

Protestantismus in den baltischen Landen und in Litauen. Nation und Konfession vom 16. Jahrhundert bis 1918. Hrsg. von Matthias Asche, Werner Buchholz, Mathias Niendorf, Patrick Schiele und Anton Schindling. (Reformationsgeschichtliche Studien und Texte, Bd. 170.) Aschendorff Verlag. Münster 2021. XI, 559 S. ISBN 978-3-402-11597-8. (€ 69,—)

This comprehensive and content-rich collection of articles is based on the conference “Protestantismus in den baltischen Landen: Konfessionen, Ethnien und Politik vom 16. Jahrhundert bis 1918,” which took place in Tübingen in 2013 and can be regarded as the culmination of a project carried out over several years (2004–2013). The collection’s special value lies in its multidimensional approach (music, language, literature, religion, art and history). Information on the echoes of the Reformation era is also expanded chronologically and spatially—it includes Lithuania and the Lithuanian-populated areas of former East Prussia, and it covers the period up to the establishment of the three independent Baltic states at the beginning of the twentieth century, with some articles extending even further into its second half. The region’s history is linked to the European cultural space on the one hand, and confessionally to the Orthodox Church on the other. The analysis of the latter aspect, particularly in the articles of Aleksander Loit, Sebastian Rimestad, and Trude Maurer, is an important contribution to the study of the region’s cultural history.

The volume consists of a preface, a methodological overview in the introduction, and four extensive chapters dedicated to issues of evangelical faith practice (1), the development of written language (2), the national awakening in the nineteenth and early twentieth century (3), specific aspects of literature, the history of music and art (4), and an index of authors, place names, and mentioned individuals.

Werner Buchholz’s introduction revisits the history of the region and the role of the Germans, as well as the genesis of the terms *Baltikum*, *Deutschbalte*, *deutschbaltisch*, *baltisch*, etc., which is of high value—these concepts still spark discussions in various audiences. The first chapter focuses on the practice of evangelical faith in the early modern period, with several articles extensively and deeply addressing Lithuania’s turn towards Protestantism. Dainora Pociūtė examines issues of tolerance, power, and ideological struggle, particularly the relationship between Lithuanian reformers and Swiss reformers and the influence of Italian Protestantism on Lithuanian reformers’ activities in the mid-sixteenth century. Ingė Lukšaitė contextualizes the Reformation’s progress in the religiously diverse Grand Duchy of Lithuania throughout the sixteenth century, focusing on the diversity of Protestant movements and the ways they communicated their ideas to the local people—educating, disciplining, and cultivating religious writing in the Lithuanian language. Wojciech Kriegseisen examines the small yet resilient Protestant congregations in the Grand Duchy of Lithuania in the eighteenth century, noting that social care often played a decisive role in deterring conversion to Catholicism. The three articles clearly justify the need to include Lithuania in the broader perspective of Baltic regional cultural history, making it easy to draw parallels with similar processes in Estonian and Latvian territories. Jouko Talonen reflects on the activities of the Moravian Brethren in the Baltics. The most valuable parts of his article are related to their history in the twentieth century and the insights provided by the bibliography.

In the second chapter, Raimo Raag addresses the issues of standardizing the Estonian written language. The most interesting part of the article concerns the relationship between the Southern (so-called Tartu) Estonian language and the Northern (so-called Tallinn) Estonian language and the path toward establishing a unified written language. It would have been useful to include a brief characterization of the main differences between the two languages. The oldest translation from Latvian into Estonian is mentioned in passing—it should be clarified, however, that this dates to 1782; it is a collection of fables translated by F. W. Willmann from G. F. Stender’s *Jaukas pasakas in stāsti* (Pleasant Parables and Stories, 1766) (p. 200). Building on the traditional scope of studies into the early history of

the Latvian written language, Pēteris Vānags also addresses the context of secular literature and extends his insights chronologically up to the second half of the twentieth century.

The third chapter analyses social processes in the nineteenth century and the early twentieth century. Juhan Kreem uses the celebrations of the 400th anniversary of the birth of Martin Luther in 1883 in the Baltic German and Estonian press to contextualize issues, rightly pointing out the marginal role of the church in the Estonian awakening movement. Valda Kļava, in a broad review article, explores the relationship between the German Protestant church and Latvians from the Enlightenment era to the early twentieth century, also highlighting the specific histories of Vidzeme (via the Moravian Brethren) and Kurzeme. Against this backdrop, the brief overview of the processes of awakening in the confessionally and historically distinct Catholic Latgale seems superficial and unnecessary; the conclusion that Protestantism played a more significant role in the awakening processes of Courland and Vidzeme than Catholicism in Latgale would require more evidence, given that several awakening leaders in Latgale were Catholic priests. Silva Pocytē's study reveals that the awakening movement in public discourse was associated not only with Catholic tradition but also with Protestants in the Lithuanian-populated regions of the Russian Empire and East Prussia. Pocytē arrives at the well-founded conclusion that the Baltic German context was also significant for Lithuanian cultural and national development and emphasizes the role of a unified orthography in the successful integration of the so-called regions of Lithuania Minor and Great Lithuania. There is little research on the Baltic German national awakening, a topic that Riho Altnurme addresses by explaining how the terms *Volksthum* and *Nationalismus* were understood within the Baltic German community and evaluating the local German, Estonian, and Latvian awakening efforts and their consequences. Altnurme's parallel between the wave of Russification in Russia and the attempts to create a homogeneous French France during Napoleon III's time is memorable. Sebastian Rimestad's article provides a precise and clearly structured analysis of the relationship between Baltic Protestantism and the Orthodox Church over more than four centuries. Trude Maurer examines the role of Orthodoxy in the University of Tartu in the nineteenth century, revealing the rather complex relationships between faculty members, the shortcomings in the spiritual care of Orthodox students in the early years of the university's existence, and the shifts in confessional roles during the Russification period at the end of the nineteenth and the beginning of the twentieth centuries. The difference in perspective between Western European German-speaking intellectuals and the younger generation of Baltic Germans regarding the Russification policy of the Russian Empire is attributed to differing viewpoints—the former view it from the standpoint of German territorial unification and the latter from the perspective of the sovereignty of the Baltic governorates.

The concluding fourth chapter provides insight into the music and art processes in the Baltics. It consists of separate, narrowly focused but essential articles for understanding the cultural space. Vilis Kolms brings to light the Estonian researcher Elmar Arro's manuscript *Geschichte der baltischen Kirchenmusik und geistlichen Tonkunst* (1981) as a valuable resource for understanding the development of spiritual music in the region. Danutė Palionytė-Banevičienė's article is dedicated to the choral movement in Lithuania at the turn of the nineteenth and twentieth centuries. Martin Klöcker problematizes the term "Baltic German literature," providing a reminder of its origins and history of interpretation, and focuses on confessionalism (Protestantism) in German literature in the Baltics. Krista Kodres examines the burial rituals of Baltic Germans in the sixteenth and seventeenth centuries and the associated artifacts thereof, mainly gravestones. Her study begins with a knowledgeable introduction to Lutheranism's attitude toward death. Ojārs Spārītis reviews sacred architecture in Latvia from the sixteenth to the twentieth centuries, noting the interplay of cultures from various European regions—Poland-Lithuania, Italy, the Netherlands, France (French Huguenots), and Northern Europe—as well as the eighteenth-century architectural theory that laid the foundation for the construction of standardized

Lutheran churches in Vidzeme. The collection concludes with Irena Vaišvilaitė's insights into the sacred architecture of Reformed congregations in the Grand Duchy of Lithuania.

Overall, greater attention could have been given to the rendering of place names. This could easily be remedied by involving a native speaker of the relevant languages. These are, of course, minor issues and do not diminish the joy of the wealth of new information provided for the study of the Baltic region.

Rīga

Māra Grudule

Jürgen Hamel: Herzog Bogislaw XIII. von Pommern. Porträt eines bedeutenden Renaissanceherzogs. (Veröffentlichungen des Stadtarchivs Barth, Bd. 6.) AVA, Akademische Verlagsanstalt. Leipzig 2024. 338 S. ISBN 978-3-946281-20-7. (€ 28,50.)

Das Archiv der kleinen Stadt Barth in Vorpommern verfolgt seit einigen Jahren durch eine eigene Schriftenreihe eine intensive Publikationstätigkeit, die vor allem durch das Engagement von Jürgen Hamel getragen wird. Nach einem Sammelband und vier Quelleneditionen¹ liegt nun die erste monografische Darstellung in der Reihe vor. Sie ist einem Herzog der pommerschen Greifendynastie gewidmet, was Beachtung verdient, weil Leben und Tätigkeit pommerscher Herzöge bislang auffallend selten monografisch dargestellt worden sind.² Bogislaw XIII. (1544–1606) war nur für einen kürzeren Zeitraum am Ende seines Lebens, ab 1603, regierender Herzog in Stettin. Aufmerksamkeit aus Barther Perspektive wird ihm deshalb zuteil, weil er nach dem Herrschaftsverzicht von Barnim IX. in der Erbteilung von Jasenitz 1569 zwischen dessen Neffen, den Söhnen von Philipp I., zugunsten seines jüngeren Bruders Ernst Ludwig auf die Regentschaft in Wolgast verzichtete und dafür mit dem Amt Barth und Neuenkamp entschädigt wurde. Hier wirkte er über 30 Jahre lang und prägte die Geschichte der Stadt.

Der Autor beginnt seine Darstellung mit Bogislaws familiärem Hintergrund, seiner Jugend und Ausbildung und schildert dann die einzelnen Aspekte seines Wirkens in Barth, beginnend mit seiner Eheschließung mit Clara von Braunschweig-Lüneburg; deren Mutter, Clara von Sachsen-Lauenburg, siedelte im Sommer 1575 von Fallersleben nach Neuenkamp um, in die Gebäude des Zisterzienserklosters Neuenkamp, das 1535 säkularisiert worden war.³ In den folgenden Kapiteln geht es zunächst um Bogislaws Residenz in Barth, die er in wenigen Jahren ab 1569 neu errichten ließ, und die dortige Hofhaltung. Große

1 MATTHIAS WICHMANN: Chronik der Stadt Barth aus dem Jahre 1619. Barthisches Chronicon, bearb. von JÜRGEN HAMEL, Leipzig 2016; Das Barther Bürgerbuch 1627–1918. Ein Beitrag zur Sozial- und Familiengeschichte der Stadt Barth, bearb. von JÜRGEN HAMEL, Leipzig 2018; Beiträge zur Geschichte der Stadt und des Amtes Barth, hrsg. von JÜRGEN HAMEL und STEPHANIE PATRIZIA MÄHLMANN, Leipzig 2019; Urkundenbuch der Stadt Barth. Bd. 1: Die Urkunden des Barther Stadtarchivs von 1255 bis 1808, bearb. von JÜRGEN HAMEL, Leipzig 2021; Die Urkunden der Fürsten von Rügen. Beurkundungsorte und Register der Beurkundungszeugen als Beitrag zur Geschichte des Fürstentums Rügen, bearb. von JÜRGEN HAMEL, Leipzig 2022.

2 Es liegen zwei populärwissenschaftliche Überblicksdarstellungen vor: ZYGMUNT BORAS: Książęta Pomorza Zachodniego [Die Herzöge Pommerns], 3. Aufl. Poznań 1996; MACIEJ STRĄCZYŃSKI: Poczet Książąt Pomorskich. Dynastia Gryfitów 1119–1637 [Porträts pommerscher Herzöge. Die Greifendynastie 1119–1637], Szczecin 2024, und eine Sammlung kurzer Herzogsbiografien: DIRK SCHLEINERT: Pommerns Herzöge. Die Greifen im Porträt, Rostock 2012.

3 Hierzu ausführlich: JÜRGEN HAMEL: Clara von Braunschweig-Lüneburg in Neuenkamp und ihr Verhältnis zu Bogislaw XIII., in: Baltische Studien N.F. 107 (2021), S. 43–68, sowie JÜRGEN HAMEL: Neue Funde zur Fürstlichen Druckerei Herzog Bogislaws XIII. in Barth, in: Baltische Studien N.F. 105 (2019), S. 75–106.