

Reviews

ČERNUŠÁK, Tomáš et al., *The Papacy and the Czech Lands. A history of mutual relations*, Praha: Historický ústav, 2016. ISBN 978-80-7286-292-4.

A number of Czech historians are currently struggling with the fundamental issue of whether to publish their work in Czech or in English; to surmount the boundaries of the domestic scientific ground. The publication from Tomáš Černušák et al. resolved this challenge by issuing a dual edition: both in Czech (*Papežství a české země v tisíciletých dějinách*, Praha 2017) and English (*The Papacy and the Czech Lands*, Praha 2016).

This collective monograph presents a topic that historians have traditionally dealt with, the papacy, but from a new perspective and with an unprecedented time span. In a total of 450 pages (including a detailed index of people), the leading Czech historians, who have been studying the papacy at various historical stages in the long term, present the relationship of this thousand-year-old multinational institution to a small country in the middle of Europe, over the centuries, from the deep Middle Ages to the present (ending in 2013). On the subject of the time span, it is a remarkable achievement, as we rarely encounter such an extensive synthesis. Additionally, the readers (especially Czechs) will appreciate the chosen perspective linking the Holy See with the Czech lands. The authors are aware that the two subjects are difficult to compare; the historical interest of the papacy in Czech lands lacked a stable

influence, and it was also weaker than its interest in other countries. Nevertheless, the Holy See had a considerable influence on the formation of Czech history; at the same time many significant events influencing the development of the papacy occurred in Czech history.

The book is divided into eight extensive chapters, each of which is written by a different historian. The only exception to this format is by the author Tomáš Parma. He divided the long period that began after the Battle of White Mountain and continued until the beginning of the 19th century into two units; the division being 1740, the year of the death of Emperor Charles VI and Maria Theresa's accession to the throne. Both the chapters and their interpretation are chronologically arranged, which seems to be the logical solution with such an extensive collaboration. The historiographical introduction was written by Jaroslav Pánek, the head of the Czech Historical Institute in Rome, who assisted in compiling the entire project. Indeed, most of the authors were scholars at the Institute and were able to find the necessary background information there during their research in Italy. Pánek does not resort to the so often seen enumeration of all the works published so far on the subject under examination, but

merely refers appropriately to the relevant research and the missing places that this monograph seeks to fill. As a result, the historiographical introduction does fulfil the role of familiarising the reader with the subject; it is not just an austere list of authors and works, which would be unbearable in such an extensive timeframe.

The main body of the book begins in the period of the Great Moravian Empire, showing the first steps in establishing relations with the papal institution and manoeuvring under the still great influence of the empire (Josef Žemlička). The main body of the book continues to the last of the Přemyslid dynasty and the arrival of the House of Luxembourg (Zdeňka Hledíková). A separate chapter covers the Reformation period and the Hussite movement emerging in the Czech lands (Antonín Kalous). The subsequent period (up to the important year of 1620) engages the reader's attention with the innovative approach of the author (Tomáš Černušák), who managed to bring a new perspective to this frequently discussed topic. Recatholization and the time of enlightened Josephinism are appropriately divided into two chapters. The author succeeded in pointing out the contradictory approach of the state to the relationship with the papal institution in these two successive phases (Tomáš Parma). The changing period of the status of the Catholic Church and the papacy – from the beginning of the 19th century until the end of the Habsburg Monarchy – is also appropriately addressed in the monograph (Jitka Jonová). The last

chapter is particularly valuable and takes place from the interwar period until the present (2013), which is seldom in the centre of historians' attention (Jaroslav Šebek).

The authors of the book highlighted the interrelated historical events of the papacy and the Czech lands. They often seek to examine known facts from a different angle or using unused sources to show their interrelation, which has remained unaccentuated thus far. The text is written in clear, accessible language, yet lacking a scientific form. This makes the book more accessible to the wider population, although the reader is naturally expected to have at least a basic knowledge of general history.

While the book maintains its consecutive and uniform character, the reader may sense a slight form or style disunity stemming from the collective authorship. Even though each author has their own distinctive style of writing, which cannot be suppressed or restricted. There is a slight imbalance in the book's accentuation of the topics of papacy and Czech countries, which varies in different chapters. Additionally, the arrangement of the chapters is not entirely uniform. This is most evident in the passage by Jitka Jonová, whose content in the book is not larger than the other authors but has nearly twice as many subchapters.

Still, this criticism is merely superficial and does not affect the exceptional quality of the text or of the research carried out. The topic and concept of the publication are extremely thorough and unique in the Czech context. The extensive time span required

distinct expertise for each historical section and this was adequately utilised. The team of historians assembled by Tomáš Černušák succeeded in writing a valuable modern

monograph on a topic that is not entirely new, yet with a unique grasp.

Nela Michalicová

WOLF Hubert, *Konkláve: Tajemství papežské volby*, Praha: Prostor, 2018. ISBN 978-80-7260-385-5

The presented monograph *Conclave. Secrets of the Papal Election* by the ecclesiastical historian Hubert Wolf examines changes in papal elections over the past two thousand years of Christianity. Its topicality is all the greater given that the contemporary believer has quite recently witnessed two conclaves (in 2005 and 2013). At this time, the eyes of the world were on the meetings of the College of Cardinals convened to elect the popes. They viewed the prospective candidates to the Holy See, the factions in the Curia, and learned the background of the election, among other details. Wolf's book analyses, describes and summarizes the form of these elections through the context of events of antiquity, the Middle Ages, the Modern Age, and present-day events, while putting it in the theological-historical context of the period. Though it is not the first book about the conclave in Czech or Slovak historiography, it certainly surpasses the available short texts by Marcel Šefčík (*Conclave*)¹ and Bernhard Hülsebusch (*Der Stellvertreter Jesu*). *Das Geheimnis der Papstwahl* (the original German title)

has been published in Czech as *Jak se volí papež*).²

Hubert Wolf (1959) is a professor at Münster University and is a Catholic priest. He is one of the most important German church historians of the present; in recent years he has been renowned as a distinguished expert when talking about the twentieth century. In addition to the critical online edition of the diplomatic reports of Eugenio Pacelli, an apostolic nuncio to Munich and Berlin, available at www.pacelli-edition.de, of particular interest to historians, theologians and community of experts is his monograph *Pope and Devil: The Vatican's Archives and the Third Reich*, which deals with the diplomatic relations between the Vatican and Nazi Germany in the 1930s and 1940s.³

Wolf's book *Conclave* is divided into seven chapters: preface, concluding reflection, afterword, notes, recommended literature, a list of illustrations, and an index of names. The thematic chapters examine important areas of the analysed issues in the

1 Marcel ŠEFČÍK, *Konkláve. Pápežské volby v 20. a 21. století*, Třnava 2013.

2 Bernhard HÜLSEBUSCH, *Jak se volí papež*, Kostelní Vydří 2003.

3 Hubert WOLF, *Il Papa e il Diavolo. Il Vaticano e il Terzo Reich*, Roma 2008.

chronological perspective. The subjects of the chapters can be considered key aspects of the papal election: I *Who elects the pope?*, II *Who can actually become a pope?*, III *Where is the pope elected?*, IV *How is the pope elected?*, V *What makes a pope a pope?*, VI *How secret is the papal election really?* and VII *How does the pope resign?* Each of these chapters is divided into unnumbered subchapters.

While most similar books go through the topic gradually and with increasing details, Wolf's readers discover the multi-layered *world* of the papal election, which constitutes a natural set of answers to the author's questions asked in the title of each chapter. In his interpretation, the author does not try to obscure the unsavoury sides of the dark centuries of ecclesiastical history. The papal office was the subject of power struggles between influential family clans or between several rival claimants to the title of pope at the same time (the problem of the Western Schism – when two or three men simultaneously claimed to be the true pope). He also does not hesitate to inform readers of narratives filled with the frequent earthly misconducts of church leaders.

In order for the secular power to interfere with the election of the new pope, the institutionalization of the College of Cardinals, originally made up of exclusively Roman clergy who served in parishes of the Eternal City, was promoted in the Middle Ages. However, the College of Cardinals gradually became a papal advisory council; a sort of senate that sought independence for

the papacy from secular power and rejected the underhand selling of ecclesiastical offices and criticised clerical marriages. In the eleventh century, the College of Cardinals assumed an important role both in the government of the Church and in the papal election, when it abolished the right of people of Rome to intervene in the conclave; thereby eliminating the lay element. In 1059, the College of Cardinals was designated as the sole body of electors of the pope. They were men who mainly came from the ranks of the bishops and, for the last 650 years, exclusively from the ranks of cardinals. This step was not accepted without criticism, as some people feel the College of Cardinals does not evenly represent the Church throughout the world, but it has survived to this day. From the end of the twelfth century, a two-thirds supermajority vote has been required to elect the new pope, abandoning the requirement of unanimous election of the head of the Church, and significantly shortening any inconclusive conclaves. Since the seventeenth century, a secret ballot in the election – held in the Sistine Chapel before Michelangelo's monumental fresco of the *Last Judgment* – has been gradually adopted.

From 1274, the election of the future head of the Catholic Church was held in seclusion *cum clave* (Latin for *with a key*), in an enclosed space in the papal palace that can be locked; to prevent the clergy and nobility from intervening. Thus, the elections have been typically held in Rome, although they have been intermittently held outside Rome (in 1088 in Terracina; 1264–1265 in Perugia;

1243 in Anagni; 1254 in Naples; or 1260 in Viterbo). The papal elections have mostly taken place when the pope has died. From the middle of the fifteenth century until the end of the eighteenth century, the conclave took place in the Apostolic Palace in the Vatican, in the Pauline Chapel. It has only been since the seventeenth century that the conclave has met in the Sistine Chapel (except in 1799–1800, when Napoleon's troops occupying Rome forced the election to be held in Venice, and 1823, 1825, 1830–1831 and 1846 when the conclave took place in the Quirinal Palace in Rome, which was the main residence of the popes in the 19th century).

Despite the high secrecy of the election and its formalities, under the threat of severe church punishments, we now have relatively detailed information not only on the distribution of *power* factions in the conclave, but also about the voting in individual rounds, disputes in the election and election favourites. For example, we know that in the 1922 contest for the tiara, there were two competing factions. The conservatives favoured the policies and style of Pope Pius X and their most prominent candidates were Rafael Merry del Val, Gaetano De Lai, and Camillo Laurenti. The liberals preferred the policies and style of Benedict XV and were represented by Achille Ratti, Pietro Gasparri, and Pietro Maffi. Achille Ratti was elected as Pius XI; he was the compromise choice of the most divided conclave in many years.

In this monograph, Wolf reveals the frequency of the changes made to the papal election. During the twentieth century, all of the Roman pontiffs, except for Pope Benedict XV and John Paul I, made changes to the conclave. They were eager to *improve* and *modernize* the highly differentiated legal and liturgical regulations to better meet the requirements of modern times. For example, Pope Pius X significantly intervened in the papal election when he forbade *jus exclusivae* (Latin for *right of exclusion*, claimed by several Catholic monarchs of Europe to veto a candidate for the papacy) in the apostolic constitution *Commisum Nobis* (1904), which he had witnessed a year earlier in his election during the conclave.

In his motu proprio *Cum Proxime* (1922), Pius XI set the start of the conclave at ten to fifteen days from the death of the pope, instead of a fixed interval of ten days. In the constitution *Vacantis Apostolicae Sedis* (1945), Pius XII increased the majority required for election from two-thirds of those voting to two-thirds *plus one*. In 1970, Pope Paul VI determined that only cardinals under the age of 80 were allowed to vote in a conclave. The current form of the election is based on the constitution *Universi Dominici Gregis*, issued by Pope John Paul II in 1996, which reflected the intervention of the future Pope Benedict XVI.

Based on the above, I consider Wolf's cultured and readable book an extraordinarily valuable contribution to ecclesiastical history. It calls attention to the interesting and important context of the papal election,

convincingly formulates the causes and consequences of the individual aspects of the old rituals and places it in the politico-religious-cultural context of Europe over two millennia. It is not only the readability but also the logical arrangement of parts of the entire work which further increases

the appeal of Wolf's book. Therefore, we can undoubtedly consider it a necessary and significant contribution that intelligibly identifies a valuable aspect in the history of papacy through antiquity, medieval times, modern period and contemporary history.

Marek Šmíd

KUBEŠ, Jiří a kol., *V zastoupení císaře. Česká a moravská aristokracie v habsburské diplomacii 1640–1740*, Praha: NLN, 2018. ISBN 978-80-7422-274-1

The history of diplomacy is a topic as old as historiography. Contemporary studies place emphasis on the so-called new or cultural history of diplomacy, shifting away from a positivist understanding (i.e. the conclusion of peace treaties, alliances, distinguished diplomats) towards cultural contexts (housing, eating, traveling, ceremonial). In other parts of the world, the view of the history of diplomacy was already established by the end of the last century, however in the Czech Republic it has only been in recent years. This book, written by Pardubice and Prague historians about the history of diplomacy in the Baroque period, deservedly belongs to this production and is also the first original contribution to this topic in our country. This collective monograph was developed through a grant awarded to the Institute of Historical Sciences in the Faculty of Arts and Philosophy at the University of Pardubice

(2013–2017)¹ from the Grant Agency of the Czech Republic.

Kubeš's book is based on the stories of 134 noblemen from the Lands of the Bohemian Crown who are studied as a representative sample for the given time and place. It builds on Klaus Müller's classic book, which has in many cases inspired its authors.² This work by Jiří Kubeš et al. is divided into two general sections: theoretical and practical. The theoretical part, which opens the book, is a good introduction to the topic. In addition to the necessary introduction to the geopolitical

1 GAČR Grant No. 13-12939S – Bohemian and Moravian Nobility in the Diplomatic Service of the Austrian Habsburgs (1640-1740). The research team comprised of: Martin Bakeš, Michaela Buriánková, Jiří M. Havlík, Jiří Hrbek, Martin Krummholz, Jiří Kubeš, Lenka Maršálková, Nela Michalicová and Vítězslav Prchal.

2 Klaus MÜLLER, *Das kaiserliche Gesandtschaftswesen im Jahrhundert nach dem Westfälischen Frieden (1648–1740)*, Bonn 1976.

history of the period, emphasis is placed on ceremonies, the diplomat's residence (including the phenomenon of chapels of imperial diplomats) and the people in it. Also addressed are the difficulties of travelling and the long separation of the aristocrat from both their family and the imperial court.

The practical part investigates the imperial diplomatic missions to individual countries: Spain, Rome, England, Sweden, Polish-Lithuanian Commonwealth, Russia, and the Holy Roman Empire of the German Nation, respectively. It is not a description of the situation in all European countries, which would have been very difficult, if not impossible. For one thing, the book would have had unimaginable proportions, and, for another, it would have had to have gone into too many aspects of the very fortunes that the publication is based on, not to mention the superficiality that would have to be resorted to with such a scope. The absence of some of the major players in European politics, such as France or the Ottoman Empire, in the seventeenth and eighteenth centuries cannot be perceived as a negative and the authors are conscious of this (p. 19). However, these (and other countries) have not been completely overlooked – in a number of passages, additional stories have been added to the main corpus of narrative, thus expanding and complementing the already quite extensive scope of the book.

These are not only stories of diplomats of the highest ranks (i.e. ambassadors and envoys) who came from the most noble families of the monarchy. Attention is also

placed on the lower ranks – residents and secretaries of legation – who were often the heart of the embassy. They were people who intimately knew the environment and made them invaluable assistants to any newly appointed ambassadors. The authors also deal with some lesser-known issues, such as the issue of wives of ambassadors. These women had considerable influence (especially in Spain) and some negotiations could not do without them.

The chapels of imperial legates are another topic Kubeš et al. explores. They were mainly founded in Protestant areas (England, Scandinavia, and Protestant regions of the Empire) and their influence often went beyond the embassy walls. This resulted in a variety of disputes with the ruling elites, as mass at the embassy, led by the chaplain of the legation, was illegally attended by the local Catholic minority. These problems could have seriously jeopardized the course of the mission itself and, in extreme cases, have resulted in the imprisonment of the legation chaplain or other persons associated with the embassy. Though it has long been marginalized, even the issue of the actual embassy building is fundamental. Only recent research has shown that it was always a very representative palace at a very prestigious address.

The selection and quality of the residences and their furnishings were largely determined by ceremonial rules. In the early modern period, these rules influenced the diplomat's life much more than they did before or after this time. It was not only about the various

celebrations and balls they were invited to or hosted; the protocol was their everyday bread and butter. However, the adherence thereto was not always without problems, as not all rulers were willing to recognize the Emperor's superior position (Russia, significantly). Thus, the journey to a foreign country was difficult for a diplomat not only due to the distance from home and the amount of money it cost, but also because of different cultural and religious customs. There were frequent cultural differences that may have been related to factors such as cuisine, clothing, design or architecture. An ambassador who returned from abroad was then recognized in his homeland as an expert in the foreign environment.

The diplomatic service was perceived by the aristocrats as a suitable stepping stone to another office, which is what happened in seventy-six percent of the cases investigated therein. Forty-one percent were individuals who even reached the highest offices at the court or in the individual lands of the Habsburg Monarchy during their lifetime (pp. 171 and 173).

The second part of the book describes the considerably different situations found throughout the European countries. While high-level senior diplomats with the title of ambassador who were sent to Spain, having already established contacts there, in Rome, the emperor was essentially represented by three groups of people. First, there were the cardinal protectors; these were people who lived in the Eternal City and supported the emperor. Next, there were the envoys;

clergymen who were sent to the Eternal City. The last group was comprised of imperial auditors from the Apostolic Tribunal of the Roman Rota, the highest ecclesiastical court constituted by the Holy See.

In England (or, more precisely, the United Kingdom) and Sweden, the problem was the dominant Protestant religion. This was reflected in the fact that the Emperor sent inexperienced young second-rank diplomats (envoys, or even those of lower ranks) to these countries, with a few exceptions.

The Polish-Lithuanian Commonwealth had a rather specific and unique situation compared to the other European countries. It was ruled by a king who was elected by the general *sejm*. This was also where audiences of the ambassadors took place, not with the king, as was customary elsewhere. Initially, the *sejm* banned long-term missions, so the status of imperial diplomats was particularly complicated in this composite state. Diplomatic missions to the Tsardom of Russia had to deal with an entirely different cultural and religious environment. Moreover, many negotiations ended unsuccessfully due to ceremonial disputes. The emperor was unwilling to recognize the tsar as his equal and the tsar did not want to give the Emperor's representatives any special treatment. It was not until after the death of Peter the Great in the mid-1720s that the situation was able to improve.

The last subchapter is dedicated to the envoys to the Holy Roman Empire. The prince-electors and the most prominent imperial princes began to act like sovereigns

over time, so it was increasingly important for the emperor to be informed of the events in their courts. The number of imperial diplomats was considerable. For example, in 1686, there were seven Emperor's representatives (p. 351) working only in Regensburg (the seat of the Perpetual Diet of the Holy Roman Empire). Other envoys were employed with numerous (arch) bishops and in free imperial cities (a major diplomatic representation was in Hamburg, for example).

This book is based on thorough archive research conducted throughout almost all of Europe and is firmly entrenched in literature (in addition to information in Czech, English

and German, also in French, Spanish, Polish and Russian). Nonetheless, it does not get overburdened in facts or details. On the contrary, it is written in a light, fresh style that is typical of all the authors and therefore there is no significant difference between the chapters (which can happen with collective monographs). The positive impression is further enhanced by a rich pictorial supplement. This monograph redresses one of the significant omissions of Czech research and is an important contribution, even in an international context.

Filip Vávra

Černá, Jana, *Dál a dál za Herkulovy sloupy: přírodní tajemství Nového světa a španělská renesanční filosofie a věda*, Praha – Kroměříž: Triton, 2016. ISBN 978-80-7553-121-6

Jana Černá, of the University of West Bohemia in Pilsen, is known among Czech Hispanics for bringing new themes to Hispanic and Latin American studies, especially from the field of Spanish Renaissance philosophy and science. She has confirmed this with her latest book, which deals with the emergence of new forms of science in the Early Modern Age and examines the role that the discovery of America played in this phenomenon. She does so primarily based on an analysis of texts written by Spanish authors in the sixteenth and seventeenth centuries (Huarte, Vives, Hernández, Nieremberg et al.). In addition to the aforementioned task, the process allowed her to pursue another objective: to prove that the Spanish knowledge of the Renaissance

and Baroque, often disregarded in the past, was not nearly as irrational, dogmatic and mystical as it tends to be presented, but that it showed many parallels and analogies with European research. To some extent, the submitted manuscript is a follow-up to the monograph *Eye-witness Accounts. Spain, the New World and a Change in the Scientific and Communication Paradigm* (Červený Kostelec, 2012). In it, Černá successfully presented how the discovery of the American continent had transformed particular ways of scientific communication, relying on her extensive knowledge of Iberian Renaissance science.

Černá based her work on thorough interpretations of texts written by authors whose

names are unfairly neglected in international research and, with exceptions, almost unknown in the Czech context. During their time, the works of José de Acosta, Juan Huarte de San Juan, and Juan Eusebio Nieremberg earned wide acclaim, not only among scientists, but also among ordinary readers. This is also demonstrated by their presence in aristocratic and ecclesiastical libraries of the geographically and linguistically remote Kingdom of Bohemia (for more information, see Robert Archer – Jaroslava Kašparová – Pavel Marek, *Bohemia hispánica. Fondos españoles de los siglos XVI y XVII*, Barcelona 2013). While it may not have been the main intention of Černá, the book is the first and only work written in Czech in which the reader is able to get acquainted with the work and ideas of these authors. Therefore, it is unfortunate that the author did not cite a detailed list of references in her work, complete with the basic biographical and bibliographic information about the authors.

The work is very well-structured. In the introduction, Černá clarifies the reasons of the predominantly dismissive attitude of historians, philosophers and great thinkers of the past to Spanish Renaissance philosophy and science. She indicates that even in the present day, many authors do not hesitate to question Spain's contribution to European modern science.

The introduction is followed by the principal work, which consists of the following three chapters. In the first chapter, the author describes how the discovery of the New World helped shape the attitude

of modern man towards the traditional knowledge represented by texts of ancient authorities. The discovery of the American continent not only encouraged the interest of writers in natural science, but it also revealed the inadequacy of previous approaches. Černá attempts to demonstrate this notion with numerous examples of works by Spanish thinkers. By doing so, she proves that during the Renaissance, new findings acquired through sensory experience were usually brought into line with the traditional or biblical context. Textual and empirical cognition thus coexisted side by side in the sixteenth and seventeenth centuries.

In the following chapter, the author addresses the issue of Renaissance anthropocentrism, which she understands not only as one of the prerequisites for the emergence of a new science, but also as a consequence thereof. Černá notes that the increase in the self-confidence of the early modern individual resulting from the extension of their geographical and cognitive horizons led to the emergence of various treatises on the dignity of man. The individual had enough self-confidence to try and learn about nature and to control and benefit from it. In the last chapter of the work, the author shows how confrontation with the nature of the New World prompted a change in the perception of curiosity that ceased to be considered a sin in the Renaissance period, and on the contrary it turns into a virtue, because it leads to the knowledge of God himself and his work of God.

There is no need to emphasize the importance of the investigated topic, which is

revolutionary in Czech historiography. The method Černá used to process it is very original even in the Europe-wide context. Her results are based on her considerable knowledge of the sources, and, besides the large number of edited documents, she also uses personal notes of Jesuits from the New World stored in the archive of Real Academia de Historia in Madrid. The list of references, containing nearly one hundred sources, principally by Spanish authors, is an invaluable source of information for historians associated with the intellectual history of the sixteenth and seventeenth centuries. The author's excellent knowledge of the studied topic is also apparent in the list of secondary literature, where we find references to German or Italian studies, in addition to the Spanish and English resources. The quality of the work is accentuated by the language; the book is clear and comprehensible, which makes it appealing to both experts and educated readers.

The work reviewed clearly shows that the Spanish early modern philosophers and scientists were able to make profitable use of incentives obtained during exploratory voyages and conquest expeditions. It is unfortunate that Černá did not attempt to learn whether similar scientific developments were achieved at the same time by Portugal. This type of comparison would be supported by the fact that the Portuguese were considerably involved in the discovery of the American continent and were also part of the Hispanic monarchy in the years 1580–1640.

The definition and use of the term "*Spanish Renaissance science and philosophy*" has

some concerns. If the author's research is bound to a specific time frame – between the discovery of the New World and the second half of the seventeenth century – a historian may find this term inaccurate or even inappropriate. In my opinion, authors such as Juan Eusebio Nieremberg and Hernando Castrillo, whose works are among the basic sources used in the book, can hardly be regarded as Renaissance thinkers, and it would thus be more accurate to choose the term philosophy and science of the Spanish Golden Century/Siglo de Oro, or philosophy and science of the Renaissance and Baroque. However, it is clear to me that it is where my view of a historian clashes with traditional conventions of philosophy.

This contradiction of terminology should not reduce the overall positive evaluation of the presented text. Černá's book is an impressive illustration of how important a modern interdisciplinary approach is in contemporary research and how interesting the topics it offers are. However, it also shows that contemporary Czech Hispanic studies do not only uncover more and more chapters from the history of Czech-Spanish relations, but they produce works whose ambition is to contribute to the key debates of European science and which can also attract attention abroad. Therefore, we can hope that this strong example of research and writing by Černá will encourage others to continue this trend.

Pavel Marek