

ideas and those brought up entirely in the Hungarian environment. Radicals, revolutionaries, and advocates of evolutionary change all were included. In their social origins and their political attitudes and methods, supporters of the movement could not have been more diverse, but what they shared in common and what bound them together, Borbándi writes, was intense interest in the fate and welfare of Hungary's peasants. They all demanded far-reaching agrarian reform and such political and social changes as would secure for the peasants a status in the nation that corresponded to their numbers and their immanent energies and untapped potential.

A balanced and objective account of Hungarian populism, Borbándi's book is the first comprehensive study of the subject either inside Hungary or outside. By the meticulousness and extent of its research, the care in its organization, and the excellence of its style, the work has made an epochal contribution to the understanding of Hungary between the world wars and indeed of both East Central Europe in general and populism itself. The author's first book has made him not simply an interpreter of Hungarian populism but also an authority in the field, whom the student may ignore at his peril.

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THE BOSNIAN CHURCH: A NEW INTERPRETATION. A STUDY OF THE BOSNIAN CHURCH AND ITS PLACE IN STATE AND SOCIETY FROM THE THIRTEENTH TO THE FIFTEENTH CENTURIES. By *John V. A. Fine, Jr.* East European Monographs, 10. Boulder, Colo.: *East European Quarterly*, 1975. x, 447 pp. \$17.50. Dist. by Columbia University Press, New York.

The difficult and controversial problem of the religious situation and heretical movements in medieval Bosnia has long been debated, especially in Yugoslav historiography. John Fine's volume is a welcome and useful addition to this debate.

Fine took the chronological approach to his subject. After examining religion in Bosnia's peasant society in chapter 1 and reviewing the sources in chapter 2, he surveys the development of Bosnia and its religious troubles from the end of the twelfth century to the Ottoman conquest in 1463 in chapters 3-6, and discusses the religious situation in Herzegovina from 1463 to 1481 and religion in Bosnia after the Turkish conquest in chapters 7-8. The book contains three appendixes, is very carefully footnoted, and has a good index and a rich bibliography. Fine obviously has complete mastery of the Serbo-Croatian language and an excellent knowledge of Yugoslav historiography.

In examining the situation in Bosnia and the mentality of the Bosnian peasant, Fine has introduced a considerable amount of anthropological material. This, as well as his many valid remarks and good suggestions for further research are the strong points of the book. Nevertheless, Fine's main thesis, that the Bosnian Church was not dualistic but "a Slavic liturgy church, relatively orthodox in theology, that was derived from the Catholic organization in the thirteenth century" (p. 346), remains questionable. Fine does admit that dualists existed in Bosnia, "but their movement, probably very small in size, was distinct from the Bosnian Church" (p. 361).

Fine's thesis is based on the examination of a large number of sources, but there is a great deal of speculation in the interpretation. In some instances—in the opinion of the reviewer—the sources could have been interpreted differently, or a different emphasis would have yielded results at variance with those of the author. In addition, Fine seems to have been overzealous in downplaying texts which did not readily

agree with his thesis (for example, on the "Fifty Points," pp. 335 and 360). Fine's main conclusions run contrary to the results of the most recent Yugoslav research, but there is nothing wrong with that. One only wishes that the author's approach to the sources had been less speculative and more even-handed.

On the whole, Fine's book is an interesting contribution to the study of a very intricate and arcane subject. Fine deserves much praise for his effort, even though his conclusions are as controversial as any previously expressed on the Bosnian Church.

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LJUDEVIT GAJ AND THE ILLYRIAN MOVEMENT. By *Elinor Murray Despalatović*. East European Monographs, 12. Boulder, Colo.: *East European Quarterly*, 1975. x, 271 pp. \$12.00. Dist. by Columbia University Press, New York.

Professor Despalatović's book is the twelfth in the series of monographs published under the auspices of the *East European Quarterly*. It is the first effort in English to deal with the political career of Ljudevit Gaj, the father of the Croatian national renaissance, in a comprehensive fashion. Despalatović has expanded her doctoral dissertation to cover the 1840s, when the Illyrian movement which Gaj founded moved from the cultural to the political arena. The volume concludes with a brief exposé of Gaj's activity during the opening months of the 1848 revolts and his rapid fall from grace because of a bribery scandal.

Despite painstaking research into all available Croatian and many foreign sources, the central figure of Despalatović's work remains as enigmatic in his character and motivations as ever. Gaj's own papers—extensively pruned during his later years—allow no firm conclusions on most of the more interesting questions of his political goals and methods. As the author states, in dealing with the years after 1838, it is difficult or impossible to detect for whom and for what the founder of Illyrianism conceived himself to be working. Spinning intrigues, now with the Petersburg court, now with Polish exiles, and protesting his *Habsburgtreue* to a skeptical Metternich while cultivating expansionist aspirations in Serbia, Gaj flits through the pages of the present work in a bewildering multitude of allegiances. Perhaps the only consistencies in this patchwork life were those which brought him low in 1848: financial insecurity, and a notable opportunism in attempting to remedy it.

The present work's careful factual narrative serves in the end to reinforce the prevailing judgment: after the initial linguistic reforms and the foundation of the *Novine* and the *Danica* in the mid-1830s, Gaj's significant contributions to his people's history were finished. What came after was, so far as is now visible, primarily the work of others. By the time the bell of revolution tolled in 1848, Gaj had become adept at factional politics but was no longer the standard-bearer of national aspirations. His weakness is best illustrated by the essential pettiness of the charges which brought him down at age thirty-nine. He did not rise again, and the monuments went up to the befuddled Jellacic *faut de mieux*.

It is a pity that a series distributed by Columbia University Press cannot, apparently, afford the services of a good editor. The typographical errors are numerous enough to become a nuisance, and the typesetting and layout in no way serve to make the work more attractive. A skilled editor might also have assisted the author in overcoming several obvious reminders of the work's origin as a dissertation.

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