

weaknesses with regard to the sociological research cited. Most of the classic works—Thomas and Znaniecki, Gans, Glazer, Vander Zanden, and Yinger, to name a few—are referenced. Almost all of the sociological references are to be found in two locations: the subdivision on Mexican Americans and the section on Acculturation, Assimilation, Ethnicity and Restrictions. Very few references are made to demographic studies which have detailed the social aspects of immigration and ethnicity. In general the articles from sociological journals do not indicate the present state of sociological concern with ethnicity and immigration.

Having indicated these weaknesses, it must be pointed out that this book has made an enormous contribution to the general area of ethnic relations. It could be a valuable resource to those interested in both demography and ethnic relations, both as researchers and as teachers, by providing a vast body of literature with which to expand their knowledge.

For those ethnic relations instructors interested in spending a larger part of their courses on the variety of ethnic groups to be found in the United States, this book would provide a means by which to achieve this goal. Further, there are a number of references to minority and ethnic social movements which could supplement the reading lists of social movements courses. A specialized class in religious sects and cults would find several references of interest. Finally, any medical sociology course that is concerned with the role of ethnic identification in health care would also find this book a useful resource.

In summary, *Immigration and Ethnicity* can be used as a valuable source book for sociologists teaching and doing research in a variety of areas. But it should be used to supplement a thorough knowledge of the recent sociological literature, rather than as a means by which to find what is currently to be found in sociology on ethnicity and immigration.

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Dorothy Elizabeth Noel

Kotur, Krstinoj. *The Serbian Folk Epic: Its Theology and Anthropology*, Philosophical Library, New York. 216 pp. + selected bibliography.

In *The Serbian Folk Epic: Its Theology and Anthropology*, Dr. Kotur attempts to organize the great epic poetry of the Serbian culture. The book is mostly theological, as the subtitle indicates, but it actually spans a large number of disciplines ranging from history to philosophy. Dr. Kotur begins with a brief history of the Serbian people, tracing back to 44 A.D. when Serbia was conquered by the Romans and governed as the province of Moesia. They were Christianized in the ninth and tenth centuries A.D., and first became a unified autonomous state under Stephan Nemanya in 1169. Serbia expanded under the leadership of Stephan Dushan (1331-1355), who controlled most of what is now Yugoslavia, Albania, and Greece. At Stephan's death the nation began to break apart. This decline continued until it was conquered by the Turks in 1389. The final battle between the Serbs and the Turks was fought on the fatal field of Kossovo on June 29, 1389, and the Serbs were decisively defeated. Subsequently, the Serbs were subjects under the Ottoman Empire for over 400 years.

Most of the Serbian folk poems center around this single tragic defeat at the battle of Kossovo, and focus upon the hero of that battle, Kralyevich Marko ("Royal Prince Marko"). There are hundreds of these poems that comprise the folk epic. They were sung by bards and wandering minstrels, who were often totally illiterate, yet poetically gifted. The poets accompanied themselves on a single-stringed instrument called a "goosle," which was played with a bow.

As the author brings out the theological side of the poetry, he gives examples of how the poems reflect the theology of the people. He covers a range of theological issues, from the oneness of God, to God's impartial judgment, and reaches religiously orthodox conclusions on every point. Next, Dr. Kotur presents the Christology of the poetry, and sees an analogy between Christ's

voluntary sacrifice on the cross and the sacrifice of the Serbian troops made on the battlefield of Kossovo. The battle of Kossovo is central to the folk epic, and the author points out that the Serbs take pride in this national disaster as no other people in the history of mankind do. "As Jesus Christ is glorified through his crucifixion, so were the Serbs glorified in their calamitous defeat on Kossove Poyle" (page 133). This Serbian spirit of sacrifice is present throughout the book as the Serbs sacrifice themselves here in the physical world for greater spiritual values and rewards in their afterlife.

Dr. Kotur concludes by drawing a distinction between the "divine man" as portrayed by the folk poet, and the modern materialistic man. The "homo divinus" is the man of culture. He seeks higher spiritual things. He sees this present life as a wonderful but fleeting arena in which he must exemplify those higher spiritual values of sacrifice and love for the Absolute, for God. The "homo faber," or man of civilization, seeks instead those material and technological entrapments by which he hopes to creat his own divinity—himself. Homo divinus is qualitative, organic, ontological, and complete; homo faber is anti-ontological, depersonalizing, atheistic, and exhausted from his "uninterrupted struggle with God." The Serbs have pride because, in spite of their sacrifice at the battle of Kossovo, they have maintained their position as men of culture—homo divinus. Dr. Kotur closes: "Holy is the path of the hero of the Serbian folk epic; holy is the path of homo divinus. The path of homo divinus is the path of the hero in the Serbian folk epic."

This book is recommended for students interested in history, cross-cultural anthropology, philosophy, literature, and theology. The author's religious conservatism may be frustrating for some, but others will find his courageous orthodoxy refreshing. As a Serbian writer writing about Serbian writers, Kotur is especially close to his material, and the benefit of this is reaped by the reader who keeps this fact in mind. Overall, this is a book well worth reading.

Eastern Illinois University

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