

*Od narodzin do wieku dojrzałego. Dzieci i młodzież w Polsce (From Birth to Adulthood. Children and Young People in Poland)*, collective work ed. M. Dąbrowska and A. Klonder, Part I, *Od średniowiecza do wieku XVIII (From the Middle Ages to the 18th Century)*, Warszawa 2002, Instytut Archeologii i Etnologii PAN, 324 pp.

The book presents the papers read at a session organised at the Polish Academy of Sciences' Institute of Archeology and Ethnology in the spring of 1999. They concern a relatively new current of research, namely, the situation of the child and attitude to the child in various epochs. Research into this question was launched over forty years ago by Ph. Ariès's classic study *L'enfant et la vie familiale sous l'Ancien Régime* (Paris 1960). For a long time the subject was not taken up in Poland despite the fact that attention to it had been drawn even before the war by S. Lempicki (S. Lempicki, *Dziecko w literaturze staropolskiej (The Child in Old Polish Literature)*, "Kurier Literacko-Naukowy" 1938, 2, 4). It was only in 2002 that two significant publications saw the light of day: a book by a Poznań researcher, Dorota Żołądź-Sztrzelczyk, *Dziecko w dawnej Polsce (The Child in Old Poland)*, Poznań 2002), and the volume under review, which presents the results of a session dedicated to children and young people in Polish territories from the 11th century to the end of the 20th.

The volume we have now received covers the period from the 11th to the 18th century and comprises 20 papers which the editors have divided into three thematic groups. The first, the most extensive part (pp. 15–168), contains 11 studies presenting the child in the family. It discusses various aspects of the situation of children and young people in the families of magnates (J. Kowalczyk, *The Upbringing of the Hetman's Son Tomasz Zamoyski in the Light of Expenses in 1605–1608*; U. Augustyniak, *The Upbringing of Young Radziwiłłs at the Birze Court in the 17th Century*; T. Zielińska, *The Pedagogical Programmes and Methods Applied in the Upbringing of Hieronim Florian Radziwiłł, 1715–1760*); of noblemen (M. Kopczyński, *The Family Nest? Residents of Noblemen's Manor Houses in the 17th and 18th Centuries*; A. Pośpiech, *Children's Objects in the Posthumous Inventories of Great Poland's Nobility in the 17th Century*); of townspeople (U. Sowina, *Widows and Orphans in the Light of the Law in Polish Towns in the Late Middle Ages and Early Modern Epoch*; E. Kizik, *Kindelbier. Baptisms in the Towns of Royal Prussia in the 16th–18th Centuries*; M. Sierocka-Pośpiech, *Births and Baptism in 17th Century Warsaw*); and partly also at the royal court (K. Turska, *Sources concerning the Clothes Worn by the Jagiellons' Children in the 15th and Early 16th Centuries*). Not a single study has been devoted to peasant families and the situation of the child in the rural environment. But the book contains two interesting texts which survey the situation without regard to the social structures, analysing old Polish pedagogical

views (D. Żołądź-Strzelczyk, *The Upbringing of Children in the Light of Old Polish Pedagogical Theory*; and D. Główka, *Old Polish Preachers on the Upbringing of Children*). As this survey shows, the authors have focused on the early modern period, paying less attention to the Middle Ages, though it would certainly have been worth while to try to establish what changes took place in family life and the adults' attitude to children under the influence of the Renaissance and humanism. Very interesting and innovatory is the text by U. Sowina, but it pays more attention to widows than to orphans. E. Kizik and M. Sierocka-Pośpiech discuss births and baptisms in large cities (Royal Prussia, Warsaw); Kizik is interested mainly in the ritual and customs while Sierocka presents the question also from the point of view of historical demography (the sex of new-born babies, multiple births). This demographic approach is also characteristic of the study by M. Kopczyński who writes about the inhabitants of noblemen's manor houses on the basis of poll-tax registers and parish records; for the sake of comparison, he has added some data concerning peasant families. What is noteworthy is that the author draws attention to regional differences in the profile of noble families and points out that, contrary to widespread opinions, these were mostly nuclear families. The article contains valuable statistical data on the number of offspring, the age groups in families, the gender structure, the age when young people became independent.

The three articles which present the upbringing of young magnates (of Tomasz Zamoyski, Hieronim Florian Radziwiłł and the young Radziwiłłs of the Birże line) depict the parents' care of their children's health, their concern to shape their character and give them a good education. Two articles present the old Polish pedagogical theory in the light of the views and opinions of writers and preachers. The authors point out that the pedagogical concepts were quite sound for they laid stress on a harmonious physical and intellectual development. The examples mentioned by the authors show that one cannot speak of a lack of an emotional attitude to children, a view held by some West European researchers (Ph. Ariès, L. Stone).

The financial conditions in which children were brought up are presented quite extensively. Information on this subject can be found above all in the article by the late A. Pośpiech, who has picked out children's objects from the posthumous inventories of Great Poland's nobility (clothes, toys). K. Turśka's source-based article on the clothes worn by children at the Jagiellons' court as well as the recommendations on diet, hygiene and physical exercises in the articles on the upbringing of magnates supply many details about the life of children and young people and make the picture more concrete. The result is that the reader is given a comprehensive picture, rich in details. Even the question of "gender relations" is raised, for instant, when the attitude to the gender of a new-born baby is referred to. The examples show that the approach differed, from acceptance to disillusionment at the birth of a female offspring. But it would be difficult to formulate an unequivocal general opinion in this matter.

Six articles deal with the situation of children outside the family nest (pp. 169-268). Two of them concern care of foundlings and orphans in Poland and Europe (M. Surdacki, *Abandoned Children in Old Polish and European Societies*; M. Słoń, *Hospital for Children in Medieval Wrocław*). D. Piwowarczyk discusses the functions of knighthood and the accolade in Polish territories in the 11th-18th centuries. But whereas in the Middle Ages the accolade was a symbolic end of the process of a nobleman reaching maturity, in the 16th-18th centuries knighthood assumed another character and significance; it became a distinction bestowed on foreigners and deserving burghers. Therefore it exceeds the framework indicated by the title for it does not concern children and young people.

Krzysztof Boroda's article on late medieval colleges in Cracow is definitely connected with the subject mentioned in the title for it presents the living conditions of the studying youth. J. Trzosa's article on the legal status and material situation of apprentices in Gdańsk guilds and their prospects for

promotion in the late 17th and 18th centuries is connected with the subject, but it transfers the reader into a different social circle. It is a pity that the author has focused on the period when Gdańsk handicraft was in crisis, which must have had an unfavourable effect on the apprentices' situation, and that he has confined his attention to craftsmen, ignoring the situation of apprentices in merchants' firms. Instead he has dealt with the situation of journeymen, many of whom were at that time lifelong hired workers, adultmen, some of them being married (as the author's examples show). We are again faced with a lack of precision in the formulation of the issue and a departure from the main subject, that is, the child. The last article in this group, A. Karpinski's *Against the Law and Morals. Child Abuse in Polish Towns from the 16th to the 18th Century*, concerns a question which has not yet been systematically researched by Polish historians. It is good therefore that it has been taken up. The author presents abundant results of his archival research in Polish towns, supplementing them by comparative references from international literature. The article should not have been included in the group of studies analysing the situation of children outside the family for it also concerns mainly violence and cruelty to children in their own families.

The third group of studies (pp. 269–324), dedicated to children's death, is the most cohesive thematically. It opens with a study by an archeologists' couple, Anna and Jacek Wrzesiński, who discuss 11th and 12th century burials of children at the Dziekanowice cemetery, near Ostrów Lednicki. Hanna Żerek-Kleszcz's article on children's death as a phenomenon in old Polish culture transfers us into the early modern era. It is supplemented and developed by J. Dziubkova's study on children's images in coffin portraits. These three studies present the death and funerals of children in the social, ritual, religious and emotional contexts, though each of them does this from a different point of view and is based on a different type of sources. This is the first attempt of its kind in Polish historiography.

The volume under review comprises studies by historians, archeologists and art historians. Since the authors have applied the research methods proper to their own branch of study, their approach differs. Despite the fact that the book is not an exhaustive monograph but a collection of detailed studies, it raises most of the questions connected with the birth, existence and death of children, their place in the family and society; it also shows the emotional ties between adults and their offspring. Too little space has been devoted to the specific situation in the Middle Ages and, as regards the social aspect, to the peasant child. Nor do we learn anything about the situation in non-Catholic and non-Protestant circles, that is, in the Orthodox, Jewish and Armenian families. The European context has not been developed the majority of the studies lacking comparative elements. These gaps will undoubtedly be filled by further research on childhood, on how this part of human life was perceived and experienced. The volume under review is a valuable first step and also an inspiration for future research. It is good that each study has been summarised in English and that the table of contents is also in English. This will help the book to enter into the international circulation.

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