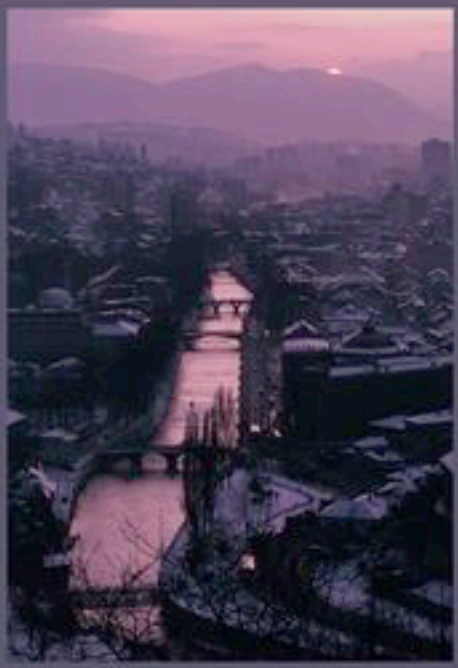
The Development of Austro-Hungarian Sarajevo, 1878–1918

An Urban History

Mary Sparks



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For Jonathan and Mark

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All photographs are by the author unless otherwise stated.

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Gallows Gore, December 2013

Abbreviations and Terminology

Arhiv Bosne i Hercegovine, Sarajevo (ABiH).
Istorijski arhiv Sarajevo (IAS).
Zavod za planiranje razvoja grada Sarajeva (ZPRGS).
National and University Library, Skopje (NUB Skopje).
Österreichische Nationalbibliothek,Vienna (ÖNB).
Glasnik Zemaljska Muzeja (GZM).

Notes on terminology used in this book

Addresses for buildings are usually given using the post-1995 street names, as they appear on maps and street signs today, usually without the inclusion of the word 'street' (*ulica*); sometimes, the Austro-Hungarian period name is used if it is directly relevant to context. Some street names that include elements of a person's name have been shortened: for example, Mule Mustafa Bašeskije is often shortened to M. M. Bašeskije. In places, the names remain the same as for the Austro-Hungarian period, but in most cases there have been at least two changes, one in the Yugoslav period and another after the recent war. These changes reflect the changing political realities in Bosnia over time. The main modern map used is Freytag and Berndt's city map of Sarajevo.[1]

'The administration' means the Austro-Hungarian government of Bosnia-Hercegovina following the occupation. There were several tiers, the uppermost (the *Landesverwaltung*), headed by the Joint Minister of Finance in Vienna, the second (the *Landesregierung*) based in Sarajevo under the leadership of both military and civilian governors (*Landeschef* and *Civiladlatus*) and subsidiary tiers in the regions and districts.

'Builder' means the person who commissioned and paid for a building to be built.

'Confession' means the religious allegiance of the city's inhabitants, but also may or may not have had overtones relating to nationality; these became more

pronounced as the period progressed. The four key confessions which played dominant roles in the development of Sarajevo in the period were the Muslims, numerically the strongest group in the city, the Serbian Orthodox Christians, the Catholics, initially the minority, but growing to about a third of the total population of the city by the end of the period, and the Jews, initially mostly Sephardim, but joined, following the occupation, by many Ashkenazim.

'Incomer/outsider/occupier/immigrant' are terms used to indicate people who came to Sarajevo following the occupation to live or work and were not native to the city. These might include officials of the administration, soldiers, tradesmen, professionals such as teachers or lawyers, merchants and shopkeepers of all types.

'Indigenous/occupied/local' refers to the local population who were 'in place' at the time of the occupation in 1878.

'K.u.K' is the Austrian abbreviation for *Kaiserlich und Kőniglich*, meaning Imperial and Royal; this has often been translated as 'imperial' for the sake of brevity.

'Local language' is the term used for the language spoken in Bosnia-Hercegovina during the Austro-Hungarian period, usually known during the twentieth century as 'Serbo-Croat', and more recently in Bosnia as 'Bosnian'. The languages used in public documents varied depending on the time period and the author but were usually a combination of German and the local language.

The **'occupation'** of Bosnia-Hercegovina followed the decision by the great powers at the Congress of Berlin in July 1878 that, while nominally remaining a part of the Ottoman Empire, the region should be occupied and administered by Austria-Hungary. The military campaign to occupy the country took from July to October, with some fierce resistance by Bosnian forces. Sarajevo was occupied, after heavy fighting, in late August 1878.

'Storeys' in buildings are counted from the ground floor up – so a two-storey house has a ground floor and a first floor.

Translations. All translations, unless otherwise stated, are the author's own.

Maps of Sarajevo are oriented with North at the top of the (landscape) page.

Introduction

For visitors to Sarajevo in the first years of the twenty-first century, the burned-out National and University Library of Bosnia and Hercegovina, dominating the east end of the right bank of the river, was a poignant reminder that the city had endured siege. In August 1992, at the start of the 1992–5 Bosnian war, the building was extensively shelled and the majority of its contents reduced to ashes. Although reconstruction had already begun, the damaged library remained a symbol of what has been lost in terms of the cultural heritage and traditions of the city.

Like so many traditional symbols, however, the library, originally designed for use as the town hall, dates from only 1896 when it was erected by the Austro-Hungarian administration as home for the city council and its officials. Built in an extravagantly eye-catching 'Pseudo-Moorish' style, the building apparently caused great offence to the Muslim majority in the city owing to its siting on a traditional Muslim marketplace; elements of Islamic design in the architecture seem to have done little to mitigate this. Nevertheless, it quickly won favour with the local population and with tourists, appearing on postcards and in guidebooks. In addition to a carefully balanced council of 26 members, it housed *Magistratsbeamte*, officials who included the city planning department, market inspectors, medical and veterinary staff, city accountants and many others. In 1910, it became the home of the new Bosnian Assembly, and Archduke Franz Ferdinand was received there by the city council and other local dignitaries on the day of his assassination, 28 June 1914. It is perhaps for these reasons that it is the most famous example of the urban development which occurred in Sarajevo between the Austro-Hungarian occupation in 1878 and their departure in 1918. Built solidly of fired brick to designs by two Vienna-trained architects, it represents the Austro-Hungarian intention to be up to date and functionally modern and shows how a well-run occupied provincial capital could be.

However, the city which developed during the period of Austro-Hungarian administration was not only the result of the modernizing intentions of the occupiers. While presenting a history of the developing urban space of Sarajevo in the period 1878–1918, this book explores the extent to which the city was a

creation of the Austro-Hungarian administration, in its role as a colonial-style government, and how far urban development was driven by the local middle-class and élite populations, who adopted European lifestyles and patterns of investment, which, in turn, led to huge changes in the social, cultural and built environment. The book also discusses the role of confessional (religious) groups and considers confessional and indigenous/immigrant integration and cooperation, particularly in the economic sphere. One overarching theme is the way in which the Sarajevan model of urban modernity, which became evident in the city after 1878, relates to the broader context of central and western European urban development in the same period. The models that were being followed, socially, architecturally and culturally, as well as the origins of the main influences, are examined. In the midst of this change, there was much continuity in terms of both the architectural and situational redevelopment of the fabric of the city and the social, cultural and religious practices of its citizens; this element is also explored.

The development of the urban fabric in the Austro-Hungarian period, which is the primary focus of this study, was mainly in the western-central part of the city, in the narrow corridor (c. 2.5 km by 1 km) between the mountains, on a relatively flat area which runs west from the town hall on either side of the river: the old Ottoman core at the east end and on the hills remained largely intact. Compared with other provincial capitals in the Austro-Hungarian Empire, it was a tiny city, with views of the surrounding country from almost all streets. However, there was swift population growth, from c. 25,000 in 1879 to almost 52,000 by 1910, and much building activity. Sarajevo, therefore, provides an excellent example for the study of urban modernity in this period; it was relatively small and compact and yet shows clear evidence of the influence of the much wider forces which were affecting urban development throughout Europe. More than 400 years of Ottoman rule in Bosnia and relative inaccessibility from the west owing to poor communications and infrastructure meant that there was very little European-style development before 1878. The Austro-Hungarian invasion in 1878 (following the agreement by the great powers at the Congress of Berlin that Austria-Hungary should occupy the province) and their departure in 1918 after their defeat in World War I provide definite beginning and end points for the assessment of elements of continuity and change; this is a relatively short time in terms of a research study of this type. The period following World War I, when Bosnia was part of the Kingdom of Serbs, Croats and Slovenes, is marked by a relative paucity of urban development in different

architectural styles, and therefore, 1918 represents an architectural as well as a political break between periods.

This book presents the public, private, economic, social and cultural change within the city between 1878 and 1918. Chapter 1 explores the nature of the Ottoman city, which the occupiers invaded in 1878, providing a basis for the discussion of the urban development which followed. The 'public' face of the city, the buildings and infrastructure put in place by the Austro-Hungarian administration, forms the subject of Chapter 2, indicating what the occupiers considered to be good government in the province and how they went about expressing this. The 'private' face, the development of apartment blocks, shops and offices by the local élites and the business community, is discussed in Chapter 3, and Chapter 4 looks in more detail at the role of the business community in the city at different levels, from international import-export companies to small shops, showing how economic policies and practice affected the urban fabric and indicating the diversity of commercial activity. As will become clear within the work, the concepts of 'public' and 'private' are over-simplistic as categories to describe the agencies of building in the city in the period and fail to encompass the true complexity of the range of groups involved. However, they provide a starting point and structure for exploring building development and help to underline the fact that Austro-Hungarian Sarajevo was not the work of the occupying government alone. The majority of development was, in fact, built by private people, locals and immigrants alike, with a range of different agendas, some of which had 'public' aspects. Examples are explored through case studies.

New development in the city after 1878 provides insights into what could be termed a 'European' middle-class culture at that time, at a stage when technological advances in communications of all types were revolutionizing access to information, social behaviour and consumption patterns. In researching social change, it is not possible to find much detailed evidence of what life was like for the ordinary working people of the city, except from the commercial perspective discussed in Chapter 4.[1] The book, therefore, deals mainly with the lifestyles and 'networks' of the urban élite and the developing middle class because it was they who drove this new urban development. The buildings that they built, the clubs and societies that they attended, the cafés and shops that they patronized and the books, newspapers and periodicals that they wrote, read and in which they featured, constitute a wide range of primary sources of evidence. A description of the key aspects of this middle-class culture and

lifestyle forms the main content of Chapter 5, while Chapter 6 discusses patterns of consumption within and outside the middle-class home. These last chapters explore the relationship of the middle-class inhabitants with their environment, showing how they shaped it to suit their needs and aspirations.

Approaches and historical context

Historians, both in Bosnia and beyond, have thus far largely failed to examine Sarajevo as a 'modern' city in the period. This could arguably be because events such as the assassination of Archduke Franz Ferdinand in 1914 and the siege of the city, which played a huge part in the war in Bosnia in 1992–5 following the break-up of the former Yugoslavia, have coloured approaches to the study of the city, foregrounding negative associations. In the twentieth century, historical writing in the West and America concentrated on Sarajevo as a centre of national, confessional and 'ethnic' tensions, including, after the war of 1992–5, books such as Misha Glenny's *The Balkans*, which sought to explain what had happened and why.[2] Both within and outside Bosnia, the demise of Austro-Hungarian rule was seen as evidence that they had mismanaged their occupancy and that their departure was the result of their inability to control these tensions effectively.[3] The arguments in favour of this view represent a huge area which is outside the scope or focus of this research, but it is such a pervasive view that it seems to have prevented objective assessments of the development of Sarajevo between 1878 and 1918 and has certainly obscured many interesting aspects of its urban history. A famous example from 1940 is John Gunther's description of Sarajevo in 1914 as a 'mud-caked primitive village', which could not be further from the mark, as this book shows.[4] According to Glenny, 'Gunther's contempt reflects a solid body of Western popular opinion that regarded and still regards the Balkans as a toxin threatening the health of Europe.'[5] This indicates how Sarajevo and, by association, the entire Balkan region, have typically been viewed in the West as a result of such events.

Recent Bosnian literature on the city also shares a tendency to describe events in Bosnia and Sarajevo in confessional, 'ethnic' or 'national' terms.[6] This is evident in new guidebooks to the city which use this approach while at the same time stressing Sarajevo's essentially multicultural nature.[7] Although this book uses the term 'confession', as did the Ottoman and Austro-Hungarian census takers, to categorize the cultural and religious loyalties of the people of

Sarajevo, these categories have been linked by others to national identities and loyalties beyond Bosnia. The rise of nationalism in Europe in the nineteenth century, which challenged multinational administrations such as the Ottoman and Austro-Hungarian Empires, had begun to affect the way that subject peoples saw themselves in relation to their governors. There was a developing sense of national identity within Europe, leading to the unification of states such as Italy (1861) and Germany (1871), and the rise of Zionism among Jewish populations at the end of the nineteenth century. 'Nationalist' historical accounts and approaches to Bosnian history, including the examination of tensions between the different confessions as a way to understand events, need to be seen in this context. So too does the Hapsburg policy in Bosnia which helped to shape the city of Sarajevo following the occupation in 1878.

The new province was challenging for the Austro-Hungarian occupiers because of the loyalties which the different confessions had to wider groups beyond Bosnia, including the Roman Catholic and Orthodox churches and, through them, to bordering Croatia and Serbia. Bosnian religious communities and institutions also had connections with spiritual leaders outside the province.[8] The Muslims had traditionally been the dominant confession under the Ottomans and held key positions in government; several had direct links to the Ottoman government in Istanbul. Many Muslim landowners had Christian serfs; thus confessional allegiance and tensions between confessions might be related to relative power balances within the population in terms of class and wealth (or lack of it). As Noel Malcolm notes when discussing the problems of the 'confessional differences' approach to an understanding of Bosnia's history, 'the animosities which did exist were not . . . the inevitable consequence of the mixing together of religious communities. The main basis of hostility was not religious but economic . . . .'[9] The Serbian Orthodox community, too, had a powerful élite class, many of whom were also landowners with serfs. There were very few Catholics in Sarajevo until the occupation, though there were more in the south-west of Bosnia, adjacent to Croatia. Catholicism was to be the largest area of confessional growth as many of the newcomers from elsewhere in the Monarchy were Catholic. The Sephardic Jews, though numerically a minority throughout the period and generally ignored by historians exploring the 'nations' in Bosnia, were well-established traders in Sarajevo, having arrived in the sixteenth century following their expulsion from Spain and Portugal. Their role in the development of the city in the period has not so far been explored in detail in the available literature, and the book addresses this omission. Many

Ashkenazim came after the occupation, and the two Jewish sects had separate places of worship and maintained different cultural societies and traditions.

Ottoman policy before the occupation had allowed for freedom of worship under the *millet* system, and the Hapsburg administration continued this policy, while attempting to control overt pressure expressed by some elements of the population who wished to end their rule and dissolve Bosnia, to make it a part of either a pan-Slav Serbian state to the east or a 'Greater Croatia' to the west, leaving no role or place for the Muslim population. Hapsburg policy intended to maintain Bosnia as a multiconfessional province within the wider context of the Austro-Hungarian Empire, treating all confessions equally so far as was practical, in order to deter overt dominance by any one group and maintain stability in the province. To do this, as well putting in place censorship and other elements of state supervision, great efforts were made, particularly in the early years when Benjamin Kállay was Joint Minister of Finance at the head of the administration in Bosnia (1882–1903), to develop an integrated Bosnian 'nation' with a distinct identity which would override confessional loyalties and nationalist pressures from Croatia and Serbia and promote *bošnjaštvo* (Bosnian-ness). The book explores how this worked out in practice in Sarajevo in terms of building development and social and cultural activities and controls.[10]

The nationalist context is, therefore, important for an understanding of Austro-Hungarian policy in the period and in subsequent accounts of Bosnian history. However, though there is certainly validity in seeing confessional or 'national' allegiances and loyalties as an important element in assessing the city's urban development, overemphasis on this affects approaches to the primary evidence, masking other interesting networks which were based, for example, on economic or social advantage and where confession was less important.

The relative inaccessibility of Bosnia and its language for much of the twentieth century also played a role in limiting the number of publications in the West on the topic of Sarajevo's Austro-Hungarian urban development. There has been much Yugoslav and Bosnian research on architectural, economic, social, urban and cultural studies for the period under investigation, some of it relating particularly to Sarajevo. However, this is not usually available in translation, which makes it generally unavailable outside Bosnia and less easily accessed by western historians unfamiliar with the local language.[11] One notable exception to this is the work of Robert Donia, whose 'biography' of Sarajevo includes a chapter on the subject, 'The Making of Fin-de-Siècle Sarajevo'.[12]

Within Bosnia, historians from the socialist period under Tito from 1945 to 1989 produced accounts of the Austro-Hungarian time foregrounding political and national struggles, including the development of the workers' movement, and praised post-1918 improvements (an example is Jahiel Finci's work on housing) at the expense of what had gone before.[13] Western post-colonial discourse has created a framework for viewing the activities of the Austro-Hungarian administration in Bosnia as essentially patriarchal, oppressive and controlling, with the local people in a mainly passive role.[14] It would be difficult to deny that the administration had a strong colonial-type presence in the region and in the city, but as will be seen, the picture presented by the built environment in Sarajevo suggests a more complex reality.

Approaches to Bosnian (and by extension, Sarajevan) history have also been influenced by the debate which was stimulated by Edward Said's *Orientalism*. His book challenges imperially based Western concepts of the East as the 'Other'.[15] Maria Todorova applies this view to the Balkan region, explaining from a chronological perspective how the Western account which viewed the region in this light developed over the centuries and showing how it served its various creators.[16] She argues for more nuanced, separate accounts that relate more directly to the particular peoples and countries that make up the 'Balkan' area and reacts strongly against (often American) writers such as Gunther, whose opinions were shaped by the influences Todorova discusses and who have contributed to a misleading impression in the West of Sarajevo in the Austro-Hungarian period.[17]

Comparative urban contexts

Schorske's *Fin-de-Siècle Vienna* and, in particular, his chapter on 'The Ringstrasse, its critics, and the birth of urban modernism', was one of the most important works for providing background and context for this study.[18] His multi-disciplinary approach has been employed in this research, using a wide range of evidence, including the urban fabric itself, and interpreting this material to produce an account which is not solely shaped by post-colonial or 'ethnic' debates.[19] Work on the private domain as a way of exploring social change also provides a useful model as these 'private' aspects are clearly evident in the decoration of many of the buildings researched and the activities of their occupants.[20] Schorske's study includes a very useful section on the development of residential/business apartment blocks for the middle classes, according to the

pattern of the baroque palaces in Vienna, which was widely copied in Sarajevo. He details the economic aspect of this in terms of investment opportunities, which, along with his discussion of building layout and use, was useful for comparison.[21]

Schorske's approach to Vienna has been applied by Péter Hanák to Vienna and Budapest and has also influenced Gábor Gyáni's work on Budapest: both explore the relationship of the built environment to cultural and social change.[22] These books have extended the range of useful comparative material for this research on urban development in Sarajevo as well as suggested research methods and ways of structuring the analysis of evidence. Hanák stresses the value of a broadly interdisciplinary approach and the constant interaction of culture with society.[23] His exploration of central European middle-class living, including information about layout, furnishing and daily life in a typical apartment and the origins of development in new tastes, styles and mentalities at the end of the century, provides a useful model which is directly applicable, at least as a starting point, to Sarajevan apartment lifestyles.[24] His discussion of drivers for late-nineteenth-century urbanization provides helpful parallels and ways of looking at what was happening in Sarajevo after 1878, as well as suggesting the influence on urban development of Hungarian architects and other professionals and small business people who arrived in the wake of the Austro-Hungarian army.

Gyáni uses microstudies to illustrate various aspects of people's lives in Budapest during the period, taking examples from household inventories, diaries and housing records. These present parallels for comparison with Sarajevo, indicating similarities with both Budapest and Vienna, as does his work on investors in building and the building cycle.[25] In terms of urban planning, government control, private development and social and cultural activity, Schorske, Hanák and Gyáni have described a central European model of urban modernity which, while allowing some comparisons with American and Western European models, provides a contextual framework against which Sarajevo's claim to be such a city in the period can be assessed.

In the concluding chapter of *Capital Cities in the Aftermath of Empires*, Nathaniel Wood explores the tensions for urban development in the period between rising national awareness and the drive for modernity, expressed in a desire to emulate 'great cities' such as London and Paris.[26] He notes that 'modernity, was, and remains, something much larger than nationality'.[27] As Wood argues, most cities 'modernized in locally particular ways' while following larger pan-European models in key areas of urban development.[28] This theme is explored in Sarajevo through the medium of the built environment using

examples to show how elements such as architectural choices and the move to apartment-style living reflect different aspects of these tensions.

Ákos Moravánszky's work on central European architecture in the period and Anthony Alofsin's recent book on architectural language in the Hapsburg Empire provide the contextual background for architectural development in the region, and the photographs, drawings and text included in both books have been useful for assessing how far patterns and models elsewhere were contemporary with, and contributed to, the style and decoration of the Sarajevo buildings.[29] Maximilian Hartmuth has explored Ottoman architectural models throughout the Balkan region, noting Islamic influences in Sarajevo which were used in both the public and private spheres of building to establish visual links with the city's Ottoman past.[30] This has provided further useful architectural context and reinforces the importance of visual culture in creating a historical account of the city's development.[31]

Accounts that foreground colonial aspects and explore urban development in Sarajevo in essentially passive terms give only a partial view. They do not adequately explain the volume of relatively high-quality European-style buildings and the context in which they were inhabited, nor do they explore the identities and motivations of the 'builders'. This book addresses these shortcomings, building on the work done by previous architectural and urban historians of the city on the buildings, 'builders' and organizations and expanding it to include aspects of social and cultural history.[32] Using a multi-disciplinary 'bottom-up' approach, it aims to present a fuller, more rounded picture of urban development in Sarajevo in the Austro-Hungarian period.

Research methods and sources

The legacy of the built environment and associated material from the period provide evidence for the more rounded picture presented here and indicate how new influences and pressures interacted with tradition and continuity to form a functioning, integrated city which, while an Austrian provincial capital, still retained elements of its Ottoman past. Bosnian architectural historians Nedžad Kurto and Ibrahim Krzović have (independently) surveyed a sample of the Austro-Hungarian buildings in Bosnia; their work on Sarajevo has been invaluable for the identification and dating of many of the buildings featured in this study. Both used material from the planning archive to date many of the buildings and list the names of their builders, indicating who built and paid

for much of the sample which formed the core of the primary evidence.[33] This information has made it possible to follow up further primary archival evidence from newspapers, government documents, maps, contemporary postcards and a range of other sources in order to build up a fuller picture of who these people were. In this way, professional, business, confessional and political networks between the various 'builders' and other élite members of the community could be established, showing the dynamics of how the development was driven and the motivations of the developers. In each case, the questions being asked of the evidence were: who was 'networking' with whom and why? It is clear that economic considerations were well to the fore. This evidence also throws light on the political, social and cultural context in which this networking took place and gives an indication of what life was like for some of the users of the buildings.

A set of maps was prepared as part of the research, showing the development of new military, public, confessional, business and private buildings at 5-year intervals from the occupation up to 1918. The maps gave a visual indication of the type, pace and siting of buildings and showed clearly when particular areas became fashionable and for whom.[34] They were also useful in assessing how various factors such as economic or planning conditions affected individuals and organizations in their choice of site and development.

Case studies were used to illustrate aspects of administrative control and relationships between officials and élites, both indigenous and immigrant. These case studies were based around building applications for three different types of building sited in the city centre, with subsidiary material in the form of papers, letters, directory content, books, advertisements and photographs which augment the plans and associated documents to show who the particular 'builders' were, what their aspirations and intentions were concerning the particular building projects and, where possible, what their social and professional roles were in the life of the city during the period. While choices of subject were partly made on a pragmatic basis, depending on available material, examples have been chosen which illustrate particular aspects of development. Taken together, they contribute to a view of Sarajevo as a modern city, also showing how aspects of the older Ottoman city adapted to develop a European face. Issues explored through these studies include the role of women in business life, newspapers and censorship, the development of modern hotels and Sarajevo's place as a tourist centre on the European circuit and business networks between Sarajevo and the wider world.

In working with buildings as an initial source of evidence, there are clear and unavoidable problems of interpretation. Over the years, many of the buildings

have been damaged, altered by having decoration removed from their façades or have had extra storeys added. Some have been demolished and replaced by post-1918 buildings. However, in many cases, evidence from contemporary postcards shows how they looked in the Austro-Hungarian period.[35] The postcards present views of the urban fabric before post-1918 building, with different roof and building lines and more of a mix of Ottoman-style and European-style building. This is important in terms of understanding the relationship between change and continuity and shows how the 'new' might have appeared to the inhabitants at the time.

As most of the buildings studied are in private hands, access to interiors is not usually possible, though a representative sample could be visited. Information about layouts of apartments could be found in publications such as *Der Bautechniker*, a building trade journal which was published in Vienna, and on the plans themselves.[36] Photography of some key buildings owned by the Bosnian state is prohibited for security reasons, or alternatively, where access is permitted, identification of the buildings is not. This constraint affected the choice of higher-status examples of buildings.

Unfortunately, some of the material referred to in earlier publications on Sarajevo seemed to have been destroyed (e.g. newspapers), and primary source references obtained in secondary sources could not always be found in the archives. This is at least in part due to the effects of the 1992–5 war and post-Socialist reorganization, which have led to the destruction, dispersal or reorganization of sources and texts; these difficulties in accessing some archival and library material necessitated the adoption of the pragmatic approach to the evidence mentioned earlier. In extreme cases, some lines of enquiry had to be abandoned for lack of required documents.

*

In the new millennium, there is growing interest in research on aspects of eastern and central Europe, and related urban studies. Sarajevo is, relatively speaking, small and has been the focus in the past of historical accounts which have foregrounded political and national conflict; perhaps for these reasons, it has so far not been the subject of the in-depth research into its social, cultural and urban history in the Austro-Hungarian period which is provided by this book. This study, therefore, makes an important contribution to current research on the comparative urban history of central Europe, and to the urban history of Sarajevo in particular.