

lung viele Belege für wirtschaftliche Wechsellagen, etwa anhand von Preisreihen und Warenmengen, die Pyre handelte (S. 189–212), die, gerade auch mit Blick auf die sog. Krise des Spätmittelalters, zu der Überlegung einladen, ob sich diese aus Konjunkturen, Krisen und Kontraktionsprozessen ergaben oder aus – wie O. einleuchtend argumentiert – der Biografie eines Kaufmannslebens, das sich in Richtung eher sicherer und weniger riskanter Geschäfte bewegte. Zweitens lädt das Buch dazu ein, die Rolle der Engländer und Holländer im Ost-West-Handel, aber auch in der Stadtgemeinde Danzigs noch einmal neu zu beleuchten (S. 273–289). Die Vf. zeigt beides, Konflikte und Kooperation zwischen den Hansen und eben diesen Gruppen, verweist aber auf den Strukturwandel, in dem zumindest die Holländer als Schiffer im Ostseeraum zunehmend dominanter wurden. Und drittens – und vielleicht am spannendsten: O. beginnt ihre Darstellung mit einem Verweis auf die zunehmenden Spannungen zwischen dem Landesherrn Pyres und Danzigs, dem Hochmeister des Deutschen Ordens, und seinen Untertanen, kulminierend im Dreizehnjährigen Krieg. Sie zeigt aber auch sehr deutlich, welche intensive Kontakte zwischen Danziger Bürgern und den Amts- und Herrschaftsträgern des Ordens in den 1430er und 1440er Jahren bestanden (S. 331–341). Das mag nahelegen, danach zu fragen, wie sich die entsprechenden Konfliktkonstellationen eigentlich mikropolitisch gestalteten. All dies verdeutlicht aber: Mit Pyres Handlungsbuch liegt eine Quelle vor, die man künftig für die Handelsgeschichte des Ostseeraums des 15. Jh. schwer wird übergehen können. O.s Darstellung interpretiert diese auf eine Art und Weise, die viele, hoffentlich gewinnbringende Fragen an die Hanseforschung der nächsten Jahre aufwirft. Kurz: zwei gute Bücher.

Halle

Philipp Höhn

Beyond Devotion. Religious and Literary Communities in the 16th and 17th Century Polish-Lithuanian Commonwealth. Hrsg. von Łukasz Cybulski und Kristina Rutkovska. (Refo500 Academic Studies (R5AS), Bd. 91.) Vandenhoeck & Ruprecht. Göttingen 2022. 300 S. ISBN 978-3-525-55295-7. (€ 140,—)

The book under review here focuses on religious literature, seen not as an expression of devotion but as a bond between the Commonwealth's various ethnicities and social groups. It contains eleven contributions by ten literary scholars from Poland and Lithuania. Their approach is diverse, ranging from manuscript studies to the analysis of translations and text adaptations. In the short introduction to the volume, the editors Łukasz Cybulski and Kristina Rutkovska refer to the category of "multiscripturality," proposed by Jakub Niedźwiedz, to show the complexity of the Commonwealth's textual culture.

The opening essay by Mirosława Hanusiewicz-Lavallee focuses on the relationship between confession and poetics in the Polish Renaissance and Baroque. Between the mid-fifteenth and the late-seventeenth century, Polish religious literature developed from a modest heritage of vernacular songs applied to liturgy to multi-genre poetry expressing individual spiritual experiences. This richness depended both on the European inspirations of Polish-Lithuanian authors and the interplay between various religious denominations.

The other contribution of a general character is Wiesław Pawlak's article on Roman-Catholic homiletics in the Post-Tridentine period. The author focuses on the normative framework of preaching and its adaptation to the Polish-Lithuanian social milieu. In particular, Pawlak emphasizes the importance of sermons collections and practical guides for preachers and how they changed over the analyzed period.

Other contributions focus on specific authors or certain aspects of their creation. Radosław Rusnak and Agnieszka Czechowicz respectively analyze Jan Kochanowski's and Wacław Potocki's biblical inspirations. Both authors had a free approach to the biblical text, using it as source material for various adaptations and a means of expression. Compared to Jan Kochanowski and Wacław Potocki, the Dominican friar Tomasz Nargiewicz is a secondary figure. Cybulski's article focuses on the manuscript collection of prose narratives *Różne Historyje*, arguing that this minor text is composite but coherent at

the same time, and reconciles the medieval and Renaissance narrative practice with the heterogeneity of Baroque poetics. Protestant religious literature is also the object of Marta Wojtkowska-Maksymik's and Paweł Stępień's contributions, who focus respectively on the Calvinist printer from Cracow Maciej Wirzbięta and the Lutheran preacher Samuel Dambrowski. Influenced by the tables of duties (*Haustafeln*) from evangelical catechisms and hymnals, Wirzbięta's *Elementaria institutio Latini sermonis et pietatis Christianae* was primarily addressed to teachers and parents who wanted to provide their pupils and children with both a basic knowledge of Latin and a devout upbringing. In his study on Dambrowski's *Postil*, Paweł Stępień explores the relationship between Lutheran preaching and its Catholic counterpart. In particular, Dambrowski's homily on the passion of Christ relies on an analogous text by the Jesuit Jakub Wujek. This shows that by the early seventeenth century, Protestants were drawing inspiration from Catholic religious writings, while earlier it had been just the opposite.

Unlike the former authors, Dainora Pociūtė's and Gina Kavaliūnaitė mainly exploit historiographical primary sources. While Pociūtė focuses on the activity of antitrinitarian physicians at Stephen Batory's court and the attempt of Jesuits to convert them, Kavaliūnaitė reconstructs the genesis of the Lithuanian translation of the New Testament published in Königsberg in 1701. The article also provides a brief account of the lives of several scholars and translators involved in this initiative.

Besides Kavaliūnaitė's text, two contributions by Rutkovska mainly focus on the religious literature of the Grand Duchy of Lithuania. In the first one, Rutkovska compares how the Virgin Mary is portrayed in Wujek's and Konstanty Szyrwid's sermons. In the second one, the Lithuanian scholar sketches a history of postillography in the Grand Duchy. On the background of Lithuanian Protestant postils published in the Duchy of Prussia and Mikołaj Dauksza's Catholic postil, she argues that Szyrwid's *Gospel points* mark a new stage in the development of Lithuanian postillography.

The value of the book consists of placing the religious literature of the Polish-Lithuanian Commonwealth within a wider, European context. For example, Hanusiewicz-Lavallee emphasizes the influence of various west-European authors such as Jacopo Sannazaro, Guillaume Du Bartas, and George Buchanan. While analyzing the Post-Tridentine legislation and its implementation, Wiesław Pawlak relies on the fundamental works by John O'Malley. Kavaliūnaitė recalls the stays in England of Lithuanian Calvinist clergy, who later managed to secure financial support from the Archbishop of Canterbury, William Sheldon, for the print of the Lithuanian New Testament. Finally, Pociūtė explores Polish-Italian connections related to the emigration of Italian non-Catholic physicians at odds with the Inquisition.

The main weakness of the book depends on the lack of attention to the Orthodox and Greek-Catholic communities, which are only mentioned by Hanusiewicz-Lavallee. Especially in the seventeenth century, both confessions did not lack interesting figures (Meletius Smotrytsky, Petro Mohyla, and Stephan Yavorsky) and developed a rich cultural debate. Due to the development of this field of study in recent years,¹ at least one or two articles on this subject would have been welcomed in this volume.

From a historiographical point of view, certain remarks are objectionable. Pociūtė, for example, is far too categorical when she suggests that the promise of better jobs and privileges played a significant role in achieving conversions (p. 226). While the Jesuit support could undoubtedly favor some converts' careers, the reasons for turning to Catholicism were more complex and partially spiritually motivated. Moreover, the Jesuits were not as powerful as sometimes assumed. The case of Kasper Wilkowski is a good example for the limits of Jesuit protection. Despite his conversion, Wilkowski was neither appointed at Stephen Bathory's court nor by his nephew Sigmunt in Transylvania due to the opposition

¹ MARZANNA KUCZYŃSKA: *Między Wschodem a Zachodem: Prawosławie i unia* [Between East and West: Orthodoxy and Union], Warszawa 2017.

of his former coreligionists. The Jesuits just helped him to find employment in the entourage of Mikołaj Krzysztof Radziwiłł, himself a convert, and the most influential protector of the Society of Jesus in Lithuania. Although it was very well paid, this appointment was probably not too satisfactory from a professional point of view.

The Jesuit attitude towards medicine is also more complex than shown by Pociūtė. This issue should be analyzed on the background of Medieval ecclesiastical legislation, which forbade the practice of surgery by subdeacons, deacons, and priests on the ground that clergy should not cause anybody's death. Other prohibitions were related to the treatment of dead bodies and autopsies and depended more on social factors than religious ideas.² The exclusion of medicine and law from Jesuit universities established by St. Ignatius' *Constitutiones* can be explained by the fact that these disciplines stood in contrast with the idea of free education provided by the Jesuits for the salvation of souls, since both physicians and lawyers earned money from their professions. At the same time, the Society of Jesus allowed a degree of maneuver for pharmacy and even surgery. Ecclesiastical prohibitions were not applied to lay brothers, who became closely involved in running pharmacies. Moreover, Jesuit missionaries played a crucial role in introducing remedies from the Far East and America to European pharmacopeia.

Despite the mentioned flaws, the book is a valuable reference for those who want to better understand the cultural and religious life of the Polish-Lithuanian Commonwealth. On the whole, it achieves the aim set by its editors, which is to show the peculiarity of the interplay between religious groups in a wider European context.

Poznań

Andrea Mariani

² D. W. AMUNDSEN: Medieval Canon Law on Medical and Surgical Practice by the Clergy, in: *Bulletin of the History of Medicine* 52 (1978), 1, pp. 22–44.

Baltische Bildungsgeschichte(n). Hrsg. von Silke Pasewalck, Rūta Eidukevičienė, Antje Johanning-Radzienė und Martin Klöcker. (Schriften des Bundesinstituts für Kultur und Geschichte der Deutschen im östlichen Europa, Bd. 78.) De Gruyter Oldenbourg. Berlin – Boston 2022. 499 S. ISBN 978-3-11-099867-2. (€ 49,95.)

Der Band bietet eine Auswahl aus den rund 70 Beiträgen, die auf der Tagung „Baltische Bildungsgeschichte(n). Baltic Educational Histories“ im September 2016 an der Universität Tartu gehalten wurden. Die internationale Konferenz war ausdrücklich eine Veranstaltung der baltischen Germanistik (S. 11), hinter der als „Grundidee“ der „Blickwinkel der Literaturwissenschaft“ stand (S. 16). Als Initiator oder geistiger Vater kann der Marburger Literaturwissenschaftler Jürgen Joachimsthaler (1964–2018) bezeichnet werden, der infolge seiner Erkrankung jedoch nicht mehr zur Konferenz anreisen konnte. Ihm ist der Sammelband gewidmet.

Der hier zugrunde gelegte Bildungsbegriff ist außerordentlich weit gefasst, sodass auf der Konferenz auch abseitig erscheinende Themen Behandlung fanden wie etwa „Bildung am Bösen? Černobyl' und Ignalina – vom (post-)kolonialen Erbe zur europäischen Frage“ von Benjamin Naujoks, der allerdings nicht im Band enthalten ist. Die letztendlich in den Band aufgenommenen Beiträge lassen sich dagegen im Allgemeinen leicht mit dem Konzept „Bildung“ in Zusammenhang bringen, wozu das Hrsg.-Team vier Themenbereiche formuliert hat: „Konzepte der Bildung“ (fünf Beiträge), „Institutionen der Bildung“ (vier), „Akteure der Bildung“ (sechs) und „Bildung in der Literatur“ (fünf).

Den 20 Beiträgen vorangestellt wurde der Eröffnungsvortrag der Tagung von Heinrich Bosse. Er behandelt „Ständische Bildung in den russischen Ostseeprovinzen im 18. Jh.“, und die explizite Beibehaltung des Vortragsdukts kann als sehr gelungen betrachtet werden, da man sich auf diese Weise tatsächlich kurz auf der Konferenz wähnt. Bosse schlägt, anders als der Titel vermuten lässt, einen weiten Bogen vom 17. bis ins frühe 20. Jh. hinein und bietet damit eine kompetente Einführung in das Thema. Ganz nüchtern konstatiert er,