

also: Recueil Sirey (1915) examines Byzantine Juridical Activities of the eleventh century and is even today the most interesting work on the subject. The present edition has an introduction by N. Svoronos.

The second publication from Variorum Reprints contains twenty-two studies of Fr. Dvornik, published in English, French and Latin between 1930 and 1973, and divided into two parts: *Photiaka* and *Byzantina et Ecclesiastica*. The studies published are as follows:

Lettre à M. Henri Grégoire à propos de Michel III et des mosaïques de Sainte-Sophie; Études sur Photios; The Patriarch Photius; Father of Schism—or Patron of Reunion?; Photius et la réorganisation de l'académie patriarcale; The Patriarch Photius and Iconoslam; The Patriarch Photius in the Light of Recent Research; Patriarch Photius, Scholar and Statesman; The Embassies of Constantine-Cyril and Photius to the Arabs; Photius, Nicholas I and Hadrian II; Photius' Career in Teaching and Diplomacy; Quomodo incrementum influxus orientalis in Imperio Byzantino s. VII-IX dissensionem inter Ecclesiam Romanam et Orientalem promoverit; National Churches and the Church Universal; The Circus Parties in Byzantium: Their Evolution and Their Suppression; Pope Gelasius and Emperor Anastasius I; Emperors, Popes, and General Councils; The Byzantine Church and the Immaculate Conception; The See of Constantinople in the First Latin Collection of Canon Law; Greek Uniats and the Number of Oecumenical Councils; Patriarch Ignatius and Caesar Bardas; Which Councils are Oecumenical?; Origins of Episcopal Synods; Preambles to the Schism of Michael Cerularius.

The edition has an introduction by the author and an index.

The republication by Variorum Reprints of these studies, many of which are very rare, constitutes a supplement to Fr. Dvornik's more extensive works on the history of the Orthodox Church and is a worthwhile contribution.

CH. K. PAPASTATHIS

Robert Browning, *Byzantium and Bulgaria. A Comparative Study Across the Early Medieval Frontier*, Berkeley and Los Angeles, University of California Press, 1975, pp. 198.

In this book, Professor Browning does more than just compare Byzantine and Bulgarian societies in the ninth and tenth centuries, though that in itself is a masterful achievement; he gives us an extremely insightful description of each society within its own historical context. We have as a result one of the most valuable recent accounts of Byzantine and Bulgarian history and society during the ninth and tenth centuries which is both a solid narrative of events and an able analysis of social, political, cultural and economic conditions.

The book begins with an introductory chapter that confronts the basic and perplexing problem of sources. Browning develops the difficulties inherent in the types of source material that are available for the study of Bulgaria in the ninth and tenth

centuries. The problems of analyzing Bulgarian society are more complicated than those of Byzantine society because the written sources are from the Byzantine point-of-view. The difficulties do not end there; the other major source of information, archaeology, has its own drawbacks which Professor Browning correctly analyzes, particularly the question of dating remains for this period.

The two subsequent chapters provide the necessary background for Byzantine and Bulgarian history. To emphasize the importance of the Bulgarian state in the Balkans, the account begins in the fourth century and in a rapid but cohesive narrative surveys the collapse of the Danubian frontier in the fourth, fifth and sixth centuries, the disappearance of urban life in much of the Balkans, and Slavonic settlement in the Balkans. The history of the Bulgarian settlement in Moesia and the Byzantine reaction over the next two hundred years is then examined as the concluding part of the background material. The heart of the historical narrative as well as the comparative chapters deals with the confrontation in the ninth and tenth centuries of the Christian states of Bulgaria and Byzantine.

In this Christian century from the conversion of Boris/Michael to the subjection of Bulgaria by Basil II, Professor Browning delineates the importance of Boris and Symeon in the development of a Christian Bulgarian state and the emergence of a Slavonic Church liturgy and hierarchy. The result of Byzantine-Bulgarian wars was not just the crushing of the Bulgarian state by the Byzantine Empire bent on establishing oecumenical unity but the emergence of a Bulgarian nationality that survived two centuries of Greek rule to reemerge in the late 12th century.

The remaining chapters of the book survey and analyze Byzantine and Bulgarian society both separately and comparatively under the headings of the land, cities, industry and trade, political structure, religion, culture, and everyday life. The real value of this work comes from an examination of these chapters which discuss in detail the parallel and divergent development of these two Christian Balkan neighbors. And it is the problem of proximity which so often intrudes to enable one to properly understand the salient characteristics of the Bulgarian state. Professor Browning's handling of these several chapters provides one of the best available surveys not only of Bulgarian society but also in a remarkable way, considering the limitations of space, of Byzantine society.

The chapters on these two societies are too full of information and comparisons to be adequately represented in a review, but several of the more striking analyses might be presented. In a discussion of the political relations between Byzantium and Bulgaria, the real differences between the agricultural, industrial, and technological foundations of Bulgaria and the Byzantine Empire are often not as apparent as they ought to be. In his context the remarkable coincidence of the frontiers with the boundary of the Mediterranean climate and the olive tree line seems to be more important than is usually recognized. When examining Bulgarian society in any context the proximity of the more advanced Byzantine Empire had an incredible importance. The cultural and social gradient from a more developed to a less developed society helps to explain the retarded and accelerated developments within particular parts of Bulgarian society. This ambivalent effect was particularly notable in industry and trade where the Empire's proximity hindered the economic development of Bulgaria and in religion and culture where that proximity expanded the Bulgarian horizons.

The question of religion and culture were ultimately of the greatest importance for the Bulgarians. The determination of Boris and Symeon to maintain the political

independence of Bulgaria committed them to a policy of resisting Byzantine ecclesiastical and cultural dominance. The approach which they pursued was one of accepting and enhancing the Christianizing process while at the same time avoiding the political consequences of accepting Christianity from the Greeks. The solution to the inherent difficulties of such a policy was found not in accepting Roman or Frankish Christianity or so much in playing Pope against Patriarch but in the development of a Slavonic liturgy and hierarchy by supporting the activities of the Methodian exiles from Moravia. The result was a Slavonic church whose autonomy was recognized in the tenth century (though suppressed in the 11th) and the appearance of a Bulgarian - Slavonic culture. The effects of Christianization and Slavonization were not uniformly beneficial; part of the consequences was the appearance of an heretical Bogomil church which had a profound effect on Bulgarian society.

Finally Professor Browning's description of the differences in the everyday life of the Bulgars and Byzantines and the profound differences between these two societies is extremely able.

The Bulgarians owed a great deal to the Byzantine Empire particularly Christian, but the non-Byzantine character of Bulgarian society was remarkable, not only the character itself but the apparent consciousness of distinctiveness within Bulgarian society. The real result of the differences between the conditions in the Empire and Bulgaria was the development of a Bulgarian nationality which was founded on the use of Slavonic rather than Greek as the administrative, liturgical and literary language. Ultimately the growth of Bulgarian nationality played an important part in bringing an end to the Byzantine myth of oecumenicity.

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N. J. Pantazopoulos, *Georg Ludwig von Maurer: «Ἡ πρὸς εὐρωπαϊκὰ πρότυπα ὁλοκληρωτικὴ στρόφῃ τῆς νεοελληνικῆς νομοθεσίας»* [The Complete Orientation of Modern Greek Legislation Towards European Standards], Peprint from *Ἐπιστημονικὴ Ἐπετηρὶς τῆς Σχολῆς Νομικῶν καὶ Οἰκονομικῶν Ἐπιστημῶν, Ἀριστοτελείου Πανεπιστημίου Θεσσαλονίκης*, 13 (1968), pp. 1343-1506.

The organization of the newly established State, the definition of the form of Government and the quest for a king, were the problems caused by the Greek Protocols of Independence in 1830, the arrangement and solutions of which consumed, as is well known, the final phase of the 1821 Hellenic Struggle¹.

1. Cf. George P. Nakos, «The Great Powers and the National Estates of Greece (1821-1832)», reprint from *Scientific Yearbook of the School of Law and Economic Sciences of the University of Thessaloniki*, Vol. IX *Akrothinia* Peter G. Vallindas, Thessaloniki 1970.