
PREFACE

Since Autumn 2005 conferences have been held in Klaipėda University on the topic of the development of Christian life and culture in western Lithuanian and beyond. Frequently a comparative approach has been adopted to analyse analogous tendencies in other parts of Europe. The first conference was held on 6-7 October 2005 and concentrated on devotion and wakes. Even though the specific theme of these meetings changes, every year various aspects of Christian tradition are examined. This volume of AHUK continues this approach. This volume devotes most attention to aspects of every-day life in Christian Lithuania in the late Middle Ages and Early Modern Period, which was affected by the apparently complex process of ‘confessionalisation’ and its inherent transformations. The study of confessionalisation in the eastern Baltic region is still problematic. There are no empirical studies of individual topics. This volume contains material dealing with long-term changes in thought in particular cases. This includes attention to the influence of Scotism on Lithuanian Franciscan life (Fr S. Bytautas OFM). This is a very relevant topic. It is difficult to assess the intensity of Christian influence on early-modern Lithuanian society. Here considerable attention is paid to the work of individual bishops and existing scholarly accounts of their activities, which sometimes do not bear up to analysis of the source base, as we can see in a new study of the career of Bishop Martin III of Medininkai (S.C. Rowell). Two articles deal with religious life in the Duchy of Prussia: E. Miltakis analyses the anti-Lutheran activities of the Dominican friar and historian Simon Grunau, who is traditionally viewed simply as a chronicler living during the transformation of the Deutschesordenstaat into a secular Lutheran duchy of Prussia at the turn of the fifteenth and sixteenth centuries. D. Elertas uses rarely-read primary sources with reference to Martynas Mažvydas to analyse the ways in which Lutheran clergy maintained their daily lives. Studies of the Grand Duchy of Lithuania here involve secular contacts with the varied impact of Christian life and traditional continuity. J. Skurdauskienė concentrates on tendencies in the consolidation of landholdings of immigrant Lutheran gentry in Žemaitija and links between manors and established water and road routes. R. Subotkevičienė examines late-mediaeval and early-modern pilgrimages to holy sites during the grands tours of gentry students peregrinationes majores, peregrinatio academica). The influence of late-mediaeval and early-modern heraldry and its Christian traditions on modern life is analysed by G. Jasiūnienė. R. Kazlauskas moves away somewhat from the subject of Christian development. In essence he analyses the classical political content of theocratic and hierocratic concepts, which were relevant to Christian secular politics. The sources published in this volume, as edited by D. Barasa and D. Elertas deal with life in the Duchy of Prussia during the sixteenth and seventeenth centuries. AHUK traditionally reports on publications and academic conferences and dissertations. In this case M. Ščavinskas reviews D. Sikorski’s 2010 Prussian monograph and the German crusade volume edited by H. Kamp and W. Kroker (2013). D. Elertas reviews A. Bachtin’s 2012 book. E. Bacevičius reports on two anniversaries, viz. that of the Nida Museum, founded in the 1920s with its traditions of local history and academic study, and the thirtieth anniversary of the death of Hans Woede.