

addition to Byzantine historiography and should prove valuable to Byzantinists and Renaissance historians alike.

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Francis H. Eterovich and Christopher Spalatin (eds.). *Croatia: Land, People, Culture*. Vol. I. Toronto: University of Toronto Press, 1964. Pp. XXIII + 408.

A group of Croatian emigré intellectuals, directed and encouraged by Rev. Eterovich and Dr. Spalatin, prepared this, the first volume of a survey of Croatia, primarily for the English-speaking public, to which they are introducing the "Croatian idea." The introduction was written by the late Ivan Mestrović (d. 1962), who suggests the theme by calling attention to the general lack of information about Croatia, its people and territory. He paints an optimistic picture of the Croatian personality, statehood and cultural heritage, while largely ignoring the reality of interwar and contemporary Yugoslavia.

The stage for the book is set: the culturally creative, politically superior, religiously profound Croatian nation is sketched in such glorious colors that a realist might have difficulty correlating these descriptions with the actual facts. Furthermore, the boundaries of Croatia in this book extend from the Slovene border — sometimes including part of Slovenia within its confines — deep into Serbia, incorporating all the territories which sometimes, somehow, formed part of Croatia, were under Croatian influence, or shared the fate of Croatia. Hence the Adriatic coast, including Istria and extending to the Albanian border, (leaving to Montenegro only a few miles of coast between Ulcinj and the Bojana) is regarded as part of Croatia. In the interior, the boundary follows the present eastern border of Bosnia and Hercegovina to the Sava, includes Srem and most of Backa, and finally joins the Hungarian border on the Tisza. The presence within these borders of many non-Croatians is largely disregarded: these transitory "exotic" groups cannot affect the concept of a large, coherent and integrated Croatia. Many Croats will find this picture rather unrealistic; most non-Croats will reject it as historically false and politically preposterous.

This interpretation of the Croatian polity, as representing an uninterrupted continuum from the pre-Roman period through the Middle Ages to the final affirmation of the *Nezavisna*, is based more on mytho-

logy than on historical facts. The book applies modern social and political thought to past centuries, with everything regarded as culminating in an independent, internally cohesive and internationally recognized Croatian state. The volume is thus more an act of faith than a historically documented study. An impression of unreality, frustrated hopes and aspirations, broken images and lost illusions permeates these pages.

The individual chapters deal with archaeology (Vladimir Markotić), political history to 1526 (Stanko Guldescu), military history (Ivan Babić), economic history (Drago Matković), ethical heritage (Francis Eterovich), folk arts and handicrafts (Tomo Marković), literature during 1835-95 (K. B. K.), music (Fedor Kabalin), and architecture, sculpture and painting (Ruza Bajurin); biographies and bibliographies are also included. The coverage is therefore not very clearly defined or consistent. If this is only the first volume of a series, the shortcomings can be excused, for the book is a partial success. But its broad scope is too ambitious for the contributors, particularly since some are less qualified than those prominent scholars of Croatian origin who are not represented. Thus, excellent essays by Markotić and Matković are mixed with acceptable reviews of Guldescu and Marković, a superficial treatise by Babić, illusionary statements by Eterovich and the pedestrian narrations of Kabalin and Bajurin.

The excellent chapter on archaeology by the Harvard-trained scholar Vladimir Markotić is a critical review of past and recent findings, with cautious comments on recent theories and assumptions. His documentation regarding medieval Croatian art elements is a valuable addition to the literature in English. His study partially overlaps with those of Stanko Guldescu and Ivan Babić. Comparisons are therefore unavoidable. While Markotić remains quite cautious in his assertions, Guldescu insists on the pre-Slavic origin of the Croats, while Babić remains content with generalized assertions of the early statehood and individuality of Croatia. References to Serbia are pared to a minimum, and Byzantine influence is treated as minimal, thus bringing pre-Ottoman Bosnia into the Croatian sphere.

The economist Drago Matković unfortunately doesn't go beyond World War I in his very general chapter on economic development: the interwar and postwar periods are not discussed. Eterovich's chapter on ethical heritage is no less generalized, and the lack of empirical

evidence on individual behavior make it speculative and unsubstantiated.

Art and literature are adequately represented in the chapter which summarizes the accomplishment of the Croats in folklore, literature and music. The bibliographical entries are the most valuable part of the book, especially the references to non-English sources.

The book is certainly a useful addition to the meager literature on the Balkans in English, but must be used with caution. Those who reject the idea of Great Croatia will nevertheless find portions of the book valuable and will await future volumes, which could fill certain gaps in the first book, with interest. It is hoped that the editors in future will use their authority with greater skill and determination.

A few small errors should be mentioned. The editors overlooked certain contradictory statements, such as those regarding the *Pacta conventa* (p. 103 and p. 134), the reign of Heraclios (p. 82 and p. 131), Domagoj's destruction of the Venetian fleet (in the year 887 on p. 89, but 877 on p. 133; 876 A.D. is usually given in historical sources), and minor errors such as N. Zupančić for Niko Zupanić (p. 77), Pio and Pina Mlakar, rather than Pia and Pino Mlakar (p. 289).

The maps which accompany the text are largely based on the Stanojević *Istoriski Atlas* of 1940 and the *Historija narodna Jugoslavije* of 1953-59; some details unfortunately were omitted.

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Hermann Schreiber, *Teuton and Slav: The Struggle for Central Europe*. New York: Alfred A. Knopf, 1965. Pp. 392.

This survey of the two-thousand-year confrontation between Germans and Slavs has been written for the general reader, not the specialist. To be sure, this is a field which Western historians have largely neglected, while both German and Slavic writers have often distorted the truth in order to place the best possible interpretation on the policies, attitudes, and activities of the nations involved. Schreiber discusses the nationalist idea propagated during the nineteenth century by historians such as Hegel, Ranke, and Treischke, that culture and civilization always advanced from West to East, and that therefore the German *Drang nach dem Osten* was the justified expression of a higher cultural mission. This idea, sanctioned in Wilhelminian Germany, became