1.0 Summary (max 200 words)

Give a brief description of the documentary heritage being nominated and the reasons for proposing it.

The Book of Henryków is a unique source of knowledge about the cultural exchange process which in the High Middle Ages strongly influenced the shape of the future world. Descriptions reflecting the processes of technology and knowledge transfer of significance extending beyond the regional boundaries were weaved into a portrayal of a Silesian Cistercian monastery settling in a new cultural environment. German settlers participated greatly in these processes, which led to the extension of Western civilization into newly Christianized Central and Eastern Europe thus becoming its integral part, considerably impacting its development, identity, and socio-demographic, economic and cultural potential.

The Book documents a peaceful encounter of various ethnicities, as a result of which their original form of coexistence was shaped. Counting among the oldest monuments of local writing in Central-Eastern Europe, it portrays in an exceptional way the meeting of the oral and written cultures. Furthermore, it depicts on a micro-scale, how the global, in a Middle Ages dimension, crisis caused by the great Mongolian Invasion of Europe of 1240-1241 was dealt with.

The Book of Henryków, drawn in 13th-14th centuries (kept in the Archdiocese Archive in Wrocław), is contemporarily a vivid relic, particularly in Poland and Germany.

This is the “shop window” of your nomination and is best written last! It should contain all the essential points you want to make, so that anyone reading it can understand your case even if they do not read the rest of your nomination.

2.1 Name of nominator (person or organization)

Rev. Józef KUPNY PhD, Metropolitan Archbishop of Wrocław.

2.2 Relationship to the nominated documentary heritage

Administers the Archdiocese that is the owner of the item.

2.3 Contact person(s) (to provide information on nomination)

Wojciech MROZOWICZ, University of Wrocław, Historical Institute
Rev. Józef PATER, Archdiocese Archive in Wrocław
Grzegorz ROMAN, City Hall in Wrocław
3.0 Identity and description of the documentary heritage

3.1 Name and identification details of the items being nominated

If inscribed, the exact title and institution(s) to appear on the certificate should be given. In this part of the form you must describe the document or collection in sufficient detail to make clear precisely what you are nominating. Any collection must be finite (with beginning and end dates) and closed.

The Book of Henryków (Latin: Liber fundationis claustri Sancte Marie Virginis in Heinrichow; Polish: Księga Henrykowska; German: Heinrichauer Gründungsbuch; Czech: Kniha Jindřichovská).

Manuscript of the Archdiocese Archive in Wrocław, catalogue number V 7.

3.4 History/provenance

Describe what you know of the history of the collection or document. Your knowledge may not be complete, but give the best description you can.

The Book of Henryków was written in the Cistercian monastery in Henryków at the end of 1260's and beginning of 1270's in the XIIIth century (first part) and at the beginning of the XIVth century (second part). It was kept in this monastery until the secularization in 1810.

The evidence of The Book having been stored in the monastery for 500 years are visible on its front and back leaves. A characteristic element is a XVIIth century, very worn-out foot-note on the protective leaf, testifying to great care given by the monks to The Book: “Liber [...] conscriptus a primis patribus eiusdem monasterii usque ad quintum abbatem, quare super aurum at thopazion diligentem asservandus”
("The book [...] was drawn up by the first fathers of the monastery until the fifth abbot, therefore, it should be stored carefully, better than gold and precious stones").

As a result of the Prussian secularization of monasteries in Silesia, the collections of the Cistercian library in Henryków were moved to the newly created Central Library in Wrocław, and after the abandonment of the library project – to the new University Library in Wrocław. The archival collections were moved to the newly created Wrocław Local Archive (later State Archive). The Book of Henryków was not moved to any of these places. It was probably kept in the former monastery church, which still served as a parish church.

Certainly in the first half of the 1840's (not later than in 1846) a German historian Wilhelm Pfitzner (died 1898) discovered The Book for scientific research. His information was followed by a prominent Silesian historian and publisher Gustav Adolf Harald Stenzel (died 1854). Thanks to the assistance of the Wrocław bishop, cardinal Melchior von Diepenbrock, Stenzel found the original version of The Book and prepared for the publication of its text (see 3.5 Bibliography).

After the publication of the full text of The Book, its manuscript was handed over to the archives of the Diocese in Wrocław, where it has been stored until the present day (since 1929, after upgrading the Diocese to the Archdiocese, it is the Archdiocese Archive). Translation of The Book first into the Polish language (partial translation -1924; complete translation – 1949), into German (1927) and English (2007) has fostered a favourable social perception.

---

4.0 Legal information

4.1 Owner of the documentary heritage (name and contact details)

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>Archidiecezja Wrocławska</td>
<td>Kuria Metropolitalna Wrocławska</td>
</tr>
<tr>
<td>(Archdiocese of Wrocław)</td>
<td>ul. Katedralna 13, PL-50-328 Wrocław</td>
</tr>
<tr>
<td></td>
<td><a href="http://www.archidiecezja.wroc.pl">www.archidiecezja.wroc.pl</a></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Telephone</th>
<th>Email:</th>
</tr>
</thead>
<tbody>
<tr>
<td>+48-71-327-11-11</td>
<td><a href="mailto:kuria@archidiecezja.wroc.pl">kuria@archidiecezja.wroc.pl</a></td>
</tr>
<tr>
<td></td>
<td><a href="mailto:sekretarz@archidiecezja.wroc.pl">sekretarz@archidiecezja.wroc.pl</a></td>
</tr>
</tbody>
</table>

4.2 Custodian of the documentary heritage (name and contact details if different from the owner)

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Telephone</th>
<th>Facsimile</th>
<th>Email:</th>
</tr>
</thead>
<tbody>
<tr>
<td>+48-71-322-17-55</td>
<td>+48-71-327-11-79</td>
<td><a href="mailto:muzeum@pwt.wroc.pl">muzeum@pwt.wroc.pl</a></td>
</tr>
</tbody>
</table>
Provide details of legal and administrative responsibility for the preservation of the documentary heritage

The Archdiocese of Wrocław is the owner of *The Book of Henryków* and is also responsible for it physically and legally.

### 4.4 Accessibility

Describe how the item(s) / collection may be accessed

The original manuscript of *The Book of Henryków* is kept in the safe vault of the Archdiocese Archive in Wrocław. It is made accessible (in monitored conditions) for scientific purposes or exhibition purposes only in exceptional situations and only with the consent of the director of the Archive.

Copies of the original manuscript are publicly available both on the site in the Archive and in numerous scientific and public libraries (for more information, see below).

*Encouraging accessibility is a basic objective of MoW. Accordingly, digitization for access purposes is encouraged and you should comment on whether this has been done or is planned. You should also note if there are legal or cultural factors that restrict access.*

The original manuscript of *The Book of Henryków* is made accessible only in exceptional circumstances. The limitation of a general access to the original results from the need to take care of its safety and state of preservation. The precautions connected with preservation of *The Book of Henryków* do not differ, in this respect, from the practice applied in other archives and scientific libraries around the world.

The manuscript of *The Book of Henryków* has been digitally copied. A copy is publicly available, free of charge, on the website of the Digital Library of the Federation of the Polish Church Libraries FIDES (http://digital.fides.org.pl/dlibra). A facsimile edition of the original, published in 1991 is also available (see 3.5 Bibliography) as well as its constituent parts, particularly the leaf containing the Polish sentence.

The text of *The Book of Henryków* has been repeatedly published, in whole or part as well as a part of larger works, in the language of the original (Latin) or in translations into Polish, German and English (see 3.5 Bibliography).

It is foreseen that the digital copy of *The Book of Henryków* will be made available on a specially prepared terminal, provided with software in the reading-room of the Archdiocese Archive and in Henryków – the place of origin of The Book (see 9.1 Management plan).

### 4.5 Copyright status

Describe the copyright status of the item(s) / collection

*Where copyright status is known, it should be stated. However, the copyright status of a document or collection has no bearing on its significance and is not taken into account in determining whether it meets the criteria for inscription.*

The ownership to the original manuscript of *The Book of Henryków* belongs to the Archdiocese Archive in Wrocław; the copy on the website of the Digital Library of the Federation of the Polish Church Libraries FIDES belongs to the public domain.
5.0 Assessment against the selection criteria

5.1 Authenticity.

Is the documentary heritage what it appears to be? Have identity and provenance been reliably established?

The Book of Henryków is an original document drawn up in two stages – around the turn of the 1260's and 1270's of the XIIIth century and at the beginning of the XIVth century. The cover dates from the beginning of the XVIIth century. The authenticity of The Book of Henryków has never been in doubt.

5.2 World significance

Is the heritage unique and irreplaceable? Would its disappearance constitute and harmful impoverishment of the heritage of humanity? Has it created great impact over time and/or within a particular cultural area of the world? Has it had great influence (positive or negative) on the course of history?

There is no other historical source that would, in such a superb manner, reflect the cultural exchange processes, which in the period of the High Middle Ages considerably determined the future shape of the world, i.e. the processes of extension of Western civilization to newly Christianized areas inhabited in particular by Slavonic populations. This had a significant and permanent impact on the nature and potential of the Western civilization itself, and its identity. The Book of Henryków portrays the influx of settlers from the West who – on the initiative of the local dukes and with the participation of the Church – began the process of settling and of development, according to the new civilization models, of economically and demographically less developed areas of Silesia. Similar situations occurred, at the same time or later, in other areas of Central and Eastern Europe, inhabited by Slavs and Hungarians, particularly in Bohemia, in the Pomerania region, in other Polish lands, in Slovakia together with the Spiš region, as well as in Transylvania. The testimony of The Book of Henryków remains valid for these regions as well, particularly because no other sources were created there, which would reflect in a similar manner those processes of extension of the Western civilization that gave Europe a new face.

Particularly valuable are those observations, provided by the authors of The Book of Henryków, depicting the existing social and economical order, which are combined with their personal experiences and the experiences of the newcomers to their environment. In this respect, The Book depicts the encounters, sometimes a peaceful confrontations, between the two worlds. One is represented by the colonists from the developed West and the other – by the people of Silesia seeking new directions. The encounter takes place on several levels. In light of The Book it can be perfectly observed how the norms of common law, which in many cases the newcomers were amazed by, contrast with the norms of the Western law. The local law was described in detail, as the materials collected in The Book were supposed to make it easier for colonists to live in an unfamiliar environment. Furthermore, The Book clearly portrays the clash of the two concepts of evidence assessment in legal discourse, where on one hand, the testimony from living witnesses of the events was valued (hence, numerous statements of their participants were included), and on the other hand, written documents were gaining greater importance (hence, texts of documents quoted often in extenso).

The Book of Henryków, as one of the earliest literary relics originating from Silesia, is an excellent source documenting the meeting of the world of oral culture with the new reality connected to the written culture. It depicts the breakthrough in the social communication model. The former model, based on memorization in the verbal tradition, is certainly used in the process of passing the knowledge about the events from the past, as examples from the first part of The Book indicate, however – as it was also reflected on its leaves – the increasing popularity of writing in Latin as a tool to preserve information, causes the former model to recede into the background.

The Book of Henryków is also an interesting testimony of multi-ethnicity of a region, where different language systems meet. An evocative fact is the writing down of a Polish sentence pronounced by a Czech man to his Polish wife, in a Latin chronicle, by a monk of German origin who was normally using German (in the history of Polish language and culture this sentence is considered to be the oldest
written sentence in Polish). This Latin chronicle also contains a phrase in German. All this makes The Book of Henryków a unique testimony, where, just as through a lens, all the problems connected to the extension of the model of Western civilization and inclusion of new lands and ethnic groups into its area, are concentrated. It is confirmed by the international interest coming from the world of science, which has been seen over the past few decades, particularly its permanent use as a source in historical research.

5.3 Comparative criteria:

Does the heritage meet any of the following tests? (It must meet at least one of them.)

The document meets especially the comparative criteria of people, time, form and style and subject matter.

1 Time

Is the document evocative of its time (which may have been a time of crisis, or significant social or cultural change? Does it represent a new discovery? Or is it the “first of its kind”?

The time of The Book of Henryków was the period from the XIIth century up until the beginning of the XIVth century. It was a time when great changes took place in Silesia – political, social and economic. In total, it was a time of a huge leap forward in civilization in this part of Europe, to which belongs Silesia, as well as the time of the extension of the reach and potential of Western civilization. The Book of Henryków is the first and unique testimony to the changes that were happening. Its authors did not know yet what the consequences of these changes would be, however they were aware of their wide, lasting significance.

The Mongol Invasion in 1240-1241 is a very important turning point in the history of Europe, which was interrupted after the Christians had lost the Battle of Legnica (in the Silesia region, near Henryków; this is where Henry II the Pious, the co-founder of the monastery, died) and the Battle of Mohi (in Hungary). After these battles, the Mongol invasions, which took vast territories in Asia and Eastern Europe, were no longer continued in the West. The Mongol invasion in 1240-1241, as a result of which numerous devastations were carried out, including those to the monastery in Henryków and its properties, is the main turning point setting in order the narration of The Book of Henryków: the events described occur before or after the invasion of “pagans”. The Book depicts in the micro-scale, how the crisis caused by this cataclysm, which in the dimension of European Middle Ages could be considered global, is overcome.

2 Place

Does the document contain crucial information about a locality important in world history and culture? For example, was the location itself an important influence on the events or phenomena represented by the document? Does it describe physical environments, cities or institutions that have since vanished?

The Book of Henryków contains a detailed description of a region, which is unique on the European scale. It is a region where the strategic interests of a number of countries intersect. These countries were governed over the centuries by a few great European dynasties – Bohemia was ruled by the Přemyslids and the Luxembourg family, Poland – by the Piast and Jagiellonian dynasties, the Germanic states – by the Hohenstaufen, Habsburg, Wettin and Hohenzollern dynasties, etc. From the earliest historical records the region belonged to the Bohemian state. Later on, around 990 it was annexed to Poland. After half a century it once again became a part of the Bohemian state, and afterwards in the mid of the XIth century it was recaptured by the Polish State. In the XIIth and XIIIth centuries it underwent intense feudal fragmentation, as a result of which, several independent Duchies were created in Silesia. Both as a result of migration and colonization processes, significant ethnic transformations occurred, among them the appearance of numerous newcomers from the West, particularly from the Germanic states.
During the XIVth century the duchies of Silesia were subdued by the Kingdom of Bohemia. In 1526 they together became a part of the Habsburg monarchy. Afterwards, around 1740-1741 Silesia was conquered by Prussia. Silesia was a part of Prussia state and afterwards a part of the German state, until 1945, which is until the end of the II World War, and later on, by virtue of the allies’ decision, as Śląsk it was once again incorporated into Poland.

The uniqueness of Silesia is revealed particularly in the period documented by The Book of Henryków. This region was then entering the period of great civilization transformations carried out on local dukes’ initiatives by the local people and settlers from Western Europe. Their activities accelerated the overcoming of the effects of the great Mongol invasion. Silesia became a testing ground where experience in the modern development of poorly developed lands and waste lands was verified and cumulated. During the XIIIth century the face of the region was entirely transformed: around 130 towns and hundreds of villages were created or reorganized according to new patterns. The processes occurring in Silesia, reflected in The Book of Henryków in the following centuries, spread, with the participation of experts from Silesia, i.a. to other Polish lands and to Red Ruthenia. Also the Silesian people actively contributed to the life of Western Europe civilization, to mention, for example, the scholars and “men of letters”, whose works permanently entered into the world’s heritage of culture, such as Witelo, Martin of Poland (Martin of Opava) or Peregrine of Opole.

3 People

Does the cultural context of the document's creation reflect significant aspects of human behaviour, or of social, industrial, artistic or political development? Or does it capture the essence of great movements, transitions, advances or regression? Does it illustrate the lives of prominent individuals in the above fields?

The Book of Henryków portrays the times from the XIIth century until the beginning of the XIVth century. It is a period where from the multi-ethnic melting-pot – mutatis mutandis – a modern new Silesian society is born. The Book concentrates particular attention on the period of the governance of the dukes Henry (I the Bearded, II the Pious, III the White) and Bolesław II the Bald from the Piast dynasty, who are the main characters in the chronicle. In the light of information in The Book, it is thanks to them, meaning on their initiative or by their approval, that most changes aimed at enhancing the civilizational level of their domains were made. The turning point of these activities was the great Mongol invasion in 1240-1241. The authors of The Book paid much attention to the description of its negative effects and overcoming them.

Several individual biographies or family histories of the wealthy, as well as minor nobility and of peasants were placed in The Book of Henryków. Various aspects of their everyday life, information about the social roles and tasks of women are described on the leaves of The Book. Descriptions of less or more detailed characteristics of the people of Silesia, native or foreign, constitute a collective portrait of the society living within this region in High Middle Ages. This portrait depicts the dynamics of the social processes which take place, characteristic of Central and East Europe, including demographical and ethnic ones. The image formed on the basis of The Book is an excellent example for other regions, where similar processes of cultural exchange took place, but for them no source materials of the similar nature to The Book were preserved.

These processes are linked directly with the transition from an oral culture into a written culture, which was greatly documented by The Book of Henryków. The popularization of writing, taking place in the times of drawing it up, results simply with revolutionary changes in the process of social communication. For example, until the end of XIIth century, only 10 documents were displayed in Silesia and in the XIIIth century it was around 3000, meaning that a 300-fold increase occurred. One of the processes of cultural exchange also reflected in The Book is the intermingling of differing legal cultures – local and foreign ones, leading to the modernization of norms and legal customs. These modernization changes, which in The Book are observed in a micro-scale, are universally applicable and should be perceived as constitutive for Modernity.

Finally, the characters in The Book of Henryków are people of the Church – the monks and secular clergy, including the rulers of the Diocese of Wrocław. These people, representing the structures of the
Church and the Cistercian Order, stood in the core of the ongoing cultural change. The Book illustrates their efforts to develop the Church in newly Christianized lands, especially from the point of view of stability of its worldly being.

4 Subject and theme

Does the subject matter of the document represent particular historical or intellectual developments in the natural, social and human sciences? Or in politics, ideology, sport or the arts?

The Book of Henryków is indeed a monastic chronicle, however, the manner of its elaboration enables it to break the conventions, becoming an attractive to read, unique story about the country where the Henryków monastery was situated and about the people among whom it operated. The Book opens with a detailed description of the early days of the monastery, with the attention given to the people who were involved in the founding process – dukes Henry I the Bearded and Henry II the Pious as well as ducal notary Mikołaj. The process of the rooting of the monastery into, in every aspect, a new environment, was described in The Book in two parts, drawn up by two different authors around 30-40 years apart. The monastery’s possessions, as well as their history and documentation relating to their acquisition, were carefully presented. An important turning point of this presentation is the Mongol invasion of 1240-1241. After the final battle of Legnica in Silesia, the Mongol expansion did not continue further into the Western region. As a result of this invasion, the monastery and its possessions were devastated, and the removal of the damages is also described in The Book. Therefore, The Book is a characteristic register of the monastery’s possessions as well as a legal guide book to be used in case of any dispute with local people. It is characteristic, because it is interwove with numerous anecdotes, related to depicted properties and people. Several examples of information contained in The Book are the result of making a written record of the oral tradition. The Book of Henryków is not only evidence of the great changes of universal nature, but also is of great value for the local history. It depicts the events and people that should be kept in the collective memory of the monks of Henryków (liber memorandum). The authors indicated the achievements of people who performed great service for the monastery, instructing people to remember about them and pray for them. This function of The Book is also confirmed by the catalogue of the bishops of Wrocław, which is an integral part of The Book and is the oldest well-known catalogue. The characteristic element, going beyond the framework of this historiographic genre, is the extension of the records with information significant for the environment that the catalogue was used in, and therefore, with the data about the contributions made by individual figures to the Henryków monks.

5 Form and style

Does the document have outstanding aesthetic, stylistic or linguistic value? Or is it a typical exemplar of a type of presentation, custom or medium? Is it an example of a disappeared or disappearing carrier or format?

Describing the form of the message of The Henryków Book, it is important to underline its uniqueness as a characteristic “photography” originating from the Middle Ages that captures, in an artistic and specific narrative, the processes taking place in the region in statu nascendi. The Book of Henryków was given the form of a monastic chronicle. It is not, however, only a modest monastic chronicle with distinct pragmatic goals, but an attractive Latin literary testimony. Although, the authors were Cistercians of German origin, they knew Latin very well and demonstrated their knowledge of rhetorical conventions, but they were not afraid to go beyond their rigid framework when it was necessary. The chronicle is supplemented with numerous stories of an anecdotal nature. On occasion words or phrases in Polish or German appear in the text of the chronicle. In addition, interesting, and generally accurate, attempts to explain the etymology of local and personal names can be found. The Book of Henryków is therefore an attractive historical document that breaks the
6 Social/ spiritual/ community significance:

Application of this criterion must reflect living significance – does documentary heritage have an emotional hold on people who are alive today? Is it venerated as holy or for its mystical qualities, or revered for its association with significant people and events?

(Once those who have revered the documentary heritage for its social/ spiritual/ community significance no longer do so, or are no longer living, it loses this specific significance and may eventually acquire historical significance.)

Constituting an important document of the world’s heritage of culture, The Book of Henryków is strongly embedded within the consciousness of the peoples directly connected with its origin. It played and plays an important role in the German national identity. The significance of The Book as a testimony portraying the contribution of the German settlers of the Middle Ages towards the spread of the civilizational achievements of the West is pointed out. It also plays an important role for the Polish national identity, in particular due to the fact that it contains the earliest example of a sentence written in the Polish language. Every Polish language and literature handbook as well as history handbooks remind of this fact. Thanks to this aspect, The Book of Henryków – standing at the beginning of the written Polish language and reflecting the beginning of the Polish route to modernity – achieves the rank of an important symbol with nation-wide significance. Nowadays, great importance is attached to the cultivation of the tradition of The Book. The Church and especially its Lower Silesia institutions, make a contribution to this aspect. The abbey of Henryków is indeed treated as the “monastery of The Book of Henryków”, Holy Mary venerated in the abbey’s church is called patroness of Polish language and a magnificent monument of an open Book was erected in front of the monastic buildings.

Numerous excursions and pilgrimages from all parts of the world which come to Henryków recognize the abbey as an important centre of spiritual life, the Piast dukes’ mausoleum and in particular, as a place where the memory of The Book of Henryków is cultivated in a special way. Further spreading of knowledge about it will contribute towards the building of the identity of Germans and Poles and towards the greater understanding between them, as well as towards the strengthening of the culture-forming awareness of the effects brought by the encounter and peaceful cooperation in the distant Middle Ages.

6.0 Contextual information

6.1 Rarity

Due to the exceptional approach of the authors of The Book of Henryków towards drawing it up as well as thanks to the unquestionable talent and sense of observation particularly of the first author, it became a unique testimony worldwide. It reflects, in an attractive literary form and remarkable approach, the processes of cultural exchange as well as of technology and knowledge transfer, which determined – in positive sense – directions for the development of European civilization.

6.2 Integrity

The Book of Henryków is a manuscript preserved in its full integrity from the time it was created until present.