

Proces beginek świdnickich w 1332 roku. Studia historyczne i edycja łacińsko-polska, oprac. Paweł Kras, Tomasz Gałuszka OP, Adam Poznański, Lublin 2017, ss. 292

The interest in the problems of Beguines, often shown against the background of heretical movements, is evidenced by the increasing number of historical works. The first Polish studies devoted directly to the subject of beguines, their organization and functioning in society are the publications by Jerzy Wyrozumski¹, Danuta and Bohdan Lapis². Beguines and Beghards also appeared in the research on medieval heresies undertaken by Kazimierz Dobrowolski³ and Stanisław Bylina⁴. More recent publications include the monograph by Jarosław Szymański⁵ and Magdalena Ogórek⁶. Unfortunately, the last-mentioned author did not bring anything new to the scientific discourse on Beguines, nor on more broadly called- heretical movements⁷. The medieval inquisition system was also the subject of the interest of Polish historians, its aftermath is a series of articles and books showing the genesis, course of the trial, and the types of punishments and penances imposed on those condemned for heresy⁸.

¹ J. Wyrozumski, *Beginki i begardzi w Polsce*, „Zeszyty Naukowe Uniwersytetu Jagiellońskiego. Prace historyczne” 1971, 261, 35, s. 7–22.

² D. Lapis, B. Lapis, *Beginki w Polsce w XIII–XV wieku*, „Kwartalnik Historyczny” 1972, 78, 3, s. 521–544.

³ K. Dobrowolski, *Pierwsze sekty religijne w Polsce*, „Reformacja w Polsce” 1924, 3, 9.

⁴ S. Bylina, *Wizje społeczne w herezjach średniowiecznych. Humiliaci, beginki, begardzi*, Wrocław–Warszawa–Kraków–Gdańsk 1974; idem, *Polskie badania nad ruchami heretyckimi w średniowieczu*, „Przegląd Historyczny” 1995, 86, 3–4, s. 303–311; idem, *Ruchy religijne w średniowieczu. Studia*, Warszawa 1991, s. 155–175.

⁵ J. Szymański, *Ruchy heretyckie na Śląsku w XIII i XIV wieku*, Katowice 2007.

⁶ M. Ogórek, *Beginki i waldensi na Śląsku i Morawach do końca XIV wieku*, Racibórz 2012.

⁷ E. Pluta, review: Magdalena Ogórek, *Beginki i waldensi na Śląsku i Morawach do końca XIV wieku*, Racibórz 2012, „Śląski Kwartalnik Historyczny Sobótka” 2014, 4, s. 151–155.

⁸ Inter alios: P. Kras, *„Ad abolendam diversarum haeresium pravitatem”. System Inkwizycyjny w średniowiecznej Europie*, Lublin 2006; idem, *Działalność inkwizycyjna dominikanów krakowskich w średniowieczu*, w: *Mendykanci w średniowiecznym Krakowie*, red. K. Ożóg, T. Gałuszka, A. Zajchowska, Kraków 2008, s. 383–406; idem, *Średniowieczna inkwizycja i Zakon Braci Kaznodziejów. Zarys problematyki badawczej*, w: Ch. Caldwell Ames, *Inkwizycja i Dominikanie. Słuszne prześladowanie*, Poznań 2013, s. 7–35; idem, *O biskupich inkwizytorach w Polsce i w Czechach: przyczynek do dyskusji*, w: *Memoria viva. Studia historyczne poświęcone pamięci Izabeli Skierskiej (1967–2014)*, red. A. Gąsiorowski, G. Rutkowska, Warszawa–Poznań

There is also a significant number of foreign publications in the context of the discussed subject of heretical movements, including Beguines and Beghards⁹. However, it is impossible to list all of them, the author refers in footnotes to more important bibliographic items.

The publication by Paweł Kras, Tomasz Gałuszka OP and Adam Poznański is the latest attempt at a synthetic approach to the events related to the process of Beguines of Świdnica. The authors undertook the task of a critical source edition, as well as translating the protocol of trial hearings from 1332, located in the Vatican Library, under the signature Vat. Lat. 13119a into Polish. At the outset, the researchers indicated the substantive value of this manuscript. The latest edition of the source is to help in understanding the ambiguities of the 15th-century copy of the Świdnica trial, known from the edition of Bolesław Ulanowski¹⁰. In addition, slight but significant differences were identified between the mentioned texts. This is undoubtedly an important observation, as other Polish researchers, who declared knowledge of both sources, did not point to any particular discrepancies between them.

The reviewed publication has been divided into two parts, the first consists of a collection of studies devoted to the community of Beguines, while the second (one) is the source edition. The collection of studies on Beguines, i.e., the first part of the reviewed publication, consists mainly of articles by P. Kras, except for the last sketch on inquisitor Jan of Schwenkenfeld, by T. Gałuszka OP. Studies on Beguines are preceded by an introduction, containing the history of finding a copy of the Świdnica protocol and its publication by Bolesław Ulanowski. The authors also published a review of the scientific analyses of the issued document, this

2015, s. 382–400; *Inkwizycja papieska w Europie środkowo-wschodniej*, red. P. Kras, Kraków 2010; T. Gałuszka, *Tomista inkwizytorem. Jan Schwenkenfeld OP i proces beginek świdnickich w 1332 roku*, w: „*Felix indiget amicis*”. *Studia z dziejów kultury duchowej i intelektualnej średniowiecza ofiarowane Profesorowi Krzysztofowi Ożogowi*, red. W. Świeboda, M. Zdanek, Kraków 2016, s. 15–42.

⁹ E.W. McDonnell, *The Beguines and Beghards in medieval culture, with special emphasis on the Belgian scene*, New Brunswick 1954; R.E. Lerner, *The Heresy of the Free Spirit in the Later Middle Ages*, Berkeley 1972; B. Hotz, *Beginen und willige Arme im spätmittelalterlichen Hildesheim*, Hildesheim 1988; M. Lambert, *Medieval Heresy. Popular Movements from the Gregorian Reform to the Reformation*, Oxford 1992; J.H. Arnold, *Inquisition and Power. Catharism and Confessing Subject in Medieval Languedoc*, Philadelphia 2001; F.M. Reichenstein, *Das Beginenwesen in Deutschland. Studien und Katalog*, Berlin 2001; S. Walter, *Cites of Ladies: Beguine Communities in the Medieval Low Countries 1200–1565*, Philadelphia 2001.

¹⁰ B. Ulanowski, *Examen testium super vita et moribus Beguinarum per inquisitorem hereticae in Sweydnitz anno 1332 factum*, w: *Scriptores rerum Polonicarum*, t. 13, Kraków 1889, s. 239–255.

shows the considerable interest of researchers in the Świdnica process, as well as the procedure and course of the inquisition process. The publication ends customarily with a summary in English, a bibliography and a person-geographic index.

The first six studies introduce the reader to the subject of the Beguine movement. P. Kras began his narrative by outlining the historical context in which new religious communities were born. The 12th century was a time of changes in the approach to female spirituality, as a result of which the process of accepting new forms of piety along with commitment and deepening of religious life by women from various social groups began¹¹. According to the author, Beguines were supposed to be one of the answers to the ideas of the time, which were the slogans concerning the desire to follow Christ. Beguines were thus created against the background of complex religious and social transformations that enabled women to fulfill their religious aspirations.

P. Kras in an orderly way outlines the next stages of the history of Beguines and provides various theories about, inter alia, the origin of the name of the movement, type of community, sect of the free spirit or testimony of the sisters, pointing to the latest postulates and interpretations. Moreover, the author provides his own suggestions for explanation of particular issues, which is a great advantage of this part. For example, P. Kras undertook an attempt to verify the solutions of the name „unio filiarum Udyllindis”¹², proposed by Jarosław Szymański, which appeared in the testimonies of the Świdnica Beguines. When analyzing the hypotheses of J. Szymański, P. Kras came up with his own proposal, he showed that the name mentioned could have originated from Odelinda from Pyrzyce, the founder of the community of Beguines from Cologne. As a consequence, another problem undertaken by the author was the question of the origin of the community in Świdnica. He put forward the assumption that the Świdnica Beguines could have originated from the convent in Cologne, showing the similarities between the two communities in the organizational structure. The person connecting both organizations could have been the German Geza, who was also the first mistress of the beguinage of Świdnica. Therefore, thanks to her, models of new piety and organization could be transferred from Cologne. This proposal is quite convincing, considering that the Beguines were characterized by high mobility. However, it should be remembered that the Świdnica process is the only source so far indicating the existence of a wider organizational structure (p. 103).

¹¹ A. Vauchez, *Duchowość średniowiecza*, tłum. H. Zaremska, Gdańsk 2004, s. 128–135.

¹² J. Szymański, *op. cit.*, s. 105–106.

The issue that requires clarification is the issue of the stay of Beguines in the community. In the first chapter, the author, presenting the statutes of Beguines for houses in Strasbourg, indicates that women had the right to leave the community and, depending on the length of their stay, they could or may not keep their property (p. 46). On the other hand, in the chapter relating directly to the Świdnica Beguines, the author writes that „w formule składanych ślubów znalazło się, także zobowiązanie do pozostania we wspólnocie aż do śmierci” (in the formula of vows, there was also an obligation to remain in the community until death) (p. 109). Therefore, we do not know whether it was a specific feature of the Świdnica community, or whether that obligation was also present in other female Beguinages. There is also the question of how we should treat this obligation, especially that in the Świdnica trial, „former hooded sisters” testified as witnesses. In addition, Beguines were characterized by freedom of movement and quite high mobility. It should be added to this part that an insightful and comprehensive discussion of the Beguines movement should be supplemented with a presentation of this type of communities in Silesia, which would show the scale of the phenomenon and expand the context of the Świdnica process¹³.

T. Gałuszka OP undertook the development of the second part, i.e., the critical source edition of the document kept in the Vatican Library. The editing rules were derived from the approach proposed by Antoine Dondaine in an article published in *Przegląd Tomistyczny*¹⁴. On the basis of a critical analysis of the text from the Vatican Library (Va) and a copy from the Archives of the Krakow Cathedral Chapter (Kr), T. Gałuszka OP presented some interesting hypotheses regarding the relationship between the above-mentioned sources and the context of the creation of Krakow’s copy. In relation to the fifteenth-century manuscript, we do not have any knowledge of the author, time nor circumstances of the creation. T. Gałuszka OP put forward an interesting proposal, according to which the text was to be written against the background of anti-Hussite disputes about the frequency of communion, basing his deliberations on the *manicula* in the margin, pointing to the fragment concerning the reception of holy communion. In the account of both manuscripts, the Author proposed the existence of one more source that could be used by the Krakow copyist. The observation was based on a careful analysis of the two texts, which revealed some omissions of fragments and

¹³ E. Wólkiewicz, *Kościół i jego wierni. Struktury kościelne i formy pobożności w średniowiecznej Nysie*, Kraków 2014, s. 115–121.

¹⁴ A. Dondaine OP, *Rodzaje aparatu krytycznego stosowanego w edycjach łacińskich tekstów średniowiecznych*, [tłum. K. Niemczyka], „Przegląd Tomistyczny” 1992, 5, s. 193–206.

differences in individual passages. The text of Va appears softer in relation to the beguines of Świdnica, while in the text of Kr the approach is more critical. In addition, the author argues the existence of the alleged source by the customs of the papal chancellery, where the rule of making several copies of the interrogation reports was in force. Source Va – *Examinatio testium in causa Capuciatarum monialium in Swydnicz* was published in Latin and Polish, translated by A. Poznański. The text of the protocol from Świdnica was divided for the day of the interrogation and the testimonies of the witnesses. This translation is carefully annotated with footnotes in which we find an explanation of the individual terms, places, persons appearing in the source, as well as the various elements of the inquisitorial process.

To sum up, the presented source edition has been prepared in a reliable way, with an appropriate introduction, containing the rules of editing both in Latin and Polish, a description of the manuscripts and their critical study. The historical study preceding the edition is an insightful lecture on the movement of Beguines, characterized by a consistent and logical structure. The authors used wealth of literature, primarily foreign-language ones, pointing to the latest postulates and interpretations of the phenomena in question. At this point, questions should be asked what the edition of the discussed source brings to research on the process of Beguines in Świdnica, to research on the inquisition process, and more broadly on the city of Świdnica. Critical analysis showed some differences in the perception of testimony. The gentler treatment of hooded sisters by the Vatican source allows for new research questions to be asked as part of the interpretation of the events in Świdnica. Unfortunately, there are no new arrangements for the topography of the indicated city. Finally, it is worth noting that the authors of the publication in question are the first Polish researchers who undertook in-depth work on a source in the Vatican Library. In Poland, this publication is also a summary of the latest knowledge and research postulates on female beginaria. It is therefore an important and valuable work that will hopefully contribute to further studies of quais-monastic communities and heretical movements in Polish lands.

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