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ance with the concept of the Atlas, code switching is not marked (e.g. italic, or a different alphabet), nor are the examples translated into Russian, metalanguage of the monograph and of the Atlas as a whole. Ethnolinguistic material is presented in the form of thematic wholes following the sequence of the Ethnolinguistic questionnaire, but there are no data about nonexistent or unrecorded realia of the spiritual culture, which are plentiful. This, however, is unnecessary given that the Turia material is already included in the Ethnolinguistic volume of the Atlas. Ethnolinguistic entries have the form of brief ethnographic descriptions (in Russian) with key Aromanian terms in italic within the text or in parenthesis.

An appendix at the end of the study offers the dialectological transcripts of texts, with thematic subtitles but without marking survey questions. Ten excerpts from the texts are audibly available on the accompanying CD. The study includes a selection from the relevant bibliography.

The whole series of monographic volumes of the Atlas has received an en-

couraging response in the scholarly community world-wide and has already found application in contributions in the field of Balkan studies. Reviews of some volumes resulting from the Atlas project have been published in specialized periodicals such as *Zeitschrift für Balkanologie*, *Zeitschrift für Slawistik*, *Slavic and East European Journal*, *Acta universitatis Nicolai Copernici*, *Studia slavica*, *Canadian Slavonic Papers*, *Lingua Posnaniensis*, *Balkanistica*, *Südosteuropa-Mitteilungen*, *Dialectologia et Geolinguistica*, *OLA: Materialy i issledovanija*, and in reference journals from the Balkans such as *Rodopi*, *B'lgarski ezik*, *Balkanica*, *Srpski jezik*, *Lingvističke aktuelnosti*, *Svet reči*.

The exact scholarly significance of the SDABL is quite difficult to appraise at this moment. Apart from its undoubtedly remarkable scholarly and technical achievement, the SDABL is an undertaking which has succeeded in bringing Balkan scholars together round a single topic and in linking them with Europe's eminent scholarly institutions.

DEVELOPMENT OF ETHNIC STRUCTURE IN THE BANAT 1890–1992
(POPULATION: HUNGARY/ROMANIA/YUGOSLAVIA). ED. BY THEDE KAHL AND PETER JORDAN. MAPS BY HORST FÖRSTER AND JOSEF WOLF. TEXT BY JOSEF WOLF. VIENNA: AUSTRIAN INSTITUTE OF EAST AND SOUTHEAST EUROPEAN STUDIES, 2004. ONE ACCOMPANYING TEXT AND 4 COLOURED MAPS 73 × 60 CM.

Reviewed by Annemarie Sorescu Marinković

The Atlas of Eastern and Southeastern Europe is a map series published periodically since 1989 which offers up-to-date information on topics of demographic and economic relevance in central, eastern and southeastern Europe and aims to provide researchers, specialists and the interested public with background information on current events and advances. *Development of Ethnic Structure in the Banat 1890–1992* is edited by the Austrian Institute of East and Southeast European Studies

in Vienna within this series. It consists of four maps and an extensive accompanying text authored by the historian Josef Wolf (Institute of Danube-Swabian History and Regional Studies, Tübingen), which explains the settlement history and intercultural web of relationships characterizing this multiethnic region. The compiling of the present series of maps is the result of the regional research projects undertaken by the Institute of Danube-Swabian History and Regional Studies in

Tübingen. Its objective is to present “an academic and historic problem complex that centres on spatial preconditions for the existence and co-habitation of ethnic groups in shifting and overlapping spaces”, as its authors put it. The main issue the maps are trying to depict is the genesis and development of regional ethnic structures and thus the change of spatial distribution patterns.

The ethno-confessional diversity found in the Banat region is the result of migrations taking place there since the 15th century. Those of the 18th century have been among the most complex European continental migrations and have led to dramatic changes in the population and colonization structure.

The four maps (a scale of 1:400,000) present the ethnic structure of this cultural region, currently divided between four countries (Romania, Hungary, Serbia and Montenegro), synchronically and diachronically, by settlements and by four points in time: 1890 – Map A, around 1930 (more exactly 1930/31) – Map B, around 1950 (1949/53/56) – Map C and around 1990 (1990/91/92) – Map D. For representing of population figures by ethnic affiliation the maps use the diagram method, which, out of the three main methods used in cartographic representation (the other two being the planar and the dot method), has proved to be the most appropriate for this region, as it makes possible a clear distinction between relatively large numbers of different ethnic groups and also corresponds more accurately to their spatial disposition. All settlement names on the maps are also listed in the index which reflects changes in the official names of cities and towns during the studied period of time.

The four maps portray the evolution of ethnic structure in the Banat region, where, besides Serbs, Hungarians, Romanians and Germans (the four main ethnic groups that have helped to shape

the development of regional society since the end of the 18th century), Croats, Jews, Slovaks, Bulgarians, Ruthenians, Krasovians, Ukrainians, Roma, Czechs and others have also inhabited the area in the period from the late 19th century up to the times of recent political changes in the 1990. As the maps exemplify it, the mixed ethnic structure prevails to this day, although the proportions of individual ethnic groups have considerably changed, for example by intensive Magyarization at the end of the 19th century and up to WWI; by assimilation of many members of ethnic minorities by their respective countries after the reorganization of states after WWI; by the reduction in the number of German nationals and the eradication of the Jewish population during and after WWII. The final changes are due to intense urbanization and industrialization in communist times, which, especially in the Romanian part of the region, was coupled with immigration from other zones of the country. Up to WWI, the Banat was part of the Austro-Hungarian Monarchy, after WWII being subdivided among Hungary, Romania and the Kingdom of Serbs, Croats and Slovenes (subsequently Yugoslavia). Due to this subdivision, the official language also changed in the Romanian and Yugoslav parts of the Banat.

If we overlap the four maps we get an image of a *moving space* where, over time, everything has changed, developed or moved more than once: borders, inhabitants, place names etc. If in the beginning (1890, the first map) the Banat region belongs to the Hungarian part of the Austro-Hungarian Monarchy, the official language and names being Hungarian (Magyarization has started after the Austro-Hungarian Compromise of 1867 and already left significant traces in the ethnic structure of the region), around 1930 (the second map) the Banat is divided among Hungary, Romania and Yugoslavia. In the

Romanian and Yugoslav parts, Romanian and Serbian are the official languages and official Romanian and Serbo-Croatian names, respectively, have been implemented. Assimilation of ethnic minorities by the nation state has started in all three countries. Around 1950 (the third map) the Yugoslav part of the Banat has lost almost all of its German population and the Serbian population component is significantly larger than before WWII. In the Romanian part the Romanian population share has also increased, but Germans are still present in a large number. In the last map (around 1990) we can see that toponymy has not changed significantly and the German minority has heavily declined in the Romanian part. Assimilation of other ethnic minorities by the state nations has continued and urban centres have strongly gained inhabitants at the expense of rural regions.

The accompanying text serves as a handbook for the correct interpretation of the data offered by the maps. Although they form a whole, the maps and the extensive text can also be used separately and for various purposes. The bibliography, which includes several hundred en-

tries, can make a book in its own right, being of an inestimable value for historians, ethnologists, anthropologists, sociologists and geographers interested in this region.

Development of Ethnic Structure in the Banat 1890–1992 is meant to serve as a working tool in describing the spatial distribution of the population and to “facilitate an explanation of ethnic interactive processes and an analysis of complex regional, sub-regional and local perspectives”. The text problematizes the interdependence between spatial distinctions of ethnic groups and other aspects that fall into the areas of linguistics, ethnology, minority and regional research, analyzing everything from an interdisciplinary point of view.

The Banat, a stable entity among the historic landscapes of eastern and central Europe, lately perceived as a cross-border historic regional identity, has aroused the interest of many researchers. However, this composite and extremely interesting multicultural situation has never been described in detail and evaluated at a larger scale. The present publication is the first extensive scientific study which does it.

DEVELOPING CULTURAL IDENTITY IN THE BALKANS: CONVERGENCE VS. DIVERGENCE, EDS.

RAYMOND DETREZ & PIETER PLAS. *MULTIPLE EUROPE* VOL. 34. BRUSSELS:

PETER LANG VERLAGSGRUPPE, 2005. Pp. 239.

Reviewed by Marija Vučković

This volume comprises a collection of contributions presented at the international conference *Developing Cultural Identity in the Balkans: Convergence vs. Divergence*, held on 12 and 13 December 2003 in Ghent. The conference was organized by the Centre for Southeast European Studies at Ghent University.

The editors' *Introduction* opens this collection by giving a brief background to the subject. Detrez and Plas outlined convergent and divergent tendencies in

the development of common Balkan cultural identity, placing great emphasis on the processual nature of the main concepts (such as convergence, divergence and identity) and on the danger of their explicit or implicit essentialization. Summing up the results of previous research in the interdisciplinary domain of Balkan studies, the editors argue that linguistics in particular may offer conceptual and methodological tools for defining and analyzing cultural identity in the Balkans.