *The Entry of the Slavs into Christendom*. Cambridge: Cambridge University Press, 1970. Pp. XII+435+1 map.

A good deal has already been written about the Christianization of each Slav people but the book of Mr. Vlasto presents an excellent account of the process of Christianization of all these peoples as a whole. After the preface and the introduction the author discusses this great and immense topic in 5 units under which he divided the Slav peoples for a more systematic treatment. The 6th and last unit refers to the beginnings and the development of monastic life among the Orthodox Slavs.

At first, the subject of the Slav invasions in Greece is examined and it is observed that around 600 A.D. the Slavs had settled north of Thessaloniki. Later they moved further south into the Greek peninsula where they remained permanently because Byzantium did not pay the proper attention to Greece during the VIIth century. However, the Greek population was more numerous than the Slavs and C. Porphyrogenitus' statement "it became Slavic" (ἐσλαβώθη) should be taken to denote a cultural rather than a racial predominance. It is important to note that there never was a Slav political organization in Greece to oppose their Hellenization so that the Byzantines did not consider her as lost as it is evident from their activities as well. Thus during the IXth century themes were founded and the Hellenization of the Slavs in the Peloponnese was completed during the reign of Basil I and the Patriarchate of Photius. Side by side with Christianity the Greek language became predominant

and around the middle of the IXth century the Byzantine administration was restored in the Peloponnese. This is an important century because during this period the linguistic boundaries of the Slavs and the Greeks were clearly defined through the aid of Byzantine sovereignty. The remaining Slavs in the Greek peninsula failed to assert their dominance again.

Of the Slavs in Central Europe those settled in Bavaria under the Avar pressure are examined first. Irish missionaries worked among these and when Charles the Great subjugated their land in 788 A.D. they were brought under the jurisdiction of the archdiocese of Salzburg. Following the defeat of the Avars the Slavs became christianized by the Frankish Church without any coercion.

In Moravia the aristocracy seems to have accepted Christianity around the middle of the IXth century due to the influences by the archdioceses of Passau, Regensburg and Aquileia. The ruler of the land Rastislav became dissatisfied with the Frankish priests and, faced with political and military difficulties, sent a delegation of exploratory nature to Byzantium. The author examines the sources of the Lives of Constantine-Cyril and Methodius and observes that it is a generally accepted fact that their father had been Greek while their mother might have been Slav since they spoke Slavic. On that point it might be observed that according to the Life of Constantine, which the author accepts as trustworthy Cyril could read the writings of St. Gregory the Theologian while still a mere boy, a fact which makes it rather difficult to accept that he was bilingual since childhood.

Following the sending of a delegation to the land of the Khazars, which was political in scope, there followed the delegation to Moravia which presupposed the existence of a Slav writing. He explores the question of the origin of the glagolitic writing and citing the relative theories, accepts it as the first Slavic alphabet since there are no indications of the use of two alphabets before 893 A.D. even in Bulgaria. It is characteristic of the Byzantine diplomacy that, the invention of a Slavic alphabet and the translation of texts into Slavic were encouraged. On the whole, the task of the two brothers in Moravia may be seen as the stabilization of the second phase of the Christianization process in the land.

He examines the reasons behind their trip to Rome in connection with the politics of Pope Nicholas I towards the feudal lords and Byzantium regarding the Illyricum question and concludes that their mission

could be useful to the Pope as far as the second question is concerned. Constantine is the creator of the Slavic ecclesiastical language which is a mixture with the Moravian dialect predominating.

Views on translated texts are offered and it is noted that the *Zakon Sudnyi Ljudem* has not been translated in Bulgaria. Then follow the circumstances of Methodius' ordination as archbishop of Sirmium, whose special importance is emphasized, the obstacles which he met and, lastly, his trip to Constantinople which the author accepts as factual and justifies through ample documentation stressing its influence on the entire Slav church. He believes that Methodius could have acted as an excellent mediator between the Pope and Byzantium in view of his racial and ecclesiastical background and his excellent knowledge of the Slav world. From Methodius' translations one discerns the two brothers' tactics, that is, their adherence to the Orthodox rites. Methodius was the last great figure of the Universal church. After his death, in view of the new political conditions which followed, his disciples were expelled from the land and the Magyar invasions dealt a serious blow to his accomplishment.

Neighboring Bohemia has perhaps been subjected to Moravian influences but around the end of the 9th century the land had become half christianized and was included within the Frankish political system. In the Xth century Western Christianity made great inroads in the country but the language remained Slavic and the literary tradition contained Eastern elements. Adalbert, the bishop of Prague, has been an important figure and was not opposed to Slav studies. The Sazava monastery became the center for the cultivation of the Slavic language up until 1097 A.D. when it was dissolved. In 1100 A.D. the Bohemian church itself was dissolved after it had played an important role during the XIth century. Mutual, short-term ties were formed with the church of Kiev, too. In the XIVth century, during the reign of Charles IV, the glagolitic writing was briefly revived without any lasting effects.

In the middle of the Xth century Poland became an important factor in Central European affairs. Her leader Mieszko, in tune with the politics of his age, accepted Latin christianity from Bohemia. Afraid of German dominance over his church, he donated Poland to the Pope (Donation of Poland). His immediate successors fought for their national and religious independence against the German emperors. Here, too, the use of both Latin and Slavic as liturgical languages without any Eastern elements is observed. It is questionable whether the use of

these two languages led to the creation of two separate churches. There were already elements of the Cyrillomethodian language in Northern Poland since the IXth century, but the extent of their use and influence remains unknown. By contrast in Central Poland the influence of the Latin language has been unmistakable.

The Germans, on their part, were seeking the subjugation and Christianization of the Wends of Northern Germany who had settled in the triangle between the Elbe and Saale rivers without a central administration. They both had thought of their struggle as a fight between their own gods and after the destruction of the Wends' Temple at Radogost they began to decline. Around the middle of the XIIth century their land was invaded but they saw in baptism their subjugation to the German dominance which was imposed on them around the end of the century. Their Baltic center has been Lübeck.

Of the Balkan Slavs the Bulgars are examined first and their settlement and differences with the Slavs, who finally prevailed, are scrutinized. Boris, baptized under well-known conditions which are described, wanted his church to be free from all outside interference. This led him to a rapprochement with the Pope which in turn resulted in the known feuds between Byzantium and the Papacy. The position of the Byzantine-installed bishop was dubious. The Moravian refugees were welcomed by Boris because they assisted in the Bulgarization of the church. The sources of the Life of St. Clement of Ochrid are examined and efforts are made therein to locate his seat within the Thessaloniki-Skopje-Valona triangle. Preslav became the center of Bulgarian culture which reached its climax under Symeon. Symeon, though he was Greek-educated himself, turned against Byzantium, sought to unite all the Balkan Slavs and proclaimed himself emperor of the Bulgars and the Greeks. As for the change of the alphabet and the use of the so-called Cyrillic, it is noted that this was perhaps decreed during the synod of 893 A.D.

Samuel continued the Bulgarian military activities against Byzantium and transferred his seat to Ochrid whose archbishop was now proclaimed a patriarch. After Samuel's defeat Ochrid kept its archdiocese while the Byzantines, reacting mildly, refrained from persecuting the Slav church but attempted indirectly to Hellenize it locally. Around the end of the XIIth century, during the period of the second Bulgar State, the archdiocese of Turnovo was formed and Kalojan, turning to Rome, obtained from the Pope the royal title for himself and that of the primate

for his archbishop. But this union with Rome was short-lived. During Vataztes' reign the title of patriarch was conferred upon the archbishop of Turnovo for reasons of political expediency.

The Slavs who had settled in Dalmatia and Croatia received Christianity early and those settled around the river Neretva did so gradually until the IXth century. Because of the Eastern and Western influences which they received they experienced political, ecclesiastical and linguistic changes. Thus, in spite of the predominance of the glagolitic and the Slav liturgical languages, the Papal church suppressing the latter imposed uniformity through the use of Latin. The Slav language remained in use only in a very few monasteries. The Dalmatian coastline offers a good example of the gradual transition from the Eastern to the Western world because of closeness to both.

About St. Demetrius it is said that he came from Pannonia and that he has little to do, if at all, with the city which has made him its patron saint. A church bearing his name and dating from the early VIth century was found near the city Pola of Istria. However, in reference to it, it should be pointed out that archaeologists credit as genuine a church in Thessaloniki dedicated to St. Demetrius dating from the IVth century found exactly on the same location where a basilica was built in the Vth century.

Serbia, located further inland, received Christianity from the Byzantines and the Bulgars and was also partly influenced by the West. Stephen Nemanja achieved independence for his country and was crowned king of the Serbs in 1217 A.D. by permission of the Pope. Thus it seemed that the whole of Illyricum was restored to Papal control following the 4th Crusade. Stephen's son was recognized as an autocephalus archbishop by the patriarch of Constantinople then located in Nicaea. The State of Stephen Dušan, who was proclaimed emperor of the Serbs and the Greeks, was Orthodox and the seat of its Patriarchate was Peč. There were in it a few Catholics who were not mistreated. The king father and the archbishop son were both declared saints and thus the dynasty and the church stood as the twin pillars of the Serbian State.

Bosnia experienced a different fate in that she was overrun by the heretical Bogomil-Patarenes because of her geographical position. The Hungarian pressure helped limit the spreading of this heresy which, nevertheless, survived the XIVth century. The Bogomils were converted to Mohammedanism during the Turkish occupation.

In connection with the Eastern Slavs the author makes reference

to the Khazars and the Vikings and stresses the importance of Crimea as a Christian center. Already during Photius' Patriarchate an effort was made to convert the Rhos to Christianity which is known as the first conversion of Russia. The end results of this effort have been ephemeral. There had been no writing in Russia and around 900 A.D. the Bulgarians influenced her bringing in their own writing. Olga was baptized around 954 A.D. or 955 in Kiev while Vladimir was still a pagan when he ascended the throne of Kiev though he had been exposed to Christianity at an early age. For political, cultural and economic reasons he was himself baptized in 987 A.D. by an unknown ecclesiastic and following his eventful marriage to Anna began to baptize his people in 990 A.D. The assistance of the Bulgars in imposing the Slavic language as a liturgical one is noted as well as the lack of any indications that the Byzantines desired to impose on them the Greek language. He was not inclined to accept the emperor's overlordship. He was indeed devoted to the Christian religion and attempted to introduce through legislation his principles on private and public life. His two sons, Boris and Gleb, were declared saints. In spite of the difficulties which this subject presents to the researcher it seems that until 1093 A.D. the new church was attached to Constantinople and received her bishops hence. Jaroslav sought ties with the West through intermarriages and the XIth century schism did not affect greatly the church which was tolerant towards the Westerners since the State, unlike Byzantium, did not deal with them militarily.

The flourishing of Russian culture during the XIIth century received additional impetus from many sources while the language of the Southern Slavs influenced the Russian language. Many texts were translated from the Greek which ceased to be cultivated after 1200 A.D. It is peculiar to note that not even one single classical text has been translated. The Slav ecclesiastical language became an international medium for the Slavs playing a role similar to that of the Latin in the West. The Slavs ignored Hellenism and turned their attention to the Christian culture which in turn has made them happy because it came from Byzantium during its period of greatness.

In the last unit the Orthodox monastic life in the Slav countries is scrutinized. It is noted that in Bulgaria the ruling dynasty favored the founding of monasteries turning them into civilizing centers. The exact date of the introduction of monastic life in Russia remains unknown but the author stresses its ties with Mt. Athos where Anthony, the founder of the important Cave Monastery of Kiev, lived in solitude. This has

played a key role in the spiritual and cultural life of Russia. The monasteries of Hilandar and Zographou on Mt. Athos have come to mean a lot to Serbia and Bulgaria respectively. Mt. Athos is seen as a meeting place of the Slavs and as a source of inspiration for them.

Concluding, the author extols the contributions made by Cyril and Methodius, notes the formation of boundaries between Eastern and Western Christendom and distinguishes the different views about, priesthood and kingship prevalent in the West and the East as well as their effects on the political and social life. Christianity has laid the foundations for the initial development of the Slavs. The Eastern Slavs failed to develop further because they had received from the Byzantines a higher culture which they were unable to surpass. The Russians and the Byzantines reached an *Amicabilis Concordia* because the former unlike the Bulgars and the Serbs did not nourish any imperial designs. After 1453 A.D., when Russia was the only remaining independent Orthodox country, it came to be believed that she had succeeded Constantinople as the third Rome. As a logical consequence followed her elevation to the status of Patriarchate which naturally ranked fifth in sequence. Thus Russia assumed the role of the protector of all the Orthodox peoples during the trying times which followed.

As is seen by the above analysis the book of Mr. Vlasto covers a great deal of ground in space and time. The examination of the Christianization of the Slavs and of their permanency within the Christian world is carried out in detail in accordance with the sources which the author has mastered. The exposition is clear and the documentation adequate. He treats the various political and religious influences separately and makes his conclusions after a careful investigation. His sober judgement may be discerned even from his lack of extremities which are usually found in the treatment of similar subjects. Slav, Western and Greek historians express contradictory views on certain topics which the author is treating. To decide on these one has to have a good knowledge of the sources, of bibliography and a sober judgement. All these the author amply possesses and for this reason his book may be used as an excellent aid and guide on the topic.

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