



ANALECTA

ARCHAEOLOGICA RESSOVIENSIA

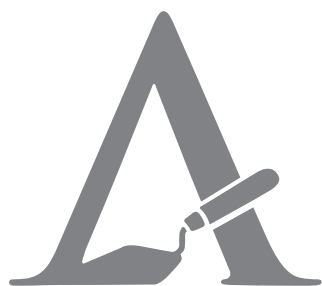
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Preliminary Conclusions Following Archaeological-Anthropological Studies in the Crypts of the Church of Saint John the Baptist and the Five Martyred Brothers in Kazimierz Biskupi, Kazimierz Biskupi Commune, Konin County, Greater Poland Province (2022 Season)

Abstract

Grupa M., Pawlak P., Dryjański W., Grupa D., Kozłowski T., Nowosad W. 2024. Preliminary Conclusions Following Archaeological-Anthropological Studies in the Crypts of the Church of Saint John the Baptist and the Five Martyred Brothers in Kazimierz Biskupi, Kazimierz Biskupi Commune, Konin County, Greater Poland Province (2022 Season). *Analecta Archaeologica Ressoiviensia* 19, 157–170

The studies conducted in the crypts in the Church of Saint John Baptist and the Five Martyred Brothers in 2022 allowed for the strata that have accumulated in specific features over the course of more than 200 years to be explored. The analysis of archaeological-anthropological and archival materials showed numerous inconsistencies that arose at the time when the crypts were being ordered and have neither been accounted for nor corrected in the Bernardine chronicles. This information along with other data obtained in the course of the conservation procedures provides a different take on the history of the church and the funeral and material culture in the modern era and the period of the Partitions of Poland.

Keywords: archaeology, the cult of the Five Martyred Brothers, crypts, modern era, identification of deceased persons, Kazimierz Biskupi, Poland

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Introduction

In May 2022, the first stage of archaeological-conservation works commenced in the Church of Saint John the Baptist and the Five Martyred Brothers in Kazimierz Biskupi, Konin county, Greater Poland province. After the information on the crypts in the southern part of the church was obtained, a decision

was made to continue the studies to attain knowledge on the location of other crypts in the eastern part, predominantly under the presbyterium. These studies were conducted by Piotr Pawlak in collaboration with a research group headed by Małgorzata Grupa (students including doctoral students) and GRUPA LBT Małgorzata Wojtysiak company that scanned the church. The research involved also numerous volun-

teers who were extremely helpful. Undoubtedly, one should also mention Waldemar Dryjański who accompanied the researchers from the very beginning; an enthusiast of local history, he provided organisational and substantive support for this endeavour. As early as the stage of analysing the materials disinterred from the crypts, the team was joined by anthropologist from the Nicolaus Copernicus University in Toruń Tomasz Kozłowski and historian-archivist Wiesław Nowosad.

History of the church

The history of the place where the Benedictine monastery was erected in the 16th century stretches back to the early 11th century. According to *The Life of the Five Martyred Brothers* penned by Bruno of Querfurt, a Benedictine monk and a missionary bishop, an atrocious crime was committed somewhere in this area (*Żywot* 1966, 212–219) resulting in the murder of two hermits from Italy, namely the Benedictines Benedict and John along with two Slavic novices Isaac and Matthew, and their servant Christian. Bruno's work and the oldest Polish chronicles show that this event took place in November 1003. What proved even more troublesome was determining the very spot where the crime occurred, with three possible locations indicated by modern historiography, specifically, Kazimierz Biskupi, Kaźmierz near Szamotuły, and Międzyrzecz. Regardless of these disputes, it should be stated that at least since the 15th century, owing to Jan Długosz's *Annals*, among others, it was the village of Kazimierz Biskupi that has

claimed to have been the seat of the hermitage and the crime scene (Sosnowski 2005).

This very event reverberated throughout Christian Europe; based on the information contained in the chronicle by Saint Bruno of Querfurt, Pope John XVIII (pontificate from 1003 to 1009) decided to canonise the Five Brothers. Since the 13th century, the 12th of November has been marked in the liturgical calendar as the day of the festivities in the memory of Martyrs from the Kazimierz Forest. The cult of the Five Martyred Brothers and the history of the Lubusz bishopric became intertwined throughout the subsequent ages in the course of the history of Kaziemirz Biskupi (Golemski 2020).

As stated in Długosz's account, there was already a church of the Five Brothers as early as in the 12th century. This was built in stone and had been founded by Piotr Włostowic (*Roczniki* 2009, 29–30). However, present-day studies suggest that the church bearing the name of Saint Martin and the entire village were both founded by Casimir II the Just after whom the latter was named. From the 12th century, the settlement (later town of the same name) was property of the Lubusz bishops (Soćko 2024). The Church of Saint Martin is not the subject of this study, however.

In 1504, Mikołaj Gardzina Lubrański, later a Poznań *wojewoda* or voivode, purchased from the Lubusz bishop of that time the town of Kazimierz (Fig. 1) together with a group of nearby villages, making them part of his private estate (Bieniak 1973, 85). Together with Rev. Jan Lubrański, a Poznań bishop, he

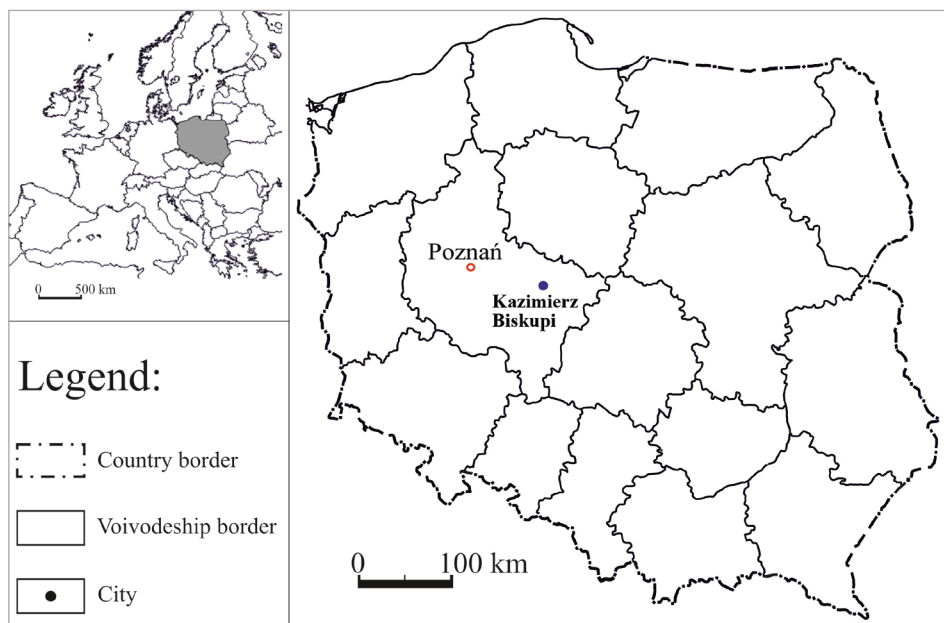


Fig. 1. Situation of Kazimierz Biskupi on the map of Poland (digitalization by W. Dryjański).

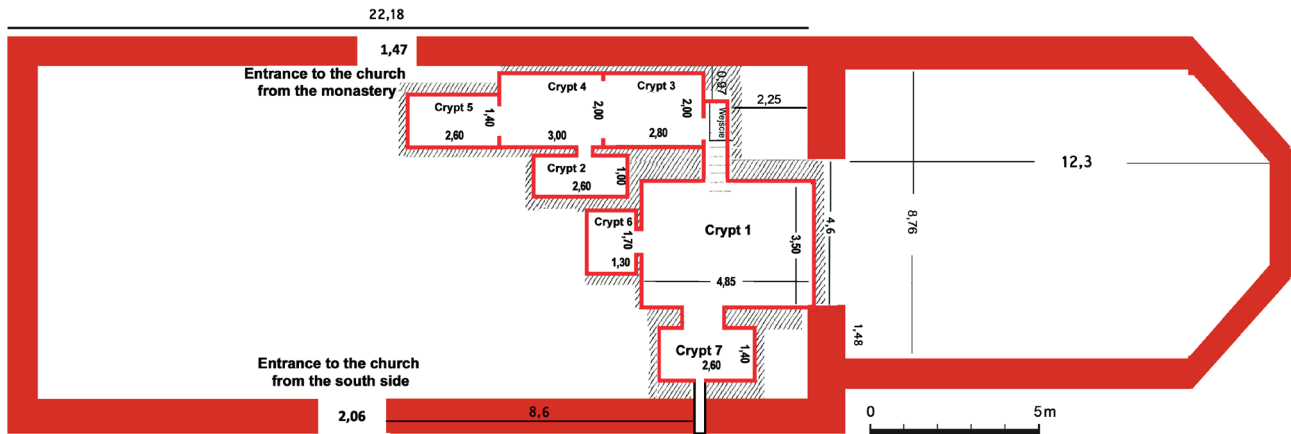


Fig. 2. Plan of the church with the marked situation of the crypts below the floor (digitalization by W. Dryjański).

rode the wave of the growing cult of the five martyred brothers and made the first effort to bring the Bernardines there and to provide them with lodging. It is not known how much time the formalities took. Whether this happened back before the year 1513 or during Pope Leo X's pontificate is impossible to tell. However, it was Leo X who ultimately issued the relevant breve on the 1st of January 1514, stating, [...] *thus, looking on that humble request favourably, by virtue of our dignity and this document, we grant you permission to build the said house in the said place and to offer these friars to live in it, and to send word to the vicar of the Polish province and brothers of the Polish province of that order, in line with the custom of that order albeit without harming the Gniezno archbishopric, but instead, with its consent and with the consent of Sigismund King of Poland, our dear son, as well as with the consent of the diocese ordinary, that we hereby grant permission for building that house with all the privileges, graces, inviolability, freedom, and both spiritual and worldly indults, as well as for other brothers and houses of the Order of Friars Minor granted in the past or in the future, so that they could live freely by virtue of this document [...]* (*Chronologia*, 1514). The papal letter was the first of the approvals that opened the door for the new foundation. Subsequent permissions had to be issued also by the primate, the ordinary, and the provincial prior of the monastery; however, most likely, the first works were commenced as early as in the year 1514. In order to quickly attain the goal, a small wooden monastery was first built. The efforts to erect a brick structure next to the wooden one were stretched over years. According to the chronicler, the consecration of the likely brick church took place ca. 1522, [...] *when the church had been already completed and the relics of the Saint Martyrs were introduced by it* (*Chronologia*, 1514).

Archaeological studies

In the 1970s and the years 2008–2010, archaeological research was conducted in the area surrounding the body of the church, yielding a confirmation of the existence of a cemetery that operated from the early Middle Ages (the turn of the 12th century). Part of the medieval cemetery and subsequently built necropolis had been destroyed by foundation excavations at the time when the brick church and monastery were erected in the first half of the 16th century (Wysocki 2008; Gorczyca 2021, 15–20). After building these structures, the custom of burying them in the cemetery and the church the dead descendants of nobility and bourgeoisie were not abandoned. This was linked to the building of brick crypts under the church floor (Fig. 2). In Figure 2, only the crypts explored in 2022 are marked (according to the information provided by the congregation), these could be found in the western part of the church, as well, but in the 1970s, no one documented these crypts in the course of the conducted renovation works. It should be assumed that the newly raised brick church did not become a burial site until after the consecration, that is, ca. 1522. From then on, the deceased buried there included monks who died on the monastery premises and, occasionally, laymen, benefactors, and people who had rendered a great service to the monastery. One of the first secular individuals buried in the church (the crypt below the presbytery, inaccessible as yet) was the Biechowo castellan Mikołaj Rusocki, murdered in the church graveyard in July 1548. In 1573, in the very same place, in a shared sarcophagus, his widow Anna z Lubrańskich was laid to rest, daughter of the founder of the monastery Poznań voivode Mikołaj Gardzina (*Chronologia*, 585). Due to the attachment to the place

one has cared for, a deceased person was sometimes brought in from even a faraway location. Such was the case of, e.g., Jan Gosławski, who died in Germany in 1608, whose body was buried there in the year that followed (*Chronologia*, 586).

Nonetheless, the laypeople buried in the monastery church were not only noblemen. In 1640, it became the resting place of, e.g., a townswoman from Kazimierz named Jadwiga Dłubichna, also considered a benefactress of the monastery (*Chronologia*, 631). These, however, were exceptional burials substantially outnumbered by all those laid to rest within the church walls.

Written sources aside, one of the first hints suggesting the existence of the crypt was an air hole. In the described church, an opening of this kind has been recorded in the south wall. For this reason, it was on this side that an excavation covering the original width of the air hole was initiated at the end of May 2022. In the excavation trench before the air opening, at the depth of 90 cm, the original humus about 20 cm thick was recorded below the uppermost layer of the stone foundation. The raising of the ground level had caused the bricks in the wall to absorb moisture, which was the reason why the church became damp. Sadly, for centuries, this routine was practiced in an uncontrolled manner by custodians of sacral buildings. Due to inappropriate procedures of this kind, most of Poland's Gothic and modern-era churches were exposed to the danger of uncontrolled soil moisture absorption (Dudziński *et al.* 2013, 16; Majewski 2021, 110–111; Nowosad *et al.* 2024). Building a church on stone foundations, partly visible above the ground level, provided sufficient security against moisture.

After the completion of the exploration efforts in the excavation, an opening was made by removing bricks walled in in contemporary times. Nonetheless, access to the row of crypts remained severely hindered, regardless, since one could move inside them only on all fours. It was a situation typical of crypts used for a longer period. In this case, they likely served for at least 250 years. Despite the crypt being put in order, the space inside (at least 1) was systematically shrinking. In the chronicle by Rev. Dominik Elewski (Fig. 3), there is a piece of information about an order to rearrange the crypts – for instance, in the year 1802, previous burials were allegedly removed to provide room for new ones; this order was not fulfilled entirely, however. According to sources, previous burials lying in the crypts were allegedly moved to the ossuary, most likely with the funeral plot specified. Only Ignacy Lipski's burial was to be left. Originally, the crypts mea-

sured from 220 up to 260 cm tall, with the threshing floor or the floor clearly visible upon entering them.

In the unearthed crypts, the situation was completely different. The space between the barrel vault and the last coffins was only about 1 m (Fig. 4). As a result, the research programme had to be changed: firstly, an inventory of the preserved burials on the surface of the backfill was conducted and then an exploration of the layers deposited in crypt 1 commenced. After an initial confrontation, it became clear that access to the crypts has been granted throughout centuries, whereas the level of added burials has raised significantly. This was a common practice applied not only in churches in the Republic of Poland. However, in some cases, the spaces between the coffins allowed one to determine their height (Nowak and Wojciechowska 2013; Majorek and Grupa 2014; Dudziński *et al.* 2020, 245–248; Kulesz and Grupa 2020; Majewski 2021, 111–113; Nowosad *et al.* 2021, 50–54; 2024, 54–60; Dabralet *et al.* 2022; Grupa *et al.* 2022, 128–138). In the case of the Kazimierz crypts, this was completely unreadable, though.

The largest crypt, measuring 360 by 485 m, was marked as no. 1, as this very crypt was supposed to be the first one to be explored. Had a decision been made to explore crypt 7 situated closest to the air hole, that would have distorted the proper exploration of the strata in the biggest crypt. After photographic documentation had been taken, works on unearthing individual burials commenced. At that point, after the first layer of coffins had been removed, it turned out that below, there were ossuaries of various sizes holding interspersed human remains that filled the spaces between the next layer of coffins. This situation reoccurred twice, and after reaching down to the intact soil at the depth of 270 cm, likewise, an ossuary was recorded, buried into the original ground in the form of yellow clay. This was quite surprising, but the rearrangement of this crypt entailed levelling the ground by means of the systematic creation of ossuaries inside of it. Ossuaries that fill the space between coffins are a rare find (Grupa *et al.* 2015, 15–17; Szyszka 2017, 46–63; Kozłowski and Grupa 2019).

In the first crypt, as many as 20 coffins were unearthed, though not all of them held a single burial inside, which was also evidence of secondary relocations inside the crypt. The peculiar anatomical arrangement of many bones and mummified fragments of corpses placed additionally in an original burial coffin suggests that most likely, they were tossed into the coffin they were originally laid to rest with the coffin turned upside down. Such relocations are known from stud-



Fig. 3. Verso – title page of *Chronologia konwentu kazimierskiego oo. Bernardynów* by Rev. Dominik Elewski. Recto – from the *Chronologia*, bearing a depiction of the history of the foundation of the Bernardine monastery in Kazimierz Biskupi (digitalization by W. Dryjański).



Fig. 4. Situation from the initial exploration of crypt 1 (photo by W. Dryjański).

ies in the crypts below the presbytery of the B.V.M. Church in Szczuczyn. In Szczuczyn, the majority of corpses have been mummified naturally, which facilitated interpreting the relocations made and served as the basis for analysing situations in other crypts (Kozłowski and Krajewska 2013; Grupa *et al.* 2014, 111, 116, 122–125, 127, 130; Dudziński *et al.* 2015, 66, 89; 2017, 138–144).

In the Kazimierz crypts, many bones were lying with their front side turned downwards. The coffins were placed by the eastern and western walls of the crypt. Some of them were made using rough planed planks with a black cross on the lid, while others were painted red or black. Additionally, imitations of metal fittings and crosses were painted on them. One of them was upholstered with silk fabric on the outside, with an inscription made on the short sides with brass rivets. Sadly, as yet, they have not been deciphered in any logical manner. Sometimes, coffins were decorated with metal fittings and intricate cartouches (Pawlak 2022a; 2022b).

One of the cartouches bears the readable initials BL and information that the deceased person died at the age of 82, on the 4th of May, 1807. This brief mention provided an impulse for seeking hints of this event in the sources. In the death register for benefactors, under the burial date of the 11th of May, 1807, a noblewoman named Barbara Lipska née Żychlińska was found, wife of a master of the hunt from Wschowa and heir to the Kazimierz real estate who died exactly on the 4th of May that very year. The record yielded one more piece of information. Lipska was buried in her family's crypt below Saint Anne's altar. Therefore, it should be assumed that the explored crypt was the very place where the deceased of the Lipski family had been laid to rest. Importantly, in September of the same year, underneath that exact altar (probably in the same tomb), a noblewoman named after her last third husband Elżbieta Brzezańska née Bojanowska, was also buried (*Chronologia*, 607). According to the mentioned source, these were the two last burials made in that crypt, but is that really the case?

The coffin attributed to Barbara Lipska contained various human remains which had been tossed in loose. Nonetheless, those discovered in the lower part of the chest belonged to a female (died in the age category of *senilis* – >60 years) arranged in anatomical order (Fig. 5), on which relics of a silk gown were found, the style of which was similar to that of dresses with a train worn at the turn of the 19th century (the burial and the grave garments from that coffin are to be discussed in a subsequent study) (Gutkowska-



Fig. 5. Remains attributed to Barbara Lipska with a name cartouche (photo by W. Dryjański).

Rychlewska 1968, 734; Majorek 2014, 8–10; Nowosad and Grupa 2020, 247–252; Dobek 2022, 64–68).

The death register for benefactors listed also other burials in the crypt below Saint Anne's altar from the late 18th century. In the year 1792, it became the resting place of Ignacy Lipski, died at the age of 72, an heir to the real estate of Błaszki and Kazimierz Biskupi, whereas one year later, Paweł Doruchowski was buried there, too. In 1795, it became the resting place of Ewa Tymińska, an heir to Komorowo, and in 1796, Antoni Bogusławski (at the age of 60), a Radziejowo-based writer, and Anna Szoska née Bobrowska (*Chronologia*, 605). These records should be handled with a degree of caution, however. This is because it is not unlikely that there were at least two crypts under-



Fig. 6. Gown of Barbara Lipska before the conservation works (photo by D. Grupa).



Fig. 7. Fragments of Barbara Lipska's gown after the conservation works (photo by D. Grupa).

neath Saint Anne's altar. This is indicated by an entry made in 1783 informing that in the crypt below Saint Anne's altar, a nobleman named Łukasz Rosen was buried *inter fratres nostros, qua confrater* (among our brothers as a confrater) (*Chronologia*, 603). Perhaps this man was buried in a wool habit that underwent complete decomposition, thus rendering his burial site inside the crypt impossible to determine.

In coffin 2, remains of a male who died at the age of about 60 years were discovered, probably the mortal remains of Antoni Bogusławski, bearing relics of a smooth silk fabric. Some fragments were indicative of a *czechman* (a vestment, the style of which was reminiscent of a *kontusz*) – with a split on the front and a concealed fastener. The front part with loops was widened with triangles invisible to the bare eye, most often fastened underneath the right side of the garment with a single button or a hook and eye. Usually, this type of fastener was located near the opposite shoulder, allowing for the heavy piece of clothing to be fixed in the determined place (preventing it from

sliding down and creasing), and also securing the concealed fastener from being ripped out from the surface of the base fabric (Grupa 2005, 56–57, 150–160; 2022, 101–135).

Czechman was an undergarment that replaced *żupan* worn by Polish nobility, which from the time of the Constitution of the 3rd of May called a national piece of clothing (Turnau 1991, 8; Grupa 2022, 9).

In crypt 6, one more woman's gown from the turn of the 19th century was found, but in this particular case, it was difficult to attribute it to specific bone remains. Perhaps it was the burial of one of the above-mentioned women, although the location of the crypt is somewhat different. The gowns differ in terms of details, yet their overall design is very similar (Fig. 6, 7), which can suggest a date of death from the same period.

The other grave goods belonged to at least about 50 individuals buried in crypt 1, who died at various times. Of these materials, only relics of a single set of liturgical robes and perhaps at the level of intact soil fragments of a wool habit have been identified. The

remaining ones are highly fragmented pieces of laymen's clothing made using silk fabrics (Fig. 8) since wool and linen have broken down completely.

This aside, 5 scapulars were identified (Fig. 9) which were also silk-based. Had the binding rules that specified wool fabric as the raw material used for scapulars been applied, then we would have never learned about the burials that involved the scapulars and the flourishing cult of a saint's scapular among the upper-class residents of the town and the area. The tradition of wearing a saint's scapular by laypeople came into being in the Middle Ages and was related to the growing cult of the Virgin Mary and the Order of the Brothers of the Blessed Virgin Mary of Mount Carmel (Grupa *et al.* 2015, 137; Grupa 2016, 67; 2018, 258–259). In the second half of the 13th century, relocated from the Holy Land to Europe owing to the initiative of their general Saint Simon Stock the friars were gifted by the Mother of God a wool scapular (Szkopek 2005, 10–13; Nowak and Przymorska-Sztuczka 2013, 53–54). The monasterial scapular had the form of a long rectangular piece of wool fabric with an opening for the head in the middle.

As the first who offered scapulars to the faithful, the Carmelites passed on the promises they were given by the Mother of God. Committing oneself to

Mary's care was supposed to, among others, protect the one who was wearing her mark against burning in Hell. The faithful received a monasterial scapular of a smaller size. It consisted of two pieces of wool fabric joined with two tapes or strings. It was put on in such a way that the linking elements were resting on one's shoulders, whereas the fabric was cascading down the breast and the back. This shape was intended to reflect a friar's habit, with examples found in Catholic burials (Kwiatkowski 2005, 31; Szkopek 2005, 13–14; Nowak and Przymorska-Sztuczka 2013; Nowosad *et al.* 2024, 76–77). Just as today, those wearing a scapular had to fulfil duties that would allow them to be granted an indulgence. What is more, by putting the scapular on, one had the opportunity to join the Brotherhood which was allegedly a secular part of the congregation. Since the moment the believers were gifted with this symbol, those wearing it included, among others, Louis IX King of France, Władysław II and Saint Jadwiga (rulers of Poland) or Saint Pope John Paul II (Moisan and Szafraniec 1987, 96–97; Sterczewska and Praśkiewicz 2011, 13, 112–118; Nowak and Przymorska-Sztuczka 2013, 55).

The skeletal remains unearthed and disinterred from the crypts were anthropologically assessed during the exploration (Pawlak 2022a). However, in the



Fig. 8. Fragments of silk fabrics from grave garments (photo by D. Grupa).



Fig. 9. Scapular with the symbols of the Passion of Christ dated back to the 17th century (photo by D. Grupa).

course of such *ad hoc* analyses only some information can be acquired, usually quite general in nature, for that matter. Many of these findings obviously need to be verified but even these preliminary results provided certainty that in crypt 1, both men (Fig. 10) and women who died at various ages were buried. In general, however, males were by far the majority and while child remains were also found, their bones are not numerous. In this respect, one can take the preliminary view (Pawlak 2022a) that from crypt 1, remains that belonged to at least 185 individuals were exhumed.

In general, the disinterred bones are in good condition, though many skeletons are incomplete or represented solely by single bones that occurred in other coffin burials. Due to the crypt being used over an extensive period of time, some remains from destroyed and/or removed burials returned to the so-called bone clusters and ossuaries deposited in other coffins, pits, or between and under coffins (Fig. 11). In this respect, it should be added that some corpses underwent partial natural mummification (Fig. 12, 13). This is a phenomenon quite typical of burials placed in crypts whose climate (they are arid and ventilated/airy) is conducive to processes that preserve the

corpse (Raszeja *et al.* 1990, 57; Kozłowski and Krajewska 2013; Grupa *et al.* 2014; Piombino-Mascali *et al.* 2017, 101–102) and organic matter in general. After bones had been accumulated in the crypt for at least two centuries, the layers below the coffins were not conducive to preserving mummified remains. Only a few of them were partly mummified, but time and increased humidity inside the crypt caused them to decompose further.



Fig. 10. Skull, most likely of a male who died at the age of over 50 years, from coffin no. 8A (photo by T. Kozłowski).



Fig. 11. Well-preserved skulls without mandibles from one of the ossuaries unearthed in crypt no. 1 (photo by T. Kozłowski).



Fig. 12. Partly mummified right foot of a male who died at the age of about 35 years from coffin no. 2 (photo by T. Kozłowski).



Fig. 13. Skull of a male from coffin no. 2. Visible mummification of soft tissues on the neurocranium – on the tip and the occiput (photo by T. Kozłowski).

During two several days long stays in Kazimierz Biskupi in the 2023 summer season, a general inspection was performed along with more detailed anthropological analyses of bone remains from 8 coffins. Their aim was to provide a general picture of the state of preservation of the skeletal material and its total number. This was supposed to help plan further detailed bioarchaeological research. On that occasion, a closer look was taken at selected burials that were assumedly likely to be identified even with a small chance of success; this entailed combining the information provided by the abundant movable historical artefacts that accompanied the dead, the data contained in the written sources, and lastly, the bone remains. We are fully aware of the fact that it is not an easy task, but we believe that an effort to produce such findings is worth making in at least a few selected cases.

Further anthropological research will also aim at describing the pathological changes recorded on the bones, of which there are plenty in this skeletal material (Fig. 14). Some of them can be even described as extraordinarily spectacular. Moreover, relatively rare cases of diseases that are quite infrequently found in osteological material from archaeological studies were identified.

A few more words on Rev. Dominik Elewski's account of the burials

Today, it is impossible to determine the exhaustive list of individuals buried in the church. Registers of the deceased for that church were either not kept or have not been preserved. This is due to the fact that it was a monastery temple and not a parish church. Instead, the monks kept a register in which they made collective entries of those accepted into the monastery, inventories of patrons and benefactors, and lists of the dead: friars associated with the monastery and donors, both clergymen and laymen of noble (Fig. 15) or plebeian standing alike. Obviously, lists of the dead are at the centre of our interest, though one should ex-



Fig. 14. Fragment of the spine of a male buried in coffin no. 2. Ossification of some ligaments and joints of the spine co-occurring with sacroiliac joint union. Most likely ankylosing spondylitis (AS), also known as Bekhterev's disease (photo by T. Kozłowski).

ercise extreme caution when approaching them. The monks kept records of the fact of death, often without specifying the place of burial. At the same time, they were trying to make an entry for every individual important to them, even if he or she had not died in Kazimierz and had not been buried there. Therefore, these registers are not equivalent to lists of people buried in the monastery graveyard and in the temple. For this reason, an attempt at devising a summary seems pointless at this stage. For the majority of these individuals, the place of burial is specified as the church. Few have their names marked with specific crypts. It is known that in the 16th century, such a crypt was a property of the Rusocki family, which at the end of that century was determined to be situated under the presbytery. Since the end of the 17th century, the crypt under Saint Anne's altar started being specified, somewhat later defined in more detail as located below the pulpit. The first person to be recorded as buried in that location on the day of 30 August 1689 was the noble Izabela Grabska, who had already reached old age. Others who were laid to rest there in the very same year are Jan Krasiński, Kasper Żychliński, a Kalisz chamberlain, and Andrzej Słoński. It can be assumed with a degree of caution that the crypt was raised

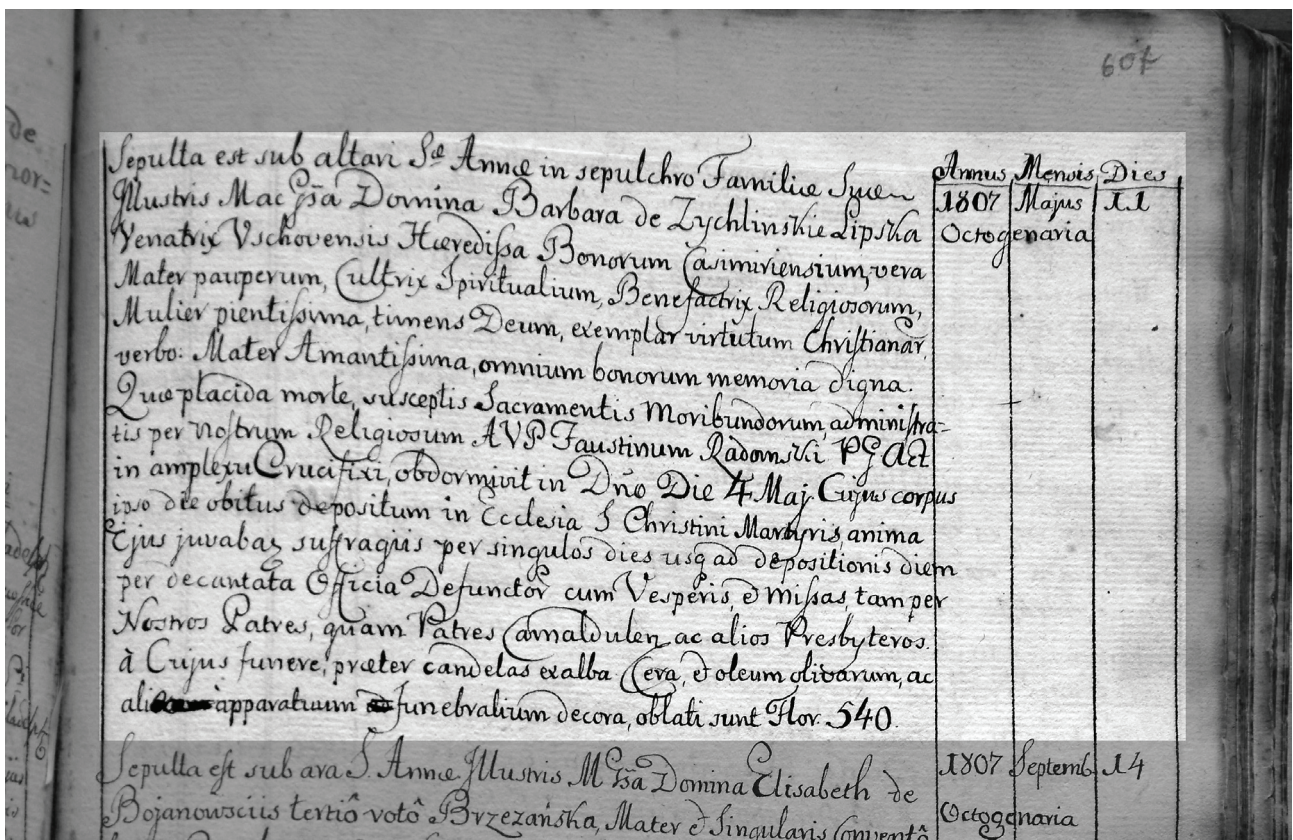


Fig. 15. Book of the dead – the record of the death of Barbara Lipska née Żychlińska (digitalization by W. Dryjański).

around that period for the purpose of holding noble burials. Three years later, in 1692, another crypt below this altar was first mentioned, described as a place intended for deceased friars but also where nobility was buried as well (in the analysis it has been assumed that it is crypt 2 – Fig. 2). In 1695, a mention of a tomb by a massive door appears. Other crypts remained unmentioned until nearly the mid-18th century. In 1741, the crypt next to Saint Catherine of Bologna was mentioned for the first time, where the noble Katarzyna Porczyńska had been laid to rest. In 1756, reference was made to a crypt between Saint Francis and Saint Anthony. Despite more of them being in construction, the one below Saint Anne was still most often pointed to as the place for the burials of the nobility. At the end of the 18th century, the crypt situated below the way of the cross by the door became just as “popular”, perhaps the same as the one known since 1695, now called *sub ambitio viae Crucis ante fores Ecclesiae*, which somewhat disburdened the crypt under Saint Anne’s altar which had been used continuously.

Conclusions

The number of individuals buried in the church in Kazimierz with a more-or-less specific place of burial in the records is probably significantly higher than a hundred. There is also the unspecified – and unfortunately much more numerous – group of people (particularly in the second half of the 17th century) for whom the church in Kazimierz has not been entered at all as the place of burial, as one might expect having analysed their names. Therefore, it is rather unlikely that an exhaustive list of the people buried in the examined crypts will be produced. These studies are preliminary, however, and extending this research in the future might bring results that are unexpected at this stage.

Undoubtedly, a highly valuable scientific material that carries a great cognitive load is the human bone remains unearthed in the course of the exploration works. These often allow one to learn a more detailed story of the life and death of the people who were most likely associated with the local community and had a direct link to the monastery and the church.

This information is further complemented by the discovered artefacts made of wood, fabric, hide, and metal. The way in which they were crafted and their style are not very different from those that had been found earlier at other archaeological sites in Poland and Europe. Nonetheless, each of them bears distinct traits that make them unique.

Until the research continues, as any other church or monastery, it hides secrets a mere mortal is oblivious to. For this reason, thanks to archaeological studies on the artefacts, by analysing and subjecting them to conservation works, it is possible to expand the knowledge of the history of the city and the people who lived there for centuries.

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