

Reviews of Books

Francis Dvornik, *Byzantine Missions Among the Slavs - SS. Constantine-Cyril and Methodius*. New Brunswick, N. J.: Rutgers University Press, 1970. Pp. 484.

Prof. F. Dvornik, who has done more original work than any other scholar on medieval Byzantine-Slavic relations, in this work pushes the frontiers of knowledge still further. Whereas his earlier works were based primarily on literary evidence, this one, more restricted in scope, relies also on archaeological evidence found in Moravia, Croatia, and Montenegro. Comparing for example the Moravian stone churches and those of Adriatic Latin regions, he concludes that, contrary to general belief the Christianization of the Croats began in the seventh century and was not achieved by the Franks but by priests living in Latin cities on the Adriatic, part of Byzantine Dalmatia. Similar conclusions apply to the Serbs. His archaeological section is buttressed by plans and photographs and, while based on archaeologists' work, is so skillfully argued and synthesized as to constitute a new and notable historical contribution.

The main burden of the book remains, however, Byzantine and has to do with the mission to Moravia of Sts. Constantine-Cyril and Methodius. As in his previous books, Dvornik, now in greater detail and with clarification of many previously obscure points, shows how the brothers were able to succeed in their mission of instructing the native clergy in the Glagolitic alphabet invented by Constantine and in the Slavonic liturgy translated by him from Byzantine texts. Dvornik emphasizes, justifiably, that the Slavonic liturgy was accepted by several Roman popes though later it was to suffer persecution.

The book is divided into nine chapters. I deals with the period before the brothers' activity; II primarily with the early career of Constantine; III with Moravia before the mission; IV through VI with the actual mission in Moravia. The last three chapters examine the Cyrillo-Methodian legacy in areas outside of Moravia—in Bohemia, Croatia, Poland, Serbia, and Kievan Russia—which to a greater or lesser degree inherited the Slavonic ritual and literature.

Sources are examined with meticulous care, some taken literally, others labeled as of doubtful veracity, or rejected. Dvornik's ability to reach logical conclusions in the most thorny questions is noteworthy. He makes the most of all available sources, though it is regrettable we do not know more of such questions as Constantine's preparations for his mission and who, besides Methodius, collaborated with him in Constantinople before going to Moravia where, Dvornik emphasizes, they went not to convert but to instruct. Some of the great number of questions for which Dvornik provides new evidence, new argumentation, or helpful clarification of old issues have to do with Sviatopluk's paradoxical predilection for the Latin rite (he was used to it from boyhood), the role of the German concept of proprietorship in the attitude of Moravian nobles, the theory of the procession of the Holy Spirit (which Dvornik shows some Greek-Slavic priests in Moravia interpreted as proceeding «through» the son), the saving of the Slavonic liturgy later in Croatia by the Croatian clergy's attribution of the Glagolitic to St. Jerome, (himself a Croatian), and the reasons for the substitution of the Cyrillic in Bulgaria for the original Glagolitic (partly, he says, as a compromise to placate the Byzantines).

Demonstrating the level of material culture already reached by the Moravians, Dvornik relates how Rastislav, situated in distant Moravia, secured detailed information on Byzan-

tium. He again places the background of the brothers' mission in the midst of the Photian-Ignatian struggle in Byzantium and utilizes this also in analyzing the situation in Dalmatian Croatia when Byzantium failed to support its protégé Zdeslav, although the latter had apparently acknowledged Byzantine supremacy over Croatia while in Constantinople. Besides the Slavonic liturgy, Dvornik discusses the Byzantine transmission to the Slavs of literature, law, art, and political ideas, and, finally, the role of Novgorod in passing on (after improving on it) the Kievan artistic tradition to Moscow.

Because of the masterful reformulation of, and in no few cases, new solutions to old but still abstruse problems, the incisive interpretation of archaeological material, the informative appendices, and, finally, the massive documentation, this book should be read by all those interested in the Byzantine-Slavic field. It will undoubtedly take its place as the major work on the subject of the Byzantine mission of Cyril and Methodius to the Moravians and its effects on other Slavic areas.

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F. L. Carsten, *Revolution in Central Europe, 1918-1919* (Berkeley and Los Angeles, University of California Press, 1972) 360 pp.

The debate on the nature and extent of the revolutions in Central Europe in 1918-19 goes on. F. L. Carsten insists on speaking of «the revolution» in Central Europe and maintains that the rapid widespread proliferation of, first, soldiers', then workers' councils in the fall of 1918 «gives the lie to the allegation that there was no revolution but only a collapse». (323). And yet this study of the development and rather sudden demise of these novel political institutions must conclude that the «aim of the revolution... 'democratization' in the political, administrative, military and economic spheres... was only very partially successful» (326), and this even though «'democratization' was a real possibility». (9).

Revolution in Central Europe, 1918-1919 is by no means a comprehensive history of the immediate post- World War I revolutions in Germany, Austria and Hungary; in fact, the reader without a solid background in not only the general history of the period 1917-1920 but that of the major forces and events of the revolutions themselves will at times find this book difficult reading. The first eight chapters (1-246) constitute a detailed study of the founding and functioning of the workers', soldiers', workers' and soldiers', and peasants' councils in urban and rural Germany and Austria. The revolutions in Hungary (52-4, 234, 238-46) and Czechoslovakia (49-52) are discussed, but very briefly, and are based on no primary research, other than in regard to the influence of revolutionary events in Hungary on the course of the revolutions in Austria and Bavaria.

About equal space is devoted to the brief history of the council movements in Germany and in Austria. Carsten's researches carry him beyond Berlin, Munich and Vienna to include glimpses into the make-up and functioning of the workers' and soldiers' councils in such diverse places as Innsbruck, Villach, Klagenfurt, Bruck, etc. in provincial Austria, while in Germany the composition and various roles played by the councils are investigated in the Ruhr, Bavaria, the Southwest, Saxony and even the Northeast marches. The tremendous wealth of information here compiled offers the basis for only a first tentative evaluation of the movement as a whole. Much of the material, often from diverse, sketchy sources, cannot yet be brought together, but the outlines begin to take shape.

In Germany the major question, according to Carsten, was whether the revolutionary