

important reservations, Rački's basic thesis "as an indispensable framework" for the further investigation of the Bogomil question. Šidak explained the change in his assessment of the Bogomils in papers he read in 1954 at the First Congress of Yugoslav Historians in Belgrade and in 1955 at the Tenth International Congress of Historical Sciences in Rome. Both these statements are paraphrased in this book. Šidak does not accept Rački's thesis in its entirety and cautions that Rački has left many unanswered questions. Nor does he share Rački's belief that the dualistic heresy spread to Bosnia from the East. Bogomilism, in Šidak's view, is of Western origin. His essays throw significant light on many crucial questions concerning Bogomil history. The present collection of previously scattered short studies is most welcome.

The second of the two books reviewed here is likewise a collection of the author's earlier essays. No contemporary Croat historian has been as courageous in tackling so many controversial historiographic questions as Šidak. His *Studije iz hrvatske povijesti XIX stoljeća* (*Studies in Nineteenth-Century Croatian History*) contains eighteen articles published in various journals on as many major historical questions. All except three articles were published after 1960; one was first published in 1940. Together these articles examine nearly all crucial political problems in the development of the Croatian nation from the end of the eighteenth century to the outbreak of the First World War.

In this book, the author assesses such issues as the Croatian question in the Habsburg Monarchy, the idea of Yugoslavism, the background and development of the Croatian revival movement, the party conflict in the 1840s, the impact of the French Revolution on Croatia, Croatian politics in the 1860s, the Rakovica uprising, and Stjepan Radić and his ideas. The book also contains a series of studies on individuals (J. Drašković, Lj. Gaj, I. Kukuljević-Sakcinski, I. Mažuranić, E. Kvaternik) and their place in Croatian historiography. What is particularly valuable about these studies is that they are well documented, reflect the author's intimate knowledge of Croatian historical research, contain the latest interpretations of significant questions, demonstrate vividly the current trends and tendencies in Croatian historiography, give Šidak's own position in the continuing historiographic controversies, and supply valuable references to documentary, monographic, and other writings on Croatian history.

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HRVATSKI NARODNI PREPOROD U ISTRI, 2 vols. By *Božo Milanović*. Pazin: Istarsko književno društvo sv. Ćirila i Metoda. Vol. 1: 1797–1882. 1967. 336 pp. Paper. Vol. 2: 1883–1947. 1973. 673 pp.

Sovereignty over the Istrian peninsula in the upper Adriatic and its adjacent islands was vehemently disputed by Italians and Yugoslavs after the First and Second World wars. Hence, it is not surprising that many books have been written about the subject. Even so, Milanović's two-volume work merits special attention for many reasons: It is an objective, well-documented and all-encompassing account of the Croatian national awakening in Istria, based on secular and ecclesiastical archives, memoir literature, and newspaper accounts. Because Milanović himself participated in politics for many years after World War I, he is able to enliven his narrative of this period with details from his own experience. But the work is also significant because it was published in a socialist country and written by a Catholic priest who frankly describes the important role the Croatian clergy played in the national awakening of Istrian Croats.

Milanović's career properly prepared him to write this work. After seminary training in Gorica he went to Vienna where he obtained his doctorate. Thereafter

he returned to his native Kringa in central Istria as a parish priest, and there began his rich experience. When his life was endangered by Fascist threats in 1922, he was transferred from Kringa to Trieste, where he remained for the next twenty-four years, except during the war years, when he was confined in Bergamo, near Milan. After World War II he became a member of the Croat-Istrian delegation to the Paris Peace Conference.

Of the one hundred and fifty years of Istrian history covered by Milanović in his two volumes, the period 1797–1860 may be regarded as historical background for a better understanding of the Croatian national awakening. Although the national awakening began in Croatia proper in the 1830s and 1840s, it took hold among Istrian Croats only after the end of Bach's absolutism. It is true that, during the late 1840s and in 1848, Croatian national sentiments evidenced themselves in Istria, but their expression was limited to a very small number of Croatian priests. The Croatian national awakening actually spread in Istria only after 1860, when political liberties were granted to Habsburg subjects and when ethnic groups were permitted, at least in theory, to use their own languages in public life. The national movement was closely connected with the personality and work of Juraj Dobrila, a Croatian bishop, first of Poreč, Istria and later of Trieste. After twenty years of Dobrila's work, Croatian national consciousness was spread throughout Istria and a firm foundation laid for Croatian educational, cultural, political, and economic institutions. Istrian Croats obtained their first newspaper, *Naša Sloga* (1870–1915), and a struggle for recognition of the Croatian language in Istrian public life began in the provincial assembly as well as in the Viennese parliament. Dobrila's work was continued after his death by intellectuals such as Dr. Dinko Vitezović, Dr. Franjo Mandić, and his brother Professor Matko Mandić, Professor Vjekoslav Spinčić, and Dr. Matko Laginja.

The period 1860–1914 could justifiably be called the golden age of the Croatian national awakening. Soon thereafter, however, came the anticlimax. After World War I, Italy occupied Istria and the Fascist regime almost completely destroyed Croatian political, cultural, and economic institutions which had been created by such hard work during the previous fifty years. Milanović's description of the interwar period is followed by a condensed survey of the national liberation movement and by a short account of the occupation and annexation of Istria to Yugoslavia.

Each main subdivision of the two volumes deals separately with political, ecclesiastical, educational, economic, cultural, and legal topics, and is crammed with names and data, making it difficult to read. The amount of information, however, gives the work a new, additional, dimension: it can be used as a valuable handbook on Istria. Here one may find a description of the entire ecclesiastical organization with pertinent data on bishops, parish priests, and parish activities. There is information on the Glagolitic (Old Church Slavonic) ritual in Istria, and a very interesting report on discussions that three Croat priests had with members of the boundary commission of the Paris Peace Conference, when they visited Istria in 1946.

While the first volume has all the scientific paraphernalia, including footnotes and an index, the second volume is without an index. In conclusion, one must recognize that the work was written as objectively as possible, given the sensitive nature of the question, and with great love for the Croatian people. Although the title mentions only the Croatian national awakening, Milanović also treats the Slovenes of the northern part of Istria and gives valuable data about Italian activities and their irredentist movement. The two volumes are to be commended as an important contribution to the general history of Istria and a significant addition to the political and diplomatic history of Central and East Central Europe.

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