

*In memoriam***KARL KASER**

(b. Pischeldorf, 6 November 1954 – d. Piran, 11 April 2022)



Time deprives us of friends, often too soon, which is always much too painful. Karl was one of those colleagues and friends who, despite loss, I remember with a smile as all my encounters with him were a source of joy, amity and laughter. Countless and unforgettable are the anecdotes that bind me to this cheerful, easy-going and kind man with a witty sense of humour, an excellent scholar and a dedicated, inspiring professor. In scholarship as well as in teaching Karl acted in his own peculiar way, offering not only knowledge but also tools for thinking, lessons that would help us change the scientific as well as entire world for the better. His innovative scholarly work has earned him international recognition and relevance, and his personality was greatly favoured by his colleagues and students.

Karl Kaser spent his childhood years in a village in Styria, “with cows, horses, pigs and potatoes” as he himself vividly described. This close relationship with nature he maintained throughout his life. At *Karl-Franzens Universität* in Graz he graduated from history and Slavic studies in 1974. Later, he proficiently combined these two fields. After graduation, he embraced the life of a “proletarian”, part-time lecturer, in addition to other, remotely academic pursuits. Determined as he was, he received his doctoral degree from the same university in 1980 with a thesis from early modern history of Bosnia and Herzegovina, and habilitated in 1986 with a thesis on the life of farmers and soldiers in the Croato-Slavonian Vojna Krajina. His habilitation has been translated into several languages, Croatian included (*Slobodan seljak i vojnik: povojačenje agrarnog društva u Hrvatsko-slavonskoj Vojnoj krajini (1535-1881)*, vol. 1 and 2, Zagreb: Naprijed, 1997). Kaser dedicated decades to archival and field research into the history of South-East Europe, which he loved both as a scholar and man, with which he had become thoroughly acquainted, and much of which he had crossed on foot. Karl Kaser was highly prolific—his research resulted in more than 20 monographs, some of which have witnessed multiple translations. In 1988 he became assistant at *Abteilung für Südosteuropäische Geschichte* of the University in Graz. It was there that he worked side by side with the famous professor Michael Mitterauer, good spirit of Austrian but also Croatian historiography and an acclaimed promotor of historical anthropology. Karl Kaser based his future research into the history of Southeast Europe on such an approach and methodology of history. He transferred his enthusiasm to the students, not only through lectures but also in a textbook of Southeast European history, based on the historical anthropological approach. In 1996 Karl Kaser became full professor of Southeast European history and anthropology at the *Institut für Geschichte Karl-Franzens-Universität* in Graz. From 1998 he directed the Centre for the Southeast European History and Anthropology, shifting it methodologically towards historical anthropology. Today’s renowned scholars, such as Siegfried Gruber, Hannes Grandits, Christian Promitzer, Robert Pichler, Ulf Brunnbauer, Dominik Gutmeyr-Schnur and many others were formed there. Karl Kaser conducted and participated in a large number of Austrian and international projects—more than 30, in one of which, organised by the Cambridge Group for History, within European programmes, we participated together. One should also note the most recent European project Marie Skłodowska-Curie, “Knowledge Exchange and Academic Cultures

in the Humanities: Europe and the Black Sea Region, late 18th – 21st Centuries“, which, since 2017, has been gathering the researchers from 12 countries. Karl Kaser was among the editorial staff of many scholarly journals of distinguished reputation—and I am proud to mention that among them were the journals published by our Institute, *Anali Zavoda za povijesne znanosti HAZU u Dubrovniku* and *Dubrovnik Annals*. Kaser founded scholarly associations, established networks of scholars, headed and launched book series on South-East Europe with the *Böhlau Verlag* and *LIT Verlag*, along with thematic volumes *Wieser Enzyklopädie des Europäischen Ostens*. With his exceptional energy and dedication, he has immensely contributed to the establishment of ties with historians in South-East Europe. Karl Kaser and his colleagues closely collaborated with Croatian historians and institutions from as early as the 1990s, when I had the privilege of meeting him for the first time. Highly respected and welcome by the entire academic community, he has received numerous awards for his contribution to history, demography and anthropology, as well as honorary doctorate degrees and professorships. Shortly before death he was awarded Konstantin Jireček Medal by the *Südosteuropa-Gesellschaft*.

The book *Hirten, Kämpfer, Stammeshelden. Ursprünge und Gegenwart des balkanischen Patriarchats* published in 1992 launched Kaser into the international historiographic orbit. In this book he discusses the Balkan patriarchal model from the historical-anthropological perspective. He continued along this path which resulted in a series of monographs on family, kinship and gender relations, systems of domination and power in South-East and East Europe. He published a significant anthology entitled *Albanien, Stammesleben zwischen Tradition und Moderne*, grounded on field research carried out in Albanian mountains, together with his students and colleagues. Scientific curiosity drove him into the research of the Balkan visual heritage, i.e., photography and film, on which he has published several monographs and anthologies, along with a photo database VASE (Visual Archive Southeastern Europe), together with Barbara Derler and Nataša Mišković. His scholarly interest also included religious issues in the territory under study. The book *Femininities and Masculinities in the Digital Age. Realia and Utopia in the Balkans and South Caucasus* (2021) was the last to be published in the monograph series. It marked the last item in the outstandingly rich and diverse bibliography that included a broad range from the Middle Ages to the present, all states of Southeast Europe, even Turkey, Caucasus and the Near East. Besides the mentioned habilitation, in Croatian, together with Johannes Grandits and Siegfried Gruber, he published a collection of sources *Popis Like i Krbave 1712. godine: obitelj, zemljišni posjed i etničnost u jugozapadnoj Hrvatskoj*, Zagreb: Srpsko kulturno društvo Prosvjeta, 2003, as well as several scholarly papers in journals and paper collections. After Kaser's death, as a token of gratitude for his prolific scholarly and teaching career, *Gesellschaft für sozial- und kulturwissenschaftliche Balkanforschung* of the University in Graz has established a Karl Kaser Award for young researchers of Southeast European history.

He was a relentless, jovial man who loved life, people, who approached scientific work as a pioneer, and teaching as an inspiring mentor, furthermore an excellent organiser, whose last years were marked by a serious illness. He fought it but also accepted it, never embittered by life, as it often is the case with benevolent people, and finally found his peace. Dear Karl, you are greatly missed.

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## Reviews

Hana Breko Kustura, *Glazba povijesnih hrvatskih zemalja u srednjemu vijeku* [The Music of Croatian Historic Lands in the Middle Ages]. Zagreb: Leykam international, 2022. Pages 272.

The first Croatian monograph on the medieval musical codices of church music of these regions was published by the Leykam international in 2022. Over the last thirty years the author of this volume has been present in Croatian and European music medieval studies as a representative of the middle generation of musicologists-mievalists, focused on the repertory of the parchment manuscript codices of Croatian regions in the European context. Her scholarly contributions have mainly centred on the discoveries of provenance of the many well-known, as well as some less known music codices.

This study is the result of her continuous research into church music and medieval liturgy manuscripts, and at the same time is an outgrowth of the project “Croatian Musical and Liturgical Codices of the Middle Ages: Interdisciplinary Study” (*CROMUSCODEX70*), supported by HRZZ and HAZU and completed in 2021, under her conduct. With the collaborators (Katarina Livljanić, Marijana Horvat, fra Domagoj Volarević, Rozana Vojvoda), in the period 2017-2021 Hana Breko Kustura has headed several new field investigations and comparative analyses of neumatic sources, the results of which have been included in this book, thus adding to it also the necessary interdisciplinary aspect.

This volume represents the first Croatian synthesis of the insights into the history of notated liturgical-music codices over a long time period, from the oldest German source from 1050 to the codices with the later echo of Gregorian melodies from the start of the sixteenth century. Moreover, the author did not neglect the aspect of medieval presence of Glagolitic chant tradition in the context of liturgy which represents the translational idiom of the liturgy of the Western, Roman Church.

Medieval music manuscripts and their repertory have been extensively covered by Croatian scholarship to date, including monographs on iconographic sources, along with papers on codex fragments in the field of medieval music theory. This book is an example of a critical overview of all the relevant modern insights into manuscript (notated) sources of church and secular music of the Middle Ages of the Croatian regions.

This volume is also a narrative about cultural geography of one region, which in medieval Europe developed between distinctive cultural influences: from Beneventan tradition of the Italian South, particularly the influence of its Benedictine localities (Benevento, Monte Cassino) on medieval Dalmatia, to the source of Frankish (Gregorian) coral and German neumatic notations, whose oldest copies we find in medieval Istria under Aquileian rule, especially in Poreč and Pula between 1030 and 1050.

Breko Kustura has devoted a separate chapter to the music sources of the Zagreb Diocese from its foundation in 1094 to 1788. This chapter owes its extensive length to the voluminous Zagreb repertory, as the largest extant fund of the integral medieval liturgical-music manuscripts is housed at the archive of the Metropolitan Library of the Zagreb Diocese. The manuscripts examined in the book are written in Latin and notated in different types of neumatic notations—from Beneventan notation, adiaematic German notations of Einsiedeln and Sankt Gallen type, to the source of the Esztergom neumatic notation on the staff, as well as the sources written in square coral notation in the manuscripts of the Dominican and Franciscan orders.

The monograph is symbolically divided, as an *octoechos*, into eight parts: Introduction; Beneventan Chant in Dalmatia: Regional Context and Links with Southern Italy; The Music of Medieval Istria: Between Aquileia and Bavarian Influences; Glagolitic Chant: Legacy of Croatian Middle Ages; The Music of Medieval Zagreb Diocese; Medieval Poliphony from Croatia: Examples from Zadar, Stari Grad

on the Island of Hvar, Zagreb and Dubrovnik; Zadar Virelai from the 14th Century—the Only Relic of Medieval Secular Music in Croatia; Selected Sources of Later Gregorian notations.

In the introduction the author outlines the historical context of the development of church music in Croatia in the Middle Ages. The second chapter deals with Beneventan chant of Dalmatia. Beneventan music codices contain melodies of the old Beneventan chant, one of the oldest types of non-Gregorian liturgical chant. The author places this Dalmatian tradition in the south-Italian frame, detecting peculiarities which distinguish Dalmatian Beneventana (from Osor to Kotor) from the Italian sources. Following in the footsteps of Richard F. Gyug, musicologist and an expert in medieval liturgy, she emphasises: “Owing to the increasingly active role of the Franciscans and Dominicans, Beneventan chant in Dalmatia fully replaced the Gregorian coral. The reason behind the continuity of Beneventan tradition (until the end of the thirteenth century) in Dalmatia lies in the fact that in this area it had become a symbol of domestic liturgy and aspiration for ecclesiastic-liturgical independence of Dalmatian cities in relation to the territorial pretensions of Venice and Norman Italy.” (p. 18).

Chapter Three addresses (the author’s) discovery of the oldest notated manuscript—incomplete missal, the provenance of which is the Pula Diocese, along with the Benedictional of Bishop Engilmar of Poreč from 1030.

The chapter dealing with Glagolitic chant highlights the parts of Glagolitic liturgic manuscripts which contain instructions for the music performance of specific melodies chants, as well as the psalm tones. The author emphasises the need for a new approach to this topic, through synoptic research of the chants which are common to the Latin but also Glagolitic manuscripts.

The most extensive Chapter Five is dedicated to the music of the Zagreb Diocese from 1094 to 1788. Most important liturgical-music codices of Zagreb are being presented through contextualisation. The focus is set on the oldest Zagreb missal from 1230, kept in Güssing. A separate part of the chapter thematises the music during the period of liturgical reform of the blessed Augustin Kažotić.

Running throughout the book as a red thread is the history of church music of the specific Croatian towns and episcopal sees. Chapter Two is of essential relevance for the history of church music of medieval Dubrovnik and its wider area. In it the author examines the Dubrovnik Beneventan missal from the end of the thirteenth century, housed in the Bodleian Library in Oxford as codex Canon. Lit. 342, as well as the Dubrovnik Beneventan music notation of the celebration of the Feast of St. Nicholas from the Archive of the Fraternity of Priests (*Sancti Petri in cathedram*) in Dubrovnik. Noteworthy is the overview and commentary on the relationship between the music of medieval Dubrovnik and that of Kotor, on the examples of two Kotor sources—lectionary from the twelfth century kept in Sankt Peterburg as codex F. no. 200, along with the Kotor missal, which is part of the fund of the *Preussischer Kulturbesitz* Archive in Berlin, known as codex Lat. Fol 920. Besides the Beneventan Dubrovnik missal kept in Oxford, the author also presents the Vatican pontifical of Dubrovnik from the fourteenth century, known as codex Burghes. 14.

Elucidated are the specific features of these Dubrovnik sources, with emphasis on the presence of the local approach to the dedication of the church in the codex Burghes. 14, recorded by the Vatican pontifical, in which explicitly emphasised in a separate rubric is the local, Dubrovnik tradition of the dedication of the church: *secundum Dalmatinos*.

One of the important characteristics of Dubrovnik and its medieval music is the fact that it is a city with the largest number of Beneventan fragments from the eleventh and twelfth century, as has already been warned by the earlier researchers into Beneventan script, notably by Rozana Vojvoda. For the possible existence of the Dubrovnik scriptorium which could have produced Beneventan codices with notation, the author refers to the recent research, principally the contributions of Richard F. Gyug and Rozana Vojvoda.

As regards the church-music heritage of Dubrovnik, in the final chapter the author comments on the state of research of the repertory of the Gregorian chant in Dubrovnik, based on the codices kept in the Archive of the Franciscans Minor, dated to the fifteenth and sixteenth century, most of which belong to the Franciscan and/or Dominican order.

Dubrovnik is also mentioned in the book as one of the centres preserving a copy of the organal style of music in the polyphonic chant *In medio ecclesiae*, which is part of the codex Badija XII, kept in the Archive of the Franciscans Minor in Dubrovnik. It represents an example of plainchant liturgical polyphony probably intended for solemn performance during the Mass of the Feast of St. Dominic.

In her approach to all manuscript sources for Croatian music of the Middle Ages, the author has applied modern methods of research. Her way of writing and her comments on the specific sources is characterised by exceptional skill in scholarly networking with the ongoing European research projects and their results, such as the project *Corpus monodicum*, currently conducted by Prof. Andreas Haug of the University in Würzburg, whose field of research includes analysis and transcriptions of the Gregorian coral of all European regions in the domain of artificial intelligence. At the same time, in her study Hana Breko Kustura exhibits her skill in the practical work on music neumatic sources. Appended to the study is a twenty-page list of the most relevant Croatian and foreign literature in the field of medieval music, as well as the summaries in English and German addressing international readership.

This study changes the established understanding of the origin of some Croatian music manuscripts which are among the holdings of Croatian and foreign archives (from Los Angeles, Oxford to Berlin and Vatican). The outstanding value of this book rests in the fact that it has presented musicological findings of Croatian and international scholars dealing with Croatian music manuscripts. This only goes to show that Croatian medieval documents of music and liturgy are valuable relics of a bygone tradition, whose liturgical books, various notations and influences that arrived from Aquileia, Bavaria, central Italy, Hungarian archbishoprics and south Italy (*Ducatus Beneventanus* region) make us a part of the corpus of the West-European traditions, in terms of both monophonic and polyphonic music.

The book is richly illustrated by sixty carefully selected photographs, each of which represents a unique work of art of the medieval scribe-illuminator and cantor, who wrote the manuscripts to be used in the churches throughout the historic Croatian space during the long Middle Ages.

This monograph faithfully mirrors the erudition of its author in this musicological field, and her excellent knowledge of the sources for Croatian music of the Middle Ages. The book is the fruit of the thirty years of her commitment to the topic for which she specialised at the University in Zagreb, as well as at many other universities abroad and prestigious research centres, such as the Erlangen Institute of Musicology, “Julius Maximilian” Institute of Music Research in Würzburg, *Corpus troporum* Institute in Stockholm, to relevant institutes in Trondheim, Budapest and Toronto. It was the University in Würzburg that provided major advice in the *CROMUSCODEX70* project through Prof. Andreas Haug, whose results in the *Corpus monodicum* project largely contributed to the updating of the author’s insights into the music of Croatian medieval lands.

The monograph addresses the scholarly and professional readership, experts and admirers of Croatian medieval music. It is not only a scholarly read that will appeal exclusively to musicologists. Well and insightfully written, it is also a valuable and useful study which will certainly be of benefit to the students of music academies, of church music, and the wider cultural community.

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Vesna Miović, *Jews in the Fonds of the State Archives in Dubrovnik (13th Century – 1814)*. Ljubljana: Research and Documentation Center JAS, 2023. <https://arhiv.jas-center.eu>

After an e-book *Research, Inventory and Cataloguing Documents of the Criminal Court Registers. 'Lamenta Criminalia post terraemotum', 'Diversi e possessore de Criminale' and 'Criminalia' in the State Archives of Dubrovnik Involving Jewish Litigants, 1667–1808* (Ljubljana: Research and Documentation Center JAS, 2016, <http://dubrovnik.jas-center.eu>), which she published together with Ivan Čerešnješ, Vesna Miović continues to collect and systemise archival sources for the Jewish history that are kept in the State Archives of Dubrovnik. Her newest project is entitled *Jews in the Fonds of the State Archives in Dubrovnik (13th Century – 1814)*.

State Archives of Dubrovnik is a treasure trove of most valuable sources for the history of Jews in the Dubrovnik Republic, in the Balkan Peninsula and the Mediterranean as a whole. In this project, Vesna Miović processed and described altogether 76 archival fonds, some of which are divided into series, one fond even into both series and subseries, covering the time of the Republic and the French administration, from the thirteenth century to 1814. The result of this project is enabling open access to the description of this rich archival material, making it available to Croatian and international researchers. Here, for the lack of space, I would mention those that are especially rich in Jewish sources or those mentioning Jews which are particularly illustrative for the researchers in Jewish history or Jewish studies in general.

“Decisions of the Senate of the Dubrovnik Republic” (HR-DADU-03.1–*Acta Consilii Rogatorum*) is a collection of 211 volumes containing the decisions of the Senate (*Consilium Rogatorum*) from the early fifteenth to the early nineteenth century. This collection is one of the most important in the State Archives of Dubrovnik for the research of the history of the Jewish presence in Dubrovnik. These documents include most of the key decisions made in the times of the Republic that clearly indicate the attitude of the government towards the Jews, and how this attitude changed throughout the history. Attempting to analyse this attitude, one can find data on the business of Jewish merchants in the Mediterranean and the Balkans, as well as on the private life of Jewish people in the Dubrovnik Republic. Early records of Jews include: Franchus Josepovich (Franius, Josep, Yosue) from Vlora, Albania, from the fifteenth century (vol. 3, ff. 292r-292v); Abram, a messenger of the last Bosnian queen, Katarina (1477; vol. 23, f. 137r); decision on the establishment of the ghetto, passed on 15 October 1546 (vol. 47, ff. 249v-150v); legal procedure against a merchant, Isaac Jeshurun, accused of ritual murder of a Dubrovnik girl in 1622 (vol. 88, f. 111r-v). There are numerous data and details regarding trade, appointments of Dubrovnik Jews as Dubrovnik state brokers (*sensali*), or extraordinary customs duties imposed upon the Jewish community in crisis situations (e.g., in the plague epidemics), the treatment of Jewish merchant debtors, along with insightful data on the treatment of baptised Jewish individuals. This collection provides references on some prominent Sephardic Jews, merely in transit or members of the local Jewish community, such as Gracia Mendes and her representatives Abner Alfarin and Isac Ergas, physicians Amatus Lusitanus, Abraham and his son-in-law Joseph Salama, a poet, Didacus Pyrrhus, a merchant, Daniel Rodrigues, a Rabbi, Aron Cohen, and a merchant, Raphael Cohen.

Very interesting archival collection for researching Jewish legal history, but also the history of individuals, their families and their everyday life is “Wills registered at the Public Notary” (HR-DADU-12.1—*Testamenta Notariae; Testamenta de Notaria*). Among 94 volumes there are approximately 20 wills of Jewish individuals preserved in the records of this collection, dating from the sixteenth to the eighteenth century. Most wills have been published. In this collection we can find famous names of some Dubrovnik Jews, such as Didacus Pyrrhus, a sixteenth-century physician and a poet from a Portuguese Converso family. He escaped Évora in Portugal for Salamanca in Spain and then to Antwerp, Venice and Ferrara, and for a time to Ancona. After the persecution of the local Ancona Conversos in 1555, he fled to Dubrovnik where he returned to Judaism as Isaiah Kohen. The volumes

include the wills of the famous seventeenth-century Rabbi, Aron Cohen, along with as his descendant Raphael Cohen, a distinguished merchant and benefactor. There are also wills of Jewish women, namely Ester Maccioro, Ester Maestro, the wife of Moshe, and Ester Maestro, the wife of Solomon. Remaining Jewish wills are preserved in different archival collections, such as HR-DADU-9 (*Diversa Notariae*), HR-DADU-15 (*Diversa Cancellariae*), HR-DADU-24 (*Diversa et possessio de criminalibus*), HR-DADU-61 (*Miscellanea*) and HR-DADU-30.2 (*Diversa de Foris*).

“State letters and instructions to the Eastern countries” (HR-DADU-08.1 – *Litterae et commissiones Levantis; Lettere di Levante*) is another important archival collection for the Jewish history of Dubrovnik Republic, as well as the Ottoman Empire and beyond. The series contains state letters and instructions to Ragusan diplomats, consuls, and merchants, but also official correspondence with foreign governments and individuals, in the period from the middle of the fourteenth to the beginning of the nineteenth century (after 1566 the collection encompasses only the correspondence with the “East”, i.e., the Ottoman Empire, while the correspondence with the “West” is preserved elsewhere). There are numerous records of Jewish individuals from Vlora, some of whom were also consuls of the Republic in Vlora in the sixteenth and seventeenth century (Isach Trincha, Jacob Coduto, Daniel Coduto, Zacharia Graziano, and Angiolo Coduto). Also included are the data related to Gracia Mendes, whom the ambassadors of the Republic would regularly visit in Istanbul, from where she conducted her business, using the port of Dubrovnik to trade with Western countries. They used to bring her letters from the authorities of the Republic. She and other Istanbul Jews would lend money to Dubrovnik’s ambassadors and the authorities would then reimburse it to their relatives in Dubrovnik. This collection shows other business transactions between Dubrovnik citizens and Ottoman Jewry, for example, real estate owned by Dubrovnik citizens was leased to Jewish merchants (i.e., Sofia). The authorities of the Dubrovnik Republic evidently cooperated with Jewish merchants who were influential at the sultan’s court (e.g., vol. 31, ff. 25v-26v).

Archival subcollection “Various provisions and notes of the Office for Maritime Affairs” (HR-DADU-56.8 – *Diversae terminationes et notae Officii navigationis; Diverse terminazioni e note dell’Offizio della navigazione*) and “Various documents regarding navigation” (HR-DADU-56.9 – *Diversa navigationis*) shed light on the Maritime Office decisions passed between 1746 and 1811. These decisions primarily concern permits for navigating beyond the Adriatic or navigating in times of war, along with miscellaneous decisions, and/or regulations regarding issues such as the construction of new ships, the legalisation of the purchase of ships in foreign countries, payment of various maritime taxes, regulation of financial obligations between sea captains and ship co-owners, debt collection, maritime insurance policies, etc. Naturally, there are some references to Jews in the series, which can be used to analyse their involvement in maritime affairs. Jews are found as co-owners of ships, owners of marine insurance policies, maritime lenders, and debtors. Mentions of the families such as Ambonetti, Cittanova, Curiel, Levi Mandolfo, Luzzena, Pardo can be cross-referenced to *Croatian Maritime Regesta, 18th century* by Nikola Čolak, published in three volumes (Padova 1985 and 1993, Split 2017), where, in the 16,000 documentary sources, there are numerous mentions of Jews in different maritime roles.

“Monetary transfers for the purchase of salt” (HR-DADU-45.6 – *Apolitiae salinariae*) is a collection consisting of only one book with recorded entries of payments for the purchase of salt for the needs of the Dubrovnik Republic between 1799 and 1808. It is an important archival source for the study of Jewish involvement in a specific type of trade, in this case salt trade, providing data on certain members of Dubrovnik Jewish families, such as Ambonetti, Cittanova, Costantini, Janni, Levi, Levi Mandolfo, Maestro, Pardo, Penso, Russi, Valenzin, Venturra, Vitali, Terni and Tolentino.

“Confiscations” (HR-DADU-27 – *Sequestra*) is a five-volume collection created between 1766 and 1815. This collection shows Jewish presence, and there are approximately thirty references per

volume (ca. 150 altogether) primarily regarding sequestrations at the request of Jews, carried out by court order involving either Jews or Christians. The collection contains references to some members of Dubrovnik Jewish families, such as Baraffael, Campos, Cohen, Costantino, Levi Mandolfo, Luzzena, Pardo, Russo, Terni, Tolentino, Venturra, Vitali. According to the data, among the items most commonly confiscated were money, jewellery, and merchandise.

“Documents and acts” (HR-DADU-07.3.7 – *Diplomata et acta*, 17th century) is a collection of 87 boxes containing correspondence between the Republic authorities and those of Spain, Austria, Ottoman Empire, and the states of the Apennine Peninsula, as well as the correspondence between the Republic authorities and Dubrovnik consuls, confidants and diplomatic representatives in Italian, Spanish, Austrian and Ottoman cities. Although Jewish presence in this collection is sparse, it is a precious and irreplaceable source regarding Jewish trade networks in the Mediterranean and the Balkans. It also illustrates the relationship of the civil and judicial authorities of the Dubrovnik Republic towards the Jewish community and is a useful source for the research on the types of cooperation of the Dubrovnik Republic and Jewish individuals in general.

“Letters of Governors of Bosnian Eyalet and of Herzegovinian Sancakbeys” (HR-DADU-07-HR-DADU-07.2-HR-DADU-07.2.3) is an archival collection covering the period between the sixteenth and eighteenth centuries. This archival subseries contains 14 boxes and not many references to Jews, which can be found in approximately fifteen letters. In most cases, these references concern debts, and, in these letters, Jews appear both as debtors and as creditors.

It is interesting that the collection “Decrees against luxury” (HR-DADU-14.2 – *Pragmatica*), dated in the seventeenth century, does not mention Jews at all. Jewish communities themselves had sumptuary laws through their history. Most notable examples are the thirteenth-century Rhineland and fifteenth-century Apennine Peninsula or Castile, as well as those from the sixteenth and seventeenth century in i.e., Salonica, Mantua, Rome, or the Polish Lithuanian Commonwealth, so it might have been an internal Jewish question.

There are several important points that need to be emphasised concerning this project. Vesna Miović’s continuity in publishing original archival material or signposts where such collections are located in the State Archives in Dubrovnik allows a more systematic study of the history of Jews in the Dubrovnik Republic and its neighbourhood, and also serves as a starting point of a much broader and comprehensive research of the history of Jews in the Mediterranean, as well as the history of everyday life. The goal of this research was to identify and describe different archival fonds of the State Archives in Dubrovnik. On one level, this task involved description of different collections of the Dubrovnik Archives according to ISAD(G) standards. On another level, Vesna Miović has given information whether each collection contains any data on Jews, and if so, what kind of data it is. It should be noted that Jewish history within the huge volume of archival material often remains undetected by the historian’s eye. The number of archives and their geographical dispersion continues to be a major hindrance to the researchers in their attempt to trace and elucidate the broader scope of Jewish history of the “inland sea” and the near-by regions. This project is a step forward in making archival research more attainable as publishing data on one of those archives on the open-access site of Jewish Archives of Slovenia (JAS), hosted by *Raziskovalno-dokumentacijski center JAS* (Research and Documentation Center JAS), respecting a good practice of open-source science publishing. The last, yet not least important fact is the English language of these descriptions, making the data on archival sources available to international researchers.

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*Social Networking in South-Eastern Europe 15th – 19th century*, ed. Maria Baramova, Grigor Boykov and Ivan Parvev. Zürich: LIT, 2021. Pages 212.

The proceedings *Social Networking in South-Eastern Europe 15th–19th century*, which tackle the topic of social networking in a relatively large area of South-Eastern Europe and over a longer period, contain ten articles divided into three chapters.

The first chapter *Social Networking and the Functioning of States* begins with Harald Heppner's article entitled »The Inner Austrian Estates Networking in the 16th-18th Centuries«, in which the author focuses on the estates of Styria, Carinthia and Carniola from the 16th to the 18th centuries and their influence on the security policy of the Habsburg Monarchy in relation to the Ottoman Empire. After a period of improvisation in the defence of the border with the Ottoman Empire, in 1578 an agreement was finally signed between Archduke Karl and the nobles of the mentioned countries, which stipulated that they could keep their Protestant faith, but that in return they had to be financially and personally responsible for the Military Frontier in Croatia. The network, which the author defines as a group of people of different origins, motives and numbers, who, thanks to similar interests, communicate with each other in order to achieve common and individual needs, functioned as a tool of the estates against the financial pressures of the rulers, as well as against the Ottoman threat. When it comes to the symbolic importance of the network, the author underlines that the estates institutions perceived the network as a tool for the expansion of their own interests, that they were united against a common enemy, that together they could oppose the growing absolutism of the Habsburgs, and that united they could survive as a religious community in a religiously heterogeneous monarchy. The network also served as a line of communication between the centres of the estates and the central government and between the Military Frontier and the hinterland, bringing a high level of security to its members. Finally, the author points out that the Military Frontier not only provided employment opportunities, but also represented a springboard for many Inner Austria nobles, who sometimes managed to rise even to the rank of general.

Günhan Börekçi's article »On the Power, Political Career and Patronage Networks of the Ottoman Royal Favourites (Late Sixteenth and Early Seventeenth Centuries)« introduces the story of the sultan's favourites and their patronage networks and how this power was woven through the institutional framework of the Ottoman court in Istanbul from the 1680s to the first years of the 17th century. It is a long period of crises and changes in dynastic, political, social, military and administrative structures after the reign of sultan Süleyman I. The sultan's favourites were courtiers or ministers who enjoyed the sultan's great trust and had direct access to the ruler. However, the favourites could also become too powerful, which led to conflict and polarization in the sultan's court. This is exactly the problem that tormented sultan Murad III and Mehmed III in relation to their favourites Doğancı Kara Mehmed Pasha and Gazanfer Agha, who was even executed for treason in front of Mehmed III. The fate of these two favourites is the central topic of this article. The unprecedented territorial expansion of the Ottoman Empire under Selim I and Süleyman I and the establishment of the capital and the court led to an increase in the administrative structure. Süleyman I decided to fill it with his close relatives and henchmen, and the appointment of sons-in-law to the positions of viziers allowed the grand vizier to be almost independent in managing imperial affairs and *de facto* ruler of the empire. In fact, it was only with the murder of Sokollu Mehmed Pasha in 1579 that the power of the grand vizier began to irreversibly decline, and his position often depended on the mere whim of the sultan, which opened the way for the sultan's favourites. The clearest example is Doğancı Kara Mehmed Pasha, the sultan's chief falconer who became a key figure in the new distribution of power within the Ottoman administration. He managed to acquire powerful allies and create a dense patronage network by enabling individuals to quickly reach the sultan, with whom he had an extremely intimate relationship. With the additional

fading of the former splendour of the vizier's power at the end of the 16th century, during the reign of sultan Mehmed III, his master of the turban Gazanfer Agha would become even more powerful, but also richer and more influential than Doğançlı Kara Mehmed Pasha could ever have dreamed. The ascension to the throne of the thirteen-year-old sultan Ahmed I in 1603 gave an additional impetus to the strengthening of the role of the sultan's favourites. The young and inexperienced sultan found support in Dervish Agha, the chief gardener, who was even appointed grand admiral, which was a precedent. A combination of institutional and personal factors allowed Dervish Agha an unprecedented rise in the court hierarchy. However, by doing so, he incurred great anger of other members of the sultan's entourage, and when the news about Dervish Agha's greed, corruption and tax fraud reached the sultan, he had his head beheaded in a private audience. Thus, Ahmed I, like his father and grandfather, learned a lesson about the consequences of leaving almost absolute power to favourites and their patronage networks.

Olga Katsiardi-Hering's article entitled »Friendship, Communal and Official Links in the Social-Information Networks among the South-Eastern Merchants and Intellectuals (18th–19th Centuries)« keeps us in the Levant with one foot while the other steps towards Central Europe, i.e., the northern Adriatic, bringing to the scene Greek merchants from Messolongi, Kefalonia, Zakynthos and the Peloponnese who decided to settle in the Habsburg ports of Trieste and Rijeka. The author shows how physical and the political border that people crossed encouraged the creation of new social frameworks closely related to their life plans and expectations. These migrants moved and lived in polycentric networks with a multitude of mutual relationships. The author states that trust and solidarity were the main connective tissue, while communication and information were only an incidental axis around which the networks revolved. At the same time, we should not forget the fact that godparents, neighbours, friends and participation in the religious and social life of the community were among key factors in establishing and maintaining these networks. All these networks were an expression of the urban middle class, which constantly sought to determine its personal and ethnic identity in the cities of South-Eastern and Central Europe.

The second chapter of the proceedings entitled *Charity, Cities and Borders in Ottoman Social Networking Context* begins with Amy Singer's article »Ottoman Charity: Some Thoughts on a Network Perspective«. A large part of the text is devoted to the theoretical discussion of social networks and the concept of charity, given that the author's focus is on the network of Ottoman public kitchens i.e., *imarets*, which—together with mosques, schools, hans and caravanserais—formed the network of charitable institutions of the Ottoman Empire. Although travellers could find shelter and rest from the journey both in imarets and in hans, the hans were more like fortresses positioned between cities, while imarets were more often part of the urban fabric. However, when the area of the Balkans, Thrace and Macedonia is observed, where the network of cities was denser, it can easily be seen that rural hans along the roads were much more like imarets than was the case in Anatolia. At the very end of the text, the author turns to the imarets in Edirne. The possible maximum of eleven imarets that could exist in the city, was scattered along the city's perimeter and main road routes. The author shows how each of them had their own area of catchment and was a kind of entry point to the city. The reader is left slightly disappointed by the fact that the overly extensive theoretical introduction did not leave enough room for a more detailed analysis of imaret as a hub where human and spatial networks were intertwined, which would be an important historiographical novelty.

In her text »Network in Kind: The Ottoman System of Gift Giving with Regards to Some Regions in the Balkans«, Hedda Reindl-Kiel initially points out the importance of the gift giving system in pre-modern Ottoman society, which permeated all layers of society and was almost comparable to the money flow. Most of the interrelationships within the Ottoman administration

were in some way related to the exchange of gifts, and the line between gift and corruption was very fluid throughout. There were three main categories of gifts: a tributary gift (*pişkeş*) which was given to a superior, a gift which was given to a person of the same status (*hediye*), and *ihsan*, a gift which was given to underlings. The author analyses treasury registers (most often *hediye defteri*) which belonged to important pashas, but often do not reveal the name of the recipient, his function or place of residence. Nonetheless, the author compensated for this deficiency with meticulous work. By researching the registers of Ivazzade Halil Pasha, the former grand vizier and governor of various provinces in the Balkans, and Nicolae Mavroyeni, prince of the Ottoman tributary state of Wallachia, the author shows that the provincial governors, who held office for a very short time, had limited opportunities to create ties based on gifts. On the other hand, the gifts clearly reveal the role of the Wallachian prince in the eyes of the central Ottoman authorities. With regard to the Russian-Ottoman war (1768-1774), the authorities in Istanbul were seeking for a person who would be willing and able to oppose the Russian army, and Mavroyeni was exactly such a person. Almost all the gifts from his register belong to fortresses and cities that were on the front line, such as Brăila, Izmail or Silistre, which suggests that this was his most important task, so the author assumes that he himself delivered these registers to Istanbul to prove that he had done his homework successfully.

Grigor Boykov's article »Alliances of Patrons and Clients: Subduing the Unruly Ottoman Subjects in the Süleymanic« *Age* begins with a compelling claim about the heterogeneous nature of Ottoman society in Anatolia and the Balkans. The central sultan's authority in Istanbul, which aspired to centralize the Ottoman state, clashed with the centrifugal forces on the periphery, which built their networks in order to become or remain the main source of legitimacy in those respective areas of the empire. The Ottoman rulers were well aware of the danger that socio-religious groups on the periphery posed to the central government, which was increasingly becoming Sunni. The author states that the persecution of Anatolian Shiites has been very well researched, while on the other hand, socio-religious conflicts in the Balkans during the reign of sultans Selim I and Süleyman I have remained in the shadows. Boykov therefore decided to research Upper Thrace with the assumption that the results could be applicable to the surrounding Balkan areas as well. The tight alliance between the Sunni Sufi brotherhoods and the central Ottoman government manifested itself in a sophisticated network of patrons and clients who shared the desire to distance themselves from heterodox society, and this alliance became the perfect formula that could be used in other parts of the Empire. The Sunnitisation of Upper Thrace was met with resistance, but the central government won, and the local forces were repressed and marginalized. The author skilfully shows this on the example of two cities. While Plovdiv (*Filibe*) as a large city full of religious buildings and commercial infrastructure was under the protection of the sultan and already on the side of the central government, the small Tatar Pazarcık, which was built later and was under the protection of local families and commanders, still resisted centralization. However, considering its strategic position and importance for the iron trade, the city was relatively quickly, by means of Sunni propaganda, i.e., the already mentioned Sunni Sufi teaching and local dervishes, Sunnitized and sided with the central government.

Michael Ursinus's text »The Tekke as a Focus of Social Networking: The 'Donations' Lists in Şeyh Şemsüddin el-Halveti's Family Archive from Manastır (Bitola)« again touches on the issue of the gift economy, but relying on the theoretical propositions of the famous Austrian economic anthropologist and sociologist Karl Polanyi, who in pre-modern societies distinguishes exchange based on reciprocity, on the redistributive activities of tribal chiefs and governments, and on the markets. In his considerations, the author singles out cases of generalized reciprocity or a pure gift, based on examples in which it seems that the motives of giving were driven least by self-interest,

and more by the pressure of public expectation or religious enthusiasm. First of all, we are talking about a *hiba*—a type of gift which implies transfer of ownership from the donor during his lifetime, that is, even more particularly, about gifts of alms (*sadaka*). And while other gifts, especially those related to civil servants, are relatively well documented, traces of charitable gifts are modest, even when it comes to “obligatory alms”, such as *zakat*. The author states that he is aware of only one single case of a detailed *zakat* recording over several consecutive years, and this is from the private family archive originating from the Manastir (Bitola). From the manuscript on running the tekke, which was transcribed by Şeyh Mustafa Halifa, it is clear that his older brother Şeyh Şemsüddin, the son of the founder of the first Hayatite tekke in Bitola, was fully aware of the price he had to pay in order to meet the expectations of important people in his environment and what his duties were towards them from the point of view of generalized reciprocity. The text is accompanied by exhaustive appendices with transcription and reproduction of archival material on which the research is based.

The third and last chapter, *Social Networking in Diplomacy and Intelligence*, begins with Ivan Parvev’s text »“There is no place where espionage is not used”: Habsburg Spy Networking in the Ottoman Empire, 1689-1714«, which attracts attention with its theme, structure, and clear and precise argumentation. At the centre of the contribution are two cases: Habsburg intelligence during the military campaigns of 1689-1690 and during peacetime 1713-1714. The author shows how Habsburg generals and diplomats were extremely capable of building an effective network for gathering and sharing local news and information, which in most cases was accurate and useful. He paid special attention to the Habsburg “official spy” in Istanbul, Anselm Franz von Fleischmann, who operated there in 1713-1714. Although the government and the Viennese elite did not make excessive efforts to strengthen and improve the intelligence network in Istanbul, Fleischmann, thanks to his skill and talent, nevertheless managed very well to cope with his information-gathering network in the Ottoman capital. Viennese politicians were actually deeply convinced that supremacy over the Ottomans could only be achieved through military power and a strong army, and they did not sufficiently appreciate the value of an effective intelligence system. Unfortunately, I consider it an omission that the author did not even mention the Republic of Dubrovnik in the introductory part of his text, when he talks about the history of intelligence activities in South-Eastern Europe, although the subject has been written about extensively.

The penultimate article is that of Marie Baramova entitled »Social Networking en passant: The Habsburg Great Embassy of Count Damian Hugo von Virmont to Constantinople 1719-1720«. The aforementioned mission of Count von Virmont, described in detail by his personal secretary Baron von der Driesch, served as a source for establishing several levels of social networking: at the highest level they include interaction with the grand vizier and high-ranking Ottoman officials, at the middle level they are carried out through informal contacts with Ottoman local authorities and other foreign ambassadors, and at the lowest level they extend to contacts with prisoners of war, slaves and local Christians. The main goal of this mission was the stabilization of Habsburg-Ottoman relations in accordance with the wishes of Emperor Charles VI after the Peace of Passarowitz. There is no doubt that von Virmont had very precise instructions from Vienna, but his diplomatic skill was most evident in the creation of informal, almost friendly ties with various Ottoman officials and dignitaries. So, for example, on the way to Istanbul, he went hunting and fishing with local pashas and in informal conversations discussed religion, war and peace, which was not such a common practice. During his stay in Istanbul, he often visited the imperial *kapıcıbaşı* Mehmed agha and spent whole nights with him in conversations, obtaining valuable information about the exact number of janissaries in the city. He established particularly good relations with the grand vizier Nevşehirli Damat Ibrahim Pasha, who enjoyed enormous influence in the state. The source

portrays von Virmont as a skilled diplomat endowed with social sensitivity and flexibility, which was particularly important in relations with the Ottoman Empire.

At the very end of the proceedings, Mihail Simov's text »Russian Military Intelligence on the Balkans in the years between the Crimean War and the Eastern Crisis« deals with the 19th century. After the defeat in the Crimean War and the Treaty of Paris in 1856, emperor Nicholas I tried to remedy the loss of Russia's dominant position in the Balkan and Black Sea regions by any means, even by using ties based on the Orthodox faith and Slavic origin. However, the development of military technology in the 19th century made armed conflicts much more complex and demanding, so military intelligence also gained importance. In the period covered by this article, the Russian military-intelligence service was only institutionally formed, establishing networks of foreign agents and training professional personnel for individual regions and countries. The author points out that the real turning point was in 1866, when General Nikolay Obruchev presented emperor Alexander II a memorandum with guidelines for a future war against the Ottoman Empire. However, the entire effort of the General Staff of the Russian Army was focused on mapping the Ottoman territory in Europe, including collecting data on roads, fortifications and similar, while at that time Russia did not have a single "secret spy" in Istanbul, neglecting the need to reveal Ottoman military secrets and insight into the essence and nature of the Ottoman Empire. The Russians considered the Ottoman army underdeveloped, poorly trained and unprepared for modern warfare, which the author of this text believes stems primarily from a deep-rooted view of the Empire as a country on the verge of collapse. This was certainly supported by the Russian victory in the war in 1878 and the Congress of Berlin, which led to a significant weakening of the Ottoman Empire in Southeast Europe, however not in favour of Russia, but of the Austro-Hungarian Monarchy, which the author does not state in the conclusion of his article.

These proceedings are basically a story about two great empires that shaped the area of Southeast Europe for centuries. Within their institutional framework, individuals and groups built social networks on different bases, which enabled them to maintain stability and advance on the social scale. Although many of these texts do not provide definitive answers, but rather offer a stimulus for further discussion and reflection, all of them speak about truly interesting questions and topics that perfectly resonate with the contemporary problems of the influence and role of social networks in today's world. Therefore, I recommend these interesting proceedings to a wider audience, and also expect that it will encourage local researchers to follow the same path.

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Mara Marić, *Otok na kojemu cvjetaju limuni—Vrtovi nadvojvode Maksimilijana Habsburškog na otoku Lokrumu* [The Island on Which the Lemons Bloom: The Gardens of Archduke Maximilian of Habsburg on the Island of Lokrum]. Dubrovnik: Ogranak Matice hrvatske u Dubrovniku and Sveučilište u Dubrovniku, 2022. Pages 376.

This monograph explores the genesis and circumstances behind the landscaping of the gardens of Habsburg archduke Ferdinand Maximilian Joseph Maria, that is, Maximilian I, the last Emperor of Mexico (executed by firing squad in 1867), who, midst the turmoil that marked his short reign over Mexico, still found time to dwell on his Lokrum gardenscaping project, to work on the ideas of introducing exotic plants, or how to finance the final phase of the ornamental gardens west of his Lokrum residence. Mara Marić, the author of this splendidly produced and voluminous book (it runs to 376 pages), professor and head of the Institute of Mediterranean Plants at the University of Dubrovnik, examines Maximilian's gardens within the garden design culture of the nineteenth century, drawing parallels with similar gardens from the same period across the Mediterranean and mainland Europe. The examples are elucidated through contemporary landscape and botanical trends, but also through the psychological profile of the owner himself. A dreamer and a melancholic, admirer of fine arts and scholarship, a man of a complex character and inconsistent actions, driven by contradictory traits—on the one side stubbornly following the Habsburg royal etiquette, and on the other advocating modern European liberal principles—embarked on creating an authentic landscape concept on Lokrum, together with a team of carefully chosen imperial gardeners, landscape architects and consultants of the Habsburg Monarchy.

*Raison d'état* determined Maximilian's career path as a younger brother of the Austrian emperor Francis Joseph I. The emperor was rather disconcerted with Maximilian's charisma, manners, charm, good looks, and especially by his reformist ideas. His career thus developed further away from Vienna—in the hostile atmosphere of Austrian Lombardy and Venice, where as a viceroy he survived an assassination attempt in January 1858, and also acted as Commander-in-Chief of the Austrian Navy, which had been, when he assumed duty at the age of twenty-two, far from a powerful maritime force of distinguished reputation. In Trieste, however, he discovered a place that was to become his *Buen retiro*. His wife, Belgian princess Charlotte (Carlota) of the princely dynasty of Saxe-Coburg and Gotha, seemed to have been less enthusiastic about the dismal Miramare in Trieste. As one biographer described, she felt as if the horizon of endless boredom opened up before them: doomed to a sea view from the Miramare cliff, till the old age.

Mara Marić has rightly assigned Charlotte the role of the co-protagonist of this book. She and her husband shared the idea of “subtropical residence” in Dubrovnik (first at Boninovo, where they were considering the idea to reshape the garden complex of the Renaissance villa of Vice Skočibuha), then on Lokrum. In August 1859, the couple organised a welcome ceremony at the Gruž port for the scholars arriving from a two-year expedition around the world aboard the frigate Novara (1857-1859), and in October that year Charlotte bought the island of Lokrum as a gift to Maximilian. “In addition, Charlotte also largely financed the works on Lokrum, secured means for the salary of the head gardener and other employees on the island, paid for various garden works, and partly ordered plants for the Lokrum gardens, because the expenditures that the island consumed increased to such an extent that Maximilian's budget could no longer cope with them.”

“Dear, best angel” he writes on 15 April 1862 to Charlotte, who is in Miramare, “today, after having written a letter to my mother... I went out to the coast and visited that garden of the old sea captain [?] in Gruž where there are lots of beautiful flowers, and then I walked, of course, to pay my respects to Giorgi, and then across Boninovo to the Pile Gate, followed by a rain shower all the way. Regardless, it was lovely to behold the gardens of the villas bursting with blooms, which

vividly reminded me of the trip from Puntinha to Funchala [on Madeira]... I feel like a hermit on Lokrum without you, my angel and my comfort..."

Maximilian could equally be introspective and open, he was known to suffer from mental numbness for days, after which he would restore his majestic self and return to society. He still preferred luxury to duty which the governing position imposed on him, as much as he dreamt of fulfilling through that position what was implied by his birth. However, Lokrum was not envisaged as Xanadu. Apart from countless exotic plants with which he experimented on the island, "Maximilian oversaw the growing of olive trees, vine, various fruit trees and animals, for which he commissioned stables in the immediate vicinity of the ornamental gardens. This points to the fact that Maximilian treated Lokrum as a specific *ferme ornée*."

The quoted letter opens to Mara Marić the world of the local environment of Dubrovnik in which Maximilian's project could take root: acting as agent in the purchase of Lokrum and advisor in all major construction works on the island was Sabo Mihov Giorgi (1806-1876), grandson of the last rector of the Dubrovnik Republic, Sebastijan Mihov Giorgi-Bona (†1821). Charlotte and Maximilian called on him in the city and in his country residences at Lapad and on the island of Lopud, as well as Henrik Vlahov Filipov Kabužić (Caboga) at Batahovina, Baldo Pavlov Basiljević Gučetić (Bassegli Gozze) in Trsteno. Maximilian commissioned local contractors, master masons and workers, sought advice from learned Ragusans, and relied on the best imperial landscape architects.

Prior to his departure for Mexico, where he was to become victim of his own expectations and Charlotte's ambitions, and even more so of the political schemes from both sides of the Atlantic, on Lokrum Maximilian experienced his last days of spiritual and physical peace. In yet another of his letters, dated 19 April 1862, which the author brings in the Appendix, Maximilian describes to Charlotte an ideal spring morning on the island and in the city: "Yesterday I truly enjoyed myself, from the early morning I wandered around that beautiful, wonderful island, at 8.30 I had sardines and caviar and sailed towards Lovrijenac where I disembarked, strolled a while to the Pucić residence at Pile and then further to the choir of the Franciscan church. Half Franciscan myself, I was surrounded by friars who chanted enthusiastically and I joined in the chant that went on for about two hours... Then I walked across Boninovo to Gruž, watched the wonderful fir and cypress wood on [?] visited the newly-furnished Caboga villa in Ombla, then drove myself to Wagner at the Pozza villa which I visited, then walked back to the city across Boninovo, strolled down Stradun, visited Rector's Palace, visited the Holy Sepulchre at St. Blaise's (installed for Easter) and back to the fort on Lokrum, walked around much of the island and had a meal at 3 (o'clock)."

The research into Maximilian's gardens on the island of Lokrum has been prompted by the author's participation in the preparation of the documentation for the restoration of these gardens under the auspices of the Institute for the Restoration of Dubrovnik and the Public Institution Lokrum Reserve. The research developed along the following questions: What was the real scope of Maximilian's project in the Lokrum landscape? Which garden design concepts were applied on Lokrum? Do they have parallels in the contemporaneous Mediterranean, that is, European practice? Who were the authors of these concepts?

Earlier research regarding designers of the Lokrum landscape has been mainly based on assumptions and on secondary sources. In order to "reconstruct the phases, type and scope of the works carried out in the gardens, diversity and origin of the introduced plants, to establish the network of the carefully selected collaborators and consultants, as well as the historical-political circumstances and personal aspect of Lokrum to Archduke Maximilian", the author embarked on a meticulous research in a number of institutions: the State Archive in Trieste, University Archives

of the Padua Botanical Gardens, Austrian National Library in Vienna, *Haus-, Hof- und Staatsarchiv* at the State Archives in Vienna, *Albertina Museum* in Vienna, Croatian State Archives in Zagreb, State Archives in Dubrovnik, Split, Zadar, and Research Library in Dubrovnik. As a result, today we have a most faithful reconstruction of the development of the “first Lokrum project”, along with the projects developed during Maximilian’s reign in Mexico, but also the confirmation of an earlier assumption that Maximilian had actively participated in every design phase, just as he was involved in the design project of the Miramare Castle, as well as in the Votivkirche in Vienna.

The general design plan from 1860 included the territory of the entire Lokrum. It defined the purpose of the surfaces, revealing most interesting names given to particular parts of the island and the fact that all these toponyms echo the places that Maximilian visited during his travels or which he familiarised with during his course of study. “During his first visit to the island, after the purchase in November 1859, he wrote that the grottoes in the southern part of the island reminded him of an Egyptian temple, which explains the name *Tempio egiziano* on the plan of 1860”. For some parts of the island he simply used the names and toponyms he had encountered elsewhere, for example *Capo Teulada* (after a place on Sardinia with a rocky shore similar to that of Lokrum), *Alameda* (term used to describe Spanish city promenades in the shade of tall trees), *Porto Vitoria* for a grotto near the boat landing in the Portoč cove, a toponym Maximilian mentions in his memoirs when describing the spaces of the Brazilian rainforest *Mato Virgem*; the promontory on the northeastern side of the Portoč cove has been named *Puntinha*, after the coastal part of the city of Funchal which he visited on Madeira; close to Mrtvo more (Dead Sea) on the southern side of the island lies *Bagno di Cleopatra* (Cleopatra’s bath), along with *Hesulaps Grotta* (Aesculapius’ grotto) and *Grotta Azulea* (Azure grotto). This personal topography maps Maximilian’s travels. Indeed, it concerns a classical practice best witnessed in the complex of Hadrian’s villa in Tivoli, whose parts were named after famous buildings and palaces that the emperor visited on his travels, or Cicero’s villa at Tusculum, where some buildings were designated as gymnasium, Academy etc.

It should be noted that the author’s analysis shows how Maximilian’s highly esteemed designers, in their execution of the “Romantic landscaping of the gardenesque style”, paid great attention to the local geomorphology and the existing island vegetation. “The plants selected to be grown on Lokrum had their natural habitat in various parts of the world: Africa, Asia, Australia, South America, China, Japan, broader Mediterranean basin. The plants arrived in different ways. Some of the plants came from Maximilian’s expeditions, as well as from numerous nurseries throughout Europe. The seed collected during the expeditions was sown in the greenhouses of Miramare and Schönbrunn, whereas already grown plants reached Lokrum by the Austrian Lloyd steamer from Trieste as early as the first half of 1860. The island garden layout in Maximilian’s day included the planting of horticultural species consisting of 220 taxa, including 190 species, 4 varieties, 8 hybrids and 18 cultivars. The Brazilian expedition is important in the context of Maximilian’s Lokrum gardens for the fact that the bulk of the plants collected during that expedition were channelled to Lokrum. Maximilian’s idea was to “reinvent” the intertwined ambiance of the Brazilian rainforest in which orchids hang from the branches on Lokrum. Apparently, Maximilian overrated the conditions of the Lokrum climate, as his experiment with orchids soon proved a failure.”

Maximilian’s imperial gardeners came mainly from the territory of former Bohemia. A key role in creating the Miramare park and Lokrum was played by the botanist Anton Jelinek, but equally so by Wilhelm Knechtel, most renowned among them. Father and son, Franz and Julius Hofmann (commissioned earlier for the interior design of the Miramare Castle) have been confirmed as designers, and Maximilian also engaged them for the interior design of the restored monastery on Lokrum. Julius, who had become the chief imperial architect and was among more prominent architects at the court of Ludwig of Bavaria, was later commissioned to design an extension for

the Lokrum residence: “In the last months of his life, Maximilian commissioned architect Hofmann, who was to return to Europe, and design a new, majestic imperial residence on Lokrum, with large ornamental gardens. That project, the scale of which did not correlate with the size of Lokrum, was never launched, moreover, the earlier architectural projects of the conversion of the Benedictine monastery into a villa also remained unfinished.”

The book, in sum, brings a huge pool of data on this unique space complex and will certainly motivate the professional as well as non-professional readership towards better understanding of the many aspects of the history of the imperial country residence on Lokrum, which represents an early example of Romantic Historicism, and further, to learn about the facts that place Maximilian’s Lokrum gardens among the largest and most important landscape achievements of the second half of the nineteenth century in the space of Adriatic Croatia.

When the boat carrying Maximilian’s coffin last sailed past Lokrum on 11 January 1868, the bells of Dubrovnik churches tolled in mourning for a man who, from the age of eighteen, was closely connected to its ambiance and the inhabitants. A couple of years later, the Polish count Alexander Poninski who, enthused by Humanistic and Pan-Slavic ideas, embarked on a similar project on the island of Daksa, where he set up a library of 4,000 volumes (among which were valuable manuscripts of Petar Kanavelić, Baroque poet of Korčula), and brought fertile soil from the island of Koločep and Rijeka dubrovačka. On a never erected commemoration plaque, Vid Vuletić-Vukasović, curator of Daksa on count’s behalf, drafted an inscription: “For each evergreen fir tree that you plant, may the Almighty Judge bestow grace upon you”. Had a cenotaph been erected for Maximilian on Lokrum—which he has rightly deserved—he would most probably have wished for at least some of the exotic plants he had introduced to Adriatic flora to have been cited. Mara Marić has erected a most magnificent, true monument to him by writing this monumental monograph which also serves as an honour to its publishers.

This clearly written and well-crafted book represents an excellent reading for all those dealing with this exceptional monument complex. As for this and the exemplary scientific methodology in tackling diverse issues regarding the genesis of the gardens of Archduke Maximilian of Habsburg, marked by an authentic landscape concept, this book ought to be translated into English.

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