

tions in the mid-nineteenth century and to elucidate Štúr's role therein. The volume's title is nevertheless misleading, since only a few of the contributions focus directly on Štúr's activities.

Divided into five sections, the volume comprises ten major papers and thirty-two discussants' commentaries. The tone of the contributions is scholarly. Several papers present the findings of recent research and delineate areas of problematic interpretation. Issues are examined with an openness and perspective not characteristic of East European historiography a decade ago.

In the first section Milan Pišut (Bratislava) explores the particularly Slovak origins of the idea of Slavic reciprocity in the works of Ján Kollár and P. J. Šafařík (Šafařík). In possibly the volume's best contributions Jaroslav Šidak (Zagreb) traces the fortunes of the Illyrian movement, and the subject of Austro-Slavism is discussed by the Prague historians Josef Kočí and Václav Žáček. In the volume's third section the attitudes of Slavism's opponents—the Germans and Magyars—are analyzed by Eduard Winter (Berlin) and Július Mésároš (Bratislava). In the next section Professor S. A. Nikitin (Moscow) examines the position of official Russia toward the West and South Slavs in the 1860s, emphasizing the degree to which Russia's attitude reflected the priorities of its own foreign and domestic policies. Andrzej Walicki (Warsaw) explores the views of the Russian Slavophiles toward their fellow Slavs.

The last section is devoted to Štúr and his posthumously published work *Das Slawenthum und die Welt der Zukunft*. This work occasioned much consternation among Štúr's contemporaries and has received varied interpretations from historians. Vladimír Matula (Bratislava) in his paper "L'udovít Štúr and Russia" sees an explanation for Štúr's apparent concessions to tsarist absolutism not only in his disillusionment after the failures of 1848–49, which scholars have often cited, but also in the hopes Štúr attached to the "political thaw" in Russia which accompanied the accession of Alexander II to the throne in early 1855 (pp. 364–65). Štúr hurriedly finished his then only partly completed manuscript and sent it to the Russian archpriest M. F. Raevsky in Vienna to be conveyed to influential personages in St. Petersburg. Štúr, who died shortly thereafter, never learned the fate of his manuscript, which was first published in 1867 under the Russian title *Slavianstvo i mir budushchago*.

All the volume's contributions appear in German with the exception of those delivered in Russian, which remain in that language. Curiously, the editor has chosen to append a German translation to the discussants' commentaries but not to the papers in Russian. Two of the papers, by Mésároš and Matula, appeared earlier in the *Jahrbücher für Geschichte Osteuropas* (1967).

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DĚJINY A NÁRODY: LITERÁRNĚHISTORICKÉ STUDIE O ČESKOSLOVENSKO-MAD'ARSKÝCH VZTAŽÍCH. Edited by Z. Adamová, K. Rosenbaum, and L. Sziklay for the Československá akademie věd. Prague: Nakladatelství Československé akademie věd, 1965. 367 pp. Kčs. 49.

This volume of essays by twenty-one Czech, Slovak, and Magyar scholars represents a collective work of the Czechoslovak, Slovak, and Hungarian Academies of Science. As the introduction points out, the volume's aim is to detect and describe the mutual relations among the literatures of the three neighboring nations. Yet one

senses that the editors wanted actually to demonstrate the “progressive tradition of friendly relations between the Magyars and their neighbors,” as one of the footnotes puts it. The various authors lead the reader through a sequence of topics from the early periods, such as the Renaissance and the Hussite wars, to the present. The majority of the contributions deal, however, with the nineteenth and twentieth centuries.

The prescribed line, aiming at promoting understanding among the “socialist brethren,” constitutes the source of both the strength and the weakness of this interesting collection. Instead of analyzing *sine ira et studio* the cultural relations between the Magyars and the two Slavic nations—which were not always marked by friendship—the authors dwell only on the bright pages of their common history. Nevertheless, nationalistic undertones are not lacking, particularly in the essays of some of the Slovak writers. While discussing the twentieth century, the scholars had to reckon with contemporary political realities. As a result, while some episodes and personalities of the recent past are mentioned repeatedly, others are suppressed. One must regret the omission of the Slovak Communist literati known as the DAV group, which was persecuted during the Gottwald-Novotný era in Czechoslovakia and which constitutes only one of the several examples of political selectivity in the volume.

In my opinion the best part of the collection is the section dealing with the nineteenth century. László Sziklay’s essay on the relation and friendship of Ján Kollár with Magyar conservative personalities such as István Széchenyi, János Mailáth, Alajos Mednyanszky, and many lesser ones, sheds new light on the father of Pan-Slavism. The similarities and differences, and the mutual impact of the Czech and Hungarian national-political movements, are discussed by Ján Novotný. Novotný’s study can be supplemented with Richard Pražák’s work on the diffusion of Czech literature in Hungary, and Miloslava Knappková’s biographical notes about two Czech popularizers of Magyar letters in Bohemia and Moravia. Three essays on nineteenth-century novelists and poets complete this part. The articles discussing twentieth-century topics are heavily encrusted with Marxist phraseology. Although they present a wealth of information, the writers in their interpretations conform mostly with Communist mythology rather than with objective scholarship. The book includes also detailed lists of translations from Czech and Slovak into Magyar, and from Magyar into Czech and Slovak, between the years 1945 and 1963.

A historian of Central European literature will find this volume an important contribution to his field. It also enriches intellectual and cultural historiography, but its usefulness for a political historian is limited.

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HRVATSKA POLITIKA I JUGOSLAVENSKA IDEJA. By *Ivan Mužić*. Split: Ivan Mužić, 1969. v, 319 pp.

Ivan Mužić is one of the most talented and original among the young historians who have focused their attention on the relationship between Croatian politics in the nineteenth and twentieth centuries and the concept of Yugoslavism. A few years ago (in 1967) he published a small book, *Razmatranja o Povijesti Hrvata* (Reflections on Croatian History), which made quite a stir in Yugoslavia. Now, in a much more substantial study, he traces the evolution of the Yugoslav Idea from the found-