



Parafie w średniowiecznych Prusach w czasach zakonu niemieckiego od XIII do XVI w., [Parishes in medieval Prussia during the time of the Teutonic Order, between the 13th and 16th centuries], ed. Radosław Biskup, Andrzej Radziwiński (Ecclesia clerusque temporibus medii aevi, vol. 4), Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, Toruń 2015, 370 pp., ISBN: 978-83-231-3423-7.

The volume under discussion is the outcome of a research project entitled: 'Parafie w państwie zakonu krzyżackiego w Prusach w latach 1243–1525' (eng. 'Parish churches in the Teutonic Order's state in Prussia in the years 1243–1525') (DEC-2011/01/B/HS3/00828), which was financed by the National Science Centre in Poland. The volume consists of 13 articles written by scholars from various research centres, predominantly Toruń (pp. 11–13). The articles are preceded by an introduction which was written by the editors of the volume (pp 7–9), and followed by a list of abbreviations (pp. 315–320). It also includes 33 photographs, images and maps which accompany some of the articles (pp. 323–353), and a geographical index (pp. 355–370).

The first study, entitled: *Zarys dziejów parafii na terytorium „Wielkiej Puszczy” do 1525 r.* (An outline of the history of parishes in the territory of 'the Great Wilderness' until 1525, pp. 11–25), is written by Grzegorz Białuński, who put together a selection of data regarding both the endowments and the size of various parishes. This is done on the basis of his previous research concerning the development of settlement pattern in the south-western regions of the Teutonic Order's dominion in Prussia (so called 'Great Wilderness' – *Grosse Wildnis*). The author also presents information about the local parish priests found in the sources. However, the paper does not provide any cartographic take on the issue. Białuński does not present a summary or conclusion of the presented data. It would be interesting for example, if some commentary were offered regarding the numerous cases of parish priests originating from the Płock diocese which are noted in the article.

The next article, entitled: *Tzw. formularz z Uppsali jako źródło do dziejów parafii w państwie zakonu niemieckiego w Prusach (XIV–XVI w.)* (The so called Prussian Formula Book of Uppsala as a source for the history of parishes in the Teutonic state in Prussia (14th–16th century), pp. 27–49) is written by Radosław Biskup, who provides comments on the current uses and content of the said formulary book. He points out its usefulness for studying the history of the

Church in Prussia, especially for analyzing the way in which the network of parishes functioned.¹ The formulary book includes a schedule of visits to the parishes in Sambia (Germ. Samland) from 1393. Biskup analyses this, particularly useful, document and provides a map, illustrating the route which the visitors took (pp. 41–42). Based on the information contained in the formulary book, the author of the article was able to correct previous estimates regarding the number of parishes existing in the Middle Ages in Sambia, proposed by Marian Biskup. The author reduces the number from 49 to something between 35–40. He concludes that sources referring to parishes in the diocese of Sambia are more extensive than those from other Prussian dioceses.

Mario Glauert is the author of the next article, entitled *Kościół, klasztor i szpital między Kwidzynem a Suszem w czasach średniowiecza (do 1525 r.)*. *Przyczynek do topografii sakralnej i prozopografii niższego duchowieństwa w państwie zakonu krzyżackiego w Prusach (The churches, monasteries and hospitals between Kwidzyn (Germ. Marienwerder) and Susz (Germ. Rosenberg) in the Middle Ages (till 1525). A contribution to the sacral topography and prosopography of the lower clergy in the Teutonic Order's state in Prussia*, pp. 51–107). This study is a translation of a fragment of an article, published by the author in German, a couple of years ago.² Glauert not only discusses the sources and the state of current research on the subject, but also presents detailed findings regarding the number of parishes and the functioning of arch-presbyteries, as well as the staff and endowments of examined parishes. Furthermore, the article presents collected data concerning other church institutions in the region, that is monasteries and hospitals. Contrary to the author's claims made on p. 98, however, a Carmelite monastery existed in Prabuty (Germ. Riesenburg); this is supported by chapter documents (noted by Marcin Behm in the 17th century) and by a chronicle of the convent's Polish province written by Aleksander Kośliński.³

Alicja Grabowska-Lysenko is the author of the next article, entitled *Parafie wiejskie z obszaru Prus okiem historyka sztuki – problemy i dezyderaty badawcze na przykładzie kościoła pw. św. Jakuba w Niedźwiedzicy (Rural parishes from Prussia,*

¹ This source has been published, see: „Formularz z Uppsali” *późnośredniowieczna księga formularzowa biskupstw pruskich*, ed. R. Biskup (Towarzystwo Naukowe w Toruniu, Fontes 109), Toruń 2016.

² M. Glauert, Kirche, Klöster und Spitäler zwischen Marienwerder und Rosenberg im Mittelalter. Ein Beitrag zur Sakraltopographie und Prosopographie des Niederklerus im Deutschordensland Preußen, *Beiträge zur Geschichte Westpreußens 20–21 (2006–2008)*, pp. 9–111.

³ Archivio Generale dei Carmelitani, Roma, II Polonia, Commune 1, Marcin Behm, *Compendium libri Provinciae*, 1677, pp. 11–13; Archiwum klasztoru oo. karmelitów w Krakowie na Piasku, sign. 92/682 *Index foundationum monasteriorum provinciae Poloniae Carmelitarum Antiquae Regularis Observantiae*, Anno 1676, p. 43.

as seen by an art historian – problems and research desiderata demonstrated on the example of the church of St. James in Niedźwiedzica, pp. 109–126). In this study she presents detailed findings concerning the chronology and the different phases of the construction of the church in Niedźwiedzica (Germ. Bärwalde). She also discusses the church's furnishings (the baptismal font, the stoup, medieval sculpture), as well as the cycle of medieval murals, which have only been re-discovered after the Second World War. In the conclusion Grabowska-Lysenko emphasises the need to conduct monographic studies of other rural churches.

In the next article, entitled: *Kościół parafialny w Pluskowędach w ziemi chełmińskiej w świetle średniowiecznych źródeł pisanych* (*The parish church in Pluskowędy in the Culmerland in light of medieval written sources*, pp. 127–140), Sławomir Józwiak provides a detailed commentary referring to the creation of the parish and chronology of the building of the church in Pluskowędy (Germ. Pluskowenz). He proposes a new take on the problem, one based on data from written sources that have hitherto been unknown or mistakenly interpreted. In relation to this, he points out the weaknesses of the typology of rural churches based on their spatial layout, which was suggested by Christopher Herrmann (p. 133).⁴ He also emphasizes the need to consider written sources in future studies of parish churches. Finally, he concludes that patronage law, as practiced by the Teutonic Order, did not result in the Order's interference in the construction of rural churches, as this sphere remained in the hands of the village community.

The next study, entitled: *Średniowieczni plebani kościoła parafialnego pod wezwaniem św. Mikołaja w Chełmży* (*Medieval parish priests of the church of St. Nicholas, in Chełmża*, pp. 141–154) and written by Radosław Krajniak, is based on the author's previous research, and provides data regarding clergy associated with the church in Chełmża (Germ. Kulmsee).⁵ Krajniak provides a very detailed account of 14 parish priests who were active in the parish between 1275–1429. All were members of the Teutonic Order, and most of them came from the local Cathedral chapter. There seems to have been a rule that the position of a parish priest was awarded to canons who already had sufficiently long experience. Being a parish priest was also usually the last recorded position held by given member of the chapter. Only one individual in the analysed group of parish priests is recor-

⁴ Ch. Herrmann, *Die Architektur der mittelalterlichen Kirchen in den preußischen Bistümern*, in: *Cura animarum. Seelsorge im Deutschordensland Preußen*, hrsg. v. S. Samerski (Forschungen und Quellen zur Kirchen- und Kulturgeschichte Ostdeutschlands 45), Köln–Weimar–Wien 2013, pp. 140–141.

⁵ R. Krajniak, *Duchowieństwo kapituły katedralnej w Chełmży do 1466 roku. Studium prozopograficzne*, Toruń 2013.

ded having attended university. The parish priests tended to come from burgher households from the dioceses of Culm and Pomesania.

The next article, entitled: „Pamiętaj, toć Tobie wiele, by czcił święta niedzielę”. *Obowiązek mszalny w średniowiecznych Prusach w świetle ustawodawstwa synodalnego* (“Remember the Sabbath day, to keep it holy”. *The obligation to observe mass in medieval Prussia in light of synod regulations*, pp. 155–171) and written by Kamila Lipiniewska, presents regulations which concerned mass attendance on Sundays and on holy days, as evidenced by normative sources (synod statutes from the Prussian dioceses). The synod statutes and the *Landesordnung* for Lower Prussia (Germ. *Niederland*) suggest that the requirement to attend services was most difficult to impose on local Prussians which, to large extent, was a result of insufficiently developed network of parishes in the region. For a long time a practice of, so called, ‘mass substitutes’, by which one or a couple of representatives were sent from a village to attend mass, functioned in the region. Despite the criticism of this practice by the bishops, the custom existed until the mid-15th century.

In the next study, entitled: *Obrazy w przestrzeni liturgicznej miejskich kościołów parafialnych w średniowiecznych Prusach. Przegląd funkcji* (*Paintings in the liturgical space of urban parish churches in Medieval Prussia. An outline of paintings’ functions*, pp. 173–204) Monika Jakubek-Raczkowska, builds on her earlier studies to discuss the problem of art pieces held in churches, with a particular emphasis on the social context of the use of space in urban parish churches.⁶ She demonstrates that weak economic position of individual cities did not necessarily mean that the artistic endowment of their churches was low-key. Various functions of different church furnishings were related to the practice of ‘privatization’ of space in churches through liturgical foundations (for example altars and chapels belonging to the city council, religious brotherhoods or craft guilds), which can be observed in the later middle ages. This phenomenon occurred less often in churches located in smaller towns. Jakubek-Raczkowska emphasizes that the large variety of ways in which pieces of art were used in the space of urban parish churches (mostly paintings and sculptures) was connected to the varying needs of their wide audience.

The next article is entitled *Badania nad siecią parafialną w diecezji chełmińskiej w średniowieczu – charakterystyka bazy źródłowej oraz metod badawczych* (*Study of the parish network of the diocese of Culm in the Middle Ages – characterising the sources and methodology*, pp. 205–218)⁷ and is written by Waldemar Rozyński.

⁶ M. Jakubek-Raczkowska, *Tu ergo flecte genua tua. Sztuka a praktyka religijna świeckich w diecezjach pruskich państwa zakonu krzyżackiego do połowy XV wieku*, Pelplin 2014.

⁷ This is an expanded version of the text, which was originally published in German. W. Rozyński, *Forschungen zum mittelalterlichen Pfarrgemeindenetz in der Kulmer Diözese im Deutschordensstaat. Bewertung der Quellenbasis und der Forschungsmethoden*, in: *Pfarreien im*

This analysis is based on the author's research on the parish network in the diocese of Culm, and presents the source material and methods suitable for studying this issue.⁸ Rozykowski emphasizes the bad state of preservation of the sources documenting the parish network in the diocese of Culm, for example lack of documentation regarding the erection of parishes or very few existing lists of parishes connected to the collection of St. Peter's Pence and the planning of synods. This means that the researcher must use indirect sources: for example through analysing the dedications of churches, the sizes of parish districts, endowments and patronages of parishes, as well as the general settlement patterns in given areas. This sort of considerations, together with the existing list of parishes from the 17th century, can be used to create a model of the parish network in the Middle Ages quite accurately. Rozykowski's comments regarding the sources and research methods refer to other Prussian dioceses as well.

In the next article, entitled: *Duchowni pruscy w Kurii Rzymskiej w XV i na początku XVI w. – zabiegi o beneficja i kariery* (*Prussian clergy in the Roman Curia in the 15th and early 16th centuries – securing benefices and careers*, pp. 219–235), Remigiusz Stachowiak discusses one of the issues which he is studying as part of his doctoral thesis. He focuses on the role played by Prussian clergy in the bureaucratic activities of the Roman Curia and their attempts at securing benefices. He shows that general procurators of the Teutonic Order, who were usually recruited from Prussia, had particular standing in Rome. They tried to obtain benefices under the control of the Order such as bishoprics in Livonia (Courland, Ösel-Wiek), and prestigious parish priest positions in cities (for example in St. Mary's church in Gdańsk or the church of Sts. Johns in Toruń). They also tried to secure positions in the Curia (for example the office of papal chamberlain – *cubicularius*). Other clergymen from Prussia also held various other offices in the Roman Curia; Stachowiak established that between 1400–1525, 22 individuals held the offices of: auditor of the Roman Rota, abbreviator, and scribe. Individuals positioned in Rome attempted to obtain benefices in Prussia as well as outside of it. The most sought after benefices for the Prussian clergy were in the canonry of the chapter of Warmia, and parish benefices. Stachowiak emphasizes that in the second half of the 15th century, the status of Teutonic procurators in Rome decreased significantly. This was because they no longer had the level of financial support from the Order that was provided earlier.

Mittelalter. Deutschland, Polen, Tschechien und Ungarn im Vergleich, hrsg. v. N. Kruppa, unter Mit. v. L. Zygyer (Veröffentlichungen des Max-Planck-Instituts für Geschichte 238; Studien zur Germania Sacra 32), Göttingen 2008, pp. 261–269.

⁸ W. Rozykowski, *Powstanie i rozwój sieci parafialnej w diecezji chełmińskiej w czasach panowania zakonu krzyżackiego*, Toruń 2000.

In the next study, *Rachunki witryka kościoła św. Jakuba w Toruniu z 1468 r.* (*Accounts of the administrator of the church of St. James in Toruń in 1468*, pp. 237–271), Marcin Sumowski edits the sources and discusses the research query connected to studies of the social role of a parish church in the Middle Ages. He also considers the ways in which the church fund (*fabrica ecclesiae*) functioned, as well as the role that the Teutonic Order played in the construction of churches, its influence over their architecture and artistic decorations. The financial records which Sumowski discusses provide valuable information concerning the finances of the examined parish, and also indicate the group of persons obliged to pay rent for the church. Expenses recorded in the documents also list people hired by the administrator and provide the costs of organizing religious practices.

The next article is entitled *Traktat dzierzgoński (1249 r.) a początki organizacji parafialnej w Pomezanii* (*The Treaty of Christburg (1249) and the beginnings of parish organization in Pomesania*, pp. 273–295)⁹ and it is written Seweryn Szczepeński who once again addresses the issue of the localization of churches which, according to the treaty, were built in Pomesania by Prussian tribes. These were mostly new churches, though some might have been built on the foundations of earlier Christian shrines which had been destroyed during the first Prussian uprising (Postolin (Germ. Pestlin), Stary Dierzgoń (Germ. Alt-Christburg) (?) and perhaps *Chomor Sancti Adalberti*). The problem with identifying the location of most of these churches is due to the fact that the written documentation refers predominantly to Prussian lands (*terrae*) in general rather than to specific villages or strongholds. All of these churches were destroyed during the second Prussian uprising. Most of them were never rebuilt, and the network of parishes in the region, attended also by the local Prussian population, was based mostly on churches constructed in villages of the German settlers. Unfortunately the article does not make a clear distinction between the author's own results and earlier research carried out by Reinhard Wenskus.

⁹ The article does not mention the fact that the author has written on this issue already in a different publication, see S. Szczepeński, *Chomor Sancti Alberti (1249) a możliwości lokalizacji terenowej wybranych kościołów Pomezanii*, *Komunikaty Mazursko-Warmińskie* 1/279 (2013), pp. 19–45 (the content of both works is quite similar, especially on pp. 276–295 and pp. 22–27, 33–39). There are mistakes in the references to the articles by R. Wenskus. Contrary to footnotes 5 and 53, the author is quoting a classical study of this issue written by R. Wenskus, *Zur Lokalisierung der Preußenkirchen des Vertrages von Christburg 1249*, in: *Acht Jahrhunderte Deutscher Orden in Einzeldarstellungen: Festschrift für Marian Tumler anlässlich seines 80. Geburtstages überreicht von den Mitgliedern und Freunden des Ordens*, hrsg. v. K. Wieser (*Quellen und Studien zur Geschichte des Deutschen Ordens* 1), Bad Godesberg 1967, pp. 121–136; reprinted in: R. Wenskus, *Ausgewählte Aufsätze zum frühen und preußischen Mittelalter: Festgabe zu seinem 70. Geburtstag*, hrsg. v. H. Patze, Sigmaringen 1986, pp. 375–390.

In the final study, entitled: *Białuty – dzieje parafii na pograniczu mazowiecko-pruskim* (*The history Białuty: a parish on the border between Prussia and Masovia*, pp. 297–313), Leszek Zygnier presents the history of the parish in Białuty (Germ. Bialutten), which became part of the diocese of Płock after the secularization of the Teutonic Orders in Prussia. This was because the right of patronage over this parish belonged to the Masovian Narzymski family who remained Catholics and did not want Protestants to take over the church located on their lands. Because of the level of preservation of the sources, the author mostly discusses the early modern history of this parish, including its architecture and furnishings. The study includes an annex with important sources: the decree concerning the joining of the parish to the Płock diocese (1593), and a protocol from a visitation of this parish in 1811.

In conclusion: the volume provides the reader with a collection of studies, which include earlier research presented in a new form, as well as new studies carried out during the research project described at the beginning of this review ('Parish churches in the Teutonic Order's state in Prussia in the years 1243–1525'). Collecting all these works together will surely be helpful for the research that is currently being undertaken. It is also important that a number of authors in the volume present suggestions for new research, thus showing the possibilities, needs and potential directions for future studies.

Rafał Kubicki (Gdańsk)