

"Filling the Gap between Radishchev and the Decembrists" (*Slavic Review*, September 1967):

1. Contrary to my statement (note 27) that Popugaev's "Negr" had not been reprinted, it has been published in the body of the article of V. A. Desnitskii, both in the anthology *Poety Radishchevtsy* and in his *Izbrannye stat'i po russkoi literature XVIII-XIX vv.* which I quote.

2. According to Volume IV of *Krathkaia literaturnaia entsiklopediia*, I. K. Luppold died in 1943, "illegally repressed . . . posthumously rehabilitated."

I apologize for the oversight with respect to the republication of "Negr" and am sorry to see my suspicion of Luppold's tragic end confirmed.

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TO THE EDITORS:

Recently two major conferences devoted to studies of the Hapsburg Monarchy have taken place on both sides of the Atlantic Ocean. One, in Bloomington, Indiana (April 1966), was concerned with the role of the different nationalities in the disintegration of the Empire. The other, in Bratislava, Czechoslovakia (August 1967), discussed the effect of the Austro-Hungarian compromise of 1867.

Both conferences tackled the various aspects of the history of Austria-Hungary: questions of nationality, geography, economics, international relations, religion, and so on. It seems rather strange that modern scholarship on the history of Central Europe, while dealing with complex and perplexing issues, feels that one topic is unique and should be left to a special scholarly discipline. I mean the role which the Jews played in this part of Europe—which has been left almost entirely to Jewish studies.

While discussing Galicia, neither conference was interested in its Jewry, though the Jews constituted the third largest national group of the region, or 15 percent of all its inhabitants. The Jews in the lands of the Crown of St. Stephen were often described as a Magyarizing force; yet no lecture was given on their significance in the life of this kingdom. Also, the Jewish population of Vienna was recognized as important for the development of the Austrian capital, though its impact on the political and intellectual life of Cislethania was disregarded in the proceedings of the conferences.

I do feel that there is a place to raise the following questions: Should Jewish history be studied in an independent way, divorced from general history? And should "Slavic" studies, which customarily discuss the Magyars, the Rumanians, and the Germans, not deal also with the Jews in the history of Central and Eastern Europe? The independent study of Jewish history is turning into a sort of clannish business while important aspects of the territorial, social, and cultural development of Central and Eastern Europe remain outside the picture. *Mutatis mutandis*, how is it possible to elucidate the history of the Jews while isolating it from the natural background and making it a part of a specialized discipline? Historiography of the Poles or the Croats was not damaged by the concept of areal and comparative research. Nor would Jewish historiography be.

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