



ADAM MICKIEWICZ
UNIVERSITY
POZNAŃ



Treasures of Time

Research of the Faculty of Archaeology
of Adam Mickiewicz University in Poznań



| Location of the main research areas.
| Numbering, compare the table of Contents.



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Mirosław, Greater Poland Voivodeship, site 37. Part of the burial equipment.
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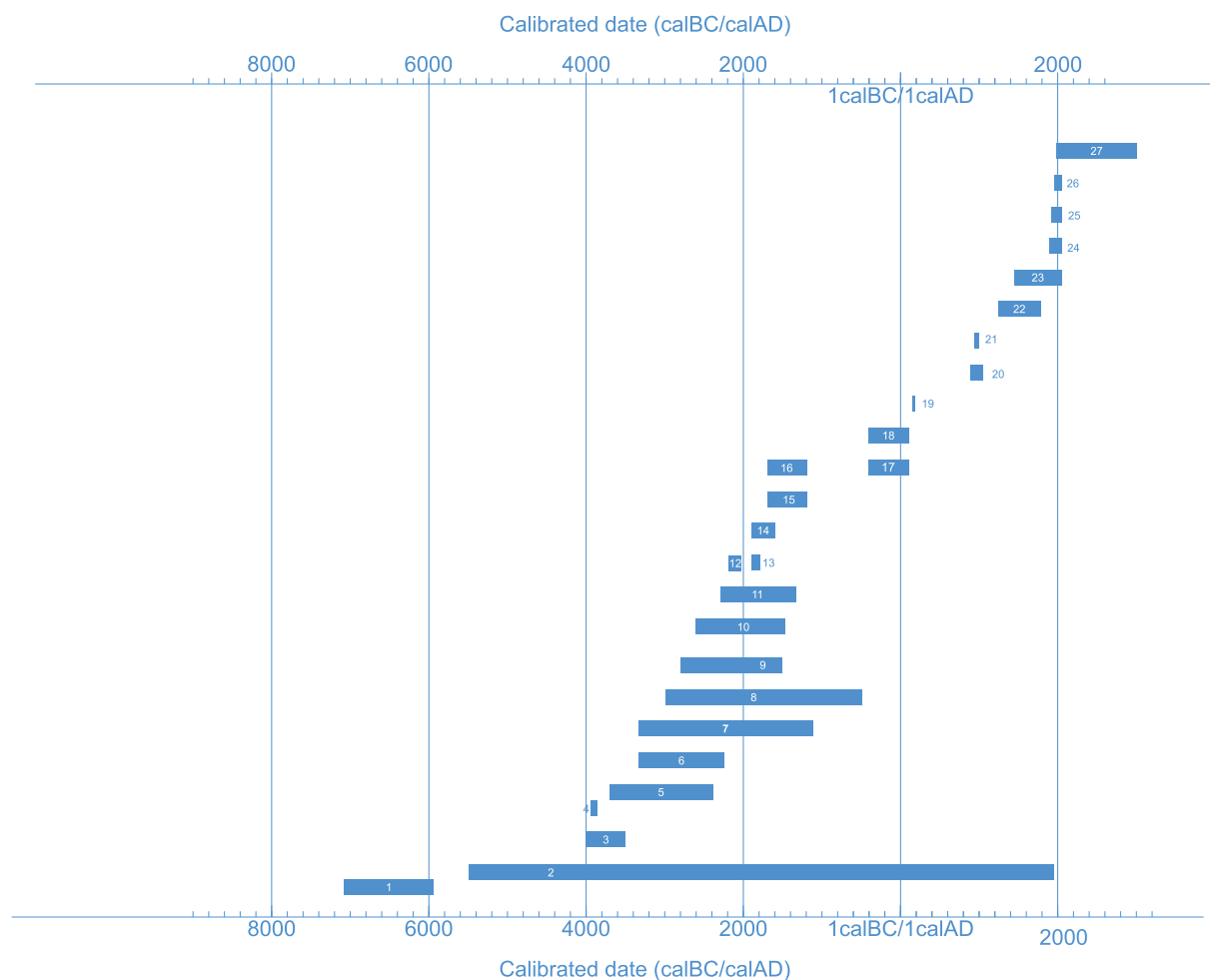
Treasures of Time: Research of the Faculty of Archaeology of Adam Mickiewicz University in Poznań

Introduction

In 2019, archaeology at the Adam Mickiewicz University in Poznań celebrated its honourable 100th anniversary! The establishment of archaeology at this university was associated with the strong influence of the authority of Prof. Józef Kostrzewski and a succession of eminent scholars, many of whom we today call Masters.

The year 2019 was a real breakthrough. We started the second century of existence within the Alma Mater Posnaniensis with a new structural independence and quality that the academic archaeology of Poznań had not yet known for its one hundred years of existence. This change, the formation of the first Polish Faculty of Archaeology, has opened new chances and possibilities of which we are now taking advantage.

6



Calibrated date
(calBC/calAD)



Prof. Józef Kostrzewski
(1885-1969)

7

Currently, the Faculty of Archaeology of Adam Mickiewicz University is formed by a number of teams, each with their own leaders. In the majority of cases, these teams are united by interdisciplinarity, which integrates within selected projects the experience of many so-called 'auxiliary' sciences of archaeology. This trend is paralleled by the development of specialised laboratories armed with the latest equipment in the Faculty of Archaeology.

This publication presents the current scientific interests creatively developed by such teams at the Faculty of Archaeology of Adam Mickiewicz University. The research of these teams covers vast areas in time and space, summing up at least the last 9,000 years of prehistory. The following articles, arranged in chronological order, allow us to explore the prehistory of various areas.

The adventure begins around 7100 BC, in the Neolithic settlement of Çatalhöyük located in Turkey. Then, we move on to the loess uplands near Krakow, where the first farmers from the south of Europe had just arrived (5500 BC). A little later (4000-3500 BC), and a little farther north, in the area of Greater Poland, some of the first megalithic constructions in this part of the world were built. Around the same time, about 800 km to the southeast, a settlement

of the Trypillia culture remains in the phase of development (3950 BC). The end of the Stone Age in Poland was described in the history of Late Neolithic communities on a hill in the center of Kujawy region (3700-2400 BC). Farther east, in the forest-steppe area of Ukraine, significant cultural and social changes resulted in the formation of the Yamnaya culture (3350-2250 BC), beginning the Bronze Age.

Intense elements of this era can be traced in the area of southern Europe in the Greek Anthemous Valley (3350-1150 BC), in Attica (3000-500 BC) on the plains of the Hungarian Lowlands (2600-1450 BC) and to the Upper Dniester Valley, where numerous burial mounds were formed (2800-1500 BC). A similar chronological range is presented in the articles devoted to a unique site in Bruszczewo, Greater Poland (2300-1350 BC), which not only accumulates valuable metal artefacts, but is also the subject of interest of an interdisciplinary team focused on reconstructing its environmental context.

The next text take us far to the east, to the area of Iraqi Kurdistan, where we can appreciate the importance of Mesopotamian influences in shaping the picture of the Early Bronze Age (2200-2150 BC).

Subsequent texts describe the discoveries of Poznań scientists in Syria (1906-1787 BC) and in Greater Poland (1900-1600 BC). These two distant points describe various aspects of life in contemporary communities in the Middle and Early Bronze Age.

The characteristic archaeological materials of the later centuries of the Bronze Age (1800-1200 BC) reveal an intensification of military conflicts and migration processes (1700-1200 BC). The turn of the eras is illustrated in this volume by texts on the interpretation of representations on ancient Greek and Roman sculpture (400 BC-100 AD), as well as the cultural situation in the Polish lands (400 BC-100 AD).

We are introduced to the new era by an article on the funerary customs of communities from the Polish lowlands describing discoveries at the site of Mirosław (160-175 AD). Moments of the formation of elements of Polish statehood are referred to in texts describing towns at Grzybowo (919-1050 AD) and Poznań in the early Middle Ages (950-1000 AD).

Later parts of the Middle Ages are described by sacral monuments located also in the area of the contemporary city of Poznań: the Collegiate Church of St Mary Magdalene (1263-1802 AD) and the still extant Church of the Blessed Virgin Mary on Ostrów Tumski, founded around 1431 AD in the immediate vicinity of the previously described early medieval site of the 'origin' of the city of Poznań.

The final texts of the volume do not refer directly to a particular period of prehistory, but present the history of Polish archaeological research on the Iberian Peninsula, the contemporary perception of prehistoric art by the inhabitants of present-day Canada and Siberia, and the development of methodological thought among Poznań archaeologists.

The volume closes with a text describing one of the many perspectives currently faced by the staff of the Faculty of Archaeology of Adam Mickiewicz University in Poznań: the new ArchaeoMicroLab.

We look to the future with great hope that the Staff of the Faculty will provide ideas for many more volumes of Treasures of Time. We trust that this set of articles will present archaeology at the Adam Mickiewicz University in Poznań in its new structure as a Faculty and show its potential. We would thus like to encourage you to get acquainted with our Poznań perspective on archaeological studies, and to reflect on ways of exploring the past.

Andrzej Michałowski

Danuta Żurkiewicz



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1263-1802 AD

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Research on Kolegiacki Square in Poznań (St. Mary Magdalene Parish Collegiate Church)

Marcin Ignaczak, Andrzej Sikorski, Artur Dębski, Mateusz Sikora

Abstract

An interdisciplinary archaeological study of St. Mary Magdalene parish collegiate church, the largest in the city of Poznań, the adjacent cemetery, and the building development after these were decommissioned (the New Market, the municipal bathhouse, the fire basin from World War II, the lawn (with flower beds), and the car park) was carried out between 2016 and 2021 in Kolegiacki Square. This was the largest archaeological project carried out to date in the Old Town. In addition to architectural foundations, the result of this project is thousands of graves with enormous significance for not only the history of the former church, but also for Poznań and Poland. To some extent, this is confirmed by the European character of some funerary findings, including the so-called pearl mob cap and devotional items in graves, crypts, and ossuaries. In the temple walls and chapels, representatives of distinguished families and members of guilds found their resting place; epitaph stones and ceremonial tombstones were placed here.

Keywords: St. Mary Magdalene Parish Collegiate Church, Kolegiacki Square, archaeological research

“Rediscovered”

The Kolegiacki Square in Poznań was named after the former St. Mary Magdalene parish collegiate church, built on this site after the incorporation of the city. It was probably as early as in the fourteenth century (1388) that it acquired its impressive architectural form, although its greatest development can be attributed to alterations made in the fifteenth century (the most important in 1470). According to the records in the city chronicles, the height of the church tower was so impressive that it was considered to be the tallest religious building in Poland (the calculated height of the cupola would reach up to 114 m), and what is most interesting, until today it could compete only with the sanctuary in Licheń.

The extent with which the church was built is not surprising when we realise that for several centuries it was the most important in the city. Apart from its liturgical and representative functions, it was also the place where the most prominent citizens of Poznań were buried, whose foundations contributed to the growth of the city's wealth and the increasingly rich interior design of the church. There is no doubt that for the inhabitants of the modern city it became a kind of signpost and symbol of pride. It would probably remain so to this day, were it not for the church's unusual fate, which meant that splendour was mixed with tragedy, and happy accidents with disasters. The history of this church is an allegory of the fate of our country, at one point marked by power that soon disappeared into oblivion. It is significant that the destruction of the church towering over the city was initiated by a catastrophe in 1773, so "a moment" after the first partition of Poland in 1772. Lack of funds limited attempts to save and rebuild the collegiate church (maintained by the city since the 2nd half of the 16th century) in the shadow of the Jesuit college and the new church of St Stanislaus the Martyr (after the dissolution of the Jesuit Order). The final act of demolition of the ruins was carried out under the rule of Prussian invaders (though not without the tacit consent of the city's citizens), by whose decision the collegiate church was demolished at the turn of the 18th and 19th centuries. It finally disappeared from the city plan with the demolition of the tower in 1802. To add to this misfortune, some of the collegiate church furnishings and paraphernalia were lost or dispersed. For example, bricks, boulders, and stones that have been recovered were reused on nearby building sites or other investments in the expanding city.

This condition has had an impact on the scope of archaeological identification of the shape of the church, determination of the phases of its development, and the presence of funerary objects within its walls. At the present stage of research, it constitutes a certain limitation in reconstructing the history of this place that has been "empty" for over 200 years on the basis of unique and exceptional monuments that have survived in the ground.

After the demolition action

Although some valuable objects, perhaps also treasures, were removed (the workers smoked pipes heavily resulting in the presence of several hundred fragments), from the untouched and partly destroyed strata, some unique finds were excavated related to the function of the church and graves, and the backfill rubbish "from the city" used to fill the foundations after they were demolished (e.g., jettons, weights, lead seals, fragments of luxury ceramic and stone vessels, tiles, broken glass, etc.).

The excavated units are a kind of a record of the history of Poznań, from antiquity (e.g., single fragments of pottery from undisturbed soil levels), through the early Middle Ages (e.g., fragments of shells, spindle whorls, etc.), to the 20th century (e.g., post-war filling of the fire basin). Hence, in a small collection of sacral monuments, the following were recorded, among oth-



Figure 1. Fragments of the medieval floor (Photo: Archives of the Collegiate Project).

ers: a chasuble (Grave 94 – burial of priest), reliquaries (capsules), clasps of liturgical books, as well as elements of temple decoration (i.e., a threshold, a stone portal decorated with bas-reliefs ("Vasa") stones, clay floor tiles (Figure 1), decorative wall tiles with glass glaze, fragments of epitaph stones and/or tombstones, painted plasterwork with inscriptions, and fragments of stone architectural details (Figure 2). Crucifixes, small crosses, medallions, Caravaca crosses (Dębski et al., 2021, pp. 40-47), caplers, rosaries, ceramic pipe, rings, wedding rings,



Figure 2. Fragment of a stone sculpture from the 16th to 17th centuries (Photo: Kateriny Zisopulu-Bleja).



Figure 3. Fragment of a rosary made of rock crystal, modern period (Photo: Kateriny Zisopulu-Bleja).



shreds of properly fastened (pins), grave dresses (e.g., haberdashery, pieces of fabric, net veils, hook and eyes, etc.), as well as knives, whetstones, needles, thimbles, scissors, and coffin appliqués (bronze and iron) are some examples of funerary elements also recovered from the site (Figures: 3-7).

Unique on a European scale are two burials. First, Grave 13, recovered by a pillar, dates to the end of the 16th to the beginning of the 17th century and showed traces of a craniotomy (Figure 8). Second, the remains of a "noblewoman" in Grave 409 had a so-called pearl mob cap on her skull made of more than 2,500 glass beads. By the pelvis, she was holding a rosary in her right hand and a golden ring with the Nałęcz coat of arms was on the ring finger of her clenched left hand (Ignaczak et al., 2021, pp. 174-176).

Figure 4. Fragment of devotional jewellery with the image of Christ's wounds, modern period (Photo: Kateriny Zisopulu-Bleja).



Figure 5. Bronze medallion with a preserved fragment of rope, eighteenth century (Photo: Kateriny Zisopulu-Bleja).



Figure 6. Bronze medallion with St. Ignacy Loyola, eighteenth century (Photo: Kateriny Zisopulu-Bleja).



Figure 8. The remains of the deceased from Grave 13 with traces of craniotomy from the end of the sixteenth to the beginning of the seventeenth century (Photo: Archive of the Collegiate Project)

Apart from that, the excavations in Kolegiacki Square produced a cumulative collection of over five thousand coins, the largest from any archaeological study of a Polish church. The inventory includes coins previously recorded in other churches in Wielkopolska, but also a Hungarian gold-gulden of Ladislaus V, King of Hungary and Bohemia (1453-1457), and an altyn minted in Misr (Egypt) during the reign of the Sultan of the Ottoman Empire, Suleiman the Magnificent (1520-1566; Ignaczak et al., 2021, p. 172).

After six seasons of research

Conducted continuously – at the nodal points of the whole project – fragments of unremoved foundations of the church (and chapels), as well as fragmented elements of the former church décor, were uncovered

(the result of an “effective”

demolition plan). In the southern part of the square, the architecture was accompanied by communication routes in the form of pavement dating back to the 17th and 18th centuries, forming a “junction” at the entrance to the vestibule (Figure 9).

These marked the routes to the Presbytery, the Dark Gate, and the College (Figure 10).



Figure 7. The head of a ceramic pipe, 2nd half of the 18th century to the early 19th century (Photo: Kateriny Zisopulu-Bleja).



Figure 9. Sidewalks at the southern entrance to the Collegiate Church (Photo: Archive of the Collegiate Project).

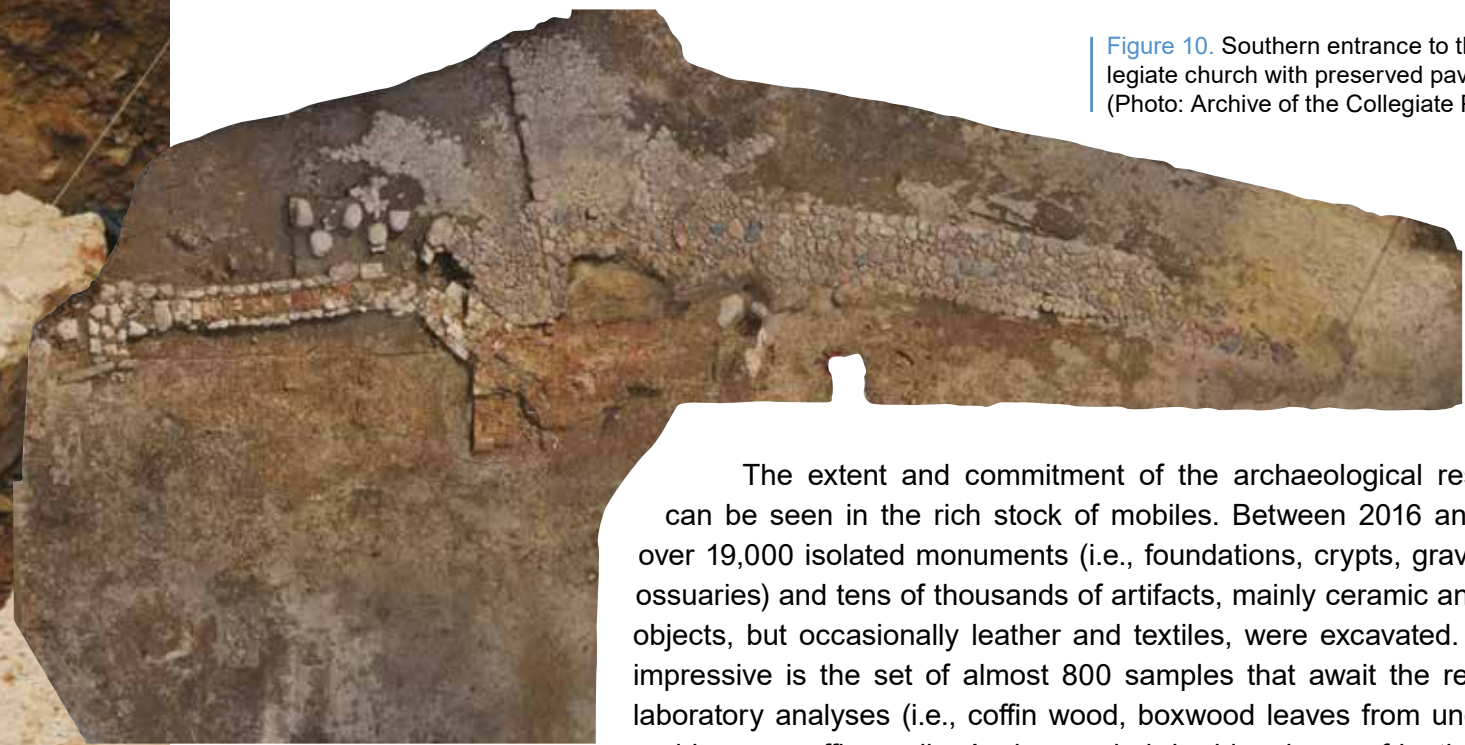


Figure 11. Pillars and crypts discovered in the northern part of the Collegiate Church (Photo: Archive of the Collegiate Project).

Between the architectural foundations, the remains of over 4,000 deceased were discovered (in crypts, earth burials, and ossuaries), as were religious artefacts and those connected to the everyday life of the inhabitants of Poznań from the Middle Ages to the 20th century. These are some of the most important remains of the cultural heritage of Poznań, and their importance is – one can assume – vital for the study of national and European history.

The field excavations, financed by the Poznań City Hall (the Office for Coordination of Projects and Revitalisation of the City), were formatted from the very beginning as a complete research project that aimed to acquire all possible resources documenting the history of the collegiate church and its immediate surroundings (including sections of the city walls). The main assumption was the salvage character of the research – excavations were carried out only in those areas where the former church and churchyard cemetery are located that were in danger of being destroyed as a result of the restoration of Kolegiacki Square. The excavations therefore covered small areas, which fundamentally limited the interpretation of eroded foundations, crypts, and destroyed graves (Figure 11).

Figure 10. Southern entrance to the collegiate church with preserved pavement (Photo: Archive of the Collegiate Project).



The extent and commitment of the archaeological resources can be seen in the rich stock of mobiles. Between 2016 and 2021, over 19,000 isolated monuments (i.e., foundations, crypts, graves, and ossuaries) and tens of thousands of artifacts, mainly ceramic and metal objects, but occasionally leather and textiles, were excavated. Equally impressive is the set of almost 800 samples that await the results of laboratory analyses (i.e., coffin wood, boxwood leaves from under iron and bronze coffin appliques, human hair braids, pieces of leather, cloth and haberdashery, lime from coffins, animal bones, mortar, sintering

on building ceramics [effect of fire], metal melts, scales and bones, insects [from demolition ossuaries], oyster and snail shells, remains of organics in ceramic vessels, building ceramics samples, and soil samples).

The localized architectural remains date from at least three construction phases of the former St. Mary Magdalene church. At the present stage, they are dated to the period between the 14th and 18th centuries. These foundations most probably mark the western edge of the nave of the church adjacent to the tower and the southern entrance to the temple. The crypts discovered inside the church can mostly be associated with the chapels at the entrances to the collegiate church.

It can be assumed that between the fragments of the foundations, buttresses, and pillars that were not removed from the ground at the beginning of the 19th century, there may still be several thousand burials under Kolegiacki Square. These represent the dead buried after the incorporation of the city in the 13th century, around and within the then small church. With the expansion of the building, subsequent burials overlapped older ones resulting in 12 to 14 levels of tightly packed coffins encountered during excavation.

The study of the remains and monuments, once completed and subjected to specialist analysis, may provide a lot of new information, first about the collegiate church itself, and second, about how our ancestors, the inhabitants of Poznań, lived, dressed, and ate. We already know that their lives were as interesting as ours, that the world was not closed to them (as objects from the Collegiate Church “speak” of contacts with the remainder of Europe and beyond) and that pride in the city and in being a Poznanian commanded a respectful approach to the largest city church. And at this point, it should be written that history has come full circle, because we – the present inhabitants of the Przemys City – have a lot in common with both the collegiate church and the ashes buried within it.

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