

Summary

The University of Krakow against Its Own Past in the 15th–16th Centuries

Historiography of the medieval and modern university is one of the important research area, but at the same time it remains poorly known and researched. This statement applies to all european universities and University of Krakow too. The first to explore the topic in the 19th century was Józef Muczkowski, who discussed works by Marcin Radymiński (1602–1664) and other modern university historiographers. Later, it was Wiktor Czermak, who published *The Annals* by Stanisław Temberski for the years 1647–1656. In turn, Henryk Barycz conducted the research into the beginnings of the history of science in Poland and analysed the historical output of Jan Brożek (1585–1652) and later Mikołaj of Szadek (1489–1564). In the discussion over the scientific output of the jubilee of the Jagiellonian University in 1964 Aleksander Gieysztor submitted a claim for the systematic research into university historiography. Leszek Hajdukiewicz intended to conduct it, nonetheless he did not manage to accomplish this task. What remained in his archive legacy is an incomplete draft consisting of over a dozen pages. Likewise, the above-mentioned topic was not discussed in modern university historiography for a long time, which has been developing rapidly since the 1970s. In the 1980s we can observe the studies into symbolic culture, consciousness, auto-presentation, rituals, symbols and communication of the university world in the old ages within the so-called *cultural turn* in the humanities and social sciences. Furthermore, the research paradigm into memory, which was then immensely popular, was applied within the so-called *memory turn*. It was then that the studies into identity, collective consciousness, places and symbols of remembrance were developing with the prevalence of the sociological, cultural and communicative perspectives. A number of works have been devoted to the idea of *translatio studii* and the foundation myths of the universities. However, early university historiography was not the object of interest for a long time. It is only recently that Jacques Verger and Joachim Bauer have undertaken this problem. Also in Poland we can observe the intensive reception of the

methodology of the research into culture and memory research. Innovative works discussing cultural memory and historical consciousness have been published and the history of historiography has been developing. Among the outstanding studies into Polish historiography of the mediaeval times we can find the research into the university output of the history of Poland, particularly into the commentary by Jan of Dąbrowka and the University of Krakow as the centre of historical culture. Nevertheless, nobody has conducted the research into the historical output of the university. All this contributed to the assumptions of this monograph: 1) the application of the studies into the memory culture and historical consciousness to the milieu of the University of Krakow; 2) the inclusion of the 15th–16th centuries into the research, the time which can be regarded as the origins of the Krakow erudite university historiography; it was the period when the institutional framework of the university memory culture was formed and the first canon of knowledge of one's own past was shaped; 3) the recognition of the mechanisms and carriers of knowledge and historical self-consciousness through the acquisition and the analysis of the most important sources; 4) determination of the most fundamental stages and moments crystallizing the analysed phenomenon.

The monograph consists of the introduction, four chapters and the conclusion. The chronological framework has been established for the years 1400–1596, hence from the Jagiellonian foundation of the University of Krakow to the death of Anne Jagiellon, benefactress of the University and the last representative of the dynasty of the founders. Her death symbolically closed the Jagiellonian epoch in the history of the University. However, the closing framework reflects only the symbolic character, for 1587 has been acknowledged as the beginning of the next epoch, that is the beginning of the reign of Sigismund III Vasa. The aforementioned epoch opens the period of great conflict with the Jesuits in the history of the University, which in a decisive manner specified the forms and the content of early-modern university historiography.

In the first unit terminology and research methods into cultural memory, historical memory and historical consciousness have been discussed as well as the state of the research into identity, personal image, social auto-representation and historical consciousness of the european universities in the old times. The above-mentioned study has shown diversification of the research methodology and research paradigms with considerable prevalence of the cultural and communicative approaches and the insufficient number of works from the field of university historiography itself. Therefore, the author endeavoured to choose a model of the more traditional source monograph in order to present this phenomenon with reference to the firm source foundation.

Unit II consists of the discussion and the analysis of the dispersed and varied sources. These include documents, archive inventories and archive copybooks, statutes, official catalogues of the graduates and professors,

official books, glosses, historical notes and diaries, historiographical works created in the university milieu (the so-called *Annals of Benedict Hesse*, the so-called *University Annals* ascribed to Maciej of Miechów, *Epitome rerum gestarum Collegii Minoris* by Adam of Chęciny of 1544), hagiography of Jan of Kęty, biographies, the chronicles of the History of Poland (Jan Długosz, Maciej of Miechów, Marcin Bielski, Marcin Kromer, Jan Herburt), compendia of the Polish law including the university privileges (by Jakub Przyłuski and Jan Herburt), heraldic works by Bartosz Paprocki, the selected historiographical works and foreign cosmographies, 16th-century catalogues of the universities of the Christian world, prayers for the dead, anniversary books, speeches and sermons, occasional university and outside-university poetry (epitaphs, epicedia, epithalamia, elegies, eulogies, icons), pedagogical treatises, popularizing texts, symbols (seals, rector's scepters, coats of arms, attire), iconography (paintings, foundation plaques, tombstones), the names of colleges and prebends in the collegiate churches, university space as the "place of remembrance", ceremonials and oral tradition. The fact of collecting of such varied sources and transcending the artificially determined separation of the Middle Ages and the Renaissance revealed the most significant stages of the development of the mechanisms and carriers of knowledge, as well as historical consciousness.

Unit III comprises the most important topics of self-consciousness of the University of Krakow in the 15th–16th centuries, which include:

- 1) remembrance of the Casimir foundation of 1364; contrary to the existing opinion it did not fade in the 15th century, but it was constantly supported and developed;
- 2) remembrance of the Jagiellon foundation of 1400 with particular attention paid to the remembrance and honour for the kings-founders: venerated Jadwiga of Poland and Vladislaus Jagiełło, regarded as the ideal ruler and exposed to the rhetorical sacralization;
- 3) a set of values concentrating around the foundation of 1400, celebrated and treated as the moment of the real beginning, which can be called the Jagiellonian foundation myth of the University of Krakow; the aforementioned myth comprised the following elements: pride in the status of the royal (state) foundation, the relationship with the Jagiellon dynasty, service for the Kingdom of Poland and Church, the relationship with Krakow as the capital of the country and diocese, the Catholic confession identity (fidelity to the Holy See, defending and strengthening of faith, anti-heretic and anti-Reformation attitude), civilization mission (spreading knowledge and culture), self-reflection upon the ideal of the intellectual work and ethos of the professor;
- 4) remembrance of the origins of the University of Prague as the alma mater; the evolution of this remembrance caused by Hussitism towards the explication of the filiation bond with the University of Paris; fixing the university genealogy in the 15th century in the idea of *translatio studii*, while in the 16th century in the idea of *respublica litterarum*;

5) remembrance of the “renowned figures” of the university; famous professors, benefactors and students, including Jan Kanty; in the second half of the 15th century we can observe the breach of the continuity of the memory of the first generation of the professors, and the presentist approach to the topic imposed by the influence of Humanism; eventually, until the end of the 16th century no coherent catalogue of professors was created.

Unit IV presents the main stages of shaping the university self-consciousness with the emphasis put on the events and processes which caused the intensification of the reflection upon one’s own identity, its propagation, its use in the current affairs and the endeavours undertaken to define it, update it and commemorate it (archive and documentation works, foundations, historical writing). In the above-mentioned process we can distinguish the following stages: the inauguration ceremonies of the foundation in 1400; the victory of Grunwald in 1410 and the engagement in the Polish-Teutonic processes; Hussitism and Conciliarism; the period between 1449 and 1492 (from the adoption of the Roman obedience and the recognition of Pope Nicholas V of the fire of Collegium Maius as the symbolic closure of the Middle Ages); the beginnings of Humanism and a new model of the memory culture; the challenges of the 16th century: a new status of the University of Krakow in the international and home school structure and the internal problems; the criticism of the University by the humanists, nobility and the followers of the Reformation; crisis events: the secession of students in 1549, the questioning of the university privileges during the Execution Diet (Sejm) of 1563/1564 and the conflict over a diploma of the donation of the collegiate church of St Giles in 1566, the conflict with the town caused by the death sentence passed on the Master of Arts Franciszek Wolski in 1567; the endeavours to maintain one’s own status in the period of the first elective kings (1574–1586); a sense of insecurity on the part of the Jesuit Order since the 1580s; the foundations of Anne Jagiellon as the element of strengthening of the Jagiellonian myth in the historic memory of the University of Krakow.

In the conclusion the discussed problem has been recapitulated and possible causes reflected upon, for which in the second half of the 16th century no written history of the Krakow University was prepared, despite the fact that there existed a canon of historic memory, sources, tradition of the historical works and professional standards of such writing. This absence resulted in the belief among the present-day researchers that the beginnings of university historiography fall to the 17th century. Therefore, it should be considered, that the fundamental mechanisms and carriers of historical self-consciousness of the University had been developing since its foundation in 1400, while historical works of various sorts had been created from the first half of the 15th century in an analogical manner to other European Universities until the mid-16th century.