

Templars' case in the Portuguese king's relations with the Holy See while taking into account the attempts of the rulers from the Iberian Peninsula to carry out a crusade against the Iberian Muslims.

Josep Maria Sans i Travé, one of the most important researchers dealing with the history of the Templars in the kingdom of Aragon, analyses protocols taken from some interrogations of Catalan members of the Order. His article complements earlier research since it is based, *inter alia*, on sources from Spanish archives which have not been published or used by historians. He shows the circumstances in which the trial began in the kingdom of Aragon, discusses the course of the investigation conducted in individual dioceses, and finally presents their effects. He draws especially on information provided by some interrogated Templars concerning their age, when and how they joined the Order, and the functions they held. His study complements earlier research made by Alan J. Forey.

The last study, by Nun Villamariz Oliveira, addresses some questions concerning the sources of the spirituality of the Portuguese Templars with regard to symbolism in monastic architecture of the 12<sup>th</sup> century, notably the relationship between the most important temples in Jerusalem and the chapel of the Templars in Tomar. Oliveira explains the symbolic significance attributed to the Jerusalem temples and interpretations appearing in medieval documents by the creators of monastic theology, of whom the most influential was Bernard de Clairvaux. An analysis of medieval ideas of Jerusalem and the references to the symbolism of Jerusalem and its temples in the military-sacral complex in Tomar allows him to show the importance of the Holy Land and Jerusalem for members of the Order in the south-western part of Europe.

The studies discussed here constitute a complement to research on the Templars in the Iberian Peninsula and present a fresh look at many aspects of the Order's activity. The authors' theses may also be a starting point for further research.

*Magdalena Satora (Warszawa)*

**Waldemar Rozykowski, *Studia nad liturgią w zakonie krzyżackim w Prusach. Z badań nad religijnością w późnym średniowieczu* [Studies of liturgy in the Teutonic Order in Prussia – from the research on religiousness in the Late Middle Ages], Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, Toruń 2012, 299 pp., ISBN 978-83-231-2990-5.**

Waldemar Rozykowski's study presents the Teutonic Order from the perspective of a religious corporation, which is relatively rare in historiography. By depicting

the castle as a monastic house, he undertakes an attempt to present the place of liturgy in the Teutonic communion. His book is divided into eight chapters dealing with various aspects of the liturgical life of the monks.

Chapter One concerns fundamental elements of the religious life of the Teutonic communion: the liturgy of canonical hours and the Eucharistic liturgy, with regard to their timing and structure within various convents and the presentation of the place of clerical and secular brothers in the liturgy. An essential element is the analysis of the number of Teutonic priests. This discussion creates an interesting picture of the life of monks in the religious space of the convent.

Chapter Two presents elements of the Eucharistic cult such as Corpus Christi processions, exhibition of the Holy Sacrament and the taking of Holy Communion. The chapter finishes with an interesting hypothesis about the connection between the Teutonic Order and the monastery of the Carmelites in Poznań dedicated to Corpus Christi, an important centre of the Eucharistic cult in Poland.

Chapter Three touches upon the signs of Marian piety in the liturgy of the Teutonic Order, an essential problem for the examination of the spirituality in a corporation dedicated to the Blessed Virgin Mary. Her presence in the liturgical life of the monks is demonstrated by analysing the place of Marian feasts in the Teutonic liturgical calendar and examining altars of Our Lady and her images in convents.

Chapter Four looks closely at four saints –, St. Barbara, St. Elizabeth, St. George and St. Hubert – with regard to their place in the Teutonic liturgical calendar, the cult of their relics in Prussia, their images and the patronage of sacral buildings.

The next three chapters are devoted to the fittings in Teutonic chapels, which builds up a picture of the sacral space of the convents.

The last chapter discusses the post-Teutonic liturgical heritage in the early modern period. It provides us with some data about liturgical books left by the Teutonic Order in certain dioceses and the influence of the liturgical calendar and the Teutonic cults of Our Lady and the saints on the work of the church in Prussia in later periods.

The author relies mainly on one category of sources, inspection documents which list the equipment of Teutonic chapels. It must be stressed that the way he employs them to study spirituality is quite new in historiography. Nevertheless, the restricted perspective will surely leave the reader unsatisfied. Although the author emphasizes that his findings are preliminary, a broader spectrum of sources would definitely give us a more complete picture of the Teutonic liturgy. Nevertheless, the study constitutes an outstanding introduction to further research on religiousness in the Teutonic Order in Prussia. It poses important

questions and presents the Order from a new religious perspective which has been neglected so far.

*Marcin Sumowski (Toruń)*

**Sylvain Gouguenheim, *Tannenberg 15 juillet 1410*, Éditions Tallandier, Paris 2012, 263 pp., ISBN 987-2-84734-972-6.**

The battle of Grunwald/Tannenberg between the Polish-Lithuanian army and the military forces of the Teutonic Order on 15 July 1410 is one of the most important events in the history of Central Europe in the late Middle Ages. It comes as no surprise that this issue has been analysed and reanalysed by subsequent generations of historians. However, in the 19<sup>th</sup> century and in the first decades of the 20<sup>th</sup> century the subject was dealt with almost exclusively by German and Polish historians. It was not until after the Second World War that the Grunwald question gradually developed both in terms of research methodology and the number of academics of different nationalities interested in the issue. As French researchers have not shown much interest in the battle of Grunwald so far, the appearance of a new French monograph devoted to it should be welcomed. Its author Sylvain Gouguenheim, a professor at the École Normale Supérieure in Lyon, is an outstanding expert in the history of the later Middle Ages.

At the beginning of his book Gouguenheim explains that he decided to use the German terminology for the location of the medieval battle, Tannenberg, as it is frequently used in Western European historiography, although he is aware of the origins of its propagandistic use by the Germans after World War One. In discussing the controversies connected with the actual site of the battle, he concludes that the decisive fights took place probably in the vicinity of the village of Grunwald, whose name should be employed in historiography.

In Chapter I (“War”) Gouguenheim discusses the population and geopolitical situation of the warring parties, the direct and indirect causes of the war, the first stage of the conflict between 16 August and 8 October 1409 and the preparations for the decisive stage of the conflict along with the events taking place at the beginning of July 1410. The chapter concludes with a discussion of the most important written and archaeological sources which form the basis for research on the battle, emphasizing some of the difficulties and limitations connected with the interpretation of the sources. Chapter II (“Those who fought and those who stayed in the shadow”) first discusses the numerical strength of both armies, their individual units, recruitment practices, the issues of using regular military units,