

## Edition of memorial sources from the Cistercian monastery in Oliwa. Part I: Edition of the necrology

The European historical tradition has its roots in, among others, liturgically-motivated memory that was cultivated in monasteries; the memory about the dead founders and benefactors, or about people who performed good works, was intended to clear the aforementioned people of their sins and pray for their salvation. For practical reasons of commemorating the dead, different kinds of aid were prepared to solidify the memory about deeds and persons, and to make commemorating them from the altar or at the chapter possible. A part of such aids were often lists of people (lists of kings, bishops, or abbots), or more complex necrologies and calendars, where the names of the dead people were entered in order to commemorate them at the altar at the day their name was entered or at the day of their death. More complex aid also included the history of the monastery's possessions with a commentary, which were to illustrate the prayer commitments of the monastery. The High Middle Ages deliver monastic annals that describe the history of the monastery founders and benefactors, or lists of renowned people on tablets, which clearly requested prayer for the souls of people on the tablets. All these amount to a phenomenon which the historians call the "memorial culture". This phenomenon has been studied intensively, especially in Germany, since the 1970s. The studies mainly concerned the manuscript remnants of monasteries from the Carolingian period. Currently, we observe editions of necrologies from the High Middle Ages.

With respect to our own project, the subject of our research is going to be the necrology from the Cistercian monastery in Oliwa, currently a district in Gdańsk. Research on the necrology has been conducted since the end of 19<sup>th</sup> century. The manuscripts from the beginning of the 17<sup>th</sup> century constitute a research problem. It is assumed that their edition was an effect of creating a Polish Cistercian province at the end of the 16<sup>th</sup> century. It is in this version that others, including medieval texts, have been preserved. In order to publish the necrology and the study of the necrologies, methods and experiences of the aforementioned "school of memorial history" will be used. The obituaries published in the series *Monumenta Germaniae Historica* will be a methodological model for our edition. This will create a chance for future research on memorial culture in monasteries for the period from the Middle Ages until the end of the 17<sup>th</sup> century.

There exists a 19<sup>th</sup> century edition of our necrology, which is, however, only an attempt at reconstruction of a necrology from Oliwa that existed before. Wojciech Kętrzyński is the author of this edition. There is a lot of discussion surrounding it: one of researchers even believes that the preserved necrology is from the 17<sup>th</sup> century. However, it is difficult to imagine a monastery without a necrology and memory about people who were performing good works.

The necrology is going to be published in print, with an introduction, facsimiles of manuscripts, as well as lists of people and indexes. It is possible that the lists are going to be recorded on a CD and supplemented with browsing software.

The edition of the necrology will be the first step to publish in print all liturgically-motivated memorial sources from the Cistercian monastery in Oliwa. The history of founders is likely to have been written down in the monastery as early as since the 13<sup>th</sup> century, and the monastery's chronicle might have been edited in the 14<sup>th</sup> century. Between mid-15<sup>th</sup> century and mid-16<sup>th</sup> century the monastery kept annals which were perhaps a continuation of the earlier ones. The so-called tablets of founders and benefactors, texts describing acts of people who rendered great service for the monastery existed in two forms. These tablets are known all around Europe. They were hung in churches and in cloisters to encourage worshippers to pray. It also happened that they were re-written and sent to monasteries with which a given monastery were in arrangements of mutual prayer. Publishing these sources from Oliwa will be another step in our project.