

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,

that thus far a "Europe-centered" historiography has obscured the internally generated factors in the Balkan awakening, while overemphasizing the impact of foreign influences (both political and cultural). In Turczynski's view, the primary source of sociopolitical dynamics was the deep tension generated between the traditionalist tenets of Orthodoxy and the innovative demands of Habsburg imperial policies. Particularly emphasized is the role of the Orthodox hierarchy in delineating the "confessional nationality" of both Serbs and Rumanians during the eighteenth century.

In the structural sense, Turczynski sees an overlapping series of phases of mounting national consciousness taking place among both peoples after their partial incorporation into the empire during the late seventeenth century. The approximate sequence was (1) a "prenational socialization," extending into the middle of the eighteenth century; (2) a gradual catalyzation of "confessional nationality" after about 1740 via the reaction of the church hierarchy to the prejudice and civic disabilities to which they and their flock were exposed; (3) the transition from confessional to ethnically conceived demands for equality, beginning in the 1790s and extending into the *Vormärz*; and (4) the attainment of ethnically individuated and politically expressed nationalism, which began with the 1848 revolts and was slowly completed in the latter part of the nineteenth century. The author deals mainly with the first two of these phases in *Konfession und Nation*.

Turczynski's book is of substantial value in countering the prevalent, century-old tendency to place primordial importance upon extraneous factors in explaining East European and Balkan nationalism. It makes a worthwhile contribution to understanding this phenomenon through a comparative approach to the internal dynamics of similar groups. The work suffers, however, from a lack of rigor in both form and content. This is manifested in uneven shifts of focus (ethnic, topical, and chronological), in repeated oscillation between depressingly vague terminology and concrete but parochial data, and in a strong tendency to substitute exposition for analysis. Especially in the later sections, it becomes apparent that the author's theoretical explications are insufficiently supported by the data adduced. This remains true despite an admirable bibliography and occasional archival references. The net effect is that he sheds a good deal more light on the continuing puzzle of the specifics of East European nation-building, without by any means exhausting the topic's possibilities for future research.

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POLOŽAJ ŽENA U DUBROVNIKU U XIII I XIV VEKU. By *Duška Dinić-Knežević*. Posebna izdanja, vol. 469, Odeljenje istorijskih nauka, no. 2. Belgrade: Srpska akademija nauka i umetnosti, 1974. xviii, 223 pp.

Until recently, the role of women in the Yugoslav past has received little attention. Until a few years ago, the only book on the subject was M. Laskaris's, *Vizantiske princeze u srednjevekovnoj Srbiji* (Belgrade, 1926). Dinić-Knežević's volume, *Položaj žena u Dubrovniku u XIII i XIV veku* (*The Position of Women in Dubrovnik in the Thirteenth and Fourteenth Centuries*), reduces that gap. The book deals with the position of women in the economy and in marriage, their legal status, moral problems, spiritual life, and home life, as well as their dress and jewelry. In addition, there is a summary in French, an appendix, and an index.

Because the work is based on a large number of documents from the rich Historical Archives in Dubrovnik, the author is able to illustrate especially well women's role in the city's economic life and their position in marriage. Naturally, the role of women in the economy was very dependent on their social status. The author distinguishes three categories of women in Dubrovnik: those who were economically