

Franz Babinger, *Aufsätze und Abhandlungen zur Geschichte Südosteuropas und der Levante*. I (Schriften der Südosteuropa-Gesellschaft, 3. Band). München: Südosteuropa-Verlagsgesellschaft m.b.H., 1962. Pp. viii + 470.

This is the first of a two-volume selection of writings on South-eastern Europe and the Levant from Professor Franz Babinger's rich contribution to Ottoman-Turkish studies from 1910 to 1961, a listing of which runs to fifty-one pages of the text. The volume was edited by Babinger's colleagues, Professor H. J. Kissling, his successor in Turkish studies at the University of Munich, and Professor A. Schmaus, an authority on the Balkans at the same institution.

Babinger has been interested in almost every aspect of Ottoman life and civilization. His books, monographs, treatises and articles — many either translated into or originally published in languages other than German — have dealt with such diverse subjects as Islam, Ottoman historiography, biography, Ottoman foreign relations, diplomacy, and economic and monetary developments in the Ottoman Empire.

Because of this, the twenty-nine articles and treatises collected in this volume — previously scattered in various journals — are not arranged in chronological sequence, but are grouped under two headings: Islamic religion and Ottoman-Turkish history. But, as we shall see, a number of these writings are also important contributions to Ottoman-Turkish diplomatics. The editors have indicated that the second volume will contain works in other areas, as well as an index of persons and subjects.

The section on religion opens appropriately with Babinger's inaugural address on "Islam in Asia Minor," delivered at the University of Berlin on 7 May 1921. The author here undertook to survey the Islamization of Asia Minor by attempting to answer the basic question of when Muhammed's religion entered this region, and when Asia Minor became *dar al-islam*? It is a notable piece of *Islamforschung*; and while the author did not resolve all the problems of the history of Islam in Asia Minor, he indicated what methods, sources and areas should be involved in further study. This is followed by his researches on: the Ottoman conquest of Southeast Europe and the influence of Islam in that area; the Bektashi order in Bulgaria, with specific reference to the sanctuary of Demir Hasan Baba; and the early history of the Armenian patriarchate of Constantinople and the dispute between the Armenians and Greeks over ownership of the Sulu Monastir Church.

The major part of the volume consists of twenty-two studies on various historical themes. Of substantial importance is the treatise "From Amurath to Amurath," in which Babinger utilized new materials throwing light on: Ottoman-European diplomatic relations before and during the battle of Varna (1444); Murad II's abdication in favor of his son Mehmed Çelebi (= Mehmed II), and his subsequent return to the throne down to his death on 3 February 1451. There follow a number of shorter factual investigations relating to Mehmed II, a subject dear to Babinger. These inquiries deal with: the Sultan's mother, whom Babinger concludes was a slave of unknown nationality; Mehmed's birthday, which is established as 30 March 1432; and Mehmed's marriage to Sitt-Chatun, which is placed in 1449. Also included is a highly enlightening essay on Mehmed II's manifold relations with Italy and the latter's "influence on the thinking and above all on the political decisions of the Conqueror of Constantinople." Much of this (and other) material on Mehmed found its way into Babinger's distinguished biography of the Sultan, *Mehmed der Eroberer und seine Zeit. Weltenstürmer einer Zeitenwende* (1953), of which there are also French and Italian editions. Other significant essays by Babinger in this section are: "Two diplomatic interactions in the German-Ottoman state relation under Baiazid II (1497 and 1504)," and "Emperor Maximilian I's 'secret intrigues' with the Ottomans (1510/11)."

As stated above, a number of the articles fall within the sphere of Ottoman-Turkish diplomatics, namely: "A charter of Mehmed II, the Conqueror, for the Church Hagia Sophia in Saloniki, the property of Sultana Mara (1459)" (the Sultan herein confirmed his stepmother *carica* Mara's ownership of the church); "An ownership dispute over Sulu Monastir under Mehmed II (1473)," in which Babinger discusses the Sultan's letter to the *kadi* of Istanbul about the conflict between Armenians and Greeks over the Sulu Monastir Church; and his extensive treatment (pp. 406-37) of the berat and 'ahdname documents issued by Mehmed IV in favor of Georg II Rákóczi, Duke of Transylvania, in 1649. In each case, Babinger discussed the historical circumstances of the document, described its paleography, transcribed its text (in the Arabic alphabet), and translated and carefully annotated it. Fine reproductions of the original documents are appended to the volume, as are a number of other interesting illustrations pertaining to the various essays.

This representative selection from the large corpus of his works is a tribute to Professor Babinger, the grand old man — he was 76 on 15 January 1967 — of European Turkish studies. The editors deserve

praise and gratitude for making it available, and the publishers commendation for the fine technical production of the volume.

Brooklyn, New York

ARTHUR LEON HORNIKER

Djoko Slijepčević, *Istorija srpske pravoslavne crkve. I. Od pokršćavanja Srba do Kraja XVIII. veka*. Munich: 1962. Pp. 528.

The need for a comprehensive and accurate history of the Serbian Orthodox Church has long been felt. This gap has now been filled through this study by Dr. Djoko Slijepčević, a former lecturer in church history at the Theological Faculty in Belgrade, and a scholar of great ability. Volume II will carry the history through the nineteenth and twentieth centuries, and should soon appear.

The subject of this book is hardly unique, having been at least touched in virtually every history of Serbia written over the last century. Dr. Slijepčević analyzes critically the various studies specifically devoted to the Serbian Orthodox Church, concluding that a new history is very much in order; few scholars would disagree.

Slijepčević showed great diligence in consulting no less than 423 sources in preparing this work. Having done so, he faced two alternatives in presentation: 1) either he could have followed the interpretations of the established authorities, concluding with his personal views; or 2) he could have struck off on his own after consulting the primary sources. Slijepčević, with Jireček's *Geschichte der Serben* (1917) as his model, chose the first course. Thus his work is a synthesis of the judgments and opinions reached by other scholars who have worked at the monographic level.

Among the difficulties he faced was dealing with the uneven, inconsistent development of the Serbian Church, divided as it was by different state boundaries. He has nevertheless succeeded in clearly defining the spirit, the *mystique*, which united the disparate segments of the Serbian Church, and the Serbian people as well. This work goes well beyond ecclesiastical history as such to deal with culture and education, the impact of Christianity on daily life, the role of the Church in the struggle for national liberation, and so on. Some 85 pages are devoted to St. Sava, one of the most vital figures not only in Serbian ecclesiastical history, but also in cultural and political history.

Slijepčević has provided us with an excellent work which is bound to be of great value not only for ecclesiastical historians, but also for