THE NEW URBAN CONCEPT OF HANSEATIC CITIES OF THE RIGA ARCHBISHOPRIC IN THE 13TH–14TH CENTURIES

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Abstract. *Bishop of Riga Albert established bishoprics and centers of spiritual life on the Southern Baltic Sea coast to subjugate the local population. Sacred buildings were the main architectural highlights of the urban environment. Later, Riga became the main military base for expansion in the Baltics, the economic base of the Teutonic Order, and the administrative center of the Archbishopric of Riga (1255–1562). On the Baltic Sea coast, new bishoprics began to be established in the lands of the subject Prussians. Important cities were involved in the Hanseatic League. Consequently, the concept of urban planning and construction changed in the 13th– 14th centuries. Research object: urban space of the Hanseatic League cities on the Prussian lands in the 13th–14th centuries. Research problem: sacral buildings changed urban aesthetics and the urban space of the Hanseatic cities, which has not been studied enough to preserve their identity. Research goal: analysis of the impact of churches for the citizenship parishes on the planning, visual image, and architectural-spatial development of the Hanseatic League cities in the lands of the subject Prussians. Novelty: analysis of common and local features of the structural evolution of the Hanseatic cities under the authority of the Archbishopric of Riga during the 13th and 14th centuries. Research methods: analysis of archive documents, projects, cartographic materials, and studies of published literature.*
Keywords: *architectural highlights, cathedral, church for the citizenship Catholic Parish, Hanseatic League, identity, medieval town planning, urban environment.*

Introduction

A climate change in 8000 BC allowed hunters and foragers to continuously inhabit areas, which provided daily sustenance. Hunters influenced by farmers of the Linear Pottery–culture settled on the South Baltic coast in 3000 BC. The Corded Ware culture, which comprised a broad archaeological horizon of Europe between around 3000 BC–2350 BC, reached Pomerania in 2400 BC. Domestic horses were introduced. In the early 2nd millennium BC, descendants of the Proto-Indo-Europeans had reached wide across Eurasia, including the north of Europe. Both Linear Pottery and Corded Ware culture have been associated with Indo-Europeans. During the Bronze Age, the Lusatian culture dominated east of the Oder River (Polish: *Odra*), while the western Pomeranian areas were part of the Nordic Bronze Age cultures, and throughout the Iron Age, the people belonged to

the Jastorf culture associated with Germanic peoples. The Pomeranian culture succeeded the Lusatian culture whose ethnic category and successors are debated.

An Indo-European people Veneti (Latin: *Venethae, Venedae, Venethi, Venedi*) who inhabited Northeastern Italy, Germanic peoples (Goths, Rugians, and Gepids), and possibly Slavs are assumed to have been bearers of these cultures.

The physical infrastructure was vital to the maintenance and development of the Roman Republic (Latin: *Res publica Romana, Libera-res publica Romana*; 509–27 BC). It helped in the daily commute of civilians, covering nations of different languages and cultures into a single institution. A branch of the road from the Mediterranean coast named the Amber Road (Fig. 1) and called officially Via Sucinaria Romana by Romans possibly was the shortest track from the starting point of the Roman *castra legionis* with a marketplace and a naval base Carnunto beyond the Danube to a large West Slavic fortified settlement of Biskupin belonging to periods of 800–650 BC and 650–475 BC in North-Central Poland today. After that, this road reached the strategically important Prussian center of Truso (Lithuanian: *Drusuo, Drūsas*, Polish, German: *Truso*) on the shores of the Vistula Lagoon. West Baltic tribes Natangians, Pomesanians, Pogesanians, Nadruvians, Bartians, Warmians, and Sambians got the common name Prussians (Fig. 2). The Galindians whose name *Galinda* was thought to derive from the Baltic word *galas* /the end/, alluding to the fact that they settled further west and further east than any other Baltic Tribe, were mentioned in the 2ⁿᵈ century for the first time. Galindians were two distinct Baltic tribes. Most commonly, the Galindians refer to the Western Galindians who lived to the southeast of the Prussians. According to the *Chronicon terrae Prussiae* /The Chronicle of the Prussian Land/ written by Peter of Dusburg (Petrus 1326), the now-extinct Baltic tribe Skalvians who originally inhabited the Lower Neman area and from the late 1ˢᵗ millennium BC until the mid-7ᵗʰ century AD lived in Scalovia or Skalvia (Lithuanian: *Skalva*, German: *Schalauen*, Polish: *Skalowia*, Latin: *Sclavonia, Schlavonia*) to the south of Curonian and Samogitian adjacent lands and the northeast between the Pasłęka (German: *Passarge*, Polish: *Pasłęka*, Lithuanian: *Pasargė*) and Daugava Rivers were assumed to have been related to Western Balts such as the Cours or Curonians referred to as *Cori* and *Chori* in Viking Sagas, and more distantly to the Prussians.

The old road in the 1ˢᵗ century AD lasted from the Pogesanian tradecraft center of Truso to the Sambia Peninsula (German: *Samland*, Lithuanian: *Sembos pusiasalis*) or the densely Prussian-inhabited region Sambia (Fig. 2). Greek historian and geographer Herodotus (about 484–425 BC) mentioned Sambia for the first time and called it 'amber land'. The fishing village of Skanevīs (Prussian: *Schonewik*, German: *Schönewick*) developed on the East Baltic coast rich in amber. The Old Prussian tribe Sambians engaged in the amber trade inhabited the wooden fort of Twangste (Prussian: *tvinksta* /a pond made by a sluice/) on a hill

in an oak forest and established contacts with foreign nations. German chronicler Adam of Bremen (before 1050–1081/1085 AD) first mentioned the name of this clan in 1073. He calls them 'the most humane people'. In the middle reaches of the Pregola or Pregolya River, two arms – the 'New Pregola' or the northern branch, and the 'Old Pregola' or the southern branch – enclosed Twangste Fort. It was north of the boggy island and protected the fishing village of Lipnik and the Prussian farming villages of Trageim and Sakheim. Until the 8th century, this may have been an insignificant village (later Königsberg) (Fig. 3) as international trade routes passed along lagoon beaches, inland lagoon shores, and of course by the sea. Only inland trade routes led along the Pregola, which starts at the confluence of the Instruch and Angrapa Rivers and through the Vistula Lagoon drains into the sea. *Pregel* was derived from the Prussian word *preigillis* /at the lower point/ or came from older names *Pregolla* and *Prigora* (*prie* and *gora* /near the hill/). It related to the fact that its source currents were united on one hill.
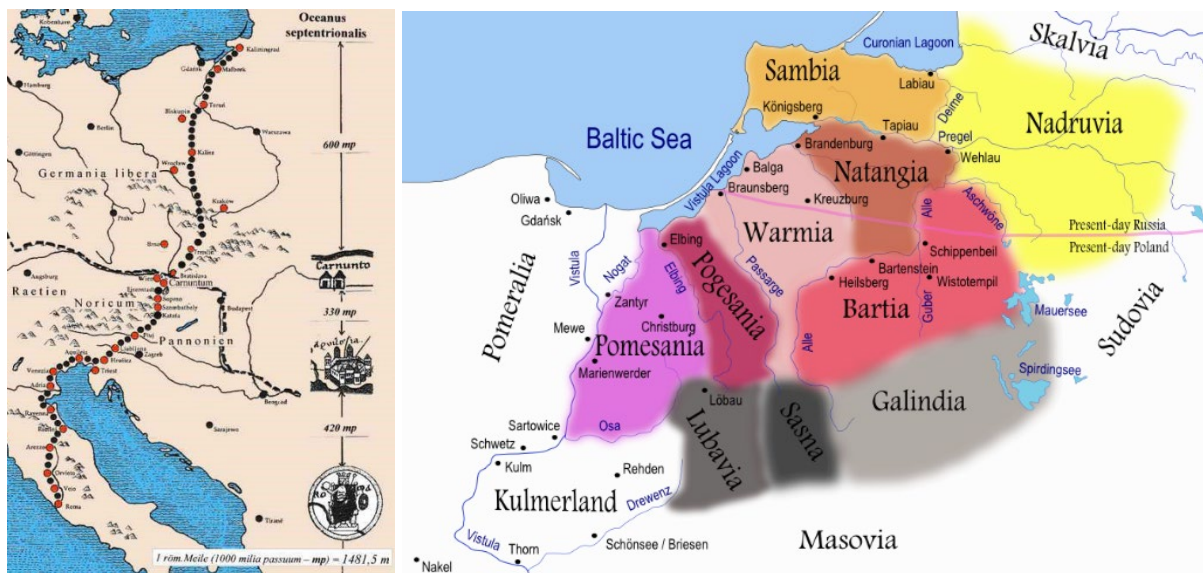

Figure 1. ***The trace of the Amber Road from the Mediterranean coast to coastal areas of the Baltic Sea and Sambia.*** *(https://lvexperiment.files.wordpress.com/2015/05/alte_karte.jpg)*
Figure 2. ***Map of Prussian clans during the 13th century. 2007*** *(Online 13.01.2024, source: https://commons.wikimedia.org/wiki/File:Prussian_clans_13th_century.png)*

Figure 3. ***Cartographer, scientist, and map publisher Dr. Karl Spruner von Merz (1803–1892) and one of the most important German cartographic engravers of the 19th century Johan Georg Perthes (1749–1816). Excerpt from the historical map of Poland and Lithuania under the Jagiellon Dynasty from 1386 to 1572. 1854*** *(Spruner & Perthes, 1854)*

Beginning in the 3rd century in Pomerania (German, Swedish: *Pommern*, Polish: *Pomorze*, Latin: *Pomerania*, *Pomorania*) (Fig. 3), many settlements were abandoned, marking the beginning of the Migration Period taken to have begun in 375 (possibly as early as 300) and ended in 568. It is assumed that Burgundians, Goths, and Gepids with parts of the Rugians left Pomerania, while some Veneti, Vidivarii, and other Germanic groups remained and formed the Gustow, Debczyn, and late Willenberg cultures that existed in Pomerania until the 6th century. The southward movement of Germanic tribes and Veneti had left Pomerania largely depopulated by the 7th century. Between 650 and 850, West Slavic tribes settled in Pomerania. These tribes who were collectively known as 'Pomeranians' settled between the Oder and Vistula Rivers. Veleti (later Liuticians) arrived west of the Oder. The distinct tribe Rani was based on the island of Rügen (Fig. 3) and the adjacent mainland. In the 8th and 9th centuries, Slavic-Scandinavian emporia were set up along the coastline as powerful centers of craft and trade.

Trade from the multi-ethnic Slavic-Scandinavian emporium Reric built around 700 on the South Baltic coast continued further south along the Amber Road, which led southwest and southeast to the Black Sea, North Africa, and the Middle East. In the turn of the 7th–8th centuries, a trading post of Truso arose on the Amber Road and became the Prussian trade center on the road from the Vistula Lagoon to the seaport near the Vistula Delta. Truso at the Vistula's estuary right arm of Nogat into the mouth of the Vistula had trade links with Birka

founded around 750 on the island in Lake Malar and played for Prussians the same central role as the large trade center Hedeby founded around 770 in a convenient place for Danish Vikings at the southern end of Jutland. Ships and merchants from all over the world from the end of the 8th to the late 10th century or the mid-11th century visited a commercial settlement (emporium) Truso at the Ifing (Old Norse: *Ífingr*, Polish: *Elbląg*) River on the South Baltic coast. The road from Truso lasted to the Sambian fishing village of Schonewik, which got its name from the Prussian word *Skanevis* /resounding, ringing, resounding/ given to the river. Merchants from Southern Europe and Scandinavia provided an exchange of goods in the Sambian village of Palweniken (Prussian: *Palweniken* (1398), German: *Palmnicken*, Lithuanian: *Palmininkai*, *Palvininkai*, Polish: *Palmniki*, now Russian: *Янтарный*) by the Baltic Sea. In Sembia, the Prussian major center in the early 9th century had sprung up on a strategically and geographically convenient place at the River Pregola's estuary in the Baltic Sea.

In an ancient West Slavic settlement of Stettin (Polish: *Szczecin*, Latvian: *Ščecina*, Latin: *Stetinum, Sedinum*) (Fig. 3), which since at least the 8th century has existed on the River Oder's coast, the Slavs erected a stronghold and since the 9th century fortified it and expanded towards the Oder. In the late 8th century, the town of Wolin (Polish: *Wolin*, German: *Wollin*) arose at the Oder's mouth in the picturesque Baltic coast with many beaches, lakes, and woodlands on the southern tip of the isle of Wolin separated from the mainland by the Szczecin Lagoon. A settlement at the Oder's mouth started by the end of the Vistula Glacial Stage, about 13 000 years ago. The main part of the town acquired new, stronger fortifications, including a wooden palisade made of halved tree trunks, a rampart, and a retaining wall. The road led from the Scandinavian trade centers of Birka and Visby, as well as Wolin Island at the edge of the Dziwna Strait, and passed the Slavic settlement of Starigard or Stargard (Polish: *Stargard Szczeciński*, Latin: *Stargardia*, German: *Stargard in Pommern, Stargard an der Ihna*) (Fig. 3) founded in the 8th century on the South Baltic coast, between cities of Lübeck and Kiel. The oldest settlement on Stargard was dated to about 680. Stargard became the chief town of the Slavic peoples Wagiri (also Wagri or Wagrians) who migrated as far west as the Elbe River in about the 6th century and were also known as the Veneti and the Polabian Slavic tribe of the Obotrites. They arrived at about 700. The Pomeranian or Kashubian (Slavic) name *Stargard* was formed by a combination of the words 'old' and 'grod' (Polish: *gród*) means 'old settlement' or 'old town' or 'old castle'. The location of *Castrum Stargord* (Slavic: *stari gord*, Icelandic: *Aldinborg*, Low German: *Oldenburg*) mentioned in 1140 has not been determined. In the 8th century, the Slavic settlement of Osetno (Polish: *osada Osetno*) had developed south of the modern city center. Stargard had trade ties not only in Central and Northern Europe but also in Anatolia. Ramparts of Stargard have existed since the early 8th century. Adam of Bremen reports that ships from *portus maritimus* were sent to the densely Prussian-

inhabited region Sambia, the land of Swedes, and even Greece. He mentioned about Stargard: '*Populi Sclavorum multi, quorum primi sunt ab occidente confines Transalbianis Waigri, eorum civitas Aldinburg maritima. Deinde secuntur Obodriti, qui nunc Reregi vocantur, et civitas eorum Magnopolis* /There are many Slavic peoples, among them the most western are the Wagiri living on the border with the Transalbings, their city Aldinborg lying by the sea. Then follow the Obotrites called the Reregi and their city of Magnopolis/.' Ships from this powerful military and commercial center reached Novgorod (German: *Naugard*, Viking: *Holmgård*, Latin: *Novogardia Magna*, Russian: *Новгород*; around 5ᵗʰ–6ᵗʰ century) and Kyiv. The urban center of North Germanic Vikings was known as *Brandehuse* /burned houses/, indicating the bellicose times. In the second half of the 10ᵗʰ century, Stargard lost its significance and passed into the possession of the Archdiocese of Hamburg-Bremen. It received the Low German name Aldinborg or Oldenburg. Stargard/Oldenburg was mentioned for the first time in 1108 and remained the Slavic competitor of Hedeby on the Baltic trade for centuries. which has not been studied enough to preserve their identity

Research goal: analysis of changes in aesthetics and urban space of cities involved in the Baltic trade and the impact of parish churches and cathedrals on the planning, visual image, and architectural-spatial development of bishopric centers and the Hanseatic League cities in the lands of the subject Prussians. Research methods: analysis of archive documents, cartographic materials, and studies of published literature.

Establishment of bishoprics on the Baltic coastal areas

At the beginning of the 9ᵗʰ century, the economic boom contributed to the creation of roads and marketplaces, trade connections, the movement of pilgrims, and the revival of cities and culture in Europe. Charlemagne from 800 until 814 became the Holy Roman Emperor and paid great attention to the rebuilding of monastery churches, and gave rise to monasteries, which formed the basis of a new administrative system of the Holy Roman Empire. It was a feudal monarchy that spanned Central Europe from the 800s to the 1500s. A Catholic missionary Willehad became the first Bishop of Bremen and built the cathedral at Market Square next to merchants' guilds and town seniors' houses, the Town Hall, and Roland's Statue in the city of Bremen mentioned for the first time in documents of 782. The Bremen Cathedral (German: *Bremer St. Petri Dom*) was confirmed in 789. The Saxons burnt down this wooden building. The second Bishop of Bremen Willerich built the Bremen Cathedral (805) became the main building of the Prince-Archbishopric of Bremen (German: *Fürsterzbistum Bremen*). Predecessors of cathedrals became basilicas built by the Roman Emperor (306–337) Constantinus I Magnus and his descendants. Constantinus gave the Roman Bishop the Lateran Palace (Latin: *Palatium Apostolicum Lateranense*) as a gift,

and in 313, the construction of the most ancient Roman cathedral – the Cathedral of the Most Holy Saviour and Saints John the Baptist, also the Archbasilica of St. John in Lateran (Latin: *Archibasilica Sanctissimi Salvatoris*; 324, rebuilt after 430) began. In the Vatican (Latin: *Status Civitatis Vaticanæ*), the five-nave Papal Basilica of St. Peter (Latin: *Basilica Vaticana*, *Basilica Sancti Petri*; 324/326– 349) with a perpendicular volume to the longitudinal axis or the transept was built instead of the Circus of Nero. The bishop's residence and the archbasilica (Fig. 4) were included in the perimeter building complex (Ozola 2019).

On an island at the Elbe's mouth, Charlemagne made a stone castle (808), and the first church consecrated in 810 became a diocesan center in Hamburg. St. Mary's Cathedral (German: *Hamburger Dom*, *Alter Mariendom*, *St. Marien-Dom*) was built around 811. Instead of the burnt wooden church, Benedictine monk Ansgar (801–865) built St. Mary's Cathedral with a stone tower (Fig. 5) to provide observation, protection, and sacral ritual functions. In 831, he became the archbishop, and Christians founded the Roman Catholic Archdiocese of Hamburg (Latin: *Archidioecesis Hamburgensis*, German: *Erzbistum Hamburg*; 831). Due to the Polish attack, he moved in 848 a residence to Bremen and became the first archbishop of the Archbishopric of Hamburg-Bremen (Latin: *Episcopatus Bremensis*, German: *Erzbistum Bremen*) founded in alliance with Bremen in 847. The Christianity Centre was opened in the Bishopric of Lund (Swedish: *Lunds stift*) founded in 1060. There, bishops were the Germans who maintained close links with the Archbishopric of Hamburg-Bremen. In Hamburg, St. Peter's Church was built at the start of 1189 near the original Hammaburg area, where the previous cathedral existed. One of the main stone churches (German: *Hamburger Hauptkirchen*) was a market church (*ecclesia forensis*) built instead of wooden houses at the marketplace, where a Town Hall was located as well. A secular power center formed near the Old Castle (German: *Alster Burg*). In the Old Town, the second oldest church (German: *Marktkirche*) named after Simon Petrus by Roman Pope (1216–1227) Honorius III was first documented in 1195. On an island to the west of the Old Town, St. Nichola's Church (German: *Hauptkirche St. Nikolai*, *St.-Nikolai-Kirche*; 1189–1195) replaced a small wooden chapel at the market (German: *Rödingsmarkt*). Near, the New Castle (German: *Neue Burg*) existed around 1200 (Ozola 2023a).

*Figure 4. **An ecclesiastical archaeologist Giovanni Giustino Ciampini (1633–1698). Drawing of a fortified L-shape structural complex including: 1 – Lateran Basilica, 2 – Council Hall, 3 – Balcony of Boniface VIII, 4 – Lateran Palace, 5 – Holy Stairs, 6 – Statue of Marcus Aurelius. 1693** (Online 13.01.2018, source:*
https://upload.wikimedia.org/wikipedia/commons/0/00/De_sacris_aedificiis_a_Costantino_M agno_constructis_synopsis_historica_pag._17_Tab._V.jpg)
*Figure 5. **Artist Hans Bornemann (1410–1475). Painting of the first Archbishop of Hamburg-Bremen Anskar with a model of the cathedral on a panel in the Hamburg Cathedral. 1457** (Online 21.02.2024, source:*
https://upload.wikimedia.org/wikipedia/commons/0/07/Bornemann%2C_Hans_-_Ansgar.jpg)

In the West Slavic principality, the original town called Luibice became a capital, and it contained a castle and merchant house (burned down during the uprising of 1138) on the peninsula near a harbor at the Schwartau and the Trave rivers' confluence. West of Luibice, Bishop of Oldenburg in Holstein Vicelinus (1086–1154) founded the church (1127) with a transept and massive tower. It was an important building for a new Augustinian monastery (Latin: *novum monasterium*, Greco-Latin: *Neomonasterium*, German: *neues Kloster* or *neues Münster*) built as the first North Elbian monastery by 1136 in Neumünster (Low German: *Niemünster*, *Neemünster*). Holy Roman Emperor (1133–1137) Lothar III inspired by Vicelinus established the Segeberg Monastery (German: *Augustinerkloster Segeberg*; 1134–the second half of the 16ᵗʰ century) under the subjugation of the Archbishop of Hamburg-Bremen. A church and a monastery made near the Port of Bremen (German: *Bremerhaven*) were located at the foot of the newly built Siegesburg (also *Siegburg* or *Segeberger Schloss*). The church in Neumünster was used as a sample, and St. Mary's Church (1156) with a high tower was included in the complex. In 1143, Count of Schauenburg and Holstein (1130–1164) Adolf II who took over the strategically significant peninsula founded a German settlement of Lübeck on a hill island of Bucu or Buku by the Trave and Wakenitz Rivers. German merchants established the first German port for the active Baltic maritime trade at the estuary of the Wakenitz into the Trave. The fortified monastery (German: *Burgkloster*) of Lübeck was created atop the ruins of Bucu. Adolf II built a castle, existing already in 1147, and a suburb

developed nearby. The name *locus* of the former urban settlement in the central part of the peninsula corresponded with an archaeological account of the origin of the German settlement (*civitas*). In Medieval Latin texts, the word *civitas* had several meanings and referred to a district or district center of spiritual or secular government for some county. In 1150, the center of the Bishopric of Oldenburg was moved to the southern part of the peninsula. Fire destroyed the feudal overlord. The Saxon ruler Henry the Lion forced Adolf II to relinquish Lübeck and began to rebuild the town in 1159. This time is considered to be the traditional date of the founding of Lübeck. In 1160, Bishop of Oldenburg and Lübeck (1155–1163) Gerold moved the seat from Oldenburg to the southern part of Lübeck and founded the Canonical or Cathedral Chapter. In 1173, Henry the Lion founded the Bishopric of Lübeck and laid the foundation stone of the Lübeck Cathedral (German: *Dom zu Lübeck*, or colloquially *Lübecker Dom*; 1173–1230), one of the oldest buildings, which replaced a wooden church built in the city center in 1163, and Lübeck became the capital of the Bishopric of Lübeck, which gained the status of Imperial State (Latin: *Status Imperii*, German: *Reichsstand*). As a part of the Holy Roman Empire, it became the Prince-Bishopric of Lübeck (German: *Hochstift Lübeck*; 1180–1803). Lübeck became the main trading port between the East and West. Holy Roman Emperor (1155–1190) Friedrich I Barbarossa granted special privileges to Lübeck in 1188, as its trade on the Baltic grew in importance. Lübeck law (German: *Lübisches (Stadt) Recht*) was the second most prevalent form of medieval municipal law next to Magdeburg Rights (German: *Magdeburger Recht*), also called Magdeburg law (Ozola, 2023a).

In Schwerin enclosed by lakes, the Slavic Obotrites built a fort on an island in large Lake Schwerin, and the first records of it date from 973. A settlement of the Obotrites dated to the 11th century was in the middle part of these lakes. The fort became a target of Germanic noblemen who wanted to expand their territory eastward. Henry the Lion defeated the Obotrites in 1160 and captured Schwerin. German conquerors recognized the strategic and aesthetically interesting location of the island and started to build a new castle, which influenced the urban space. The foundation of the city of Schwerin took place in the same year. Schwerin became the bishopric center, and on 9 September 1171, the foundation stone for the cathedral was laid on the highest spot of the Old Town. The Schwerin Cathedral (German: *Schweriner Dom St. Marien und St. Johannis*) was built following the move there of the seat of the Bishopric of Abodrites established by Henry the Lion in the late 12th century. The basilica built instead of the first wooden cathedral was also a parish church (German: *Pfarrkirche*) for citizens who did not have their church.

In the 11th century, the Polabian Slavs founded a settlement at the Warnow River called Roztoc. The name *Roztoc* was derived from the Slavic *ras-tokŭ* /fork of a river/. After a fire in 1161, German traders settled the settlement of Rostock near the Warnow's estuary to the Mecklenburg Bay of the Baltic Sea. In the late

12th century, immigrants from various parts of the Holy Roman Empire came to Stettin and changed its Slavic character. This German-inhabited place was destroyed in 1189. The Danes manned a reconstructed fort in 1190 (Ozola 2023a).

On the Liv-inhabited River Rīga's right bank, the strongly fortified *domus episcopi* for the Bishop's seat was built in 1201, and the Bishopric of Riga (Latin: *Episcopatus Rigensis*; 1201–1255) was founded. The first Riga St. Mary's Cathedral (*ecclesia beate Marie*) was mentioned in 1206. Masonry structures created the L-shaped fortified perimeter construction complex for the most important Christian center in Livonia (Fig. 3) (Caune 1999, p. 219) named after the people living there. *Livonia* was the designation given by strangers in Latin, and *Livland* was in German. It would be *Līvzeme* in Latvian. Archaeological excavations (1930) indicated that originally the Riga Bishop's residence occupied the eastern part of the first fortified yard (1201–1215) of Bishop of Riga Albert (Latin: *Adalbertus Canonicus Rigensis*) and was located at the intersection of traffic roads near the harbor. The bishop's yard was included in the fortified semicircle area of the Old Town of Riga divided by streets into four quarters (Šīrants 1978, p. 420, 422). This early medieval town was formed in German and Italian building ways. Bishop Albert established the Bishopric of Livonia (Latin: *Episcopatus Livoniensis*, 1207–1255) included in the Holy Roman Empire and founded the Bishopric of Leal (Latin: *Episcopatus Lealensis*), or the Estonian Bishopric (Latin: *Episcopatus Estiensis* or *Episcopatus de Hestia*; 1211–1224) in the Estonian-inhabited Ridala Land (Latin: *Rotalia*). The bishop's residence (1220–1238) was built in the center of the Leal Bishopric.

Bishop Albert started to build the Riga Bishop's second fortified yard (1215–1234), which had masonry houses and a sacral building, and created the perimeter construction complex of an L-shaped layout that reminded the solution of the Roman Bishop's residence in Rome (Fig. 4). The Riga Bishop's first and second fortified yards were located on the outer boundary line of the strongly fortified town. The bishop's second yard surrounded by a defensive wall was separated from the Riga Canonical Chapter's building complex that included the second Riga Cathedral with the tower crowned by a slender, tall spire and a monastery. Both complexes alongside the Daugava were built simultaneously with Riga enlargement and formed two urban structures made up next to the new or second defensive wall that surrounded the New Town of Riga (Latin: *nova civitate Rige*), which was first mentioned in 1220, and continued the route of the oldest Riga Town Wall along the Rīga River and the Daugava. The cathedral, monastery, and the bishop's second yard influenced the formation of the street network and the placement of squares in urban space, and gates in the new Riga Town Wall. The first marketplace was built up, and a new square (later the Town Hall Square) was in the newly added part of the town, or the New Town (Latin: *civitas nova*) on the Daugava side. The first Town Hall was located next to the main entrance gate built into a new town wall. Bishop in 1221 recognized the rights of self-

government of Riga and after 1221 founded the Town Council. Riga in 1225 got town privileges from Visby, which received them in the early 13th century and became a city. Visby-Riga law or Gotland-Riga law (Latin: *iura Gottlandiae*) created following the example of Visby (Gotland) city law became the oldest version of Riga law (German: *Rigisches Recht*). German and medieval European requirements were adopted. On 5 April 1226, written sources mentioned St. Jacob's also St. James's Church (German: *Jakobskirche*, Latvian: *Sv. Jēkaba baznīca*) for the townspeople parish in the suburb of Riga outside the new town wall completed from 1226 to 1249. It surrounded the New Town (*Suburbium*) on the waterway and earth road crossings and for the important trade and crafts city of Riga created one of the most powerful defense systems on the Baltic coast.

The Livonian Brothers of the Sword in 1223–1224 destroyed the Estonian wooden *castrum Tharbatense* on Tarbata Hillfort, and Bishop of Riga Albert's brother, Abbot (until 1219) of Bremen St. Paul's Abbey, Bishop of Leal Hermann of Buxhövden (German: *Hermann von Buxhövden*; 1163–1248) founded the Bishopric of Dorpat (German: *Bistum Dorpat*; 1224–1558) and established *castrum Tarbatae* (1224–1279) on a strategically significant hill at the Emajegi River. In a separate area of Cathedral Hill (Estonian: *Toomemägi*), the freestanding Roman-Catholic Cathedral of the Apostles St. Peter and St. Paul (Estonian: *Tartu toomkirik*; German: *Dorpater Domkirche*; 1224–1279) as a basilica began to build in Dorpat (Latvian: *Tērbata*, Estonian: *Tartu*, Latin: *Tarbatum*, Russian: *Дерпт*, since 1893 *Юрьев*) (Fig. 3). A moat demarcated the bishop's fortified yard from its west outer section and the cathedral with the Canonical Chapter's house. Two urban structures of a spiritual center arranged side by side were formed in the northwest part of Cathedral Hill, next to which a settlement developed at the floodplain. The oldest wooden church had already been in the settlement after 1224 at the foot of the hill, where several streets started from a circular street and directed eastwards perpendicular to the river flow. The defensive wall separated the bishop's fortified yard from the residential area divided into sections by streets. Trading took place on the most popular street. In 1234, the construction of stone walls around the settlement of a triangular area began. On 1 October 1228, Bishop of Riga Albert linked up the Leal Bishopric with the Wiek Vogtei and the conquered island of Saaremaa and formed the new autonomous Bishopric of Ösel-Wiek (Estonian: *Saare-Lääne piiskopkond*, *Saare-Lääne Diocese*, German: *Bistum Ösel-Wiek*, Latin: *Ecclesia Osiliensis*; 1228–1560) included in the Holy Roman Empire.

Planning and development of bishopric centers in the 13th and 14th centuries in subjugated Prussian-inhabited lands

The Teutonic Order founded the State of the Teutonic Order (Latin: *Civitas Ordinis Theutonici*, German: *Staat des Deutschen Ordens*; 1230–1525), where

small settlements dominated urban landscapes (Kranz 2013). Several towns stood out in terms of not only their size but also their functions. The Teutonic Order's Master (German: *Deutschmeister des Deutschen Ordens* 1219–1230, *Landmeister von Preußen des Deutschen Ordens* 1229–1239) Hermann Balk, Bishop of Breslau (1232–1268) Thomas I known for Germanification of Silesia, building programs, and promoting church interests in secular politics and High Duke of Poland (1232–1238) Henry the Bearded, a grandson of Władysław II Wygnaniec who founded the Duchy of Silesia (Polish: *Księstwo śląskie*, German: *Herzogtum Schlesien*; 1138–1335), signed an agreement for the founding of new cities in the Teutonic Order's State (Jasiński 1993, 101–102). Following the traditions of the Roman Empire, financially independent castles started to be built for Vogtei and Commandry centers to strengthen the obtained properties. In every subjugated Prussian-inhabited region, a stone castle with a tower included in its structure was the main edifice. Until 1235, the Teutonic Order's regulations determined the placement of rooms to be included in the castle. In their protection, settlements formed and received German municipal concerns (German: *Deutsches Städtewesen*) or town law (German: *Deutsches Stadtrecht*). During the second half of the 13th century, irregular wooden and stone castles appeared instead of former Prussian forts. Settlers for the formation of governmental structures were displaced in Kulm (Polish: *Chełmno*, German: *Culm*) and Thorn (Polish: *Toruń*).

On the River Vistula's right bank at the estuary of the Drewenz River (Polish: *Drwęca*), the Thorn Fortress of stone was erected around 1230. Buildings were added to the inside edge of a ringwall (German: *Ringmauern*) built for a strongly fortified horseshoe-type castle instead of the former Prussian settlement on the right bank of the Vistula Waterway. On the stronghold's western side next to the river, the regularly planned Old Town of Thorn (Fig. 1, 2, 3) formed around a marketplace. It obtained Magdeburg law in 1233 and became the capital of the Teutonic Order's State during the construction of Marienburg Castle. Local weather conditions and relationships with the ruler determined an urban construction decision on the citadel's formation on the relief elevation in 1236 (Kranz 2013). The Cathedral Basilica of St. John the Baptist and St. John the Evangelist (Polish: *Bazylika katedralna Świętych Jana Chrzciciela i Jana Ewangelisty w Toruniu*; 1236–15th century) used for the townspeople Catholic Parish was built probably shortly after Thorn was relocated to its current location (1236) and was exploited for about 60–80 years. Outside the Old Town of Thorn towards the northwest, Franciscans established the first convent in 1239. In the mid-13th century, they built the Church of the Assumption of the Blessed Virgin Mary (Polish: *Kościół Wniebowzięcia Najświętszej Marii Panny w Toruniu*), which was part of a Franciscan monastery in the newly formed town. The first church from around the mid-13th century was a rectangular hall-like building. Old-Kulm Fortress (Polish: *Starogród*; 1232) was built instead of the destroyed Prussian marketplace. Dominicans in 1233 set up a monastery and started to build

St. Peter and St. Paul's Church (Polish: *kościół św. Piotra i św. Pawła w Chełmnie*). It was completed in the fourth quarter of the 13th century. The orthogonal planned Old Town of Kulm developed in a geographically different place from the current *Starogrod Chełmiński* was important for the trade between the Baltic and Southern Europe and between Eastern and Western Europe. Kulm (Fig. 2, 3) established in December 1233 became the capital city. The Teutonic Knights built a fortress (1232) like an oval tower of wood and clay on the island near the Vistula's right bank, where Prussian fortified Quedin Village (Prussian: *kweita*, Slavic: *kwiat* /flower/, from 1236 to 1945 German: *Tiefenau*, since 1945 Polish: *Tychnowy*) was located. An irregular square castle with three towers (1233) was made instead of the Pamedian wooden fortress of Kwedis by the estuary of the River Nogat's tributary of Liwa or Liva (German: *Liebe*). A settlement formed at the foothill. The garrison town of Marienwerder (Polish: *Kwidzyn*; town privileges in 1233) was established on the Vistula's right bank and named after the Virgin Mary. The heavily fortified bishop's residence was separated from the town. The first parish church with a rectangular altar space was built, and its side façade was turned towards the town. On 28 December 1233, Hermann Balk and Grandmaster (1210–1239) Hermann of Salza initiated a legal constitution for a municipal form of government in the monastic state of the Teutonic Knights. A wooden-earth fortress on the isthmus between two lakes was built by the initiative of Hermann Balk in 1234 (Milicers 2009, 96–97). The town of Rehden (now Polish: *Radzyń Chełmiński*; 1234) at the tributary of Gdania, a river presently known as Motława (German: *Mottlau*), was established to monitor traffic from Pomesania (Latin: *Terra Pomesania*, German: *Pomesanien*) (Fig. 2, 3) to Kulmland (Polish: *Ziemia Chełminska*, German: *Kulmerland*, Latin: *Terra Culmensis*) (Fig. 2). The Knights made a guard post instead of Truso and in 1237 founded the town of Elbing (*Elwinge*, Polish: *Elbląg*, Latin: *Elbinga*, *Elbingum*) for the principal center in Pogesania (Polish: *Pogezania*, Lithuanian: *Pagudė*, German: *Pogesanien*, Latin: *Pogesania*). Prussians immediately destroyed it. In Elbing, the basilica of St. Nichola's Church (1240–1260; Polish: *kościół katedralny św. Mikołaja* since 25 March 1992) was used for religious and social events until the 14th century. A strongly fortified bishop's residence was separated from the town, and the Canonical Chapter's house was built for the bishopric's center at the Elbing's mouth. A Dominican monastery in the Old Town was made in the town wall's northwest corner. During seven years, five towns in German traditions were founded in the Teutonic Order's State (Jasiński, 1993, p. 97, 104).

In Courland (Livonian: *Kurāmō*, Latvian: *Kurzeme*, *Kursa*, Latin: *Curonia*, *Curlandia*, German: *Kurland*), which was not yet under the Crusaders' rule, the district in Dundaga belonged to the Bishopric of Riga, and the Bishopric of Courland (Latin: *Episcopatus Curoniensis*; 1234–1583) was legally established in September 1234, and already around 1235, the claimants started distributing lands. The Cours were required to fulfill the concluded agreements and participate

in the journey of the second Master of the Livonian Brothers of the Sword (1209–1236) Volkwin of Naumburg through Žemaitija. On the way back, the troops of the Semigallians and Samogitians severely defeated the knights in the Battle of Saule on 22 September 1236. After the heavy defeat, the Livonian Swordbrothers were joined to the Teutonic Order, which already in 1235 had taken over properties and knights of the Dobrin Brothers of the Sword. On 12 May 1237, the Brotherhood of the German House of Saint Mary in Jerusalem in Livonia (Latin: *Fratres de Domo Sanctae Mariae Theutonicorum Jerusalemitana per Livoniam*) as an autonomous branch of the Teutonic Order for the subjugation of Baltic tribes was formed with the support of Roman Pope (1227–1241) Gregorius IX.

Since 1238, the Teutonic Order's activities in the conquest of Prussian-inhabited lands, and the foundation of towns become scarce. In Warmia, on the coast of the Prussian Spit (German: *Frische Nehrung*) opposite the entrance into the Vistula Lagoon, the Germans uncovered the port for Prussian ships' shelter and a fortified settlement *Wuntenowe* (Prussian: *undan*, *wundan*), from where the German name *Honede* or *Honeda* appeared. The Prussian settlement was conquered in 1239, and instead, the construction of the Teutonic Order's oldest wooden fortress of Balga /bellows/ (Lithuanian: *Balga*, Polish: *Bałga*, Russian: *замок Бальга*, now in Kaliningrad Region) (Fig. 2) for the Teutonic Order's center and control of shipping traffic started on a high cliff separated by a river and marches (Milicers 2009, p. 175–176). Instead of the Prussian fortified settlement of *Brusbergue* at the Pasłęka ancient river, where the only Warmian seaport was on the side of the Vistula Lagoon, the Knights after 1240 built a square castle and established a center named Braunsberg (Latin: *Brunsberga*, Old Prussian: *Brus*, Polish: *Braniewo*). On the site of the Prussian fort Lecbarg until being conquered by the Teutonic Knights in 1240, a fortress was built and Heilsberg (now Polish: *Lidzbark Warmiński*) was founded. In the village of Prussian fishermen, the bishopric center of Frauenburg (Polish: *Frombork*) was founded. There, the Canonical Chapter's house was placed and the first and main wooden church in the bishopric was built on top of the Cathedral Hill (Polish: *Wzgórza Katedralnego*). Lübeck whose commercial importance in seaborne trade became even greater signed a trade agreement with the city of Hamburg in 1241, and it can be considered the origin of the German Hansa. Medieval cities grew within the confines of walls. In Lübeck, St. Mary's Church (German: *Lübecker Marienkirche*, *St. Marien zu Lübeck*; between 1250 and 1350) at the highest point on the island became the market church and dwarfed the nearby cathedral consecrated in 1247. The city's foremost parish church close to the Town Hall at a marketplace was a symbol of the prosperity and power of the Hanseatic city and formed the Old Town. In Schwerin, the main center of the Prince-Bishopric of Schwerin, the Schwerin Cathedral was completed on 15 June 1248.

Papal Legate (1224–1251) Bishop Wilhelm of Modena with the participation of military force divided subjugated Prussian-inhabited lands into four dioceses.

In 1243, the Bishopric of Samland (German: *Bistum Samland*, Polish: *Diecezja sambijska*) (Fig. 3) was established on 4 July. The Bishopric of Kulm (Polish: *Diecezja chełmińska*, German: *Bistum Kulm*) and the Bishopric of Pomesania or Pamede (Polish: *Diecezja pomezańska*, German: *Bistum Pomesanien*) were founded on 28 July. On the next day 29 July, the Bishopric of Warmia (Polish: *Diecezja warmińska*, Latin: *Dioecesis Varmiensis*, German: *Bistum Ermland*) (Fig. 3), which was bounded in the west by the Pasłęka River, in the northwest by the Vistula Lagoon, and in the south by the Pregola's left tributary of Alle (Polish: *Łyna*, Lithuanian: *Alna*, Russian: *Лава*), was established. It stretched from the lagoon far away into the inland and as a wedge pushed in between the lands ruled by the Teutonic Order, separating the old tribal regions. Bishops retained secular rule over about one-third of the diocesan territory. The Prussians started the first revolt in 1243 (Milicers 2009, p. 98). In the important trade city of Riga (Fig. 3), which became the Teutonic Order's main military economic base and municipal center in Livonia, Vice Master (1240–1241, 1248–1253) Andreas of Felben, and bishops of Riga, Dorpat, and Osel-Wiek signed an agreement to found the Livonian Confederation (Latin: *Terra Mariana*; 1243–1561) on 1 October 1243. On 7 February 1245, Wilhelm of Modena admitted Courland on part of Prussia (Latin: *Curonia seu Curlandia, cum sit pars Pruscie*), and Roman Pope Honorius III confirmed this decision on 9 February 1245 (Šterns 2002, p. 367).

The Prussians finished revolts in 1245. The Peace Treaty of Christburg between pagan Prussian clans represented by a papal legate and the Teutonic Knights was signed on 2 February 1249 (Milicers 2009, p. 101). In Pomesania, the town of Marienverder became the center of the Pamede Bishopric. The second masonry fortress from 1242 to 1250 was erected on the western side of the church. Two stone castles simultaneously existed in the capital city of Marienwerder for more than a century. Heidenreich became a bishop at the end of 1245 and picked Losendorff, or Loosendorf (Polish: *Łoza*) as a place of his stay north of Stary Targ, which was located southeast of the settlement recorded as *urbs Gyddanyzc* in 997. In 1188, *Gdanzc* was granted town privileges. In 1251 (before 22 July), Bishop Heidenreich bestowed town privileges to Losendorff and renamed it Culmsee (German: *Kulmsee*, Polish: *Chełmża*), and the Canonical Chapter was domiciled there. On 22 July, the bishop founded a cathedral. It was built starting in 1254. In Warmia, Braunsberg Castle was used as a bishop's residence (1250–1340), and in 1251, Heilsberg came under the control of a bishop and was once the largest town and capital of Warmia. At the junction of the Alle and Pregola Rivers, the Knights built Wehlau Castle (German: *Wehlau*, Lithuanian: *Vėluva*, Polish: *Welawa*, now Russian: *Знаменск*) to guard against and be able to continue the colonization of the native Sudovians, Nadruvians, and Skalvians. On this site, originally was a castle of the Prussians, around which a settlement called *Velowe* (*Wilaw* (1326), *Wilouwe* (1405), *Welouwe*) arose, and it was mentioned in a

document in 1258. The name indicates a pagan cult site (Prussian: *wele* /soul, spirits of the deceased/ *welauks*, *welawa* /soul field, grave field, cemetery/).

After West Prussian tribes were forcibly colonized by the early 1250s, the Knights continued their advance north and east. The Pope and Grandmaster of the Teutonic Order (1253–1256) Poppo of Osterna began preaching a crusade against the Sambians of thickly-populated Sambia. The Grandmaster decided on the territorial division of Prussian lands and began to establish municipal structures. Authorized by the Grandmaster of the Teutonic Order in Livonia (1251–1254) Eberhard of Sayn turned to the conquest of lands that separated Prussia from Livonia. A settlement of Baltic tribes in the Lower Neman area is said to have existed as early as the 7ᵗʰ century. The lower reaches of the Neman River were named either *Mēmele* or *Mēmela* by Skalvians and local Curonian inhabitants. The Balts initially established a trading center for the storage of goods and annual fairs with the neighboring Germans. In 1252, the Knights and Roman Catholic crusaders from Lübeck founded a fort. Documents for its founding were signed by Eberhard of Sayn and Bishop of Courland (1251–1263) Heinrich of Lützelburg on 29 July 1252 and 1 August 1252. The Bishop of Courland and the Teutonic Order divided the subjugated Curonian-inhabited lands in 1253. During two months, *Castrum Memele* /Memel Castle/ or Memelburg was built on an island in the Dange River to prevent the Samogitians from assisting Sambians, and the Teutonic Order and Bishop of Courland dealt with each other on 8 February 1253. The document mentioned that the cathedral and the bishop's residence had to be built. St. John's Evangelist Church (German: *Johanniskirche*) may have been located in the outer section of the Memelburg fortress, which was used as a base for further campaigns along the Neman River and against Žemaitija (Latin: *Samogitia*, *Samogetia*, or *Samagitia*). Memelburg was garrisoned with troops of the Teutonic Order administered by Eberhard of Sayn. In 1255, the Sambians unsuccessfully besieged Memelburg, and they surrendered in 1259. Thanks to Landmeister of the Teutonic Order in Livonia (1257–1260) Burkhard of Hornhausen, on 27 July 1258, St. John's Evangelist Church became a parish church for German residents of a stone castle and town. In 1258, the cathedral and a parish church existed in Memel (now *Klaipėda* in Lithuania). It became the main center of the Bishopric of Courland with the cathedral and at least two parochial churches but the development of the castle became the dominant priority. According to different sources, Memel received Lübeck law in 1254 or 1258.

During a campaign lasting less than a month, Sambia was conquered in January 1255. The Knights destroyed the Sembian wooden fortress Twangste and founded Königsberg (Prussian: *Kunnegsgarbs*, Polish: *Krolewiec*, Lithuanian: *Karaliaučius*, from 1946 Russian: *Калининград*) /King's Mountain/ fortification on the Pregola's left bank for the waterway's surveillance. The oldest parish church dedicated to St. Nicholas was built on its southern side in 1264. The bishop's residence (until 1525) was founded in the Prussian fishing village of

Schonewik. At the estuary of the Germauer Mills River (Russian: *Приморская*, German: *Germauer Muhlenflies*) on the Baltic coast, a new castle (Latin: *Castrum Nostrum*, since 1326 *Castrum Vischhusen*) for the bishop was built up to 1266 on the north bank of the Vistula Lagoon. In 1268, this place was first mentioned as *aput castrum nostrum Schonewik*. Not far away, a settlement was made in 1266.

The Archbishopric of Riga (Latin: *archiepiscopatus provincia Rigensis*; 1255–1562) or a church-state under the authority of the Roman Pope and the Holy Roman Emperor was founded, and Riga became its administrative center. The Archbishop of Riga elected by the Riga Cathedral chapter and confirmed by the Roman Pope was the secular ruler and spiritual head of the Archbishopric of Riga and also the Riga Bishop and the spiritual head of the dominions of the Livonian branch of the Teutonic Order, as the Knights did not have its bishop. The Archbishopric of Riga was a protectorate of the Monastic state of the Teutonic Knights (1243–1464). Two urban structures consisting of a perimeter construction of the bishop's yard and the Canonical Chapter's yard with buildings of the Dominican monastery adjoined close by the Riga Town Wall made the complex of the Riga Archbishopric Centre on flat relief. Pope (1254–1261) Alexander IV in his letter of 2 August 1255 mentioned a place at St. Jacob's Church, where a Cistercian monastery has to be established for citizens' unmarried daughters and widows' care. He mentioned the monastery's privileges and the *Regula Benedicti,* awarded to it. The formation of the monastery has to be related to 1 May 1257.

In the main sacred centers of the Archbishopric of Riga, urban space was created according to models of Western European urban planning. Architectural accents changed. The cathedral became the main dominant in newly founded cities of bishoprics subordinate to the Archbishopric of Riga. These cities were granted town privileges and allowed to develop trade relations and the economy and participate in the Hanseatic League stretched from the Baltic to the North Sea and inland (Ozola 2023c). In the Archbishopric of Riga, the first towns were Dorpat, Kokenhusen, and Hapsal. Dorpat achieved Riga law in 1262 and became the capital of the Bishopric of Dorpat with its own ruling Town Council subjected to Bishop. Bishop's Castle surrounded by the wall with the Dome Gate along with Cathedral Hill was distinguished from the rest of the plain by the moat. The building complex of two urban structures on Cathedral Hill included the cathedral and was connected to the Dorpat City Wall, included in the common defense system. A path at the gate of Bishop's yard led down to John's Street, where St. John's Church for the citizenship Catholic Parish was made of stone. Greater Market on the expanded street started from John's Street and was closed by the German Gate, behind which was a bridge across the river. The most important streets of the town-shield took to Jacob's Gate at the end of streets on the northwest side, the Russian and Monks' gates on the east side, and St. Andrew's Gate on the south side of the city wall directed towards the waterway. The Dorpat Cathedral, which spaces around the altar and nave, was created in 1299. The

Canonical Chapter's house on the highest spot of Cathedral Hill behind Bishop's Castle and its outer part separated from the urban building by a masonry defensive wall were completed in the late 15th century. Massive, tall twin towers on the west front façade of the cathedral became architectonic dominants of Dorpat.

On the Latgalian-inhabited hillfort of a triangular outline at the Daugava Waterway, *Castrum Kukonois* of two two-story dolomite blocks placed mutually at a narrow angle formed an early irregular layout double-block castle of the Bishop of Riga. Both residential blocks were included in the unified defense system created by a defensive wall of stone. In front of the castle, St. Paul's Church (around 1225?) for the townspeople Catholic Parish was built at the market. The convenient traffic in Riga and the nice surroundings determined the choice of Kokenhusen as a place of residence for the Riga Archbishop. On 13 July 1277, Archbishop of Riga (1273–1284) Johann I of Lune awarded Riga law to the castle settlement and determined the borders of Kokenhusen Town. He mentioned that the Kokenhusen Town Wall had been built. The road determined the longitudinal axis orientated from the *castrum* through the settlement towards the Land or Town Gate built in the north part of the town wall.

The bishop chose Hapsal as a new center of the Bishopric of Ösel-Wiek. The establishment of the castle for the bishop's residence on the south coast of Haapsalu Bay, where a settlement developed around a marketplace on the Baltic Seacoast plain, can be dated to the 1260s, when the town-creation attempts of the Bishopric of Ösel-Wiek had failed both in Leal and Old-Pernau. Hermann of Buxthoeven (1230–1285), Bishop of Ösel-Wiek consecrated on 20 August 1262, began to build a double-block castle for the bishop on Cathedral Hill surrounded by a curving street. A single-nave cult building built between 1263 and 1270 was included in the complex of a secular and spiritual power center. Natural features determined the location of structures, the position of the castle, and the earlier urban settlement. The castle on Cathedral Hill westwards from a marketplace promoted the development of the town-shield of Hapsal protected by natural water obstacles on the plain of the seacoast. The first construction stage of Hapsal Town occurred at the same time as the castle was made; and the authority figures, members of their defense, and builders lived on the future urban territory to the north outside of the building site of the castle. Bishop of Ösel-Wiek Hermann wrote the charter of Hapsal. It was the first written record of the cathedral dedicated to St. John the Evangelist. Initially, the castle consisted of the north block. Two curtains of the wall about eight meters high connected this block with the cathedral on the south side, and a small four-sided turret protruded in front of the western curtain. The town-shield protected the bishop's residence and the cathedral at the hill's highest point: a circular street was created at the hill foot. Streets divided the area into residential blocks. The cathedral of the bishop's castle (1260) was originally not incorporated into the united defensive system. Later, it was adapted for protection and could serve as a shelter. The Hapsal Cathedral as

the largest single-nave cult building in Nordic and Baltic countries was referred to in historical sources as St. John the Evangelist, and sometimes, St. John the Evangelist and St. John the Baptist. Hapsal achieved Riga law in 1279.

After the Battle of Durbe, which happened on 13 July 1260, the Curonian, Semigallian, Latgalian, and Prussian riots began. In Courland, the resistance of the population was overcome, and in 1261, the Bishopric of Courland acquired Aseboten fortification on a high Beida Hill populated by the Cours. Beida Hill on a peninsula was one of the centers in the Principality of Bandava. The navigable Tebra River facilitated traffic to the Port of Saka and reached the Baltic Sea. The Prussians destroyed Braunsberg in 1261 and continued the revolt until 1262. The term *Ermelandt* appeared from 1262 to 1299. In Balga, the construction (1270–1280) of a stone stronghold with a high tower in the middle of the yard began. Buildings arranged along the perimeter created an irregular hexagonal fortress, matching the relief. The uprising in Livonia and Prussia was suppressed in 1273 (Milicers 2009, p. 42), and the commodity exchange was renewed.

Dwellers from Lübeck in 1273 restored Braunsberg in a new place by the Pasłęka River. Bishop of Warmia (1278–1300) Henricus I Fleming started to build the Old Town of Braunsberg fortified by a moat and defensive wall. There, he placed a fortified bishop's residence made from 1278 to 1284. A square gate tower provided entrance into the bishop's yard. Construction continued in the northwest of the yard. In 1278, Braunsberg became the capital of the Warmia Bishopric. Bishop Henricus I awarded them Lübeck law in 1284. In 1280, Henricus I moved his residence to Frauenburg, where a *castrum* was built from 1278 to 1284. The church on Cathedral Hill obtained the status of a cathedral (Latin: *Ecclesia Warmiensis*) in 1288. Churches dedicated to St. George and St. Anne were built in the 13ᵗʰ century, and the fortified ensemble of the cathedral (Polish: *zespół katedralny: Katedra Wniebowzięcia NMP i św Andrzeja Apostoła, Pałac biskupów warmińskich, Kanonie, Obwarowania obronne*) surrounded by a brick protective wall was created. The Town Hall was located at the marketplace. On its north side, St. Nichola's Church (Polish: *kościół parafialny Św. Mikołaja*; before 1278–the 14ᵗʰ century) for the townspeople Catholic Parish was placed.

The four bishoprics of Prussia, including the Bishopric of Kulm, were put under the jurisdiction of the Archbishopric of Riga as metropolitan. On 2 April 1263, Dominicans arrived in the New Town of Thorn. They were brought to Thorn based on a privilege issued by the Grandmaster of the Teutonic Order (1256–1273) Anno of Sangershausen who received an area that was then outside the town, although bordering on town walls. Dominicans made a monastery, financially supported by the first Bishop of Kulm (1245–1263), a Dominican Heidenreich (Latin: *Heidenricus Culmensis*), and built St. Nichola's Church (Polish: *kościół św. Mikołaja i klasztor dominikanów*; probably completed before 1285) on the border territory of both towns. When the New Town of Thorn was founded in 1264, Dominicans found themselves in its northwest corner. Thorn

was composed of three parts: the Old Town of a regular layout created in two stages of construction (Jasiński, 2008, p. 97) in the west, the New Town in the east, and the castle in the southeast (Ozola 2023b, p. 19). In Thorn, the number of inhabitants and economic potential increased. Separate privileges were awarded to the Old and New Towns of Thorn. Perceiving the potential of the new urban center and wanting to introduce some corrections in the original Kulm law (German: *Kulmer Recht*, Latin: *Jus Culmense vetus*, Polish: *Prawo chełmińskie*), the Knights granted a new one, which, among other provisions, extended the patrimony of the Old Town. Kulm law was a modification of Magdeburg law and expanded. The area of the town increased twofold, which proves, that it was a prosperous period. The northward expansion resulted in a more classic pattern with a central square surrounded by houses of irregular shape (Ozola 2023b, p. 12). In the Old Town, major buildings were the Old Town Hall, the Church of the Assumption of the Blessed Virgin Mary built by Franciscans, and the Cathedral Basilica of St. John the Baptist and St. John the Evangelist whose construction of the second, larger triple-nave, three-bay body began in the first decades of the 14th century. Then, the presbytery was created after the demolition of the first building. The appearance of the western part is unknown. It is assumed that a square tower adjacent to the western façade was on the extension of the central nave. Fire partly destroyed the cathedral. The next phase of construction was partly related to its reconstruction after the fire in 1351. The Most Holy Virgin Mary's Church (Polish: *kościół Wniebowzięcia Najświętszej Marii Panny*, 1270–1300) of a Franciscan monastery was made with a nave covered with a ridged roof and without the main tower, whereas with asymmetric hall and narrow windows. Three octagonal towers, out of which the middle one was bigger, supplemented the chancel's volume (Nawrocki, 1966). The second church probably was an asymmetrical single-nave building with an elongated chancel and a slightly wider nave. In the 14th century, the third church was built, and its shape is impossible to determine precisely. The presbytery was probably widened. The current, fourth church in the form of a triple-nave hall with a gallery in the northern aisle was built in the 3rd and 4th quarter of the 14th century.

Both communities obtained independence, and each of them created its own legal, individual urban constructional formation. On 13 August 1264, the New Town of Thorn was chartered according to the Kulm law. The New Town had a lower economic potential. The location northeast of the castle, preserving the central position of the ruler's seat relative to both towns and expanding the defense zone of both the castle and the town followed the vision of the founder. It was important to have a legal status identical to that of the Old Town. A regular arrangement with the main square and a modular pattern of streets and blocks might be enriched by pointing to spreading out of important structures on the town plan – moving the main square closer to the castle, locating the Dominican triple-nave St. Nichola's Church (1334, destroyed in the mid-19th century) with a deep

chancel and a polygonal closing in the north-eastern corner of the town and St. James's Church erected in the first half of the 14th century as a parish church for residents of the New Town in the south-eastern corner, that was mirroring spatial relations between the main churches of the Old Town. In the New Town, the church and monastery were extended from 1350 to 1370, and the biggest church for the townspeople Catholic Parish was placed in a block by the main square and supplemented the complex in the New Town. The lack of direct access to the Vistula River, usually perceived as a constraint in the development of trade imposed by the Teutonic Order, also meant a north-side extension of the border with the castle compound and hence the deepening of spatial relations with Komtur's seat. The Teutonic Order was the founder of both communities of Thorn, and since it had created the New Town structures from scratch, it identified more strongly with it. Still in the stage of organization, the Old Town was not involved in the process of creating a new urban center. Disagreements between the two communities appeared soon (Kranz, 2013). On the marketplace, the main building was the broadcloth trading hall built according to the Flemish sample in Thorn. Later, it was rebuilt for the needs of the Town Hall, whose monumental edifice had a high prismatic tower. At the end of the Middle Ages, broadcloth halls were knocked down, leaving only the Town Hall (Ozola, 2023b, p. 19).

Riga in 1282 joined the Hanseatic League, and in Christian centers of the Riga Archbishopric, a functional, composition, and artistic concept of fortified urban space formed in the context of an evolution of sacral buildings and the cathedral building type in Europe. During the 13th–14th centuries, medieval urban agglomerations developed in towns of bishopric centers, and parochial churches as architectural dominates created urban space in Riga and other Hanseatic cities. Dorpat became a Hanseatic city in the 1280s, and Kokenhusen joined the Hanseatic League as well. Thorn joined the Hanseatic League in the 14th century.

Curonian riots stopped, and Bishop of Courland (1263–1299) Edmund of Werde founded the Courland Canonical Chapter in January of 1290. In the document issued on 7 February 1290, Bishop presented half of Memel St. John's the Evangelist Church to the new Canonical Chapter. Memel was colonized by settlers from Holstein, Lübeck, and Dortmund, and a settlement at the market on the Dange's left bank obtained an unofficial name *Neu Dortmund* /New Dortmund/. Two centers in the Bishopric of Courland were established under the Archbishopric of Riga. Around 1290, Hasenpot St. John's Evangelist Church was built in the hillfort's southwest part. A sacral building included in the perimetral construction around the courtyard was built in the fortified complex of the bishopric center. A fortified building complex conformed to the surface of relief was created in the placement chosen for the Courland Canonical Chapter's house on the right bank of the border river Tebra. A ringwall whose southwards and eastwards sides were straight and northwards probably created a curved or broken line surrounding the Canonical Chapter's masonry house recorded in the

document on 8 September 1338 and built, supposedly, at the east end of the church. Merchants, using the harbor at the River Saka's estuary, took their goods in barges to Hasenpot (Latvian: *Aizpute*), the capital of the Bishopric of Courland, established as a town-shield of the two-stage building structure of the triangular layout. The trade center developed in the early 14ᵗʰ century. Economic activities promoted the formation of *oppidum* or *suburbium* and four streets at the castle mound's foothill. On 17 March 1378, it was awarded Riga law, and borders for *civitas* were determined. Each part of Hasenpot had a different defense system. The bishop chose the placement of his residence in Pilten on the Winda's right bank near the Port of Winda. The wooden castle of the Courland Bishopric's political, economic, and cultural center got under the Teutonic Order's control and was replaced by a regular stone castle (before 1309). Volumes organized around the courtyard were included in the trace of the defensive wall. An outer part of the castle took up the biggest part of a strong fortified area. The time of the first building of the church is unknown. The castle with its outer part and the town, where merchants and craftsmen surrounded their houses by palisades, made two separate parts of the triangular fortified building complex. Each of them had its defense system. On 20 June 1557, the last Bishop of Courland (1540–1560) Johannes IV of Münchhausen once again confirmed Riga law for Pilten.

In the Bishopric of Pamede, the Marienverder Cathedral (1264–1284) was built in place of the previous church close to the second stone fortress. A complex of buildings created in several stages of construction included St. John's the Evangelist's Cathedral (Polish: *katedra św. Jana Ewangelisty*; 1284–the 2ⁿᵈ half of the 14ᵗʰ century) and separated the outer section from the town. In 1285, the Pamede Canonical Chapter was established, the first parish church in Marienwerder was raised to the rank of cathedral, and Mariewerder became the capital of the Bishopric of Pamede. St. John's the Evangelist's Cathedral of brick on a steep hill was started around 1325 (Fig. 6) as the cathedral of the Bishopric of Pamede and the parish church. The building's five-nave hall adjoined the west end close to the square castle (1322–1347) with the courtyard, strengthening the defense of the Capitular Castle. Stellar vaults covered the cathedral's 21-meter-high middle nave and two-story altarpiece (around 1335/1340) in the apse. The construction was completed in the second half of the 14ᵗʰ century. From the beginning, the cathedral was one complex of buildings combined with the fortified Canonical Chapter house. After 1343, the previous sacral building was pulled down and the structure of the nave came to join the chancel with the castle's eastern wall. The castle was built first and only then the cathedral, starting from the chancel. The Marienwerder Cathedral (German: *Domkirche von Marienwerder*; 1343–1384) performed defensive functions. It represents part of the Marienwerder castle complex and took the place of the parish church that was previously here. Its construction was completed during the term of the Bishop of Pamede Johannes I Mönch. Two massive octagonal stair towers were built on the

sanctuary at the east end. A belfry for the neighborhood observation was erected in the southwest corner at the interconnection with the castle. The cathedral's tower was built next to it. Quite possibly, it was used for observation. The tower in the western part of the cathedral was shared by the Capitular Castle, and it provided a magnificent view of the city and the Vistula River's Valley. This defensive structure with about three meters thick walls overlooks two other towers in Neuenburg (Polish: *Nowe*) and Mewe (Polish: *Gniew*) on the left bank of the Vistula River. The tower for a well was built on the castle's northeast side. The cathedral was finished in the 1360s (Fig. 7). The last stage of the construction was completed in about 1385, and the defensive gallery ran around the full wall of the temple. Walkways along the tops of the walls for shooters, covered with a common roof, and two defensive towers, connecting the chancel to the cathedral naves accentuated the defensive character of the cathedral. Narrow windows were pointed with stained glass inside. The steep gable roof was red-tiled. The construction as a whole was reinforced with huge buttresses in between the windows. There were three entrances to the cathedral.
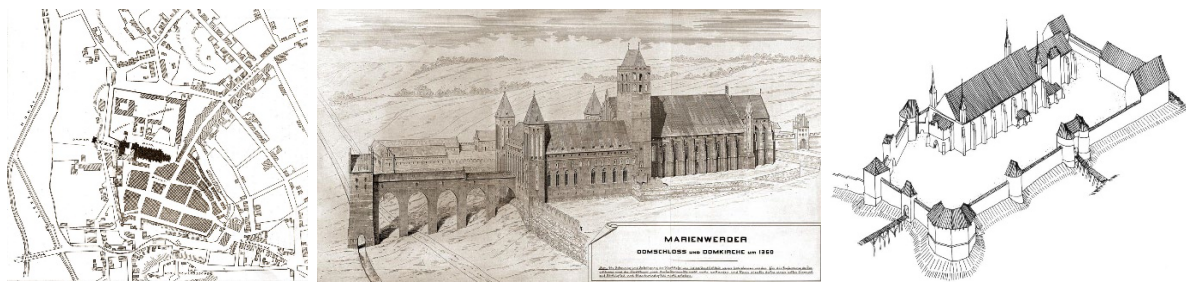

*Figure 6 **Planning of the Marienwerder building complex in urban space** (Heise 1898, 38)*
*Figure 7 **Reconstruction of the Marienwerder complex around 1360. 1898** (Heise 1898)*
*Figure 8 **Architect, historian of architecture and urban planning Prof. Dr. Hab. Tadeusz Zagrodzki (1911–2007). Reconstruction of the building ensemble of the Frauenburg Cathedral (1329–1388)** (Kajzer, Kołodziejski, Salm 2002)*

Bishop of Samland (1295–1318) Siegfried of Reinstein (*Siegfried von Reinstein*) founded *Wiskiauten* or *Vyschuzin* (Russian: *Моховое*, Lithuanian: *Viskiautai*) for his residence (until 1525) at the River Gaudka's (?) (Russian: *Приморская*) mouth on the northern shore of the lagoon. In 1299, the bishop commissioned some locators to find a town next to the castle with settlers from Stralsund. On 14 September 1305, Fischhousen was awarded town privileges. A church (1305–1315) was built for the Teutonic Order. Later, a parish church (German: *Pfarrkirche Fischhausen*; 1320–1350) was made as well. In 1326, the name *Castrum Vischhusen* appeared for the castle. In the next few years, the town also bore the name *Schönewick* but the name soon changed. Around 1320, it was commonly called *Bischoveshusen* /bishop's dwelling/ until 1436. After 1436, the town's previous name *Bischoveshusen* evolved into *Fischhaußsen* (after 1474),

and gradually evolved into the place name *Vischhausen* (after 1540), *Vichhausen* (after 1590), and *Fischhausen* (until 1946, Polish: *Rybaki*, Russian: *Приморск*, Lithuanian: *Žuvininkai*). On 13 September 1333, the three-nave Königsberg Cathedral (German: *Königsberger Dom*; 1333–1380) began to be built in Sambia.

Bishop of Warmia (1301–1326) Eberhard of Neisse awarded Frauenburg Lübeck law, which already had a lot of Hansa cities, and Frauenburg became the capital city of Warmia (Ermland). On Cathedral Hill, Bishop of Warmia (1329–1334) Henryk II Wogenap started to erect from the east westwards the 97-meter-long freestanding three-nave Archcathedral Basilica of the Assumption of the Blessed Virgin Mary and Saint Andrew (Polish: *bazylika archikatedralna Wniebowzięcia Najświętszej Maryi Panny i Św. Andrzeja Apostoła*; 1329–1388) (Fig. 8) of the rectangular layout, which was meant also for defense functions. In 1388, Bishop of Warmia (1373–1401) Henryk III Sorbom completed the construction of the cathedral connected in two places with building structures arranged around the perimeter. In the south and west of them, a big yard surrounded by cloisters was located. Bishop's residence (around 1350) and the Canonical Chapter's house were included in the building complex placed in the Cathedral Hill's east part. The belfry (Polish: *wieża Radziejowskiego*; mid-14ᵗʰ century), Copernicus Tower (Polish: *wieża Kopernikowska*; 14ᵗʰ century), and an octagonal bastion with the Big Tower (1448) were included in the northwest part of defensive walls built in the 1430s. In 1466, Braunsberg was incorporated into the Teutonic Order's State. In 1992, The Bishopric of Warmia was elevated to the Archdiocese of Warmia (Latin: *Archidioecesis Varmiensis*).

Conclusions

1. In the newly founded bishoprics in the Prussian lands, a separate town for the establishment of centers instead of two urban structures intended for the Bishop's residence and the fortified Canonical Chapter house was founded. A new concept of urban development and the visual image of the Christian center developed.
2. In bishoprics founded under the leadership of the Bishop of Riga, Christian centers were created in strategically advantageous places near traffic ways. Residences of the bishop and the Canonical Chapter built on the relief elevation were protected by a town founded at the foot of the hill and served as a shield. The two closely placed urban structures determined the arrangement of streets and squares in the town. In the Prussian lands, Christian centers were founded in strategically convenient places instead of the local people villages near the Vistula Waterway and on the Baltic coast. The geographical situation, the coastal relief, and the traditions of regularly planned towns founded by the Teutonic Order determined the protection measures for living places of the bishop and the Canonical Chapter. The

construction volume and location of a compact planned castle and the cathedral included in the fortified perimeter construction complex were adapted to the needs of defense.

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