

Mongol Invasion of Poland in the Thirteenth Century

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PREFACE

My major object lies in presenting here some materials for researches of a phase of the history of the Mongols, which seems very interesting but has hitherto been little explored at least so far as scholarly circles of this country are concerned. It is, however, far beyond my capacity to edit, translate and criticize the Latin Text properly. It is, therefore, reproduced here as faithfully as possible to a copy, which has come to my hand, for the use of further researches by competent scholars, and the translation, which has been done with the kind help of a number of friends of mine, is nothing more than to be provisional and tentative.

In the Introduction I intend neither to write a history of the invasion in the 13th century of Poland by the Mongols, nor to give a detailed account of

commentary or criticism of the Text from I to XXII in the translation as I call them provisionally for convenience's sake in quoting it in the Introduction. My purpose in writing the Introduction is merely to give a rough sketch of the main course of events in the Mongol invasion of Poland in the 13th century, depending upon modern European authorities and supplementing them with the Latin Text. It has seemed also desirable to me to add a review, with short critical notes, of the more important works of modern western authors on our subject.

A few more words are needed. A copy of the Latin Text, which I make use of here, has been procured through the good offices of Dr. N. Ito, formerly Japanese Minister to Warsaw, to whom is owed my heartiest gratitude.

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INTRODUCTION

Prelude

At a *kuriltai* held in the year 1235 it was decided to despatch an army under the command of Batu, son of Juchi or grandson of Chingis Khan, to conquer the territory west of the Volga. Under the high command of Batu, who was aided by Subtai, were Baidar and Kaidu, sons of Chagatai; Kuyuk and Kadan, sons of Ogotai; Mangu, Buri and Budjek, sons of Tului. Prior to this, Chingis Khan died already in 1227, and Ogotai Khan had ascended to the throne as Grand Khan of all the Mongols, and the territory west of the Caspian Sea had been assigned to Batu as successor to Juchi. In the Text I we read "Bathy rex Tartarorum," while, according to E. BRETSCHNEIDER⁽¹⁾, the Russian chroniclers call the Mongol conqueror of their land "Baty," and the Mohammedan authors write "Batu." In contemporary or later Western literature there are seen some other transcriptions of the name of this famous Mongol conqueror, for example, in such forms as "Bathus,"

(1) Vide Emile BRETSCHNEIDER, *Mediaeval Researches from Eastern Asiatic Sources*, London, 1910, Vol. I, p. 308, footnote, 741, and also HAMMERR-PURGSTALL, *Geschichte der Goldenen Horde*, Pesth, 1840, pp. 117-118, footnote.

“Baatu,” “Bati,” “Batoth”⁽²⁾, and “Patu.”⁽³⁾

Having completed the subjugation of the Bulgars in 1236, the Mongols invaded the country of the Kiptchaks in the spring of 1237. In December of the same year they reached as far as the frontier of the Grand Duchy of Vladimir, plundering and spreading incendiarism upon towns and villages on their way of invasion. They captured Riazan on December 21, 1237, and then took Moscow, yet a small town at that time. Suzdal, Vladimir, capital of the Grand Duchy of Vladimir, and many other towns fell in succession. Then, the Mongols marched towards the city of Novgorod, a prosperous member of the Hanseatic League, but they suddenly returned towards the south owing to some unknown cause.

The advance of the Mongols towards Russia was resumed again in 1240, and Kief was surrounded, captured and destroyed. They marched, then, upon Hungary by way of Volhynia and Galicia. While he launched a drive against Hungary, Batu despatched from the strategical point of view a contingent under the command of two Mongol princes, Baidar and Kaidu, to invade Poland.⁽⁴⁾

Poland at the Time of the Mongol Invasion

Dark clouds were hovering over the eastern horizon of Europe in the second quarter of the 13th century. Matthew PARIS writes⁽⁵⁾ that in 1238 the fear of the Mongols was so great in western Europe that people of Gothland and Friesland did not dare come to Yarmouth for the herring fishery, and that herrings were therefore so cheap that forty or fifty sold for a piece of silver, even at places far away from the coast. Rumours of the Mongol invasion must have been spread over Europe,

(2) Vide William W. ROCKHILL, *Journey of William of Rubruck to the Eastern Parts of the World, 1253-55, as Narrated by Himself, with Two Accounts of Earlier Journey of John of Pian de Carpini*, London, 1910.

(3) Marco POLO says “Patu.” Vide A. C. MOULE and Paul PELLICOT, *Marco Polo, the Description of the World*, Vol. II, p. cxxi, London, 1938, and also the corresponding part of the other editions, e. g., BENEDETTO, *Marco Polo, Il Milione*, 1928, p. 235.

(4) cf. WOLFF, *Geschichte der Mongolen oder Tataren*, pp. 162-163 and the Text I.

(5) Vide ROCKHILL, *ibidem*, xiv, footnote.

and caused a horror among peoples. But the political condition of Europe was far from being ready to meet the great impending danger. In Europe then the feud on a grand scale between Emperor Frederick II and the Popes was being fought on the one hand, and internal strifes as the result of extreme notions of feudalism were rife on the other, weakening Europe's power of resisting against the great danger from the east, that is to say, the invasion of the Mongols, who had, by that time, completed the conquest of all northern Asia from the China Sea to the Volga.

Poland itself was then bounded on the north by Prussia, on the east by Lithuania and the principality of Galicia, on the south by the Carpathian Mountains, and on the west by the March of Brandenburg and by Silesia. In 1139, Boleslaw III divided his dominions into four parts among his four sons, causing as the result internal strifes after his death. At the time of the first Mongol invasion there were nine independent princes in Poland. Boleslaus (the Latinised form of Boleslaw) IV, surnamed the Chaste⁽⁶⁾, ruled over Cracow and Sandomir, and had a nominal titular authority over the rest of the country. He was married to Cunegonda, daughter of King Bela of Hungary. The name of Queen Cunegonda appears in our Text XXI with an episode. Among the princes were Henry II, grandson of Boleslaw III, reigning over Lower Silesia and Great Poland, and Conrad, uncle of Boleslaw IV, exercising his authority over Moravia and Cujavia with his capital at Płotsk. According to the Text III Duke Conrad resided in the city of Cracow at the time the Mongol invaders made their appearance in 1241. Henry II was son of Henry the Barbate, Duke of Silesia, Cracow and Poland, says the Text I.

The Battle of Chmielnik

The Mongols under the command of Baidar⁽⁷⁾ appeared in Poland in the year

(6) Boleslaus dictus Pudicus. Vide pp. 42 and 47.

(7) D'OHSSON says; "Les Mongols, commandés par un prince que les historiens polonais nomment Péta. C'est peut-être Baidar, fils de Tchagatai." D'OHSSON, *Histoire des Mongols*, tome II, chapitre III, p. 125 and footnote.

1240, devastated the Province of Lublin, and returned to Galicia. In the winter of 1240-41 they again made their appearance in Poland, and, crossing the river Vistula on the ice, plundered Sandomir. In this invasion they reached as far as within 7 miles from Cracow, but in the commencement of Lent⁽⁸⁾ they withdrew, took off with them the flower of the inhabitants, and carried away the booty, after they had burnt the towns of Lublin, Zawichost and Sandomir, and pillaged the Cistercian monastery of Koprienick. On their withdrawal the Mongols suffered from a surprise attack by Vladimir, Palatine of Cracow, when they encamped near Polanietz. The Poles were, however, counter-attacked and defeated, and their commander Vladimir were killed in the battle. In this confusion many of the captives succeeded in making their escape, and hid themselves in the forests nearby.

Before long the Mongols again invaded Poland. Baidar himself marched upon Cracow plundering the Province of Sandomir on their way, while a detachment was despatched under his brother Kaidu to Sieradia, Lancitia, and Cujavia⁽⁹⁾. On the 18th of March, 1241⁽¹⁰⁾, a battle was fought at Chmielnik in the vicinity of Szydlow⁽¹¹⁾ between the Poles under the palatine of Sandomir and the Mongols commanded by Baidar. The battle resulted in the total defeat of the Poles, and their chief was slain. The Mongols, then, took their way to Cracow, where Duke Boleslaw had quitted before the Mongols attacked it. They found the town already deserted by its inhabitants. The Mongols advanced further, crossed the river Oder at Ratibor, and marched upon Breslau in Silesia, where the inhabitants had already taken refuge in the citadel. On receipt of the news that the combined forces of Poles and Germans assembled at Liegnitz, the invaders raised the siege of the citadel of Breslau, and hurried toward Liegnitz to give a decisive blow to the

(8) According to our Text I the Mongols under Baidar, who ravaged Poland, invaded Sandomir on Ash-Wednesday, that is, the first day of Lent, which falls on the 13th of February, 1241. Cf. Hammer-Purgstall, pp. 109-110.

(9) WOLFF, *Geschichte der Mongolen oder Tataren*, p. 170. See the appended map showing the routes of the Mongol invaders.

(10) WOLFF, *ibidem*, p. 165.

(11) HAMMER-PURGSTALL, *Geschichte der Goldenen Horde*, p. 110.

combined forces under the command of Henry II⁽¹²⁾. By this time Baidar was joined by a contingent which he had detached towards the Baltic Sea under his brother Kaidu before the battle of Chmielnik (see the appended map.)

Let us now turn to the Text, I, which contains some problematical sentences. It states ; “ Qui die cinerum civitatem et terram Sandomiriensem vastaverunt, nulli sexui vel aetati parcentes. Pastmodum per Wysliciam Cracoviam pervenerunt, vastantes. Quibus prope Opol Wladislaus dux Opolensis et Boleslaus Sandomiriensis dux occurrerunt et proeliari coeperunt.” In the Text no mention is made of the battle of Chmielnik, and, as will be seen there, the passage quoted above is followed by a description of the battle of Wahlstadt. It is needless to say that this battle of Oppeln, if any, must have been fought after the battle of Chmielnik but previous to that of Wahlstadt, judging from the context. Criticism seems to be necessary in this connection, but it can only be done by those who are well versed in the mediaeval history of Poland, and it is beyond the capacity of the present writer. He refrains here from making any comment or conjecture, but merely quotes the following passages from WOLFF’s *Geschichte der Mongolen oder Tataren*. He states :

“Die Verwüstung Krakaus deutet auch Boguphal l.c. an, wenn er sagt : Tatari per Wislicia (Wisliza an der Nida) Cracoviam pervenerunt, vastantes, ohne jedoch der Schlacht bei Chmielik, welche Dlugosz richtig auf den 18. März setzt, Erwähnung zu thun, welches nicht auffallen kann, da sein ganzer Bericht über diese grosse Begebenheit sehr kurz und dürftig und sogar fehlerhaft ist. Bei Oppeln wagten die Brüder Mieczyslaw und Wladyslaw, die sich Herzöge von Oppeln nannten, sich den Tataren entgegen zu stellen, um, wie es heisst, deren Uebergang über die Oder zu verhindern, mussten aber der Uebermacht weichen und begaben sich nach Liegnitz, wo Heinrich II. ein Heer sammelte. Boguphal meldet ganz unrichtig, Boleslaw, Herzog von Oppeln und Wladyslaw

(12) WOLFF, *ibidem*, p. 170

von Sandomir hätten sich bei Oppeln mit den Tataren geschlagen, Röpell will dies, Gesch. Polens I, 468, dadurch verbessern, dass er die Namen der Herzöge umstellt, denn der schwache Boleslaw steckte schon im Schlosse Piewnicza in den Karpathen oder war schon auf dem Wege zu den Cisterziensern zu Wellerhad in Währen⁽¹³⁾.”

In the light of the passages WOLFF quotes from his “Boguphal” or “Bogugwal,” there is but little doubt that our Texts I and II (Boguchwała i Godeślawa Paska) are identical with the chronicle written by the bishop of Posen, who died in 1253 according to Wolff. In addition to the above passages cited, let us quote the following from WOLFF⁽¹⁴⁾:

“Wie Batu’s ganzer Feldzugsplan wohl berechnet war, so war es demselben auch vollkommen angemessen, dass er das Seitenheer gegen Polen früher vorgehen liess, als er mit dem Hauptheere auf Ungarn eindrang, denn dadurch wurden die Aufmerksamkeit und etwaige Gegenanstalten der Böhmen und Deutschen nach ersterem Lande gelenkt und verhindert, dass dem letzteren ein rechtzeitiger Beistand geleistet werden konnte.”

In the footnote with reference to the above Wolff says⁽¹⁵⁾

“Dies deutet Boguphal, eigentlich Bogugwal, Bischof von Posen, gest. 1253, an, wenn er bei Sommersberg SS. rer. Silesiac II, 60 sagt: Sed priusquam (Bathi) fines Ungarorum attigisset partem sui exercitus contra Poloniam destinavit.”

The reader is invited to take the trouble of comparing those passages in Latin, which Wolff quotes, with the corresponding ones in our Latin Text.

The Battle of Wablstadt

Henry II rallied an army on a plain not far from Liegnitz to fight against the invading forces of the Mongols under the command of Baidar. Henry divided his

(13) WOLFF, *ibidem*, p. 165-6.

(14) WOLFF, *ibidem*, p. 162.

(15) WOLFF, *ibidem*, p. 162, footnote (3). Regarding this bishop of Posen, vide Jöcher, ALLGEMEINE GELEHRTEN-LEXIKON.

army of about 30,000 into five divisions; the first consisted of the German miners from Goldberg commanded by Boleslaw Szepiolka, who, according to both d'HOSSON and our Text I, was killed in the battle; the second consisted of soldiers from Great Poland and also of Cracovites, and commanded by Sulislaw, brother of Palatine Vladimir of Cracow; the third consisted of those from Oppeln, and commanded by Duke Miezislaw of Oppeln, brother of Wladislaw; the fourth consisted of the Teutonic knights, and commanded by Poppo von Osternau; and the fifth consisted of the flower of the Poles and Silesians, and commanded by Henry himself.⁽¹⁶⁾

On the other hand the Mongol army under Baidar was also divided into five contingents, and their number is said to have exceeded that of the Polish army under Henry II. According to WOLFF the number of the Mongols who participated in this battle amounted to about 100,000, while the army of Henry II did not exceed 20,000 men.⁽¹⁷⁾

This memorable battle was fought on the 9th of April, 1241, on a plain watered by the river Queiss, where the village of Wahlstadt was built afterwards. Being far more superior than their enemy (apart from their number) from the military point of view, e.g., organization, tactics, the speed of movements, equipments, etc., the Mongols inflicted a complete defeat upon the combined forces of the Poles and Germans. The commander-in-chief, Henry II, the commander of the first contingent, Boleslaw Szepiolka, and a great number of knights and other soldiers were slain in the battle. The loss on the part of the Poles and Germans was so big that the ears cut off by the Mongols from the corpses of their enemy filled nine large sacks, since it was a habit among the Mongols to cut off an ear from each corpse after a battle⁽¹⁸⁾.

(16) D'HOSSON, *Histoire des Mongols*, tome II, chapitre III, pp. 124-5.

(17) WOLFF states; "Curäus stellt, Annales p. 70, fünf Schlachthaufen auf und giebt Heinrichs Heer 30,000 Mann; es waren aber sicher nicht 20,000. Die drei ersten Schlachtscharen der Tataren bestanden wahrscheinlich aus zwei Toman oder 20,000 und der vierte aus vier Toman oder 40,000 Mann." WOLFF, p. 186, footnote 31.

(18) D'HOSSON, tome II, chapitre III, p. 126.

Then, without capturing the citadel of Liegnitz the Mongols bore their arms against Moravia, causing a horrible devastation on their way. Finally they withdrew to Hungary to join the main body of the army under Batu.

During the summer and autumn of 1241 the Mongols encamped in the plain of Hungary fighting scarcely any battle on a large scale. It was in the following winter when they were surrounding Saint-Martin that the Mongols were informed of the death on the 11th of December, 1241, of the Grand Khan Ogotai by couriers from the Mongol court far in northern Mongolia with orders for the Mongol princes to return home to attend the *Kuriltai* for the election of the successor to Ogotai⁽¹⁹⁾.

Pope Innocent IV and Poland

On August 21st, 1241, that is, shortly after the Mongols inflicted a fatal blow upon the combined forces of Poles and Germans at the battle of Wahlstadt, which was fought on the 9th of April, Pope Gregory IX died. And on the 11th of December in the same year the Grand Khan, Ogotai, followed him to the grave.

On hearing the news of the Grand Khan's death brought by couriers from Mongolia when the Mongols in Europe were surrounding Saint-Martin, Batu ordered his various contingents to prepare to return home in order to attend the *Kuriltai* for the election of the new Grand Khan of all the Mongols. Without the death of Ogotai Khan and the consequent withdrawal of the Mongol army under Batu the rest of Europe might have hardly escaped the fate of Russia, Hungary and Poland.

The Papacy being vacant for some years after the death of Gregory IX, Innocent IV was elected Pope on 25th, June, 1243. Being a man of energy and enthusiasm the new Pope tried earnestly to organise effective resistance against the impending Mongol invasion the rumour of which was being circulated over Europe.

While he was preparing for the organisation of armed resistance against the supposed invasion of the Mongols, Innocent IV took at the same time more peaceful measures of despatching ambassadors to the Mongols with a view to converting

(19) D'OHSSON, tome II, chapitre III, p. 171.

the Mongols and other pagan tribes of Eastern Europe and Asia to Christianity. Thus, Friar John of Pian de Carpini left Lyons on 16th, April, 1245, and returned in the autumn of 1247, having delivered the letter from Innocent IV to the Grand Khan Kuyuk, who acceded to the throne of the Grand Khan as successor to Ogotai. The Pope also sent (perhaps in 1245) Friar Lawrence of Portugal to the Mongol commander in Asia Minor. In 1247 he despatched another mission under Friar Ascelin of the Dominican Order to the Mongols of Asia Minor and Persia.

In the Text VII and VIII we see that Innocent IV sent a certain Alexis and another friar to Russia in March, 1246, that is, a year later than Friar Carpini left Lyons, perhaps with a mission to reconnoitre not only the movements of the Mongol army but also the state of affairs in circles of the Russian dukes, who seemed not less dangerous elements in the eyes of Western Europe than the Mongols themselves. According to the Text the Pope invested them with the same power and authority with those he had given to the "ambassadors to the Tartars," that is, Friars Carpini, Lawrence, and Ascelin.

The Text IX, X, XI, and XII, all dated 1248, indicate that in those times western Europe was infested with the fear of the supposed Mongol invasion. The Text also shows how the Pope was zealous to receive intelligence about the movements of the Mongol army.

The Text VII, VIII, IX, and X are the Pope's letters addressed to Daniel of Russia, who fought against the Mongols in the famous battle of Kalka, which was fought in 1222 or 1223⁽²⁰⁾ and resulted in the utter defeat of the Russians. After the battle of Kalka Daniel was trimmering between the Mongols and the Popes. On the one hand he was asking assistance from the Lateran and was given the title of

(20) According to BRETSCHNEIDER the Russian chroniclers are not in accordance with respect to the date of the battle of Kalka. The Woznesensk annals give the 16th of June, 1224; the annals of Novgorod, the 31st of May of the same year. Other Russian annals quoted by KARAMZIN record the year 1223. The year 1223 agrees with the year the Mohammedan historians allege for the first invasion of Russia by the Mongols. Russian historian KUNIK says the correct date for this battle must be 1223, but Bonnel asserts that it is 1222. Vide BRETSCHNEIDER, *Mediaeval Researches*, Vol. I, p. 297, footnote 721.

the King of Galicia by Innocent IV, while on the other hand he proceeded to Batu's camp to pay homage. The relations between Daniël and Innocent IV were, however, finally broken off in 1249⁽²¹⁾.

We notice in the Text XII that Innocent IV sent a letter to Alexander, Duke of Suzdal. There is no doubt that by this Alexander is meant St. Alexander Nevsky. The story of St. Alexander Nevsky and his father's death at the Mongol court is narrated by Carpini⁽²²⁾. He was a son of Yaroslaw II, Vsevolodvitch, Grand Duke of Russia, who was supposedly poisoned at the Mongol court in 1246. Upon the request of the Mongol Grand Khan he hurried to the Khan's court in Mongolia, and returned to Russia in 1249.

The Text XIII and XIV suggests the fact that the fear of the Mongol invasion was so intense in western Europe towards 1256 that too many envoys and messengers were sent to Poland to obtain intelligence on the movements of the Mongols to be unbearable because of the burden of supplying them frequently with provisions and because of heavy pecuniary charges incurred on the occasion of their visits. These last two letters were written in the name of Pope Alexander IV, who was elected to succeed Pope Innocent IV on the 21st of December, 1254.

The Invasion of 1259

In the year 1255 or 1256 Batu died on the Volga⁽²³⁾. After the short transient

(21) Vide KARAMZIN (French transl.), tome III, pp. 288 and 323, and tome IV, p. 21, et seq.

(22) Jeroslav (Yaroslaw) was invited by the mother of the Emperor to her tent, and she gave him to eat and drink, and when he got back to his lodgings he fell ill and after seven days he died. It is believed by everyone that he was poisoned. An envoy was despatched to his son Alexander in Ruscia (Russia) to come to the Empress's tent, for she wished to give him his father's lands; but he would not go but remained at home, for it was believed by all that he would be put to death if he should come, or imprisoned perpetually. Such is the story told by Carpini. Vide ROCKHILL, *Journey of William of Rubruck with Two Accounts of the Earlier Journey of John of Pian de Carpini*, p. 25.

ROCKHILL quotes KARAMZIN who says: "Yaroslaw died on his way back to Russia, and his body was carried back to Vladimir; Alexander visited contrary to general belief the Mongol court with his brother Andrew, but luckily enough he got back to Russia in 1249" (KARAMZIN, French transl., tome IV, pp. 78-80). ROCKHILL, *ibidem*, pp. 25-26, footnote 2.

(23) Vide HOWORTH, *History of the Mongols*, Part II, Division I, p. 91 and footnote.

reign of his son Sartak, Batu's eldest surviving brother Bereke ascended the throne of the Golden Horde at Sarai in accordance with the Mongol law of inheritance, while in the East the Grand Khan Mangu, Bereke's cousin, was on the throne of all the Mongols.

How did the state of things stand then in Europe? Friar John of Pian de Carpini, who was in Kharakhorum in the summer of 1246, wrote the following; "Our Tartars who were to come back with us told us that the Emperor (Kuyuk)⁽²⁴⁾ proposed sending his ambassadors with us. He wished, however, I think, that we should ask him to do so, for one of our Tartars, the elder of the two, told us to ask it; but it not seeming to us good that they should come, we replied that it was not for us to ask it, but that if the Emperor of his own will sent them, we would with God's help guide them safely. There were various reasons, however, for which it seemed to us inexpedient that they should come. The first reason was that *we feared they would see the dissensions and wars among us, and that it would encourage them to march against us*"⁽²⁵⁾. Scouting the impending danger of the Mongol invasion, the Poles, who had suffered from the terrible raids in 1241, made repeated appeals to the Pope for help, and in response Alexander IV made strenuous efforts in preaching to organise a crusade against the Mongols. Europe was, however, occupied with "dissensions and wars" as told by Carpini, and was far from being united into one body to be able to offer effective resistance.

In such circumstances the Mongols made their appearance in Poland. They were accompanied by Lithuanians, Prussians, Russians and Comans (Kiptchaks.) Their commanders were the famous Mongol general Nogai and Telebugha⁽²⁶⁾. The Russian princes, Wassilco, brother of Daniel of Russia, and Leo and Roman, sons

(24) The parenthesized mine.

(25) ROCKHILL, *ibidem*, p. 29. The Italics mine.

(26) WOLFF states; "Kazimierz von Cujavien lag nämlich noch in erbitterter Fehde mit Boleslaw von Grosspolen, als im Mai und Juni 1259 ein Tatarenheer unter Nogai und dem oben erwähnten Telebugha heranstürmte." *ibidem*, p. 397.

of Daniel, were with the invading forces⁽²⁷⁾.

The Mongols passed Lublin, destroyed the nunneries of Zawichost and Lyssen⁽²⁸⁾, and surrounded the citadel of Sandomir, where the inhabitants of the town and its neighbourhood had taken refuge. Then, the Mongols proposed through the Russian princes referred to in the above to the commander of the defending forces, Peter von Krempen, to spare the lives of those in the citadel on the condition of evacuating it. The besieged accepted the proposal, and surrendered the citadel. But the Mongols broke the promise, and mercilessly slaughtered the greater part of the refugees, driving the rest into the river Vistula to be drowned except some of the youth whom the Mongols took off in slavery. Having completely devastated Sandomir, they marched upon Cracow and destroyed it, and then they penetrated into the country as far as Bythom in Oppeln causing an intense panic among the inhabitants.

No defence was made to protect the town of Cracow against the Mongol invaders since Duke Boleslaw, terrified by the news of the march of the Mongol forces, had abandoned the town, and fled to Hungary before the invaders approached the town⁽²⁹⁾.

This invasion took place in the latter half⁽³⁰⁾ of the year 1259, and was more terrible than that of 1241. Staying three months in Poland the Mongols returned to Russia.

An alarm was given throughout Hungary and Poland of the impending danger

(27) WOLFF says; "Daniel entwich nach Ungarn, aber sein Bruder Wasilko, so wie seine Söhne Lew und Roman mussten mit gegen Polen ziehen." *ibidem*, p. 397. See also HAMMER-PURGSTALL, *Geschichte der Goldenen Horde*, p. 154.

(28) WOLFF, *ibidem*, p. 397.

(29) With reference to the invasion of 1259, see d'HOSSON, *Histoire des Mongols*, tome II, chapitre III, pp. 181-3.

(30) As to the time of the invasion of 1259 the Text II states; "ante festum sancti Andree apostoli," which falls on the 30th of November, Sunday. Therefore, the feast of Saint Andrew, 1259, must have been celebrated on the 1st of December. HOWORTH puts the date of the fall of the Sandomir citadel on the 2nd of February, 1259 (vide HOWORTH, *ibidem*, Part II, Division, I.) Regarding this date Howorth takes Hämmer-Pürgstall as his authority (vide HAMMER-PURGSTALL, *ibidem*, p. 154.)

of a renewed Mongol invasion in the year 1265, but this time they made no appearance. Hungary suffered, however, from the Mongol invasion in 1258, when the Mongols penetrated into the country as far as Pest, which was plundered and ravaged.

Meanwhile, the power of the Mongols was being gradually transformed. The Great Mongol Empire, unparalleled in its extent in the history of the whole world, was suffering from disintegration. At the summit of its power the influence of the Mongol Grand Khan extended from the China Sea to almost the Baltic on the one hand, and from the Arabic Sea to the barren steppes of northern Siberia on the other hand. Now it became too unwieldy to be governed or controlled under the suzerainty of the Mongol Grand Khan who resided in the Far East. It was by no means immune from internal strifes, because it had already become too big. The Mongol khanates commenced to fight or at least to become completely independent one another. Once the process of disintegration begun in this vast empire, nothing could stop it.

Russia had to suffer from the Mongol oppression for centuries to come. It had been under the Mongol rule until the end of the 15th century when internal strifes within the Kiptchak Khanate led to the weakening of the power of the Mongols of Russia and the Grand Duke of Russia at Moscow proclaimed his independence from the Mongol Khan of Sarai. It was, however, only in the 18th century when Crimea was conquered by Potemkin that the influence of the descendants of Chingis Khan was completely swept away from the western hemisphere.

BIBLIOGRAPHICAL NOTES

There are not many works in European languages, which treat of the Mongol invasion of Europe in the 13th century.

The Baron C. D'OHSSON'S famous *L'histoire des Mongols depuis Tchinguis Khan*

jusq'à Timour Bey ou Tamerlan," in 4 vols. published in Amsterdam in 1852, the first volume, unrevised, having been published in Paris in 1824, is still one of the foremost authorities on the subject, and every one interested in the subject ought to consult it first of all. He seems to have exhausted almost all the sources extant with regard to the history of the Mongols written by the Mohammedan and Western Asiatic authors as well as European mediaeval writers and the translations into European languages of Chinese historical works then available. Though he had not the knowledge of the Chinese language, this has nothing to do with the subject we are concerned here, since contemporary or later Chinese historical works throw no light upon the Mongol expeditions to the West. D'OHSSON'S description of the Mongol invasion of Poland is rather short but succinct, and follows the main course of events in an excellent manner.

HAMMER-PURGSTALL'S "*Geschichte der Goldenen Horde in Kiptschak das ist: der Mongolen in Russland,*" was published in Pesth in 1840. His work stands high in this little explored field of researches. He wrote also a history of the Mongols in Persia entitled "*Geschichte der Ilchane,*" in 2 vols., which was published in Darmstadt, 1842-3. He translated into German the Persian historian WASSAF'S work (*Geschichte Wassaf's*, Wien, 1856.)

Next comes C. O. WOLFF'S "*Geschichte der Mongolen oder Tataren, besonders ihres Vordringens nach Europa, so wie ihrer Eroberungen und Einfälle in diesem Welttheile,*" which was published in Breslau in 1872. He availed himself with various European annals to the utmost so much as his work seems to be rather jumbled, though it is, nevertheless, of great use for every student of the subject. As I have already pointed out in the Introduction, the annals of Boguphal or Bogugwal, which WOLFF quotes, are identical with the Text I and II, where they are called "*Kronika Boguchwała i Godeślawa Paska.*"

Sir Henry HOWORTH wrote an extremely voluminous work, "*History of the Mongols from the 9th to the 19th Century,*" in 4 parts, which was published in London, 1875-1928, the last volume (supplement and index) being issued posthumously.

This gigantic work consists of the following parts: Part I, The Mongols Proper and the Kalmuks; Part II, The So-called Tartars of Russia and Central Asia; Part III, The Mongols of Persia; Part IV, Supplement and Index. Our subject is treated of in the Parts I and II, but HOWORTH wholly depends upon D'OHSSON, HAMMER-PURGSTALL, and WOLFF so far as our subject is concerned. His work seems to be too voluminous and to cover too extensive a field to be treated of with scholarly exactitude.

Though E. BRETSCHNEIDER depends for the most part upon D'OHSSON so far as our subject is concerned, his "*Mediaeval Researches from Eastern Asiatic Sources*," published in 2 vols. in London in 1910 (2nd edition), especially of his footnotes, are very interesting and useful as he freely makes use of the original works in Russian and Chinese.

Henry CORDIER'S "*L'invasion mongole en Moyen Ages et ses Consequences*," in the *Mélanges d'histoire et de géographie orientales*, Vol. II, is a succinct review of the Mongol invasion of Europe in the 13th century, but it adds but little to the knowledge of those who have already consulted the authorities mentioned above.

To my great regret G. STRAKOSCH-GROSSMANN'S "*Der Einfall der Mongolen in Mittel Europa in den Jahren 1241 und 1242*," published in Innsbruck, 1893, has not been available inspite of my searches in libraries.

Lastly, the vast collection of the Russian annals by the Russian historian KARAMZIN is available in its French translation by St. THOMAS and JAUFFRET, under the title of "*L'histoire de l'Empire de Russie*," in 11 vols. published in Paris, 1819-26. According to, however, BRETSCHNEIDER (vide "*Mediaeval Researches*," Vol. I, p. 206) the French translation contains many mistakes, and, moreover, omits the citations of the annals. The original Russian edition gives the text of all the ancient Russian annals in Slavonian, and the invasion of Russia by the Mongols is treated of mainly from Russian sources (vide *ibid.*, pp. 205-6.)

THE TRANSLATION (Provisional)

Historical Documents of Poland, Bielowski Edition, Vol. II.

1. Boguchwała and Godeswała Paska Chronicle
Text I and II
2. Capitulary Annals of Cracow
Text III and IV
3. Traska Annals
Text V and VI

Boguchwała and Godeswała Paska Chronicle

Text I.

Chapter 71.

The First Tartar Invasion of Poland and Hungary.

In the year 1241 A. D. Batu, King of the Tartars, a people savage and countless, traversing Russia, wanted to invade Hungary, but before reaching the boundary of Hungary he despatched against Poland a part of his army. On Ash-Wednesday⁽¹⁾ that detachment devastated the city and the soil of Sandomir, sparing neither sex nor age, and then they reached Cracow by way of Wyslicia and devastated it. Near Oppeln, Wladislaw, Duke of Oppeln, and Boleslaw, Duke of Sandomir, confronted them and commenced fighting. But being unable to resist the enormous number of the enemy, and also being unable to be against the Will of God, they turned their back upon the enemy and fled. The Tartar detachment mentioned above reached Silesia, first devastating Siradia, Lancitia, and Cracow. Henry, Duke of Silesia, Cracow, and Poland, who is a son of Henry the Barbate, leading many thousands of courageous warriors, fought against the enemy in the field outside the citadel of Liegnitz, with the hope for, and the confidence in, the help of God. But due to the Will of God, who permitted their flagellation to expiate the sins committed, the noblest duke called Henry succumbed and was killed, having lost

(1) February 13. Vide INTRODUCTION, p. 5, footnote (8).

a multitude of men. At the same time a certain duke Boleslaw named Szepiolka was killed in the battle. When Batu, King of the Tartars, arrived Hungary, he was encountered by two brothers, Bela and Coloman, Kings of Hungary, who, having lost a larger part of their army, turned their back upon the Tartars. Having devastated Hungary and killed mercilessly the oldest people and the youngest of both sexes, Batu traversed the Danube. In the same kingdom Batu stayed more than one year, and made cruel massacres of its people, and caused a horrible desolation of cities and towns.

Text II.

Chapter 130.

1259 A. D.

The Second Devastation by the Tartars of Sandomir Province.

In the same year before the feast of Saint Andrew⁽²⁾, the Apostle, due to the sins of the Christians, the Tartars accompanied by Prussians, Russians, Comans, and other peoples, penetrated into the Province of Sandomir, and ravaged it by means of pillage and incendiary, and massacred its inhabitants. Supposing that a large number of inhabitants took refuge in the citadel of Sandomir, they surrounded and attacked the citadel. The dukes of Russia, Wassilco, brother of King Daniel of Russia, and Leo and Roman, Daniel's sons, who saw that it would take a long time to capture the above-mentioned citadel by force, tried to circumvent the defenders by a fraudulent deception. And having assured security from the beseiged, they proposed the beseiged to request for the latter's sake the Tartars to spare their lives in exchange for the citadel with all its goods and treasures. Preferring their lives to the citadel and treasures the defenders were deceived by the proposal made by the dukes above-mentioned. Having obtained the firm promise from the Tartars and the above-mentioned dukes, the beseiged opened the gate of the citadel and let all the goods and treasures be carried out, abandoning the citadel

(2) November 30. Vide INTRODUCTION, p. 13, footnote (30).

disarmed. At the sight of this the Tartars threw themselves upon the people to attack, as if wolves do upon the flock of sheep, and poured so much blood of the innocent people as the streams of blood descended into the river Vistula and caused its inundation. When the Tartars became weary of massacre, they chased the rest that was alive into the Vistula to be drowned as if they had been a herd of animals. Besides they took off in slavery the young women, pretty virgins, and young men. Many of the inhabitants perished owing to the long term of slavery as well as by sword. After the Tartars took the goods and treasures of the citadel of Sandomir, they devastated it. Staying many a day in the Province of Cracow and that of Sandomir they caused many misfortunes.

Capitulary Annals of Cracow

Text III.

1241 A. D.

Ravaging the churches, the Tartars invaded the Province of Cracow, and massacred its inhabitants, sparing neither sex nor age. They killed men in the battles, doing all this solely for their avidity of procuring the booty. At last they raided Silesia, where they encountered Duke Henry with his army, and killed him. Having produced devastation on a large scale and made a merciless massacre of the Poles, they returned by way of Hungary. They terrified all the world by their mercilessness and their formidable terrors. They were so terrible not by virtue of their prowess and courage, but owing to their bloody cruelty and means of cheating. Duke Conrad resides in the city of Cracow.

Text IV.

1259 A. D.

In the same year the Tartars, who are of barbaric violence and use the means of cheating and are very powerful and numerous and always disposed to cruelty like beasts, invaded the Province of Sandomir. This means of cheating, though it is in common with all other barbarians, is especially innate in the case of the Tartars.

With their inhuman cruelty they killed people sparing neither sex nor age, set fire on churches of God, and ravaged the whole country. They seized citadels not by force but by cheating. They killed and took off many inhabitants in slavery, and then raided into the Province of Cracow, where they also killed and took off in slavery many inhabitants, taking their goods and treasures. At last they withdrew. These devastations in the provinces of Cracow and Sandomir were on a larger scale than those incurred during the first Tartar invasion.

Traska Annals

Text V.

1241 A. D.

The Tartars penetrated into Poland and killed Duke Henry. Coeval with this in Hungary wolves, foxes, and eagles killed people.

Text VI.

1259 A. D.

In this year the Tartars penetrated into the Province of Cracow and that of Sandomir. This was the second invasion during which the Tartars killed and took off many people in slavery, and captured the citadel of Sandomir.

Poland-Vatican Documents, Ptasnik Edition, Vol. III.

Text VII.

Chapter 46.

Pope Innocent IV sends brother Alexis and his comrade, a friar of the Order of Preachers, to the King of Russia in order to hearken to him, and endowed them with the same power and authority that have been given to those delegated to the Tartars as ambassadors.

Lyons, March 3rd, 1246.

Text VIII.

To the same. We desire to grant your request and to satisfy your desire in such a way as it is for us possible with the help of God, and we send you our

chosen sons Alexis and his comrade, a friar of the Order of Preachers, who accompanied the former to Bohemia, in order to hearken to you. We give them the same power and authority that have been given to those delegated to the Tartars as ambassadors.

Lyons, March 3rd, 1246.

Text IX.

Chapter 65.

Pope Innocent IV requests King Daniel of Russia that he will inform, as quick as possible, the brothers of the Teutonic Order of the advance of the Tartar army against the Christendom.

Lyons, January 22nd, 1248.

Text X.

To Daniel, illustrious King of Russia. On the ground that the danger will be more readily avoided, if we are armed against it by means of foresight and precaution, we beg, Your Serenity, in the name of extraordinary duty, to inform the chosen sons, the brothers of the Teutonic Order, who live in Prussia, of the advance of the Tartar army in order that we shall be able to consider in advance by what means, by the help of God, to resist the invasion of the Tartars when that intelligence will reach us from delegated brothers.

Lyons, January 22nd, 1248.

Text XI.

Chapter 66.

Pope Innocent IV orders the Master and brothers of the Teutonic Order to inform him as quick as possible of the advance of the Tartar army against the Christendom.

Lyons, January 22nd, 1248.

Text XII.

To the Master and brothers of the Teutonic Order, who live in Prussia. We have already sent our letters to Daniel, illustrious King of Russia, his brother and noble Alexander, Duke of Suzdal, requesting that they should take care of informing you of the march of the Tartar army against the Christendom in order that we are able to consider over in advance how to resist, by the help of God, the Tartars, because it will be less difficult to evade the danger, if we guard ourselves against it by means of foresight. We request you to warn us, if you are informed of this point by some one of them.

Lyons, January 22nd, 1248.

Text XIII.

Chapter 79.

Pope Alexander IV gives to the bishop and the capitular of Cracow the privilege to deliver charges neither to any messenger nor to any ambassador unless he should be a cardinal.

Lateran, January 3rd, 1256.

Text XIV.

To the Bishop and the Capitular of Cracow. Thanks to your merits we receive your voluntary devotion, and grant your petition, seeing that the diocese of Cracow was devastated almost completely by the invasion of the Tartars and the heathen. Since we have been informed of this by your petition, we desire, in sympathy with you, to consol you by the alleviation which permit you by power of this document to deliever pecuniary charges neither to any messenger nor to any ambassador of the Holy See unless he should be a cardinal of the Holy Roman Church.

Lateran, January 3rd, 1256.

Historical Documents of the Middle Ages, Vol. III.

Diplomatic Codex of Little Poland, Piekosinski Edition, Vol. I and II.

Text XV.

August 6th, 1260 A.D.

Sublaci.

Pope Alexander IV consents to the sisters of the order of Saint Damian to receive the benefits of the same privileges at the nunnery of Skala, which they used to receive at Zawichost. Bishop Alexander IV, servant of the servants of God, sends the beloved maiden of Jesus, Salome, sister of the order of Saint Damian, his spostolic salutation and benediction. We believe that, thanks to the favour of God to approve the prayers done by you and for the cause of the end for which you piously aspire, you would find us to be disposed and ready to grant this favour. We have received and considered over your statement that you had built formerly by devoting your own estate the nunnery of the order of Saint Damian and a hospital in the country of Zawichost, and also that, by the reason that the sisters who dwell in that nunnery could remain there no longer owing to the Tartar invasion and the danger menacing the inhabitants, you have built, in order to evade for a long time to come the similar dangers, another nunnery with a hospital at a place called by the people as Steep Rock of Saint Mary in the diocese of Cracow. We consent willingly to your pious request to permit those above-mentioned sisters who had been obliged to abandon the former place to dwell in this nnnnery and to receive the same privileges and favours which they used to enjoy while they were in the former nunnery. We grant to you and those sisters these privileges by virtue of the present document. No human being has the right of breaching the deed of this donation or of being against it insolently. If any one dare to try to do or to be so, the wrath of almighty God and His blessed apostles Peter and Paul will be met with.

Text XVI.

March 2nd, 1262, A.D.

Corcin.

Boleslaw the Chaste, Duke of Cracow and Sandomir, gives some villages to the sacred maidens of the order of Saint Damian at Zawichost after the removal to Skala.

In the name of our Lord, amen. Since we all perish just as we dissipate infinite water, in order that the facts and deeds worthy of immortal memory are not to be forgotten and also in order that differences among the posterity are not to be allowed, it is necessary to conserve them properly by a pre-cautious document. And it is because we, Boleslaw, by the grace of God, Duke of Cracow and Sandomir, desire to receive the recompence of eternal life by augmentation of adoration toward God, and are animated, as it is to be, by fraternal affection toward our german sister, Salome, the sister of the order of Saint Clara, that we decide, with the consent of venerable father Prandota, Bishop of Cracow, and also with the consent of our barons, to remove the monastery of the order mentioned above, which was formerly placed at Zawichost and endowed with the privileges suitable, to the place less dangerous called Skala. We desire that our german sister and the sisters, who have been allowed to join the monastery by the former, and also those who will be allowed in future, will be able to construct a citadel wholly strong enough against attacks of the barbarians, in order that the maidens, given to God, shall not be obliged to run here and there, having quitted the enclosure of the monastery. We decide also that all the villages and the properties, which exist around Zawichost and are directly or indirectly connected with the said monastery, shall as well appertain to the said monastery. We permit also that the town situated near the citadel obtains the rights of a city in return for the welfare and benefit of the monastery. And the villages referred to below should in any case be obedient to the Monastery; Milune, Zadrose, Velmosa, Zebesuci, Sulcovice, Damici, Maskow, Scalka, some part of Mlynoga, Baranow, Setugew, Vyonovice, Rokitno, Bunovice, and Wola

situated on a river called Krtina. In order that the inhabitants of these villages should be enabled to render their services to the monastery better, we exempt them from all the services, both ordinary and extraordinary, due to the prince. We exempt them also from the services and imposts mentioned in the following; duty to provide with guards, duty to provide with horses, tax on the plough, tax on the market, customs duty, duty to provide with provisions and other things, duty to provide with wagons, and lastly the trouble to provide with courriers and chasseurs to the duke. They shall also be exempted from jurisdiction of the palatines and the castellans. In the lawsuit of bloodshed and in the cause of theft or robbery and in some other cases they shall be put on trial before their chiefs, and the ransoms in cash in all the cases shall be paid to the monastery. Lastly they shall be free from all the toils connected with the reparation and construction of citadels, and also from those connected with expeditions and from all the payments connected with them. To testify this act we attach our seal on this document. This was made at Corcin on the 2nd of March in the year 1262 in the presence of the following witnesses; Master Prandota, Bishop of Cracow, Fulcone, Chancellor of Cracow, Nycolao, Palatine of Cracow, Sygnevo, Palatine of Sandomir, Adam, Castellan of Cracow, Bogufalo, Castellan of Sandomir, Bronisio, Castellan of Beyce, and a number of other clergies and lay-persons.

Text XVII.

March 2nd, 1262 A. D.

Corcin.

Another Redaction of the Privileges

Mentioned in the Preceding.

In the name of our Lord, amen. Since we all perish, and since we pass away as quickly as water, in order that the deeds of human beings worth while to be always celebrated and of eternal memory shall not be obliterated in the course of centuries, and also in order that they shall not suffer from detriment of obscurity, it is necessary that they are to be testified by a document. Then, we,

Boleslaw, by the grace of God, Duke of Cracow and Sandomir, desiring by the approval for adoring God to obtain eternal life, and admiring our german sister Salome, sister of the Saint Clara order, have decided to remove the monastery of that order formerly founded by us at Zawichost with all its licences, rights and properties, which are called as the privileges of Zawichost. We have done this with the consent of our father Prandota, Bishop of Cracow, and of the barons of our country in order that the monastery shall be free from frequent attacks of the barbarians. We have removed it to a safe place, which is called by the people as the Rock. We desire also that our german sister and all the sisters accepted by her to the monastery could construct a citadel strong enough to be defended against all the attacks of, and to survive all the fightings with, the barbarians in order that the maidens given to God shall not be obliged to run here and there, having quitted the enclosure. We have decided to grant to it all the villages and possessions, which are around Zawichost and in Zawichost itself, and also those which are directly or indirectly connected with the said monastery with all the properties and licences, and the full sovereign power of our dukedom as all that is named under the privileges of Zawichost. We permit also that they establish a city at Staukow near that citadel. And the villages referred to below must be obedient in every case to this city: Milune, Zadrose, Velmoza, Sobesanci, Sulconice, Damici, Mascow, Skalka, and some part of Mlinoga, Baranow, Sétugew which was formerly a military village and was bought by us at the price of sixty marks paid from our treasury, Vmanouice, Vlosceouice, Rokitno, Bunouiche, and Vola which is situated on the river called Krtina. In order that the inhabitants of these villages will be able to render their services to the monastery better, we have exempted them from all the services due to the duke, as well as ordinary ones as extraordinary, and we exempt them also from the payments due to the duke or to the castellan or to the judge or to any other master. And they need to pay neither the following imposts nor to render the following services: duty to provide with guards, duty to provide with horses, tax on the plough, tax on the market, customs duty, duty to provide with provisions and

other things, and duty to provide with wagons. They shall be exempted from providing with wheat, cows, pigs, sheep, and other things, and lastly they shall be exempted from the trouble of giving courriers, wagons, and chasseurs for the service of the duke. They shall have also the complete liberty of rendering justice in every case of bloodshed and mutilation, and they shall have all the rights of a duchy such as the dioceses of our duchy do have in accordance with its usages and customs without dissimulation. We exempt the inhabitants from all the burdens, the transportation services, and the others that are, both at present and in future, ordinary and extraordinary, accidental and unforeseen. And lastly they shall be exempted from all the labours connected with the reparation and construction of citadel, and from those of all military expeditions. They shall also be exempted from the jurisdiction of the palatine, the castellan, and the other judge or functionary of justice, but they shall be brought on trial before their chiefs, and all the ransoms in cash obtained as revenue from lawsuits shall be paid to the monastery. All the villages named above will be put under the administration of no one else than the said monastery and its sisters above-mentioned, which has been, by our permission, established in accordance with the Teutonic law, and all their productiveness shall always serve for the welfare of the sisters and that of the monastery. We give, by virtue of these privileges, to the monastery our forest that is situated in the district of Skalka and Zadrose with all its borders, and with the right of establishing villages in accordance with the Teutonic law, and also with that of building taverns and other useful buildings. We order that the chiefs of these villages shall be appointed and commanded by our sister Salome, formerly Queen of Galicia and now officiating priestess of God in the order of Saint Clara, and by the abbess of the monastery at Skalka. We give also to the monastery one hundred marks in pure silver and two troughs of salt to Bochnia, popularly called Corito, in the place that is called by the people as Great Salt, and one mark of gold from the customs of Cracow and two marks of lead annually to Ilcus, and ten marks in ordinary silver to Tarsech, village of bishop, from that which we receive each year in the name of our

sovereignty. They shall receive each year six vases of honey from the duke's shed of bees. They shall receive again the church at Sarnouech, the right of whose patron we have obtained from our ancestors, with its sacristans, whose names are as follows: Paul with his two brothers, Michael with his brother and two sons and the registrars Domang, Sdeslau, and Ossel and also all the things which appertain to that church, that is to say, all the annual gains, for example, gains from taverns and the customs duty from the village and that which surrounds it. The tax shall be paid on the following three routes: I. the route which leads by way of Lelov and takes to Wisenesice and Crociche; II. the route which leads by way of Sarnouech; III. the route which passes by Pstrosiche. And the sisters shall have the tithe from the following villages; Sarnouech, Corichani, Kreuci, Vdors, Virlicha, Dobrachow, Hathala, Malisiche, Vilcow, Halura, Bunoici, Wola, Mislouichi, Marcinouici, Predmoschane, Rokitno, Mochidlane, Coslow, Bobrech, Prechodi, Curosenchi, Omesnichi, Borona, Zathla, and half of Studenicno which is in possession of Count Adam, and lastly Bobrane. For the testimony and perpetuity of these words we attach our seal upon this document. This was given at Corcin on the 2nd of March in the year of our Lord 1262, in the presence of the following witnesses; Master Prandota, Bishop of Cracow, Nicolas, Palatine of Cracow, Segnevo, Palatine of Sandomir, Adam, Castellan of Cracow, Boguphalo, Castellan of Sandomir, Bronissio, Castellan of Beyce, and a number of clergies and lay-persons.

Text XVIII.

September 10th, 1262 A. D.

Osiek.

Boleslaw, the Chaste, Duke of Cracow and Sandomir, gives various privileges to the monastery of Cistercians at Coprivnica. In the name of Holy and Indivisible Trinity, amen. Only Divinity is perfect in all the matters and virtues, and keeps in memory all the matters, but the nature of man, which is often fragile, have to seek an artificial means of remedy. And as all that was treated of yore, in order not to be effaced in the course of centuries, will acquire durability by letters

and by the testimony of virtuous men, the contemporary men and their prosperity must be informed of the following, that, for the salvation of ourselves and of our spouse Cunegonda and of the soul of our parents, we, Boleslaw, by the grace of God; Duke of Cracow and Sandomir, with the consent of all our barons, renew, for the salvation of ourselves, of our spouse Cunegonda, and of the souls of our parents, all the licenses and privileges which we have given forever and hereditarily to the monastery of Coprivnica and to the abbot and to the brothers after the first invasion of the Tartars who recently devastated our country. We confirm now all these privileges by special forms. Firstly, all the inhabitants of the places where there are woods and forests, for example, those of Jasiel and those of Coprivnica, shall be exempted forever from all the services which they have to render to us and our successors in accordance with the ducal right, for example, the duty to provide with guards, tax on the plough, duty to provide with wagons, and the night-guards do not have to watch throughout the night in this place. We give also to this place that grace and license which allow the inhabitants to enjoy the right of being put to trial neither by the palatine nor by the castellan nor by the judge himself; but solely by ourselves who make this certain by virtue of the letters on which our seal is attached. And the abbot and the brothers mentioned above are to take the payment in the form of ransom with the exception of a ransom of three hundred marks, six marks or fifteen marks. And no person, neither squires nor officials are allowed to take or demand any part of the payment. The inhabitants of these places should not follow or go on the traces, which are called "vestiges" but the traces leading to themselves. When some people, older ones, reach the access of the places and when they arrive, every one must open the door of his house and must allow him to enquire for the way. And those traces leading out of the villages situated in the forests shall be allowed to follow without obstruction in accordance with the custom. Except this the inhabitants shall be exempted from the troubles connected with the construction and reparation of citadels and from all other labours and expeditions except when the enemy's forces

invade our country with the intention of occupying it. We permit also the abbot and the brothers mentioned above to keep at these places relationship with traders of any nationality except the Jews, and they themselves can engage in trade, and those who are connected down there need not supply during our passage or our sojourn there with meat or any other kind of expenses. And if a quarrel or dispute bursts out in the place above-mentioned, and if each of the litigants is submitted to the law and order of the monastery, and in the case of bloodshed or murder, all these cases shall be tried by the judge of the monastery, and the decisions shall be obligatory for the abbot and his assembly, but if foreigners or persons who are not members of the community commit among themselves homicides in these places or around them, the inhabitants of the places are not responsible to the crime before any person. And the judge of the citadel above-mentioned shall have the authority at the places mentioned above to convoke assemblies to settle quarrels or disputes but they shall not in any case be continued overnight. Lastly our ministers and customs-house officers shall not exercise the authority there over the villagers, and also shall not enforce any person who inhabits in the places above-mentioned to make payments, but because the monastery, as often mentioned, is established in the midst of our forests, we permit the brothers and the people inhabiting the neighbouring places to take and to make use of in these forests every thing, both dry and green, necessary and useful, that is to say, those things necessary for the construction of buildings and for the nourishment and pasturage of animals of all kinds. Lastly, no one is allowed to interfere with this permanent donation and eternal privilege of our high conscience. And if any one assails this privilege, he will bring the indignation upon himself of Omnipotent God and of glorious Holy Virgin Mary. This was made in the year 1262 in the presence of the following nobles: Sangneus, Palatine of Sandomir, Falislaus, Castellan of Sandomir, Warsch, Castellan of Lublin, Peter, Castellan of Sandecz, Thomas, Judge of Sandomir, Jack, Judge of Cracow, Bronisch, Castellan of Biecz, Janusius, Castellan of Radom, Zegota, Vice-Chancellor of Sandomir, Laurence,

Vice-Chancellor of Cracow, Jack, canon of Sandomir. This was given at Osiek by the hand of Twardoslaus, Vice-Chancellor of our court, on the 10th of September in the year 1262 of our Lord Jesus Christ.

Text XIX.

December 8, 1268, A.D.

Osiek.

Boleslaw, the Pudicus, Duke of Cracow and Sandomir, gives the authority over, and the town of, Coprivnica as the seat of the monastery of the order of Cistercians. In the name of God, Son, and Holy Spirit, amen. Because every deed of ours must be inspired by God and with God, and because in eternal recompence reposes the goal of retribution, we desire to make, justly and worthily, a donation. We, Boleslaw, by the grace of Uncreated Trinity, Duke of Cracow and Sandomir, announces by this decree to all the contemporaries and those coming in future, who remain always faithful to the most sacred Trinity, that, with the common accord of all the barons, for our salvation and that of our spouse Cunegonda and that of our parents, we exempt from the imposts the monastery of Coprivnica, which was founded in honour of Holy Virgin, Mother of God, and of the friars of the order of Cistercians, who assume the offices of God. Because the monastery, the town where there had been markets and all kinds of goods, and the land around the monastery, were all terribly and dismally devastated and burnt by the Tartars, we accord to the monastery the same privilege that we gave formerly, by which the place itself, the things belonging to the place, and its countrymen used to be relieved of and exempted from the imposts. But because the course of these years has been rather dangerous for our lives than usual, and because the malices of man are very serious, and also because the result and fruit of our donation and goodwill might be annihilated, we confirm, renew, and make sure by this document that which we have accorded by virtue of the preceding privilege. And then for the glory of God and for the sake of the said monastery, we make this privilege to subsist by adding that the abbot and the friars shall conserve and keep, in this town with its markets

and inhabitants, their special administration in accordance with the Teutonic law, the same law which we have with us in Cracow. By this special administration the town above-mentioned and its inhabitants shall be free and exempted from all jurisdiction of the judges of our duchy, that is to say, from that of the palatines and castellans, but they are solely subject to us and to the abbot. And in order that no person is, by audacity, to violate or break this permanent donation, we attach upon this document our seal with the signature of the witnesses. Nevertheless, if any one wants to invalidate these rights, he will incur upon himself the indignation of omnipotent God, Holy Virgin Mary, all the Saints, and ourselves. This was made in the year 1268 of our Lord Jesus Christ in the presence of the following nobles: Paul, Bishop of Cracow, Count Peter, Castellan of Wislicia, who attends to this affair for the salvation of his soul, and also Janusius, Count of Lublin, Miroslaus, Game-Keeper of Globuck, Laurence, Vice-Chancellor of Cracow, Jack, Protector of Saint Florian Church in Cracow, and a number of others: This was written at Osiek by the hand of Twardoslaw, our Vice-Chancellor, on the 6th of December.

Text XX.

March 30th, 1234 A.D.

Cracow.

Boleslaw, Duke of Cracow and Sandomir, gives the privilege of the headmanship of the village of Podolin to his faithful servant, Henry. Boleslaw, Duke of Cracow and Sandomir, always faithful to Christ, as well at present as in future, will inspect these words. Good success of God, Saviour of all mankind. In order to evade changes in future and in accordance with the custom of documentation to be conserved for a long time with regard to the placings and rights of our subjects and servants, we announce by this decree to all the men, at present and in future, that our faithful subject and servant, Henry, headman of the village, has always been from his youth faithful to us, particularly during the invasion of the Tartars, that is to say, the barbarians, the Tyrants, who persecuted us by merciless violence. And because he exposed himself to these perils, he is worth while to be recompensed by us.

And it is why we, who will always rightfully recompense by the generosity of our mind the merits of the faithful, accord to the headman of the village, his children and his inheritors headmanship of the village, which was devastated and abandoned, and which appertain to us by virtue of full hereditary right, with all the soil belonging to the town, that is to say, the forests, the mountains, the woods, the fields, and the prairies on the both banks of the river Poprad, which were already deracinated or will be deracinated. Our forests belonging to the said headman originate on a high mountain: from there its border runs along a rivulet pouring itself into the river Toprich, extends up to the river Poprad, and reaches a valley and traverses it towards a rocky hill to the south; in descending from the hill toward the east to a certain valley it traverses the current of Lompnich, from where it ascends another mountain to the right of Korownow situated in a valley; then, reaching a great mountain equally to the east, and from the summit of the mountain toward the south by the side of the river Poprad, it joins dense forests and reaches a mountain called Jawor; in passing by the side of the three summits of the mountain and in running to the west it reaches the summit of the high mountain mentioned above; and it is there that the border terminates. We accord this headmanship with all its rights and benefits to the above-mentioned Henry and to his successors in order that he would enjoy forever the full hereditary right, and with the right to decide all the juridical cases just as the right of Magdebourg, which is exercised by the citizens of Cracow and Sandomir. Beside that we give a mill situated on the river Poprad, the right of free fishing within the distance of one thousand paces, the right of free hunting, and the remission of imposts. However, Henry must pay us annually on Saint Martin's day eight pieces of ordinary silver, but in view of the devastation and destruction of the village, we give him during our life-time the privilege of remitting the payment of the imposts. This was made and given at Cracow on the fourth Sunday after Festival of Annunciation of the year 1244 of our Lord Jesus Christ in the presence of Prandota, Bishop of Cracow, and the following nobles: Clement, Palatine of Cracow, Florian, Palatine of Sando-

mir, and a number of others worthy of confidence.

Text XXI.

March 2nd, 1257 A. D.

Corcin.

Boleslaw, Duke of Cracow and Sandomir, gives the soil of Sandecz to his wife Cunegonda. When God, the creator of man, having created the first human being, and having desired to make mankind more and more numerous to spread the glory of Holy Trinity, said He: It is not good if man is solitary, and it is necessary to create for him a companion who resembles him in order to, thanks to their corporal similarity between the confessors of the true faith, multiply descendants, and to spread universal peace by the help of God. This is why we Boleslaw, by the grace of God, Duke of Cracow and Sandomir, announce to the contemporaries and the people to come that, obeying joyfully from the youngest infancy to the sublime Creator, domineering over better with the help of God, directing our country behaving always in accordance with the counsels of reverent Wisslaw, faithful to Jesus Christ, Bishop of Cracow, and obeying to the resolution of our nobles and barons, we were married by conjugal tie to the honourable lady Cunegonda, daughter of Bela, the most celebrated King of Hungary, who brought with her as her dowry not only gold, silver, and precious stones, thanks to royal forethought, but also the noble dignity of her manners. She became by divine inspiration indispensable and benevolent toward us during these dangerous times. During the terrible times caused by the punishment of God and by our original sin when the Tartars pillaged and devastated our land spreading mercilessly the blood of Christians, when all the people were thrown into a dangerous and desperate situation, and when we were obliged to pay for the services of our subjects and servants, and when we were seriously in need of a large number of brave noblemen in arms around us as well as an accumulation of money, we found ourselves to be so poor that we could not disburse salaries to our soldiers. Then, our dear and amiable wife, who saw in her heart our sorrow, imparted us an amount of money, but she added the follow-

ing condition, in the presence of noblemen of our country, that some day we should pay her back the same amount of money. And that has been fulfilled since we had promised to do so. Thus, then, according to the counsel and accord of venerable father Prandota, Bishop of Cracow, and in conformity with the unanimous consent of all the lords and noblemen, we have decided to give forever in possession of Cunegonda the soil of Sandecz, such as it exists at present without any dimunition, with all the rights of property as we now possess them, with all the privileges and imposts appertaining to the soil, with the forests which extends up to the frontier of Hungary, with the rivers, with the streams, with the right of fishing, with the taverns, with the mills, and with the prairies, etc. She shall have the full right of vending, altering, giving or alienating the above-mentioned soil to any person. And our successors shall have, with regard to that soil given to her, only the right to defend and protect our dear wife. And in case of our death our amiable queen is allowed to make nothing to its detriment during her life, and in case of her death the soil should not be separated from the Polish nation in donating it to another nation, but she must always have the same reliance on and confidence in solely the Polish nation, and must love it always true to her usual tenderness and virtue. But in order that this firm donation of ours, though it may be an insufficient recompensation, should always be valid, and also in order that some one who is without fearing God should not dare grieve herself or her inheritors, we attach our seal upon this document, which treats of the above-mentioned matter. This was executed at Corcin on the 2nd of March in the year of our Lord 1257 in the presence of the following witnesses: illustrious Casimir, Duke of Kujavia and Lancicia, illustrious Zemovita, Duke of Masovia, Janusio, Steward of Gniezno and Chancellor of Duke Casimir, Fulcon, Chancellor of Cracow and Sandomir, who has composed this document, Nicolas, Palatine of Cracow, Zegneve, Palatine of Sandomir, Abraham, Palatine of Mosovia, Boguphale, Castellan of Sandomir, John, Castellan of Cechow, Bronis, Castellan of Begecz, Vars, Cup-Bearer, and Sulislaw, squire of Sandomir, and a number of personages of the clergy and those of the laity

worthy of reliance.

Text XXII.

1260 A. D.

An Abbot's Letter Addressed to the Abbot of
Welgrad on the Devastation by the Tartars of the Provinces
of Cracow and Sandomir

Brother R., the Abbot of Quda, salutes respectfully the venerable father, N., the Abbot of Welgrad. When I was with you, I saw a great deal of fear caused by the Tartars in the mind of many among us. I write, then, in some words, all that which took place in the dukedoms of Cracow and Sandomir to divert your disquietude. The Tartars have ravaged completely the soil of Sandomir and the province of Cracow, and in those provinces no person could evade the danger by taking refuge in hiding-places. However, only those inhabitants were saved who had taken refuge in the citadels having quitted the forests before the Tartars commenced to run over throughout the forests, mountains and hills, and dense woods. The monasteries of our order, for example, those of Cappovenier, Andreov, Wancozh, Syleov, and Clara fell, and that of Ludemyr terribly suffered, the friars having been killed and the monastery plundered. We do not know the number of those victims, but so far as we are aware the number of those of our order who were killed amounts to about fifty persons. After this massacre which is unprecedented to the present day they retired to Russia, carrying off not only horses, cattles, and many other domestic animals, but also, oh how unfortunate is it! a countless number of virgins, boys, pretty women, and nobles. Having finished reading this letter, please forward it, I beg you, to our Dominican brother, Ambassador of the Pope to Morimundi. Lastly, we shall inform you in connection with this invasion, if we have any further news. Adieu.

THE LATIN TEXT

Monumenta Poloniae Historica

Kronika Boguchwała i Godeślawa Paska

Cap. 71. De primis Tartaris, qui Poloniam et Ungariam intraverunt. Anno vero domini XCCXLI Bathy rex Tartarorum, gentis saevae et innumerae, transiens per Rusiam, voluit intrare Hungariam. Sed priusquam fines Hungarorum attigisset, partem sui exercitus contra Poloniam destinaverat. Qui die cinerum civitatem et terram Sandomiriensem vastaverunt, nulli sexui vel aetati parcentes. Pastmodum per Wysliciam Cracoviam pervenerunt, vastantes. Quibus prope Opol Wladislaus dux Opolensis et Boleslaus Sandomiriensis dux occurrerunt et proeliari coeperunt. Sed terga vertentes fugierunt, multitudini et dei voluntati resistere non valentes. Et sic dicta pars exercitus Tartarorum deinceps Siradiam, Lanciciam et Cujaviam vastantes, usque ad Slesiam pervenerunt. Quibus Henricus, filius Henrici cum barba, Slesiae, Cracoviae et Poloniae dux, cum multis millibus armatorum in campo castris de Legnyez potenter occurrit et animose, spem in dei auxilio et fiduciam obtinens, cum ipsi congregitur. Sed permittente deo, qui suos aliquando propter scelera flagellari permittit, nobillissimus dux praefatus Henricus, multis hominum deperditis, ipse occidit interfectus. Cum quo quidem dux Boleslaus, dictus Szepiolka, fuit similiter interfectus; Bathy vero rex Tartarorum, cum intrasset Hungariam, occurrerunt ei Bela et Colomanus fratres reges Hungarorum. Qui tandem majori parte exercitus sui in proelio amissa, terga verterunt. Et sic Bathy Ungariam vastans et homines a majori ad minimum crudeliter interficiens, nec parcens ulli sexui vel aetati, etiam Danubium fluvium pertransit. In quo regnum per annum et amplius fuit commoratus, crudelem stragem in populo et desolationem urbium nefariam committendo.

cap. 130. Tartari secundo terram Sandomiriensem vastaverunt.

a. 1259 Anno quo supra, ante festum sancti Andreae apostoli, peccatis christianorum intraverunt Tartari cum Pruthenis, Ruthenis, Comanis et aliis gentibus

terram Sandomiriensem, ipsamque rapinis, inflammationibus, hominum occisionibus enormiter spoliantes. Et sentientes magnam multitudinem hominum cum suis rebus ad castrum Sandomiriense confluisse, ipsum vallaverunt, sine cessatione impugnant-es. Duces vero Russiae: Wassilco frater Danielis regis Russiae, Leoque et Romanus filii, cernentes moram fieri in expugnatione castrum praedicti, concoeperant castrenses circumvenire dolo fraudulento. Et accepta securitate cum castrensibus convenerunt, suadentes eis, ut dexteras securitatis a Tartaris peterent et ipsis castrum et bona, quae in ipso habebant praesentarent, ut vitam ipsis Tartari largirentur. Qui vitam castro et bonis praeferentes, et sic ut praemisum est, vitam obtinere sperantes, praedictorum ducem decepti consilio, et ut liberi et securi de vita et suis uxoribus et natis abire possent, a Tartaris et a praedictis ducibus fidei promissa recipientes, castrum aperuerunt, et rebus in eo omnibus dimissis, inermes de castro exiverunt. Quos cernentes Tartari, in eos tanquam lupi in oves irruerunt, sanguinem nimium innocentium hominum effundentes ita, quod rivi effusi sanguinis in Wislam decurrentes ipsam inundare fecerunt. Et cum in eorum occisione grassati et lassi fuissent, reliquos viros, tanquam gregem pecorum, ad Wislam fluvium impellentes submerserunt. Mulieres vero juvenculas et speciosas virgines ac adolescentes masculos secum captivos abduxerunt. Et tunc multa milia hominum, tam diuturnitate captivitatis quam occisione gladii, perierunt. Tartari vero, rebus de castro Sandomiriensi et civitate eductis, ipsum exusserunt. Pluribus diebus in Cracoviensi et Sandomiriensi terris existentes, multa mala et enormia, proh dolor! commiserunt.

Rocznik kapitulny krakowski

a. 1241. Tartari Cracoviam intrantes ecclesias succedunt, populum sine delectu etatis et sexus interficiunt, milites multos Cracovienses in congressu cum ipsis maxime ob prede avariciam, quae Polonis in prelio est innata sub astu callido occidunt multa preda secum asportant Tandem Zlesiam ingressi et cum duce Henrico et suo exercitu ipsius neci plurimos addiderunt, et sic multo excidio cedibus atque dampnis Polonis crudeliter illatis, illesi ad propria per Hungariam, totum mundum ex

sua crudelitate, gravi horroris percipientes formidine redierunt.

Quos tamen non robur virium tam efficit formidandos, nec robusti brachii fortitudo, verum sola cruenta crudelitas ac infidelitatis versucia fraudulenta. Dux Conradus Cracoviam tenet.

a. 1259. Eodem anno Thartari barbarica rabie sevientis fraude infidelitatum virulenta, que quamquam ceteris barbaris sit inolita, hiis precipue est immata, propensius prepotentes et tanquam sevre bellua semper prompta terram Sandomirie ingressi sua truculencia inhumana, que nec sexui consuevit Parcere nec etati, que nec prece nec precio valet nec servicio ad misericordiam inclinari, homines neci addunt, sanctuaria Domini igne cremant, totam terram depopulantur. Castrum Sandomirie magis calliditate doli quam robore virium capiunt, in quo plurimis occisis paucos residuos captivantes Cracoviam sunt ingressi, ubi homines plurimos occiderunt, plurimos etiam captivos secum cum preda maxima ad propria remeantes illesi abduxerunt. Et hii Sandomirie et Cracovie provinciis cedens, dampna et axcidia graviora prioribus Thartaris inflixerunt.

Rocznik Traski

a. 1241. Thartari devastaverunt Poloniam et ducem Henricum occiderunt. Eo tempore in Ungaria lupi, vulpes, aquile occiderunt homines.

a. 1259. Eodem anno Thartari devastaverunt terram Cracovie et Sandomirie. Iste fuit secundus adventus, in quo occiderunt et abduxerunt infinita hominum et castrum Sandomiriense ceperunt.

Monumenta Poloniae Vaticana

46. Innocentius pp. IV. regi Russiae fratrem Alexium et socium ipsius, ordinis Praedicatorum, ad morandum cum eo concedit, committens ipsis eandem auctoritatem, quam habent illi, qui sunt ad Tartaros destinati.

Lugduni, 3. Maii 1246.

Eidem. Cupientes tuis votis annuere ac volentes in omnibus, quantum cum

Deopossumus, tue satisfacere voluntati, dilectos filios Alexium et . . . socium eius, qui cum ipso fuit in Boemia, ordinis Predicatorum, tibi ad morandum tecum duximus concendendos, committentes eis autoritate presentium eandem auctoritatem, quam habent hii, qui sunt ad Tartaros destinati. Datum, ut supra.

65. Innocentius pp. IV. Danielelem, regem Russiae, hortatur, quatenus fratres de domo Theutonicorum de progrediente contra Christianitatem Tartarorum exercitu quanto citius certiores faciat.

Lugduni, 22 Ianuarii 1248.

Danielis regi Russie illustri. Quia paricula possunt facilius evitari, si contra ipsa per providentie clipeum muniamur, Serenitatem tuam rogamus, monemus et hortamur attente, petentes pro munere speciali, quatenus, quamcito tibi constiterit, quod Tartarorum exercitus versus Chistianitatem dirigat gressue suos, id dilectis filiis fratribus de domo Theutonica in Pruscie partibus commorantibus intimare procuret, ut, cum hoc per eosdem fratres ad notiti nostram pervenerit, qualiter ipsis Tartaris viriliter cum Dei adiutorio resistamus, possimus maturius cogitare. Datum Lugduni XI. Kalendas Februarii anno quinto.

66. Innocentius pp. IV mgistro et fratribus de domo Theutonicorum mandat, quatenus de exercitu Tartarorum contra Christianitatem progrediente quanto citius sibi intiment.

Lugduni, 22. Ianuarii 1248.

Magistro et fratribus de domo Theutonicorum in Pruscia partibus constitutis. Cum Danieli regi Ruscie illustri et . . . fratri eius nobili viro Alexandro duci Susdaliensi, nostras litteras dirigamus, ut cum eis constiterit, quod Tartarorum exercitus versus Christianitatem dirigat gressus suos, id vobis intimare procurent, ut cum hoc per vos ad notitiam vestram pervenerit, qualiter ipsis Tartaris viriliter cum Dei adiutorio resistamus, possimus maturius cogitare, quia pericula possint facilius evitari, si contra ipsa per providentie clipeum muniamur, mandamus, quatenus cum id volis innotuerit per eos vel aliquem corundem, nobis studeatis quantocius intimare. Datum, ut supra.

79. Alexander pp. IV. episcopo et capitulo Cracoviensibus indulget, ut nulli nuntio vel legato, nisi fuerit cardinalis, procuraciones solvant.

Laterani, 3. Ianuarii 1256.

Episcopo et capitulo Cracoviensibus. Exigentibus vestre devotionis meritis [votis vestris libenter annuimus et petitiones vestras, quantum cum Deo possumus, favorabiliter exaudimus]. Cum igitur, sicut ex tenore vestre petitionis accepimus, diocesis Cracoviensis Tartarorum ac etiam paganorum incursibus quasi totaliter fuerit devastata, nos paupertati vestre pio compatiētes affectu ac per hoc alicujus relevationis solatio vos gaudere volentes, ut nulli nuntio vel legato Sedis apostolice, nisi fuerit de fratribus nostris sacrosancte Romane ecclesie cardinalibus, procuraciones pecuniarias solvere teneamini, auctoritate vobis presentium indulgemus. Nulli etc. . . . Datum Laterani III. nonas Ianuarii anno secundo.

Monumenta Medii Aevi Historica

Codex Diplomaticus Minoris Poloniae

LIV. 1260. die 6. mensis Augusti, Sublaci.

Alexander IV. p. m. sororibus ordinis. Damiani coenobii de Skala indulget ut iisdem gaudeant privilegiis et immunitatibus, quibus gaudebant dum Zawichostiae morabantur.

Alexander episcopus servus servorum dei. Dilecte in christo filie Salomee ordinis sancti Damiani, Salutem et apostolicam benedictionem. Devotionis augmentum tibi deo propitio provenire confidimus, si super hijs, que pie desideras, nos benivolos ad gratiam gaudeas invenisse. Sane te nobis accepimus intimante, quod cum olim quoddam Monasterium ordinis sancti Damiani in loco de Zavichost et Hospitale de bonis proprijs pietatis intuitu duxeris construenda, tanpē considerans, quod sorores in Monasterio ipso degentes non poterant ibidem propter Tartarorum incursus absque gravi personarum periculo remanere, quoddam aliu Monasterium in loco, qui Lapis Sancte Marie vulgariter nuncupatur, Cracoviensis diocesis, cum Hospitali pro evitando huiusmodi periculo construxisti. Verum cum sorores predictae

ad idem Monasterium dimisso priori loco se duxerint transferendas, nos tuis pijs supplicationibus favorabiliter annuentes, ut prefate sorores eisdem privilegijs et indulgentijs, necnon libertatibus et immunitatibus eis ab apostolica sede concessis gaudere valeant, quibus gaudebant dum in priori Monasterio morarentur, tibi et eisdem sororibus auctoritate presentium indulgemus. Nulli ergo omnino hominum liceat hanc paginam nostre concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis dei et beatorum Petri et Pauli apostolorum eius se noverit incursurum. Datum Sublaci VIII. Idus Augusti; Pontificatus nostri Anno Sexto.

p. 68,69. LVII.

1262. die 2. mensis Martii, Corcini.

Boleslaus dictus Pudicus dux Cracoviae et Sandomiriae, coenobio sacrarum virginum ordinis s. Damiani de Zawichost Skalam translato, quasdam villas confert.

In nomine dominj Amen. Quoniam omnes morimur, et quasi aque inpreceps dilabimur, ne mortalium gesta digna memoria immortalis in oblivionis laborintum transeant, et refragacionis apud posteros discrimina paciantur, digne solent cautelis instrumentalibus perhennari. Hinc est, quod nos Boleslaus dei gracia Dux Cracoviae et Sandomirie, divini cultus ampliacione cupientes eterne consequi premia vite, fraternoque ut decot, germanam nostram dominam Salomeam sororem ordinis sancte Clare complectentes affectu, monasterium dicti ordinis per nos olim in Zavichost fundatum et congruis dotatum proventibus, de consensu Venerabilis patris dominj Prandote Cracoviensis episcopi, et baronum terre nostre propter crebros insultus gentium in locum tuciozem, qui Scala vulgariter dicitur, duximus transferendum, volentes, ut dicta germana nostra pro se et Sororibus ab ipse tunc agregatis et inposterum dicto ordini agregandis, contra prefatas gentilium guer-rarum emergentes molestias in dicto locs castrum forte edificare valeat, ne cogantur quod alsit, deodicate virgines propter huiusmodi pericula relicta clausura monastica evagari, decernentes insuper ut omnes ville et possessiones circa Zavichost, que per nos illi monasterio sive directe sive indirecte sunt collate, ad id monasterium sic

translatum decetero debeant pertinere. Concedimus eciam, ut civitas in Stawkow prope dictum castrum ad usum ipsius monasterii locari valeat; ville quoque infra Scripte eidem in omnibus et per omnia debeant deservire, videlicet: Milune, Zadrose, Velmosa, Zobesuci, Sulcovice, Damici, Maskow, Scalka, et quedam sors in Mlynoga, Baranow, Setugew, Vyonovice, Rokitno, Bunovice et Wola super fluvium, qui dicitur Krtina. Et ut debita servicia ab incolis dictarum villarum melius eidem monasterio inpendantur, ipsos ab omnibus servitutibus seu pensionibus ducalibus tam ordinariis quam extraordinariis duximus eximendos; absolventes eosdem a stroza, povolove, poradlne, targove, mito quod latine theloneum dicitur, at a prevod, povoz, et stan, nec non et a procuracionibus nunciorum et venatorum ducalium; volentes nichilominus, ut ab omnibus iudiciis palatinorum et castellanorum et aliorum quorumcunque iudicium terre sint exempti; sed tamen in causa sanguinis equi vulgariter dicitur glova quam in causa furti et cuiuslibet alterius questioni, coram suis tamen rectoribus valeant conveniri, pena pecuniaria ipsi monasterio in qualibet causa persolvenda. Hec insuper volumus, ut ab edigcacionibus et reparacionibus castrorum et ab expedicionibus et subsidiis quibuslibet propter hec faciendis, sint immunes. In cuius rei testimonium presentibus sigillum nostrum duximus apponendum. Actum in Corchin, anno domini MCCLXII. VI. Nonas Marcij. Presentibus testibus hiis. Domino Prandota episcopo Cracoviensi, fulcone cancelario Cracoviensi, Nycolao Cracoviensi et Sygnevo Sandomiriensi palatinis, Adam Cracoviensi, Bogufalo Sandomiriensi, Bronisio Beycensi castellanis, et aliis pluribus clericis et laicis.

p. 73. LIX. 1262. die 2 mensis Martii, Corcini.

Privilegii proxime praecedentis aliud argumentum.

In nomine domini amen. Quoniam omnes morimur et quasi aque inpreceps dilabimur, ne mortalium gesta celebri et perpetua memoria semper digna temporum decursu in oblivionem adducta, queant apud posteros noestros pati ex ambiguitate discrimen, digne solent perpetuate res instrumentorum munimine et cum expressione testium perhennari. Hinc est, quod nos Bolezlaus dei gracia Cracoviensis et San-

domiriensis dux, divini cultus ampliacione cupientes eterne consequi premia vite, fraternoque ut decet germanam nostram dominam Salomeam, sororem ordinis sancte Clare, complectentes affectu, monasterium dicti ordinis per nos olim in Zavichost fundatum, ipsum monasterium prediis, proventibus, libertatibus seu inmunitatibus, sicut in privilegiis de Zavichost continetur, dotavimus, de concessu autem venerabilis patris nostri domini Prandote Cracoviensis episcopi, et baronum terre nostre propter crebros insultus gentilium in locum tuciozem, qui scala vulgariter dicitur, duximus transferendum. Volentes, ut dicta germana nostra pro se et sororibus ab ipsa tunc aggregatis et in posterum dicto ordini aggregandis, contra prefatas gentilium et ceterarum guerrarum emergentes molestias in dicto loco castrum forte edificare valeat, ibique monasterium decetero fiat, vel ante castrum, ne cogantur quod absid, deo dicatę viegines propter huiusmodi pericula relicta Clausura monastica indecenter evagari. Decernentes insuper, ut omnes ville et possesiones circa Zavichost et ipsum Zavichost, que per nos illi monasterio sunt callate, ad idem monasterium sic translatum decetero debeant pertinere, cum prediis proventibus, libertatibus seu inmunitatibus, cum pleno domino ducatus nostri, sicut in privilegiis de Zavichost continetur, concedimus eciam, ut Civitas in Staukuo prope dictum castrum ad usum ipsius monasterii locari valeat. Ville quoque infrascripte eidem in omnibus et per omnia debeant deserviri, videlicet: Milune, Zadrose, Velmosa, Sobesanci, Sulconice, Damici, Mascow, Scalka et quedam sors in Mlinoga, Baranow, Setugew villa quondam militaris, quam pecunia de thesauro nostro videlicet pro sexaginta marcis ab eisdem militibus cum omni benivolencia noscitur comparasse, Vmanouice, Vlosceouice, Rokitno, Bunouiche et Vola super fluvium, qui dicitur Krtina. Et ut debita servicia ab incolis dictarum villarum melius eidem monasterio inpendantur, ipsos ab omnibus servitutibus seu pensionibus ducalibus, tam ordinariis, quam extraordinariis, duximus eximendos; absolventes eosdem ab omni prestacione prediali seu personali cuiuscumque census vel tributı ad ducem, Palatinum, Castellatum, Iudicem vel quecumque alium supanum vel beneficiatum pertinentis. Neque enim prewod, Strosam, Mito, quod

latine theloneum dicitur, Stan, podvosne, Naramb, Targowe, Poradlne, et ab opole, nec aliquas annonas, vaccas, porcos, oves, vel quevis alia peccora pro expensis ducalibus persolvent; nec povoz, nec nuncios vel legatos ducum seu aliquos venatores recipere tenebuntur. Insuper habeat omnimodam potestatem iudicandi ad omnes sententias: Capitis, sanguinis, mutilacione membrorum, nec non et omnia iura ducalia, que habentur iuxta modum et formam et consuetudinem curie nostri ducatus, ab omni eciam furto. Generaliter autem eosdem incolas absolvimus ab omnibus servitutibus, angariis et perangariis quibuscumque nominibus denotentur, et que nunc sunt vel in futurum poterunt excogitari, sive sint ordinarie, Casuales vel repertine; ab edificacione Castrorum vel reparacione, et ab omni expedicione vel exercitu ipsos penitus absolventes. qui eciam incole conventi coram nobis super quibuscumque causis vel negocijs, vel coram aliquo Palatino, Castellano, et quovis alio iudice vel officiali, comparare vel respondere non teneantur, sed suorum tantummodo rectorum iudicio sin subiecti, pena pecuniaria vel qualicumque ipsi monasterio in qualibet causa persolvenda. Ut autem nulli alteri, sed solum dicto monasterio et sororibus suprascriptis prefate ville, quas eciam iure theuptionico locari concedimus, cum omnibus suis proventibus deserviant, et ad ipsum monasterium pleno iure in perpetuum debeant pertinere, Donamus eciam monasterio prefato silvam nostram, que est in districtu Scalensi et Zadrosensi, cum gadibus suis et metis, ut in ea valeant locare villas iure theuptionico, thabernas informare, et alias utilitates augmentare qualescumque poterunt in futurum auctoritate scripti presentis. Decernimus eciam, ut rectores villarum earundem per sororem nostram dominam Salomeam, Reginam quondam Galicie nunc autem sub regula beate Clare domino famulantem, et abbatissam sororem eiusdem regule in ipso monasterio scalla constituentur, et eorum destituantur arbitrio. Dedimus eciam ipsi monasterio centum marcas argenti puri in /Bochna/, et totum valorem duorum alueorum salis, qui Corito vulgariter appellantur, in loco qui magnum sal comuniter nupatur, et marcam ari in theloneo Cracoviensi, hac duos marcas auri in plumbo in Ilcus singulis annis percipiendas, et decem marcas argenti usualis in Tarsech villa epis-

copi, quas singulis annis in signum dominij réceipere consuevimus, /pro/ utilitatibus eiusdem monasterij informandis, et de cellario eciam domini ducis sex urnas mellis singulis annis percipient, et ecclesiam in Sarnouech, in qua ius patronatus habuimus ex prógenitoribus nostris cum sanctuarijs, quorum hec sunt nomina : Paulus cum duobus fratribus, Michael cum fratre et duobus filiis, Et Camerariis, quorum hec sunt nomina : Domang, Sdeslau, Ossel et omnibus pertinentiis suis, et annuis redditibus, qui sunt hii : Thaberne cum theloneo eiusdem ville et aliarum pertinencium ad eandem ; Theloneum debent acciper in tribus uis, videlicet in uia, que vadit per lelou et inter Wisenesice et Crociche, secundo in via, que vadit per ipsos Sarnouech, tercio in via, que vadit per Pstrosiche ; Et strosa duarum provinciarum, quod opole wlgariter appellatur. Decime vero villarum subscriptarum hec sunt, videlicet : Sarnouech et Corichani, Kreuci et Vdors, Virlicha et Dobracow, Hathala et Malisiche, Vilcow et Halura, Bunoici et Wola, Mislouichi et Marcinouici, Predmoschane et Rokitno, Mochidlane et Coslow, Bobréch et Prechodi, Curosuenchi et Omesnichí, Borona et Zathla, et medium Studenicno, quod possidet comes Adam, et Bobrane. In robur autem et perpetuam memoriam supra scriptorum, presentem litteram nostro sigillo duximus consingnandam. Datum in Corchin anno domini millesimo ducentesimo sexagesimo secundo, sexto Nonas Marcij, presentibus testibus hiis : domino Prandotha episcopo Cracoviensi, Nicolao Cracoviensi et Segnevo Sandomiriensi palatinis, Adam Cracoviensi, Boguphalo Sandomiriensi, Bronissio Beycensi, castellanis, et aliis pluribus clericis et laycis.

p. 76. LX. 1262. die 10. mensis Septembris, in Osiek.

Boleslaus dictus pudicus dux Cracoviae et Sandomiriae, coenobio Cisterciensium Coprivnicensí varias immunitates largitur.

In nomine sancte et individue Trinitatis Amen. Quoniam soli divinitati convenit in nullo deficere et omnium memoriam habere, ideo condicionis humane fragilitas artificio sibi remedium quesivit, in quo vigor fabricae naturalis deficit opificis voluntati. Ne igitur quod agitur in tempore, cum evolucionem temporis evanescat, apicum characteribus et proborum virorum testimonio assolet eternari. Proinde

noverit etas tam presens quam postera, quia cum claustrum de Koprzywnica nuper sit totaliter a paganis Tartaris devastatur, nec aliter adicere possit ut resurgat, nisi proborum virorum consilio et auxilio sublevetur, nos Boleslaus dei gracia dux Cracovie et Sandomirie, de communi consensu baronum nostrorum, ob salutem nostram nostreque consortis domine Kunegundis, ac pro remedio animarum parentum nostrorum, ut dictum claustrum per nostrum auxilium queat in melius reformari, omnes libertates, quas post primum adventum Tartarorum abbati et fratribus ibidem deo famulantibus iure perpetuo ac hereditario contuleramus, innovamus eas nunc et confirmamus per species distinguentes. Inprimis videlicet, quod omnes habitatores forensium locorum ipsorum que eodem nomine Iasiel, Koprzywnica nuncupantur, ab omnibus exactionibus, que nobis et successoribus nostris iuducali debentur, perpetuo sint liberi et immunes, scilicet neque strozam, neque poradlne, neque povoz solvere teneantur, nec exactores ipsius stroze in dicto loco valeant vel audeant pernoctare. Damus eciam et concedimus eidem loco hanc granciam libertatis, quod ad nullius iudicis presenciam, nec palatini nec castellani, neque iudicum ipsorum possint aliquatenus citatorie conveniri, nisi ad solam nostram, et hoc tantum sigillo et literis nostris, nisi cum indicati fuerint ad penam trecentarum vel sex aut quindecim marcarum, omnem solucionem abbas et fratres memorati cenobii pro se plenarie accipient, nullo zupario seu officialis aliquam recipiente aut exigente porcionem. Vestigium autem, quod slad wlgariter dicitur, habitatores locorum prefatorum non teneantur recipere; sed si aliquando ad ipsos fuerit adductum, ex ipsis aliqui ex senioribus exeant ad introitum locorum, et cum eo fuerit adventum, singuli domos suas aperiant et apud se queri permittant; si autem secus villas forenses vel ulla transierit, illi, qui adduxerint vestigium, more suo sine impedimento civium prout melius poterint persequantur. Preterea volumus homines predictos liberos esse et immunes ab omni edificacione et restauracione castrorum et quovis alio labore et expedicione aliqua et a pogon, excepto duntaxat, cum exercitus aliquis terram nostram invaserit intraveritque occupando. Concedimus insuper abbati et fratribus prenomnatis potestatem convocandi cuiuslibet

gentis et cuiuslibet artis homines, preterquam Iudeos, ad predicta loca et ipsis artes exercendi, qui eciam quotquot fuerint ibi congregati, in transitu et descensu nostro neque vaccam, nec aliquam expensam nobis dare tenebuntur, nec teneantur. Si vero lis et controversia in predictis foris fuerit exorta et uterque rixantium de iure claustris fuerit, sive sanguis efundatur, sive homicidium perpetretur, hanc causam iudex de iure claustris iudicabit et huiusmodi solutionem abbas et eius conventus totaliter recipiat; si vero homines extranei et ad claustrum non pertinentes inter se homicidium in eisdem foris vel circa loca perpetraverint, habitatores eorundem pro tali causa cuiquam minime respondere teneantur. Liceat autem iudici Castri dicti fori ad causas extraneorum dirimendas in predictis foris sessionem habere, sed ob hoc nullatenus pernoscere. Ceterum monetarii ac thelonearii nostri nullam in ipsos ibidem habeant potestatem, nec alicui solutioni in foris propriis sint subiecti. Verum quia claustrum sepedictum inter sylvas nostras est constitutum, damus et conferimus eisdem fratribus et hominibus locorum prelibatorum in ipsis sylvis nostris omnem usum et cunctam utilitatem in sicco et in viridi, tam ad edificia, quam ad alia sibi necessaria preparanda, quam eciam ad pascua cuiuslibet generis animalia nutriendi. Nulli ergo hominum liceat hanc nostram perpetuam donacionem et perhennem titulum libertatis nostre manificencie prostringere, aut ei ausu temerario contraire; si quis autem hoc attemptare presumpserit, indignacionem omnipotentis dei et beate gloriose virginis Marie et nostram se noverit incursum. Acta sunt hec anno domini millesimo ducesimo sexagesimo secundo, Presentibus his nobilibus, quorum ista sunt nomina: Sagneus palatinus sandomiriensis, Falislaus castellanus Sandomiriensis, Warsch castellanus de Lublin, Petrus castellanus de Sandecz, Thomas iudex Sandomiriensis, Iacobus iudex Cracoviensis, Bronisch castellanus de Biecz, Ianussius castellanus de Radom, Zegota succamerarius Sandomiriensis, Laurencius succamerarius Cracoviensis, Iacobus canonicus sandomiriensis. Datum in Osiek per manus Twardoslai succancellarii curie nostre, quarto Idus Septembris.

Boleslaus dictus Pudicus dux Cracoviae et Sandomiriae, coenobioi Cisterciensium Coprivniciensi locandi villam Koprzywnica iure Teutonico dat facultatem.

In nomine patris et filii et spiritus sancti Amen. Cum omnis nostra accio per dominum et secundum dominum oriri debeat, et in mercede eterne retribucionis finis ipsius existat, ut ita dignitatem sue donacionis ad imaginem et similitudinem dei disposita est, rite custodiamus. Nos Boleslaus gracia increate Trinitatis dux Cracoviensis et Sandomiriensis constituti, presentibus et futuris in fide eiusdem sanctissime Trinitatis nomine et numine semper perseverantibus, presenti scripto notum facimus, quod de communi consensu baronum nostrorum, ob salutem nostram nostreque consortis Kunegundis, ac pro remedio parentum nostrorum, monasterio de Coprivnica in honorem beate dei genitricis et semper virginis Marie fundato, Cisterciensis ordinis, et fratribus ibidem Deo famulantibus libertatem et immunitatem huiusmodi donavimus, cum igitur ipsum cenobium cum villa forensi adiacente et aliis pertinentiis ad ipsum claustrum contingentibus per Tartaros miserabiliter et flebiliter occulto Dei iudicio sit penitus adnullatum et ignis consumptione infavillatum ex imo cordis tali calamitati compacientes et condolentes iam pridem privilegium contulimus, quo ipse locus et sibi subiecta queant in rebus et colonis aliquantis per nostro beneficio relevari. Verum quoniam curricula temporum diebus nostris potius periculosa, quam consolatoria, malicia hominum exuberante, invalescunt, ne nostre manificencie et devocionis profectus vergat ad totalem defectum, presenti privilegio omnem libertatem in primo privilegio datam et digestam innovamus, ratificamus et confirmamus. Ad honorem ergo Dei et utilitatem prefate ecclesie hanc gratiam addendo perpetuamus, ut in ipsa proxima villa forensi liceat abbati domus et fratribus colonos sub omni libertate more Theutonicorum ad instar Civitatis nostre Cracoviensis et in ea omnia iura et consuetudines ordinato advocato conservate, qui advocatus ab omni iurisdiccione iudicum nostri ducatus, videlicet palatinorum, castellanorum, cum omnibus sibi subiectis ipsa villa forensi exemptus, nulli teneatur respondere, nisi nobis et domino abbati domus secundum ipsius et fratrum suorum dispositionem et ordinationem.

Et ne cuiquam erga Religiosos talem presentem devocionem vel nostram perpetuam donacionem et perhennem titulum libertatis infringere liceat, aut ei ausu temerario contraire, presentem paginam perpetuis temporibus valiluram sigilli nostri munimine, nec non legitima testium subscripcione comunimus et roboramus. Si quis autem attentare presumpserit, indignacionem omnipotentis Dei et beate ac gloriose virginis Marie atque sanctorum omnium et nostram se noverit incursum. Acta sunt hec Anno Domini MCCLXVIII, presentibus his nobilibus, quorum ista nomina: Paulus Episcopus Cracoviensis, Comes Petrus Castellanus Wisliciensis qui hoc negocium diligento et sollicite ob salute anime sue procuravit, item Comes Ianusius de Lublin, Miroslaus Venator de Globuck, Laurentius succamerarius Cracoviensis, Iacobus Custos sancti Floriani Cracoviensis et alii quam plures. Datum in Osiek per manum Twardoslai nostri Subcancellarii sexto Idus mensis Decembris. p. 73 CCCCXXV. 1244. die 30. m. Martii, Cracoviæ.

Boleslaus dux Cracoviae et Sandomirie fideli suo servitori Henrico scultetiam in villa Podolin confert.

Boleslaus dux Cracoviensis et Sandomiriensis omnibus Christi fidelibus, tam presentibus, quam futuris, presentes literas nostras inspecturis, salutem in omnium Salvatore. Quia celsitudo nostra, que sublevat omnium fidelium subditorum ipsis collacionem benigniter factas, ne eis antiquitas valeat novercari literarum consuevit testimonio perennare, poinde ad univeisorum tam presencium quam futuroꝝ noticiam tenore presencium pervenire volumus, quod cum fidelis noster Henricus scultetus primeuis puericie sue temporibus nobis gratum exhibisset servicium et famulatum, signanter vero contra tyrannicam rabiem gentilium sive Tartarorum, nos immaniter persequencium, nolens parcere rebus et vite sue periculis, propter que ex singulari nostra magnificencia digne esset commendandus: nos, qui ex officio suscepti regiminis nostri tenemur merita meritis prevenire et dignam dignis serviciis reddere recompensam, ideo pro fidelibus suis serviciis conferimus, damus et donamus eidem sculteto cum suis heredibus et posteritatibus sculteciam in Podolin locatam, extirpatam ac desolatam, ad nos iure hereditario spectantem, cum omnibus

et universis pertinenciis, sylvis, montibus rubetis, agris, pratis, iam extirpatis et in futurum extirpandis ex utraque fluvii Poprad parte. Sylve autem nostre ad dictam sculteciam spectantes incipiunt ab aquilone in quodam alto monte, in quo monte est scaturigo, de qua oritur riwlus, qui cadit in fluvium Toprich et currit usque ad fluvium Poprad, et transeundo fluvium Poprad pervenit in vallem, et in ascensu illius vallis ascendit ad altiorem montem lapidorum versus meridiem, de quo monte descendendo versus orientem in vallem quandam per riwlum Lompnich, deinde ex eo tendit et vadit per alium montem directe in Korownow in valle situm, ex quo Koromnow ascendendo ad montem quendam magnum versus orientem similiter, et de cacumine illius montis versus aquilonem per fluvium Poprad ascendit per densas quasdam sylvas, pervenit ad montem Iawor dictum, et per cacumina tria istius montis Iawor transeundo et currendo versus occidentem, pervenit ad prioris montis alcioris cacumen, et ibi terminatur limitocio. Quam quidem sculteciam cum omnibus utilitatibus et pertinenciis universis et distincionibus sepefatis dicto Henrico et post eum suis heredibus, heredum que suorum in posterum successoribus, dedimus, contulimus, donavimus iure hereditario et irrevocabiliter perpetuo possidendam, tenendam et habendam, eo titulo, ea plenitudine, eo iuris processu in omnibus causis discuciendis, videlicet Magdeburgensi, quo cives Cracovienses et Sandomirienses utuntur. Insuper damus quoque liberum molendinum in fluvio Poprad, braxatorium, liberam piscacionem intra spacium unius milliaris, venacionem et thelonei solucionem omnino liberam pronunciando. Nihilominus tenetur tenebiturque nobis sepefatus scultetus annuatim pro festo b. Martini, solvere octo scotos argenti usualis, quos au presens propter devastacionem et depopulacionem dicte scultecie eidem vita nostra durante benigniter et graciosè conferimus et relaxamus. Actum et datum Cracovie feria quarta post festum. Annunciacionis beatissime virginis Marie, anno domini millesimo ducentesimo quadragesimo quarto. /Presentibus: venerabili Prandota episcopo Cracoviensi et nobilibus Clemente palatino Cracoviensi, Floriano Sandomiriensi palatino ac aliis quam plurimis fidedignis.

p. 106, 108 et 108. CCCCLII. 1257. die 2.m. Martii, in Korczyn.

Boleslaus dux Cracoviae et Sandomiriae coniugi suae Kunegundi terram Sandencensem confert.

In nomine domini amem. Quoniam plasmator hominis Deus post creationem primi protoplasti volens, ut propago humani generis pociora primordii sui nanisci valeat incrementa, previdendo et predestinando liquidoque preostendens in se individue Trinitatis unitatem, legitur dixisse: non est bonum hominem esse solum, faciamus ei adiutorium simile sibi, ut hac sanctione indultoye salutari inter cultores fidei orthodoxe carnis identitas, prolis pluralitas, pacis tranquillitas in universi orbis plantario uberius cresceret Domino irrigante, hinc est, quod nos Boleslaus, Dei gracia dux Cracoviae et Sandomiriae, notum esse volumus presentibus et futuris, presencium noticiam habituris, quod nos ab ineunte etate natui ac beneplacito optimi conditoris gestientes parere per omnia, et ut melius et quiecius opitulante Deo possemus nostri principatus gubernacula possidere, de consilio maturo venerabilis in Christo patris, domini Wisslavi Cracoviensis episcopi, decretoque omnium optimatum nostrorum ac baronum adiutorio Dei previo, coniunximus nobis copula maritali generosissimam dominam, dominam Kunegundim illustrissimi regis Hungariae domini Bele filiam, non solum auro, argento et lapidibus preciosis gloriose regali providencia et magnificencia ditatam, verum virtutem eciam ac nobilium morum dotibus plurimum redimitam, que inspirante Doe temporalis suffragii adminicula nobis tempore nostre permaxime necessitatis prestitit copiose, ut ex hiis, que subnectuntur, liquebit luculenter: Cum enim tempore malo, permitente Deo peccatisque nostris exigentibus, Tartari terras nobis subiectas mucrone crudeli depopulati fuissent, terramque subito et inopinata debriassent profluvio sanguinis Christiani, demumque pereunte cultore omnia deperisse viderentur, nobisque more principalli ac magnificencia omnibus gracious reddentibus nilque perfunctoriarum pecuniarum sub duri cordis lapide ex inolite largitatis immo laudabilis prodigalitatibus sitibundo estu avaracie retinentibus, magisque nobilis milicie cohorte quam diviciarum vel pecuniarum cumulacione in archivis delitescentibus

nostre consciencie stipati incedere gauderemus, ac ob id consequenter ad notabilem inopiam fuisset devoluti ex eo, quod stipendia solita milicie nostre unde solveremus, penitus non inveniremus, et ex premissis sepedicta venerabilis gloriosa domina, consors nostra karissima, cernens nos plurimum anxiami, ineffabili et infallibili glutinio fervide caritatis, quo nostris affectibus iugiter inhesit concitata, compaciens ex intimis, sepedictas pecunias sui dotalicii per plures vices in pensionem stipendorum iam dictorum largiflue exhibuit expendendas, ea tamen condicionem adiecta coram aliquibus nobilibus terre nostre, ut data sibi fide sepius dictam pecuniam mere et integre ac sine omni diminutione tempore et loco solvere obligaremur. Quod et fecimus, prestantes sibi super nostris sponsionibus debitam autionem ; et quod tantas pecunias, ad quas nos solemniter ac fideliter obligaverimus, tempore et loco ut premititur persolvendas urgentis necessitatis stimulo inelente, adque quod promiseramus, crebris et variis infortuniis succedentibus dumque ad solutionem totarum pecuniarum insufficientes et invalidi reperiremur, usi salutari consilio venerabilis patris domini Prandote Cracoviensis episcopi et ex decreto omnium nostrorum baronum ac unanimi voluntate pariter et assensu, terram Zandensem pure et integre et sine omni diminutione, cum pleno dominio, sicut ipsi tenuimus, sibi damus et conferimus irrevocabiliterque tradimus in perpetuum possidendam, cum pleno dominio thelonei et omnibus attinenciis pertinentibus ad eandem, silvis usque ad metas Ungarie se extendentibus, fluviiis, piscatoris, piscinis, tabernis, molendinis, pratis, pascuis et omnibus aliis attinentiis et pertinentiis, quibuscumque nominibus censeantur, ita quod dictam terram liceat sibi vendere, commutare, donare, locare, et quolibet modo a se alienare. In qua terra nostris succedentis nihil aliud iuris relinquimus nisi ius in solacium prefate nostre coniugis predilecte tuicionis, defensionis et conservacionis, ut graciosissima domina, si nos vocante domino prius de ergastulo carnis migrare contigerit, solaciis delibuta ac suffragiis suffulta in gravamen ipsorum quad vivit aut post obitum suum terram memoratam alterius gentis non aplicet populo aut a Polonica natione divellat indignata, sed semper materno affectu ac fide illibata, quam ad gentem supradictam

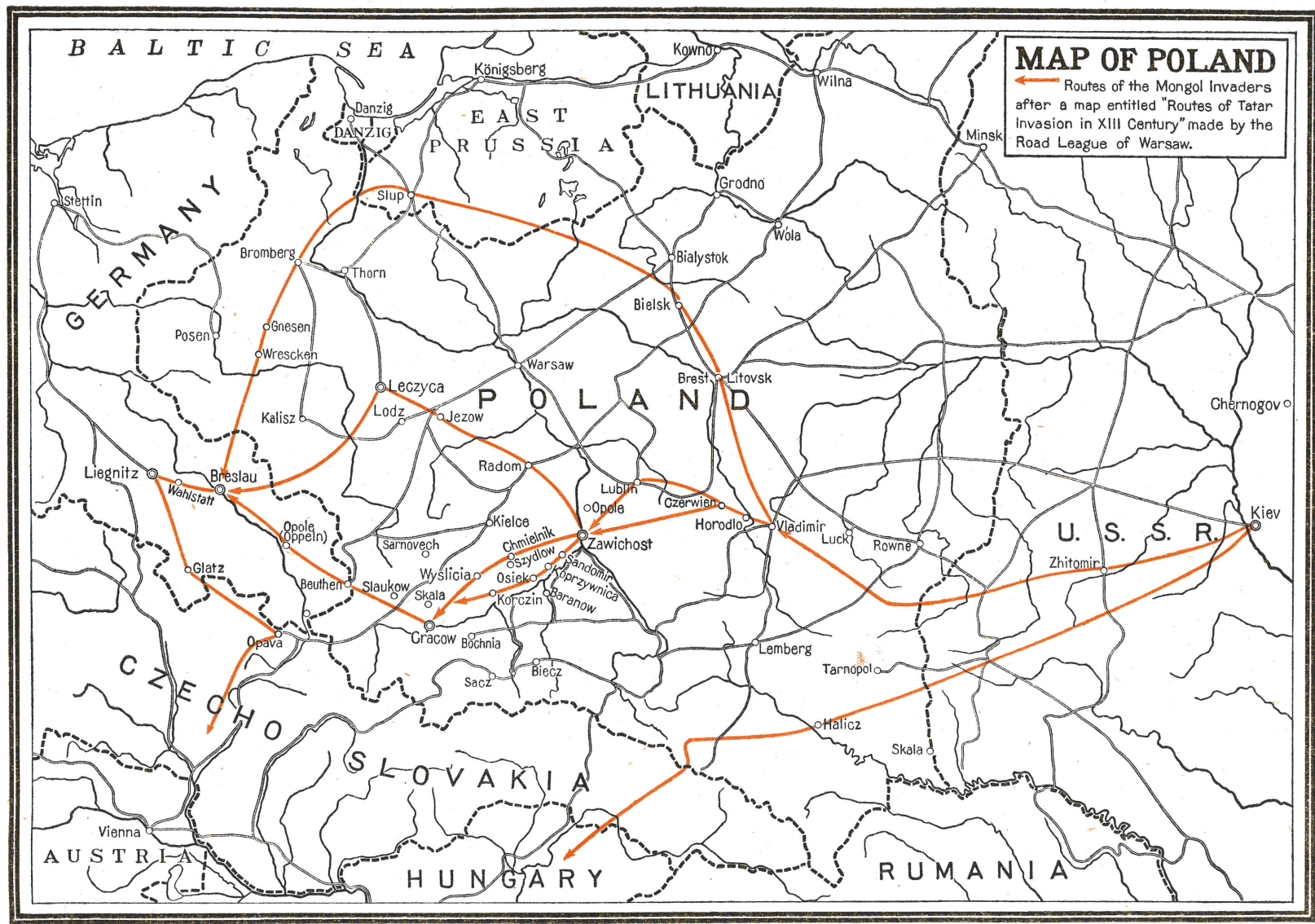
inviolabiliter immutabiliterque tenuit, ipsam gentem confovendo indesinenter feveat more solite pietatis. Ut autem hec nostra irrefragabilis donatio, immo verius incomparabiliter minus sufficiens retributio ac recompensatio obtineat robur perpetue et inconcussibilis firmitatis, et ne aliqui instigante spiritu malicie et nequicie, timore Dei prorsus obiecto, pluries dictam dominam vel legitimos eius succesores presumant iniuriis vel molestiis quibuslibet modo quolibet indebite lacesire, presentem paginam super hiis diligenter confectam, sigillo nostro facimus communiti. Acta sunt hec in Corcin villa nostra, anno ab Incarnatione Domini MCCLVII., VI nones Marci presentibus his testibus: illustribus Kazimiro Kuiaviensi et Lanciensi, Zemovito Mazoviensi ducibus, Ianusio Gnesdnensi preposito et cancellario ducis Kazimiri, Fulcone Cracoviensi et Sandomiriensi cancellario, per cuius manum hoc privilegium datum est, Nicolao Cracoviensi, Zegnevo Sandomiriensi, Abraham Mazoviensi palatinis, Boguphalo Sandomiriensi, Iohanne de Cechov, Bronisio de Begech castellanis, Varsio dipifero, Sulislao agazone Sandomiriensibus, et aliis quam plurimis clericis et laicis fide ignis.

p. 112. CCCCLVII. 1260.

Litterae abbatis cuiusdam ad abbatem Welgradensem de provinciis Cracoviensi a Tartaris depopulatis.

Reverendo patri ac domino, domino N. abbati in Welgrad, frater R. dictus abbas in Quda salutem et debite reverencie famulatum.—Quoniam cum essem apud vos, animos multorum vidi turbatos propter metum Thartarorum, ne super hoc ulterius turbemini, paucis verbis scribo vobis, que facta sunt in ducatu Cracoviensi et Sandomiriensi. Sciat delictio vestra, terram Sandomirie esse consumptam et Cracoviensem provinciam usque ad internicionem esse depopulatam, nec est in supradictis provinciis, qui per latebras evaserit, nisi qui confugerunt ad presidia, deserentes lucos, antequam Thartari inciperent perlustrare silvas et montium summitates et condensa nemora. Clastra etiam ordinis nostri, videlicet Coppoveniciam, Andreov, Wancozh, Syleov, Claram tumbam, Ludemyr leserunt supra modum, occidentes monachos, conversos mactantes. De quibus occisis non possumus plene

MAP OF POLAND
 ← Routes of the Mongol Invaders after a map entitled "Routes of Tatar Invasion in XIII Century" made by the Road League of Warsaw.



scire numerum, summa tamen occisorum, de qua nobis constat, surgit usque ad quinquaginta personas ordinis nostri. Tanta vero cede facta, quanta non est audita usque ad diem hanc, recesserunt in Rusciam, equis, iumentis, pecoribus, pecudibusque abductis, et quod magis dolendum est, virgines, pueros, mulieres speciosas ac nobiles sine numero deduxerunt. Hac perlecta littera rogo vos, quatenus si potestis facere, ut eam frater Dominicus nuncius Morimundi videat, dignemini procurare. Nos vero, si quid postea de impetu gentilium scirimus, vos certos reddere non omitemus. Vale.