vak territory had been occupied by Magyars brought the decay of the ecclesiastical organisation and, in consequence, a return to paganism. In 972, Hungary was visited by the missionary bishop Bruno, who baptised prince Geysa and his family and about 5000 distinguished Hungarians. With great probability, Slavs from the Neutra region were among them. The new bishopric at Neutra was established by the Hungarian king Koloman, most likely in 1110.

**THE RULE OF THE HOUSE OF PIAST IN GNIEZNO**

*Aleksander Gieysztor (†)

In the final decade of the 10th century, after the Bohemians had been ousted, (under the walls of the Wrocław cathedral, recently a pre-roman church has been discovered which belongs to the 10th century and is seen as a proof of Silesia's Christianization by the Czechs) the Piast lordship in Gniezno (Gnesen) enjoyed favourable circumstances which lasted into the second third of the 11th century. Around the year 1000, the terms *Polonia* and *Polani* came into use (for the earlier period, the territory under Piast rule is covered by names such as *Lestkovice, Gnesen state, Silesia*), and at about the same time, after Slavnikid example, a coin showing Boleslaw and the legend *Princeps Poloniae* was minted. During the first third of the 11th century, Bolesław attempted to establish a minor empire in this part of Europe, in a similar way to that which was tried in the north-western part a little later by Knut the Great, King of Denmark, Norway and England: together with Silesia, Little Poland made up the greatly expanded nucleus of a larger territory which comprised, among other parts, Pomerania. Bolesław extended his rule also on Prague, Lusatia and Meissen, Moravia, and Kiev. Most of these territories did only belong to his lordship for a brief period, however. Bishop Adalbert, missionary ordered there by Emperor Otto III, was welcomed by Boleslaw Chroby in 997 and escorted to the Prussien tribe. His martyrdom earned him a great deal of respect at the Polish court and the first initiative to give the patronage of churches to Adalbert obviously came from the Duke of Poland. The Emperor’s pilgrimage to Adalbert’s grave at Gnesen in the year 1000 and the establishment there of an archbishopric comprising the bishoprics of Kraków (Krakau), Wrocław (Breslau), Kołobrzeg (Kolberg), and Poznań (Posen) were the principal milestones for the ecclesiastical organisation in Poland.

**HUNGARIAN HISTORIANS’ VIEWS ON ST. ADALBERT**

*László Veszprémy *

The problem of St. Adalbert's Hungarian activities relates to hagiographic research in the first place. Above all because reliable contemporary information on his stay in Hungary is very scarce. This lack of information is what forced Hungarian
chroniclers in the second half of the 11th century to introduce a person, namely St. Adalbert, who supposedly converted and baptised the first king of Hungary. To give the patronage of the first archbishop's see in Hungary to St. Adalbert was a conscious decision taken first and foremost by the imperial court. That Adalbert had some influence on Otto's special political and clerico-political relations with the new Christian states of Hungary and Poland is highly probable. Even if one can only guess what this role entailed, its importance is greatly underestimated by modern historiography in Hungary. It is not unlikely that Adalbert's real historical role ought to be seen rather in this kind of influence, not in the traditional legendary motives of his confirmation and of matchmaking. Otto III, in any case, recognised this role, and this is why he founded the independent organisation of the church, the archbishoprics in both states, on the relics and the memory of the saint who, following his martyrdom and the cult that was a result of it, became the most important figure of Hungarian Christianity, which he remains even today.

ST. ADALBERT IN GERMAN, POLISH AND CZECH SCHOOL TEXTBOOKS

Heidrun Doležel

Whereas St. Adalbert is completely ignored in contemporary German history classes, the authors of pre-war textbooks treated the saint in the framework of their ideologically founded criticism of medieval Eastern politics. Contemporary Polish textbooks focus on Adalbert's importance for the development of the Polish monarchy in the middle ages. Where the saint does receive the most extensive and respectful treatment, however, is in Czech textbooks. For several generations, Adalbert's image as an highly educated, ascetic monk was determined by Josef Pekař, who failed, on the other hand, to elaborate upon his importance for ecclesiastical politics in Poland. Modern Czech textbook authors look upon Adalbert as a prominent member of the central European intellectual elite of his time, but also as an active supporter of the medieval church reform movement.

THE WIDER THE CHOICE, THE GREATER THE TROUBLE?
THE LATEST INFORMATION BOOKLETS ABOUT THE CZECH REPUBLIC

Sarah Scholl and Tobias Weger

In this article, ten information booklets are reviewed. The booklets, offering Czech area studies in a nutshell, have been published by governmental institutions specialising in political education (the Federal Centre of Political education and its subdivisions in diverse German federal states), the - non-governmental - Society for Tourism and Development Research, youth organisations or institutions work-