

Toruń, 8.05.2023

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**Summary of the doctoral thesis 'Pious Gifts in Late Medieval Stockholm
in the Context of Baltic Towns'**

The doctoral thesis aims to analyse pious gifts made by the inhabitants of late medieval Stockholm and to put obtained results into the context of previous scholarship on pious gift-giving in other Baltic towns and cities in the Middle Ages. The comparative approach enables the assessment of the (un)typicality of the circumstances in Stockholm. The thesis is the first monograph dedicated to the topic of pious gifts in pre-Reformation Stockholm. Research issues related to endowments to ecclesiastical institutions, religious foundations and liturgical commemoration in Stockholm have appeared so far mainly in studies on the medieval history of this Swedish town and the history of particular churches and monasteries located there. Scandinavian medievalists have also published several shorter journal articles and chapters in multi-authored volumes focused on pious gifts in Stockholm. These studies have provided the point of departure for this in-depth analysis of endowments for religious and charitable purposes. The thesis also covers research issues not addressed by previous scholarship and presents the phenomenon of pious gifts in a comprehensive and statistical manner.

The thesis considers both more permanent religious foundations, which required a greater financial commitment and organisational effort, and one-time donations. The former provided a regular income, typically in the form of an annual rent collected from designated immovable properties, and were intended to provide the founders with continued and recurrent religious services for the salvation of their souls and the souls of their relatives. One-time donations in the form of money, liturgical items and other material goods, which did not generate a fixed income, were usually intended to provide only a limited number of masses, prayers, or unspecified 'aid to the donor's soul.' The analysis encompasses not only gifts from Stockholm burghers but also residents of the suburbs. The geographical scope of the thesis is focused on the town of Stockholm, within its medieval borders, and its immediate surroundings. However, gifts to ecclesiastical institutions and the clergy in other towns in the Kingdom of Sweden and beyond have not been overlooked. The comparative approach used by the doctoral thesis takes into account the findings of previous historical studies on pious gift-giving in other Baltic towns and cities, especially Lübeck, Stralsund, Prussian towns and Reval (Tallinn). The chronological scope covers the period between the early 14th century and the 1520s. It is marked by the first known pious donation made by a Stockholm burgher in 1315 on the one hand, and by the beginning of the Reformation in the Swedish realm on the other.

The thesis includes two appendices containing a register of used primary sources. The first, much more extensive appendix contains basic information on all 242 identified pious

gifts of late medieval Stockholm. After excluding donors who were clergymen residing in Stockholm and those whose urban background remains uncertain, 192 gifts were deemed suitable for further analysis. Pieces of source information were obtained chiefly from the preserved foundation and donation documents and Stockholm official town registers available for parts of the 15th century and the early 16th century.

The analysis is divided into three chapters that discuss the phenomenon of material gifts for pious purposes from different perspectives. The first chapter focuses on the gifts themselves, their forms, their legal framework, and endowed religious institutions. The second chapter addresses research issues related to donors, that is, their social background, their goals and ambitions pursued through pious gifts, and traces of their mentality preserved in the available foundation and donation documents. The third chapter deals with the social aspects of pious gift-giving, that is, charity in the town, collective and individualised approaches to liturgical commemoration and the involvement of the town council in pious gift-giving.

The conducted comparative analysis has demonstrated that Stockholm was not a 'peripheral' town with regard to pious gifts and commemoration, and its residents did not simply resort to copying patterns from Lübeck or other 'core' cities of the Baltic region. The Swedish Town Law and the administrative practices of the municipal authorities of Stockholm limited the possibility to collect annual rents endowed for pious purposes typically to one year and one day. Thus, Stockholm burghers had to adapt their pious gift-giving practices to that limitation. Nonetheless, many town residents tried to secure the continued existence of their religious foundations and obtain perpetual liturgical commemoration. Other examples of thinking about pious gifts identical to the ones in other Baltic towns and cities and elsewhere in Latin Christendom have also been found in late medieval Stockholm. Again, a delayed or limited reception of ideas commonly shared within Latin Christendom, which one would expect from a 'peripheral' area, is hardly noticeable in Stockholm. The inhabitants of Stockholm engaged in charity through their donations in a way that has been deemed untypical in the context of the comparative analysis. It was focused on charitable institutions which were subjected to the authority of the town council, supervised by municipal officials and supported by the general population. Whereas, in other Baltic towns and cities, poor relief was carried out through individually drawn-up testamentary bequests and by charity-oriented guilds.

The completion of the doctoral thesis has been generously supported by a PRELUDIUM research grant from the National Science Centre, Poland registered under project no. 2020/37/N/HS3/00412.

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