

Reviews

M. N. Drobyševa, *Dalmatinsko-Dubrovnickoe Vozroždenie: tvorčestvo Marina Držića*. Sankt Peterburg: Izdatelstvo S.–Petersburgskogo universiteta, 2006. Pages 212.

This monograph on the Dalmatian and Dubrovnik Renaissance and Marin Držić as its most prominent exponent is the work of M. N. Drobyševa, Russian literary historian and lecturer at the Department of Foreign Literature on the Faculty of Philology in St Petersburg. The book provides an insightful study of the historical background and main features of the Dalmatian and Dubrovnik Renaissance, the political position of the Dubrovnik Republic within the broader international context, as well as its social organisation.

The book is divided into three related sections. The first section opens with an introduction to the Humanistic spirit and the flourishing of Dubrovnik literature during Renaissance, succeeded by an exhaustive biography of Marin Držić, his relations with Italy, literary work and political involvement in the so-called conspiratorial letters to Cosimo Medici. The second section provides a wide-angle 'snap-shot' of the literary history of Dubrovnik and Dalmatia in the early sixteenth century, with emphasis on art and drama, followed by detailed analysis of the religious dramas *Uskrsnuće Isukrstovo*, *Posvetilište Abrahamovo*, an unfinished mythological drama *Orfej* by Mavro Vetranović, and Držić's pastoral plays *Tirena*, *Venera i Adonis*, and *Grižula*. The author has devoted the third section to an in-depth analysis of Držić's comedy *Dundo Maroje*, proceeded with a survey of his comedies and work placed in the context of the contemporary Dubrovnik drama and the Italian literary parallels.

As yet another contribution to the voluminous bibliography of Marin Držić, this monograph is specific because in the focus of her study Drobyševa places the Slavic roots of the Dalmatian and Dubrovnik Renaissance, keeping in mind the Italian influence and references.

Through a systematic survey of the critical assessments cited in various sources, Drobyševa comes forward with her own conclusions, fairly unusual at times, such as her analogy between Marin Držić and François Villon. She argues that although Držić's life fails to offer as many 'criminal elements' as that of Villon, these two poets shared similar fate and divine gift.

Well-written by an expert and disciplined scholar, this monograph represents a welcome contribution to literary history, appealing mainly to Russian scholars.

Mihaela Vekarić

Antal Molnár, *Le Saint-Siège, Raguse et les missions catholiques de la Hongrie ottomane 1572-1647*. Rome: Academia d'Ungheria; Budapest: Bibliothèque Nationale de Hongrie, Société pour l'Encyclopédie de l'Histoire de l'Église en Hongrie, 2007. Pages 431.

This book is a synthesis of the years' study of the Catholic Church under Ottoman rule of the Hungarian historian Antal Molnár, researcher at the Historical Institute of the Hungarian Academy of Sciences, and lecturer of Modern History at the Eötvös Lorand University in Budapest. This ambitious project aims to survey the history of the Catholic missions across a wide area from the southern part of the Ottoman Hungary to Bosnia and Serbia during a period of almost one century. Molnár has arranged the book chronologically, tracing the organisation of the Catholic missions from the beginnings in the 1570s until the mid-seventeenth century and their final institutional consolidation, along with the *modus operandi* of the Catholic missionaries in the northern regions of the Ottoman Empire.

The first chapter entitled 'Catholic communities in the Balkans' is a panoramic reconstruction of the historical context in which the missions developed. Molnár examines diverse Catholic communities operating under

the Osmanlis, their legal status as well as the remains of the Church hierarchy under the Turkish rule. Equally, he brings two main protagonists into the focus—Bosnian Franciscans and the Dubrovnik Republic—which, owing to considerable privileges granted by the Empire, played a crucial role in the history of Catholicism under the Turks. Molnár draws attention not only to the well-known Ragusan chapels and the key role of the Ragusan colonies in the defence of Christians under the Osmanlis, but to the less familiar facts such as the one that the Ragusan merchants and their chaplains represented the stronghold against the dissemination of the Protestant doctrine in the occupied Hungary.

The second chapter, 'The first organisation of missions in the Balkans and in occupied Hungary (1572-1612)', deals with the earliest stage of the missionary activity, ending with the first Jesuit mission to the Ottoman Hungary in 1612. Molnár traces the activity of the apostolic visitors Pietro Cedolini, Bonifacio Drakolica and Aleksandar Komulović, dispatched to the Ottoman territories in the 1580s to obtain the first concrete information on the life of Christians under the Turkish rule. The author notes that in the period 1585-1605, there were Catholic missions on the territory of the Ottoman Empire, whose activity he outlines on the basis of the newly found documents from the Roman archives. This recently found evidence also concerns the missions of the Bosnian Franciscans and those of the Ragusan Benedictines in the regions of Slavonia and Srijem. The chapter concludes with an insight into the Jesuit missionary ideology, the emergence of the Jesuit order and its first institutions in Vienna, Hungary and in Dubrovnik.

Chapter three, 'The beginning and the first decade of the Jesuit mission in occupied Hungary (1612-1622)', traces the history of the Jesuit mission until 1622, the year marked by the founding of the Congregation for the Propagation of the Faith, a new institution that had a strong impact on the organisation of the missionary activities. Molnár provides a

detailed reconstruction of the work of Bartol Kašić, Don Simeon Matkovich, Istvan Szini and other members of this mission first stationed in Belgrade, later in Pécs and Timișoara. The arrival of the Jesuits in Belgrade marked the beginning of a controversy which, in Molnár's opinion, had far-reaching consequences for Catholicism under the Osmanlis—a dispute over the Belgrade chapel. Underlying this problem was the Jesuit claim to use this church in which the Bosnian Franciscans had traditionally served as chaplains. Over the years this conflict tended to fan out beyond the religious borders, giving way to an uncompromising competition between two merchant colonies—that of the Ragusan merchants who supported the Jesuits and the secular clergy on one, and the Bosnian merchant venturers supporting the Franciscans on the other side.

The fourth chapter under the title 'Congregation for the Propagation and missions on the Ottoman territories of Hungary (1622-1634)' examines the next phase of the missionary work that followed the founding of the Congregation for the Propagation of the Faith, a new organisation designed to centralise the overly dispersed supervision and coordination of the missionary activity of the Catholic Church. Molnár describes the work of the Albanian priest Pietro Massarecchi, appointed by the Congregation in 1622 as visitor for Bosnia, Serbia, Bulgaria and Turkish Hungary. Upon his proposal, Albert Rengjić, Ragusan Franciscan, was ordained bishop of Smederevo in 1624, with residence in Belgrade. The author argues that this attempt at creating a specific missionary hierarchy directed from Rome, met a fate similar to many other initiatives of the kind—serious conflicts with the Bosnian Franciscans. Apart from giving rise to numerous disputes over the jurisdiction of the parishes in Slavonia, Rengjić's appointment tended to deepen the ongoing controversy over the Belgrade chapel. Much of this chapter is devoted to the reconstruction of this dispute and the futile Ragusan attempts to reconcile them, whereas the parties in conflict managed to involve the fairly reluctant Rome and the Ottoman

government into the affair. The situation tended to deteriorate as Rengjić's successor on the position of the missionary bishop—the above mentioned Pietro Mossarecchi—denounced by a Franciscan, ended up in Turkish jail. Turkish persecution brought an end to the Jesuit mission in Belgrade.

Chapter 5 is entitled 'Consolidation of the hegemony of the Bosnian Franciscans on the occupied territories (1635-1647)'. Molnár opens with the chronology of the conflicts between two factions of the Bosnian Franciscans over the leading positions in the province in the late 1630s. The more moderate faction was willing to collaborate with the Congregation, recognise its representatives and accept the reforms it was trying to implement. On the other hand, the radical faction stood on the position of the province's functioning on the basis of medieval privileges, drawing on the Ottoman government and the Vienna court which both traditionally and geographically had an obscurely defined right of appointing bishop on the territories of Hungary. Rome's fervent support of the moderate faction proved insufficient for its victory, having to eventually confirm some radicals as well, whom Vienna appointed bishops on the occupied territories. Molnár argues that the short and relatively unsuccessful activity of Giacomo Boncarpi, appointed missionary bishop on the territories of occupied Hungary in 1639, led the Congregation to a most far-reaching conclusion that the missions should be based on the already existing church structures, there being no need for a separate missionary hierarchy. This decision benefited the Franciscans of Bosnia who, between 1630s and the 1650s, embarked upon the consolidation of their pastoral hegemony on the occupied territories, owing mainly to their size, financial power and good relations with the Turkish authorities. Molnár suggests that the Franciscans' final victory was accomplished in 1647, when the Congregation, supported by Vienna, appointed for the first time a Franciscan for the bishop of Belgrade and apostolic vicar for Hungary, by which this very influential order also

earned the position of the highest missionary authority on the occupied territories. Lastly, in this chapter Molnár unravels the long-drawn-out dispute over the Belgrade chapel: in 1643 a compromise was reached between the Ragusans and the Franciscans, the only true victors being the Ottoman officials who had benefited financially from this entanglement.

The final chapter entitled 'A recapitulation of the missionary organisation in the mid-seventeenth century' affords a survey of the institutions for missionary activity, their development and different conceptions of missionary politics beginning from the early sixteenth century until the middle of the seventeenth century. For the study of Dubrovnik, particularly interesting is Molnár's reconstruction of the role of the Dubrovnik bishop, who eventually became the main representative of the Congregation for the Propagation of the Faith in the northern areas of the Ottoman Empire, and the key link between the newly developing mission areas and Rome.

The text is extensively supplemented. Firstly, with the lists of the contemporary rulers, high-ranking dignitaries of the religious orders, diplomats, archbishops and bishops, followed by a most voluminous bibliography, along with a list of unpublished documents from several archives and libraries. Finally, the book is supplemented with 16 maps of the various areas of the missionary activity.

Molnár's work is valuable for a number of reasons. His book has been written from a specific and historically fully justified supra-national and regional perspective. Such an approach, however, required a synthesis and critical comparison of the results of the several national historiographic traditions, markedly those of Croatia and Hungary, but also of Italy, Bosnia, in addition the most recent synthetic studies of the history of the Catholic Reformation and its missionary politics. Lastly, most likely the greatest virtue of this book are Molnár's results based on meticulous research in more than ten archives from Rome to Vienna, Dubrovnik and Budapest.

From a somewhat narrower, more specialised perspective of the Dubrovnik studies, one should emphasise that this publication is a significant contribution to the otherwise relatively understudied ecclesiastical history of Dubrovnik in the early modern period. Molnár provides a fresh insight into a host of topics relevant to the history of Dubrovnik, such as the role of the Dubrovnik Church in the Rome's missionary projects in the Balkans, the relationship of the Jesuits and Dubrovnik, the nature of the Ragusan privileges in the Ottoman Empire, and, generally, the history of the Ragusan merchant colonies. In sum, this publication, without doubt, is not only a valuable but also an indispensable contribution to the history of the region and Dubrovnik in the early modern era.

Lovro Kunčević

Pesca e patrimonio industriale: Tecniche, strutture e organizzazione (Sicilia, Puglia, Malta e Dalmazia tra XIX e XX secolo), ed. Maurizio Gangemi. Bari: Cacucci editore, 2007. ISBN 978-88-8422-681-5. Pages 479.

Maurizio Gangemi, Department of Economic History at the University of Bari, has taken upon himself a laborious task of editing this collection of essays devoted to fishing and industrial heritage of nineteenth- and twentieth-century southern Adriatic (Puglia, Dalmatia), Sicily and Malta. Italian and Maltese scientists and scholars from various fields of research—from biologists, ichthyologists to the historians of economy—have made their contribution to this impressive volume (Raimondo Sara, Rosario Lentini, Ninni Ravazza, Ezio Ritrovato, Potito Quercia, Antonio Monte, Anna Maria Stagira, Simon Mercieca). Written by Đivo Bašić and Ivan Dabelić, the last two essays bring a useful bibliographic survey of Dalmatia and Dubrovnik, in addition to the basic indicators which provide insight into the historical processes that affected fishing on the Croatian coast. Recurrently mentioned in the papers

is yet another Dubrovnik-born scholar, Petar (Pietro) Doderlain (1809-1895), eminent ichthyologist and Professor of Zoology at the University of Palermo, who not only studied the fishes of the Mediterranean but seriously considered their cultivation in the Sicilian waters.

The volume covers a broad scope of topics which may be divided into two main groups: the history of fishing and shellfish cultivation over the last two centuries on one hand, and material evidence related to these activities (*tonnare, trabucchi*) as well as the problem of their preservation and protection on the other. In addition to the quantitative analyses of the official data and other conventional sources, observable is a tendency towards until now less exploited visual material (old plans, photographs and drawings).

The reader will undoubtedly be drawn by the detailed and expert descriptions of the fishing technology, e.g. the use of *tonnara*, a complex system of fishing nets with which a shoal of tunas is surrounded with a curtain or wall of netting, at a width of up to several miles from the shore. Equally appealing are the marine curiosities, such as the production of thread from a strong byssus spun by the huge pinna shell, once used in weaving expensive cloth.

A number of scholars address the inter-relatedness of fishing and other economic branches, and not only in the literate sense, as with salt pans, but in the sense of heading towards quicker, easier and safer profit-making: at one point in the past, wine growing brought improvement to southern Italy's stagnant economy based on fishing, yet soon showed the risk of having opted for a monoculture (similar to tourism nowadays).

Considerations on the cultural and broader historical influence upon this economic activity underlie much of the volume, e.g. the influence of Lent on the eating habits and consumption of fish in the Roman Catholic Europe, and hence the demand for the regular market supply. Shortage of fish in the Mediterranean waters was compensated by an import of fish from northern Europe and North America (cod),