

Citation style

Malcolm, Noel: Rezension über: Peter Bartl (ed.), *Albania sacra. Geistliche Visitationsberichte aus Albanien. 3: Diözese Sappa*, Wiesbaden: Harrassowitz, 2014, in: *Südost-Forschungen*, 77 (2018), S. 320-321, <https://recensio-stag.lorax.syslab.com/r/4fde8832feff48e19f4ec3c98280c4de>



copyright

This article may be downloaded and/or used within the private copying exemption. Any further use without permission of the rights owner shall be subject to legal licences (§§ 44a-63a UrhG / German Copyright Act).

Albania sacra. Geistliche Visitationsberichte aus Albanien. Band 3: Diözese Sappa.

Hg. Peter BARTL. Wiesbaden: Harrassowitz Verlag 2014. 505 S., ISBN 978-3-447-10310-7, € 118,-

For the post-Tridentine Catholic Church, visitations of dioceses were a mechanism for the detection of all kinds of problems, both spiritual and organisational. And from 1622 onwards, for those dioceses that lay *in partibus infidelium*, reports to the Congregation De Propaganda Fide were of great importance, not only for the control of abuses, but also as a means of informing Rome about the difficulties faced by the clergy – their needs for money, priests and schools, and the various problems they experienced at the hands of local rulers. Where areas of the Ottoman Balkans with Catholic populations are concerned, the documents in the Propaganda Fide archive thus offer an extremely rich resource, extending from the early 17th century to the early 20th.

Peter Bartl's monumental series "Albania sacra" presents the reports from Albania, plus some related texts, on a diocese-by-diocese basis. The first volume (2007) covered Lezhë (Alessio); the second (2011) dealt with Durrës (Durazzo); and this third volume is for the diocese of Sapë (Sappa). To the south-east of Shkodër (Scutari), the river Drin turns southwards towards the sea; on its eastern side lie the fertile plains of Zadrimë, which formed the main part of this diocese. Other parishes in the diocese were located further to the north-east, where the Drin flowed down through the mountains. Although there was some good agricultural land in the plains, this was generally a poor territory, where the towns of the medieval period had dwindled into villages or disappeared. The poverty of the clergy, and the primitive conditions of life of the population, are constant refrains in these reports.

Many of the problems described by these ecclesiastical visitors will be familiar to readers of the previous volumes. "Trial" marriage was common, to establish whether the woman was fertile before the marriage was solemnised; in some cases Catholics took more than one wife, thanks partly to the practice of the levirate. Pagan practices are occasionally mentioned (there is a vivid description of divination by means of a kid's shoulder-blade). Blood-feuds are a constant concern. In the mountain parishes, where raiding was common, it was reported in 1638 that one could not require the villagers to return all stolen goods, as this would strip their houses completely bare, and they would be forced to go raiding again. As for the priesthood, the majority were functionally illiterate until well into the 18th century, and some visitations found disturbing evidence of moral turpitude, including usury, fornication, sodomy, drinking to excess, and turning to the Ottoman authorities for help in resisting the Catholic ones.

This volume is a particularly rich source of information about crypto-Christianity, and about the various steps that may have led towards it: the practice of Catholic parents giving daughters in marriage to Muslims, for example, or the very common use by Catholics of Muslim names as camouflage when visiting distant markets. Other points of special interest include a vivid account of the failed Ottoman campaign against the warlike Këlmendi tribe in 1638, and documents relating to the dramatic arrest of the Bishop of Sappa in 1799.

Almost all the documents from the 18th, 19th and early 20th centuries are hitherto unpublished. No short review can do justice to the wealth of this material, or to the skill and heroic stamina of its editor, to whom all historians of Albania have been indebted for decades. I have only two very tiny corrections to offer. There is a confusion between Giovanni Pastrizio (Ivan Paštrić), an influential figure at the Propaganda Fide, and his elder brother Girolamo (Jeronim) (187).¹ And a few pages later, the text refers to an increase in the *Sciataraggio*, a term which the editor is unable to explicate (194). This is presumably the same as the *Satrace* mentioned later (234), where a priest says that he has paid the *Satrace* and the *Tributo* – the latter being the ordinary tax paid to the Ottoman authorities. A clue may be found in a later report (315) which mentions a requirement that parish priests pay for the *Donzelli* (servants or messengers) of the local pasha. If the Ottoman Turkish word translated here as “donzello” was *şatır* (meaning the page or guard who walked alongside an official on horseback), the mystery of the “Sciataraggio” might perhaps thereby be solved.

Oxford

Noel Malcolm

¹ For the former, see the monograph by Tomislav MRKONJIĆ, *Il teologo Ivan Paštrić*. Roma 1989.

Sergej ŠUMILO, Prepodobnyj Paisij Veličkovskij i Zaporožskaja Seč'. Maloizvestnyje pis'ma prp. Paisija Veličkovskogo k Koševomu atamanu Vojska Zaporožskogo Petru Kalnyševskomu. K istorii vzaimootnošenij [Der hl. Paisij Veličkovskij und die Saporoger Seč'. Wenig bekannte Briefe des hl. Paisij Veličkovskij an den Kosch-Ataman des Saporoger Heers Petr Kalnyševskij. Zur Geschichte der Beziehungen]. Kiew, Serpuchow: Meždunarodnyj institut afonskogo nasledija v Ukraine 2015. 123 S., ISBN 978-5-9905423-3-4, € 22,–

Die vorliegende Publikation erschien im Umfeld des 220. Todestages von Paisij Veličkovskij (1722-1794), der in der Orthodoxen Kirche sowohl der slawischen als auch der rumänischen und griechischen Prägung allgemein als der große Reformator des neuzeitlichen orthodoxen Mönchtums gilt und 1988 in der Russisch-Orthodoxen sowie anschließend 1992 in der Rumänisch-Orthodoxen Kirche heiliggesprochen wurde. Der Herausgeber ist Direktor des in den vergangenen fünf Jahren aktiv gewordenen „Internationalen Instituts des Athos-Erbes in der Ukraine“ in Kiew. Das Buch enthält eine Reihe von bisher kaum bekannten und schwer zugänglichen Briefen Veličkovskijs an den letzten Kosch-Ataman der Saporoger Kosaken Petr Kalnyševskij aus den Jahren 1668-1772, die im Zentralen Historischen Staatsarchiv der Ukraine (Archiv von Kosch der Saporoger Seč') aufbewahrt werden. Der Publikation schickt der Herausgeber eine Einführung in die Geschichte der Drucke der Briefe Veličkovskijs voran