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**L'abbaye de Savigny (1112–2012). Un chef d'ordre anglo-normand. Actes du colloque international de Cerisy-la-Salle.** eds Brigitte Galbrun–Véronique Gazeau. Rennes: Presses universitaires de Rennes 2019. 360 p., brosch. € 28 ISBN 978-2-7535-7595-0

In his article on Savigny for the *New Catholic Encyclopedia*, the most recent literature that Louis Lekai could cite was from 1939. The new volume reviewed here is the fortunate reversal of the scholarly neglect to which Savigny was subject. The recent publication in the “Art & Société” series has improved the situation significantly: A collection of conference proceedings is now available.

Savigny, today a ruinous abbey located in the Diocese of Avranches (Normandy), was once the seat of a monastic congregation (some even call it an “order”). What started as a hermitage under Vitalis of Savigny’s leadership in 1105 became an abbey in 1112, having adopted the the RB in a spirit of reform and seeking a different way of life than that practiced in the Cluny monasteries of that time. By 1130, strong expansion into France, England, and Scotland was taking place through dozens of new foundations. Since there were several constitutional similarities to the *Carta Caritatis* and the Cistercian movement in general, a union of the Cistercians with the Savigny monastic family came about at the Cistercian General Chapter of 1147. The entire congregation of Savigny became Cistercian. Expansion and prosperity continued, documenten not least through the new abbey church for Savigny, which was finished in 1220. Decline set in after 1517, but the community reached a period of renewal under the Strict Observance in the late 1600s. The community’s numbers remained modest in the 18th century, counting 18 in 1768. The French Revolution led to the suppression of the abbey in 1791, eventually ending in its destruction. A church was rebuilt in the 19th century, which is used today by the local parish (Louis Lekai, “Savigny, Abbey of.” *New Catholic Encyclopedia*. *Encyclopedia.com* on 26 Jun. 2019).

Brigitte Galbrun’s introduction to the collection of essays (9–23) gives an overview of historiographical study of Savigny Abbey starting with the first monograph by Prior Claude Auvry, which was published posthumously in the 19th century, and following through until the present day. Charters, hagiography, the social context of the donors, architecture and art are fields of inquiry that reappear in many of the book’s articles.

The book is divided into five parts. The first opens with a reconsideration of the origins. An article by Alexis Grélois on Savigny and the Cistercian Order (27–54) addresses the idea of an “Order of Savigny” that existed before 1147. Was it proto-Cistercian or Cluniac, and how did these structures develop after the congregation was accepted into the Cistercian Order? Richard Allen’s article on Savigny’s charters from the beginnings until the 13th century (55–82) covers the first century of legal history in order to reconstruct the first monks’ geographical and social networks.

The second part of the collection is devoted to Savigny and the lay elites that supported the abbey financially. Claude Groud-Cordray contributed an article on the monastery and its first benefactors in the years from 1112 to 1147 (85–101). This investigation allows us to see Cistercian influence at Normandy’s geographical borders; the donors also exercised a type of lay influence over the young foundation, which is to be seen as a monastic reform at the intersection of three dioceses and three duchies. In the following essay, Daniel Pichot writes about the Abbey of Savigny and the aristocracy in the 12th and 13th centuries (103–117). He attributes the abbey’s attractiveness and popularity among local aristocrats to the religious ideals the monks embodied. He examines the classical topoi of abbeys as burial grounds and points of strategic importance. Christophe Mauduit writes about the counts of Mortain and Savigny from the beginnings until 1214 (119–145). The Mortain dynasty was influential from the beginnings, since the monastic founder Vitalis of Savigny was chaplain to a Mortain during the abbey’s origins. This family’s influence stretches all the way to 1147, when a Mortain supported Savigny’s incorporation into the Cistercian Order. Mauduit examines the questions of donations and the Mortains’ influence on where the abbey established dependent priories.

The third part of the book is devoted to Savigny’s expansion in Normandy and the British Isles from the 12th to the 17th centuries. Three of the five contributors in this section are English, but their articles are written in French. All contributions are in French. Janet Burton writes about the Savignians’ arrival in England and Wales (149–162). The “Order of Savigny” made 19 foundations in the above-mentioned territory, 13 before 1147 and six after. In one sense, the Savigny influence on England was greater than the Cistercian. Burton also examines the political ties that connect these Savigny foundations and describes the northern foundations’ relations to Savigny before and after 1147. Jean-René Ladurée devotes his article to Champagne (Rouez), a modest and relatively late

(1188) Savigny foundation (163–176). Taking place a full 40 years after the Savigny incorporation into the family of Cîteaux, the case of Champagne is interesting because it refers back to the days when Savigny was independent, while depending on the Cistercian General Chapter for the approval necessary for a new foundation. Daniel Power writes about Neath Abbey, a Welsh daughter of Savigny (177–191). Lindy Grant's article is about Stephen of Lexington and Savigny (193–202). Lexington was abbot there from 1229 to 1243 and as such, devoted to monastic reform. In 1231, he was the visitor of Savigny's daughter houses in England. After his work in Savigny, Stephen was elected abbot of Clairvaux Abbey. He later founded the Collège des Bernardins in Paris. Bertrand Marceau contributed an article on reform at Savigny in the 17th century (203–216). During this period, abbot Denis Largentier of Clairvaux exerted considerable influence on Savigny, bringing the community to accept the Strict Observance officially in 1676.

Section four is devoted to economical and architectural history, addressing subjects such as farming, forestry, and monastic buildings. An article by Jean-Baptiste Vincent opens the section (219–235). It concerns itself with Savigny, Cîteaux and Normandy from several perspectives: topography, landscape, archeology and architecture. François Fichet de Clairfontaine deepens this approach with his article about the archeological research previously done on the Norman abbeys and the Cistercian buildings at Savigny (237–251). Aurélie Reinbold writes about Savigny's granges and its commerce in the city of Rennes (253–265). Julien Bachelier contributed an article about a tomb effigy which was originally located in Savigny and is now located in the château of Fougères. It had previously been identified as being a representation of Raoul II de Fougères, but Bachelier asks if it might not actually be Raoul III (267–285).

The fifth part is devoted to famous abbots and saintly members of the Savigny community. It opens with an article by Jean Dufour (289–303) about the "Norman" mortuary rolls (*rotuli mortuorum*), death notices which are informative on several levels: They are valuable sources of prosopography, and they also document delivery routes very effectively. The latter details tell us much about administrative networks and monastic communication in the 11th and 12th centuries. Damien Jeanne contributed an article about the leper Hamon de Savigny (305–320), who was a novice said to have served other lepers in a saintly manner before dying in 1173. Hamon's biography is a rich source for the history of leprosy and the ascetic ideals propagated at Savigny in the 12th

century. Véronique Gazeau and Cécile Chapelain de Seréville-Niel study the relics of five saints kept at Savigny and, since 1960, in the local parish church (321–344). Diocesan authorities recently allowed a medical analysis of these bones, the results of which are discussed in the article.

Brigitte Galbrun and Véronique Gazeau provide a general conclusion to the book (345–348), followed by abstracts of each article (349–356) and biographical notes on the contributors (357–358). There is no index; each contribution is followed by its own bibliography. The book is richly illustrated with black and white pictures and graphs throughout, supplemented by 16 pages of color illustrations and photographs in the center of the book.

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**Dennis Majewski: Zisterziensische Rechtslandschaften. Die Klöster Dobrilugk und Haina in Raum und Zeit. Frankfurt am Main: Vittorio Klostermann 2019. 798 S. (Studien zur Europäischen Rechtsgeschichte 308, Rechtsräume 2) brosch. € 139 ISBN 978-3465043300**

Die Drucklegung der 2015 bei Caspar Ehlers in Würzburg eingereichten Dissertation stellt eine wertvolle Vertiefung der Cistercienserforschung dar. In der Methodologie beeinflusst von Ehlers Arbeit über Rechtsräume als „Ordnungsmuster im Europa des frühen Mittelalters“ (Berlin/Boston 2016) und Winfried Schenks Forschung über Kulturlandschaft unter klösterlicher Herrschaft, legt Majewski selbst eine ambitionierte Arbeit über die Cistercienser Haina und Dobrilugk vor.

Die Monographie fällt zwar allgemein in den Bereich Wirtschaftsgeschichte, doch ist der Ansatz des Verfassers viel größer. Er will die zisterziensische Siedlung im Rückbezug zum Klosterumfeld und seinem rechtlich-wirtschaftlichen Einfluss in Raum und Zeit unter dem Einfluss von Personen analysieren. Daher verspricht (und liefert) die Arbeit Erkenntnisse, die für die allgemeine Geschichte des Ordens im Mittelalter von großem Wert sind. Die Cistercienser eignen sich für Majewskis Vorhaben unter anderem aufgrund ihrer einmaligen Verfassung, ihrer Schriftlichkeit, Archivkultur, und nicht zuletzt ihrer überregionalen Bedeutung.

Im Konkreten vergleicht der Verfasser die Grundherrschaft der Abteien Dobrilugk (Bistum Meißen) und Haina (Erzbistum Mainz) in der Zeit von etwa 1150