

Slovaks," *Political Quarterly*, April-June 1969). This work by Boros can be interpreted as an attempt to bring to light and eradicate the roots of resentment.

MARIO D. FENYO

*Universidad Católica de Puerto Rico*

SĂMĂNĂTORISMUL. By Z. Ornea. Bucharest: Editura Minerva, 1970. 398 pp. Lei 13.

The word Sămănătorism (from the Rumanian for "sower") describes a current of ideas that achieved a brief and controversial ascendancy in Rumanian intellectual circles during the first decade of this century. It has already been the subject of several important studies, notably Eugen Lovinescu's *Istoria mișcării "Sămănătorului"* (1925) and Dumitru Micu's critique in his *Literatura română la începutul secolului al XX-lea* (1964), but none of these works analyze its origins and varied manifestations with such comprehensiveness and objectivity as the present book.

Z. Ornea views Sămănătorism as the most characteristic response of Rumanian intellectuals between 1895 and 1910 to the two vital issues of the day: the nationality problem in Transylvania and the agrarian crisis at home. The solution it proposed for both was primarily a cultural one—that is, a reaffirmation of traditional national values in political and economic organization and literature and art. Culture, the sămănătoriști claimed, would both thwart Magyarization in Transylvania and end ignorance and misery among the peasantry. The central figure of the movement—the person who more than anyone else, in Ornea's view, created Sămănătorism—was that imposing polymath, Nicolae Iorga. It was he who gave form to nebulous theories and instilled a sense of mission in their authors.

Ornea first surveys the history of the movement and then analyzes it as a current of ideas and describes its contributions to political life, literature, and aesthetics. Its essence he discovers in its romantic-agrarian view of Rumania's development. The source of national virtue, the sămănătoriști held, had always been the village with its benevolent native *boier* class and hard-working and devout peasantry; but, they lamented, this idyllic existence had been gradually eroded by the assimilation of an alien, cosmopolitan culture and the importation of Western capitalism. Yet it is true that however deeply they yearned for the return of a patriarchal society, Iorga and his colleagues recognized the impossibility of returning to the past and reversing the trend of urbanization and industrialization. This acceptance of reality, Ornea suggests, may have contributed to Sămănătorism's decline, for in essence it proposed nothing. It glorified the rustic and deplored its passing, but at the same time accepted the inevitability of the process.

The author carefully places Sămănătorism in its proper position in the evolution of Rumanian social thought. He does so by describing its antecedents, the conditions prevailing in Rumania at the turn of the century, and the reaction to the movement led by aestheticians like Ovid Densusianu, the champion of symbolism, and literary critics and sociologists like G. Ibrăileanu and Henric Sanielevici, who argued that Rumania could not avoid the processes of modernization.

Ornea has based his monograph on his own reading of the vast literature of and about Sămănătorism and has approached his subject from fresh vantage points. As a result, he has produced a fundamental work for those who seek to understand twentieth-century Rumania.

KEITH HITCHINS

*University of Illinois, Urbana*