



Martin NEJEDLÝ

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Martin Nejedlý is *Docent* at [Charles University in Prague](#) (Czech Republic). In 1995, he obtained his PhD at the EHESS (*Ecole des Hautes Etudes en Sciences Sociales*). He is the author of several monographs : *Fortuny kolo vrtkavé – Láska, moc a společnost ve středověku*, Praha 2003 (*L'inconstante roue de la Fortune. Amour, pouvoir et société au Moyen Age*) ; *Meluzínský mýtus v středověku a rodová pověst Lucemburků*, Praha 2007 (*Le mythe mélusinien au Moyen Age et la légende dynastique des Luxembourg*) ; *La représentation des pouvoirs et des hiérarchies dans les Chroniques de Jean Froissart*, Villeneuve d'Ascq, 1999. He is member of : Center of History of Central Europe (University of Paris 4) ; head of the French-Czech project « Les croisades tardives » within the Center of Medieval Studies (section of the Academy of Sciences of the Czech Republic) in collaboration with French universities (Toulouse 2 & Paris 12) ; and coordinator for the Workshop in Historical Sciences in collaboration with the CEFRES.

Project at Collegium de Lyon :

Project of the Union of European States conceived by the Hussite King George of Poděbrady [check the accent mark throughout] and his French Counsellor Antonio Marini de Grenoble

At the present time, among my research works, I am devoting myself to the project of the Union of European States conceived by the Hussite King George of Poděbrady and his French counsellor Antonio Marini de Grenoble.

Focusing on the 1460s, this project is framed by the context of the fifteen years of Hussite Wars (1419-1434) that profoundly transformed the Kingdom of Bohemia. In order to maintain religious tolerance in his country, King George of Poděbrady and his counsellor Antonio Marini prepared a vast plan for a European Constitution. Their proposals were incorporated into a document that can be considered as a Charter of a General Peace Organization. This act proposed a project of an international treaty, opened to all States. From the legal point of view, the new document presented a long-term project of international multilateral treaties which presume introduction of a general union of Christian sovereigns with the aim of dealing jointly with the maintenance of peace as well as with the common defence against the Turks.

In my research, I would like to envisage King's George project in a comparative perspective and to underline its specifics in relation to other projects of peace and union of the medieval and modern periods.

This research represents a long-term project examining the French-Czech relations in the Middle Ages and concentrates on ways of mutual understanding. According to George's

of Poděbrady design, France and its King were expected to have a substantial role in this new organization.

In May 1464, a high-level delegation equipped with full powers accorded by three European sovereigns (Mathias, King of Hungary, Casimir, King of Poland and George of Poděbrady, King of Bohemia) was leaving Prague. Its task was to ask the King of France, Louis XI, to convene a general assembly of European princes, in order to debate the peace project of the Hussite King.

A unique source of all the efforts aimed at specifying King George's project has been preserved:

The journal kept by the page Jaroslav, written in old Czech, which relates the course of the Czech delegation from Bohemia until France, as well as the negotiations at the court of King Louis XI. In cooperation with another researcher, I have prepared the first version of the translation of this source, not published in France until now, which is to be published by the end of 2010 in the *Annuaire-bulletin de la société de l'histoire de France*.

I still have to edit a long and detailed preface placing this source into the context of the epoch and explaining the circumstances of its origin as well as its diplomatic importance.

In order to be able to proceed with this preface, I will need to work systematically in a large library in France and to consult recent works of French historians dealing with diplomacy and stories of travelling in the 15th century. All the work is not limited to the particular sphere of medieval historiography: I wish to place my work into the crossroads between several disciplines. The subject is perfectly suitable for it. The observations of Jaroslav on everyday life bring elements of original knowledge to the ethnology and let us understand better the implications of Protestantism and of its efforts to define itself in relation to Catholicism. Beside that, the experience of the Protestant Jaroslav in Catholic France represents a unique source for the cognition of the other and for everyday learning of religious tolerance. This general subject of Jaroslav's tolerance may be compared with the narrations of travels by Bertrandon de la Broquière and Guillebert de Lannoy. Each of them, at the end of his travels in the same epoch, reaches the conclusion that the other and religious differences are to be respected.

We can find here a potential study in favour of the concept of religious tolerance inside the European civilization as well as in the relation between Christianity and the Moslem world. One could equally contemplate the conditions of emergence of a certain form of tolerance and on the impact of the trip and contact with the other for their development.

The study of the project on the Union of European States by George of Poděbrady could be intergrated into broader reflections on political philosophy for a better understanding of today's Europe and on the roots of the integration efforts. This study will enable an understanding of the consecutive elements of the national identity which began to create contacts with the others – both in Bohemia and in France - in the Middle Ages. Narrations on travels also contribute to the definition of the nation, according to their different linguistic and cultural criteria.