

This is not to say that there is nothing good in this book. In a 700-page volume, in which some reliable old works were used (such as Jireček, Gelcich), there is bound to be something sound, but it is difficult to locate, buried as it is in an avalanche of mistakes. Carter has used maps and diagrams which, although useful, are frequently pretentious and unreliable. Unnecessarily he has reproduced pages from published works and has included illustrations and facsimiles of documents, some of which do not correspond to his interpretation of them (e.g., p. 228, fig. 34).

On the whole, the best one can say for this book is that one wishes it had never been written. This is not to question Carter's good intentions and his enthusiasm. Unfortunately, they were matched only by his ignorance of the subject. Thus this volume, presented as a "definitive study" of Dubrovnik, is in fact a great disservice both to Dubrovnik and to its author.

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BALKANSKI I AT GRAD XV-XIX VEK: SOTSIALNO-IKONOMICHESKO I DEMOGRAFSKO RAZVITIE. By *Nikolai Todorov*. Sofia: Nauka i izkustvo, 1972. 504 pp. 4.72 lv.

PROUCHVANIIA NA GRADSKOTO STOPANSTVO PREZ XV-XVI VEK. By *Bistra Tsvetkova*. Sofia: Nauka i izkustvo, 1972. 255 pp. 2.66 lv.

The two books reviewed here have been written by distinguished Bulgarian historians. Of the two, Todorov's is the more ambitious, encompassing a greater span of time and endeavoring to provide a comparative study of social, economic, and demographic developments affecting Balkan cities from the fifteenth century to the nineteenth. Todorov, in preparing his study, consulted secondary works in several languages as well as archival materials, including Ottoman official statistics, *esnaf* registers, *defters* of various kinds, judicial records (*sicils*), *fermâns*, *berâts*, and *buyuruldus*, most of which are located in the Oriental Section of the National Library of Cyril and Methodius in Sofia and in the Bulgarian Central State Historical Archives. He discusses the Ottoman town in the feudal and transitional periods, its types and sizes, the urban economy, the settlement of Turks in the Balkans, and the Islamization of part of the native population. On the basis of inheritance records and other materials, Todorov analyzes the social structure of both Muslim and non-Muslim urban populations. The major point he stresses is that the decline of the *timar-sipâhî* system beginning at the end of the sixteenth century was not accompanied by a breakdown of the feudal method of production. The principal aim of the Ottoman feudatories, he writes, was to garner as much wealth as possible in the easiest and surest way. This they did by acquiring high military and administrative positions, which gave them ever closer ties with the state apparatus and resulted in the bureaucratization of the federal class.

According to Todorov, expanded trade in the eighteenth century stimulated the development of productive forces and the emergence of the middle class among the subject peoples (Bulgarians, Greeks, and Serbs), who began to play a greater part in the urban economy and local administration than they had earlier. The growing participation of the subject peoples in the emerging capitalist economy and the indifference of the government to the development of capitalism were, in the words of the author, phenomena peculiar to the Ottoman Empire. When the

demand for grain expanded greatly in the eighteenth century, no systematic organization of agricultural production for the market took place in the empire. The first major capitalist ventures in the Ottoman Balkans appeared in the nineteenth century, beginning with the textile industry. On the basis of a large collection of family records and official materials, Todorov supplies a brief history of the Giumiushgerdan textile industry, founded in 1846.

Although Tsvetkova is interested in similar problems, she has limited her study in both time and subject matter. She divides her book into two parts. In the first section (132 pp.) she discusses Ottoman urban economy in the fifteenth and sixteenth centuries, on the basis of documentary materials (found in the libraries and archives of Sofia, Paris, Vienna, and Turkey). In the second section (96 pp.) she provides a translation into Bulgarian of a series of pertinent Turkish documents.

Tsvetkova shows how the Ottoman towns accumulated considerable capital, paved the way to capitalism, and supplied the energy that gave birth to the national renaissance of the Balkan peoples. The Ottomans, according to her, recognized the importance of the towns as sources of wealth as reflected by the diversity of taxes, the various agencies for the collection of revenues, and the extensive government regulations involving crafts and trade. The government saw to it that the supplies needed were adequate and prevented profiteering and other economic irregularities. Several *kânûns* of the sixteenth and the seventeenth centuries indicate the state's determination to control the economic life of the towns.

Both Todorov and Tsvetkova discuss urban taxes, the system by which they were collected, and the ultimate disposition of the revenues derived from the urban economy (the largest share going to the Imperial Treasury and Palace). Tsvetkova, however, contends that until the multifarious taxes are more thoroughly investigated it will not be possible to obtain a complete picture of the Ottoman economy and the Ottoman urban social structure.

One point which Tsvetkova particularly stresses is that the feudatories themselves received a large share of the revenues from urban taxes and dues (the towns being frequently included in the fiefs held by individual feudatories), thus enabling them to accumulate capital. The feudatories augmented their wealth by participation in commercial activities, tax-farming, moneylending, and various kinds of speculation, including illegal procurement of *timars*, all of which tended to undermine the Ottoman system. The accumulated capital enabled the feudatories to promote a money economy by subsidizing various commercial undertakings. The financial activities of the feudatories accounted for a "considerable level of productive forces" in the Ottoman towns.

Both authors dwell on the fact that the towns the Ottomans conquered retained much of their traditional Byzantine and medieval Slavic urban culture. Both examine various kinds of state regulations concerning the production and marketing of goods, and both attach far-reaching importance to the *esnaf* in the Ottoman economic and social system. Todorov takes up at some length the organizational aspects of the *esnaf* and the social differentiation inside its membership, which *inter alia* enabled non-Muslims to increase their role in the economic and social life of the Ottoman towns.

The two books amply demonstrate how much remains to be done on specific aspects of the Ottoman urban economy and the Ottoman economy in general before an adequate comparative study is possible. Todorov has given us essentially a study of Bulgarian towns and those aspects of Ottoman urban development for which he

found sources. The importance of his work considerably enriches our understanding of the development of the Ottoman towns. As for Tsvetkova, she has once again produced a first-rate study, written with meticulous care and convincing documentation. Both authors raise many interesting questions and indicate the direction further research should take.

The value of the two works is enhanced by a number of reproductions of scenes of Ottoman towns, urban life, and artifacts, as well as extensive bibliographies and good indexes. Todorov supplies a seventeen-page summary of his book in French and Tsvetkova a five-page summary of her book in English.

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IZ ISTORIJE SREDNJOVJEKOVNE BOSNE. By *Anto Babić*. Sarajevo: "Svjetlost," 1972. 326 pp. 40 new dinars.

This volume contains the collected scholarly works, published during the past two decades, of Professor Anto Babić. Following shortly upon Professor Babić's retirement from the History Department of the Philosophical Faculty in Sarajevo, the book is a worthy tribute to the dean among historians of medieval Bosnia. His contributions to scholarship and education are too numerous to list in this brief review. But a few highlights can be mentioned: he became Bosnia's first minister of culture after the war, and shortly thereafter (in 1946) the president of the Bosnian Parliament. He was one of the prime movers in the founding in 1948 of the Philosophical Faculty in Sarajevo; and in the years that followed, as chairman of its History Department, he more than anyone else deserves credit for building in Sarajevo, in less than twenty years, one of the finest history departments in Yugoslavia. In addition he was one of the Faculty's most popular teachers and had a tremendous and lasting influence on the students who were privileged to study under him. He is also a top scholar who, in a region of national and religious passions, has always stood above the ephemeral quarrels—an objective scholar whose work is always solidly based on the sources. And no one knows the sources for the history of medieval Bosnia better than Professor Babić.

The articles, with two exceptions, center on two major topics: the social structure of the medieval Bosnian feudal state, and the heretical medieval Bosnian church. The studies on the first topic are particularly important and together provide a clear explanation of why the medieval Bosnian rulers were never able to overcome feudal fragmentation and create a strong centralized state. The second topic takes up more than half of the book, since the text of Babić's *Bosanski heretici* (1963), written for the general reading public, is included in its entirety. He depicts the heretics as dualists—part of the neo-Manichean movement of medieval southern Europe—and gives the reader a thoughtful well-documented presentation of this view. However, it is a view that I cannot share, but owing to lack of space I can only refer readers to my forthcoming book on the problem for my critique of this theory.

Also included is a masterful and important study on the diplomatic service in medieval Bosnia and a delightful study (not part of the book on heretics, as the table of contents misleadingly suggests), "Fragments from the Cultural Life of Medieval Bosnia," which discusses entertainers (musicians, actors, and so forth) imported to perform at the courts of the medieval Bosnian rulers and nobility.