

THE RUMANIAN NATIONAL MOVEMENT IN TRANSYLVANIA, 1780-1849. By *Keith Hitchins*. Harvard Historical Monographs, 61. Cambridge: Harvard University Press, 1969. xvi, 316 pp. \$8.00.

The history of the Rumanian national movement in Transylvania, Walachia, Moldavia, and elsewhere has been studied in minute detail by Rumanian historians during the last few years. That movement has become of primary concern to historians and political leaders who are seeking to provide an historical rationale for contemporary Rumanian nationalism. Keith Hitchins' interest in the Rumanian national movement in Transylvania antedates the renaissance of historical nationalism; the essential research for his study was in fact completed by 1962. Thus a book which in the early sixties would have been the authoritative study on the Transylvanian national movement has become just another scholarly work on a well-known topic.

Hitchins' book is a careful survey of the evolution of the national movement in Transylvania from its inception until its arrest during the reaction to 1848. The methodology is that of conventional historians of the national awakening in Rumania, stressing biographical and bibliographical details. Frequently the book reads like a who's who of Rumanian schoolmasters and intellectuals in Transylvania. The interrelationship between Rumanian ideology and political action is well drawn; the exposition of the principal ideas and aspirations of the Rumanian intellectuals and patriots is lucid. The book is scholarly, informative, and impartial. However, it is also dated.

The built-in obsolescence of Hitchins' monograph should be ascribed chiefly to the archaic methodology. The work, like that of his Rumanian colleagues who are constantly supplying new factual details related to the writings of the Transylvanian intellectuals of the eighteenth and nineteenth centuries, is only peripherally concerned with the political dynamics and socioeconomic problems of the Habsburg Empire, Transylvania, and the Rumanian provinces of Walachia and Moldavia which interacted with and affected the course of the Rumanian national movement in Transylvania. This national movement was multidimensional in scope if not in origin, ideology, and purpose and should not be isolated from the totality of the historic process of its time. A scholar of Hitchins' stature will be able to remedy the methodological shortcomings now that investigation of the problems related to the evolution of the Rumanian national movement has assumed mass proportions.

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DIE NATIONALPOLITISCHEN BESTREBUNGEN DER KARPATOURTHENEN, 1848-1914. By *Ivan Žeguc*. Veröffentlichungen des Osteuropa-Instituts München, vol. 28. Wiesbaden: Otto Harrassowitz, 1965. 145 pp. DM 26, paper.

Over the last century the republic of scholarship has heard little of the history of the Ruthenians (Ukrainians) in the northeastern part of the former Austro-Hungarian Empire, because the access to sources and to pertinent literature is more than difficult. In this book, which is a product of Professor Stadtmüller's school, the author treats the history of a nationality group which never possessed cultural or political autonomy before the collapse of the Habsburg Monarchy. The Greek Catholic Church represented the main element of national cohesion, but this church was under the control of the Roman Catholic archbishopric of Erlau

and had no cultural center of its own. The Ruthenians of this region therefore concentrated their attention on their Slavic neighbors. After the events of 1948 Lemberg (L'viv) became an important center, but in subsequent years a growing orientation toward Russia developed.

The author gives much attention to the political tendencies of the higher clergy, who represented the leading group of a small intelligentsia, and to the brothers Dobriansky, who from 1848 to 1861 fought for the formation of a Carpatho-Ruthenian dukedom similar to the one the Serbs succeeded in obtaining in the Vojvodina (1848–60). Often accused of Pan-Slavistic and pro-Russian activities, Adolf Dobriansky showed a great deal of political skill and energy until he became disappointed by the rigid attitude of the Magyars and concentrated his hopes for improvement of the social and cultural situation on the Russian capital. It was not until the “ethnographical exposition” in Moscow in 1867, which in reality was an “all-Slavic congress,” that pro-Russian sympathies grew among the Carpatho-Ruthenians. The fact that the higher clergy cooperated with the Magyars and supported the Magyarophile tendencies explains the opposition to the Greek Catholic Church among the lower clergy and their growing orientation toward the Russian Orthodox Church. Social discontent and the policy of ruthless Magyarization, which resulted in attempts to replace Church Slavonic with the Hungarian language even in the liturgy, led to the intensification of contacts between the “Ukrainians” in Galicia and those in the northern districts of Hungary.

The author deals very carefully with the much disputed use of the two notions “Ruthenians” and “Ukrainians” and shows precise knowledge of modern methods of treating problems of nationalism. The very few critical remarks can be restricted to the spelling of historical names, where Žeguc is not always consistent, and to the omission of two minor publications—one, for example, is about Alexei Gerovsky, a son-in-law of Dobriansky, who played an active role in the national agitation in the years before World War I (see Erich Prokopowitsch, “Dr. Gerowski—homo redivivus: Ein Beitrag zur Vorgeschichte des 1. Weltkriegs,” in *Der Südostdeutsche*, 12 [1961]: 8–10; and Rudolf Kizling, “Die russische Orthodoxie und der Nordosten des ehemaligen Habsburgerreiches, 1908–1914,” in *Ostdeutsche Wissenschaft*, 9 [1962]: 287–300). Both articles are based on documentary material available in Vienna.

Žeguc's book, which contains excellent scholarly and biobibliographical annotations, is a useful contribution to the history of Eastern Europe.

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SVETOZAR MILETIĆ I NARODNA STRANKA: GRADJA, 1860–1885.
KNJIGA I, 1860–1869. Edited by *Nikola Petrović*. Sremski Karlovci: Isto-rijski arhiv autonomne pokrajine Vojvodine, 1968. xi, 710 pp.

Despite the fundamental importance of the nationalities question in the downfall of the Habsburg Empire, surprisingly few monographs have appeared that examine in detail the internal developments of the individual nationalities. In the case of the South Slavs, for example, Jovan Skerlić's *Omladina i njena književnost, 1848–1871*, published in 1906, remains the only substantial study ever done on that movement of Serbian intellectuals in the late 1860s and 1870s. Now, to provide some of the materials for filling that gap, the Historical Archive of the Vojvodina has begun