

In the last unit a brief history of Monastiri of Pelagonia is presented. Characteristic is the religious, communal and national spirit of the area, which was displayed in the famous monasteries, in the education, the associations, the festivals, the trade and in the resistance against the Bulgarians. Ioakim Phoropoulos, the metropolitan of Pelagonia, fought against the Bulgarians in this area.

A lot of fighters in the Macedonian Struggle came from Monastiri; however, the city was neglected (not by Monastiri's inhabitants) until the modern Yugoslav problem brought it to light.

With a summary of the issues developed previously and an index, the writer completes his tracking of Macedonian space and time as mentioned in the prologue. His work, which he dedicates to the like-minded, offers valuable research and a guide to the study and knowledge of important folds of modern Macedonian history.

IOANNIS BAKAS

Anna Matthaïou, *Aspects de l'alimentation en Grèce sous la domination ottomane*, edition Studien Zur Geschichte Südosteuropas 14, Peter Lang, Frankfurt am Main 1997, pp. 390.

This book sets out to show the typical diet of the Greeks under Turkish domination, diet being studied as a cultural and social phenomenon and as a biological manifestation of the economic practices of both individuals and groups. It is a work of originality: such a theme has never previously been studied by historiographers, whether Greek or foreign. Ms Matthaïou deals with prices, produce, and economic mechanisms in Greece during different periods, and focuses her study upon two main areas. Working from the available material, she links related chapters that cover the functioning of the market, the weekly fair, the consumer habits of the urban and semi-urban populations, the regions which supplied the agricultural produce, communications, state (Ottoman) intervention, the middlemen, and the intervention of the craft guilds in the marketing of raw materials. Under other headings Ms Matthaïou studies methods of conveying produce, urban markets, imports and exports, and the taxes borne by consumers.

In the second part, basing her analysis on an account-book with detailed entries of expenditure on food over an eight-month period, Ms Matthaïou gives the daily consumption of a Greek family in an island household towards the end of the eighteenth century. From these data we know the basic dietary needs as well as the occasional so-called "luxury" foods of a Greek family. The

significance is also examined of the introduction of money into society and of the concept of market and bazaar. The writer looks at the importance enjoyed by a village located close to a city, which, then as now, became more developed than an isolated village. Street vendors, like the *colporteurs* of the French market, had their own role in the rural market-place.

Another theme that occupies the writer is the normal daily diet of the rural population in its biological rather than its gastronomic aspect. Basic minimum requirements of food quality and quantity are examined, and the way these would change during the major festivals and when friends and relatives were invited.

In the third chapter the author writes of the diet of monks and ecclesiastics, of the norms of diet, and of the medicine of the period. That the foodstuffs and diet of the Greek population are influenced by tradition is well-known, but they are also influenced by the attitude of the Church towards fasting. The diet of the Greeks under Turkish rule clearly shows the influence of Europe as European customs and behaviour in food, dress, furniture, culture, education and so on enter Greece after the middle of the eighteenth century. Nevertheless, the Greek population never ceases to use and to assimilate the old practices and ancient concepts. Ms Matthaïou compares Greek and Turkish cuisine and shows how the Greek family makes use of both.

The writer deals with the Byzantine market, the bread business in the Ottoman market, the turnover in cereals, the taxes which the Ottoman state levied upon wheat; also analysed are the quality and the variety of the bread, and the role of the trade guilds in the formulation of bread prices. Ms Matthaïou is analytical in her examination of the function of different kinds of produce in the market and in the diet of the Greek family; thus under separate headings she deals with rice, sugar, meat, poultry, coffee, salt, drinks, vegetables, honey, wine, etc. The role of restaurants in the economy and the market of the period is also examined.

In the fourth chapter Ms Matthaïou studies the structure and functioning of the market as well as the reactions of the family to periods of crisis in the market, crises which inevitably are linked to the political situation, to various epidemics, to infant mortality and to the consequences of a fall in the value of currency upon the market and salaries and prices. The writer makes an interesting examination of the nature of the duties laid upon a Greek family in terms of hospitality and the giving of gifts, both of which certainly affected the family finances.

In the third and final part of her book, Ms Matthaïou analyses certain texts which inform us about the food and the diet of the Greeks under Turkish rule; she begins with the religious observances of the Byzantine monks and

with ecclesiastical pronouncements, studying even the texts of Ptochoprodromos which, as we know, provide much information about the food of both monks and laity. The author studies the texts of Agaprios Landos, *Geoponikon* (Agronomy) (1643), the works of K. Michael *Diaitetike* (Dietetics) (Vienna 1794) and Pedalion (The Helm) (1800), and the correspondence of Anastasia Gordiou (1681-1724) in which there are many and varied observations on the diet of Greeks under Turkish rule.

Ms Matthaïou has given us an original book on an everyday theme which interests us, the foodstuffs and diet of monks and laity under the Turks, using all available sources from the Byzantine period (10th century) until our own times: documents from the Turkish domination, the ceremonies of the monks, chronicles and stories both anonymous and attributed, memoirs, articles and studies by expert researchers and local scholars on the subject of foodstuffs, the mechanisms of the market and of the economy, the records of travellers and so on; in short, a wonderful book and very useful to the understanding of Greek life under the Turks.

*University of Thessaloniki*

ATHANASSIOS E. KARATHANASSIS

J. McCarthy, *The Ottoman Turks: An Introductory History to 1923*, London and New York 1997, pp. xv + 406.

This is one of those books that are based on scientific criteria but addressed to a general readership<sup>1</sup>; indeed, the publisher (Longman) says as much on the back cover. McCarthy's is a familiar name to those interested in the history of the Ottoman Empire, particularly the later period<sup>2</sup>.

In structure the book is little different from other histories of the Ottoman Empire. McCarthy starts by investigating the historical lineage of the Turks as far as 1281 (pp. 1-32); devotes a chapter to "The First Ottomans", i.e. the history of the first sultans, from Osman to the end of Mehmet II's first reign in 1446 (pp. 33-63); and continues with the so-called "classical" Ottoman period until the death of Süleyman the Law-giver (*Kanunî*) in 1566 (pp. 65-100). These chapters follow a linear narrative sequence, giving a simple, precise, and absorbing account of the events that transformed a small, insignificant Turkish principality (*beylik*) in Asia Minor into the largest and most powerful state in the world. In the next chapter (pp. 101-143), McCarthy describes the structure of this state, noting the points which assured its

1. This is attested by the absence of footnotes and bibliography.

2. Note, for instance, his very well-known book, *Muslims and Minorities*, New York 1983.