

Cousin ry, Jean-Henri Abdolonyme Ubicini, Rev. Robert Walsh, Edmund Spencer, Constantin J. Jire ek, Felix Kanitz, and Paul Masson. Five of the selections were published originally between 1664 and 1761, nineteen were published between 1772 and 1800, seventy-five between 1801 and 1850, sixty-one between 1851 and 1885, and nineteen between 1886 and 1911. A few items refer to antiquity, several more concentrate on the Middle Ages, but most relate to their time of publication. In the final analysis, the documents concern mainly the period of the 1770s to the 1870s.

The volume's subjects are numerous—weights and measures; money, coinage, counterfeiting, and devaluation; price and wage movements; the capitulations or Ottoman commercial treaties with the European powers; the commerce of the various European countries in the Balkans and Levant; Ottoman and eastern Balkan exports (grains, tobacco, silk, cotton, wool, Angora wool, beeswax, leeches, leather, and skins); Ottoman imports (coffee, sugar, cloth, other textiles, ribbons, pottery, porcelain, glassware, hardware, tin, watches, and Russian furs); the business methods of European and Ottoman (Turkish, Greek, Armenian, Jewish, and Bulgarian) merchants; the role of the *kiracı* or peddler not only as a distributor of merchandise but as a storyteller, reporter, and oracle; Balkan fairs; Bulgarian cloth manufactures; the backwardness of the iron manufactures of Samokov; the transhumance of Transylvanian shepherds; the introduction and diffusion of steam navigation on the Danube; Black Sea shipping; the establishment of banks and the building of railroads; the territorial distribution of various ethnic and religious groups; and the nature of Ottoman, Balkan, and Southeast European (Odessa, Trieste) cities. Good indexes of persons, places, and material culture complete the volume.

From Mikhov's evidence we may conclude that the commercial relations which bound Europe to the Balkan and other Ottoman ports, fairs, and certain interior cities promoted the growth of wealth in the "peripheral" cities and encouraged Ottoman landlords to expand their exports of raw materials. The linkage between Europe and the peripheral cities ultimately was conducive also to the initiation of a European type of store economy, with fixed prices and standardized goods of European manufacture. It consequently was inimical to the older bazaar economy. In this manner was affirmed and reaffirmed what economists call a "dual economy"—a highly articulated peripheral, arterial, commercial economy open to the world, and an antagonistic traditional economy in which custom was the fashion.

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EVERYDAY LIFE IN OTTOMAN TURKEY. By *Raphaella Lewis*. London: B. T. Batsford Ltd. New York: G. P. Putnam's Sons, 1971. 206 pp. \$4.50.

Teachers of pre-nineteenth-century Ottoman history face an extremely difficult task in finding suitable material for students. This study of Ottoman life, ostensibly set during the reign of Suleiman the Magnificent (1520–66), partly fills that lacuna. Raphaella Lewis, wife of the noted writer on Turkey, Geoffrey Lewis, evidences a great love for the Turks in her fascinating chapters on religion and superstition, portrait of a city, the course of the year, occupations, and life in Anatolia. The "model" daily life, described with the care of an anthropological ethnographic field study, is fully developed, while most of the inefficiencies of the extensive govern-

mental regulations and individual struggles for survival are left to the reader's imagination.

The author's treatment of the provinces is annoying because of its generalities—Greeks are cheerful and active, Albanians harsh and dour, Arab peasants are miserable and downtrodden, and Tatar nomads are quiet, honest, sober, but very dirty. The accompanying miniatures and engravings are interesting, although a fuller, dated reference for many should have been added. The limited glossary is an asset, but the absence of recommended readings and references or footnotes is not. The weakest part of the book is the rapid survey of Ottoman history and general governmental structure (chaps. 1 and 2). A number of statements are misleading if not factually wrong. For example, the legal system and religious hierarchy were not the domain of only freeborn Muslims as the author states on page 27 (see Itzkowitz, *Studia Islamica*, 1962).

Ultimately it is best to contrast this work with Bernard Lewis's (no relation) *Istanbul and the Civilization of the Ottoman Empire* (Norman, Okla., 1963). His study is outstanding for its factual accuracy, use of attributed contemporary documentation, and sense of historical development. Raphaela Lewis's book has a much better description of "everyday life." Together the two make an excellent combination illustrating Ottoman social history. Unfortunately the basic political, military, and economic histories, let alone a textbook survey, are still not available.

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THE PRESENT STATE OF THE GREEK AND ARMENIAN CHURCHES,
ANNO CHRISTI, 1678. By *Paul Ricaut* [*Rycaut*]. New York: AMS Press,
1970 [London, 1679]. [xxxiv,] 452 pp.

Paul Ricaut, then British consul at Smyrna and fellow of the Royal Society, wrote a useful and informative account of the Greek and Armenian churches of his day, based on his long-time residence in the area while representing the English government. This reprint edition provides a glimpse into the life-style of Christians in Ottoman Turkey during the seventeenth century.

Although the book is difficult to read because of its antiquated style, the material is organized with great clarity. Almost four-fifths of the volume concerns the Greeks; the remainder discusses the Armenian Church. The author's attitude toward the churches was sympathetic, and he was eager to dispel the ignorance of Westerners concerning the East. His descriptions, written from a Protestant point of view, are irenic in spirit, a foretaste of the ecumenical movement. There is a touch of humor in his account of the lengthy church services, but for the most part his narration is a sobering evaluation of the restrictions experienced by Christians under the Turks.

The Turks tolerated the churches chiefly to keep Christians subjugated. They manipulated the patriarch's office, which served as a tax-collecting agency among the people. Under such arrangements the spiritual life of the churches declined. Buildings were in ill repair, and the clergy uneducated. Despite such depressing conditions the services went on, and the churches survived. Ricaut has highlighted the dogged determination of the people to hold onto their faith, witnessed in the importance of infant baptism as the basic initiation rite into the Christian community.