

**VLADAS ŽULKUS. MEDIEVAL KLAIPĖDA.
 TOWN AND CASTLE. ARCHAEOLOGY AND HISTORY.**
 Vilnius: Žara, 2002. 168 p. Illustrated. Summary in German

In commemoration of Klaipėda's 750th anniversary, an abundantly illustrated book (112 photographs, pictures and maps) about the past of the town and the castle has appeared. It was written in Lithuanian and English by the archaeology professor Vladas Žulkus. A work of perfect polygraphic quality, it is one of few studies published in Lithuania in which research findings about centenary research on urban development are presented to a wider circle of readers in plain language. The propositions are laconic and clearly formulated, with abundant references to sources and other authors. An impressive number of them was employed: 38 written sources, historical plans and research reports, including also 227 publications, about ten per cent of which were written by the author himself.

The chronological framework (the Middle Ages) of the subject and the analysed material (it notes that the "publication of archaeological material about Klaipėda is not the aim of the book. No priority was given to archaeological material in the process of writing") are given in the title and the preface of the book. In fact, a wider period is analysed, as historic, iconographic and archaeological material, covering the 17th and 18th centuries, is presented in most chapters. Besides, the use of archaeological material is comprehensive, including archaeological finds of the last decade that are still unknown to Lithuanian readers, such as a significant part of a Renaissance tile collection, and a stamp from the end of the 13th century, discovered just a few years ago.

Simple cartographic and iconographic sources are mentioned after the preface, followed by a short history of the research into Klaipėda. It is stated that after the researchers at the turn of the 20th century (A. Boetticher, E. Zurkalowski, J. Sembritzki, A. Semrau, K. Forstreuter), the history of Klaipėda was not considered interesting for a long period of time, mainly due to political reasons. The resumption of studies was stimulated by archaeological research into the castle and the town, which started and was provided with new information in the Seventies. Žulkus, the organiser and leader of the group that was involved in them, summarises the job in the book: "Between 1977 and 2002 almost 40 studies were published, though the typologisation and dating of archaeological material on Klaipėda is insufficient"

(p. 11). It is implied modestly that, thanks to the studies of J. Genys, E. Paleckis, R. Sprainaitis and Žulkus, the amount of published archaeological material about Klaipėda was the highest in Lithuania for a long time. Recently Vilnius has exceeded it.

The historical context is surveyed, and is followed by an analysis of the development of the town of Memel and the castle, founded by the Germans. The historic lands around modern Klaipėda, including Lamata, Mėguva and Pilsotas (more attention is given to the latter), are characterised. Thirty archaeological objects, existing now or known from historical sources, are introduced, together with a plan of Pilsotas (Plate 1). Some of them are localised only approximately (for example, Ouse Varpe temple, Galmene and Ocse castles), and some are uncertain (Nos 2, 10, 11). Probably the explanation holds no information about arbitrary signs and symbols due to a fault of the printing house. The area covered by the plan is rather small (around 12 by 17 km). Maybe the author could make another plan or scheme, with areas neighbouring on Pilsotas and/or larger objects, like Palanga, which is mentioned in the book several times?

While characterising the development of the town and the castle, more attention is obviously paid to the latter. It is explained by the different level of exploration and the amount of information available. A deeper characterisation of the development of urban fortifications is missing; their evolution from the first half of the 16th century to the end of the Seven Years War in the middle of the 18th century is described in one sentence. This cannot be explained by a lack of material, as there is sufficient in Vytautas Šliogeris' article, published in 1982¹. The interesting material mentioned about confessional and ethnic relations, such as, for example, the fact that in the 16th century local Lithuanians had to attend services in a shed (*eine Scheuer*) and in the 17th century in a tavern (p. 69), ought to be followed by wider comments. While analysing archaeological finds, discussed and supplied with numerous photographs and pictures in the second part of the book, an uncertainty appears regarding the interpretation of some subjects on laminar tiles. The gingerbread clothes

¹ Šliogeris, V., Bastioniniai įtvirtinimai Klaipėdoje. In: *Architektūros paminklai*, T. 7. Vilnius 1982, p. 13–22.

of a man, portrayed in a dynamic situation (Plate 51) recall the 16th-century noble fashion. If that is true, a woman drawing him towards a bed (?) could hardly be treated as “a lady”. I have never seen all the portraits of 16th-century West and East European rulers; therefore, I cannot say that an elderly bearded man with a cap in the Renaissance style in Plate 100 is not “an old king”. Again, it is known that in the area from Germany to Latvia firstly historic personalities, connected with the Reformation, were portrayed on tiles manufactured in 16th century. They were both followers and leaders of the movement (such as Saxon *kurfürst* Johann Friedrich, Hessen landgrave Philip) and savage opponents of it, like the emperor Charles V². That is why the old man for me is much more like the Saxon *kurfürst* Friedrich the Prudent, the father of the above Johann Friedrich and a protector of Martin Luther, whose portrait was painted by Dürer in 1523³.

The book is likely to see more editions; therefore, attention should be paid to inaccuracies. There is no clear decision on how to name modern Polish towns (the German or Polish spelling), inhabited in the period by German colonists. Both versions are presented only when speaking about Küstrin, even the use of the “ü” is not forgotten (p. 42); whereas the names of Torun and Wrocław (p. 32, 57, 102) are transcribed from the Polish name alone, Kolberg and “Elbingians” (p. 38, 39, 106) from the German, Gdansk (Danzig) and its inhabitants are called alternately one way or the other. It is not fair to identify *kapers* (corsairs) with pirates, that is sea marauders: they used to attack the merchant vessels of enemy countries or those trading with them. They even had official permission for such actions. It is worth making a correction to the statement on p. 23: “An attempt was made to join the castle and the town into one solid defensive system-location.” In fact, the term “location” (*locatio*) is perceived as “a one-time action, uniting two elements: urban reform from economic, dimensional aspects and the introduction of civil liberties of foreign origin, connected with the settlement of colonists in the town”⁴. It should be noted that most location towns, founded in new territories, had no castles whatsoever, but they were fortified⁵. The remark on p. 32 of a “Classical convent-type castle” characterisation, which contradicts the valid

proposition of the eighth footnote about the incorrectness of such a classification⁶ should be treated as an oversight. The same should be said about a sentence on p. 40: “V. Šliogeris thinks these are the remains of ancient bastion external stone pleckwerk with firing openings, as he maintains in his studies something different. In his article about Klaipėda bastions he characterises pleckwerk as stonework, where greensward rectangles are used instead of bricks and a mixture of mould, manure and twitch grass instead of grout. This mixture was used for the reinforcement of the sides of bulwarks, erected by fortifiers”⁷; whereas in the above article about research on the Prince Friedrich bastion the elements discovered are not called pleckwerk, but “a stonework shell”⁸. The “French traveller Ghillebert de Lannoy” could be among other famous visitors to Klaipėda, and he could have been travelling in 1413–1414 for his own pleasure. Even if he is not to be suspected of spying for those who had knighted him shortly before⁹, namely, the brothers of the order or Crusaders from the German sanctuary in Jerusalem named after the Holy Virgin, he is still to be treated as “Ghillebert de Lannoy, a Burgundian knight and diplomat”.

More should be said about the evolution of Klaipėda tile schemes, presented on p. 97. A. Swiechowska noted eight basic types of Warsaw tiles with a defined date¹⁰. In Lithuania and Byelorussia, attempts were made in the Seventies and Eighties in the last century to make schemes of their evolution¹¹. In these attempts the fact was ignored that tile ovens, the techniques of their construction and manufacture, and ornamentation were taken from culturally more advanced countries (Czechia, Germany, Poland); later, the knowledge was constantly updated. The shortening of tile sections, offered as a basic feature of their evolution, was predetermined not by the evolution of the tile itself, but by developing the oven construction technique. Besides, the length changed, subject to its planned position on the oven. If it was doubted that the lower parts of ovens might not sustain the weight of the upper parts, their

² Katalynas, K., Vilniaus koklių ornamentų prototipai. In: *Mokslas ir Lietuva*, 1991 Nr. 4, p. 102, 103 pav. 9–24.

³ *Illustrierte Geschichte der deutschen frühbürgerlichen Revolution*. Berlin, 1974, Q:46.

⁴ Wędzki, A., Kierunki rozwoju miast środkowej Europy w XII i XIII w. In: *Początki i rozwój Starego Miasta w Poznaniu*. Poznań 1977, Q:124.

⁵ Płg. Rębkowski M. Pierwsze lokacje miast w księstwie zachodniopomorskim. In: *Przemiany przestrzenne i kulturowe*. Kolobrzeg, 2001, ryc. 9–14, 16–21.

⁶ See Zabiela G. Tomasz Torbus. Die Konventenburgen im Deutschordensland Preussen. In: *Lietuvos istorijos metraštis*, 2000 m. Vilnius 2002, Q:367.

⁷ Šliogeris, V., *Bastioniniai...*, p. 13.

⁸ Šliogeris, V., Poternos ir kazematai Klaipėdos pilies Princo Frydricho bastione. In: *Lietuvos pilių archeologija*. Klaipėda, 2001, p. 83, 84.

⁹ Klimas, P., *Ghillebert de Lannoy. Dvi jo kelionės Lietuvos Vytauto Didžiojo laikais (1413–1414 ir 1421 metais)*. Kaunas, 1931, p. 18.

¹⁰ Swiechowska, A., Kafle warszawskie. In: *Szkice staromiejskie*. Warszawa, 1955, tab. 1.

¹¹ Trusov, O., *Pamiatniki monumentalnogo zodchestva Bielorusii XI–XVII vv.* Minsk, 1988, Q:130–150, ris. 74, 84.

walls would be thickened, changing correspondingly the shape of the tiles. For example, a lower part of ten metres in height of the oven from the Artus palace in Gdansk (the first half of the 16th century) was bricked with tiles of an incredible neck length (about 80cm). Therefore, it is hardly possible to talk about the evolution of local tiles or the heating installations in the construction of which they were used. In the above example, the conversion of utensil-shape tiles into plated ones, with deeply concave plates (judging by the Renaissance rosette-shape ornamentation final stage of the process, according to the author of the scheme, which took place in the first half or the middle of the 16th century) is based entirely on the external similarity of different tile types. It should be noted that former Gothic tiles had almost smooth plates; therefore, the scheme discussed is no good in principle and has to be rejected.

These minor remarks do not reduce the significance of this interesting and well-presented book. One of the basic positive factors is that it is a collection of separate facts and ideas from different studies, including a bibliography of almost all the writing about the history of Klaipėda. Undoubtedly, the book is also very useful to both ordinary readers and to specialists. Unfortunately, such books are not numerous, and the initiative of Vladas Žulkus and Klaipėda municipality is welcome.

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