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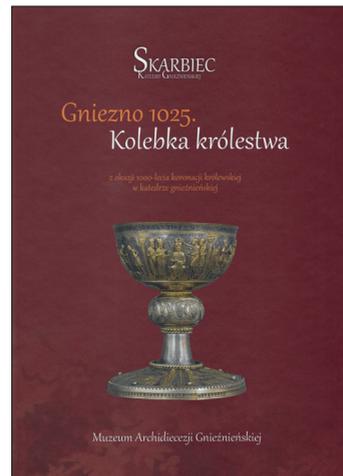
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## BOOK FOR THE 1000<sup>TH</sup> ANNIVERSARY OF THE ROYAL CORONATION IN GNEZNO CATHEDRAL

Gniezno 1025 – kolebka królestwa: z okazji 1000-lecia koronacji królewskiej w katedrze gnieźnieńskiej, ed. Bartosz Przybyła, Muzeum Archidiecezji Gnieźnieńskiej – Towarzystwo Naukowe w Toruniu, Gniezno-Toruń 2025, pp. 221.

The present publication, issued on the occasion of the 1000<sup>th</sup> anniversary of the coronation of Bolesław the Brave, consists of eight articles falling within the scope of archaeology, biblical studies, history, art history, and liturgics. In the introduction, Bartosz Przybyła (Archdiocesan Museum in Gniezno) notes that in selecting topics for the book, focus was placed on key aspects related to the coronation of the first king in Gniezno Cathedral, while simultaneously striving for the most comprehensive approach possible to this subject.

In the first article (“Król «według pragnienia serca Bożego» (1 Sm 13,14). Początki monarchii izraelskiej”), Rev. Paweł Podeszwa (Faculty of Theology, Adam Mickiewicz University in Poznań) examines the topic of the beginnings of the Israelite monarchy, namely the reigns of Saul, David, and Solomon. The author addresses the specificity of the analyzed sources, beginning his considerations with a brief discussion of the period of judges that preceded the era of the aforemen-



tioned kings' rule. He then proceeds to issues related to the establishment of the monarchy, highlighting the activity of the prophet Samuel. Rev. Podeszwa presents more extensively the figures of the above-mentioned rulers, the circumstances accompanying their establishment as kings, as well as characterizing the governments they exercised. The researcher also undertakes the topic of the coronation ceremonies of Solomon and Joash – referring to coronation venues, the placing of insignia, anointing, acclamation, enthronement, and coronation names. Finally, the author turns to the question of the king's identity according to God's design.

The next article (“Ryt liturgiczny koronacji królewskiej”) – authored by Rev. Michał Sołomieniuk (Archdiocesan Archive in Gniezno) – was devoted to the liturgical rite of royal coronation. The author focuses his attention on the text of the indicated ceremony, which is found in the so-called Romano-Germanic Pontifical from the 10<sup>th</sup> century. The researcher indicates that this very pontifical was most likely used during the coronations of Otto II and his son Otto III. Moreover, Rev. Sołomieniuk supposes that the mentioned liturgical book could have served as a model during the coronations of the first Polish monarchs, which took place in Gniezno Cathedral. The researcher discusses the indicated source and also includes its Polish translation. The whole is concluded with a rich commentary on the source text, consisting of a general historical outline of coronation ceremonies from biblical times to the early Middle Ages, characteristics of biblical references appearing in the text, as well as a discussion of individual parts of the indicated ritual.

Tomasz Jasiński (Faculty of History, Adam Mickiewicz University in Poznań) undertakes the topic of the coronation of the first Polish king in light of selected source accounts (“Koronacja Bolesława Chrobrego w przekazach źródłowych”). The historian draws attention to the erroneous interpretation according to which it took place in 1000. He notes that Gallus Anonymus, not knowing German annals, used the now-lost Life of St. Adalbert – written shortly after the Gniezno Congress. The symbolic elevation of Bolesław the Brave presented there was misunderstood by the chronicler. According to the researcher, the lost Life of St. Adalbert was created to convince the pope to consent to the coronation of the Polish duke. The author considers why it did not occur shortly after the Gniezno Congress despite the consent expressed by Otto III and Sylvester II. Jasiński indicates that Bolesław most likely crowned himself after obtaining permission from John XIX. He believes that the coronation could have taken place on April 23 – the feast of St. Adalbert – 1025 in Gniezno Cathedral.

The next text (“Katedra gnieźnieńska jako miejsce koronacji królewskich”), written by Tomasz Janiak (Museum of the Origins of the Polish State), concerns Gniezno Cathedral as a place of royal coronations. The archaeologist undertakes to reconstruct the liturgical space of the indicated church during the coronations

of Bolesław the Generous (1076), Przemysł II (1295), and Wenceslaus II (1300). He notes that the three-nave early Romanesque basilica was probably erected during the reign of Casimir the Restorer and/or his son. He also presents the general state of knowledge about this building in the context of Bolesław the Generous's coronation. He then proceeds to discuss the 13<sup>th</sup>-century Romanesque cathedral. Janiak indicates the possible course of the coronation procession from the castle to the cathedral church. He locates the place where the main portal with the Gniezno Doors was situated. He also reconstructs the interior of the temple with its division into choir and nave sections, analyzing all these issues in terms of the course of the coronation ceremonies of Przemysł II and Wenceslaus II. Finally, the researcher undertakes to present elements of the cathedral's decoration in the 13<sup>th</sup> century.

The next article ("Palatia wczesnopiastowskie – rezydencje Bolesława Chrobrego w Poznaniu i Gnieźnie") – authored by Hanna Kočka-Krenz (Faculty of Archaeology, Adam Mickiewicz University in Poznań) – is devoted to the palatia of Bolesław the Brave in Poznań and Gniezno. The researcher analyzes the very concept of "palatium", referring to such objects functioning in the West. She then indicates early Piast residences that were located on Ostrów Lednicki, in Poznań, Przemyśl, and probably also Gniezno. Among the mentioned gords, only those in Poznań and Gniezno had a four-part structure. In Gniezno, no relics of the palace-sacral complex have been found so far, while in Poznań they were discovered and thoroughly investigated. Kočka-Krenz presents the current state of knowledge about the Poznań residence, with particular emphasis on the palace chapel. She then formulates a hypothesis regarding the location of the palatium in Gniezno, indicating that it could have been erected in the northern part of the gord, along the western section of the ramparts. The author emphasizes that the residences in Poznań, on Ostrów Lednicki, in Giecz (where the construction project was not ultimately realized), and in Gniezno guaranteed the first Piasts appropriate conditions for exercising power in the very center of their state.

The next text ("Porta Regia – «królewskie» Drzwi Gnieźnińskie i ich problematyka badawcza"), authored by Monika Jakubek-Raczkowska (Faculty of Fine Arts, Nicolaus Copernicus University in Toruń) and Juliusz Raczkowski (Faculty of Fine Arts, Nicolaus Copernicus University in Toruń), undertakes the topic of the Gniezno Doors and related research problems. The authors note that despite rich scholarly literature, issues related to artistic provenance, foundation, location, and function of this Romanesque monument have still not been unambiguously established. The researchers examine the Gniezno Doors as a work of casting art, analyzing, for example, the compositions of alloys from which individual wings were cast. Moreover, based on analysis of the clothing of figures depicted on the doors, they propose the hypothesis that the monument could have been created in the last decades of the 12<sup>th</sup> century. The authors also focus, among other things, on

the symbolic function of the object both in the Middle Ages and in the modern period, when it played an important role during archiepiscopal ingresses.

Michał F. Woźniak (Faculty of Fine Arts, Nicolaus Copernicus University in Toruń) devotes his text (“Kielich tzw. królewski w Gnieźnie – forma, technika, styl, program”) to the Romanesque chalice (so-called royal), which is currently kept in the Archdiocesan Museum in Gniezno, thoroughly analyzing its form and execution technique, style and dating, as well as ideological program. The researcher presents rich scholarly literature concerning the discussed monument. The chalice depicts scenes of the royal coronations of David and Solomon and other representations drawn from the First Book of Samuel and the Books of Kings. The art historian states that such iconographic content had a clearly universal character and referred to the order prevailing in contemporary social and ecclesiastical relations. According to the author, the chalice was made in Greater Poland around 1180 by a goldsmith who came there from Bavaria. Woźniak believes that the object was not originally intended for Gniezno Archcathedral, nor did it have a coronation character. It was instead given to the church of regular canons in Trzemeszno.

The last article (“Archidiecezja gnieźnieńska w okresie koronacji królewskich”) – authored by Rev. Łukasz Krucki (Archdiocesan Archive in Gniezno) – focuses on the Gniezno Archdiocese from the coronation of Bolesław the Brave to the coronation of Wenceslaus II. The historian discusses the beginnings of church organization in Polish lands during the reign of Mieszko I. He undertakes the issue concerning the legal character of the first Polish bishopric and its territorial scope. He then proceeds to present the circumstances of the establishment and development of the Gniezno Archdiocese, referring to the figures of St. Adalbert and Radzym Gaudenty as well as the Gniezno Congress and synod in March 1000. The researcher examines the consequences of establishing the archdiocese, its area, and the activity of the first three archbishops. Subsequently, he focuses on the Czech invasion of Bretislaus I from 1038 or 1039 and the reconstruction of Polish church organization by successive Piasts. An important event of this time period was the renewal in 1075 by Gregory VII of the Gniezno Archdiocese and metropolis, to which Bolesław the Generous, crowned king a year later, significantly contributed. Finally, Rev. Krucki undertakes an analysis of the activity of Gniezno Archbishop Jakub Świnka in the political, pastoral, and administrative fields. Importantly, this hierarch crowned Przemysł II (1295) and then Wenceslaus II (1300) as kings in Gniezno.

In summary, it should be emphasized that the creators of the discussed volume succeeded in engaging valued specialists from a number of fields, such as biblical studies, classical philology, medieval studies, archaeology, art history, and church history. The beautiful graphic design of the presented publication deserves

attention. Individual texts are enriched by appropriately selected and abundant illustrative material, consisting of photographs of monuments from the Archdiocesan Archive in Gniezno and the Archdiocesan Museum in Gniezno, as well as the Gniezno Cathedral. A certain shortcoming, however, is the lack of English summaries of the articles, which will not positively influence the internationalization of the above-mentioned research findings and hypotheses. The discussed publication constitutes a successful and valuable scholarly publication resulting from the commemoration of the 1000<sup>th</sup> anniversary of the coronation of Bolesław the Brave.