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 Uhlirz and Richard Wenskus, after the Czech Jan Vilíkovský and the work edited in Poland by Jadwiga Karwasiańska) 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 Wilhelmine descent, she brought the cult of St. Emmeram to Neutra. In 883, the Neutra region was conquered by the Moravian prince Mojmír, 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-