

Burtnieki Rectory - a symbol of the cultural-historical environment unaltered through time

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Abstract. The fabulous Burtnieki Lake, the Lutheran Church, old cemeteries with chapels and gates, a rectory - the cultural-historical environment rich in evidence of antiquity and so intact has survived in rare places of Latvia. A special atmosphere is created here and it seems that today the value of the heritage left by the gone generations has begun to get a true evaluation. But still not long ago - in the Soviet period, anyone could visit the Church of Burtnieki through the broken door and do what the heart wants, but the barn and the stable ruins of the rectory seemed to hopelessly spend their last days. The indoors of the rectory were vandalized and abandoned as well.

Keywords: architectural heritage, manor and sacral architecture, monument protection.

Rectory and its owners

From ancient times, Burtnieki Rectory has been located near the church. In 1600, seven peasant houses belonged to the manor house, which paid dues in kind and in the form of bondage. Without this income, the pastor received financial support from the Crown Estates and private manor houses. The household also brought in some profits. In 1669, in the inventory records it was mentioned that the rectory had a leaky roof and unsafe walls, which had to be supported by struts. Only one room and two chambers were habitable, but the pastor repaired some rooms at his own expense. This selfless congregation shepherd was Andreas Friedrich Buchmann (*A. F. Buchmann*), who served there from 1674 to 1697. Supposedly, later he managed to renovate the house and build other structures, since in the visitation protocols of the congregation in 1688, the following buildings were mentioned: a wooden rectory with a red tiled roof and three rooms - the front room, the pastor's office or the study room and the parish room, four chambers, a hallway, a kitchen, two toilets, and two stone masonry cellars, a fireplace chimney and a bread oven. The building was complemented by a wooden farmhouse (*ērberģis*) with a shingle roof, an old barn, a new barn for the storage of cereals, a horse stable, a wooden bathhouse with a straw roof, a brewery, a stock-yard with a u-shaped plan, a threshing barn and some other buildings. It is interesting to read indoor descriptions in archives. In the front room, there was a furnace, constructed from different tiles- the bottom cornice from black ones, the top two from green tiles, in the study there was a furnace from brown tiles, the parish room was warmed by a fireplace from black tiles [10].

The assignment of the study is to evaluate the landscape space of Burtnieki Lake, the Church of Burtnieki and the overall compositional unity of the rectory, which in the modern restoration process plays an important role in the preservation of authenticity of the cultural -historical values.

During the Great Northern War (1700–1721), Vidzeme was cruelly devastated. There is no reason to think that the rectory would be the exception. Using the archive materials - descriptions, engravings, maps and photo-fixations, with the comparative method, it is possible to carry out the transformation and progress processes and the cultural-historical landscape space up to the moment of carrying out the modern restoration works.

During the Great Northern War, Jakob Benjamin Fischer (*J. B. Fischer*) worked as a pastor at Burtnieki. He was an energetic man who revived the congregation and strengthened faith. With persistence, he began to restore the rectory building, quite often, exploiting his people too much. The old residential building was repaired and renovated, but he lacked the resources to complete the works. In 1738, the residential building of the rectory was built anew. *The Burtnieki masons Laute and Gertzen participated in the construction works. ... three new furnaces were built. The glazer Kober made windows for the new building. The carpenter Keisler and the blacksmith Libert Wilcke also participated in the construction works* [10]. In 1739, in the inventory documents [13] – the new pastor's house was mentioned, which was built in 1737, the threshing barn was built in 1737, a stable for 14 horses and the coach - house were built in 1735. During this time, two cattle-sheds were in a good technical state, the third - repairable. In addition, the building was complemented by a barn, an old

brewery and other buildings. In 1746, the new rectory perished in the fire along with the documents and church books. Pastor J. B. Fischer did not experience the affliction anymore, because in 1744 he died in Riga. The restoration of the building started in the coming years and many craftsmen, among them the building master Lembke, a Russian carpenter, a potter from Valmiera, and other people took part in the construction works. In the 60s of the 18th century, the restored building was repaired several times, but during the period of time from 1774 to 1775, it was built again anew [18].

This rectory was also made of wood. Pastor Paul Berent writes in the commemorative edition dedicated to the congregation of Burtnieki that the logs were rough-hewn by the German carpenters, but when the new house was built, the Russian carpenters put them together [2].

Pastor J. B. Fischer was replaced by Michael Klembken (*M. Klembken*), before that a vicar in Cesvaine, later a pastor in Liezere, Lazdona and Valmiera. *In 1704, the Russians captured him and sent to Tobolsk, where he had to spend 18 years because nobody redeemed him. When in 1722 he returned in Valmiera, he found another pastor taking his position. He died in 1741, leaving his assistant and son-in-law Matthew (Matthias) Vorhoff (M. Vorhoff) in his place* [2].

It seems that the Burtnieki congregation has been a very profitable place for priests. In the 17th century, the income of a pastor at Burtnieki rated at 364 thalers and 53 ¼ groats. The rectory was the best maintained building in the castle district of Burtnieki. At the manor, there was even an orchard, which in the 17th century was a great rarity. In 1782, the Burtnieki pastorate owned 3 ¼ plough land with 7 farmsteads and 108 peasants [8].

Around 1769, Pastor Johann Heinrich Guleck (*J. H. Guleck*, 1740–1816) took care of the congregation. His period of activity was bustling - the Annals of the congregation was written [8], the acquisition of an organ and church utensils was supported, the new cemetery was consecrated, because by the order of Empress Catherine in 1772, it was forbidden to bury in churches. According to the pastor's design, the cemetery chapel was built, which originally was intended for burying people belonging to the family of the owners of the castle manor of Burtnieki [7]. In 1791, the rectory was expanded through participation of a number of Latvian craftsmen. During the period of J. H. Guleck, in 1798 the church and the rectory buildings were depicted by Ernst Marcus Ulprecht (*E. M. Ulprecht*). J. K. Brotze placed the drawings in his collection [5]. At the foot of the church, several buildings and only one with a red tiled roof, supposedly, the rectory can be seen in this drawing. In that year, the church and the building of the



Fig. 1. The Burtnieki pastorate
[Source: Johann Christoph Brotze. Drawings and descriptions. - Riga, Science, 2002, p. 411].

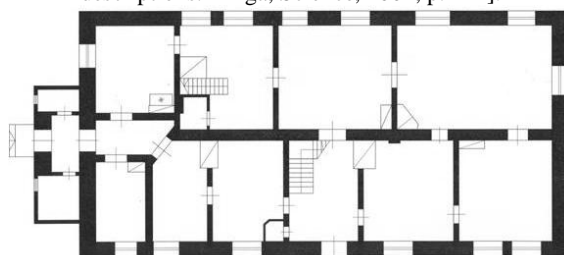


Fig. 2. The first floor plan of the rectory
[Source: drawing by architect M. Zilgalvis].



Fig. 3. V. F. Parrot's epitaph in the congregation room of the Burtnieki Lutheran congregation
[Source: photo by author, 2013].

rectory were depicted by J. K. Brotze himself [6]. In this drawing, it is easier to talk about the building of the rectory. In total, nine larger or smaller buildings are depicted. One of them – the rectory with a fackwerk pediment. In the left corner, a threshing barn is depicted, opposite the church, supposedly, the confirmant and the servants' house. The building is surrounded by a wooden fence. The rectory was renewed after the damages of the storm in 1795 and after the fire around 1803, and also later on when the roof was repaired and other works were carried out.

In 1817, J. H. Guleck was replaced by Pastor Wilhelm Friedrich Parrot (1790–1872), (*W. F. Parrot*), a German scholar, the first Rector of the University of Dorpat and the son of academician Georg Friedrich Parrot (1767–1852) of the St. Petersburg Academy of Sciences [19], who upon taking office was only 27 years old. During the period of his activity from 1820 to 1821, a new stone rectory was built, which has survived to this day. Its builders were master mason Colding, carpenter Meyer and carpenter Lange. In the memory of V. F. Parrot, there is an epitaph in the congregation room of the church. He served there from 1817 to 1860.

In 1863, a *training chamber* was built near the ērbērgis (farmhouse). The event was initiated by the next Pastor Theodor Leonhard Girgensohn (*T. L. Girgensohn*) at Burtņieki, the pastor's son of the Lutheran congregation at Vecgulbene and a husband of daughter of V. F. Parrot who began work at Burtņieki in 1857 [17]. In 1817, the mentioned ērbērgis (farmhouse) had been brought to order by V. F. Parrot and lived there until the new stone rectory was built [3]. At his own expense, in 1864, T. L. Girgensohn built a tenant house and later leased out the rectory. T. L. Girgensohn and his wife's remembrance was immortalized in the epitaph in the congregation room of the church. In the middle of an ornate frame it is written, "*Theodor Leonhard Girgensohn, Pastor zu Burtneck von 1857–1894. geb 11. Marz 1826, Schwanenburg Pastorat, gest 30. Oct. 1894. Burtneck Pastorat. Wilhelmine Girgensohn, geb von Parrot, geb. 1837. zu Burtneck Pastorat gest. 5. Sept. 1884.*" In 1828, in the kitchen side of the rectory, an extension was built. In 1911, four rooms were built in the attic floor.

The repair work was also carried out in the pastorate in later times, for instance, in 1930. During the Soviet era, a veterinary station and flats were located in the rectory. It was not properly repaired, and the building slowly went to rack and ruin. An essential documentary role is played by the photo-fixation in 1981 and in 1982 [20]. In the photos, a house and completely collapsed outbuildings can be seen. In 1988, the situation changed. Thanks to the care of the stud-farm *Burtņieki*, a historical and artistic study was carried out which was followed by restoration in the 1990s, the stable and the barn were regenerated in their historical appearance.

Today, a one-storey building, covered with a steep gabled ridged roof, the ends of which are semi – tapered, gladden us with their grooming, the ancient unwieldy form, the historically accurate restoration of details. The building, built during the period of Classicism, is similar to its sisters – the



Fig. 4. The rectory [Source: State Inspection for Heritage Protection Republic of Latvia, Monument Documentation Centre, 1978].



Fig. 5. The rectory from the backyard side [Source: photo by author, 2013].



Fig. 6. The rectory from the lake side [Source: photo by author, 2008].

rectory in Dobele (*Doblen*), Limbaži (*Lemsal*), Āraiši (*Arrasch*), Ēvele (*Wohlfahrt*) and many other places. The main entrance door leaf stands out with a high artistic performance (around 1820). The leaf is divided into two panels. The upper surface is decorated with a diamond-shaped decor, the bottom – a grooved surface. Both corners of the panels are accented by a square element – a joinery decor characteristic of the period of Classicism. Also, the space between the two panels is

highlighted with a diamond accent. The window frame over the door is also diamond-shaped. The front door leaf lock is also an interesting historical testimony, which, together with the box lock dates back to the 18th century. This beautiful door leaves were restored in 2007 (restorer Inese Andersone). In the 1970s, the door leaves were hidden by a wooden porch with Neo-Renaissance style shaped windows, which probably was built in the second half of the 19th century, but later was demolished. This porch can be seen in several photographs dating back to 1929 and in the illustrative materials of a later time in 1978 [20].

The cultural - historical values of the interior of the rectory

The staircase with silhouette-carved railing has survived in the entrance hall, which is built in 1843. A dark brown coloured glazed furnace with profiled eaves and plinth can also be seen there. In many places in Riga, it can be attributed to *Celms and Bēms /Zelm&Boehm/*. From the hall to the left, renovated two-panel door leaves lead to the pastor's office with an interesting furnace dating back to the end of the 18th century when the pots are painted. They have survived in the design of the eaves and the bottom of the furnace. Antique vases are depicted on a white background in a blue tone, but eaves – also with fancy motifs. In the middle of the furnace, the original tiles have been lost over time and replaced by white-glazed tiles. It is possible that these furnace tiles come from the old, wooden rectory, since on June 20, 1819, a meeting of the Convent decides that from the old rectory only furnaces will be used [15]. In front of the hall, there is a small room, in the corner of which a furnace has survived with a profiled eave and a niche in the middle. From this room, a door to the right leads into a larger prayer room, which also has an altar. This room is heated by a corner furnace with pilasters and a richly profiled eave (the mid-19th century). The other staircase can be seen in the kitchen end and the railing is with Baroque silhouette-carvings. Just as the mentioned staircase, it is made in 1843. At the foot of the staircase, a massive simple furnace is built, the bottom of which is extended. Interesting testimonies have also remained in the guest room behind the secretariat. On the end wall, once there were two built-in cabinets, built over in the course of time. During restoration of the building, they are recovered and now they serve as a niche with bookshelves. A furnace with profiled eaves and a distinctly elongated niche in the middle are located in this room.



Fig. 7. The main entrance door leaves of the rectory
[Source: photo by author, 2013].

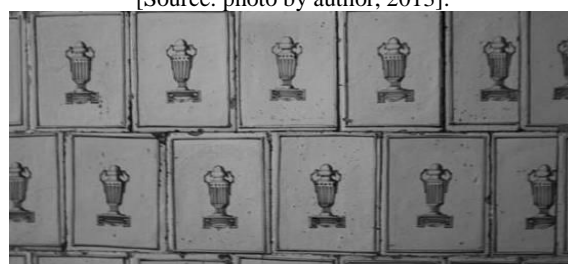


Fig.8. A tile fragment of the furnace in the office
[Source: photo by author, 2013].



Fig. 9. A furnace in the hall
[Source: photo by author, 2013].

The building of the rectory

As already mentioned, in the 1990s, revives not only the rectory, but also the stable and the barn. It is known about the stable that in 1714 logs are allotted for its building [1]. In the course of time, it is worn, and in 1790 it is decided to build a new stable from boulders, covered with a tiled roof. After four years – in 1794, the works are completed, but the roofing is of straw [20]. In the following years, the stable is repeatedly repaired. Over time it gets a very bad technical condition and as already mentioned, it is renovated during the rebirth of the pastorate. Today, the outer wall of the building bears renderings, the gabled ridged roof with semi-tapered ends is covered with chips, the main facade consists of a porch arcade: three arches with the middle one being wider.

The barn is situated next to the stable, which is believed to be built at the end of the 18th century or at the beginning of the 19th century. This stone building is also covered with a steep gabled ridged roof, the ends of which are semi-tapered. The main facade consists of a porch arcade - three arches of an equal width. The building's facade is not in stucco, the brick walls with tiny chipping imprints in mortar are exposed there. Initially, around the window openings and in the arcade, the red brick is hidden behind stucco bands, as shown in the photo-fixation of 1929 [20]. During the Soviet era, the building gradually goes to rack and ruin and what is left – can be seen in the photos of 1989 [21]. They are only the load-bearing walls, because the rest is dismantled as hopelessly worn out. During the restoration of the building, around the window openings, the plaster styled bands have survived, but the arcade yet exposes the red brick. Strange that the two buildings – the stable and the barn are located close to each other, as if the manor is in lack of space.

Closer to the lake, the tenant's house has survived – a log house covered with a steep gabled ridged roof with semi-tapered ends. It is now privately owned. Next to it, there is a little building - the former laundry house of the rectory.

Plans of the historical and the present situation

The pastorate Burtnieki, as one place around a lake in a broad reflection of the environment can be seen in a plan redrawn by J. K. Brotze, redrawn no earlier than at the end of the 17th century [4]. Of course, it is impossible to judge about the appearance of the building of this material, but the church, the pastorate and also the school are located in the present place. It is possible to compare the road network with the earlier and later plans of the situation. One of them is the plan of



Fig. 10. The barn and the stable
[Source: photo by A. Biedriņš, 1989].



Fig. 11. The barn
[Source: State Inspection for Heritage Protection, Monuments Documentation Centre, 1967].



Fig. 12. The barn and the stable
[Source: photo by author, 2013].



Fig. 13. The land map of Burtnieki Rectory.
1681., 1784 [Source: LVVA 7404., f., 1. apr., 496. 1].

Burtnieki Rectory and the land division plan of 1784 [16], the second one is the plan of the division of the land of the rectory during the Latvian agrarian reform [14], of a later time situation suggests the topographic plan of the 1970s and the 1: 200000 scale map of the Latvian roads from 1940 [12].

Pastor burials in the old cemetery of Burtnieki

A number of the congregation pastors are resting in the old cemetery of Burtnieki. One of them - the above mentioned J. H. Guleck with his wife, Jacobine Guleck (1752–1827). Their monument is a granite cross on a pedestal. A number of grave slabs can also be seen in the area enclosed by a metal fence.

A number of graves tell us about the relatives of the Parrot family. The inscription on the metal cross shows that V. F. Parrot is buried here –the already mentioned congregation shepherd, next to him – a metal cross can be seen, which, unfortunately, is no longer rising to the sky, because it is lying on the ground and it belongs to Minna Girgensohn, born Minna Parrot (1837–1884). Also nearby, the above mentioned Pastor T. L. Girgensohn is buried and it is indicated by a metal cross. In the context of the cultural-historical study of the congregation of Burtnieki, a teacher and organist Jānis Kaktiņš (1827–1901) should be mentioned, who carried out his duties from 1861 to 1901. His tomb is marked by a black granite cross on a pedestal.

Church

On the bank of Burtnieki Lake, near the rectory house, the Lutheran Church of Burtnieki is located, the origin of which dates back to the 13th century, and, supposedly, it is built simultaneously with the castle of the order at Burtnieki during the period from 1283 to 1287. *The belonging of the building to the middle ages is represented by less than two meters thick walls of the congregation room. The oldest construction element is the Gothic window of the eastern wall of the altar part with four lancet arches* [11]. In 1654, the church is burnt down, and only the walls remain. The renovation of the building lasts longer due to the Russian-Polish war. The church with a tower in front of the main entrance is restored in the period from 1666 to 1669. In the period from 1683 to 1684, the renovation works of the building are carried out under the supervision of masonry master Michels Jungnikel from Riga.

In 1863, due to the lightning, the church tower falls and bursts into flames. By the means of the owner Johann Friedrich von Schröder of the palace manor of Burtnieki – in the period from 1864 to 1866 it is restored by building master H. Meier from Limbaži. In the reconstruction of the church also participated – building master Clement Wiegandt-restored the roof, painting master Kort Meyer – gilded the spike's trigger [11]. The planning structure



Fig. 14. The land division plan of Burtnieki Rectory [Source: LVVA 1679.f., 172. apr., 1841. l.].

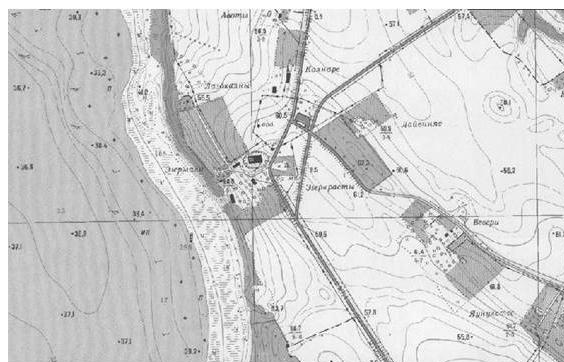


Fig. 15. The topographical plan of the neighbourhood of the Church of Burtnieki, the 1970s [Source: material from State Inspection for Heritage Protection Republic of Latvia].



Fig. 16. The burials of the relatives belonging to the Parrot family in the old cemetery of Burtnieki [Source: photo by author, 2013].

and design of the facade of the ancient church is distinctly Gothic, but Baroque-style effects are shown by the tower's spike, finishing of the interior and the equipment as well. In 1962, the church was alienated to the congregation with the idea of having a concert hall there, but it was abandoned to the mercy of fate. Then, the equipment was vandalized, the interior partially perished. In 1981, the Church of Burtnieki initiated research work and from 1988 to 1993 it was followed by restoration works.

But let's look back to the history of the equipment, described in the edition dedicated to the Church of Burtnieki and the rectory [9]. In 1691, a new altar is made with an altarpiece in the centre of the rentable, painted by the Riga painter Karl August Poorten that is a copy of the painting *Christ on the cross* ("Le coup de lance"), painted by Peter Paul Rubens. On the predella, there was a painting *the Last Communion* – the author is unknown, but on the second floor of the rentable, there was the painting *the Resurrection*. During the years of the Soviet repressions, the paintings disappeared, but individual items of the equipment were taken to the Rundale Palace Museum. In 1991, the items of the equipment returned to the church. The altar was partly renovated and in 2007 new altarpieces were painted being copies of the historical altarpieces (the painter Andris Začests). Still God's punishment awaits those who for selfish reasons abused the previous and original artistic values, but maybe they have already been punished. A very important part of the church equipment is the pulpit, made in 1684 and it is decorated with paintings of the images of five evangelists. In the paintings of the staircase panels and the pulpit door, there are used scenes from the Old Testament. The pulpit is renovated in the period from 1991 to 2001 (restorers Inese Andersone and Andrejs Plešāunieks).

Conclusions

The environment of the pastorate of Burtnieki, created together with the church, has kept its authenticity in a much greater degree than other similar places in Latvia. It is an interconnection of the emotional perception of the landscape, residential environment, building, planning and the place that over time is not tainted with extraneous objects. The building of the pastorate with the church is uniquely intact in the wider

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Fig. 17. The Lutheran Church of Burtnieki
[Source: photo by author, 2013].



Fig. 18. The congregation room of the
Lutheran Church of Burtnieki
[Source: photo by author, 2013].

There is also a sad story about the church organ. It found its place there in 1770. Over time, it was worn and in 1867, the organ builder Friedrich Ladegast installed a new pipe organ in the church, which was made in Germany. This organ was cruelly devastated in the Soviet years, when the power blinded folks no longer measured their brutal actions. Today, in the church, in front of the ruined instrument, there is placed a new organ made in 1971 and given as a gift in 1998.

environmental context as well – with the picturesque bluffs of Burtnieki Lake, the old cemetery with its chapels, the road network, the landscape. Largely authentic is also the rectory, the design of which has changed over time, it has remained intact in its external appearance and in the architectural artistic solution of the facades. These are favoured and protected values.

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In 1979, **Jānis Zilgalvis** graduated from the Faculty of Architecture of the Riga Technical University. In 1990, he defended his doctoral thesis on the subject of the manor architecture of the second half of the 19th century – the start of the 20th century. Since 1995, he is the Head of the Architecture Department of the State Inspection for Cultural Monument Protection and since 2001 – an associate professor of the Faculty of Architecture and Urban Planning at the Riga Technical University. Since 2012 – a full member of the Latvian Academy of Sciences. Over 170 scientific and popular scientific publications and 17 books (some co-authored). The main lines of research – the manor architecture and cultural history, sacral architecture, cultural heritage protection.

Kopsavilkums. Burtņieku mācītājmuiža jau no seniem laikiem ir atradusies pie baznīcas. Ziemeļu kara laikā (1700–1721) Vidzeme tika nežēlīgi izpostīta. Nav pamata domāt, ka mācītājmuiža būtu izņēmums. Šajos grūtajos laikos par Burtņieku mācītāju tika iecelts J. B. Fišers. 1738. gadā pastorāta dzīvojamā ēka tiek uzcelta no jauna. 1746. gadā tā gāja bojā ugunsgrēkā. Ēkas atjaunošana sākusies tuvākajos gados. Atjaunotā ēka vairākkārt remontēta 18. gs. 60. gados, bet laika posmā no 1774. līdz 1775. gadam celta atkal no jauna. Arī šī mācītājmāja bijusi koka. Ap 1769. gadu draudzes dzīvi vadīja mācītājs J. H. Guleke. Rosīgs bija viņa darbības laiks – uzrakstīta draudzes hronika, atbalstīta ērģeļu un baznīcas trauku iegāde, iesvētīta jauna kapsēta. J. H. Gulekes laikā baznīcu un mācītājmuižas ēkas 1798. gadā attēlojis E. M. Ulprehts. Viņa zīmējumu savā krājumā ievietojis J. K. Broce. Minētajā gadā baznīcu un mācītājmuižas apbūvi attēlojis arī pats J. K. Broce. Šajā zīmējumā par mācītājmuižas apbūvi var spriest daudz labāk. Kopumā attēlotas deviņas lielākas vai mazākas ēkas. Viena no tām – mācītājmāja ar pildrežģa zelmīni. Kreisajā stūrī atainota rija, iepretim baznīcai, domājams, konfirmantu un kalpu māja. Apbūvi ieskauj koka žogs.

J. H. Guleki 1817. gadā darbā nomainīja mācītājs V. F. Parots, Tērbatas universitātes pirmā rektora un Pēterburgas Zinātņu akadēmijas akadēmiķa G. F. Parota dēls. Viņa darbības laikā no 1820. gada līdz 1821. gadam uzcelta jauna mūra mācītājmāja, kura saglabājusies vēl šodien. Nākošais Burtņieku mācītājs bija T. L. Girgensons. 1828. gadā mācītājmājas virtuves galā tiek uzcelta piebūve. 1911. gadā izbūvētas četras istabas bēniņu stāvā. Padomju laikā mācītājmājā atradās veterinārais iecirknis un dzīvokļi. Tā netika pienācīgi remontēta, un ēka pamazām gāja bojā. 1988. gadā stāvoklis mainījās. Pateicoties zirgaudzētavas Burtņieki gādībai norisinājās mācītājmājas vēsturiskā un mākslinieciskā izpēte, kurai 1990. gados sekoja restaurācija, vēsturiskā izskatā atdzima stallis un klēts.

Vēsturiskām liecībām bagātas ir mācītājmuižas iekšējās telpas. Ieejas hallē saglabājušās kāpnes ar siluētgriezumu margām (1843). Turpat redzama arī tumši brūnā tonī glazētu podiņu krāsns ar profilētu dzegu un cokolu. No halles pa kreisi restaurētas divu pildīņu durvju vērtnes ved mācītāja kabinetā, kurā saglabājusies interesanta krāsns no 18. gs. beigām, kuras podiņi ir apgleznoti. Hallei iepretim atrodas neliela telpa, kuras stūrī saglabājusies krāsns ar profilētu dzegu un nišu vidusdaļā.

1990. gados atdzima ne tikai mācītājmāja, bet arī stallis un klēts. Padomju laikā ēkas pamazām gāja bojā un palikuši tikai bija nesošo sienu mūri, jo pārējais bija jādemontē kā bezcerīgi nolietojies.

Burtņieku pastorāta situācijas plānu redzam J. K. Broces pārzīmētajā zīmējumā, kas tapis ne agrāk par 17. gs. beigām. Ceļu tīklu iespējams salīdzināt ar agrākiem un vēlākiem situācijas plāniem. Viens no tiem ir

1784. gada Burtnieku mācītājmuižas un zemju sadalīšanas plāns, otrs - Latvijas agrārreformas laikā tapušais mācītājmuižas zemes sadalīšanas plāns, bet par vēlāka laika situāciju liecina 1970. gadu topogrāfiskais plāns un 1:200000 mērogā tapusi Latvijas ceļu karte no 1940. gada.

Burtnieku ezera krastā, blakus mācītājmājai, atrodas Burtnieku luterāņu baznīca, kuras pirmsākumi meklējami 13. gs. beigās, un domājams, ka tā celta vienlaicīgi ar ordeņa pili Burtniekos laika posmā no 1283. līdz 1287. gadam. 1654. gadā dievnams izdega, un no tā atlika tikai mūri. Ēkas atjaunošana ieilga krievu - poļu karadarbības dēļ. Baznīca ar torni galvenās ieejas fasādes priekšā atjaunota no 1666. gada līdz 1669. gadā. 1683.–1684. gadā tiek veikti ēkas atjaunošanas darbi. Senā dievnama plāna struktūra un fasāžu izveidojums ir izteikti gotisks, bet par baroka stila ietekmi liecina torņa smaile un interjera apdare, kā arī iekārta. 1962. gadā baznīcu draudzei atsavināja ar domu tur ierīkot koncertzāli, taču tā tika pamesta likteņa varā. Pēc tam izdemolēta iekārta, daļēji gāja bojā interjers. 1981. gadā Burtnieku baznīcā uzsākti izpētes darbi, kuriem no 1988.–1993. gadam sekoja restaurācija.

Padomju gados altāra gleznas pazudušas, bet atsevišķi iekārtas priekšmeti aizvesti uz Rundāles pils muzeju. 1991. gadā iekārtas priekšmeti atgriezās dievnamā. Altāris daļēji ir restaurēts un 2007. gadā izgatavotas jaunas altārgleznas, vēsturisko kopijas (mākslinieks A. Začests). Ļoti nozīmīga baznīcas iekārtas daļa ir kancele, kas izgatavota 1684. gadā un to rotā piecu evaņģēlistu tēlu gleznojumi. Kāpņu un kanceles durvju pildinos gleznojumos izmantoti sižeti no Vecās Derības. Kancele restaurēta 1991.–2001. gados.

Burtnieku pastorāta, kopā ar baznīcu veidotā vide ir saglabājusi savu autentiskumu daudz lielākā mērā nekā citas tamlīdzīgas vietas Latvijā. Tā ir ainavas, sadzīvīskās vides, apbūves, plānojuma un vietas emocionālās uztveres kopskanība, kas laikam ritot nav sabojāta ar neiederīgiem objektiem. Mācītājmuižas apbūve ar baznīcu ir unikāli neskarta arī plašākā vides kontekstā – ar Burtnieku ezera gleznainajiem stāvkrastiem, veco kapsētu ar tās kapličām, ceļu tīklu, ainavu. Lielā mērā autentiska ir arī mācītājmāja, kuras plānojums laika gaitā nav mainījies, tāpat neskarts saglabājies tās ārējais veidols un fasāžu arhitektoniski mākslinieciskais risinājums. Tās ir saudzējamas un aizsargājamas vērtības.