

schaft bleibt etwa randständig. Der Vf. bemerkt, dass „zur Zeit Kazimierz noch nicht von einer faktischen Eingliederung Kronrutheniens in die lateinische Obödienz ausgegangen werden kann“, und meint, dass die älteren Forschungsmeinungen zu einer Missionspolitik von Kazimierz zu weit gegangen seien (S. 83 f.). In der vorliegenden Untersuchung wird von den für die geistlichen katholischen und orthodoxen Institutionen erstellten Urkunden folgendes Bild gezeichnet: Für die Periode Kazimierz III. 1340–1370 sei in den Urkunden die Kirchenpolitik nicht greifbar; 1370–1386 wurden Urkunden für Franziskaner und Dominikaner sowie für den armenisch-lateinischen Bischof von Kyjiv erstellt; 1387–1398 sind ausschließlich Urkunden für katholische Institutionen überliefert; 1399–1423 erscheint auch die orthodoxe Empfängergruppe, aber die katholischen Geistlichen sind immer noch viel zahlreicher vertreten; 1424–1434 ist schließlich nur eine einzige Urkunde für einen orthodoxen geistlichen Empfänger überliefert, wobei die katholischen Institutionen und Personen in dieser Periode mehrere Urkunden von Władysław II. Jagiełło erhielten. Insgesamt kann mit Sicherheit eine Dominanz der katholischen institutionellen Empfängergruppen im Kontext des überlieferten Urkundenkorpus Kronrutheniens 1340–1434 festgestellt werden. Die religiös-konfessionelle Politik der polnischen bzw. ungarischen Herrscher in Kronruthenien hätte stärker betont werden können, da diese Fragen im Mittelalter bekanntlich eine außerordentlich wichtige Rolle spielten.

Kleinere kritische Bemerkungen betreffen einige Druck- oder Tippfehler, wie z. B. „Forschungstraditionen“ (S. XXI), „наследники“ statt „наследники“ (z. B. S. 221, 536) oder „проблема васальної залежності Дмитра детка від угорського короля Людовіка I“ statt „проблема васальної залежності Дмитра Детька від угорського короля Людовіка I“ (S. 534).

Insgesamt liegt mit der Untersuchung von J. eine solide Studie vor, welche unterstreicht, dass die Stellung Kronrutheniens in der polnischen bzw. ungarischen Herrschaftspolitik viele Nuancen umfasste. Das von J. erstellte „Repertorium“ kann als gute Grundlage für weitere Beschäftigungen mit der Geschichte Kronrutheniens dienen. Die Ergebnisse der vorliegenden Untersuchung werden sicherlich zu weiteren Diskussionen in der polnischen und ukrainischen Forschung anregen.

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Réka Tímea Újlaki-Nagy: Christians or Jews? Early Transylvanian Sabbatarianism (1580–1621). (Refo500 Academic Studies, Bd. 87.) Vandenhoeck & Ruprecht. Göttingen 2022. 292 S. ISBN 978-3-525-57331-0. (€ 130,—)

The adage that claims that “nothing changes as much as history” is naturally an exaggeration. It is distressing that renowned historians claim that “opinion history” has gained legitimacy, but there is, as in everything, a middle ground, and Réka Tímea Újlaki-Nagy’s book is a beautiful example of it. Ú.-N.’s summary of the characteristics of the historiographical works related to the Sabbatarians of Transylvania, if not always explicit, is accurate in its conveyance of how much their image in each historical era depended on the current economic, political, or even ideological interests. Historians of the period following the Austro-Hungarian Compromise (1867) had a completely different perception of Jews than in the period following the Second World War, and even more so in the 1960s and 1980s. Thus, the presentation of the history of the “Jews,” the Sabbatarians, is also significantly different.

I singled out these two areas because both can be said to be positivist eras in Hungarian historiography in some respects. The method of publishing sources was, of course, different, but from the beginning of the 1960s, scholars in Hungary began carefully and deliberately publishing sources in an effort that lasted for almost four decades. The individual document types were not published in groups according to religious affiliation but rather by genre—separate critical series were launched for early modern literary memories (poetry including religious songs, prose, drama, correspondence), printed forms (a retrospec-

tive national bibliography), and Latin text memoirs. Source publications on economic and political history also broke away from the themes of the 1950s which were concentrating on the documentation of the life of the lower classes and feudal oppression. However, until the 1980s, research on church history was not given much space, and, when it was, it was placed in a strong social-historical and ideological framework. The Protestant Reformation, and especially its radical, nonconformist trends, appeared as parallel forms of the early Enlightenment, rationalist philosophical currents. Given the availability of the source material and the fact that the Kingdom of Hungary and especially the Principality of Transylvania were fertile ground for exploring the coexistence of multiple religions and denominations, research on Unitarianism and Sabbatism had already become thoroughly European by the 1970s, although only few Western European historians dealt with Eastern Europe. Contemporary European approaches to religious, theological, and social history have become widespread. In other words, an ideal situation emerged, since those who knew the sources and micro-history were engaged in dialogue with the intellectual groups dictating the historiographic trends. They were curious about each other, and they listened to each other's opinions before they forming an opinion or passing judgement—an attitude adopted by far too few scholars today.

Ú.-N. attended the University of Szeged (previously Attila József University), where the history of old Hungarian literature and culture was taught excellently by those who had learned to think like those who lived in that era. They imparted in their students a way of thinking: first, you need to get to know the sources, the proportions of the knowledge of the intellectuals who lived in the given era, and then the opinions written about the era. At the same time, the author faced a very big problem when writing her book: a significant part of the sources is missing. Many documents that relate to the inner life of the Sabbatarian congregation have not been preserved—and much was never recorded in writing in the first place. These deficiencies can be only partially compensated for with memories left to us from later eras, like nineteenth-century religious practice and lifestyle rules, literary memories, or even the author's personal experiences and conversations.

The author takes into account the completeness of the surviving sources in her book, in which she discusses the first phase of the history of Sabbatarianism in Transylvania. In her historiographical chapter, she also covers the history of the years following this era—with emphasis on stories up to the Dés Parliament of 1638—and outlines the history of the persecution of Sabbath-keepers up to the anti-Jewish atrocities of World War II and the destruction of villages under the Romanian Ceaușescu regime.

Among the surviving sources, the Sabbath songbooks (*Péchi*, *Jancsó*, and *Kissolymosi Mátéfi*) feature prominently. Summarizing the history of the creation of the three collections, the author creates a balance between two large groups of songs—songs written for the sanctification of feasts and so-called teaching songs intended to shape the believer's worldview—by not prioritizing them. Hungarian literature, especially in the 1960s and 1980s, overemphasized the role of the latter, asserting that the Sabbatarians approached faith on a rational basis and strove to ensure that believers' knowledge of nature, the universe, and society itself should be more extensive than, for example, those of the Catholics or even the Calvinists. From this perspective, the teaching songs on the Sabbath were essentially a precedent of socialist public education.

A separate chapter of the book deals with the everyday issues of the Sabbath religious practice, and, due to the scarcity of other sources, it must rely on these songbooks to a significant extent. It is true that the descriptions of the tradition of later periods (eighteenth–nineteenth centuries) also provide important information. Ú.-N. examined three codices with mixed content (miscellaneous and prose) that preserves important additional data in this respect. Her study includes new philological details in relation to all three codices (*Toroczkai*, *Árkosi*, and *Kalocsai*). She no longer refers to the manuscript known as the “Toroczkai codex” as such, because the Unitarian bishop Máté Toroczkai was, in fact, only one of its owners. Ú.-N. thinks that part of the manuscript was written instead by

András Eőssi, one of the first significant thinkers of Sabbatarianism. Also important is her rejection of the claim that Sabbatism spread along the lines of some kind of Transylvanian social movement based on Old Testament ideals of equality. This thesis has been advanced by Róbert Dán, a researcher of undisputed authority on the issue, and accepted by many scholars around the world.

Ú.-N. also reflects on deeper theological questions, searching for traces of Transylvanian Unitarian theology and the influence of Matthias Vehe Glirius in the Sabbatarian sources. The basis of their theological research was the whole text of the Christian Bible, the rabbinic oral tradition of the Old Testament, and questions of Jewish exegesis. The Sabbatarians applied this mixed method of analysis also to the New Testament, their explanations, for example, regarding the divinity of Jesus are more radical (negativist) than those of the Unitarians.

In the end, it is not the author who answers the question of whether it is possible to be a Christian and a Jew at the same time in a religious sense, or whether the choice between the two is inevitable and necessary, but the story of the Sabbatarians itself. In any case, the Sabbatarians of Transylvania tried to be “open-eyed” Jews and “true” Christians at the same time.

Budapest—Sárospatak

István Monok

Adam Kucharski: Placing Poland at the Heart of Irishness. Irish Political Elites in Relation to Poland and the Poles in the First Half of the Nineteenth Century. (Polish Studies – Transdisciplinary Perspectives, Bd. 29.) Peter Lang. Berlin u. a. 2020. 274 S., Ill., Kt. ISBN 978-3-631-81817-6. (€ 59,95.)

In order for a field of studies to be accepted as legitimate or viable there first needs to exist a collective body of scholarly work that elevates it above that of a niche interest or passing trend. The work under review is the latest in what can be now called without exaggeration a sustained field of academic inquiry into Polish-Irish relations, enhancing the work of scholars such as Katarzyna Gmerek, Róisín Healy, and the authors of another Peter Lang publication published a decade ago, *Polish-Irish Encounters in the Old and New Europe*.

Adam Kucharski's book is a welcome addition to this burgeoning field, which only continues to grow as the ties between Poland and Ireland deepen. The title is somewhat provocative as it suggests an argument for Poland or the Polish Question as being at the “heart” of Irishness in the nineteenth century. By tracing the evolution of the attitudes of Irish elites toward Poland and the Poles from 1772 to 1849, however, K. makes a compelling case for the justness of the title. Importantly, this is a determination that grows out of one of the core strengths of his book, which is allowing Irish elites to speak for themselves. While it can be a commonplace to perceive parallels between these two historically oppressed countries, it is quite another thing to provide documentary evidence explaining how this notion originated, the methods by which connections were made, the ways in which it resonated in the historical and political context, and the subtle means by which it evolved over time. Drawing heavily on a substantial body of evidence gleaned from a wide range of sources in the contemporary Irish press, letters from Irish and Polish elites, diary entries, poems, debates and speeches, K. provides the necessary evidence to make a convincing case for this period being a foundational one in Polish-Irish relations.

The book is divided into four separate chapters, each of which traces a portion of the evolution of the attitudes of Irish elites toward Poland from 1772 to 1849. Chapter 1 starts at the beginning, which in the Polish-Irish case is the intersection between the events surrounding the successive partitions of Poland and the Act of Union in Ireland at the end of the eighteenth century. The case Kucharski presents is remarkable not only for the sense of the scope of Irish interest in Polish affairs that emerges during this period but also the speed with which it reaches Irish readers. Whether it is the reactions of Irish elites such as