

BŪLGARSKIIAT SREDNOVEKOVEN GRAD: OBSHTESTVENO-IKONOMICHESKI OBLIK. By *Strashimir N. Lishev*. Sofia: Izdatelstvo na Bŭlgarskata akademiia na naukite, 1970. 224 pp. 3.10 lv.

Consolidating and reinterpreting the available information on Bulgarian (and neighboring Byzantine and Serbian) cities of the ninth century to the end of the fourteenth, Lishev discredits approaches, such as that of Ivan Sakŭzov (Sakazov), which by focusing on foreign merchants and on Bulgaria's international trade may underplay the importance of medieval Bulgarian cities. Without neglecting the role of foreign merchants he shifts the emphasis to the productive function of cities.

As late as the ninth century Bulgarian cities were still like those of antiquity—that is, they were administrative units with an urban nucleus and an agricultural hinterland, without a clear separation between city and country. Subsequently, however, the Bulgarian city deviated in part from the ancient pattern to acquire some of the characteristics of the medieval European city. Evident for the most part by the twelfth or thirteenth century, these changes included the spread of fruit culture and improved farming methods from Byzantium to Bulgarian cities and from the latter to the countryside, some advances in metallurgical techniques, a sharper division of labor between city and country, a greater division of labor within the cities, and the appearance of suburbs. By the fourteenth century some suburbs were organized as a *communitas* or *obshtina*, wage labor was common, craft associations existed in some places, and new metallurgical techniques were propagated by Saxon miners from Transylvania and by their descendants.

But the Bulgarian, Serbian, and Byzantine cities did not obtain charters of municipal rights, even though some Byzantine cities won certain special privileges, thus remaining under the authority of officials or of feudal lords. The evolution to municipal autonomy failed to happen, in part at least because the merchants of Bulgaria were too heterogeneous a group. In terms of the analysis of Karl Polanyi, Sir John Hicks, or Eric R. Wolf, we might say that the customary, patrimonial (feudal), and command modes of transaction and production were too strong to allow the maturation of a "market system." If we followed Marx, we might conjecture that the Bulgarian economy had in it something of the "Asiatic mode of production." Lishev himself does not do this, and the entire question is subject to debate.

In a final chapter before his conclusion, Lishev attempts to analyze the relationship between society and culture—between different degrees of urban development and the variety of religious and intellectual expression in medieval Bulgaria. The book is provided with résumés in Russian and German.

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BIBLE SOCIETIES, AMERICAN MISSIONARIES AND THE NATIONAL REVIVAL OF BULGARIA. By *James F. Clarke*. New York: Arno Press and the *New York Times*, 1971. viii, 358 pp. \$14.50.

Professor James F. Clarke provides us with a fascinating and revealing study of Bulgaria through the eyes of the Bible societies active there in the nineteenth century. The volume was originally prepared as his doctoral dissertation at Harvard University in 1937. Our gratitude is owed to the editors and publishers for including this valuable piece of research in their Eastern Europe Collection.

Bulgaria was the first European country to submit to Ottoman rule and the last to gain autonomy in the nineteenth century. During the intervening years she was in search of her national identity amid the complexities of Balkan relations. Despite the presence of the Phanariot Greek clergy, the Orthodox Church in Bulgaria was the most important element in helping the people to become a nation. In fact, Bulgarian nationalism was initially proclaimed by a monk, Paisii of Hilendar on Mount Athos, and the first printed book in Bulgarian was due to the efforts of Sofronii, later bishop of Vrasta. The author says, "The translation of the whole New Testament in 1840 and the translation and revision of the complete Bible, which was issued in 1871, influenced the development and standardization of the language and helped to emancipate the Bulgarians from the shackles of the Greek Church" (p. 27). The drama behind the creation of an acceptable Bulgarian translation of the Bible is the substance of this book. The desired goal was reached with the aid of the Bible societies, American missionaries, and outstanding Bulgarians such as Neofit, Fotinov, and Slaveikov. The unfolding periods of struggle and cooperation are clearly described in Clarke's readable study.

The author's investigations are instructive, offering us an unusual glimpse of the period. The book also highlights the long-standing difficulties between Protestant missionaries and Orthodox churchmen. At the same time it illustrates the kind of useful cooperation that can result. Such lessons from the past encourage additional avenues of future cooperation among the Orthodox churches of the Balkans in today's ecumenical climate.

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ASEN ZLATAROV: KNIGA ZA NEGO I NEGOVOTO VREME (1885–1936). By *Nediu Nedev*. Sofia: Izdatelstvo na Otechestveniiia Front, 1970. 427 pp. 2.52 lv.

Asen Zlatarov, professor of biochemistry at the University of Sofia until his untimely death in 1936, was one of those rare academics who manage to be respectable scholars and teachers in an exact science and at the same time pursue a multitude of other interests and involvements. In his university career, begun in 1910, he moved beyond organic chemistry to the area where it converged with physiology and medicine and carried on fruitful research in enzymes, bromatology, and general nutrition. The results appeared in some eighty publications in Bulgarian, French, and German, ranging from monographic studies to textbooks, and bringing Zlatarov wide recognition. In 1922 one of them even drew the attention of the Bulgarian Communist leader Georgi Dimitrov by revealing the inadequacy of the average Bulgarian's diet and the "hunger" it caused. (For Zlatarov's scholarly biobibliography, see references in *Slavic Review*, September 1968, pp. 443, 446.)

Scholarship, however, accounted for only a fraction of the 660 titles of which Zlatarov's bibliography is said to consist. Sensitive to everything around him, he responded to the social problems, the politics of his time, the poetic urge within him, the pedagogical problems, the need to popularize the natural sciences, and much else. By the time he died his name was known not only to the Bulgarian academics and intellectuals but to the reading public at large.

The present biography, written by a Communist historian and published by the Bulgarian variant of the Popular Front which Dimitrov first advocated from