

## **Summary**

Research into the history of the Christianisation of the Czech and Polish lands in the Middle Ages has a tradition of almost two hundred years. In the nineteenth century, questions regarding the genesis of Christianisation were dealt with primarily by Catholic historians, for whom the history of Christianity was primarily the history of the institutionalised Church. The approach to church history as the history of an institution significantly influenced and for many years directly determined (and de facto still determines) research approaches.

Archaeology, especially in the inter-war period, contributed a number of impulses to the originally strictly historical thinking about the genesis of Christianisation. But archaeology has not focused exclusively on the history of the institutional church. It has also turned its attention to the study of Christianisation as such. The most important thematic innovation has been the study of burial sites or burial rites.

Contemporary research on the origins and development of Christianisation in medieval Bohemia and Poland is a dialogue between history, archaeology and cultural anthropology. The study of the institutional Church continues to dominate the approaches of researchers, but it is richly complemented and linked by studies assessing the depth of the Christian faith, the degree of interiorisation of faith, and the differences between the Christianity of the political and power elites and that of the majority of the population living in the countryside and in the early medieval fortresses and their sub-fortresses, and from the 13<sup>th</sup> century onwards, increasingly in the dynamically developing towns. Christianisation, initially reduced to the acceptance of Christianity by rulers and their immediate entourage, the establishment of bishoprics or archbishoprics, the founding of monasteries and the development of church administration aimed at streamlining the collection of various church dues and fees, has taken on the appearance of a gradual process in the 21<sup>st</sup> century.

Its origins in the Czech and Polish lands are dated to the 9<sup>th</sup> and 10<sup>th</sup> centuries respectively, although it is now generally accepted that in many respects Christianisation was not fully completed until the end of the 15<sup>th</sup> century. This is especially true for the suppression of all older pagan religious practices and the interiorisation of the type of faith, which is not based solely on external, exclusively materialised manifestations.

Christianisation is no longer seen as a one-off act, such as the baptism of fourteen Czech princes in Regensburg in 845, the baptism of the Czech duke Bořivoj by Archbishop Methodius, or the baptism of the Polish Duke Mieszko in 966. Nowadays, Christianisation is seen as a complicated process involving pagan uprisings that sometimes successfully stopped Christianisation altogether, or at least slowed it down for a few years. The realisation that Christianisation was a long-term process has allowed historians, archaeologists and anthropologists to begin to investigate a number of previously unanswered or only fleetingly raised questions, to which it is not easy to find definitive answers.

Formulating such questions was one of the main ideas of *Pagans and Christians: Christianisation in the Bohemian and Polish Kingdoms in the Middle Ages*, an international joint project of the Czech Science Foundation (22-35826K) and the Polish National Science Centre (DEC-2021/03/Y/HS3/00052) in the Weave-UNISONO programme. The present monograph is one of the outputs of this project. It was created on the basis of several joint working sessions of the project members, to which other Czech and Polish researchers, who have been researching Christianisation in the 9<sup>th</sup> to 15<sup>th</sup> centuries, were also invited.

The twelve papers in this book reflect on Christianisation as a long-term process. The introductory essay reflects on the life's work of the archaeologist and historian Petr Sommer and his contribution to the study of the origins of Christianisation and the question of coexistence between paganism and Christianity. Martin Nodl's essay *Was the Czech Society of the 11<sup>th</sup>-12<sup>th</sup> Centuries Christianized?* then addresses the question of the very gradual Christianization of political behaviour and political rituals in the Czech lands in the 10<sup>th</sup>-12<sup>th</sup> centuries. In her study *Paganism in Russia from the Middle Ages to the Present* Jitka Komendová critically reflects on the historiographical concept of paganism, formulated in a nationalist spirit and reworked several times by Boris Alexandrovich Rybakov. She concludes that, despite some liberalisation in the 1990s, Rybakov's rigid approach continues to influence Russian science, history, archaeology and cultural studies.

In her study *Which Was the Oldest Church in Wislica? New Data for the Dating of Early Medieval Sacral Architecture in this Town*, archaeologist Nina Glińska focuses on the dating of non-ancient church buildings in Wislica. She also reflects on the functions of these churches: representative, administrative and military. Grzegorz Garbuz's study *The Ecclesiastical-Dogmatic Position of the Moravian Archbishop Methodius in the Context of the Roman-Constantinopolitan Conflict in the Second Half of the*

9<sup>th</sup> Century (*Stanowisko kościelno-dogmatyczne arcybiskupa morawskiego Metodego w kontekście konfliktu rzymsko-konstantynopolitańskiego z drugiej połowy IX wieku*) is a thorough analysis of the Christianisation process under the Moravian Archbishop Methodius. The author pays special attention to Methodius's Christianisation mission from the point of view of the political and also religious conflict between Patriarch Photios and Popes John VIII and Stephen V. A joint study by Marcin R. Pauk and Miłosz Sosnowski *Interrogatio sancti Adalberti martyris in the manuscript Pal. lat. 973, i.e. Even More Troubles of the Bishop of Prague with the Diocesan Clergy*, is a contribution to the problems of the pastoral activity of Bishop Adalbert of Prague. Adalbert's pastoral activities have so far been studied mainly through the manuscript *Heiligenkreuz 217*, which was in the bishop's possession and contains several texts of Czech origin. Pauk and Sosnowski have successfully attempted to extend the existing knowledge on this subject by analysing the manuscript *Pal. lat. 973*, a collection of canonical-legal and historical texts, which, according to their conclusions, also contains texts penned by Bishop Adalbert, reflecting his attempts to introduce canonical-legal principles into the Czech Church at the end of the 10<sup>th</sup> century. The issue of episcopal rights is also the subject of David Kalhous's study *Bishops of Prague and Olomouc in the Twelfth Century (1092-1197)*. Here the author gives a compact overview of the bishops of Prague (and Olomouc) in the twelfth century through a collective biography with partial investigations. He examines in detail the origins of the bishops and their relations with the ruling prince, the Holy Roman kings and emperors, and the Papal Curia. He also considers the contribution of certain bishops of Prague and Olomouc to the development of the diocese from a legal, administrative and liturgical point of view.

Marcin R. Pauk in his study *Decima Slavorum: The Ecclesiastical Tithe Between Canonical Norm and Practice during the Christianization of Central and Eastern Europe (9<sup>th</sup>-12<sup>th</sup> Century)* focuses on the origin and forms of ecclesiastical tithes in Central and Eastern Europe, with particular attention to a specific type of tithe levied in a fixed, standardized form from Slavic populations during the early medieval period of Christianization. The reception of missionary strategy in Slavic territories is the subject of this analysis. By the time tithe regulations were formalized during the church reform era, and the standardized, fixed form was deemed inconsistent with canon law and was gradually abolished. The reception of the Fourth Lateran Council's statutes, along with the ethnic and settlement transformations of the 13<sup>th</sup> century, likely marked a significant turning point in this process. Additionally, the article addresses the discrepancy between Carolingian

norms on tithes, as outlined in various canonical collections used between the 10<sup>th</sup> and 12<sup>th</sup> centuries, and the practical demands of tithe enforcement.

Grzegorz Pac in his article *Ad propagandum catholicae religionis cultum. The Translation of Relics and the Christianisation of Central Europe up to the End of the 12<sup>th</sup> century*, provides a synthetic overview of the translations of saints' relics to (and from) Central Europe in the period up to the end of the 12<sup>th</sup> century. The translations of relics are presented here as part of the process of Christianisation and as evidence of the various relationships of the Czech, Hungarian and Polish elites with Western Europe, Byzantium and Rus'. The involvement of the Arpad family in the acquisition of relics in the 11<sup>th</sup> century seems to be most significant. The Czech lands, on the other hand, shows very limited evidence of the translation of relics. The Polish context is peculiar in that the efforts to acquire relics came much more often from the circles of bishops and nobles than from the princely circles.

Krzysztof Bracha's study *Critique of Superstitions and Relics of Paganism in Religious Literature before the Fourth Lateran Council*, attempts to capture the change in the laity's relationship to Christianisation between the 11<sup>th</sup> and early 13<sup>th</sup> centuries. Initially, the main characteristic of Christianisation was the emphasis on participation in Christian cultic rites and the mass destruction of all possible manifestations of superstition associated in the imagination of theologians with the remnants of paganism. From the beginning of the 13<sup>th</sup> century, emphasis was placed on individual conversion, but uprooting the remaining relics of pagan religious ideas was still a part of the process. According to Bracha, the Fourth Lateran Council played a fundamental role in this change, with its decrees aimed at completing the formal-legal phase of Christianisation. The reception of the decrees of the Fourth Lateran Council in a long-term perspective is the subject of Robert Antonín and Richard Psík's study *Church and Faith in the Czech Lands during the Reign of Přemysl Otakar II*. The authors analyse in detail the report of Bishop Bruno of Olomouc, written at the end of 1273 on the direct initiative of Pope Gregory X. Based not only on the bishops' report the authors discuss the development of canon law and the synodal activity of bishops in the second half of the 13<sup>th</sup> century, the poor moral state of the parish clergy and members of monastic orders, which the bishop tried to combat, and the religiosity of the laity, already beginning to reflect some forms of personal piety stemming precisely from the impulses and inspirations of the Fourth Lateran Council.

The final study *Can Pagans Do Well? The Concept of Polish Scholars in the 15<sup>th</sup> Century*, by Wojciech Świeboda, is an analysis of the Quaestiones

and commentaries written at the University of Cracow around the middle of the 15<sup>th</sup> century, which deal with the question of whether pagans can do good. The authors of the commentaries conclude that pagans cannot be saved on the basis of their good deeds, but at the same time some judge that their deeds are not always sinful, since even pagans can exhibit positive moral qualities. In this respect, the Cracow theologians differed from the strict views of the theologians in service of the Teutonic Order, who denied that pagans possessed any moral virtues.

The twelve studies in this book do not aim to present a complete picture of Christianisation in the Czech and Polish lands between the 10<sup>th</sup> and 14<sup>th</sup> centuries. Rather, their intention is to point out some lesser-known aspects of the Christianisation process, to emphasise the long-term nature of the processes and to present an alternative or at least a newly accentuated view of traditional interpretations.