

A thoughtful concluding chapter draws a tentative balance of one hundred twenty years of development. There is a sympathetic discussion of the predicament of Balkan politicians who found themselves dependent on foreign Great Powers. There might have been a little more sympathy for the predicament of Great-Power politicians and diplomats confronted with Balkan affairs: greed for money, territory, profits, and power was not significantly more widespread among citizens of big than of small states. The authors write: "Undoubtedly, the major problem of the new Balkan nations was economic, not political" (p. 322). Is this more than half true? Was it not more social than either? The main gap in this book is that, though a good deal is said—and said well—about the peasantry, there is no analysis of the formation, outlook, and influence of the main middle-class groups: bureaucrats, those in intellectual professions and in business, including such important phenomena as pig merchants transformed into capitalists, revolutionaries turned into pashas, and successive generations of alienated young intelligentsia.

The authors' belief that the record is, on balance, positive is right. The best proof is to compare the Balkan achievements before 1920 with the human costs and human results in other states which have faced or are facing similar problems: the South American and African new states, and the subject peoples of the Soviet empire. The word "Balkanization" became, in the mid-twentieth century, a term of abuse. To hear Nkrumah or Mobutu declare that his country must escape the horrors of Balkanization creates, in one who knows anything of Balkan history, a strange impulse to giggle or to weep. If only they could have leaders of the caliber of Pašić or Stambolov—warts and all—how fortunate they would be.

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NATIONALISM IN A NON-NATIONAL STATE: THE DISSOLUTION OF THE OTTOMAN EMPIRE. Edited by *William W. Haddad* and *William Ochsenwald*. Columbus: Ohio State University Press, 1977. x, 297 pp. \$15.00.

This collection of essays, dedicated to Sydney Nettleton Fisher, seeks a common theme in the role of nationalism in the decline and fall of the Ottoman Empire. In fact, most of the authors pay scant attention to the overall impact of the mutually antagonistic nationalisms which helped destroy the Ottoman state. Instead, the majority of their articles deal with trends and developments which became of major importance only in the very last years of Ottoman rule or after the collapse of the empire itself. This lack of proper balance and focus is attributable to an inordinate emphasis upon the history of the Arab lands during the last few decades of Ottoman rule. More than twenty different ethnic or national groups were under the rule of the sultan at various times. At no time before the Balkan Wars (1912–13) did the Arabic-speaking element come even close to representing anything more than a significant minority of the empire's total population. Nor were the Arab provinces in any way more important than the Ottoman possessions in either the Balkans or Asia Minor. Yet, seven of the eleven studies in the present volume are devoted to the Arab territories. Most of these essays examine the origins of Arab nationalism, which is generally understood by historians to be a largely post-Ottoman phenomenon greatly stimulated by the collapse of the empire as the principal political expression of orthodox Islam and by the incursion of the "infidel" imperialisms of the European powers. Thus, Suleiman Mousa's essay, "The Rise of Arab Nationalism and the Emergence of Transjordan," is most concerned with British imperial policy during and after World War I. Similarly, Russel Yates Smith's "The British and Sa'd Zaghlul, 1906–1912" is a contribution to the history of modern Egypt, but relates only indirectly to the regions under direct Ottoman administration.

A more coherent collection would have omitted some of the studies relating to the Arabs in favor of articles treating the rise of nationalism among the peoples of the Balkan peninsula and Asia Minor. Taken together, the Greeks, Serbs, Bulgarians, Turks, Armenians, and Albanians bulked far more than the Arabs in the general affairs of the Ottoman Empire. More relevant to the present discussion, however, is the fact that they also developed their respective national identities before the collapse of the empire and certainly long before the twentieth-century Arab awakening. The volume under review does include one essay on the monastic origins of Serbian national feeling and another on the Crimean Tatars, but material relating to the development of nationalism among the other main groups of the empire is lacking. Consequently, the book is of little use as a comparative study of nationalist movements within the Ottoman Empire. It fails to explore the historical relationships connecting the experience of one people with that of another. Nowhere is adequate attention devoted to the Ottoman subjects' transition from *millet* identity to a modern form of national consciousness. Similarly ignored is the shift from the ethnically mixed *millet* pattern of human settlement to the more or less homogeneous nation-states demanded by new nationalist ideologies. The creation of these successor states was normally achieved through revolution, warfare, terror, enforced migration, and genocide. Detailed treatment of these aspects, however, is not found in this volume. Moreover, these omissions are not offset by William W. Haddad's "Nationalism in the Ottoman Empire," which fails to offer the analyses, comparisons, and syntheses that the thoughtful reader expects. More satisfying is Roderic Davison's "Nationalism as an Ottoman Problem and the Ottoman Response," which provides penetrating insights into the nineteenth-century Ottoman attempts to fabricate credible political concepts that could shore up and justify their multilingual state.

Of special interest to the readers of the *Slavic Review* is the excellent study, "Crimean Separatism in the Ottoman Empire," by Alan Fisher. This article strengthens the author's already considerable contribution to the proper understanding of East European, Russian, and Ottoman history. Along with William Spencer's "Ottoman North Africa," this essay on the Tatars highlights the role of local traditions and regional particularism in the decline and fragmentation of the Ottoman state. Unfortunately, Carole Rogel's "The Wandering Monk and the Balkan National Awakening" offers very little that is new and suffers from adherence to the same anti-Turkish prejudice which so severely limited an earlier generation of Balkan historiographers.

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KONFESSION UND NATION: ZUR FRÜHGESCHICHTE DER SERBISCHEN UND RUMÄNISCHEN NATIONSBILDUNG. By *Emanuel Turczynski*. *Geschichte und Gesellschaft*, Bochumer Historische Studien, vol. 11. Düsseldorf: Pädagogischer Verlag Schwann, 1976. xii, 331 pp. DM 46, paper.

In this reworked *Habilitationschrift*, Professor Turczynski offers a pioneering attempt to examine the evolution of nationalism among the Balkan peoples through autochthonous elements. Taking account of the methods of the social sciences, Turczynski is more interested in the process than the event. As the title indicates, his focus is on the transformation of a confessional community into a political one, and the groups and motives which effected this change.

More precisely, the book attempts to show how and why the Habsburg Serbs and Rumanians developed ethnic and political self-awareness during the eighteenth and early nineteenth centuries in lieu of their previous undifferentiated view of themselves as adherents of the Orthodox religion. The author contends, I believe rightly,