

to April 1920. This was when the treaty was really hammered out. More of the book concerns this period than the spring of 1919, dramatic though that was because of Wilson's presence and the arguments among the Big Three or Four. The San Remo conference is correctly described as mostly a rubber stamp.

Helmreich is usually easy to read. It is unfortunate that the opening page gives an outlandish spelling of Kut-al-Amara, and that the neobarbarisms of "mitigate" for "militate" and "flaunt" for "flout" have been allowed to creep into a scholarly work.

Two of the author's judgments may be questioned. He believes that the negotiations occasionally were influenced by a correct assessment of the growing Turkish nationalist movement; the Sèvres terms make this seem debatable. He also believes that Curzon's idea of splitting Constantinople from the rest of Turkey would have saved much later anguish; yet it is hard to conceive of a viable Constantinopolitan state of any sort, or even of a durable consensus among great and small powers on its future. But generally Helmreich is judicious in his observations and conclusions. He shows clearly how great-power and imperialist interests produced an unenforceable peace that disregarded the wishes of the peoples of the area. Balfour's remark in the following colloquy gives the tone of the peacemaking. Montagu: "Let us not, for Heaven's sake, tell the Moslem what he ought to think, let us recognize what they do think." Balfour: "I am quite unable to see why Heaven or any other Power should object to our telling the Moslem what he ought to think." Or—one might add—the Armenian, the Bulgarian, the Maronite, or the Greek Orthodox.

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DIE ANFÄNGE DES GRIECHISCHEN NATIONALSTAATES, 1833–1843.

By *Irmgard Wilharm*. Studien zur Geschichte des neunzehnten Jahrhunderts. Abhandlung der Forschungsabteilung des Historischen Seminars der Universität Köln, no. 5. Munich and Vienna: R. Oldenbourg Verlag, 1973. 274 pp. DM 52.

The first modern Greek national government, established in 1833, had certain unique attributes. Even though the Greeks had themselves conducted a bitter revolutionary war against Ottoman rule from 1821, the three great powers—Russia, Britain, and France—were responsible for the establishment of a political system in 1833 in which Greek nationals occupied none of the major governmental positions. Instead the newly independent country was organized as an absolute monarchy, under the rule of the eighteen-year-old Bavarian Prince Othon, with three Bavarian regents holding the real power in the state. The ultimate influence over both the king and regents was exercised by the strong-minded Bavarian monarch, Ludwig I. In addition, the Greek forces were disbanded and the chief military prop of the government was a foreign mercenary army of thirty-five hundred men recruited primarily in the German states. This book concerns the first ten years of Othon's rule and concludes with the revolt of 1843, which resulted in the establishment of constitutional government in Greece and the conclusion of the period of strong Bavarian influence. The period covered thus corresponds with that dealt with in the excellent study by John A. Petropoulos, *Politics and Statecraft in the Kingdom of Greece, 1833–1843* (Princeton, 1968). The emphasis in the book under review, however, is more on the Bavarian aspects of the problem.

In general, the account is critical of the Bavarian administration despite its real accomplishments in organizing the political life of the country. The author believes that Greeks should have been brought into higher positions in the administration sooner, and that representative institutions should have been introduced earlier to modify the monarchist-centralist system. The king's use of foreign-policy issues as distractions from domestic problems is also discussed. The chaos in the country after the assassination of Capodistrias and the subsequent divisions among the Greek political leaders is perhaps underestimated. This account, which is based principally on Bavarian archives, but also uses Greek and British ones, presupposes a knowledge of Greek history and is designed more for the specialist in the field. It is nevertheless to be highly recommended as a fine discussion of the problems facing the new national state and of the difficulties faced by foreign administrators in attempting to introduce what were in fact Western political forms into a Balkan area.

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RUSKAIA LITERATURA V SIBIRI PERVOI POLOVINY XVII V. By
E. K. Romodanovskaia. Novosibirsk: "Nauka," 1973. 172 pp. 72 kopeks, paper.

This monograph is one of a growing number of Soviet studies on Siberian culture. The author seeks to demonstrate that in the first half of the seventeenth century an intellectual awakening occurred east of the Urals that was manifested *inter alia* in a rudimentary, regional literature. Regional literature is defined as the creative writing of a given region which reflects the character, values, and aspirations of the local population. Although Siberian literature "developed as an organic part of general Russian literature," it acquired well-defined characteristics such as self-awareness, a reluctance to accept central authority, and a taste for the literary genres of an earlier age.

Romodanovskaia directs attention to three Siberian works of the 1630s—the *Esipov Chronicle*, the *Narrative About the Towns of Tara and Tiumen*, and the *Tale About the Visions and Miracles of the Icon of Our Lady of Abalatsk*. The chronological proximity of these works and their diverse subject matter mark them as generators of a regional literature before 1650. In the first part of her study the author deals with Siberian literary sources, the dissemination of Russian literature in Siberia, and biographical data concerning two of Siberia's most influential early writers, Archbishop Nektarii and Savva Esipov. In part 2, the best-known works of the period are analyzed and questions are raised about the literary genres they represent.

Although the author centers attention on substantive matters of the most important works, her evocation of the milieu in which they appeared holds greater interest for this reader. Romodanovskaia's evaluations are cogent and her scholarship is prodigious, but what impresses one is not so much the quality and distinctive character of the early Siberian writings as the reality of a literary life in the raw frontier environment of Moscow's eastern settlements in the seventeenth century. The author's reconstruction of this neglected phase of cultural life is well organized and executed.

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