

***The Marian cult in the mediaeval liturgy of the Teutonic Order  
based on the example of chants of the canonical hours***

Scholars disagree over the place held by the Marian cult in the spiritual culture of the Order of Brothers of the German House of Saint Mary in Jerusalem. Some have accorded it crucial significance, while others have denied it any distinguishing features. The aim of this work is to address that particular question, and the analysis it contains represents an attempt to ascertain the place held by Marian piety in the Teutonic liturgy of the canonical hours. The Teutonic Order, founded towards the end of the twelfth century in the Holy Land, spread across most of Europe and established its own state in Prussia. It also forged its own liturgical tradition, or *ordo*, called the *Notula Dominorum Teutonicorum*. That was based on the Dominican liturgy, as is evident in the analysed material, but it also shows influences from other traditions, led by the customs of centres in Austria, Bohemia, Germany, Poland and Slovakia. It should be pointed out that Teutonic rites were used not just in the order's monasteries, but also in dioceses of the Prussian state. Analysed in this work are chants performed during Marian feasts and compositions used in daily or weekly praise to the Virgin Mary. That made it possible to bring together plainchant relics of the Teutonic liturgical tradition for the first time on such a scale.

The analysis takes account of handwritten books and fragments of books held in libraries in Poland and abroad: Polska Akademia Nauk – Biblioteka Gdańska [The Gdansk Library of The Polish Academy of Sciences], Biblioteka Diecezjalna im. Biskupa Jana Bernarda Szlagi in Pelplin [The Diocesan Library], Biblioteka Uniwersytecka in Toruń [The University Library], Muzeum Diecezjalne in Toruń [The Diocesan Museum], Universitäts- und Landesbibliothek in Darmstadt [The University and State Library], Knihovna Národního muzea in Prague [The National Museum Library] and Bibliothek der Erzabtei St. Peter in Salzburg [St Peter's Archabbey Library]. Given the subject of this work, attention was focussed mainly on books containing musical settings of the liturgy of the canonical hours: 13 antiphoners and three manuscripts of other types. There is also reference to four Teutonic graduals (one of them is divided into two parts, held in Gdańsk and Pelplin) and one book of a different sort. Also considered are 292 liturgical manuscript fragments from the Geheimes

Staatsarchiv Preußischer Kulturbesitz in Berlin [The Secret State Archives Prussian Cultural Heritage Foundation], which originate from Königsberg (Kaliningrad) and are potentially linked to the tradition of the Teutonic Order; analysed here are those sources which contain Marian repertoire.

The work is divided into four chapters. The first describes the history of the liturgical tradition of the Teutonic Order, and there are also brief presentations of both the order to the services celebrated by the Teutonic Knights and also the above-mentioned liturgical-musical sources. In the second chapter, attention is focussed on the question of Marian piety in the ideology of the Teutonic Order. Highlighted in particular are issues relating to the Marian cult in the liturgy which have already been the subject of scholarly works, namely, the liturgical calendar and Mass repertoire. The main part of the work – the third chapter – is filled with analysis of the offices of Marian solemnities. The oldest among them, celebrated in the Western Church at the time the *Notulae* were being created, are the Purification, Annunciation, Assumption and Nativity of the Blessed Virgin Mary. Added during the fourteenth century were the feasts of the Conception, Visitation and Presentation. Also discussed in the third chapter is the votive office of the Blessed Mother for Saturday, as well as the responsory, which mentions the Compassion of Mary. Presented in separate subchapters is the source base for each of the offices, its profile, taking into account concordance with other traditions of the Latin Church, and issues particularly important for analysis of the above-mentioned office. The fourth and last chapter analyses votive hymns and votive antiphons, including a hitherto unexplored set of Marian works in one of the antiphoners from Culm (Chełmno) diocese.

The analysis conducted has made it possible to state that in the domain of the liturgy, the Marian cult in the Teutonic Order does not appear to display any exceptional features compared to other traditions. Marian piety in the Teutonic corporation stagnated in the fifteenth century, although there are visible signs of the cultivation of the Marian cult in some centres at later times as well. The entries in the *Notula* were observed particularly in the repertoire of older feasts. Excluded from that group are chants intended for performance on the Octave of the Assumption – in these formularies, the manuscripts display greater diversity. Analysis has also made it possible to observe the process of the distribution and adaptation of the offices intended for solemnities introduced during the fourteenth century and to note that the introduction of new formularies

met with some resistance. Among the compositions discussed in this work, we can point to rarely occurred in European traditions. The analysed repertoire also includes several compositions known solely from Teutonic sources. In the case of some of them, we could be dealing with output written within the Teutonic Order. Investigation into Marian repertoire has also made it possible to take up discussion over the dating and provenance of manuscripts and manuscript fragments and to point to previously overlooked links between some of them.

*Translated by John Comber*