

ARTICLES AND PAPERS

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GUSTAW GIZEWIUSZ (1810–1848)
PASTOR FROM EAST PRUSSIAN OSTERODE (OSTRÓDA),
DEFENDER OF POLISHNESS, RESEARCHER OF
FOLKLORE AND PREHISTORY IN THE TIMES OF
ROMANTICISM



Słowa kluczowe:

Schlüsselwörter:

Keywords:

polska mowa na Mazurach, pieśni mazurskie, folklorystyka, prahistoria

polnische Sprache in Masurenland, Masurische Lieder, Folklore,
Vorgeschichte

Polish speech in Masuria, songs of the Masurians, folklore, prehistory

A great deal has been said and written about Gustaw Gizewiusz (or Gustav Gisevius). From what we find according to various sources, studies on his life and biographical notes, an extraordinary character emerges for those times. As a pastor, he was remembered as a man of considerable theological knowledge, but also as a skilful parish manager and good clergyman. As a political journalist and defender of the Polishness of Masurians living in Prussia, he appears to be an advocate of their rights to cultivate the Polish language. As a citizen of the Prussian state, we see him as a loyal servant of the king, but also a supporter of the changes brought about by the Spring of Nations in 1848. As a Polish patriot, we see him as an intellectual who develops cooperation with the elite circles of the Kingdom of Poland and the Republic of Cracow. Above all, however, he was remembered as a collector of Polish songs of the Masurians. However, we know less about his interests in various “antiquities”, i.e. archaeological artefacts from the Ostróda area. As it turns out he also became famous among specialists in this field as a collector of artefacts, who thanks to him broadened their knowledge about the distant past of Prussia. It was thanks to Gizewiusz that the collections in the Kingdom of Poland were enriched, which later found their way to the State Archaeological Museum in Warsaw. From today’s point of view, this marginal (in the context of preserved sources) activity of

pastor Gizewiusz turns out to be equally valuable for the reconstruction of knowledge about the region and allows to expand the catalogue of artefacts testifying to human activity in the prehistory around Ostróda.

Gustaw Gizewiusz was an ardent researcher of folk culture. Although in the first half of the 19th century, and more specifically in the times of his documented activity in the years 1836–1840 there was no mention of “folklore” as such, and the first serious ethnographic works still had to wait about half a century; he should undoubtedly be remembered as the one who, long before Oskar Kolberg and others, set directions for modern methods of collecting folk legacy in the form of songs. As a contribution to the research of folk culture was also understood at that time to collect various kinds of “antiquity”. In the era of Gizewiusz, i.e. in the absorbed by the ideas of romanticism 19th century, not only all kinds of artefacts excavated from the ground, but also artefacts of architecture and art, as well as legends and songs, were described as “antiquity”. Not only did they prove the antiquity of the land, but they were also supposed to prove the skills of the former inhabitants of a given area. Therefore, the local tradition custodians of that time did not only write down, but also describe and collect all kinds of traces of “folklore”, collecting them on the pages of notebooks and in cabinets of various curiosities¹. Gustaw Gizewiusz can also be regarded as a model collector of songs, methodically better than the more famous and titled researchers of folk culture of the 19th century. Because Gizewiusz not only wrote down the words faithfully, but also in many places, without embellishments he presented a record of the melodic line of individual songs and, what is important, he saved from oblivion not only the songs themselves, but also those who shared them. Gizewiusz also seems to be more credible than other “professional folklorists”, because he was a man of “the land from which songs came”, he knew those with whom he stayed every day and thus could count on their approval and faithful message².

Gustaw Herman Marcin Gizewiusz – as this was his full name, lived for only 38 years, of which he spent 13 years in Ostróda (1835–1848). He was born on 21 May 1810 in Pisz, and died of typhus in Ostróda on 7 May 1848, observing with hope what the March Revolution in Berlin would lead to.

The roots of the Gustaw Gizewiusz family date back to the medieval, Masovian Giż family of the Gozdawa coat of arms, later referred to as Giżycko family. Gizewiusz also identified himself with this pedigree, using the seal with the Gozdawa

¹ K. Ryszevska, *Historia badań archeologicznych na obszarze międzyrzecza Wisły i Pilicy w XIX i na początku XX wieku*, Kielce 2013, p. 13.

² Z Rondonańska, *O miejsce Gustawa Gizewiusza w folklorystyce polskiej*, in: *Gustaw Gizewiusz 1810–1848: kaznodzieja, folklorysta, publicysta. Materiały z konferencji naukowej Ostróda 14 maja 2010, Ostróda 2012*, pp. 47–59.

coat of arms and placing the coat of arms in his own exlibris³. The Giż family used to call themselves “from Giżyce”, and their family seat was to be Giżyce near Sochaczew. The founder of Giżycki family from Giżyce is considered to be Więclaw, a land judge from Sochaczew, who lived and worked at the court of the Masovian princes at the end of the 14th century. He had a son Wincenty, the Marshal of the Duke of Masovia, whose sons were Paul, who studied at the Kraków Academy, and the other John, the Court Marshal of Prince Bolesław Mazowiecki⁴. Looking at the Metric of the Kraków Academy, we can see that in 1459, during the rectorate of Kasper Rokenberg, *Paulus Vincentii de Gizicze* was inscribed⁵. It was not the only Giżycki in Kraków. In 1421 *Johannes Nicolai de Gyszice* entered the Academy certificate, in 1427 *Sigismundus Wenceslai de Gyzice* studied in Cracow, and in 1493 *Andreas Johannis de Gyzyce*⁶. The Giżycki family took care of the education of their children, they were also zealous Catholics who fought against the Hussite movement, and later the influence of the Reformation. Paweł Giżycki was to break out of the pedigrees, who, according to Paweł Boniecki’s reliable information, was to move to Prussia in 1543 for the service of Prince Albrecht and from him was to receive 112 fields of land in the County of Lec (Elk), from whom also the Prussian line of Gizewiusz family was to originate⁷. Paweł Gisevius also appeared at the theological department in Königsberg in 1637. Later, for 14 years, he worked as a rector of a school in Nawiady, then he became a parish priest in Ciche near Olecko. He married Eufrozyna Ossow, daughter of the parish priest from Mieruniszki, with whom he had eight children. One of them was his son Paweł, who, like his father, graduated from theology in Albertyna and after the rector’s office in Lec (Elk), when in 1683 death took his father, he took over the parish in Ciche. Paweł (younger), married to Zuzanna Maletius, had ten children with her. The seventh son of Paweł, who was named Marcin, just like his father and grandfather studied in Królewiec, from 1717 served as vice–rector in Lec, then he was appointed parish priest in Wydminy. Marcin lived to see his sons, one of whom – Tymoteusz, born in 1731 in Wydminy, according to family tradition, graduated in Albertyna and became the vice–rector in Straduny, later rector in Olecko and Wydminy, deacon in Ostrykół, superintendent in Pisz and Lec. He was married to Charlotte Ludwika Corsepiusówna and had both daughters and sons. One of his sons was Marcin,

³ Z. Moczarski, *Nieznany ex-libris Gizewiusza*, in: Krzysztof Celestyn Mrągowiusz 1764–1855, ed. W. Pniewski, Gdańsk 1933, p. 329.

⁴ E. Sukertowa-Biedrawina, *Rodowód i życie Tymoteusza Gizewiusza*, Komunikaty Mazursko-Warmińskie, nr 2, 1966, p. 210.

⁵ *Metryka Uniwersytetu Krakowskiego z lat 1400–1508*, V. 1, publ. A. Gąsiorowski, T. Jurek, I. Skierska, kooper. R. Grzesik, Kraków 2004, no. 59h/186, p. 282.

⁶ Ibidem, no. 21h/159, p. 113; no. 27e/029, p. 134; 93e/099, p. 510.

⁷ P. Boniecki, *Herbarz polski*, cz. 1, t. 6, Warszawa 1903, p. 67.

born on 3 May 1762 in Ostrykół (he died on 17 March 1813), later rector of the municipal school in Pisz, husband of the daughter of the mayor of Pisz, Jakobina nee Taureck, born on 25 July 1768. It was from this relationship that Gustaw Gizewiusz was born on 21 May 1810⁸.

Gustaw Gizewiusz quickly lost his father. At the age of only three, he could not remember him, and in addition to his caring mother, his 24-year-old cousin, Fryderyk Tymoteusz Krieger, who was the son of his father's sister Charlotte Sofia⁹, was stuck in his memory. Undoubtedly, it was Fryderyk Tymoteusz Krieger who reached Gustaw Gizewiusz at an early stage of his youth with his views against the Prussian authorities' Germanisation of the Polish-speaking Masurians, supporting the maintenance and even promoting the cultivation of Polish language among the people living in Prussia. During Krieger's intensive period of activity, young Gizewiusz lived with him at his accommodation in Lec during his studies at the local gymnasium. He began his education there in 1823 and, having completed it as a "top student", on 28 October 1828 he began, to follow his ancestors, theological studies in Königsberg. The student's fascination of Gustaw Gizewiusz turned out to be the history, which he got to know under the guidance of the eminent professor Johannes Voigt, learning to read manuscripts and studying chronicles and historical works concerning Teutonic Prussia and Poland. He spoke, read and nurtured his knowledge of the Polish language, because simultaneously with his theological studies he attended the Polish Seminary.

During his studies, Gustaw Gizewiusz met the daughter of a wealthy Jewish merchant Rebecca Fürst. Rebeka, striving to bind herself to Gustaw, converted to Protestant religion, took the godfather's name Anna, became independent and regained a large part of her father's inheritance. Gustaw promised to marry Rebecca when he would become financially independent. A year after graduation, when Gustaw Gizewiusz decided to take part in a competition for the position of Polish preacher in Ostróda, a real chance to do so occurred. After a very well passed examination and a beautiful sermon in Polish on September 6, 1835, Gustaw Gizewiusz was introduced to the position of a Polish preacher. The same day, a few hours later, he was introduced to the Polish church in Ostróda, where he took over the duties of a pastor. It was a two-time service in the Polish church on Sundays, holidays and Fridays. On Mondays he celebrated services in the German church. Every five weeks he was obliged to celebrate the services in the Ornowo branch chapel¹⁰. It is

⁸ S. Achremczyk, *Gustaw Gizewiusz i jego czasy*, in: *Gustaw Gizewiusz 1810–1848*, pp. 7–8; G. Jasiński, *Słownik duchownych ewangelickich na Mazurach w XIX wieku*, Dąbrówno 2015, pp. 142–143.

⁹ Ibidem, pp. 203–204.

¹⁰ B. Waclawik, *Działalność duszpasterska Gustawa Gizewiusza (1835–1848)*, in: *Gustaw Gizewiusz 1810–1848*, pp. 39–40.

possible that he also helped in preaching in the churches in Durąg and Kraplewo¹¹. This gave him an opportunity to get in touch with members of churches, peasants speaking Polish. He also visited local schools, which expanded the circle of people he met, including not only ordinary believers, but also teachers who helped him to develop his interests in folklore.

Gustaw Gizewiusz was an advocate of defending the Polish language of the Masurians. Realising the pressure of Germanization, he decided to preserve a part of folk culture by writing down songs. The effect of his field work, carried out in the years 1836–1840, was a manuscript of *Pieśni Ludu znad Górnej Drwęcy* (The Song of the People from the land of Upper Drwęca). We already know that during his studies in Königsberg, Gizewiusz had contacts with Lithuanian collector of songs and legends, Ludvig Rhesa (Martynas Liudvikas Gediminas Rėza)¹². Gizewiusz came into contact with this work during his studies, which later inspired him to do the same work in Masuria. At that time the collection of songs was quite fashionable among the educated elites of Lithuania, Finland, Poland, and Prussia. It was also a partial response to appeals calling for preserving the songs of the people and language, which were not allowed to disappear under the partitions. In the magazine “Przyjaciół Ludu”, known to Gizewiusz and co-edited by him, also in 1835, there was an appeal to pastors, teachers and youth to collect and write down songs, proverbs and tales in order to preserve them from perdition. It cannot be ruled out that Gizewiusz maintained contacts with similar enthusiasts from Masuria. He certainly maintained contacts with Polish folklore enthusiasts. It is known that he cooperated and corresponded with the Polish November insurgent, literary expert, lover of folklore and “antiquity” Kazimierz Władysław Wójcicki. He also gave him his 612-page manuscript containing 441 songs: *Pieśni Ludu / z nad górnej Drwęcy / w parafiach / Ostródzkiej i Kraplewskiej / zbierane / w 1836 do 1840-go roku / przez X. G. G.* (Engl. Songs of the People of Upper Drwęca in the parishes of Ostórdka and Kraplewo, collected from 1836 to 1840). Of these 441 songs, 32 were provided with a melodic line.

The work of Gizewiusz contains, apart from songs, exact dates of writing them down. From the preserved notes it is known that it happened no later than 25 August 1836, because under such a date we find the 22nd song written in the manuscript. The latest date in the manuscript is May 5, 1840. We also find specific records of the public holidays on which the record was made, and even the time of the day. As the dates do not appear in the manuscript in chronological order and some letters are cut off, it seems that originally these were loose pages, framed only

¹¹ S. Achremczyk, op. cit., p. 12.

¹² F. Scholz, *Die Literaturen des Baltikums. Ihre Entstehung und Entwicklung*, Opladen 1990, pp. 102 et. seq.

after the completion of the work. In 13 cases Gizewiusz gives data on his informants. In most cases these are only names: Amalia, Elza, Katarzyna; surnames: Bączka from Kraplewo, Kurzawka from Ostróda, Wieczorka from Kraplewo, Wiśniewski from Kraplewo and Wiśniewski (boy) from Kraplewo. Only in 3 cases we have full information about the informants: Braun Karlina, Leman Mina from Ostróda, Wiśniewska Gotliba from Kraplewo. Once "Teacher from Kraplewo" is mentioned. Basically, the songs can be divided thematically into several kinds, which Gizewiusz himself did not do, and only his publishers did, starting with Oskar Kolberg, which he received from Kazimierz Wójcicki the manuscript of Gizewiusz. Kolberg was also the first to incorporate songs into the folklore circulation in his *Pieśni ludu polskiego* (Songs of the Polish people) published in 1857. Among the songs of Gizewiusz, we can find: 1. Wedding and annual songs; 2. Ballads and songs which talked about extraordinary, often sensational events; 3. Love songs; 4. Family songs; 5. Social songs; 6. Professional songs; 7. Soldier songs; 8. Funny songs; 9. Historical songs; 10. Popular songs¹³. Many of these songs do not originate from Masuria, but are interpretations of songs known from other regions of Poland.

Gustav Gizewiusz's interest in the roots of the local tradition did not end with writing down songs only. During his detours and meetings with Masurians, he listened to and collected various testimonies of the "ancient" history of the Ostróda area. In the writings of the pastor from Ostróda, no information has been preserved which would confirm his interest in prehistory. However, there is clear evidence that apart from his fascination with living folk culture, Gizewiusz also acquired various archaeological artefacts on his own. The knowledge about these Gizewiusz's interests might have been lost forever if not his contacts with the aforementioned Kazimierz Wójcicki from Warsaw, who, having received artefacts from Gizewiusz from Ostróda, made them available for exhibition purposes in the Potocki Palace at the first in the Kingdom of Poland charity "exhibition of antiquity", which was opened in 1856. About the artefacts owned by Wójcicki and handed over to him "by the regrettable researcher, pastor Gizewiusz of Osterode in Royal Prussia" informs published in 1856 *Katalog wystawy starożytności i przedmiotów sztuki 1856 urządzanej w Pałacu Jw. hr. Augustostwa Potockich w Warszawie na Krakowskim-Przedmieściu na korzyść Domu Schronienia Opieki Najświętszej Maryi Panny* (Catalogue of the exhibition of antiquity and objects of art 1856 arranged in the Palace of Potocki counts in Warsaw, in the Krakowskie Przedmieście district, in favour of the House of Shelter for the Care of the Blessed Virgin Mary) (Fig. 1). It was supplemented by *Przegląd historyczny starożytności krajowych z powodu wys-*

¹³ After: Gustaw Gizewiusz, *Pieśni ludu znad Górnej Drwęcy w parafiach ostródzkiej i kraplewskiej zbierane od 1836 do 1840 roku*, ed. by: D. Pawlak, Poznań 2000.



Fig. 1. Cover of *Katalog wystawy starożytności i przedmiotów sztuki* from 1856

tawy urządzanej w Warszawie w r. 1856. W pałacu JW. Hr. Aug. Potockich (Historical Review of national antiquities published in 1857 due to an exhibition held in Warsaw in 1856 in the palace of Potocki counts) prepared by Paweł Bolesław Podczaszyński. In a relatively chaotic collection of various “national antiquities from pagan times” we can find information about nine artefacts which originated from Ostróda and which belonged to Wójcicki, and he received them from pastor Gizewiusz. These were¹⁴:

1. A stone hammer (perhaps the Corded Ware culture battle axe) made of black porphyry, with a hole in the middle, narrowing on one side towards its head

¹⁴ Also J. Antoniewicz described the artefacts, *Gustaw Gizewiusz–Giżycki. Polski zbieracz starożytności okolic Ostródy*, Sprawozdania P.M.A., t. V, z. 1–2, 1953, pp. 24–29.

butt, with a rounded end. Length 13 cm, maximum width 6 cm, maximum thickness 6,5 cm¹⁵.

2. "Three lead rings" – or rather bracelets with a diameter of 14,5 cm to 8 cm, found at the urns¹⁶.
3. Small cinerary urn, hole diameter 7 cm, base diameter 4.8 cm, height 7.6 cm, decorated with a peripheral, double ornament "with a large number of concave dots". A limestone ball was found inside the vessel¹⁷.
4. (Item 109): Dark grey clay bowl-shaped cinerary urn, not mixed with crushed stone, found together with a flint chisel blade. The shape of the urn is semicircular, decorated with an ornament in the form of a star. Diameter of the hole 10 cm, height 5 cm. From the description it can be deduced that it is a vessel (urn) from the Early Iron Age, perhaps associated with the West Mazurian Group of the West Balt Barrow Culture¹⁸.
5. Small clay bowl with ear. Diameter at the top 2 cm, diameter at the bottom 5cm, height 5.5 cm. A flat, rounded pebble and a piece of green glass was found inside¹⁹.
6. Clay bowl, including an iron knife, part of the iron clamp and part of the bronze clamp. Diameter 25.5 cm, height 10.5 cm, bottom diameter 7.5 cm²⁰.
7. Red clay bead, Diameter 3.3 cm, width 3 cm²¹.

¹⁵ Katalog wystawy starożytności i przedmiotów sztuki 1856 urządzanej w Pałacu Jw. hr. Augustostwa Potockich w Warszawie na Krakowskim-Przedmieściu na korzyść Domu Schronienia Opieki Najświętszej Maryi Panny, Warszawa 1856, no. 64, pp. 10–11. Original Polish description: „Siekiero-młot z kamienia czarnego zwanego porfirem. Długość 0,13 m, szerokość największa 0,060 m. grubość największa 0,065 m. Otwór do trzonka prawie w środku długości umieszczony: od środka ku obu końcom zwężenie raptowne, koniec zaokrąglony. Żałować wypada, iż do licznych przesylek z Osterode brak nam szczegółów, które tylko bliższy świadek wykopaliska znać może”.

¹⁶ Ibidem, no. 94, p. 19. Original Polish description: „Trzy pierścienie ołowiane znalezione pod Osterode. Średnica od 0,145 m do 0,080 m, przecięcie sztabek ołowianych prostokątne od 0,014 m do 0,005 m. Pierścienie te niespajane końcami, lecz pozakładane jeden na drugi tworzą jakby ogniwa łańcucha; nie znamy dalszych szczegółów o nich, prócz wiadomości, że przy urnach znalezione zostały”.

¹⁷ Ibidem, no. 107, p. 22. Original Polish description: „Popielnica mała znaleziona pod Osterode. Średnica w otworze 0,070 m, średn. dna 0,048 m, wysok. 0,076 m. Gлина mialka płowa, na wypukłości niekształtne dwie obwódki podzielone na części, w których rozmaita ilość wklęsłych kropek stanowi ozdobę. W niej znaleziono samorodną kulę z wapienia do jabłka podobną”.

¹⁸ Ibidem, no. 109, p. 23. Original Polish description: „Popielnica w kształcie miseczki z gliny ciemno-szarej, niemieszanej z kamieniem tłuczonym; znaleziona wraz z ostrzem dłuta krzemienno pod Osterode. Średn. górna 0,100 m. wysok. 0,050 m. Popielnica ta różni się nieco od zwykłej u nas znajdujących, dobrocią materiału, ozdobami i postacią. Kształt jej u dołu naśladuje półkulę nieco przyplaszczoną, po której rowki w gwiazdę się rozchodzą, brzeg zaś prostopadły 0,020 m wysoki, składa się z dwóch wklęsłych rowków. Epoka tak zwana kamienna, do której popielnicę tę odnosi”.

¹⁹ Ibidem, no. 110, p. 24. Original Polish description: „Miseczka gliniana z uchem, znaleziona pod Osterode. Średn. u góry 0,020 m, średn. u dna 0,050 m, wysok. 0,055 m. Wewnątrz niej znaleziono kamyk płaski, zaokrąglony i kawałek szkła zielonego, na którym emaliowana jest, żółta ozdoba kształtu ząbkowatego”.

²⁰ Ibidem, no. 111, p. 24. Original Polish description: „Misa gliniana, wraz z nożem żelaznym, częścią spinaki żelaznej i takąż częścią spiżowej, znaleziona pod Osterode. Średn. 0,255 m wysok. 0,105 m, średn. dna 0,075 m”.

²¹ Ibidem, no. 114, p. 27. Original Polish description: „Paciorka z gliny czerwonej wypalanej, znaleziona w Prusiech. Średn. 0,033 m, szerokość 0,030 m”.

8. “Bronze chain” (probably a set of shoulder straps and bracelets), combined with a total length of 1 m. The largest ‘link’ with a diameter of 8 cm, the smallest with a diameter of 4 cm. Total of 15 pieces²². More on this topic in the further part of the article.
9. “Two great pins or bronze (copper) needles”. Total length of the larger 34 cm, diameter of the upper part twisted into a circle – 9 cm, total length of the smaller 25 cm, diameter of the twist 7 cm²³. More on this topic in the further part of the article.

Author of descriptions (see original Polish descriptions in footnotes) – Bolesław Podczaszyński was an archaeologist by passion, educated in this field in Paris at the seminar of Professor Raul Rochette. In the Kingdom of Poland, he was a professor of architecture, specialising in architectural drawing and perspective, and since 1860 he has been a lecturer in the theory of construction, construction and art history at the School of Fine Arts. Not abandoning his passion for prehistory, he also collected various “pre-Christian” artefacts, described them and made them available during exhibitions. He was also involved in making watercolour drawings of archaeological artefacts, which “were so perfect that it was difficult to make them equal”, and “the judgements of his art and artefacts were treated with respect abroad”²⁴. Unfortunately, there are no known drawings that accompanied the exhibition and the catalogue, so it is not easy to define a specific chronology of artefacts and their proper classification from the very description. However, a photograph of one of the plaques from the Exhibition of Antiquities from 1856 has survived, on which there are the artefacts with the numbers placed in the Catalogue of the exhibition, and which can happily be identified with those which Gizewiusz handed over to Warsaw and which came from Ostróda²⁵. On the board with number 131, we find “Two great pins or bronze (copper) needles”, and a small cinerary urn found near Osterode under number 107 (Fig. 2). Therefore, in the first case we have here the pins typical for the Hallstatt Period with spirally rolled heads, in the

²² Ibidem, no. 124, p. 30. Original Polish description: „Łańcuch spiżowy znaleziony pod Osterode w Prusiech. Długość całego łańcucha 1.000 m, największe ogniwo średnicy 0,080 m, najmniejsze 0,040 m. Ogniwa z prętów płaskich w pierścieni okrągły zwinięte i niespojone, złożone są tak, iż największe znajdują się pośrodku, mniejsze zaś na końcach. Wszystkich jest piętnaście. Pomimo ciężaru swego mógł być noszony także na piersiach, może jako znak niewolnictwa”.

²³ Ibidem, no. 131, p. 31. Original Polish description: „Dwie wielkie szpilki czyli iglice spiżowe (miedziane) pochodzące od pastora Gizewiusza, z Osterode w Prusiech i w tamtejszej okolicy znalezione. Całkowita długość większej 0,340 m, średnica skrętu 0,090 m, całkowita długość mniejszej 0,250 m, średnica skrętu 0,070 m. Główkę tych szpilek stanowi skręt płaski w ślimaka (spiralny) wraz z ostrzem z jednego pręta zrobiony, w skręcie jest czworograniasty, w kolcu zaś na okrągło spilowany. Dość znaczny ciężar większej szpilki naprowadza na domysł, iż do włosów służyła”.

²⁴ Bolesław Podczaszyński (wspomnienie pośmiertne), Separate copy from „Czas”, nr 267, from 22 November 1876, Kraków 1876, p. 10.

²⁵ Currently in the collection of National Library in Warsaw: BN sygn. F. 120101/IV A.

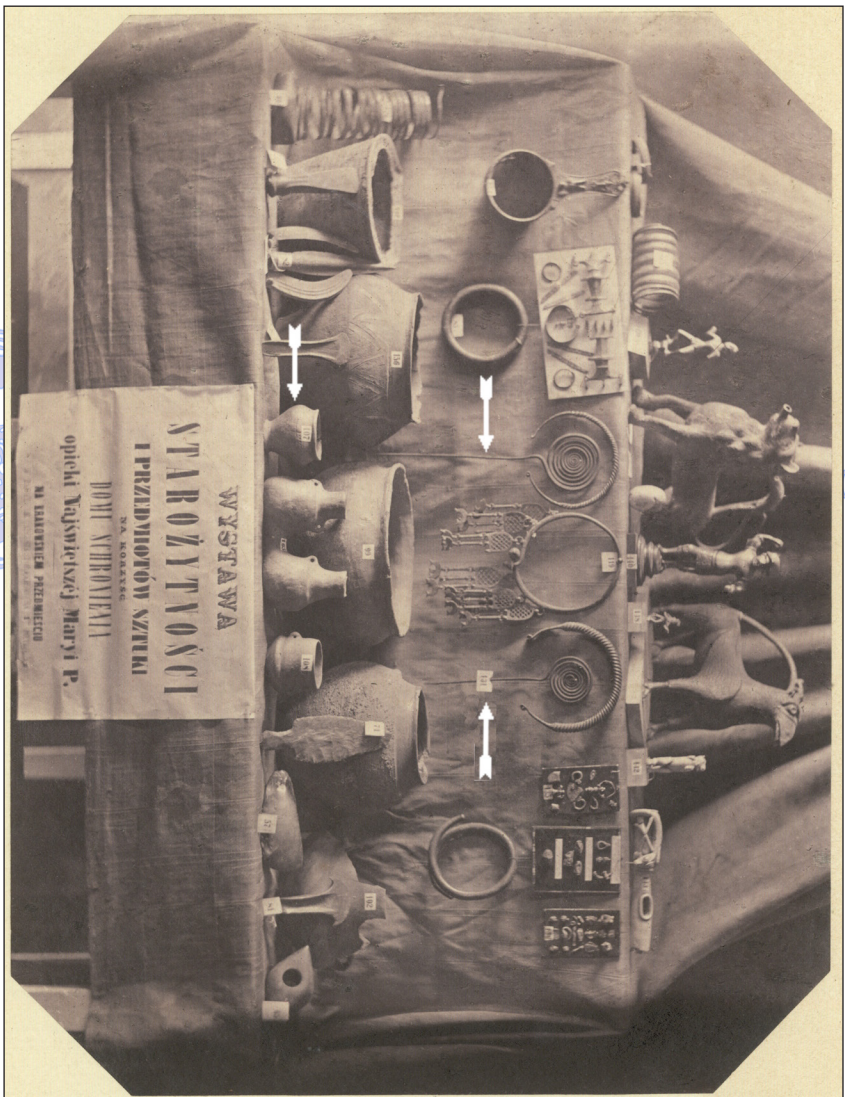


Fig. 2. Artefacts from the Exhibition of Antiquities of Art Objects from the Osterode area (no. 131 and 107) photo by Karol Beyer in Warsaw no. 1359, in the collection of the National Library in Warsaw (Biblioteka Narodowa w Warszawie): BN sygn. F. 120101/IV A.

second case we may have to do with an S-shaped vessel from the Roman Period²⁶. Other artefacts are difficult to find on the board. This does not mean that they cannot be identified in other sources. And here appears a paradox!

Under number 124 in Podczaszyński's catalogue there is, as we remember, the information about the "Chain of bronze found under Osterode in Prussia", composed of fifteen links. It is in vain to look for it in various photographs of the exhibition from 1856, but it was, as we can learn from later sources, still in autumn 1939, in the possession of the State Archaeological Museum in Warsaw and came from the gifts of Wójcicki. In November, when the Polish State Archaeological Museum was renamed the *Staatliches Archäologisches Museum* after its occupation by the German army, the Polish director and some of the employees were removed, a commissioner's board was established over the collections, and the cataloguing of the collections and their transportation to Poznań and Kraków were taken care of by Dr. Ernst Petersen, Dr. Hans Schleif and Günter Thaeringen on behalf of the SS-Ahnenerbe²⁷. Even before the war, Petersen collected information about artefacts in Polish museums. On September 25 1939, the previously prepared plan of robbery of museums was approved by Himmler. In the object of their interest were primarily "Germanic" artefacts, including, of course, those from East Prussia.

During the "securing" action, the "bronze chain", mentioned in the "Catalogue", found near Osterode and handed over by Gizewiusz to Warsaw, was also taken from Warsaw. We know about it from Otto Kleemann's article written in 1942, which, referring to the "Catalogue" from 1856, rectifies 19th-century information by identifying it among the artefacts acquired from the State Archaeological Museum with the treasure from the Halstatt period "from the area of the Ostróda County". However, Kleemann did not find any information about the fact that the person transferring this "treasure" was pastor Gizewiusz, because, according to him, "how it found its way to the Museum in Warsaw is unclear". The treasure known to the German researcher consisted only of 9 bronze unbroken shoulder straps (depleted in comparison to these 15 "rings"), made of bars with a four-sided cross-section. The epaulettes were of different size from 8.1 cm × 7.9 cm to 8.9 cm × 9.1 cm. According to the researcher, the artefacts could have originated from an unknown marshy find near Ostróda, and perhaps it was a kind of sacrifice offered to pagan gods²⁸. These are the only traces of artefacts that Gizewiusz possessed.

²⁶ Also compare: J. Antoniewicz, op. cit., pp. 26–27.

²⁷ M. Krajewska, *Państwowe Muzeum Archeologiczne w Warszawie*, MAZOWSZE. Studia regionalne, nr 5, 2010, pp. 76–79. *Listy Ernsta Petersena dotyczące zabezpieczania dóbr w Państwowym Muzeum Archeologicznym*, in: S. K. Kozłowski, *Archeologiczne królestwo Wernera Radiga w Generalnym Gubernatorstwie*, Kraków 2012, pp. 156–160.

²⁸ O. Kleemann, *Die Bronzefunde von Osterode Ostpr. und Dittersdorf Kreis Mohrungen Ostpr.*, Alt-Preussen, Jg. 7, H. 1, 1942, pp. 2–3.

Unfortunately, at present, this treasure is considered lost. From Poznań it was sent to Königsberg, where it disappeared as a result of warfare (Fig. 3).

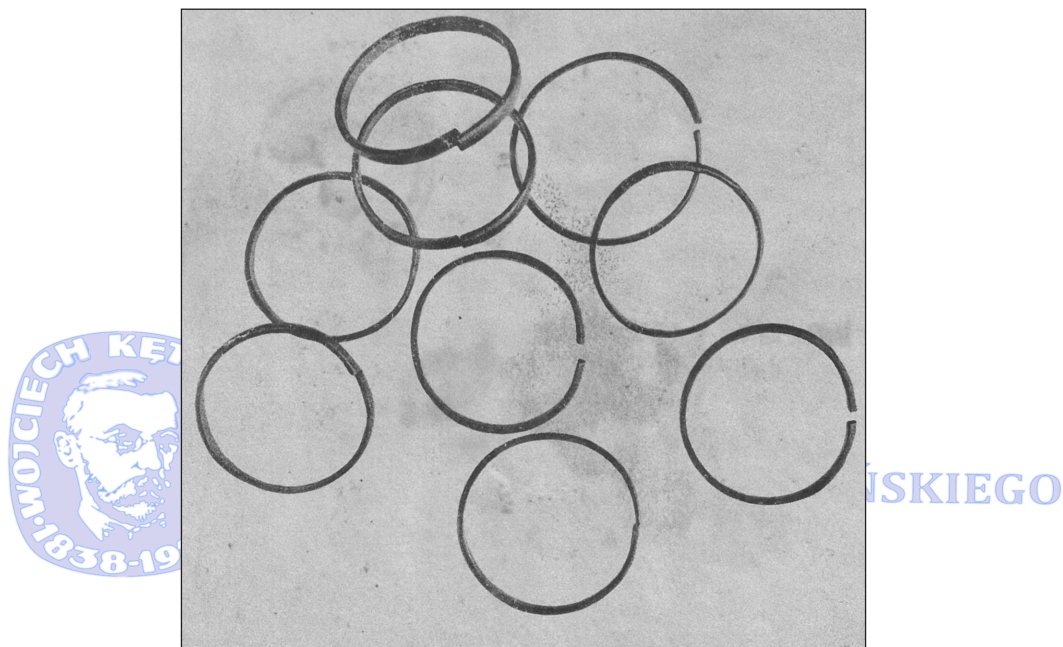


Fig. 3. Fragments of the treasure of shoulder straps from the Ostróda area, donated by Gizewiusz. According to Otto Kleemann (Alt-Preussen, Jg. 7, H. 1, 1942, s. 2).

The question remains where Gizewiusz obtained these artefacts from. We may follow Jerzy Antoniewicz's most logical assumption that they came from the area where Gizewiusz was active as a pastor and where he collected songs. Unfortunately, no information has been preserved which would confirm this. Gizewiusz collecting artefacts, as well as collecting songs, believed that it was the best way to preserve the local tradition. It is not known whether he excavated like other pastors (Georg Andreas Helwing from Węgorzewo (Angerburg), Johann Riedel from Sorkwity (Sorquitten), or Heinrich Porsch in the vicinity of Święta Siekierka (Heiligenbeil)²⁹, he certainly knew the castles and cemeteries located near Ostróda. Not many years before him (1826 or 1827), Lieutenant Johann Michael Giese, who left

²⁹ More on the topic in: M. J. Hoffmann, *Dzieje archeologii Prus Wschodnich od początku XVIII wieku do 1920 roku*, Olsztyn 2013.

behind schematic sketches of fortified settlements from Domkowo and Durąg as well as sketches of Ostróda and Dąbrówno, penetrated fortified settlements near Ostróda. Later on, local researchers repeatedly made field prospectuses and undertook research. Artefacts usually found their way to the archaeological collections of the Emperor Wilhelm's Gymnasium in Ostróda or to the royal *Prussia-Museum*, but also to Warsaw. A part of the treasure found in 1902 in the village of *Dittersdorf* (Wielowieś, Iława district, Zalewo comm.) was brought to the Museum of Erazm Majewski, later the State Archaeological Museum. Part of this treasure – brown shoulder straps – was purchased by baron Albedyll from Karnity, who in unknown circumstances handed it over to Warsaw before 1904³⁰. Perhaps it was also a manifestation of patriotism, as the Albedylls who originated from Kurland had been a Polish nobility since 1775³¹.

Gustaw Gizewiusz did not waste time in his short life. He contributed to the history of the Masurian region as a man with special love for Polish language, a hard-working pastor, a collector of songs and artefacts of the past, and a Polish patriot, who did not forget about his origins. In the year when we celebrate the 100th anniversary of Poland's regaining independence, he is a figure worth remembering. At the same time, it is worth showing him also from this slightly less known side – as a co-worker and friend of the Polish elite, lover of the prehistoric surroundings of Ostróda.

Seweryn Szczepański, *Gustaw Gizewiusz (1810–1848). Pastor z wschodniopruskiego Osterode (Ostróda), obrońca polskości, badacz folkloru i pradziejów w czasach romantyzmu*

Streszczenie

Gustaw Gizewiusz urodzony w 1810 roku w Piszku, zmarł w 1848 roku w Ostródzie w wieku 38 lat. Ten młody, ale zdolny pastor ostródzkiego Kościoła Polskiego należał do jednych z najbardziej znanych orędowników praw Polaków i Mazurów do utrzymywania własnej mowy. Zajmował się działalnością polityczną, z której znany był jako autor kilku rozpraw i listów otwartych. Najbardziej popularna w kręgach pruskich postępowców była książeczkowego autorstwa: *Die polnische Sprachfrage in Preußen* („Polska kwestia językowa w Prusiech”). Gizewiusz dziś bardziej znany jest jako zbieracz pieśni. Jego najważniejsze dzieło to spisane po polsku *Pieśni ludu znad Górnej Drwęcy w parafiach ostródzkiej i kraplewskiej zbierane od 1836 do 1840 roku*. Zamieścił on w nim 441 różnych pieśni, które podyktowali mu mieszkający wokół Ostródy Mazurzy. Dzieło to nie zostało za jego życia opublikowane. W 1846 roku w Lipsku natomiast opublikował zbiór pod polskim tytułem: *Śpiewnik szkolny i domowy dla wesołej i niewinnej młodzieży naszej*. Gizewiusz zajmował się także kolekcjonowaniem zabytków archeologicznych. Część przekazał do Warszawy, które później stały się częścią zbiorów Państwowego Muzeum Archeologicznego. W niniejszym artykule omówiono kilka z nich, w tym dokładnie zidentyfikowano dwie szpile z okresu Halsztadzkiego (*Halstadtzeit*), naczynko z okresu wpływów rzymskich (*Römische Kaiserzeit*) i skarb brzośce z epoki brązu znalezione (*Bronzezeit*) pod Ostródą.

³⁰ O. Kleemann, op. cit., p. 3; A. Bezzenberger, *Analysen vorgeschichtlicher Bronzen Ostpreussens*, Königsberg 1904, p. 51.

³¹ M. Dąbkowska, J. Łuczak, *Neogotycka siedziba szlachecka w Karnicach*, Komunikaty Mazursko-Warmińskie, nr 2, 2008, p. 164.

**Seweryn Szczepański, Gustav Gisevius (1810–1848). Pfarrer aus Ostpreußen Osterode (Ostróda),
Verteidiger Polens, Folkloreforscher und Vorreiter der Romantik**

Zusammenfassung

Gustaw Gizewiusz, geboren 1810 in Pisz, starb 1848 in Ostróda im Alter von 38 Jahren. Dieser junge, aber talentierte Pfarrer der polnischen Kirche in Ostróda gehörte zu den bekanntesten Befürwortern der Rechte der Polen und der Bewohner der Masuren, frei ihre Meinung zu äußern. Er war an politischen Aktivitäten beteiligt, durch die er als Autor mehrerer Anhörungen und offener Briefe bekannt wurde. Die wohl bekannteste Veröffentlichung unter den Preußischen Progressiven stellte folgendes Pamphlet dar: Die polnische Sprachfrage in Preußen („Polska kwestia językowa w Prusiech“). Heute ist Gizewiusz besser bekannt als ein Liedsammler. Sein wichtigstes Werk ist die polnische Volksliedsammlung aus der Oberen Drwęca in den Gemeinden Ostródzka und Kraplewska, die er von 1836 bis 1840 sammelte. Sie enthielt 441 verschiedene Lieder, die von den um Ostróda lebenden Mazurianern transkribiert wurden. Dieses Werk wurde zu seinen Lebzeiten nicht veröffentlicht. 1846 veröffentlichte er in Leipzig jedoch eine Sammlung mit dem polnischen Titel: *Śpiewnik szkolny i domowy dla wesolej i niewinnej młodzieży naszej*, („Eine Schul- und Heimatliedsammlung für fröhliche und unschuldige Jugendliche unter uns“). Gizewiusz befasste sich auch mit dem Sammeln archäologischer Funde. Einige Exponate spendete er nach Warschau, die später in die Sammlung des Staatlichen Archäologischen Museums aufgenommen wurden. Im folgenden Artikel behandeln wir mehrere davon, darunter die genaue Identifizierung von zwei Stiften aus der Halstadt-Zeit, ein Schiff aus der römischen Kaiserzeit und den Bronzearmbänder-Schatz (Bronzezeit) aus der Nähe von Ostróda.

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