

1780s. Like other pious books from the Puritan milieu, *The Pilgrim's Progress* had a significant interdenominational potential and was eagerly read by German Pietists and their Polish associates. Polish translators of Bunyan's work not only extensively relied on its French (Huguenot) translation but also dampened the anticatholic tone of the original and distanced themselves from the democratization of English religious culture.

In conclusion, *The Call of Albion* is a highly valuable scholarly work, offering a deep insight into the meanders of early modern cultural exchange. In particular, it shows how this phenomenon changed between the sixteenth and the mid-eighteenth century, when French superseded Latin as the medium of knowledge transfer. By restoring translators to the place they deserve in the history of literature, H. answers a wider research question that underpins the entire book. She depicts the rise of Polish national consciousness through the representation of the other.

Poznań

Andrea Mariani

Joannes Thomas Josephowicz: Leopoliensis Archiepiscopatus Historia (1614–1700). / Jan Tomáš Juzefovyč: Istorija L'vivs'koho Archyjepyskopstva (1614–1700). Hrsg. von Myron Kapraľ und Iryna Klymenko. (Opera Historica Leopolitana. Fontes / L'vivs'ki Istoryčni Praci. Džerela, Bd. 11.) L'viv 2023. 1036 S., Ill. (Open Access: <https://doi.org/10.15463/ostdok/BV049323965>.)

The new critical edition of *Leopoliensis Archiepiscopatus Historia* (A History of the Lviv Archbishopric) by the seventeenth-century Lviv clergyman Jan Tomasz Józefowicz, edited by Myron Kapraľ and Iryna Klymenko, is an exceptional scholarly achievement. The edition is an example of the fruitful cooperation of the historians, representing different scholarly backgrounds and disciplinary traditions. As Kapraľ is known as a leading historian of early modern Lviv, Klymenko's involvement in translating and editing the text was essential due to her knowledge of the comparative early modern European cultural contexts. This first-rate bilingual edition, featuring the original Latin text alongside a Ukrainian translation, makes one of the seminal works of early modern Lviv's urban historiography accessible to both academic audiences and the general public.

Known for its complex ethnic and religious history, Lviv was a major intellectual and cultural center in the eastern provinces of the Polish-Lithuanian Commonwealth from the late sixteenth to early eighteenth centuries. No other town in the present-day Ukrainian or Belarusian territories of the Commonwealth could rival Lviv's rich tradition of urban historiography. Together with works by authors, such as Johannes (Jan) Alambek and Jan Bartłomiej Zimorowicz, Józefowicz's *Historia* is a cornerstone of this heritage, reflecting the intellectual and cultural tastes of Lviv's early modern urban elites.

This bilingual edition is supplemented by meticulous critical commentary and appendices. Kapraľ provides a comprehensive examination of the text's origins and Józefowicz's biography. Based on some new source findings his research refutes the popular belief that Józefowicz was of Armenian descent, establishing instead that his family were Poles who settled in Lviv in the sixteenth century. By the early seventeenth century, the Józefowicz family had ascended to the city's patrician ranks, bolstered by substantial wealth. Notably, Józefowicz's father, one of Lviv's wealthiest citizens, was killed in 1664 during a military campaign against Ukrainian Cossacks.

Kapraľ's reconstruction of Józefowicz's life illustrates the role of familial wealth and connections in enabling his extensive education in Krakow and abroad, as well as his ecclesiastical career. Józefowicz initially resided in Krakow after completing his studies, where he taught at the university, joined the Franciscan order, and wrote his first work—a biography of the Polish saint Szymon of Lipnica. He returned to Lviv in the 1690s, becoming a member of the local ecclesiastical chapter and rector of the cathedral school. His many literary contributions and administrative roles earned him recognition among the local clergy during his life but did not further ecclesiastical career.

Kapral⁷ emphasizes the influence of ecclesiastical patronage on intellectual and cultural activity in the Roman Catholic clergy. The idea for *Historia* was inspired and supported by Archbishop Józef Zieliński (1699–1709) and officially sanctioned by the local chapter, granting Józefowicz access to its archives. Written in the annalistic style, *Historia* covers the years from 1614 to 1700. It additionally arranges material around the tenure of each Lviv archbishop. Józefowicz began the work in 1703, completing it after two decades despite interruptions like the Swedish occupation of Lviv in 1704 and his ecclesiastical duties. He finished the manuscript as an elderly man and passed away in 1728.

Kapral⁸ aptly describes *Historia* as an example of the antiquarian approach to history-writing emerging in seventeenth-century Poland-Lithuania in a European context. One of the merits of *Historia* is a thorough and detailed examination of the local ecclesiastical and urban archives, primarily the archive of the local chapter and consistory. Józefowicz's innovative approach is also visible in the use of his and others' epigraphical findings from the local chapels, churches, monasteries, and cemeteries. Some documents and inscriptions were quoted at length or in full in the text of *Historia*. All those materials were complemented by the author's wide knowledge of the classical, biblical, religious, and contemporary historiographic literature. Those new principles of history writing are also attested to by numerous marginal notes (1,880 notes) and the final list of literature that served the author as references for his work. Kapral identifies Józefowicz's historical method as founded on several interconnected elements, such as religious belief, classical notions of truth and virtue, and local patriotism.

As a historian, Józefowicz was especially known for his interests in telling stories about the supernatural and even spirits. *Historia* provides many unique pieces of evidence about a specific "economy of the sacred" that shaped the worldviews of the author and town dwellers of early modern Lviv. Józefowicz shared with his co-citizens beliefs in the permanent presence and regular manifestations of the supernatural in daily life. His literary interest in the supernatural, such as accounts of miracles, visions and saints; ghost, vampires, and even a pact with the devil, as well as his crime reporting, which was also often marked with a supernatural twist, could be linked to a wider popular demand and thirst for sensation, supernatural, and gossip in contemporary urban society, including its clergy. One cannot exclude that some accounts of the supernatural operated as a *sui generis* oral tradition of urban folklore about supernatural or criminal worlds, which were transmitted and recounted regularly on numerous communal occasions and events. To emphasize the specific oral background of some stories, the author even classified them in his marginal notes as having their origins *ex traditione*.

Another distinct characteristic of the work singled out by Kapral is the author's interest in political events and processes, which had immediate and often destructive consequences for Lviv and its residents. The work is a valuable historical source for the history of Poland-Lithuania during the turbulent times of the middle and second half of the seventeenth century. It provides interesting and often realistic observations on the causes of the Bohdan Khmelnytskyi uprising and the history of Cossacks, moderate criticism of the nobility and the existing political order, as well as descriptions of the several sieges of the town. *Historia* as a historical narrative of contemporary events must also be seen in connection with Józefowicz's other main historical work, which he wrote as a witness, participant, and acute observer, namely his diary of the siege and occupation of Lviv during the Second Northern War by Swedish troops in 1704. Among other themes, *Historia* also introduces readers to the contemporary social political climate in the city, dominated by intolerance in the relationships between its ethnic religious groups. Kapral also has shown how a description of the political and religious affairs in *Historia* closely interconnected with Józefowicz's family past. Many episodes about his family members and a wider circle of his relatives were integrated into the larger urban historical narrative.

The manuscript history of *Historia* reflects the enduring importance of manuscript culture in the age of print. The text was not printed for a long time during the eighteenth cen-

tury because of the lack of financial resources. However, *Historia* enjoyed a wide popularity among the local Roman Catholic clergy and was permanently copied, leaving, thus, quite a rich manuscript history (ten copies are known from the eighteenth century). The process of transmission led to multiple distortions. Not surprisingly, some of the most authoritative copies could have a title different from the original one and contain numerous stylistic and grammatical errors because of the copyists' poor knowledge of Latin. In a detailed survey of the manuscript transmission of Józefowicz's work, Kapral' has demonstrated how differences in copies influenced the modes of reading and examining the text of *Historia*. Antiquarians and amateurs of the past interested in Józefowicz's writings in the late eighteenth and early nineteenth centuries relied on copies, not the original text, which resulted in numerous misleading interpretations and factual mistakes. It also affected the flawed 1854 Polish translation by Marcin Piwocki, whose errors stemmed from reliance on a derivative copy and insufficient Latin proficiency.

In conclusion, this edition of *Historia* stands out for its scholarly rigor, exemplary translation, as well as comprehensive and insightful commentary. It is a major contribution to early modern East European historical studies, deserving the attention of all researchers in the field.

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Attila K. Molnár: The Protestant Ethic in Hungary. The Puritan Ethic and Its Influence. (Beiträge zur Europäischen Religionsgeschichte, Bd. 8.) Vandenhoeck & Ruprecht. Göttingen 2024. 238 S. ISBN 978-3-525-54089-3. (€ 130,-.)

Sein 1994 erstmals publiziertes Werk *A protestáns etika Magyarországon* hat Attila K. Molnár 2021 in einer überarbeiteten Fassung erneut veröffentlicht, deren englische Version nunmehr vorliegt. Beim Blick auf den Titel ließe sich vermuten, es handle sich um eine empirische, religionshistorische Studie zum ungarischen Puritanismus. Dies ist jedoch nicht der Fall. Vielmehr möchte M. mithilfe der berühmten These Max Webers, dass die protestantische Ethik maßgeblich zur Entstehung des kapitalistischen Wirtschaftssystems beigetragen habe,¹ die transformativen Effekte neuer Ideen am Beispiel Ungarns untersuchen. Ihm geht es dabei ausdrücklich nicht darum, Webers These zu widerlegen oder zu bestätigen (S. 19). Vor dem Hintergrund, dass in Ungarn Protestanten, Reformierte und Puritaner nicht jenen Einfluss auf die Ausbildung des Kapitalismus ausgeübt haben, wie ihn Weber generell postuliert, stellt sich tatsächlich die Frage nach den Gründen für die unterschiedlichen Entwicklungen – jedoch nur, wenn man Webers in vielfacher Hinsicht umstrittener und zudem bereits mehrfach widerlegten These folgen mag.

M. formuliert fünf Thesen zu der Frage, welche Ursachen einer unterschiedlich entwickelten Ausbildung des Kapitalismus und dem damit verbundenen Einfluss der protestantischen Ethik zugrunde liegen könnten. Diese fünf erstaunt besonders: Eine Möglichkeit für die ungleiche Entwicklung sieht der Vf. darin, dass die Religiosität in Ungarn vom 17. bis 19. Jh. geringer gewesen sei als beispielsweise in England (S. 16). Hier stellt sich allerdings die Frage, wie sich der Vergleichsfaktor „Religiosität“ für diese Epoche messen lassen soll.

In Kap. 2 zeichnet M. auf gerade einmal 15 Seiten die Geschichte des Puritanismus in Ungarn nach und beschränkt sich dabei auf das 17. Jh., Kap. 3 widmet sich der puritanischen Ethik in Ungarn. Hierfür nutzt M. vor allem die Schriften von Puritanern, wobei vor allem die englischen und amerikanischen Vordenker zur Sprache kommen, die auch in Ungarn gelesen wurden. Kap. 4 wiederum geht auf theoretischer Ebene der puritanischen Ethik und dem damit verbundenen diesseitigen Arbeitsethos nach. An dieser Stelle wäre

1 MAX WEBER: Die protestantische Ethik und der „Geist“ des Kapitalismus, in: Archiv für Sozialwissenschaft und Sozialpolitik 20 (1904), S. 1–54; 21 (1905), S. 1–110.