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The Study of the Middle Ages in Poland

[A stampa in *Fifteen-Year Anniversary Reports*, a cura di M. SÁghy, “Annual of Medieval Studies at CEU” (Central European University, Budapest), ed. by J. A. Rasson and B. Zsolt Szakács, vol. 15 (2009), pp. 265-277 © dell'autore – Distribuito in formato digitale da “Reti Medievali”].

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The fifteenth anniversary of the Medieval Studies Department at CEU is a good opportunity to describe the present status of recent medieval studies in Poland. Looking back over the whole twentieth century, there were three important turning points: 1918, when Polish independence was restored; 1939-1945, the period of Nazi-German and Soviet aggression when social life in Poland, including education and science, was demolished, and 1956, when Polish social sciences postponed the vulgar Marxism-Leninism in Stalin's interpretation and returned to pre-war research streams. The years after 1956 can be interpreted as a time of gradual liberalization of historical research. From the 1960s, Polish historiography (maybe excluding the historiography of the twentieth century) did not differ from Western European historiographies. Even though the year 1989 saw great political changes, initiated by the Round Table in Poland, it was not a turning point for medieval studies. The only difference was the question of finances, which remains an issue. The economic barrier separating Poland from luckier Western democracies still results in the absence of Western books in Polish libraries, which is still a reality even if things have improved somewhat in the last two decades, especially after becoming a member of the EU. We now have many more grant opportunities, although researchers are still learning how to apply for grants, and I hope that the new generation will be able to take advantage of the situation.

The year 1989 saw the start of discussions about the state of historical research and about the organizational aspects of Polish scholarship. The present organization of medieval studies was created after the Second World War and revised after 1956, but closely resembles the pre-war system. The basis are the universities and the Polish Academy of Sciences (Polska Akademia Nauk, henceforth: PAN), created in 1952, with local Polska Akademia Umiejętności (Polish Academy of Arts) units active since 1871 (with a break from 1952 to 1989). A number of universities and research institutions undertake the study of the Middle Ages;¹ the most important centers are the University of Warsaw, where social history is addressed using comparative methods including cultural anthropology, sociology, and literary

¹ The relevant websites appear in the footnotes.

criticism.² The two universities in Cracow: the Jagiellonian³ and the Pedagogical,⁴ most famous for research on the Late Middle Ages and source criticism are among the most important centers of medieval studies in Poland. Poznań is perhaps more traditional in its approach to medieval history, but it boasts an active center of historical methodology for the history of European civilisation, church history, and source criticism.⁵ Wrocław has a natural interest in the history of Silesia;⁶ Toruń concentrates on the history of the Teutonic Order and the territories of Prussia;⁷ of the two universities in Lublin, the Catholic University deals mainly with the history of the Roman Catholic Church in Poland⁸ and the Maria Curie-Skłodowska University focuses on the social and cultural history of the Middle Ages.⁹ Gdańsk concentrates on the history of Pomerania, especially the eastern

² The home pages of the Institutes of Warsaw University are: the Institute of History, www.ihuw.pl (also in English); the Institute of Archaeology, www.archo.uw.edu.pl; the Institute of Art History, www.ihs.uw.edu.pl.

³ The internet site of the Institute of History of the Jagiellonian University is www.jazon.hist.uj.edu.pl; the Institute of Art History, www.ihs.uj.edu.pl; the Institute of Archaeology, www.archo.uj.edu.pl.

⁴ The internet site of the Institute of History of the National Education Commission Pedagogical Academy: www.wsp.krakow.pl/historia; of the Institute for Polish Philology, www.wsp.krakow.pl/polski.

⁵ The nestor of Polish medievalists, Gerard Labuda, is still active at the age of 92 years, cf. *Naukowe dzieło Profesora Gerarda Labudy* [The Research Work of Prof. Gerard Labuda], ed. Józef Dobosz (Poznań: Wydawnictwo Naukowe Uniwersytetu im. Adama Mickiewicza, 2006). Brygida Kürbis (d. 2001) whole life was connected with the Institute of History of Adam Mickiewicz University [henceforth: UAM], see Brygida Kürbis, *Na progach historii*, vol. 2: *O świadectwach do dziejów kultury Polski średniowiecznej* [On the Threshold of History. Testimonies of the Cultural History of Medieval Poland] (Poznań: Wydawnictwo Poznańskie, 2001), and recently: Józef Dobosz, "Brygida Kürbis (1921-2001)" in *Ars scribendi. O sztuce pisania w średniowiecznej Polsce. Katalog wystawy* [The Art of Writing in Medieval Poland. Catalogue of the Exhibition], ed. Leszek Wetesko (Gniezno: Muzeum Początków Państwa Polskiego, 2008), 11-13. The internet site of the Institute for History of Adam Mickiewicz University is www.historia.amu.edu.pl; of the Institute of Art History, www.arthist.amu.edu.pl; of the Institute of Prehistory, archo.amu.edu.pl; of the Eastern Institute, www.iw.amu.edu.pl; of the Collegium Europaeum Gnesense in Gniezno, www.ceg.amu.edu.pl; of the Institute for Polish Philology, www.polonistyka.amu.edu.pl.

⁶ The internet site of the Institute of History of the University of Wrocław is www.hist.uni.wroc.pl; of the Institute of Archaeology, www.archo.uni.wroc.pl; of the Institute of Art History, www.historiasztuki.uni.wroc.pl.

⁷ The internet sites of the Institute for History and Archivistcs of Nicolaus Copernicus University are www.historia.umk.pl and www.historicus.umk.pl. There is no active Internet site of the Institute of Archaeology (February 2009). Nicolaus Copernicus University organized the first Congress of Polish Medievalists in 2002.

⁸ The internet site of the Catholic University of Lublin is www.kul.pl.

⁹ The internet site of the Institute of History of Maria Curie-Skłodowska University in Lublin is www.umcs.lublin.pl. This university organized the second Congress of Polish Medievalists in 2005.

part;¹⁰ Łódź is a strong center of research on Early Medieval settlement as well as the history of war, armor, and Byzantine studies.¹¹ Białystok, formerly affiliated with Warsaw University, concentrates mainly on the regional history of Podlasie;¹² Katowice covers the history of Upper Silesia, social history, and Poland's relationship with Great Moravia, Hungary, and Bohemia.¹³ Minor centers of Polish medieval studies have been established at new state and private universities and high schools: Częstochowa,¹⁴ Rzeszów,¹⁵ Kielce,¹⁶ Piotrków Trybunalski,¹⁷ Pułtusk,¹⁸ Szczecin,¹⁹ Zielona Góra,²⁰ Bydgoszcz,²¹ Siedlce,²² Słupsk,²³ and Opole.²⁴

Apart from universities, academic institutions – the institutes of PAN – also deal with medieval studies. The PAN Institute of History [henceforth: IH PAN] employs several famous historians. It is a paradox that this institution, created as a result of the Sovietization of Polish research, became the home of anti-Communist dissidents. The dissidents were not allowed to work at universities and teach students, so as not to “infect” them, but they could work in the PAN and normally publish in journals. One of the departments of the IH PAN is the Department

¹⁰ The internet site of the Department of History of Gdańsk University is www.historia.ug.gda.pl.

¹¹ The Institute of History of the University in Łódź organized the third Congress of Polish Medievalists in 2008. Unfortunately, there is no good internet site; maybe the best ones, but not very useful, are www.historiasztuki.uni.lodz.pl and www.nph.uni.lodz.pl. The *katedra* [section] for the History of the Polish Language of the Department for Philology deals mainly with medieval Polish translations of liturgical texts; the internet site is katedra-historii-jezyka.strona.pl.

¹² The internet site of the Institute of History of the University of Białystok (very good) is: www.historia.uwb.edu.pl; of the Institute for Polish Philology, ifp.uwb.edu.pl.

¹³ The internet site of the Institute of History of the Silesian University is www.historia.us.edu.pl.

¹⁴ The internet site of the Institute of the History of the Długosz Academy (Akademia Jana Długosza w Częstochowie) is www.ih.ajd.czyst.pl.

¹⁵ The internet site of the University of Rzeszów is www.univ.rzeszow.pl.

¹⁶ The internet site of the Institute of History of the University of John Kochanowski in Kielce is www.ujk.kielce.pl.

¹⁷ The branch (Filial) of the University of John Kochanowski in Kielce has no Internet site.

¹⁸ The Aleksander Gieysztor Academy of Humanities is perhaps the best private high school for the humanities in Poland. The internet site is www.wsh.edu.pl.

¹⁹ The internet site of the Institute of History and International Relationships of the University of Szczecin is www.hist.us.szn.pl.

²⁰ The internet site of the Institute of History of the University of Zielona Góra is www.ih.uz.zgora.pl.

²¹ The internet site of the Institute of History and International Relationships of Casimir the Great University in Bydgoszcz is www.ukw.edu.pl.

²² The internet site of the Institute of History of the Podlasian Academy in Siedlce is www.ih.ap.siedlce.pl.

²³ The internet site of the Institute for History of the Pomeranian Academy in Słupsk: www.apsl.edu.pl.

²⁴ The internet site of the Institute for History of the University of Opole: historia.uni.opole.pl.

of the Historical-Geographical Lexicon of Poland in the Middle Ages, with two branches, in Poznań and in Cracow.²⁵

Apart from the IH PAN, several other institutes are devoted to medieval research. The PAN Institute of Art (Instytut Sztuki) has been active in editing the Catalog of Artistic Monuments in Poland for the past half century.²⁶ The PAN Institute of Literary Research (Instytut Badań Literackich, henceforth: IBL) deals with medieval literacy and literature.²⁷ An excellent internet site about Polish medieval research was created by Prof. Andrzej Dąbrówka.²⁸

The PAN Institut of Slavonic Studies (Instytut Sławistyki) also has a Historical Department where dictionaries about the early history of the Slavs and bilingual editions of early Slavonic sources are prepared.²⁹ The PAN Institute of Archaeology and Ethnology (Instytut Archeologii i Etnologii), based in Warsaw, has daughter centers in Poland's main cities (among other, Poznań and Wrocław). Medieval archaeology is an important stream of its activity.³⁰

Regional museums deal with the regional past,³¹ and regional research societies focus on archaeological excavations and archival research.³² A new factor is that after 1989, due to the re-establishment of local autonomy and self-government, the local authorities are interested in discovering and popularizing the local past, mostly for tourism. They finance local festivities, chivalry tournaments, and popular conferences. The papers of these sessions are often published.

There are a large number of medieval studies research centers in Poland; researchers in major centers sometimes also work in minor institutes. Scholars from the PAN also teach in provincial high schools and publish their scholarly results at

²⁵ The internet site of the Institute of History of the Polish Academy of Sciences: www.ih.edu.pl.

²⁶ The internet site of the Institute of Art of the Polish Academy of Sciences: www.ispan.pl.

²⁷ The internet site of the Institute of Literary Research of the Polish Academy of Sciences is www.ibl.waw.pl.

²⁸ www.mediewistyka.net

²⁹ A new lexicon has been published recently: *Wczesna Słowiańszczyzna. Przewodnik po dziejach i literaturze przedmiotu* [Early Slavs. A Guide to the History and Secondary Literature], ed. Andrzej Wędzki, 2 vols. (Warszawa: Sławistyczny Ośrodek Wydawniczy, 2008).

³⁰ The Internet site of the Institute of Archaeology and Ethnology of the Polish Academy of Sciences is www.iaepan.edu.pl.

³¹ As does the Archaeological Museum in Poznań, the internet site: www.muzarp.poznanopi; Museum of the First Piasts on Lednica Island, Internet site: www.lednicamuzeum.pl and Museum of the Origins of the Polish State in Gniezno, Internet site: www.mppp.pl.

³² Probably the oldest one is the Poznań Society for the Advancement of the Arts and Sciences (Poznańskie Towarzystwo Przyjaciół Nauk, henceforth: PTPN), founded in 1857. Its head now is Prof. Jacek Wiesiołowski, earlier affiliated with IH PAN.

Polish publishing houses. If one wants to find all the literature written in a period in Poland one must travel through the main libraries, because no single library collects everything from other parts of the country. Even the “little” high schools produce excellent scholars who are known throughout Poland. There is now a change of generations; a generation of great historians who started their professional life in the late 1930s or after the Second World War is ending. Aleksander Gieysztor, Waław Korta, Brygida Kürbis, Bronisław Geremek, Benon Miśkiewicz and Witold Hensel have left us. The present authorities were born in the 1930s; they have mostly retired, but are still active in smaller public or private high schools. The professors active now were born in the 1940s and early 1950s; the generation born in the late 1950s and 1960s is ascending. Many scholars have defended their *Habilitationschriften* and play important roles in the lives of their schools or research institutes. A new generation of people born in the 1970s is starting their research careers. Most of them have defended their PhD theses and they are the basis of a middle stage of staff. Even people from the early 1980s are starting to make their ways in medieval history.

The period after 1989 was a time of constant reforms (or rather, discussions about reforms). The PAN was and still is perceived as a Communist institution, full of bureaucracy and with a Communist/Soviet way of thinking. This is particularly the opinion of the “radicals” who were generally quiet during Communist rule but now present themselves as the first anti-Communists. After the election in 2005, when Kaczyński’s PiS (Prawo i Sprawiedliwość, Law and Justice, Party) started to govern Poland, discussions about the fate of PAN began anew. The argument was the same: it is a “Soviet institution.” After the new election in October 2007, the liberal PO (Platforma Obywatelska, Citizen’s Platform) took office and changed the argument: PAN must be dissolved because of its economic inefficiency. This is now part of a larger discussion about the future of Polish science. There are projects for a new Bill of Science organization and a Bill of the PAN. Polish humanists regard these projects with bemused curiosity. We read, e.g., that foreign candidates (read: from the USA or English-speaking world) are preferred for the directorial posts of the PAN. The evaluation system according to which the institutes are presently evaluated by the Ministry of Science and Higher Education is also curious. English-language publications in the journals listed by the Philadelphian Journal Citation Reports are preferred. If I publish elsewhere in another journal, but in English, I get a third of the points (10 instead of 30). Someone publishing in one of the basic Polish historical journals, such as *Kwartalnik Historyczny* (Warsaw), *Przegląd*

Historyczny (Warsaw), *Roczniki Historyczne* (Poznań), *Studia Źródłoznawcze* (Warsaw), *Quaestiones Medii Aevi Novae* (Warsaw), *Slavia Antiqua* (Poznań), *Studia Historyczne* (Cracow) or *Zapiski Historyczne* (Toruń), can get only 6 points. Monographs in English yield 24 points, in Polish only 12. This system is killing the humanities in Poland. Ministerial officials, who probably represent the experimental, mathematical, and biological sciences, should understand that the humanities and literary disciplines are a part of the national culture. We write mainly for Polish audiences, although we discuss with colleagues from other countries. If we do not popularise our own Polish point of view for Polish and European/world history nobody else will do it. Poland is the center of Polish research and I do not see a reason to change this fact.³³

What are the main directions of recent medieval research in Poland? It is hard to answer this question. Due to the great number of research centers, their activity is diverse. Therefore I will concentrate on some of the topics that are nearest to me, such as the celebrations of jubilees, archaeological research in connection with historical work, and source criticism, particularly publications.

Anniversaries are always a reason for intensifying historical research. Several jubilees have been celebrated in recent years. The Millenary of St. Adalbert's martyrdom in 1997 was the first; several conferences were organized and the papers published. The participants concentrated on each phase of Adalbert/Wojciech's life, his activity as a bishop in Prague, his journeys to Italy, France, and Hungary, and his tragic mission to Prussia. Many papers were devoted to the posthumous role of the saint in the creation of an independent Polish Church organization and Polish sovereignty. A number of archaeological research reports reconstructed his last journey and the place where he died, as well as a new biography and an anthology of the Polish historiographical texts about Adalbert.³⁴

³³ Projects (in Polish) are on the internet site of the Ministry of Science and Higher Education: www.nauka.gov.pl (click on the words: Reforma nauki).

³⁴ Jerzy Strzelczyk, "Naukowe pokłosie milenium śmierci św. Wojciecha" [Research Results of the Millenary of St. Adalbert's Death] *Nasza Przeszłość* 98 (2002): 5-97, Bibliography: 50-97; see also *Święty Wojciech w polskiej tradycji historiograficznej* [St. Adalbert in the Polish Historiographical Tradition], ed. Gerard Labuda (Warsaw: Pax, 1997); Gerard Labuda, *Święty Wojciech, Biskup-męczennik, patron Polski, Czech i Węgier* [Saint Adalbert. Bishop-Martyr, Patron of Poland, Bohemia and Hungary] (Wrocław: Fundacja na Rzecz Nauki Polskiej, 2000). Several conference volumes have been published, such as: *Środkowoeuropejskie dziedzictwo świętego Wojciecha* [The Central European Heritage of St. Adalbert], ed. Antoni Barciał (Katowice: Instytut Górnośląski, Urząd Miejski w Zabrze, Polskie Towarzystwo Historyczne, Oddział w Katowicach, 1998); *Tropami świętego Wojciecha* (On Traces of St. Adalbert), ed. Zofia Kurnatowska (Poznań: Wydawnictwo Poznańskiego Towarzystwa Przyjaciół Nauk, 1999); *Dziedzictwo kultu świętego*

The question of Emperor Otto III's pilgrimage to St. Adalbert's tomb in the year 1000 is strongly connected with this topic. Its millenium was an opportunity to discuss Polish-German or Polish-imperial relationships once more. Such discussions have a long tradition in Polish historiography, where they have been analysed in the context of present politics. A lively historiographical tradition from the nineteenth through the twentieth century has been the interpretation of the constant German *Drang nach Osten* and the constant Polish defence.³⁵ Recently, medieval Germany has been seen as a federation of tribal territories, loosely connected to each other. The emperors had two kinds of politics; one of them, led by Otto III, was the *real imperial politic* of restoring the Roman Empire. What Poland's role was in Ottonian political thinking is still under discussion; early Piast Poland was an ally of the German emperors. The meeting in Gniezno resulted, without any doubt, in the creation of a new ecclesiastical center (at the same time when the Hungarian seat was created in Esztergom). Nevertheless, it emphasized the sovereignty of the state and gave the Polish ruler royal rights of the investiture of local bishops. It was the first step toward crowning a Polish ruler, but this did not take place due to the death of Otto III. His successor, the Bavarian Prince Henry, adopted another model of imperial politics, integrating the German territories and attempting political expansion into the neighbouring territories.³⁶ There has recently been a

Wojciecha. Ogólnopolska sesja z okazji jubileuszu 1000-lecia męczeństwa św. Wojciecha, KUL, 22 IX 1997 [The Heritage of St. Adalbert's Cult. General Polish Session on the Milenary of St. Adalbert's Martyrdom], ed. Rev. Ryszard Knapiński (Lublin: Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego, 1998); *Opolskie drogi św. Wojciecha* [St. Adalbert's Opole Ways], ed. Anna Pobóg-Lenartowicz (Opole: Instytut Historii Uniwersytetu Opolskiego, 1997); *Święty Wojciech i jego czasy. Materiały III Symposiumu Historyczno-Archeologicznego Polskiego Uniwersytetu na Obczyźnie, Saint-Maurice, 12-13 kwietnia 1997 roku* [Saint Adalbert and His Time. Materials of the 3rd Historical-Archaeological Symposium of the Polish University Abroad, Saint-Maurice, 12th-13th April 1997], ed. Andrzej Żaki (Cracow: Polska Akademia Umiejętności, 2000); Aleksandra Witkowska OSU, Joanna Nastalska, *Święty Wojciech. Życie i kult. Bibliografia do roku 1999* [Saint Adalbert. Life and Cult, Bibliography Until the Year 1999] (Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 2002).

³⁵ The title of a book by Zygmunt Wojciechowski was symptomatic: *Polska-Niemcy. Dziesięć wieków zmagania* [Poland-Germany. Ten Centuries of Fights] (Poznań: Instytut Zachodni, 1945).

³⁶ I think that the old article of Piotr Bogdanowicz with a detailed description of opinions about the Meeting in Gniezno is still useful. Piotr Bogdanowicz, "Zjazd Gnieźnieński w roku 1000" [The Meeting in Gniezno in the Year 1000] *Nasza Przyszłość* 16 (1962): 5-151, esp. 63-64. From the great account of the literature cf. biographies: Gerard Labuda, *Mieszko I* (Wrocław: Zakład Narodowy im. Ossolińskich, 2002); Jerzy Strzelczyk, *Bolesław Chrobry* (Poznań: Wydawnictwo Wielkopolskiej Biblioteki Publicznej, 1999); Idem, *Otton III* (Wrocław: Zakład Narodowy im. Ossolińskich, 2000). Cf. also the conference materials: *Ziemie polskie w X wieku i ich znaczenie w kształtowaniu się nowej mapy Europy* [Polish Territories in the

discussion over whether St. Adalbert's metropolis was originally in Gniezno or in Prague. The German historian Johannes Fried, who does not know Polish, Czech or Hungarian and is therefore unaware of the regional historiography, has questioned all the axioms of Polish historiography on the basis of the *Annales Hildesheimenses*, locating Adalbert's tomb in Prague. In his answer to Fried, Gerard Labuda has shown that this is not the earliest version of the *Annals*, but a rewritten version from 1065, when the relics of St. Adalbert did lie in Prague, having been stolen by the Bohemian prince, Břetislav I.³⁷

The millenium of the year 1000 was also an opportunity to return to the topic of the origins of Polish statehood, which was a continuation of research from the 1960s, the time of the millenium of the Christianization of Poland.³⁸ Archaeologists played an important role at these conferences. Their task was facilitated by a great excavation program launched because of the construction of the Yamal gas pipeline and new motorways. Archeologists developed a new method of dendrochronology which makes possible detailed dating of wooden artefacts;³⁹ this made it possible to develop a more detailed picture of the origins of the Polish state. Two original centers are now distinguished. The older one, a state of the Vistulians, was centered on Cracow and lay near the powerful states of the ninth and beginning of the tenth century: Great Moravia and Bohemia. The younger one lay in the west-central part of contemporary a state of the Polanians. Their rulers, the Piasts, possibly descended from Giecz,

Tenth Century and Their Meaning for Creating a New Map of Europe], ed. Henryk Samsonowicz (Cracow: Universitas, 2000); *Polska na przełomie I i II tysiąclecia. Materiały Sesji Stowarzyszenia Historyków Sztuki, Poznań, listopad 2000* [Poland at the Turn of the First and Second Millenium. Materials from a Session of the Art Historians' Society, Poznań, November 2000], ed. Szczesny Skibiński (Poznań: Stowarzyszenie Historyków Sztuki, 2001) (hereafter: *Polska na przełomie*); *1000 lat Archidiecezji Gnieźnieńskiej* [1000 Years of the Gniezno Archbishopric], ed. Jerzy Strzelczyk, Janusz Górny (Gniezno: Prymasowskie Wydawnictwo Gaudentinum, 2000).

³⁷ Johannes Fried, *Otto III. und Boleslaw Chrobry. Das Widmungsbild des Aachener Evangeliers, der "Akt von Gnesen" und das frühe polnische und ungarische Königtum* (Stuttgart: Steiner, 1989); Polish translation: Idem, *Otton III i Bolesław Chrobry. Miniatura dedykacyjna z Ewangieliarza z Akwizgranu, zjazd gnieźnieński a królestwo polskie i węgierskie. Analiza ikonograficzna i wnioski historyczne* (Warsaw: Wiedza Powszechna, 2000); Gerard Labuda, "Der 'Akt von Gnesen' vom Jahre 1000. Bericht über die Forschungsvorhaben und -ergebnisse," *Quaestiones Mediaevi Novae* 5 (2000): 146-188.

³⁸ Symbolic for this millenium was: *Początki Państwa Polskiego. Księga Tysiąclecia* [The Origins of the Polish State. A Book of the Millenary], ed. Kazimierz Tymieniecki, Henryk Łowmiański, and Gerard Labuda, 2 vols. (Poznań: Państwowe Wydawnictwo Naukowe, Oddział w Poznaniu, 1962).

³⁹ Tomasz Ważny, *Dendrochronologia obiektów zabytkowych w Polsce* [Dendrochronology of Artifacts in Poland] (Gdańsk: Muzeum Archeologiczne, 2001).

unified the eastern part of modern Great Poland (Wielkopolska) and Cuyavia (Kujawy); the western and southern parts were destroyed and rebuilt about 940. This state was created with the main centers in Gniezno, Giecz, Grzybowo, and Poznań. Recent excavations of the palatium and the protective walls have created a better picture of the role of Poznań at the time of Mieszko I. It seems that Poznań might have been the most important center of the Early Polish state, although it was not a capital in the modern sense (this discussion, with a long tradition in Poland, is still ongoing).⁴⁰

Research on the origins of Poland and of the Slavic world is connected with this topic. Prof. Karol Modzelewski, in a fundamental monograph about the barbarian world, has reconstructed the mentality of the German and Slavic pagans and shown the revolutionary changes in their conceptions due to the spread of Christianity.⁴¹ The ethnogenesis of the Slavs was current before and after the Second World War, when it was demonstrated that the Slavs (read: Poles) had their own place in Europe, although this discussion seems rather futile now. There are two conflicting points of view: the neoautochthonic one (Slavs originated in the territories between the Oder and Vistula) and the allochthonic one (Slavs came to Poland from Ukraine), a point of view represented by the Cracow archaeologists. The discussion is full of personal invective and attacks; it no longer resembles a research discussion.⁴²

⁴⁰ Recently, Zofia Kurnatowska, "Formowanie się państw słowiańskich w aspekcie porównawczym" [Formation of the Slavic States in Comparative Perspective], in *Europa barbarica, Europa Christiana. Studia mediaevalia Carolo Modzelewski dedicata*, ed. Roman Michałowski, et al. (Warsaw: DiG, 2008): 81-91, esp. 86-89. About the role of Poznań see *Civitas Posnaniensis. Studia z dziejów średniowiecznego Poznania* [Studies in the History of Medieval Poznań], ed. Zofia Kurnatowska and Tomasz Jurek (Poznań: Wydawnictwo Poznańskiego Towarzystwa Przyjaciół Nauk, 2005). For the opposite view see *Gniezno na europejskim szlaku milenijnym 1997 i 2000 (studia i materiały)* [Gniezno on the European Millennial Path, 1997 and 2000 (Studies and Materials)], ed. Aleksander Wojciech Mikołajczak (Gniezno: Oficyna Tum, 2002).

⁴¹ Karol Modzelewski, *Barbarzyńska Europa* [Barbarian Europe] (Warsaw: Iskry, 2004).

⁴² For a synthesis of the topic in English see Zbigniew Gołąb, *The Origins of the Slavs. A Linguist's View* (Columbus, OH: Slavica Publishers, 1992); Polish translation: Idem, *O pochodzeniu Słowian w świetle faktów językowych*, tr. Maria Wojtyła-Świerżowska (Cracow: Universitas, 2004). See also Hanna Popowska-Taborska, *Z językowych dziejów Słowiańszczyzny* [From the Language History of Slavdom] (Warsaw: Slawistyczny Ośrodek Wydawniczy, 2004), esp. part 2: *Z historii badań i polemik nad etnogenezą Słowian* [From the History of the Critique and Polemics on the Ethnogenesis of the Slavs], 217-330. The allochthonic theory was created by the Cracow archaeologist, Kazimierz Godłowski, see his posthumous collection of studies: Kazimierz Godłowski, *Pierwotne siedziby Słowian* [Original Seats of the Slavs], ed. Michał Parczewski (Cracow: Instytut Archeologii Uniwersytetu Jagiellońskiego, 2000), and is continued by the representatives of the Cracow center; see Magdalena Mączyńska, "O etnogenezie Słowian" [On the Ethnogenesis of the Slavs] in *Polska na przełomie I i II tysiąclecia*, 15-26, esp. 22-23, for an attack on Witold Mańczak and

Therefore, recently, Prof. Przemysław Urbańczyk has edited several studies by foreign historians which introduce a new point of view on ethnogenesis.⁴³ Urbańczyk recently edited a book which deconstructs everything that is known about the origins of Poland. He questions, for example, the existence of tribes among the Slavs. Urbańczyk is working on a synthesis using cultural anthropology to make his theories understandable for both historians and archaeologists.⁴⁴

There is a debate concerning the narrative sources of Polish history. Two volumes, containing the text of Master Vincent Kadłubek's text (a result of more than fifty years of work by Prof. Marian Plezia) and the *Annales Sancti Crucis*, have been published in a new series of Monumenta Poloniae historica (henceforth: MPH s. n.).⁴⁵ It is hoped that a new edition of the younger Cracow annals will be (or is being) prepared by Dr. Wojciech Drelicharz, who has written a brilliant monograph on this topic.⁴⁶ The new Polish translation of the *Vita Sancti Adalberti* has been published as well as a bilingual edition of the *Vita Sancti Zoerardi* and *Benedicti*, which pertains to Hungarian hagiography.⁴⁷ The first Polish bilingual edition of

Henryk Mamzer, representatives of the autochthonic theory. Their studies have been published, e.g., in *Slavia Antiqua* 38 (1997), 39 (1998), 43 (2002). For a good description of the discussion (or rather quarrel) about the meaning of the settlement hiatus at the end of the Roman period, see Przemysław Urbańczyk, *Nie-Słowianie o początkach Słowian* [Non-Slavs on the Origin of the Slavs] (Poznań: Wydawnictwo Poznańskiego Towarzystwa Przyjaciół Nauk, 2006): 133-175, esp. 144-153.

⁴³ Studies by Walter Pohl, Florin Curta, Sebastian Brather, and Paul Barford have been published in Polish translation.

⁴⁴ I do not agree with this proposal. I believe that "pure" history is the discipline which is predestined to build a synthesis of the past because of its nature, but I agree that all scholars dealing with the Middle Ages, historians, art historians, archaeologists, and philologists should discuss their research and try to reconstruct the past together. See Przemysław Urbańczyk, *Trudne początki Polski* [The Difficult Origins of Poland] (Wrocław: Fundacja na Rzecz Nauki Polskiej, 2008).

⁴⁵ *Mistrza Wincentego zwanego Kadłubkiem Kronika polska. Magistri Vincentii dicti Kadłubek Chronica Polonorum*, ed. Marian Plezia, MPH s. n., vol. 11 (Cracow, Nakładem Polskiej Akademii Umiejętności, Wydawnictwo Secesja, 1994); *Rocznik świętokrzyski. Annales S. Crucis*, ed. Anna Rutkowska-Płachcińska, MPH s. n., vol. 12 (Cracow: Nakładem Polskiej Akademii Umiejętności, 1996).

⁴⁶ Wojciech Drelicharz, *Annalistyka małopolska XIII-XV wieku. Kierunki rozwoju wielkich roczników kompilowanych* [Annals from Little Poland from the Thirteenth to the Fifteenth Century. The Direction of the Development of Great Compiled Annals] (Cracow: PAU, 2003) (hereafter: Drelicharz, *Annalistyka*).

⁴⁷ *W kręgu żywotów świętego Wojciecha* [In the Circle of St. Adalbert's Life Descriptions], ed. Jan Andrzej Spież OP, tr. Brygida Kürbis, Janina Pleziowa, Maria Wojciechowska, Marian Plezia, Marek Grzelak, and Mirosław Wylęgała OP (Cracow: Tyniec Wydawnictwo benedyktyńskie, 1997); Stanisław Pietrzak, "Podstawowe źródła do żywota św. Świerada – omówienie i teksty" [Basic Sources on St. Świerad's/Zoerad's Biography – Description and Texts], in *Święty Świerad i jego czasy. Materiały z sympozjum naukowego w Tropiu 10-11 lipca 1998* [Saint Świerad/Zoerad and His Time. Materials from the Research Symposium in Tropie, 10-11 July 1998], ed. Rev. Stanisław Pietrzak (Nowy Sącz: Katolickie Stowarzyszenia "Civitas

the early Hungarian chronicle, *Gesta Hungarorum*, has also been published, as well as the oldest Teutonic chronicle of Master Peter of Dusburg.⁴⁸ There is a new discussion about Gallus Anonymus; Prof. Tomasz Jasiński has revived the old hypothesis about the Venetian origin of a chronicler and links him to Dalmatia. A Hungarian historian, Dániel Bagi, opposes this idea. Bagi has recently published a study, first in Hungarian and then in Polish, of Gallus' *Chronicle* as a source for Hungarian history, showing that the chronicler knew the *Gesta Ungarorum* written at the court of Coloman the Learned.⁴⁹ The first English translation of this narrative was recently published by the CEU Press.⁵⁰ The PAN Institute of Literary Research organized a session on Vincent Kadłubek which continued the discussion on the chronicler from the 1970s and 1980s. There have also been studies on the *Great Polish Chronicle* questioning its thirteenth-century origin⁵¹ and on the *Hungarian-*

Christiana," 2001): 291-313. A new edition of St. Adalbert's Passion (the so-called *Passio* of Tegernsee) and *Passio S. Brunonis* has been published recently: Anna Rutkowska-Płachcińska, "Pasje świętych Wojciecha i Brunona z tzw. kodeksu z Tegernsee" [The Passions of St. Adalbert and St. Bruno from the So-called Code of Tegernsee], *Studia Źródłoznawcze* 40 (2002): 19-41, esp. 37-40.

⁴⁸ *Anonimowego notariusza króla Béli Gesta Hungarorum* [*Gesta Hungarorum* of the Anonymous Notary of King Béla], tr. Aleksandra Kulbicka, Krzysztof Pawłowski, and Grażyna Wodzinowska-Taklińska, intro. and notes Ryszard Grzesik (Cracow: Societas Vistulana, 2006); Piotr z Dusburga, *Kronika ziemi pruskiej* [Chronicle of the Prussian Territory], tr. Sławomir Wyszomirski, commentary Jarosław Wenta (Toruń: Wydawnictwo Uniwersytetu im. Mikołaja Kopernika, 2004).

⁴⁹ Tomasz Jasiński, *O pochodzeniu Galla Anonima* [On the Origin of Gallus Anonymus] (Cracow: Avalon, 2008); See also Dániel Bagi, *Gallus Anonymus és Magyarország. A Geszta magyar adatai, forrásai, mintái, valamint a szerző történetzemlélete a latin Kelet-Közép-Európa 12. század eleji latin nyelvű történetírásának tükrében* [Gallus Anonymus and Hungary. Hungarian Data, Sources and Gesta Examples as well as the Author's View on History in the Light of the Latin Historical Writers from the Latin Central Eastern Europe of the Beginning of the Twelfth Century] (Budapest: Argumentum Kiadó, 2005). The Polish version is Dániel Bagi, *Królowie węgierscy w Kronice Galla Anonima* [Hungarian Kings in the Chronicle of Gallus Anonymus] (Cracow: Polska Akademia Umiejętności, 2008) with the addition of a counter-argument to T. Jasiński's study.

⁵⁰ *Gesta principum Polonorum. The Deeds of the Princes of the Poles*, tr. and annot. Paul W. Knoll and Frank Schaer, preface by Thomas N. Bisson (Budapest: Central European University Press, 2003).

⁵¹ Brygida Kürbisówna, *Studia nad Kroniką Wielkopolską* [A Study of the Great Polish Chronicle] (Poznań: Wydawnictwo Poznańskiego Towarzystwa Przyjaciół Nauk, 1952); eadem, *Dziejopisarstwo wielkopolskie XIII i XIV wieku* [Great Polish Historiography of the Thirteenth and Fourteenth Century] (Warsaw: Państwowe Wydawnictwo Naukowe, 1959) a chronicle from the end of the thirteenth century; Jacek Banaszkiewicz, *Kronika Dzierżwy. XIV-wieczne Kompendium historii ojczystej* [Chronicle of Dzierżwa. The Compendium of the Home History from the Fourteenth Century] (Wrocław: Zakład Narodowy im. Ossolińskich, 1979) from the fourteenth century based on Dzierżwa; Marek Derwich, "Janko z Czarnkowa a Kronika Wielkopolska" [John of Czarnków and the Great Polish Chronicle], *Acta Universitatis Vratislaviensis* No. 800. *Historia* 50 (1985): 127-162 a chronicle from the mid-fourteenth century written by John of

Polish Chronicle, which has also been translated into Polish.⁵² One must mention multi-volume editorial series of Polish documents preserved in the archives of the former Hungarian Kingdom⁵³ as well as the continuation, after almost a century, of the Diplomatic Code of Great Poland.⁵⁴ Cracow University books from the fifteenth century have been printed.⁵⁵ The Poznań center of the Institute for Slavonic

Czarnków; Edward Skibiński, "Dzierzwa i kronikarz wielkopolski. Powrót problemu" [Dzierzwa and the Great Polish Chronicler. Return of the Problem], in *Scriptura custos memoriae. Prace historyczne* [Historical Works], ed. Danuta Zydorek (Poznań: Instytut Historii Uniwersytetu im. Adama Mickiewicza, 2001) a chronicle independent from Dzierzwa, the chronology follows B. Kürbis; Drelicharz, *Annalistyka*, 211-262 the chronology follows J. Banasz Kiewicz.

⁵² Ryszard Grzesik, *Kronika węgiersko-polska. Z dziejów polsko-węgierskich kontaktów kulturalnych w średniowieczu* [The Hungarian-Polish Chronicle. From the Polish-Hungarian Cultural Relationship in the Middle Ages] (Poznań: Wydawnictwo Poznańskiego Towarzystwa Przyjaciół Nauk, 1999); *Żywot św. Stefana króla Węgier czyli Kronika węgiersko-polska* [Description of St. Stephen's Life or the Hungarian-Polish Chronicle], ed. Ryszard Grzesik (Warsaw: DiG, 2003).

⁵³ *Dokumenty polskie z archiwów dawnego Królestwa Węgier. Documenta ad res Poloniae pertinentia, quae in archivis veteris Regni Hungariae asservantur*, vol. 1 (*do 1450 r. – usque ad a. 1450*), ed. Stanisław A. Sroka (Cracow: Societas Vistulana, 1998); vol. 2 (*dokumenty z lat 1451-1480 – documenta ex annis 1451-1480*) (Cracow: Societas Vistulana, 2000); vol. 3 (*dokumenty z lat – documenta ex annis 1481-1500*) (Cracow: Societas Vistulana, 2003); vol. 4 (*dokumenty z lat – documenta ex annis 1501-1520*) (Cracow: Societas Vistulana, 2006).

⁵⁴ *Kodeks dyplomatyczny Wielkopolski*, t. 6 *zawiera dokumenty nr 1-400 z lat 1174-1400. Codex diplomaticus Maioris Poloniae*, t. 6 *comprehendit: diplomata nr 1-400 ex annis 1174-1400*, ed. Antoni Gąsiorowski and Henryk Kowalewicz (Warsaw: Państwowe Wydawnictwo Naukowe, 1982); *Kodeks dyplomatyczny Wielkopolski*, t. 7 *zawiera dokumenty nr 401-773 z lat 1401-1415. Codex diplomaticus Maioris Poloniae*, t. 7 *comprehendit: diplomata nr 401-773 ex annis 1401-1415*, ed. Antoni Gąsiorowski and Ryszard Walczak (Warsaw: Państwowe Wydawnictwo Naukowe, 1985); *Kodeks dyplomatyczny Wielkopolski*, t. 8 *zawiera dokumenty nr 774-1074 z lat 1416-1425. Codex diplomaticus Maioris Poloniae*, t. 8 *comprehendit: diplomata nr 774-1074 ex annis 1416-1425*, ed. Antoni Gąsiorowski and Tomasz Jasiński (Warsaw: Państwowe Wydawnictwo Naukowe, 1989); *Kodeks dyplomatyczny Wielkopolski*, t. 9 *zawiera dokumenty nr 1075-1380 z lat 1426-1434. Codex diplomaticus Maioris Poloniae*, t. 9 *comprehendit: diplomata nr 1075-1380 ex annis 1426-1434*, ed. Antoni Gąsiorowski and Tomasz Jasiński (Warsaw: Państwowe Wydawnictwo Naukowe, 1990); *Kodeks dyplomatyczny Wielkopolski*, t. 10 *zawiera dokumenty nr 1381-1699 z lat 1435-1444. Codex diplomaticus Maioris Poloniae*, t. 10 *comprehendit diplomata nr 1381-1699 ex annis 1435-1444*, ed. Antoni Gąsiorowski and Tomasz Jasiński (Poznań: Wydawnictwo Poznańskiego Towarzystwa Przyjaciół Nauk, 1993); *Kodeks dyplomatyczny Wielkopolski*, t. 11 *zawiera suplementy (dokumenty nr 1700-2023 z lat 1225-1444) oraz errata i indeksy do tomów 6-11. Codex diplomaticus Maioris Poloniae*, t. 11 *comprehendit supplementum (diplomata nr 1700-2023 ex annis 1225-1444), corrigenda ac indices ad tomos 6-11*, ed. Antoni Gąsiorowski, Tomasz Jasiński, Tomasz Jurek, and Izabela Skierska (Poznań: Wydawnictwo Poznańskiego Towarzystwa Przyjaciół Nauk, 1999).

⁵⁵ *Księga promocji Wydziału Sztuk Uniwersytetu Krakowskiego z XV wieku* [The Book of Promotions of Cracow University from the Fifteenth Century], ed. Antoni Gąsiorowski with Tomasz Jurek, Izabela Skierska, Wincenty Swoboda (Cracow: Societas Vistulana, 2000); *Metryka Uniwersytetu Krakowskiego z lat*

Studies publishes a series of excerpts from narrative sources which are unknown to Polish historians in the original languages with a Polish translation and extensive commentaries. The purpose of this series is to give Polish scholars an instrument for further research.⁵⁶

Polish medievalists are active. Instead of financial and organization problems, Polish researchers discuss topics from the history of Poland and Europe (we have never forgotten that we are a part of the Western cultural zone). One can observe a change in the generations in last few years. The second characteristic feature of the most recent period is the creation of several new high schools where famous pensioned historians often work. Even the smallest schools try to create their own research milieu and attract authorities. The former High Pedagogical School in Słupsk, now called the Pomeranian Academy (see n. 23 above), can serve as an example; it used to be one of the worst high schools in Poland and regularly occupied the lowest places in the rankings. But now Prof. Jerzy Hauziński is there, a famous specialist in medieval Islamic civilization, and Dr. Jarosław Sochacki, who edited Wipo's biography of the Emperor Konrad in Polish and the Latin original.⁵⁷ A detailed analysis of Polish medieval studies must take local centers into consideration besides the well known centers. The richness of "production" needs more systematic studies and more detailed presentation than has been made above. I hope, nevertheless, that even such particular remarks will give you the image of medieval studies in Poland in recent years.

1400-1508, *Biblioteka Jagiellońska rkp. 258. Metrica Universitatis Cracoviensis a. 1400-1508. Bibliotheca Jagellonica cod. 258*, ed. Antoni Gašiorowski, Tomasz Jurek, and Izabela Skierska with Ryszard Grzesik, vol. 1: *Text*; vol. 2: *Indexes* (Cracow: Societas Vistulana, 2004).

⁵⁶ Until now only three volumes of the Greek series have been published by Alina Brzóstkowska and Wincenty Swoboda (d. 2000), ed., *Testimonia najdawniejszych dziejów Słowian, seria grecka* [Testimonies of the Oldest Slavic History, Greek Series], vol. 2 (Wrocław: Zakład Narodowy im. Ossolińskich, 1989); vol. 3 (Warsaw: Slawistyczny Ośrodek Wydawniczy, 1995); vol. 4 (Warsaw: Slawistyczny Ośrodek Wydawniczy, 1997). The next volumes, including vol. 1 and a Latin series are in preparation. About the Latin series see Ryszard Grzesik, "Arbeiten an den Testimonien der frühen Geschichte der Slawen," in *Die Geschichtsschreibung in Mitteleuropa. Projekte und Forschungsprobleme*, ed. Jarosław Wenta (Toruń: Wydawnictwo Uniwersytetu im. Mikołaja Kopernika, 1999); Idem, *Materiały do Bibliografii do łacińskiej serii Testimoniów najdawniejszych dziejów Słowian* [Materials for the Bibliography of the Latin Series of the Testimonies of the Oldest Slavic History], ed. Ryszard Grzesik (Warsaw: Slawistyczny Ośrodek Wydawniczy, 2007).

⁵⁷ Wipon, *Chwalebne czyny cesarza Konrada II. Gesta Chuonradi II imperatoris* [In Praise of King Konrad II], ed. Jarosław Sochacki and Ewa Milkamanowicz (Cracow: Universitas, 2005). Unfortunately, this edition has no index.