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Maps in the catholic religious schematisms from Central and Eastern Europe (on the example of the collection of the University Library of the John Paul II Catholic University of Lublin)

Abstract: Among the graphic representations found in the books are maps. One type of print in which they also appear are religious schematisms (directories). Schematisms (lat. *schematismus, elenchus, catalogue*) are official lists of the clergy of a particular ecclesiastical administration unit (diocese, religious province). Despite the popularity that religious directories gained in the first half of the nineteenth century, it is only from the second to third decade of the twentieth century that we can speak of the maps included in them. In order to show the variety of representations, this article discusses some of the maps from religious schematisms stored in one of the largest collections of this type of prints in Europe, and thus in the world, namely in the University Library of the John Paul II Catholic University of Lublin (BU KUL). The subject of the analysis was cartographic representations, their content, and forms of their production on the example of religious prints from the region of Central and Eastern Europe.

Keywords: schematism – religious orders – map – cartography – Central and Eastern Europe – University Library of the John Paul II Catholic University of Lublin

Słowa kluczowe: schematyzm – zakony – mapa – kartografia – Europa Środkowo-Wschodnia – Biblioteka Uniwersytecka Katolickiego Uniwersytetu Lubelskiego Jana Pawła II

Among the graphic representations that can be found in books are maps. Apart from geographical atlases, where they are the primary source of information, they are often a supplement to the text of a publication to facilitate understanding or to trace and interpret aspects that are not discussed in the text or are much easier to present in the form of a picture than the written word. Ecclesiastical schematisms are also one of the types of prints in which maps appear.

Schematisms (most often also appearing under the Latin names *schematismus*, *elenchus*, the English name directory and the Polish names *katalog*, *rocznik* [catalogue, yearbook]) are official lists of the clergy of a particular ecclesiastical administrative unit (diocese, religious province, one or more order houses). Thus, they are prints of utilitarian character issued with the knowledge and permission of the superior. They provide access to information on the organizational and administrative structure of an ecclesiastical unit. Their addressees are mainly diocesan or religious clergy and auxiliary personnel (sometimes lay) performing certain functions primarily in the diocesan ministry¹. These types of publications have often been the subject of studies by Polish scholars: as contributions to research into the history of the book, the history of individual dioceses or religious orders and congregations, and specific source studies². These specific publications, which are often used for cartographic works³, this

1 Ł. Krucki, *Rubrycele i schematyzmy archidiecezji gnieźnieńskiej. Katalog druków przechowywanych w Archiwum Archidiecezjalnym w Gnieźnie*, Gniezno 2016, p. 9.

2 For a rich compilation of the literature on schematisms from the Polish lands, see Ł. Krucki, *Rubrycele i schematyzmy archidiecezji gnieźnieńskiej (1532–2019)*, “Roczniki Teologiczne” 2020, vol. 67, no. 4, pp. 5–8. On the subject of monastic schematisms see, among others: S. Librowski, *Katalog rubrycel i schematyzmów diecezji i zakonów historycznej Polski znajdujących się w Księgozbiorniku Podręcznym Archiwum Diecezjalnego we Włocławku*, cz. 2, “Archiwa, Biblioteki i Muzea Kościelne”, 27(1973), s. 57–130 (prints of the religious orders); E. Chomentowska, *Katalog schematyzmów i rubrycel zakonnych w zbiorach Biblioteki Uniwersyteckiej Katolickiego Uniwersytetu Lubelskiego Jana Pawła II. Schematyzmy generalne oraz druki jednostek administracji zakonnej poza Polską. Catalogue of religious schematisms (directories) and rubrycles in the collection of the University Library of the John Paul II the Catholic University of Lublin. General schematisms and prints of religious administration units outside Poland*, Lublin 2023; eadem, *Bibliografia schematyzmów zakon męskich z ziemii dawnej Rzeczypospolitej z lat 1718–1918. Bibliography of schematisms of male religious orders in the former Poland between 1718–1918*, Lublin 2016; eadem, *Schematyzmy zakonów męskich z ziemnej Rzeczypospolitej z lat 1718–1918. Studium źródłoznawcze*, Lublin 2016; eadem, *Schematyzmy karmelitów prowincji galicyjskiej*, “Archiwa, Biblioteki i Muzea Kościelne” 2022, vol. 119, pp. 51–64, [online] <https://doi.org/10.31743/abmk.12319> [accessed 12.13.2023]; eadem, *Skład personalny klasztoru w Radechnicy w latach 1858–1863 w świetle schematyzmów zakonnych*, [in:] *Na tym miejscu chwala Ojca Najwyższego odprawiać się będzie... W setną rocznicę rewindykacji klasztoru oo. Bernardynów w Radechnicy*, ed. I.M. Janusz, A.K. Sitnik, Kalwaria Zebrzydowska 2019, pp. 83–107.

3 *Atlas historyczny (archi)diecezji lubelskiej 1805–2010. The Atlas of the Lublin (Arch)Diocese 1805–2010*, team work ed. by H. Gapski, Lublin 2011; *Atlas historyczny metropolii przemyskiej. (Archi)diecezja przemyska, diecezja rzeszowska, diecezja zamojsko-lubaczowska ok. 1340–2018. The historical Atlas of the Metropolis of Przemysł. (Archi)Diocese of Przemysł, Diocese of Rzeszów, Diocese of Zamość-Lubaczów*, team work ed. by H. Gapski, co-authors E. Chomentowska et al., Lublin 2019.

time become the subject of consideration precisely in terms of the maps they contain. Bogumił Szady reminds us that the methods of working with old maps are determined by the scientific discipline of a particular researcher (which determines the different way old maps are treated by historians, geographers, and cartographers). Arguably, this group can be broadened to include urban planners, art historians and archaeologists, among others)⁴. In this approach, the map also becomes the object of interest of the print and book expert as one of the elements within it. Historians, on the other hand, using maps as a source of information about the past and paying attention to issues concerning the settlement network, communication, naming, identification of objects, and territorial divisions, also take into account where such representations are located.

Maps, especially from earlier centuries, are very often the object of consideration both from a cartographic and from historical and source studies perspectives⁵. However, the mapping of the religious space for the need of schematisms has not yet been the subject of more insightful consideration. Hence, the primary purpose of this text is to present the maps in this type of historical source to a wider audience. Discussing their elements, pointing out differences and similarities even with only a few examples, already provides a basis for drawing preliminary conclusions that can be verified during further research. It is also possible to determine when the first maps appeared in schematisms, while the above-mentioned discussion of data provided in cartographic objects will also enable some comments on their value for the reader of those times and on the possibility of their use today.

Religious directories are, as already mentioned, lists of religious people who are part of the specific unit of religious administration for which the year-book was compiled. Although most importantly concerned with the personal data of its members, the directories also contain news about the places where individuals resided. These include, first of all, the religious houses of various levels belonging to a particular organisational unit, but they may also include places outside it (for example, the general curia of religious orders, foreign missions, residence in another province for the duration of studies or pastoral duties). Regarding the location of the religious house, initially, the schematisms determined the name of the locality or place or the name of the monastery church (or friary) to which the personnel referred. Over time, the amount of information was expanded. An exact address appeared, information about

4 B. Szady, *Dawna mapa jako źródło w badaniach geograficzno-historycznych w Polsce*, "Kwartalnik Historii Kultury Materialnej" 2018, vol. 66, no. 2, p. 131.

5 See, for example, *Dawne mapy jako źródła historyczne*, ed. B. Konopska, Warszawa 2012; *Dawne mapy jako źródła w badaniach geograficznych i historycznych*, ed. B. Konopska, J. Ostrowski, Warszawa 2014; *Źródła kartograficzne w badaniach krajobrazu kulturowego*, ed. J. Plit, J. Nita, Sosnowiec 2012.

the nearest post office or railway station was provided. In line with the development of technology, messages about other communication tools were added, i.e., a telephone number or e-mail address. All this data on the religious house, depending on the period for which the directory was produced, allows for its more or less precise location. For this reason, the schematisms seem to be the first source of information on their location, useful especially for a larger number of convents.

From the perspective of the reader receiving such a list of units, their desire to know their distribution seems natural, and the best method of presenting it is a map as an element showing its geographical location, referring also to the context of, for example, other territorial units (diocese, public administration structures). Such solutions are encountered in contemporary prints dealing primarily with diocesan structures. Usually these include maps of the whole diocese, the distribution of pastoral institutions in a given deanery, and, if plans of larger cities are included, also of churches in particular towns⁶. Meanwhile, in relation to religious prints, imaging space distribution with maps is not as obvious as it might seem, even today.

A preliminary analysis of the monastic schematisms, both from the Polish lands and elsewhere, shows that although catalogues have been known since at least the beginning of the 18th century, maps begun to be published in them relatively late and sporadically. Despite the popularity, and thus the systematic nature of publication, which monastic catalogues gain in the first half of the nineteenth century, one may speak of maps inside them only from the second to third decade of the twentieth century, and one of the first orders to publish them was the Jesuits. If this type of illustration appeared earlier, they were isolated cases and may be regarded as rarities in publications of this kind. Now it is difficult to determine what was the reason for the lack of cartographic representations. Was it the high cost of producing the map (especially since it could be reproduced in subsequent annuals)? It is difficult to reject this motive, but also to consider it sufficient given that from at least the end of the nineteenth century lithographs, drawings, and photographs were included in catalogues and some prints were bound in richly decorated covers. It is likely that the schematisms were treated primarily as lists of persons updated annually and thus no thought was given to the need to show the spatial distribution of monasteries and no need was seen for such arrangements.

Due to the vastness of the subject matter, this text presents some of the maps from monastic directories held in one of the largest collections of this type of prints in Europe, and thus in the world, namely at the University Library

6 E.g. *Schematyzm diecezji legnickiej 1997*, comp. J. Lisowski, W. Mróz, P. Nowosielski et al., Legnica [1997], 328 pp.

of the John Paul II Catholic University of Lublin (hereinafter BU KUL). The subject of the analysis was cartographic representations, their content, and forms in religious prints from the Central and Eastern Europe⁷. They are included in seven yearbooks belonging to two orders and their five provinces. These are: two Jesuit provinces (Czech and Hungarian – a total of four yearbooks and five maps), three provinces of the Order of Friars Minor from the Balkan area: Croatian, Dalmatian, and Herzegovinian (three yearbooks, four maps). This is not a substantial collection in terms of figures, but its diversity already enables at least a preliminary comparison of works coming from different orders and provinces and at the same time linked by a similar cultural area and even, in the case of the Balkan countries, by a common history and tradition.

In the BU KUL collection, the largest number of volumes of provincial-level catalogues containing maps belong to the Hungarian province of the Jesuit Order. They can be found in the yearbooks for 1940, 1948 and 1949⁸.

The first, dated 1940 (*Provincia Hungariae S. J.*), was published at the end of the catalogue (Figure 1)⁹.

The mapped area of the Hungarian province and its mission was presented in four maps, mainly using the island method (the only elements deviating from this *strictly* method are the names of the provinces neighbouring the Hungarian one without marking their borders, even schematically). Only the carton (a small map located on the main map, presenting content important but not fitting on the main map) showing the location of the missions within China presents the extent of the content to the frame of the map. The religious houses in the province are marked with appropriate signatures, but without giving their names. Included for ease of location, Lake Balaton and the most important rivers, the Danube and the Tisza (but without their tributaries) – are included on the map, the course of which is delineated only up to the national borders (corresponding to the borders of the religious province). A similar spatial orientation aid is provided by the inclusion of the aforementioned names of the Jesuit provinces.

Of the content elements other than the cartographic image, the example in question includes a title and a legend. However, the latter offers only an explanation of the geometric signs used on the map; it neither includes the name of the author, the year the map was made, nor even the scale (neither in numerical nor

7 Central and Eastern Europe in this presentation is understood in one of the broadest terminological approaches, which also includes the Balkans, see e.g. R. Zenderowski, *Europa Środkowa jako «ucieczka przed Wschodem» czy «pomost» między Wschodem i Zachodem?*, [in:] *Europa Środkowa: wspólnota czy zbiorowość?*, ed. R. Zenderowski, Wrocław-Warszawa-Kraków 2004, pp. 36–48.

8 *Catalogus Provinciae Hungariae [...] anni 1940...*; *Catalogus Provinciae Hungariae [...] anno MCMXLVIII...*; *Catalogus Provinciae Hungariae [...] anno MCMXLIX...*

9 *Catalogus Provinciae Hungariae [...] anni 1940...*, p. [73].

interval form). In addition, a quite accurate depiction of the mission in China under the authority of the Hungarian unit was included in the print. It was drawn in a form similar to the map of the mother province, but in addition to the mission territory, internal boundaries were marked, possibly corresponding to the boundaries of the administrative units of the country. Such a marking can only be guessed by the reader, due to the lack of description of the line captions (like administrative boundaries, rivers). Unambiguous determination of their type is possible only by referring to other sources. Another interesting solution has also been applied, consisting in marking the aforementioned mission area together with the borders of the state administration not only on a fragment of a map of China (in the form of a carton), but also against the background of Hungary (the mother province) as an overview map. Thus, it is possible to assess the size and proportions of the two units of religious administration.

Figure 1. *Provincia Hungariae S. J.*



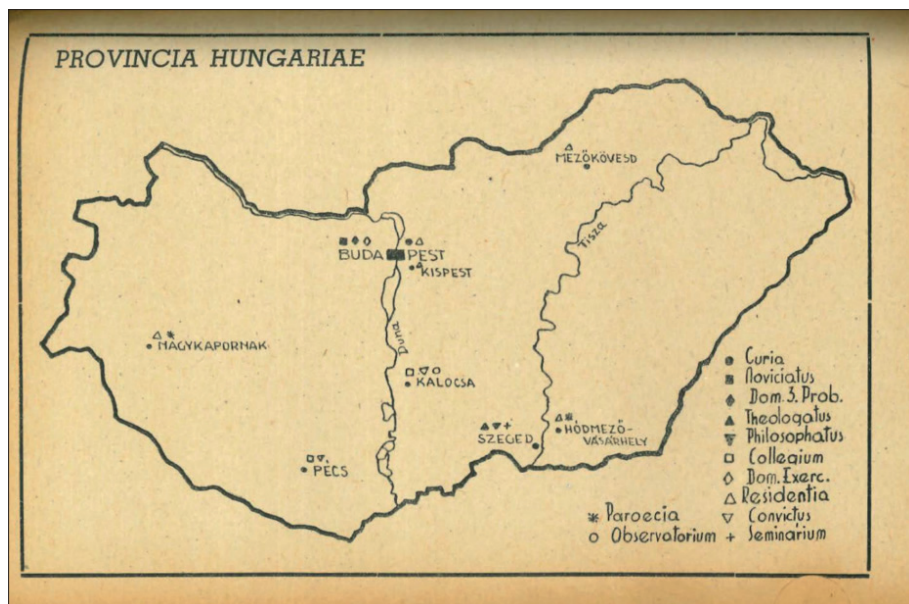
Source: *Catalogus provinciae Hungariae Societatis Iesu anni 1940*,
Budapestini 1940, p. [73]. Photo: E. Chomentowska

In the prints of 1948 and 1949, the maps (both entitled *Provincia Hungariae*) were moved to the beginning of the schematism and no longer include the location of the missions.

Although the map for 1948 is framed, it is a typically insular representation of the cartographic image, with simplified boundaries added (Figure 2). The list of captions has been significantly expanded compared to 1940, as 12 categories of establishments have been identified instead of four. Additionally, leaving

the two main rivers, the designation of Balaton as a landmark was withdrawn. Any identification of neighbouring provinces or other administrative units to facilitate the location of the cartographed area was also omitted¹⁰.

Figure 2. *Provincia Hungariae*.



Source: *Catalogus Provinciae Hungariae Societatis Iesu ineunte anno MCMXLVIII*, Budapestini 1948, p. 2. Photo: E. Chomentowska

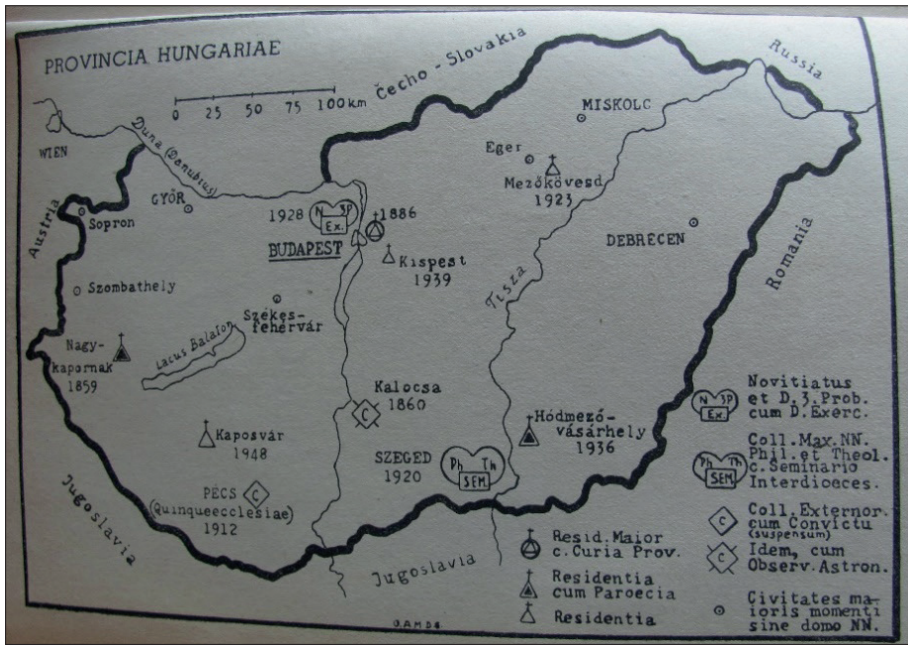
The last of the Hungary maps in the BU KUL collection, printed in the 1949 catalogue, seems to be one of the richer ones considering the cartographic captions used to mark the religious houses (Figure 3). Eight types of cartographic symbols have been used for them, which, like their descriptive explanations, are particularly extensive, in their graphic form being a combination of the geometric and the letter method¹¹. A similar comment applies to the description in the body of the map, which, in addition to the names of places with religious houses or other important cities in the country, includes an indication of the year of their establishment. The location of Balaton has again been added, this time marked in the body of the map. The network of the main rivers was not restricted only to the area of Hungary, as was previously the case, but its course was also shown beyond the borders of the state¹².

10 *Catalogus Provinciae Hungariae [...] anno MCMXLVIII...*, p. 2.

11 M. Pieniążek, M. Zych, *Mapy statystyczne. Opracowanie i prezentacja danych*, Warszawa 2017, p. 33.

12 *Catalogus Provinciae Hungariae [...] anno MCMXLIX...*, p. [2].

Figure 3. *Provincia Hungariae*.



Source: *Provinciae Hungariae Societatis Iesu ineunte anno MCMXLIX*, Budapestini [1949], p. [2]. Photo: E. Chomentowska

Unlike the two maps described above, instead of neighbouring provinces or marking only the contour of the province itself, the surrounding countries (Russia, Romania, Yugoslavia, Austria, in this case the location of Vienna, and Czechoslovakia are also indicated). It is the only map of the Hungarian province that includes a linear scale of 0 to 100 km (counting every 25 units).

In the Czech province yearbook for 1939¹³, two maps can be found. Each of them is interesting because of the amount of information they contain. Already the title of the first one, *Nova Provincia Bohemiae et Viceprovincia Slovakiae* (Figure 4), indicates that there were changes in the provincial structure¹⁴. Firstly, according to the *Data chronologica originis evolutionis regionum provinciarum 1774–1958*, this was the division carried out on 28 October 1938, recognising the Slovak vice-province as independent and changing the name of the former Czechoslovakian to Czech¹⁵. One month later (26 November

13 *Catalogus Provinciae Bohemiae Societatis Iesu ineunte anno 1939*, Pragae [1939], 56 pp.

14 *Catalogus Provinciae Bohemiae* [...], p. 3.

15 J. Fejers, J. De Cock, *Data chronologica originis et evolutionis regionum provinciarum 1774–1958*, Rome 1997, p. 28. [online] https://arsi.jesuits.global/wp-content/uploads/2022/03/data_chronologica_pre1958.pdf [accessed 30.10.2023].

1938), the territory named “Sudetenland” was incorporated into the Austrian province (two colleges and two houses)¹⁶. This fact is presented differently in the text on the history of the division of the province in the 1939 catalogue just before the map and by the map itself. The Slovakian vice-province was separated on 23 August 1938, while on 26 November 1938 not only were the four houses excluded to the Austrian province (Mariaschein, Duppau, Bodenbach, Tetschen), but also the residence in Troppau (Opava) to the East German province and the residence in Těšín (Cieszyn) to the Lesser Poland province¹⁷. Thus, this cartographic representation shows the location of the Jesuit religious houses of the Czech province, but also the boundaries of the successive divisions clearly marked by three types of lines and the outposts that were detached from the province in question. This map is an excellent example of the importance of cartography in visualising structures and their changes, which the reader/user will not be able to replace with lists which are rather supplementary in this case.

Figure 4. *Nova Provincia Bohemiae et viceprovincia Slovakiae*.



Source: *Catalogus Provinciae Bohemiae Societatis Iesu ineunte anno 1939*, Prague [1939], p. 3. Photo: E. Chomentowska

¹⁶ Ibidem, p. 15.

¹⁷ *Catalogus Provinciae Bohemiae* [...], p. 2.

The second map entitled *Antiqua Provincia Bohemiae 1623–1773* is another made with the classical island method (Figure 5). It can be perceived as a kind of exception, as it refers not to the location of religious houses at the time, but to the past and shows the formation of the network of institutions. It is a presentation of the former Czech province in the period indicated in the title of the map. The area delimited by the outer border is divided into smaller units, the nature of which is not known from the content of the legend (presumably these are the parts of the diocesan territories where the Jesuits of the Czech province were active). The map shows all the houses from the list on the previous page of the catalogue (together with the year of their erection)¹⁸.

Figure 5. *Antiqua Provincia Bohemiae 1623–1773*.



Source: *Catalogus Provinciae Bohemiae Societatis Iesu ineunte anno 1939*, Prague [1939], p. 4. Photo: E. Chomentowska

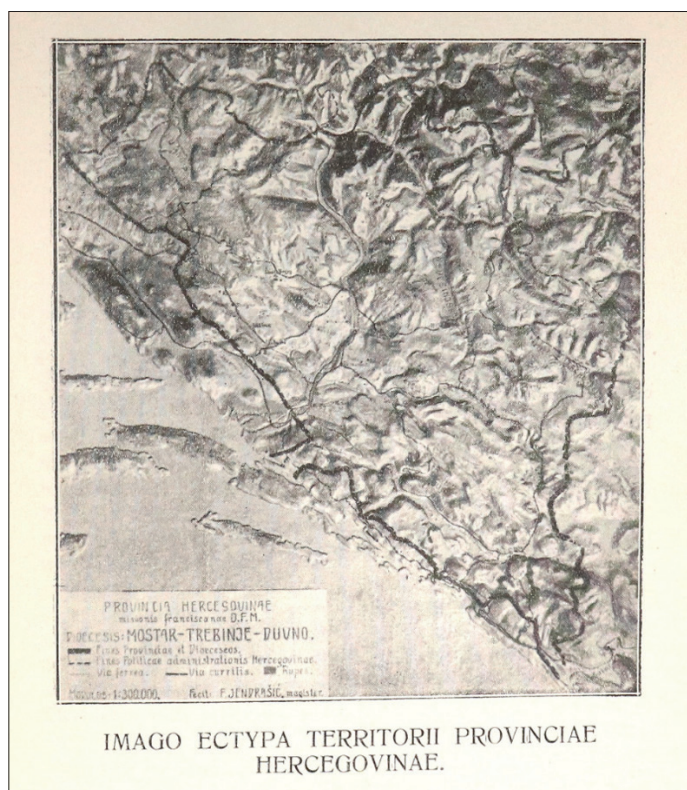
The list of captions, which indicates the seats of universities instead of, for example, bishoprics, alongside colleges and residences, is interesting. The inclusion of such establishments made an interesting point in this cartographic representation. In addition to Prague, Olomouc, and Breslau, Nysa is marked in this way. This is the location of the Jesuit college known as the “Carolinum”. Its founder, Bishop Karl Habsburg of Wrocław, planned to make it a university.

18 Ibidem, p. 4.

The sudden death of the bishop caused these plans to collapse, but the college as such became a well-known educational centre not only in Silesia¹⁹.

The following maps in the schematisms were developed for the Franciscan Order. In total, they can be found in the three yearbooks of the Order of Friars Minor of the three Balkan provinces: Croatian²⁰, Dalmatian²¹, and Herzegovinian²² (five maps in total).

Figure 6. *Provincia Hercegovinae missionis Franciscanae O.F.M.*
Dioecesis: Mostar – Trebinje – Duvno.



Source: *Schematismus almae missionariae provinciae Ordinis Fratrum Minorum in Hercegovina ad Annum Iubilarem Christi Redemptoris 1933*, Sarajevi 1933, p. [13]. Photo: E. Chomentowska

19 J. Kwiatek, *Początki gimnazjów na Górnym Śląsku – od jezuickiego «Carolinum» do reform Wilhelma Humboldta*, “Kwartalnik Opolski” 2010, no. 4, pp. 44–45.

20 *Šematizam Hrvatske franjevačke provincije svetog Ćirila i Metoda*, Zagreb 1969.

21 *Schematismus Provinciae Dalmatae SS. Redemptoris Ordinis Fratrum Minorum (Croatia-Jugoslavia) anno 1965*, Spalati 1965.

22 *Schematismus almae missionariae provinciae Ordinis Fratrum Minorum in Hercegovina ad Annum Iubilarem Christi Redemptoris 1933*, Sarajevi 1933.

One of the oldest maps of the analysed collection belongs to this monastic group, moreover being one of the few with its author mentioned (Figure 6). It can be found in the catalogue of the Herzegovinian province for 1933²³. The map was made using the method of shading (it reflects the terrain by using the appropriate angle of incidence of light and grey, depending on its slope)²⁴. Thus, it is visually attractive in a certain way, as it gives the impression of the terrain plasticity, but it is not a clear cartographic representation due to the poor printing quality of the illustration included to the schematism. This is particularly evidenced by the lack of clarity for the reader, the location of monasteries and nomenclature in the body of the map, or even the legibility of elements in the legend itself. The available materials do not give a clear answer as to what caused this state of affairs: it could be either a matter of the printing method, the passage of time and the deterioration of the visibility of certain elements, or the quality of the map itself. Then the question arises as to whether the map was produced and intended from the outset for this type of publication or whether a pre-existing map (or at least its underlay) was used and only adapted to the needs of the publication?

Despite the difficulty in reading the content of the map itself, it is possible to discuss at least some of the related issues. The map entitled *Provincia Hercegovinae missionis Franciscanae O.F.M. Dioecesis: Mostar – Trebinje – Duvno* is delimited by a frame, below which there is an additional inscription (*Imago ectypa territorii Provinciae Hercegovinae*). The legend in the lower left corner contains, apart from the title, a list of primarily linear, but also one geometric, scales (1:300 000) and the name of the author. This was F. Jendrašić (master?), but it is not known whether he himself was a Franciscan or whether he was merely commissioned to do the cartographic work²⁵.

In the graphical representation in question, the most visible boundaries of the province are those of the dioceses Mostar, Trebinje, and Duvno, within which it lay. Admittedly, the author also included the location of the religious houses, but in contrast to the clear (bold) continuous line of the border, it is poorly legible due to the choice of cartographic visualisation. Much more difficult to identify are the political administrative boundaries of Herzegovina. Moreover, which is rare in monastic maps, the road and railway networks are marked, although their lines, also because of the quality of the imaging, can only be guessed.

23 Ibidem, p. 13.

24 *Metody przedstawiania rzeźby terenu na mapach*, [online] <https://zpe.gov.pl/pdf/P116B-HYux> [accessed 05.11.2023]; *Funkcja Cieniowanie rzeźby terenu*, [online] <https://doc.arcgis.com/pl/arcgis-online/analzye/hillshade-function.htm> [accessed 05.11.2023].

25 *Schematismus almae missionariae* [...] 1933..., p. [13].

A broad range of content, different from that described above, taking into account not only monastic but also diocesan issues, is presented in two fold-out maps in the 1965 catalogue of the Franciscans of the Dalmatian province of the Most Holy Saviour²⁶.

One of the maps, covering a larger area and containing less detail, is the one entitled *Topographica tabula provinciarum Franciscalium, O.F.M. in Jugoslavia* (Figure 7). It shows all the provinces of the Order of Friars Minor in the territory of Yugoslavia. The legend includes the scale (1:1 500 000), place and year of the map's production (Rome 1965), but without mentioning the author²⁷. It also presents two line and two geometric captions; however, there is no description of what the inclusion of three short lines parallel to each other on the map means (boundaries between two Dalmatian provinces [?]).

Figure 7. *Topographica tabula provinciarum Franciscalium, O.F.M. in Jugoslavia*.



Source: *Schematismus Provinciae Dalmatae SS. Redemptoris Ordinis Fratrum Minorum (Croatia-Jugoslavia) anno 1965*, Spalati 1965, after p. 206. photo: E. Chomentowska

²⁶ *Schematismus Provinciae Dalmatae...*, after pp. 67, 206; *Povijest Provincije*, [online] <https://www.franjevci-split.hr/povijest-provincije/> [accessed 05.11.2023].

²⁷ *Ibidem*, after p. 206.

The content of the map is presented to the bounding frames. In the area with the borders of the individual provinces (Slovenian, Croatian, two Dalmatian, Bosnian and Herzegovinian) and the national borders with the names of the neighbouring countries (Austria, Hungary, Romania, Bulgaria and Albania), the seats of the provincials (the capitals of the religious provinces) and the capitals of the dioceses were placed. It can be noted that in most cases the seats of the provincial houses were located in the capitals of the respective republics that were part of the Socialist Federal Republic of Yugoslavia. The exceptions were the capital of the Herzegovinian province in Mostar and the capitals of the Dalmatian provinces, located in Split and Zadar.

Quite difficult to trace on the map in question is the border line between the Dalmatian province of the Most Holy Saviour (based in Split)²⁸ and the Dalmatian province of St Jerome (based in Zadar)²⁹. Arguably, this was influenced by the extensive coastline of the area where both entities had their monasteries, which was much more difficult to separate at this scale. The legibility of the map is further complicated when combined with the compilation of information on each province presented on the previous page. It includes in turn: the full name of the province, its convocation, the exact address of the provincial house, the number of convents and subsidiary houses, the friars, the parishes served, and the faithful in the parishes³⁰. Moreover, it lists the names of the dioceses within which each religious province functioned. However, the lack of diocesan boundaries on the map and marking the capitals instead of the names of the bishoprics makes it much more difficult to identify the individual units of church administration with the above list. The addition of these elements would reveal an interesting aspect, namely the extent of the religious provinces within the diocesan territory. In addition, the course of the border of the Bosnian province indicates its functioning within the area of the Archdiocese of Sarajevo (Vrhbosna/Sarajevo) and the Diocese of Banja Luka³¹, thus separating it by a boundary (in a certain place, more or less in the middle marked with a broken line) from the Archdiocese of Belgrade³² and the Diocese of Skopje³³. Meanwhile, the list includes all these four bishoprics as the place of activity of the friars of this province.

28 *Povijest Provincije*, [online] <https://www.franjevci-split.hr/povijest-provincije/> [accessed 05.11.2023].

29 *Povijest Provincije*, [online] <https://ofm-sv-jeronim.hr/povjesni-pregled/> [accessed 05.11.2023].

30 *Schematismus Provinciae Dalmatae...*, pp. 205–206.

31 *Catholic dioceses in Bosnia and Herzegovina*, [online] <http://www.gcatholic.org/dioceses/country/BA-type.htm#metr> [accessed 05.11.2023].

32 *Catholic dioceses in Republic of Serbia (Serbia)*, [online] <http://www.gcatholic.org/dioceses/country/RS-type.htm> [accessed 05.11.2023].

33 *Dioecese from Skopje*, [online] <http://www.gcatholic.org/dioceses/dioecese/skop0.htm> [accessed 05.11.2023].

The second map entitled *Topographica tabula Provinciae SS. Redemptoris, O.F.M. in Dalmatia* shows the Province of the Most Holy Saviour to which the schematism refers. Its coverage includes the territory of Dalmatia, with the boundaries of the province indicated, but also the boundaries of the dioceses (also without their names) within which the religious entity functioned, and the partial boundaries and names of neighbouring Franciscan provinces. Within the frame of the main map, there is also a schematic plan of Zagreb indicating the location of the Friars Minor convent (Figure 8).

Figure 8. *Topographica tabula Provinciae SS. Redemptoris, O.F.M. in Dalmatia.*



Source: *Schematismus Provinciae Dalmatae SS. Redemptoris Ordinis Fratrum Minorum (Croatia-Jugoslavia) anno 1965*, Spalati 1965, after p. 67. Photo: E. Chomentowska

The nomenclature on the map is reserved for the seat of the bishopric and the Franciscan monasteries, while the remaining localities (95 locations) are marked with captions indicating the type of the given religious institution described in the legend. Such a caption on the map of a particular shape contains a numerical value in its centre, corresponding to the name of a particular locality. Giving the name within the map itself would not be very readable with such a significant number of locations and the scale used (1:600,000),

so they are presented in a list of religious houses and parishes (and other types of establishments) on a separate page.

The mapped area shows all the parishes belonging to the respective dioceses, but with the proviso that they were probably linked to the area of activity of the monks of the Province of the Most Holy Saviour³⁴. The marking of the parishes shows not only the location of the Franciscan monasteries and their *strictly* monastic character. It also enables the indication of the number of parish-level administrative units served by the friars in each diocese. Determining the proportion of parishes cared for by diocesan clergy and monks presents the importance of the activities of religious orders, including Franciscans for pastoral care in Dalmatia, which is significant. This gives an idea of the area in which the Franciscans of the Dalmatian province were active, the locations and nature of their pastoral activities, or the intensity of the outposts in certain regions of Dalmatia due, among other things, to the geographical conditions influencing this and that location (however, the lack of landforms on the map requires other research aids), and comparing the information with other sources – on the extent of the activities of Franciscans from other provinces or orders.

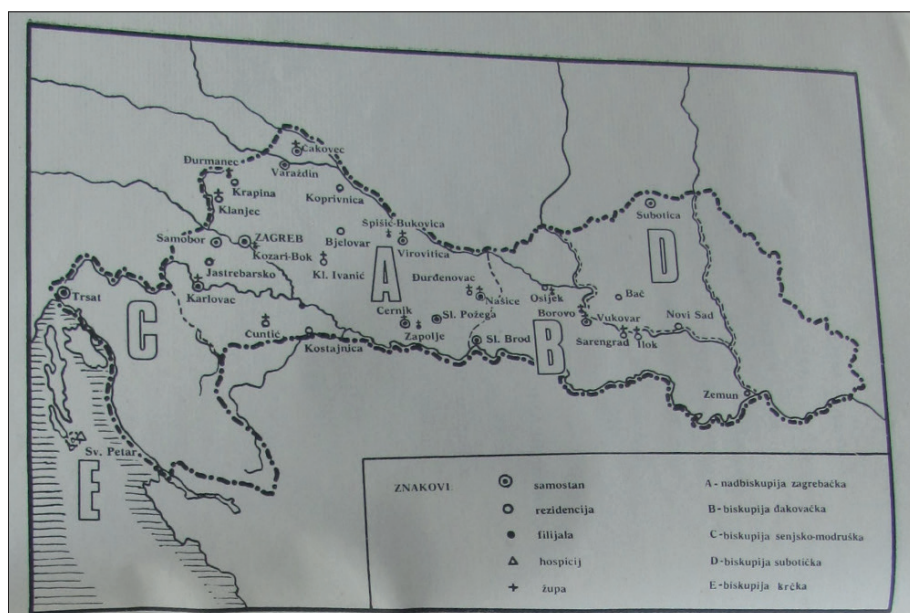
A directory of Friars Minor, also from the territory of former Yugoslavia, referring to the Croatian province of Sts. Cyril and Methodius for 1969, revealed a very different approach to the mapping of religious structures³⁵. The author of the map (Figure 9), who remains anonymous, has simplified some elements of the map and expanded others, making the analysis of their content different from the Dalmatian maps discussed above. It does not have, apart from provincial and diocesan boundaries, any other, including state boundaries. Their absence, admittedly, makes it difficult to determine the nearest neighbourhood, but the marking of the river network (also outside the provincial boundaries) eliminates this problem somewhat. It even seems that the inclusion of the most important rivers (albeit without names) or the clearer delineation of the coastline through the use of the line method makes it more legible than the mapping of the Dalmatian province.

34 According to the schematism, the province of the Most Holy Saviour was in charge of 76 parishes, which would mean that other 19 were under the authority of the diocesan clergy. However, statistical summaries from this period indicate much higher numbers and may relate to a larger territory – also primarily covered by the activities of the Dalmatian province of St Jerome. For example, in only two of the four dioceses covering the central part of the province and marked on the map: the Diocese of Šibenik there were about 60 parishes between 1950 and 1969, while in the Diocese of Split-Makar there were about 150, cf. *Schematismus Provinciae Dalmatae...*, pp. 205–206; *Diocese of Šibenik (Knin) [Statistics]*, [online] <https://www.catholic-hierarchy.org/diocese/dsibe.html>; *Archdiocese of Split-Makarska [Statistics]*, <https://www.catholic-hierarchy.org/diocese/dspli.html> [accessed 05.11.2023].

35 *Šematizam Hrvatske franjevačke...*, p. [10].

However, this cartographic representation lacks many essential elements for this kind of presentation. There are details such as the title, but also the scale, the scale interval, the geographical grid, or other references to make determination of distances easier; the legend does not even describe the essential contents, such as the types of boundaries mentioned, the essence of which must be guessed. Similarly, the content of the map does not describe the rivers, only the courses of which are indicated.

Figure 9.



Source: *Šematizam Hrvatske franjevačke provincije svetog Ćirila i Metoda*, Zagreb 1969, p. [10]. Photo: E. Chomentowska

Instead, the illustration in question has an extensive list of captions with five categories of symbols successively denoting a monastery, a residence, a branch, a hospital, and a parish, as well as a letter designation of the individual (archi)diocesan names. This last piece of information, which is missing in the Dalmatian province, significantly helps the reader to get an idea of the structures of the Catholic Church in this area. In fact, on the map, the dioceses are marked with a system of capital letters (from A to E), but the easternmost territory is left without description. The course of the boundaries indicates that this is the territory comprising the present-day diocese of Zrenjanin, which was at the time in question an apostolic administration³⁶. It is possible that this

³⁶ Зрењанинска бискупија, [online] https://sr.wikipedia.org/wiki/Зрењанинска_бискупија [accessed 05.11.2023].

is the reason no letter designations were given. However, as the Franciscans did not have an outpost there and yet the territory of this diocese was “included” within the borders of the Croatian province, this requires more detailed analysis.

The presentation of a few of maps produced for a small number of provinces of just two orders already shows the diversity of this type of representation in schematisms. These range from simple cartographies of the location of religious houses belonging to a given province, to much more thematically extensive depictions of space showing them against the background of other religious, ecclesiastical, or state structures. The level of detail also varies. As a brief summary, it should be confirmed that it is difficult to draw general conclusions on the basis of so few examples, but it is possible to make comparisons and indicate some similarities and differences. The former include various degrees of “imperfections” in mapping methodology, which have not escaped any author. Among the most common are the lack of: scale, interval, or other elements to determine distances on the maps (present on only four); date of creation, authorship, and even, although this is only in one case, title. Furthermore, there is no description in the legends of all the elements in the cartographic images, the presence of which is not obvious, but which probably seemed so to the author (for example, it is not clear what the internal boundaries on the map of the Croatian province of the Franciscans or the mission of the Hungarian province of the Jesuits are)³⁷. At the same time, in most cases (with the exception of the new Czech Jesuit and Herzegovina Franciscan provinces) the nature of the missions was distinguished by the use of different captions, usually geometric or letter captions. Many maps contain more information than the mere spatial location of religious houses. The Czech Jesuits present the history of more than 150 years of the order’s activities in the lands of that country, the Hungarian ones provide information in the body of the map about the date of the establishment of the various outposts, and the Franciscans place them in the broad context of the diocesan geography.

Certainly, however, regardless of the quality of the map, they gave the reader of time an idea of the location of the monasteries that were described in the directories. Thus, it was a kind of the author’s influence on the spatial imagination of the viewer: the location of the institutions in a certain specified territory made them a concrete, identifiable place and not just another item

37 J. Kuna, *Metodyczne aspekty analiz przestrzennych GIS wykorzystujących dawne mapy topograficzne*, [in:] *Dawne mapy topograficzne w badaniach geograficzno-historycznych*, ed. A. Czerny, Lublin 2015, p. 139.

in an alphabetical or chronological list. For today's users, these representations also bring specific places closer and provide additional assistance. It is much easier to conduct analyses they are interested in when there is access to a map that has already been created, all the more so if the nomenclature or boundaries of administrative units have changed. They become irreplaceable when monasteries have been dissolved, and it is more difficult than in the case of functioning monasteries to determine their location.

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