Men under Fire: Motivation, Morale and Masculinity among Czech Soldiers in the Great War, 1914–18. By Jiří Hutečka. Austrian and Habsburg Studies, vol. 26. New York: Berghahn Books, 2020. xi, 300 pp. Notes. Bibliography. Index. Illustrations. Photographs. $140.00, hard bound.

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Ever since the groundbreaking work of John Keegan transformed military history, scholars have increasingly examined the day-to-day experience of warfare from the perspective of the soldiers themselves. More recently, these studies have used theories of masculinity to understand how war impacted soldiers and their sense of themselves as men. The book under review, a translation of the Czech original titled *Muži proti ohni: Motivace, morálka a mužnost českých vojáků Velké války, 1914–1918* (Prague, 2016), applies these concepts to understand the impact of World War I on Czech soldiers in the Austro-Hungarian Army. Based on extensive primary sources, both published memoirs and private correspondence, it documents the changing attitudes of Czech soldiers in the course of the war. With the notable exception of the published diary of Egon Erwin Kisch, who went on to fame as a German journalist and chronicler of Prague life, the sources are all in Czech. All of the authors were conscripts, none were professional officers. Using the model developed by John Lynn in his study of the French revolutionary army, the book is divided into three phases: the initial phase of enlistment, the sustaining phase of long periods of training and waiting, and the combat phase of actual fighting.

The first chapter on mobilization notes that, as in other countries in the opening stage of the war, there was little resistance and some enthusiasm among the Czech soldiers for a war that was expected to be short. In addition to illusions about the coming war, some soldiers saw the coming conflict as an opportunity to advance their status in the male hierarchy, as a "tournament of manliness" (29). Early setbacks in the war effort, however, led to disillusionment, especially among the Czech-speaking troops who were often scapegoated for the mistakes of the military hierarchy. The next four chapters focus on how their loyalty was sustained or undermined during what turned out to be an unexpectedly long and grueling conflict. The first chapter examines how the failure to supply troops with basic needs like food and shelter undermined support for the war effort. It also examines the psychological impact of modern mechanized warfare that made soldiers into automatons and turned "wartime manliness. . . into an endless compromise" (84). In this context, women took on contradictory roles, with prostitutes regarded as passive and weak, while the "hilfskräfte" (female auxiliaries at the front) were feared as threatening the male monopoly on warfare. The next chapter focuses on factors sustaining commitment to the war, starting with "comradeship." The collegiality of the wartime experience became a "key symbolic space" (117) where masculinity was transformed and men could "incorporate the dangerous, potentially feminizing aspects of their wartime experience into their own masculinity as they experienced it" (130). This sense of solidarity, however, was undermined by tensions between the officer corps and the men they led, the subject of the next chapter. Although this conflict was not unique to the Austro-Hungarian army and was supported by the pre-war class divide, it was especially galling for the Czech troops, who felt themselves unfairly maligned as cowards and traitors by a distrustful military hierarchy. The next chapter examines how the concept of home created different venues for the performance of masculinity. While on the military front, masculinity meant obedience to authority; on the home front it entailed control and power over a man's family and environment. The final chapter turns to the actual experience of combat, showing how it was a form of "ritualized masculinity" (229) similar to the pre-war practice of dueling. Nonetheless, in their letters and memoirs, Czech solders were reluctant to discuss their role in the slaughter.

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The conclusion emphasizes how wartime shortages and deprivations undermined faith in the Dual Monarchy and opened the way for new loyalties. In the case of Czech soldiers, the dismissive attitude of the military authorities "ended up inadvertently subverting the essential sense of their masculine self-worth, pushing them towards national identity that was already available and fostered by the Czech political and intellectual elites for decades" (259). This carefully researched examination of loyalty and identity during a time of war has much to offer scholars of the era, as well as students of military history, nationalism, and the politics of gender.

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Budimir Lončar: Od Preka do vrha svijeta. By Tvrtko Jakovina. Zaprešić, Croatia: Fraktura, 2020. 2nd ed. 774 pp. Notes. Bibliography. Index. Photographs. 299 HRK, hard bound.

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The recently published biography of the last minister of foreign affairs of socialist Yugoslavia, *Budimir Lončar: From Preko to the Top of the World*, written by Tvrtko Jakovina, is undoubtedly an exceptional achievement. Its author, who teaches contemporary history at the University of Zagreb, is also among the leading voices in the Cold War studies, whose previous books helped situate the unusual role played by Yugoslavia in this global confrontation (*The American Communist Ally*, 2003 and *The Third Side of The Cold War*, 2011). The Yugoslav trajectory from an expansive satellite of Stalin that abruptly switched sides in the late 1940s, only to anchor its foreign policy to the emerging club of nonaligned countries is still in many ways fascinating, and so are the people who took part in it.

One of the best witnesses of these zigzags is certainly Budimir Lončar, whose career the book examines chronologically. We are able to follow the journey of a young man from Preko, small town on a Dalmatain island, from his schooling and participation in the Second World War (43–53) to an astonishing career in the hearth of international diplomacy (591–628). The subtitle of the book therefore attests not only to the talents of the protagonist, but also to the society that was able to make use of them. He entered Yugoslav diplomatic service in 1950, starting as a consular official in New York (59–118), returning to Belgrade in 1956 to establish an analytical department that he headed for a decade (119–78). He held ambassadorial posts in Jakarta (1965–69), Bonn (1973–77), and Washington (1979–83). He gained experience under impressive conductors of Yugoslav diplomacy such as Koča Popović, Marko Nikezić, and Mirko Tepavac, enjoying direct access to Tito, its principal creator. He not only witnessed but also actively contributed to positioning Yugoslavia in international relations during the Cold War, and was especially engaged in developing its policy of nonalignment, taking visible part in crucial summits in Lusaka (1970) and Havana (1979). After Tito's death, he remained one of the key figures in this domain, ascending to the position of a Minister of Foreign Affairs in 1987 (381–502). He resigned in late 1991, by which time Yugoslavia effectively ceased to function (503–90). During the Yugoslav wars, he was a high UN official, returning to Croatia as a presidential advisor for foreign policy.

Lončar's long and eventful career spans through several distinct epochs, spanning from the Korean War to Croatian accession to the European Union. His list of his acquaintances ranges from popes and communist strongmen to American presidents and European leaders, as well as businessmen and prominent figures from the cultural sphere and world of art. That only would make this book very important. What makes it indispensable is a symbiotic intellectual relationship that developed

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