

Faculty of Archaeology
Adam Mickiewicz University in Poznań
olga.antowska-goraczniak@amu.edu.pl
ORCID ID: 0000-0002-5732-4474

OLGA ANTOWSKA-GORĄCZNIAK

**Cemeteries of the Church of Our Lady *in Summo* in Ostrów Tumski
in Poznań from the second half of the 15th towards the late 18th century –
variety of funeral practices***

Abstract. The cemetery of the Church of Our Lady on Ostrów Tumski in Poznań was first mentioned in written sources after the consecration of the Gothic collegiate church (1448), together with a record concerning wall construction in the years 1465–1466. However, observations made in the course of archaeological research suggest that the dead could have been buried also in the pre-Romanesque palace chapel. In total, about 160 graves were unearthed around and inside of the Gothic church along with numerous human bones, found either in clusters or separately. The obtained data concerned various forms of burials, arrangement of skeletons, and grave goods. In the later phase of the cemetery, within the area south of the church, a change in the arrangement of the skeletons was observed, whereas in the 17th and the 18th centuries, an arrangement of three rows of graves appeared. The burial that seems the most recent is an ossuary in the middle of the central nave. Towards the end of the 18th century, human bones were transferred from the cathedral that was rebuilt at the time and reburied there. The findings of the archaeological research of the cemetery have been confronted with the written sources and iconography of Ostrów Tumski. From the south, west and north, relics of the brick and stone cemetery wall were also recognised. The material obtained during field works requires further detailed analyses and research, either archaeological or anthropological, and also in terms of conservation.

Keywords: Poznań, church cemetery, cemetery wall, ossuary, Middle Ages, Modern Times.

* The studies were financed by the Faculty of Archaeology, UAM: DEC-22/WArch/2022; DEC-4/WArch/2023.

Introduction

One of Poznań's burial sites dating back to the Middle Ages is the Church of Our Lady in Ostrów Tumski together with its surroundings. The first archaeological excavation of site Ostrów Tumski 9/10 (the numbers refer to address) was carried out by professor Witold Hensel on the northern side of the Gothic collegiate church in 1946. At that time, only one burial was recorded with no mention in a subsequent publication titled *Poznań we wczesnym średniowieczu [Poznań in the early Middle Ages]* (Żak 1959). Some limited information about the child grave can be found only in the expedition record book, referring to works dated back to 14th December, 1946 (Archive of the Archaeological Museum in Poznań). Back then, relics of a brick cemetery wall were also identified, about 15.7 m long, marked in the documentation with the letter "a". It was a brick wall erected on a continuous stone foundation, parallel to the northern façade of the collegiate church, about 4.5 m away from the building. Unfortunately, the field work documentation and sketches presented in the publication contain only schematic drawings of plans and cross-sections of the wall, without a more detailed presentation of a brick motif. As a result of subsequent excavations, these relics were dismantled in 1946. Although archaeologists planned to continue the excavations in 1947, due to post-war circumstances (both political and financial), further works were cancelled. Another systematic archaeological research within the cemetery premises was conducted more than half a century later, in the years 1999–2015, by Prof. Hanna Kóčka-Krenz of the then Institute of Prehistory, Adam Mickiewicz University in Poznań (Antowska-Gorączniak, Sikorski 2003; Kóčka-Krenz 2000, p. 31; 2005, p. 9, pp. 12–17; 2008, pp. 7, 9–10; 2012, pp. 8–20). The main objective of the investigation was to recognise the pre-Romanesque *palatium*; however, a number of skeletal graves from the church cemetery and from the interior of the shrine were also explored. Moreover, subsequent fragments of the cemetery wall were unearthed, providing data for a reconstruction of the border between the symbolic area of the sacred (*sacrum*) – the cemetery, and what was outside it – the profane (*profanum*). Excavations were carried out in 80 trenches of various sizes, two of which (61–62) were demarcated slightly further south-westward of the church (Fig. 1). The history of the research ends with an archaeological supervision carried out during the renovation of the Gothic temple and the arrangement of its surroundings in the years 2020–2021, made by Artur Dębski's service *Mos Maiorum* (Dębski, Sikora 2021). Apart from preliminary publications, the cemetery of the church or churches (both the pre-Romanesque and the Gothic one) of Our Lady *in Summo* has not been profoundly studied, and the results of the works have not been published yet in the form of a monograph. Furthermore, this article does not pretend to fulfil this purpose, seeking only to present the most important preliminary findings and research questions regarding the cemetery and the funeral practices recorded within it.



Fig. 1. Scope of the 1999–2015 archaeological works at the Church of Our Lady on Ostrów Tumski in Poznań, on the north side, the 1946 excavations are marked in a darker colour (drawing by O. Antowska-Gorączniak)

A burial in the pre-Romanesque chapel

The brick Church of Our Lady is located in the western part of Ostrów Tumski, within the area of the former palatial part of the Piasts' stronghold. In written sources, the cemetery appears only shortly after the consecration of the Gothic church (which took place in 1448), while the consistory documents mention the

construction of the wall in the years 1465–1466 as the legacy of the collegiate custodian Wojciech Szamotulski (Nowacki 1951, p. 328; 1964, p. 596). While the form of the Gothic church has been largely unchanged, time has erased all traces relating to its funerary function and the mentioned wall. Bits of preserved data that are even more limited pertain to the older sacral building discovered on the south-eastern side of the collegiate church, specifically, a pre-Romanesque chapel built after the mid-10th century, adjacent to the prince's *palatium* (Kóčka-Krenz 2011). In turn, during archaeological investigations conducted for several seasons, no reliable burial related to this small palace chapel was recorded. The only trace of any existence of the alleged grave inside is a negative of a large pit (Fig. 2) located in the middle

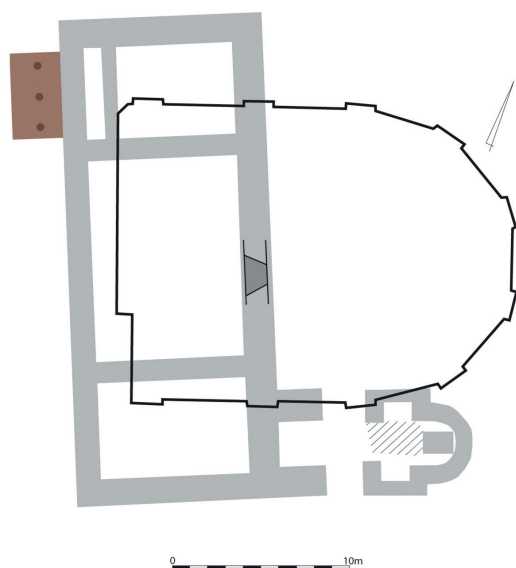


Fig. 2. Outline of the pre-Romanesque *palatium* against the background of the Gothic plan of the church – within the chapel a trench is marked after the exhumation of the alleged burial (drawing by O. Antowska-Gorączniak)

of the chapel of a cross plan, directly on the west side of the relics of the stone altar (Kóčka-Krenz 2021, p. 68). In the course of the exhumation of the alleged burial, oriented east-west, the floor was destroyed, with its fragments registered in its filling. They were thick lumps of mortar, with one surface smoothed as if by walking on it. However, no stone casing of the tomb was found, as observed in case of the oldest burials under the Poznań cathedral; only rubble in the form of mortar and broken stones was recorded. The lack of human remains does not make answering the question whose grave the palatial chapel housed any easier. Whose corpse was buried in its premises will remain a hypothesis. Nonetheless, it

should be assumed that such a predisposed burial site must have belonged to the highest-rank elites in the contemporary state (one of the Piasts, or a high-rank clergy person). Possibly, a more detailed analysis of the other materials from the trench will help narrow down the interpretation. However, the object corresponds with analogies of small tomb chapels from Central and Western Europe, for example, the one erected close to the cathedral in Halberstadt (Leopold, Schubert 1984, pp. 36–38),

or the one next to the Great Moravian church in Uherské Hradiště-Sady (Galuška 2017). It seems possible that the chapel on Ostrów Tumski served as the burial site of its founder Dobrawa (Doubravka of Bohemia), or the first bishop Jordan, as at the time of their deaths, neither the cathedral in Poznań nor that in Gniezno had been erected yet (Kóčka-Krenz 2021, p. 69).

The wall – separating the sacred and the profane

The field works yielded records of numerous foundations and relics of the above-mentioned cemetery wall built shortly after the mid-15th century. The structure was found to have an uneven foundation, for which, in the western and northern parts, also older foundations were reused. It is not surprising then that there is a mention dated back to 1529 about the need for a new wall between the church and the Psaltery (Nowacki 1951, p. 328). It could be assumed that at that time, it might have been renovated, but at the level of the preserved foundations no clear evidence of the scope of these works has been observed. These two parts were laid on a continuous foundation comprising large boulders and fragments of brick rubble with clay, covered with earth (Fig. 3). On the other hand, the south-western, southern, and south-eastern parts were constructed on a point foundation with brick arches one-brick tall, with bricks arranged as stretcher – header – stretcher (Fig. 4: 1, Fig. 5). The width of this foundation varied from 1.5 to 2 m, and at the height of the brick arches, it measured about 1 m. These relics were identified at a total length of about 33 m. The span of the brick arches, as recorded, ranged from about 3.3 m to about 3.8 m, with a height of about 0.7/0.85 m. The arches were carelessly made, crooked, and slightly triangular with a crown at the top. From the outside, a system of narrow buttresses was applied for extra support against the slope of a small hill. They were positioned fairly regularly at intervals of 4–5 m. Within the area in question, relics of three buttresses and one corner buttress were identified in trench 16 (due to technical difficulties, it was not possible to identify the cemetery wall in trench 75, where one more buttress might be expected). The written sources frequently refer to the Church of Our Lady as *in Summo*, thus the hill must have been clearly visible in the landscape. The wall above the foundations was made either of stones and bricks, or bricks only. A Gothic motif was rarely observed. The brick structure of the wall was often interrupted by large boulders with flat surfaces. The stone-and-brick cladding of the lower parts of the wall refers to the stone-and-brick plinth of the church, and perhaps it served this exact function. This aboveground part was up to about 0.8 m wide. On the north side of the church, there was a wall much as 0.95–1.15 m tall, previously preserved in a much better condition, today known only from descriptions provided by the works conducted in 1946. It was made of bricks “with the same bond as that of the



Fig. 3. Continuous foundation on the west side of the church – trench 54 (photo by A. Sikorski)

Church of Our Lady [...] and the Psalterly [...]” (Żak 1959, p. 101) – that is, a Gothic one-stretcher motif. In written sources referring to the construction, it was noted that the wall was erected to the height of 10 cubits (Nowacki 1951, p. 328), that is, almost 6 m! This height corresponds with defensive walls rather than the fence of the cemetery. Therefore, it should be assumed that either the note is inaccurate or that the metric value included the foundation. The latter would mean that about 2.5 m of the foundation sunk below the ground level, and that the above-ground wall was about 3.5 m tall. From the north, within trench no. 60, a foundation was registered, meant for a less deeply based and definitely narrower brick wall, made using early modern brick (Fig. 4: 5).

Crypts and masonry tombs in the church

In the southern part of the cemetery wall, there was some brickwork embedded in the ground, with walls crossing the medieval structure. It was built on a rectangular plan using Baroque brick, while the floor was made of lime material. This structure was partially damaged in its eastern part by a stoneware rainwater pipe, while its southern part was demolished. No human remains have been found in it, though numerous modern coins – boratines – were registered in the rubble and soil above. The size and depth of the relics may indicate that they served as a burial crypt. However, the location near the entrance to the church can also suggest a different interpretation, namely, that the role they played was that of an entrance to the cemetery – a wicket gate. If so, the space under the wicket gate could have served as a hiding place or for storing liturgical equipment and valuables during the turbulent times Poznań was experiencing back then.

Other crypts or masonry tombs were identified inside the collegiate church in the eastern part of the ambulatory and in the central nave (Fig. 4: 4). To the north of the ambulatory, there is a preserved toothing of an older, perhaps late medieval crypt built of “finger” bricks, while a completely preserved early modern crypt with a barrel vault and an ‘entrance’ with steps leading downstairs from the north-west side was constructed on it (Fig. 6). This “entrance” likely served as an opening to put more coffins through rather than a proper entrance that would allow one to enter conveniently. A kind of a cover was recorded – a door made of sheet metal. Four graves have been identified in the crypt, one of them being a burial of human bones placed in a coffin with no anatomical order (a double? – two skulls). The best-preserved tomb in the crypt belonged to a priest in a chasuble with preserved remains of a stole (grave 136). On the basis of the collected materials, the time of the construction of the crypt could be estimated at the second half of the 17th century. The breach in the vault of the crypt was probably caused by a construction disaster and the collapse of the vaults in the eastern part of the church in the 18th century, replaced with newer ones in 1727 (Kurzawa 2003, p. 365). The crypts were still visible during the inspection of the church in 1841, preceding the 19th-century renovation. It was at that time that a decision was made that “the vaulted rooms located in it along with the bones of the dead should be buried” (Kurzawa 2003, p. 367). Eventually, the crypt/crypts was/were put out of service, filled with soil, and covered with a floor during the 19th-century renovations.

A rudimentarily preserved masonry crypt located symmetrically on the southern side of the ambulatory was also registered. A brick tomb or crypt, probably late medieval, was also located in the central nave in front of the altar. Until now, only the eastern wall has survived, made of “finger” bricks with still visible toothings of the side walls. It is not known whether it originally had a hardened bottom, also the skeleton deposited there has not been preserved. The structure was destroyed



Fig. 6. Crypt in the north-eastern part of the ambulatory – trench 69 (photo by A. Sikorski)

at the time of digging a pit for an ossuary. Its central layout resembles the central layout of an alleged burial from a pre-Romanesque chapel. However, due to the destruction of the object, possible suggestions concerning the translocation of that grave to the central nave of the Gothic church will remain only guesses.

After the discovery of a berm and toothings of the barrel vault under a small sacristy room in the western part of the church, it was suggested that also there a tomb could have been located (Dębski, Sikora 2021, p. 117). However, as a brick construction was found within the foundations of the church, close to the sacristy, and a discovery was made there of a scattered treasure of about one hundred Jagiellonian denarii, issued between the 15th and the beginning of the 16th centuries (Sikora 2005), it seems more likely that the room could have served as a treasury/hiding place.

Arrangement of burials

The number of graves registered so far may be estimated as about 160 (Fig. 4). Most of them were graves with a clear arrangement, although not always complete. Sometimes larger concentrations of human bones or individual skulls were taken into account as indicators of another burial. It also did not help that the area was excavated within small trenches, making registration of bones and skeletons more

difficult in terms of putting together those from various trenches in the same area. Hence, it was only later possible to combine two different grave numbers or delete randomly duplicated numbers. Now, despite these obstacles, some regularities relating to the cemetery might be suggested. All skeletal burials within the church were oriented along the E–W axis, with heads to the west (with the exception of grave 137 in the central nave where the head was oriented to the east). It should be added that the Church of Our Lady was not built in line with the designated directions, but with a deviation of about 20° on SE–NW, and the burial pits were oriented according to the building. However, burials in the modern crypt on the north-eastern side of the ambulatory differ from this arrangement, where their orientation was adapted to the longitudinal axis of the crypt. In the church cemetery, a greater variety of burials was noticed. On the northern, western, and eastern sides of the shrine, the tombs were located along the E–W axis, usually with heads towards the west (exceptions: tombs 13, 18, 89), while in the southern part, the dead were buried either along the E–W axis (deviation on SW–NE) with heads towards the west (exception grave 4), or along the S–N axis (deviation on NW–SE) with heads northwards (exception grave 32). This may suggest two different phases in which the cemetery was in use – the older one with a traditional medieval arrangement of skeletons and the younger one (17th–18th centuries). For the younger phase, in the south-eastern part of the discussed area, three rows of burials were recognised, probably separated by narrow alleys. Moreover, two graves on both sides of the portal, in front of the south entrance to the church belong this phase. A detailed division into phases of use of the cemetery inside and outside the collegiate church will be possible after the analysis of stratigraphy and materials obtained during the excavations. As far, the study confirms the custom of choosing a burial place on the east side of the church, where the highest density of graves has been observed. Also, a desirable space was the interior of the church, where a particular density of graves was found in both aisles: in the central and southern part of the southern aisle and in the entire studied space of the northern aisle (Fig. 7).

Remains of coffins and grave goods

Due to the soil conditions and numerous early modern disturbances in the stratigraphy, coupled with trees growing in the area, there were often no traces of either coffins or graves recognised outside the church. The sole exception is a 1.5–2.0 cm thick lid of the coffin of grave no. 1, located in front of the entrance to the church to the left. On the other hand, inside the church, both burial pits and streaks of coffin decay were visible, while fragments of wood from their construction were occasionally preserved. Iron objects have been equally poorly preserved in the conditions of Ostrów Tumski Poznań, although it might be assumed that at least



Fig. 7. Burials from the northern aisle – trench 78 (photo by A. Sikorski)

some of the nails served as elements of the coffin structure fittings. In some of the burials from the interior of the collegiate church, wood remains were also found. Some metal objects might have been handles – coffin antabs. As for the ossuary, metal fittings were also recognised, specifically, rivets (rosettes, stars, circular) and textile fragments used as coffin upholstery. Perhaps some of the pins found in the grave layers were used for fastening the fabrics of the coffin lining. In one case, a thick layer of lime was recorded in the coffin (grave 124), possibly a trace of securing the corpse for transport on hot days. In two graves, a support of some sort was made for a head or a coffin, on the side of the head, using either a brick (grave 122), or two floor tiles (grave 144).

In majority of the burials no grave goods have been recorded or appeared in small amount only. The most numerous were textile remains of clothing or coffin upholstery mentioned above. Most of them were obtained from the ossuary or the crypts. Among the textiles, there were fragments of passementerie, fabrics, ribbons, laces, metal threads, and fabrics made/decorated with them. Particularly noteworthy was a fragment of the liturgical robe – a stole with an embroidered cross. One should mention also other elements of clothing and outfits, i.e., soles of shoes, a fragment of a belt and a buckle, bumps, glass and metal rings, hooks, and pins for fastening clothing. Individual devotional items were recorded, specifically, a bone rosary, scapular glass, a medal, and a book clasp (perhaps of a prayer book?)

and other objects, e.g., knives or fragments of bell-shaped glasses, which might have served for liturgical purposes.

An interesting group of graves are the burials with coins. A significant number of such graves was recorded in the cemetery – out of the total number of 160 graves, there were as many as 13 such burials, which accounts for over 8%. In total, 39 coins from graves and another 7 from the ossuary were obtained. They require a detailed numismatic analysis. The purpose of their deposition in particular graves and their function are also to be determined. However, several possible interpretations are as follows:

- accidentally lost items;
- small change left with the deceased (e.g., in pouches – fragments of leather have been observed, or in nooks and crannies of clothing);
- intentional gifts – “obols of the dead”;
- “treasure” of the deceased, i.e., a deposit deliberately hidden before one’s death, which must have been the case for grave no. 65, where the deceased had a fabric foot wrapping with as many as 20 coins hidden inside. Undoubtedly, the people responsible for burying the dead did not change the deceased’s clothes for burial and hence, the valuables remained undiscovered.

In several graves, more than one coin was found, some of them with relics of leather pouches or fabric: grave 1 and 139 – 2 coins, grave 67 – 3, grave 147 – 4 pieces. Preliminary numismatic analyses suggest that the coins must have been minted between the first half of the 16th century (Prussian grosz from 1538) through the early 17th century (shillings of Sigismund III Vasa), to the second half of the 17th century (Jan Kazimierz’s crown shillings from 1665), the latter being in use until Poniatowski’s monetary reform (Tabaka 2003; Sikora 2005).

Ossuary

The ossuary pit was found in the middle of the central nave (Fig 4: 6), in the area separated to the west by a relic of the stone wall of the pre-Romanesque palace, and to the east by a wall of an older brick tomb or a crypt which was deprived of its side walls and the western wall for the purpose of a collective burial. This place was covered from above with a distinctive floor made using square ceramic tiles, the sides of which have been estimated at 16.5 cm up to 19 cm. It was sunken deep into the ground, especially in its middle part, which possibly indicates inadequate soil compaction during the burial of human remains in the ossuary. Measured from the floor level, the pit was about 1.8 m deep. The bones were deposited with no anatomical order, in two layers, slightly separated by a layer of sandy soil. The anthropological analysis of the ossuary showed that at least 229 adults (both men and women) and 17 children (Kubicka 2014, pp. 78–82, 84–86) were buried

there. The grave goods recorded in the pit involved textiles, such as fragments of fabrics, lace, ribbons, passementerie, fabrics with metal threads, coffin upholstery with rivets, numerous rivets and nails, fragments of leather and shoes, coins, a ring, bronze and bone buttons, scapular glass, fragments of glass bell cups, and an axe. According to written sources, it is possible to determine the time when the bones were buried in the middle of the church and the place they had been transferred from. The information concerning this fact was included in a note by canon Ludwik Richtter, who witnessed the exhumation. The note says, “[...] in the month of November, 1784, the bones of the dead Bishops, Canons, and Cleri Minoris were transferred from the crypts of the Poznań Cathedral Church and reburied. It was in this Church of the Collegiate of Our Lady, in the middle of it, that the ceremony took place with my presence as a seminarian in the Poznań Seminary at that time” (Kurzawa, 2003, p. 367). However, in the documentation of the Archdiocesan Archives in Poznań, in the General Acts of the Church of Our Lady *in Summo* in Poznań (no. 0A X 131), one can find a different date of the burial of the bones transferred from the cathedral, specifically, 20th October, 1785. Given the presence of the layer of sandy soil between the two layers of bones (Fig. 8), it can be assumed that the exhumations occurred twice – the second one carried out one year after the first one. Furthermore, documents left by archbishop

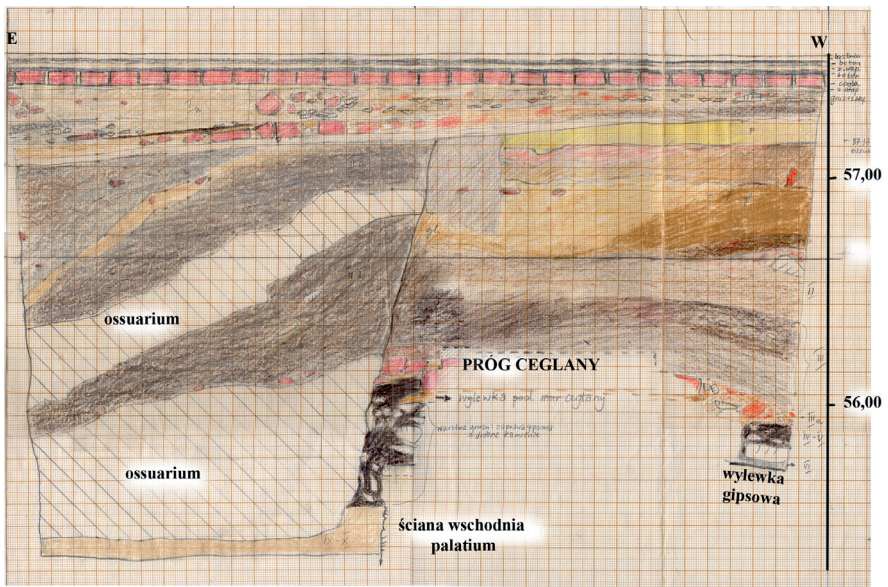


Fig. 8. Ossuary in the middle of the nave – trench 70, field documentation, complemented (drawing by O. Antowska-Gorączniak)

Leon Przyłuski contain a sketch of the slab that was located above the ossuary with a relief of a skull and a tibia with an inscription, “PIIS MANIBUS CONFRATRUM AC PRAEDECCESSORUM SUORUM CAPITULUM CATEDRALE POSNANIENSE IN SOLENNI OSSIUM IN HOC LOCO SEPULTURA ANNO DOMINI 1785 DIE MONUMENTUM POSUIT” (Kurzawa, 2003, p. 372). A fragment that possibly came from that slab was found during the most recent renovation works. In the course of lowering and replacing the floors in the church, a sandstone slab was retrieved, stuck to the bottom of a more recent terrazzo one, in an indistinctive shape of the skull with tibias and a single letter (Dębski, Sikora 2021, p. 116). The transfer of bones from the graves of the cathedral crypts might be related to the period of long-lasting building reconstruction works after the fire of 1772 (Warkoczewska, 2003, pp. 110–113). On the other hand, archaeological investigations have yielded a significant verification of the written sources, while owing to anthropological analyses it was shown that not only the clergy, but also the laity (graves of both men, women, and children) were exhumed from the cathedral.

Written and iconographic sources

It can be assumed that the first dead were buried in the cemetery that belongs to the Gothic church of Our Lady ca. mid-15th century after the consecration of the shrine. The cemetery wall can also be recognised in modern iconography – on the city plans of the old Poznań, although it is missing in the pictures of the city, where it was marked in a horizontal projection in more or less detail.

The wall was first drawn on the plan dating back to 1734 according to a Berlin copy (Müncch 1946), at an equal distance from the church walls, with a horseshoe-shaped enclosure from the east (Fig. 9: A) (*Plany* 2010). On S. F. Geyer’s (?) plan, ca. 1772–1773, the wall was shown even more schematically, shaped as a quadrangle (Fig. 9: B). On a slightly younger map by Charles Grund from 1780, it had already been shaped as a pentagon (Fig. 9: C). However, the excavation results are consistent with the most of the drawing of the cemetery wall on Ignacy Lasota’s map from 1787 (Fig. 9: D). Here, the wall from the north and the west runs parallel to the church walls, whereas from the south it runs diagonally, south-eastwards, and then it changes direction. Due to the course of a present-day street, no archaeological research has been carried out along the eastern part of the cemetery wall, although it is safe to assume that the map renders its hexagonal shape from 1787 thoroughly. In turn, within the examined area on the south side of the church, the wall was recorded at a distance of about 4.7–7.1 m from the façade. One may conclude that the wall was in poor condition in the last quarter of the 18th century based on written sources. In Rogaliński’s visitation of 1779, the cemetery around the church is mentioned, surrounded partly by a wall and partly by a fence, the use of the latter

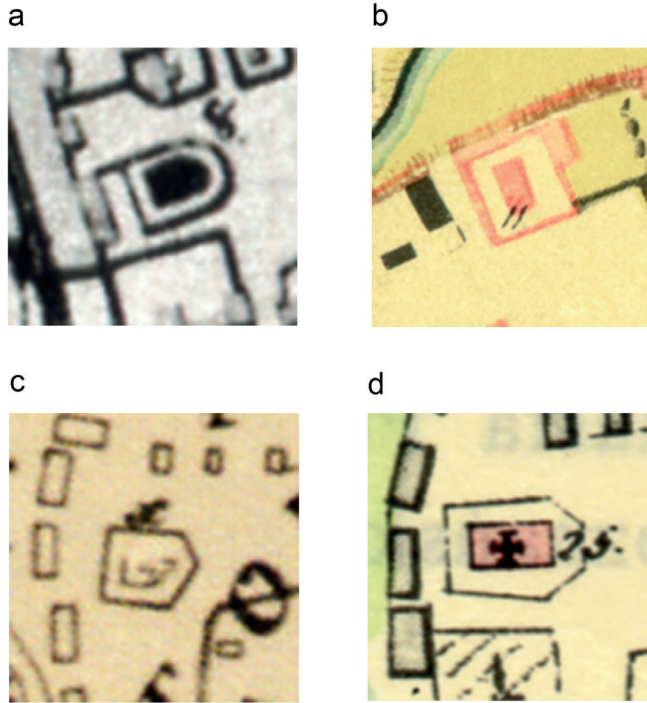


Fig. 9. View of the cemetery wall of the Church of Our Lady on 18th-century plans: a – plan from 1734 (after Münch 1946); b – S. F. Geyer’s (?) plan, ca. 1772–1773; c – Ch. Grund’s map from 1780; d – fragment of Lasota’s plan from 1787 (after *Plany* 2010)

possibly indicating that the wall had been dismantled in some parts and replaced with a lighter structure (no. 0A X 131). The presence of such a fence on the west side of the church was indicated indirectly by grave 59, which partly lies on previously demolished relics of the wall foundation. The last time the sketch of the cemetery wall appears on a map was on the aforementioned Lasota’s drawing from 1787. Probably soon afterwards, it was completely demolished. The cemetery wall was not shown in the engraving with the Psalter and the church from the 1840s (Fogel 1998). In the early 19th century, the Prussian authorities were conducting extensive “cleaning” works in the city and numerous ruined churches were demolished. Possibly, the same thing happened to the Our Lady *in Summo* church, as there were several attempts at auctioning the church bricks (Kurzawa 2003). Fortunately, the Gothic collegiate church was saved and renovated in the mid-19th century, while together with the dismantling of the cemetery wall, the knowledge of the burial function of this place disappeared completely.

Summary

Society's awareness of the existence of almost every medieval and early modern church cemetery is rather poor. Hence the postulate to provide information, if possible, on the funerary function of church areas and temples, with specific notifications placed next to these structures. In the case of the Church of Our Lady, the only sign of funerary practices executed there remaining after its most recent renovation works is an early modern crypt in the north-eastern part of the ambulatory, which was conserved by specialists and is now presented to the public below a glass floor. It was also there that some bones were excavated together with a fragment of a sandstone slab from the 18th-century ossuary. Since the area around the church and inside of it has been cleared and rearranged with no further excavations planned (at least in near future), it seems to be the best moment for examining results of the study pertaining to the cemetery neighbouring the church/churches of Our Lady in Poznań and for presenting the yield of the research in the form of a monograph, including a variety of expert analyses, both archaeological and anthropological, together with a thorough query of written sources.

References

- Antowska-Gorączniak O., Sikorski A., Pawlak P., Wawrzyniak W., 2003, *Cmentarze Ostrowa Tumskiego*, [in:] *W kręgu katedry*, Kronika Miasta Poznania, issue no. 1, Poznań, pp. 57–64.
- Dębski A., Sikora M., 2021, *Kościół Najświętszej Marii Panny na Ostrowie Tumskim w Poznaniu*, [in:] *Tu się wszystko zaczęło. Świadectwa początków polskiej państwowości na Ostrowie Tumskim w Poznaniu*, ed. A. Stempin, Poznań, pp. 105–117.
- Fogel J., 1998, *Kościół Wielkopolski, Kujaw i Ziemi Lubuskiej. Z teki rysunków Kajetana Wincentego Kielisińskiego (1808–1849)*, Poznań.
- Galuška L., 2017, *Rex, principes, optimates – The elites of Great Moravia*, [in:] *Wielkie Morawy/ Great Moravia*, ed. P. Kouřil, Gniezno–Szczecin, pp. 209–221.
- Kóčka-Krenz H., 2000, *Badania zespołu pałacowo-sakralnego przy kościele Najświętszej Marii Panny na Ostrowie Tumskim w Poznaniu*, Wielkopolskie Sprawozdania Archeologiczne, vol. 5, pp. 19–36.
- Kóčka-Krenz H., 2005, *Zarys stanu badań Instytutu Prahistorii UAM na Ostrowie Tumskim w Poznaniu w latach 1999–2004*, [in:] *Poznań we wczesnym średniowieczu*, vol. 5, red. H. Kóčka-Krenz, Poznań, pp. 9–21.
- Kóčka-Krenz H., 2008, *Badania Instytutu Prahistorii UAM na Ostrowie Tumskim w Poznaniu w latach 2005–2007. Poznań we wczesnym średniowieczu*, vol. 6, ed. H. Kóčka-Krenz, Poznań, pp. 7–13.
- Kóčka-Krenz H., 2011, *Kaplica wczesnośredniowiecznej rezydencji książęcej w Poznaniu*, [in:] *II Forum Architecturae Poloniae Medievalis*, ed. K. Stala, Kraków, pp. 143–158.

- Kóčka-Krenz H., 2012, *Badania Instytutu Praehistorii UAM na Ostrowie Tumskim w Poznaniu w latach 2008–2011*, [in:] *Poznań we wczesnym średniowieczu*, vol. 7, ed. H. Kóčka-Krenz, Poznań, pp. 7–22.
- Kóčka-Krenz H., 2021, *Gród na Ostrowie, przy którym dzisiaj jest Poznań*, [in:] *Tu się wszystko zaczęło. Świadectwo początków państwowości polskiej na Ostrowie Tumskim w Poznaniu*, ed. A. Stempin, pp. 35–103.
- Kubicka A., 2014, *Analiza antropologiczna materiału kostnego z wykopów 69 i 70 ze stanowiska Poznań-Ostrów Tumski 9/10*, *Folia Praehistorica Posnaniensis*, vol. 19, pp. 69–88.
- Kurzawa Z., 2003, *Dziewiętnastowieczna restauracja „starożytnicznych” budynków na Ostrowie Tumskim*, [w:] *W kręgu katedry*, *Kronika Miasta Poznania*, issue no. 1, Poznań, pp. 364–388.
- Leopold G., Schubert E., 1984, *Der Dom zu Halberstadt bis zum gotischen Neubau*, Berlin.
- Münch H., 1946, *Geneza rozplanowania miast wielkopolskich XIII i XIV wieku*, Kraków.
- Nowacki J., 1951, *Kolegiata Najświętszej Maryi Panny w Poznaniu*, *Miesięcznik Kościelny Archidiecezji Poznańskiej*, vol. 6, pp. 314–341.
- Nowacki J., 1964, *Dzieje Archidiecezji Poznańskiej*, vol. 2: *Archidiecezja Poznańska w granicach historycznych i jej ustrój*, Poznań.
- Plany, 2010, *Plany Poznania*, ed. D. Książkiewicz-Bartkowiak, Poznań.
- Sikora M., 2005, *Znaleziska monetarne z Ostrowa Tumskiego*, [in:] *Poznań we wczesnym średniowieczu*, vol. 5, ed. H. Kóčka-Krenz, Poznań, pp. 187–224.
- Tabaka A., 2003, *Znaleziska monet na Ostrowie Tumskim w Poznaniu*, *Wielkopolskie Sprawozdania Archeologiczne*, vol. 6, pp. 140–152.
- Warkoczewska M., 2003, *Ostrów Tumski na dawnych widokach i fotografiach*, [w:] *W kręgu katedry*, *Kronika Miasta Poznania*, no. 1, Poznań, pp. 105–125.
- Żak J., 1959, *Badania w ogrodzie przy ul. Ostrów Tumski 10 w 1946 r.*, [in:] *Poznań we wczesnym średniowieczu*, vol. 1, ed. W. Hensel, Warszawa–Wrocław, pp. 81–117.

