

REVIEWS

OLIVER JENS SCHMITT (ed.): *The Ottoman Conquest of the Balkans. Interpretations and Research Debates*. Wien, Verlag der Österreichischen Akademie der Wissenschaften, 2016 (Sitzungsberichte der Philosophisch-Historischen Klasse, 872) 289 pp. ISBN 978-3-7001-7890-3.

This publication emerged from the papers presented at a namesake conference, organised by the Institute of Eastern European History of the University of Vienna in November 2013. According to its editor, Oliver Jens Schmitt, Professor of South-East European history at Vienna University, it aims to open and structure a new heuristic approach and co-ordinate a field of studies that is of crucial importance for understanding the Ottoman conquest of the Balkans.

The voluminous introductory study – written by O. J. Schmitt, titled *The Ottoman Conquest of the Balkans. Research Questions and Interpretations* (pp. 7–46) – addresses several key dimensions in the process of the Ottoman conquests: their social and cultural consequences and varying, frequently conflicting, historical narratives and interpretations. The author discusses the meanings of the general terms such as conquest, transition or integration in a par-

ticular context, accentuates the role of specific social and confessional groups, and emphasises the lack of collaboration between various disciplines and historiographical schools. In addition, he provides sketches for future research in the fields of military and political history, changes in culture and demography, continuity in administration and the integration of the local Balkan elites. Some of these important and touchy issues are discussed in detail by other contributors in this volume.

Besides the critical introduction, the book includes nine studies written by ten specialists coming from the fields of Oriental, Ottoman, Mediterranean, Byzantine and Balkan Mediaeval studies. They are presented in the following order: Maurus Reinkowski: *Conquests Compared. The Ottoman Expansion in the Balkans and the Mashreq in an Islamicate context* (pp. 47–64); Toni Filiposki: *Before and After the Battle of Maritsa (1371): The Significance of the Non-Ottoman Factors in the Ottoman Conquest of the Balkans* (pp. 65–78); Mariya Kiprovskaja: *Ferocious Invasion or Smooth Incorporation? Integrating the Established Balkan Military System into the Ottoman Army* (pp. 79–102); Grigor Boykov: *The Human Cost of Warfare: Population Loss During the Ottoman Conquest*

and the Demographic History of Bulgaria in the Late Middle Ages and Early Modern Era (pp. 103–166); Tijana Krstić: *New Directions in the Study of Conversion to Islam in Ottoman Rumeli between the Fourteenth and the Seventeenth Centuries: Reconsidering Methods, Theories and Terminology* (pp. 167–188); Andrei Pippidi: *Taking Possession of Wallachia: Facts and Interpretations* (pp. 189–208); Ștefan S. Gorovei–Maria Magdalena Székely: *Old Questions, Old Clichés. New Approaches, New Results? The Case of Moldavia* (pp. 209–242); Dubravko Lovrenović: *The Ottoman Conquest of Bosnia in 1463 as Interpreted by Bosnian Franciscan Chroniclers and Historiographers (A Historic(al) Event with Political and Psychological Ramifications that Are Still Present Today)* (pp. 243–264); Ovidiu Cristea: *Venice Confronting the Ottoman Empire: A Struggle for Survival (Fourteenth–Sixteenth Centuries)* (pp. 265–280). The book is furnished with a political map of the Balkans at the beginning of the fifteenth century (p. 45), and a general index covering places, historical persons and modern authors mentioned in the texts (pp. 281–289).

The contributions in this volume include an overview of the Ottoman conquests of the Balkans in a comparative frame with Syria and Egypt (Reinkowski), manifestations of the process of the conquest in the politically fragmented Balkan landscape (Filiposki), case studies of resistance in the Danubian principalities of Wallachia and Moldavia (Pippidi, Gorovei–Székely), an overview of the Ottoman–Venetian relations in the Aegeans and the Black Sea region (Cristea), continuities in local administration and military institutions (Kiprovska), research of demographic trends in the Bulgarian lands during the first centuries of the Ottoman rule (Boykov), memories of the conquest reflected in the Christian tradition in Bosnia (Lovrenović) and the problems of confessional identities and the inclusion of new members in the Islamic community (Krstić). They offer an extensive and critical overview of historiography, the source materials and are based on up-to-date research. This is important to note, as the majority of the materials published in the Balkan

countries is not easily accessible to or usable for the historians not fluent in Bulgarian, Serbo-Croatian, Greek, Romanian or Albanian. Inevitably, some of the important aspects of the conquests are omitted, including, but not limited to, the status and the destiny of the local Orthodox ecclesiastical structures under the first decades of the Ottoman rule, the displacement of the population during the conquests and the mass migrations in the direction south–north, from the South Slavic lands to the Kingdom of Hungary.

Taken as a whole, the volume offers a comprehensive insight into the limitations and challenges of the studies of Early Ottoman history, methodological problems, recent trends, as well as the current directions and priorities in research. In some studies, one can notice a visible tendency towards (hyper)criticism and ‘deconstruction’ of the mainstream narratives in the Balkan countries (Kiprovska, Boykov), which is a reflection of the continuous scholarly (and not only scholarly) discussions in Bulgaria on the consequences of the conquests. Several others are focused on the geographic areas and political formations, generally not considered part of the Balkans, such as Wallachia, Moldavia or the Black Sea region (Pippidi, Gorovei–Székely, Cristea). Nonetheless, they have a due place in this volume, as they provide a valuable addition to understanding the mechanisms of the spread of the Ottoman state, and their impact on European or Mediterranean history.

The scope and contents of this volume are primarily intended for the narrow circle of specialists. Therefore, it is not, and should not serve, as a textbook for the history of the Balkans during the second half of the 14th and the first half of the following century. Yet, for its potential audience – the students who pursue Ottoman studies, as well as their colleagues belonging to the other fields of research – this volume would be undoubtedly a welcome addition. It is a meticulous scholarly treatment of a long-term historical phenomenon, aimed to both contrast and reconcile historiographic trends, narratives, interpretations and its particular aspects in one place. According to Schmitt, “Byzantine

studies, Ottoman studies, Eastern Mediterranean studies and national historiographies in the Balkan countries have yet to establish either a coherent collaboration or a consistent model of interpretation” of the Ottoman conquests, and this publication can indeed be considered as one of the essential steps towards that goal.

Aleksandar Uzelac

RICHARD A. FAZZINI–JACOBUS VAN DIJK (eds): *The First Pylon of the Mut Temple, South Karnak: Architecture, Decoration, Inscriptions, The Brooklyn Museum Expedition to the Precinct of Mut at South Karnak, OLA 236*. Leuven–Paris–Bristol/CT, 2015. VII–XIII, 146 pp., 66 Plates. ISBN 978-90-429-3055-1.

This review deals with the recently published study of the *First Pylon of the Mut Temple, South Karnak*, the goal of which is to scrutinise the architecture, decoration and inscriptions of the building. The finding has been recorded during a joint mission of the Brooklyn Museum and other institutions to South Karnak.

In Chapter 1 some peculiarities of the architecture of the gate are clarified. The whole entrance area of the 1st pylon can be divided into three segments: (a) gate proper, (b) later addition in the north, (c) addition in the rear of the main gate (p. 1). Both sides of the gate were constructed chiefly of sandstone blocks (p. 2). In its present state, the height of the ruins measures 3.29 m on the western side and 3.20 m on the eastern side (p. 2). The width of the inner gate ranges from 3.60 m to 4.10 m (p. 3). The closest analogy turns out to be the Ptolemaic gate before the temple of Medinet Habu from the 18th dynasty (p. 3).

In Chapter 2 the figural decoration is tackled. The use of spolia in the gateway of the First Pylon of the Mut-Temple is explicitly mentioned (p. 8). The western wing of the gateway shows decorations with hippopotamus goddesses (p. 10). The representation of marshes on both sides of the façade of the gateway is stated (p. 11). The relief of the first Pylon with

a row of alternating *hh*-figures and cartouches flanked by cobras in plumed crowns is pointed out (p. 16). The only similar frieze with low pendant cobras stems from the gateway of the Montu Temple at North Karnak (p. 16).

In Chapter 3 the text programme is presented in all details, including transcription, transliteration and commentary of the inscriptions.

In Appendix 1 the recarved Ramesside inscriptions of Text 17/18 (east wall) and 22/23 (west wall) are viewed at, which had been refashioned when the gateway was restructured and expanded by Ptolemy VI. The original material spans the time between Sethos II and Ramses VI.

In Appendix 2 some notes on epigraphy and Theban theology are offered. The monographies of the “*Isr.w*” at Thebes with the identification Mut = Neith = Amaunet do anticipate the Roman programme at Esna. The epitheton “*mwt itn.wi*” “mother of the two discs” of Mut with its solar/lunar connotations is adduced (p. 56). The rare epitheton “*tm3.t*” “mother” of Mut is introduced, for which a connection with the birth of Re is postulated (pp. 56–57).

The bibliography contributes to the overall picture of the book (pp. 72–78).

The book is enriched on the last pages by the plates (Plates 1–66), featuring black and white photographs and drawings of the monuments.

The following hints may carry the discussion a step further:

p. 22: For the textile term “*hpt*” “measure of thread” cf. J. Černý: *Some Coptic Etymologies*. In: O. Firchow (Hrsg.): *Ägyptologische Studien, Hermann Grapow zum 70. Geburtstag gewidmet*. Deutsche Akademie der Wissenschaften zu Berlin, Institut für Orientforschung, Veröffentlichung Nr. 29. Berlin, 1955, pp. 34–35; and J. Černý: *Coptic Etymological Dictionary*. Cambridge, 1976, p. 290.

p. 32: For the combination of “*šigb*” “to inundate” and “*idb*” “shore” cf. Ph. Derchain-D. von Recklinghausen: *La Création – Die Schöpfung, Poème Pariétal, ein Wandgedicht, La façade ptolémaïque du temple*

- d'Esna, Pour une poésie ptolémaïque, Rites Egyptiennes X.* Turnhout, 2004, p. 22.
- p. 35: For “wḏni” “oboe” cf. D. Meeks: Rezension: Rainer Hannig: *Ägyptisches Wörterbuch I. Altes Reich und Erste Zwischenzeit, Hannig-Lexika 4.* Mainz am Rhein, Verlag Philipp von Zabern, 2003. *Lingua Aegyptia* No. 13 (2005), p. 244; for “wḏni” “kind of pipe” cf. G. Fecht: *Der Vorwurf an Gott in den „Mahnworten des Ipu-wer“.* Pap. Leiden, I, p. 344 recto, lines 11, 11–13, 8; 15, 13–17, 3, Zur geistigen Krise der ersten Zwischenzeit und ihrer Bewältigung, Abhandlungen der Heidelberger Akademie der Wissenschaften, Philosophisch-historische Klasse, Jahrgang 1972, 1. Abhandlung. Heidelberg, 1972, 99, n. 62.
- p. 47: For the phrase “p‘p‘ šsr” “to birth šsr-light” cf. D. Klotz: Caesar in the City of Amun, Egyptian Temple Construction and Theology in Roman Thebes. *Monographes Reine Elisabeth.* Turnhout, 2012, Vol. 15, p. 93; for the combination of “p‘p” “to birth, to begot” and light cf. A. Spalinger: A Religious Calendar Year in the Mut Temple at Karnak. *Revue d’Égyptologie* Vol. 44 (1993), p. 174.

The translation gives the impression of a careful treatment. In the commentary, all necessary information is provided. The background of architectural history could have been treated in more detail.

Stefan Bojowald