

*In memoriam***BARIŠA KREKIĆ**

(Dubrovnik, 14 September 1928 - Los Angeles, 12 January 2021)

Bariša Krekić, one of the most eminent and prolific researchers of Dubrovnik's past, passed away on 12 January this year at the age of 93. His long life path was marked by numerous historical and personal tides, as well as most devoted work with which he has indebted Croatian and international historiography. In his countless books and studies published in distinguished international journals he promoted the history and historiography of Dubrovnik, contributing immensely to its recognition in American and international historiography. His earliest education is linked to his native Dubrovnik, where he completed the Classical Gymnasium. He graduated from history in Belgrade, where he was invited by Jorjo Tadić. Krekić received his PhD in Belgrade, and thanks to the famous Byzantinist Georgij Ostrogorski, he started his career at the Institute for Byzantine Studies of SANU. From 1956 to 1970 he worked at the Faculty of Philosophy in Novi Sad. His scholarly career was greatly determined by the post-doctoral grant in Paris in 1957-1958, where he learned from Fernand Braudel and Byzantinist Paul Lemerle. From 1970 to his retirement in 1994, Krekić was full professor at the University of California, Los Angeles. He was Head of the Center for Russian and East European Studies, UCLA. Upon retirement, he was honoured as emeritus of the same university. During his life-long career, Bariša Krekić collaborated with many prominent historians and research institutions. Besides the home UCLA, he was guest lecturer at the Indiana University Bloomington, Stanford, UC Santa Barbara and Central European University in Budapest, in the Dumbarton Oaks Research Center of the Harvard University, and the Inter-University Centre in Dubrovnik.

Bariša Krekić has left a huge and significant opus, a series of books and studies among which those concerning Dubrovnik prevail. Braudel's works and lectures on the Mediterranean as a historically and culturally interconnected whole in which Dubrovnik plays an important role as a place of numerous and diverse historical interactions, has additionally stimulated Krekić's interest in the research of his native city. This range of topics had come into his focus much earlier than the study of the Mediterranean earned its world-wide distinction as an important historiographical theme. Moreover, from Braudel he adopted the idea of the necessity of broad understanding of historical events and the essential importance of archival research. Excellent knowledge of auxiliary historical sciences and archival research, along with thoroughness in the analysis and interpretation are the most notable features of Krekić's historiographical work. The field of his interest included political and economic history, especially commerce and shipping, as well as the nobility and their political and social significance and activity. He has opened many issues regarding everyday life. He took particular interest in the social and family role of women in medieval Dubrovnik and their informal impact on the world of politics and entrepreneurship. In his considerations Dubrovnik was never isolated but viewed within the medieval Mediterranean and Balkan system of communication and influence. He studied Dubrovnik's relations with Venice, Florence and other Italian cities, states in Dubrovnik's hinterland and the Levant ports. Throughout his life-long career he was particularly fond of archival research, especially in the State Archives in Dubrovnik, where he devotedly made pilgrimages for fifty-five years. Also, he researched extensively at the *Archivio di stato di Venezia*. Like many others, Krekić was fascinated by the wealth of the Dubrovnik archive, one of the richest and best-preserved archives in the Mediterranean. Numerous archival series, manuscripts and documents provide insight into the life of Ragusans over many centuries, and facilitate the research of medieval history that can hardly be attained by many other fields of study. The archive offers an abundance of data on the neighbouring regions—Byzantium, Bosnia

and Serbia in the hinterland, Croatia in the neighbourhood, Levant, Italy and other Mediterranean areas. Therefore, it comes as no surprise that Krekić in his autobiography expresses hope that “those in charge will always appreciate the archive above all and keep it in good hands”.

Prior to his retirement and later, as professor emeritus, Bariša Krekić was highly respected among the UCLA students. He lectured in several courses in the history of Byzantium and medieval Balkans. His students experienced him as a demanding professor, a brilliant lecturer, a kind and well-mannered man, briefly, a traditional professor in the best sense of the word. His lectures were imbued with passion, wit and charm, though with no intention to indulge his students and make concessions concerning their study assignments. Through humour and vivid narratives, he brought the world of the past before them. They claim that he taught them thoroughness, equal importance of broadness and detail, and thus encouraged their interest and stimulated them towards learning and research. I can testify to Krekić’s cooperative and attentive attitude towards students from my personal experience while lecturing at UCLA, at the Center for Medieval and Renaissance Studies. During my work with PhD students Professor Krekić would join us as a listener and commentator. He was equally cordial towards his colleagues, with whom he gladly socialised and talked. These socialisings were frequently attended by his wife Ružica Popović Krekić (1940-2011), who was at the time of my sojourn employed at Mount Saint Mary’s Catholic College, Los Angeles.

What American students and colleagues say about Krekić may well be confirmed by many international and Croatian historians, notably those from Dubrovnik. To his last day, Bariša Krekić remained strongly bonded with his native Dubrovnik, emotionally and professionally. Apart from the mentioned collaboration with the Inter-University Centre in Dubrovnik, he felt closely connected to the Institute for Historical Sciences HAZU in Dubrovnik. He published a series of articles in the Institute’s journals, as well as the book *Unequal Rivals*, concerned with the relations between Dubrovnik and Venice (2015). Frequently and without formality he would contact the colleagues in Dubrovnik, showing keen interest in the historiography of Dubrovnik. He showed lively and sincere interest in the work of younger researchers, following closely their latest publications and selflessly shared his knowledge. He was known to be critical, too, but his comments were always useful, kind and sophisticated, the very reflection of his personality. Rarely can we find a person who attaches such great attention to the work of younger colleagues, who is happy to assist them and to commend their historiographic endeavours. Just as it should be, B. Krekić understood historical science as “a common undertaking” and from that standpoint he approached the junior colleagues. This, too, I myself can confirm because in 1994 Professor Krekić started correspondence with me after the publication of my first book. I may say that in the quarter of a century long exchange of letters he was my informal mentor. Sifting through dozens of yellowed letters penned on the UCLA memorandum pad and later e-mails, I again find support, encouragement, literature references, archive data and shelf marks. My oversights and lapses were always brought to my attention through charming and witty remarks, explaining that he acted in “the most amicable of spirits”, for he is “just a curious and meticulous old professor whose meticulousness is a pest to the youth”. How considerate! Most deeply etched in my heart is when he thanked me for having written, and how, a book about Maruša Bratosaljić, a book that for so many years he wished to write himself but never did.

The best account of Krekić’s life may be found in his autobiography written in 2014, which in a specific way portrays him as a man and historian. His life, from birth in his beloved Dubrovnik to the late solitary years in Los Angeles, he placed within a historical context, understanding and acknowledging the historical circumstances that determined his opportunities and choices. In quest for the roots and explanations of his own identity, divided between the values and characteristics of the East and West, Professor Krekić reached back as far as the fourth century when the split of

the Roman Empire demarcated for the first time a border which, in his opinion, had a profound impact on all historical processes that ensued in that territory, including the history of his own family and its identity. This is what I call historical thinking! Krekić's early childhood and youth were marked by the dramatic events that shaped the fate of Dubrovnik and Croatia from the 1930s to the 1950s, during the unitaristic Kingdom of Yugoslavia, during WWII and the Communist SFR Yugoslavia. In his autobiography he has not neglected the bright, private side of life, expressing warm gratitude to his parents, wives, daughter, cousins, professors, friends and colleagues. In conclusion to his autobiography, he noted all the reasons for being a happy and grateful man at his life's sunset. This recapitulation of the most important reasons for gratitude both privately and professionally also features Dubrovnik and its historiography, or as he puts it: "I am also happy for seeing a new generation of Dubrovnik historians, notably very competent researchers at the Institute for Historical Sciences of the Croatian Academy of Sciences and Arts in Dubrovnik." We, too, have a reason to feel indebted to Bariša Krekić. His numerous works will continue to serve the researchers of Dubrovnik's history as a departure and reference point in many themes, while his kind demeanour, selflessly shared erudition and his personal refinement will remain lastingly cherished.

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Reviews

Towns and Cities of the Croatian Middle Ages: The City and the Newcomers, ed. Irena Benyovsky Latin, Zrinka Pešorda Vardić. Zagreb: Hrvatski institut za povijest, 2020. Pages 296.

Published by the Croatian Institute of History in 2020 are the Proceedings of the International Conference “Towns and Cities of the Croatian Middle Ages: The City and the Newcomers”, the emphasis of which is laid on the migration of newcomers to medieval towns and cities as an essential factor in the shaping of social, economic and political structure of urban communities. The Third Triennial of the International Conferences on The Towns and Cities of the Croatian Middle Ages has assembled the papers of prominent scholars focused on the importance of migration and mobility research within urban communities with an attempt to elucidate the terminological, theoretical and historiographical problems, but also to facilitate the understanding of the migration phenomenon in the medieval period. By analysing the shaping of medieval cities on the basis of the inflow of new population, the authors have suggested the answers to the questions regarding demographic and geographical migration conditions, definition of the position of newcomers and their assimilation into new communities, legal norms regulating these migrations, etc.

The proceedings open with a foreword by the editors, followed by a brief survey of the contributors, and subject index. The main body comprises 15 papers which, in terms of time and space, cover various aspects of medieval migrations and their impact on urban communities. Viewed thematically, it is divided into a section dealing with newcomers in continental parts, including the cities of Ljubljana, Gradec and Ilok, and a chapter focused on migrations in the coastal and island towns and cities of the eastern coast of the Adriatic, as well as Venice. The editor Irena Benyovsky Latin is the author of the introductory study “Towns and Cities of the Croatian Middle Ages: The City and the Newcomers”, in which she presents the themes on which the papers focus, main aspects of the migration and integration of newcomers into new communities, acquisition of social and legal status, geopolitical and economic factors of the migrations alone, with brief overviews of the addressed themes. Given that the migration of newcomers to the cities of the Croatian Middle Ages is an important formative but also restructuring element, the author emphasises the significance of more recent approaches in the research of this phenomenon, bringing comparative and interdisciplinary approaches that afford by far the best answers to the issues of continuity and discontinuity, the fluid dynamics of urban life, relationship between the cities and their hinterlands, terminological and normative problematics, as well as the complexity of the relations between the locals and newcomers.

The section which follows deals with the earlier mentioned continental towns and cities. Comparative analysis of the integration of newcomers into new communities based on Gradec and Ilok is provided by Marija Karbić in “*Forenses, aduene, and novi concives nostri* in the Medieval Urban Settlements of the Sava-Drava Interamnium”. In drawing attention to the role and impact of newcomers on everyday life and social character of the inhabitants of the Sava-Drava *interamnium*, the author reconstructs the status of individual newcomers by using examples from the Ilok Book of Laws, pinpoints the benefits and restrictions of the legal provisions, concluding that the newcomers and their contribution to the urban community should be viewed as a positive factor in the economic and social development of these cities, as evidenced in the analysed legal norms. Various approaches and contextualizations of medieval migrations are touched upon by Bruno Škreblin’s contribution “From Newcomer to Town Judge: The Role of Newcomers in the Formation of Urban Elite in Zagreb’s Gradec”. The paper is primarily focused on the reconstruction of cases which testify to successful integration of newcomers into the political and social structure of medieval Gradec. The newcomers

who have attained notable success upon settling in the new urban environment the author has divided into four language groups—Latin, Slavic, Germanic and Hungarian, whereby it is evident that the newcomers from Venice and Florence were prevalent in Gradec. In a short survey of the social integration of newcomers in the mid-fourteenth century, Škreblin highlights the most famous cases involving common merchants or petty nobility who, through gradual integration into the city elite, managed to climb to the high position of the city judges. He concludes that the relatively easily accomplished integration of the newcomers into the city elite was facilitated by the absence of wealthy and distinguished citizens with political alliances outside the city walls, and the generally small population size of the Hungarian medieval cities, whose elite depended on influential foreigners, noblemen and members of the royal court. This thematic section is rounded off by Janez Miloš and “Newcomers in Ljubljana: Possible Comparisons”, who on the example of Ljubljana in the fourteenth and fifteenth century compares certain patterns of migration to this city, social and economic background of the newcomers and their influence on the city’s everyday life and its elite. The author stresses the changes of political administration in the city over the centuries, concluding that the demographic deficit as a consequence of the city’s rapid development had an essential impact on the increasing number of newcomers, which resulted in the growth of city population and their assimilation as social and political elite. He classifies the newcomers into several groups—subjects of the local gentry and nobility, merchants as economic immigrants, and the clergy.

The following section opens with the contribution of Darja Mihelič, “Economic Newcomers in Medieval Piran and Their Inclusion in the Urban Setting (Before the Mid-14th Century)”. Based on a comparative study of interrelations between Mediterranean cities and newcomers, the author provides an overview of the economic impact of migrations on the medieval city of Piran. Using notary records from the mid-fourteenth century, she has shown that there was a considerable influx of foreigners and newcomers who left their trace in numerous economic activities, such as trade of various commodities, salt production, agriculture or monetary exchange. On the basis of a quantitative proportion of newcomers in the city, she concludes that Piran was the primary target destination of the immigrants from less distant Italian and Istrian cities. In order to illustrate the integration of distinguished foreigners into the urban structure of Piran, the author provides the examples of two Italian families (Peroni and Caviano), whose members established ties with the local, influential families, rose to prominence by finally becoming the members of the Major Council of Piran. With her contribution entitled “Integration of Immigrants among the Dalmatian Nobility before the Mid-14th Century”, Zrinka Nikolić Jakus casts light on the integration of newcomers into the elite of three medieval cities in Dalmatia—Split, Zadar and Trogir. The author stresses that the role of newcomers was essential for the survival of social structures of these cities. These individuals arrived to the coast from the hinterland and, as an already established elite in their home communities, they quickly assimilated into the new urban setting. The newcomers who joined the already existing local elite acquired land and estates, amassed wealth, and through marriage alliances with the members of the local elite secured their male descendants a right to sit on the city Major Council. The author also touches upon the cases of newcomers from the other coast of the Adriatic, and concludes that the political structures across the Adriatic had no impact on their integration into Dalmatian communes, which greatly hindered their rise to the status of the city elite.

The contribution of Ivan Majnarić, “Personal Social and Legal Statuses in Eastern Adriatic Cities: Norms and Practices of Zadar in the Mid-14th Century” briefly departs from the integration of newcomers into urban communities, and addresses the issue of the understanding of the importance of individual status in the city on the basis of social and legal status. The author problematises the normative status division of the city inhabitants into three categories—*forensis*, *habitor* and *cives*. With the focus on the historiographic interest in the position of the individual in medieval

urban setting, he classifies the research of this aspect into normative and documentary, and with a short survey of historiography that leans on either one or the other group, he presents the conclusions submitted to date. Based on fourteenth-century records of the Zadar notaries Francesco, son of Manfred de Surdis of Piacenza, and Andrea, son of the late Petar of Cantù, he examines the titles noted beside the names, and concludes that the position of a medieval individual was more complex than the usual normative understanding according to which there is no fluidity within a strictly closed social structure. In the paper “The Role of Newcomers in the Economy of Late Medieval Split”, Tonija Andrić sheds light on the newcomers whose social and economic activity irreversibly influenced the local setting of medieval Split. Drawing on the Split notary records of the fourteenth and fifteenth century, and the quantitative and qualitative data analysis, the author has calculated the number of newcomers into Split in the late Middle Ages, their social and political background, and has also demonstrated their influence on the prevailing economic conditions, but also successful assimilation into the new urban community. Newcomers as office-holders in the cities under the rule of Duke Hrvoje Vukčić are addressed by Neven Isailović in “Newcomers as Office Holders: The *familiares* of Hrvoje Vukčić in Central Dalmatian Cities”. The author concentrates on the political circumstances in Croatia and Dalmatia by the end of the fourteenth and early fifteenth century and the rise of Hrvoje Vukčić, who in the cities under his rule appointed the members of his own entourage and inferiors, from Bosnia mainly. The focus is laid on the newcomers to the cities of the Dalmatian coastline, their social and political influence and acceptance among the local population. As illustration, he describes the activity of Petrica Jurjević as count of Split. The author concludes that newcomers on high-ranking government positions in Dalmatian communes did not directly intervene in any statutory amendments nor did they influence their implementation, yet in Split it was a somewhat different case due to the direct rule of Hrvoje Vukčić, which led to the violation of communal liberties and traditions on behalf of Vukčić’s deputies.

The following two papers turn to the island cities of the eastern Adriatic. The first paper, “The Role of Foreign Intellectual Elites in the Everyday Life of Late Medieval Rab” by Meri Kunčić, is concerned with the problematics of the intellectual elites which attained their social status through the diffusion of knowledge and professional activities. On the basis of notarial records, the author concludes that almost one-third of the inhabitants engaged in professional occupations (mostly physicians and craftsmen) on medieval Rab fell within the immigrant category. On a couple of examples in which individuals managed to integrate into medieval Rab society on the basis of their abilities she demonstrates that Rab was open for the inflow of newcomers of various occupations, especially to the incomers from Italy, which enabled the economic, cultural and urban growth of the city. Diverse aspects of the coexistence of the local population, foreigners and newcomers within the social and legal frames of the late-medieval Korčula have been examined by Fabian Kümmeler in “The World in a Village: Foreigners and Newcomers in Late Medieval Korčula”. The author draws attention to the exceptional geostrategic position of Korčula and the chief island harbour, which acted as the main trade link of the two Adriatic shores. Having examined the Statute of Korčula and the court records dating from the Venetian rule in the fifteenth century, Kümmeler comes forward with his observations on the social status of the newcomers, their occupations, but also regulations governing their permanent settlement on the island. Given the fact that a very small portion of permanently settled newcomers contributed to the overall island population, he brings examples of the groups of individuals who settled on longer terms for the purpose of holding political offices on the island. He also touches upon small harbours scattered in rural areas which were used for illegal activities and smuggling.

The papers concerned with the integration of newcomers and the position of Dubrovnik in medieval migrations fall within a separate subsection. Paola Pinelli in her paper “*Me pare essere in uno lanbarinto e parme essere ligato a non me sapere voltare a nulla banda*: Ragusa and the

Italian Merchants in the First Half of the 15th Century” explores medieval Dubrovnik as an intermediary between Italian merchants and Balkan lands, considered to be a dark corner of Europe. The author provides examples of numerous Italian and French legal experts and scholars who described Dubrovnik as a bright spot among the lands of the south-east Europe. Because of its trade relations with the hinterland, Dubrovnik was able to offer a wide range of goods that could satisfy the needs of foreign merchants, and as such was immensely important in the commercial communication of the Balkan states and the east Adriatic coast. The author asserts that the Italian trade with the Dubrovnik hinterland was additionally hindered by the language barrier due to the Slavic-speaking territory, whereby Dubrovnik was located on a strategically important communication route. The paper entitled “For the Benefit of the Family and the City: Marital Networking of the New Citizens in Late Medieval Dubrovnik” by Zrinka Pešorda Vardić leans on the research of Dubrovnik as a strategically significant trade factor deficient in labour force and skilled men in various arts and crafts, which it finds in the newcomers whose immigration to the city triggers the exchange of ideas, culture and information. Although the need for labour force was considerable, spontaneous entry into the city was not allowed because of the protection of its inhabitants and the benefit evaluation of the newcomers. The author claims that the acquisition of citizenship in late-medieval Dubrovnik implied the highest degree of integration into the city society, most commonly achieved through marriage alliances. Considering that after the closing of the Major Council marriage with the members of the highest city elite was no longer possible, the newcomers who usually married their equals in social and legal status, created a new social rank—*cittadini*.

The study of newcomers to early-modern Rovinj has been carried out by Danijela Doblanović Šuran and Marija Mogorović Crljenko. In their paper entitled “Newcomers to Rovinj in the Late 16th Century”, they stress that by the end of the sixteenth century the number of newcomers to Rovinj was remarkably large, and they conclude that their assimilation proved a relatively speedy process. This is supported by the examples of dowry giving and marriage ties between the newcomers and members of all the social strata of Rovinj. The reasons should be sought in the fact that the newcomers to Rovinj most probably arrived in larger groups, which enabled an easier and faster integration into local society, and secured business prospects and economic security. The last contribution to this volume, “Dalmatians and Slavs in Venice during the Late Middle Ages: Between Integration and Assimilation” by Ermanno Orlando, concerns migrational circumstances in the Republic of Venice, ethnic groups of newcomers who were a key factor for the development and further rise of Venice. The author mentions the communities of Slavs, Dalmatians, Albanians, Jews, Greeks and many other peoples, with the focus on the coexistence of the Slavs and Dalmatians with resident population. The author argues that economic growth is the core aspect of Venetian activity, whereupon work is the main element that attracts immigrants and helps them to assimilate into the new community. Foreigners who decided to migrate to Venice were often engaged in harder forms of labour, attaining their social status through marriage or by organising into confraternities or ethnically-based communities which enhanced their adaptation.

This volume is a notable contribution to the study of medieval migrations, urban elites, social structures of urban communities, as well as their in- and intermobility. The approaches employed in the papers open new research paths, and offer insight into a variety of historiographic methods that help create an image of medieval society. The scholars who have taken part in the conference and whose papers have been published in the collection have provided answers to an array of questions concerning the everyday life of the Middle Ages and laid the foundations for future research of the life in medieval urban communities.

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Ermanno Orlando, *Strutture e pratiche di una comunità urbana. Spalato, 1420-1479* [The Structures and Practice of an Urban Community. Split, 1420-1479]. Venice-Vienna: Istituto Veneto di Scienze, Lettere ed Arti and Verlag der Österreichischen Akademie der Wissenschaften, 2019. Pages 400.

Within a long-term comparative project *Visions of Community* of the University of Vienna and Austrian Academy of Sciences, since 2011 supported by the Austrian Science Fund (<https://viscom.ac.at/home/>), one of the topics has been dedicated to *Society, Statehood and Religion in Late Medieval Dalmatia*, coordinated by O. J. Schmitt. The approach to “communities”—theoretically grounded on F. Tönnies and Max Weber—has included not only their structure, structural units (from family, neighbourhood to municipality) and the internal patterns of social power, but also other aspects such as trust, interdependence, feeling of belonging, the process of identity formation, the rhetoric of public rituals and the symbolism of space.

The outgrowth of this project, among others, is a book written by the eminent Italian medievalist Ermanno Orlando entitled *Strutture e pratiche di una comunità urbana. Spalato, 1420-1479*. It explores the society of Split from the establishment of the Venetian rule in 1420 to the cessation of the war operations between Venice and the Ottoman Empire in 1479, tracing partly certain processes that developed well beyond the given time frame. This time span of some sixty years Orlando has not charted through particular events but rather concentrated on the functioning of structures, from the most formal governmental institutions to loosely knit community forms resulting from short-term individual life interests. Guided by the project frame itself but most certainly by interpretative convenience, as the point of departure for this book the author has chosen the currently widely accepted model of “Venetian commonwealth” as “a system of power based on dialogue and pluricentricity, interdependence and consensus, as well as on the methods of governing which lean on involvement and participation” (p. 6).

The author unfolds his study along four research paths, which constantly touch on and complement each other. The first research path traces communities marked by strong identity (from family to confraternities), the second centres on the communities which primarily rest upon legal definition (class, citizenry), the third investigates the more compactly structured municipality and its institutions. The fourth and final part links the previously considered communities through the examples of interaction, multiple belonging and hybrid forms.

In the first part of the book entitled “Fundamental communities” (pp. 21-135) the author starts with the analysis of family: marriage contract; dowry system and the dynamics of its payment; the value of marital bonds in higher social ranks, especially within the patriciate, for the strengthening of cohesion; endogamy, very common in the patrician rank (though not that rigid as in Dubrovnik), and not that rare in the nonnoble strata of craftsmen and merchants; differences in the typical forms and property regime among the patricians and commoners; the practice of divorce “from table and bed”; the cases of bigamy due to long-term absence of men in Ottoman captivity; the position of widows in the family and society. In a separate section the author discusses fraternal community (*fraterna*), which was known to persist up to two generations after the death of the *pater familias* as a form which could easily adapt to economic activities and which enabled the distribution of the public and business burdens among brothers, yet was frequently a source of trouble in case of voluntary termination of the community or death of any of the brothers. Noteworthy is the chapter on familial association based on “one bread and one wine” (*societas ad unum panem et unum vinum*), also known as “on common food and clothing” (*ad comunem vitum et vestitum*). Associated in the surrogate families of this type were the members of poorer nonnoble families or individuals who contributed to it with their own property for the purpose of joint business or gain distribution, but unlike other communities, its members, who were not blood related, shared the same roof,

which explains the name of this form. It proved ideal for the purpose of labour division, care of the children and elderly members, in other words, it provided a solution for all everyday concerns that burdened the impoverished and socially fragile nuclear families. It often happened that this flexible form proved optional for single men or women, as well as widowers or widows, by associating with the members of the family with which they were connected through distant kin or other social ties, also immigrants who settled in with the locals, especially a young couple with an older childless couple. Although the goal behind association was of different nature, in certain aspects it resembled the community which formed around common work in a workshop or shop, because there too personal elements were known to blend with those of business (e.g. apprentices who often lived in the master's household and particularly servants who would remain with the same family for years). Having very little in common with the family model were the associations of purely commercial type, the members of which shared a common business interest, while all other relations were set aside or remained in the background. *Commenda* or *colleganza* allowed, in principle, for the same entrepreneurs to appear in different roles and, being a most elastic form, it provided the best frame for the balance between risk and activity with short terms of capital turnovers, yet did not develop into large and complex forms such as those in Tuscany, for example. The final chapter in the first part of the book is devoted to “support communities”—neighbourhood (“a community which perhaps bears neither a name nor face but has a thousand eyes and a thousand ears”), hospitals and confraternities.

The second part of the book concerns “Legal communities: levels and interactions” (pp. 137-224), under which the author implies social classes and other groups whose status is defined by law: nobles, nonnobles, inhabitants, foreigners. Indeed, many of the previously analysed communities are founded on legal basis (from marriage to contract), whereas some of the “legal communities” are in fact marked by a strong identity, emotional and cultural bond, suggesting that the title of this part of the book might be somewhat ambiguous. The text itself, however, tends to shift towards clarification by stressing that these communities are based on the criteria of exclusion, be it in the political rights or the right of citizenship. Orlando's arguments regarding the concentration of functions within certain lineages (pp. 142-144) are not entirely convincing, as demonstrated by Nenad Vekarić in the case of Dubrovnik: no valid conclusions can be deduced without the analysis of the number of adult men in these lineages. The author has laid special emphasis on the rift within the patriciate with regard to the submission of Split to Venetian rule in 1420, as well as on the ability to heal these scars, as shown on the example of A. Ciprianis. Through biographical sketches of a succession of Split patricians, Orlando not only traces their usual *cursus honorum*, but also the specific features of individual life paths in education or politics. The author begins the chapter on nonnobles with an observation that the mentioned rank consolidated relatively slowly in Split, with the crisis in the latter half of the fifteenth century when it started to seek for itself financial warrants and institutions, through which it could articulate its interests in the political life of the city and the relations with the overlordship. Focusing on this rank's request for interpreter, Orlando notes that his duty did not solely confine to language interpretation but also included political representation, whereupon that class goal cannot be reduced to ethnic and demographic changes caused by the influx of refugees fleeing before the Ottomans. The complex practice of multi-language communication—suited to different levels and spheres of social life—the author handles moderately and knowledgeably. Nonetheless, he could not fully resist the assumption that due to the migrations in the second half of the fifteenth century, in everyday communication the local Slavic idiom “had become” a “dominant language” (pp. 177-178). This interpretation is grounded neither on the extant Split sources from the period prior to the Ottoman threat nor on the research of the Split onomastics and toponomastics. In addition, Orlando pays adequate attention to the

immigration related to the Ottoman incursion into Bosnia, and by drawing on archival and other source material he illuminates various aspects and phases in the assimilation of the newcomers to the Split society or their subsequent outmigration as a result of the migration policy of the Split municipality (pp. 202-209). In the analysis of the compact groups of immigrants, the author observes an interesting anomaly regarding the Jewish community. Although this community had a synagogue in the centre of Split as early as the fifteenth century, it has left virtually no trace in the notary records, which might signify an important caveat with regard to other medieval cities—in the commercial dealings between themselves, the Jews probably used some other forms of business records and not the city notary.

The third part of the book deals with the Split community and commune as its legal form founded on consensus and collective responsibility, from which the feelings of belonging and loyalty stemmed. With a full sense of reality, Orlando reveals the meaning of commune at the time marked by the consolidation of Venetian rule over the Split area. On the one side, Venice guaranteed survival of the old legal order, yet on the other—although the political authority, according to the principle of diarchy, rested equally on the local institutions and the administrators sent from the centre—from a governing institution the General Council turned into a mere counselling body, and Venetian law managed to filter in the local legal system. The author wrongly asserts that the cited fragment from the legal dispute, which states that the pacts (*patti*) enjoy priority before the laws, concerns new legislation (p. 246), while in fact it pertains to an ancient principle of Roman law by which in the domain of dispositive law priority is given to the contracts between the parties. An open question remains, however, whether frequent and exhaustive process reference to statutory law reflects its understanding in the broadest public (pp. 249-250), or it might be the doing of, not always visible, hands of proxies and legal counsellors. Moreover, there is no ground for the assumption that the *monumenta* read in communal schools were the sources of the statutory law (p. 250). Orlando most competently and confidently tackles legal issues in several places in the book, and reveals certain cases of harmonisation of the Split legal order with the Venetian solutions, e.g. definition of the circle of those entitled to the right of pre-emption, also drawing attention to social consequences and the echoes these measures had (pp. 180-184). The author most accurately describes the efforts made by the Venetian authority regarding the implementation of law: on the one hand, it was to be more efficient, and on the other, flexible and lenient enough to show the merciful face of its lordship and maintain social peace (pp. 251-281). Drawing on a myriad examples from the trial records, which Croatian historiography has not yet studied extensively, save for Zadar to a certain extent, the author reconstructs the course of the procedures and brings to light a significant impact of Roman law on the legal practice of Split, but also the coexistence of the court and out-of-court instruments in settling legal disputes (pp. 258-281). In the chapter devoted to appeals (pp. 283-297) he uses important archival material which demonstrates the method and relevance of that legal tool, not only for the purpose of justice delivery, but also in the sphere of legal policy and harmonisation of law implementation. In his discussion on the symbolic value of public space (pp. 299-310), the author stresses the significance of ritual in identity building and the spreading of the message of community values as he guides us through the political and legal topography of Split.

The fourth part of the volume tends to integrate the previous ones, opening with a chapter on “transversal communities” which are formed outside the traditional dichotomies such as nobles-nonnobles, citizens-foreigners (pp. 311-329). Orlando finds them in agrarian relations based on shared possession rights as well as in commerce, and they are characterised by interdependence of the members and/or osmosis. Leaning on this chapter is the following on “emotional communities”, like those based on piety (pp. 331-345). Although fairly concise, this part of the book is very important for Orlando’s approach in which he seeks to address hardly discernible, marginal issues

and telling cases. To some of the previous chapters Orlando has added a chapter “Biographies and stories”, in which he probes into individual examples of what he has traced in more general outlines. By so doing he has relativised his conclusions, reducing them to a reasonable scale of the rule that tolerates exceptions, having shown his sensitivity to the fact that human fates cannot be framed into interpretative patterns and has at the same time given a lively tone to his text.

The main text of the book is concluded with the “Epilogue” (pp. 347-355), covering the countship of Giovanni Bolani from the summer 1481, which was marked by a growing administration crisis accompanied by the economic and demographic difficulties that overflowed from the Balkan hinterland. The revolt of the representatives of the Split community before Venetian bodies was a clear warning about serious instability in the established institutional and legal order, and not only about the office abuse of the mentioned count. Apparently, the balance maintained over the span of sixty years proved very fragile and the Split community began to transform, though remaining—as the author concludes—“a community composed of many other communities... with multiple degrees of identification, numerous levels of confrontation, association and superstructure” (p. 355).

This book will certainly appeal to every specialist in late medieval history of Dalmatia primarily because of the newly revealed data from the archives, fresh ideas, inspirational considerations and a highly elevated style. A Croatian reader may notice a sporadic factual inaccuracy, such as that on the introductory map on which Dalmatia also includes the territory of Istria, author’s occasional confusion between the nobility of Split with that of Poljica and Brač (pp. 44-45), a misread name or two (e.g. Miexa instead of Micxa on p. 51). However, this does not obscure the overall assessment of this carefully conceived and well-wrought book from which we shall all benefit.

By far the most important contribution of this book is the revealing of some community forms which usually remain undetected by historiography, like the association of non-related persons for the purpose of sharing daily costs and hardship. Overall, the book before us is about social bonds rather than divisions. Although conflictuousity in the society and towards supreme authority is not denied in the book but is given its proper place, the spotlight is also turned on the ways in which balance, consensus and compromise of interests are sought and frequently found.

The book under review is a good example how much Croatian historiography too can benefit when Dalmatian topics are investigated by a person with immense archival experience in the research of affiliated issues, yet in another environment and somewhat different material: the focus is more easily shifted, new forms are more boldly pinpointed, new interpretative models witness more audacity in approach, the level of generalisation tends to be more successfully maintained. Quibbles aside, Ermanno Orlando’s monograph is a lasting contribution which will shape our view of distinctive forms of community in late medieval Split by drawing our attention to the until now neglected themes.

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Ilija Crijević, *De Epidauro* [On Epidaurus]. Translated into Croatian by Zrinka Blažević, introductory study and redaction of translation by Irena Bratičević, edited by Jelena Bogdanović. Dubrovnik: Dubrovačke knjižnice, 2020. Pages 83.

Dubrovnik Libraries have marked their eightieth founding anniversary with a series of events, among which special place belongs to the publishing of a bilingual edition of the epyllion *De Epidauro* ("On Epidaurus") of the bard of Ragusan Humanism, Ilija Lampričin Crijević. Announced in the introductory note as "the first integral and metric translation of that epic into Croatian language" (p. 4), and accompanied by a text of the poet's address to the audience on the occasion of the poem's public recitation, this verse translation is based on the critical edition of Academician Darko Novaković »Autografi Ilije Crijevića [Autographs of Ilija Crijević] (I). *Vat. Lat.* 1678«, published in 2004 in the third volume of the *Hrvatska književna baština* series, edited by Dunja Fališevac and collaborators (Zagreb: *Ex libris*, 2004: pp. 198-211), while "Crijević's address to the audience on the occasion of the epic's recitation" (pp. 20-21) has been transcribed and translated from the manuscript itself.

The manuscript originates from the poet's lifetime and belongs to two codices written in Humanistic calligraphy, which, in the sixteenth century, were taken from Dubrovnik to Rome, where they are still housed in the Vatican Apostolic Library. They represent the main source for understanding Crijević's literary opus, which besides poetry also comprises his prose works in the form of orations delivered at the funerals of his fellow citizens, along with lectures on Roman classical authors. By comparing the handwriting with a private letter dating from Crijević's lifetime, it may well be assumed that these fundamental monuments from the cultural legacy of this major Ragusan poet come from his very hand. The mentioned intriguing fact may additionally attract a contemporary reader interested in the appearance of the manuscript itself, due to which this bilingual edition is supplemented with a facsimile of the manuscript kept in the Vatican Library, downloaded from the Library's website.

Nonetheless, the main reason for recommending this book does not lie in the beauty of the Humanistic ductus, but in the harmony of the poetic thought and word, as adequately interpreted by Irena Bratičević and Zrinka Blažević, lecturers at the Department of Classical Philology and Department of History of the Faculty of Philosophy, University of Zagreb. Though modest in volume, in the clearly and eloquently written introductory study entitled "From Epidaurus to Dubrovnik: Unfinished Poem of Ilija Crijević" (pp. 7-19) Bratičević evaluates the poet's *oeuvre* through the achievements of his fellow citizens and contemporaries, Damjan Beneša and particularly Jakov Bunić, who, around 1490, was the first to compose a poetically similar work, epyllion *De raptu Cerberi* ("The Rape of Cerberus"). These are two rare examples of Latin epic in the otherwise rich Ragusan Neo-Latin heritage characterised by both prose and poetic literary achievement, of which we may also judge on the basis of an increasing number of works by Ragusan Humanists published over the last years. Ilija Crijević was inclined towards short poetic forms, epigrams and elegies, making the unfinished epyllion "On Epidaurus" of 573 lines by far the poet's longest achievement in the collection of his 250 preserved poems with some eleven thousand lines.

It is puzzling, however, why this master of short form, Roman poet laureate, embarked upon composing a short epic, whereas literary historians have not yet resolved the problem of the abrupt discontinuation of the narrative, speculating whether Crijević made public only a part of the text, or perhaps he failed to make a clean copy of the entire work which eventually ended up in Rome. The impression of the epic's incompleteness is further enhanced by the fact that the epyllion is not divided into separate cantos, as well as by the author's message delivered prior to the reading before a selected audience that he would "recite the piece before its publication, so that you could amend it" (p. 21). There is no doubt, however, that the epyllion falls within the genre known as the praise

of cities (*laudationes urbium*), cultivated for a number of cities in the Eastern Adriatic, from Trieste down to Shkodër (an overview has been provided by Neven Jovanović in the article »Dubrovnik in the Corpus of Eastern Adriatic Humanist *laudationes urbium*«, published in *Dubrovnik Annals* 16 (2012): 23-36). Following this line, the admirers of Dubrovnik literature will most certainly remember the *Descriptio sinus et urbis Ascrivensis* (Description of the Bay and City of Kotor) by Ivan Bona-Bolica, which the Florentine Dominican Serafino Razzi included in the closing part of his “History of Dubrovnik”, written several decades after Crijević’s death. This at the same time points to Ilija’s interest and fair knowledge of the Ragusan past, for he sought inspiration not only in the natural beauty of Konavle, where he served as commander of the Sokol Fort, but also in the works of Ragusan annalists and their accounts.

Doubtless, Ilija’s claims that the Saracens attacked and destroyed the ancient Epidaurus are hardly worth the attention of any historian versed in this field, as evidenced by the lines addressed to him a quarter of a millennium later by his distant cousin, Dominican Serafin Marija Crijević (“He confuses the Slavs with Goths or Vandals, Saracens even, and makes no mention of them among the raiders of Epidaurus”, in: Serafin Marija Cerva, *Prolegomena za Svetu dubrovačku metropoliju*, ed. Relja Seferović. Zagreb-Dubrovnik: Zavod za povijesne znanosti HAZU u Dubrovniku, 2012: 265). This notwithstanding, he no doubt testified to the importance of historical memory at the moment when Dubrovnik was paving its new sovereign path on the ruins of the Hungaro-Croatian Kingdom, whose material support from the circle around King Matthias Corvinus it expected in vain, as did our poet.

Writing under a strong influence of Virgil and especially his epic *Aeneid* (also indirectly under Homer’s *Iliad*), Crijević personifies Epidaurus who, in human voice, invokes God for help prior to the enemy siege, receiving no more but consolation for the inevitable destruction of the city in the light of its bright future in the neighbouring Dubrovnik. Thus it inherits the tradition not only of a classical colony but also of an ancient Christian centre, which is a two-fold confirmation of Dubrovnik’s legitimacy in the eyes of the nobility before the local commoners and before foreign magnates.

Zrinka Blažević has masterly transmitted the beauty of Crijević’s poetic work to Croatian public. It was a challenging task both lexically and metrically despite all the previous attempts by other translators in that direction, as outlined in the introductory study. Because of their regular internal rhythm, elegiac distichs, in essence, are easier to translate into Croatian than the hexameters with an often irregular position of caesuras. This fact frequently forces the poet to resort to certain solutions such as enjambment, by which he sets an even harder task before the translator. It is a serious challenge for the translator especially in a case like this, when in a bilingual edition the Latin original is mirrored in Croatian translation. Twenty separate notes accompanying the translation explain the names of less familiar classical figures and place names, while certain Croatian words are marked with appropriate accents to facilitate the correct reading of the hexameters.

With numerous figures of thought and figures of speech, and above all, rich metaphors, which are based equally on classical pagan mythology and Biblical heritage, we should justly laud this translation endeavour, more so because it is announced as merely a part of the translator’s effort to render in Croatian verse Crijević’s entire poetic collection preserved in the Vatican manuscript *Vat. Lat.* 1678. We hope, therefore, that following in these footsteps new bilingual critical editions will see the light, and thus make the literary treasure trove of the great poet more accessible to those appreciating Croatian culture, and after a void of half a millennium reintroduce his spirit to school classrooms.

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Ante Matijević, *Povijest Dalmacije za vrijeme prve austrijske vladavine 1797. - 1806.* [*The History of Dalmatia during the First Austrian Rule 1797-1806*], ed. Marko Trogrlić. Zagreb: Leykam International, 2020. Pages 251.

Ante Matijević is the author of the doctoral dissertation prepared and defended at the University of Vienna in 1926. He was a Franciscan of the Province of St. Jerome (Zablaće near Šibenik, 11 November 1895 – Zadar, 10 November 1956), having joined the order in 1912 in Zadar. Following his theological studies in Zadar and Dubrovnik, he was ordained a priest in 1920. Although his thesis was defended almost a century ago, the scientific *novum* of this dissertation, for some reason, has not spread beyond the shelves of this Viennese institution within which it was prepared and where it is still kept. Therefore, the purpose of this edition has been to present it to the broader scientific and cultural public, mostly because it represents an important step forward in the traditional interpretation of the First Austrian rule over Dalmatia.

The introductory study, authored by Marko Trogrlić, editor of this volume, aims to introduce the readers to Matijević's main biographical and bibliographical data, which additionally testify to the significance of his achievements. Matijević is the author of numerous works in the field of musicology, art history, diplomacy and archivistics, yet his scientific zeal concentrated mainly on historical themes. In 1922 he embarked on historical studies at the Faculty of Philosophy in Belgrade, only to continue his academic pursuits at the Faculty of Philosophy in Vienna the following year. Besides a course in history and that in church music at the Vienna Conservatory, he also attended a course at the renowned Institute of Austrian Historical Research (*Institut für Österreichische Geschichtsforschung*), where he took exams from the historical group of subjects and auxiliary historical sciences. By 1926 he concluded his student days in Vienna by defending a doctoral thesis under the title *Die Geschichte Dalmatiens zur Zeit der ersten österreichischen Besitznahme 1797-1806* (The History of Dalmatia during the First Austrian Rule 1797-1806). The introductory study also reveals Matijević as an expert pedagogue and professor of music, history and classical languages in various schools. Besides an overview of Matijević's dissertation in terms of formal, technical and content features, Trogrlić introduces the reader to Matijević's fundamental thesis and its scientific relevance.

Ante Matijević's dissertation written in German is available at the University Library of Vienna (*Universitätsbibliothek Wien*), shelf mark D 964, while one copy of the thesis is among the holdings of the Library of St. Frances Convent in Zadar. A modern edition, translated into Croatian, has been based on the Vienna copy. Editor's intervention was minimal as he showed full respect for the original internal structure and layout of the text, intervening merely in places where he deemed necessary, for instance, with mistakenly cited toponyms. Matijević's work abounds in well-grounded argumentation based on first-rate archival sources from the Austrian State Archives (*Österreichische Staatsarchiv in Wien*), Archive of the Interior (*Archiv des Inneren*), War Archive (*Kriegsarchiv*) and Archive of the Teaching (*Unterrichtsarchiv*). His dissertation is especially significant because it was based on the material kept in the Palace of Justice in Vienna (*Wiener Justizpalast*), destroyed in a fire of 15 July 1927. Contrary to the traditionally entrenched opinion that pivotal changes in Dalmatia had occurred in the period of French rule, Matijević's thesis links these processes to the period of the so-called First Austrian rule when, as the author claims, the most thoroughly elaborated plans for the general modernisation of Dalmatia were inaugurated, but due to the short term of Austrian rule and the prevailing geopolitical conditions the plans never came to fruition. The French rule established in 1806 carried out certain modernisation reforms by utilising Austrian documentation found in Zadar, as well as the measures already launched in the previous period. Matijević's thesis stresses the fact that the year 1806 and the arrival of the French should not be taken as a turning

point between the early modern and modern period in Dalmatian history, but the so-called First Austrian rule which preceded it. It was then that Dalmatia witnessed “a new spirit which inspired and launched numerous reform projects for Dalmatia, generating a fresh impetus and ideas for their realisation”. In order to discard any dilemma about the authenticity and scientific excellence of Matijević’s dissertation, in the introductory study Trogrlić brings the evaluation report produced by the thesis committee, located in the documentation of the Vienna University Archive. Apart from excellence and important scholarly contribution, Trogrlić also points to the critical remarks made by the committee, which primarily concern the absence of archival sources of Dalmatian provenance, as well as the sporadic lack of depth resulting from far too broad research. While historiography tended to treat this period of Dalmatian history as transitional, showing no particular interest in the relationship of the Vienna centre and the subjected provincial bodies towards the newly-acquired region, Matijević’s dissertation is important for being the only attempt at a synthetic approach to the First Austrian rule in Dalmatia in its entirety. Trogrlić draws attention to but a couple of titles on this topic, although they concern either specific segments or the period of the so-called Second Austrian rule in Dalmatia. Adding special value to Matijević’s dissertation—as emphasised by Trogrlić in the introductory study—are the descriptions of the activity of General Matija Rukavina, along with the imperial commissioners for civil affairs in Dalmatia, notably Raimund von Thurn, Count Steffane and lastly, Count Peter von Göess, the author’s dedication to their mutual relations and actions, plans and aspirations, but also limitations, mutual antagonism, public and private interests. Equally important are the chapters dealing with the policy and actions of the official Vienna towards the activity and objectives of the Dalmatian movement for the union with Croatia, as well as those concerning the immigration plans for Dalmatia, with a clear insight into its economy, from the overall perspective to that of the individual regions. Matijević’s focus on the correspondence between the emperor and imperial counsellors kept in the collection of the *Haus-, Hof- und Staatsarchiv* deserves attention, from which the true intentions and plans of the Court may be gleaned.

As has already been underlined in this brief review, the editor was primarily guided by the idea to introduce the reader to the genuine Matijević the author in all the aspects of his research: his hypotheses, argumentation, elaboration and style, his deductions and conclusions. Despite a considerable time gap and contemporary insights into the First Austrian rule in Dalmatia, Matijević’s dissertation still strikes as relevant mainly because of its well-grounded argumentation and first-rate archival source material on which it is based. The purpose of this edition is to draw attention to the content and fundamental thesis of Matijević’s dissertation, and to encourage contemporary researchers towards its further study and assessment, which until the present has not been the case for some reason. Luckily, important themes in historical sciences do not lose their appeal with time, and every interpretation, whether we agree with it or not, opens a new path of scholarly enquiry.

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Dubrovnik u hrvatskoj povijesti: zbornik radova u čast akademiku Nenadu Vekariću [Dubrovnik in Croatian History: Proceedings in Honour of Academician Nenad Vekarić], ed. Mario Grčević and Nenad Vekarić. Zagreb: Fakultet hrvatskih studija, 2019. Pages 757.

This multi-author volume, as emphasised by the editor Mario Grčević in the Foreword, came out of the Fourth Croatological Conference “Dubrovnik in Croatian History”, held in November 2015 in the Bunić-Kaboga Villa in Dubrovnik. Published by the Faculty of Croatian Studies, University of Zagreb, with the support of many Dubrovnik and state institutions, this collection comprises 37 contributions: Foreword by Mario Grčević, *In memoriam* Nenad Vekarić by Slavica Stojan, and 35 research papers arranged in alphabetical order by author’s name, supplemented with illustrations and cartographic colour plates as well as bibliography. The contributions have been written by a range of scholars, starting with Croatologists and Croatists, Latinists, historians, art historians, ethnologists, anthropologists, sociologists, musicologists, along with many others from Croatian and international institutions.

Together with Grčević, Nenad Vekarić participated in the organisation of the conference and later in the preparation of the proceedings as co-editor, but prior to its publication he passed away suddenly in 2018. That is why this volume, whose contributions discuss the themes “that marked and shaped the history of Dubrovnik and its identity as one of the regional components of Croatian cultural space” (p. 9) has been assembled and dedicated in his honour, considering that throughout his scholarly career he remained deeply committed to the history and demography of Dubrovnik and the territory of the Dubrovnik Republic. Vekarić developed as an innovative historian of the city from his earliest works pertaining to the population of Trstenica in the eighteenth century, followed by Pelješac and Konavle, the historically controversial issue of Klek (fanned by the political and military aggression of the 1990s), various aspects of the history of the city and Republic through the prism of historical demography (mortality, genealogy, criminality, domestic relations, the position of nobility, etc.), crowned by the monumental series *Vlastela grada Dubrovnika* [The Nobility of Dubrovnik] (2011-2019) in several volumes, in addition to numerous other contributions in his prolific scientific opus. As underlined by Slavica Stojan, with his work and efforts, mainly as Director and Head of the Institute for Historical Sciences of the Croatian Academy of Sciences and Arts in Dubrovnik, Vekarić has reformed and modernised Dubrovnik historiography according to contemporary historiographic standards, thus contributing to the Institute’s recognisable reputation as a popular and inescapable place for all those seeking to explore the history of Dubrovnik. On the foundations laid by Ivo Perić as former Director, Vekarić continued with the systematic building of the Institute. He acted as director of numerous projects, as editor of two journals, *Anali zavoda za povijesne znanosti HAZU u Dubrovniku* and *Dubrovnik Annals*, and later as founder of the doctoral programme “History of Population” (2006) as well as the undergraduate course “History of the Adriatic and the Mediterranean” (2015). Nenad Vekarić has indebted not only Croatian historiography, but also his Dubrovnik and Croatian nation, as underlined by a number of contributions and notices published in his memory.

Dubrovnik and Dubrovnik Republic have been in the focus of many scholars, yet it was not until the end of the twentieth century, owing to the activity of the Institute and the “History of Population” PhD programme, that “a new Dubrovnik historiography” began to take its shape on contemporary approaches by employing quantitative methods, on the one side, and qualitative, on the other, in the systematic research of the until then unpublished sources, as well as new readings and interpretations of the already studied sources. This enabled the investigation of topics from various fields that marked and shaped the history of Dubrovnik and its identity, linking Dubrovnik area with other Croatian parts. Similarly, this volume also covers a broad range of topics in different fields thus building on the research approach to Dubrovnik history as inaugurated by Nenad Vekarić.

As the contributions published in this volume were originally prepared for the Croatological conference, it is therefore understandable that a large number of papers cohere around the themes in Croatian language and literature, linguistics and Croatian culture, ranging from the Middle Ages to the national and integrational processes of the nineteenth and early twentieth century. Considerable attention is paid to the life and work of certain writers, clerics and intellectuals relevant for the understanding of Dubrovnik and Croatian cultural history. Lidija Bogović and Jasmina Pavić shed light on the role and place of the Franciscan Sebastijan Slade, concluding that by publishing his “Ragusan Literary Chronicles” (*Fasti litterario-Ragusini*) he managed to preserve and present the identity and cultural-historical determinants of Dubrovnik and its inhabitants. Further, on the example of the oldest Ragusan prayer books, Dragica Malić proves that Dubrovnik speech belongs to the Western Štokavian dialect of ijekavian type, and confirms the centuries-long spiritual and cultural link between the areas of Dubrovnik and Croatia. She supports her assumption with a detailed analysis of the script, language, syntax, phonological and morphological aspects of several prayer books. Katja Bakija adopts a similar approach to the book *Slavjanska antologija iz rukopisah dubrovačkih pjesnikah* [Slavic Anthology from the Manuscripts of Ragusan Poets] by Medo Pucić, with an aim to point to the importance of this first printed anthology of Ragusan poetry and Pucić’s active role in Croatian national and integrational processes despite his subsequent Slavophile position on the Serbianness of Dubrovnik. By comparing the language of Vice Petrović in the epic *San ljuveni* [Love Dream] with the language of the Ragusan writers of the sixteenth and seventeenth century, Sanja Vulić argues that Petrović’s poetic language was a transitional phase between Ragusan Baroque poetry of the seventeenth century and the language of Dubrovnik literature of the nineteenth century as part of Croatian literature of the National Revival. We should also note the contribution of two Latinists, Pavao Knezović and Petar Ušković Croata, who analyse the view of Croatian literature in an epistle of Đuro Ferić, whose translation from Latin is appended. They conclude that its relevance lies in the fact that Ferić was the first to classify Croatian writers into “literary circles”, setting them as paragon to others in an attempt to draw the focus of the Habsburg authorities to the importance of opening schools in Dalmatia. Finally, Mirjana Polić Bobić brings a new reading of the work “Travels through Turkey” by analysing unidentified sources of plausibly Croatian or Dubrovnik provenance for the understanding of the Ottoman Empire in this literary piece of the Spanish Humanism.

Some contributors focus on specific linguistic aspects such as Stjepan Kراسić who casts light on the first Croatian orthography manual (1639) written by the Ragusan Dominican Rajmund Džamanjić. In the paper contributed in Croatian and German, Georg Holzer analyses the old-Croatian farewell rhetoric in Marin Držić’s *Hekuba*, whereas Mario Grčević discusses the use of the glotonym *srpski* in the literary and linguistic tradition of older Croatian literature. Kراسić emphasises that the significance of the mentioned orthography rests in the fact that in the long period during which there was no institution that would offer guidelines for the writing of specific Croatian phonemes, the mentioned script manual provided the basis for further development of a most unique literature, while Grčević points to a series of controversies the glotonym *srpski* has apparently given rise to.

A couple of authors contribute to the study of cultural and linguistic heritage in the broader sense. Mateo Žagar thus stresses the importance of Dubrovnik Cyrillic heritage and its role in the overall context of the national cultural history. In his study of the interest in the history of language in classical Dubrovnik historiography, Relja Seferović concludes that its linguistic interests went beyond the usual frames of political history and testify to the features of Dubrovnik culture in general. Robert Bacalja and Amir Kapetanović also explore the relationship between the political and cultural history of Dubrovnik during the national movement. By producing selected contributions

by Dubrovnik clerics in the periodicals (from the end of the nineteenth century to the beginning of WWI), Bacalja elucidates their contribution to the development of Croatian culture and literature during the pivotal times at the turn of the century. In addition, on several selected examples Kapetanović proves the importance of Dubrovnik literary heritage for the entire South-Slavic space and for the process of the shaping of the Croatian nation in the nineteenth century in which it participated as a buttress of the national language unification. He also points to the fact that older Dubrovnik literature was for many reasons an integral part of the history of the Croatian language and literary culture.

Several contributions deal with philosophical themes. Erna Banić-Pajić examines the philosophy of the Renaissance Dubrovnik. She concludes that, for quite long, Dubrovnik remained isolated from other Croatian lands, as it was open to Italian and Spanish influence, and thus very little is known about the contacts of Dubrovnik philosophers with those from the other Croatian areas. This, however, changed by the end of the eighteenth century. Luciana Boban and Ana Taraba, on the other hand, consider philosophical themes in the verse of Benedikt Stay and their reception in Croatian cultural history. The authors argue that Stay modernised Descartes' philosophical thought by composing it in verse, having brought it closer not only to the admirers of philosophy but to those of poetry as well.

The themes in Croatology dominate, but are closely followed by historical topics with special emphasis on the political and religious aspects. Ivana Kresnik and Matijas Baković address diplomatic, trade and military relations between Dubrovnik Republic and Northern Croatia, pointing to the fact that until the end of the seventeenth century these connections were primarily of diplomatic and military nature, whereas in the eighteenth century they tended to develop towards commerce and economy, because the new political situation in the Habsburg Monarchy provided more opportunities for economic activity once the risk of military threat was minimised. From the papers published in this volume, it is quite clear that themes regarding the development and activity of the Serb-Catholic circle or the Orthodox and non-Catholic population in the Dubrovnik area continue to attract scholarly attention, and still give rise to divergent opinions. This is best evidenced in the papers of Stjepan Matković and Nikola Tolja. Matković discusses a topic from the modern history of Dubrovnik between the two World Wars. Given the fact that the positions on the political and social status of Dubrovnik of the three members of the Senate of the Kingdom of Yugoslavia and the adherents of the Yugoslav integralist orientation—Melko Čingrija, Josip Smodlaka and Lujko Vojnović—differed from the Dubrovnik public opinion, the author aims to show why their political and publicistic activity did not have greater success on the eve of World War II. Following a similar path is Nikola Tolja with his overview of the programme, activity and influence of Dubrovnik Serb-Catholics from the founding of the movement to the creation of the Kingdom of Serbs, Croats and Slovenes in 1918. He suggests that the Serb-Catholic movement should be viewed from two distinctive time perspectives—from that in which they were active, and from the present one. Despite the movement's regressive and undermining role for the process of Croatian national integration, he concludes that the cultural component of their programme should not be frowned upon because, especially through the journals *Srđ* and *Dubrovnik*, they drew attention to the pitiful cultural reality of Dubrovnik of their day.

Stjepan Čosić and Marinko Marić address two aspects of the religious history of Dubrovnik in the *longue durée*. Čosić brings a chronological survey of the Orthodox community in the Dubrovnik area and in the city itself from its earliest days in the eighteenth and early nineteenth century, establishment of the Orthodox Church municipality with the aid of the Russian consul, to the period of religious emancipation under the French, and later Habsburg rule. He concludes that the economic rise of the Orthodox merchants and craftsmen during the emancipation period

led to the first confessional conflicts in 1848/49. In a similar manner, Marić approaches the topic of interrelations between the Trebinje-Mrkan and Dubrovnik (arch)bishops. He provides an overview of the history and a list of bishops of the Trebinje-Mrkan diocese, who were mainly Ragusans, along with an account of the relations between these two (arch)bishops.

The contribution of Rina Kralj-Brassard shows the relevance of historical study of social welfare and health. The author stresses certain particularities in the development of Dubrovnik welfare and health institutions—hospitals and anticontagion measures, drawing parallels with the institutions in Croatian space and the space of the European Mediterranean. Marina Perić Kaselj and Aleksandar Vukić examine Dubrovnik emigration within the framework of the migration theories. They analyse the reasons for emigration and migration routes of Dubrovnik inhabitants to South America, based on the accessible censuses and registers. They investigate diverse aspects of the economic, cultural and national impact of Dubrovnik inhabitants on the emigrational and immigrational society. Migrations are also in the focus of Marijan Sivrić, as he discusses immigrants from the Dubrovnik hinterland, notably from the territory of Bosnia and Herzegovina. The author analyses the Republic's migration policy until the French and later Habsburg rule, with emphasis on the religious criteria—why different rules were applied to the Catholic and non-Catholic immigrants—with focus on the conversion procedure of non-Catholics to the Catholic faith.

A number of papers is devoted to the topics in the realm of historical demography and geography, a topic which was also central to Vekarić himself. Irena Ipšić and Ivana Lazarević explore the development of land registers in the Dubrovnik area, from unsystematic keeping of cadastral books in the communal period to the nineteenth century and the establishment of the first systematic cadastral register during the reign of Emperor Frances I. The authors' analysis also aims to show the importance of cadastral registers as a source for understanding the full scope of the development of a society, space and population. Nenad Vekarić and Domagoj Vidović in their papers address onomastic issues. Vekarić examines how clan affiliation reflected on the naming pattern within the Ragusan nobility, providing quantitative analysis as well as the rules governing name sharing. He concludes that Dubrovnik nobility followed four strict rules with regard to name sharing, whereas some clan members tended to deviate from the traditional name-giving practice. Unlike Vekarić, Vidović offers a more broadly-based analysis by investigating personal names in Dubrovnik and its immediate and wider surrounding in the late medieval period. He attempts to reconstruct the Dubrovnik name pool, and pointing to the differences within the analysed area, concludes that it mirrors an interplay between the Roman and Slavic elements as well as the influence of the Christian East and West, from which it is evident how important the role of the name pool really was in the later shaping of Croatian national identity.

Equally appealing themes emerge in cultural history, including visual art, drama and music. From art-historical standpoint, Tatjana Mićević-Đurić and Beat Čolak examine the less known frescoes in the late-medieval church of Gospa od Lužina in Ston, by bringing a detailed analysis furnished with illustrations. On the example of some Slavic traditions, Lada Muraj reassesses the dramatic opus of Marin Držić—to what extent his plays participate in and influence foreign culture, and whether it is the case of cultural borrowing or appropriation. Two musicologists, Vjera Katalinić and Stanislav Tuksar, provide an insight into the understudied musical heritage and history of Dubrovnik. Katalinić focuses her attention on the music in the Dubrovnik patrician families of the eighteenth and early nineteenth century, using the preserved musical notations and legacy in the Dubrovnik libraries, while Tuksar in a similar way provides an overview of foreign musicians and music migrations over a period of four centuries, in an attempt to demonstrate that this inflow of music and musicians should be considered the principal identity feature of Dubrovnik musical culture. Suzana Marjanić contributes with a study in the historical anthropology of dreams by

concentrating on an example of nightmares in the ethnic/eco accounts of Tomislav Macan and the mythic creatures in Croatian oral tradition. Antonija Zaradija Kiš analyses animal motifs on the mural paintings in the house of Vlaho Bukovac in Cavtat, and the possible conclusions which can be drawn from them regarding Bukovac's attitude to animals and their symbolism, drawing a comparison with the painter's autobiography *Moj život* [My Life] as a complementary source.

Lastly, the volume includes papers concerning various aspects of intellectual history, history of mentality and everyday life, and the history of natural philosophy. Snježana Paušek-Baždar examines the ideas, works and scientific experiments of the natural philosophers of Dubrovnik—Bernard, Mato Lujo and Mato Ksaver Zamanja—with emphasis on their interest in aerostatics. Slavica Stojan is the author of a cultural-historical survey of the patrician villas and estates in Rijeka dubrovačka, casting welcome light on the life, work and intellectual contributions of the renowned Dubrovnik writers from the fifteenth to the nineteenth century, in addition to an insight into the architectural appearance and function of these country residences. Ultimately, the issue of ethnic and political identity of pre-modern Dubrovnik from the fourteenth to the seventeenth century is discussed by Lovro Kunčević, seeking to show in what way the Ragusans understood the relationship of these two identities. The author concludes that the Ragusans understood these identities in different ways, but considering that, essentially, they were complementary identities, they were never in conflict. According to Kunčević, the mentioned relationship survived until the nineteenth century, when new political and historical circumstances introduced a series of changes.

In sum, this broadly-canvased collection of papers before us inevitably varies in terms of topic, argument, methodology and style. The volume demonstrates the wide-ranging scope of themes that the study of the history of Dubrovnik can offer in the manner promoted by Nenad Vekarić himself. The published research papers on Dubrovnik cultural and historical heritage in Croatian context suggest that the histories of Dubrovnik Republic and Dubrovnik of the nineteenth and twentieth centuries are closely intertwined, as much as between themselves as with the history of the rest of Croatia. Therefore, for a deeper understanding of Dubrovnik's society, culture, history and identity certain aspects need to be studied in long-term continuity, by employing the knowledge and methodology of different disciplines in an approach similar to that used in the comprehensive understanding of the Croatian national and integrational movement.

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