

that thus far a "Europe-centered" historiography has obscured the internally generated factors in the Balkan awakening, while overemphasizing the impact of foreign influences (both political and cultural). In Turczynski's view, the primary source of sociopolitical dynamics was the deep tension generated between the traditionalist tenets of Orthodoxy and the innovative demands of Habsburg imperial policies. Particularly emphasized is the role of the Orthodox hierarchy in delineating the "confessional nationality" of both Serbs and Rumanians during the eighteenth century.

In the structural sense, Turczynski sees an overlapping series of phases of mounting national consciousness taking place among both peoples after their partial incorporation into the empire during the late seventeenth century. The approximate sequence was (1) a "prenational socialization," extending into the middle of the eighteenth century; (2) a gradual catalyzation of "confessional nationality" after about 1740 via the reaction of the church hierarchy to the prejudice and civic disabilities to which they and their flock were exposed; (3) the transition from confessional to ethnically conceived demands for equality, beginning in the 1790s and extending into the *Vormärz*; and (4) the attainment of ethnically individuated and politically expressed nationalism, which began with the 1848 revolts and was slowly completed in the latter part of the nineteenth century. The author deals mainly with the first two of these phases in *Konfession und Nation*.

Turczynski's book is of substantial value in countering the prevalent, century-old tendency to place primordial importance upon extraneous factors in explaining East European and Balkan nationalism. It makes a worthwhile contribution to understanding this phenomenon through a comparative approach to the internal dynamics of similar groups. The work suffers, however, from a lack of rigor in both form and content. This is manifested in uneven shifts of focus (ethnic, topical, and chronological), in repeated oscillation between depressingly vague terminology and concrete but parochial data, and in a strong tendency to substitute exposition for analysis. Especially in the later sections, it becomes apparent that the author's theoretical explications are insufficiently supported by the data adduced. This remains true despite an admirable bibliography and occasional archival references. The net effect is that he sheds a good deal more light on the continuing puzzle of the specifics of East European nation-building, without by any means exhausting the topic's possibilities for future research.

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POLOŽAJ ŽENA U DUBROVNIKU U XIII I XIV VEKU. By *Duška Dinić-Knežević*. Posebna izdanja, vol. 469, Odeljenje istorijskih nauka, no. 2. Belgrade: Srpska akademija nauka i umetnosti, 1974. xviii, 223 pp.

Until recently, the role of women in the Yugoslav past has received little attention. Until a few years ago, the only book on the subject was M. Laskaris's, *Vizantiske princeze u srednjevekovnoj Srbiji* (Belgrade, 1926). Dinić-Knežević's volume, *Položaj žena u Dubrovniku u XIII i XIV veku* (*The Position of Women in Dubrovnik in the Thirteenth and Fourteenth Centuries*), reduces that gap. The book deals with the position of women in the economy and in marriage, their legal status, moral problems, spiritual life, and home life, as well as their dress and jewelry. In addition, there is a summary in French, an appendix, and an index.

Because the work is based on a large number of documents from the rich Historical Archives in Dubrovnik, the author is able to illustrate especially well women's role in the city's economic life and their position in marriage. Naturally, the role of women in the economy was very dependent on their social status. The author distinguishes three categories of women in Dubrovnik: those who were economically

and legally free (patricians and commoners), those who were legally free (peasants and servants), and those who were deprived of all rights (slaves). She describes the activities of women belonging to each of these categories and concludes that they played a significant role in certain areas of Dubrovnik's economy.

In Dubrovnik, marriage was a religious ceremony, but it was heavily regulated by city laws, especially in respect to the economic aspects of the union. Although marriages between patricians and commoners were not prohibited, the laws made such matches unattractive. Marriages, of course, were not based on free choice by the partners, but on decisions made by their parents or tutors. Dowries were widespread among all social groups and obligatory among patricians. Although divorce did not exist, there were cases of legal separation, which included alimony payments by the husband to the wife. The woman was legally subordinated to her husband, but all women were treated equally by city laws, regardless of their social status. Their participation in civic life, however, was minimal.

In her chapter on moral problems, Dinić-Knežević discusses thefts, fist fights, cheating, adultery, rape, illegitimate children, prostitution, brothels, and so forth. It is interesting to note that Ragusan law seems to have tolerated the existence of concubinage in Dubrovnik and among Ragusans in the Balkan hinterland. This situation existed in spite of the population's adherence to the Roman Catholic religion and the church's influence in Dubrovnik. The author also surveys household furnishings and equipment and, in her last chapter, deals with dress and jewelry. Some residents enjoyed considerable luxury and the Italian influence on dress was very strong. Finally, Dinić-Knežević briefly touches upon the difficult problem of women's education.

Throughout the book, the author compares the position of women in Dubrovnik with that of women in Serbia. Although this is interesting, it would have been more useful had she taken a broader approach by introducing more comparisons with the situation in the West, especially in Italian cities. In all fairness, however, one should point out that at the time that Dinić-Knežević was writing her book (in the mid-1960s), women in history were just being discovered in the West as well.

This volume is a pioneering work. It has its flaws (one of which is excessive inclusion of archival data), but it provides a wealth of extremely valuable information. It certainly constitutes a major contribution and opens new paths of research on an important subject hitherto almost completely neglected.

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STUDIJE IZ HRVATSKE POVIJESTI XIX STOLJEĆA. By *Jaroslav Šidak*.  
Zagreb: Sveučilište u Zagrebu, Institut za Hrvatske Povijest, 1973. 404 pp.

STUDIJE O "CRKVI BOSANSKOJ" I BOGUMILSTVU. By *Jaroslav Šidak*.  
Zagreb: Liber, 1975. 400 pp. Plates.

Probably no other living Yugoslav historian has done as much for the understanding of the history of the Church of Bosnia, or the Bogomils (Bogumils or *krstjani*), as Jaroslav Šidak, the doyen of Croatian historians. Versatile and highly talented, Šidak's historical research ranges from early medieval times to the twentieth century. Prior to the Second World War he had already published two books on the Bogomils and since then has produced a large number of shorter studies which examine specific aspects of Bogomilism and Bogomil history.

The 1973 work reviewed here is a collection of fifteen articles published by Šidak since 1950 in various historical journals, collected works, and *Festschriften*. The individual articles, usually on controversial topics, are important not only for their interpretations and insights but also for their valuable bibliographical references. Only