have allowed the reduction of the monograph's size by at least a hundred pages, to the benefit of the general reader as well as students of Ottoman and comparative history.

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POLITICAL IDEAS AND THE ENLIGHTENMENT IN THE ROMANIAN PRINCIPALITIES (1750–1831). By *Vlad Georgescu*. East European Monographs, 1. Boulder: East European Quarterly, 1971. Distributed by Columbia University Press, New York. 232 pp. $7.50.

This volume inaugurates a series of monographs on Eastern Europe under the editorial supervision of Stephen Fischer-Galati. The author, a researcher at the Institute for Southeast European Studies in Bucharest who has also taught at UCLA, aims to give a history of political ideas in the Rumanian Principalities during the Enlightenment. By delineating the main coordinates of this political thought, he wishes to define the role it played in the history of Rumanian political ideology and development as well as to place it in the general movement of Enlightenment thought.

The work is in three main parts. The opening section is a comprehensive survey of previous Rumanian historiography, which (like the excellent bibliography at the end of the study) is of considerable value for any student of Rumanian history. The second and major portion is a meticulous topical analysis of Rumanian political writings in the Phanariot period, based on his previously published catalogue, *Mémoires et projets de réforme dans les Principautés Roumaines, 1769–1830* (Bucharest, 1970). On the strength of this analysis, he is able to provide well-reasoned answers to the questions previously raised.

The most important of these conclusions is that the Phanariot epoch was one of net decline, nearly fatal to the Rumanian national consciousness. However, the initial period of indigenous cultural and political decay was arrested in the 1750s in a "moment of the qualitative transformation of political ideas, as well as a change in culture, mentality, and social psychology." The Rumanian political thought born of this moment, nurtured and grounded in the national philosophical tradition (especially the works of Dimitrie Cantemir), assumed a pragmatic character and largely concerned itself with the question of national sovereignty. At the same time, however, the thinking of these writers, the author convincingly shows, was heavily influenced by the Western Enlightenment in conceptions of political structure, the theory and practice of state government, and similar matters. In short, Rumanian political thinking became, both in content and theoretical justification, unquestionably part of the European Enlightenment—especially the nobiliary, reformist Enlightenment typical of Northeastern Europe.

What was the ultimate impact of these writers, spanning three generations, and their ideas? Constituting first a base of resistance, then a movement for reform, Rumanian political thought in the epoch provided a partial resolution of the cultural crisis caused by Phanariot domination and eventuated in the Organic Regulations of 1831. These regulations not only fulfilled most of the reform projects and restored Rumanian autonomy, but in fact crystallized the structures and political formulations of modern Rumania.

Although not intended to be a history of eighteenth-century Rumania, the book provides a wealth of information on many other subjects (e.g., social classes in Rumania, inter-Balkan cooperation). One must add that it suffers from certain infelicities of translation and would have benefited from a more rigorous copyediting. On the whole, however, the book's comprehensive analysis of the political ideas of the Phanariot era is both much needed and usefully done.

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LIMBA DOCUMENTELOR SLAVO-ROMÂNE EMISE ÎN ȚARA ROMÂ-
NEASCĂ ÎN SEC. XIV ȘI XV. By *Lucia Djamo-Diaconiță*. Bucharest:
Editura Academiei Republicii Socialiste România, 1971. 397 pp. Lei 25.

Rumanians, Russians, Bulgars, and Serbs have written about the Rumanian Church Slavonic recension. In determining its place in the general scheme of Church Slavonic and analyzing it as a system, they have demonstrated how its study has helped Slavists. They have indicated its three subtypes: Wallachian, Moldavian, and Transylvanian. The author belongs to this tradition and has contributed much. In the present work she has made the first full study of the language of the oldest group of Wallachian documents (those of the fourteenth and fifteenth centuries) and has also provided a picture of the gradual growth of Rumanian national awareness which these texts reflect. She answers an important question: Were the writers of Rumanian Slavonic texts mostly Rumanians or Slavs? If they were Rumanians, then Rumanian Slavonic was primarily the written language of a non-Slavic people; if they were Slavs, then Rumanian Slavonic reflected a living Slavic dialect. The author proves they were Rumanians.

The author classifies the documents as either official acts of state characterized by conservative style or personal correspondence characterized by innovations. In describing their language she devotes chapters to orthography, phonetics, morphology, and lexicon. There is no special part for syntax or phraseology. Rumanian influence is discussed both in a section on Rumanian elements and elsewhere. The influences of Slavonic orthographic traditions and Slavic spoken languages are mentioned throughout the book, while Hungarian, German, Italian, Greek, and Turkish influences are indicated in the chapter on lexicon.

Although her approach is fundamentally philological, the author effectively uses linguistic data to prove her points. Aside from misprints and other minor errors, I find one major shortcoming. The book often lacks the linguist's systematic approach, particularly in the chapter on phonetics, where the sounds of the language are not presented as parts of a system of oppositions. Still, I recommend this book as highly interesting to Slavists and students of Rumanian.

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