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of renowned domestic and foreign experts in related disciplines took part in their preparation: *The World of Serbian Manuscripts (12th–17th Century)*, curated by Irena Špadijer and Zoran Rakić (SASA Gallery); *Byzantine Architecture as Inspiration for Serbian Builders in the Modern Period*, by Aleksandar Kadijević (SASA Gallery of Science and Technology); *Serbian Icon Painting in the Territory of the Renewed Patriarchate of Peć (1557–1690)* (Museum of the Serbian Orthodox Church); *Sounds, Reflexes and Rhythms of the Middle Ages in the Works of Serbian Artists in the Second Half of the 20th Century and the New Millennium*, by Ivana Simeonović Čelić (Zepeter Gallery); *Visual Journeys through Mount Athos. Holy Mountain in the Drawings of Doug Patterson and Tim Vyner*, by Anastasios Douros (Atrium Gallery of the Belgrade City Library); *Athos. The Holy Mountain*, by Kostas Mygdalis (Residence of Princess Ljubica); *Life of the People and the Thriving of Temples.*

*Photographic testimonies*, by Bojan Popović and Jelena Savić (Ethnographic Museum), and *Dossiers of the 2nd (Belgrade, 1927) and the 12th (Ohrid, 1961) International Congresses of Byzantine Studies*, by Predrag Komatina, Tamara Matović, Srdjan Pirivatrić, Bojan Popović and Miloš Živković (Courtyard of the Belgrade University Rectorate Building).

As the host of the 23rd International Congress of Byzantine Studies, the Serbian capital, long recognized as one of the oldest centres of Byzantine studies in Europe, proved for the second time in the past hundred years to be fully prepared to meet the demanding task of organizing the world's largest professional gathering of the kind. Thus, it once again confirmed not only the cosmopolitan openness of Serbian scholarship at its best, but also the traditional reputation of national Byzantinology on a world scale.

THE CHRISTIAN HERITAGE OF KOSOVO AND METOHİJA. THE HISTORICAL AND SPIRITUAL HEARTLAND OF THE SERBIAN PEOPLE. EDITOR-IN-CHIEF BISHOP MAXİM (VASILJEVIĆ), CHIEF CONTRIBUTING EDITOR DUŠAN T. BATAKOVIĆ.<sup>1</sup>

LOS ANGELES<sup>2</sup> 2015, 1007 p.

Reviewed by Dušan Fundić\*

*The Christian Heritage of Kosovo and Metohija. The Historical and Spiritual Heartland of*

*the Serbian people* brings between its covers translations of documentary material and literary texts but also, and perhaps more importantly, new historical analyses organised into eight chapters and accompanied by more than eight hundred illustrations.<sup>3</sup> The contributions by forty-six historians, theologians, artists, journalists, writers and experts in various fields, historical documents,

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<sup>1</sup> Members of the Editorial Board are Bishop Atanasije (Jevtić), Bogoljub Šijaković, Predrag Puzović, Gordana Kelić.

<sup>2</sup> Jointly published by Sebastian Press, the Institute for Balkan Studies of the Serbian Academy of Sciences and Arts, Belgrade, the Episcopal Council of the Serbian Orthodox Church in North and South America, the Faculty of Orthodox Theology, University of Belgrade, BLAGO Fund, Serbica Americana and Interklima-grafika, Vrnjci.

<sup>3</sup> The illustrative material which includes photographs, maps, reproductions of paintings, icons and frescoes provides a visual insight into the Christian cultural heritage of Kosovo and Metohija.

medieval royal charters, historical chronicles and latest reports acquaint the reader with many aspects of the history and culture of Kosovo and Metohija. In the words of the editor, the book seeks to show how the Serbian Orthodox Church has been the driving force behind the creation of spiritual and material culture in the region over the centuries and how it has struggled for its preservation. Also, the book arose “in hope that peoples of Kosovo and Metohija will begin the discussions on what unites them emphasizing in positive and constructive ways the areas in which a Serbo-Albanian ethnic symbiosis has existed”.

The opening chapter, “Spiritual Endowments and Aesthetic Insignia of Kosovo and Metohija”, is devoted to Christian visual culture in the region, which includes four medieval churches and monasteries inscribed on the UNESCO World Heritage Sites List: the Patriarchate of Peć, the Mother of God of Ljeviša, Gračanica and Dečani. Apart from the best known monasteries, this chapter offers an overview of the other medieval monuments in Kosovo and Metohija, the core land of the medieval Serbian kingdom, including the ruins of the monastery of the Holy Archangels near Prizren, and a separate text on Novo Brdo, the largest city of medieval Serbia.

The second and third chapters devoted to the notion of the Kosovo covenant and the 1389 Battle of Kosovo offer analyses and interpretations of their profound influence on the Serbian collective memory and on the Serbian culture of memory in general. The Kosovo covenant is looked at in the light of its grounding in the New Testament and Serbian historical experience. The Battle of Kosovo is approached in a similar manner, as the locus of the inception of the covenant, through a parallel with Christ’s Last Supper. Its legacy goes beyond local and ethnic boundaries. Apart from theological interpretations, the chapters include texts that shed light on the framework of medieval Serbian culture and its contemporary echoes

(“Patterns of Martyrial Sanctity in the Royal Ideology of Medieval Serbia: Continuity and Change”, “Major Philosophical Texts in Medieval Serbia” and “Demythologizing the Kosovo Myth”).<sup>4</sup>

The fourth chapter, in fact the “Memorandum on Kosovo and Metohija of the Holy Assembly of Bishops of the Serbian Orthodox Church”, offers a historical overview of the fate of the Serbian people and the Serbian Church in Kosovo and Metohija until the March pogrom in 2004, and supplies photographs of the thirty-one churches damaged or destroyed during the outbreak of violence on 17 and 18 March.

The following section of the book maps the exceptionally large number<sup>5</sup> of Christian sacred sites, shrines and historical monuments distributed across all of Kosovo and Metohija. The sixth chapter, “History, Identity, Legacy”, sheds light on the historical background of the “Kosovo question” based on the texts of Dušan T. Bataković (“Kosovo and Metohija: History, Memory, Identity”) and Radovan Samardžić (“Kosovo and Metohija: the Rise and Fall of the Serbian People”). The central idea of the chapter is in fact to make a call for new approaches, interpretations and disputes along with new perspectives on the history of Kosovo and Metohija.

The overview of the region’s post-1389 history in the seventh chapter offers texts on Serbs and Albanians under Ottoman rule. A section titled “Sources and Testimonies. From the 13th to the 20th century” assembles chronicles of various dates, old inscriptions and diplomatic documents of relevance for understanding social relations and everyday life in Kosovo and Metohija.

<sup>4</sup>The authors of the texts are Smilja Marjanović-Dušanić, Boris Milosavljević and Milica Bakić-Hayden respectively.

<sup>5</sup>The book contains the information that there are in Kosovo and Metohija some 1400 registered Christian shrines.

The chapter ends with a history of the region until 2005.

The concluding section of the book looks at the ghettoization of the Serbian population and the tragic fate of their cultural heritage in Kosovo and Metohija during the last two decades. If things stay as

they are, one can hardly expect any other outcome but the eventual disappearance of the Serbian population of Kosovo and Metohija. Under such circumstances, this book is a scholarly attempt in defence of the spiritual and physical survival of Serbs in Kosovo and Metohija.

GEORGIA XANTHAKI-KARAMANOU, ED., *Ἡ ΠΡΟΣΛΗΨΗ ΤΗΣ ΑΡΧΑΙΟΤΗΤΑΣ ΣΤΟ ΒΥΖΑΝΤΙΟ, ΚΥΡΙΩΣ ΚΑΤΑ ΤΟΥΣ ΠΑΛΑΙΟΛΟΓΕΙΟΥΣ ΧΡΟΝΟΥΣ* [THE RECEPTION OF ANTIQUITY IN BYZANTIUM, WITH EMPHASIS ON THE PALAEOLOGAN ERA]. ATHENS: ΕΚΔΟΣΕΙΣ ΠΑΠΑΖΗΣΗ, 2014.

*Reviewed by* Bojana Pavlović\*

The book reviewed here, *Ἡ πρόσληψη τῆς ἀρχαιότητος στὸ Βυζάντιο, κυρίως κατὰ τοὺς παλαιολόγειους χρόνους*, is the proceedings of an international scholarly conference held in Sparta, 3–5 November 2012. The conference was hosted by the Research Institute of Byzantine Culture of the University of Peloponnese with the support of the Prefecture of Lakonia, Municipality of Sparta. The volume comprises fourteen articles which discuss the reception of antiquity in Byzantium from different disciplinary perspectives: history, philology, law, philosophy, archaeology, art history, architecture. The articles are grouped into four main sections according to the main topic – Byzantine history, philosophy and law, Byzantine philology and Byzantine archaeology, which reflects the aim of the Conference organizers to stress once again the extent and areas of influence of antiquity on Byzantine society in general. Every article has either a Greek or an English summary, and some are accompanied by high-quality illustrations.

The articles are preceded by the opening addresses of the editor of the volume, Dr Georgia Xanthaki-Karamanou, Prime Minister Antonis Samaras, and His Eminence Eustathios, Metropolitan of Monemvasia and Sparta.

The articles of the first thematic group discuss the influence of antiquity and the use by Byzantine authors of works of ancient writers and of literary genres established in antiquity. In his article *Ἡ ἱστορία ὡς ὄπλο προπαγάνδας στὸ Ὑστερο Βυζάντιο* [History Writing as Political Propaganda in Late Byzantium] Apostolos Karpozilos presents the historians of the Palaiologan period and discusses their views and criticisms of the political situation of their time. Written under different circumstances and by members of the educated elite, and not by professional historians (for there were none in Byzantium), these historical works reflected the problems the Byzantine Empire had to deal with in the last centuries of its existence and described the rise of a new empire which eventually replaced the Eastern Roman Empire. Historians, who played an active role in the events described, either justified or sharply criticized the imperial authority and government policies, which made their works mouthpieces for political ideas and attitudes they or a group of their supporters shared.

Kostas Konstantinidis's article *Ἡ τύχη τοῦ χειρογράφου τοῦ Πλάτωνος τοῦ Ἀρέθα*:

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