Throughout his essay Allen proves his point that there were men in the Turkish world who were concerned with the problems posed by the Portuguese, the Russians, and economic decline. He is less successful in dealing with the question of why they responded so slowly and with such little success. The fault cannot be ascribed to Allen alone. This is a work of synthesis, and on so many of these matters there is precious little to synthesize. The need for basic research is glaringly evident. A.Z.V. Togan and Halil Inalcĭk have shown the way, it remains for the rest of us to follow.

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Dimitrije Kantakuzin (Dela), *Priredie Djordje Trifunović*. Beograd 1963. Pp. 175. Izdanje "Nolit," edition "Zivi pesnici."

Durant les années difficiles que l'Empire Byzantin traversait, plusieurs Grecs illustres trouvèrent un refuge et une second patrie au sein du Despotat Serbe. Parmi ces Grecs, il y avait deux hommes de lettres, qui apprirent à fond la langue serbe littéraire et même l'écrivirent. Antoine Raphael a composé en 1420 un poème important sur la mort du Knez Lazare survenue à Kossyfopedion (1389), et le moine Nikon, père spirituel de la fille de Lazare, Hélène, a écrit aussi quelques petites oeuvres.

Djordje Trifunović étudia les oeuvres de Dimitrije Kantakuzin, auteur serbe du Moyen Age, qui était également d'origine grecque. Cela mis à part, Djordje Trifunović s'intéressa également à une collection d' oeuvres, dans laquelle se trouvaient des anciens textes sur Constantin (Cyrille) et Méthodius. Au début du livre, il y a une préface "Les Frères Thessaloniciens" (Cyrille et Methodius), Belgrade 1964, édition de la "Srpska Knijizevna zadruga."

Dans la première partie de cette monographie (p. 9-36), l'auteur parle de la vie de Dimitrije Kantakuzin et de cette grande ville de mines Novo Brdo. Dimitrije Kantakuzin était né autour de 1435 à Novo Brdo, et sa famille, très probablement, était liée de parenté avec Irène, le femme du Despote Serbe Djuradj Branković.

En deuxième partie, l'auteur fait une analyse des thèmes et de la forme des oeuvres de Dimitrije Kantakuzin, et à la fin il parle de la haute qualité artistique de ses oeuvres.

La plus grande partie de l'ouvrage est consacrée aux oeuvres de Kantakuzin, et il est divisé en deux parties. A gauche, on trouve l' ancien texte slave et à droite la traduction du texte en langue serbe moderne. L'hymne à la Mère de Dieu tient une place artistique prépondérante.

Il a été composé en 312 syllabes byzantines. Ensuite, on trouve des fragments sur la vie de Jovan Rilski, des lettres adressées au père Isaias, des éloges sur St. Démétrios de Thessaloniki et des éloges sur St. Nicholas.

A la fin du livre l'auteur cite une riche bibliographie, ainsi que des commentaires historiques et littéraires.

Grâce à ce livre, on apprend la vie et l'oeuvre d'un des plus fameux hommes de lettres serbes du Moyen Age.

Belgrade IOANNIS A. PAPADRIANOS

George N. Nasse, *The Italo-Albanian Villages of Southern Italy.* Foreign Field Research Program, Report No. 25. Washington: National Academy of Sciences, National Research Council, 1964. Pp. 81.

This work stems from a Ph.D. thesis, for which Mr. Nasse did field work in the south of Italy, and which was supported financially by the Office of Naval Research. Personally I think that dissertations should never be published in their original form. I am obliged to say that Mr. Nasse's monograph has not altered this opinion. The "Albanianism" of a number of villages in the Italian South is a cultural fact that has never been adequately investigated by students of the Mezzogiorno. Unfortunately Mr. Nasse does not meet the challenge. His approach is mechanical, his style pedestrian. His "thesis" is concerned with the question of why after 500 years of existence in Southern Italy, thirty-six Italo-Albanian villages in Lucania, Calabria and western Sicily have maintained some degree of Albanian ethnic identity. The answer according to Mr. Nasse is twofold: physical and cultural. Crucial in the first instance is physical isolation. We are told that the most inaccessible villages are the least assimilated. So much for that. The crux of the cultural explanation is that the Albanian migration, unlike that of ancient Greeks, Byzantine Greeks,Saracens and Waldensians, did not pose a threat to the Italian status quo. Why this should be so is not made clear. Albanian traits are retained to some degree in dress, festivals, speech and the Greek Catholic rite. If we should wish to know why the tongue is maintained to the extent that it is, we are told that "the desire to retain a language is an intangible factor." In other institutional areas, in economics and in politics, the Italo-Albanians are Italian in every respect. That there is a substantial difference in the extent to which these villagers have held on to their original religious as opposed to economic and political practices is evident from the data given, but little attempt is made to conceptualize this difference nor to relate any of the material to the