

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

Moscow in 1935, is understandably focused on Zlatarov's politics. A democrat by nature, he was drawn to socialism during his student years in Geneva through contacts with Russian émigrés and a memorable encounter with Jean Jaurès. In Bulgaria he sided with Ianko Sakūzov's "Broad" Socialists, whose democratic and evolutionary view of Marxism appealed to him more than the sectarian and dictatorial bent of Dimitŭr Blagoev and the "Narrows." Jaurès, not Lenin, was his political idol, but he was also enough of a realist to recognize what the Bolshevik regime was achieving in Russia. With the establishment of relations between Bulgaria and the USSR in 1934 he became a leading member of the Bulgarian-Soviet Society, set up to promote mutual knowledge and close ties. An opportunity to see the Soviet reality for himself came in 1935, in connection with an international congress of physiologists, but the stay was brief and he saw mainly what his hosts wanted him to see. He went away impressed by the construction and the regime's investment in science. Although the methods of the dictatorship were offensive to his innate sense of democracy and humanism, what he wrote about the visit in his *V stranata na Sŭvetite* (1936) was on the whole favorable and very beneficial for the purposes of the Soviet government and the Bulgarian Communists. He failed to see the rising wave of Stalin's crimes which destroyed millions of human beings, including his friend, the Soviet minister in Sofia, F. F. Raskolnikov. Although, as Nedev points out, Zlatarov never became a "true" Marxist and remained a convinced democrat, in the view of the Communists he began to emerge as a "central rallying figure" likely to play a leading role in the Popular Front they advocated.

Issued in the Fatherland Front's series "Belezhiti Bŭlgari" and intended for a wide audience, the book is nonetheless the result of careful, even meticulous research in archival materials, the periodical press, and other printed sources. Writing perceptively and sensitively, Nedev has managed to convey well the many facets of Zlatarov's personality and mind. The portrait he has produced does justice to the subject.

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IAVOROV: LICHNOST, TVORCHESTVO, SUDBA. By *Mikhail Arnaudov*. 2nd edition. Sofia: Bŭlgarski pisatel, 1970. 468 pp. 3.18 lv.

"First melody, then words and finally content follow"—this is how the Bulgarian symbolist poet Pejo K. Iavorov explained to Professor Arnaudov the process of composing his poems. "In my soul sounds music," continued Iavorov, "it departs from a certain mood. . . . I am seeking words in this direction to express melody." The remark, made in 1911 in an interview, is reminiscent of the famous confession of Paul Verlaine that poetry is "la musique avant tout."

This and other interesting revelations, which may be of great value not only to Slavists but also to those who pursue comparative studies of literature, are found throughout this book by Mikhail Arnaudov (born in 1878), the most prominent Bulgarian literary scholar in our time. The book is the result of many years' work and includes a series of studies from various periods of his long and rich career. It is not, however, a mechanical collection of these treatises. The author has supplemented his earlier research with new data, and to achieve the utmost