

but this is no reason for restricting the introduction of an edition produced in such a spirit to such rudimentary matters. The reader might expect many problems to be treated more broadly and most of all the evidence to be produced on which is based the division of the hymns into genuine and spurious.

As to the Semitic origin of Romanos external evidence exists but his own Semiticisms cannot be regarded as proof (pp. XVIII-XIX) as these are inevitable in a writer who is trained to use the language of the Septuagint and the new Testament.

In the volume, 59 genuine hymns of Romanos are published. Most of them have been already published by the scholars mentioned above, especially by the Tomadakis' group, but seven appear now for the first time. The establishment of the text discloses a high degree of care on the part of the two editors, first Maas who collated the manuscripts and then Trypanis who introduced some excellent emendations. In this respect all earlier editions have been surpassed. I am not sure whether the placing of the accent on certain words according to the demands of the metre is necessary, bearing in mind that in the original the accent was regulated by the melody. The critical commentary is short, although almost all the existing manuscripts were considered for this edition. Since the entire manuscript tradition preserves a single text the changes are insignificant. For this reason the alterations are noted in the textual apparatus only in cases when they possess special importance for the restoration of the text or when it is a question of doubtful readings. Thus the commentary has not been overloaded with readings, that are not essential. Nevertheless, the fact that any reference to the poet's sources is omitted—even to the Biblical—detracts from the value of the edition.

The volume concludes with a lengthy metrical excursus and an index. Printing and presentation match the editing. All in all, the Maas and Trypanis edition is a lasting contribution to the study of the greatest of the Orthodox Church poets, whose impact went far beyond the limits of Hellenism and who became the ideal example of most of the Church poets in the Slavic Orthodox world.

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Berkes, Niyazi, *The Development of Secularization in Turkey*. Montreal, Canada: McGill University Press, 1964. Pp. XIII + 537.

The object of Professor Berkes in this monumental study is to acquaint the English-speaking reader with the evolution of the transfor-

mation which took place within the Ottoman Empire and the Turkish Republic, generally from the beginning of the eighteenth century to the present. While the story naturally centers around the relationship between religion and the state, as the author, a professor at the Institute of Islamic Studies at McGill University, well notes, the subject is a very broad one, and the processes of secularization affected practically all aspects of Turkish society. Islam, after all, has been a way of life, not merely a religious creed.

Professor Berkes traces the very fascinating history from the first glimmerings of secularization during the period of 1718-1826, and particularly in the reforms of Sultans Selim III and Mahmud II, follows with a discussion of the changes during the Tanzimat era, and closes this aspect of the development with the Constitutional period of 1876-1878. The process is then carried forward through the era of Abdulhamid II and the Young Turk revolt of 1908-9, and the era of the so called First World War. Granted all the failures of the reform movement and the lacunae in the ideological development of the Young Ottomans and the Young Turks, as Professor Berkes is well aware, it was on certain foundations laid during this earlier period that the revolutionary changes of Mustapha Kemal Atatürk were based, when he abolished the Sultanate and Caliphate, made his great legal changes, and ultimately (1828) eliminated Islam as the basic religion of the Republic.

Professor Berkes is to be congratulated on a brilliant work which should prove enlightening to all students of the processes of change in the Ottoman Empire and the Turkish Republic. It should, indeed, be read along with the basic works of Bernard Lewis, Sherif Mardin, Roderic Davison, and Lord Kinross, which illuminate many a dark Near Eastern corner. But the book is of special significance for a number of reasons, and particularly because of the steady trend toward secularization in traditional institutions in Muslim societies under the impact of modern civilization. Turkey was the first country, essentially, to implement a secular concept of state as a matter of public policy. While not fully accepted even today, nevertheless Professor Berkes well demonstrates that the development of secularism in the Ottoman Empire was at once more profound and wider than many have often supposed. This is an excellent case study of the evolution from a traditional to a secular state and the complex problems involved in the transformation. Students of the Middle Eastern scene generally will do well to ponder Professor Berkes' pages. From his own vantage point, the author notes that, while economic development in under-developed areas has attracted much

attention since World War II, the problem is only rarely seen in historical and cultural perspective. Among other things, he suggests that, without the breakdown of traditional structure and attitudes, modern economic and technical assistance may produce little change conducive to growth.

The book is beautifully published. There is a very useful glossary of Turkish terms, together with a comprehensive, if selective, bibliography. No student of recent Ottoman and Turkish history can afford to miss this volume.

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Columbia University, The Russian Institute. *Russian Diplomacy and Eastern Europe, 1914-1917*. Introduction by Henry L. Roberts. New York: Columbia University Press, 1963. Pp. XVIII + 305.

This collection of essays results from international relations seminars at Columbia University. The essays complement C. Jay Smith's *The Russian Struggle for Power, 1914-1917* (New York, 1956) by examining in detail Russian attitudes and policies in regard to Poland, Austria-Hungary, Germany, Bulgaria, Rumania, and the Italo-Yugoslav boundary dispute. Like Mr. Smith, the authors of these essays make good use of *Mezhdunarodnye otnosheniia vepokhu imperializma*, an essential Soviet collection of diplomatic documents that has been too frequently neglected by Western diplomatic historians.

Alexander Dallin's "The Future of Poland" and Merritt Abrash's "War Aims toward Austria-Hungary" are particularly valuable. Dallin's essay, based on a careful examination of Polish and Russian memoirs, published documents, and secondary works, skilfully analyzes the interaction between internal Russian and Polish politics, and Great Power attitudes toward the Polish question during World War I. Abrash displays a similar awareness of the complexities of Central and Eastern European politics and nationalism. Both his evidence and arguments support the conclusion that "there was no consistent Russian policy toward Austria-Hungary during the thirty-odd months from the outbreak of war to the revolution." (p. 123).

It is surprising that no article on the Straits problem is included in this volume, for the Straits perhaps concerned Russian statesmen more than any other Eastern European question between 1914 and 1917. In comparison, the Italo-Yugoslav boundary question, 1914-1915, which is discussed in Michael B. Petrovich's well-wrought article, was