

the field of post-byzantine painting in the churches. Unless we have studies such as Professor Walter's, of many more monuments of this period, we cannot be fully acquainted and able to appreciate the spirit and the purpose of the programmes, their innovations and their departure from set patterns. Such studies are badly needed.

This cooperative work by Professor Koumoulides and Dr. Walter is not only important for the preservation and study of the church and Monastery of St. Panteleimon but, more than that, it is important for their efforts in giving proper attention to the much neglected monuments of the post-Byzantine era.

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Van Coufoudakis, ed., *Essays on the Cyprus Conflict*, New York, Pella Publishing Company, 1976, pp. 49.

This is the first monograph produced by Pella Publishing Co., a publisher specializing in Greek studies. I must admit I was disappointed. Although the hardcover edition sells for six dollars, this "book" is composed of three short essays on the Cyprus Question totalling 53 printed pages, including preface, introduction and index. It would have been desirable for the editor to include more articles, thus allowing a more diversified and holistic picture of the problem. He could also have included some of his own earlier published work on Cyprus which is scattered in various journals. These articles have provided valuable insights into the international intrigues that brought about the continuing Cyprus tragedy. As it stands this collection is, I am afraid, very limited.

Be that as it may, I did read with interest these 53 pages. I particularly enjoyed Professor Ramady's (a Palestinian speaking both Greek and Turkish who lived in Cyprus) essay on the impact of Turkey on intercommunal relations in Cyprus. John Campbell's article offers a State Department analysis (he worked for the State Department for 12 years) of American policy towards Cyprus. Finally Professor Coufoudakis explores the disastrous consequences both on the local and international level should the present partition of Cyprus be perpetuated. All three agree that a bizonal solution to the Cyprus Question would eventually lead to the formal partition of Cyprus and the dismantling of the Republic.

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C. Max Kortepeter, *Ottoman Imperialism During the Reformation: Europe and the Caucasus*, New York, New York University Press, 1972, pp. xx + 278.

In a remarkable display of scholarship, the author, a professor of History and Near Eastern Languages at New York University, contributes a new understanding of the foreign policy of the Ottoman Empire in the last half of the sixteenth century. He analyzes this policy not only regarding the Muslim enemies of the Ottomans in Safavid Persia, but also the Christian enemies in southeastern Europe, the Austrian Habsburgs, at a time when the Protestant Reformation had caused deep fissures in the *societas reipublicae christianae*. In their determination to hold what they had captured, the Ottomans carefully fashioned support policies for Hungarians seeking relief from Habsburg domination. To the various dissidents in the Principalities and Poland, the Sultan gave his aid as long as their interests paralleled

his own. In analyzing these issues the author generally leans more lightly on the European archival sources and the relatively superficial Ottoman studies based on the Austrian von Hammer-Purgstall and the Rumanian Jorga. More often, he relies on Persian, Ottoman and modern Turkish materials to present a lively (if somewhat complicated) revision of sixteenth century Balkans history.

Three important issues stand out: the extensive and constant role played by the Ottoman Turks in the political struggles of Reformation Europe; the importance of the small but extraordinarily effective Crimean Tatars as a politico-military extension of Ottoman power; and the role of the Persians in weakening the interposition of Ottoman policy in Europe. In Hungary, as well as the rest of southeastern Europe, the Ottomans made common alliance with both Catholics and Protestants against the Habsburgs. Outstanding examples include schemes to gain the Kingdom of Poland for Stephen Báthory (1576-1586) and Ottoman aid to the so-called Bocskay Rebellion in Hungary (1597-1606). The Crimean Tatars proved unique instruments to carry out Ottoman policy in the Balkans, Poland, and even on the outskirts of Muscovy in 1591. Control of this explosive weapon by the Ottomans often proved extremely difficult when the instinct for pillage among the Tatars flew directly in the face of Ottoman policies of Balkan pacification. On the Persian front the Tatars also supported the Sultan's policy against the Safevids, a force which, by the end of the century, proved a major Ottoman stumbling block. An omnipresent menace to the eastern regions of Anatolia, Persia under Shah Abbas acted as a sanctuary for wide-spread anti-Ottoman Jelali rebellions, and to that extent moderated the Sultan's objectives in Europe. By 1606 the Jelalis, the Persian Wars, and the costly Habsburg front clearly indicated to even the most bellicose Ottoman that certain absolute limits in their political extension had been reached.

The book contains certain weaknesses. Some historians may reject the author's accent on the benevolent side of Ottoman policy in the Balkans. Turkish historians may also cavil with the author's apparent inconsistency: he clearly identifies an Hungarian struggle for national self-identity against the Habsburgs, but he seems unwilling to consider the Jelali rebellions in Anatolia as an ethnic Turkish struggle against the Ottoman ruling elite. Some minor problems include weak chapter organization (two chapters are very short and abrupt. The major periodization—Reformation Europe—is briefly mentioned on p. 25, dropped until p. 123, and only on p. 188 comes alive. Although he mentions the Archives of the Prime Minister in Istanbul as a source of research material (p. xi), the author gives no reason for omitting the *Mühimme Defterleri* or other related state documents, in his otherwise very valuable and useful endnotes. Most of the appendices have little discernible organic connection with the text and are, in some cases, over-simplified (*Resources*, for example, and particularly the diagrammatic *Ottoman-Islamic Social Structure*).

Aside from these relatively minor issues, the book should prove a valuable research tool for the student of the period and area. Professor Kortepeter presents information not easily found elsewhere. Although admittedly complicated, often confusing, the material is worth mastering. Readers will recognize the irony (and possibly the modern parallels) of Muslim Ottoman support for the Christian Protestant reformers, not only indirectly (as was suggested two decades ago by Stephen Fischer-Galati) but actively, as the Ottomans and Tatars became the catalytic agents for the "growing national consciousness" in the Balkans.

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