

NOWO WYDANY KANCJONAŁ PRUSKI (1741) RELEASED BY JOHANN HEINRICH HARTUNG'S PUBLISH- ING HOUSE OF KÖNIGSBERG AGAINST THE BACKGROUND OF THE EARLIER PUBLICATIONS IN KÖNIGSBERG

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Königsber was a significant centre of printing and publishing activities during the 16–18th centuries. Printing production was not only set by the needs of the society of Ducal Prussia, but also by the ambitions to reach the readers from the neighbouring Polish and Lithuanian lands. Nowo wydany Kancjonał Pruski, whose main editor was the priest Jerzy Wasiański, appeared in 1741, the last edition appeared in 1926. So this songbook circulated till the 20th century. There are nearly 150 editions of this songbook, most of them consisting of more than 50 000 books. In the years 1782–1918 this songbook had one edition per year on a regular basis. Nowo wydany Kancjonał Pruski, or Kancjonał mazurski, was the most popular songbook among the Mazurians till beginning of the 20th century.

KEY WORDS: *Ducal Prussia, Hartung Publishing House, Songbooks.*

Königsberg, since the times of the Reformation, the centre of the Lutheran Publishing House, had been an example in which one of the elements of the Renaissance Culture, namely – the crowning point in the development of printing and publishing – reached its peak creating the prestige of the town for the next centuries. The Reformation did not provide favourable conditions for its development in the Republic of Poland due to the prohibition of promoting religious trends and publishing the books of the infidel, although the bourgeoisie and

gentry were craving for the proper literature in the Polish language. The political situation in East Prussia being under the rule of Albrecht Hohenzollern (Ducal Prussia) was favourable for religious transformations. Continuing the policy of the Grand Master of the Teutonic Order – Friedrich von Sachsen who secularized the Order – the ruler disbanded the Order and, striving to become independent from the Pope, adopted a different faith and imposed it on his lieges. Lutheranism was incomprehensible to them, which caused the need of sermons to be preached in the national languages.¹ Thanks to the attitude of Albrecht Hohenzollern who, supporting the Reformation, became its patron, it was possible to publish the books of the infidel in Königsberg. During his ruling we could observe the peak development of the printing and publishing activities of the Protestant books promoting the Reformation. It should also be highlighted that the publications were in the Polish language, with the number of books published in Polish in Königsberg being higher than in Cracow, and in the years 1545–1552 there were more Polish books published there than in the entire Poland.² The strife toward consolidation of the Evangelism resulted in the dominance of religious publications among the prints. The publishing houses existing in the 16th century belonged to Hans Weinreich, Aleksander Augezdecky, Hans Lufft; many Polish prints were published by Johann Daubmann and Georg Osterberger's publishing houses.³ The legacy of the publishers of Königsberg are mostly religious works; Jan Seklucian (Sieklicki), the parish priest of the Polish Evangelical congregation who published a Lutheran catechism in 1545 (1546?), is considered to be the first publisher of Polish works. In 1551, the first publication of the translation of the *New Testament* done by Stanisław Murzynowski appeared in Königsberg, and in 1554 *Pieśni chwał Boskich* – a songbook of Walenty z Brzozowa,⁴ as well as other songbooks, prayer books, postils and secular texts, were published. In this context we should mention one of the most essential texts which is *Słownik łacińsko-polski* by Jan Mączyński published in 1564 (*Lexicon latino-polonicum ex optimis Latinae linguae scriptoribus concinnatum*, comprising over 20000 Polish words, and in 1582 – *Kronika* by Maciej Strykowski (*Ktora przedtem nigdy światła nie widziała, Kronika polska, litewska, żmudzka i wszystkiej Rusi*). There were also various directives, legal acts and occasional prints in honour of weddings, births, funerals and important anniversaries of scientific and literary works appearing among the Königsberg publications.

Königsberg, a great centre of printing and publishing activities whose profile was set not only by the needs of the society of Ducal Prussia, but also by the ambitions to reach the readers from the neighbouring Polish and Lithuanian lands, exerted significant influence on the Lithuanian writing. Protestantism, known for promoting writing and publishing of books in national languages, prevailed

in East Prussia soon after Martin Luther declared his famous theses in Wittenberg in 1517, that is already in the 1530s, and it soon started to spread among the Lithuanians who lived there. In the next ten years the Lutherans started being active in Lithuania, becoming at the same time a part of the cultural life of Ducal Prussia and participating in the establishment of a Protestant university in Königsberg. Among the first Lutheran proponents of the idea of Reformation in Lithuania were such celebrities as Abraomas Kulvietis (Abraham Culvensis), Stanislovas Rapolionis (Stanislaus Rapagelanus), Martynas Mažvydas (Moswidius). The last one, following the example of the Polish Catechism by Jan Seklucjan, released in Königsberg in 1545, published in 1547 his own Catechism dedicated to all the Lithuanians living in the Grand Duchy of Lithuania and in Lithuania Minor. The Catechism titled *Katekizma prasti žodžiai*, being the first book in the Lithuanian language, started the Lithuanian writing initiated in Ducal Prussia which was neighbouring the Grand Duchy of Lithuania. At that time the cultural situation in the Duchy of Lithuania was quite specific – the only language which was considered to be proper in the social and national life was Latin; the books were published in the Latin, Polish and Ruthenic languages.

The above mentioned Lithuania Minor – the enclave established by some colonists from Lithuania, had been developing until the beginning of the 18th century, that is until the times of the plague epidemic, which raged in the years 1709–1711 and killed most of the Lithuanian settlers. The Lithuanian colonization on the territory of East Prussia started in the 13th century, but then it was a forced settlement of the prisoners of war. Its character changed in the 14th and 15th centuries – the persons dissatisfied with the reforms of Grand Duke Vytautas willingly and on a large scale started leaving Lithuania to seek religious freedom, a cultural patronage and better economic conditions in Prussia.⁵ Lithuania Minor being situated in the region of Königsberg, it tried to make the best use of the printing benefits. This part of Lithuania Minor is considered to be the cradle of the Lithuanian writing – it was here, in Königsberg, that the first book in the Lithuanian language was published, as well as the first grammar book, the first songbook. It was here that Mažvydas published *Katechizm* (1547), *Psalmy* (1549). Königsberg also saw the publication of the grammar book of the Lithuanian language by Daniel Klein –

1 *Historia Pomorza*. Poznań, 1976. T. 2, Cz. 2: Pomorze Wschodnie w latach 1464–1648/57, p. 627.

2 *Ibidem*, p. 443.

3 SZWEJKOWSKA, Helena. *Książka drukowana XV–XVIII wieku: zarys historyczny*. Wrocław;

Warszawa, 1983, p. 134.

4 GRYZCZ, Józef; GRYZCZOWA, Alodia. *Historia książki i bibliotek w zarysie*. Warszawa, 1972, p. 58.

5 *Historia Pomorza*. T. 2, cz. 2. Poznań, 1984, p. 453.

Grammatica Litvanica et compendium Litvanico-Germanicum (1653) as well as his *Naujos giesmiu knygos (Nowe księgi pieśni)* and Jonas Bretkūnas (Johannes Bretke) *Postilė (Postylla)*. Furthermore, it was in Königsberg that in the 18th century Kristijonas Donelaitis, the graduate of the University of Königsberg, created his poem *Metai (The Seasons)*; published in 1818).

In the 17th century, two publishing houses were operating in Königsberg: a prince's publishing house and a university publishing house (the University of Königsberg was founded in 1544), established by a typographer named Johannes Reussner in 1639. The university printing-house, owned by the printer Reussner for about one hundred years, thanks to the numerous privileges and titles received from the Prussian king and the King of Poland and Grand Duke of Lithuania John III Sobieski, developed a broad printing and publishing activity. They published books written in German, Latin, Polish and Lithuanian, and non-serial publications as well as German office forms with their Polish and Lithuanian translations. The professors of the University of Königsberg published their works at the university publishing house, e.g. *Compendium Grammaticae Lithuaniae* by Kristupas Sapūnas (Sappuhn), revised and printed by Theophylus Schultz, and among religious books one should mention *Doskonały Kancjonał Pruski Królewiecki* published in 1732, 1735 and 1743), revised and published by Samuel Tschepius.

In the 18th century there was a revival of printing in Königsberg. The existing publishing houses were joined by new ones. In 1709 there appeared the so called Polish and Lithuanian Publishing House belonging to the Calvinistic community in Königsberg. The members of the community were Calvinistic refugees from the Lithuanian lands, who supported the Swedish during the Swedish invasion and who in Ducal Prussia were under the patronage of the Prince Bogusław Radvila (Bogusław Radziwiłł), a devoted Calvinist. They founded their publishing house, merging the Calvinistic publishing house which had been moved from Slutsk (СЛУЦК, Sluck) with the ancient prince's publishing house that they bought. In 1714, Johann Stelter founded a new typographic company and so did Basilius Corvino-Kwassowsky (Bazyli Korwin Kwassowski) ten years later, that is in 1724.⁶

From 1730 (until the beginning of 19th century) the history of the printing of Königsberg was enriched by such names as the Kanters, the first of whom, Philipp Christoph Kanter, purchased a print-shop from Kwassowsky, and he is mainly known as the publisher of the Lithuanian *Bible* (1735, 1755).

In the context of the publishing houses of Königsberg, special mention should be made of the publishing house of the Hartung family. Launched in the 1830s and continuing its activity until the beginning of 20th century – this printing house was founded by the progenitor of the dynasty Johann Heinrich Hartung

(1699–1756), a person who was perfectly prepared, both theoretically and practically, for the printing activity.⁷ His printing achievements include 200 texts, among which religious books were given special focus. Johann Heinrich Hartung had exclusive rights to print and sell some of them, thanks to the king's privilege. The exclusive rights included: the *Bible* printed in 1738 according to the edition of Gdańsk from 1632 (the basic edition for the Protestants in Poland), the *New Testament* published three times in 1750, 1767 and 1789, as well as *Nowo wydany Kancjonał Pruski*, prepared by Jerzy Wasiański and Krzysztof Haberkant (Christoph Haberkant), published in 1741.⁸

The history of the printed Polish songbooks started the first systematized songbook prepared for the Lutherans by Jan Seklucjan.⁹ It is believed that prior to them there were manuscript songs which served as a resource for the later editors of printed songbooks. The original collection of the reforming songs probably comprised the ancient Catholic songs on *Christ and Holy Spirit* to which they added selected psalms and texts translated from Latin, German and Czech. The first original songs were printed not earlier than in 1540.¹⁰ A songbook (Medieval Latin *cantionale*, *cantional*, from latin *cantio* 'singing; song') was originally a liturgical book, comprising the songs of the Catholic Church, and used mainly by the clergy. The Reformation changed the circle of its audience and character, thus the very title changed its meaning. The Protestant songbooks appearing after the edition of *Gesangbüchlen* (1524) by Martin Luther, thanks to being (written) printed in the national languages turned into books consisting of religious songs available for all believers. Specially selected songs contributed to the reinforcement of faith and the religious life of the believers, and made the songbooks become the supplement of the Catechism. Having the model structure of the songbook by M. Luther they comprised several types of religious songs: a) songs connected with the liturgical year (Advent, Christmas, Lenten, Passion, for the Holy Week, Easter, the Ascension, to the Holy Spirit, to the Holy Trinity, and for the days for honouring the Cross), b) songs connected with the subject of the cult, e.g. Eucharistic, to the

6 Ibidem, p. 559–560.

7 PALUSZAK-BRONKA, Anna. *Nowo wydany kancjonał pruski z królewieckiej oficyny Jana Henryka Hartunga*: Studium językowe. Bydgoszcz, 2013, p. 10–11.

8 *Historia Pomorza*. Poznań, 1984. T. 2, Cz. 2, p. 562.

9 Jan Seklucjan (Jan from Sieluk, born between 1510 and 1515, dead in the middle of 1587 r), reformation writer, publisher, Lutheran

preacher. He studied in Germany (Leipzig), and he moved to Poznań in 1538. He was accused of heresy, found a shelter in Königsberg where he was a preacher and publisher. In *Literatura polska: przewodnik encyklopedyczny*. T. 2. Warszawa, 1985, p. 348.

10 CHLEBOWSKI, Bronisław. Najdawniejsze kancyonały protestanckie z połowy XVI w.: Przyczynek do dziejów polskiej liryki religijnej. *Pamiętnik Literacki*, 1905, [vol.] 4, p. 407.

Heart of Jesus Christ, to God, for the Stations of the Cross, connected with the rosary service c) occasional songs (adventure, funeral, penitential, catechismal, about the end of the world), d) songs with a reference to Biblical events or the Apocrypha, songs drawing on the subject matter from the events of the region, historical facts and hagiographic legends, e) psalms.¹¹

The first printed songbook in the history of Polish writing was prepared for the Lutherans by Jan Seklucjan. The collection titled *Pieśni duchowne a nabożne nowo zebrane i wydane przez Jana Seklucjana* appeared in Königsberg in 1543, published by Hans Weinreich. It included 35 songs, among which there were 8 psalms written as poetry, 6 texts translated by Seklucjan from the German songbook, old Catholic songs and the translations of Latin hymns.¹² To the second edition of the songbook titled *Pieśni chrześcijańskie* edited in Königsberg (1559), by J. Daubmann, Seklucjan added 47 songs by Mikołaj Rej,¹³ Andrzej Trzeciecki,¹⁴ Szymon Proszowity,¹⁵ Jakub Lubelczyk¹⁶ and Bernard Wojewódka,¹⁷ which were probably excerpted from the edition of Jan Zaremba (Zaręba) from Bukowo, printed in Brześć Litewski in 1558. Although the edition of Jan Seklucjan was not appreciated by the faithful, it became a turning point in the development of religious songs, not only the Protestant ones. Later on the songbook of Seklucjan was displaced by the song collection of Piotr Artomiusz¹⁸ titled *Cantional, to jest Pieśni chrześcijańskie*. The songbooks – edited a few times, later also re-edited and updated – became very popular which can be proved by the fact that it had been edited up to the 19th century inclusive.¹⁹

A great production of songbooks²⁰ was typical for the 17th and 18th centuries. Apart from the subsequent editions of the collection by Artomiusz there were new songbooks²¹ by Franciszk Schnelboltz (1638), Michał Karnall (1646), Jerzy Skrodzki and Fryderyk Mortzfeld (1648), Jan Malina (1671), Wojciech Białecki (1708), Wilhelm Tyszka (1723) and a triple edition of *Doskonały Kancjonał Pruski Królewiecki* by Samuel Tschepius (1732, 1735 and 1743).

Nowo wydany Kancjonał Pruski, whose main editor was the priest Jerzy Wasiański,²² appeared in 1741. According to Jakub Z. Lichański,²³ the collection was in 1925, but the last edition – as the historian Janusz Jasiński proved – appeared in 1926.²⁴ In its nearly twenty-year tradition the songbook had 150 editions, most of them consisting of more than 50 000 books.²⁵ In the years 1782–1918 the songbook had one edition a year on a regular basis²⁶. *Nowo wydany Kancjonał Pruski* was the most popular songbook among the Mazurians, for this reason it has another, customary title, namely, *Kancjonał mazurski*. It comprised: 85 songs from the first edition of the collection of Tschepius (the year 1732), 239 songs taken from the edition of Artomiusz, 154 songs excerpted from the songbook of Malina, which were excerpted by him from Artomiusz. In *Kancjonał mazurski* there were altogeth-

er 478 songs, more than a half of which taken from the songbooks that appeared in the years 1587–1732.²⁷ In agreement with the order placed by Johann Heinrich Hartung on the priest Jerzy Wasiański from Nidzica, it was supposed to be a Polish translation of the songbook by Georg Friedrich Rogalla, but Wasiański (not following the request of the employer) used only its preface, the texts of the prayers and several songs translated by the priest Wasiański himself. However, but a substantial majority of the pieces were taken from the songbook of P. Artomiusz and replenished by a set of original Polish songs or those translated from German.²⁸

11 BARTKOWSKI, Bolesław. *Polskie śpiewy religijne w żywej tradycji*: Style i formy. Kraków, 1987, p. 23.

12 CHLEBOWSKI, Bronisław. Najdawniejsze kancjonały protestanckie z połowy XVI w., p. 408.

13 Mikołaj Rej from Nagłowice (1505–1569) poet, prose writer, translator. The author of the translation of *Psalterz*, sermons titled *Postylla Pańska* and the learned commentary to the biblical *Apokalipsa*.

14 Andrzej Trzeciecki (Trzycieski, Tricesius, 1525–1584 or later) poet, translator, reformation activist, probably co-publisher of *Biblia brzeska*.

15 Szymon Proszowita (Szymon z Proszowic, 1507–ok. 1591) poet, reformation activist. See: www.apologeta.nazwa.pl/teologia/aleksanderbruckner.pdf.

16 Jakub Lubelczyk (Jakub z Lublina, dead after 1564 r.) translator and religious poet. He translated *Psalterz Dawida* and *Księgę Hioba*. The translator of *Biblia brzeska* and the author of many reformation religious songs.

17 Bernard Wojewódka (dead in 1554 r) translator, reformation publisher from a publishing house in Brześć Litewski. The publisher of *Katechizm brzeski*.

18 Piotr Artomiusz (Krziesichleb, 1552–1609) theologian, preacher and Lutheran polemicist. Supporter of religious concord.

19 *Słownik literatury staropolskiej*. Wrocław; Warszawa; Kraków, 1990, p. 365.

20 Here there are only songbooks for the Lutherans which were published in Pomerania; at the same time there appeared protestant songbooks in Silesia, mainly in Brzeg: *Doskonały kancjonał polski* also called.

Wielki kancjonał wrocławski from 1673 r., edited by five authors and in Międzyborze and

Wrocław: *Ofiarnik chrześcijański* from 1689. In *Słownik literatury staropolskiej (średniowiecze, renesans, barok)*. Wrocław; Warszawa; Kraków, 1990, p. 364–366; *Literatura polska*: przewodnik encyklopedyczny. T. 1. Warszawa, 1984, p. 416.

21 The description of the mentioned songbooks and bibliographical notes of their editors presented by: Chojnacki, Władysław. Jerzego Waziańskiego kancjonał mazurski i jego poprzednicy. In *Z badań nad dawną księżką*. T. 1. Warszawa, 1991, p. 234–240.

22 Jerzy Wasiański (Waziański, 1692–1741) studied theology at the University of Königsberg. Pastor – a parish priest in Straduny, later in Nidzica (until his death). The main editor of *Kancjonatu Pruskiego* from 1741.

23 LICHAŃSKI, Jakub Z. *Kancjonał Jerzego Waziańskiego*. In *Z badań nad dawną księżką*. T. 1. Warszawa, 1991, p. 251; LICHAŃSKI, Jakub Z. *Kancjonał Mazurski. Borussia*, (Olsztyn), 1999, nr. 12, p. 69.

24 It is mentioned by J. Z. Lichański, who cites J. Jasiński, who believed that the statement of Ornacki, that *Kancjonał Wasiańskiego* appeared in 1939 was controversial. See: Lichański, Jakub Z. *Kancjonał Jerzego Waziańskiego*. In *Z badań nad dawną księżką*. T. 1. Warszawa, 1991, p. 251.

25 SZATRAWSKI, Krzysztof D. *Przestrzeń sakralna w kancjonale mazurskim*. Olsztyn, 1996, p. 7.

26 ORACKI, Tadeusz. *Słownik biograficzny Warmii, Prus Książęcych i Ziemi Malborskiej od połowy XV do końca XVIII wieku*. T. 2: L–Ż. Olsztyn, 1988, p. 86.

27 STANISZEWSKI, Andrzej. *Tradycja czarnoleńska na Mazurach*. Olsztyn, 1986, p. 20.

28 *Historia Pomorza*. T. 2, Cz. 2. Poznań, 1984, p. 444–446.

It should be mentioned that apart from Wasiański there were a number of great Protestant activists in Mazuria at that time who worked on *Kancjonał mazurski*.²⁹ Among them was the priest Samuel Tschepius from Działdowo,³⁰ Krzysztof Haberkant – a parish priest in Dąbrówno,³¹ Andrzej Meyer – a priest from Działdowo,³² Franz Ernest Cassius – a pastor from Nidzica.³³ There is every likelihood to believe that the songbook was also created by Krzysztof Braener and Bernard Rostkowski – pastors from Kalinowo and Franciszek Albert Schulz, who cooperated with the Publishing House of Hartung. Their songs (both original ones and translations) surely appeared in the collection of Wasiański.³⁴

Nowo wydany Kancjonał Pruski, presented here against the background of the earlier songbooks, is one of the religious works which was created in the writing, printing and publishing culture of the eighteenth-century Königsberg, the centre which strongly influenced the cultural situation of Prussia and the neighbouring Polish and Lithuanian lands. The songbook, addressed to the Polish infidel, mainly to the Mazurians living in Prussia, for years had not only been their beloved religious book accompanying them in various situations connected with religion. It also served as a contact area with the Polish language, as well as a resource and example of correct language forms and the way of expressing religious values. The linguistic description of *Nowo wydany Kancjonał Pruski*, printed for the first time in J. H. Hartung's publishing house in 1741 has recently been presented by Anna Paluszak-Bronka. However, more precise descriptions of the structure and filiation of the songbooks of the infidel edited not only in Königsberg in the 18th century, but also in other publishing houses are still awaiting their scholar.

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KARALIAUČIUJE IŠSPAUSDINTAS NAUJAI IŠLEISTAS PRŪSIŠKAS
GIESMYNAS (1741) ANKSTESNIŲ KARALIAUČIAUS
SPAUDINIŲ KONTEKSTE

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Santrauka

Karaliaučius buvo evangelikų liuteronų spaudos centras nuo pat reformacijos pradžios. Miesto leidybinės veiklos specifika lėmė ne tik tautiniu pagrindu skirtingi Prūsijos kunigaikštystės visuomenės poreikiai, bet ir ambicijos pasiekti kaimyninių kraštų – lenkų ir lietuvių – skaitytojus. XVIII amžiuje Karaliaučiuje, be jau anksčiau veikusių spaudos įmonių, atsirado naujų: 1709 m.

29 Data on the basis of the treatise of Ephraïma Oloff *Polnische Liedergeschichte von Polnischen Kirchen – Gesängen und derselben Dichtern und Übersetzern* (Gdańsk 1744).

30 S. Tschepius (Trzepski, 1678–1750), priest, a parish priest in Działdowo. Translator and publisher of many Polish books. He worked out *Doskonaty kancjonał pruski edited first in Königsberg* in 1731.

31 K. Haberkant (1704–1776) studied at the University of Königsberg. A teacher in Sępólno, later a parish priest in Marwałd, later in Dąbrówno. In 1758 r. he settled in Toruń where he was a Po-

lish teacher in a school. See: Chojnacki, Władysław. Jerzego Waziańskiego kancjonał mazurski i jego poprzednicy. In *Z badań nad dawną książką*. T. 1. Warszawa, 1991, p. 242.

32 A. Meyer, ur. w 1706 r., priest in Działdowo, later in Grudziądz.

33 F. E. Cassius – author of a popular Polish grammar book in Prussia. See: www.mailbox.olsztyn.pl/user/mail0239/6/23/zamek.html.

34 STANISZEWSKI, Andrzej. *Tradycja czarnoleska na Mazurach*, p. 17; LICHANŃSKI, Jakub Z. *Kancjonał Mazurski. Borussia* (Olsztyn), 1999, nr. 12, p. 70.

įsikūrė vadinamoji Lenkų ir lietuvių spaustuvė (Polska i Litewska Drukarnia), 1714 m. – Jano Stelterio, 1724 m. – Bazyljo Korwino Kwasowskio. Nuo 1730 m. B. Korwino Kwasowskio įmonę įsigiję Kanteriai spausdino čia net iki XIX a. pradžios. Ypatingą vietą Karaliaučiaus spaudos istorijoje užima Hartungų giminės spaudos įmonė, pradėjusi veiklą XVIII a. ketvirtame dešimtmetyje ir veikusi iki XX a. pradžios. Ją įkūrė Janas Henrykas Hartungas (1699–1756). Iš viso jis išleido apie 200 pavadinimų leidinių, daugiausia religinio turinio knygų. Kai kurioms spausdinti ir platinti J. H. Hartungas turėjo išskirtinę teisę, užtikrintą karališkąja privilegija. Taip pagal 1632 m. Gdansko laidą čia buvo išspausdinta 1738 m. *Biblija* (pagrindinė Lenkijos protestantų knyga), *Naujasis Testamentas* (Nowy Testament, trys laidos: 1750, 1767 ir 1789 metais), 1741 m. – *Naujai išleistas prūsiškas giesmynas* (Nowo wydany Kancjonał Pruski). Šį giesmyną parengė Jerzy Wasiańskis ir Krzysztof Haberkantas, pagrindinis redaktorius buvo kunigas J. Wasiańskis. Giesmyno gyvavimo istorija siekė kone 200 metų (jis buvo spausdinamas iki pat 1926 metų), turėjo daugiau negu 150 laidų, dauguma jų buvo spausdinamos 50 tūkst. egzempliorių tiražu. *Naujai išleistas prūsiškas giesmynas* buvo populiariausias giesmių rinkinys Mozūruose, vadintas tiesiog *Mozūriškuoju giesmynu* (Kancjonał mazurski). Jame išspausdintos 478 giesmės, daugiau nei pusę jų sudarė tekstai iš įvairių 1587–1732 m. leistų giesmynų. Šis giesmynas yra vienas iš XVIII a. Karaliaučiaus, kaip spaudos centro, aukštos spaustuvinės kultūros pavyzdžių. Giesmynas, skirtas lenkų protestantams, daugiausia Prūsijoje gyvenantiems mozūrams, buvo tapęs sakraliąja religine knyga įvairiausiose su konfesija susijusiose situacijose. Giesmynas taip pat buvo lenkų kalbos gyvavimo garantas, taisyklingos ir pavyzdingos kalbos šaltinis, religinių vertybių raiškos būdas.

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