

regained some of their old prowess under the reforming Köprülü vezirs, but these troops were no match for the veteran regulars in the Habsburg service. And even the most prodigious effort could not overcome the fact that the Turkish army before Vienna operated at the extreme end of its logistic support. Though the sultan still possessed a powerful artillery, the heavy siege train never reached Vienna, and the Turkish field guns were inferior in speed of fire and battlefield mobility to their Western counterparts.

The lack of discussion and analysis of the field armies constitutes perhaps the greatest shortcoming of this study. There are, however, a few additional weaknesses which require mention. The author, Fellow at Magdalen College, Oxford, and University Lecturer in Modern History, presumably had access to the continental military archives, yet his documentation is surprisingly weak and rests primarily on published materials. For example, there is but one sole reference to the great mass of documents in the Kriegsarchiv Wien, while reference to the Haus-Hof- und Staatsarchiv are few indeed. The absence of a map showing the city and its fortifications makes it difficult to follow the narrative, and this lack, considering the many excellent contemporary maps available, is hard to understand. A map of the Wienerwald is not an adequate substitute. Finally, the reviewer also wondered about the author's use of the term "Burgenland" for the western counties of Hungary. This name was specifically coined in 1919 and never was employed previous to that date.

To sum up then, this is an extremely well written book of considerable interest to the non-specialist. The definitive military account of the great 1683 campaign, however, still needs to be written.

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Paul Stirling, *Turkish Village*. New York/London: Humanities Press/Weidenfeld and Nicolson, 1965. Pp. xiii + 316.

The field work on which this book is based was carried out in the villages of central Anatolia in the early 1950's. There have been, it is true, great economic and political changes in Turkey and in central Anatolia since that time. This has not detracted from the value and interest of this careful work. Prof. Stirlings' researches in Turkish villages were known to Middle East specialists from a few articles and his docto-

ral dissertation. The thoughtfulness and high standards of this work have justified the long anticipation.

The most striking quality of the work is its unpretentious but effective and deliberate handling of difficult ethnographic data. The author is almost self-effusive in the care with which he acquaints the reader with the shortcomings in his information. Such frankness engenders a feeling of trust and makes the book a pleasure to read.

The work is divided into three main sections. In the first, the economy of the village and the households is examined. Then material regarding kinship, marriage, lineages and feuds is presented. Finally, there is a discussion of rank and power in the village, as well as an examination of the place of the village in the context of the nation.

The discussion of the economy of the village is extremely valuable. We do not possess this detailed information for any other villages in the Middle East. Perhaps the most important element to which the author draws attention is the very lively nature of the rural economy in this region of Turkey. Although the author saw these villages during some years of disastrously bad harvests, the economic picture is striking in its vitality. A great deal of evidence is presented to show that the villagers are making use of most opportunities that come their way for the purposes of profitable investment. We are provided with descriptions of quite complex financial arrangements entered into by villagers for the purposes of establishing trucking firms, or mills, and other similar businesses. There is also a good description of the opportunities which are open to villagers for self-advancement, and the remuneration from such lines of activity as masons or carpenters. There is also a valuable but limited discussion of migrant labour; which has now assumed a central place in the economy of rural Turkey. The significance of this pattern of migration for economic development is not generally realized. An important point made by the author in connection with the enterprising spirit in the villages is that these people are held back not so much by the lack of capital but by the lack of sophistication and knowledge. It is a point of crucial importance for any analysis of economic expansion.

The description of kinship is, in general, lucid and clear. The situation is an extremely striking one. We are given a picture of small villages inhabited by patrilineages with fierce conceptions of identity, honour and respectability. This makes for very tense and complex political maneuverings within the tiny community. One would have thought, following other anthropologists' writing about similar conditions, that the blood feud would make life too difficult in such overheated

communities. But the facts appear to be otherwise, and there is clear evidence for much violence in the social life of these villages. Since there is no direct study of homicide and suicide in these regions, it is difficult to know how much of this violence is simply an idiom of honour and chivalry, a manner of speaking about social relations, and how much actual violence does break out. Evidence from other parts of Turkey suggests that the code of honour has much to do with violence, and that this is indeed the reason why villagers are in general well armed against each other. One might well say that if carrying a gun or a revolver is seen as an extension of the virility of the male, then the temptation to use this extension when confronted with real or imagined threats to honour and manliness must be also very great. The author is obviously on the right track in these considerations, but he barely sketches the important connections between the social structure of lineages and the cultural patterns of honour and virility for men, and shame and virginity for women. This analysis could probably have been taken much further.

Professor Stirling returns to the important and highly interesting question of the effects of the Swiss Legal Code in its application to rural Turkey. During the Ataturk reforms, the legislators in Ankara did take over European legal codes with alarming alacrity. The evidence presented tends to suggest that the resulting cleavage between the morality of the small community and the code of the nation has tended to undermine the stability of the family. The question needs much further investigation, but that it is of the most far-reaching importance seems quite clear.

Another important discussion is that of the status of migrant labourers in the village. It is interesting that, at least in 1950, there was complete unanimity among villagers that farming was the best and most wholesome occupation. The migrant labourers often had extra funds but were not given much status in the community. They could not turn their earnings into the kind of reciprocal kindnesses, obligations, and generosity which produced high social position in the village. In this connection, it is interesting that these villagers regarded the life of an English worker (as described for them by Professor Stirling), who has to work for a wage every day of the year with an annual vacation, with undisguised horror. They, on the contrary, lived in poor villages but had the entire winter free to spend visiting and talking to their friends.

Professor Stirling provides a good analysis of the unenviable position of the village headman in these villages. The village headman appears to be a whipping boy for both the community and the admini-

stration to which he is responsible. He has little status in the village and is at the same time regarded by the civil administration as the lowest level civil servant. Not surprisingly there is quick turnover in posts. Since, the Government in Turkey has often launched highly optimistic schemes based on the assumption of the goodwill and the high status of village headmen, it might be useful to make the results of these researches easily available to Turkish administrators.

We have spoken of the strenghts of the work. It has some important weaknesses however. In terms of technical anthropology, the discussion of the kinship terminology is quite inadequate. Professor Stirling suggests that there is no connection between the structure of the family and the pattern of the terms. He is evidently not interested in the matter, for, in fact, to another anthropologist, the terms appear to be highly structured and very closely tied into patterns of family behaviour. There are also mistakes: certain terms which the author assumes are exclusive to the villages are in fact standard Turkish (p. 154).

On a more general level, there are other weaknesses. One of the most important elections in recent Turkish history took place in 1950 during the author's field period: the *Republican People's Party* which had run the country as a revolutionary party gave way to the popularly-based *Democratic Party*. The importance and rural repercussions of this event are handled in a very distant and hazy manner. The question of Islam and the challenge of Westernization which has electrified the political parties is barely discussed. Some vivid images of the relationship between the traditional women of the village and the unveiled "foreign" Turkish women of the towns are given, but the discussion remains limited. Similarly, the forms of Islamic observance, and the role of the Dervish orders are hardly mentioned. The region is well known for its conservatism and religious interests, so that the omission is particularly noticeable.

In the discussion of the connections of the village with the nation there is almost a juxtaposition of the village against the highly Westernized, educated groups in the major cities. This confrontation, which is made towards the end of the book, tends to overlook the wide range of small market towns and larger intermediate centers which are the mediators between the cities and the villages. Though the educated in the cities often speak of a gap between town and village, in behavioural terms the range of overlap is wide and important. The highest ranking families in the village are not therefore excluded from the ranking system of the towns; on the contrary, they appear to be given quite an elevated place

in it if this can be justified by kin connections to educated persons or landed families.

Professor Stirling is mainly writing about social structure. The culture of the community is described largely in an incidental manner. This approach and the theoretical distinctions it implies are part of the author's intellectual background. Yet one feels that the work would have gained considerable depth if the author had been more concerned with the customary attitudes and beliefs of the villagers regarding their social structure. The ferocity of patrilineage relations can surely only be understood in the entire context of the definition of masculinity, the position of women, the code of honour, etc. Indeed, the evidence points strongly in this direction. The author notes that on material grounds the "lineages" are not "corporate." Yet they act together for honour. Honour is obviously at least as important, but probably more important than land.

It can be said then that this work will be indispensable to students of Turkish society or of the Middle East. The anthropologist looking for new twists to exotic theory will be disappointed, but those interested in the facts will find themselves well served. The dust cover suggests that the book has made a wide impact on the "official Turkish world." As one reads the work and sees the lamentations of the villagers concerning the inert octopus of the ancient bureaucracy, one wishes that the observations of the author were more widely available to "officials."

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Harold Lurier (ed. and trans.), *Crusaders as Conquerors: The Chronicle of Morea*. New York: Columbia University Press, 1964. Pp. 346.

Although Constantinople, the prize of the Fourth Crusade, was back in Greek hands by 1261, the Franks continued to hold on to an ever diminishing Principality of the Morea until the fifteenth century. The *Chronicle of Morea* records the first hundred years or so its history. As a historical document in the narrowest sense the *Chronicle* is, as Professor Lurier demonstrates, of rather limited value. The unknown author of the work was a poet rather than a historian, and a patriot before a scholar. His aim was not factual history, but rather the celebration of glorious past deeds, thus the encouragement of further victories in the future. But if the *Chronicle* is all but useless as a narrative source, it is at the same