

her beleuchtet. In Kap. 5 werden Begrüßungsrituale bei Treffen zwischen Monarchen unterschiedlicher Dynastien untersucht. Eine ausführliche Zusammenfassung mit einem Ausblick auf weitere mögliche Untersuchungsfelder (Rituale im städtischen Raum, Rituale und Schriftkultur) beschließt die Studie.

Z.s Studie zeichnet sich durch eine profunde Kenntnis und einen reflektierten Umgang mit den einschlägigen Forschungsdebatten zu Ritualen und symbolischer Kommunikation aus. Aus ihnen entwickelt der Vf. eine eigene Lesart. Zwar versteht er politische Rituale als festen Bestandteil der öffentlichen Kommunikation im mittelalterlichen Königreich Ungarn, unterstreicht jedoch, dass es sich dabei um eine unter mehreren, gleichsam komplementären Kommunikationsformen handelte. Insbesondere Z.s durchgängige Differenzierung zweier Deutungsebenen vermag zu überzeugen: So sieht er die in den Quellen beschriebenen Rituale nicht unbedingt als Spiegelung der eigentlichen Geschehnisse, sondern vielmehr als eine von symbolischer Kommunikation geprägte Reaktionsform der Zeitgenossen auf diese. Innerhalb eines gewissen Erwartungsrahmens in Bezug auf rituelle Abläufe hätten sich den Beobachtern so Möglichkeiten zur Ausdeutung oder Kritik der jeweiligen Ereignisse eröffnet.

Einem mit der Ritualforschung zu westeuropäischen Königreichen des Mittelalters vertrauten Leser mögen diese Erkenntnisse nicht unbedingt neu erscheinen (darauf weist auch der Autor selbst hin). Z. hat mit seiner Arbeit jedoch den eigenen Anspruch, gleichsam eine Teststudie für die Ritualforschung in Mitteleuropa vorzulegen, erfolgreich eingelöst: Seine Studie zeigt, wie weiterführend das erneute Durchdenken bekannter Theorien und deren Anwendung auf neue Fallbeispiele ist. Besonders überzeugend ist, dass Z. sich nicht ausschließlich auf das Königreich Ungarn bezieht, sondern den Interferenzen mit benachbarten Reichen und ihrer Spiegelung in den Quellen besondere Aufmerksamkeit schenkt. Damit hat er eine gute Ausgangslage und zahlreiche Anregungen für weitere komparative Arbeiten zur Geschichte der politischen Gefüge in Mitteleuropa geschaffen.

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**Saints and Sainthood around the Baltic Sea. Identity, Literacy, and Communication in the Middle Ages.** Hrsg. von Carsten Selch Jensen, Tracey R. Sands, Nils Holger Petersen, Kurt Villads Jensen, Tuomas M. S. Lehtonen. (Studies in Medieval and Early Modern Culture.) Medieval Institute Publications. Kalamazoo 2018. XII, 324 S., Ill. ISBN 978-1-58044-323-4. (€ 102,50.)

As is already known, the advent of Christianity in the Baltic Sea Region served as a basis for the formation of a new, Christian, local community which, affected by Christianization, on the one hand, fluently integrated into the Christian culture of Europe and, on the other, managed to maintain the rudiments of the old traditions and. Lately, an idea has emerged in historiography that the Viking community adopted Christianity because they had an innate interest in it and the flourishing of Christian missions in the ninth and tenth centuries was a response to those desires. On the Eastern coast of the Baltic Sea, the situation was somewhat different. Although Adam of Bremen mentioned the existence of Christian churches in Courland (possibly in the territory of present-day Lithuania) and in Volyn (in the border zone between Western Slavs and Prussians), the process of Christianization in historiography has usually been related to the Crusades, which started in the Baltic region in the twelfth century and affected various Baltic regions from Finland to the Isle of Rügen at different times. Both the Crusades and the missions were accompanied by the saints (as illustrated by the papers of Carsten Selch Jensen and Kurt Villads Jensen), therefore, the team of the authors in their papers, which are grouped into three major sections, have turned to the phenomenon of the veneration of the saints in the Baltic region throughout the Middle Ages. The collection of papers was produced in 2011 and is

based on the international scientific conference in Helsinki, which focused on the topic of the saints and the veneration of them.

Section 1, dedicated to the Introduction and methodological questions, consists of four papers. The first paper, written by the volume's editors, introduces the structure of the collection and the authors' ideas related to the veneration of the saints in the Baltic region. Martin Wangsgaard Jørgensen addresses the question of how, and in what way, the power of the saints in the local communities was expressed, through what channels the power, termed as a "transformative power," manifested itself, what levels the saints belonged to (as either "assistant" saints or patron saints), and in what ways they manifested themselves through metaphor and metonymy. Cordelia Heß illustrates this through the example of St Dorothea of Montau with an emphasis on different historiographical traditions of various periods (Reformation, Counter-Reformation), which led to the understanding of Dorothea as a "German" saint. Irma-Riitta Jarvinen, in her analysis of the Finnish tradition of venerating women saints, relates folklore material to historical records. Of course, the folk beliefs associated with the saints, incantations, customs, and superstitions, as presented in the late nineteenth to the early twentieth century records of folklore, hardly reflected medieval beliefs and superstitions; however, the author tries to identify certain rudiments of the customs leading to the conclusion that some of the saints (for example, St Anne or St Katherine of Alexandria) were more popular than St Birgitta of Sweden, a famous Swedish mystic, due to their agrarian character.

Section 2, dedicated to the cult of Saints in Medieval Russia and Livonia, opens with the study of John H. Lind on the first Variag martyrs of the Kievan Rus'. Although quite a few of the author's statements in the paper are known from his other works, he continues with the idea of the phenomenon of the Variagian Christianity in Scandinavia and in Kievan Rus' which, in the eleventh century, had not yet been affected by the formal East-West schism of 1054. The formation of the cult of the local Variag martyrs was similar to the formation of the cult of local saints and martyrs in Livonia in the early 13th century, described in the study by Carsten Selch Jensen. Undoubtedly, the formation of the tradition of venerating local saints contributed to the formation of the local Christian identity and, as chronicler Henry of Latvia suggested, also to the practice of giving prominence to the local church (in our case, specifically to that of Riga) within the framework of the universal church through proclaiming Livonia to be *terra matris*, i. e. the land of Mary, Mother of God. Anu Mänd reveals how the saints were visualized in the Scandinavian countries, focusing on the iconographies of St Olaf and St Canute (Knut). At the end of the Middle Ages, the cult of St Knud Lavard was, for a variety of reasons, mixed up with St Knud King, which undoubtedly complicated their identification and testified to the fact that the saints competed for attention in Christian communities.

In Section 3, dedicated to the creation of regional and national identities in the medieval Baltic Sea region, Nils Holger Petersen focuses on the issue of St Knud (Canute) Lavard and its dissemination in the Baltic Region. Next to the problem of distinguishing between the said saint and his namesake St Knud King, the author, based on Aleida Assmann's research on memory, identifies the levels of maintenance of the memory of St Canute Lavard's veneration between the functional memory (*Funktionsgedächtnis*) and the storage memory (*Speichergedächtnis*). Through these forms of memory, the saint becomes significant and necessary to the local community for as long as the community keeps functioning. Thus, the functional memory of St Canute was active as long as the Tallinn St Canute merchant guild was active. Moreover, during the Reformation and later, St Canute Lavard was presented in legends as a guiltless, very moral Christian who was brutally murdered, a narrative that rejected the medieval hagiographical trail of the saints. Lars Biggard explores the Scandinavian saints—especially St Knud (Canute)—who became patrons of merchants' and craftsmen's guilds and looks at the issue of their competition with one another. The image of a saint was accompanied by specific craftsmen's working tools, which initially encouraged identification with the saint, but later the saints themselves were re-

moved from these associative contexts, leaving them in the functional memory. Tracey R. Sands deals with the impact of the Kalmar Union, which joined three kingdoms (Norway, Denmark, and Sweden) under a single monarch, on the veneration of the saints. The author chose the archdioceses of Lund and Uppsala for her research and concludes that, in the Lund Church province, all the main saints of the Union were venerated (not just the Danish ones), while in Uppsala, priority was given to the “national,” i. e. Swedish saints. That must have happened, not only because the Swedish episcopate sensitively protected the ecclesiastical independence of the Uppsala province from the metropolis of Lund, but also due to political reasons, the Swedes having started to shake the political structure formed by the Kalmar Union. Kurt Villads Jensen explores the role of saints and their veneration in the Crusades. He identifies several groups of saints: one took an active part in the Crusades and even “participated” in battles against the pagans, others guarded and protected pilgrims and prisoners of war, while a third group exerted an influence “at a distance”; the latter were mainly those saints who had “come” from the Mediterranean (for example, St Lawrence (Laurence), one of the patrons of the Lund Cathedral). The important thing was that the local saints, such as St Canute Lavard, had also been involved in the process of the Crusades. He allegedly helped to defeat the city of Akona on the Isle of Rügen, while St Olaf, according to one legend, did not perish but secretly travelled to the Holy Land where he fought against Saracen Muslims; Swedish St Eric was introduced as a fighter against the Finnish pagans in the thirteenth century. The involvement of the saints in the process of the Crusades took place not only in the Baltic, but also in the Mediterranean Region, and especially in hot spots such as the Holy Land and the Iberian Peninsula.

This collection of papers is summarized by the contribution of Felicitas Schmie der who states that the veneration of saints became part of a personal, political, and social life, and the saints turned into the indicators of the formation of a local, regional, or “national” (in the medieval sense) life. Thus, the authors of the papers in the collection reveal how some saints were “imported” into the Baltic Sea Region (for example, St. Lawrence (Laurence), St. Anne, St. Katherine of Alexandria, St. George, St. Peter, St John, and St. Nicholas of Myra), while a number of local saints gained interregional importance (such as St Olaf (Olav)). Some, like St Birgitta or St Elin (Helena) of Skövde, became local saints, however, their levels were different as indicated by the character of their veneration and the references made to them in the liturgy, while others, such as Variag martyrs or local Livonian saints and martyrs, were eventually completely forgotten and “replaced” by more popular saints. Although we shall not find the answers to all the questions it poses, this volume substantially contributes to the understanding of Christianity in the Baltic Region, the formation of the local Christian communities, and the competition between the saints. In the future, we shall have to return more than once to the issues of the saints’ veneration, Christianization in the Baltic region, and Crusades in the context of political, cultural, military, economic, and social relationships.

Klaipėda

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**Mittelalterliche Architektur in Polen.** Romanische und gotische Baukunst zwischen Oder und Weichsel. Hrsg. von Christofer Herrmann und Dethard von Winterfeld. 2 Bde. Imhof. Petersberg 2015. 1136 S., zahlr. Ill., graf. Darst. ISBN 978-3-7319-0087-0. (€ 99,-.)

Kompendien und Überblickswerken eilt der Ruf voraus, oberflächlich zu sein und vor ernsthaften Fragestellungen zurückzuschrecken. Als unentbehrlich erscheinen sie hingegen, wenn für das behandelte Thema bei der Leserschaft nur wenige Kenntnisse vorausgesetzt werden können. Dies gilt auch 30 Jahre nach der Wende noch immer für die mittelalterliche Kunst in Polen. Eine Ausnahme bilden Forschungen zu Bauten, die explizit mit dem deutschen Kulturerbe assoziiert werden – z. B. die Marienburg oder die Backsteingotik der Sakralbauten im Ordensland Preußen. Aber was weißt man hierzulande schon