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Annual meeting of the association "Computer Applications and Quantitative Methods in Archaeology" (CAA 2002): THE DIGITAL HERITAGE OF ARCHAEOLOGY. Heraklion, Crete, Greece, 2th- 6th April 2002

This year's thirtieth consecutive annual meeting of the association "Computer Applications and Quantitative Methods in Archaeology" took place in Heraklion, a picturesque historical port and economic center of Crete. Crete is known as a cradle of Mediterranean civilization with its Minoan culture and is also a popular tourist spot. The "FORTH Institute of Computer Science" and the "FORTH Institute of Mediterranean Studies" organized this year's conference. Dictated by tradition, the meeting continued for five days, with over 200 participants from all over the world. The Slovenian participants included the author of this paper and a colleague from SASA (Slovenian Academy of Sciences and Arts).

In this report I will present the program of the CAA 2002 conference and try to explain the current issues of modern technologies in archaeology, digitally supported archaeological methods and the influence of information technology in archaeology and in the archaeological cultural heritage.

The first day of the conference was devoted to registration and four workshops: (1) Scientific Credibility and Authentication in Cultural Virtual Reality, (2) the CIDOC Conceptual Reference Model as a Tool for Integrating Cultural Information, (3) Selecting Material for Digitization and Evaluating the Digital Products and (4) Managing Stratigraphy, the Integration of Stratigraphic Database and Graphical Information from Excavation. The opening ceremony took place the next morning. The president of the CAA association, Nick Ryan, the conference organizers and politicians all greeted the guests. This was followed by a lecture given by Jean-Claude Gardina and titled "*Archaeological Discourse, Conceptual Modeling and Digitalization*". The author presented the realistic problem of disseminating scientific ideas. The fact is that the increasing numbers of scientists produce an increasing number of articles that, due to the time limits of individual colleagues, remain a cause of their own. He proposed guidelines for development of a method of writing, which would facilitate swifter absorption of the essence of individual articles. This was followed by the usual three-day conference program that, apart from the aforementioned workshops involved three topical groups: (1) Secondary Knowledge Generation / Computer Supported Reasoning, (2) Spatial Information Acquisition and Evaluation and (3) Management of the Digital Heritage. The sections took place simultaneously, for which reason we had to plan our attendance to the lectures. Attending these presentations in

separate auditoriums was thus conditioned by an adjusted rhythm of commuting among authors. During the breaks we had the opportunity to study the 21 posters, which we could also directly discuss with their authors.

Noteworthy from among the workshops was that of Maria Economou (University of Manchester, UK), who very precisely analyzed and explained all the phases of the process of preparing and producing the digital archives for various needs. The questions concerning selection of the material, financing, the clients or users demands, evaluation of the results, are only a few of those which we must consider in order to create a successful and usable product. Naturally, the main indicator of success is ultimately the user from whom we need feedback information. The fourth workshop lead by Dominic Powlesland (The Landscape research center, UK) was also very interesting. It presented an innovative software tool for interactive management and selection of document archives. The skeleton of the system is a stratigraphic matrix with added spatial and time components to which all the other data acquired during excavation is attached. Parallel with the tabular view of the matrix and other data the graphic part also draws out the desired objects. With his detailed presentation of a wholly innovative product, the author gave a relaxed and witty presentation of the question of archaeological methodology, spiced with a good measure of British humor. By far the best lecture of the conference.

The themes presented in the first section were fairly diverse. They could be divided into the following groups – with the greatest emphasis on various applications of virtual reality. Peter Jablonka (Universität Tübingen, Germany) presented an impressive work of a reconstructed Troy through all the time horizons, supported by plans, photographs of the findings and the possibilities of manipulating in real time. In addition to this presentation, Mr. Jablonka also gave a lecture titled "*How Virtual Dreams Can Become Archaeological Reality*". He expounded the stages and experience of the progress of this extensive work done by archaeologists supported by computer specialists. The new program language X3D, which is supposed to substitute VRML in 3D modeling for networks was presented by Francesca Cantone (Naples University 'Federico II') and Franco Niccolucci (Florence University). The tools were elucidated on the case of Porsenna's mausoleum known from Pliny's descriptions. The language is supposed to provide easier connections between the network, 3D models and the databases. We were given a presentation of upgraded archaeological geographic information systems (GIS) in 3D virtual models in the case of the surroundings and urbane Bologna, and a research of various Greek cities with the help of 3D GIS tools. We also saw the use of virtual reality as a teaching tool and a medium for preserving destroyed complexes. The authors Florin Stanescu (University of Sibiu, Romania) and Marius Ci-

uta (University "1 Decembrie 1918", Romania) presented a work method and recent results in the project of reconstructing the ancient town *Colonia Augusta Ulpia Traiana Sarmizegetusa*. In addition to the virtual reality were also papers regarding the application of GIS tools. A most interesting example was the project of Eleni Mantzourani (University of Athens) and colleagues. Their analysis is based on fuzzy logic, by which they predict new archaeological locations on an island of the western Cyclades. Further, we saw some practical solutions to archaeological documentation (Juan Barcelo, Universitat Autònoma Barcelona). Damien Green (Brunel University) presented an innovative tool for 3D reconstruction of structures during archaeological excavations. The author is originally a computer scientist and was somewhat critical of classic archaeological documentation. And finally, I must mention the papers concerning analysis of artifact collections. The emphasis was mainly on classifying ceramic material.

The second section was also quite broadly set. The common denominator was acquiring and manipulating spatial data by satellite identification, aerial photography, cartography, terrestrial measurement, geophysical measurement and excavation. The data was then more or less successfully integrated in GIS and analyzed. Remote identification is still used for reconstructing landscapes connected to actual archaeological contexts (e.g. K. Lambers et al, Institut fuer Geodäsie und Photogrammetrie, Switzerland or M. Forte et al, Istituto Universitario Orientale). Some projects of visualizing geophysical measurements in GIS were presented (e.g. A. Sarris et al, Institute for Mediterranean Studies, Crete). Dana Jensen of Stanford University presented a good study of transhumance in northern Chile with the help of an accomplished algorithm, geoglyphs and GIS. It proved that we might achieve exceptional results with relatively simple tools, but a correct approach. The Polish method of surveying the route of the future motorway was presented by Agnieszka Dolatowska (Adam Mickiewicz University) together with Andrzej Prinke (Poznan Archaeological Museum). The pilot project of the future 2500 km motorway was based on aerial photography from helicopters. The potential locations are first recorded and the "foundations" are set for later excavation.

The last of the conference sections was the most topically homogenous. It was devoted to presenting and discussing the solutions and questions of establishing, preserving, manipulating and subsequently using the digital heritage. Some of the contributions explained methods of presenting various archaeological data and information on the global network (e.g. K. Fernie, University of York et al). The task demands profound knowledge of archaeological objects and knowledge of the properties and capacities of modern information technology. An imperative through all the various pres-

entations was the need for systemization and standardization. Philip Carslile (National Monuments Records Centre, UK) pointed out the issue of naming periods. It is a known fact that the geographic position often determines the time span. Thus the Roman period is differently understood in Italy as opposed to in Britain.

This year's conference again showed that the trend in computer and quantitative methods in archaeology is to make the best possible use of information technologies for solving archaeological problems on various levels. GIS have been fairly adopted by archaeologists and their use has become a prerogative for studying spatial relations in regions as well as at individual sites. This year there were fewer papers on the topic of documenting archaeological excavations. The emphasis, as indicated in the conference's title, was more on archiving and the visualization of archaeological heritage.

And finally I would like to mention that in addition to the formal part of the conference we had a rich social program. Such meetings are also necessary for establishing new connections in a relaxed atmosphere.

The last day we had a session of CAA members at which we approved the candidature of Florence for organizing the upcoming conference in 2004. The organizers of the next meeting, which is scheduled to take place in Vienna between 8. – 12. April 2003, presented the progress of their preparations (further information can be obtained at <http://www.archaeologie-wien.at/caa2003/caa2003.htm>).

Claudio Povolo

Announcement of the international scientific conference: *THE VICTIM IN THE SCENE OF THE CRIMINAL TRIAL*. From victimless crimes to the appearance of the victim in the social and political debate. Koper, October, 2003

In October 2003 the international scientific conference *"THE VICTIM IN THE SCENE OF THE CRIMINAL TRIAL: From victimless crimes to the appearance of the victim in the social and political debate"* will take place in Koper (The Republic of Slovenia). At the conference, organized by the Scientific and Research Center of the Republic of Slovenia, Koper, the Faculty of Humanities Koper, the Historical Society of Primorska, Koper and the Department of History of the University of Venice, scientists with different disciplinary backgrounds dealing with the main conference topic will participate. However, the professionals, from Slovenia, Italy, Croatia, United States, Spain, Austria etc participating at the international meeting, will put a special emphasize on the history as well as on the current and actual events

dealing with the broad and complex issue of trials. In this regard, the last ten years of Balkan conflicts, and the current events in Afghanistan, Iraq and in the Middle East are of especial interest. In the following part we shall introduce the main conference headwords and the complex nature of the dealing with this topic.

The history of the criminal trial can be defined as the history of a perpetually and variously repeated tragedy whose characters played and still play a role that is constantly modified under the push of various causes. This kind of history is obviously connected to the broader history of crime and criminal justice and to the criteria of punishment expected and accepted by society. Various studies and interpreted by historians of law and scholars of social sciences, attention has mainly focused on those protagonists who better lent themselves to point out the close relationships between legal institutions, developed in order to define and repress the crime, and society at large.

From this perspective, the figure of the accused has been placed at the center of social and political interrelations that have been realized in some important topics for the history of crime and of criminal justice. The relationships between judge and accused, between inquisitorial procedures and procedures based on testimony, between system of legal proofs and discretionary power of the judge, have become preferred fields of research, leaving behind other protagonists and themes.

The choice to focus on the victim is not only related to the previous observations, but also to the fact that, paradoxically, it was the very absence of the essential role of the victim the defining characteristic of many crimes in the past. The victim was absent or played a quite marginal role and remained in the background as the inquisitorial procedure appeared in the classical legal debate.

Preliminarily, it is necessary to consider that in almost all criminal cases – also in those where the victim is recognizable and active – it is society, first and foremost, that acts as victim and arranges (in terms of organization and costs) repressive and preventive measures toward behaviors defined *a priori* as forbidden by law. The classic distinction between civil and criminal law (even if it has been ambiguous for many centuries) prevents us from seeing the freedom of initiative that a person had to call for proceedings intended to solve a personal injury committed by others.

In the late Middle Ages, the inception of inquisitorial proceedings made the roles of the judge and the trial apparatus rise to prominence, by eroding both the importance of the legal cross-examination and the profile of the victim. The plaintiff was quickly supplanted by the *ex-officio* initiative performed by the judge according to the social and political importance of the committed crime.

The evolution of the European criminal trial (except

for England) led to the creation of public officials (such as in France or in Venice) entrusted to defend considerable interests of the state. A wide range of crimes, which sociologists defined as victimless crimes, developed along with these transformations.

In a society where the law of men was so closely intertwined with the law of God, the distinction between crime and sin was often vague, not only because it was hard to distinguish them in the culture of the time, but also because the secular justice set itself as defender of religion. First and foremost, among victimless crimes, one recognizes that those crimes prosecuted by clerical and secular courts, directly threatened the fundamental values of a particular society (crimes such as witchcraft, heresy, blasphemy, or bigamy).

These crimes were perceived particularly dangerous toward society and their condemnation presupposed the defense of the specific interests of predominant groups whose characteristics were strongly theocratic. This was also the case in American colonies, whereas in Europe, the predominant groups were characterized by the alliance between throne and altar.

This process lasted for a long time even if, in the early modern age, it was seriously challenged by the emergence of secular power that challenged the ecclesiastical direction of fundamental ideological values of society. That is why some differences were singled out within the crimes with profound religious connotations; these differences undermined the ideological foundation that so narrowly bound the crime to sin. For example, in Venice during the first part of the sixteenth century, a distinction was made between heretical and non-heretical swearwords. The latter were put under the jurisdiction of a new magistracy, the *Esecutori contro la Bestemmia* (literally, judges against blasphemy).

Ed Muir, Darko Darovec and Claudio Povolo to chair a international meeting The language of violence, Koper 11th-13th October 2001.

Ed Muir, Darko Darovec in Claudio Povolo v predsedstvu mednarodne konference Govorica nasilja, Koper, 11.-13. 10. 2001.

These kinds of crimes had strong symbolic values since they threatened social stability and, indirectly, the order of power. The punishments for these crimes were severe penalties that were carried out according to public rituals in order to describe the identity of the guilty party in an infamous way. In all these cases, the law and the concrete judiciary proceedings toward the accused tended not only to define the boundary between Good and Evil, between allowable and illicit, but also and above all, to draw the insuperable limit past which a man could not cross without arousing divine anger directed at the whole.

Obviously, the definition of these crimes and particularly their actual repression reflected not only the cultural and religious values of the time (hence the close correlation between crime and sin), but also represented a type of ideological barrier that had been raised by dominant classes in defense of a system based on the strict connection of status honor, and wealth.

The inquisitorial proceedings were the most effective way to connect a wide range of crimes, – in which the victim was identified with superior or supernatural entities – with society as a whole, itself not always clearly in agreement with religious and political precepts. This becomes even more significant if we consider the input of the victim, or the kind of trust and legitimacy enjoyed by rulers among the ruled. These factors considerably characterized the effectiveness and impact of law.

The relationship between an economically stable society and marginal groups played an important role in victimless crimes.

Many crimes against morals and religion fell under the category of 'victimless crimes'; among them, were also many sexual crimes. This was due not only to the strict connection between morals and allowable sexual behaviors, that exists in any age; this also depended on the fact that many crimes can be considered 'victimless' because the victim consents, more or less, and both victim and accused are (guilty or innocent).

Fornication, prostitution, and sodomy were offenses against the dominant sexual morals, but the victim's complicity in them is often recognizable. Some crimes, such as sodomy, were defined by sixteenth-century criminalists as crimes *a prova difficile* (difficult to prove) because they were committed in the most absolute secrecy. The theme of the victim's complicity can obviously be extended to other types of crimes. It had greater importance for those who defended cultural and ideological values thereby they criminalized certain acts. As we shall see, the problems that are related to a victim's alleged complicity can be extended to many other crimes.

The relation among dominant sexual morals, victimless crimes, and the social sensibility shown toward them, is the most relevant theme of this conference that focuses on the figure of the victim. However, the above-

mentioned relationship presents and brings forward the considerable problems of the social and legal transformations that the victimless crimes underwent over time. We also note that they reflect the deepest changes within society as a whole.

It is indubitable that many of the victimless crimes, characterized by the strict relation between crime and sin, began to decline during the eighteenth century, as Lawrence Friedman has pointed out for the United States. As the American scholar remarked, the decline of the crimes with a religious or moral connotation is associated to the stricter self-control that society expected from individuals. Society punished extreme deviance, if it was openly expressed, but it became much more tolerant toward unlawful behaviors that were not openly committed. This was a form of hypocrisy that marked a significant step toward the definitive split between crime and sin. Moral law had begun to lose its absolute value. This phenomenon can be also traced in European society during the eighteenth century. It was due to the growth of urban centers and to economic changes that assigned a greater importance to private property. Moreover, it was associated with the fading of a society based on distinctions of status and values connected with honor and social precedence. These changes were to make crimes better defined and conventional.

Probably, due to these specific transformations, the persistence of other victimless crimes such as drunkenness or gambling was justified. The first was a symptom of individual dissoluteness, whereas the second threatened family property. Nineteenth-century society, once released from the strict relationship between crime and sin, was to create the necessary premises to define new victimless crimes, for instance all crimes that threatened the integrity of the State or the dignity of its representatives or symbols.

Paradoxically, other victimless crimes – such as the crime of seduction, which was also called *voluntary rape* – were to be subject to important changes. In the Middle Ages, seduction was a crime in which the consenting woman was seen as a victim; during the Early Modern Age, it began to be reduced to a disapproved social behavior or to be subject to subtle distinctions. During the nineteenth century, for instance, most Codes included the prohibition of the inquiry about paternity.

A society based on lineage and kinship was the unspecified victim in the seduction offence – as well as in the voluntary abduction – but was obviously in a position to make its own reasons heard. This kind of society was very sensitive to any attack or threat toward groups whose power depended upon marriage alliances and transmissions of property that were judicially well defined.

An unspecified or consenting victim (and accomplice, as we shall see) connotes victimless crimes. Some offenses, in which a victim is identifiable, can also be

included in the examined sociological category. Infanticide can be certainly placed in the sociological category of victimless crimes, at least until the beginning of Early Modern Age. Juridical treatises defined this offense as parricide, because killing an infant was considered damage to the *pater familias*, who held authority over the lineage. In this case, the victim was evanescent and its juridical prevision was only justified within a society characterized by extended and pyramidal kinship structures. When the newborn became a juridical subject (rights holder), this offense took a more conventional form. However, its subsequent inclusion within the offenses against honor presupposes a certain indirect responsibility of the victim and still the presence of very strong kinship structures.

Paradoxically, adultery is similar to victimless crimes and this depends not only on its strict relationship between crime and sin. Although it was defined as a private crime in which it was one of the few crimes where the victim had the discretionary power to sue, the adultery offense could hardly be elaborated in an accomplished juridical and jurisprudential formulation because of the inevitable repercussions on the patrimonial level. On the social level, adultery – as a result of a complex ideology of honor – stirred the condemnation of the one who was regarded as the victim by the law. The man who suffered adultery (not the one who committed it) was subject to the disapproval and retorts of the community. Society considered him responsible for what happened and for his inability to defend the honor of his family.

Over time, the line that divided the victimless crimes from the conventional ones became indistinct. As we have already examined, many behaviors – that for centuries had been censured as prejudicial to the morals or the divine law – eluded legal control and fell again under the control of the conscience and the personal sphere. Furthermore, justice and the State apparatus experienced profound transformations. The consolidation of State authority and bureaucratic magistracies also affected the structure of the trial and the relationship between society and administration of justice. This phenomenon has been well examined by the American scholar Malcolm Feeley who has associated it with the decline of the female criminality from the eighteenth until the twentieth century.

During the nineteenth and the first half of twentieth centuries (that we can define as an age of transition), the theme of the victim and victimless crimes reveals a clear distinction between crime and sin and, above all, defines crimes of economic nature. No longer bound by the definition of status and juridical privilege, the figure of the victim was delineated in all its complexity against the background of bourgeois society. This was the time of clamorous trials and of the appearance of criminal themes in literature and public opinion. Newspapers

began to show an interest in and followed juridical cases. For the first time, the relationship between the mass media and the legal sphere took shape in a more significant way; later, it had a decisive importance for the characterization of the victims.

At that time, the state authority exerted the maximum level of influence of its apparatus and ideology, too. The justice administration, an instrument of control and social stability, deeply affected the definition of the characters of the trials. The controversial and contradictory relationship between victim and accused was solved in an almost univocal way, done in order to negatively characterize the violation of the norm and the system of values defended by that norm.

As Dennis Chapman has brilliantly described, the stereotype of the criminal illustrates, as a matter of fact, a one-way relationship between accused and victim. The latter is described as unaware of the intention of the accused and generally available to collaborate with police and magistracy. Even when the victim has contributed to the execution of the crime, this element is considered as an extenuating circumstance for the accused rather than as an act worthy of public condemnation of the victim.

As it has been demonstrated, the victim often plays a crucial role in the occurrence of both common and serious offenses, such as murder, larceny, and rape. In some intense interpersonal relationships, such as in certain types of brawls, fate only decides who is the victim and who is the criminal. It is often possible to find a sort of responsibility or complicity in the behavior of the victim.

The victim's active role is mostly considered an extenuating circumstance for the accused who is subject to the criteria that define the stereotype of the criminal. As Chapman maintained, the victim's role becomes a fundamental instrument used to understand the dynamics that animate a determined system. The predominant group "is able to change the definition of several situations. The crime can become a valuable act and the criminals can become heroes ... Collective conscience becomes the product of political control, rather than its origin."

The transformations that have marked society and its institutions, since the last decades of the twentieth century, have rendered much more complicated the political and social situation in which the English scholar made his observations. It is not fortuitous that today many scholars point out the controversial relationship – in all European states – between the expansion of criminal justice and the appearance of the victim, as protagonist, on the scene of the criminal trial. The appearance of the victim in the criminal trial occurred simultaneously with the widening of the power to accuse. Everywhere, the magistracy has increased its political role and criminal law has become a real instrument for the

regulation of society. In societies that are organized on a democratic basis and that are very sensitive to the changes in public opinion, mass media have amplified the so-called silent revolution. The State monopoly over criminal justice has been subject to marked erosion under the needs and pressures coming from society.

The trial has lost its old balancing function of restoration of the broken order. The pressure of victims' associations has weakened many areas of the economical and political world that enjoyed wide margins of impunity. The victims' need for justice, supported by the more effective role of the magistracy (less bound to political power), caused a redefinition of the functions of the criminal trial. The theme of criminal responsibility, so important for the jurists of the past, has been supplanted by the necessity to convict at any cost.

In fact, according to this new concept of justice, the victim expects from criminal law an instrument of simplification and conviction a priori. These expectations are often met by the opportunistic help of mass media. As a consequence, the public declaration of blame replaces the verification of that blame. The threshold of deviancy has become lower and at the same time the borderline between normality and deviance has become more indistinct.

In a way, the appearance of the victim in the criminal trial is the final point of a journey that initially gave the victim an indistinct and seemingly non-relevant role. If the rise of the States had underscored the role of victimless crimes, present democracies have amplified the ideological dimension of the victim. Research that centers on the victim's figure and role on the scene of the criminal trial holds much promise for the investigation of themes and problems of broader social and political dimensions.

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Francis Tassaix – Robert Matijašić – Vladimir Kovačić (eds.): LORON (CROATIE). UN GRAND CENTRE DE PRODUCTION D'AMPHORES À HUILE ISTRINIENNES, 1^{ER}-IV^E S. P.C. Mémoires, 6. Bordeaux, Editions Ausonius, 2001, pp. 366

The library of the Istran Peninsula (in Northern Adriatic) has acquired an excellent new monograph from the international team working on the *Istran oil* project. This provides the book's contents with a frame for the much broader spheres of interest of numerous collaborators, particularly the three presented as editors, who are also the co-authors of separate contributions about Loron,¹ the Roman site along the sea north of Poreč (*Parentium*).

The research history, the geographical locus and geological past of the site (particularly the rising sea surface over the last two millennia), the description of work carried out by the mixed international team, the epigraphic analysis of monuments from the near vicinity, the description of fine material-especially earthen artifacts from a Loron kiln and a series of stamps, the analyses of remains of animal bones and of mollusks, are just some of the subjects discussed. The book is divided into 4 parts by its editors: *The geographical and historical context*, *Excavations at Loron in 1994-1998*, *Small finds*, and *The contribution of excavations*. Of particular value are the systematically stated conclusions in Part 4, most notably the comparison of archaeological and historical sources.

In the introduction, É. Fouache presents Istra from the geographical and geological aspects and dedicates himself to the Loron site's surroundings. The most original contribution in this respect is the careful observation of minor phenomena in the narrowest coastal belt of the studied area, where he succeeded in distinguishing some ancient erosions on the rocks and the piers from more recent activities, and was thus able to estimate the increase in the sea-level over the last 2000 years. In contrast to previously held notions, this change has been relatively slight, from 0.7 to 1.2 m. The research history is described by R. Matijašić. Early writers conspicuously fail to mention this site, referring only to finds from nearby places (Červar, Vabriga, Tar, Frata). Interest in the finds from Loron grew only thanks to the activities of the Trieste antiquarians, especially P. Kandler in the mid-19th century. Particularly interesting at that time were inscriptions, including stamps on bricks and amphorae. The finds and the site have been described by a number of archaeologists (Th. Mommsen, C. Gregorutti, A. Gnirs, and, most recently, by A. Degrassi). The opinion has come to the fore that private kilns fell into the hands of emperors. The most important amongst the private owners was said to be Calvia Crispinilla while the most significant economic activity at that time was olive

¹ Lately, the name "Loron" has been increasingly used in Croatia.

oil production and export. Particularly important in the first part of the book is F. Tassaux's analysis of the numerous testimonial epigraphic monuments from the site's vicinity. The introductory chapters are supplemented by R. Matijašić with a survey of the prehistoric remains from the coast, hillforts and caves, and a survey of stamps on Loron bricks.

Placing the Loron site into the broader Istran and Mediterranean framework, we cannot avoid comparing it with the Fažana-Brijuni complex: our Croatian and foreign colleagues succeeded in indicating economic and social lines of forces that shaped the image of the sites. The authors of the monograph, too, could not avoid certain comparisons. Of a special interest is the comparison of the development of the Dressel 6B amphora forms at Fažana and Loron, presented in the third part (*Small finds*) in an extensive article by Alka Starac. This part is quite comprehensive, for its contributions include not only a systematic survey of the finds, but with the aid of various maps indicate the orientation of various import and export trade routes – without leading the reader astray regarding local economic geography – and thus present an excellent supplement regarding the Istran economy in the first few centuries AD. The excavations were actually completed in 1998, but the materials were processed by the authors until 2000, which means that the latest foreign and domestic findings have been taken into account.

The researchers merely began to excavate the villa, which had stood on some 200 meters along the coast; its interior, therefore, remains to be researched. Special attention should be paid to the economical and manufacturing activities (especially artifacts like olive oil amphorae, sigillata in the times of Augustus and Tiberius, perhaps even the pottery of thin walls and bricks bearing the stamp of *Calvia Crispinilla*). In view of the retrieved smith's stele, it is clear that this trade was a significant element of this production center. The authors believe that due to the lack of clay locally, it was imported from the Mirna valley as well as from Dragonja and northern Istra. The export and import of these materials led to the establishment of a local emporium at Loron, north of Poreč. Various activities during the 1st and 2nd centuries are fairly explicit, while the ensuing period is still somewhat unclear; it is only during the 4th century that slight evidence of the export of Dressel 6B amphorae can be traced again.

The settlement at Loron was initially associated with the newly formed Poreč colony, notably with the centuriation of the Ager of Parentium. The first known significant Loron proprietor was *Sisenna Statilius Taurus*, the name that links Istran properties with the people from the immediate proximity of the imperial court in Rome. It appears that he died around 30 AD, between the ages of 55 and 60, and had therefore not enjoyed the *Pucinum* wine, which was supposed to provide for excellent

and lasting health, according to Fr. T. In addition to a number of other proprietors, the stamps then soon point to the decisive role of Calvia Crispinilla, producer of Istran olive oil and *magistra libidinum Neronis*. Some believe that she was from Tergeste, while F. Tassaux favours the possibility that she was native to the Poreč area. The bricks carrying her stamps are in any case not rare in northern Istra; her role in the newly discovered villa at Školarice by the Rižana river remains to be assessed. Around Domitian's time, her property fell into the emperor's hands.

In the end, the editors tackle the interesting topic of the site's future, which indicates their intention to devote further time and resources to the site. A careful and up-to-date bibliography has been added, though an index is lacking. In the text, the expression *esprit gaulois* stands out, a very rare phenomenon in scientific literature that we assume should be ascribed to Francis Tassaux. The texts are far from easy; let us add that the articles are written mainly in French and partially in Italian and that the book is furnished with a (too) short summary in Croatian. It appears that the Slovene language caused the authors some trouble.² For the northern part of Istra, production by local brick makers should be

² E.g., they wrote: ". numerose pedine sono state rinvenute anche a Jandarja in Slovenia ... (Bertoncelj-Kučar V. (1979), Nakit iz stekla in Jandarja (Glas- und Bernstein schmuck) ..."

evaluated anew (P. Ituri Sab., C. Lab. Sev., L. Q. Thal.), especially the role of Calvia Crispinilla: the brick stamps, too, will enable the dating of the extremely rich site excavated in 2002 at Školarice by the Rižana river and along the Flavian road, and of the equally rich site of Gradišče near Krkavče, along the same road. Is it possible that Vespasian's loot found its way to Istra as well?

Matej Župančič

César Carreras Monfort – Pedro Paulo A. Funari:
BRITANNIA Y EL MEDITERRÁNEO: ESTUDIOS
SOBRE EL ABASTECIMIENTO DE ACEITE BÉTICO
Y AFRICANO EN BRITANNIA. *Collectió Instrumenta*,
5. Barcelona, Publicacions Universidad de Barcelona,
1998, pp. 406, 76 graphs, maps and tables black
and white

The present work is the fruit of co-operation between the two authors, who have prepared individual monographs on the topic. P. Funari, lecturer at the state University of Campinas in Sao Paulo, Brazil, has dedicated the last 20 years to the research of amphorae Dressel 20 and the consumption of Spanish olives in the Roman

province of Britannia. His research was published as an independent work in the renowned *BAR Tempus Reparatum*, British Series 250, 1996. C. Carreras, assistant professor at the University of Southampton, has recently completed his doctoral studies; based on studies of amphoral materials found in Britain, he dealt with macro-economic and spatial analyses of long-distance trade. Both authors have published a number of short reports and articles about the import and consumption of Spanish olives and olive oil in Roman Britannia, and have offered numerous interpretations of the economy, commercial exchange and cultural factors in connection with the olive oil trade in that period.

First of all, their joint work includes a collection of amphorae stamps, graffiti and other inscriptions found on the analysed materials. As such, it allows a thorough insight into these archaeological sources up to the year 1994. The authors set themselves another, wider, goal: to present their findings in relation to the economics, dietary cultural background, semiotics, civil and military life, the adoption of Roman habits, as well as other aspects encountered during their thorough multi-layered study.

Archaeological evidence enabled the authors to present the complex activities of the commercial intercourse of the Roman Empire in the province of Britannia. Besides a narrow economic interpretation, other parameters were included. Their interest lay not only in commercial exchange, but also in the influence of various goods and relationships on the society, individuals, habits and purpose of exchange.

A remarkable exchange network knitted in a unique political entity that would only be suppressed by the advent of the late Middle Ages, resulted in thriving and complex commercial exchanges in the Roman Empire. It should be noted that remarkably intensive commercial intercourse was one of the foundations of the ancient economy and as such is actually the basis for the understanding of the latter. These are the reasons why a detailed research of material remains of ancient commerce is more than worthwhile. And by all means, its very important part is shards of amphorae used as transport vessels.

Unfortunately, few Roman economic documents such as invoices, receipts, and accountancy papers are known. Written documents that have been preserved are a rarity, which adds even more value to those found at the Roman military site of Vindolanda. However, other aspects of Roman economics need to be reconstructed on the basis of material remains and epigraphic fragments preserved in literary sources. As a consequence, material sources need to be subjected to extremely accurate processes of statistical calculations, measurements, comparisons and quantification, which to a certain extent enable the researcher to access the wider context. Despite the comprehensive work they

carried out, both authors are aware that neither the evidence and nor, consequently, the interpretation of the "crude" archaeological materials are exhaustive.

In this context, amphorae are by far the most appropriate means for the study of economic relations between long-distance places. As the northernmost part of the Roman Empire and at the same time a bordering territory with Hadrian's Wall, Britannia is more than a valuable source. The authors offered a comparison between civil and military areas of the province, which allows an insight into and understanding of two different Roman methods of supply. The first was left in the hands of private initiatives and was therefore subjected to the principles of supply and demand on the market. From the perspective of the entire Empire, Britannia was strategically an important territory, that is why the second method, on the other hand, was under strict state administration, supplying military bases systematically and in accordance with the principles of state subventions and supply.

The first chapter begins with an introductory study of the materials and includes a comprehensive description of production centres and distribution areas as well as morphological features of the Dressel 20, an amphora type used for carrying olive oil. Amphorae stamps and inscriptions are a very valuable source, hence they were analysed from the semiotic perspective, in this way upgrading palaeographic and iconographic records.

The treatise is based on a record of nearly 1,800 amphorae Dressel 20, used for the transport of oil from ancient Baetica, which were discovered in the territory of Britannia. The authors attempted to identify distinctive patterns between civil settlements and military territories, where different principles of distribution and commercial exchange applied. These are also different from patterns found in Germania and Gaul. A comparison between territories revealed two different distribution routes, the Atlantic and the Continental. This leads us to the question of the method of distribution: was it a private or public affair? According to which principle were the spheres of transport and distribution divided? *Tituli picti*, i.e. ink inscriptions on the surface of the vessel, which were used to mark the contents and customs controls, showed that oil transport to England was in the domain of several families and some commercial unions. However, a clear insight into the complex organisation of distribution is still hindered by scarce and insufficient records.

It is necessary to acknowledge that the main value of the present work lies in the economic, cultural and anthropological studies used to upgrade the collected archaeological materials. In fact, it was proved that the commercial network had not developed as a result of coincidence but as a complex public service supplying the military and probably administrative staff of the province with Spanish oil. Evidence of this fact is pro-

vided by the density of shards of these vessels in military camps and areas occupied by Roman garrisons. This fact is additionally supported by amphora stamp distribution that clearly identifies Roman troop movements in the province. Oil import from Spain endured until the end of the 3rd century when it was replaced by import from Africa. In addition to amphorae Dressel 20, for the transport of Spanish oil amphorae Dressel 23 would also be used.

Comparisons with other amphoral materials found in the territory of Britannia confirm the exceptional role of the Spanish oil imported in the amphorae Dressel 20, connected as well with deliveries of foodstuffs to military camps. The distribution of other types of foodstuffs, in most cases also defined on the basis of shards of vessels of other shapes, was following the rule of the market system. That is why it was conditioned by completely different principles and is therefore not comparable to those pertaining to the distribution of Spanish olive oil. The supply of military camps and administrative centres was within the competence of a special state institution, in ancient sources quoted as *annona* or *frumentatio*.

The authors attempted to confirm their theory by means of stamps and *tituli picti* compared to other amphora epigraphy found in the territory of Britannia. Tombstones, for instance, mention various administrative offices, such as *procuratores beneficiarii* and *stratores*, who were in charge of the distribution of alimentary products. These were involved in the organisation and control of the supply of alimentary products in provinces where military units were settled. Amphorae with oil brought into the province were most probably stored and distributed according to logistic and strategic principles. On the other hand, *tituli picti* bear witness to the fact that in some provinces transport was in the domain of certain families and commercial unions. A comparison with distribution patterns recorded in Germania indicates different principles valid in other territories of the Roman Empire. Probably, distribution was in the hands of small families and companies of merchants and transporters, who also controlled oil production in specific centres or regions of Spain.

However, new questions emerged with new findings. Spanish oil was obviously supplied to military bases and employees, the majority of whom were foreigners, mostly of Mediterranean origin. Olive oil distributed in such large quantities to the northernmost Roman province was almost certainly being used exclusively for food preparation and not for illumination. These areas had a number of alternative local fats to be used for this purpose and which represented an excellent and cheap substitute for expensive Spanish oil. That implies that olive oil consumption also defined the cultural identification of its users and bore more meaning than just economic luxury. It is obvious that in that period cultural habits were overgrowing the frames of economic

principles. With the organisation of supplies of olive oil from Spain, the Roman state administration was actively favouring the Mediterranean cultural identity of the state apparatus. In light of this fact, it must be considered that together with clothing, language and settlement patterns, eating habits represented a complex cultural demarcation line between the Roman and barbarian worlds. In this respect, olive oil consumption is a visible symbol of Romanisation, i.e. subordination of the latter.

Inscriptions on amphorae undoubtedly played an important role in political life, where illiteracy was considered to pertain to the barbarian world, sinking in strong gusts of Romanisation. The border between the two worlds ran along the thin demarcation line of literacy of the Roman administration staff and the Romanised Celtic population on one hand, and on the other hand the lower classes of the illiterate native population, in the political sense mostly representing third class peregrines. Together with oil consumption and Mediterranean eating habits, literacy, therefore, indicated an evident class division in the Roman Empire.

These facts proved that the olive oil trade by all means exceeded economic principles and market demand as viewed through the optics of today's capitalist society. Therefore, the authors unveiled a wide political and anthropological context, which in the Roman Empire was defined by olive oil. To a huge extent, this alimentary product, of course, surpassed the abstract function it has today.

The work is based on an extensive textual-critical apparatus, a comprehensive catalogue of stamps and numerous tables, statistical calculations, and graphs.

Due to courageous anthropological interpretations especially, the book is a great achievement, and a rise to a higher, more complex research level within the context of amphoral materials. The archaeological materials served solely as a tool for anthropological and cultural analyses and interpretations. Undoubtedly, this set new standards for future ceramological research.

Verena Perko

Paolo Naldini: CERKVENI KRAJEPIS ALI OPIS MESTA IN ŠKOFIJE JUSTINOPOLIS – LJUDSKO KOPER (Ecclesiastical Topography or a Description of the Town and Diocese of Justinopolis – Popularly Koper).
Knjižnica Annales Majora. Koper, Zgodovinsko društvo za južno Primorsko – Znanstveno-raziskovalno središče Republike Slovenije Koper – Škofija Koper, 2001, pp. 343

In accordance with the basic goals of the History Society of Southern Primorska and the Science and Re-

search Centre of the Republic of Slovenia in Koper, set both within the framework of basic as well as applicable research, historiography, as a dominant humanistic science, holds a prominent position, which contributes to a continuous preservation and emphasis of the Southern-Primorska region, i.e. Slovene Istria as one of the most distinctive and typical Slovene bordering areas which has been developing its distinct shape through the historical intertwining of social and cultural events. Within narrow and broad geographical contexts, its shape reflects in numerous historical works, in particular topographies, which can be traced as early as in the period from the first half of the 15th and to the 18th centuries. Beyond doubt, topographies enable us to comprehend basic methodological orientations of historiography, or better – polyhistoricism, of that time inspiring the authors with the historical past. As a consequence, they offer a colourful portrait of the ways historical sources were used and interpreted. Apart from historical elements, they also unveil a strong presence of several modern components in today's Italian, Slovene, Croatian as well as German historiography, i.e. strong tendencies to prove that specific geographical areas, for its multicultural and multiethnic character Istria in particular, belong to the individual national or state community. Due to the connections of a major part of Istria with the Romance or Italian cultural milieu, it becomes clear why most topographies were written by Italian speaking foreign and local authors.

The book *Stari krajepisi Istre (Old Topographies of Istria)*, published in 1999 in the collection *Library Annales Majora*, presented the Slovene public with extracts from 12 topographies of Istria from the 15th to the beginnings of the 18th century for the first time. Not all known Istrian topographies have been published in the Slovene language, and therefore this publication has by no means filled in numerous gaps in Istrian historiography. However, with it the initiative proposed by the Ministry of Culture in 1993 successfully came to reality. The initiative suggested that, due to a poor knowledge of Istrian history, old works especially be translated into Slovene and published, in order to present some basic works of Istrian historiography to the Slovene readership, experts, scientists and history lovers.

In the book mentioned above, its editor-in-chief and the author of the majority of articles it contains, dr. Darko Darovec anticipated the translation and publication of some primary works, in particular the prominent "Corografia ecclesiastica" of Bishop of Koper, Paolo Naldini. The translation and publication have certainly been aided by the 300th anniversary of the publication of the original and the 1400th anniversary of the Diocese of Koper. By organising a rich scientific symposium, held in October 2000 in the premises of the Museum of Koper, the History Society of Southern Primorska and Science and Research Centre celebrated both anniversaries.

ries, too. These venerable anniversaries, the 1400th anniversary of the Diocese of Koper and this year's 700th anniversary of the Minorite Monastery in Piran, have provided us with an opportunity for detailed and extensive research of ecclesiastical history, which we so far have missed.

Among a series of topographies, Naldini's topography of the Diocese of Koper dated from 1700 can be defined as one of the most complete and consistent ones, also according to modern historiographical principles of scientific methods and approaches used to deal with specific events and processes. In opposition to the common practices of that time, bibliography and references are quoted in the text. At the same time, Naldini opposes previous writers, and lists arguments that were later mostly confirmed by modern historiography.

Naldini's topography can be defined as a comprehensive inspection that demanded a lot of time, as well as exhausting and accurate work. Since the year 1686, when he was consecrated the bishop of Koper, and until the publication of his work in 1700, he visited and described almost all churches and monasteries in the Diocese of Koper. In addition, he described in detail all ecclesiastical institutions and the state of religion in the whole Diocese, which comprised the vicariates of Piran, Izola, Kubed and Krkavče. Naldini conceived this new administrative structure after the synod called in 1690. Borders of the Diocese of Koper remained unaltered in comparison with the medieval ones: on the north, the Diocese extended as far as St. Peter's church in Gazela (the territory of today's Ankaran). From there it ran southwards along the coast, passed Koper, Izola, Strunjan, Piran and Sečovlje, reaching the Savudrija peninsula, where it touched the territory of Umag, i.e. that of the Diocese of Novigrad. Here the border turned east and ran along the Istria and Savudrija Karst to reach Kaštel. Then, going north, it passed Krkavče and Koštabona (here again it touched the outskirts of the Diocese of Novigrad), and from here it went to Marežige, Lopar, Truške, Popetre and as far as Sočerga, where it turned north again, to Movraž, Smokvica, Gračišče, Hrastovlje, Kubed. It ascended Tinjan and continued to Dekani, Sveti Anton and along the Rižana river to the sea. The Diocese of Koper extended over a territory with a circumference of 60 miles, and was divided, as mentioned above, into four vicariates. These were further divided into parishes, 17 in total in the whole area.

Naldini's complete work is divided into 6 books, which are further divided into chapters: the first book is entitled "O koprski stolnici, škofiji, škofih in kapitlju" (*About the Koper Cathedral, Diocese, Bishops, and Capitol*). The second book is "O svetih in redovnih cerkvah ter dobredelnih zavodih v Kopru" (*About Holy and Monastic Churches and Charity Institutions in Koper*). The third book describes the first, i.e. the vicariate

of Piran, and the fourth book the vicariate of Izola. The fifth book offers a description of the vicariate of Kubed, and the sixth book the description of the last, that is the Krkavče vicariate. The Diocese of Koper extended almost across the entire territory of the former commune, partly overlapping with that of the present municipality of Koper, with the exception of some villages lying under the Karst Edge (the parish of Osp and Loka, and the village of Rakitovec in the parish of Buzet), which until the year 1788 belonged to the Diocese of Trieste, the village of Šterna, south from the Dragonja river, which belonged to the Diocese of Novigrad, and in conclusion, the municipalities of Izola and Piran. Naldini's work therefore offers a complete portrait of Slovene Istria in terms of its history, religion, ecclesiastical administration, history of art, ethnology, society, linguistics, and last but not least, ethnicity. This especially might be of great interest to a Slovene reader. In contrast with other Italian writers, Naldini ascribed great importance to the Slavic population of Istria and treated it correctly and objectively. Even though they were not autochthonous inhabitants of Istria; it was Naldini who, besides Giacomo Filippo Tommasini, the bishop of Novigrad, referred to Slavs as good and hard-working farmers or colons. This is in complete opposition with viewpoints

expressed by some members of the Koper Accademia dei Risorti, which in the 18th century, under the leadership of renowned Koper illuminist Gian Rinaldo Carli, were rejecting the Slavonic character of Istria. Carli himself felt and considered the Slavonic element to be nothing but an intruder in the Romance tradition of Istria, which he considered a vital element of the embryonic national consciousness of the Italians. After the downfall of the Roman Empire, he thought, Istria fell into a period of decadence he felt as a fall of civilisation values. However, he did not take into consideration the analysis of causes, discussed by several of his contemporaries. He made a rigorous distinction between the aristocratic-bourgeois and the provincial classes, seeing the former as the only protagonist of historical development and carrier of humanistic values. He contraposed the Koper bourgeois to the countryside Slav colons, referring to the latter in a contemptuous and arrogant tone. It should be noted, however, that Carli's attitude in that period was far from being an exception. Some predecessors of Istrian humanism, e.g. Pietro Coppo and Girolamo Muzio, had already expressed before the same views. In terms of his viewpoints as well as his acts, Naldini therefore belonged to a progressive cultural and social environment, which as early as in the periods preceding Carli had witnessed rejections of superficial and subjective assertions, very common in the Venetian aristocratic mentality of that time. For that reason it cannot be surprising that in the period of Naldini's pastoral activities, in the countryside and in the Koper Gregorian Monastery holy masses were held in the Slavonic language, while the year 1710 with the establishment of the "Illyrian Theological Seminary" in Koper, which continued to operate until 1810, represented a climax of his efforts.

Apart from the bishop's findings that revealed the essential need for the education of Glagolitic priests for the predominantly Slavonic countryside, his decisions were probably triggered by the establishment of the "Collegia dei Nobili" in Koper in 1675, which consolidated education as a privilege of the upper classes of the society. In the first period Somascans taught at the Collegio. Bishop Naldini held their work in high opinion, while the attitude of the citizens of Koper towards them was far from being positive. In 1699 Somascans were replaced by their school brothers Scolopi or Piarists: due to the facts that best representatives of this order were being sent to this area by the Roman church and that the population deeply trusted them, with their arrival the reputation of the Collegio rose considerably.

In accordance with aspirations for religious and spiritual regeneration after the Council of Trent, Naldini's efforts in fact were not isolated. Notwithstanding the penetration of illuminist ideas, aiming at strong intellectual influence in religious and social life, the majority of bishops in the territory of the Venetian Republic

neither excelled with exceptional reformation spirit nor with the wish to free the church from political and authoritative influences. However, they were aware of the need for better education and for more active priests, they reorganised public aid, and emphasised the social utility of religion as a basis of every society and the only source of individual and collective morals.

Therefore, Naldini's work can be set within a wider social framework on the verge of the 18th century. Apart from general characteristics of similar works, it also excels with a number of specific characteristics. For that reason it is not only a first-rate historical source, also in view of the fact that since the period in which it was written many sources it quotes have disappeared, but also an exceptional witness of time; not only of churches, villages, squares and cities, the ecclesiastical and secular administration, customs and habits, the economical and social position of the population. It also unveils the spirit of the time, and last but not least, the situation and orientation of historiography of that time.

As a result, Naldini's work is part of valuable historical literature which in an interesting and popular scientific tone in the best possible way portrays the image of the time, people and area of the Diocese of Koper of that time. It also is an indispensable reference book for a variety of experts dealing with research of Istrian history, history of art, and ethnology. The Slovene translation will make this monumental work closer to a wider circle of readers, and thus enable a wider expert and general public to get acquainted with major characteristics from the historical, traditional and cultural heritage of Slovene Istria. In this way it will allow further in-depth research of this in many respects specific territory of the Slovene popular and national body.

Salvator Žitko

Egidio Ivetic: LA POPOLAZIONE DELL'ISTRIA NELL'ETÀ MODERNA. LINEAMENTI EVOLUTIVI. Collana degli Atti, n. 15. Trieste – Rovigno, Centro di ricerche storiche - Rovigno, 1997, pp. 450;
L'ISTRIA MODERNA. UN'INTRODUZIONE AI SECOLI XVI – XVIII. Collana degli Atti, n. 17. Trieste – Rovigno, Centro di ricerche storiche – Rovigno, 1999, pp. 221;
OLTREMARE. L'ISTRIA NELL'ULTIMO DOMINIO VENETO. Memorie, classe di scienze morali, lettere ed arti, vol. LXXXIX. Venezia, Istituto Veneto di Scienze, Lettere ed Arti, 2000, pp. 470

Negli ultimi anni la storiografia dell'Istria si è arricchita ulteriormente con i lavori di ricerca di Egidio Ivetic, giovane ricercatore di Carnizza (Pola) che da diversi anni si occupa proficuamente dello studio della

storia dell'età moderna della penisola istriana. Oltre ai numerosi saggi dello storico, inerenti le problematiche demografiche, economiche e sociali, apparse sugli Atti del Centro di ricerche storiche (nel prosieguo CRS) di Rovigno, sugli Atti e Memorie della Società Istriana di archeologia e storia patria di Trieste, sull'Archivio Veneto di Venezia, pubblicato dalla Deputazione di storia patria per le Venezie, sui Quaderni giuliani di storia, nonché su altre riviste specializzate, Ivetic ha dato alle stampe pure tre libri che si presentano di primaria importanza per il loro contenuto, per la metodologia nonché per la mole di fonti consultate. Queste ultime in gran parte provenienti dagli archivi della regione (Pisino, Capodistria, Pirano, Trieste, archivio della Curia vescovile di Parenzo, ecc.) e dagli archivi e biblioteche di Venezia (Archivio di Stato ai Frari, Biblioteca Nazionale Marciana, Biblioteca del Museo Civico Correr). Degna di nota è sicuramente l'obiettività dello storico istriano, che, privo dei pregiudizi presenti in certi filoni della cosiddetta storiografia "di frontiera" ne fa sicuramente uno studioso di respiro europeo. Nei suoi lavori troviamo, ad esempio, delle analisi "neutre" inerenti alle *facies* etniche della penisola e il loro sviluppo nel corso dei secoli XVII-XIX sino alla formazione delle coscienze nazionali. I lavori del succitato storico si inseriscono nel nuovo filone di ricerca concernente la storia della Serenissima, che non è più soltanto storia della capitale, ma analisi dei legami e delle peculiarità esistenti tra lo Stato da Mar (nel nostro caso) e la Dominante. L'Istria, allora, non viene rappresentata soltanto come una "colonia" di Venezia, ove si riflettono i grandi avvenimenti storici, ma bensì come una parte costituente la repubblica del leone alato, magari situata in "periferia", ma, con le sue caratteristiche, le sue problematiche. La ricerca tende allora ad analizzare la sua economia, la politica demografica della Serenissima, le alterazioni etniche avvenute in diverse regioni della penisola, gli aspetti urbani, le differenze tra città e contado, gli aspetti sanitari, nonché si sofferma su problematiche socio - economiche, come ad esempio il brigantaggio, il contrabbando, i conflitti tra abitanti autoctoni e *habitanti novi*, le strutture sociali, la vita quotidiana, ecc.

Il libro *La popolazione dell'Istria nell'età moderna. Lineamenti evolutivi*, pubblicato dal CRS di Rovigno nel 1997 nella collana Atti (numero 15), è una meticolosa ricostruzione degli aspetti demografici della penisola dalla fine del XV secolo sino agli inizi del XIX. L'autore utilizza svariate fonti provenienti dagli archivi ecclesiastici delle località istriane, che conservano informazioni preziosissime per quanto concerne l'età moderna, poiché all'indomani del concilio di Trento, furono proprio le parrocchie le istituzioni che controllavano la vita sociale delle comunità, iniziando a segnalare negli appositi libri le nascite, i matrimoni e i decessi, avvenuti all'interno delle comunità stesse. Il lavoro di Ivetic si pre-

senta interessantissimo in quanto ci presenta una popolazione istriana, la cui consistenza numerica variava da un periodo all'altro, presentandoci gli intervalli di profonde crisi, la lenta risollevarzione ed i periodi di stagnazione, dovuti ai flagelli della peste, delle guerre e delle carestie che contribuirono a decimare la popolazione, in particolar modo nei secoli XVI e XVII. Attraverso la rilettura di una vasta letteratura concernente l'Istria, ovvero l'Adriatico in generale, Ivetic analizza i dati ricavati dalla stessa e li integra con le fonti d'archivio usando nuovi canoni interpretativi che gli consentono sicuramente una migliore e più accurata indagine delle problematiche relative alla popolazione, rispetto agli studiosi del passato che si occuparono di questi argomenti.

Nella stesura del testo, l'autore prende in considerazione la penisola come un corpo unico evidenziando, ovviamente, le caratteristiche e le problematiche presenti nella parte veneta e in quella asburgica (contea di Pisino), e non le separa in due realtà circoscritte. La popolazione della penisola istriana, le origini della stessa, gli insediamenti e la struttura etnica, sono stati per molto tempo gli argomenti "scottanti" per le storiografie italiana e jugoslava (slovena e croata), specialmente all'indomani del secondo conflitto mondiale e nel periodo successivo, quando si dovettero tracciare le nuove frontiere tra la repubblica d'Italia e la repubblica socialista di Jugoslavia. Lo Schiffrer e il Sestan nei loro testi tracciarono una sorta di spartiacque tra popolazioni romanze e slave, le prime ubicate prevalentemente lungo la costa mentre le seconde all'interno. Quanto sostenuto dai due studiosi è stato rivisto nelle ricerche più recenti, e anche Miroslav Bertoša, uno tra i massimi storici istriani dell'età moderna, non ha mai smentito quanto succitato, ha dimostrato altresì che, per capire la realtà istriana, la provenienza e l'origine etnica degli abitanti non siano elementi di primaria importanza, poiché gli stessi si sono "modellati" vivendo e operando in determinate aree d'insediamento. Perciò per il periodo sino al XIX secolo è più opportuno parlare di aree linguistico - culturali, piuttosto che etniche.

Ma soffermiamoci sul lavoro. Egidio Ivetic scrive che "nella storiografia si è venuta formando la convinzione che il malessere dell'Istria moderna sia dovuto principalmente ad una progressiva "desertificazione dell'elemento umano", le cui radici affondano nel XIV secolo ed il cui apice venne raggiunto tre il Cinque ed il Seicento" (p. 23). Il lavoro di ricerca si apre con una analisi sulla storiografia che si è occupata del fenomeno demografico istriano nel corso dei secoli. Già Bartolomeo Vergottin nel suo *Breve saggio d'istoria antica e moderna della città di Parenzo nell'Istria*, pubblicato a Venezia nel 1796, evidenziava le spaventose condizioni in cui si trovava la città a causa del calo demografico. Nel corso del XIX secolo, Pietro Kandler spiegò che il decremento della popolazione fosse dovuto alla malaria

imperante, mentre Carlo Combi mise in relazione lo spopolamento della regione e l'immigrazione dei coloni slavi. L'argomento viene affrontato pure da Carlo De Franceschi nel libro *L'Istria. Note storiche*, la prima sintesi di storia istriana, pubblicata a Parenzo nel 1879. Nella seconda metà dell'800 vennero pubblicate le fonti contenenti dati demografici, che Tomaso Luciani trascrisse dai documenti veneziani, che apparirono dapprima su *La Provincia dell'Istria*, di Capodistria, dopodiché sugli *Atti e Memorie della Società Istriana di archeologia e storia patria* di Parenzo. Siccome per la prima metà del XX secolo non possiamo parlare di una storiografia slava dell'Istria, nel secondo dopoguerra, gli studiosi jugoslavi predilessero in particolar modo lo studio delle condizioni etniche ed economiche nei contesti rurali, poiché proprio colà la presenza slava era superiore. Le opere realizzate sino alla fine degli anni '60, ma anche più tardi, erano contraddistinte da una marcata impronta ideologica, di stampo marxista ma anche nazionalistica. Nonostante tutto, però, uscirono contributi di tutto rispetto. In questo contesto basti ricordare il lavoro di Miroslav Pahor, *Socialni boji v občini Piran od XV do XVIII stoletja* [Lotte sociali a Pirano dal XV al XVIII secolo] del 1972, che, nonostante non sia un lavoro di carattere nazionalistico, si fonda esclusivamente sulla teoria del conflitto.

Ivetic sottolinea che, mentre possediamo un numero ipotetico degli abitanti nell'età antica, mancano del tutto i dati per il Medioevo e non si può ipotizzare la quantità degli stessi prima del XIV secolo. Anche il secolo successivo non fornisce allo studioso una copiosa documentazione e si può sostenere piuttosto che "il buio in materia di cifre per ciò che concerne il Quattrocento, illuminato qua e là dagli sprazzi di luce delle note come quelle su Pola e Parenzo, su Pirano e Albona non basta certo a dare un'idea chiara di come si presentava la popolazione complessiva nella penisola" (p. 66). Nonostante non ci si possa sbilanciare, per mancanza di dati, Ivetic è convinto che il XV secolo doveva essere dal punto di vista demografico, un periodo felice a differenza del XVI, contraddistinto da conflitti, pestilenze, scorrerie ecc. Nel '400 la penisola istriana poteva annoverare una popolazione compresa tra 36.000 e 41.000 abitanti (p. 71). Il periodo compreso tra il 1550 ed il 1660 fu probabilmente il periodo più critico dal punto di vista demografico, la cui stagnazione fu il risultato di una crisi economica, il cui sistema produttivo si limitò a fornire il minimo indispensabile per l'autoconsumo e la sussistenza a causa della mancanza di braccia che lavorassero il terreno. Il periodo di crisi ovvero "la stagnazione cinque – seicentesca è certamente un periodo, visto nell'insieme, complesso e specifico, in cui si bilanciano lo spopolamento ed il relativo ripopolamento, processi che certo non possono venir concepiti né interpretati in modo storico – letterario come se fossero sequenze drammatiche, tragedie collettive, espressioni della decadenza della civiltà latina, dal sorgere di una slava" (p. 76). Si verificò ciò, in quanto la modernistica istriana aveva preso in considerazione soltanto alcune fonti (testimonianze dei rettori, dei prelati, corografie) ignorandone altre e perciò giunse alle solite e note conclusioni. Giulio Cervani ed Ettore De Franceschi dicono che lo spopolamento è uno dei principali problemi dell'età moderna, Ivetic, concorde con i primi due, aggiunge inoltre che, è pure un problema storiografico. Il XVI secolo fu, indubbiamente, un periodo funesto per l'intera regione. Dalla guerra contro Massimiliano d'Asburgo (1508-1516) che devastò il Pinguentino, la contea arciducale, Montona, Dignano, Albona, Muggia ecc., seguì la peste che non risparmiò nemmeno la fascia costiera, che in precedenza uscì indenne dal conflitto; il flagello colpì particolarmente Pola (1527). Se tutto ciò non bastasse, il 1548 fu un anno particolarmente rigido, e portò alla perdita di buona parte degli olivi, mentre negli anni 1554-55 e 1557-58 l'epidemia della peste imperversò nell'Istria nord – occidentale (p. 82). Il '500 fu pure il periodo della colonizzazione dell'Istria da parte veneziana, e Ivetic ne analizza la politica demografica, atta a ripopolare quei territori istriani disabitati o quasi. Nel 1520 venne fondata Carnizza, da parte di un gruppo di famiglie provenienti dell'entroterra zaratino, mentre a Pola, ridotta

ad uno sparuto numero di abitanti, nel 1540 giunsero 70 famiglie originarie di Malvasia e Napoli (Morea), fuggite dai loro territori in seguito all'avanzata ottomana in Grecia. La geografia dei villaggi fondati *ex novo* va osservata anche in base alla funzione che essi svolsero nel corso del XVI secolo. Villa di Rovigno venne creata per bloccare, o comunque ostacolare un eventuale sfondamento austriaco verso la costa (p. 85). Altri insediamenti vennero fondati nei territori prospicienti la contea di Pisino, ove si estendeva il *limes* veneziano lungo la penisola. La zona di frontiera era caratterizzata da continui sconfinamenti – visto che, per molto tempo le due parti non riuscirono a stabilire una linea di demarcazione ben precisa –, da razzie di animali, distruzione dei raccolti ecc. Questi attriti sfociarono ben presto in scontri che produssero anche molte vittime; questa, infatti, fu la realtà delle zone di confine tra il XVI ed il XVIII secolo.

L'autore prosegue la sua trattazione, osservando il calo demografico provocato dalla guerra di Gradisca (o degli uscocchi) che interessò la regione tra il 1615 ed il 1618. La peste degli anni '30 del XVII secolo, provocò la decimazione della popolazione, specialmente nel meridione della penisola, nella zona del canale di Leme, lungo la costa occidentale (tra Salvore e Parenzo) e nel Capodistriano settentrionale. Negli anni '20 del Seicento ripresero i flussi migratori verso l'Istria veneta, i coloni vennero collocati nel Parentino, nella Polesana, a Due Castelli, a San Lorenzo. Tra il 1627-28 giunsero molte famiglie provenienti dalla zona del Velebit, dalla Bosnia occidentale, dalle Bocche di Cattaro e dal Montenegro (p. 125). In questo contesto, l'autore ricorda gli Hajduk e i Cretesi, giunti colà nella seconda metà del XVII secolo. I primi erano originari delle Bocche di Cattaro, e giunsero a Pola nel maggio del 1671. A casua del loro carattere irruento e minaccioso, si verificarono non pochi problemi con l'elemento autoctono. Gli Hajduk erano guerrieri pagati dalla Serenissima per difendere i lembi meridionali dei suoi territori adriatici, e perciò gli stessi ebbero grossi problemi a placare i loro spiriti e a trasformarsi in agricoltori, e dopo breve tempo lasciarono la penisola per raggiungere la Dalmazia. I cretesi, che lasciarono l'isola in seguito al conflitto turco – veneziano (1645-1669) si stabilirono nella zona di Parenzo e non dimostrarono grosse difficoltà ad adattarsi al nuovo ambiente (p. 261).

Il XVIII secolo si presenta invece come il periodo in cui si verifica una crescita della popolazione, nonostante i primi anni del nuovo secolo siano caratterizzati da una particolare ondata di freddo che colpì l'intero Mediterraneo europeo e provocò la gelata di gran parte degli olivi (1709). Gli anni 1709-10 furono interessati da una grande carestia di cereali, mentre nel 1715 si affacciarono nuovamente in mare i pirati dulcignotti (p. 138). Nonostante tutto ciò, nel 1790 la penisola istriana poté annoverare una popolazione pari a 85.242 abitanti e la

cui crescita continuò anche nel XIX secolo: nel 1825 gli abitanti complessivi risultavano essere 96.000 (p. 167).

Dopo aver tracciato l'andamento demografico istriano attraverso i secoli, analizzando i vari fattori che provocarono le crescite, le ricadute, la stagnazione, Ivetic prosegue il suo ampio saggio, osservando alcune particolari realtà. Vengono prese in considerazione le vicende urbane di Capodistria nel periodo compreso tra il 1530 ed il 1650 (pp. 203-213), la depressione demografica di Pola, Parenzo e Cittanova negli anni 1554-1700 (pp. 213-218), l'ascesa di Rovigno (pp. 223-230) e la consistenza e la distribuzione del clero nel Settecento (pp. 231-235). Il volume si conclude con una vasta appendice di tabelle (pp. 301-391), in cui vengono esposti i più svariati dati inerenti la popolazione dell'Istria nell'età moderna. Per rendere l'idea dell'importanza di questa parte del libro, indichiamo alcune tabelle a mo'd'esempio: la crescita nella diocesi di Cittanova: 1686-1715 (p. 322); lo sviluppo demografico di alcuni centri rurali nell'area del Quietto (1687-1797) (p. 327); la popolazione nella contea di Pisino nel 1812 (p. 331); il movimento naturale della popolazione di Pisino (1646-1700); la struttura della famiglia a Parenzo nel 1775 (p. 385) ecc.

La meticolosa ricerca di Egidio Ivetic è sicuramente lo studio monografico più serio e ampio che sia stato scritto nel secondo dopoguerra, importante, anche per il fatto che, l'autore, ha cercato di rappresentare la complessa realtà istriana nell'età moderna, intersecando nella trattazione una vastissima letteratura (dall'Ottocento ad oggi) e un'altrettanto ampia documentazione d'archivio, che fornisce ulteriori dati, utili alla ricostruzione degli aspetti della popolazione istriana, dall'autunno del Medioevo ai primi decenni del XIX secolo, quando, dopo guerre, pestilenze, carestie, immigrazioni delle popolazioni più eterogenee da parte di Venezia, iniziava la crescita esponenziale della popolazione della penisola, favorita dalle migliori condizioni di vita, dai notevoli progressi sanitari, da una maggiore produttività agricola e dalla diffusione della coltura della patata.

Il volume *L'Istria moderna. Un'introduzione ai secoli XVI – XVIII*, pubblicato nella nota collana degli Atti del CRS roviginese nel 1999, è un agile e importante lavoro inerente l'Istria dell'*ancienne régime*. Ivetic sostiene che, il libro non è un riepilogo della storia istriana nell'età moderna, poiché è ancora prematuro per farlo, ma bensì una rapida introduzione sulle problematiche della regione nel periodo succitato. L'autore, forse con troppa modestia, sostiene che, lo scritto è rivolto soprattutto ai giovani e agli studenti in generale, come primo avvio alla conoscenza della storia moderna della penisola. A nostro avviso, possiamo dire invece che, il volume rappresenta un'ottima sintesi della storia dell'età moderna dell'Istria, in base alle ricerche sinora effettuate (siamo

anche noi del parere che, questo periodo storico debba essere ulteriormente analizzato con l'ausilio della documentazione ancora sepolta nei più svariati archivi, e all'insegna di un discorso storiografico scevro di qualsiasi implicazione di natura politica e/o nazionalistica, che per molto tempo ha caratterizzato il *trend* delle storiografie italiana e jugoslava), e offre altresì molti spunti per ulteriori riflessioni e ricerche su argomenti di natura sociale, economica, politica ecc.

L'Istria, sino al XIX secolo, era caratterizzata dalle etnie, ma non ancora dalle nazioni ed è perciò descritta come l'Istria delle piccole patrie dei comuni e dei feudi. L'autore ha fissato come estremi della sua trattazione il 1535 (sentenza di Trento e definizione dei confini all'interno della penisola ed eliminazione delle *enclaves* feudali) ed il 1797 (caduta della Serenissima), ma comunque avverte che, si tratta soltanto di una periodizzazione di comodo, poiché l'antico regime non tramontò con la fine della Dominante e nemmeno con l'avvento del Restaurazione perché si conservò (in certe realtà) sino alla fine della grande guerra ovvero sino al secondo dopoguerra.

Il primo periodo dell'età moderna fu interessato da un ricambio ininterrotto di genti nei contadi e nei centri urbani, inoltre nel periodo compreso tra il 1520 ed il 1670 la penisola conobbe la colonizzazione organiz-

zata. Seppure il volume prenda in esame la penisola come un corpo unico, essa era caratterizzata da due realtà: quella veneziana, fondata sulla civiltà comunale, e quella aburgica, feudale e germanica. Le città dell'Adriatico orientale, (quasi tutte appartenenti a Venezia eccetto Trieste e Fiume austriache, la repubblica di Ragusa, e gli scali ottomani di Antivari, Dulcigno, Durazzo e Valona) avevano le loro istituzioni, norme e tradizioni, erano profondamente legate al mare e ai commerci, nonché presentavano le peculiarità delle strutture economiche, ovvero un'insufficiente produzione cerealicola e un'abbondanza di olio e vino. I territori veneti della penisola comprendevano il 77% della superficie totale, l'Istria comunale s'attestava nel 63% della regione, con una popolazione pari al 65% del totale (p. 35). Ivetic indica pure che la penisola istriana era suddivisa in 19 comuni, e la società comunale era suddivisa in tre categorie: c'erano quattro città, cioè antichi municipi e sedi vescovili (Capodistria, Cittanova, Parenzo e Pola); otto terre ovvero borghi di carattere urbano (Muggia, Isola, Pirano, Umago, Buie, Rovigno, Dignano e Albona), e sette castelli, centri minori, murati e situati prevalentemente all'interno (Pinguente, Grisignana, Montona, Portole, San Lorenzo, Valle e Fianona) (p. 36). In tutte queste realtà vi era presente una podestaria (tranne Albona e Fianona, che facevano un'unica compagine) il cui podestà veniva scelto all'interno del patriziato veneto e la sua carica durava un anno e mezzo. Nella contea arciducata il territorio era suddiviso invece in: città (*Statt*) ovvero Pedena, Gallignana, Antignana, cittadine (*Städtl*) Pisino, Vermo, Laurana, comunità (*commaun*) Gimino, Pisinvecchio, Lindaro e Bogliuno, e in fine in frazioni (*flekhen*) (p. 37).

Dopo aver esposto alcuni dati concernenti la situazione e le realtà dell'Istria in età moderna, Ivetic inizia a tracciare alcuni aspetti inerenti l'economia, la società e le questioni etniche. Per quanto attiene il numero della popolazione istriana nel periodo succitato, non si dispone di dati certi, e soltanto con l'applicazione delle *Anagrafi* (1766) da parte dello stato veneto che si inizia ad avere un quadro più dettagliato inerente la popolazione. Nonostante non siano esenti da possibili errori, queste rappresentavano sicuramente uno dei sistemi più avanzati dell'antico regime per calcolare la popolazione nonché per registrare la tipologia delle attività economiche presenti nello stato. La popolazione istriana subì un decremento nel giro di pochi decenni a causa dei conflitti, delle epidemie e delle carestie che non risparmiarono la penisola. Nel 1520 essa probabilmente si aggirava attorno alle 50.000 unità, ovvero 85.000 nel 1580, scendendo di oltre la metà (40.000) nel 1632 per riprendere a crescere nei secoli successivi: 100.000 (1740); 120.000 (1800); 165.000 (1850) (p. 69).

L'economia istriana nell'età moderna era fondata in buona parte sull'agricoltura, e su altre attività che

nacquero in determinate aree, come ad esempio, l'estrazione del carbone nell'Albonese a partire dalla metà del XVIII secolo. Ivetic si sofferma pure su due realtà ben distinte quali Pirano e Rovigno. La prima, nota per le sue saline che le fruttavano grossi introiti, impiegava negli stabilimenti saliferi circa il 35-40% della forza lavoro. Rovigno, alla fine del XVII secolo, conobbe una rivoluzione nella tecnica della pesca. I roviginesi abbandonarono il precedente modello di pesca (in prevalenza lungo la costa, e sfruttamento delle peschiere di proprietà feudale, ecclesiastica) ed iniziarono a praticare la pesca d'altura, scegliendo come zona il mezzogiorno istriano, meno abitato e soprattutto più ricco di pesce in prossimità del Quarnero.

Molto interessante la parte dedicata alle popolazioni che abitarono la penisola nell'età moderna. L'autore ribadisce che nel suddetto periodo non esisteva il concetto di nazionalità, ma che era invece sviluppato il concetto di nazione, caratterizzato dalla sudditanza, dalla lingua d'uso, dai costumi ecc. Trattando queste problematiche è privo di significato applicare i nostri parametri ad epoche che invece le ignoravano. Vjekoslav Bratulić in una monografia inerente Villa di Rovigno scrive che gli abitanti erano italiani e croati. Ivetic è del parere che non si possa semplificare a ridurre a uno – due componenti i vari gruppi, ovvero le nazioni del passato istriano, e sostiene che i futuri studi dovranno cercare di analizzare con quali identità siano vissuti i vari gruppi nelle campagne istriane (sino alla metà dell'800), prima che quest'ultimi giungessero a dichiararsi sloveni o croati (pp. 131-132). Per molto tempo l'identità (in senso d'appartenenza) si riconosceva *in primis* nel luogo di residenza. Inoltre "se non conosciamo le norme, le reciproche utilità e dipendenze, la logica del rapporto comune – contado ma partiamo dal presupposto etnico, non capiremo nulla di quello che era la vita rurale nell'antico regime istriano" (p. 137). La dicotomia città (italiana)-contado (slavo) è stata anzitutto una troppo facile rappresentazione della presenza delle due etnie, e oggi non ha più molto senso parlare di una specie di "muro" tra l'area urbana e la campagna. Ivetic cita alcune realtà istriane, come Albona, Montona, Pinguente ecc. abitati istroveneti, per distinguersi dal contado slavo, elementi significativi per iniziare a ragionare (mediante le fonti) sulla questione; per poi non parlare dei feudi prevalentemente slavi o etnicamente misti, oppure la contea di Pisino, con i borghi, che pur isolati conservavano connotazioni istro – venete immersi nelle campagne slave. Lo storico indica inoltre il diffuso bilinguismo che emerge in tutta una serie di fonti. Ivetic considera questo aspetto come "una terza o quarta dimensione che impregna il territorio e che va al di là dal facile dualismo italo – slavo" (p. 137).

È questa la realtà dell'Istria in età moderna, caratterizzata da un'osmosi tra le popolazioni, che si man-

tenne tale (specialmente nelle campagne) sino al XX secolo, il cui equilibrio si ruppe con la violenza fascista atta a snazionalizzare l'elemento slavo della regione e in seguito all'esodo della componente istro – veneta nel secondo dopoguerra, che cambiò radicalmente la situazione etnica in Istria.

Queste problematiche potranno essere risolte soltanto mediante minuziose ricerche che terranno conto delle fonti ecclesiastiche (in primo luogo le visite pastorali), una documentazione che farà luce sulla realtà religiosa delle campagne ma non solo. Ivetic dice inoltre che "il punto di forza, il tratto originale, di una matura modernistica istriana (a prescindere dalla lingua in cui viene scritta) sarà questo: presentare la propria complessità etnica attraverso il prisma della storia sociale e religiosa". La quarta parte del volume porta il titolo di "*I percorsi storiografici*" (pp. 145-177) e rappresenta un *excursus* di grande interesse poiché rappresenta il ruolo che la storiografia di queste terre ha avuto dai suoi albori sino ai nostri giorni.

L'ultima fatica di Egidio Ivetic è il volume *Oltremare. L'Istria nell'ultimo dominio veneto*, pubblicato dall'Istituto Veneto di Scienze, Lettere ed Arti di Venezia nel 2000. Il libro raccoglie le ricerche realizzate dall'autore per la tesi di dottorato svolta presso l'Università di Venezia negli anni 1994-1997. Si tratta di uno studio di primaria importanza. Notevoli sono le conclusioni di Ivetic, ovvero la dimostrazione che l'Istria non fu una colonia veneziana bensì una "periferia" stretta da forti legami di dipendenza politica e amministrativa alla Serenissima e con una economia propria ed essenziale alla città lagunare. Grazie ad una minuziosa e ragionata consultazione della letteratura storica (la bibliografia da lui consultata supera di molto le 500 unità) e attraverso l'analisi di una copiosa documentazione d'archivio (l'autore ha consultato praticamente tutti gli archivi dell'Adriatico settentrionale) ci presenta l'Istria negli anni compresi tra la metà del XVII secolo alla caduta della repubblica di San Marco.

Gli anni immediatamente successivi alla Restaurazione crearono il mito negativo del dominio marciano in Istria e Dalmazia, in quanto l'arretratezza di queste ultime due regioni, ad eccezione di Trieste, venivano fatte risalire al XVIII secolo. Si creò così uno schema dell'ultimo periodo veneziano che ebbe da subito fortuna e si mantenne nel tempo. Così, dalla pubblicistica divulgativa esso passò alla storiografia liberale otto – novecentesca, venne acquisito da quella jugoslava e rimase in piedi sino agli anni '70 del XX secolo. Soltanto nell'ultimo quarto del secolo scorso, la ricerca storica iniziò ad indagare il periodo suddetto fornendo nuovi elementi grazie ai quali si è iniziato a ripensare la storia della sponda orientale adriatica (p. 9). Secondo Ivetic "l'Istria veneta appariva ancora, data la sua vicinanza marittima con la Dominante, come una propaggine estrema della

laguna, confine e antemurale, la più vicina periferia adriatica" (p. 13).

Nel tardo '500 la Dominante concentrò i suoi sforzi verso la trasformazione delle strutture di governo, si razionalizzarono le istituzioni, mentre nella figura del rettore vennero concentrate le competenze più importanti. Non va dimenticato che la Serenissima, specialmente nel corso del XVII secolo, investì consistenti capitali nelle periferie adriatiche con il risultato che alla fine riscosse poco o nulla. Le popolazioni che Venezia portò in Istria necessitavano di ogni tipo d'aiuto, si dovevano distribuire gli arnesi da lavoro, cibo, animali, sementi, assegnare terreni e pagare i periti, ripristinare le case abbandonate nei centri spopolati (p. 48). Ivetic illustra alcuni esempi significativi che dimostrano che, in realtà le uscite dalle casse venete verso le terre istriane erano di gran lunga maggiori rispetto alle entrate che si presentavano minime o addirittura inesistenti come nel caso di Altura nella Polesana, ove nel 1647 vennero insediate circa un centinaio di persone provenienti dalla Dalmazia e spesi circa 3000 ducati. Dopo un ventennio, a causa delle avversità climatiche e dei problemi nell'avviare la produzione agricola, la cifra venne estinta. Nel 1650 a Santa Maria Alta di Valle giunsero circa 70 famiglie provenienti dai territori ottomani. Oltre alle

spese che questa operazione comportava, la Serenissima spese ulteriori 1500 ducati, dei quali in tredici anni ritornarono in cassa solo 320 e in quindici anni le famiglie rimaste furono soltanto dieci (p. 49).

Dal punto di vista economico la penisola istriana non poteva annoverare ampie zone produttive ed il campo fiscale, tranne 2-3 dazi provinciali di dubbia resa (commercio di olio e vino, diritti di cancelleria), poggiava quasi esclusivamente sull'economia del Capodistriano, sulla sua florida produzione (sale, olio, vino, mulini) e sul consumo che avveniva in città (ovvero vari dazi sulle osterie, beccarie ecc.) (p. 60).

La tesi che vede l'Adriatico orientale come dominio coloniale di Venezia ha avuto largo seguito nella storiografia. Egidio Ivetic dimostra, che in realtà, la Serenissima vedeva l'Adriatico orientale come una sorta di periferia. Questo non vuole dire che si trattava di una zona economicamente passiva ma di "un'area con un'individualità complementare rispetto alla capitale" (p. 88). Se ciò non corrispondesse, allora risulterebbe strano come mai la Dominante avesse investito in queste terre non solo in fortificazioni bensì anche in una politica demografica atta a ripopolare le aree colpite dai flagelli della peste, oppure in tutta una serie di riforme portate avanti sino agli ultimi giorni della Repubblica.

L'autore concede ampio spazio al problema della popolazione. Dagli anni '20-'30 del XVI secolo sino al tardo '600 la penisola appariva come una desolata appendice marittima della Dominante (p. 93) i cui centri principali annoveravano poche centinaia di abitanti (verso il 1650 Parenzo contava circa 150 abitanti, Pola 400, Cittanova circa 100-150) e dove la situazione sarebbe cambiata soltanto nella seconda metà del XVIII secolo. Nel 1770 la popolazione di Pola raddoppiò, quella di Cittanova risultava quintuplicata, mentre quella di Parenzo addirittura decuplicata (p. 95). In questo periodo i principali prodotti dell'Istria erano il legno, l'olio d'oliva, il vino ed il sale. La produzione dell'olio d'oliva subì un aumento esponenziale e nel 1635 essa raddoppiò rispetto al 1590; tra il 1640-50 un quarto della superficie coltivata della regione era interessata da oliveti. Il vino della zona settentrionale e occidentale veniva venduto ai *Cranzi* che provenivano dalle terre asburgiche, mentre quello prodotto nell'Istria orientale finiva sul mercato di Fiume e Porto Re. L'argomento inerente la produzione salifera viene ampiamente trattato: Ivetic si sofferma sul caso di Pirano (pp. 174-180) nonché su quello di Capodistria (pp. 187-204). Trattando argomenti economici, l'autore non poteva sottrarsi dall'analisi del fenomeno del contrabbando che veniva visto come una "libera mercatura" sentita come un diritto, al punto da difenderla con la forza nei confronti degli sbirri" (p. 217). Il fenomeno viene interpretato anche dal punto di vista sociologico, poiché la politica fiscale che proveniva dalla Dominante appariva astratta a chi praticava il contrabbando in quanto, per quest'ul-

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'analogia 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 Gallesano 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

to these two Primorska politicians and their activities within the organisation of European minorities, thus setting the minority issues into a wider European framework.

After the downfall of the multinational Habsburg Monarchy in 1918, Primorska Slovenes, who used to enjoy relatively favourable conditions for their political and cultural development (at the constitutional level all nationalities living in the Austrian part of the monarchy had equal rights), suddenly found themselves living in a state which, in the name of a supposedly "superior" culture, started to suppress basic rights of the Slovene and Croat minorities. With the ascent of Mussolini fascists the state of affairs deteriorated further: Slovene culture homes were burnt down, newspapers and books were confiscated, the Slovene language disappeared from schools. These, together with other anti-minority acts, became part of everyday life. With the Duce's imperialistic ambitions growing, the level of aggression increased, too. First, with speeches in the parliament of Rome and attempts to intervene by the authorities, Besednjak and Wilfan tried to alleviate the situation the minority was living. However, since the end of the 1920s none of their interventions on "highest positions" bore any results.

In this difficult position, the leadership of the struggle for the preservation of the Slovene identity under the fascist boot was taken over by the Slovene clergy. Other resistance groups existed, too (liberals, TIGR, etc.); nevertheless, the so-called "Secret Christian Social Organisation" was the most efficient and tenacious of all. A lion's share of merit for its efficiency can be awarded to priests who then could lean on a strong network of ecclesiastical institutions. One of numerous reports from the archives of the Ministry of the Interior of the Kingdom of Italy, quoted by Pelikan, states that until the year 1928 Italian authorities in Venezia Giulia dismissed all Slovene officials employed in municipal administration as well as all Slovene judges, and banished or dismissed from 600 to 820 Slovene and Croat teachers! Thus, the whole Slovene lay intelligentsia shrank to approximately 50 lawyers, 15 doctors and a handful of public workers. But at the stronghold of Slovenedom 272 priests remained. In fact, they were the only ones who taught Slovenes to read and write. What fascists were most irritated by was that "the state authority cannot transfer priests, they do not have families and are in this respect financially independent."

Despite the tragic character of the situation, at least some Slovene priests managed to preserve their sense of humour. Described on the basis of police reports found in the archives of the Ministry of the Interior of the Kingdom of Italy, Pelikan's book offers a lot of such instances. Priest Ivan Bidovec, for example, was sentenced to *confino*, or domestic exile: among other things he did, during ecclesiastical ceremonies he afforded

dressing children in white, blue and red clothes, arranging them in such a way to represent the Yugoslav flag. On Shrovetide, on the other hand, he dressed them in fascist "Balilla" uniforms to make them look like chimneysweepers, saying that this was what that uniform was most suitable for, etc.

During the first stages of their struggle for national defence, priests could count on strong support by Primorska bishops, in particular Andrej Karlin, Frančišek B. Sedej and Alojzij Fogar. After the relations between the Vatican and the Italian states warmed, however, these bishops, who had strived to preserve the use of the Slovene language in churches and during catechism classes, found themselves under huge pressure exerted by both Italian authorities and the Vatican hierarchy. Based on very interesting sources, Pelikan offers a detailed analysis of methods used by the Vatican hierarchy for the removal of bishops, who in the eyes of Italian authorities still were seen as "Austriacants". Besednjak's letters clearly evidence the proud posture these last defenders of the right to use Slovene in ecclesiastical life held. Among these the personality standing out most is that of Fogar, bishop of Trieste and Koper. Despite being in fact a Friulian, he was unselfishly fighting for the rights of Slovenes and Croats. Italian authorities were highly irritated by his personnel policy. In the parish of Lindar in the municipality of Pazin, for example, he appointed a retired Croat priest, Filipič, who should have been sent to *confino* to Sardinia. After that, to great anger of fascists, Filipič "ran his parish as if they still were under Austria."

The "adaptation" of standpoints of the Vatican politics, bending to the pressures of the fascist regime regarding the use of the Slovene language in ecclesiastical life, on one hand led to a sense of resignation among Slovene priests in Venezia Giulia, but on the other hand it made their viewpoints grow more radical. In the first years after the annexation to the Italian state, they supported loyalty to the kingdom, but according to Pelikan's findings, in the second half of the 1920s irredentist mentality prevailed. This was realised by their fascist persecutors who adopted a stricter policy against disobedient priests. On the basis of documents, the author of the book lists a number of cases of legal measures taken against priests and laymen belonging to the Secret Christian Social Organisation, which shed a very negative light on the supposed "expellers of barbarians". The book clearly shows who in fact acted as barbarians. Let me just mention the tragic fate of organist and choir-master Lojze Bratuž, loathed by the fascists for educating young Slovene organists and in this way preserving Slovene songs in churches. The punishment for his love for the Slovene language was cruel: Bratuž was dying in terrible pain for several weeks of poisoning with waste motor oil he had to drink on order of the fascists!

Despite torture and cruel methods of interrogation,

Italian police failed in the attempts to break the Secret Christian Social Organisation, Pelikan found out. Reasons for their failure can be traced in the ignorance of foreign languages, a poor knowledge of Slovene mentality, superficiality, and centralised police administration. The author quotes that some documents of Italian agents even denoted Besednjak and Wilfan as members of the Slovak (!) minority.

In his book, Pelikan invites us to travel into the backstage of the policy of the Yugoslav state towards the Slovene and Croat minorities in Italy. Despite antagonisms within the state of Karadjordjevići, Primorska Slovenes saw it as "the only possibility for the annexation to the motherland". The Italian state, of course, played the card of national contrasts in the multinational Kingdom of Yugoslavia, which to a significant extent facilitated its policy of penetration into the Balkans. For this reason especially, the Slovene minority in Italy "emphasised Yugoslav unity", Pelikan found out. In relation to Italy, Yugoslavia was politically and economically in a subordinate position. That is why, when minority protection was discussed, its diplomats kept returning from Rome empty-handed. It is true, however, that at least in terms of financial means the Kingdom of Yugoslavia was quite generous to the minority, which had the right to draw important financial means from special Belgrade funds.

Pelikan's book clearly shows the important role Besednjak held on the Belgrade court, too. King Aleksandar deeply trusted him and it also seems he would take into consideration advice given to him by this leading personality of Primorska Christian Socials. Besednjak often acted as the intermediary between the monarch and the leader of the Slovene People's Party, dr. Anton Korošec. This is witnessed by highly interesting documents the author included at the end of the book. Among these, there are Besednjak's reports of visits of Korošec on the island of Hvar, in a time when the initiative for the establishment of a state-wide Yugoslav Radical Union, which after coming into power would start the democratisation process and reorganisation of the Kingdom of Yugoslavia, was taking off. Apart from these, Pelikan's book offers numerous notes, drawing attention to differences between the profile of catholic politicians in terms of their ideas and politics on both sides of the Rapallo border.

During the presentation of his book at the Nova revija Club, the author pointed out the fortune he had to have had access to Besednjak's archives. He added that anyone having such rich sources at his disposal could write a nice story. This statement bears witness to the modesty of the author. After reading this voluminous, interesting and instructive book we need to say we were the lucky ones because these rich archival materials came into the hands of – Egon Pelikan.

Andrej Rahten

Gianni Oliva: FOIBE. LE STRAGI NEGATE DEGLI ITALIANI DELLA VENEZIA GIULIA E DELL'ISTRIA.
Milano, Mondadori, 2002, pp. 206

Gianni Oliva, docente presso la Scuola d'applicazione d'Arma di Torino e storico di successo, è solo l'ultimo (per ora) di una lunga serie di autori, più o meno autorevoli (e Oliva appartiene a quelli più autorevoli) che si sono cimentati con il tema, divenuto oramai di moda, delle c.d. foibe. Per Oliva non è questo il primo contatto con il tema in questione, visto che gli ha già dedicato ampio spazio nel suo "La resa dei conti", in cui si occupa delle esecuzioni (più o meno sommarie) di fascisti avvenute in Italia alla fine della seconda guerra mondiale. Il libro che abbiamo ora di fornite è in pratica una riproposizione ampliata di tesi ed argomenti già presenti nel libro dedicato al redde rationem del 1945.

Oliva affronta la questione delle esecuzioni avvenute nella Venezia Giulia dopo l'8 settembre del 1943 e soprattutto dopo la fine della guerra dando ampio spazio alle vicende storiche antecedenti le foibe, a cui sono dedicati ben quattro dei sette capitoli del libro. Vengono così esaminate in successione la storia della Venezia Giulia nell'epoca della prima annessione all'Italia e del-

l'occupazione della Jugoslavia, l'occupazione nazista, i problematici rapporti tra il movimento di liberazione sloveno e croato e quello italiano dopo il settembre del 1943 e la "corsa per Trieste" scatenatasi nella fase finale della guerra tra esercito partigiano jugoslavo e anglo-americani. Al tema centrale sono dedicati due soli capitoli, il primo, in cui vengono presi in esame i 40 giorni di amministrazione jugoslava di Trieste, ed il terzo, in cui sono invece esaminati gli eccidi avvenuti in Istria subito dopo l'8. 9. 1943. L'ultimo capitolo, dedicato in gran parte al contesto internazionale in cui si inseriva la "questione di Trieste" e alle caratteristiche dell'amministrazione jugoslava di Trieste, riprende solo in parte il tema degli arresti, delle deportazioni e delle esecuzioni avvenute a Trieste e Gorizia nei famosi 40 giorni.

Oliva non apporta alcuna novità sostanziale a quanto già noto sul tema specifico delle foibe, limitandosi a una interpretazione di dati noti da ormai troppi anni. La cosa più positiva del suo libro è il fatto che presenta – probabilmente si tratta del primo caso in cui a farlo è uno storico i cui testi hanno una diffusione molto ampia anche al di fuori della cerchia degli specialisti – la storia della Venezia Giulia nella sua interezza, senza omissioni o silenzi di rilievo. E tuttavia nel farlo l'autore non ha saputo liberarsi da parametri interpretativi che paiono ormai stereotipati. La storia della Venezia Giulia viene infatti da un lato interpretata come la storia di uno scontro nazionale. Tanto che nonostante la premessa, in cui afferma che le esecuzioni non furono il risultato di intenti genocidi dei "titini" nei confronti degli italiani, nel prosieguo del testo (e nel sottotitolo del libro) Oliva definisce invece costantemente queste come uccisione di massa di italiani. Senza mai spiegare chi fossero questi italiani e cosa avessero fatto per divenire alla fine della guerra vittime della resa dei conti. Oliva non fa quindi che continuare una ormai lunga tradizione che si caratterizza per le generalizzazioni che compie e per il porre l'accento su una sola (e quella più facilmente rilevabile) delle caratteristiche che accomunavano le vittime, la loro nazionalità. Cosa che è indubbiamente molto funzionale per presentare quanto accadde come la conseguenza degli opposti ma equivalenti nazionalismi (quello italiano e quello "slavo"), mentre non lo è ai fini di una ricerca seria ed approfondita, per la quale sarebbe indispensabile, prima di trarre delle conclusioni, esaminare i singoli casi e metterne in luce motivi e cause.

Oliva considera i popoli come una entità monolitica, priva di stratificazioni e differenze sociali, un'entità che agisce e reagisce unitariamente ed univocamente, in cui le uniche differenze sono quelle dovute alle diverse scelte ideologiche dei singoli. Quella che ci viene così presentata è una sorta di storia metafisica in cui gli avvenimenti nascono da idee presenti immanentemente negli uomini. Ma la sua interpretazione della storia si inserisce anche nel quadro degli sforzi volti a ravvivare

il sentimento nazionale degli italiani e l'idea del destino comune della nazione italiana, avviati anni addietro su iniziativa di determinati ambienti politici (citerò per tutti il senatore Violante), ai quali si sono però ben presto adeguati e aggregati anche diversi storici italiani. Oliva è indubbiamente uno di questi, e d'altronde è lui stesso a sottolineare che lo scopo del suo libro è quello di contribuire a creare una "memoria storica comune" per il popolo italiano.

L'altro stereotipo su cui Oliva costruisce la sua ricostruzione storica è quello che vede la guerra come scontro in cui sono coinvolti due regimi – quello nazista e/o fascista e quello comunista – con principi e prassi egualmente totalitari e antidemocratici, e un terzo attore, gli Alleati Occidentali e la "resistenza democratica", immacolatamente democratici tanto nei fini che nei mezzi. Si tratta di una interpretazione alla moda, che però sorvola su alcuni fatti. In primo luogo che fascismo e nazismo furono in buona parte delle creature della "democrazia reale" e del conservatorismo dell'epoca seguente alla prima guerra mondiale, e non dei fenomeni autogenerati come risultato dell'emergere degli aspetti più misteriosi e orrendi dell'umanità. Tanto il fascismo che il nazismo arrivarono al potere con il sostegno della casta militare, degli ambienti più importanti del mondo economico e dei politici liberali e conservatori e poterono a lungo contare sull'appoggio di politici come Churchill, che apprezzava enormemente Mussolini ed il fascismo perché avevano salvato l'Italia dal bolscevismo. Vorrei ricordare che d'altra parte i fascisti vennero utilizzati con una simile funzione anche negli anni seguenti al 1945. Ma Oliva dimentica anche che il Governo Militare Alleato, sorta di incarnazione dei valori e dei principi della democrazia, che amministrò Trieste fino al 1954, era una autorità militare senza alcuna legittimazione democratica. Come dimentica che nella lotta per la fissazione dei nuovi assetti politici e sociali del dopoguerra proprio nessuna delle parti in lotta si fece scrupoli nello scegliere i mezzi da utilizzare per raggiungere i propri fini. E' che i fini dichiarati nella propaganda non possono essere presi come quelli reali. Come dimostra il caso della Grecia, dove per impedire la presa del potere dell'ELAS i britannici (e successivamente gli statunitensi) non esitarono a intervenire militarmente e ad avere come alleati gli ex collaborazionisti. In questi casi Oliva ci fornisce invece una versione abbellita dei fatti, sostenendo che i britannici intervennero solo per impedire lo scoppio della guerra civile (che si sviluppò però a pieno proprio in seguito al loro intervento) e per salvaguardare la democrazia (che però evidentemente non contemplava la possibilità di una salita al potere della sinistra). Anche le trame del capo del governo italiano Bonomi e dell'ammiraglio De Courten per giungere ad un'alleanza tra osovani e repubblicani in funzione anti-"slavo-comunista" per Oliva non avrebbe che marginalmente

ambito le formazioni fasciste e non avrebbe avuto alcuna realizzazione pratica. Il quadro generale disegnato da Oliva è così quello di "titini" per i quali antidemocraticità e ferocia sarebbero elementi innati e caratterizzanti, mentre nel caso degli anglo-americani e dei "democratici" italiani si tratterebbe di singoli episodi, che non ne inficiano l'essenza democratica.

Traspare però anche un altro stereotipo, quello dei "titini", ovvero dei partigiani di Tito, stranieri a Trieste, estranei che avrebbero infranto e offeso la civiltà della città italiana. E dimentica che tra i "titini" e gli "jugoslavi" che avrebbero "occupato" Trieste erano molti i triestini, tanto di nazionalità slovena che italiana. Evidentemente per Oliva non basta essere nati e cresciuti a Trieste per essere considerati triestini. Come non è sufficiente, se si è scelto di combattere nelle formazioni "titine", essere di madrelingua italiana ed essere nati in qualche località dell'Italia meridionale per poter essere considerati italiani. Tanto più poi se si è anche stati sostenitori dell'annessione di Trieste alla Jugoslavia.

A quanto pare anche Oliva è stato colpito dalla malattia tanto diffusa tra la piccola borghesia ed i ceti intellettuali italiani di Trieste: la convinzione che la città si identifichi con loro e con i loro valori e che tutto ciò che si discosta da tali valori e dal loro tipo di civiltà è barbaro ed estraneo alla città. Come mi pare evidente che anche Oliva, come tanti altri storici italiani, ha grosse difficoltà a definire gli italiani. Diventa ormai indispensabile che lui ed i suoi colleghi ci spieghino una volta per tutte quali siano le caratteristiche che deve possedere il singolo per poter essere incluso tra gli italiani, o tra coloro che questi storici amano definire "di sentimenti italiani".

Visto il tipo di impostazione non sorprendono alcune perle presenti nel libro. La prima riguarda la quantificazione del fenomeno delle esecuzioni. Dopo aver affermato che non è possibile giungere a dati certi, l'Oliva pone sullo stesso piano le cifre sostenute dagli ambienti delle organizzazioni dei profughi e del collaborazionismo istriano e quella di circa 5.000 persone uccise, che egli stesso afferma essere la cifra ritenuta più attendibile tanto dagli storici sloveni che da quelli italiani. Nonostante questa affermazione egli non la fa propria, ma afferma del tutto arbitrariamente che la cifra più probabile è quella di circa 10.000 vittime. Egualmente arbitrarie sono anche le affermazioni di Oliva riguardo all'esodo dall'Istria e dalla Dalmazia. In base a cosa afferma che si è trattato di una espulsione? Su quali dati basa l'affermazione che i profughi furono circa 300.000? E da dove gli deriva la certezza che si trattasse esclusivamente di italiani?

Anche la ripetuta affermazione che gli jugoslavi avrebbero arrestato ed eliminato anche antifascisti e addirittura comunisti italiani non è sostenuta da nessun dato quantitativo del fenomeno. Oliva si limita a utilizzare espressioni generiche come "molti" e "un numero

non indifferente", che non dicono nulla di preciso, lasciano però intendere molto, anche che la gran parte delle persone scomparse appartenessero a queste due categorie particolari. In questi casi l'Oliva ha semplicemente attribuito carattere di scientificità alle tesi e ai dati sostenuti dagli ambienti delle organizzazioni dei profughi, e li ha fatti propri per inserirli nel quadro della costruzione della nuova storia nazionale italiana.

Un simile approccio può indubbiamente essere utile alla fondazione di storie nazionali e al rafforzamento del mito dell'Occidente portatore esclusivo di civiltà e libertà. Ma l'ottica degli interessi nazionali (e del nazionalismo) non è però sufficiente per una comprensione piena della storia, perché non può spiegare p. es. il fatto che sloveni, italiani e croati si trovarono a combattere nelle fila di tutte le parti in lotta, tanto dalla parte dei nazifascisti che dei "titini" e degli Alleati. Come l'attribuire all'Occidente il monopolio esclusivo della democrazia e della bontà di propositi non consente di chiarire perché fu proprio questo stesso Occidente ad essere la culla di fascismo e nazismo.

Sandi Volk

Matjaž Klemenčič – Milica Trebše-Štolfa (eds):
SLOVENSKO IZSELJENSTVO – ZBORNIK OB 50.
LETNICE SLOVENSKE IZSELJENSKE MATICE (*Slovene*
Emigration - the booklet published at the 50th
anniversary of the Slovene Emigration Society).
Ljubljana, Združenje Slovenska izseljenska matica,
2001, pp. 375

The "Slovene Emigration" booklet was published at the 50th anniversary of the Slovene Emigration Society towards the end of 2001. It was edited by Milica Trebše Štolfa MSc (as chief editor) and Matjaž Klemenčič PhD (as executive editor). The booklet covers 375 pages and was published with the aid of the Slovene Ministry of Culture. The prefatory part of the booklet consists, apart from the accompanying text contributed by Milan Kučan, President of the Republic of Slovenia, of the introductory thoughts by Milica Trebše Štolfa, President of the Slovene Emigration Society, and the Editorial, in which the booklet's contents are presented. Namely, on the occasion of the Society's important anniversary the booklet depicts, in detail, not only the work carried out so far and the institutions taking part, but the entire Slovene emigration in general, i.e. the attitude of Slovene emigrants towards their original homeland, the specificity of their linguistic expression, and their creations in the field of culture. Apart from it, the numerous experts for the emigration issues attempt to estimate the number of Slovene communities in the world and to present, in

some greater detail, individual Slovene entities on separate continents, from North and South Americas to Australia, from Western Europe to the countries in the territory of the former Yugoslavia. It is interesting that not only Slovene experts participate in the booklet with their contributions, but the emigrants themselves, with a number of contributed texts. In the first, general part, the booklet consists of ten contributions, while in the second part, in which Slovenes across the entire world are presented in detail, we can read another thirteen texts by various authors. The booklet concludes with a documentational part, in which a selected bibliography of the Slovene emigrants is presented.

Part 1 of the booklet embraces the texts contributed by Janez Rogelj (*Petdeset let slovenske izseljenske matice / Fifty Years of the Slovene Emigration Society*), Matjaž Klemenčič (*Odnos slovenskih izseljencev do stare domovine / Attitude of the Slovene Emigrants Towards Their Original Homeland*), Nada Šabec (*Jezik slovenskih izseljencev / The Language of Slovene Emigrants*), Janja Žitnik (*Književnost slovenskih izseljencev / The Literature of Slovene Emigrants*), Irene Mislej (*Pregled slovenskih izseljenih likovnih ustvarjalcev / An*

Overview of the Slovene Emigrated Fine Artists), Milica Trebše Štolfa (*Arhivsko gradivo je narodov spomin / Archival Material is a Nation's Memory*), Jože Prešeren (*Slovenske sledi v svetu / Slovene Tracks Left in the World*), Bogdan Kolar (*Mesto Cerkev med Slovenci po svetu in njen prispevek za ohranjanje narodnosti / Position of the Church Amongst the Slovenes across the World and its Contribution Towards the Preservation of their National Identity*), Mihael Kuzmič (*Slovenski protestanti in izseljenstvo / Slovene Protestants and Emigration*) and Aleksej Kalc (*Izseljevanje z zahodnega roba slovenskega etničnega prostora / Emigration From the Western Edge of the Slovene Ethnic Territory*).

Part 2 of the booklet is arranged regionally: 6 texts deal with the issues concerning the Slovenes in North America, two with the emigrants in South America, three with those in Australia, two with the Slovenes in Western Europe, and four with the Slovenes living in the successor-states of the former Yugoslavia. In greater detail, the following topics are dealt with in this part of the booklet: migration of the Slovenes to North America (Marjan Drnovšek), Slovene communities and organised forms of emigration in the States (Matjaž Klemenčič), Slovene national homes in the States (Joseph Valenčič), social-cultural creations by the Slovene emigrants to Canada (Mirko Jurak), Slovene compatriots and their organisations in Canada (Milica Trebše Štolfa), emigration as an economic factor: the case of the Canadian Slovenes (Cvetka Kocjančič), emigrants to South America (Irene Mislej), Slovene political emigration in Argentina (Zvone Žigon), Slovene settlers in Australia (Breda Čebulj Sajko), Slovene national homes (Jože Prešeren), literary creations by the Australian Slovenes (Igor Maver), Slovene emigrants to Western Europe before the end of World War II (Marjan Drnovšek), Slovene emigrants to Western Europe after World War II (Jernej Zupančič), Slovenes in Bosnia and Herzegovina (Marija Dolinšek Divčič), Slovenes in Croatia (Darko Šonc), Slovenes in Serbia (Franc Cevc) and Slovenes in Macedonia (Amalija Jovanovič).

In view of the high number of authors, their different places of residence, their standpoints and attitudes towards the dealt with issues, the structure of separate contributions is fairly diverse which, however, presents no serious problems to the reader. We could even say that the heterogeneousness of the booklet as far as its contents and style are concerned is sooner a quality than a deficiency, for in this way it gives us an insight into an exceptional complexity of views on the emigration issues. Apart from this, the two editors made sure that all the articles were equipped with bibliography, with the aid of which a researcher or all those interested in the dealt with subjects can further improve their knowledge. Namely, one of the great advantage of the booklet lies in the fact that in one place it gathered numerous pieces of information on the emigration issues

and that at the same time it presents the results gained so far in a clear manner, which makes them accessible even to a wider circle of readers, e.g. students or journalists as well as to the lay public facing the complexities of the Slovene emigration or the Slovenes in the world in general for the first time. Great aids in this respect are numerous photographs, index of authors, and especially the concluding documentary part with the stated basic bibliographies, periodicals and more important publications. In the very selected bibliography, however, it would be advisable to do away with certain deficiencies, which derive from the fact that only those works were taken into consideration in the booklet, which had been published in the form of books or monographs. Some minor faults can also be detected in the texts themselves, such as the one in the table on p. 122 in which the estimates of the total number of Slovene emigrants are gathered (for Argentina, the number 1550 is stated, which is of course not in line with the actual situation and is altering the total number of Slovenes across the world). In the same table, we also cannot find a datum for the number of estimated emigrants in Italy, which is otherwise stated elsewhere in the booklet.

As a whole, the booklet no doubt deserves high marks, for it has filled the gap in the Slovene journalism covering this complex issue. It has not merely enumerated the many interesting facts associated with the Slovenes across the world but has called our attention to the numerous open questions concerning the Slovene emigration and further perspectives of the Slovene communities outside the Republic of Slovenia. Here the Slovene researchers, as well as the Slovene state itself, will have to devote, in contrast to the past when mostly emotional relations prevailed in relations with emigrants, much greater attention to the emigrants' situation, social status, linguistic practices, the rate of integration with the majority society, relationship with the original environment and, last but not least, to the additional opportunities of the Slovene state to suitably promote, through its very emigrants, its culture and at the same time to associate more closely, socially and economically, with the countries in which these communities are active. Within this framework we are convinced that the Slovene Emigration Society will continue to play an important part in retaining close relations between Slovene emigrants and their native soil.

Milan Bufon

*Rada Cossutta: NAREČNA PODOBA KRIŽA PRI TRSTU
(Dialectal Profile of Križ near Trieste).*

Knjižnica Annales, 25. Koper, Zgodovinsko društvo za južno Primorsko – Znanstveno-raziskovalno središče Republike Slovenije Koper, 2001, pp. 127

Rada Košuta (Cossutta), a Trieste Slovene, is a researcher of Slavic studies at the School of Modern Languages for Interpreters and Translators in Trieste. She has been co-operating with SRC Koper in the field of dialectology for several years. After obtaining the high school certificate of classical lyceum in Trieste, she continued her studies at the Faculty of Arts, where she graduated from classical philology. She completed her master's and doctoral theses, dealing with Slovene dialectology, at the Faculty of Arts in Ljubljana under the mentorship of Professor Tine Logar. These provided an excellent starting point for dialectological research in linguistically diverse territories such as Slovene Istria and bordering areas. Within the framework of dialectological research her main interest lies in so-called specialised terminologies (e.g. viticulture, agriculture, animal husbandry, microtoponyms, oleoculture, etc.). For the oldest linguistic layers they usually hide, these are of undisputed importance for linguistics. She is also a researcher of Romance and Germanic loan words in Slovene vernaculars in the light

of centuries-long intertwining between the Romance, Germanic and Slavic worlds. Being a former student of Mario Doria and due to her co-operation with Franco Crevatin, she is very familiar with etymology, which is regularly included in her dialectological research. It should be mentioned that dr. Košuta is a very dedicated, qualified and reliable field investigator, by all means *conditio sin qua non* for any good dialectologist.

Since her doctoral dissertation "Poljedelska in vinogradniška terminologija v govorih slovenske Istre" (*Agricultural and Viticultural Terminology in the Dialects of Slovene Istria*) (Faculty of Arts, Ljubljana 1994), she has been involved in the research of Istrian Slovene vernaculars. Her main interest lies in the vocabulary of these vernaculars, lying on the meeting point of the Romance and Slavic worlds, and therefore exposed to mutual interference. The first phase of her research work consists of field investigation. On the basis of a special questionnaire, she has been collecting Istrian Slovene dialectological materials for several years. So far, also with assistance of her students, she has researched 21 localities in Slovene Istria (Malija, Padna, Krkavče, Gažon, Šmarje, Koštabona, Pomjan, Boršt, Marezige, Trebeše, Belvedur, Pregara, Sočerga, Movraž, Osp, Dekani, Črni Kal, Potok, Kubed, Hrastovlje, Gračiče). All materials were tape recorded and later transcribed in accordance with the rules of the Slovene phonetic script. As a result, the dialectological lexical atlas of Slovene Istrian speech, the SDLA-Kp, available on CD, has been published.

Rada Košuta is an acknowledged dialectologist in Slavic and Romance linguistic circles in Slovenia and abroad (Italy, Austria, Hungary, Croatia). She regularly participates in Slovene as well as foreign meetings and congresses on Slavic and Romance studies. Her scientific and professional articles have been published by renowned scientific and professional journals. On this occasion, let me mention two linguistic atlases, the "Slovenski dialektološki atlas tržaške pokrajine" (*Slovene Dialectological Lexical Atlas of the Trieste Province*) (SDLA-Ts, 1987) and the above-mentioned "Slovenski dialektološki atlas koprške pokrajine" (*Slovene Dialectological Lexical Atlas of the Koper Province*) (SDLA-Kp, 2001). Both were published in Trieste and may represent her work and interests in the best possible way. She has been a valuable member of the linguistic project group within SRC Koper. *Dialectal Profile of Križ near Trieste* is a result of her research within the project "Etimološko-frazeološke raziskave slovenskih istrskih govorov" (*Etymological-Phraseological Research of Slovene Istrian Vernaculars*).

The book is divided into two main parts. The first, the most comprehensive part, based on the materials collected by the author, is a description of the Križ speech. It consists of grammar with phonetics and morphology, without syntax. The grammar is analysed in accordance

with the most recent findings of linguistics. All statements are supported by examples recorded by the author during field investigation. Furthermore, it should not be forgotten that Križ is Košuta's native village and the Križ speech her mother idiom, which adds additional value to the authenticity of her treatise. In the conclusion of the presentation of the Križ speech a phonetic transcription of a text, as told by Mirko Košuta, and a filled in SLA questionnaire, the basis for this treatise, can be found.

The second part consists of two supplements, which round up the main essence of the book in an excellent way. These supplements, too, are based on field investigation carried out by the author. The first supplement, "Kriška ledinska imena" (*Microtoponyms in Križ*), deals with the toponymy of a specific Slovene speaking area (the village of Križ). The materials have been etymologically analysed, and what bears extreme importance for Slovene national heritage, they show evident prevalence of local, that is Slavonic, microtoponyms, which were preserved in the Križ speech despite centuries-long Romance influences - Romance names account for one third only. The second supplement, "Kriška hišna imena" (*House Names in Križ*), discusses approximately 100 terms analysed from the morphological, etymological, and lexicological points of view. The etymological analysis reveals a multi-layered character of the Križ speech, while the vocabulary analysis offers an insight into the development of the culture of this tiny piece of Slovene territory through Romance and Germanic influences - influences at all levels, from cultural to linguistic. It should be emphasised that besides their etymological value both supplements also carry cultural value; for example, they unveil objects and concepts no longer used, and microtoponyms especially reflect numerous elements of the structure of the old-time village, etc.

This book shall fill up the gap felt in the research of Slovene Istrian and particularly those vernaculars spoken by the Slovene speaking communities outside Slovenia. Few works only dealing with this topic have been published so far; apart from the above stated Košuta's atlases, two titles should be mentioned: the "Narečni slovar govora Svetega Antona pri Kopru" (*Dialectological Dictionary of the Sveti Anton near Koper Speech*), unfortunately written in a very unprofessional way, by Dušan Jakomin, and "Geografska imena v severozahodni Istri" (*Toponyms in North-Western Istria*) by Julij Titl (published in the same collection, Library Annales).

Slovene Istrian vernaculars and those spoken by Slovene speaking communities abroad have therefore been neglected by modern research of Slovene studies. What can be found in so-called reference books (textbooks, encyclopaedias, etc.) is based on research carried out in the first half of the 20th century. In our opinion, though, borders between Istrian Slovene and Slovene vernaculars spoken in Italy should be drawn anew. And, what is most important, all of these vernaculars should be dealt

with together, as an inseparable unit. This way only can we reach knowledge, which will allow us to draw new, more correct and accurate borders. They need to be, more accurately than up to now, dealt with within the framework of both Romance and Slavonic neighbouring vernaculars. Neighbouring non-related idioms are the ones which will allow us to identify loan words belonging to older linguistic layers, which were not preserved in the vernacular that loaned them - of course this is valid for research in the opposite direction, too. Rada Košuta wrote her book in accordance with all criteria described above. Her work, together with the ones that still need to be written and published, will enable us to reach the aim set at SRC Koper years ago: a more correct and accurate definition of dialectal borders of the Slovene linguistic territory in Istria and Italy, the need for which has been present for a long time now. More research will be needed, vernaculars of all Istrian villages as well as those on the other side of the border have to be recorded and analysed. Times of being unprofessional in dialectology have passed. The book in our hands is the first one to deal with a vernacular spoken by a Slovene speaking community in Italy in a modern and completely scientific way.

In conclusion, dr. Košuta's monograph is an extremely valuable scientific work, which bears, as I said before, a high cultural value. Today, in the atmosphere of total globalisation, big danger is lurking at so-called minor languages or actually languages of "minor nations" - that they will simply disappear in the oceans of universal Americanisation. A fate even crueller is awaiting dialects, let alone Slovene vernaculars in Italy, which have been drowning in the sea of the Romance culture and world for centuries. This book might represent a contribution to the preservation of a Slovene vernacular spoken in a small village on the other side of the border. However, if despite this it vanishes in inevitable complete globalisation, at least we will have evidence of its existence, and not only that, we will have its integral portrait from the end of the 20th century!

Goran Filipi

BUZETSKI ZBORNIK 28 (28th volume of Buzet Booklet).
Buzet, Katedra Čakavskog sabora Buzet, Pučko otvoreno
učilište "Augustin Vivoda" Buzet, "Josip Turčinović"
d.o.o. Pazin, 2002, pp. 486

This year (2002), the 28th volume of Buzetski zbornik has been published. The texts, arranged in seven chapters, were contributed by forty authors.

The Buzet area is a place of inexhaustible investigatory opportunities, believes Klara Matijašić – Buršič

PhD, who has been visiting the area, as an archaeologist, for a number of years, as demonstrated in her contribution Toponymy of the Buzet Area. Prof. Elena Grah, on the other hand, wrote about phonological characteristics of the local idiom in the village of Krbavčiči. The contents are dedicated to the analysis of the village's phonological characteristics: accentuation, vocalism and consonantism. The author initially deals with accentuation. The accentuation structure of this idiom has two units, the short-descending and long-descending accents, with no unaccentuated lengths.

Within the vocal inventory framework she analyses the point of realisation of all ten units, i.e. of vowel **i**, closed **e**, ordinary **e**, open **e**, vowel **a**, closed **a**, ordinary and closed vowel **o**, vowel **u** and reduced vowel which has, in this idiom, the status of a vowel as well. She concludes the presentation of phonological characteristics by analysing the consonant inventory and the consonant groups.

In the conclusions, the author repeats the basic theses by confirming the affiliation of this idiom to the *čakavski* dialect.

In the end the author presents a list of reflexes of the 33rd letter in the Glagolitic alphabet in the root and grammatical morphemes with examples that confirm them.

The phrases of the Buzet idioms are presented by Prof. Nataša Vivoda.

Prof. Vivoda deals with the phrases (as constant expressions entering the vocabulary in a unified and unchanged form) most often used in the Buzet idioms. Sixty phrases are presented, although the so-called phrases of comparing type predominate in the Buzet idioms.

In the text entitled "Stjepan Konzul in the Croatist research of the 20th century", Alojz Jembrih chronologically presents the works of various Slavists / Croatists and historians dealing with Stjepan Konzul. Within the framework of a wider spectre of bibliographic units, the author demonstrates how Konzul's work had been in the centre of scientific research as early as in the 17th century as well as in the ensuing periods until the end of the 20th century.

Konzul's work in Urach, as of translator of books into Croatian language, printed in the Glagolitic, Cyrillic and Latin alphabets, found its place in the history of the Glagolitic and Cyrillic alphabets and of Croatian language, in the history of the Bible translating and in the history of typography and literature of Croatia as well as Gradišće. All this demonstrates to what extent Stjepan Konzul of Buzet was (and will be) present in the Croatist research, for in spite of all the investigations carried out so far there is still much to be studied and written about him.

On the basis of archival material and registers of the town of Pula, Slaven Bertoša PhD writes about surnames

of the people settling in Pula during the 17th and 19th centuries. This was the time of direct immigration of the people from Buzet, Roč, Lupoglav and Brgudac.

The Čakavski parliament in Buzet made a decision to reprint, at the 450th anniversary of Šimun Greblo's death, the book entitled *Šimun Greblo and His Interpretation of Christ's Suffering* (1493.)

The book's introduction and transliteration was written by Antonija Zaradija Kiš PhD, who also prepared the annex *Šimun Greblo 450 Years After*.

Msgr. Radovan Oštrić writes about the frescoes restored in the church of St. Roque at Roč. The new discoveries made at the end of the restoration throw some new light on the church's history. By discovering the scene of St. Peter's crucifixion it was confirmed that the church was once dedicated to this disciple. The date when the name of the church was changed to St. Roque is not known. In 1580, Valier wrote that this was St. Peter's church. The damages on the frescoes and the church itself were made in the early 15th century (1412), when the old town walls were pulled down.

As to a source for the economic history of Roč, Prof. Dražen Vlahov resorted to the ledger of the Brotherhood of St. Bartholomew at Roč covering the period from 1523 to 1611.

There follow the texts Material of the Buzet Council

at DA Rijeka by Prof. Zadarka Greblo, Preservation of traditional values around Hum by Gordana Čalić Šverko, BSc in Sociology, Novelettes about Mali Mlun by Denis Jerman, BSc in Law, and About the meetings in Buzet by Prof. Josip Šipuš.

Vojmil Prodan writes about the Čiritež valley spreading on some 106 ha. Due to the specific structure of the ground and the numerous springs, the terrain is marshy and a few brickworks were functioning in this area in the previous century. Apart from waters, the author describes all the settlements of the valley.

In the Pastorals written upon the speech made during Martinmas, Ivan Draščić Beli Mate recollects his childhood when he was listening, apart from tending a flock, to numerous stories about the past. The landscape was richer then due to the lively life in pastures and along them. According to the tradition, it was also the best time for farm jobs when, for example, you were not allowed to disturb the vine for about a week from St. Mary Carmella (mid July) until St. Mary Magdalene, when grapes were supposed to "be asleep".

The second chapter, entitled From the Kras, begins with the contribution written by Josip Žmak MSc: *Čićarija and its mountains*.

Čićarija is a component part of the Istrian Peninsula. It spreads from Kozina to Poklon at a length of some 44 km, and from Dolenja vas to Poljane at a width of about 12 km. It covers 528 km² and its average altitude is 800 m. The area encloses 35 inhabited villages or settlements, 24 of which belong to the Republic of Croatia and 11 to the Republic of Slovenia. The highest number of inhabitants was registered in 1910, i.e. 11,709: 8,207 or 70% in Croatian villages, and 3,502 or 30% in the Slovene part of Čićarija. Today, the area is populated by 2,254 inhabitants: 1,377 or 61% of them live in its Croatian part and 877 or 39% in its Slovene part.

The basic line of production in Čićarija used to be (and partly still is) stockbreeding, forestry, agriculture, and trade (masonry, joinery, lime-making, etc.). At the time when the area was populated by the greatest number of inhabitants, some 15,000 sheep and 3,500 heads of cattle were kept. Today these numbers are about a hundred times lower.

The area from Poklon to Kozina boasts 45 peaks with more than 1,000 m a.s.l., the highest among them being Planik (1.272 m).

All Čićarija villages have asphalted access roads, electric power, telephone and (most of them) drinking water.

The same author, Josip Žmak, writes about the old traditions still practised in the village of Podgaće, i.e.: 1. *Veje* – gathering of leaves in the autumn; 2. *Čreda* – collective pasture; 3. *Komuščina* – various communal maintenance jobs; 4. *Kolejani* – carol-singing, and 5. *Kondenjika* – a play performed during Shrovetide. Three of the stated five traditions have economic-communal

features, while the remaining two have been practised for pleasure. Of a special interest is the unique *Kondenjika*, which has always been performed on Shrove Tuesdays. Due to the great reduction in the number of inhabitants and therefore in the economic activities, however, only one of the described traditions has survived in the village, i.e. *Komuščina*, while all the rest have remained only in the memory of the older villagers.

About the first Istrian ethnologist, Prof. Jakov Mikac, born in 1892 at Brest below Žbevnica, the collector of material dealing with folk life and tradition, and the author of the book about traditional culture, writes Jelka Radauš Ribarić PhD.

In his text entitled Toponyms of the southern part of Čićarija, Just Ivetač, a journalist and publicist from Pula, deals for the very first time with the toponomastics of this particular area. Namely, he has recorded the names of the mountains, valleys and villages of this mountainous area of Istria, hoping to discover their roots in the linguistic, historical and geographical contexts. In his research, during which he resorted to until now fairly modest toponomastic records about Čićarija, particularly comparative linguistic research into the language of its inhabitants, the author arrived at some interesting results, by discovering the roots of a number of names of mountains, valleys and villages. Apart from it, he established that the majority of the mountains' names are of Slavic as well as Pan-Slavic origin. This is in the first place indicated by the name Pleševica or Plešivica, the mountain with its namesakes in a very wide area, from the Adriatic to the Ural Mountains.

The chapter entitled Literary Supplements includes works in prose by Fedor Putinja, Marin Jedrejčić and Miro Rušnjak and poems by Mirna Bratulić, Marija Ribarić, Snježana Markežić, Daniel Sirotić and Bella Rupena.

In Buzetski zbornik, texts dealing with the history of school education in the Buzet area and Istria in general are published periodically. As far as the Buzet school is concerned, the position of its headmaster has been held the longest by Vinko Šepić (1903-1923), Božo Jakovljević and Ivica Totman. Vinko Šepić was also an active social worker, resisting the Croatian and Slovene school

education being deprived of their national rights. At the time when Croatian schools were left without textbooks, he edited the journal for children Naša nada (Our Hope), published in 1921 in Trieste.

Mirjana Blažević lists numerous teachers employed by Buzet Primary School after World War II.

Some cultural manifestations are described by: Gordana Čalić Šverko, Saša Nikolić, Kristina Pavletić and Siniša Žulić. Buzetski zbornik regularly presents reviews of the published numbers of Annales; in the present Booklet, Nos. 23, 24, 25 and 26 of this Koper journal are presented.

In the supplement dealing with sports, Siniša Žulić writes about motor racing, which has been for more than 20 years held at the foot of Buzet. The author looks back at the two decades long tradition of the oldest hill-climbing race in Croatia, which succeeded in attracting the attention of not only the locals but of entire Croatia. This reminiscence is partly due to the many successes of the Buzet motor racers on the tracks of the former and the present-day state.

The same author also presents a short review of the most important sports events in 2001, with special emphasis on the great success achieved by the Buzet bowlers and taekwondist at various national and international championships.

Of the beginnings of the Buzet ladies' handball reminds us Klaudio Marinac who writes that ladies began to play this game in the same year as men, i.e. at Buzet Primary School, as far as ladies are concerned.

As historical material, the programmes of Buzet scientific meetings (called The Buzet Days), organised by the town for the 32nd year running, are published in Chapter VII. In the Buzet Booklets published so far, the programmes of 20 meetings have been presented, while this particular issue includes the programmes of the meetings to be held in the ensuing years.

The Chief and the Executive Editor of the newest Buzet yearbook is Božo Jakovljević, while the members of its Editorial Board are (recently deceased) Antun Hek from Pazin and Tanja Perić Polonijo from Zagreb.

Božo Jakovljević