

représentent seulement des maillons de la diffusion de cette histoire dont la présence dans les trois traditions abrahamiques montre clairement l'importance. Ces études pourraient anticiper une étude exhaustive sur l'histoire de la Reine de Saba et sur sa diffusion dans les trois religions du Livre.

On ne pourrait clore cette brève présentation sans mentionner le long chapitre sur la *Paleea historica* rédigé par William Adler (p. 585–572). Après une riche introduction qui traite du contexte de production du récit, de ses sources et de ses particularités, l'auteur donne la traduction anglaise du texte grec (p. 600–672), qui a servi de base à la tradition slave et ensuite à la tradition roumaine. On espère que les recherches de W. Adler susciteront un intérêt accru pour ce texte qui pourrait aboutir à une nouvelle édition du texte grec qui remplace celle réalisée par A. Vasiliev, datant de 1893. Dans ce cas, l'éditeur pourrait utiliser avec profit l'édition du texte roumain (*Palea istorică*, étude philologique, étude linguistique et édition par A. Roman Moraru et M. Moraru, Bucarest, 2001), et le manuscrit grec 666 de la Bibliothèque de l'Académie Roumaine de Bucarest, qui comprend une version grecque apparemment inconnue, datant du XVII^e siècle (*ibid.*, p. 61).

Ces remarques, sans doute trop sommaires, ne donnent qu'une idée imparfaite de la richesse et de l'intérêt exceptionnel du volume qui fera date dans l'histoire des recherches sur les pseudépigraphes vétérotestamentaires. On attend déjà avec impatience la parution du second volume ; son contenu, déjà dévoilé par les éditeurs (p. XXXVII–XXXVIII), s'annonce également riche et passionnant.

Ivan Biliarsky, Emanuela Timotin

Stefan K. STANTCHEV, *Spiritual Rationality. Papal Embargo as Cultural Practice*, Oxford, Oxford University Press, 2014, xii + 238 p.

I shall begin with a disclosure: I have known the author for a long time. I am familiar with his formation as a historian at the University of Sofia, where he pursued his undergraduate studies in History, and at the Central European University, where he continued with a master's degree in Medieval Studies. I have always highly appreciated the author and his work. Nevertheless, Stefan Stantchev managed to astonish me with his book, whose topic and execution are remarkable. To search for the cultural implications of a papal political tool (and thus, by definition, a sacred institution) realized through economic pressure means to propose to the reader an interdisciplinary and polyvalent study situated at the intersection of history, political science, sociology, theology (at least ecclesiology), civil and canon law, economic history, and so forth. This is how I see in nutshell *Spiritual Rationality*, a book that managed to surpass my expectations.

Stefan Stantchev begins with a brief yet important introduction, which defines the study's goals, method, and conceptual apparatus. Obviously, the pontifical use of embargo is closely related to interfaith and interconfessional relations and the author proposes an introductory but ample review on the Christian viewpoint of the coexistence with the Jews, Pagans (hence Saracens and Turks) and Heretics (hence Schismatics). This review is necessary not only in order to help us understand the motivation for the use of the embargo's restrictions, but also in order to reveal the system of allowable and prohibited contacts, of which the embargo was a part. These economic restrictions functioned as law tools and their exact legal character – both civil and canon (penitential) – is also well defined in the study. One of the most important effects of the pontifical embargo that was not an intentional ruse but rather a natural consequence of the intervention of the Holy See in the politico-economical struggles was the solidification of papal power in the Christian world itself, within which the embargo served as a unique unifying medium and point of reference in defining identity in terms of "us" and "others". Finally, this is one of the features of the concept of "spiritual rationality," which provides the title of the book.

The volume is made of five chapters and a kind of conclusion. At a glance, the chapters follow a chronological order. It appears to me, however, that the chapters are thematically constructed and

the use of chronological descriptions is due at least partially to the pursuit of the development of the embargo's premises, ideas, and practices throughout the Middle Ages.

As the author himself states, Chapter Ist can be perceived, together with the introduction, as a part of the "introductory section" of the book. It presents the origins of the use of economic restrictions from the late Bronze Age, through the export control in the *Corpus iuris civilis* and Venetian politics, up to the papal embargo in the time of the active defense of Christian values against Muslims and of the early crusades. Situated at the end of the twelfth and the first half of the thirteenth century, Chapter II presents not only the embargo's emergence during this period, but also the time's main aspect: the centralization of ecclesiastical power around the Holy See. This at least partially passed through the fight against Muslims and the imposition of certain trade restrictions by Rome, especially after 1179, when the Third Lateran Council adopted the tool of embargo in the political practice of the Church. Chapter III shows how during the same period (up to the mid-thirteenth century) the papal embargo covered not only Muslims, but also Heretics, Orthodox and some other Christian communities and demonstrates its consequences within Christendom, especially its Western part. Thus the embargo became a type of a pastoral rod of the "supreme terrestrial shepherd" used to steer the flock and keep away the beasts. The last two chapters (the fourth and the fifth) continue this line of research into the later mediaeval times (from the last decades of the thirteenth to the early sixteenth centuries). Chapter IV is dedicated to the papal embargo in the fourteenth century. It has a thematic accent on the relations between the Papacy and the *Serenissima Res Publica* in relation with the pontifical embargoes. Chapter V deals with the restrictions, imposed by the Holy See in the new context of Renaissance Europe: it covers the discourse of trade restrictions, cases of enforcement, and the diffusion of the related moral ideas into the realm of practical affairs.

The aim of my review cannot be to present the entire content of Stefan Stantchev's *Spiritual Rationality*. The volume is already in the hands of its readers and can expose its ideas, topics, and theses by itself better than any review. I believe that it is methodologically exemplary by way of its blending of different disciplines and approaches. My goal is to express my high appreciation of the manner of choosing a topic, of raising a question, and of pursuing it. Certainly, this is a very mature study. Albeit a part of a long tradition, it has managed to prove its originality. I strongly believe that mediaevalists of different fields will expect with interest the future studies of the author.

Ivan Biliarsky

Jeanne E. GRANT, *For the Common Good. The Bohemian Land Law and the Beginning of the Hussite Revolution* (East Central and Eastern Europe in the Middle Ages, 450–1450, vol. 28), Leiden – Boston, Brill, 2014, 150 p.

In her recently published book on the Czech land law and the Hussite movement, Jeanne E. Grant, an Associate Professor of History who has authored several studies on late medieval Bohemia and world history, explores the relation between the old land laws, as reflected in Ondřej z Dubé's writing *Práva zemská česká*. Ondřej z Dubé (1320–1412) had a good knowledge of the traditional Czech land law and was the first to put down his legal experience in a "book of laws" at the end of the 14. century (1394–1395).

In the first chapter of her book, *King, Land, Law, and Authority*, the author describes the political situation in Bohemia immediately after the beginning of the powerful Hussite movement, when the Czech lands, represented by the Diet of Čáslav (1421) refused to recognize Sigismund of Luxemburg, Emperor-elect and King of Hungary as King of Bohemia, although he was the legitimate heir. Ondřej's Land Law provides arguments for understanding the Hussite texts and the repudiation of Sigismund. Nobles have always been fighting against kings for the authority in the kingdom and both the Hussite movement and the traditional land law offered them the necessary arguments.