

den Begriffe gern auf seine mittelalterliche Realität an. Auch der gelehrte Stil des Chronisten stellte die Bearbeiter nach eigener Aussage (S. LVI-LIX) vor große Herausforderungen.

Abseits des eigentlichen Chroniktextes wird in der Einleitung die Biografie des Cosmas in einer Weise analysiert, bei der auch stets gesellschaftspolitische Aspekte ihre Berücksichtigung finden. Die Sozialisierung des Chronisten sowie sein geistlicher Werdegang werden nicht ignoriert, sondern wohl durchdacht in den historischen Kontext der Zeit eingebettet. Selbst zu den Fragen, wer die Chronik ab dem 12. Jh. fortgesetzt haben könnte oder wie die wesentlichen Merkmale der politischen Vorstellungskraft der Premysliden ausgesehen haben könnten, liefert die Einleitung nützliche Informationen. Dem Leser werden somit nützliche Werkzeuge an die Hand gegeben, um unabhängig vom eigenen Expertenstatus gewinnbringend mit der Chronik arbeiten zu können.

Eine 21 Seiten starke Bibliografie, samt einer Auflistung der bisher edierten Handschriften der *Chronica Bohemorum* und einer Liste der bis heute erschienenen Übersetzungen (sechs auf Tschechisch, zwei auf Deutsch, je eine auf Russisch und Polnisch), sowie ein umfangreiches Quellen- und Literaturverzeichnis geben einen guten Einblick in die Forschungslage. Zwei Karten – eine zur Topografie der Prager Umgebung im Frühmittelalter, eine des frühmittelalterlichen Böhmens – sowie eine genealogische Tafel böhmischer Herrscherpersönlichkeiten folgen, bevor ein Personen- und Ortsregister sowie ein Zitationsindex dem durchaus gelungenem Editionsprojekt einen runden und würdigen Abschluss verleihen. Dem Leser wird so ein schneller Zugang zum Werk sowie eine einfache Navigation ermöglicht.

Insgesamt bleibt festzuhalten, dass sich die englische Übersetzung sehr gut liest, der Anmerkungsapparat sich als äußerst nützlich erweist und die Forschungsliteratur zur Geschichte Böhmens sich auf dem neuesten Stand bewegt. Diese kritische Ausgabe der *Chronica Bohemorum* avanciert dadurch zu einem weiteren wertvollen Hilfsmittel sowohl für Mittelalter-Spezialisten als auch für interessierte Laien, die sich mit Böhmen im Speziellen und Osteuropa im Allgemeinen befassen wollen. Auch ist die kritische Edition für all diejenigen geeignet, die einen lebendigen und aufschlussreichen Text über das politische Leben im Mittelalter suchen. Genau aus diesen Gründen wird sie sicherlich rasch zu einem sehr nützlichen und wertvollen Instrument für eine breite Forschergruppe heranreifen.

Münster

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The Expansion of the Faith. Crusading on the Frontiers of Latin Christendom in the High Middle Ages. Hrsg. von Paul Srodecki und Norbert Kersken. (Outremer. Studies in the Crusades and the Latin East, Bd. 14.) Brepols Publishers. Turnhout 2022. 350 S. ISBN 978-2-503-58880-3. (€ 93,-)

St. Bernard of Clairvaux, while formulating the regulations of the Templar Order in his *De laude novae militiae*, emphasized the defensive character of the crusades to the Holy Land. The first crusaders' chroniclers, while praising the victories of the First Crusade, quite frequently described the crusades as a defensive war and as an indispensable expansion of the Christian faith to dispel the darkness of disbelief and idolatry. St. Bernard referred to the assumption that one can come to know God through one's love for Him (*in tantum cognoscitur Deus in quantum amatur*); therefore, all crusaders, who took the cross and left for the pilgrimage to Jerusalem, were executing an act of love for God.¹ The dis-

¹ JONATHAN RILEY-SMITH: Crusading as an Act of Love, in: THOMAS F. MADDEN (ed.): The Crusades: The Essential Readings, Oxford 2002, pp. 31–50.

semination of true belief among the Muslims, who were blamed for idolatry and heresy² by the crusaders, was a self-explanatory manifestation of the crusaders' love for God in the eyes of the apologists of the First Crusade.

The book under review here describes various aspects of the relations between the faith and the crusades. It consists of five sections including eighteen articles. The introductory article by Paul Srodecki speaks about how the crusades were related to the dissemination of the Christian faith, and expansion to the Levant. Having discussed the traditionalist, pluralist and generalist trends of the crusades, the author raises the question of how much faith was involved in the definition of the crusades of the Middle Ages, considering that in the Latin peripheries of Europe (Iberia and the Baltic region), the processes of Christianization and Europeanization took place simultaneously with the crusades. The first part of Zdzisław Penteck's article shows how the dissemination of the faith through the crusades was perceived by several rulers of Central Europe (the duke of Silesia Boleslas I the Tall, the king of Hungary Andrew II and others). Darius von Güttner-Sporzyński continues by analyzing the place of Poland in the idea and practice of the Medieval crusades. The politics behind the crusades and propagation of the faith among the Wends and Prussians as executed by the Polish dukes justified the crusades in the view of the Throne of Apostles and Polish chroniclers. The further participation of Polish dukes in the Second Crusade and later was the result of expectations raised by the crusades against the Wends and Prussians which, however, did not produce the expected effect. The article by Neven Budak points out that the same crusade expectations were held by the nobles of Medieval Hungary, Dalmatia and Croatia. At their head, the king of Hungary Andrew II not only thought that he was defending the border of Christianity, but he also regarded the crusades as a political tool in respect to his neighbors, similarly to the Polish dukes. Other articles in this collection also describe how the rulers used the crusades for their own political aims.

The second part starts with the article by Kurt Villads Jensen on the destruction of pagan idols during the crusades (especially during the Wendish crusade and when the Danish conquered the island of Rügen). In the twelfth century, the destruction of paganism (depaganization) was perceived as an obligatory attribute of the crusades, as the destruction of evil (devilish) forces would reveal the values of the Christian faith. Similar ideological provisions, as can be seen from the article by Norbert Kersken, are reflected in the 1147 crusade against the western Wends. The crusaders were urged to set free the lands of the western Wends from the pagan abominations. Thus, according to the author, the idea of the crusades (conquests) was related to the idea of converting pagans to the Christian faith (missions). There is no doubt that the relation between these ideas was necessary for the support of the crusades to the Baltic region. Separate cases show that the crusaders relied more on the idea of conquering the pagan lands than peaceful Christianization. Kristjan Kaljusaar analyzes how Duke Albert of Saxony, invited by Bishop Albert of Riga to assist him to fight with the pagan Semigallians and Estonians, became the secular patron of the Riga bishop in 1219/20. Bishop Bruno of Olomouc (or Moravia) may also have felt himself to be the spiritual patron of the crusades against the Prussians as he accompanied his ruler Ottokar II Přemysl in 1254/55 and 1267/68 to Prussia. The role of Bishop Bruno of Olomouc in organizing the crusades against the Prussians is described in detail by David Sychra.

The third part of the collection is devoted to the conquests and expansion. Jens E. Olesen deals with the so-called Swedish Crusades to Finland and Karelia as being the consciously selected political strategy by the Swedish rulers that justified conquests. Martin Schürer analyzes the complicated relations between Count Adolf II and the

² Cf. JOHN V. TOLAN: *Saracens: Islam in the Medieval European Imagination*, New York 2002, pp. 105–173.

Western Wends' Obodrite duke Niklot during the 1147 crusade. Oliver Auge returns to the conquests by the Danish in Rügen in 1168/69. The conquest of Rügen was introduced by Voldemar's apologists as an act of depaganization and a symbol of the final victory of Christianity, but it is obvious that by means of the crusades, Denmark solved the problems of its political hegemony. The last article of this chapter, written by Luis García-Guijarro, transfers the reader to another edge of the Medieval Christian world—Al Andalus, where the battle of Las Navas de Tolosa took place in 1212. The author concludes that this military campaign was not a crusade, although it had some elements of the latter, added by later generations of historiographers. However, this military campaign was just a constituent part of the whole long process of the reconquest.

The fourth part starts with the article by Nikolaos G. Chrissis about the army of crusaders headed towards Christian Constantinople, raising questions as to how much the tension between the Western Church and the Eastern Church, the politics of Pope Innocent III, the activity of the Eastern patriarchs, and the image of the Greeks as schismatic in the Western Church contributed to such a development of events. Anti Selart analyzes how the Russian schism added to the crusades in Livonia and other locations of the Baltic region. It was maintained in the historiography (especially in Soviet and present Russian works) for a long time that the Eastern Church did not participate in the crusade movement. Selart shows that during the conquest of new lands, close cooperation between the Eastern and Western Churches existed.

The last section of the collection analyzes separate aspects of the crusades and propaganda. For example, Eric Böhme examines how in 1163/64, the Franks together with the king of Jerusalem Amalric tried to implement a military plan—to entrench in Egypt, thereby interrupting the assistance to the Muslims in the fight for the Holy Land. Despite the fact that the sources are controversial about this campaign, it was the first attempt of the crusaders to neutralize Egypt. Nora Berend analyzes the picture drawn by medieval historiographers for future generations of the king of Hungary Andrew II as a brave crusader. Robert Antonín returns to the image of Ottokar II Přemysl as a crusader in the Medieval chronicles. It becomes clear from the article that this image does not coincide well with the reality because the Bohemian king participated in a few crusades, but only briefly and reluctantly. It shows once again that the image created by the chroniclers requires careful revision. Finally, Srodecki analyzes the factor of the Mongols in the crusade movement in the Baltic region, the crusades against the Mongols, and the involvement of the principalities of Russia in these crusades. It is worth mentioning that when Mindaugas was crowned in 1253 as king of Lithuania, Pope Innocent IV also expected to engage him in an anti-Mongol coalition.

The volume apparently shows that research into crusade history is still relevant, and the perspective of analyzing them from the point of view of the Christian world periphery is fruitful and promising. The authors of the articles demonstrate, that the movement of the crusades had an impact on different layers of the medieval societies in various countries; it is clear that a larger number of cases being studied not only expands the view on the crusades, but also allows a better perception of them.

Klaipėda

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David Kalhous: Bohemi. Prozesse der Identitätsbildung in frühprämyslidischen Ländern (bis 1200). (Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse: Denkschriften, Bd. 510; Forschungen zur Geschichte des Mittelalters, Bd. 24.) Verlag der Österreichischen Akademie der Wissenschaften. Wien 2018. 261 S. ISBN 978-3-7001-8210-8. (€ 79,—)

Das vorliegende Buch von David Kalhous, das die überarbeitete und erweiterte Fassung seiner Habilitationsschrift darstellt, die 2016 an der Palacký-Universität in Olomouc eingereicht und verteidigt wurde, stellt sich angesichts des Umfangs der Quellenbasis, auf