

revolution. The Russian Bolsheviks came to lead Eastern Europe on the path of historic transformation to socialism.

Still, behind all this political bias there is a knowledgeable historian. And, apart from ideological prejudices, the wealth of information Professor Arató has compiled makes the reading of his book both interesting and profitable.

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OTTOMAN IMPERIALISM DURING THE REFORMATION: EUROPE AND THE CAUCASUS. By *Carl Max Kortepeter*. New York University Studies in Near Eastern Civilization, no. 5. New York: New York University Press. London: University of London Press Ltd., 1972. xix, 278 pp. \$14.50.

Professor Kortepeter has written an informative but not very important book on Ottoman history. The purpose of the study is to analyze the political problems which faced the Ottoman Turks in their relations with diverse clients, subjects, and enemies in Europe and in the Caucasus per se and in terms of the impact which continuous territorial expansion had on the empire's stability.

The author accomplishes these goals with uneven success. He provides a succinct account of the Porte's relations with political leaders and entities in Eastern Europe and the Caucasus and detailed data on the Crimean Tatars and their relations with the Turks and the Steppe powers. The chapters concerned with Eastern Europe, primarily during the long war of 1593-1606, are valuable mainly because of the use of Turkish sources. The basic information, other than that derived from those sources, is routinely extracted from standard documents and monographic studies. The chapters concerned with the Crimean Tatars, by contrast, are novel and based on much original research conducted during the preparation of Kortepeter's doctoral dissertation, "The Relations Between the Crimean Tatars and the Ottoman Empire." There is little integration of the several chapters which comprise the monograph, and the concluding materials and interpretations do very little to coordinate the arguments or prove the validity of the author's thesis. In sum, we are told that the continuing warfare and insubordination of those political leaders whom the Ottoman Turks had defeated or subdued created conditions unfavorable to the maintenance of political stability in the Ottoman Empire. We are not told, however, why, how, and to what degree the instability was a function of warfare, imperialism, and other related causes.

The strengths and weaknesses of the study are characteristic of the work of scholars who are primarily linguists. Kortepeter's principal contribution lies in his use of Turkish sources. Yet these sources, at least with respect to Ottoman imperialism in Eastern Europe, provide only footnotes to our historical knowledge. This is true also, albeit to a lesser extent, with respect to Tatar-Ottoman relations. Kortepeter also makes extensive use of primary sources in Latin, Rumanian, Russian, and other languages; but again, more often than not, the data revealed by these sources is only marginally novel. The shortcomings of the book, however, are not in the area of research but in historical methodology. The individual chapters appear to have been put together directly from index cards. As such they are packed with detail but with almost no interpretative judgments. An interpretative synthesis of the voluminous research materials incorporated in the book would

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.