

SUMMARY

Modern-time Church of St Peter and St Paul cemetery in Ostrów Tumski, Wrocław (1621–1670) is meant to be a multi-element work providing the reader with a comprehensive description of the cemetery as well as its closest surroundings.

The necropolis discovered in No 4 Katedralna Street is indeed rather special compared to other Catholic cemeteries of the modern period to be found in Wrocław. Its primary characteristic is the very rich (in the local context) set of furnishing discovered in the graves (Pankiewicz, Marcinkiewicz; Pankiewicz, Witkowski).

The finds from the graves in Church of St Peter and St Paul cemetery include mainly medallions, rosaries, crosses and head garlands and, less commonly, surviving garment items. An analysis of the forms of rosaries from Katedralna Street revealed that the arrangement of their beads is different from that used in present times. Extremely interesting conclusions were also reached based on the study of the collection of medallions, which were found to have originated mostly from pilgrimage sites. Most numerous and most varied among these medallions were those presenting The Blessed Virgin Mary of Bardo, pointing to the town of Bardo as one of the most important pilgrimage centres for the then inhabitants of Silesia, Klodzko Land, Bohemia and Poland (Pankiewicz, Witkowski). Medallions and crosses were found to show features typical of the Catholic burial ritual. Furthermore, initial steps were taken to identify sets of finds characteristic of the sepulchral culture of the Catholic and Protestant denominations, based on the comparison of Catholic and Protestant necropolises in Wrocław (Pankiewicz, Marcinkiewicz). It was also established that the paraphernalia found in the graves in No 4 Katedralna Street did not differ radically from those found in other Catholic necropolises dated to

17th–18th cc. This serves to disprove a hypothesis about an elite character of the cemetery formulated in the early stages of excavation works.

Any further doubts on that point are dispelled by the evidence provided by the available written sources documenting the history of The Church of St Peter and St Paul necropolis. According to records preserved in the cathedral parish books, the cemetery in No 4 Katedralna Street was the place of burial for people with relatively modest income, of whom many were probably employed serving the needs of the clergy from Ostrów Tumski (Cathedral Island) (Wojcieszak).

Written information about the financial status of people buried on the cemetery seems to confirm the results of the anthropological analysis. The analysis showed that persons buried in Katedralna Street lived in relatively good and stable conditions. Nevertheless, the bones found show that some of these individuals may have suffered from malnutrition in certain periods of their lives (Kwiatkowska, Szymczak).

Most of the modern-period sepulchral sites examined so far have been dated to approximately 17th–18th cc; in the case of our necropolis, however, written sources clearly indicate the time when the cemetery was used: between the year 1621 and the year 1670 (Wojcieszak). The precisely known chronological boundaries significantly add to the overall impact of the present study, for they mean that the materials found on the site (devotional articles in particular) provide an excellent reference point for other scholars researching the culture of the modern period.

Until recently, the material culture of post-medieval times remained outside of the scope of interest of Polish archeologists. As a result, it is still relatively little known and the few available studies on the subject still tend to be anecdotal in their character.

That is why it was crucial to examine and describe not only the grave paraphernalia found, but also the collection of relics from the cemetery and its closest surroundings. Some of these relics, such as, for example, a diptych sundial (Sawicki, *Lost time...*) or bone plates with playing cards symbols (Jaworski), are the only findings of their kind on the territory of Poland. As such, they testify to the high living standards of the then residents of Wrocław.

Although found in relative abundance, pottery is among the least known categories of modern-time relics; this refers to both the pottery of the cheaper type produced for the mass-market of the period, and to that of the luxurious kind. The luxurious pottery found in No 4 Katedralna Street, designed for the narrow group of the more affluent buyers, is a subject of one of the specialised articles in the present collection. The article allows us to appreciate the preferences for luxury goods of modern-time inhabitants of Wrocław and follow the commercial links of the city (which was the capital of Silesia) with Rheinland, Saxony, Lusatia, Bohemia as well as other Silesian economic and cultural centres (Mackiewicz).

The scope of interregional exchange is also reflected in excavated coins, ornaments and garment items as well as objects of everyday use, both the common ones (such as pipes) and the unusual ones (such as a diptych sundial). Their origin clearly points to connections with Germany, Bohemia and broadly understood Western Europe. Thus, there is little doubt the then city of Wrocław maintained much stronger links with this area than it did with the territory of the then Kingdom of Poland (Duma; Sawicki *Garment items...*; Sawicki *Lost time...*; Mackiewicz; Chudziak). In many cases it was possible to track some of the goods to the local Silesian source of production, which allows us to follow the domestic market and the changing demand for the different types of goods (Duma; Mackiewicz; Chudziak; Jaworski; Lisowska; Gunia). It was also found that the quality of locally-made goods was often on a par with the quality of imported merchandise, proving the high standard as well as the original style of local products (Mackiewicz; Chudziak).

The character of finds from No 4 Katedralna Street is also closely related to the place where they were discovered, which is Ostrów Tumski. This area has played a special part in the history of Wrocław since the early days of the city. In early mediaeval period it was the germ of the future city, the location of the stronghold with the seat of the duke and the bishop. In later mediaeval and modern times Ostrów Tumski ceased to be the duke's seat to become do-

minated by the ecclesiastical authorities. The special character of the Cathedral Island was also reflected in its material culture.

An example of a very special type of goods, possibly connected with a specified buyer (which may have been the ecclesiastical authorities) is a series of luxury pottery with images of St John the Baptist, the patron saint of the city and the city cathedral, perhaps also St Dorothy/John the Evangelist (?) and Holy Mary (Mackiewicz). The collection of relics found next to The Church of St Peter and St Paul is also characterised by a large number of finds related to writing, dated to both mediaeval and modern periods (book clasps, book chains, stone tablets and writing scribes – Sawicki *Garment items...*; Lisowska).

A more down-to-earth category of finds are animal bones, which, however, offer the chance to follow changes taking place in the material culture since the mediaeval times until the modern period. They allowed researchers to capture the changes in the structure of meat production and consumption between the 11th and the 13th cc, and between the 15th and 17th cc. It was found that younger cattle were slaughtered in the early mediaeval period (most probably to cater for the needs of the duke's court), whereas the late mediaeval and modern period saw the age of cattle slaughtered grow (Chrószcz, Janeczek). The presence of the bones of older cattle may also be connected with the production activity of the bone workshop operating in this part of Ostrów Tumski in the 17th c. (Chrószcz, Janeczek; Jaworski).

This location of the workshop is also confirmed by the presence of a large quantity of production waste generated in the manufacturing of rosary beads and buttons. It was observed that in terms of technological changes in the modern period, these goods were produced much faster but with less care (Jaworski). The location of the workshop seems no coincidence, either. The largest amount of production waste in Ostrów Tumski was discovered in No 4 Katedralna Street and next to The Church of St Martin (Jaworski), which was the entrance to the island and the area with the highest number of churches. Another argument for this location may have been the nearby cemetery, where the dead equipped with rosaries were buried, and the rosaries were most probably locally produced. The hypothesis about the local existence of a workshop manufacturing various objects to cater for the needs of both the faithful and the deceased's families is also indirectly confirmed by the discoveries of casting moulds from No 4 Katedralna Street and the nearby Kościelny Square. One of them was used to produce pins, which served

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as a garment decoration in the modern period, but was also quite commonly encountered in the graves. The other one, found in Kościelny square, may have been used to produce decorative coffin fittings, prayer books and possibly belts (Lisowska). The presence of the pin mould together with rosary beads and buttons production waste seems to coincidence, either. As the image on the Wrocław's coffin plate of the guild of comb makers shows, these craftsmen manufactured all the goods mentioned (Jaworski).

The example of a bone workshop probably producing accessories to meet the demand from the local churches and the nearby cemetery shows that the spaces of *sacrum* and *profanum* mutually permeated and perfectly complemented each other. Although the function of Ostrów Tumski changed in the modern period, it is also clear that the place retained its special character and continued to play a major role in the cultural and spiritual life of the modern-time Wrocław.