

Catholic church in the Croatian lands (including Bosnia) from Roman times to the twentieth century. The authors are professors at the theological seminary in Zagreb, who bring to their subject a thorough familiarity with the archival sources for Croatian church history. They confine their survey to the development of religious institutions among the Croats, with just passing mention of the neighboring peoples. Their intention is to show that the Catholic church has always played a positive role in the cultural life and national struggles of the Croatian people.

The emphasis of the book is on the institutional rather than the social history of Catholicism. Thus, meticulous attention is paid to diocesan jurisdictions, religious orders, liturgical usages, Church schools and seminaries, and the careers of individual bishops and clergymen. The authors do include some sections, however, on demographic, cultural, and political topics. For example, the strongest section of the book deals with the period of Turkish rule over the Catholics of Slavonia and Bosnia, which saw interruptions of ecclesiastical administration in these regions and a general migration of Croats northward and westward into Habsburg-held territories. Another topic that is covered well is the Patavine or Bogomil heresy of medieval Bosnia. One wishes only that the authors had explored other topics, such as the interaction of Catholics and Orthodox in mixed dioceses, the Reformation in the Croatian lands, or the role of the Catholic clergy in the Illyrian movement. The whole question of Church-State relations in the Habsburg Empire is superficially treated from an ultramontane viewpoint. A mere eighteen pages are devoted to Yugoslavia after 1918. The abortive 1937 concordat between Yugoslavia and the Vatican is barely noted. The world wars are entirely omitted, as are Church-State relations under Tito's regime.

Despite these shortcomings, the book remains a valuable reference work for scholars interested in the religious history of the South Slavs. It has very thorough indexes, five fold-out maps, and lists of all Catholic bishops, but the bibliography is short.

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KULTURA BOŠNJAKA: MUSLIMANSKA KOMPONENTA. By *Smail Balić*. Vienna: Adolf Holzhausens, 1973. 247 pp. + 13 pp. photographs. Paper.

As the first exhaustive survey of the cultural evolution and activity of the Bosnian Moslems, from the second half of the fifteenth century (that is, from the beginning of Ottoman rule in Bosnia) to the present, this work must be viewed as something less than a success. The book, based on an extensive use of both archival sources and published material, contains an impressive mass of data and covers virtually every aspect of this important and much misunderstood component of South Slavic culture. Its documentary format does credit Balić's work, but, unfortunately, its prodigious and detailed presentation of specific information is not given any far-reaching systematic analysis. The analysis that does appear very seldom goes beneath the surface of the various issues and serves only to support a particular set of facts within Balić's polemics against the writers on the culture of the Bosnian Moslems who have preceded him.

The book as a whole suffers from Balić's inability to organize and consolidate his material and from his failure to bring out the essential and to suppress the

trivial. In the chapter on folklore, for example, he carefully lists all translations of oral folk poems (much of this material is repeated farther on) but he does not attempt to examine this distinctive tradition of the Bosnian Moslems systematically. While purporting to write about literature, he concentrates more on correcting mistakes which appear in the German translation of one particular poem than on the whole period between the two world wars. Moreover, there are critical lacunae in his account of the literature of the Bosnian Moslems. This is particularly obvious in his uncritical selection of authors who have almost no connection with literature, but who are mentioned together with authors who have made a substantial contribution. Balić's treatment of the other cultural aspects shows a similar lack of differentiation within material, as well as in depth, and the chapters on architecture, art, science, and education appear more like orderly written lists of achievements than comprehensive studies.

The most interesting part of the book is its conclusion (also published in a German translation) in which Balić offers some new ways of viewing the Bosnian Moslem culture within the context of its common Yugoslav and Islamic origins. Unfortunately, the ideas presented in the conclusion are not supported by the preceding text. In sum, the book does not go beyond the level of an old-fashioned bibliographical-encyclopedic "Who's Who."

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EUROPEAN MOSLEMS: ECONOMY AND ETHNICITY IN WESTERN BOSNIA. By *William G. Lockwood*. New York: Academic Press/Harcourt Brace Jovanovich, 1975. xiv, 241 pp. Illus. Appendixes. £9.00. \$18.50.

It is still not too late! For years this reviewer has encouraged young American scholars, including the present author, to investigate rural Yugoslavia, especially ethnically mixed communities, before modernity obliterates many of the traces of traditional life. This volume, sixth in the Studies in Anthropology series edited by Professor E. A. Hammel of the University of California, Berkeley, is one of the best. The study is of an area in Bosnia encompassing three small towns (Bugojno, Donji Vakuf, and Gornji Vakuf), and their environs. The area is inhabited by Croat Catholics, Serb Orthodox, and Islamicized Slavs (recently recognized as a separate "ethnic" group). This is a study of economics, ethnicity, and interethnic relations, past and present. A good part of the book is devoted to an investigation of the marketplace, which, in the author's opinion, is one of the best ways to examine the local community, because the marketplace is "one of the most common contexts for intergroup relations." But, for fuller understanding of the marketplace, he reminds us, it is necessary also to understand the community "that it serves." Ergo, the work focuses on both "the market town and the village."

Historians will regret the absence of an adequate statement on the history of the area and the history of social change there, that is, what has survived from the past in the culture, what has vanished, and what is new. The author's decision not to go into the social upheaval caused by the Second World War is understandable, however, in view of the official Yugoslav discouragement of fieldwork on this subject because of ethnic and confessional sensitivities. There are a few