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On the Margins of *Gallus Anonymous: The Myth of the Genesis of Poland. A Study in the Philosophy of History and the Hermeneutics of Symbols in Medieval Historiography* by Czesław Deptuła. 3rd ed., Werset Publishing, Lublin 2024, Pp. 390

1. An Academic Profile of Czesław Deptuła

Professor Czesław Deptuła, was born on July 20, 1937, in Warsaw and died unexpectedly on March 6, 2024, in Lublin. A longtime faculty member of the Institute of History at the Catholic University of Lublin (KUL), he served as head of the Department of Medieval History and the Department of the History of Historiography. He was a distinguished historian of medieval culture, an erudite scholar, a social activist, and a member of the democratic opposition during Poland's martial law. He was an invaluable teacher and mentor to many generations of KUL students and a man of great warmth and principle.¹

His father, Władysław, was a lawyer who was killed in a concentration camp during World War II and his mother, Krystyna (née Gąsiorowska) was a librarian. After graduating from the Jan Zamoyski Secondary School in Lublin, Deptuła began his studies in history at the Catholic University of Lublin. He wrote his master's

1 M. Filipowicz, Czesław Deptuła, in: „Scientia et Fidelitate”. *Księga Pamiątkowa Ewy i Czesława Deptułów Profesorów Katolickiego Uniwersytetu Lubelskiego*, ed. T. Panfil, Lublin 2013, pp. 23–26; K. Ćwir, Deptuła Czesław, in: *Encyklopedia 100-lecia KUL*, vol. 1, eds. E. Gigilewicz et al., Lublin 2018, p. 155.

thesis on the Płock ecclesiastical circle in the mid-12th century under the supervision of Professor Jerzy Kłoczowski. From 1958, he was employed as an assistant in the History Section at KUL. He married Ewa Maria Jabłońska on August 15, 1960. In 1967, he earned his doctorate at the University of Warsaw under the supervision of Professor Tadeusz Manteuffel; his dissertation concerned the beginnings of the Brześć group of Polish Premonstratensians. After his promotion to assistant professor, he co-founded a community of medievalists at the KUL's History Section at the Faculty of Humanities alongside Professor J. Kłoczowski and Professor Zygmunt Sułowski. In 1990 he obtained his habilitation at the Catholic University of Lublin on the basis of his dissertation, *Gallus Anonymus: The Myth of the Genesis of Poland. A Study in the Philosophy of History and the Hermeneutics of Symbols in Medieval Historiography*. He was promoted to associate professor in late 1994, received the title of professor in 2002, and was appointed a full professor two years later. For many years, C. Deptuła was associated with the Department of Medieval History and Auxiliary Sciences of History, and later, the Department of Auxiliary Sciences and Methodology of History. More recently, he served as head of the Department of the History of Historiography, the Department of Polish Archaeology, and as curator for the Department of Documentation and Study of Material Collections at the Institute of History at KUL. His scholarly activity was concentrated on several areas within medieval studies. The wide spectrum of his interests included the history of the early medieval Church in Poland (primarily the cults of Poland's patrons saints and certain aspects of Christianization in the early Middle Ages) as well as the history of Polish medieval historiography (focusing on ideas, worldviews, and symbols present in these texts). Throughout his career at the Catholic University of Lublin, he taught all types of courses: tutorials, seminars, proseminars, and lectures—both survey and monographic, such as “The transmission of history in medieval culture.” Throughout his career, Professor Deptuła taught a variety of courses in medieval history (lectures, tutorials, discussion sections, and seminars) and served as head of the Department of Medieval History (2002–2004), the Department of the History of Historiography (2004–2009), and also the Department of Polish Archaeology (2009–2010).²

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- 2 Selected works of Professor Czesław Deptuła include: *Abbatia de Bresca w w. XII–XIII i wybrane problemy najstarszych dziejów grupy brzeskiej premonstratensów polskich*, “Roczniki Humanistyczne,” 42 (1994), no. 2, pp. 5–52; *Archanioł i smok: z zagadnień legendy miejsca i mitu początku w Polsce średniowiecznej*, Lublin 2003; *Arrowszyjska reforma klasztorów w Polsce po r. 1180 a reforma premonstrańska (Z problematyki przemianpolskiego kanonikatu regularnego w średniowieczu)*, “Roczniki Humanistyczne,” 17 (1969), no. 2, pp. 5–49; *Dwie fundacje klasztoru norbertanek w Krzyżanowicach*, “Roczniki Humanistyczne,” 11 (1962), no. 2, pp. 95–123; *Iwon Odrowąż*, in: *Encyklopedia katolicka*, vol. 7, Lublin 1997, cols. 579–580; *Kościół płocki w XII wieku*, “Studia Płockie,” 3 (1975), pp. 67–84;

A significant part of C. Deptuła's life was his social and trade-union activity with the NSZZ "Solidarność" (Solidarity) movement, a commitment he shared with his wife, Ewa. It is worth citing the words of his colleague, Professor J. Kłoczowski:

Under the conditions of the prevailing regime, which fought Christianity and tried to marginalize both the Church and the entire presentation of the history of Christianity, choosing Christian topics for objective study was not an easy task. In our work, we tried to incorporate the enormous progress in socio-religious research from world scholarship, a field to which Ewa and Czesław Deptuła made essential contributions within their specializations. Despite many difficulties under that political and ideological pressure, much was achieved. The biography of Ewa and Czesław, not only in a strictly scholarly sense, reveals their important attitudes during those years – attitudes of independence and service.

As Mirosław Filipowicz recounts, until recently Deptuła was an active collaborator with the Institute of Historical Geography of the Church in Poland, the Commission for Studies on the Beginnings of Christianity in Poland, and the Society of the Institute of East-Central Europe in Lublin. For 28 years he sat on the editorial board of the journal "Zeszyty Naukowe KUL." He also served as the faculty advisor for the Historical Society of KUL Students and represented the university on the Communication Commission of the Lublin Scientific Centers. He belonged to the Solidarity of Families movement and was also active in the Works Commission of NSZZ "Solidarność" at KUL. As one of the founders of the Catholic Club in Lublin, he, like his wife Ewa, was

Krag kościelny plocki w połowie XII w., "Roczniki Humanistyczne," 8 (1959), no. 2, pp. 5–122; *Lapus (zm. po 1180, 1187?) biskup plocki*, in: *Polski słownik biograficzny*, vol. 18, Wrocław 1973, pp. 133–134; *Nad zagadką Mistrza Wincentego*, "Znak," 28 (1976), no. 261, pp. 368–384; *Niektóre aspekty stosunków Polski z Cesarstwem w wieku XII*, in: *Polska w Europie. Studia historyczne*, ed. H. Zins, Lublin 1968, pp. 35–92; *O niektórych źródłach do historii zakonu premonstratensów w Polsce w XII i XIII wieku*, "Archiwa Biblioteki i Muzea Kościelne," 22 (1971), pp. 187–222; *O nowe spojrzenie na początki kanoników regularnych w Polsce*, "Sprawozdania Towarzystwa Naukowego Katolickiego Uniwersytetu Lubelskiego," 14 (1963–1964), pp. 163–168; *Plock kościelny u progu reform XIII wieku*. *Biskup Lapus i jego czasy*, "Roczniki Humanistyczne," 21 (1973), no. 2, pp. 43–90; *Początek klasztorów norbertańskich w Dłubni-Imbramowicach i Płocku*, "Roczniki Humanistyczne," 16 (1968), no. 2, pp. 5–34; *Przyczynek do dziejów Ślęży i jej opactwa*, "Roczniki Humanistyczne," 15 (1967), no. 2, pp. 17–35; *Skład i liczebność konwentów żeńskich w Polsce w drugiej połowie XII i pierwszej połowie XIII wieku*, "Sprawozdania Towarzystwa Naukowego Katolickiego Uniwersytetu Lubelskiego," 16 (1968), pp. 198–200; *Wokół postaci arcybiskupa Piotra Łabędzia*, "Roczniki Humanistyczne," 15 (1967), no. 2, pp. 37–47; C. Deptuła, A. Witkowska, *Wzorce ideowe zachowań ludzkich w XII i XIII wieku*, in: *Polska dzielnicowa i zjednoczona*, ed. A. Gieysztor, Warszawa 1972, pp. 119–158. A detailed bibliography of the professor's works was published in the *Festschrift* dedicated to him: M. Filipowicz (ed.), *Wykaz publikacji prof. dr hab. Czesława Deptuły z lat 1958–2006*, in: *„Scientia et Fidelitate”. Księga Pamiątkowa Ewy i Czesława Deptułów Profesorów Katolickiego Uniwersytetu Lubelskiego*, ed. T. Panfil, Lublin 2013, pp. 43–56.

constantly under surveillance by the Communist Security Service. Between 1980 and 1988, he delivered a number of lectures during the Christian Culture Weeks.³

Professor Deptuła's research interests were exceptionally broad, focusing on Polish medieval history from ecclesiastical, religious, and cultural perspectives. He was particularly dedicated to three fields of research: (1) The history of the Polish Church from the 10th to the 13th centuries, including the role of religious orders and Poland's relationship with the papacy; (2) The history of medieval religiosity in Poland, with studies of selected religious cults, primarily those of Poland's patron saints and the Christianization of early Polish society; (3) The history of Polish medieval historiography, primarily the ideas, worldviews, and symbols present in historical texts). He also addressed the foundational myths of Poland, historiographical depictions of Poland's place in history and within the community of nations, as well as the personal models of the elites of the period. In his publications, he also raised various issues of regional history.⁴

At the Catholic University of Lublin, where he spent a large part of his career, he was not only a teacher but also a mentor who supported young researchers in their first steps in the field. The memory of Professor C. Deptuła is also cherished by his students, who continue his work by making their own contribution to the development of scholarship. The professor was an open, kindly man, always ready to offer help, advice, and his life experience. In our memory he will remain a wonderful scholar, a man with great heart, wisdom, and goodness. I had the opportunity to meet the Professor at his seminar at the Faculty of Humanities of KUL, and from, he became my mentor. I had the pleasure of visiting the Deptuła family home, and the Professor often visited my house in the countryside. These were hours full of discussions, usually concerning the Professor's beloved Middle Ages. In my memory, there will remain an image of the smiling Professor in a checked flannel shirt, vest, and sandals. Professor C. Deptuła was laid to rest in the cemetery at Laski next to his wife, Ewa, and his son, Wojtek, who died at a very young age.

3 A. Lis, [rev.] *Scientia et Fidelitate. Księga Pamiątkowa Ewy i Czesława Deptułów Profesorów Katolickiego Uniwersytetu Lubelskiego*, red. Tomasz Panfil, Lublin: Wydawnictwo KUL 2010, ss. 970, "Roczniki Humanistyczne. Historia," 58 (2010), no. 2, pp. 286–293.

4 Zob. C. Deptuła, *Początki dziejowe w polskiej historiografii średniowiecznej. Z zagadnień historii idei, wyobrażeń i narracji*, Lublin 2022; C. Deptuła, *Blaski i cienie tysiąclecia. Z zagadnień historii chrześcijaństwa w Polsce*, Lublin 2022.

2. Book Review

This is the third edition of Professor Deptuła's work. The first edition was published as his habilitation dissertation in 1990, followed by a second edition in 2000 that included an afterword explaining minor changes. This third edition contains new material, including Professor Deptuła's reflections on his research into the history of ideas and the myths of the Middle Ages. Professor Deptuła's work continues to inspire further research and interpretations, remaining an important point of reference for the analysis of medieval historiography. His arguments for the importance of considering biblical content and symbolic structures have gained significance in subsequent scholarly works.⁵

The dissertation's starting point was the 1973 article *Medieval Myths of the Genesis of Poland* published in the journal "Znak." The issues raised in that article were further developed in the author's other publications, which explored topics such as state ideology and national consciousness in the Middle Ages, the myth of the monarch as provider of food, and the concept of Poland as a maritime state.⁶

The dissertation focuses on the significance of the concept of the "Beginning" in historical consciousness and culture of medieval Poland, drawing primarily on chronicles from the 12th to 14th centuries. Polish medieval historiography, the author argues, arose in the service of the state and the Church, contributing to the evolution toward a national state. The chronicle accounts describe Poland, its monarchy, and the origin of the nation, demonstrating the universal significance of the "Beginning" and its influence on the perceived status of institutions, regions, and social groups in Poland.

The first chapter, *The Bible – Archaic Myth – History of Antiquity*, addresses the foundations of the medieval view of history, considering a broad philosophical, theological, and historical context. The analysis focuses on how biblical traditions and classical historical ideas influenced the medieval understanding of history. The author presents an insightful synthesis, showing the complex intellectual structure of the epoch and its legacy extending beyond the medieval period. A central motif is the meaning of genesis, understood as an ontological beginning and a foundation shaping the historical structure. The author underlines that medieval thought was dominated by a theological conception of linear time in which the past was seen as more perfect state and the present as its reflection. History was interpreted through the prism of God's plan, and events were set in the context of Revelation. The deterministic and

5 Zob. L. Wojciechowski, *Wprowadzenie*, in: C. Deptuła, *Galla Anonima mit genezy Polski. Studium z historiozofii i hermeneutyki symboli dziejopisarstwa średniowiecznego*, 3rd ed., Lublin 2024, pp. 7–10.

6 C. Deptuła, *Średniowieczne mity genezy Polski*, "Znak," 25 (1973), no. 11/12, pp. 1365–1403.

hierarchical vision, rooted in the Judeo-Christian tradition, introduced a new way of understanding time and history. Christianity fundamentally reinterpreted earlier cosmologies and myths, replacing them with a sacred history in which the central focus is the relationship between God and humanity. The desacralization of the cosmos and the sacralization of historical time influenced the reformulation of the significance of historical events. Time became linear, leading to eschatological fulfilment, which had fundamental significance for medieval historiography.

An important aspect of the analysis is the role of figural interpretation, which became a primary tool for the Christian understanding of history. According to this method, events were seen as interconnected figures, where one event foreshadowed and was fulfilled in another. Figural interpretation made it possible to integrate secular history with sacred history, creating a unified picture of historical reality. The role of chronology in medieval historiography is also emphasized. The establishment of chronological canon based on biblical events, such as the creation of the world or the birth of Christ, gave history a clear, directional character. This chronology imbued history with a deep meaning by integrating fragmentary events into a coherent image.

The author critically examines the medieval approach to history, pointing to its roots in the traditional mentality of agrarian societies. He emphasizes that many intellectual structures had their sources in archaic cosmologies and mythologies. The medieval worldview, although transformed by Christianity, still retained many elements of archaic perceptions that influenced the way of understanding events.

The second chapter, *The Idea of the Origin of the Polish Nation in the Early Chronicle Tradition*, explores how early medieval chroniclers created narratives concerning the genesis of the Polish nation. This section focuses on chronicle accounts of the first Piasts, highlighting the role of mythical themes and symbolic narratives in shaping national identity. Deptuła notes that the chroniclers often blended historical facts with mythical elements to legitimize the rule of the Piast dynasty and to build a sense of continuity and greatness of the Polish state.

In the third chapter, *The Myth of the Sacral Monarchy in the Anonymous Chronicle*, the author reflects on the sacral dimension of royal power in the chronicle's narrative. The analysis shows how the anonymous chronicler used symbolic themes to present the Piast monarchs as chosen by God and their rule as a realization of the divine plan. This sacralization of royal power strengthened the legitimacy of the Piast dynasty and influenced later political traditions.

Chapter four, *The Tribe, the Church and the Order of Nature*, analyzes the relationship between social structures, religious communities, and the cosmological order. The author stresses that in the medieval worldview, there was a close connection between the tribe (understood as a basic social unit), the Church (which gave the community

a spiritual dimension), and nature (which constituted the stage of history). This integral approach to society allows for a deeper understanding of the complexity of medieval thought and its roots in cosmological ideas.

Chapter five, *The Image of the Christian Kingdom in Gallus's Vision of History*, discusses the narrative strategies used by Gallus Anonymus to present Poland as a Christian kingdom. The author shows that Gallus consciously shapes his narrative to emphasize the role of the Church and Christian values in the formation of Polish statehood. The narrative stresses the need for harmony between secular authority and the Church, which in Gallus's story is a condition for the prosperity and durability of the state.

The sixth chapter, *Between Paganism and Christendom: Pre-Christian Reminiscences and the First Slavic States*, presents an in-depth analysis of a key stage in the narrative of Gallus Anonymus. The focus is on Poland's transition from its pagan period to its full integration into Christian history. Professor Deptuła shows how the chronicler weaves historical events, symbolic figures, and Christian teleology into a twofold structure of the genesis of the Polish nation, culminating in the Christianization that occurred during the reigns of Mieszko I and Bolesław the Brave. A central element of Gallus's narrative is the presentation of two stages in the formation of the Polish community: the founding of the Piast dynasty and the Christianization of the state. Deptuła emphasizes that these two moments are presented as complementary and necessary for the full development of the Polish nation. The myth, therefore, becomes not only a story about political origins but also about spiritual transformation. Deptuła draws attention to the way in which Gallus builds his narrative around symbolic figures and events that acquire the meaning of prophecies and fulfilments. The author shows that the acceptance of baptism by Mieszko I and the missionary activity of Bishop Jordan are presented as the fulfilment of ancient promises and as a turning point that integrates Poland into the Christian commonwealth.

One of the most important themes raised in the chapter is the pivotal moment of baptism and its role as a "new beginning" for Poland. The author analyzes how Gallus presents baptism as a collective act that affects the entire nation and has far-reaching social and political consequences. In this context, the figure of Mieszko is shown not only as a political leader but also as a spiritual mediator who initiates the process of transformation. Particular attention is given to the figure of Bolesław the Brave, who in Gallus's narrative represents the culmination of the process of building Poland's historical identity. Deptuła shows how Gallus portrays Bolesław as the ideal ruler who embodies both the chivalric virtues and the Christian mission. The chronicler emphasizes his military successes, diplomatic skills, and piety, presenting him as a model of a Christian king. This chapter also delves into the international

context of Gallus's narrative, particularly his references to relations between Poland and the Holy Roman Empire. The author shows that Gallus consciously situates Poland within a broader geopolitical space, presenting it as an equal partner in relations with the emperor and as an important actor on the European stage. Such a narrative strengthened the prestige of the Piast dynasty and justified its aspirations to power.

The seventh chapter, *Restauratio Poloniae: The Problem of Cycles in Piast History*, offers an in-depth analysis of the concept of historical cycles applied by Gallus Anonymous in his portrayal of the fortunes of the Polish state. The author reflects on the cyclical return to the "paradise lost" of the reign of Bolesław the Brave and the attempts to restore Poland's greatness in subsequent epochs. Gallus's narrative presents the epoch of Bolesław the Brave as a period of a "lost paradise" in which the kingdom reached the height of its power and prestige. The collapse of this golden age is interpreted as a consequence of sins and neglect, which ushered in a period of decline. The restorations undertaken by later rulers are presented as attempts to regain divine favor and return to the model of ideal rule. Czesław Deptuła also analyzes the influence of biblical archetypes on Gallus's narrative, indicating the presence of motifs of exile, penance, and return. The chronicler uses the narrative pattern known from the Bible, where sin and punishment are followed by repentance and restoration. In this way, Polish history is inscribed within a universal model of salvation history. Another significant subject discussed in the chapter is the figure of Casimir the Restorer, presented by Gallus as a new Moses who restores order and law after a period of chaos. Deptuła shows how the chronicler constructs the image of Casimir as the leader of a "second Exodus," leading his people out of the crisis and rebuilding the state. This model of leadership strongly emphasizes the religious dimension of political action. The analysis of the narrative about Bolesław III Wrymouth reveals a tension between the idea of cyclicity and the Christian concept of linear progression of history. The author notes that Gallus tries to reconcile the two models by showing the Piast dynasty as subject to cycles of rise and fall, but at the same time moving toward the ultimate fulfilment of God's plan. This interpretative tension is one of the hallmarks of medieval historiography. The chapter concludes with a reflection on the reception of Gallus's narrative by later chroniclers, who often creatively reworked his model of cyclicity. The author shows that the concept of *restauratio Poloniae* became an important point of reference for subsequent authors, who interpreted Poland's history through the prism of renewal and restoration while adapting the model to the realities of their own times.

The conclusion of Professor Deptuła's book, *Gallus Anonymous: The Myth of the Genesis of Poland. A Study in the Philosophy of History and the Hermeneutics of Symbols in Medieval Historiography*, synthesizes the main theses of the study and indicates directions for further research. The author summarizes the key findings and points

out the interdisciplinary nature of his analyses, which combine methods from history, theology, philosophy, and cultural studies. One of the key themes addressed is the emphasis on the covenant between Poland and God, which had fundamental significance for legitimizing the power of the Piast dynasty. In this context, Professor Deptuła notes that Gallus deliberately marginalizes Poland's earlier, pagan past, focusing on a historical vision rooted in the Christian theology of history. From a historiosophical perspective, such a move enabled the full incorporation of Poland into universal Christian history, but at the same time limited the narrative about its more diverse pre-Christian heritage. The conclusion also draws attention to the interpretative potential of Gallus's dynastic myth and its further development in later epochs. Deptuła points out that the introduction of elements such as 'Romanness' and 'the order of nature' broadened the myth's framework, inspiring subsequent generations of chroniclers, such as Wincenty Kadłubek and Jan Długosz, to reinterpret this tradition. Deptuła notes that Kadłubek enriched the narrative with additional mythical elements, referring to classical models and "fabulous works," which allowed him to give Polish history new, more universal significance. At the same time, the author emphasizes that Gallus's myth still remained the foundation of these later narratives, setting the interpretative direction for Polish historiography.

The conclusion also highlights the interpretative difficulties faced by subsequent chroniclers in the context of the myth of Poland's genesis. For example, Wincenty Kadłubek introduces narrative elements such as the motif of the Wawel dragon or the story of Wanda, which can be interpreted both as relics of old beliefs and as creative developments of literary patterns. In such cases, Kadłubek constructs a narrative that simultaneously refers to archetypal myths of the battle between good and evil and tries to integrate these motifs into the Christian history of salvation. The conclusion points out that such a way of narrating made it possible to preserve continuity between the pre-Christian and Christian past of Poland, but at the same time led to certain tensions and interpretative inconsistencies.

An interesting aspect of the conclusion is the analysis of the evolution of the myth of genesis in the context of various traditions and regional narratives. Professor Deptuła notes that the rivalry between centers such as Kraków and Gniezno for the status of the "city of the Beginning" reflected attempts to shape regional identity within the national historical narrative. From a historiosophical perspective, such narrative diversity not only enriched the myth of genesis but also made it possible to include local traditions in the universal historical order of Poland. The chapter summaries show that the issues contained in the book are varied and rich in content, making for a compelling study. There is no doubt that the book, in both its content and form, deserves a strong recommendation.

Conclusion

This article has sought to combine the characteristics of a scholarly review, a commemorative tribute, and a methodological reflection on the significance of Professor Czesław Deptuła's work. Such a combination – personal yet analytical – presents a valuable, if unconventional, form of academic engagement. Thus, this review has not been limited to discussing the content of the monograph's third edition, but has also offered a broader interpretation of the author's scholarly achievements and his contribution to the development of Polish medieval studies, especially in the field of the history of ideas, myths, and symbolism. Professor Deptuła's work retains its interpretative and methodological relevance, remaining a valuable source for medievalists, historians of ideas, and researchers of national narratives. It can serve as a foundational text for university courses and as an inspiration for younger generations of scholars. The book's audience include specialists in the history of historiography and political symbolism, as well as students of history, cultural studies, and philology. While the third edition maintains a high scholarly level, its utility would be enhanced by the inclusion of subject and name indexes and a more extensive critical apparatus.⁷

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7 In a short note, one cannot fully characterize the scholarly discourse that has grown exponentially around the topics analyzed in the reviewed publication since its first edition in 1990. By way of example, one might mention: P. Węcowski, *Początki Polski w pamięci historycznej późnego średniowiecza*, Kraków 2014; J. Banaszkiewicz, *Podanie o Piaście i Popielu. Studium porównawcze nad wczesnośredniowiecznymi tradycjami dynastycznymi*, Warszawa 1986; J. Banaszkiewicz, *Polska i jej władcy w oczach cudzoziemców (X–XIII w.)*, Warszawa 1998; P. Żmudzki, *Spór o analizę strukturalną podań i mitów dotyczących „Początku” Polski (na marginesie książek Jacka Banaszkiewicza i Czesława Deptuły)*, „Przegląd Historyczny”, 93 (2002), no. 4, pp. 451–471; P. Wiszewski, *Domus Bolesłai. W poszukiwaniu tradycji dynastycznej Piastów (do około 1138 roku)*, Wrocław 2008; E. Skibiński, *Kronika polska Anonima tzw. Galla*, in: *Vademekum historyka mediewisty*, eds. J. Nikodem, D.A. Sikorski, Warszawa 2012, pp. 235–245; S. Gawlas, P. Żmudzki (eds.), *Symboliczne i realne podstawy tożsamości społecznej w średniowieczu*, Warszawa 2017; A. Dąbrowka, E. Skibiński, W. Wojtowicz (eds.), *Nobis operisque favete. Studia nad Gallem Anonimem*, Warszawa 2017; J. Banaszkiewicz, A. Dąbrowka, P. Węcowski (eds.), *Przeszłość w kulturze średniowiecznej Polski*, vol. 1, Warszawa 2018; A. Lis, *Źródła prawa w Polsce piastowskiej jako problem badawczy. Studium prawnohistoryczne*, Lublin 2022; A. Lis, *Idemtpitas est mater societatis. Kulturowe i prawne dziedzictwo Polski piastowskiej*, Lublin 2024.

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