

timo la patria corrispondeva alla dimensione comunale e di conseguenza riteneva di non fare alcun torto alla propria comunità, anzi la sosteneva e di conseguenza si sentiva giustificato (p. 217). Proseguendo con gli aspetti di natura economica, Ivetic evidenzia i cambiamenti che si verificarono tra la seconda metà del '600 e la prima metà del '700. Tra il 1720-30 le terre adriatiche conobbero un notevole impulso economico e sociale, che contribuì all'accelerazione dell'interscambio con le regioni contermini e con le aree adriatiche (p. 207).

Studiando l'Istria del '600-'700 è doveroso distinguere il contesto rurale da quello cittadino con le sue divergenze etno – linguistiche ecc. Attraverso l'analisi della Anagrafi venete veniamo a conoscenza che nel 1766-70 il 54% della popolazione istriana viveva nei contadi. Il XVIII secolo si presenta come la stagione in cui si stabilizzano le comunità di recente formazione. Poiché il concetto di nazionalità non esisteva, le comunità appartenevano a una *nazione*, termine che non assumeva il significato attuale, ma corrispondeva all'insieme di caratteristiche di una comunità (lingua, religione, usi e costumi). Il vescovo Tomasini, verso il 1650, suddivideva la popolazione in cinque gruppi ovvero: 1) i nativi (italiani), 2) gli slavi, 3) i morlacchi, 4) i gradesi, 5) i friulani e i carnielli. Gli slavi si differenziavano dai morlacchi per il fatto di essere autoctoni, in quanto presenti sin dall'alto medioevo, mentre i morlacchi, erano anch'essi di matrice slava ma provenienti in Istria da altri contesti in seguito alla colonizzazione pianificata di Venezia.

Prendendo in considerazione il periodo 1650-1800 possiamo dire che nelle città e nei centri minori del litorale settentrionale e occidentale la parlata era quella istro – veneta e quella istro – romanza (a sud di Rovigno) mentre un'analoga cultura era presente all'interno come a Buie, Grisignana, Portole, Montona, Valle, Dignano, Pinguente, sebbene nelle zone interne fosse diffuso il bilinguismo. Lungo la costa orientale la lingua istro – veneta era profondamente radicata ad Albona e Fianona mentre nel contado prevaleva la parlata ciakava – croata, l'istrioto prevaleva poi nella Polesana, a Fasana, a Gallezano e Sissano mentre l'istrio – veneto veniva parlato da Buie a Verteneglio sino a Visinada e Visignano (p. 291). L'autore rileva altresì che la storiografia ha spesso e volentieri utilizzato la semplicistica contrapposizione città italiana/ campagna slava mentre ha completamente accantonato il problema del bilinguismo che rappresenta una sorta di "terza dimensione" importante per comprendere molti aspetti della vita sociale, religiosa e linguistica della regione. Man mano che si procedeva verso l'interno la doppia parlata tendeva a scomparire, l'autore evidenzia che pure lungo la costa esistevano zone monolingui slave, come per esempio nei dintorni di Pola, dove esisteva una sacca ciakava che conviveva senza interferenze con l'istrio – veneto (p. 305).

Un discorso a parte va fatto per la città che era monolingue (istrio – veneta). Ivetic dice che è "sempre aperta all'immigrazione dal territorio, essa è impermeabile alla sua lingua; e del resto essa esprime, anche come spazio fisico, l'idea di una cultura comunale, più vicina ad analoghe società gemelle d'oltremare che alle ville dei dintorni" (p. 306). Nel 1770 i dieci comuni marittimi dell'Istria annoveravano circa 29.000 abitanti. La popolazione dei centri costieri iniziò sempre più ad occuparsi nella navigazione che finì per affiancare la pesca. Il grande interesse verso questa attività fu dovuto dalla perdita degli olivi durante il freddo del 1787. Nel 1746 gli addetti alla navigazione risultavano all'altezza del 7,8% della popolazione totale dei centri marittimi, nel 1790 quest'ultimi rappresentavano il 10% (p. 362). Lo studio si conclude con una appendice di tabelle (pp. 399-416).

Il libro di Egidio Ivetic, attraverso una attenta rilettura della bibliografia esistente, affiancata dall'analisi dettagliata delle fonti edite e grazie allo spoglio di una mole non indifferente di documenti d'archivio, presenta nuovi aspetti dell'Istria dell'antico regime. Lo stesso contribuisce non poco alla modernistica istriana, che può annoverare uno studio di ampio respiro, obiettivo ed erudito. Il lavoro di ricerca, attraverso precise e minuziose osservazioni ha contribuito a demolire molti luoghi comuni che hanno sinora contraddistinto la storiografia concernente l'ultimo periodo veneto nell'Adriatico orientale.

Kristjan Knez

Josip Vrandečić: DALMATINSKI AUTONOMISTIČKI POKRET U XIX. STOLJEĆU (The Autonomist Movement in Dalmatia in the 19th Century).
Zagreb, Dom i svijet, 2002, pp. 332

In Croatian historiography, the autonomist movement in Dalmatia has so far been studied mainly through its conflicts with the nationalists, who were always in the centre of interest in the 19th century Dalmatia. For a thorough and professional research into this movement, which in every respect posed as anti-Croatian, although not anti-Slavic, a greater temporal distance was necessary. At the end of the 20th century, when enough time had passed since the movement lost all its significance in everyday life, a need for a more radical research into the movement and its stratification became increasingly evident. The not at all simple task of analysing the autonomist movement, with a wide spectre of ideas occurring within its framework, as well as a reconstruction of its leaders and exponents of its ideology, was tackled by Josip Vrandečić, assistant professor at the Department of History at the Faculty of

Philosophy in Zadar. His printed monograph on the autonomist movement in Dalmatia is in fact the author's doctoral dissertation successfully defended at Yale University in the USA.

The first part of Vrandečić's study on the autonomist movement entitled *Povijesno nasljeđe* (15-81) acquaints us with cultural heritage of Dalmatia from antiquity to Enlightenment, in which both autonomists and nationalists found the backgrounds of their political ideas and quoted them as references. The second part of this chapter is dedicated to the foundations of the autonomist movement. The development of regional consciousness was manifested to a great extent in the ideas of Dalmatian Baroque and Enlightenment thinkers. The strengthening of the regional awareness became particularly evident in the Napoleonic and post-Napoleonic period, when late Roman traditions were revived, together with increasing strengthening of the Italian cultural and linguistic influence. Formation of the autonomist movement in Dalmatia was no doubt greatly influenced by the ideas of romanticism and nationalism. The author concludes how the perception of Dalmatian reciprocity of events had till the revolutionary year of 1848 been turned towards social, political and cultural integration of Dalmatia. It was only the opposition to the

initiative by Zagreb to unite Dalmatia with Croatia that transformed Dalmatian regionalism into autonomism as a political movement. In the nobility and the elites of the coastal towns, particularly civil servants, the opinion about Dalmatians differing from Croats began to prevail along with awareness of Dalmatia being a Slavic entity. A series of different occurrences finally led to the rejection of the initiative to unite with Croatia. Dalmatia as a region, in which there were practically no revolutionary events, was just slightly shaken up by this initiative, which means that political movements and struggle for certain objectives by both the autonomists and nationalists (whom the autonomists call annexationists due to their wish to annex Dalmatia to Croatia) only began after 1860, during the new debate on reformation of the Habsburg monarchy.

The second (central) part of the study, which carries the title *Conflict* (pp. 83-219), deals with the history of the autonomist movement from 1861 to 1886, its programme and public functioning. It describes the rapid strengthening of the autonomist movement in the 1860s, the conflicts and political struggle between Dalmatian regionalists and Croatian nationalists, and the gradual yielding to the Croatian national movement in the 1860s and 1870s. Much more important, however, is the fact that this part also deals with mutual relations and differences between the followers of the autonomist movement themselves, mainly those from the Split and Zadar circles. It is this very special view from within that poses as the greatest novelty, which the just published monograph offers to the public and due to which it will remain indispensable in historiography of the second half of the 19th century Dalmatia. The numerous newspaper polemics and antagonisms within the this movement made the latter very dynamic, both during the conflicts between the liberal and the conservative poles as well as in the opposition of the pure regionalism and Italian nationalism or, in other words, in Slav and Italian Dalmatianism. The beginning of the movement's fall was marked by the loss of power after the elections for the regional parliament (Dalmatian *Sabor*) in 1870, while its final end was enhanced by the loss of the majority in numerous town councils, together with the defeat of the populist Ante Bajamonti at the Split Council elections in 1882.

The third part, *Rasap*, follows the weakening of the autonomist movement, the centre of which was still the town of Zadar, and its digression towards Italian nationalism. Although a gradual identification with Italian nationalism had indeed been obvious already in the previous period, from the time of wars for united Italy, it in fact dominated in this particular period. This identification reached its peak with the young Italian radicals movement in Zadar in the early 20th century. By accepting Italian nationalism, the autonomist movement lost its members who could simply not consent to the

Italian identity, and finally also lost its essence, for it ceased to be a regional movement. In the end, the regional awareness did not turn into the national one, but yielded to Croatian and Italian nationalisms, while the remaining autonomists began to wane amongst Italian irredentists. Their functioning in the service of Italian nationalism, however, had a great impact on international agreements and boundary demarcations after World War I.

Vrandečić's monograph on the autonomist movement of Dalmatia is substantiated on a thorough archival material research. It is written in clear and simple sentences, with a classical drama structure, which makes it attractive not only to specialists but to the wider public as well.

Zdravka Jelaska Marijan

Egon Pelikan: TAJNO DELOVANJE PRIMORSKE DUHOVŠČINE POD FAŠIZMOM. PRIMORSKI KRŠČANSKI SOCIALCI MED VATIKANOM, FAŠISTIČNO ITALIJO IN SLOVENSKO KATOLIŠKO DESNICO – ZGODOVINSKO OZADJE ROMANA KAPLAN MARTIN ČEDERMAC (Secret Activities of the Primorska Clergy under Fascism. Primorska Christian Socials between the Vatican, Fascist Italy and the Slovene Catholic Right Wing – a historical background to the novel Kaplan Martin Čedermac).
Ljubljana, Nova revija, Korenine, 2002, pp. 776

Looking at *Rapallo*, a work of art of the painter Tone Kralj, chosen by assistant professor dr. Egon Pelikan for the cover of his latest book dealing with secret activities of the Primorska clergy in fascist Italy, one cannot but be struck by the tragic extension of oppression of rights of Slovene and Croat minorities captured at the other side of the Rapallo border in the inter-war period. The oppression which is irrepressibly leaking from the Slovene national memory while heirs of black shirts are tailoring historical facts and persistently and aggressively propagating their own "truth" with increasing confidence. Fortunately though, on both Slovene and Italian sides there are scientists courageous enough not to allow themselves to be misled by nationalistically coloured interpretations of the history of Slovene-Italian relations imposed by the daily politics. As for the painful and tragic past co-existence of two neighbouring nations in the heart of Europe, every work dealing with the history of Slovene-Italian relations in an unbiased and scientifically correct way is more than welcome.

One of these certainly is Egon Pelikan's monograph about activities of Christian Socials in Venezia Giulia in the inter-war period. The author, conducting research work within the framework of the Science and Research

Centre in Koper, is one of the leading experts for the history of Slovene political Catholicism. His master's thesis, *Akomodacija ideologije političnega katolicizma na Slovenskem (Accommodation of the Ideology of Political Catholicism in Slovenia)* (Maribor 1997), met with a wide response among the professional public. His doctoral dissertation, too, was awarded the highest grades. It was adapted for publication and resulted in the present book, dealing with activities of the Primorska clergy.

Pelikan's book is made even more interesting by the fact that it contains some first-rate archival sources, which have never been published or used for research before. They had long been hidden from the eyes of historians and many were unaware of their existence. A lion's share of the correspondence and documents that can be found in Pelikan's book come from the archives of dr. Engelbert Besednjak (1894-1968), a leading Christian Social political personality on the Italian side of the Rapallo border. Beyond doubt, Besednjak was a politician of the European format; he also was one of the leaders of the Congress of European Nationalities, where he was working together with his liberal fellow traveller, dr. Josip Wilfan. Pelikan's book dedicates an entire chapter