

zanimljiva boljim poznavateljima ove tematike. Svakako, treba pohvaliti i izdavača što je prepoznao vrijednost teme i odabrao kompetentne autore za pisanje ovako važnog djela koje će nesumnjivo doprinijeti popularizaciji starijih razdoblja naše prošlosti.

Almir Marić

Progress and the Meaning of Baptism and the Ecclesiastical System in the Early Middle Ages

Mihai Dragnea, Christian Identity Formation Across the Elbe in the Tenth and Eleventh Centuries (Christianity and Conversion in Scandinavia and the Baltic Region, c. 800–1600, Vol. 1). New York – Bern – Berlin – Brussels – Vienna – Oxford – Warsaw: Peter Lang, 2021, pp. [I-VIII] 1-118.

Research into the early medieval history is one of the more demanding areas of the humanities in Europe, requiring inter/multi-disciplinary modes and means of research. This not only entails knowledge of general history (combined with ecclesiastical history) and its auxiliary disciplines, but also of art history, philology and linguistics, as well as archaeology, ethnology, etc. And medieval history is challenging for both young scholars or expert research fellows alike. We have before us the book *Christian Identity Formation Across the Elbe in the Tenth and Eleventh Centuries*. The book's author is young researcher and scholar Mihai Dragnea. The book was published in 2021 by Peter Lang Publishing (New York, etc.) as volume 1 of the newly established series "Christianity and Conversion in Scandinavia and the Baltic Region, c. 800–1600." Dragnea also serves as the series editor.

Right at the start, something should be said about the author. Mihai Dragnea is an associate researcher at the University of South-Eastern Norway (USN) School of Business/Department of Business, History and Social Sciences in Kongsberg. He received his Ph.D. in Medieval Studies at the School of Advanced Studies of the Romanian Academy (SCOSAAR), Nicolae Iorga Institute of History, Bucharest (2018). He is currently president of the Balkan History Association (BHA) and the editor of the journal *Hiperboreea*, which aims to develop and promote interdisciplinary and comparative study of the Balkan region and South-eastern Europe. He is also series editor for "South-East European History" at Peter Lang Publishing. His interests and research encompass various historical disciplines and sub-disciplines: political, cultural, military, economic, urban, literary and oral history, the history of science and communication, art history, religious history and archaeology, with a specific focus on cultural, social and political relations between the Germans, Scandinavians and Wends during the Middle Ages, the Viking Age, early Slavic ethnicity and state formation, and also identity and conflict in the Balkans.

This is his third book (including short and long form monographs). The first was dedicated to missions and crusades in Wendish territory in the 12th century, written in Romanian: *Misiune și cruciadă în teritoriul venzilor (secolul al XII-lea)* (Editura Etnologică, București, 2019) which is based on his doctoral dissertation. His second book is *The Wendish Crusade, 1147: The Development of Crusading Ideology in the Twelfth Century* (London: Routledge, 2019). He is co-editor (with A. Sorescu-Marinković, T. Kahl, B. Njagulov, D. L. Dyer and A. Costanzo) of *The Romance-Speaking Balkans Language and the Politics of Identity* (Leiden: Brill, 2021).

After the introduction, the book *Christian Identity Formation Across the Elbe in the Tenth and Eleventh Centuries* is divided into six chapters and a separate conclusion. Each chapter contains endnotes. The book is also equipped with a list of abbreviations and an index of personal names and geographic terms and a subject index.

The subject of this book is Christianity among the Wends and baptismal rites as the most important Christian sacrament. Wends are a term for the Slavs in general. It originated among and has been used by the Germans throughout the Middle Ages. It primarily refers to the Polabian and Baltic Slavs. However, Wend is an exonym. In modern historiography, the medieval contact zone between Germans and Slavs is called *Germania Slavica*. The focus of this book is a critical analysis of the primary sources. Dragnea author therefore consulted an immense number of published sources (e.g., *Ausgewählte Quellen zur deutschen Geschichte des Mittelalters*; *Corpus Christianorum continuatio mediaevalis*; *Corpus scriptorum ecclesiasticorum Latinorum*; *Monumenta Poloniae historica*). He also made considerable use of works from German and other historiography, but also papers and sources from Croatian historiography in order to find answers to certain questions from a comparative standpoint.

In chapter one (“Introduction,” pp. 1-9), Dragnea states that this book is the result of research based on “an individual project and it has the purpose of not only filling a gap in the historiography regarding the conversion of the Wends and their religious identity.”

In chapter two, we come to a very important question: “Who Were the Wends?” (pp. 11-24). They are polytheists. Among the most common “barbarian” characteristics of the Wends were “cruelty, stupidity, ignorance, and treachery.” These characteristics matched those of the Scandinavians. “A Brief History of Christianity across the Elbe” (pp. 25-44) is the subject of the chapter three. Chapter four covers “Wendish Idolatry in a Broader Context” (pp. 45-67). In chapter five, we learn interesting information on “Divination and Fortune-Tellers in Christianity” (pp. 69-74). Chapter six is dedicated to “Horse Divination among the Liutici” (pp. 75-88). The Wilzi, later Liutici, were one of the Wendish tribes, i.e., Wendish *gens* or *populi* (based on the eleventh-century German chronicler Adam of Bremen), who resided between the Warnow and the Oder, up to the Peene. The seventh chapter, “Rethra as the *sedes ydolatriae* of the Liutici” (pp. 89-105), shows us the urban core of the Liutici. This was Rethra or Riedegost, the principal Redarian *urbs*, an administrative unit with a central fortification, located at the south end of the Tollensesee lake in eastern Mecklenburg. Redarians (*Redarii*) together with other tribes were a part of the Liutici union.

In the “Conclusion” (pp. 107-111), Dragnea summarizes the most important facts about the Wends: we must perceive the Wends as apostates, rather than pagans; in order to eradicate the source of Wend spirituality, Christian clerics attacked the legitimacy of the religious authorities who performed divination; the conflict between the Saxons and the

Wends was a question of power, justified by theological arguments; those who were able to attack the religion of the Wends (by desacralization of sacred horses, destruction of temples, etc.) were bishops; according to Christian discourse, only the Wendish religion was seen as evil, because the Wends were detached from the ecclesiastical system; the Wends rejected ecclesiastical authority, but did not deny God; the Wends were perceived as Christians when they sought answers to certain existential issues in Christian teaching (*novus homo Christianus*); as long as they maintained ecclesiastical organization in their territories, the vassals of the Ottonians were considered Christians; by accepting ecclesiastical organization in their territories, the Wends indirectly agreed to pay tithes; as a result, the Wends rebelled against Saxon ecclesiastical organization across the Elbe and killed both lay people and the clergy; the collective negative traits of the Wends were explained by their lack of morality, which was a Christian virtue; ultimately the Wends, as well as the Saxons, expressed their loyalty to the Christian faith by obedience to God and acceptance of ecclesiastical authority; the Wends, more than other rural Europeans more or less isolated from the ecclesiastical system, lived a simple life. Concluding remarks: it was inconvenient for the Wends to follow Christian social norms, although they preferred to live according to their own traditions; they did not have a problem with Christian spirituality, but rather with the obligations.

I would heartily recommend this book to anyone interested in an early medieval Christianity, particularly its appearance, progress and the meaning of baptism and the ecclesiastical system in the Early Middle Ages.

Tomislav Galović

Sinteza simultanog razvoja crkvene arhitekture i liturgije u zapadnom kršćanstvu

Allan Doig, Liturgy and Architecture. From the Early Church to the Middle Ages, London – New York: Routledge, 2016, 224 str.

Knjiga Allana Doiga dotiče vrlo bitnu temu veze između arhitekture i liturgije koja, usuđujem se reći, često biva potisnuta u stranu pri povijesno-umjetničkim analizama arhitekture. One pri istraživanju sakralne arhitekture često ističu njezin oblik, ali obrednu funkciju pojedinih njezinih segmenata ostavljaju po strani.

Djelomično je to i zbog nerazumijevanja prilično složenih procesa koji utječu na oblikovanje i standardiziranje liturgije u djelima povjesničara umjetnosti i povjesničara arhitekture. A. Doig je teolog i *emeritus* Teološkog fakulteta Sveučilišta u Oxfordu te u svojim analizama polazi od tumačenja liturgijskih procesa i objašnjava arhitektonsku koncepciju crkvene građevine, nastojeći rekonstruirati liturgiju koja se u njoj odvijala.

Knjiga je podijeljena na četiri poglavlja koja kronološki pokrivaju arhitekturu crkava od samih početaka kršćanstva pa sve do kraja srednjeg vijeka. Započinje predgovorom i uvodom, a završava detaljnom bibliografijom. Fokusirana je prvenstveno na liturgiju i

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