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The crusaders in the Prussian Baltics

(20s-30s of the XIII century)

The article characterizes the process of crusaders' penetrating into the Central-Eastern Europe, analyzes the historical conditions of the Dobzhyntsi crusaders' order coming into being. The Order's relations with the Polish and Russian princes, the Prussians and the Lithuanians are under study.

Key words: *crusaders, knights, mazovetski princes, Russian princes, the Dobzhynsky order, Dorogochyn.*

In the middle of the XIII century there were changes in the life of the central eastern European countries. These changes marked the political development of the region for a long period of history. Definitely the main event was the wide-scaled expansion of Mongol troops to the Eastern and Central Europe in the late 30s-early 40s of the XIII century. The result was the formation of the invading state in the lowlands of Volga. In the course of time this state got the name the Golden Horde. The hierarchical system between the new state and many other countries of the Eastern Europe came into being. In the historical science this system got the short definition “mongol or mongol-tatar yoke”.

Secondly, there were changes in the life of the Baltics region. There in the beginning of the XIII century in the southern-eastern part of the Baltics appeared Germanic political-religious formations on the lands of livy, latgaly, kurshy, esty. Among them were the Order of the sword-bearers, Riga diocese. Soon after the military-church state formation – the Teutonic Order – appeared in Prussia under its protection a big state of the same name sprang up. In 1237 it included the Order of the sword-bearers as a regional structure (it got the name of Livonia Order).

Thirdly, in the past of the Eastern Europe of the XIII century and later centuries unlike Prussians, livy, latgaly, esty, the tribes of Lithuanians withstood under the crusaders' pressure, preserved their independence, and soon became successful not

only in the struggle with Germanic knights but created a huge state by enlarging their lands with many East-Slavonic lands. Its name was the great Lithuanian-Rus principality. As much as all new states – the political formation of the Mongols, the Teutonic Order, the Lithuanian State – in the XIII century played a considerable role in the life of the Central Eastern Europe, it is necessary to pay attention to some historical aspects of penetration and consolidation of crusaders in the Prussian Baltic States and the Northern Poland in 20s-30s of the XIII century.

It is worth noting that in the literature on history the relationships between the Baltic tribes and their neighbors – Poland and Rus in the Middle Ages are often described slightly one-sided. Scientists, largely influenced by the difference between the designated entities in the socio-economic development, represented these relationships either as a history of attacks of more "backward" Balts on Slavic countries, or vice versa, as long offensive of the feudal lords of Poland and Rus on Prussians and Lithuanians. Actually, in real life we should talk both about the first and about the second, namely about the tension between Christians-Poles and pagan Prussians. During conflicts and clashes participants of lasting opposition pursued different goals: Prussians during an attack on the Polish lands were killing people and captured prey, Poles also captured prey, but sought to conquer Prussian land, spreading Christianity on their land. The situation changed not in favor of the Prussians with the advent of spiritual knightly orders in the Baltics, which also under the banner of Christianization of the pagan population actually arranged policy of expansion and capture of pagans' lands.

Talking about relations between the Eastern Slavs, Rus and Prussian tribes we should first emphasize that they primarily were concerned with the relationships with the closest to the Russian land offshoot Prussian tribes - Yatvagi (sudavy). The latter lived in Bug-Narevskiy and Neman-Narevskiy watershed. Neighbors of Yatvingians - Lithuanian tribes - were in the basin of the Neman. The starting point of political interaction of the Slavs in the Eastern Europe with Yatvagi is the second half of the X century, and Lithuanians – the beginning of the XI century.

It is known from the sources that in the beginning of Kiev Prince Vladimir Svyatoslavych rule Russian troops marched on Yatvingians. «Иде Володимер, - said" The Tale of Bygone Years "at 983 p., - на ятвягы, и вся землю их». Around the same time, probably, in the area of attention of the Russian ruling elite fell the neighboring Lithuania. Famous Catholic missionary Archbishop Bruno Kverfurtsky who in 1008 visited Russia and pechenigy, next year made a missionary tour to Prussia, where he died. The Saxon bishop Titmar Merseburg says that it happened near the border of Prussia and Rus, and in Kvedlinburzkyh annals Bruna with his entourage are reported to have been killed on the border of Russia and Lithuania in March 1009 p.: «Sanctus Bruno, qui cognominatur Bonifacius, archiepiscopus et monachus, 11. suae conversionis anno in confinio Rusciae et Lituae a paganis capite plexus, cum suis 18,7. Id. Martii petiit coelos (St. Bruno, who is named also Boniface, archbishop and monk, in the 11th year of his conversion to monks was murdered by pagans on the border of Russia and Lithuania together with eighteen Coreligionists and on 9 March went to heavens)" . It should be noted that information about Kvedlinburzky annals is the first message in written sources about Lithuania, and which, in our opinion, should begin consideration of the millennial history of political relations between Lithuania and the Slavs in Eastern Europe.

In the late 30's of the XI century Masovian Duchy (which at that time came out of the Polish state) formed a political bloc of Prussia and Lithuania against Poland and Russia. In 1040 during the war with the indicated above block the Kyiv prince "Yaroslav goes to the Lithuania ". The march against the Lithuanians, as it is possible to presume, ended in victory of the Kyiv lord, as the next year the Rus started the military actions against the Mazovezkiy kingdom. About the entry of the Lithuania in the sphere of controlling Kyiv in the later period witnesses the introduction to "Povist vremenyh lit", which fixed the relationships between the Rus and the Baltics at the beginning of XII century. Taking into consideration that circumstance that before the beginning of XIX century the Kyiv lords didn't assault some expeditions against the

Lithuania anymore, it's possible to suppose, that this country was conquered by the Rus in 1040.

In demesnial period the policy of the Rus in relation to Yatvyahiya and Lithuania became somewhat. East-slavic lords often performed military actions directed to the Yatvyahiyu, but they were hardly aimed at Lithuania. Arguably, this difference is explained by going through Yatvyahiyu of an important zahidnobuzko-vislyanskoho trade route and frequent assaults of yatvyahy on western lands.

In the middle of the XIX century non-Christian nations of Europe, with which East German and Polish feudal lords had been fighting not for one century, got into the view of the Roman Curia. In 1146, when the second crusade to the East started, Rome declared that the fight against the Elbe and the Baltic nations were also a part of the common crusading movement. Thus, the curia of papal in the middle of the thirteen century actually intercepts the initiative in combat with European "infidels" from East-Germanic dukes. It is interesting that in the second crusade against the Prussians in 1147 the Russian armed forces participated together with Polish knights. In this regard, the Magdeburg annals reported that the Polish prince Boleslaw IV "with a huge army took the field against the Prussians, [pitiless](#) barbarians and in his campaign he was supported by Rusy, though to a lesser extent, but noted by the name of Christians".

Regarding participants of the march to the Baltic Sea from the Russian side in the historiography there are some contradictions. Polish historian B.Vlodarskyy notes that the state of sources does not allow to solve that question. A Russian researcher V.T.Pashuto believes that Smolensk and Volyn armed forces participated in the march. The author of these lines at one time expressed the view, that the Rus forces were sent to the Baltics by Prince of Kiev Izyaslav Mstislavych and his brother Rostislav, the Prince of Smolensk. According to the Belarusian scientist H.Sahanovycha in the campaign against the Prussians Poles' allies were western and volyn armed forces. It is interesting that in 1149 during his visit at the invitation of

Prince Izyaslav Vladimirovich Volyn in Lutsk the Polish Prince Boleslaw Wysoky consecrated in the Knights ("pasashe ... by sword ") many local vigilantes.

Baltic policies were in the scope of interest of the Volyn Prince Roman the Mstislavych, who primarily sought to strengthen his position in Pobuzhzhia. In the 90s in the sphere of political actions of both Volyn and Krakow kingdom got lands to the north of Brest. In 1192-1193 the armed forces of the Small Poland intruded on the lands of Yatvigny. In 1192-1193 the Kazimir's troops of the Small Poland entered the yatvign's areas. Vicentiy Kadlubek calls the latter "poleshchany". The appearance of Poles in this region called anxiety of the Rus' princes. Besides, according to the same source, the unknown prince came to ruinous Dorohochyn to help yatvigns.

In winter 1196-1197 the Volyn' prince Roman carried out the bigscaled war action against Prussian yatvigns. According to the chronicle "И также Роман вииде в землю их. Огнем же не мжучи стати противу силе его, и бежавша во свои твердии, а Роман прожег волость их и отомьстивси, возвратися возвоиси.» It is obvious that the effect of this war action of Roman Mstislavych was the expansion of Volyn Kingdom's influence on Westernrus' town Dorohochyn. In favour of this conclusion there are words of Roman Mstislavych's son Danyla about the inheritance of his ownership by this town, which he proclaimed in spring 1238 after there was the defeat of crusaders, who were representatives of Dobzhyn knight's order: "Не лепо есть держати наше отчины крижевникам."

This joining Dorohochyn to Volyn' lands of the prince Roman Mstislavych at the end of XII century was the important event, because the town played a great role both as military-strategical and trade centre beginning from the XI c. In relation with this we can unlikely agree with the researchers' thought, who consider that Poland from the end of the XIIc. till the end of the 30s of the XII c had constantly owned the Dorohochyn Kingdom, exaggerate the influence of the Small Polish feudals in Pobuzhzhia.

Unfortunately, modern sources does not give any more information about Buzsko-Prybaltiyskiy politics of Roman, but scientists have long been respected to the

certificate of the late Polish chronicle by Macei Strykovskiy, where it goes about the conquest by the Volyn prince not only yativs but also Lithuanians. Including the following chronology of events from the Roman's life we can suppose that the prince could assault the expedition against the Lithuanians first of all in 1197-1198.

Since the late 12th century Polish princes began to actively involve crusaders to fight the Prussian and Lithuanian tribes. For some time in Pomerania the units of knights and templars were operating. Later in the first half of the 20s of the 13th century Pomeranian Prince Svyatopolk invited representatives of Tymava Spanish spiritual knight of the Order of Calatrava. From 1209, to the late 20s of the 13th century tsysteriansky Christian monk was a major figure in missionary activity in Prussia, who was chief of the organizers of the Baltic states struggle. In the years 1215-1216 he was appointed as a Bishop of Prussia.

In 1222-1223 Polish princes organized two crusades against the Prussians. In the first of them Cracow Duke Lesko Byalyy, selezky Prince Henry Bearded and Duke Konrad Mazowiecki took part, and the next year their coalition was joined by the Pomeranian Prince Svyatopolk. The failures of Polish rulers in the wars with Prussians caused new ideas for organizing the fight with anti-Prussian tribes in the middle of the 20s years in the environment of the Polish elite. First of all the crusaders from the East were involved into the fight with the infidels. Special attention in Poland among the possible potential allies with the Baltic tribes was drawn to the Teutonic spiritual knight Order.

We are obliged to remind that this Order was created in the late 12th century first as a hospital for sick and wounded crusaders by merchants from Bremen and Liubeck near the cemetery of St. Nicholas' church in Akkiri (Akkon), but quickly turned into a full-fledged spiritual knight organization. It should be noted that Teutonic Order even in the early 13th century had not only lands in Syria, Cilicia's Armenia, but in the Pyrenean Peninsula, France, Germany and Italy. However, as it is truly pointed out by the Russian researcher V.I. Matuzova, from its inception, this order sought "to creation of their own territorial lands (Supreme Master Hermann von

Salza (1209-1239 years) facilitated this trend on the outskirts of the Christian world..."

In 1211 Hungarian Semigrad became the region where the Teutons owned large lands. Here knights-monks were from 1211 to the mid 20-ies of the 13th century. The Hungarian King Andrew II gave them the land of the fighter(Bortsa). This area lay on the eastern border of the Kingdom of Hungary and attacks by nomads - Polovtsians were often directed here, and it was them from whom the Crusaders had to protect the Hungarian lands. The Teutons received lands (of 12 sq. km.) as a royal benefice, and also gained a number of economic and judicial privileges. Crusaders immediately built a series of castles led by Marienburg (named in honor of the patron of the Order – the Virgin Mary), Kreytsburg. In 1212, the organization of the Crusaders received the exemption from payments in favour of the local church.

Later on the lands that belonged to the Crusaders, a separate eparchy was created that infringed upon the interests of semyhrad's bishop. In 1222 Pope Honorius III gave for the new bishop the right to consecrate the clergy considering the opinion of the leadership of the Order. Despite opposition of semyhrad's bishop, in April 1224 Pope Honorius III took the newly created episcopacy, which controlled the land of the fighter(Bortsa) directly under the leadership of the Roman Curia. In April 30, 1224 the Pope issued a bull proclaiming his patronage over the lands of the Teutons in Hungary. Actually it meant the exit of the land of the fighter (Bortsa) from the power of the Hungarian King Andrew II.

Thus, Teutons in Semyhrad wanted their own state, like the one created in the Baltic states by the Knights of the Sword. Moreover, sometimes they actively intervened in the political affairs of the Kingdom. Therefore, the successor to the throne the King Bela with semyhrad's bishop Reginald appealed to King Andrew II with the requirement to conduct counter-measures to limit the activity of the Crusaders. In turn Andrew II appealed to the pope to revoke the decision of granting on Crusaders inappropriate rights, as well as the recognition of the king power by the knights. Soon the Hungarian army dislodged the garrison of Crusaders from

Kreysburg, and in 1225 Andrew II completely freed the land of the fighter (Bortsa) from the Teutons.

All attempts of Crusaders to regain their power in Hungary failed, therefore the Crusaders were interested in the offer of the Polish prince Conrad Mazovetskiy, expressed in the same year, to move to the Baltics and begin the fight with Prussians. Conrad promised to give the towns Kulm and Dobzhyn in possession of the Master Herman von Salza.

It's necessarily to mention that by then the Teutonic Order had a very authoritative leader in the person of the Grand Master Herman von Salza, who had close personal ties both with the Germanic Emperor Frederick II and with his rivals – Roman Popes. In 1221 the Pope Honorius III gave the same status to the Teutonic Order and the oldest Templar and Ioannit Orders. In March, 1226 the Germanic Emperor Frederick II, who at that time had the official title of "Emperor of the Romans, King of Jerusalem and Sicily", in the Italian city of Rimina in the presence of the large number of religious and secular elite confirmed the lands of the Teutons, which were made before by Mazovetskiy Prince Conrad, and accorded the great privilege to crusaders on the conquered, in the future, Prussian lands (in the literature this imperial act was called "Golden Bull").

Later in April 23, 1228 the Prince Conrad gave Teutons the Helm land and the village Orlovo in Kuyavia. In May 3, at the same year, the Prussian bishop Christians ceded the right to tithe in Helm land that was, as previously had been mentioned, given to them by Prince Conrad. In 1230 the prince Conrad gave the Crusaders the castle in Neshav and confirmed the descending of the Helm land, and at the end of the year these descendings were approved by Pope Gregory IX.

In parallel with this, in 1226-1228 on Christian initiative of the Mazovetskiy Prince Conrad and Polotsk bishop Gunther were developing a plan to create another special order to resist the Prussians. In "Prussian land chronicle " by Peter from Dusburh it is reported that "Conrad by the advice of the brother Christian, bishop of Prussia, and several other notable persons, founded the brothers to protect his land,

who were called brothers of Christ, with purple swords and star on a white cloak, which till now were in Livonia. " According to the words of the same chronicler, Christian knighted to this Order a noblemen Brun and fourteen his associates, and Conrad built a castle Dobzhyn for the knights and gave allodium named Sedlce in Kujawska land. Each knight, of course, had his own detachment of numerous servants and armour bearers. It's necessarily to mention that the noted by chronicler small number of knights - the founders of the Order - should not trouble us, as far as, for example, well known from the history the Order of the crusaders to 1210 also had a dozen knights.

Mazovetskiy Prince Conrad and Polotsk Dean William in July 2, 1228 passed (gave) to Crusaders the possession of episcopacy that were situated in the area of Dobzhyn. The transmission (giving) of the lands by Conrad and also by his sons Bolesław, Zemovit and Casimir to the knights was based on document from July 4, 1228r, in which also is recorded the transmission the villages to Crusaders that were owned by designated Gunter and Plock Canonniks, and other possessions that were a part of Dobzhynska land.

In the book of history of rusko-polish relations of the X – the third part of XIII century, we have written that in 1228 on the initiative of mazovetskyi prince Kondrat in his lands the order of knights of the sword was founded, which by its location in Dobrzyń got the name of Order of Dobrzyń. But this idea in the further historiography was wrongly interpreted, namely it was proclaimed, that as if we considered the Order of Dobrzyń to be the offshoot of the Swordbearers Order. Such a statement is the wrong understanding of our position. The information given by Peter from Duisburg does not give a reason for categorical assertion, that "Christ brothers" belonged to the Swordbearer Order. But they definitely took part in the last operations in Livonia and soon they used the Statute and chasuble of the latter for their spiritual knight organization. In the basis of statutes of Dobzhynskyi Order and Order of the Swordbearers, was the charter of the Order of the Temple or "poor knights of Christ and the Temple of Solomon." Last order emerged in the early XII century in

Jerusalem, and the charter of the Knights Templar was approved in 1128 at the Cathedral in the French city of Troyes.

The opinion of many works, including our observations, that these knights of Lyvoniyi arrived in Mazovia late 1228 or early 1229, can not be considered indisputable. Now it seems that such a categorical opinion about the date of the appearance of "Brothers of Christ" in the possession of Prince Mazowiecki Konrad has enough arguments. As the researcher of military history and spiritual orders in the Baltics M.Starnavska writes, the analysis of the documents about these knights do not permit the conclusion that their appearance in the landss of Masovian prince and Płock bishop and the founding of the Order of Knights Dobzhynskyh occurred simultaneously.

Despite the considerably lapidary style of the source base it is worth mentioning that in the Old Oliva chronicle it is told about the Conrad's transmission to "soldiers of Christ" the Dobrzyń Castle in order to defend them from the attacks of "the bad" yet before 1224. One of the first researchers of the history of this military organization V.Polkovska-Markov almost a hundred years ago wrote that "Knights of Christ" took part in the campaigns of the Polish princes in Prussia in 1222 and 1223. As the soldiers then did nothing effective for this resistance, after a meeting with Christian, Conrad sent the messengers to the Grand Master of the Teutonic Hermann von Salz with a proposal to participate in the fight against Prussians. After talks with the envoys of the Grand Master in 1226 Conrad (after meeting with a close aristocracy) passed into the swordbearers' possession the Crusaders Kulm and Lyubavsku land.

One might think that the "soldiers of Christ" appearance in the realm of Conrad's who left Livonia, associated with the failure of the crusaders in the fight against Livs. Second appeal of Conrad and Christian to the "soldiers of Christ" in 1228 was likely associated with a certain delay of the management of the Teutonic Order in their intentions to move to the Baltic. This delay, in our opinion, was caused by two reasons. The first was due to participating in the next crusade of the Teutonic Order

patron Germanic Emperor Frederick II in the 1228-1229, and the second was of a purely mercantile character. Having the bitter experience of contacts with the secular authorities in Hungary, Teutons used their diplomacy of waiting to get the maximum possible benefits from the Masovian Prince Konrad and the Prussian bishop Hrystyan before relocation to the new land.

Talking about the future success of the Teutonic Order in the Baltic region, it should be noted that they are connected not only with their heroic achievements, supported by the emperor, the pope, the Polish feudal lords, skillful diplomacy of the order, but also determined by the large resources of the Teutonic order, the knights of which had lands and wealth in many countries of the Catholic Europe, Cilician Armenia and the Holy land. The Polish support of dobzhynsky knights was largely a response to a constant desire of the Germanic Emperor and the Roman Curia to the process of establishing the Teutonic Order in the Baltic states under its influence, which did not allow to the Polish secular authorities to take full control of aliens.

Somewhat differently Konrad's attention to (the soldiers of Christ) is explained by M.Sarnivska who believes that with the advent of the Teutons there was no need to preserve the presence of the former in Prussia, and that is why the Polish prince decided to use them for his own needs in his Mazowieckie principality and gave them some of the lands he owned. In our opinion, the appearance of the reference center (soldiers of Christ) in Mazovia is not a convincing argument regarding the impossibility of their participation in further crusading activities in the Baltics. Looking forward, we will indicate that even in March 1237 when some (soldiers of Christ) (former dobzhyntsiv) moved to the northern Volyn city of Dorohychyn in the founding charter of the Crusaders new lands, that was signed by Mazowiecki Prince Konrad, it was mentioned that the Crusaders would protect the lands of the certain lord from «hereticis et Pruthenis (heretics and Prussians)" Thus, even in the distant from Prussia Dorohychyn (the soldiers of Christ) had to perform the task of protecting Konrad's lands from attacking Prussian tribes.

So, in the late 20's of the XIII century the knights led by Bruno formed the Order of Prussian Knights of Christ. In the documents it was called «Magister et fratres milite Christi contra Prutenos in Masovie» or «milites Christi fratres in Dobrin». But Dobzhynskyy The Order did not have sufficient resources to conduct grueling fight with the Baltic states, and did not become strong military force in the fight with the heathens, and therefore failed its founders, because he quickly suffered a series of defeats from the Prussians.

That is why Kondrad Mazowiecki and Christian bishop in 1230-1231 again reaffirm provided and provide new benefits to Teutonic Order. It was in 1230-1232 that the Teutons began to act in the Prussia. Their direct actions in this region were led by the Master of the Teutonic Order in Prussia Hermann von Balk. Then in the 30s of the XIII century the Popes curia had a number of successive steps aimed at strengthening the position of the Crusaders. In August 1234 in the Italian city of Rieti Pope Gregory VI took under the custody of the throne of St. Peter and Apostolic capital all the lands that belonged to the Teutonic Order, including Gelminska land, as well as all the lands in Prussia, which the Crusaders would win. However, the Teutons were interested not only in the lands of truculent pagans-Prussians, that still had to be conquered, but in the property of Christian neighbours as well.

For one of them, the Prussian Christian bishop, the case helped them. In 1233 an authoritative religious figure, who for many years led virtually all the crusading movement in the region was taken by the Prussians in captivity, where he remained for five years. It is clear that during this time he lost not only all his political positions, and almost all possessions in the Baltic. In April 1235 on the initiative of the legate of Pope Gregory IX Dominican monk William Modenskoho held incorporation Dobzhynskoho order with possessions of Teutonic Order. In this regard, on April 19 of the same year the Roman pontiff issued a special bull, which confirmed the incorporation.

Ukrainian historian O.M.Masan believes that plans of dobzhyntsis' incorporation into the Teutonic Knights were just intentions. However, more realistic

view is that at some time Teutons not only managed to attract some knights of Dobzhynskoho order, and seized territory, which was given by Konrad Mazowiecki.

Naturally, these events caused great discontent of the Masovian ruler. Subsequently, Conrad managed to return to court the Dobzhyn province. This clearly demonstrates charter of 17 October 1235 the papal legate William, Bishop Michael Kujawsko, other members of the clergy, which not only effectively confirms capture of Dobzhynya by crusaders, but also covers in detail the mechanism of conflict resolution. Crusaders returned to town Conrad and Prince Mazowiecki passed Teutonic Order many land holdings, including development of salt deposits near Slonsk. In January 12, 1236, Pope Gregory IX approved the agreement with Prince Mazowiecki Teutons.

Prince Mazowiecki took under his wing those knights of the Dobzhynsk Order, who refused to join the Teutonic Order or abandoned the last in 1235. These were the knights led by the mentioned Master Bruno who after some time were decided to be used by the prince Konrad Mazowiecki for his eastern policy.

At the time, Mazowiecki lord with Prince Michael of Chernigiv Vsevolodovich and his son Rostyslav led a tough fight with Volyn owners Danylom and Basil Romanovychamy. In August 1236 the army of Prince Vasilko around Cherven, and subsequently on the River Boar inflicted a severe defeat to mazovshany. In the winter 1237 Conrad suggested to the knights of the Dobzhynskiy order to settle in the city Dorohychyn on the Bug, owned by Daniel.

In the charter from March 8, 1237 it reads about the transfer of Dorohychyn by Conrad Mazovietskii under the inheritance law to Master Bruno and knights of "Order of Christ home Dobzhynsk castle" of Dorohychyn along with the territory, which is adjacent to the city and bounded by rivers Bug and Nur, to combat with the Prussians and "heretics." Knights recognized the right of patronage of the Conrad, but also promised not to accept the power of other lords. Probably, right before this event the duke of Mazovtsi had seized the Dorogychynsku "volost".

Unlike the situation in the Near East (the beginning of the XIII cent.) in the Central Europe the process of the culturally-chivalrous orders transforming from mainly military organizations, into the state units can be seen. Such commonwealths were the next: Knight of the sword's order on the Leave's Lands, Lands of the lathgals and easts, shortly after Teutonic order in Hungary and than in Prussia.

The Order of Dobzhyntsi knights which owned the Dorohochyn land, before affiliating Volyn lands, became a vassal of the duke of Mazovtsi (the master of the Mazovtsi principality. There is a notion about the confrontation of the Danilo Romanovych and the crusaders in the Galicia-Volyn chronicle: "Весе же бывши, пойдоста на Ятвязе и пойдоста Берестю , рекам наводнившемся, и не возмогоста ити на Ятвязею Данилови рекышу:"Не лепо есть держати наше отчины крижевникомъ Тепличемъ, рекомым Соломоничемъ". И пойдоста на не в силе тяжьце. Приаста град месяца марта, старейшену Брунаяша, и вои изоимаша, и возьвратися Володимер"⁵⁴. Mentioned in the chronicle description of the chivalry that were in Dorohochyn shows their similarity in clothes and the status with the Order of the Knight Templar("Pauperum Commilitonum Chrici Templique Solamoniaci"), and the comparison with the datum of the charter of March 8, 1237, leads to the indisputable conclusion that the enemies of the duke of Volyn were dobzhyntsi knights.

In the XIX century M.Dashkevych who carefully examined the events connected with the confrontation of the Danilo Romanovych and the crusaders, abandoned himself to the idea, that the enemies of the duke of Volyn, whose detachment before the arrival to the Dorohochyn sojourned in Poland⁵⁵, were some Templars. Later in the beginning of the XX century M.S. Hrushevsky wrote about the Danilo Galician's conflict with some "crusaders", supported by the duke of Mazovtsi – Conrad⁵⁶, but in two centuries Poland scientists came to the conclusion that prince Danilo was fighting with the knights of the Dobzhyntsk order⁵⁷. Later shortly some words about the conflict of the Galician prince and dobzhyntsi knights were written by V.T.Pashuto and I.P.Krypiatkevych, and then profoundly by O.B.Holovko,

M.F.Kotliar and O.M.Massan⁵⁸. And even now, not only in the popular literature, textbooks, but also in serious scientific publications sometimes very contradictory datum can be found, the same about the notions connected with the war of the Volyn principality and the Teutonic order.

The majority of scientists consider that the military campaign of Danilo Romanovych, the main purpose of which was the liberation of the Dorohochyn, took place in 1238⁵⁹. In the historical literature the chronicle explanation of the beginning of the campaign was questioned. M.F.Kotliar, in particular, notes that the river overflow could scarcely be a surprise, hindering the campaign against Yatvingians. [45] The historian considers that the preparation for the march was just a distracting manoeuvre to lull knights.

We should mention that prince Danylo could hardly prepare a campaign against Yatvingians because was on friendly terms with them. On the other hand the Volyn prince had certainly been troubled by the crusaders' seizure of the important strategic point on the river Bug. Definitely the prospect of the siege and storming of the fortress, captured by dobzhynsi, raised the question of serious preparation to improvement. Not accidentally a chronicler emphasizes that Danylo Romanovych marched against the knights " в силе тяжьце." As it seems here the question was not about the unusual for a campaign large number of Volyn troops, but about the special engineering training to storm the fortress. The necessary for the siege weapons were likely to be made in Brest, which was not far away from Dorogochyn⁶¹.

O.A. Masan argues against exaggerating the value of the Volyn-dobzhynsky conflict that is often observed in the literature. It is impossible not to agree with such a position. A historian is probably really right that this conflict should not be seen as a separate war that the detachment of crusaders was not big. But along with this, we must remember that even a detachment of highly-trained soldiers, that was hardly more than two hundred people, was a significant risk, especially when you consider their stay behind the walls of the fortress, and that they maintained a strong Mazowiecki Prince Conrad, who had been in conflict with the Volyn prince Danylo

and Vasylo. We will point out for comparison that according to neutral Novgorod Chronicle, and more objective Ryfmovanoyi German chronicles during the Ice slaughter on April 5, 1242 twenty knights were killed and six got into the captivity.

At the same time the thoughts of the given historian cannot be supported as it was expressed on the basis of relatively rapid capture of Dorohychyn that this fortress had weak fortifications. The context of a chronicle message does not give reasons to think, as a researcher believes, that both the occupation of Dorohychyn by dobzhyntsy and its release happened in March 1237.

Completing this plot, it is necessary to mention that a fate did not turn out to be positive for those Dobzhyntsi, who joined in 1235 to the Teutonic order. In some time (approximately in 1237) they had a conflict with Teutons, the latter expelled them from their organization, and therefore former dobzhyntsy had to join a small association ioannity (officially called "The Order of the Knights of St. John (Ordo Equitum Sancti Johannis) "), which had some small lands on the lower Vistula. However, this association did not play really noticeable influence on the political life of the Baltic seaboard.

It is known that St. John and the Templars, who lived in Poland, and also some troops of Teutonic knights (there is an information in connection with the events in Poland, Teutonic Knights postponed for a time their attack on the city of Pskov) came to the aid of Polish regiments in spring 1241 and most of them died on April 9 in the Battle of Legnica against Mongolian troops. So in the time of collision with Mongol assailant it allegedly was written the last page of dobzhynsky knights' history, one part of them belonged to ionnity, and the other one – to the teutonic knights.

Thus, in March 1237 mazovetsy prince Konrad made an attempt to renew the Dobzhynsky order, endowing it with the lands of the town Dorogychyn in the North of Volyn region. But in a year's time after the prince Danylo Romanovych march to the north this spiritual and knight order ceased its existence and Dorogochyn district was returned to the Romanovych land.

Talking about the crusaders' consolidation in the Baltics, we have to mention that from the beginning of the early 30s of the XIII century in the Western Baltics the Teutonic spiritual knight order gradually strengthens in the cruel fight with the Prussian tribes. The important period of its development became the second part of the thirties of the XIII century. In 1237 the Teutonic Order strived for the joining of the order of the sword-bearers that considerably widened the territory of its authority. In the late 30s as a result of active diplomatic activity it weakened one of its biggest rivals – the sea coastal prince Sviatopolk and due to the decisive war campaigns strengthened its presence on the Prussian lands of Warmia, Barti and Natangiya. Such success even in the nearest time caused the drastic increase of the migration to the Baltics of the population directly from the Germanic lands. All this considerably widened the perspective of the Order state consolidation in the Baltics in the next decades of the XIII century.

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