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The 112th volume of *Acta Historica* was published in Spring 2002. With two exceptions, the authors of the studies are the lecturers of the Department of Medieval World History of the University of Szeged. The volume contains seven studies, which well reflect the research interests of the department: medieval history of Western Europe on one hand, and that of Inner and Central Asia as well as Eastern Europe on the other (including Hungarian early history, fifth–tenth century, as well).

László Gálffy: *The Beginning of the Saint John Hospital in Angers at the turn of twelfth and thirteenth centuries* (Summary in French: *Les débuts d'un hôpital à Angers au tournant du 12e et 13e siècle*). The author examines the foundation and the earliest period of the Saint John Hospital in Angers. The foundation of the Saint John Hospital in Angers in the last quarter of the twelfth century was important in two respects: 1) The Plantagenet land acquired a charitable institution. 2) The hospital became a reception point of donations. Due to the donations and its prudent financial policy, the hospital acquired a financial monopoly in Angers in the thirteenth century.

Richárd Szántó: *Comparison of Hungarian and English Landowner Society in the late Middle Ages* (Summary in English). The author compares late medieval Hungarian landowner society with its English counterpart. There are important differences between the nobility of the two countries. Hungarian noblemen possessed political rights and they were under the jurisdiction of the king, but villeins belonged to manorial courts. The property of Hungarian noblemen was not feudal fee, because there was no military or other service attached to it. The most important social difference in medieval Hungary was between noblemen and villeins. English noblemen paid feudal aids, poll tax and income tax. Nobility in England did not have additional rights for itself, in comparison with the rights of other free elements of the society. The social differences did not sharpen in late medieval England.

¹ Red. Gy. Galamb, Szeged 2002.

László Balogh: *Lifting up on a Shield; The Eastern Background of the Enthronement of the first Hungarian Ruler* (Summary in English). He analyses a passage of Chapter 38 of *De administrando imperio*. Constantine Porphyrogenitus gave an account of the inauguration of Hungarian Prince Árpád in the form of lifting up on a shield. This ceremony has been connected with Byzantine practice. Constantine however emphasized the Khazar origin of the enthronement. The ceremony of the inauguration of nomadic rulers lifting up a felt rug is attested in oriental sources on Topa, Turks, Uighurs and Mongols. Balogh concludes that Constantine might interpret the nomadic ritual adapting the custom of enthronement to his own civilization.

Mihály Dobrovits: *Buyruq. Career of an Old Turkic Title* (Summary in English). The author studied the title *buyruq* mentioned in numerous Turkic sources. According to Dobrovits the title *buyruq* was a royal office and did not belong either to charismatic clans, or to the tribal aristocracy. The title probably originated in the Turk Empire. The *Buyruq* was the personal representative of the *qaghan* in his court. The author took the later developments and changes in the title of *buyruq* into consideration.

Szabolcs Felföldi: *The Chronology of the Defeat of the Hephtalite Empire* (Summary in English). The author analyzed the date and process of the fall of the Hephtalite Empire. There are Greek (Byzantine), Chinese and Muslim sources for the defeat of the Hephtalites. According to Felföldi, the Persians attacked the Hephtalites at the end of 557 or early 558. The Turks joined the campaign before 561 perhaps in 558. When the Persians had reached the Oxus river (Amu-Darya) in 561, they finished their offensive. The Turk campaign finished before the end of 568 or the beginning of 569.

Balázs Sinkovics: *Vámbéry and the Hungarian-Turkic Affinity* (Summary in German: *Vámbéry und die ungarisch-türkischen Verwandtschaft*). The author analyzes the role of Hungarian orientalist Ármin Vámbéry concerning the so-called "Ugric-Turkic war" (a dispute among Hungarian scholars in the nineteenth century on the origin of the Hungarian language and people) Vámbéry defended a theory of the Turkic origin of the Hungarian language. Vámbéry's viewpoint was erroneous, and was considered dilettante by his opponents. Sinkovics proved that Vámbéry and his opponents belonged to different paradigms (taking Thomas S. Kuhn's theory as a basis). There was no consensus in the dispute and lack of understanding between the opposite parties. In the center of the older paradigm was the term *similarity*, whereas the new paradigm was based on the concept of the *origin*. According to Vámbéry the Hungarian language could be in affinity with the Turkic and Finno-Ugric languages simultaneously. His opponents (Budenz, Hunfalvy, Szinnyei) maintained, that the Hungarian language could not belong to two families of language. In spite of the fallacy, certain findings of Vámbéry concerning the Hungarian ethnogenesis are considered correct at present.

István Zimonyi: *Notes on the Differences between Bedouin and Inner Asiatic nomadism* (Summary in English). Zimonyi in his study compares the Bedouins of the Near East with the nomads of the Eurasian steppes. Both the Inner Asian no-

mads and the Bedouins of the Near East founded enormous empires during the Middle Ages. There are significant differences between the Inner Asian nomadic empires and the Arab Caliphate. The author rises the question: how could the Arabs be the founders of a world religion while the nomads of Inner Asia showed indifference to creating a world religion? To answer in brief: The bedouins of the desert were able to change their way of life to a more advanced level than the nomads of the steppes. Some parts of Arab tribes settled in oases and became merchants and peasants. They took part in international trade and could preserve their ethnic character. They had no alternative solution in that particular geographical zone. So they were able to reach a higher cultural level. Islam was a synthesis of the urban, commercial and Bedouin societies of Arabia. The nomads of Inner Asia were able to occupy urban and forest regions, but could not preserve their ethnicity so they were assimilated. As an extreme solution they preferred withdrawing to the steppe or the forest zone. They were unable to become merchants and peasants in large number and they could not create an urban civilization.

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