

MIDDLE AGES¹

Marek Adamczewski, *Heraldyka miast wielkopolskich do końca XVIII wieku (Heraldry of Towns in Great Poland up to the End of the 18th Century)*, Warszawa 2000, Wydawnictwo DiG, 520 pp., 153 illustr., 25 tables, 3 annexes, index of geographical names.

The book presents the heraldic devices of towns in Great Poland in the broad sense of the term (voievodships of Poznań, Kalisz, Sieradz, Łęczyca, Inowrocław and Brześć Kujawski as well as Dobrzyń and Wieluń lands) from the beginning of heraldry in the 14th century to the partitions of Poland. The author points out that the towns' coats of arms originated from municipal seals. He discusses their most frequent elements and says that they either represented some superior authority (elements of the coats of arms of rulers or owners) or were a manifestation of an urban commune's independence (buildings, keys, towns' patron saints, etc.). He emphasises that compared with the regions where heraldic tradition was stronger, the coats of arms of Great Poland's towns manifest freedom in the use of the principles of heraldry, and inconstancy. They were changed when the owner changed and were also influenced by religious and artistic trends. The coats of arms of towns differed from those used by noblemen in that they frequently lacked the heraldic shield. The author discusses the functions performed by the coats of arms; they identified the town, denoted its legal and political system, commemorated its founder or some important events, played a propaganda or a religious role. The extensive annex (pp. 305–475) contains a catalogue of the seals and coats of arms of towns in Great Poland in the period discussed by the author. (JA)

Fundacje i fundatorzy w średniowieczu i epoce nowożytnej (Foundations and Founders in the Middle Ages and the Modern Era), ed. by Edward Opaliński and Tomasz Wiślicz, Warszawa 2000, Wydawnictwo Neriton, Instytut Historii PAN, 161 pp., 9 illustr., contents and introduction also in English.

Roman Michałowski (*Prüm and Urbs Caroli. Royal foundations against the background of the political culture of the early Carolingian period*, pp. 11–36) presents the foundation of the monastery at Prüm by Pepin the Short (762) and the foundation of a town on the place of the present Paderborn by Charlemagne (776). The author draws attention to the religious motives of both founders, who regarded monarchic power as an implementation of God's will. Halina Manikowska (*Princeps founder in pre-incorporation Wrocław. From Piotr Włostowic to Henry the Bearded*, pp. 37–57) writes about the many foundations set up by Piotr Włostowic and his son-in-law Jaksa, which reflected the political aspirations of the two lords. Urszula Borkowska (*OSV (The Jagellons' ecclesiastic foundations in the light of records in the Crown Register 1447–1572*, pp. 58–73) stresses the religious tolerance of the Jagellons, who founded Catholic as well as Orthodox churches, and points out that it was Ladislaus Jagellon who had the largest number of foundations to his credit. The group of articles concerning foundations in towns (established mainly by burghers) opens with an article by Marek Słóń (*Foundation of a hospital in the Middle Ages, with Wrocław as an example* (pp. 74–90). The author emphasises that the foundation of a hospital as a charitable

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institution was inspired by religious motives. Edmund Kotarski (*Scholarship foundations in old Gdańsk*, pp. 101–129) points out that these foundations played an important role in the education of poor townsmen. Ewa Dubas-Urwano-wicz (*Foundation of churches and monasteries in Grodno up to the 18th century*, pp. 130–141) discusses the case of an economically weakly developed town in which up to the end of the 16th century foundations were established mainly by monarchs and later by the neighbouring nobility. Jan Harasimowicz (*Sacral foundations of heretical Polish nobility in the 16th and 17th centuries*, pp. 142–153) discusses the architecture of Protestant churches. He points out that at the end of that period the churches were equipped with elements for defence, for the Protestants felt endangered by the Counter-Reformation. The foundations set up by religious and cultural groups which differed from the majority of the inhabitants of the Polish-Lithuanian Commonwealth are discussed by Anna Michałowska (*Foundations and founders in the Commonwealth's Jewish communities from the 16th to the 18th century*, pp. 91–100) and Jan Tyszkiewicz (*Sacral foundations of Polish-Lithuanian Muslims*, pp. 154–161). (JA)

Mateusz Goliński, *Wokół socjotopografii późnośredniowiecznej Świdnicy (Socio-Topography of Late Medieval Świdnica)*, Part I, Wrocław 2000, Wydawnictwo Uniwersytetu Wrocławskiego, series: Acta Universitatis Wratislaviensis, № 2205, Historia CXL1, 229 pp., 5 unpaginated pages, 22 illustrations, 7 maps, 34 tables, annex, sum. in German.

The book concerns the years from ca. 1350 to ca. 1475; if necessary, the author also refers to data from the 13th and 16th centuries. Goliński discusses municipal books and tax registers, which are his main base, and describes the lay-out of Świdnica and its suburbs, reconstructing it on the basis of these sources. He says that the taxation system of Świdnica was similar to that of Brno and points out that this was due to cultural interaction between groups of towns linked by special economic, political and civilisational ties (Świdnica–Brno, Cracow–Poznań, Hanseatic towns). In an extensive annex (pp. 141–229) there are 18 tables showing the taxes paid by the inhabitants and the character of individual urban parcels and buildings. The forthcoming Part II of the book will contain detailed descriptions of the parcels in Świdnica and will present the division of the urban society according to its social and occupational structure. (JA)

Piotr Górecki, *Pamięć, forma literacka a tworzenie przeszłości: opat Piotr z Henrykowa jako dziejopis i doradca prawny (Memory, literary form and creation of the past: Abbot Piotr of Henryków as a chronicler and legal adviser)*, "Roczniki Dziejów Społecznych i Gospodarczych" (Poznań), vol. LX, 2000, pp. 71–110, sum. in English.

The author discusses the way in which the past is presented in *The Book of Henryków*, a 13th–14th century description of the properties belonging to the Cistercian monastery in Henryków in Silesia, and the way in which they were acquired. The aim of the book was to defend the monastery's property against other persons' potential claims. This was all the more important as some grants were not documented and the demographic catastrophe caused by the Mongolian invasion in 1241 destroyed the "collective memory". According to Górecki, the authors of the *Book* did not reconstruct the past; they constructed it intentionally to the monastery's advantage. To achieve this aim, the authors not only stressed the truthfulness of the *Book*, selected facts which suited their purpose and gave them the desired interpretation, but also applied various literary means. According to Górecki the statements in the *Book* are too artificial to be true; they were cited to emphasise the good memory of the authors of the *Book* and make it more credible. (JA)

Grzegorz Jawor, *Osady prawa wołoskiego i ich mieszkańcy na Rusi Czerwonej w późnym średniowieczu (Settlements Established on the Basis of Wallachian Law and Their Inhabitants in Red Ruthenia in the Late Middle Ages)*, Lublin 2000, Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej, 211 pp., 11 maps, 3 tables, index of localities, sum. in French.

The book covers the period from the incorporation of Red Ruthenia into Poland (2nd half of the 14th century) to the decline of the Wallachians' group immigration at the beginning of the 16th century. The author does not agree with the theory that the Wallachians were a vocational group of shepherds, composed mainly of local Ruthenians. In his view most Wallachians were a proto-Romanian population which immigrated from Moldavia and Transylvania. According to Jawor, the Wallachians were not nomads; they preferred to engage in livestock breeding in permanent settlements, agriculture and crafts playing a secondary role in their lives. The author emphasises that the reason why the Wallachians' migration was relatively peaceful was that they searched for new areas of settlement, while the local administration and nobility were interested in the development of weakly populated mountainous and submountainous regions. The author has found 305 settlements which bear traces of Wallachian settlement and emphasises that the Wallachians had a great ability to adapt themselves to the natural conditions. He stresses that the Wallachians had their own legal and political system and depicts their assimilation, which started with the adoption of the local names of social institutions; later the Wallachians made these institutions similar to those existing among the Ruthenian or Polish population. (JA)

Alicja Karłowska-Kamzowa, *Spółeczeństwo średniowieczne na szachownicy życia. Studium ikonograficzne Jakuba de Cessolis. Traktat o obyczajach i powinnościach szlachty na podstawie gry w szachy (Medieval Society on the Chess-Board of Life. Iconographic Study of Jacobus de Cessolis' Treatise on the Nobility's Customs and Obligations, Based on the Game of Chess)*, fragments in Polish translation, ed. Tomasz Jurek and Edward Skibiński, Poznań 2000, Wydawnictwo Poznańskiego Towarzystwa Przyjaciół Nauk, 176 pp., 4 unsp. ones, 151 ilustr., sum. in German.

The book presents the evolution of illustrations in manuscriptal and incunabula concerning the treatise written by the Genoese Dominican Jacobus de Cessolis ca. 1300. The text was a treatise on chess, combined with moral lessons. De Cessolis compared the chess-board to a town or state, and the figures and pawns, to representatives of various social and occupational groups. The description of the game is accompanied by reflections on the desired qualities and ideal behaviour of representatives of individual groups. The treatise was well known in Europe and was illustrated by figures symbolising various estates and trades. According to the author, the changes in illustrations in the 14th and 15th centuries were, on the whole, independent of the adaptations and translations of the treatise and reflected changes of the main users of the text (the way of presenting figures shows that the treatise was used first by preachers, then by secular persons, rich ones and later also simple people, humanists and chess players); they also reflected changes in visual arts (increase of realistic elements at the turn of the 14th century) and the spread of the treatise in Europe (from the middle of the 14th century French influence can be seen in the cycle of illustrations created in Italy ca. 1300, and German influence from the 15th century). The text is equipped with many copies of the illustrations described by the author and by a translation of fragments of the treatise into Polish. (JA)

Kodeks dyplomatyczny Wielkopolski (Great Poland's Diplomatic Code), vol. XI, edited and commented on by Antoni Gąsiorowski, Tomasz Jasiński, Tomasz Jurek and Izabela Skierska, Poznań 1999, Wydawnictwo Poznańskiego Towarzystwa Przyjaciół Nauk, XXX+497 pp., 1 unsp., 1 table.

This is a supplement to the volumes published in 1877–1881, 1908 and 1982–1993. Its first part contains 324 documents from 1225–1444 found after the publication of the previous volumes. 282 of these documents have not been published before, another 12 have appeared as registers. Part II (pp. 291–488) contains indexes to vols. VI–XI, a list of the numbers of the documents and the dates when they were issued, a list of the issuers, a list of the addresses (both divided into ecclesiastical and secular institutions and private persons), a list of seals, a list of notarial signs, a list of saints and festive days, a list of non-Latin common nouns, and an index of geographical names, persons and institutions. The book ends with errata to volumes VI–XI. (JA)

Janusz Kurtyka, *Przeszość, dziedziczość i prestiż. Badania nad późnośredniowieczną i wczesnośredniowieczną własnością możnowładczą w Polsce XIV–XVII wieku (Property, Heredity and Prestige. Studies on Magnates' Late Medieval and Early Modern Property in Poland in the 14th–17th Centuries)*, "Roczniki Historyczne" (Poznań), vol. LXV, 1999, pp. 161–194.

This is a survey of studies on large estates in Poland from the beginning of the 14th to the middle of the 17th century. The author says that the early period, up to the beginning of the 16th century, unlike the early modern era, has been quite well examined in historiography. According to Kurtyka, magnates always owed their career to similar factors. The general model was to be in favour with the king, to obtain a royal demesne so as to enlarge one's own hereditary estate, and to marry within the old magnates' group. During the whole period reviewed by the author some families managed to retain the highest social standing. Among them were the Tęczyńskis, Tarnowskis, Górkas, Bnińskis–Opalińskis and Ostrorógs. Kurtyka examines two families (the Konicpolskis and the Ossolińskis) which in the first half of the 16th century lost the high social and political position they had enjoyed in the Middle Ages but regained it at the beginning of the next century. A castle was a necessary element at the centre of a large group of estates. Towns began to perform this function at quite an early date. (EO)

Gerard Labuda, *Święty Wojciech. Biskup męczennik. Patron Polski, Czech i Węgry (St. Wojciech. Bishop–Martyr. Patron Saint of Poland, Bohemia and Hungary)*, Wrocław 2000, Wydawnictwo FUNNA, 333 pp., 4 unpaginated pages, 10 illustrations, 1 map, index of persons, summary in English.

The book presents the latest biography of St. Wojciech (Adalbert) (pp. 11–224) and a brief outline of the development of his cult, stress being laid on the Middle Ages. According to the author, Wojciech established contacts with Poland at an early date, when he was working in the Prague diocese which also included Silesia, captured by the Poles in ca. 990. Labuda emphasises that the saint left Prague twice for political reasons (the conflict of the saint and his family, the Slavnikovics, with the Premyslid dynasty); he also points out that Wojciech's missionary activity covered the whole of Central Europe (Bohemia, Hungary, Poland, Prussia), which means that he was an apostle of the whole region. According to the author, Wojciech chose Prussia and not Polabia for his missionary work in 997 because at that time Polabia was the scene of constant wars between the local Slavs, the Empire and Poland. The author says that St. Wojciech died in Pomezania, near the present village of Pachoty ("Cholnün" according to the *Passion of Tegernsee*), south of Lake Drużno. Labuda emphasises that the cult of St. Wojciech played an important role in the establishment of the ecclesiastical province of Poland and that in the Middle Ages this cult extended over Central Europe, Italy and the western part of the Empire. (JA)

Lech Lecelewicz, *Nowa postać świata. Narodziny średniowiecznej cywilizacji europejskiej (A New Shape of the World. The Birth of European Medieval*

Civilisation), Wrocław 2000, Wydawnictwo FUNNA, 491 pp., 3 unpaginated ones, 57 illustrations, 7 maps, index of persons, summary in English.

The book deals with the changes which took place in Europe between the 5th and the 11th centuries and led to the birth of a civilisation which embraced nearly the whole of Europe. The author focuses on changes in the countries of Western and Byzantine Christianity and shows how they influenced other peoples Christianised during that period, that is, northern Germanic peoples, Slavs and nomads in south-eastern Europe. He excludes Moslem countries but pays much attention to their civilisational influence on European countries. Lecięjewicz makes use of the achievements of cultural anthropology, concentrating his attention on changes in social structures (from post-Roman to feudal and from feudal to state changes) and changes in cultural structures connected with the spread of Christianity. He emphasises the importance of those cultural currents and socio-political changes which made European countries more alike to each other; he points out that these currents originated in the Mediterranean region and in the northern "barbaric" part of the continent. Lecięjewicz pays great attention to those elements of civilisation which were fathomed quite recently thanks to the exploration of archival material (everyday life, material culture, elements of spiritual culture). (JA)

Karol Modzelewski, *Organizacja gospodarcza państwa piastowskiego X–XIII wiek (The Economic Organisation of the Piasts' State 10th–13th Centuries)*, 2nd enlarged edition, Poznań 2000, Wydawnictwo Poznańskiego Towarzystwa Przyjaciół Nauk, series "Wznowienia" (Reissues), vol. 7, 257 pp., 2 unpaginated ones, 1 map, index of persons, geographical names and subjects, summary in French.

This book, the first edition of which appeared in 1975, is a classic study on the economic system of early medieval Poland. The author points out that the peasants' communities, which constituted the core of this system, functioned on the basis of common law and neighbours' and relatives' entitlements which protected the peasants' freedom and their right to land. The population was subordinated to the state and through the state's intervention paid tributes and rendered services to the ruling group. Estates belonging to rulers and lords used mainly slave-work, but because of their small number and size they were of marginal importance in the country's economic life. The economic system based on peasants' communities, known as the system of ducal law (*tus ducale*) in historiography, was derived from pre-state forms of capitalism; it was characteristic of the states which arose outside the Carolingian succession in Europe in the 10th and 11th centuries (Poland, Bohemia, Hungary, Ruthenia, Scandinavian countries) and made these states different from both feudal Western Europe and the despotic oriental systems. (JA)

Janusz Nowiński, *Ars Eucharistica. Idee, miejsca i formy towarzyszące przechowywaniu Eucharystii w sztuce wczesnochrześcijańskiej i średniowiecznej (Ars Eucharistica. The Ideas, Places and Forms of Keeping the Eucharist in Early Christian and Medieval Art)*, Warszawa 2000, Wydawnictwo Neriton, 266 pp., 3 unpaginated ones, 119 illustrations, indexes of persons, Biblical figures, localities and subjects, summaries in German and English.

The book deals with the ways in which the Eucharist was kept in Western Christian churches and the symbols accompanying them from the beginning of Christianity to the end of the 15th century. The author points out that these ways and symbols started taking form in the 4th century, when the Eucharist began to be transferred from private homes to churches. The places where the Hosts were kept soon became symbols of the Holy Sepulchre or the Ark of the Covenant and their ornamentation was adapted accordingly. Both concepts arose in the East and were transferred to Europe mainly by Irish-Scottish monks. In accord-

ance with the former concept, the Eucharist was kept in small caskets in the form of a tower which symbolised the Holy Sepulchre. In accordance with the concept inspired by the Ark of the Covenant, the Host was kept on the altar which stood in the middle of a square chancel. In the early Middle Ages the Hosts in the West were sometimes kept in caskets, probably modelled on votive crowns, and hung above the altar. As a result of the development of the cult of the Eucharist, latticed wall sanctuaries began to be used in the 12th–13th centuries; standing sanctuaries came in use at the end of the 14th century. The use of tabernacles placed in the centre of the altar's retable spread at the beginning of the modern era, in the 16th century. (JA)

Nowy kodeks dyplomatyczny Mazowsza (New Diplomatic Code of Mazovia), Part III. Dokumenty z lat 1356–1381 (Documents from the Years 1356–1381), edited by Irena Sułkowska-Kuraś and Stanisław Kuraś, index of persons and localities compiled by Jan Piątka, Warszawa 2000, Wydawnictwo DiG, XXX+361 pp., 3 unpaginated pages, indexes of geographical names, persons and subjects.

The publication contains 291 Mazovian, Polish and papal documents concerning Mazovia under the rule of Duke Siemowit III. The documents come from Polish and Roman archives. 101 documents have never been published before; the others are in outdated editions. Each document is equipped with a register (in Polish) describing its content and stating where the original, its copies and summaries are kept, and listing publications in which the document is mentioned or which contain the integral text or its facsimile. (JA)

Jerzy Pysiak, *Król i bestia. Cudowne i tajemnicze spotkania królów ze zwierzętami (The King and the Beast. Miraculous and Mysterious Meetings of Kings and Animals)*, "Przegląd Historyczny" (Warszawa), vol. XCI, 2000, № 4, pp. 505–518, sum. in English.

The author discusses medieval French and Italian writers' interpretations of rulers' death or illness after a real or legendary meeting with wolves or wild boars. The article deals with Flodoard's (10th century) description of the death of Louis IV after he fell from a horse, Charlemagne's legendary dream about a wild boar in Jacobus de Voragine's *Golden Legend* (13th century) and with scenes described by many authors, namely, the death of Philip, son of Louis VI, the Fat, when his horse was frightened by a boar (12th c.), the illness of Philip II Augustus after a dangerous wild-boar hunt (13th c.), and the legend about the death of Philip IV, the Fair, during a wild-boar hunt (14th c.). The author emphasises that the wolf and the wild boar were regarded as Satanic animals in medieval church writings; meetings with them were therefore of a supernatural character; a ruler's death after a meeting with these animals was regarded as a punishment for sins, but Philip Augustus' illness was thought to be a trial of the young monarch. Pysiak points out that in these cases, as well as in other opinions on hunting, Christian thought (including the condemnation of hunting by the Fathers of the Church) was combined with ideas which stemmed from pagan beliefs. (JA)

"Roczniki Historyczne" ("Historical Yearbooks") (Poznań), vol. LXV, 1999, 276 pp., sum. in German.

Edward Rymar (*When did Mieszko the Tanglefooted rule in Cracow?*, pp. 7–26) suggests that Mieszko's brief rule in Cracow should be moved back from 1211 to 1206. According to the author, it is not confirmed by sources that the duke lived in 1207–1211; his rule was wrongly dated by Długosz, who confused him with Ladislaus Spindleshanks. Marłusz Lubczyński (*The Beginning of the Lięza family of the Półkoźc coat of arms*, pp. 27–52) says that it was Henryk, castellan of Wiślica in 1333–1347, who is the oldest known member of the Lięza family; Lubczyński also discusses at large the career of Jan Lięza (ca. 1340–1418), the

architect of the family's political position and financial power. Ryszard Marciniak (*The Alleged coat of arms of Great Poland in the 14th and 15th centuries*, pp. 53–72) polemises with the opinion that aurochs' head, the coat of arms of the Kalisz voievodship since the time of Casimir the Great, was Great Poland's oldest coat of arms. According to the author, since the adoption of heraldry (end of the 13th century) each of the two voievodships of Great Poland had its own coat of arms (Poznań voievodship had the white eagle without a crown, and Kalisz voievodship aurochs' head (both coats of arms originated from the designs of the dukes of the province). Leszek Zygmier (*The university education of Plock bishops in the 14th and 15th centuries*, pp. 73–90) points out that the level of the bishops' education rose at that time, even though education was less important for making a career than connections with the royal chancery, the Mazovian dukes' chancery or family links with Mazovia's political élite. The articles are accompanied by three source materials: an annal from the collection of the University Library in Wrocław compiled in the 15th century (Wojciech Mrozowicz, *Annotatio rerum notabilium. Świdnica's medieval annal*, pp. 91–104), *Fragments of the lost records of the manorial court in Świdnica from the years 1372–1404* (pp. 105–123) edited by Tomasz Jurek and kept in the State Archives in Wrocław, and a document issued by Sigismund of Luxembourg on December 18, 1403 for the Serbian despot, Stefan Lazarević and his brother Vuk (Ryszard Grzesik, Stanisław A. Sroka, *An unknown document on Hungarian–Serbian relations at the beginning of the 15th century*, pp. 125–128) from the collection of the Raczyński Library in Poznań. Three texts are dedicated to historiography. Anna Adamska (*The Middle Ages interpreted anew. Research on the culture of writing*, pp. 129–154) points out that research on the history and culture of writing is a separate branch of learning, independent of traditional historiography. Marek Derwich (*Helvetia Sacra (1964–1999) and its contribution to our knowledge of the history of the Catholic Church*, pp. 155–160) discusses the history and importance of this edition of sources. Janusz Kurtyka (*Property, heredity and prestige. Research on late medieval and early modern magnates' estates in Poland from the 14th to the 17th century*, pp. 161–194) says that even though research into the individual periods and territories is not equally advanced, it can be stated that large estates arose in a similar way everywhere in Poland, though the scale of changes in the period under review differed. Polemical texts and reviews complete the volume. (JA)

Stanisław Rosik, *Interpretacja chrześcijańska religii pogańskich Słowian w świetle kronik niemieckich XI–XII wieku (Thietmar, Adam z Bremy, Helmold) (Christian Interpretation of the Religions of Pagan Slavs in the Light of German Chronicles from the 11th and 12th Centuries, Thietmar, Adam of Bremen, Helmold)*, Wrocław 2000, Wydawnictwo Uniwersytetu Wrocławskiego, series: Acta Universitatis Wratislaviensis, № 2235, Historia CLXIV, 368 pp., index of names of supernatural beings, mythical places, places of worship and most important archeological finds, sum. in German.

The author points out that the chroniclers' attitude to paganism was determined by their own culture; this is why they were not particularly interested in paganism and described it by means of Biblical terms and concepts. Since some passages in the chronicles played a didactic role, the pagans' customs were sometimes set as an example to follow, though their beliefs were of course condemned. Adam and Helmold praised the customs of the Wolinians and Pruthenians, peoples that lived far away and were not in conflict with Germany. All chroniclers identified Christianity with the Empire (they treated God according to the pattern of the *Old Testament*, in which Jehovah was the tribal God of the Jews) and regarded the establishment of a church organisation in a region as tantamount to the Christianisation of its inhabitants; this is why they regarded relics of paganism as a sin in the Christian sense of the word. The author also discusses the differences between the three chronicles and says that Adam and Helmold treated Polabia as

land for missionary work and regarded the Slavs' gods as supernatural beings (demons) while Thietmar thought they were idols created by man. (JA)

Andrzej Włodarek, *Architektura średniowiecznych kolegiów i burs Uniwersytetu Krakowskiego (The Architecture of the Medieval Colleges and Students' Dormitories of Cracow University)*, Kraków 2000, Towarzystwo Autorów i Wydawców Prac Naukowych "Universitas", 472 pp., 110 illustr., 7 indexes.

The author discusses the architecture and functions of the University's Gothic buildings. He points out that Cracow is the largest centre of these buildings in continental Europe. The three Gothic colleges (Collegium Matus, Collegium Minus, Collegium Iuridicum) as well as the Hungarian Dormitory (partly rebuilt in the 19th century) have survived till our days. Four other dormitories (Długosz's, Philosophers', Jerusalem, and Poor Students' dormitories), which survived until the 19th century, are known from many written and iconographic sources. The author divides the buildings into three types: four-winged buildings with an arcaded courtyard (the Jerusalem dormitory of Collegium Maius, Collegium Iuridicum), erected on the model of the Spanish College in Bologna; three-winged ones with a courtyard and a wooden gallery (Długosz's and Poor Students' dormitories); and buildings resembling urban houses (Philosophers' Dormitory). Włodarek points out that in the 15th century the university building were concentrated in the south-western part of Cracow, imparting a specific character to this part of the city. The *Catalogue* (pp. 81–445) describes the history of the individual buildings and presents early modern descriptions and inventories which helped to reconstruct their past. The *Catalogue* also contains plans and drawings of the buildings. (JA)

Przemysław Urbańczyk, *Władza i polityka we wczesnym średniowieczu (The Power and Politics in the Early Middle Ages)*, Wrocław 2000, Wydawnictwo FUNNA, 273 pp., 2 unpubl. ones, index of persons, sum. in English.

The author discusses changes in Central Europe's social, political, economic, military and ideological structures in the second half of the first millennium and shows how they led to the formation of states. He polemises with the conclusions based on evolutionism and recalls the research principles and methods of cultural anthropology. What in his opinion was the essence of these changes was that egalitarian societies, in which people differed only by membership in sex- or age-group, became strongly hierarchical ones. The changes were prompted by tribal chiefs, who at first were elected for a short time, when the tribe was in danger. The chiefs tried to expand and consolidate their supremacy, first by the use of force and later by introducing organisational and legal changes (the right to inherit social position and property) and by ideological changes (Christianisation). The author emphasises the role played by the personality of the chiefs, though their role was always restricted by the reality of social life, and the importance of external influences exerted by Germanic peoples and nomads from Eastern Europe and the Mediterranean countries. Urbańczyk points out that the increasingly rich archeological sources play an ever greater role in research on the history of this region. In his view, closer collaboration should be established between historians and archeologists. (JA)

Grażyna Waluga, *Spółczesność realne i idealne w "Opowieściach kanterberyjskich" Geoffreya Chaucera (Real and Ideal Society in Geoffrey Chaucer's "Canterbury Tales")*, Warszawa 2000, Wydawnictwo DiG, 198 pp.

The author describes the picture of society presented by Geoffrey Chaucer, the greatest English poet of the 14th century, in his *Canterbury Tales*. She shows how Chaucer presented representatives of various social and vocational groups: rulers, their courts and servants, the gentry, secular persons linked to the Church, the clergy, and persons who earned their living by work (craftsmen, the Merchant,

the Summoner, the Ploughman). She stresses that very few of Chaucer's characters are blameless, their main defect being that in their quest for money they were ready to depart from Christian ideals and honesty. The only exceptions are the idealised Knight, the Parson and the Ploughman, who reflect the traditional ideal of Christian society, an ideal dear to Chaucer's heart. A separate chapter of the book is dedicated to women. The author points out that Chaucer was friendlier to women of higher social classes than other contemporary writers but, like his contemporaries, he was convinced that nature had made women inferior to men. (JA)

EARLY MODERN TIMES (16th–18th c.)

Acta Nuntiaturae Polonae, vol. XV, *Germanicus Malaspina (1591–1598)*, volumen I (1.12.1591–31.12.1592), editio Lescus Jarmínski, Cracoviae 2000, Polska Akademia Umiejętności, CXVIII+529 pp., 4. illustr., 1 table, index of persons, geographical names and institutions.

The volume belongs to a series, launched in 1990, which presents sources to the missions of apostolic nuncios in Poland from the 16th to the 18th and in the 20th centuries. It contains 260 documents from Polish, Italian and Swedish archives and libraries concerning the beginning of the mission of Germanico Malaspina, in particular his correspondence with dignitaries of the Roman curia and Polish dignitaries. In the case of coded documents the editor publishes decoded versions, explaining the code and including coded versions (No. 4, p. 9 and № 92, p. 138). If there are differences between the concept of the document and the version decoded by the addressee, the editor regards the concept as the basic text, being the opinion that it better reflects the sender's intentions, but he points out the differences which arose through a wrong decoding of the text. (JA)

Album Civium Civitatis Antiquae Varaviae. Księga przyjęć do prawa miejskiego Starej Warszawy 1506–1586 (Book of Persons Granted the Freedom of the Old City of Warsaw in 1506–1586), ed. Agnieszka Bartoszewicz, Warszawa 2000, Wydawnictwo Naczelnej Dyrekcji Archiwów Państwowych, 207 pp., indexes of persons, geographical names and subjects, illustr.

This is a part of the oldest extant book with the names of persons who were granted citizenship of the Old City of Warsaw. The book is kept in the Central Archives of Historical Records in Warsaw. It contains records of the ceremony of granting citizenship to nearly 1750 persons, including over 30 women (mostly widows). Peasants and craftsmen from Mazovian villages and small towns predominate among the persons granted citizenship of the city in 1506–1586. *Album Civium* also includes the names of many prominent merchants (among them Andrzej Humiecki, Melchior Walbach and Zygmunt Erkemberger) and prosperous noblemen who held some official post (e.g. the standard-bearer of Lew Mikołaj Jeżowski, the castellan of Brzeziny Paweł Szczawiński and the starost of Gostyń Krzysztof Lasocki). The noblemen granted citizenship of the city had to promise to respect municipal laws and privileges. Persons from Prussia, Silesia and Bohemia had to take an oath of loyalty to the Catholic faith. (AK)

Urszula Augustyniak, *Non de fide, sed de securitate pactis. Wiara i polityka w poglądach ewangelików w Rzeczypospolitej w latach 1631–1632 (Non de fide, sed de securitate pactis. Faith and Politics in the Opinions of Protestants in the Polish–Lithuanian Commonwealth in 1631–1632)*, "Odrodzenie i Reformacja w Polsce" (Warszawa), vol. XLIV, 2000, pp. 71–99, sum. in German.

The author analyses three documents written in 1631–1632 in the circle of the leader of Protestants in the Commonwealth, Krzysztof Radziwiłł, the Lithuanian Field Hetman. Augustyniak compares these documents with those written in 1611–1616 and comes to the conclusion that they were more radical and contained more political demands than the documents written 15 years earlier. They were of a strictly political character. In the authors' opinion the guarantee of religious tolerance was part of the monarch's duty to ensure internal peace, including religious peace, in the state. In demanding additional legal guarantees, such as the king's sworn pledge that he would distribute offices to both Catholics and Protestants, the Protestants counted on the support of the majority of the nobility and on the goodwill of the heir to the throne, Ladislaus Vasa, who was elected king in 1632 after his father's death. Augustyniak emphasises that in their argumentation the Protestants did not refer to theology but to the rights vested on the whole nobility. (EO)

Danuta Bogdan, *Uroczyste promocje magisterskie na Uniwersytecie Królewskim w pierwszej połowie XVII wieku (Ceremonies of Conferment of Magister's Degrees at Königsberg University in the First Half of the 17th Century)*, "Komunikaty Mazursko-Warmińskie" (Olsztyn), № 3 (229), 2000, pp. 321–344, sum. in German, annex.

The author starts by describing the Königsberg University's endeavours to gain the foundation privilege which would have allowed it to confer master's degrees. King Sigismund Augustus issued such a document in 1560. From that time on conferment ceremonies were held at the faculty of philosophy of Königsberg University according to a strictly defined ritual which included the presentation of candidates to the university's senate, public examinations and the conferment of degrees proper. The author explains how often these ceremonies were held in Königsberg in 1561–1636 and describes the parties which the new masters of art threw on such occasions at their own expense or with the help of sponsors. The annex appended to the text shows the scale of expenses involved in the conferment of degrees in October 1636. (AK)

Anna Dunin-Wąsowicz, *Die Vermessung von Dorf und Flur in den Ländern der polnischen Krone vom 16. bis in das 18. Jahrhundert. Mit einem Geleitwort und Register von Harald Witthöft*, St. Katharinen 2000, Scripta Mercaturae Verlag, 454 pp., Stegener Abhandlungen zur Entwicklung der materiellen Kultur, Bd. 29, index of persons and geographical names, index of subjects, maps, illustr., bibliogr., sum. in French.

This is an enlarged version of the Polish book *Pomiary gruntu w Koronie w XVI–XVII wieku. Próba ustalenia wielkości ról chłopskich na ziemiach polskich*, Warszawa 1994 (*Land Surveying in Poland in the 16th and 17th Centuries. An Attempt to Establish the Size of Peasants' Fields in the Polish Territories*). Historical metrology is a discipline which has been lately developing very quickly. An international organisation of specialists in this field (Comité International pour la Métrologie Historique — CIMH) was set up in 1971. In Poland, the development of research on the social aspects of metrology was initiated by Witold Kula in his work *Miary i ludzie (Measures and People, Warszawa 1970)*; the study under review belongs to this sociological current of metrological research. The author presents the methods of measuring land in connection with settlement processes, land cultivation and the reform carried out in this respect in Poland between the 16th and 18th centuries. She is interested not only in reconstructing old units of measurement and establishing their contemporary equivalents but also in the social history of villages and their inhabitants. For instance, she raises the question of the serfdom of peasants and corvée introduced in the 16th century and show how it affected the measurement methods. The author had to carry out large-scale research in various archives which keep materials concerning land

transactions, exploitation of land, regulations of agricultural work, records of management of estates in tail, inspections of crown and private lands, etc. The book is divided into five parts. Part I presents sources and the state of research; Part II depicts the theoretical model of measurements in Poland and analyses their names; Part III estimates the size of peasants' fields in various regions; Part IV discusses measurements during the period of serfdom; in Part V the author presents selected particularly interesting documents concerning land surveying. This model work will serve researchers in Poland and other countries for a long time. (MB)

Wawrzyniec Gościłcki, *O senatorze doskonałym księgi dwie w których są wyjaśnione obowiązki urzędników oraz szczęśliwe życie obywateli i pomyślność państwa (1568) (Two Books about a Perfect Senator, Explaining the Duties of Officials and How a Happy Life of Citizens and the State's Prosperity Can Be Achieved)*, edited by Mirosław Korolko, translated from the Latin by Tadeusz Bieńkowski, Kraków 2000, Wydawnictwo Arcana, 562 pp.

Wawrzyniec Gościłcki's Latin work was first published in Venice in 1568. The present new edition also includes a Polish translation. In his treatise Gościłcki, who later became bishop of Poznań and an outstanding politician, analysed an ideal state system, paying special attention to the role of the Senate. He drew on Greek and Roman examples and on that basis described the duties of a perfect senator. In Gościłcki's view a perfect senator should be endowed with virtues which would enable him to serve the common good and the Commonwealth. A senator should be a good adviser to his ruler and should not think of his own benefits. The monarch's chief duty was love of his country and obedience to the law. In his work Gościłcki also presented the characteristics of the European states existing at his time, including Poland. The treatise was very popular in Europe; its second edition appeared in Basle in 1593 and it had two editions in England during the author's lifetime, in 1598 and 1607. (EO)

Paweł Gut, *Próby reformy sądownictwa małych miast na Pomorzu pruskim w XVIII wieku (Endeavours to Reform Judicature in Small Towns in Prussian Pomerania in the 18th Century)*, "Przegląd Zachodniopomorski" (Szczecin), vol. XV (XLIV), 2000, № 3, pp. 39–49.

On the basis of materials kept in the State Archives in Szczecin (normative acts, correspondence) the author presents the endeavours made by Prussian kings in 1717–1795 to reform urban judicature of the Duchy of Prussia. The main aim of the reforms was to give small towns in the region professional, fully qualified judges. The conflicting interests of the administration and the judicature and the lack of a precise definition of the competence of the government's departments and that of provincial judicial colleges hindered the introduction of changes, but the supreme authorities (chancellor and the department of justice) finally succeeded in forcing through the principle that the administration of justice in small towns should be in the hands of professional judges who had studied law. (AK)

Paweł Hanczewski, *Dyplomacja brytyjska w Europie Środkowo-Wschodniej w latach 1748–1756. Misje w Berlinie, Dreźnie, Petersburgu i Wiedniu (British Diplomacy in East-Central Europe in 1748–1756. Missions in Berlin, Dresden, St. Petersburg and Vienna)*, Toruń 2000, Wydawnictwo Adam Marszałek, 221 pp., bibliogr., index of persons, sum. in English.

The book depicts the organisation and activity of British diplomacy in the capitals of Austria, Prussia, Saxony and Russia between the end of the War of the Austrian Succession and the outbreak of the Seven Years' War (1756–1763). It is based mainly on the official correspondence between London and King George II's envoys, kept in the Public Record Office in London. This was a period marked by a radical change of political alliances, known in historiography as a "reversal of

alliances". One of the results of this change was the outbreak of the Seven Years' War which shaped the balance of forces in Europe that survived up to 1914. Historians interested in British policy at that time have criticised Great Britain, accusing it of having misunderstood the development of the international situation. The author disputes these opinions, pointing out that London wanted to preserve peace and the existing alliances. He also questions the opinion that the new international conflict was an inevitable consequence of the War of the Austrian Succession. (AK)

Marek Janicki, *Zgon króla Zygmunta I i znaczenie fiducia w jego pobożności. List Jana Benedyktowicza Solfy do Jana Dantyszka i królowej Bony do córki Izabeli (The Death of King Sigismund I and the Significance of Trust in the King's Piety. Jan Benedyktowicz Solfa's Letter to Jan Dantyszek and Queen Bona's Letter to Her Daughter, Izabela)*, "Studia Źródłoznawcze" (Warszawa), vol. XXXVII, 2000, pp. 65–107, sum. in English.

Marek Janicki presents the last days of the 80-year old king of Poland and Lithuania, Sigismund I. He analyses the monarch's piety on the basis of the King's physician Jan Benedyktowicz Solfa's letter, the funeral oration by the bishop of Cracow Samuel Maciejowski, who was present at the King's death, Stanisław Orzechowski's funeral oration, and Queen Bona's letter to her daughter. Like St. Paul, the King placed all his hopes in God's mercy. As bishop Maciejowski emphasised, the King did not count on his deeds but trusted the mercy of the Crucified Christ. Believing in God's mercy, the monarch was confident of his own redemption. Orzechowski and the Queen stressed that the King had been conscious until the end of his life, that he had made his peace with everyone, and in a Christian-like manner forgave his enemies. It was later stressed that the King's death was exemplary, all the more so as it fell on Resurrection Day. Janicki emphasises that the King's trust in God's mercy was not crypto-Lutheranism; it was the result of his good knowledge of the Bible and of Erasmus' theological thought. Like all Jagellons, the King worshipped the Cross and the Passion of Christ. The author has supplemented his article by Jan Benedyktowicz Solfa's letter (it is published for the first time) to Jan Dantyszek, bishop of Warmia, and by Queen Bona's letter to her daughter Izabela, Queen of Hungary. The letters describe the last moments of the monarch, who died in 1548. (EO)

Kamieniec Podolski. Studia z dziejów miasta i regionu (Kamieniec Podolski. Studies in the History of the Town and Region) collective work, ed. Feliks Kuryk, Kraków 2000, vol. I, Wydawnictwo Naukowe Akademii Pedagogicznej, 378 pp., brief Ukrainian summaries of Polish articles and Polish summaries of Ukrainian ones, illustr., maps.

The volume contains papers read at a Polish-Ukrainian conference dedicated to *Kamieniec Podolski. The History of the Town and Region*, which was held in the High Pedagogical School in Cracow from October 20 to 22, 1997. Most of the papers in the volume deal with the Old Polish period and present key problems of Kamieniec and Podolia from the 15th to the 18th century. For instance, Janusz Kurtyka discusses the history of Podolia and its links with Poland and Lithuania in the 14th and early 15th centuries; Dariusz Kołodziejczyk describes Turkish rule in Kamieniec Podolski in 1672–1699, and Piotr Borek depicts the opinions of 17th century diarists on the role and place of Kamieniec Podolski. The volume also includes detailed essays analysing, for instance, the charter of incorporation granted to Kamieniec Podolski in 1374 (Andrzej Jureczko), the ceremony in Cairo after the capture of Kamieniec by the Turks in 1672 (Stanisław Grzybowski), the activity of the Jesuits in this town in 1608–1773 (Roman Pelczar), and the correspondence of the commander of the Kamieniec fortress General Rappe from the years 1710–1716 (Bożena Poptoń). The texts of Ukrainian historians are in the Ukrainian language. Valery

Stiepankov describes the fights of Podolian ruffians with the Turkish regiment of Kamieniec in 1672-1674, Lev Bazhenov analyses the socio-cultural and scientific activity of Mikołaj Jaworowski, the pioneer of ethnographic research in Podolia, and Eugenia Sokhatska presents the efforts of Olimpiada and Aleksander Szumliński to set up a university in Kamieniec Podolski in 1918. (AK)

Tomasz Kempa, *Nieznane listy dotyczące genezy unii brzeskiej 1595-1596* (*Unknown Letters concerning the Genesis of the Union of Brest 1595-1596*), "Odrodzenie i Reformacja w Polsce" (Warszawa), vol. XLIV, 2000, pp. 107-128.

These 20 letters, published for the first time, come from the old Radziwiłł Archives in Nieśwież; most of them are kept in the Central Archives of Historical Records in Warsaw (Mikołaj Krzysztof Radziwiłł's collection of copies from the years 1594-1596), two letters (originals) are in the Czartoryski Library in Cracow and one (original) in the Raczyński Library in Poznań. The letters were written by Hipacy Pocięj, the Orthodox bishop of Włodzimierz-Brześć (Brest), Mikołaj Krzysztof Radziwiłł "Sierotka" (the Orphan), King Sigismund III, and Jan Dymitr Solikowski, archbishop of Lwów. According to Kempa, the letters show that only a few Lithuanian magnates (Protestants who had converted to Catholicism) actively promoted a union between the Orthodox Church in the Polish-Lithuanian Commonwealth and Rome. These were Mikołaj Krzysztof Radziwiłł "Sierotka", then voivode of Troki, Lew Sapieha, the Lithuanian chancellor, Cardinal Jerzy Radziwiłł and Stanisław Radziwiłł, the Lithuanian grand marshal. This group, which was close to the King, exerted an influence on the King's policy. The letters show that the majority of the Catholic senators and noblemen were indifferent to the question. Most lay patrons of the Orthodox Church were also either indifferent or hostile to the idea. The letters confirm that Sigismund III was not one of the main initiators of a rapprochement between the two faiths; it was only later that he consistently supported the Uniates. The correspondence proves that the main initiator of the union was Hipacy Pocięj. (EO)

Henryk Lulewicz, *Zjazd w Rudnikach we wrześniu 1572 roku* (*The Meeting at Rudniki in September 1572*), "Przegląd Historyczny" (Warszawa), vol. XCI, 2000, № 2, pp. 203-219.

On the basis of new source materials found in various Polish, Lithuanian and Byelorussian archives the author analyses the course and aims of the meeting of senators and noblemen held at Rudniki near Wilno on September 24, 1572. Originally, this was to be a Wilno district's dietine preceding the electoral Sejm which was to be held on October 13, 1572. But it was attended by many senators and a group of noblemen. Fourteen senators were present, including all bishops, Mikołaj Radziwiłł the Red-Haired, voivode of Wilno and Lithuanian chancellor, Stefan Zbaraski, voivode of Troki, and Jan Chodkiewicz, starost of Samogitia and grand marshal of Lithuania. It is generally accepted in historical literature that the main subject discussed at the Rudniki meeting was the proposal to offer the Lithuanian throne to Tsar Ivan the Terrible or his younger son, Fiodor. Lulewicz refutes this view and says that the meeting dealt with many problems. The most important question was to ensure Lithuania's security during the *interregnum*. Decisions were taken to pawn royal demesness in Lithuania in order to get means for quick additional recruitment of troops. The meeting also sent a deputation to Primate Uchański to ask him to adjourn the election for the Lithuanians would not manage to come in October. According to the author, the Lithuanian senators chose Rudniki and not Wilno as the place of the meeting to make it impossible for the tsar's messenger to get acquainted with the political situation in Lithuania. The Lithuanians did not plan to offer the Lithuanian throne to the tsar's son; on the contrary, all their actions confirmed that they wanted to elect a new king jointly with Poland. (EO)

Jakub Łoś, *Pamiętnik towarzysza chorągwi panczernej (Diary of a Cuirassier)*, ed. Romuald Śreniawa–Szyplowski, Warszawa 2000, 194 pp., Wydawnictwo DiG, chronological table, annexes, glossary of old Polish and Latin words, index of persons, index of geographical names, illustr.

The first, 1858 edition of Jakub Łoś's diary no longer meets the requirements of present-day editorship, to say nothing of the fact that it misidentified the author. The present edition, based on the original found by the editor in the State Archives in Cracow, contains the text of the diary, which covers the years 1646–1667, and two annexes. The first is the genealogical tree of the Łoś family worked out by Jakub Łoś, the second is Łoś's Latin epitaph and its Polish translation. Jakub Łoś (1632–1688) was a professional soldier, a cavalry man who from 1655 served as a cuirassier, and from 1663 until the end of his military career in 1673 in a hussars' unit. During his military career he accumulated a fortune which enabled him to expand his hereditary estate. The diary consists mainly of descriptions of battles and army life. It is a valuable supplementary source to military history. (EO)

Tomasz Maćkowski, *Elbląg wobec reformy monetarnej Zygmunta I Starego (Elbląg and Sigismund I, the Elder's Monetary Reform)*, "Komunikaty Mazursko-Warmińskie" (Olsztyn), № 3 (229), 2000, pp. 303–320, sum. in German.

According to the author, three stages can be distinguished in the Elbląg inhabitants' policy towards Sigismund I's monetary reform. In the first stage, that is, in the years 1526–1529, Elbląg, together with Gdańsk and Toruń, tried to torpedo the intentions of the King and Jost Ludwik Dectus to unify the monetary systems of Royal Prussia and Poland. When their endeavours ended in failure and the king opened a mint in Toruń, Gdańsk, Elbląg and Prince Albrecht Hohenzollern endeavoured to open their own mints, referring to respective royal privileges. In March 1530 the king allowed Elbląg, Gdańsk and Königsberg to strike coins, provided this was in keeping with his edicts. The monarch wanted to make use of municipal mints in order to withdraw old and foreign coins from circulation so as to replace them by new ones. A year later, Gdańsk and Elbląg, fearing that they might lose minting rights, began the third stage of their policy towards Sigismund's reform, reminding the king that minting privileges were part of Royal Prussia's autonomy. This argument gained the support of the Prussian council; as a result, in 1568 King Sigismund II Augustus confirmed Elbląg's minting privilege which the town had been granted by Heinrich von Hohenlohe, Grand Master of the Teutonic Knights' Order, on condition that the coins struck at Elbląg were adapted to the Polish monetary system. (AK)

Metryka Litewska. Rejestry podymnego Wielkiego Księstwa Litewskiego. Województwo brzeskie litewskie 1667–1690 (Lithuanian Register. Hearth-Tax Register of the Grand Duchy of Lithuania. Voievodship of Brest-Litovsk 1667–1690), ed. Andrzej Rachuba, Warszawa 2000, Wydawnictwo Neriton, Instytut Historii PAN, 227 pp., 1 map, indexes of persons and geographical names.

Metryka Litewska. Rejestry podymnego Wielkiego Księstwa Litewskiego. Województwo trockie 1690 (Lithuanian Register. Hearth-Tax Registers of the Grand Duchy of Lithuania. Troki voievodship 1690), ed. Henryk Lulewicz, Warszawa 2000, Wydawnictwo Neriton, Instytut Historii PAN, 341 pp., 1 map, 1 table, indexes of persons and geographical names.

These two volumes are a continuation of the series which opened in 1989 with Andrzej Rachuba's edition of the registers of the hearth-tax paid in the Vilnius voievodship. They contain lists of estates and urban properties and their owners, drawn up for tax purposes. As regards the voievodship of Brest-Litovsk, the first volume contains registers from the Brest district for the years 1667 and 1690; as

regards the other district of that votevodship, that of Pińsk, only data for 1667 are included, for the 1690 register has not been found. The editors emphasise that despite shortcomings, which are evident particularly in the 1690 register, the documents are the basic source for research on demographic processes, economy and finances of the Grand Duchy of Lithuania in the second half of the 17th century. The sources are from the archives of Warsaw and Vilnius. They are published according to Polish instructions worked out by Kazimierz Lepszy. (JA)

Metropolie Europy Środkowo-Wschodniej w XV i XVI wieku (East-Central Europe's Metropolitan Cities in the 15th and 16th Centuries), eds. Leszek Belzyt and Jan Pirożyński, Kraków 2000, published by the Polish Academy of Sciences, 149 pp., index of geographical names and persons, 29 illustr., Polska Akademia Umiejętności, Wydział Historyczno-Filozoficzny, Prace Komisji Środkowo-Europejskiej, vol. VIII.

This volume contains papers read at a session organised by the Central European Commission of the Polish Academy of Learned Sciences and Arts (PAU) in association with the Institut of History of the Jagellonian University in Cracow in the autumn of 1998. The papers were written by historians from the Wissenschaftliches Zentrum Geschichte und Kultur Ostmitteleuropas, a centre which has been in existence in Leipzig for a number of years. The historians employed in the centre are working on a research project "The Metropolitan cities of East-Central Europe from the 15th to the 17th Century".

The volume opens with a text by Professor Winifred Eberhard, director of the centre, an expert in the history of Bohemia and its estates in the 15th and 16th centuries, who explains the aims of the project. The author starts with reflections on the definition of the concept of metropolis. He is against restricting the concept to 19th-20th century megacities and believes that it also applies to towns in the late Middle Ages and the early modern era. In his view, neither the area of a city nor its demographic size are the decisive factors for recognising it as a metropolis. In his opinion a city can be regarded as a metropolis if it performs many functions, that is, if it is marked by social and cultural pluralism. The next article, written by Karen Lambrecht, is a comparative analysis of three towns, Cracow, Prague and Vienna, from the point of view of the role they played in cultural exchange in about 1500. The author's reflections are based on students' travels and contacts in book printing. Georg Michels, the author of the next study, compares the economic development (trade and production) of two great Central European metropolitan cities, Gdańsk and Vienna, in the 16th and 17th centuries. Leszek Belzyt compares the topographic and demographic development of Cracow and Prague in about 1600. Heidemarie Petersen shows the place of the Jewish population in the demographic, economic and organisational structures of three cities — Cracow, Poznań and Lwów — in the Noblemen's Commonwealth. Andrea Langer discusses the principles of a research programme dedicated to the cultural activity of women of the Jagellonian dynasty in the 16th and 17th centuries (unfortunately, there are many gaps in the author's presentation of the state of research). Marina Dmitrieva-Einhorn compares Italian influence on the art of Cracow and Prague in the 16th century. The last study in the volume is an article by Arnold Bartetzky, who discusses political motifs in the decorations of town halls in the Polish-Lithuanian Commonwealth in the 16th-18th centuries. (MB)

Anna Michałowska, *Między demokracją a oligarchią. Władze gmin żydowskich w Poznaniu i Swarzędzu (od połowy XVII do końca XVIII wieku) (Between Democracy and Oligarchy. The Authorities of Jewish Communities in Poznań and Swarzędz, from the mid-17th Century to the End of the 18th)*, Warszawa 2000, Wydawnictwo Akademickie DIALOG, 335 pp., bibliogr., annexes, sum. in English, glossary of Judaic terms.

This book on the work and policy of the authorities of Jewish communities in Great Poland in 1650–1795 is based mainly on manuscriptal books of Jewish *kehillot*, called *pinkasim*, of Poznań and Swarzędz which are kept in the Central Archives for the History of the Jewish People in Jerusalem. The author has also made use of Jewish materials from the State Archives in Lublin and Poznań, the Jewish Theological Seminary in New York, the Czartoryski Library in Cracow and the Library of the Jewish Historical Institute in Warsaw. Michalowska points out a gradual centralisation of power in Jewish communities in the 17th–18th centuries, a centralisation which was closely linked to the *kehillot's* economic situation. The growing deterioration of their economic situation and their increasing debts were the main reason why the *kehillot* extended their control to all fields of life. Ever more charges and taxes were introduced, the system of permissions was expanded, contributions were imposed on guilds and brotherhoods and compulsory loans were raised. It was not the poorest members of the communities that the *kehillot* wanted to encumber but people of moderate means and rich Jews, especially those who for various reasons did not belong to the ruling circles. (AK)

Janusz Pelc, *Europa Środkowa i Wschodnia. Podziały oraz osmoza różnych kultur (Central and Eastern Europe. Divisions and Osmosis of Various Cultures)*. "Barok" (Warszawa), vol. VI/2 (12), 1999, pp. 33–54, sum. in English.

Janusz Pelc's reflections concern the role of Central and Eastern Europe in the interaction of cultures. Europe has undergone, and is still undergoing, manifold divisions since ancient times. One of them was connected with the extent of the Roman Empire, another, effected finally in 1054, together with the great schism, was the result of the division of Christianity into its eastern, Orthodox part and Western Catholic Christendom. The next divisions were connected with the rise of the Reformation within the Catholic Church in the 16th century and with the 14th–16th century conquests by Turkey of not only the Byzantine Empire and the Balkan states but also a large part of Hungary. These divisions were the reason for the different development of various parts of Europe. What is characteristic is that the dividing lines usually ran through the central and eastern part of the continent. In the 16th–18th centuries cultural osmosis was the most intense in two vast states, the Commonwealth of the Two Nations and the Habsburg monarchy. This was reflected in bilingual and even multilingual literary production, Latin being usually the common language. Another feature shared jointly was Baroque architecture. These states were an area where the Catholic, Protestant and Orthodox religions existed side by side, the Commonwealth being the country in which their co-existence was practically conflict-free. The Commonwealth was also a bridge, until at least the end of the 17th century, between Russia and Western Europe. An important role in the interaction of cultures was also played by the small Netherlands, both its northern, independent part and the southern Catholic one, as well as by Livonia, which increased its role as an intermediary in the 18th century, after the incorporation of most of its territory into Russia. (EO)

Adam Szarszewski, *Szpital i kościół św. Jakuba w Gdańsku. Zarys historyczny (St. James's Hospital and Church in Gdańsk. An Historical Outline)*, Toruń 1999, Firma Wydawniczo-Handlowa "Mado", 280 pp., bibliogr., annexes.

On the basis of multifarious sources (normative acts, chronicles, economic and law court records, cartography and iconography) from the State Archives in Gdańsk, the Library of the Polish Academy of Sciences in Gdańsk, the Archives of the Order of Capuchins in Gdańsk and Evangelisches Zentralarchiv in Berlin, the author presents a detailed picture of the development, functioning and decline of one of the most important hospital foundations in Gdańsk, St. James the Apostle's institute which looked after the skippers of Gdańsk. In the first part of

the book the author discusses the history of St. James's hospital and church in three periods: 1415–1815, 1815–1945 and 1945–1999; part II consists of annexes containing, among other things, copies of documents of the church and hospital and a fragment of Teodor Meissner's unpublished work *Das Kirchen Danzig* of ca. 1725. In the most extensive first section of Part I the author analyses the legal and financial bases of the foundation which was set up at the beginning of the 15th century, its management and functioning, and its inmates (skippers and boatswains); the author also discusses the development of the hospital and the interior of St. James's church. (AK)

Janusz Tazbir, *Tańce wszeteczne i dozwolone (Meretricious and Permissible Dances)*, "Odrodzenie i Reformacja w Polsce" (Warszawa), vol. XLIV, 2000, pp. 57–71, sum. in German.

On the basis of 15th–17th century collections of sermons and explanations of the Gospels the author presents the age-long struggle which Christian churches of various rites waged against secular music and dances. In order to provide authority for their condemnation of secular dances, priests cited apocrypha and other arguments from the *Scriptures* and when these turned out to be ineffective, they asserted that dances were a Satanic form of entertainment.

In the Noblemen's Commonwealth dances were attacked by many writers and moralists (e.g. Hieronim Powodowski, Jakub Wujek, Tomasz Młodzianowski, Adam Gdaczysz and Andrzej Frycz Modrzewski) who regarded them as licentious and adulterous. However, since dances could not be totally condemned in view of what went on in royal and magnatial courts, Protestant and Catholic preachers had to soften their stand and distinguish immodest dances from honest ones. Dances which accompanied noblemen's weddings, feasts and banquets were recognised as honest. (AK)

Andrzej Walicki, *Idea narodu w polskiej myśli oświeceniowej (The Concept of Nation in Polish Enlightenment Thought)*, Warszawa 2000, Polska Akademia Nauk, Instytut Filozofii i Socjologii, 157 pp., index of persons, *Renesans i Reformacja. Studia z historii filozofii i idei*, vol. 21.

The author does not agree with the theory widespread in West European and American science that the nation-building process in the whole of East-Central Europe was based on an ethnic-linguistic idea of nations, an idea inspired by German romanticism. Walicki analyses the idea in Polish Enlightenment thought in the 18th century and points out that the concept elaborated in Poland was fully political and similar to the Anglo-French Enlightenment-inspired politico-civic concept. In Chapter I the author presents the Polish nobility's republicanism and its concept of political nation and the notion of citizen-noblemen. In the next chapters he analyses the Enlightenment concepts of the rights of nations and the ideas of nation formed by Stanisław Staszic, Hugo Kołłątaj and Tadeusz Kościuszko. (EO)

Gabriela Wąs, *Akty prawne dotyczące wolności religijnych Protestantów śląskich i ich znaczenie polityczne dla Śląska (Legal Acts concerning Silesian Protestants' Religious Freedoms and Their Political Significance for Silesia)*, "Śląski Kwartalnik Historyczny Sobótka" (Wrocław), vol. LV, 2000, N° 3, pp. 373–405, sum. in German.

The author examines the political position of Silesian estates in the context of the Protestant population's religious situation in 1526–1707. The basic political rights, granted in 1498 during the reign of Ladislaus Jagellon, guaranteed the Silesian estates an exceptionally strong political and judicial autonomy. In 1526 Ferdinand of Habsburg was elected king by the Bohemian estates. At first, he did not try to restrict the Silesian estates' political rights, nor did he hamper the Reformation in Silesia. As a result, the majority of the Silesian population

converted to Protestantism; all the dukes were also Protestant. Religious tolerance lasted in Silesia until the beginning of the 17th century. At the end of the 16th century Bohemian kings began to restrict the political rights of the Silesian estates. In 1609 the Bohemian and Silesian estates received a Royal Charter (*Majestätsbrief*) which guaranteed them full religious equality in return for support of the Emperor Rudolph II in his struggle against his brother Matthias, but neither Rudolph nor his successors respected these obligations. The next acts concerning religious tolerance in Silesia were connected with the Thirty Years' War. In 1621 the emperor confirmed the provisions of 1609 but in 1635 it was decided that religious tolerance would not apply to the population of Crown and Church lands. These decisions were repeated in 1648 and 1707. As a result of forced re-Catholicisation and a steady restriction of the estates' political rights, the Protestants lost over 1,100 churches and ceased to constitute the majority of the population. (EO)

Piotr Węcowski, *Polskie Itineraria średniowieczne i nowożytne. Przegląd badań i propozycje badawcze (Polish Medieval and Modern Itineraries. A Review of Studies and Research Proposals), "Studia Źródłoznawcze" (Warszawa), vol. XXXVII, pp. 13–48, sum. in German.*

In the first part of his article the author discusses in detail the research on records of Polish medieval and early modern travels, pointing out that it was launched as early as the mid-19th century. In the second part he discusses the usefulness of this type of sources for historian and the principles of elaborating and publishing them. The text ends with research proposals. Węcowski suggests that research on Polish itineraries should be developed in five directions. First, travels made by individual persons or groups from a certain area at a given time should continue to be elaborated; secondly, records of travels should be used in research on many fields of political, economic and cultural life as well as on customs in late medieval Poland, fields which are not adequately documented by other sources. The author also suggests that historians specialising in other epochs than the Middle Ages should make use of medieval records of travels to work out modern instructions on how to publish them (principles of graphic presentation) and start a discussion on a collective publication of itineraries. (AK)

Tomasz Wiślicz, *"Miejsca cudowne" w Małopolsce w XVI–XVIII wieku ("Miraculous Places" in Little Poland in the 16th–18th Centuries), "Kwartalnik Historii Kultury Materialnej" (Warszawa), vol. XLVII, 1999, № 3–4, pp. 335–348, sum. in English.*

On the basis of bishops' inspections, *belles lettres*, chronicles, diaries and iconography the author discusses the cult of unofficial miraculous places in Little Poland at the beginning of the early modern era. He points out that these places were believed to have healing, medicinal properties and that this made them comparable to places famous for the officially propagated cult of relics and miraculous pictures. But the religionism displayed in these places sometimes assumed forms which were unacceptable to the clergy, such as disgraceful bathing or ablutions in springs, dances, feasts and drinking bouts. According to Wiślicz, the Church had a mixed attitude to the "miraculous places". Bishops and other Church hierarchs distrusted and condemned them, while some parish priests were more tolerant and instead of combating these cults, tried to assimilate them by directing people's religiousness towards orthodox beliefs. (AK)

Zofia Zielińska, *Rosja wobec polskich planów aukcji wojska w 1738 r. (Russia's Attitude to the Polish Plan to Increase the Army in 1738), "Kwartalnik Historyczny" (Warszawa), vol. CVII, 2000, № 3, pp. 3–25, sum. in English.*

The author analyses Russia's attitude to the plan conceived by the Polish King, Augustus III Wettin, in 1736–1738 to increase the army of the Polish-Lithuanian

Commonwealth. The plan was supported by a large part of the nobility, which thought that an increased army would make the state independent of its eastern neighbour. Russia was averse to the idea but she wanted the Polish-Lithuanian state to join the war against Turkey which the tsarina Anne had been waging since 1735. Zielińska analyses Russian policy on the basis of Russian sources. In the middle of May 1738, Herman Karol Keyserling, the Russian envoy at the Polish-Saxon court, being convinced that the Commonwealth would not join the war, planned to break the Sejm's debates in order to prevent an increase of troops. At first, Anne endorsed this idea, but she soon instructed the envoy to try to induce Poland to join the war. Some Polish politicians who were friendly to Russia were in favour of Poland's participation in the war provided the army was increased; this view was supported by the royal court. In the meantime Field Marshal Christoph Münnich's corps had begun to march through Poland to the Turkish front. This brought an avalanche of complaints at the Sejm in 1738 about the damage caused by the Russian army. In this situation Russia began to insist on Poland's participation in the war and set this as a condition for an increase in the number of troops. When a chance for increasing the strength of the army and the power of Poland's hetman, Józef Potocki (an adversary of Russia) arose at the Sejm, Keyserling began to torpedo the debates; the result was that the Sejm did not adopt any decisions in 1738. (EO)

Włodzimierz Zientara, *Sarmatia Europiana oder Sarmatia Asiana? Polen in den deutschsprachigen Druckwerken des 17. Jahrhunderts*, Toruń 2001, Wyd. Uniwersytetu Mikołaja Kopernika, 257 pp., 19 illustr., index of persons, bibliogr.

On the basis of old 17th century prints in the German language, mainly preserved in the Herzog-August Bibliothek in Wolfenbüttel but also from other collections (Tübingen, Göttingen, Prague, the Library of the Polish Academy of Sciences in Gdańsk, the Municipal and University Libraries in Toruń) the author presents Western Europe's image of Poland and the Poles in the 17th century. The author's sources are of three kinds: accounts and reminiscences of travels, newspapers and information printed on leaflets or in historical and legal treatises. In addition to his main subject, that is, opinions and knowledge of Poland, Zientara also raises some other questions, such as the situation of towns and townspeople in Poland, the political system, women's participation in travels, attitude to Jews and religious tolerance, the functioning of the postal service and the social communication system, the view and interpretations of the world (e.g. prophecies), observance of holy days, ceremonies, organisation of royal elections as well as war events (Swedish invasion, the Cossack uprising). All these questions go to make the general picture of Poland; they are also elements of life which attracted foreigners' attention most frequently. Zientara tries to define the base of each print (the author's stay in Poland, indirect knowledge acquired from information read or heard by the author), depict the stereotype of the Pole at that time and show whether the opinions agreed with facts or reflected myths and were but a hunt for exoticism and sensation. It is a pity that the book covers but one century and does not show the evolution (or stability) of views. Having been published in German, the book will be accessible to foreign readers. (MB)

19th CENTURY (till 1918)

Andrzej Chwalba, *Historia Polski 1795–1918 (Poland's History 1795–1918)*, Kraków 2000, Wydawnictwo Literackie, 670 pp., bibliogr., indexes, illustr., maps, tables.

Chwalba's book on Poland's 19th century history, written in the form of a handbook for students, fully corresponds to present-day requirements. It pres-

ents a comprehensive picture of Poland's political history, history of culture and customs as well as the Polish national ideas during the time when the country was ruled by three partitioners. The author makes ample use of historiography, but tries to correct the all too frequent presentation of the 19th century in Poland as, on the one hand, a period of heroic struggles for independence and, on the other, a time of national disgrace and torpor. He also tries to reconcile the two methods used by historians who when describing the history of the stateless Polish nation have produced either a thematic presentation of the past on the scale of the entire Polish society or a chronological presentation with subdivision into the Russian, Prussian and Austrian partition zones.

The book consists of two basic parts with brief opening and closing balance sheets. In the first part the author describes the most important slow social processes: changes in everyday, family and religious life, new means of travel and information, changing social relations, trends in high culture and in nascent popular culture, changes in the Polish national idea and its relation to the rebirth of neighbouring nations in the 19th century, and to the Jewish question.

In the second part the author presents the history of the individual partition zones in a linear perspective. This approach has enabled him to show the place of the individual partition zones in each partitioning state and in the whole of Europe, and the growing differences between them. Chwalba depicts the history of the Prussian, Austrian and Russian partition zones, the Duchy of Warsaw, the Congress Kingdom and the territories incorporated direct into Russia, the free city of Cracow and centres of Polish political emigration. Similar subjects are discussed in each partition zone: the geography of religious denominations, languages and nationalities, political system, political, economic, social and cultural life, mentality and attitude to the partitioner. Nation-wide processes and events, the years 1846–48, the First World War period and economic emigration are discussed separately.

Chwalba's book shows not only Poland's political history but also the development of civilisation in Polish territories and changes in the Poles' mentality in the 19th century. It is to the author's credit that he has brought into relief the rise of a modern nation in conditions when it had no state, and has at the same time presented the problems of national and ethnic minorities: the Lithuanians, Ukrainians, Byelorussians, Jews, Kashubs, Mazurians and Silesians. The guide words on the margins, indexes of persons, geographical names and subjects are a great help for readers. (MM)

Tadeusz Edward Domański, *Epoka Powstania Listopadowego (The Period of the November Uprising)*, Lublin 2000, Wydawnictwo Norbertinum, 404 pp., index of persons, bibliog.

The author presents a panorama of Poland's history in the first half of the 19th century against a broad background of European politics, laying stress on the genesis, course and consequences of the 1830–31 uprising. The introductory chapters deal with the period of Napoleonic wars, the Duchy of Warsaw 1807–14 and the debates in 1815 of the Congress of Vienna which set up the Congress Kingdom united by a personal union with Russia. In the author's opinion, despite the Poles' favourable, not to say enthusiastic, attitude to Tsar Alexander I and the union with the Romanovs' empire, the next fifteen years led inevitably to armed confrontation. Domański presents the administrative, educational and economic authorities of the Kingdom, stressing that its economy was gradually restricted. He goes at large into social changes and the evolution in the Poles' moods, the plots in the 1820s and the outbreak of the uprising on November 29, 1830. The author also pays great attention to the political situation in Europe, internal relations in Russia and the views of Russian élites. In a separate chapter he discusses the revolutionary events in France and Belgium in 1830. This is the context in which he presents the outbreak of the November uprising in Warsaw and the fighting which went on for many months. The author also portrays the

leading personalities of the uprising. Having decided to present the events in Poland against an all-European background, he discusses in detail the diplomatic moves of various states during the uprising, in particular the diplomacy of Prussia.

The next chapters concern Polish emigration to France after the collapse of the uprising in 1831, repression in the Congress Kingdom and the picture of the November uprising in the art and legends of Poland and France. Domański holds a traditional view of Franco-Polish friendship, symbolised by Marie Joseph de la Fayette, a friendship which made it possible for many Polish emigré institutions to function in Paris. He keeps track of the development of this friendship until the present time and stresses the joint cultural heritage of the two countries. The book is based on Polish sources and little used French materials as well as various studies and publications. (MM)

Barbara Jędrzychowska, *Polscy zesańcy na Syberii 1830–1883. Działalność pedagogiczna, oświatowa i kulturalna (Polish Exiles in Siberia 1830–1883. Pedagogical, Educational and Cultural Activities)*, Wrocław 2000, Wydawnictwo Uniwersytetu Wrocławskiego, 240 pp., Index of persons, bibliogr., illustr., sum. in Russian.

The author set herself the aim of departing from the martyrological picture of Poles in Siberia, a picture which prevailed in the 19th and a large part of the 20th century and is now being increasingly often attacked by historians. Jędrzychowska has made use of the exiles' published and unpublished memoirs, diaries and letters but has subjected them to a critical analysis. Thanks to this, these 19th century narratives, full of patriotic pathos, reveal a hidden dimension; they show individual lives, painful defeats as well as unexpected successes in the depth of Asia. Jędrzychowska examines the legacy of exiles banished to Siberia for participation in the November uprising of 1830–31, in the plots of 1840–1860 and in the January insurrection of 1863–64. She ends her story in 1883 when the amnesty manifesto gave the majority of exiles freedom or the right to settle in the European part of the Russian Empire.

The author presents the story of the Russian system of exile as well as the principles of Russian education and forms of cultural life in Siberia in the 19th century. Against this background she portrays the history of Polish exiles and their spiritual life. She describes the educational activities conducted by Poles in Siberia on the margin of the official educational system (private lessons given even to leading Siberian officials) and within the framework of this system. She writes of the help extended to Polish communities, the education for Poles and the exiles' self-tuition and self-help organisations. She lays stress on the Siberians' moral code which by envisaging severe punishment for defection was an effective means of defending national identity in a hostile environment.

The exiles did not confine their activity to self-tuition and self-help. Cultural life thrived in large Polish centres in Siberia; amateur theatre performances and concerts were organised and everything possible was done to promote reading habits. The author describes the Poles' large participation in the organisation of official cultural events, an activity which has been little known so far. The book shows that 19th century Siberia was not only a huge prison and a cultural wasteland and that the Poles knew how to go beyond the role of victims which had been imposed on them. Their achievements in culture and education were important not only for the Polish enclaves but also for the whole multinational community in Siberia. (MM)

Jan Kania, *Plus IX a wojna partyzancka Polaków z Rosją: powstanie styczniowe (1863–1864) (Plus IX and the Poles' Guerilla War against Russia: January Uprising, 1863–1864)*, Kraków 2000, Wydawnictwo Spes, 311 pp., bibliogr., sum. in Italian.

The author presents the Vatican's attitude to the Polish question in 1860–66 against the background of European politics. Much attention is paid in the book to Pius IX and his undersecretary of state, Cardinal Giacomo Antonelli, who shaped the papal state's foreign policy for dozens of years. The author's main reflections are preceded by an outline of the papal state's history in the middle of the 19th century, the endeavours to incorporate it into Italy, which was then undergoing unification, and the attitude of neighbouring states, especially France under Napoleon III, and Austria. Kania also depicts Pius IX's contacts with Poles, the diplomatic moves of the Czartoryski camp in Rome and Polish circles there, in particular the Order of the Resurrection set up in 1850. Against this background he describes the Vatican's endeavours to pacify Polish society, especially priests who participated in anti-Russian plots during the period of increased tension in Polish territories in 1860–62. The Vatican acted through the intermediary of the episcopate in the Polish Kingdom, in particular Zygmunt Szczęsny Feliński who was appointed metropolitan of Warsaw in 1862. The Vatican intensified its criticism of priests engaged in the national movement during the insurrectionary fights of 1863–64. The repression applied by Russia after the uprising did not change the Vatican's stance, even though the reprisals also affected the Catholic Church. In the two most important pronouncements on the situation in Poland, the encyclical *Ubi Urbiano* of July 30, 1864 and the allocution *Luctuosum* of October 29, 1866, Pius IX condemned the repression in the Kingdom but he censured the January uprising in equally strong words. This did not halt Russia's anti-Church activity. The growing conflict between the Vatican and St. Petersburg ended with the severance of diplomatic relations on November 22, 1866. Kania also presents the attitude of the National Insurrectionary Government to the Vatican and Pius IX. In summing up he says that the presentation of the pope as the Poles' enemy is not fully justified. It was Cardinal Antonelli who, in association with European diplomats, inspired the Vatican's criticism of the Polish national movement.

The book is based on sources from Vatican, Austrian, German and Polish archives, in particular those from the Czartoryski and Jagellonian libraries and the library of the Order of the Resurrection. The author has also made use of published sources, memoirs, correspondence and press articles. (MM)

Artur Kijas, *Polacy w Rosji od XVII wieku do 1917. Słownik biograficzny (Poles in Russia from the 17th Century to 1917. Biographical Dictionary)*, Warszawa–Poznań 2000, Instytut Wydawniczy Pax — Wydawnictwo Poznańskie, XXXIV+405 pp., bibliogr.

On the basis of Polish and Russian sources the author presents over 500 biographies of Poles who during the three centuries dealt with by him left a trace of their stay in the depth of the Russian Empire. Among them are exiles and volunteers, persons who adapted themselves to the Russian environment and those who successfully defended their national identity, people who linked their whole life with Siberia and those who after some time went back West. The chronologically oldest biographies are those of Poles who fell into Russian hands during wars in the first half of the 17th century and were sent to the northern and eastern parts of Russia. According to estimates, there were some 650 Polish prisoners of war beyond the Urals in 1645. The most numerous group in the book are the insurrectionists and conspirators who were sentenced to various forms of exile for their participation in plots or armed actions in Russian Poland between the end of the 18th and the beginning of the 20th century. From the middle of the 19th century Poles also went to Siberia of their own will, hoping to advance their career and improve their financial situation. Many young Poles as well as experts and entrepreneurs from the Polish Kingdom and from Lithuanian and Ukrainian territories lived in Siberia. The inflow of Polish volunteers increased when work was started in 1891 on building the Trans-Siberian railway line. The

dictionary is brought up to the 1917 revolution in Russia but the biographies of persons active in Siberia at that time contain information on their later lives.

The dictionary provides information on scientists, technicians, artists, military theoreticians, travellers, discoverers and organisers of social, industrial and cultural life in Russia's Asian territories. The information casts light on the drama of exiles and convicts, allows the reader to follow their struggle to preserve dignity and national identity, depicts the exiles' armed resistance, points out the Catholic Church's role in integrating the Polish community in Siberia, but first and foremost it shows the scale of the Poles' achievements beyond the Urals. The successes achieved by Polish travellers and scientists in the fields of geography, cartography, anthropology, in research on the fauna, flora, geology and climate of Siberia cannot be overestimated; they arouse all the greater respect as their authors frequently did their work while serving long sentences. Builders, engineers and industrialists usually went to Siberia of their own free will and joined the Russian authorities' small or large-scale projects or initiated their own ventures. The Polish colonies in the towns of Russia's Far East made a great contribution to the development of the country's social life. Kijas's book is yet another argument against the unequivocally negative picture of Siberia as a great necropolis of Poles. (MM)

Kajetan Kraszewski, *Silva rerum. Kronika domowa. Wspomnienia i zapiski dzienne z lat 1830-1881* (*Silva rerum. Domestic Chronicle. Reminiscences and Daily Notes from the Years 1830-1881*), ed. Zbigniew Sudolski, Warszawa 2000, Wydawnictwo Ancher, 661 pp., index of persons, illustr.

The author of the diary, the younger brother of the well known Polish novelist Józef I. Kraszewski, was interested in literature, music, genealogy, astronomy and meteorology. He wrote literary compositions in the form of 18th century noblemen's tales and continued the patriarchal traditions of Polish landowners. He had an estate in Podlasie, where in 1852 he set up a private astronomical observatory and expanded the family's book collection and picture gallery. He expressed his interests in an extended chronicle which he kept for half a century. The chronicle is a combination of memoirs and daily notes. The reader will find there the genealogical tree of the Kraszewski family, reminiscences dedicated to the author's friends and relatives, and colourful anecdotes. Most of the entries are daily observations of important events on the scale of the country and of a provincial manor in the eastern borderland of the Polish Kingdom. The book contains descriptions of the events of 1847-48, 1860-62 and the January uprising, the granting of land to the peasants in the Polish Kingdom, repression after the uprising, directed mainly against Uniates in Podlasie, economic conditions in the country, and reverberations of great politics and the wars waged in Europe. Kraszewski also describes farming work, the landowners' society life, journeys to Warsaw, spas and the West of Europe, weddings, baptism, holidays and carnival parties attended by neighbours and family members.

This is a record of the decline of the landowners' epoch observed by the author with great perspicacity and anxiety. Kraszewski's anxiety about the future of Polish manor houses and humanity in general is combined with an unconcealed dislike of the civilisational progress proclaimed by the Positivists, of the development of industrialisation and urbanisation in the Kingdom and the growing role of Jews. Kraszewski criticises insurrections which he regards as revolutionary riots directed against national life and religion; they are counterbalanced by the landowners' manor houses which are faithful to perennial traditions and values. Confrontation with reality arouses the author's emphatic pessimism. This may be why the chronicle ends in 1881, though Kraszewski lived for another fifteen years and continued his literary work until his last days.

This first publication of the chronicle is worthy of notice for in addition to its undoubted literary and anecdotal values, it presents typical opinions of a landowner from Podlasie (a region weakly represented in Polish memoirs), a man who

in his own way observed, recorded and interpreted the important political, social, economic and spiritual changes which were taking place in Polish territories in the 19th century. The book is supplemented by Kajetan Kraszewski's life-story and extensive biographies of persons mentioned in the chronicle. (MM)

Grzegorz Kucharczyk, "Boże coś Polskę" — pleśń "politycznie tendencyjna". *Aspekty działalności pruskiej cenzury w drugiej połowie XIX wieku ("O God who has girded Poland with power and fame" — a "politically tendentious" hymn. Aspects of Prussian censorship in the second half of the 19th century)*. "Kwartalnik Historyczny" (Warszawa), vol. CVII, 2000, № 3, pp. 27–42, sum. in English.

Having examined documents in Polish and Berlin archives, the author discusses the little known question of censorship law in Prussian Poland. He takes as an example the patriotic religious hymn *O God who has girded Poland with power and fame*, a hymn deeply disliked by the Prussian authorities which regarded it as a eulogy of the old Commonwealth's glory and as an expression of the Poles' determination to regain independence. A careful analysis of this question leads the author to more general conclusions, to the stressing of the role of religious and patriotic ceremonies in the formation of a modern Polish nation.

The Prussian authorities' activity in the second half of the 19th century was based on the press law of 1851 which abolished preventive censorship and envisaged that law courts could declare confiscation and destruction of prints. The hymn could be sung in churches because its text had been approved by the consistory of the Poznań archbishopric (without the most controversial stanza which implied support for armed uprisings). The pressure exerted by the authorities, confiscations and other attempts to eliminate the hymn from Polish collective life encountered resistance from Catholic priests and the faithful. The fact that the hymn had been endorsed by the Church hierarchy turned out to be of decisive importance in the conflict. In 1866 Archbishop Mieczysław Ledóchowski banned singing the hymn in churches, but the ban was lifted when the Prussians launched an anti-Church policy within the framework of *Kulturkampf*. What is more, the relatively liberal censorship law restricted the powers of the administrative authorities; the verdicts pronounced by Prussian courts did not always comply with the authorities' intentions. The conflict over the hymn was not without significance in the history of Polish-German relations; the transfer of the struggle to churches accelerated the identification of the national cause with Catholicism, of Polishness with the Catholic religion. (MM)

Między irredentą a kolaboracją. *Postawy społeczeństwa polskiego wobec zaborców (Between Irredentism and Collaboration. The Attitude of Polish Society to the Partitioning Powers)*, eds. Sławomir Kalinka and Norbert Kasparek, Olsztyn 1999, Wydawnictwo Uniwersytetu Warmińsko-Mazurskiego, 180 pp.

The authors of the articles in the volume examine various aspects of Polish political thought and the forms of the Poles' coexistence with the partitioning powers in the 19th century. The texts concern issues of historical importance as well as matters of everyday life and show that our picture of the nation's life during the 120 years when Poland was under foreign rule is unclear and incomplete.

The volume opens with a theoretical article by Wojciech Wrzesiński who discusses the history of the concepts of loyalty, collaboration and irredentism, showing what they meant to 19th century Poles and to later researchers. In an article *An insurrectionary or anti-insurrectionary myth?* Władysław Zajewski recalls the disputes of Polish historians over the heroic and martyrological visions of the nation from the end of the 19th century to our days. Several detailed texts are worthy of notice. Zbigniew Anculewicz examines the attitude of Warsaw journalists to the Russian authorities in 1815–1915, in particular during the years

of the Congress Kingdom, 1815–1830, and the period between the uprising, 1831–1862, recalling the personalities of Ludwik Dmuszewski, Henryk Rzewuski and other writers who collaborated with pro-government periodicals. Urszula K a l e m b k a (*The emigration's view of the possibility of Poles' collaboration with Russia in 1846–1862*) depicts the attitude of emigré circles which, naturally, were more critical of collaboration than people in Poland and were profuse in accusing collaborators of treason. Witold L u d w i k o w s k i points out that officers trained in the Austrian, Russian and Prussian armies played an important role in the Polish army in independent Poland. The article *Polish generals in the armies of the partitioning powers* speaks of outstanding Polish officers who served in the armies of the partitioning powers before 1918, and discusses their motives and their careers. Marek Przeniosio (*The attitude of peasants in the Polish Kingdom to the Polish Legions 1914–1917*) examines the attitude of peasants in Russian Poland to Polish units which were entering the Kingdom together with German and Austro-Hungarian troops. The distrust manifested by people in villages and small towns to "alien" troops was frequently alluded to by embittered legionaries in their diaries. This distrust not only hampered recruitment in the Kingdom but sometimes led to attacks on the legionaries. The behaviour of Poles in the Kingdom shows that on the eve of World War I identification with the Russian state and sympathy for the Russian army were more widespread than ever before in the whole partition period. (MM)

Marian Paluszkiewicz, Jerzy Szews, *Słownik biograficzny tajnych towarzystw gimnazjalnych w Wielkim Księstwie Poznańskim 1850–1918 (Biographical Dictionary of Secret Secondary School Societies in the Grand Duchy of Poznań 1850–1918)*, Poznań 2000, Wydawnictwo Poznańskiego Towarzystwa Przyjaciół Nauk, 258 pp., index of persons and geographical names, sum. in English.

The book is based on documents issued by Prussian police and judicial organs as well as materials of secret organisations, reminiscences, questionnaires, interviews and published studies. The author's analysis covers the Poznań and Bydgoszcz regencies as well as a few German schools which in the 19th–20th centuries were attended by a large number of Polish youth from Prussian Poland: the secondary schools in Glogau (now Głogów), Breslau (Wrocław), Belgard (Białogard) and Hildesheim.

The book opens with an historical outline of illegal Polish educational and patriotic organisations in secondary schools for boys in Great Poland from the Springtide of Nations to the end of World War I. The instruction conducted by the majority of these organisation comprised the Polish language, literature and history, and towards the close of the period, also military training. The main part of the dictionary comprises over 2,600 alphabetically arranged entries; each entry contains the hero's personal data, organisational pseudonym, the name of his school, the year of his matriculation as well as information on his social and patriotic activity, his occupation after finishing school, position in society and professional achievements. In many cases the data are incomplete because of the strict conspiracy observed by members of these organisations. But the rich material in the book will be very useful in research on political associations, social relations, the development of culture and education, and the national and historical consciousness of society in Prussian Poland. Above all, it will be a valuable help for historian researching the genesis of Great Poland's intelligentsia during the last decades of Prussian rule and the inter-war period. Questionnaires and interviews with persons who are still alive have enabled the authors to portray the stance of their heroes also during World War II and in the first post-war years.

The dictionary is supplemented by basic information on Great Poland's secret female self-tuition societies from the end of the 19th century and a list of members of these organisations up to 1918; the list comprises 82 names and brief biographical data. (MM)

Polacy a Rosjanie. Materiały z konferencji "Polska — Rosja. Rola polskich powstań narodowych w kształtowaniu wzajemnych wyobrażeń" (Poles and Russians. Materials from the conference "Poland — Russia. The role of Polish national uprisings in the formation of the two nations' ideas of each other"), ed. Tadeusz E p s z t e i n, Warszawa 2000, Wydawnictwo Neriton, 298 pp.

The studies by Polish and Russian scholars included in this bilingual publication examine the formation of mutual stereotypes from the end of the 18th century to the beginning of the 20th. The authors try to find the sources of mutual dislike, lack of understanding, criticism and fear. But they also depict the plane of dialogue and understanding which did exist despite stubborn mutual resentments. The over 100-year Russian rule in Poland enforced close contacts between the two nations, including mixed marriages and frequent assimilation of Poles to Russian culture and Russians to Polish culture. As the scholars emphasise, the most interesting form of dialogue developed in the field of culture, as was manifested in intense Polish–Russian cultural exchange, especially in the field of literature.

The articles in the book describe the way in which ideas about Poland and Russia were shaped among Russian ruling circles and Polish élites when Poland was under Russian rule. The uprising of 1794, 1830–31 and 1863–64 and the nascent atmosphere of hatred played a key role in this process. But the two nations' ideas of each other were also formed under the influence of peaceful coexistence, which prevailed during the intervals in the armed struggle; this could also be observed in Siberia, where Poles lived side by side with various groups of Russians and autochthons. The book also includes texts which discuss the reflections of persons who distinguished themselves in the 19th history of the two nations: the poet Adam M i c k i e w i c z and Alexander P u s h k i n, the writer and exile Agaton Giller, the Russian conservative politician Yuri F. S a m a r i n, advocate of Slavophilism under Russian leadership, and the Polish critic and theoretician of literature Marian Z d z i e c h o w s k i, who at the beginning of the 20th century championed equality and brotherhood among East European nations.

What divides the Poles and the Russians has been explained not only in the categories of the past and present day, of civilisational heritage and prejudices influenced by political events. Janina W o ł c z u k 's article "*Kościuszek jumps into the Elster*". *Is this why the Russians could not understand the Poles?* Is an interesting, though still incomplete, attempt to explain the differences. The author transfers Polish–Russian animosities into the sphere of national characters. She emphasises the differences in the historical education of the two nations; the official educational system taught the Russians worship for the tsar and his family while the education of young Poles in the 19th century was independent, if not hostile to the state of the Romanovs. In the Polish system the main role was played by extra-school, in particular family, education in which stress was laid on the Poles' aspirations for independence, on their armed struggle to achieve it. In Polish education emphasis was laid on the cult of heroes who were often deprived of individual characteristics and were used as symbolic figures of national heritage, like the Kościuszko and Prince Józef Poniatowski in the title who, though completely different in real life, represented the same idea of struggle for independence in the sphere of symbols. (MM)

Publicyści późniejszego romantyzmu wobec rządów zaborczych i spraw narodowościowych na ziemiach dawnej Rzeczypospolitej (The Attitude of Late Romantic Publicists to the Rule of the Partitioning Powers and Nationality Questions in the Territories of the Old Polish–Lithuanian Commonwealth), ed. Sławomir K a l e m b k a, Toruń 2000, Wydawnictwo Uniwersytetu im. Mikołaja Kopernika, 151 pp., series "Studia z dziejów polskiej myśli politycznej", vol. 6.

This is a collection of articles on the political views of societies which lived between the Vistula, the Baltic and the Nemen in the 19th century. Urszula Kałembka presents the attitude of Polish emigré publicists to Prussian rule in Poland (*The Hohenzollerns' rule in Polish territories as reflected in the publicistic writings of the Great Emigration*). Despite differences in political opinions, all publicists were aware of the danger of Germanisation and were convinced that it was absolutely necessary to defend the Polish state of possession (especially landed estates) in Prussian Poland. In an article *The attitude of Polish publicists to the question of East Prussia during the Springtide of Nations*, Norbert Kasparek depicts the moment when Polish élites realised that East Prussia was the homeland of a Protestant but Polish-speaking people and also an important route of emigré emissaries to Lithuania. Jan Sawicki's article is dedicated to Michał Romer, a Polish-Lithuanian publicist and activist of the patriotic movement who at the beginning of the 20th century created the concept of a federation of Poland, Lithuania and Byelorussia, based on equality.

Magdalena Niedzielska presents the attitude of German liberals in East Prussia to Russia and the Polish question before 1848. In the article *The 1868 change of the name of the Slavonic chair in Collège de France*, Leszek Kuk draws attention to the influence which French policy towards Russia and the Poles exerted on a leading higher school in Paris. Set up in 1840, the department in which Adam Mickiewicz was a lecturer, had for many years been called chair of Slavonic language and literature. After the collapse of the January uprising the French, on the wave of growing Russophilism in France, concluded that the singular number — language — in the name implied the existence of a Slavic community without Russia. In 1868 the chair was renamed chair of the language and literatures of Slavic origin. The author regards this small episode as a sign of a significant reorientation of French policy in the second half of the 19th century and of France's growing aversion to the Polish question and the Poles. The apogee of these sentiments was to come several years later when many Poles took part in the Paris Commune in 1871. (MM)

Włodzimierz Mędrzecki, *Niemiecka interwencja militarna na Ukrainie w 1918 (German Military Intervention in Ukraine in 1918)*, Warszawa 2000, Wydawnictwo DiG, 330 pp.

The book presents a detailed analysis of the genesis and course of the Central Powers' operation in Ukraine in 1918. The German support for the coup staged by Pavlo Skoropadsky at the end of April 1918 is still a controversial question. Soviet historiography describes the presence of German and Austro-Hungarian forces in Ukraine in 1918 as an occupation. Accordingly, it regards all Ukrainian groupings which established any form of co-operation with the Central Powers as tools of German imperialism. Ukrainian historiography linked to right-wing political orientations does not share this view. According to representatives of the Ukrainian Right, the Germans wanted to treat the Ukrainian partner seriously, and it was only because of the socialist parties' apathy that this opportunity was missed. A different attitude has been adopted by leftwing Ukrainian historians, who emphasise the Germans' instrumental attitude to the question of Ukraine's independence.

The author's interpretation is well balanced. He shows that the Central Powers' attitude to Ukraine kept changing, depending on developments on the fronts. What doomed the intervention to failure was, according to the author, the fact that the civilian population regarded troops of the Central Powers as an alien, hostile force which had its own political aims in view. However, the author believes that even though the Central Powers' intervention in Ukraine ended in failure it turned the Ukrainian question from an internal Russian problem into an international one.

The author has made wide use of Ukrainian and German archival sources. The book is specially valuable for historians interested in the history of Ukraine,

in Polish-Ukrainian and German-Ukrainian relations and for scholars specialising in the question of national movements. (MG)

Antoni Szymborski, *Burzliwe fortuny obroty. Mój pamiętnik (1831-1881)* (*Stormy Turns of Fortune. Memoir, 1831-1881*), prefaced by Stefan Bratkowski, Kraków 2000, Wydawnictwo Znak, 300 pp.

The author's life could serve as a symbol of the Poles' fate in the 19th century, a fate full of contradictions and of a specific consistency; it lacks neither romantic elations nor solid work; it comprises miraculous escapes as well as cool calculations, spontaneous rashness and profound reflections. Szymborski, son of a November Insurrectionist who was killed in action in 1831, ran away from home when he was 17 years old to take part in Great Poland's uprising in 1848; he participated in the Hungarian uprising in 1848/49 and commanded his own unit in the January uprising in 1863-64. He describes battle fields, daring campaigns and famous outstanding commanders, such as Ludwik Mierosławski, Józef Bem, Francesco Nullo and Marian Langiewicz. The memoir also contains reminiscences of the time spent in prisons, from the Prussian fortress in Magdeburg to the Russian citadel in Warsaw.

But there are also other plots in the book. In times of peace Szymborski wandered all over Europe, successfully playing the role of a bon vivant, learned to work in New York, mined for gold in California and visited the Niagara Falls. After the January uprising and the mysterious unexplained release from the Citadel, he settled in the neighbourhood of Warsaw. He tried, with some success, to play the role of a farmer and land-steward, and, with less success, the role of a stabilised man, husband and father. The memoir, written at the end of Szymborski's life, is the author's attempt to settle accounts with his stormy past; pride and the sense of a well performed duty intermingle in it with words full of bitterness and the conviction of personal defeat. Humour alternates with pathos, heroism, with evidence of weakness and betrayal, deep reflections, with witty descriptions of man's comic traits and touristic attractions. Because of Szymborski's observational talent and graceful style, this record of a single man's fate assumes larger dimensions, typical of restless romantic souls in 19th century Poland.

The manuscript of the memoir, kept in family collections, was unknown to historians. The publication is prefaced by S. Bratkowski, who presents the author against the background of his epoch. The book ends with a conversation with Wisława Szymborska, the memoirist's granddaughter, poetess, Nobel prize winner for literature in 1996. (MM)

Stanisław Wiech, *Rola i udział żandarmerii w walce z Kościołem rzymskokatolickim w Królestwie Polskim w latach 1864-1905* (*The Role and Participation of the Gendarmerie in the Combating of the Roman Catholic Church in the Polish Kingdom in 1864-1905*), "Kwartalnik Historyczny" (Warszawa), vol. CVII, 2000, № 1, pp. 25-61, sum. in English.

The author points out that in the second half of the 19th century the Russian authorities dreaded the Catholic Church and viewed it with suspicion, regarding it as an institution traditionally ill-disposed towards the Orthodox faith and as a spiritual base of the Polish national movement. In the eyes of the Russian decision-makers Catholicism and the Catholic hierarchy were the main obstacle to the unification of Polish territories with the Russian Empire. Russia repeatedly pointed out that Catholic clergymen had taken part in the January uprising of 1863-64 and that Polish emigré priests were conducting anti-Russian activity in Italy.

Russia launched a struggle against the Catholic Church in the Polish Kingdom when the January uprising was coming to an end: the administration of churches was taken over by supervising bodies controlled by the authorities,

152 monasteries were closed down (frequently with the use of police and gendarmerie), the state treasury took over their property, and the secular clergy were given the status of state functionaries maintained by public means. The clergy were subjected to overt and covert police supervision, Church publications and sermons were censored, and priests were forbidden to move outside their parishes and the seat of their bishop. The Russian authorities frequently interfered in the Church's internal matters, including appointments to higher ecclesiastical posts. The concordat with the Vatican, which might have hampered these measures, was broken off by the Russian authorities in November 1866.

The author has examined instructions for the gendarmerie in the Polish Kingdom and the reports written by its functionaries and commanders. They show that the authorities attached great importance to the surveillance of the clergy, to activities aimed at splitting the clergy, and to the recruitment of priest ready to become agents. The anti-Church activities reached their climax in the first few years after the collapse of the January uprising, but they continued throughout the period under review and often took the form of such radical administrative measures as inspections of religious associations and the dissolution of most of them in 1888. Polish priests adopted the method of passive resistance and openly or covertly sabotaged, ridiculed and deprecatd the Russian authorities' measures. In their reports the functionaries of the gendarmerie multiplied information on real and fictitious offences by the clergy, thus helping to create a myth about the Catholic threat to Russian rule in the Kingdom. Wiech's article ends with the act of religious tolerance of 1908 which, indirectly, confirmed the fiasco of the policy directed against the Catholic Church and its position in Polish society. (MM)

Mieczysław Wojciechowski, *Miasta Pomorza nadwiślańskiego i Kujawy w okresie I wojny światowej oraz w międzywojennym dwudziestolecu (1914–1939). Zbiór studiów (Towns in Vistula Pomerania and Kujawy during World War I and the Interwar Period, 1914–1939. Collected Essays)*, Toruń 2000, Wydawnictwo Uniwersytetu Mikołaja Kopernika, 572 pp.

This extensive book on the history of Vistula Pomerania and Kujawy from 1914 to 1939 contains studies written during the last 36 years. It includes monographic studies, materials from scholarly conferences and fragments of collective works which are no longer available on the market. The author has discarded chronology and depicts Pomerania's history geographically, presenting individual towns from the Baltic seacoast to Western Kujawy. He discusses the history of Gdańsk, Wejherowo, Tczew, Starogard, Świecie, Chełmno, Toruń, Chełmża, Nowe Miasto Lubawskie, Bydgoszcz and Inowrocław. The book also contains three source texts: fragments of the diary of a Catholic priest from Gdańsk who describes the political situation in the town during World War I, a German 1919 indictment of Poles involved in the struggle for independence, and the transfer of Toruń to the administration of Polish authorities in 1920.

The texts are based on rich source materials. Particularly worthy of notice is the chapter dealing with the Jewish religious community in Starogard in 1920–1939, one of the latest texts in the volume. The book acquaints the reader with important facts and is a valuable contribution to regional history. (MG)

Józef Wołczański, *Listy biskupa Leona Wałęgi do arcybiskupa Józefa Bilczewskiego z lat 1900–1922 (Bishop Leon Wałęga's Letters to Archbishop Józef Bilczewski from the Years 1900–1922)*, "Nasza Przyszłość", vol. 90, 1998, pp. 183–386, sum. in English; *Listy ks. Stanisława Stojatowskiego do arcybiskupa Józefa Bilczewskiego z lat 1901–1902 (Father Stanisław Stojatowski's Letters to Archbishop Józef Bilczewski from the Years 1901–1902)*, *ibidem*, pp. 387–411, sum. in English; *Listy Anny z Działyńskich Potockiej do arcybiskupa Józefa Bilczewskiego z lat 1901–ok.1919 (Letters of Anna Potocka née Działyńska to Archbishop Józef Bilczewski from 1901–ca.1919)*, *ibidem*, pp. 413–460, sum. in English.

This publication of three correspondents' letters to J. Błczewski, a prominent theologian and enlightened social worker who in 1900 was nominated Catholic metropolitan of Lwów, is equipped with a detailed commentary. The largest number of letters (160) were written by Leon Wałęga, bishop of Tarnów from 1901, who had previously collaborated with the bishop of Cracow, Jan Puzyna. Fifteen letters were written by Anna Potocka, a well known aristocrat and philanthropist, who organised schools, savings societies and curative colonies in Galician villages. The third correspondent (5 letters), Father Stojałowski, was precursor of the Catholic peasant movement in Galicia; he published periodicals for peasants and set up the Christian Peasant Party.

The letters, especially those by Wałęga, raise many questions connected with socio-political and religious life in Galicia. Most attention is paid to the peasant movement, which had been gathering momentum since the end of the 19th century, and especially to the controversial role of Father Stojałowski. This Catholic priest and active politician had established close relations with Galician socialists in the 1890s and in consequence clashed with the Church hierarchy. He was brought before the Metropolitan Court and excommunicated in 1896. The verdict was influenced first and foremost by bishop Wałęga and Puzyna, who accused Stojałowski of spreading socialist ideas in the countryside. Though the excommunication was lifted in 1887 and Stojałowski renounced all radical demands in his programme, he was frequently attacked by the Catholic hierarchy in Galicia. Among the published letters there are, in addition to those by Stojałowski, also those by his declared enemy, Bishop Wałęga, and by his energetic defender, Anna Potocka. All letters come from Church archives in Cracow and Tarnów. (MM)

MODERN TIMES (1919–1939)

Krzysztof Kawalec, *Spadkobiercy Niepokornych. Dziejse polskiej myśli politycznej 1918–1939* (*The Heirs of the Unsubmissive. A History of Polish Political Thought 1918–1939*), Wrocław 2000, Wydawnictwo Ossolineum, 292 pp.

The title of Kawalec's book echoes the title of Bohdan Cywiński's book *The Genealogy of the Unsubmissive* which showed the ideological dilemmas and choices of the Polish intelligentsia under the rule of the partitioning powers at the turn of the 19th century. *The Heirs of the Unsubmissive* is a continuation of the history of the intelligentsia's political choices in a later period, in the reborn Polish state in 1918–1939. However, what constitutes the main subject of the book is not so much the ideological choices as the intelligentsia's strifes over the political system of the Second Republic, strifes which concerned such questions as the shape of the constitution, the state's role in stimulating the citizens' economic activity, attitude to the national minorities, and the place of religion and the Catholic Church in public life. The author presents the motives which induced a part of Poland's political and intellectual élites to reject the system of parliamentary democracy in favour of authoritarianism, and explains that this was due to the weakness of liberal ideology. Very interesting are the author's reflections on the influence exerted by Italian fascism on the Polish Right and the influence of communism on the Left in the 1930s.

Kawalec's book is a proposal to revise some lingering stereotypes concerning the interwar ideological strifes between the Left, in a broad sense of the term, the Right, and the liberal centre. (MG)

Nazizm, Trzecia Rzesza a procesy modernizacji (*Nazism, the Third Reich and the Modernisation Processes*), selected and edited by Hubert Orłowski, translated by Maria Tomczak, Poznań 2000, Wydawnictwo Poznańskie, 685 pp.

Nazism, the Third Reich and the Modernisation Processes, edited by Hubert Orłowski, is the eighth volume in the German Library series. Quite recently Wydawnictwo Poznańskie published a volume with texts by German conservatives of the interwar years (*The Conservative Revolution in Germany 1918–1939*, selected and edited by Wojciech Kunicki, Poznań 1999). The present, eighth, volume seemingly deals with the same problem. Hubert Orłowski is right when he emphasises that “This is not only a successive reconstruction of the «essence» of national socialism, German fascism or Hitlerism ... but something much more serious, namely, a change in the paradigm of understanding what happened in the Third Reich itself...” (p. 13). The treatment of fascism as a revolt against reason, as an irrational barbaric force devoid of a scientific background, is the most serious blunder that lingers on in the consciousness of Poles. The articles by young German historians included in the book show the modernising, rationalistic and scientific side of Nazism.

The interpretation of fascism as a modernising force arose at the crossing point of two historical interpretations: Max Weber’s theory of occidental rationality and scepticism about the attempts to explain the mechanisms of the Third Reich by means of such simple constructions as the principle of leadership, pure ideology, etc. Particularly interesting are the articles by Detley J. K. Peukert and Hans-Walter Schmuhl, and by Henry Friedländer, for they show the links between racial hygiene, eugenics, physical anthropology, sterilisation of “people from the fringe”, the euthanasia of mental patients and the *Endlösung*.

The book is undoubtedly one of last year’s most interesting publications. (MG)

Robert Potocki, *Idea restytucji Ukraińskiej Republiki Ludowej (1920–1939)* (*The Idea to Restore the Ukrainian People’s Republic, 1920–1939*), Lublin 1999, Wydawnictwo Instytutu Europy Środkowo-Wschodniej, 383 pp.

Poland’s renunciation of her Ukrainian ally in 1921 did not mean the end of efforts to restore an independent Ukrainian state. Robert Potocki’s monograph is the first comprehensive attempt to present the activity of the State Centre of the Ukrainian People’s Republic (UNR) in the interwar years. Paris was the official seat of the State Centre and Warsaw its unofficial one. The choice of Warsaw was not accidental. In the 1920s and 1930s Poland supported Kiev’s separatist trends through secret diplomatic channels. This was part of Polish foreign policy’s eastern plan, the aim of which was to detach Soviet south-eastern territories from the USSR. (MG)

WORLD WAR II

Jacek Chrobaczyński, *Ostatni z szesnastu. Biografia polityczna Adama Biecia (1899–1998)* (*The Last of the Sixteen. Political Biography of Adam Bieć, 1899–1998*), Warszawa 2000, Krajowa Agencja Wydawnicza, 358 pp., bibliogr.

This is a biography of a peasant movement activist known mainly as one of the 16 leaders of the Polish Underground State who were tried in Moscow in 1945. The author analyses the influence which Bieć’s family, the Church and religion exerted on his attitude to life. He describes Bieć’s school years in a Russian (1911–1914) and Polish (1915–1920) secondary school in Sandomerz, his participation as a volunteer in the Polish-Bolshevik war of 1920 and his law studies at Poznań and later Warsaw universities. He devotes much space to the beginning of his hero’s activity in the peasant movement (Union of Peasant Youth, the “Wici” Union of Peasant Youth, the Academic Union of Peasant Youth, the Central Union of Peasant Youth). Chrobaczyński then depicts Bieć’s participation in the conspiratorial peasant movement, in the structures of the Office of the Government’s Delegate for the Country (Department of Agriculture) and in the National Council

of Ministers. He describes the circumstances of Bień's arrest by the NKVD on March 28, 1945 and the trial held before the Military College of the Supreme Court of the USSR which sentenced him to five years in prison on June 21, 1945. Bień returned to Poland in 1949. The book is based on published studies and sources. These have been supplemented by Adam Bień's private collections. (DJ)

Bogusław Gogol, *"Czerwony Sztandar". Rzecz o sowietyzacji ziem Małopolski Wschodniej urzesień 1939 – czerwiec 1941 ("Red Banner"). The Sovietisation of Little Poland's Eastern Territories, September 1939 – June 1941*, Gdańsk 2000, Wydawnictwo Uniwersytetu Gdańskiego, 365 pp.

The book concerns the role of the paper "Red Banner" in the ideological indoctrination of Poles in the eastern territories of Little Poland, which were incorporated into the USSR after September 17, 1939. The author reflects on the outlook and patterns which the paper tried to impose on Poles, on its use of "Polish cultural and scientific achievements as well as Polish history and tradition with a view to creating *homo sovieticus*, and the role played in this respect by Sovietised education". Gogol also tries to establish who co-operated with the Soviets, "and in particular who were the people who wrote for the paper, what milieu they came from and what ideals they believed in". The book is based on Gogol's study of the "Red Banner"; the author has also made use of accounts by the paper's editors and collaborators (e.g. Julian Strzykowski) and of archival collections (mainly of a biographic character). In the author's opinion "Lwów's Red Banner played the role imposed on it by the occupier; it created a picture of reality which the occupier wanted to instil in the readers' consciousness. This was to be a vision of a life in freedom based on the principles of socialist democracy, guaranteed by Soviet laws, a vision of the welfare and happiness of all working people. This vision was backed by an internal policy which differed from that of the Nazis for it proclaimed general access to education, culture and social welfare". (DJ)

Kazimierz Przybysz, *Polska myśl polityczna 1939–1945. Zarys problematyki (Polish Political Thought 1939–1945. An Outline of the Question)*, Warszawa 2000, Oficyna Wydawnicza ASPRA, 266 pp., bibliogr., sum. in English.

This is the first scholarly attempt to reconstruct the essence of Polish political thought during the last war; it is based mainly on the press, published source materials and studies. The author analyses the main currents and centres of Polish political thought: the Polish Government in Exile and the National Council, the institutions and organisations of the Polish Underground State, the national camp, the peasant movement, the socialist movement, the Christian Democratic-Catholic current, the democratic camp, syndicalists, "Sanacja" organisations and the communist movement. The author focuses on these currents' political concepts concerning Poland's place in Europe and the world, the territorial solutions proposed by them, their visions of nationality policy and the state's political system (the ideological doctrinal foundations of the political system, the concept of government and the organisation of state power, self-government, security and defence) and their ideas of the economic system. Przybysz discusses in detail the question of civil rights, the role of culture and education, and the question of reconstruction of the nation's moral foundations. For lack of available studies, the author has not been able to extend his analysis to other countries occupied by the Third Reich. (DJ)

RECENT HISTORY

Aparat ucisku na Lubelszczyźnie w latach 1944–1956 wobec duchowieństwa katolickiego (Repression of the Catholic Clergy in the Lublin Region in 1944–1956), ed. Zygmunt Zieliński in association with Marian Peret, Lublin 2000, Wydawnictwo Katolickiego Uniwersytetu Lubelskiego, 136 pp.

The publication is the outcome of a conference organised in Lublin on November 18, 1998 by the Catholic University of Lublin and the Regional Commission for the Investigation of Crimes against the Polish Nation — Institute of National Remembrance. It contains texts by the following authors: Zygmunt Zieliński (*The principles of the state's policy towards the Church in Poland in 1944–1956*), Józef Krukowski (*The Repressive character of Polish laws applied against the Catholic Church in 1944–1956*), Grażyna Karolewicz (*Repression of the community of the Catholic University of Lublin in 1944–1956*), Zygmunt Mańkowski, ("The Lublin miracle", July 1949 — Reprisals), Leszek Pietrzak (*The activities of security organs against the Bernardine monastery at Radecznica as an example of the persecution of the Catholic clergy in the Lublin region*), Leszek Piłat (*The methods used by the Volevodship Public Security Office in Lublin against the Catholic Church in 1944–1949 in the light of archival materials of the Lublin branch of the State Security Bureau*), Janusz Stefaniak (*Decree on freedom of conscience and religion of August 5, 1949 and the clergy's attitude to communism, with Lublin volevodshp as an example*), Leon Popek (*Repression of the Catholic Church in the Lublin region in 1944–1956 in the light of documents kept in the State Archives in Lublin*), and Marian Peret (*Materials gathered in the course of investigations carried out by the Regional Commission for the Investigation of Crimes against the Polish Nation — Institute of National Remembrance in Lublin*). (DJ)

Centrum władzy. Protokoły posiedzeń kierownictwa PZPR. Wybór z lat 1949–1970 (*The Centre of Power. Minutes of Meetings of the PZPR Leadership, 1949–1970*), eds. Antoni Dudek, Aleksander Kochański and Krzysztof Persak, Warszawa 2000, Instytut Studiów Politycznych PAN, 437 pp., index of persons.

Twenty-five meetings of the Organisational Bureau, 511 of the Political Bureau, 257 of the Secretariat of the Central Committee, 172 of the Secretariat of the Organisational Bureau, 113 of the Secretariat of the Political Bureau and 21 joint meetings of the Secretariat of the Political Bureau and the Secretariat of the Organisational Bureau of the Polish United Workers' Party (PZPR) were held in the years 1949–1970. As the minutes of these meetings show, the leading bodies of the communist party discuss not only matters of fundamental importance but also questions of marginal significance. The selection of texts was therefore extremely difficult. The authors chose those which concern representative far-reaching problems or problems which were discussed at historically important moments. As regards the years 1949–1955, stress has been laid on the collectivisation of agriculture, the functioning of the security apparatus, and manifestations of de-Stalinisation. The texts from the Gomułka period illustrate the gradual departure from post-October liberalisation, cultural life, defence, foreign policy and some political conflicts. The book includes the majority of the texts dealing with the PZPR leadership's policy towards the Catholic Church throughout the 1949–1970 period. It contains a total of 140 documents which are equipped with competent notes. (DJ)

Dokument fałszerstw wyborczych w Polsce 1947 (*Document of a Rigged Election in Poland in 1947*), prefaced and edited by Mieczysław Adamczyk and Janusz Gmitruk, Warszawa 2000, Wydawnictwo Wszechnicy Świętokrzyskiej w Kielcach i Muzeum Historii Polskiego Ruchu Ludowego w Warszawie, 250 pp., index of persons and localities.

This is a source publication containing one extended document: the memorial of the Polish Peasant Party concerning the election in Poland. The memorial, together with annexes, was handed to the ambassadors of the United States, Great Britain and the Soviet Union in Warsaw on December 18, 1947. Though the memorial itself is known to researchers, many of the annexes referring to concrete cases of

rigging have never been published before. The book is based on a stencilled text of the memorial which was published in the United States in 1954 and brought to Poland in 1998 from the London archives of the Polish Peasant Party in Exile. The preface by M. Adamczyk and J. Gmitruk introduces the reader to the problems of the 1947 election. (DJ)

Andrzej Friszke, Dariusz Stola, Jerzy Eisler, *Kierownictwo PZPR w czasie kryzysów 1956, 1968 i 1970 (The PZPR Leadership during the Crises of 1956, 1968 and 1970)*, Warszawa 2000, Instytut Studiów Politycznych PAN, 106 pp.

A successive volume of studies from the series "The Centre of Power in Poland", a research project conducted in 1997–2000 by a team led by Andrzej Paczkowski. The study *The Year 1956* has been written by Andrzej Friszke, *The Year 1968* by Dariusz Stola, and *The Year 1970* by Jerzy Eisler. The texts by Dariusz Stola and Jerzy Eisler are based on the research which these two scholars conducted for many years and presented in extensive monographs. The authors concentrate on the political aspects of the crises and changes in high positions in the Warsaw centre of power. The essays are based on literature as well as sources, most of which have been accessible only since 1989. (DJ)

Małgorzata Giżejewska, *Kołyma 1944–1956 we wspomnieniach polskich więźniów (Kolyma 1944–1956 in the Reminiscences of Polish Prisoners)*, Warszawa 2000, Instytut Studiów Politycznych PAN 258 pp., index of persons, index of geographical names, sum. in English.

The book is a continuation of the author's research which in 1997 resulted in the publication of *Poles in Kolyma 1940–1943*. In her latest book Giżejewska presents a synthesis of the 20-year history of the Kolyma camps on the basis of over 170 accounts by Polish citizens from the years 1937–1956, as well as Russian, West European and American studies (Chapters I and II). In the third chapter, on the basis of Poles' accounts, she portrays the living and work conditions in the camps, in particular of persons arrested during the war and after its conclusion. On the basis of interviews which she recorded and the Kolyma inmates' reminiscences sent to the Eastern Archives, she describes the prisoners' adaptation to camp life and the psycho-physical qualities and values which helped them to survive. She points out that the evaluation of the camps by Poles imprisoned there in 1940–1942 differed from the opinions expressed by prisoners kept in the camps in 1945–1956. The biographies of the authors of reminiscences from the years 1943–1956 and the list of Polish prisoners from the years 1945–1956 are a valuable supplement of the book. (DJ)

Włodzimierz Janowski, Aleksander Kochański, *Informator o strukturze i obsadzie personalnej centralnego aparatu PZPR 1948–1990 (Guidebook to the Structure and Staff of the Central Apparatus of the Polish United Workers' Party in 1948–1990)*, ed. Krzysztof Persak, Warszawa 2000, Instytut Studiów Politycznych PAN, 166 pp., index of persons.

The guidebook is indispensable for all researchers into the history of People's Poland. In the first part Włodzimierz Janowski discusses the system of power as well as the tasks and structure of the executive apparatus of the Central Committee of the Polish United Workers' Party (PZPR) in 1948–1990, taking into account the changes which took place throughout that period. The annex contains information on the division of duties in the Secretariat of the PZPR Central Committee. In the second part Aleksander Kochański presents encyclopedic information on all departments of the PZPR Central Committee, its schools, scientific institutions and other organisational units which constituted the PZPR apparatus. The publication gives the names of persons in top positions in the central organs of the party's executive apparatus. (DJ)

Dariusz Jarosz, *Polacy a stalinizm 1948–1956 (The Poles and Stalinism 1948–1956)*, Warszawa 2000, Instytut Historii PAN, 244 pp., index of persons.

This is a collection of essays the leitmotif of which is the relationship between the authorities and society in Poland during the Stalinist period. The author presents those elements of the Stalinist authorities' policy (in agriculture, industry, culture and education) which determined the situation of various social groups as well as a wide range of reactions to this policy. He analyses the authorities' declared aims and the implementation of these aims in practice at various levels of power. His aim is to show, as far as this is possible, the mutual relations between local authorities and the people ruled by them and to disclose to what extent these relations departed from the pattern prescribed by the Warsaw decision-making centre. The book consists of five chapters, each of which deals with a different social group (I. *The Peasants and Stalinism*; II. *Workers 1948–1956*; III. *Women in Stalinist Poland*; IV. *Writers belonging to the party in 1949–1956*; V. *The state and the upbringing of children 1948–1956*). The book is based on sources kept in the Archives of Modern Records, Archives of the Trade Union Movement and the Central Archives of the Ministry of Internal Affairs and Administration. The author's conclusion is that the concept of totalitarianism is of little use in research on the social history of Stalinism in Poland. (DJ)

Jerzy Kandziora and Zyta Szymańska, in association with Krystyna Tokarzówna, *Bez cenzury 1976–1989. Literatura. Ruch wydawniczy. Teatr. Bibliografia (Without Censorship 1976–1989. Literature. Publishing Movement. Theatre. Bibliography)*, Warszawa 1999, Wydawnictwo Instytutu Badań Literackich, 1156 pp., index of persons.

The authors' aim was to fill a painful gap and produce a bibliography of writings in the fields of literature, literary criticism and theatre which were published and commented on by the independent underground publishing movement in Poland in 1976–1989. The bibliography covers literature, the publishing movement, theatre and questions concerning films. Out of 6,500–7,200 books which were published secretly in 1976–1989 and are documented in available bibliographic sources the bibliography discusses 3,277. The authors also took into account 226 uncensored periodicals. Out of about 100 periodicals published in the early period of underground publications (1976 – August 1980) they have selected the most important 31 titles. (DJ)

Andrzej Paczkowski, *System nomenklatury w Polsce (1950–1970) (The System of Nomenclatura in Poland, 1950–1970)*, Warszawa 2000, Instytut Studiów Politycznych PAN, 103 pp.

The book has been published in the series "Centre of Political Power in Poland in 1948–1970" which documents the results of the Committee for Scientific Research's project conducted in 1997–2000. This is a selection of sources prefaced by Andrzej Paczkowski. The term *nomenklatura* used by the author is defined as "the list of posts the filling of which requires the decision (or approval) of a respective party body. It also denotes the persons (members of the *nomenklatura*) who fill a post on the *nomenklatura* list or who are taken into account when such a post is to be filled (cadre reserve)". According to Paczkowski, there was also "something which can be called «the *nomenklatura* of *nomenklatura*»; the list of posts of the party apparatus included those which were entitled to take decisions on the filling of posts in the administration and social organisations. The party *nomenklatura* included even elective posts. According to the author 4,783 persons were on the *nomenklatura* list of the Political Bureau and the Secretariat of the Central Committee of the Polish United Workers' Party (PZPR) in April 1956. According to estimates of May 1971, the PZPR voteodship committees had at their disposal some 22,000 posts and the district committees about 130,000, but

Paczkowski thinks that the figures are overestimated. More precise estimates are not possible at the present stage of research. The book contains 15 documents relative to the subject of the publication; they are from the acts of the PZPR Central Committee and are kept in the Archives of Modern Records in Warsaw. (DJ)

Krzysztof Szwagrzyk, *Zbrodnie w majestacie prawa 1944–1956 (Crimes in the Majesty of the Law 1944–1956)*, Warszawa 2000, Wydawnictwo ABC, 387 pp., bibliogr., annexes, photos.

The book was published in connection with the exhibition "Crimes in the Majesty of the Law" organised in Warsaw by the Central Board of the "Jaworzniacy" Union of Juvenile Political Prisoners. It presents the biographies of 50 judges and prosecutors who held high positions in the military administration of justice, the General Prosecutor's Office, the Supreme Military Court, the Supreme Military Prosecutor's Office and actively participated in political trials in many regional courts. In addition to photographs and biographies, the book includes data which illustrate the participation of these judges and prosecutors in concrete political cases. The author has used accessible studies, but the book is based mainly on information contained in the increasingly rich memoirs and periodicals of the unions of people victimised in 1944–1956. Since not all archives are accessible, the number of biographies had to be reduced to 50. The book also includes a list of over 2,600 persons sentenced to death by military courts; this is about a half of all the persons sentenced to death by them. The biographies are preceded by the author's preface on the system of repression in Poland in 1944–1956. (DJ)

Jakub Tyszkiewicz, *Od upadku Festung Breslau do stalnowskiego Wrocławia. Kalendarium 1945–1950 (From the Fall of Festung Breslau to Stalinist Wrocław. Calendar 1945–1950)*, Warszawa–Wrocław 2000, Wydawnictwo Naukowe PWN, 222 pp., bibliogr., index of persons, photos.

The calendar has been worked out on the basis of archival materials kept in the Archives of Modern Records, Archives of the Ministry of Internal Affairs and Administration, State Archives in Wrocław, the Ossoliński National Institute, press, memoirs and studies. The daily notes illustrating life in the city between May 1945 and December 31, 1950 have been divided into the following chapters: *The First 365 Days (May 6, 1945 – April 28, 1946)*; *When Breslau Was Becoming Wrocław (May 1, 1946 – December 31, 1947)*; *When Wrocław was the Capital of Poland (January 1, 1948 – December 31, 1948)*; the title of the chapter refers to the opening of the exhibition of the Recovered Territories in Wrocław; and *Wrocław Falls to the Role of a Provincial Town (January 1, 1949 – December 31, 1950)*. (DJ)