

***Toleranță, coexistență, antagonism Percepții ale diversității religioase în Transilvania, între Reformă și Iluminism* (eds.) Joachim Bahlcke and Konrad Gündisch, Editura Mega, Cluj-Napoca, 2013, 393 p., ISBN 978-606-543-353-3**

The book edited by Joachim Bahlcke and Konrad Gündisch represents the result of a conference held in Stuttgart in 2008. Several scholars from Germany, Hungary and Romania gathered together in order to speak about what the organizers of the conference called "Toleranz - Koexistenz - Antagonismus. Wahrnehmungen religiöser Vielfalt in Siebenbürgen zwischen Reformation und Aufklärung." As the title suggests, three centuries of the Transylvanian past are considered, the "specific" case concerning the topic of identities. Nonetheless, as the contents disclose, the situation of non-Christian groups is not addressed by this book. Therefore, in my view, it would have been more appropriate that at least the title should reflect this situation, by indicating that the book would be focusing on "Confessional diversity" (konfessionelle Vielfalt/diversitate confesională), as for instance, the Jews (the community of Alba) do not represent the explicit theme of any of the articles.

The introduction I would name it "atypical" for the German historiography: no focus on terms, "Begriffe", as tolerance, coexistence and antagonism are seen as only terminology proposals and not "as terms with a high capacity of delimitation" (Introduction, p. 9). The contents of the articles are not resumed in advance. The article of Joachim Bahlcke, (*Diversitatea religioasă în Europa Centrală și de Sud-Est în Evul Mediu și în epoca premodernă. Cauze, efecte, percepții*" pp. 11-27) refers to "methodology and theoretical traps" and discusses some evolutions in Central Europe, without a specific focus on Transylvania. Gerald Volkmer's article is a generous presentation of the context in which Transylvanian confessional diversity was born ("*Premisele politice și cadrul juridic al diversității religioase în Transilvania între Reformă și Iluminism*" pp. 28-54).

Relying on hitherto historiography results, but especially on Saxon and German literature, the author clearly shows that after the Battle of Mohács the political situation in the Principality, as well as the complex international context (Habsburgs and Ottomans) favored confessional diversity. The analysis is carried out in a chronological and very expressive manner, the author answering several questions: what was the Transylvanian organization like before the fall of the Hungarian Kingdom, how it developed in the 16th century, what was the role of the diets and princes, when emerged the crystallization of the codes which allowed confessional diversity: he beautifully answers in the end, "the intensive mutual connections between politics and law on the one side and religion on the other side, rather represented the rule than the exception in Central Europe during the confessional age, even if these crossings seem to be very tenacious in Transylvania" (p. 54). The text is concise and useful for a better understanding of Transylvanian "confessional diversity"; nevertheless it does not address the 18th century, as the title suggests. Detlef Haberland (*Descreri de călătorie despre Transilvania în epoca premodernă. Implicații pentru istoria genului și a receptării în ceea ce privește reprezentarea și oglindirea religiei și a bisericii* pp. 55-68) investigates trip descriptions, pointing out the importance of this specific type of source. After a short description which addresses the Transylvanian situation in rather general terms, the author concludes that the texts cannot bring a unique interpretation, as it highly depends on political circumstances, education and knowledge of the author. This suggestion might also be taken into consideration by other historians working on mentalities in (Early) Modern Transylvania. The study of Edit Szegedi (*Religie și politică în jurnalele clujene din secolele al XVI și al XVII-lea*, pp. 69-84) intends to answer the following question: whether and how was perceived the connection between politics and confession in Cluj by the contemporaries? A theological "Sonderweg"? Edit Szegedi shortly presents the "tolerance" in Cluj with the local anti-trinitarianism and the three main sources of her article: the journals of Segesvári, Linczigh and Szakál, i.e. the period between the rule of Gabriel Báthory and the advent of the Habsburgs in Transylvania. She makes several noteworthy observations, such as the confessional identity of Segesvári, the "town voice" of Linczigh or the messianic expectations of Szakál. Nonetheless, she concludes that from the Cluj journals, one may not understand that a theological orientation brought about a unique political attitude. Another scholar from Cluj, Enikő Rűsz-Fogarasi (*Cadrul juridic al vieții religioase în Principatul Transilvaniei*, pp. 85-96) describes the role of the diets and princes in confessional matters until the end of the 17th century. It is a general view on all confessional groups

including Jews! She skillfully introduces to the reader some key terms very often used, such as confessional freedom, *religio recepta* or tolerance as laws of the country, by depicting a quite chronological evolution. However, the process of "confessionalization" needs a more nuanced approach, in order to construct or deconstruct its usage for Transylvania. Another reputed scholar from Cluj, Maria Crăciun (*Arta sacrală ca izvor istoric și ca indicator al diversității confesionale a Transilvaniei în secolul al XVII-lea*, pp. 97-124) considers art as an indicator of confessional identity. By starting her analysis from the pulpit of Cisnădioara, the author claims that the research of Protestant art at the periphery (such as Transylvania) contributes to a better understanding of Lutheran culture in Europe. Indeed, the author convincingly demonstrates that the visual representations of the seventeenth century were meant to disseminate specific Lutheran teachings, that they had a pedagogical aim, as certain motives were quite often represented (such as the Evangelists and the Eucharist). As contemporary authors suggested, art was an indicator of confessional identity, above all in the difficult context of defense against Cryptocalvinism during the second half of the 17th century. Still dealing with the Reformation, Alexandru Ciocîltan (*Iradiera Reformei transilvane în Țara Românească preponderent ortodoxă*, pp. 125-143) presents the case of Wallachia, with a main focus on the Saxon communities from Cîmpulung. Although the scarcity of sources may suggest that a reconstruction of the early phase would be quite problematic, the author succeeds to present the peculiarity of a late Reformation and the final success of the Franciscan mission eighty years later after the spread of the Reformation in Cîmpulung. Tamás Szócs's article (*Curențe religioase reflectate în cărțile germane de cântări bisericești din Transilvania dintre secolele al XVI-lea și al XVIII-lea*, pp. 144-163) addresses German song books. The author claims that these books were a marker of identity; they had a catechetical and educative role. Szócs presents plenty of books bearing the imprint of various influences that the Moravian Brothers and Lutherans edited in Brașov and Sibiu and even in Bistrița. He demonstrates that they were in connection with abroad song books (from the Empire), although the Medieval Latin texts survived until the mid of the 18th century. Robert Born (*Coexistența etniilor și a confesiunilor din Transilvania, reprezentată în cărțile de costume și în vedutele urbane din secolul al XVII-lea până în secolul al XIX-lea*, pp. 166-213) investigates the role of clothing books and town "Veduten", a subject quite "new" for me, as well. Andreas Müller (*Construcția celuilalt. Despre imaginea ortodoxiei românești în Transilvania, Johannes Honterus (1542/1547) și Johannes Tröster (1666)*, pp. 214-225) describes what two authors from Transylvania wrote about the Orthodoxy of the Romanians, by mainly relying on the

edited texts and German or Saxon literature, thus ignoring some “recent” approaches from Transylvania! In my view, the author attempts to emphasize how the Orthodoxy of the Romanians was instrumented during important or “dangerous” times for the Transylvanian Saxons. Mihaela Grancea (*Călătorii străini despre relațiile interetnice și interconfesionale din Transilvania, Banat, Țara Românească și Moldova (1683-1789)*, pp. 226-240) analyses what foreigners had to say about the confessional and political relations existing among Transylvanians. She brings into discussion the importance of confession as an identity factor. Connected to this approach is the study of Gábor Kárman (“Puzderia de religii” în Transilvania în relatarea de călătorie a studentului luteran Conrad Jacob Hildebrandt, pp. 241-263). The author discusses the trip of a Lutheran student from a region under Swedish occupation and, after a contextual description, Kárman extrapolates what Hildebrandt said about the confessional „diversity” in Transylvania. Harald Roth (*Percepția tradițiilor romano-catolice în orașele luterane ale Transilvaniei între secolele al XVI-lea și al XVIII-lea*, pp. 264-271) explores the survival of Catholic practices in the Lutheran Church after the Reformation until late eighteenth century. His arguments concerning this evolution are convincing: during the first century after the Reformation, the main danger came from the Calvinists. Greta-Monica Miron (*Iezuiții despre Uniți și despre sine. Construcția unui discurs identitar în literatura iezuită din Transilvania secolului al XVIII-lea*, pp. 272-284) stresses out the Jesuite official discourse in the eighteenth century: they educated and guided the Romanians, thus placing great emphasis on the Order’s importance within the Uniate Church. Stefan Sienerth (*Urme pietiste în literatura germană din Transilvania*, pp. 285-298) discusses Pietism in Transylvania, its emergence and general development. It is a useful introduction to the letters of Andreas Teutsch and other authors; nonetheless, the author does not refer to the result of the more recent Hungarian and Romanian historiography (Edit Szegedi, Daniel Zikeli and Zuzsa Font). Irmgrand Sedler (*Între luteranism și anabaptism. Mărturii ale credinței la transmigranții austrieci în Transilvania secolului al XVIII-lea*, pp. 299-339) is a brilliant study as it relies on a comprehensive approach: the author sketches out the entire phenomenon of the confessional diversity among the groups of immigrants, from the investigation of their situation in Austria to their arrival to Transylvania, by depicting their encounter with an Orthodox Lutheranism and a “tolerated” group of Anabaptists in Vințu de Jos. It is a very useful study in order to prove that eighteenth century confessional politics has to be perceived far from an exaggerated “tolerance” of the Theresian Age, as “heretics” were still persecuted by both Catholic and Lutheran authorities. Márta Fata (*Diversitatea religioasă din perspective*

Curții vieneze. Criteriile de observație și evaluare folosite de Iosif al II-lea în timpul călătoriei sale în Transilvania din anul 1773, pp. 340-358) attempts to show the opposite of these times, the confessional philosophy of Joseph II, *religio naturalis*. Nevertheless, the author correctly depicts what the characteristics of confessional Theresian politics were like, albeit using a quite “old” literature, particularly in what concerns the Greek Catholic Church.² The description of Joseph II’s trip to Transylvania relies on his edited journal (Teodor Pavel), where the emperor refers to the confessional reality of a multiconfessional region which, according to the author, engendered the implementation of the Patent of Tolerance (1781). The last article of this book should have been placed somewhere at the beginning, as it focuses on the sixteenth and seventeenth centuries, the formation of confessional identity: Andreas Ulrich Wien (Despre formarea spațiului confessional în Transilvania secolelor al XVI-lea și al XVII-lea. Percepția sașilor luterani asupra reformaților, pp. 359-372). The author starts his analysis by analyzing the case of a notorious Saxon preacher from late sixteenth century, Damasius Dürr, I would name it, a conservative Lutheran. Thus, he highlights the theological orientation of the conservative Dürr, without neglecting the later “hostility” towards the Calvinists and “irenics” in what concerns musical texts. In my view, the irenics’ influences might require more detailed explanations, were they really meant to approach or reconcile the two confessional groups?

I would also like to add some personal remarks, although my arguments cannot be fully developed in a few rows and my analysis might be biased, as I know very well many of the contributors to this volume. All in all, this is a very useful book, as it covers the entire Transylvanian Early Modern Era with important references also to Central Europe or the two Romanian principalities. It brings into discussion a variety of topics, from “state” politics to confessional identity including art, although the focus on the Lutheran Church predominates. It certainly fills a lot of gaps due to the variety of sources and fresh information brought by some authors. It still confirms that the current research on Transylvania has its limits: some “trendy” topics are still not researched and the eighteenth century needs to be revisited, not only from the point of view of the Romanian historiography!

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² For instance, the work of Greta-Monica Miron is not considered.