

## Reviews

*Firenze e Dubrovnik all'epoca di Marino Darsa (1508-1567). Atti della Giornata di Studi – Firenze, 31 Gennaio 2009*, ed. Paola Pinelli. Firenze: Firenze University Press, 2010. Pages 96.

This volume gathers the papers delivered at a conference entitled *Firenze e Ragusa all'epoca di Marino Darsa (Florence and Ragusa in the Age of Marin Držić)*, held in Florence on 31 January 2009. Edited by Paola Pinelli, a specialist in economic and social history of Ragusa and its relations with Florence, the volume consists of four articles and a short biography of Držić. It also includes a selection of the texts of eminent experts in Držić as well as a bibliography of the works regarding the topic.

The first introductory article, written by Marcello Garzaniti, is entitled “L'altra sponda dell'Adriatico fra Umanesimo e Rinascimento” (The Other Shore of the Adriatic between the Humanism and the Renaissance, pp. 13-21). It deals with the historical context of Dalmatian Humanism, sketching the region's history from the early Middle Ages until the fifteenth century. Besides containing a lot of instructive data, the essay is finely balanced concerning the delicate issue of cultural identity, or better, the identities of Dalmatia. On the one hand, Garzaniti does not deny the profound Italian-Romance influence in the region, but, on the other, he acknowledges the absolute predominance of the Slavic element witnessed as early as the epoch of Humanism.

In her article entitled “‘Magnificenza' secondo Darsa” (‘Magnificenza' according to Držić, pp 23-31) Slavica Stojan continues with her illuminating research of the relationship between Držić's plays and the socio-cultural realities of the Renaissance Ragusa. Understanding *magnificenza* broadly as a new kind of Renaissance consumerism in which luxuriousness became a means of displaying one's social status (real or desired), Stojan investigates rich references to this new mentality in Držić's texts. Thus, the article addresses Držić's mentions of various

luxury items such as foreign textiles, spices or marzipan, but also his references to the world which stood behind them—that of the Ragusan craftsmen and merchants. What emerges is an intriguing sketch of Ragusan Renaissance mentality in which the pompousness characteristic of *magnificenza* elsewhere—one should only think of the representative art in the Italian cities—was tempered by the local traditionalism and the dislike for individual exaltation.

In the study entitled “Della ‘ragione mondana’ e della ‘ragione divina’: l'Avaro di Marino Darsa” (On the ‘Mundane Reason’ and the ‘Divine Reason’: the *Skup* of Marin Držić, pp. 33-42) Rosanna Morabito analyses Držić's play *Skup* which she has recently translated into Italian. The article is a detailed reading of the play in the traditional interpretative key—granting the privileged hermeneutical status to the conspiratorial letters—and is therefore largely dedicated to revealing the veiled critical references to the rule of the patriciate. However, the text also goes beyond that, reconstructing Držić's world-view which, as Morabito aptly points out, was characterised by the pairs of opposites. In *Skup* there are two most notable contrasts which provide good tools in understanding the play: first, the opposition between the “divine” and the “human;” second, the opposition between the men of “quiet nature” (*naravi tihe*) and those of “intransigent nature” (*naravi tvrde*).

In her study entitled “Le relazioni commerciali tra Firenze e Dubrovnik (XV-XVI secolo)” (The Commercial Relations between Florence and Ragusa (15<sup>th</sup>-16<sup>th</sup> Centuries), pp. 43-50) Paola Pinelli offers a fine overview of economic ties between the two cities. Most of the article is dedicated to reconstructing the highly profitable trade with Bosnian and Serbian silver which Ragusan merchants brought to Florence exchanging it for another important commodity which they took back East—the Florentine textiles. Pinelli also addresses Florentine participation in the Ragusan grain trade, pointing out the participation of many Florentine companies such as Bardi or Peruzzi in the import of grain from South Italy to Ragusa. Finally, the text reconstructs the trade in the Balkan slaves, mostly females used for domestic

labour, whom the Florentines bought from the Ragusans to sell them further on the Italian market.

A biography of Držić by Rosanna Morabito follows (pp. 51-56), which, besides giving a factual overview of his life, also includes a short outline of the basic interpretations of his work and worldview. It is followed by a selection of representative texts of “Držićology” (pp. 57-87), short fragments of important works, mostly by the leading Croatian scholars (e.g. V. Foretić, F. Čale, S. Stojan, D. Fališevac), covering the key issues such as Držić’s language, poetics, political and esthetical attitudes. The volume ends with an up to date bibliography (pp.89-96) which lists the most important works on Držić.

All in all, despite its relatively small size, this book—together with the recently published Italian translation of *Skup*—will undeniably serve as a valuable introduction of Držić to the Italian public. Especially commendable is the fact that all the authors used the most recent results of the Croatian scholarship, which, unfortunately, is not always the case with volumes regarding Croatian history in foreign languages. The only serious remark that could be directed to this volume is in fact half a compliment: it is a pity that it is not longer.

Lovro Kunčević

*Bogišić i kultura sjećanja. Zbornik radova znanstvenog skupa s međunarodnim sudjelovanjem održanog u prigodi stote godišnjice smrti Balda Bogišića*, ed. Josip Kregar, Vlaho Bogišić, Dalibor Čepulo, Petar Miladin, Slaven Ravlić and Filip Hameršak. Zagreb: Pravni fakultet Sveučilišta u Zagrebu - Leksikografski zavod Miroslav Krleža, 2011. Pages 410.

The centenary of the death of Baltazar Bogišić, one of the rare Croatian lawyers who has rightly earned his place on the international scholarly scene, was marked by several conferences in 2008. The volume *Bogišić i kultura sjećanja (Bogišić and the Cultural Memory)*, published recently, contains papers resulting mainly from the lectures delivered at the conference organised by the Faculty of Law in Zagreb and the Miroslav Krleža Lexicographical Institute. The core of the organisers reflected also on the topics addressed, as well as on the authors’ circle, consisting mostly of lawyers and lexicographers, joined by several experts from other disciplines of major importance to Bogišić’s opus.

Two contributions by Dalibor Čepulo may well be recommended to the scholarly public: »Baltazar Bogišić u hrvatskom i europskom pravno-kulturnom kontekstu« (»Baltazar Bogišić in the context of Croatian and European legal culture«, pp. 18-29) and »Baltazar Bogišić i Pravni fakultet u Zagrebu: kontroverzije i suradnja« (»Baltazar Bogišić and the Faculty of Law in Zagreb: Controversies and cooperation«, pp. 30-52). These papers are in fact complementary with the author’s earlier texts, in which he focused on the European context of Bogišić’s work and his contacts with foreign scholars. Here, however, Čepulo tackles an equally demanding task to elucidate Bogišić from the standpoint of the processes that marked the Croatian politics, higher education and research of the time: early encouraging contacts with Matija Mesić and Franjo Rački, plans for professorship in Zagreb, publications in JAZU editions, collaboration on the Academy’s editorial projects, and lastly, regular survey of Bogišić’s activities and accomplishments in the *Mjesečnik Pravničkoga društva*, a