

Križanić's language, particularly as exemplified in *Gramatično iskazanje ob ruskom jeziku* and *Razgovori ob vladatelystvu* (commonly known as *Politika*). Hamm persuasively argues that, while the "segmental systems" (phonology, morphology, and syntax) of Križanić's language represent a cautious adaptation of his native Čakavian dialect to Russian speech habits, the "suprasegmental" (accentual) system closely reflects a Čakavian system similar to that still existing in his native Ribnički area and in the archaic Čakavian dialects of certain Burgenland Croatian communities whose ancestors migrated there in the sixteenth and seventeenth centuries. In these dialects the position of the stress often corresponds to that of Russian, and Križanić thus saw no necessity to alter his native accentual system with its "musical, polytonic" features. It is interesting that V. M. du Feu reaches a parallel conclusion with regard to Križanić's syntax: "the syntactical prescriptions laid down by Križanić for his Pan Slavonic Grammar are largely drawn from his native Croatian, tempered in certain instances to fit in with Russian."

The book is rounded off by a full bibliography of Križanić's works (manuscript and published) and of the secondary literature. Two unfortunate errors should be corrected: T. Eekman's review of Zelenin's edition of *Politika* appeared in volume 44, not volume 2, of *Slavonic and East European Review*; and the correct description of the volume containing J. Badalić's article "Juraj Križanić, a Poet in Prose" is *Gorski vijenac: A Garland of Essays offered to Professor Elizabeth Mary Hill*, ed. R. Auty, L. R. Lewitter, and A. P. Vlasto (Cambridge, 1970).

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TEMIŠVARSKI SABOR 1790. Edited by *Slavko Gavrilović* and *Nikola Petrović*. Novi Sad: Institut za izučavanje istorije Vojvodine, Istorijski arhiv PK SK Vojvodine. Sremski Karlovci: Arhiv Vojvodine, 1972. xv, 726 pp.

Unquestionably, the Temišvar *Sabor* of 1790 was a benchmark in the national awakening of the Orthodox inhabitants of the Habsburg Empire and has been duly recognized as an event meriting scholarly study. But until the publication of this work, no comprehensive collection of primary sources on the first Serbian national assembly in Habsburg history had been produced. Beginning in 1861 and continuing sporadically thereafter, a few fragmentary documents were published on the subject. Thus, Slavko Gavrilović and Nikola Petrović have performed an inestimable service to students of eighteenth-century Balkan history. The editors traveled extensively and painstakingly collected materials from civil and religious archives in Austria, Hungary, and Yugoslavia.

The 295 documents in the tome are arranged according to chronological order and encompass events occurring between February 2, 1790 and April 23, 1791. Almost two-thirds of the documents appear in German, more than one-fifth in Serbo-Croatian and about one-tenth in Latin. Contemporary orthographic usage was adopted for the Cyrillic sources. A short commentary precedes each document, while annotated footnotes of an explanatory or bibliographical nature are located immediately below the text. Also contained in the volume are lists of abbreviations found in the text, indexes of names, locations, and subjects, and German, Hungarian, and Russian résumés of the assembly's activities.

Fortunately for interested scholars, the title is not entirely suggestive of the contents. Gavrilović and Petrović have not restricted their selection of materials to the official minutes of the *Sabor*, to correspondence between the assembly and the crown or its representatives, or to an anonymous diary written about the proceedings. Rather, they have furnished scholars with a rich assortment of sources which underscores the ethnic, geopolitical, and social breadth of participants and observers alike. Evidence of

Austrian support for some Serbian demands can be found alongside examples of unrelenting and vigorous Hungarian opposition to the *Sabor's* work. A veritable stream of communications to the assembly poured forth from Serbian and Rumanian residents in Budapest, Rijeka, Zagreb, Arad, Oradea Mare, and Vojvodina. Ostensibly, views expressed represented a cross-section of the clerical and secular strata of the Orthodox community in the Habsburg Empire.

As Petrović suggests in his introductory remarks, one topic which has considerable potential for producing groundbreaking scholarly investigation is that of Serbo-Rumanian relations. Various documents attest to Serbo-Rumanian collaboration in pursuit of similar objectives while faced with a common political foe, namely, the Hungarians. Religious affinity and shared political goals apparently overcame any ethnic animosity. How each partner in this alliance perceived this relationship is one of many questions which have yet to be answered.

The overall value of this compilation of primary sources, volume nine in the prestigious series entitled *Materials for the History of Vojvodina*, is not difficult to appreciate. In an introduction, Petrović convincingly argues that historians can now determine with greater precision and clarity the historical significance of the *Temišvar Sabor*. Because of the complex nature of the Habsburg Empire, he asserts, the fulfillment of that task will not be easy. The coeditor further warns against the employment of metaphysical explanations, simplistic models, and anachronistic conceptualizations in reaching a conclusion about the *Sabor's* rightful place in history.

The only shortcoming of this splendid work, albeit an unavoidable one because of the choice of subject matter, lies in the editors' decision to focus upon the interplay of forces and events associated with the brief life span of the assembly. It is to their credit that they acknowledge the desirability of publishing additional materials relating to post-1790 developments which would put the *Temišvar Sabor* in a broader historical context, thereby giving historians an opportunity to arrive at more meaningful judgments. Hopefully, Gavrilović and Petrović will produce a companion volume which will be worthy of their initial outstanding effort.

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NARODNI OBIČAJI, VEROVANJA I POSLOVICE KOD SRBA. Edited by
Milan T. Vuković. Belgrade: Milan T. Vuković (Fah 27-160, 11071 Belgrade),
1972. 288 pp.

This book is in its entirety Vuković's work, since the material for it was "collected, reworked, arranged, . . . written up," and even printed by the author himself. The author describes it as a popular "small anthology of folk customs, beliefs, and proverbs . . . compiled for the widest circle of readers" (p. 6). The major sections cover birth, marriage, death, kinship, Christmas and other holidays, Patron Saint's Day, man's fate, evil spirits, customs and beliefs connected with everyday life, witch doctoring, magic, and proverbs.

The book contains a wealth of information. Especially valuable are the sections on marriage, death, and Christmas and the Saint's Day celebrations. In addition to the major entries, minor ones are included that give mere definitions in a sentence or two. The encyclopedic nature of the book is underscored by the inclusion of such extraneous materials as a long list of personal names current in Serbia and the table of dates of Easter from 1850 to 1950. It is unfortunate that the mythological beings (devils, vilas, vampires, serpents, and others) that constitute the most fascinating aspect of Serbian mythology are discussed only very briefly. A trait characteristic of vampires—their attacking and destroying close relatives first and causing harm to others afterward—has been attributed here to witches (p. 161).