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## *Medieval Sacrarium from Bolków Castle?*

### *Abstract*

The article aims to present the results of research on the original function and form of the stone canopy located in the lapidarium of Bolków Castle. These studies are crucial for determining whether a chapel existed in the castle during the Middle Ages, as suggested by the presence of numerous stone relics of a sacred nature. To establish the original role of the canopy, a detailed inventory was conducted using photogrammetry, which also included other stone elements deposited in the lapidarium, among them details of a sacral character. Additionally, comparative analyses were carried out on medieval sacraria and lanterns of the dead from Silesia and neighbouring regions.

**Key words:** Bolków Castle, canopy, sacrarium, tower sacrarium

### *Introduction*

In July 2023 and August 2024, as part of workshops organised by the ArcHist Student Research Group of the Faculty of Architecture at Wrocław University of Science and Technology, detailed studies were carried out on Bolków Castle, located in the Jawor district of Lower Silesia. The work included a comprehensive survey of the castle and of the architectural details collected in its lapidarium. As part of the research, a conceptual design for extending the tourist route was also developed, along with an analysis of the chronology of the castle's construction and architectural transformations based on orthophotos of the walls. The main goal was to determine the original function of the stone canopy located in the lapidarium, which may provide significant evidence for the existence of a castle chapel during the Middle Ages. This hypothesis is supported by the presence of numerous medieval stonework elements, such as window frames with glazing grooves, profiled portals, sandstone bases, a fragment of a half-octagonal shaft, and a vault rib. The results of the research may significantly ex-

pand our understanding of the architectural history of the castle and its functions over the centuries.

### *State of research*

The state of research on the discussed structure has been presented based on a number of studies, the earliest of which – *Vaterländische Bilder* by Karl August Müller – dates back to 1837. Next, the inventory compiled by Hans Lutsch, *Die Kunstdenkmäler des Reg.-Bezirks Liegnitz* (1891), should be mentioned. Although imprecise in some details, it provides information on certain elements of architectural decoration that no longer survive today (1891, 351–353). Another important source is Heinrich Schubert's *Geschichte der Bolkoburg bei Bolkenhain* from 1895. This publication stands out for its references to archival materials – both those still preserved and those lost after World War II – and it also includes a chronological list of the castle's owners and administrators. In 1903, Lutsch published *Textband zum Bildwerk Schlesischer Kunstdenkmäler*, which contains an inventory of the castle, including the now-lost sgraffito decoration on the gate. In 1911, Benjamin G. Steig and Alfred Teichmann compiled the *Chronik der Stadt Bolkenhain*. The next study, *Burg Bolkenhain* by Peter Lutterotti (1928), presents the reconstructions carried out up to the 18<sup>th</sup> century (1928, 95). In 1931, Adolf Schaubé published *Jakob Paar von Mailand*, a work concerning Silesian Renaissance architecture. In 1939,

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two studies appeared: Bodo Ebhardt's *Der Wehrbau Europas im Mittelalter*, which includes a plan and description of the castle (1939, 471, 475), and Walter Rohkohl's *Bolkenhain in Deutsches Städtebuch*, containing a short chapter devoted to the history of the town (1939, 709, 710). After World War II, the subject was taken up by Bohdan Guerquin in his encyclopedia of Silesian castles (1957, 35–37). A year later, Kurt Tillmann published *Lexikon der deutschen Burgen und Schlösser*, in which he updated previous knowledge and enriched it with an analytical survey of the castle (1958, 104). The most comprehensive treatment of the topic appeared in Olgierd Czerner's doctoral dissertation from 1963. His research covered a wide scope – it provided a detailed description of the castle and the stages of its development, compared the complex to similar castles, and presented architectural details found at the site that had not been previously recorded. Since then, the research has not been continued, and the topic remained closed for the following decades.

### Description of the author's research

#### Research methodology

In order to determine the original function of the stone canopy, an inventory of the object and its surroundings was carried out. The base of the canopy, measuring 67 × 67 cm, suggests that it once covered a small structure such as a shrine, sacrum, or lantern of the dead. The research began with detailed documentation of the monument using photogrammetry, which made it possible to create a precise digital model. The inventory included not only the canopy itself but also stone elements located in the castle lapidarium. The next stage was a comparative analysis encompassing medieval sacra and lanterns of the dead from

the region of Silesia and neighbouring lands. This research allowed for a comparison of the forms, stylistic details, and functions of analogous objects.

#### Sacral architectural details from the Lapidarium of Bolków Castle

In the chapter of his work titled *Loose Architectural Details* (1963), Czerner describes that during the castle's research, most of the stone architectural elements from various periods were gathered in the eastern corner of courtyard "II", at the foot of the museum building. The preserved fragments include parts of two portals (A, B), a window jamb, a cornice, a square slab, and a profiled shaft (Figs. 1–5). Two examples of the portal A detail and the profiled shaft have survived. The portals were made of pink porphyry. The stone block from portal A is characterised by a symmetrical arrangement with a pear-shaped moulding featuring a sharp ridge and two concave hollows on either side of the moulding (Fig. 1). The author identifies it as a component of an early Gothic stepped portal, reminiscent of the southern portal of the church in Pogwizdów. From portal B, a block decorated with two mouldings and two concave hollows has been preserved. The mouldings have circular cross-sections of different diameters, with the larger one having a flat projection. Additionally, it was observed that the stone has a wide rebate intended for a door or gate.

Another preserved element is a fragment of the frame of a large 13<sup>th</sup>-century window opening, made of coarse-grained sandstone (Fig. 2). It consists of two rounded mouldings with concave recesses along the jambs, as well as an opening for stained glass.

A square slab made of dark greenish sandstone, measuring 67 × 67 cm and characterised by a Gothic profile, has also



Fig. 1. Cross-sections of the preserved portal fragments most likely originating from the castle chapel (drawings by A. Wolniak, photos by H. Golasz-Szołomicka)

Il. 1. Przekroje zachowanych fragmentów portali pochodzących najprawdopodobniej z kaplicy zamkowej (rys. A. Wolniak, fot. H. Golasz-Szołomicka)



been preserved (Fig. 3). It has been identified as the base of a sacarium or the so-called lantern of the dead. Associated with it is a profiled shaft with a rectangular cross-section (Fig. 4), decorated with a trefoil motif. Traces of an iron grille and fragments of blue polychromy have been preserved on the shaft (Fig. 4).

This raises the question of whether the discovered elements originated from Bolków Castle itself or were brought there later, since they were not mentioned in any other scholarly study prior to 1963. To explore this issue, the recovered details were compared with those found in the parish church in Bolków. It was determined that they are similar in size, profile shape, and material to the details of St Hedwig's Church, located at the foot of the castle hill.

The church was built in 1250 on a cruciform plan, with a two-bay presbytery and a nave of similar size, as well as a three-bay transept (Kozaczewski, Kozaczewska-Golasz 2009, 113–115). The transept of the building can be divided into phases, marked by three keystones featuring figural representations referring to the reign of Henry the Bearded (Czerner 1963). The castle's plinth shows similarities to that of the church's northern and partly eastern wall, while the detail from portal A resembles the profile of the main entrance portal located in the church's western façade. According to Hanna Kozaczewska-Golasz (2009), the portal is dated to the fourth quarter of the 13<sup>th</sup> century.

During the workshop, fragments of stonework stored in the lapidarium were analysed. It was found that the con-

Fig. 2. The cross-section of a preserved window jamb from the 13<sup>th</sup> century most likely originating from the castle chapel (drawing by A. Wolniak, photo by H. Golasz-Szołomicka)

Il. 2. Przekrój zachowanego ciosu obramienia okna z XIII w. pochodzącego najprawdopodobniej z kaplicy zamkowej (rys. A. Wolniak, fot. H. Golasz-Szołomicka)

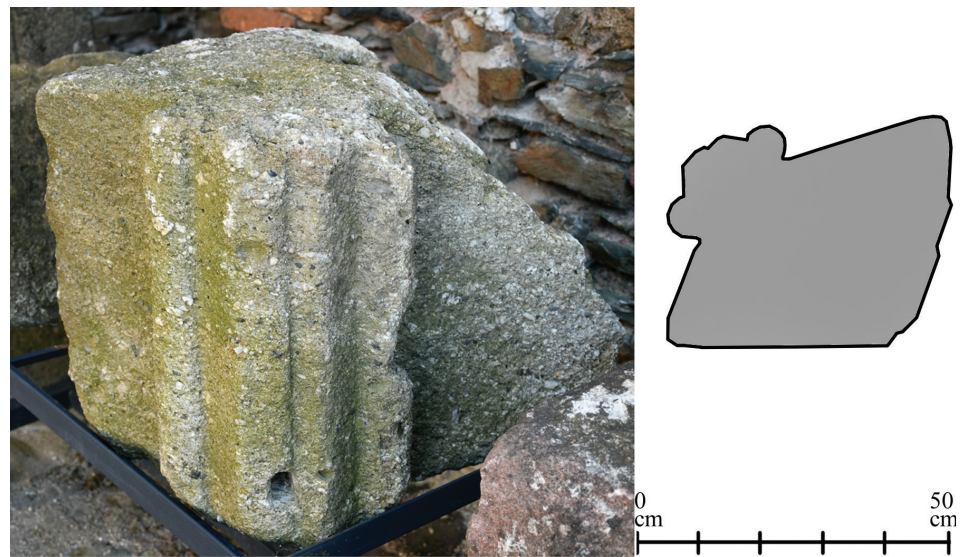
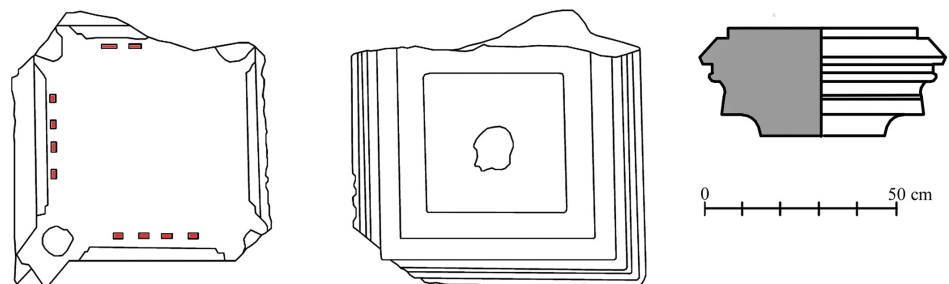


Fig. 3. The sacarium base (source: Czerner 1963, drawing by A. Wolniak, photo by O. Czerner)

Il. 3. Podstawa sakrarium (źródło: Czerner 1963, rys. A. Wolniak, fot. O. Czerner)



LEGEND  
■ hole left by a grille

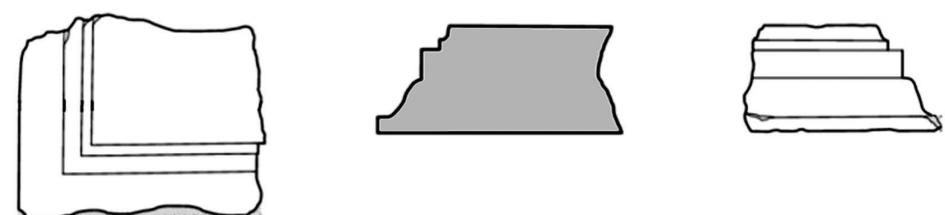
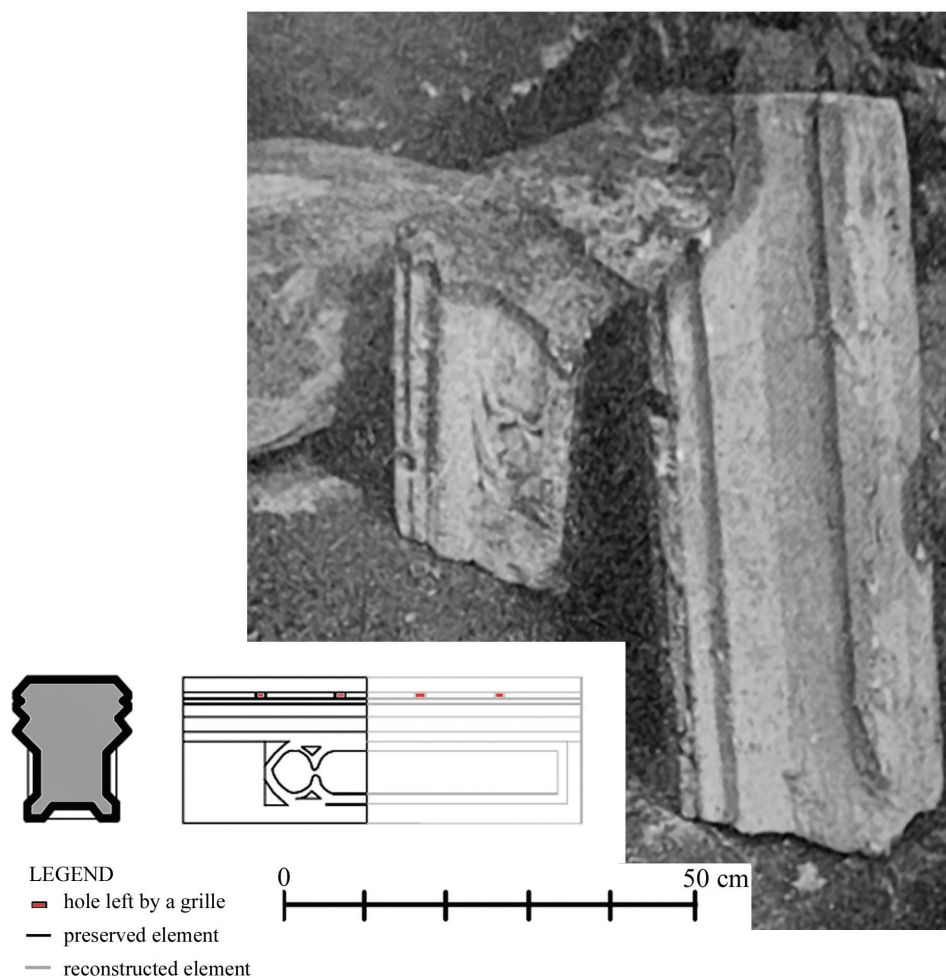


Fig. 5. A fragment of the lower base of the sacrarium (drawing by A. Wolniak, photo by H. Golasz-Szołomicka)

Il. 5. Fragment podstawy dolnej bazy sakrarium (rys. A. Wolniak, fot. H. Golasz-Szołomicka)



dition of the stone elements described in the dissertation from the 1960s had changed. The base and two fragments of columns with decorative polychromy have gone missing. Among the new or previously unrecognised elements, a canopy was identified (Fig. 6). This element is currently preserved and was thoroughly inventoried during the workshop. A question arose: is it possible that some of the elements currently located at the castle could form a complete structure together with those no longer preserved but thoroughly documented in Czerner's study?

The stone canopy, made of dark greenish sandstone, bears clear traces of structural continuity, such as holes left by iron pins that once secured the shafts supporting the structure. To describe the object in detail, it was divided into individual views (marked alphabetically in the drawings).

View A shows the underside of the canopy, which has a nearly square shape with sides measuring 67 cm and two axes of symmetry intersecting at the centre (nos. 1 and 2). In each corner, a clear trace of the shafts that once supported the structure can be seen. When compared with the cross-section drawings of the shafts documented by Czerner, it was noted that these elements correspond exactly. The most distinct trace of a shaft cross-section is located in the lower left corner. In each of these traces, a hole left by an iron pin running through the centre is clearly visible. From each shaft, ribs of a ribbed vault extend and meet at a central keystone. Along the sides, connecting the shafts, runs a profile of pointed arches in the form of ogees, visible in Views B, C, D, and E as three mouldings of varying diameters, the central one being the widest. Shallow concave grooves can be observed between the mouldings. Behind the arch profile, near the canopy's edge on three sides, four rectangular recesses left by an iron grille are visible. Identical traces also appear in Czerner's doctoral drawings of the shaft.

View B shows the side of the canopy – with an arcade in the form of an ogee arch decorated with crockets and topped with a finial. At the top of the view, starting at about three-quarters of the canopy's height, an expansion of the corners can be observed.

View C shows the side of the canopy, similar to View B; it presents sculptural decoration with an arcade in the form of an ogee arch decorated with crockets and topped with a finial along axis 2. On the left side of the view, along the axis of the shaft, a recessed frame for decoration runs up to about three-quarters of the canopy's height. The upper corners are not expanded.

View D shows the side of the canopy. It contains a pointed arch with an arcade in the form of an ogee arch decorated with crockets and topped with a finial. As in View C, there is a frame for decorative detail. An expansion of the upper right corner was also observed.

The last side view, E, also with a pointed arch, does not feature a distinct ogee arch or sculptural decoration. On both sides, long vertical grooves and smaller recesses are visible, suggesting that this side of the canopy was adjacent to a wall.

View F shows the upper part of the canopy. It has a symmetrical form, with slight deviations, particularly in the lower right corner. Each side features slanted projections at

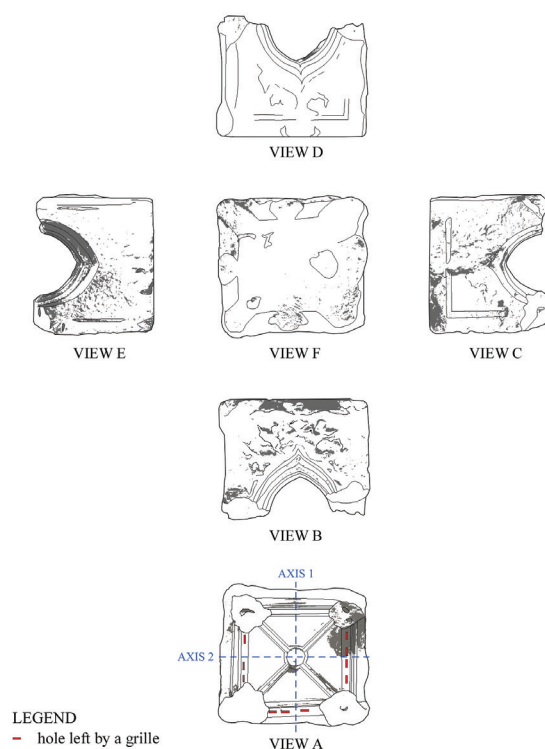


Fig. 6. The rediscovered sacrum canopy (drawings by A. Wolniak, photo by H. Golasz-Szołomicka)

Il. 6. Odnaleziony baldachim sakrarium (oprac. rys. A. Wolniak, fot. H. Golasz-Szołomicka)

the extensions of the shafts and sculptural decoration along the symmetry axis of each side.

### *Ciboria, sacraia and lanterns of the dead*

Before attempting a reconstruction of the sacrum, it was advisable to conduct comparative research in order to become acquainted with examples of similar objects found in Silesia and neighbouring regions, as well as to understand their function.

Selected late Gothic sacraria in Silesia were presented by Hans Lutsch (1903, 2001). Erika Baare-Schmidt (1937) described the types of Gothic tabernacles in various regions of Germany, and in more detail the late Gothic so-called *sacrament houses*, that is, tower-like forms. Although the author emphasised that a tabernacle is a place for storing the Eucharist, she also used this term to refer to various types of sacramental chapels, altar pyxes, choir stalls, and altar cabinets. Achim Timmermann (2005) discussed selected 15<sup>th</sup>-century sacrament houses from the territories of Belgium, Slovakia, Hungary, and Poland. The history and types of tabernacles in Poland, as well as the meanings of the terms used, were presented by Antoni Rafałko (1982). Janusz Gręźlikowski (2012) described the development of the tabernacle in relation to the norms and statutes of various synods throughout history. Agnieszka Woś-Jucker (2005), in addition to presenting the types of sacraria, focused on terminology, explaining its various meanings over the centuries and the corresponding terms used in foreign-language literature.

In the literature, the place where the Eucharist is kept is referred to interchangeably as a *ciborium*, *tabernacle*, *sacramentarium*, or *sacrarium*. Their etymology was discussed by Rafałko (1982), Woś-Jucker (2005), and Bogusław Nadolski (2006). After analysing the literature, the authors of the present text apply the following terminology: *ciborium* – a canopy over an altar or tomb (Kozakiewicz 1969, 73; Rafałko 1982, 203; Woś-Jucker 2005, 132, 133; Nadolski 2006, 280, 281), *tabernacle* – an altar cabinet (Kozakiewicz 1969, 344; Rafałko 1982, 203; Woś-Jucker 2005, 134; Nadolski 2006, 1554) or a structure in which the vessels containing the Eucharist are stored (Rafałko 1982, 203), *sacramentarium* – a liturgical book (Jougan 1992, 508; Woś-Jucker 2005, 137; Nadolski 2006, 1434), *sacrarium* – a place of storage (Rafałko 1982, 203; Jougan 1992, 508; Woś-Jucker 2005, 136–138).

In the Catholic Church after 313 AD, the Eucharist was kept in sacristies, in wall niches known as *wall sacraria*, or on altars. In Poland, sacraria located in sacristies were still in use in the 16<sup>th</sup> century, and in Silesia even into the 17<sup>th</sup> century (Gręźlikowski 2012; Rafałko 1982). At the turn of the 12<sup>th</sup> and 13<sup>th</sup> centuries, with changes in the liturgy, the sacrarium was moved to the presbytery, taking the form of a wall niche closed with doors or a grille, with both doors and a grille (in northern Poland), or with a grille alone (in Silesia; Woś-Jucker 2005). The preserved niches took on simple forms or were topped with a trefoil arch (Grodków, parish church, 13<sup>th</sup> century; Rafałko 1982), with a rounded arch and a gable (Wrocław, Church of St Adalbert, 1295–1330)<sup>1</sup> (Fig. 7). Over time, the niche was fitted with a box that could be pulled out beyond the wall face and supported by a pillar. In this way, a *tower-shaped sacrarium* was created – the so-called *Eucharistic house*.

In Poland, from the 15<sup>th</sup> to the mid-16<sup>th</sup> century (Rafałko 1982<sup>2</sup>), tower-shaped sacrament houses were also built – ei-

ther attached to walls or pillars, or as free-standing structures – on square or polygonal plans. They were topped with tall spires reflecting the ground plan of the structure. In Świebodzice (Church of St Francis, 1352; Lutsch 2001), a sacrament house was erected on a plan of a half-hexagon, decorated with tracery and a grille with rosettes, and covered with a roof featuring gables (wimpergs). In Lubin (Parish Church of Our Lady of Częstochowa, 15<sup>th</sup> c.; Lutsch 2001), Śmiałowice (15<sup>th</sup> c.; Pilch 2011), Małujowice (Church of St James, 1511; Lutsch 2001), Bolesławiec (Church of St Hedwig, 1515; Lutsch 2001), Wrocław (Church of St Mary Magdalene, 1410; Pilch 2011; or 1375–1380; Timmermann 2005), and in Brennik (1521), sacrament houses were built in the form of rectangular cabinets decorated with grilles on three sides. In Gościszów (Parish Church of Our Lady and St John the Baptist), a late Gothic sacrament house (Pilch 2011) has been preserved, designed on a triangular plan (set diagonally in relation to the eastern wall of the chancel), decorated with a canopy arch and a pointed arch. In Strzegom (Church of Sts Peter and Paul, 1420; Timmermann 2005), a sacrament house was built on a concave octagonal plan, decorated with figural sculpture and grilles on each side. In the Church of St Elizabeth in Wrocław, in 1455 (Lutsch 1903), a free-standing sacrament house was constructed on the plan of an eight-pointed star, supported by a pillar adorned with columns, reliefs, and sculptural brackets. Columns were placed on the arms of the star, connected by pointed arches and topped with pinnacles. The entire structure was reinforced with anchors and connected to the wall.

Similar sacrament houses were built in Germany, Belgium, and Slovakia. In Germany, up to the 15<sup>th</sup> century, wall-mounted sacrament houses were constructed, while from the 15<sup>th</sup> to the mid-16<sup>th</sup> century (Baare-Schmidt 1937), tower-shaped sacrament houses were built against walls or pillars, on square or polygonal plans, topped with multi-story, openwork spires (Fig. 8). In Slovakia and Belgium, 15<sup>th</sup>-century sacrament houses were built on octagonal or star-shaped plans and featured tall finials (Timmermann 2005). In some buildings, the cornice of the finial was rotated by 45 degrees.

In the churches of Lower Silesia discussed above, sacrament houses were built on the east-south (Świebodzice, Małujowice, Wrocław – Churches of Corpus Christi and St Mary Magdalene, Ziębice) or north side of the chancel (Gościszów, Strzegom, Wrocław – Church of St Elizabeth, Śmiałowice). In German churches, they were usually placed against the eastern wall or in the northern part of the chancel, except in Hameln, where the sacrament house was located in the east-southeast corner of the chancel.

In the Middle Ages, other tower-like structures known as “lanterns of the dead” (Fig. 7) were also built. These were usually located on the northern side of churches, near cemeteries. They consisted of an upper section open with arcades, supported by a pillar or pedestal. Such structures could feature rich decoration in the form of columns, pointed arches, and rosettes (examples include: Wrocław – Cathedral, 14<sup>th</sup>–15<sup>th</sup> century; Wrocław – Convent of the Sisters of Notre Dame;

<sup>1</sup> In some churches, two sacrament houses have been preserved, which may have been used to store the Eucharist and the holy oils (source: [www.wroclaw.dominikanie.pl](http://www.wroclaw.dominikanie.pl)).

<sup>2</sup> Rafałko lists documented sacrament houses dated to the 15<sup>th</sup> century. However, Lutsch dates the sacrament house in Świebodzice to the

mid-14<sup>th</sup> century, which suggests that tower-shaped forms may have already appeared in the 14<sup>th</sup> century.






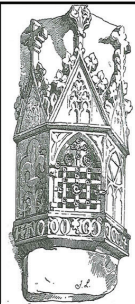
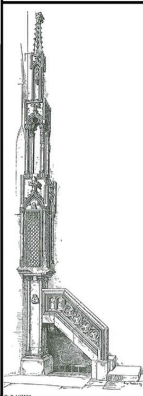






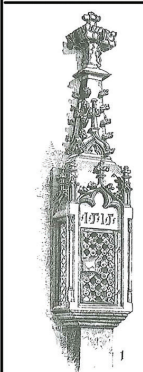
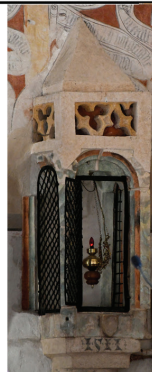









Wall sacrarium				Sacrament house			
13 <sup>th</sup> c.		14 <sup>th</sup> c.		15 <sup>th</sup> c.		14 <sup>th</sup> c.	
	Grodków		Wrocław Ch. St. Adalbert		Wrocław Ch. of Corpus Christi		Świebodzice
Sacrament house / Tower sacrarium							
15 <sup>th</sup> c.	Located by the wall		Located by the pillar		Detached sacrament house		
							
Tower sacrarium / sacrament house/ located by the wall							
16 <sup>th</sup> c.							
	Bolesławiec	Małujowice	Brennik	Gościszów			
Lantern of the dead							
							
Wrocław, the Cathedral							
							
Kraków, 14 <sup>th</sup> c.							
							
Kraków, the Dębniaki column							
							
Kraków, park							
							
Kraków, the Planty gardens							

Fig. 7. Selected sacraria in Silesia (elaborated and photo by H. Golasz-Szołomicka, drawings of the sacraria in Świebodzice, Lubin, and Bolesławiec: after Lutsch 1903, <https://bibliotekacyfrowa.pl/dlibra/publication/edition/133925>)

II. 7. Wybrane sakraria na Śląsku (oprac. i fot. H. Golasz-Szołomicka, rys. sakrariów w Świebodzicach, Lubinie, Bolesławcu: Lutsch 1903, <https://bibliotekacyfrowa.pl/dlibra/publication/edition/133925>)



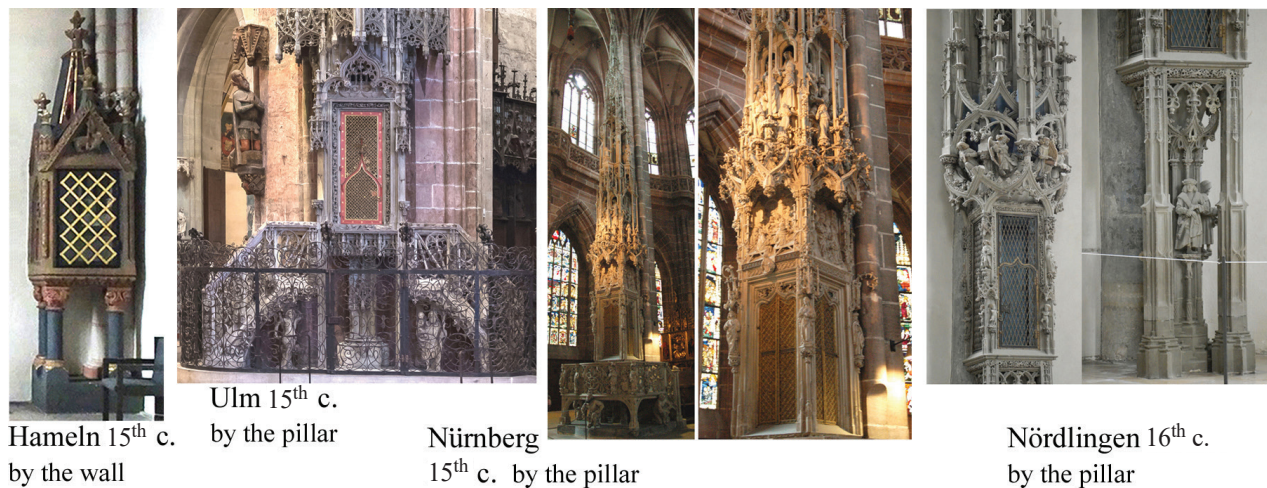


Fig. 8 Selected tower sacra in Germany (source: Hameln – [https://www.kirchbau.de/bildorig/h/hameln\\_bonifatius\\_innenb1163x1550\\_michael\\_durwen.jpg](https://www.kirchbau.de/bildorig/h/hameln_bonifatius_innenb1163x1550_michael_durwen.jpg), License CC BY-SA 4.0 (a fragment of the original photo was used), accessed February 23, 2025, Ulm – [https://commons.wikimedia.org/wiki/File:Ulm\\_M%C3%BCnster\\_Sakramentshaus\\_01.jpg](https://commons.wikimedia.org/wiki/File:Ulm_M%C3%BCnster_Sakramentshaus_01.jpg), Uoaei1, License CC BY-SA 4.0 (a fragment of the original photo was used), accessed February 30, 2025, Norymberga, Nördlingen – photo by H. Golasz-Szołomicka)

Il. 8. Wybrane sakraria wieżowe w Niemczech (źródło: Hameln – [https://www.kirchbau.de/bildorig/h/hameln\\_bonifatius\\_innenb1163x1550\\_michael\\_durwen.jpg](https://www.kirchbau.de/bildorig/h/hameln_bonifatius_innenb1163x1550_michael_durwen.jpg), License CC BY-SA 4.0 (wykorzystano fragment oryginalnego zdjęcia), dostęp 23.02.2025, Ulm – [https://commons.wikimedia.org/wiki/File:Ulm\\_M%C3%BCnster\\_Sakramentshaus\\_01.jpg](https://commons.wikimedia.org/wiki/File:Ulm_M%C3%BCnster_Sakramentshaus_01.jpg), Uoaei1, License CC BY-SA 4.0 (wykorzystano fragment oryginalnego zdjęcia), dostęp 30.02.2025, Norymberga, Nördlingen – fot. H. Golasz-Szołomicka)

Kraków – Church of St Martin, 14<sup>th</sup> century; the Dębnik column in Krakowski Park and the Planty gardens).

In summary, medieval sacrament houses appeared in two main types: wall-mounted, in the form of a niche, and tower-shaped, either free-standing or built against a wall. Unlike the lanterns of the dead, sacrament houses of both types were enclosed with doors and grilles – or, in the case of Silesia, with grilles alone. A close examination of the canopy from Bolków Castle, which confirms the presence of openings for grilles, indicates that it must have covered a sacrament house rather than a lantern of the dead. It was a late Gothic, wall-mounted, tower-type sacrum, enclosed with grilles on three sides.

#### *An attempt at reconstructing the Sacrum from Bolków Castle*

An interesting discovery described by Czerner (1963) is the base of a sacrament house (Fig. 3), or possibly a so-called lantern of the dead, whose dimensions and material match perfectly with the recently found canopy. Its profiles still display Gothic cross-sections, similar to the associated profiled rectangular shaft (composed of two elements), decorated with a trefoil motif, on which holes for a grille and traces of blue polychromy are visible (Fig. 4). Neither the base nor the shaft was found during the workshops, but both were carefully described in the doctoral dissertation.

Thus, a concept was developed to fit the previously described elements together and reconstruct the sacrament house. Czerner's drawings of the base and shafts (Figs. 3, 4) were analysed. After tracing and scaling them and overlaying them onto views of the canopy obtained from a photogrammetric scan (Fig. 6), it was found that the elements fit together. The precise drawings of the missing elements allow for their replication and the reconstruction of their origi-

nal appearance. Since the shafts documented by Czerner were already damaged, an attempt was made to determine their original height. Based on the preserved traces of the grille, the distances between these points, and the known number of bars in the grille, a probable original height of the shafts was calculated. Unfortunately, the black-and-white photographs do not allow for identification of the original polychrome colours observed in the 1960s.

During the analysis of Czerner's drawings depicting the base of the sacrum (Fig. 3), a distinct trace of the pillar on which it once stood was observed. The most challenging task was determining its height and adjusting the proportions of the entire sacrum. To reconstruct its original appearance, similar examples of this type of Gothic liturgical furnishing were sought in Lower Silesia and the former German Empire. Many Gothic sacra come primarily from large urban centres such as Wrocław (Church of St Mary Magdalene) or Strzegom (Minor Basilica of Sts Peter and Paul). These examples are characterised by highly sculptural treatment and a richness of detail (Fig. 7). The recovered canopy, however, lacks such decoration, which suggests looking for analogous examples in smaller towns that did not have the financial resources to commission the work of a master sculptor.

The sacrum in Bolków is similar in design to those found in Lubin, Śmiałowice, Bolesławiec, Małujowice, and Brennik (Fig. 9). These have a quadrilateral cabinet with one blind wall supported by a slender single pillar. Only in Śmiałowice and Brennik is the support decorated with a trefoil within a pointed arch. The upper part of the cabinet, adorned with a pointed arch featuring crockets and an additional trefoil, appears in Lubin, Śmiałowice, and Bolesławiec. Walls with open arches on three sides are used in Śmiałowice, Brennik, and Małujowice. The sacra in Lubin, Śmiałowice, and Bolesławiec are crowned with tall



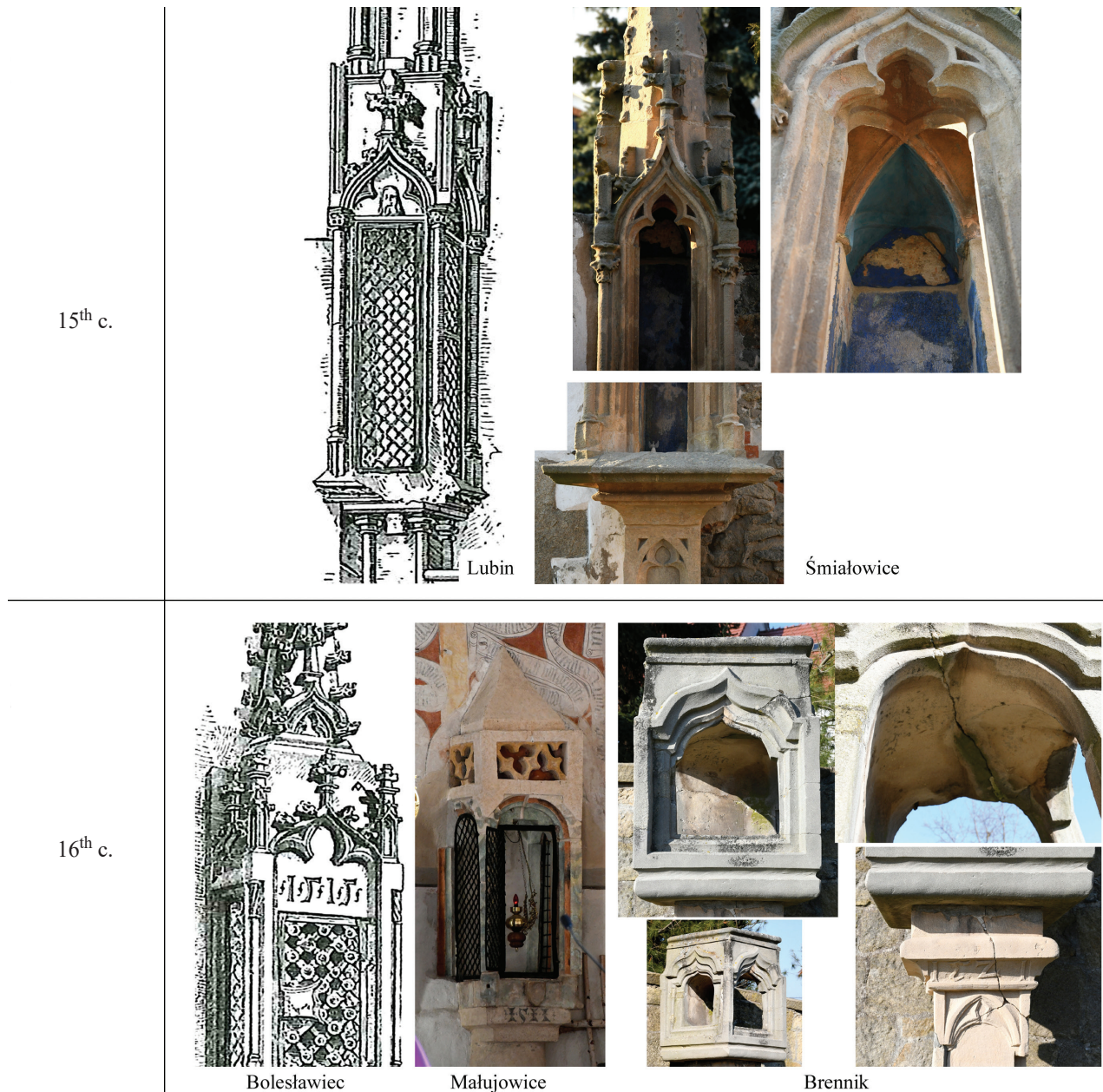


Fig. 9. Selected 15<sup>th</sup>- and 16<sup>th</sup>-century Polish sacra (elaborated and photos by H. Golasz-Szołomicka, drawings of the sacra in Lubin and Bolesławiec: after Lutsch 1903, <https://bibliotekacyfrowa.pl/dlibra/publication/edition/133925>)

Il. 9. Wybrane polskie XV- i XVI-wieczne sakraria (oprac. i fot. H. Golasz-Szołomicka, rys. sakrariów w Lubinie i Bolesławcu: Lutsch 1903, <https://bibliotekacyfrowa.pl/dlibra/publication/edition/133925>)

gables, while in Małujowice a low, tent-like roof – similar to the coverings of lanterns of the dead – was used. Among the churches in Germany, the sacra in Hameln stands out, featuring a quadrilateral cabinet supported on columns (Baare-Schmidt 1937<sup>3</sup>).

The sacra in Brennik served as a model for the reconstruction of the sacra in Bolków Castle due to the similarity in the way the cabinet was mounted. Its column height, supporting the base, was adopted for the reconstruction.

After analysing examples from both smaller and larger urban centres, a decision was made to include an additional base beneath the column in the design for displaying the preserved stone elements. The justification for this solution was the discovery of a stone detail found beneath the castle walls (Fig. 5). Initially, it had been identified as a fragment of a cornice; however, after a renewed analysis, it was proposed to reinterpret the piece, supplement it with stonework, and use it as a stabilising base for the sacra.

In the design (Fig. 10), the primary goal was to highlight the existing elements by using the same material – a dark greenish sandstone – while contrasting it in colour with the preserved details. An additional challenge was to connect the new and historical fragments in a way that would not

<sup>3</sup> Baare-Schmidt dates the sacra to the 15<sup>th</sup> century, but the architectural details of the cabinet suggest the 2<sup>nd</sup> half of the 13<sup>th</sup> century.

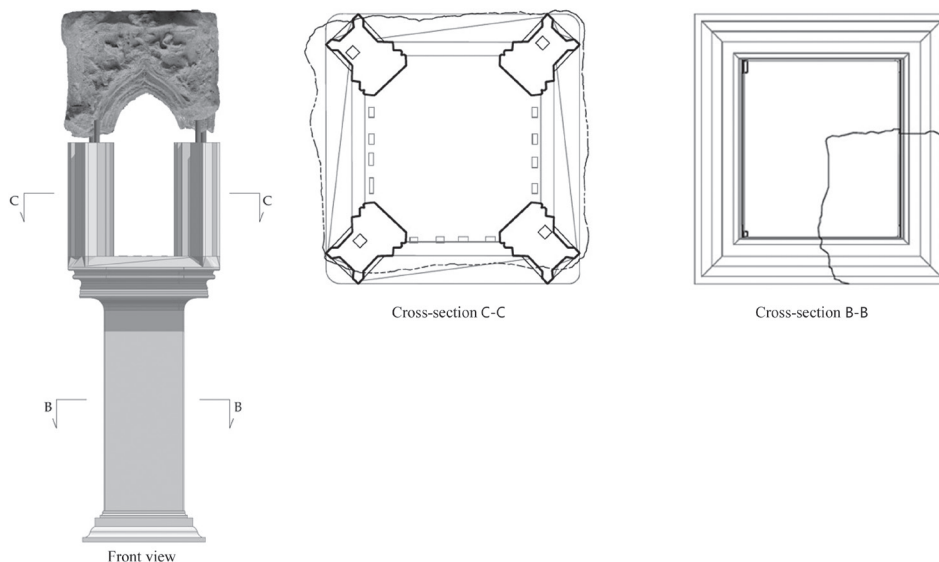


Fig. 10. Proposed display of the sacrum: front view, section C-C and section B-B (elaborated by A. Wolniak)

Il. 10. Propozycja ekspozycji sakrarium: widok z przodu, przekrój C-C i przekrój B-B (oprac. A. Wolniak)

damage the original stonework. It was decided to make use of the existing holes observed on the underside of the canopy, located where traces of the supporting shafts were found. The design proposes deepening these holes to insert square-section rods that would support the canopy; their continuation would run through newly carved stone shafts down to the base. This solution would ensure the structural stability of the piece. Furthermore, maintaining a slight gap between the canopy and the contemporary elements would allow viewers to distinguish the historical details from the reconstructed parts.

### Conclusions

The conducted research formed the basis for the exhibition design of the studied monument: a late Gothic wall-mounted tower-type sacrum, dated to the late 15<sup>th</sup>–early 16<sup>th</sup> century. The other previously mentioned stone elements of a sacred nature display Early Gothic features, allowing them to be dated to the late 13<sup>th</sup>–early 14<sup>th</sup> cen-

tury. The sacrum most likely constituted part of the furnishings of the medieval castle chapel.

Thanks to the research workshops and the comparative analysis of selected Gothic sacra from Lower Silesia, it was possible to expand the knowledge of the original furnishings of the chapel. Although the current findings do not allow for a complete reconstruction of the original finial, they do provide valuable clues and make it possible to formulate hypotheses regarding its original appearance. These analyses have enriched previous research, including the studies of Olgierd Czerner, and have led to new and intriguing discoveries. Their results may not only facilitate future reconstructions but also enhance the attractiveness of Bolków Castle for visitors. Each new element uncovered during the research contributes to a better understanding of the history of this unique place, which – despite numerous studies and publications – still conceals many secrets.

Translated by  
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### Acknowledgements

The work was carried out as part of the project of the National Programme for the Development of Humanities, module: National heritage, registration number NPRH/DN/SP/495215/2021/10.

Our research would not have been possible without the invaluable support of the castellan of Bolków Castle, who made the site available for scientific work.

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## Streszczenie

### Średniowieczne sakrarium z Zamku Bolków?

Celem autorek artykułu było przedstawienie wyników badań dotyczących pierwotnej funkcji i formy kamiennego baldachimu znajdującego się w lapidarium zamku Bolków. Badania te mają kluczowe znaczenie dla ustalenia, czy w średniowieczu na zamku istniała kaplica, na co wskazuje obecność licznych relikwów kamieniarskich o sakralnym charakterze. W celu określenia pierwotnej roli baldachimu przeprowadzono jego szczegółową inwentaryzację z wykorzystaniem fotogrametrii, obejmującą również inne elementy kamieniarskie zdeponowane w lapidarium, w tym detale o charakterze sakralnym. Dodatkowo dokonano porównawczych analiz średniowiecznych sakrariów i latarni umarłych ze Śląska oraz sąsiednich regionów.

**Słowa kluczowe:** zamek Bolków, baldachim, sakrarium, sakrarium wieżowe