

TIINA KALA: *Jutlustajad ja hingede päästjad: dominiiklaste ordu ja Tallinna Püha Katariina konvent* [Preachers and saviours of souls: the Dominican Order and the convent of St. Catherine in Reval] (Acta Universitatis Tallinnensis. Humaniora; Tallinna Linnaarhiivi Toimetised, 13). TLÜ kirjastus. Tallinn 2013. 476 pp. ISBN 97899857645.

The history of the Dominican Order has gained a new and powerful piece of insight into its less trodden areas in this great book by Tiina Kala. On nearly half a thousand pages she has elaborated every single piece (or so it seems) of available information relevant to St. Catherine's convent of the Order of Preachers in Reval, plus extensive but by no means superfluous excursions to nearby convents of the same Order and other mendicants around the Baltic Sea. Very welcome and necessary is the concise history of the Order of Preachers that constitutes the first two introductory chapters of the book "Foundation of the Order of Preachers" and "Legislation and structure of the Order of Preachers", as there has been no such thing available in the Estonian language until now. This general history and description of friars' everyday life helps to extrapolate how life in a medieval Reval convent may have been, especially regarding aspects where very few or no local sources exist. Necessary general and local background about how the Dominicans came to Reval is given in the subsequent chapters "Mendicants and countries around Baltic Sea in 13<sup>th</sup> century" — which also describes Franciscan convents in medieval Livonia — and "Arrival of friars Preachers to Reval". The chapters "Friars and *claustrum*" and "Friars and *speculum*" deal respectively with the Dominicans' so-called "inside life" and with the friars' relations with the "outside world". The former chapter gives information about Dominican everyday life, artefacts, architecture, liturgy, and the spiritual and educational work of the friars. The latter chapter is the most detailed and has the most extensively quoted extant sources, as the majority pertain to relations with Reval city council and such documents are numerous and rather well preserved. More is known and thus can be written about the later period of the Reval convent in the 16<sup>th</sup> century. The last chapter of the book "The fall and obituaries", gives a concise account about the last days of the Reval convent, the coming of Reformation ideas and the fate of convent buildings; and the newest coming of Dominicans to Tallinn in 1996 and the establishment of the house (there were not enough brothers to form a convent) of St. Catherine of Siena.

One might wonder why only *Constitutiones antiquae* from the time of Blessed Jordan of Saxony (1228)<sup>1</sup> is referred to and not later versions of the

<sup>1</sup> De oudste constituties van de dominicanen [The Oldest Constitutions of the Dominicans], ed. by ARTHUR H. THOMAS, Leuven 1965 (Bibliothèque de la revue d'histoire ecclésiastique, 42).

same, e.g. by Raymund of Pennaforte (1241).<sup>2</sup> The reason might be that there are essentially no great differences in the places referred to. It would however have been useful to state this clearly somewhere in the book. Most relevant sources concerning the guidelines mediaeval friars were supposed to follow, including the acts, decisions and monitions of General Chapter of the Order, are thoroughly used by the author.

Minor defects, what in no way diminish the book's great worth, are those mistakes that do not pertain to the main theme of the treatise. For example p. 133 refers to Dominican brothers, including Mauricius of Reval, visiting St. Cecilia *Damenstift* in Cologne. They did no such thing, or even if they did, the sources given provide no evidence whatsoever. Referred sources and treatises actually tell about friars' meeting with lady Geva and her *Stiftsdamen* in her estate in Stommeln. It is mentioned in *Vita Cristine Stumbelensis*<sup>3</sup> that lady Geva was a great benefactor of Cologne Dominicans and personal contacts between them are possible. There is also a photograph on p. 135 of St. Cecilia's *Damenstift* in Cologne (the church is now Schnütgen Museum) with the misleading caption "where fr. Mauricius used to visit while studying in Cologne". It is highly unlikely that a mere student and foreigner would have been allowed to visit this female college. *Vita Cristine Stumbelensis* states clearly that fr. Mauricius and lady Geva did meet, but only in Stommeln.

Linguistically heart-warming is the use of the original forms of personal names, as opposed to normalised modern German and pseudo-classical Latin. Regrettable is the lack of a summary in a more widely understood language than Estonian, so that the international community and especially Latvian readers — there is lots of information about Dominicans in Riga and other friars in the territory of today's Latvia — might get some insight from this superb work by Tiina Kala. Whilst this is partly compensated by the extensive and thorough list of used sources and treatises, one hopes in the near future a more international version of this newest and best history of Reval Dominicans will become available to readers.

SIIRI REBANE

<sup>2</sup> RAYMOND CREYTENS: Les Constitutions des Frères Prêcheurs dans la redaction de s. Raymond de Peñafort, in: *Archivum fratrum praedicatorum* 18 (1948), pp. 5-68.

<sup>3</sup> *Vita Cristine Stumbelensis*, ed. by JOHANNES PAULSON, Frankfurt am Main 1985 (*Lateinische Sprache und Literatur des Mittelalters*, 20).