SUMMARIES

LATIN CHRISTIANITY AROUND THE YEAR 1000

Manfred Gerwing

This study defines the situation of Latin Christianity around the year 1000 as a point in a historic process which contributed greatly to a medieval world that was differentiated, never uniform, but nevertheless characterised by numerous common phenomena. This complex and complicated development proceeded in stages, which may be observed, albeit with a delay of some 100 years in between, in central areas as well as at the periphery; with the outcome, around the beginning of the second millennium, being an eventual stabilisation of what we even today, a thousand years since, regard as the big family of European nations. In the first sub-phase, which finally became the first universal phase, new nations had come to the fore: Celts, Germans, and Slavs, influenced by Rome and Byzantium. Only in comprehensive, universal entities, formed as a result of quite lengthy developments and consolidated around the year 1000, could the political, historical, religious, intellectual, artistic, cultural, and social life with its habits, custom and morals link up to become Latin Christianity. The common European identity thus developed is vital even today – in a strange mix of contrast and continuity.

MAGDEBURG AND ITS NEIGHBOURS IN THE LIFETIME OF ST. ADALBERT

Christian Lübke

The great Slav uprising of 983 marked an important change in Magdeburg’s relations with its eastern Slav neighbours. Up to this point, there had been a certain continuity from when Magdeburg was first mentioned as a frontier settlement in 805 to the institution of the Magdeburg archbishopric in 968. That Magdeburg looked indeed far out to the east, is best illustrated by the contacts that were established with the Kievan princess Olga. Thus was caused the journey to the Kievan Rus by Adalbert, who would in due course become archbishop of Magdeburg, and this journey, with one staging-post being Libice, was a turning point in the life of Adalbert, who at that time received the sacrament of confirmation. In the direct vicinity of Magdeburg, not only armed conflict, but also close, even personal relations between the Ottonian Emperors and Saxon nobility and members of the Slav elites existed before 983. The development of an ecclesiastical organisation and of marches on the border had begun in 948. This was brought to an end, at least as far
as the territory east of the Elbe river is concerned, by the uprising of 983, in which the tribal coalition led by the Lutizen played a decisive part. Emperor Otto III and his Polish partners, Mieszko I and Bolesław Chrobry, fought vigorously against the Lutizen, who obviously tolerated a parallel, one might say competitive, development of heathen and Christian cults. But this common policy, which culminated in the Emperor's pilgrimage to the grave of St. Adalbert at Gniezno (Gnesen), was abruptly terminated by the alliance between Henry II and the Lutizen in 1003.

FROM WENCESLAS TO ADALBERT – BETWEEN THE LEGENDS

Jana Nechutová

This contribution presents an international public with the results of contemporary Czech research into the earliest examples of Latin-language hagiography of Czech saints, above all St. Wenceslas and St. Adalbert. The hagiographies of Wenceslas (and Ludmilla) were (after the important edition by Josef Pekař, 1906) most thoroughly researched by Jaroslav Ludvíkovský, professor of classical philology and medieval studies at Brno University. By applying philological methods, Ludvíkovský succeeded in proving that the legend of the so-called Christian belongs to the last decades of the 10th century. His conclusions and the dating were supported and refined, in 1978, by the historian Dušan Třeštík. The most important result of their research into the Wenceslas legend is that both of them established Christian's authenticity.

The legends on Adalbert were (after German studies by Mathilde Uhrlz and Richard Wenskus, after the Czech Jan Vilíkovský and the work edited in Poland by Jadwiga Karwasińska) subject of a collection of commented translations by Rostislav Nový (1987) and the fundamental study Počátky Přemyslovců (The Beginnings of the Přemyslid Dynasty) by Dušan Třeštík (1997). Hagiographic research has focused both on Adalbert's clerical politics during his tenure as bishop of Prague and on the problems of dating and defining the origin of the text Versus de passione sancti Adalberti.

ECCLESIASTICAL ORGANIZATION IN NEUTRA
IN THE 9TH TO 11TH CENTURIES

Ján Steinhübel

The church that Pribina, the first historic prince of Neutra, had built in 828, was meant for use by his Christian wife. Of Wilhelminian descent, she brought the cult of St. Emmeram to Neutra. In 883, the Neutra region was conquered by the Moravian prince Mojmir, which brought it into the reach of Christian missionaries from Passau. In 880, the second bishopric of the Great Moravian realm was established at Neutra. The dissolution of the Great Moravian national organisation after the Slo-