

George Arnakis, *The Ottoman Empire and the Balkan States to 1900*. Vol. I, Pemberton Press, Austin and New York, 1969. Pp. 426+14 maps.

This work of Prof. Arnakis of the University of Texas offers features different from others which have discussed the same period. Though apparently written as a textbook for college students it can be read with profit also by scholars in the field. For, besides offering the facts necessary to a clear understanding of events and developments in the history of the Empire, it also provides interesting new interpretations. For perhaps the first time so successfully an author has been able to deal at once with the vast area of the Balkans and the Middle East in synthesis and yet in the process has not lost sight of the history of each individual area. More important for this reviewer, the development of the modern Greek state is finally given its proper due in a composite work of this type. Whereas most books on the subject tend to gloss over the "Greek question," except as pertains to 1821, this work provides us with a valuable summary of the plight of the Greeks under the Turks from 1453 to 1821. It discusses the Greek population from the economic, social, and intellectual points of view, also the attitude of the Greeks toward their old Byzantine Empire and, finally, toward the resurrection of a new Greek state. (Which is not to say, however, that the author has in his work slighted the peoples who were non-Greek).

To cite some of the enlightening remarks made in the book: Arnakis rightfully calls the conflict of Orthodoxy and Islam "the longest in history between two religions," Byzantine vs. Arab, Seljuk, and finally Ottoman. On p. 83 he says, revealingly, that without realizing it the Greeks then at the head of the Orthodox church rendered a service, though unplanned: they kept the church away from the confusion that tormented Europe during the Wars of Religions and they made good use of the Moslem empire as a political shelter for their national awakening in which Orthodox affiliations linked up with the medieval background and played a conspicuous part.

Other observations of consequence are that, contrary to usual belief, there is no real hiatus between the Byzantine and the Ottoman periods. Again Arnakis' treatment of the Phanariots, especially their psychology (beginning on the 1650's with Panagiotis Nicousios) is particularly good. He discusses them in a more objective manner than has usually been their lot. I might quibble with his discussion of Cyril Lucaris as being

too brief and not posing the basic theological and other questions so necessary to understanding the character of this important ecclesiastical figure. On the other hand, his reference to what he calls the *Pax Otomana* (up to 1669) is a phrase well taken, especially in its implications for the undercover development of the conquered peoples. His explanation of the reasons for the decay of the Ottoman Empire is convincing. In his treatment of the Greeks (who as noted are usually given short shrift) Arnakis convincingly shows why they were pioneers in national movements against the Turks. As he shows they were economically, socially, and intellectually superior to the other subject races. (The Bulgars and "Rumanians" used Greek up until very late as their more important language.) Although he mentions the contribution of the Greeks outside of the country itself, perhaps more might have been made of this. Finally, in discussing the roots of the new Balkan society of the later period, he affirms that it is not properly emphasized that the "waters that fed these roots come from the stream of the Christian-Byzantine tradition," a proposition some historians might question but which, if one is acquainted with the history of the period, seems incontrovertible.

The book is part of a larger series to be edited by Arnakis and W. Vucinich. This is Volume One and is divided into 18 chapters with valuable glossaries, maps, and tables appended at the end. Among the more significant chapters are 2 on Christianity, Islam, and Byzantium, 4 on the decline of the Ottoman Empire, 6 and 7 on the problems of the Greek revolution and the kingdom of Greece and a chapter on the Hellenic Kingdom. The book ends with a chapter entitled "The End of the Century." In summary, this is a most useful book, projected evidently as a textbook, but with illuminating observations sprinkled throughout that can be very valuable also to scholars in the field.

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*The Communist States in Disarray 1965-1971.* Edited by Adam Bromke and Teresa Rakowska-Harmstone. Minneapolis: University of Minnesota Press, 1972. Pp. vii + 363.

*The Communist States in Disarray* is yet another collection of studies