

die sich seit der Neufestlegung der Staatsgrenzen 1919 in den Nachbarstaaten befinden. Das Buch endet mit den Propstlisten von Csorna, Jászó [Jasov] und Gödöllő (S. 74-75) sowie einer Literaturübersicht (S. 76-77).

Dann folgen ein englisches Summary (S. 78-85) und ein deutsches Resümee (S. 85-92). Vorn und hinten im Innenumschlag verdeutlicht eine Landkarte die geographische Lage aller genannten Klöster. Die deutschen Bildunterschriften zu den 155 teils ganzseitigen Farbfotos stehen auf S. 92-95.

Die Gesamtdarstellung der ungarischen Prämonstratenser in Wort und Bild ist den beiden Autoren gut gelungen. Es ist eine ständiges Auf und Ab, ein Wechsel von Aufblühen und Vergehen: Die bewegte Geschichte der Frühzeit mit der ungarischen Besonderheit der Klöster als staatlichen Gerichtserkundungs- und Urkundenstellen und das erste Ende beim Tatarensturm, der anschließende Wiederaufstieg bis zum Türkeneinfall, der zaghafte Neubeginn unter den Habsburgern bis zur Aufhebung aller ungarischen Klöster unter Joseph II., der Neuanfang am Beginn des 19. Jahrhunderts als „Schulorden“ mit der Ausrichtung auf die Gymnasien, die Zerschlagung des ungarischen Staates 1919 und erneut 1945 sowie das scheinbare Ende der Klöster in der kommunistischen Diktatur 1950, danach das neu aufblühende Klosterleben ab 1989/90 mit dem Rückgewinn der Klostergebäude und dem Aufbau einer neuen Existenzgrundlage. Instruktiv und von durchwegs hervorragender Qualität ist der Fotoanhang.

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Tore NYBERG, *Monasticism in North-Western Europe, 800-1200*, Aldershot-Burlington USA-Singapore-Sydney, Ashgate, 2000, xi-295 pp., ISBN 1-85928-212-1.

With this book the author Tore Nyberg (°1931), who since 1970 has been responsible for research and teaching in medieval history at the Institute of History and Western Civilisation at the University of Southern Denmark, Odense, presents „a full-scale integrated synthesis of the origins, spread and effects of monasticism in Scandinavia, and along the shores of the Baltic and the North Sea“ for the period 800-1200, from the first emergence of religious life in these regions until the arrival of the Mendicants, who gave the growing urban populations a new model for religious life. With the geographical specification 'North-Western Europe' the author expresses his intention to treat those regions that have never belonged to the Roman Empire, where older religious traditions still exerted their influence upon religious life. First of all Scandinavia: Denmark, Sweden, and Norway, with Iceland and Greenland; furthermore Northern Germany, the Slavic coastal region up to the Vistula River Delta, and Frisia are briefly

treated as well. Scotland and Ireland fall outside the scope of the study. The treated regions have never known the earliest forms of eremitic religious life. Therefore always certain forms of community life are concerned, according to the Rule of St Benedict or the Rule of St Augustine, and attention is also given to the secular chapters before the rise of regular chapters.

The author succeeds well in his objective to bring a synthesis of religious life in Scandinavia in 800-1200. He situates the rise of the different religious communities within the history of Christianisation in the concerned regions. Central issues are the conversion of royal families, with the holy king martyrs Olav (1030) and Cnut (1086), and the foundation of the various dioceses. The political history is turbulent and bloody in certain periods, which obviously influences the development of church structures. Yet there is a great evolution from Scandinavia as a missionary area of the archdiocese Bremen-Hamburg (864) until the foundation of three Scandinavian church provinces in Lund (1104), Trondheim (1153), and Uppsala (1164). The book is divided in fourteen chapters, which first situate the geography and then treat the situation in Saxony, the emergence of the first Scandinavian dioceses (chapters 1 to 3); then eleventh-century monasticism is treated (chapters 4 to 7), the great period: civil war, mainly 1131-1157 (chapters 8 to 10), and finally the Valdemarian age 1157-1200 (chapters 11 to 14).

In making this synthesis the author stays very close to the sources, which remain relatively scarce for the entire period treated. There are very few sources for the beginning period. Fortunately, for this period the author can dispose of the *Gesta ecclesiae Hammaburgensis pontificum* of Adam of Bremen (1072). In each case, the results of archaeological research are considered, too. For later history, in addition to other preserved literary sources more charters and necrologies can be used as well. As the number of sources increases the author refers to previous research, sometimes of his own hand, which each time is re-evaluated thoroughly and then adopted or refuted.

From a technical point of view, the work is fine. References to sources and works are not placed in footnotes, but in the text itself. The indispensable index of personal and geographical names in particular is very fine, as well as the ample but not overabundant bibliography. Some useful maps situate the treated dioceses and monasteries, and some floor plans of churches or monasteries illustrate the text. Here and there a printing error occurs ('af' for 'of' p. 21, l. 33; '1441' for '1141' p. 123, l. 9).

The main drawback of this work is inherent in this kind of synthesis. Since it stays very close to the sources in a scientific way, it eventually is an accumulation of facts: persons, places, and presumptive data, which demands a great concentration for the reader to be able to follow the storyline. Only after reading the entire work the synthesis becomes clear. For referring to already mentioned churches and characters during the reading the index proves its great usefulness.

The few Premonstratensian communities are treated in this study as well, obviously in a modest way, as only a few institutions of the dozens treated are concerned, all of which emerged quite late in the treated period after all. Yet after the Cistercian Order and much less than this Order, the Premonstratensian Order is the second centralised Order, as opposed to the Benedictine abbeys, which did not belong to larger structured associations. In comparison with the Cistercians, the Premonstratensians do not show the same militant attitude towards monastic life in other, usually older communities, which was deemed inferior by the reformers.

Lund St Saviour, later Holy Trinity, was the oldest Premonstratensian community in Scandinavia. A regular chapter was formed in the existing church built in stone and adopted the Rule of St Augustine according to the way of life of Prémontré, probably at the time of the synod of Lund in 1139, convoked by the very vigorous archbishop Eskil. In 1177 the Belbuk monastery in Pomerania was populated from Lund. The political situation in the region changed, however, and this missionary monastery was no longer tenable for Lund. The canons returned to Scania, and Mariëngaarde in Frisia took over the patronage over Belbuk. Lund itself after 1180 became a dependent priory of Öved.

The cathedral canons of Børglum in northern Jutland also adopted the way of life of Prémontré in the course of the twelfth century. T. Nyberg here repeats the central part of his work of 1986 (cf. *Anal. Praem.*, LXIV, 1988, p. 187, nr. 24), in which he states that this regular chapter emerged „as a result of a collaboration between Bishop Sylvester and Hermann from Klosterrath, inspired by Eskil“. So the community would be founded shortly after 1139, before 1146 anyway, from Steinfeld, which was on close terms with Klosterrath. „This first community must have gone through the same *rapprochement* towards Prémontré as the Steinfeld community did“. The place where this community lived would probably not have been Børglum, but Vrejlev, of which the buildings date back to the twelfth century.

Tommarp, in the south-eastern corner of Scania, was founded before 1155, when the community received the papal protection. T. Nyborg indicates king Svend as its founder, which means that the earliest founding date is 1147. In the years 1150 the Öved monastery emerged in northern Scania. The dedication of this abbey to the Holy Trinity among other things indicates a close relationship with the Lund abbey. After 1180 Lund became a dependent priory of the Öved monastery. After recent research T. Nyborg places the foundation of Vä, also in south-eastern Scania, in 1158/61 at the earliest in an already existing church. The bishop's confirmation followed only in 1167/72.

St Olav's abbey in Tønsberg, in south-eastern Norway, was founded before 1191 from Børglum. It was strictly oriented towards promoting the cult of St Olav.

The great value of this work not only lies in the few, at times new, data concerning the various monasteries, but also in the situation of the foun-

dation and potential reform of each monastery in a global ecclesial and political context. We are pleased that Tore Nyberg has published this masterly synthesis of his research of many years.

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Francesco PALLESCHI, *Les derniers écrits d'Adam Scot*. Analyse linguistique et stylistique du *De quadripertito exercitio cellae* (Analecta Cartusiana 168), Salzburg: Institut für Anglistik und Amerikanistik 2002, 199 S., ISBN 3-901995-67-6.

Der bekannte Spezialist für Adamus Scotus (vgl. u.a. *Ricerche su Adam Scot*, in AnPraem 40, 1964 und 41, 1965) legt hier eine weitere verdienstvolle Studie vornehmlich zum kartusianischen Spätwerk des vormaligen Prämonstratensers von Dryburgh († 1212) vor. Im Mittelpunkt steht dabei die Analyse von Sprache und Stil des für die kartusianische Spiritualität hochbedeutenden Werkes *De quadripertito exercitio cellae* (PL 153 unter den Werken Gigos), geschrieben 1190/91 in der Kartause Witham. Doch auch für die prämonstratensischen Schriften Adams (PL 198; *Sermones Fratris Adae*, ed. W. DE GRAY BIRCH, London 1901; *Ad viros religiosos*, ed. F. PETIT, Tongerlo 1934) ist diese Studie nicht zu übersehen.

Nach einer Biographie Adams (S. 9-19) werden zunächst die Schriften der prämonstratensischen Zeit vorgestellt (S. 21-41). Im Mittelpunkt stehen dabei die Erklärungen zu Profess und Lebensweise der Prämonstratenser in *De ordine et habitu atque professione canonicorum Ordinis Praemonstratensis* (PL 198, 493-610), angereichert durch ausführliche neuere Literaturangaben in den Fußnoten. Hinsichtlich der Autorschaft der *Allegoriae* (PL 112, 849-1088 unter Rhabanus Maurus) trifft Vf. keine definitive Entscheidung, erkennt aber den Prolog als Werk Adams an. Sehr wertvoll ist die Analyse der „Bibliothek“ Adams anhand der zitierten Werke, die von den Kirchenvätern über die lateinischen Klassiker bis zu den Viktorinern und Aelred von Rievaulx reichen (S. 37-39).

Inhalt und Bedeutung des kartusianischen Werkes Adams werden zunächst in den Hauptpunkten (Einsamkeit, *lectio*, Gebet, Handarbeit und *meditatio*) kurz systematisch vorgestellt, wobei der bereits in der prämonstratensischen Zeit wichtigen Paradiesestopologie eine zentrale Rolle zukommt (S. 43-59). Auf die Einzelheiten der linguistischen und stilistischen Analyse (S. 61-134) des Sprachgebrauchs, Satzbaues, der rhetorischen Tropen usw. kann in diesem Rahmen nicht eingegangen werden, zumal sie primär die kartusianische Schrift betreffen, aber immer auch zu einem Vergleich mit den Beobachtungen F. Petits anhand der *Sermones* einladen und Petits negative Einschätzung des Spätwerks korrigieren (S. 133f.).