

the listing of lost or insufficiently described monuments would be most useful. These points are raised so that the author might possibly be induced to reconsider them for the forthcoming volumes. It is also hoped that, having waded through so much documentary material, Professor Mayer will conclude this excellent series with a book on the status of the artist and artisan in Muslim society.

Freer Gallery of Art, Washington, D.C. RICHARD ETTINGHAUSEN

Les Mardis de Dar El Salam Published under the direction of Louis Massignon, Librairie Philosophique, J. Vrin, 6 place de la Sorbonne, Paris V, -1956, pp. 248.

Four articles appear in this volume. Louis Massignon writes on the "religious significance of Gandhi's last pilgrimage," suggesting Gandhi's method as one possible collective protest against the injustice of selfish nationalism. In a rather broad study Louis Gardet analyses the problem of "Culture and Humanism." He confronts humanism inspired by religious ideas with the "Marxist Man." As Christian humanism has had to face Marxist ideas, so will Indian and Islamic religious, humanistic doctrines have to confront Marxism on the level of thought and reflexion. A mutual, constructive attitude of Indian, Islamic and Christian humanisms should bring about the awareness of "the rights of God and a sense of holiness." Georges C. Anawati writes on Arab medicine to the time of Ibn Sīnā, and Roger Arnaldez presents an article on the theological controversies in Ibn Ḥazm of Cordova and Al-Ghazālī.

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HANS L. AURBAKKEN

A History of Turkey: From Empire to Republic. By M. Philips Price, New York, the MacMillan Co., London, George, Allen & Unwin, pp. 224, 1956.

Written by an author whose varied career includes journalism, politics and diplomacy, this book is worth its price if only for the flavor of its style and its clear lucidity and detachment. The author, however, is not a professional historian and thus the sections on the rise of Islam, the chronology of the Ottoman Empire and the story of the Ataturk Revolution are all familiar stuff, though the narrative is skilful enough as a weaving together of other men's historical labors.

Mr. Price betrays a pragmatic interest in the philosophy of history. He is concerned, in the Introduction and elsewhere, to make sense of the present power-bloc conflict between Russian Communism and the West. He is thus concerned to see what role Turkey can play in this competition and is haunted by the possibility that backwardness has been abolished or corrected more effectively in Russia and Communist China by the totalitarian methods of those countries than it has by the tenderer methods of the West. What significance may this fact have for the Middle East?

To assess the power and potential of Turkey, Philips Price poses a series of questions: What sort of people are the Turks? Can Russia, by agreement or force, obtain control of the Straits and thus become a Mediterranean power? Are there internal weaknesses in Turkey today, as in the days of the Sultans? It is a matter of opinion whether he answers these questions with adequate thoroughness, but the result

is at any rate a better introduction to Turkey than some other works of the past few years by experts on Turkey in America and Britain.

Points for criticism can readily be found. There is the author's acceptance of the hypothesis of the "Byzantium complex" as the clue to present day Russian affairs. It may be true that Russia, since Communism, still gives evidence of that complex, but this point of view, though fruitful, must not be overdone, so as to neglect the realities of Communist ideology. (cf. the writings of N. Berdyaev and Arnold Toynbee here.)

Then the writer reveals a more serious lack of understanding in his comparison of Islam and Christianity in the Chapter: "How Islamic Civilisation came to the Middle East." There are religious differences between the two faiths which need more than the political and social circumstances to account for them. He betrays a lack of awareness of the contrast between the roles of Muḥammad in Islam and of Christ in Christianity. The development of Islam as a political expression was not only the result of the Arabian vacuum but of the depth and direction of Prophethood in Muḥammad. The non-political character of the role of Christ is explained, not by the power and efficiency of the Roman State, but by the refusal of Christ. Mr. Price is astray in supposing that Christianity was ever "founded" by Christ in the same manner as Islam was founded by Muḥammad to be a politico-religious expression. But theology is not one of the writer's main concerns and he is no doubt following the same predilection for the socio-political and the same neglect of the theological which plague too much orientalism these days.

These lapses, however, need not deter us from *A History of Turkey's* value and strength. The final Chapter on "Religion in the New Turkey" offers useful data on Islam under the secular state. There is no doubt that there is a new awareness of religion in the air today in Turkey. People discuss it freely and the trend is encouraged by the present Government. Visiting dignitaries from Islamic countries are photographed in worship at the mosque. Religious magazines are pouring from the presses in Ankara, Istanbul and Izmir. *Din Yolu* for example has an attractive mosque-decorated cover as bright as anything from Paris or New York. These new expressions of Islam's virility interested Mr. Price. But he may have been even more interested by the Turkish representative in the recent Suez Conference in London, who prefaced his remarks by saying that Turkey was a "Muslim nation." There would seem to be an interesting new mood of Islamicity, not only in domestic affairs but in foreign.

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JOHN K. KINGSBURY

Iran, Past and Present. By Donald N. Wilber, Third edition, revised, Princeton University Press, 1955, xi plus pp. 276 \$ 400.

This third edition of the most useful of the modern handbooks on Iran brings the material up-to-date to include the colorful and dramatic events of the five years following 1950. Slight changes, generally of facts and statistics, appear here and there (pp. 135/6, 139/40, 149, 158/9, 170, 219), some new paragraphs are added along the way (pp. 171,

180/1, 197, 202, 204, 234/5), but the major portion of the approximately forty additional pages is devoted to bringing Chapter IV on the Pahlevi Period down to 1955, and to the final chapter, entitled: "Trends Toward Tomorrow."

The first of these additions is a welcome source for the essential facts of these stirring years. Though it is well summarized, several reservations may be worth noting. Describing the general strike of July 1952 against Qavam's new government (p. 118), it is scarcely accurate or fair to say that the National Front elements "carried disorder to the point where the government seemed powerless to establish control." The government lost control—or, better, withdrew it by mid-afternoon of that fatal Monday—but it was not because of the *disorder* of the National Front and the vast majority of the protesting Teheran populace. The most remarkable feature of that day was the National Front's discipline of the populace and their resistance to Tudeh incitement to disorder. Again, one is surprised no mention is made of the final US-British proposal for settlement of the oil dispute, made in January 1953, first welcomed by Mosaddeq (not Mossadeq) but eventually rejected by his government in March. This is the clearest evidence of the intransigent extremism and stubbornness that not only led to his downfall but denied Iran settlement terms far more favorable than those finally negotiated with the consortium. Yet again, it seems deplorable that the facts concerning the elections for the Eighteenth Majlis under Zahedi's government (p. 129) should be so presented as to imply complete support for the Shah and Zahedi when all Iranians know that in recent times no election was more brazenly "rigged" or dictated by the incumbent government.

The last chapter is not much predictive, fortunately; it contains many pertinent facts and sound observations. In general, however, the picture prospected is too rosy: the reviewer doubts whether events will support all the optimism expressed, particularly in the promised fields of political stability and economic development.

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T. CUYLER YOUNG

The Lycian Shore. By Freya Stark, New York: Harcourt Brace, 1956, pp. 177, chronology, references, index to 203, \$ 6.50.

This is the second book about Freya Stark's wanderings along the coast of Asia Minor, to classical Caria and Lycia, now Turkey, and the offshore islands which are now Greek. The idea for her journey, she writes, sprang from reading the history of Alexander: "I wanted to discover what was in men's minds when he marched down from the Granicus in 334 B.C." What she (and Alexander) found makes fascinating reading, a blend of history, romance, and speculation. Unlike most writers, Miss Stark possesses a "double vision" which enables her to walk in the past and the present at the same time. Not only does she "plait a double strand" throughout the book, but skips from the 4th century to the 20th in one sentence, as in her discussion of loyalties in Chapter 13.

The Lycian Shore has a cast and a structure, although Miss Stark disclaims any precision in her organization. She states the purpose of

her voyage as follows: "In our age, when even Cinerama can seem to reproduce physical features of the known lands, the art of words may fill out the meaning of space with something of its substance in time. In Turkey particularly a journey without history is like a portrait without wrinkles."

The cities which the author brings to life vary from the familiar to those forgotten even by the past. Chios and Samos are recognizable, as are Cos and Halicarnassus, part of the fabric of Spartan-Athenian rivalry. Rhodes and the Rhodian hinterland (Peraea) belong to recent history; the dragon called Chimera is part of legend; Myra and Demre carry the aura of St. Nicholas. But many of the Lycian towns were always outside the mainstream of history; Miss Stark sketches these in bold strokes. The subtitles of her chapters indicate this: Loryma, where "Persian gold" corrupted the Carians; Aperlae, and its "mercenaries;" Caunus, on "Alexander's road;" Phaselis, standing forever still in its "pool of time."

Miss Stark's knowledge of classical history, albeit from translated sources, is vast. She is particularly illuminating on such anecdotes as the curious "suicide complex" of the people of Xanthus. Xanthus, leading city of the world's first democratic confederation, so valued its liberty that twice, when besieged by the Persians and by the Romans under Brutus, the entire population destroyed itself, despite offers of clemency. Brutus even offered a reward "to any soldier who could save a Xanthian." Instead of the usual tales of St. Nicholas' goodness, we learn how the merchants of Bari stole a march on the Venetians and carted off the Saint's bones to their city, where he is still carried through the streets in effigy on his feast-day. It makes, as the author says, "a more cheerful life than the deserted thickets of Myra."

Except occasionally, when Miss Stark's philosophical speculations become too broad, the book is remarkable for its balance between past and present. She is keenly sensitive to the modern Turks of Lycia and Caria. Noting "the bright blue suit and surrealist tie" of the *kaymakam* of Budrum, she suggests that in time this will overcome "the dreary monotony" in clothing which Ataturk imposed on the Republic. She respects "the quiet manner of the men who now rule Turkey, more ready for action than words." She admires the remarkable solidity and grace of Turkish peasant women, and sees a definite continuum of culture between early and modern Anatolians. In regard to the nomads (Yuruks) she chides our civilization for trying to adapt them to full productive usefulness, since only they, after all, have a true sense of "the greater size of the world."

Considerable charm and humor is provided by her characterizations of her companions—Balfour, who "hated to have his ruins all messed up with people," Mehmet, who believed work to be the prerogative of women and refused to dust "while I sat writing in my notebook," and Huseyin, worrying about sharks and telling of his Cretan childhood. Miss Stark gives us a somewhat wry characterization of herself, when she observes of the Lycian cliff-tombs, "the main goal of the voyage," that "they eventually become dull."