

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.