

not reciprocate with an oath. This was “a popular-patriotic celebration of the return to Habsburg rule” (263).

The imperial crown was never an heirloom of the Habsburgs, nor was the empire under their direct sway; yet the imperial crown represented their supreme dignity. Harriet Rudolph discusses the six imperial elections and coronations in eighteenth-century Frankfurt. The imperial coronation has often been pictured in terms of decline, most conspicuously after the Bavarian election of 1742. Negative appraisals by critical contemporaries abound in the literature. Rudolph underlines that change in the course of the eighteenth century went together with popularity of the occasion and persistence in form. Goethe himself, Rudolph reminds us, was fascinated by this key event connected to his native city (84).

All other contributions deal with a single territory within the Habsburg portfolio. Hungary is represented by three authors. Fanni Hende considers the Hungarian coronations of Charles VI and Leopold II, both following phases of political crisis. Werner Telesko focuses on the medals produced on the occasion of Maria Theresa’s 1741 Hungarian coronation and on the importance of medals in dynastic representation. Judit Beke-Martos follows the situation traced by Hende in the later nineteenth-century context: the reconstitution of compromise through Francis-Joseph’s 1867 Hungarian coronation. The immense political relevance of this coronation, closely entwined with the *Ausgleich* is a fitting defense of the title of this volume.

Van Gelder offers a general discussion of inaugurations in the Southern Netherlands, including an overview (182) and a list of printed descriptions (185). Thomas Cambrelin zooms in on the preparations and format of Maria Theresa’s 1744 personal inauguration in Brabant, the famous “joyous entry” (*blijde inkomst*). Petra Vokáčová places Charles VI’s long-postponed 1723 Bohemian coronation in the context of international political challenges facing the Habsburg monarchy. Maria Theresa’s 1773–74 investiture in newly acquired Galicia is dealt with by Miloš Řezník, who convincingly shows that this ritual counteracted Polish noble traditions and did not reflect the contractual style of investitures in the Habsburg composite monarchy. The Lemberg/Lviv investiture established hereditary rule and was not repeated under Maria Theresa’s successors. The volume is concluded by Helen Watanabe-O’Kelly’s epilogue stressing the impact of anointment and highlighting the investiture of the last ruling Habsburg.

Van Gelder’s volume shows how a *longue durée* perspective helps to question the typology and periodization of coronations and acts of homage. It is a welcome addition to the literature on inaugurations in general, and a cornerstone for this theme in the context of the Austrian Habsburgs.

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## Szijártó, István M. *Estates and Constitution: The Parliament in Eighteenth-Century Hungary*

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The history of the Hungarian parliament and parliamentarianism have for several decades given rise to new research, which has been crowned by new publications. Of note here are some collective works and the monograph by Jean Bérenger and Charles Kecskeméti titled *Parlement et vie parlementaire en Hongrie 1608–1918* (Paris, 2005), as well as the publications of the research group Holy Crown

of Hungary, led by Prof. Géza Pálffy, which has shed new light on the coronation-parliaments that were places of debate and compromise between the Hungarian orders and the Habsburg dynasty.

István M. Szigjártó is a historian who for several decades has been interested in the history of eighteenth-century Hungary—and particularly the history of the Hungarian parliament. He leads a seminar at the University of ELTE in Budapest devoted to the Hungarian history of the Age of Enlightenment, bringing together the most important researchers on this topic. This monograph offers us a new synthesis of Hungarian parliamentary history during the eighteenth century in a language accessible to international researchers.

The structure of the book is logical and allows readers to advance systematically in understanding the rather complex phenomenon of Hungarian parliamentary life during the Enlightenment. The book is divided into three parts, each dealing with broad themes of the topic and each of which consists of several chapters. The first part is devoted to the main structural elements of Hungarian politics and the machinery of parliament; the second introduces the parliament as a political institution and a locus of the formation of social structure of the Hungarian elite; while the third deals with the technical aspects of political discourse, the history of nobility in the counties, and questions concerning the historiography of parliament from a comparative point of view.

In the first part, the author pays particular attention to the dualism between the king and the orders, which determined the Hungarian political system as a state of orders with which the rulers had to constantly pursue negotiations. He describes the structure of the Hungarian parliament and its functioning in precise detail. Contrary to the Hungarian historiographical tradition, the author does not deal with the history of the parliaments of the time of the Hungarian War of Independence (1703–11) led by Prince Francis Rákóczi II, but he attaches paramount importance to the peace treaty of Szatmár (1711), which was the basis of the compromise between the crown and the estates of the country. At this time, the nobility succeeded in retaining their privileges—thanks to a policy of compromise with the House of Habsburg—and they took full advantage of the opportunities to serve kings and emperors to consolidate and strengthen their positions in the social hierarchy. This results in a particular political and social development in Hungary, unlike the other countries of the Habsburg monarchy. Thus, Hungary escaped the centralizing reforms of the court of Vienna and the estates retained their privileges for the entire century. In the following section, the author insists on a profound change in the subjects of parliamentary negotiations. While in the 1710s and 1720s much debate took place around religious matters, toward the end of this period the subjects of negotiations shifted to constitutional and budgetary discussions, and particularly to questions about noble privileges—for example on exemption from taxes—and the amounts of contributions from Hungary to the Habsburg monarchy.

In the following section, Szigjártó gives a fine description of the role played by the aulic party of the parliament, in which a new noble elite emerged. The dualism of the king and the estates allowed a dynamic group to access the aristocracy through service to the Habsburg monarchy in parliamentary political careers. At the same time, this phenomenon created tensions between the party loyal to the government and the opposition. By presenting the voting methods, the author underlines the development of the institutional mechanisms of decision-making in the parliament that favored the emergence of the wealthy nobility (*bene possessionatus*) of the counties. This social and political stratum was to play an essential role in the national movements from 1790.

The last part of the book presents a wide selection of document types that reflect the diversity and evolution of political language during the period concerned. Special attention is paid to the inauguration diplomas (*diploma inaugurale*)—certificates of engagements of the kings before the coronation to respect the laws and privileges of the country—but other texts concerning religious matters or political philosophy illustrate well the great diversity of Hungarian political discourse at that time. The author's reflections on the changes of the counties aptly demonstrate the evolution of the Hungarian elites thanks to the dualistic system of kings and estates that allowed the Hungarian elites a very active participation in the political life in eighteenth-century Hungary. The book ends with a chapter presenting the different historiographical tendencies of the subject.

Apart from its main text, the work contains a detailed bibliography, a list of images, and an index of proper names, all of which are very useful to readers. This book is a fine contribution to revitalizing scientific research on the history of the Hungarian parliament in the eighteenth century, which could also be used as a manual for researchers and students interested in the subject.

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## Molnár, Antal. *Die Formelsammlungen der Franziskaner-Observanten in Ungarn (ca. 1451–1554)*

Rome: Quaracchi, 2022. Pp. 773.

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Three decades and more of scholarship have now put the Observant reforms of religious life at the center of the history of Europe in the later Middle Ages. Within that wider field of study, scholars recognize the reforms that took root among the Franciscan order—a movement that produced Bernardino, Capistrano, and so many others—as exemplary. And while most work on the Franciscan Observants has traditionally focused on Italy (and to a lesser extent), France, and Germany, the importance of Franciscan reform across Central Europe, and Hungary in particular, has recently received greater attention. Unfortunately, several adverse conditions long hampered work in this time and place—not only the loss of original source material in the wake of Ottoman rule, but also the various language barriers between modern scholarly traditions, as well as a lack of modern scholarly editions. This project offers a substantial and multifaceted remedy to that neglect.

The focus of Antal Molnár's fine edition is a corpus of neglected but rich source material from Franciscan Observant circles, collections of texts called formularies. Long known and well studied for the Middle Ages generally, these were compilations of letters, decrees, and other documents whose language and structure were, for any number of reasons, chosen as useful models for reproduction within various institutional contexts. Here we have a collection of model Latin letters, some 900 in all, produced within the chancellery of the Hungarian Franciscan Observants from the middle of the fifteenth century to the middle of the sixteenth.

Molnár frames the texts with an introduction so thorough that it can itself be seen as a substantial scholarly achievement. It begins with larger contexts. As the subject of modern scholarly study for over a century, formularies have long been known for the rich insights they provide about the norms, concepts, language, and routines of the institutions that used them. Insofar as they also preserve copies of unique documents, they are valuable for the crucial glimpses of historical particulars that they capture, often by accident. Building on this tradition of scholarship, especially the recent work of Klaus Schreiner and others, the introduction stresses the key context of “pragmatic literacy” in the medieval religious orders. In their ranks, reading, writing, copying, and compiling were central to daily life, especially in the realms of devotion, pastoral care, and reformed discipline. And among the orders it was the Franciscan Observants, Molnár rightly stresses, who arguably used the technologies, efficiencies, and energies of administrative literacy to greatest effect. Long before the Jesuits, so famous for the intensity and thoroughness of their disciplined life and administration, the Observant followers of Francis melded lives of pastoral care and devotion, legislation, and “management” in lasting ways. And it is in their formulary collections that we see, in all its richness, their mastery of routine—the training of novices, routines of profession and consecration, education and moral formation, discipline and punishment, economic life and material culture, death and remembrance.