

the life of the historical profession in Bulgaria, the *Izvestiia* of the Bulgarian Historical Society would serve the purpose better than any of the regular historical periodicals published in Bulgaria.

At the same time, it should be pointed out that this volume does not contain the bibliography of works by Bulgarian and foreign historians on the history of Bulgaria and the Bulgarian lands that was a distinguishing feature of earlier volumes. The need for such a bibliography is acute, since no periodical, in Bulgaria or elsewhere, at present provides this information in a systematic and comprehensive manner, and there is no current bibliography of Bulgarian history. The technical and ideological difficulties of compiling the bibliography are understandable, but the Bulgarian colleagues are still in a better position than anyone else to produce it. It may also be wished that future volumes would carry, as in the past, lists of the members of the society in order to facilitate scholarly contacts.

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BULGARIA'S SHARE IN HUMAN CULTURE. By *Emil Georgiev, Dimiter Angelov, Kiril Krustev, and Zhivka Todorova*. Sofia: Sofia Press, 1968. 129 pp. 10 color plates.

A common theme pervades the four articles of this book: the rationalizing, democratizing, humanizing, and revitalizing effect of the contact between Byzantine civilization and the South Slavic barbarians. More specifically, Emil Georgiev discusses the role of the Bulgarian Slavs in furthering the "democratic" notion that every people should have its own script. Emphasizing the social aspects of the dualistic Bogomil heresy, Dimiter Angelov represents Bogomilism as a popular movement with a "rational world outlook." In Angelov's eyes, heresy was an ideological superstructure through which the people expressed their opposition to feudal power. They doubtless accepted some of the teachings of their heretical leaders, but they deviated from them in continuing to favor family life and in welcoming rebellion against constituted authority. In a third article, Kiril Krustev discusses the appearance of a new orientation in Bulgarian art during the thirteenth century. Characteristic of the new vision, as illustrated by the church of Boyana (near Sofia), was a decline in fresco and mosaic styles and a growing preference for more individualistic panel painting and icons; also typical was a retreat from ideational art in favor of an art with psychological content, a synthesis of classical realism, Byzantine spiritualism, and populist Bogomilism (the author omits Hesychasm from his list of influences). Finally, Zhivka Todorova writes about Yoan Koukouzel, whom she identifies—erroneously perhaps—as a Bulgarian composer who, in an imprecise period of the later Middle Ages, increased the range of tone in church composition, used melodies which had previously been considered too secular, and introduced "barbarous" (Bulgarian?) and "alien" (Persian) intonations into Byzantine chant. Though it does not embrace all the previous premises and conclusions, Ivan Dujčev's preface may help readers see how the four articles constitute a whole.

The book thus emerges as a study of the results of contact between peoples of different cultures or at different levels of cultural development (Byzantine and Bulgarian). Though marred by an excessive Bulgarian nationalism and by misplaced ideological assertions, it offers an interesting insight both into Bulgarian

medieval culture and into the image of the past that Bulgarian elites are striving to communicate to their own people and to the world.

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ALBANIEN ZWISCHEN OST UND WEST. By *Otto Rudolf Liess*. Appendix by *Robert Schwanke*. Hannover: Herausgegeben von der niedersächsischen Landeszentrale für politische Bildung, 1968. 87 pp. Paper.

Mr. Liess's brief book, an attempt to sketch the history of Albania in some sixty pages, offers nothing new to the student of Albanian affairs. A pamphlet apparently intended for use in secondary schools and adult education courses, it is based on the secondary studies that were available in the field when it was written; its statistical and documentary supplement, edited by the noted Austrian Albanologist Dr. Robert Schwanke, is a useful compendium of vital statistics about the country, more up to date than those in Stavro Skendi's handbook, *Albania* (1956). Liess's book, published in 1968, was written without the benefit of the two recent important contributions to Albanian history and politics: Professor Skendi's major historical work, *The Albanian National Awakening, 1878-1912* (1967), and Nicholas Pano's *The People's Republic of Albania* (1968). Pano's study offers the most definitive brief history to date of the Albanian Communist Party, based on documents recently published in Tirana. Thus Liess's book is already out of date and cannot be recommended for reading or use.

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SÜDOSTEUROPA: BEFUND UND DEUTUNG. By *Otto R. Liess*. Vienna, Munich, and Basel: Wollzeilen Verlag, 1968. 399 pp. DM 29.

EAGLES IN COBWEBS: NATIONALISM AND COMMUNISM IN THE BALKANS. By *Paul Lendvai*. Garden City: Doubleday and Co., 1969. xii, 396 pp. \$6.95.

Written in symposium form and skillfully edited by the senior author and contributor, Otto R. Liess, *Südosteuropa* contributes the Austrian historical perspective to our current studies of East and Southeast Europe. The book is scholarly and serious; it offers an interesting "neighbor's view" of Southeastern Europe, defined here as also including Greece and Turkey. Its weakness lies in the attempt to compress discussions of too many countries into too few pages, with the result that little more is offered in the country-by-country chapters than superficial and kaleidoscopic impressions.

The introductory sections are primarily broad historic reviews of such topics as "Coexistence and Proximity in the Balkans," "Party and State in Southeast Europe" (with a valuable discussion of the many endemic forms of authoritarian-to-totalitarian forms of government, reminiscent of Gordon Skilling's analysis of "Totalitarianism in Transition" in his *The Governments of Communist East Europe*), "Planned Economy, Economic Change and Reform," and "Social Policies and Cultural Developments in the Danubian-Balkan Area." These are well-balanced