

Coloman (1208 – 1241) King of Galicia – Duke of Slavonia

Márta FONT – Gábor BARABÁS: *Kálmán (1208 – 1241). Halics királya – Szlavónia hercege.* Budapest – Pécs. Magyar Történelmi Társulat – Kronosz Kiadó. 2017. 201 p.

The book was written by two authors who are lecturers and researchers at the University of Pécs. The monograph follows the life path of one of the most important figures of the eventful 13th century Hungarian history, namely Prince Coloman, the second-born son of King Andrew II (1205–1235).

The work itself is a novelty, as the authors pointed out, that the Hungarian historiography did not attend to come out with a series of monographs on the kings of the Árpád-house, let alone the other members of the dynasty.

Before the book starts to expound the life events and actions of the prince it gives detailed information about those written and tangible sources through Coloman's course of life that are already reconstructed. In addition to the available sources, the volume also contains all works, which already have elaborated certain aspects of the prince's life events. It is also worth pointing out that through the historical research did not come forward with a full biography yet, particular phases of Coloman's life were truly in focus for some historians as several studies appeared in Hungarian as well as in other foreign languages such as Polish, Slovak, Ukrainian, Russian and Croatian. The results of these papers have been integrated into the book by the researchers of the University of Pécs. Therefore, the readership can easily get acquainted with the relevant secondary literature options.

The volume is basically divided into two main parts that also reveal the various periods of the life of the prince. The evaluation of Coloman's childhood, the period he spent as King of Galicia is written by Márta Font, who is a well-known researcher among others because of her works concerning the dynastical relations of the Árpáds and Rurikids. Thus, the professor not only covers the early years of Coloman as the ruler of Galicia but also presents the events in a much boarder context involving into the analysis the eastern political goals of the prince's father, Andrew II and grandfather, Béla III. Owing to these methods, the reader can become familiar with the contemporary power structures and genealogical connections that interwove the dynasties of the Árpáds, Piasts and Rurikids. After the death of Roman Mistislavich in 1205 not only the Hungarian king Andrew II, but the neighbouring Piast monarchs – who ruled the territories of Mazovia and Cracow –, wanted some parts of the “unowned” territory of Galicia. As the author states, this situation can be interpreted as a collision of dynastic interests generated by the power vacuum that followed Roman's death. Márta Font also presents the details of the Hungarian-Polish agreement during a meeting held in Spiš to divide the territory of Galicia and the circumstances of the marriage between Coloman and the daughter of the Polish Monarch Leszek the White (Biały), Salomea. After a detailed presentation of the events in Galicia, a separate chapter was given for an accurate review of the relationship between Coloman and Spiš region.

The second part of the volume is recorded by Gábor Barabás, a young researcher at the University of Pécs, who has drawn attention on ecclesiastical topics through

his previous works. At the same time, the figure of Prince Coloman is also in his research interest since he recently published some studies on the titulature of the prince and his relationship with Princess Viola of Opole. The author follows the editorial principles of the volume by describing Coloman's activities in Spiš and in Slavonia in a thematic structure in which not only Coloman's seat and court is presented but the prince's arrangements as well concerning both lay and ecclesiastical spheres based on broad source materials. When discussing church issues, the harmonious relationship between Coloman and Stephen, the bishop of Zagreb was given special attention but the author did not ignore the question of the Bosnian heretics and the intense contacts between the princely and the papal courts. The researcher also pointed out that the Coloman's rule in Slavonia cannot be separated from the conflicts within the Hungarian royal family, so the reader can perceive a detailed picture about Coloman's role during the dynastic enterprise of the Árpáds in Austria and in the Balkans as well as the link between the members of the royal family. Finally, the book ends with Coloman's part in the battle next to the river Sajó, also known as the battle of Muhi. Although the prince managed to flee from the fight with his older brother, the Hungarian king Béla IV, he died soon due to the severity of his injuries.

The book is well-structured and good to read, thanks to its understandable style and comprehensible maps and illustrations. The work as a whole is unique and up-to-date as well. It can be an interesting reading for both professionals and for all who are interested in medieval Hungarian history.

Péter Báling

From Southern Hungary to Italy The Course of Life of Stephen Bánca (ca. 1205 – 1270), Bishop of Vác, Archbishop of Esztergom, the First Cardinal of Hungarian Origin

Gergely Kiss: *Dél-Magyarországtól Itáliáig. Bánca nembeli István (1205 k. – 1270) váci püspök, esztergomi érsek, az első magyarországi bíboros életpályája*. Pécs. Kronosz Kiadó. 2015. 222 p.

In his recent book, Gergely Kiss investigated the course of life of the first cardinal of Hungarian origin, Stephen Bánca. Kiss was not the first among the historians dedicating a whole study to the life of the cardinal-bishop of Preneste (1253–1270), former bishop of Vác and archbishop of Esztergom, yet, the revisiting of this topic was justified among others by the author's new methodologic approaches, which he strongly emphasized. The most important factor was the appearance of new sources, so there is no doubt regarding the importance of this endeavour. The Hungarian historian has even found the cardinal's seal in the National Archives of France in Paris, so relevant information revealed themselves concerning the life of Bánca and his household as a cardinal.

Kiss started his examination with the origin of Stephen Bánca, he even managed to identify some hitherto unknown kinsmen of his, whereas the family network was touched upon as well. Yet, it is of greater importance that the author could clear the picture around the name-variations of Stephen, so finally the version "Vanca", which is still to be found in several contemporary works, can be forgotten. The first step in the career of Bánca had to be unravelled too, but Kiss found evidence that he was first the provost of Bács (Bač) and not that of Vác. Stephen's office as royal chancellor was also questionable, but according to Kiss, it lasted only until 1240 and not 1242, as previously suspected. The next steps in the ecclesiastical career of Bánca (bishop of Vác and Archbishop of Esztergom) are also represented in the book, whereas his place at the top of the Hungarian church was of the highest importance.

Kiss analysed another aspect of Stephen's life in the next chapter, his role in the papal government. It is important to emphasize that Stephen appeared in the sources as a papal delegate already far before his promotion to the cardinalate. Beside his tasks of various nature, as an archbishop he was even entrusted as a legate by Pope Innocent IV in 1243. The question emerged early in the historiography: which causes can be found behind Pope Innocent IV's decision to appoint a new cardinal of Hungarian origin? Gergely Kiss discarded the theory about the role of the Mongol threat in the pontifex's choice based on his analysis of the pope's curial policy and cardinal creations. Another obscure topic is the reason, why Stephen Bánca tried to move back to Hungary in 1253, by the time he was appointed as a papal legate for the second time. The cardinal's comment on the bad impact of the Italian climate on his health must have been one of those reasons, but one thing is sure: Stephen finally returned to Rome and could keep his cardinal-title.

In the next part the author analyses Stephen's activity as a cardinal based on quantitative and qualitative indicators. He states, for instance, that the number of cases when Stephen signed a papal privilege is not enough to draw further conclusions, but the balance of the signatures throughout the years can give information about the relation of Bánca to the popes and about his place in the cardinals' college. The qualitative side of his career as cardinal is, however, more important. Beside his legations, Stephen was active in Curial trials, took part in elections or, in time of vacancy, in the cardinals' government and even acted as the protector of religious orders. All of these aspects are illustrated in separate chapters in the work, so we get a good insight into Stephen's role in the papal *audiantia*, whereas his activity in favour of his own family and broader *familia* as a cardinal is revealed too. In my opinion, this last topic is the most important in the whole book, the author himself attached great importance to the analysis of the cardinal's personal network in the last chapter (*In the cardinal society*). The members of the *familia* (kinsmen, chaplains, favoured clerics etc.) are introduced in separated paragraphs, so this part can be used very well as a database too.

The work of Gergely Kiss contains furthermore a Hungarian and an English Summary, the latter is very fortunate for not Hungarian readers. The extent of the appendix of the book is not far behind the length of the first part. One can find various kinds of charts (e.g. about Stephen's charters and activities of various nature, the privileges he received etc.), the critical edition of three documents (a charter issued by the cardinal, another in the name of the cardinals' college and Stephen's last will) and, at last, several photos of relevant charters and seals. There is only one feature missing, maps probably could help the reader to get along with the illustrated facts and interpretations.

Based on the presented features I can state with certainty that the accomplishment of the author deserves the attention both of Hungarian and foreign medievalists. One cannot say any more that the first cardinal of Hungarian origin was previously a completely obscure figure. Formerly his course of life was dealt with either from the local point of view, or in connection with the history of the papacy or the College of Cardinals. Therefore, one of the greatest merits of the book is the complexity various aspects, whereas the detailed analysis of the cardinal's Hungarian and curial actions and his *familia* are of great value as well. Therefore, it is highly recommended to get acquainted with the English summary at least, if one is interested in the life of Stephen Bánca.

Gábor Barabás

From the Human Body to the Clockwork: Metaphors of State and Changes in the Nature of the State in Western Christendom 1300-1800

Endre Sashalmi: *Az emberi testtől az óraműig. Az állam metaforái és formaváltozásai a nyugati keresztény kultúrkörben 1300–1800.* Pécs. Kronosz Kiadó. 2015. 293 p.

In his hitherto last book, Endre Sashalmi returned to a topic, to the question of the state, which he has already analysed in many of his works. The author explains this choice with the novelty of his approach to the problem, namely that he treated together the metaphors of state (with its iconographic representations) and its changing patterns. The chronological and geographical frameworks are also touched upon in the introduction in accordance with his views on the beginnings of the state itself. Furthermore, Sashalmi emphasized the importance of the countries of Northern Europe, especially that of Sweden and Denmark in the evolution of the modern state as an institution. The author shows his impressive knowledge on the relevant sources and literature from the very beginning, but this statement is valid for the whole book as well.

In the first chapter, the various metaphors of the state are analysed by the author. The state as an abstract entity is not accessible for human perception, therefore the need emerged to explain it with the help of various symbols. Sashalmi started his illustration with the organic concepts, showing at the same time their roots in the medieval worldview. The impact of the perception of the state as a human body is obvious even in the 21st century, but its beginnings date back to the antiquity. Later the concept was rediscovered, first from an ecclesiastical point of view, as the *mystical body of Christ* in the 12th century, which was soon transferred to the sphere of political conceptions. Therefore, the rulers were seen as the head or the heart of the states (commonwealths). Other organic metaphors were also taken from nature before the mid-17th century: the government was illustrated, among others, as a tree. Comparable to the importance of the human body for political purposes was the family, and in this analogy the rulers appeared as fathers. The new scientific inventions and discoveries in the early modern era made a great impact on the way of thinking about the political community, which led to the appearance of inorganic metaphors. As a consequence, the idea of the state as a machine (clockwork) appeared, an idea popularized by Thomas Hobbes's *Leviathan*, and similarly important analogy for political purposes became the Newtonian concept of the universe, the idea of the self-balancing system.

In the second larger chapter of the book the author turned his attention to the *sovereign state*, at first to the problems of definition, chronology and terminology. The beginnings of the so-called '*sovereign territorial state*' appeared in Western Europe in the 1200s, but, so Sashalmi, the crucial changes happened between ca. 1450 and 1700. This was the era when the *modern state* and its concept were born, although the new terms (*State*, *État*) did not displace the older versions (e.g. *commonwealth* and *corpus politicum*) immediately. Sashalmi dedicated a chapter to Thomas Hobbes's *Leviathan*, and especially to the iconographic analysis of its frontispiece, and made clear its

impact on the later terminology. Then, the author moved to show the importance of the *ragion di stato* (reason of the state), again including the iconographic aspect too. Later Sashalmi turned back to the issue of periodization, more closely to the question: Since when can we speak of states at all? He started with the analysis of the role of feudalism emphasizing that only with certain restrictions it is justified to use the term 'state' since the 12th century. The development of the legal concept of the state happened somewhere between 1200 and 1300, under the influence of canon law. The role of the assemblies of estates in the further evolution of the state is also illustrated. So, the problems of representation and the variety of assemblies of estates give the next relevant topic of the chapter.

The author placed the development of the modern state between 1450 and 1713, presenting his notions on the theory of absolute monarchy (iconography features prominently here as well), which is followed by the analysis of the so-called *dynastic state* (1450-1660). The main problems of dynastic interactions, or in other words, the aspects of foreign affairs in early modern times were the following ones (although with changing emphasis) according to the author: reputation of the dynasty, confessional differences, reason of state, balance of power. Sashalmi analysed the emergence of the so-called *fiscal-military state* and the shift towards *absolute monarchy* from the mid-17th century, linking them to the formation of the European states-system between the treaties of Westphalia and Utrecht.

Last but not least, after a short critic on Thomas Ertman's conception of the European state-development, Sashalmi gave an epilogue, an outlook to the *nation state*. If one is allowed to have criticism on this extraordinary well-structured work, it could be the lack of a summary at the end of the book, which might help the reader to order the information received and contribute to the dissemination of its results. Nevertheless, this slight objection by no means indicates that the book does not deserve the attention of the readers. This is so far the best Hungarian synthesis of the chosen topic, whereas the use of the iconography and the connected methods make it a unique endeavour. I would recommend the book to everyone who is interested in the history of the European state and its disputed features.

Gábor Barabás

Publications du CERCOR (Centre Européen de Recherche sur les Congrégations et les Ordres Religieux) (2015–2017)

Bulletin du CERCOR. 39, 40-41 (2015–2017) ; *Tradition et transformation. Les chartreux dans l'Europe médiévale et moderne. Colloque international à l'occasion du 650^e anniversaire de la fondation de la chartreuse de Liège (6–8 octobre 2010)*. Ed. Tom GAENS – Francis TIMMERMANS. Saint-Étienne. 2015. (Analecta Cartausiana 306) ; *La nécrologie primitif de la Grande Chartreuse*. Ed. Jean-Loup LEMAITRE – Sylvain EXCOFFON. Saint-Étienne. 2015. (Analecta Cartausiana 309) ; *Interactions, emprunts, confrontations chez les religieux. (Antiquité tardive – fin du XIX^e siècle)*. Ed. Sylvain EXCOFFON – Daniel-Odon HUREL – Annick PETERS-CUSTOT. Saint-Étienne. 2015 ; *Culture et Société au miroir des procès de canonisation (XVI^e–XX^e siècle)*. Ed. Philippe CASTAGNETTI – Christian RENOUX. Saint-Étienne. 2016 ; *Histoire et mémoire chez les Chartreux XII^e–XX^e siècles. Colloque international du CERCOR*. Ed. Sylvain EXCOFFON – Coralie ZERMATTEN. Saint-Étienne. 2017. (Analecta Cartausiana 319).

Il serait trop ambitieux de présenter en quelques lignes toutes les richesses de ce foyer scientifique qui accueille les recherches du monachisme dans toute l'Europe. Néanmoins, tout en profitant du réseau des lecteurs de la présente revue, il semble utile d'en offrir une présentation introductive.

L'activité, l'élan et la productivité, en bref la vie d'un centre de recherche se manifeste non seulement par ses propres publications, mais aussi par sa capacité de communiquer les résultats de recherches qu'il tente à canaliser et partager. Un défi que le centre assume et résout bien. En particulier, le *Bulletin du CERCOR* permet au lecteur de s'orienter parmi les manifestations scientifiques liées au centre : des programmes de recherches en cours ou des appels à contribution aux projets existants ou juste lancés, des publications et des projets gérés par le centre (*Nouvelles du centre*). Dans une perspective plus élargie, un compte-rendu des *Nouvelles de la recherche* est également présenté au lecteur qui offre le résumé des rencontres scientifiques organisées sous l'égide du centre, des résumés de thèse et la présentation des projets d'autres ateliers de recherches liés au sujet commun du monachisme. À part des sommaires des thèses, le bulletin entreprend de publier en première des travaux (*Étude inédite*) ce qui permet au lecteur de suivre de près les derniers résultats scientifiques. On est également informé de nouvelles acquisitions de la bibliothèque qui contribue à la mise au jour de nos connaissances dans le domaine du monachisme.

Une place est réservée parmi les abondantes publications du centre à la série *Analecta Cartusiana* dont deux numéros ont vu le jour entre 2015–2017. En premier, les actes du colloque organisé autour du 650^e anniversaire de la fondation de la communauté des chartreux à Liège (*Tradition et transformation. Les chartreux dans l'Europe médiévale et moderne*, nr. 306) réunissent les communications d'une presque vingtaine d'auteur de toute l'Europe. Les études oscillent autour de l'histoire générale de la communauté en question, des relations locales et régionales, des questions de liturgie, de l'ecclésial, des personnages-clés, de la textologie, de l'archéologie sous une optique pluridisciplinaire sans respecter strictement tels cadres chronologiques – ajoutons-y heureusement ! – que le « Moyen Âge », l'« Âge moderne » etc.

L'autre volume collectif (*Histoire et mémoire chez les Chartreux XII^e–XX^e siècles*, nr. 319) est consacré au problème de la complexité de la mémoire des chartreux. Commencé par celle du fondateur, Saint Bruno : la transformation d'une image et le problème des

topos que l'on rencontre chez tous les ordres ; et pour continuer avec la fabrication de la mémoire, pour ne pas ignorer les acteurs de celle-ci qu'ils soient « médiévaux », « modernes » ou « contemporaines ». Enfin, des communications ont été consacrées à l'historiographie des dernières cent cinquante années qui offrent également quelques observations concernant les perspectives à venir.

Un troisième volume (*La nécrologie primitive de la Grande Chartreuse*) offre l'une des rares productions de mémoire des chartreux-mêmes qui n'ont introduit que très peu dans leur pratique liturgique la commémoration des défunts. Le manuscrit connu depuis le milieu des années 1970 a été publié seulement trois décennies plus tard grâce aux efforts de Jean-Loup Lemaître et Sylvain Excoffon qui rendent maintenant accessible au public non seulement la transcription et la fac-similé du manuscrit, mais aussi l'édition annotée de la nécrologie primitive de la Grand Chartreuse accompagnée d'un index précis.

Le centre a continué également la publication des actes de colloques dans la série intitulées « Congrégations, ordres religieux et sociétés ». Deux volumes ont été publiés dans les deux dernières années. La première (*Interactions, emprunts, confrontations chez les religieux*) est dûe aux interrogations qui, cette fois-ci, portent non seulement sur le « contexte social » des communautés des religieux et des religieuses mais davantage sur leurs échanges mutuelles. Un panorama est offert grâce aux contributions d'une bonne vingtaine d'auteurs qui englobe les débuts du monachisme jusqu'aux temps modernes, du IV^e au XVIII^e siècle. Elles ne réduisent heureusement pas l'optique à une vision seulement « latine » ou « grecque », bien au contraire, elles l'étendent sur les zones d'interactions où des relations se nouaient avec le monde mozarabe. Il est vrai cependant qu'une zone d'interaction particulièrement intéressante restait hors de l'horizon de cette entreprise ambitieuse : l'Europe centrale qui par sa position géographique frontalière aurait pu sans doute contribuer d'autres éléments complémentaires.

L'autre volume collectif (*Culture et Société au miroir des procès de canonisation /XVI^e–XX^e siècle/*) remet en considération une question qui préoccupe tant les modernistes que les médiévistes : la valeur documentaire des procès de canonisation. Les textes réunis par Philippe Castagnetti et Christian Renoux s'interrogent en bon droit sur les défauts méthodologiques et sur le problème de l'application par rapport un corpus documentaire de plus en plus abondant mais devant lequel la science historique reste toujours perplexe. Les études y apportent des réponses possibles à travers tant des observations générales que des exemples concrets tout en s'étendant sur le problème de la construction de ce type particulier des sources, mais elles prennent également en considérations les interactions et contradictions de la piété et de la normativité, du miraculeux et du judiciaire, ainsi que des différentes identités.

En somme on ne peut que féliciter tout l'équipe du CERCOR, sans oublier les nombreux chercheurs de toute l'Europe qui ont contribué à ce bel succès d'un centre qui s'engage depuis sa fondation, il y a 35 ans, à maintenir et développer l'intérêt à l'histoire monastique et religieuse.

Gergely Kiss