

THE CHURCH IN TOWN. MEDIEVAL POLAND AND EAST-CENTRAL EUROPE, LUBLINIEC 11–14.10.2000

Studies in *religion civique* are a relatively new current of research, a current that is developing very quickly. To a great extent, however, they are still a speciality of French and Italian historiographies. A significant symptom of this fact is that the term *religion civique* has no equivalent in other languages, e.g. in Polish or German. However, *religion civique* is a question which should not be ignored in research on medieval towns and medieval religiosity. On the other hand, research on such intricate phenomena as those which go to form the religiosity of an urban commune requires an appropriate research questionnaire. Italian and French studies can be of help in this respect but only to a limited extent because of different realities in Central Europe, a fact which must be borne in mind, and a different stock of sources.

These were the difficulties which were to be tackled by the session organised in Lubliniec by the History of Medieval Society and Culture Section of the Institute of History, Polish Academy of Sciences. The main task of the session was to report on the state of research and formulate the most important questions and proposals. The introductory paper was read by Halina Manikowska (Warsaw) who, together with Hanna Zaremska, looked after the organisation of the session. Manikowska drew attention to the difference between urban religiosity and the devotional activities undertaken by townsmen and their institutions in order to gain the heavens' favour for the town as a whole. The first group comprises such questions as the functioning of the municipal corporations or the transactional attitude to faith and salvation. The second group, which corresponds to the term *religione civica*, includes the cult of the town's patron, the sacralisation of urban space, and similar questions.

But the questions discussed during the conference do not belong to any of these groups. As the title says, the papers read during the session concerned various aspects of the Church's presence in towns. Thirty-five papers and communications were read. The first sitting was devoted to sacral topography. Józef Szymański (Lublin) drew attention to the status of churches in early towns and to the later rivalry for patronage over them. Halina Manikowska outlined the development of Wrocław's sacral space. In her paper on the ties between the canons of the Cracow cathedral and the townsmen, Marta Koczerska (Warsaw) laid stress on the socio-topography of the Cracow quarter called Okół. Małgorzata Wiślicka (Warsaw) discussed the influence of the Jasna Góra monastery on the topography of Częstochowa. Marta Piłber (Warsaw) and Marta Dąbrowska (Warsaw) raised the question of suburban parishes, taking Służewiec near Warsaw as an example. Grzegorz Myśliwski (Warsaw) examined the prospects of research on the role played by churches in the economic life of towns. The afternoon sitting dealt with the functioning of Church institutions in towns. The paper read by Marek Derwich (Wrocław) was a synthetic presentation of the presence of monastic communities in Polish medieval towns. Leszek Poniżewicz (Lublin) presented the results of prosopographic studies on the Sandomierz and Wiślica chapters, paying special attention to canons who were descended from urban families. Waldemar Kowalski (Kielce) discussed urban parishes on the threshold of the modern era from the point of view of their revenue. Hana Pátková (Prague) summed up the results of research on religious fraternities in 15th century Bohemia. Krzysztof Guzikowski (Szczecin) char-

acterised the activity of calendal fraternities in Western Pomerania. Jarosław Suproniuk (Warsaw) presented the history of a parish school at Biecz. Marek Słoń (Warsaw) focused attention on the hospital foundations of municipal councils in East-Central Europe. The paper by Małgorzata Maciszewska (Warsaw) concerned the place of Bernardine convents in the suburban landscape of late medieval Poland. The next sitting, devoted to the forms of urban religiousness, opened with a paper by Zdeňka Hledíková (Prague) on the religiousness of Prague townsmen at the turn of the 14th century. The question of townsmen's religiousness was pursued by Zbigniew Zydlewski (Bydgoszcz), who took late medieval Kujawy as an example. Piotr Oliński (Toruń) discussed the commemorative functions of townsmen's foundations in large Prussian cities. The communiqué read by Przemysław Tyszką (Lublin) concerned rent bequest for Cracow ecclesiastic institutions. Klara Kaczmarek-Patrańska (Wrocław) drew attention to the activity of the Zgorzelec municipal council and large-scale foundations in that town in ca. 1500. Bogusław Czechowicz (Wrocław) stressed the importance of church architecture for the formation of, and research on, townsmen's identity in Silesia at the end of the Middle Ages. Jakub Kostowski (Wrocław) presented the ideological programme of Silesian Bernardine monasteries. Mateusz Kapustka (Wrocław) defined the function of the Gothic retable in Wrocław's Church of Corpus Christi. The programme of the afternoon sitting on Friday covered many questions: cult, liturgy and feast days. The paper by Stefan K. Kuczyński (Warsaw) dealt with religious motifs in municipal sphragistic art and heraldry, an important question for the subject-matter of the session. Jerzy Kaliszuk (Warsaw) outlined the development of the cult of the Magi in the towns of the Polish Kingdom in the 15th century. Tadeusz Trajdos (Warsaw) discussed the manifestations of the cult of the Holy Virgin in the churches of mendicant orders in Lwów. The state of research on the collections of relics in Polish towns was outlined by Maria Starnawska (Siedlce). Michał Zbieranowski (Warsaw) pointed out that despite the Church's opposition, the practice of holding fairs on Sundays was widespread in Mazovia. Izabela Skierska (Warsaw) spoke of the difficulties encountered by scholars in research on the participation of townsmen in Sunday Mass. Anna Lenartowicz (Opole) presented the liturgical customs of Silesian monasteries of canons regular. In an interesting paper Jan Hrdina (Prague) depicted the role of pilgrimages in the religious life of towns in late medieval Bohemia. The last sitting was devoted to non-Catholic denominations. Hanna Zaremska (Warsaw) analysed rabbinical *responsa* to question asked by Jewish communes in 10th century Hungary. Krzysztof Bracha (Kielce) examined the connection between preaching, the intensification of the cult of the Eucharist and the growth of anti-Semitic feeling. Paweł Kras (Lublin) compared the communities of Czech Waldenses with those of Polish Hussites. Jan Harasimowicz (Wrocław) characterised the origin and development of the Reformation in East-Central Europe, taking Wrocław as an example.

The conference illustrated the state of research on religious life in the towns of East-Central Europe. This research covers many fields, an important place being occupied by studies on the specific character of townsmen's religiousness. Inadequate attention is still being paid in Poland to subjects which prevailed in European medieval research in the last decade, such as *religion civique* and the closely related history of medieval hospitals. It also seems that although the number of fragmentary contributions is growing, this is not followed by the publication of comprehensive monographs. What is even more distressing is the lack of a synthesis of religious culture in medieval Poland.

The materials from the session will be published.

Marek Słoń

WEDDINGS, CHRISTENINGS AND FUNERALS IN THE 16TH–18TH CENTURIES. LIFE AND DEATH CULTURE

On November 14th and 15th 2000, a conference devoted to *Weddings, Christenings and Funerals in the 16th–18th Centuries. Life and Death Culture* was organised in Kielce by the Central Library and the Institute of History of the Świętokrzyska Academy. The authors of the 25 papers read during the conference discussed the subject denoted by the title with the use of various sources and a wide range of research methods. In a paper *Family Celebrations in Upper Silesian Towns in the 16th–18th Centuries* Jan Kwak (Rzeszów) tried to reconstruct local rites, presenting an interesting panorama of the ethnographic character. The study by Zbigniew Kwaśny (Wrocław, his paper was read out in the author's absence), *The Peasant Family in the Parish of Dobra (Oleśnica district) in 1727–1758*, and the paper by Krystyna Górna (Wrocław), *Births, Weddings and Deaths in Upper Silesia in the 18th Century*, were based on historical demographic research; both authors analysed cultural phenomena by quantitative methods. In the paper *Life and Death Culture in Opole Silesia's Rites*, Barbara Kłimczyk (Opole) presented local rites through the prism of visual arts and through the visual aspects of ceremonies which accompanied *rites de passage* in the Opole region throughout the centuries. *The Picture of Death in the Teaching of the Catholic Church (16th–18th Centuries)* by Mieczysław Rusiecki (Kielce) was an historical study in the theory of pastoral office.

Many papers were based upon literary texts. In a paper *Old Polish Funeral Prints*, Bogdan Rok (Wrocław) described the types of these publications, their graphic design, the methods of distribution and the role they played in the culture of the Noblemen's Commonwealth. Piotr Badyńska (Wrocław) presented *Sarmatian Wedding Speeches in the First Half of the 18th Century*, a specific type of Old Polish writings. The author drew attention to the structure of these speeches, the repetition of some themes and the symbols used. In the study *The Propaganda Role of Noblemen's Funerals in the 17th Century in the Light of Funeral Sermons*, Sławomir Baczewski (Lublin) discussed similar questions with regard to panegyrics delivered over the grave; he also pointed out the role played by panegyrics in the shaping of the nobility's outlook. Zofia Trawicka (Cracow) dealt with the oratorical skill of a concrete author in *The Wedding and Funeral Speeches of Jakub Sobieski* (father of King John III), a popular speaker who was a typical representative of Sarmatian aesthetics. Waclaw Urban (Cracow) discussed *The 17th Century Epithalamia and Epitaphs of Pastors of the Węgierski Family* which was active among the Calvinists of Little Poland. He pointed out that the Węgierski's special occasion texts testify to their excellent education, but also show that the pastors succumbed to Baroque concepts no less than Catholic authors. In a paper *Birth and Baptism. A Tentative Characterisation of Some Customs in Saxon Times*, Monika Żeromska-Ciesielska (Opole) used noblemen's diaries as a source to present the nobility's mentality.

Some scholars used bequest as a basis for their reflections. In a paper "*Pompa funebris*?" *The 18th Century Last Wills of Great Poland's Nobility*, Jarosław Dumąnowski (Toruń) tried to revise the general opinion about the sumptuousness of noblemen's funerals. He pointed out that financial ostentation was only one of the models in funeral rites and that the dying man's instructions in this matter were influenced not only by his wealth but also by other less obvious factors. Henryk Suchojad (Kielce) discussed a priest's preparation for death in *The Gnojno Vicar Jakub Grometius's (1572–1651) Departure from the Temporal World in the Light of His Last Will and Accompanying Documents*. In a paper *The Last Wills of Kielce Townsmen from the End of the 18th Century, a Mirror of the Epoch (in the Light of Records of the Kielce Municipal Council 1789–1792)*, Jan

Główka (Kielce) analysed these testaments and showed what information they could provide on everyday life in a small town at the end of the Commonwealth. Instructions given in last wills were also the basis of a paper by Tomasz Wiślicz (Warsaw) entitled *How Much Did a Peasant's Funeral Cost in Poland in the 17th and 18th Centuries (and Who Paid for It?)* in which the author drew attention to the culture-determined responsibility for the body and soul of a deceased person in the rural community.

Several papers dealt with famous royal celebrations. Jan Rzońca (Opole) presented *The Ceremonial of the Nuptials and Coronation of Bona Sforza and Sigismund I the Old*, and Włodzimierz Kaczorowski (Opole) described *Pompa funebris of the Royal Couple — Sigismund III Vasa and Constance in Cracow* (according to the author the funeral was a model ceremony for the later funerals of Polish kings). Anna Filipczak-Kocur (Opole) discussed the echoes of *The Wedding and Coronation Ceremonies of the Polish Vasas in German language leaflets*.

Magnat circles were the subject dealt with by Kazimierz Przyboś (Cracow), who in his paper *Mater Dolorosa (Teofila Sobieska's 1653 Foundation for the Dominicans of Żółkiew)* pointed out mental aspects of the foundation of the Dominican church and monastery at Żółkiew against the background of the early modern attitude to death. A similar question was raised by Dariusz Złotkowski (Częstochowa) in the paper *The Baroque Setting of the Funeral of Konstancja Szuszcanka Denhoffowa and Her Son Stanisław Denhoff*; the author showed the diverse links between the Jasna Góra monastery and the Denhoffs, who were its benefactors and chose it as their burial place. Złotkowski stressed that the burial place exerted an influence on the funeral ceremonies and on the texts published on that occasion. Tomasz Ciesielski (Opole) discussed *Military Funeral Ceremonies under the Saxon Kings* on the basis of planned regulations and concrete examples; he also showed how the ceremonies differed, depending on the rank and wealth of the deceased.

In some papers the subject-matter of the conference served as a groundwork for broader reflections. For instance Edmund Kizik (Gdańsk) in his study *Cases for Breach of Nuptial, Baptismal and Funeral Regulations before the Gdańsk Court (Wett-gericht) in the 17th and 18th Centuries* used the problem of ceremonies' limitations in Gdańsk to present the luxury consumption and self-control in a hierarchic society. Maria Bogucka (Warsaw, the paper was read out in the author's absence) discussed *The Social and Religious Context of a Marriage in Gdańsk in the 16th–18th Centuries*; she pointed out that because of the family policy and the influence of broader social groups (called "company" or "friends" in sources) the institution of marriage had in Gdańsk a public character. Marriage and wedding ceremonies were influenced also by economic factors and widespread luxury consumption as well as by religious factors (*i.e.* the Protestant stress on restraint and the value attached to the patriarchal form of marriage).

Jacek Pielaś (Kielce) in a paper *The Social and Financial Aspects of 17th Century Marriages in the Families of Prosperous Nobility, with the Oleśnickis of the Dębno Coat of Arms Taken as an Example* analysed the principles and implementation of the matrimonial policy of a prosperous noble family. Mariusz Lubczyński (Kielce–Cracow) read a paper *Marriages of the Nobility in the Light of Marriage Articles Registered in Cracow's Castle Court Books in 1680–1730* in which he presented the legal and economic aspects of the nobility's marriage contracts.

To sum up, the main achievement of the conference was that it presented a broad methodological panorama of research in the history of culture, but the lack of time made it impossible to discuss all questions in detail.

Tomasz Wiślicz

POLISH-SCOTTISH RELATIONS, 15th-18th CENTURIES

From 21 to 23 September 2000 at the Institute of History of the Polish Academy of Sciences was held a conference on the subject presented in the title. The conference was attended by historians from Scotland, England, Germany and by those of Polish scholars who are interested in the subject-matter. The presented papers dealt with the Scottish officers' military service in the Polish Army (M. Nagielski, M. Wagner, D. Worthington), the problems of political Polish-Scottish relations, particularly during the Thirty Years' War (J. R. Young, A. Korytko, E. Mierzwa, A. I. MacInness, S. Murdoch), the role played by Scottish immigrants in urban economy of the Baltic region and in the Polish towns (D. Ditchburn, W. Morawski, Th. Rits, W. Kowalski, M. G. Zieliński) and also with a wider scope of different topics, such as comparison of the Scottish economics to that of the Polish-Lithuanian territories in the 16th-18th centuries (R. J. Frost). Some of the presented papers coped with the mutual Polish-Scottish relations in the field of culture (A. Biegańska, H. Hotson, J. C. Howard and A. Szczerski), the problems associated with biographical studies and the personages of Patrick Gordon and Mary Stuart (A. B. Pernal, M. Bogucka).

An animated discussion which the papers provoked concerned many issues, both more general as detailed. Discussed in length was the problem of the Polish-Lithuanian Union and its influence on the Scottish-English unions' structures. The role of Scots, merchants, traders, bankers, skippers and sailors played in the Baltic trade and in the national Polish exchange was thoroughly deliberated. The social Scottish and Polish structures in the 16th-18th centuries were compared (such as, for example, the questions of ennoblement and indigeneity, the condition of peasants, the problems of small towns). The session was to initiate a close co-operation between the Scottish and Polish historians. The selected materials from the meeting are to be edited.

Marta Bogucka

THE GRAND DUCHY OF LITHUANIA — CULTURE
AND ECONOMY IN THE 16th – EARLY 19th CENTURIES

The annual, ninth, Conference of the Lithuanian Commission of the Polish Academy of Sciences' Committee for Historical Studies was held in the Kościuszko Hall of the Institute of History of the Polish Academy of Sciences on September 16th and 27th, 2000. The subject of the debates was *The Grand Duchy of Lithuania — Its Culture and Economy from the 16th to the mid-19th century*. The debates were attended by some 30 researchers from Great Britain (London), Lithuania (Vilnius), Poland (Białystok, Cracow, Gdańsk, Katowice, Poznań, Warsaw) and Ukraine (Kiev). Four papers were read every day.

The author of the first paper was Ingė Lukšaitė (Vilnius) who, having years ago undertaken the laborious work of publishing the handwritten legacy of the 17th Prussian scholar Mattheus Pretorius (ca. 1635–1704/1707), has recently brought out the first volume of *Deliciae Prussicae oder preussische Schaubühne* (Vilnius 1999). Having examined the reasons why Pretorius had failed to have his works published, Lukšaitė came to the conclusion that this was due to envy and to the fact that Pretorius had lived outside the main centres of public life. In a paper Piotr Skarga and Jan of Wyszyna or *Theology in the Light of Ideas*, Stanisław Obirek SJ (Cracow) presented the opinions of these two polemicists, one Catholic and the other Orthodox, active at the turn of the 16th century. He pointed out that it was impossible for the two authors and the two religions to come to an understanding. Obirek supplemented this subject by remarks on ecumenicity and the difficulties encountered nowadays in the dialogue of Christians. The next two

papers, though each dealt with a completely different subject, laid stress on methodological questions. Urszula Augustyniak (Warsaw) discussed the specific traits of magnatial patronage, taking Krzysztof Radziwiłł's (1585–1640) activity as an example. Marzena Liedke (Białystok) dealt with the Ruthenian nobility's attitude to the Reformation at the end of the 16th and the beginning of the 17th centuries. The former paper was followed by a discussion on the scope of the concepts "clientele" and "party". The participants in the discussion on Liedke's paper focused attention on the area covered by the paper.

The first speaker on the second day of the debates, Siglitas Narbutas (Vilnius) discussed unknown documents from the Radziwiłł's Nieśwież archives, xeroxes of which the Institute had received from the United States. The earlier history of the documents is unknown. What is more important is that among the documents are many nomination acts, genealogical notes referring to the Radziwiłłs, including Salomon Rysiński's genealogy of the Radziwiłł family. Maria Teresa Lizisowa (Cracow) spoke about the language used in the Statutes of the Grand Duchy of Lithuania and their translations. The discussion centred on the state language of the Grand Duchy and the relationship between the language of the king's chancery and that used in the instructions of the Ruthenian dietines, districts and volevodships in the Grand Duchy of Lithuania.

The next two papers concerned the 19th century. Tamara Bairašauskaitė (Vilnius) presented an analysis of speeches made at the dietines of the Lithuanian *guberniya* in the first half of the 19th century. The discussion centred on the question of loyalism to the Russian state after the incorporation of the former Grand Duchy into Russia. However, the opinion that this was collaboration was found to be anachronistic. What also interested the participants in the discussion was the change in the national consciousness of the Lithuanian nobility which, according to Bairašauskaitė, began to regard itself as part of the Polish nation and subordinated itself to the political decisions of Warsaw. In the last paper Zita Medišauskienė (Vilnius) described how the nobility in the Lithuanian *guberniyas* understood the word "Lithuania" in the middle of the 19th century. The participants in the discussion drew attention to the fact that the notion was first connected with the state, also with the Grand Duchy of Lithuania, and only later with nationality.

In conclusion British, Lithuanian and Polish researchers proposed the titles of papers which could be read at the next meeting.

Henryk Wisner