

## MIDDLE AGES<sup>1</sup>

Adam Bieniek, *Między wiarą a rozsądkiem. Damaszek w okresie wypraw krzyżowych w świetle kronik arabskich (Between Faith and Common Sense. Damascus during the Crusades in the Light of Arab Chronicles)*, Kraków 2004, Wydawnictwo Uniwersytetu Jagiellońskiego, 213 pp.

The book concerns the history of the Empire of Damascus from the time when as a result of the disintegration of the Seljuk Empire in 1095 it became an independent state up to the fall of the local Burid dynasty and the occupation of Damascus by the ruler of Aleppo, Nur ad-Din in 1154. Like his Arab sources, which provide the basis of the book, the author focuses on political and military history. He points out that the Emirate of Damascus was part of a mosaic of Muslim states in Syria. Their conflicts and mutual distrust were, to a great extent, responsible for the success of the first crusade and made it possible for the crusaders' state to exist for quite a long time in the Middle East. The author emphasizes that the unification of Muslim possessions in Syria by Nur ad-Din created favourable conditions for breaking the crusaders' power. This was achieved by Nur ad-Din's successor, Saladin. (JA)

*Cronica Monasterii Canonicorum Regularium (s. Augustini) in Glacz (the title page also in Polish: Kronika klasztoru kanoników regularnych (św. Augustyna) w Kłodzku)*, ed. by Wojciech Mrozowicz, Wrocław 2003, Centrum Badań Śląskoznawczych i Bohemistycznych Uniwersytetu Wrocławskiego, XXXVI pp. + 371 unp., 4 ills., index of persons and geographical names, introduction also in German.

The book presents the chronicle of a now extinct monastery, written in the second half of the 15th and at the beginning of the 16th century. The chronicle is devoted mainly to the history of the monastery in which it was written but it also contains information on political events. Its authors were: provost Michał Czacheritz from Nysa (d. 1489) and a monk whose name is unknown (the editor rejects the opinion that provost Jerzy Beyer was a co-author). The chronicle has never before been published as a whole, only some small fragments have been brought out (about 10 per cent of the whole text). The present edition is in line with Adam Wolff's Polish publishing instructions. (JA)

Elżbieta Dąbrowska, *Cluny a św. Wojciech. Relacja "Historiae libri quinque" Rudolfa Glabera o męczeństwie św. Wojciecha (Cluny and Saint Adalbert. Rudolf Glaber's Account of St. Adalbert's Martyrdom in "Historiae libri quinque")*, "Kwartalnik Historyczny" (Warszawa), vol. CX, 2003, N° 3, pp. 5–13, sum. in English.

Dąbrowska discusses a note written by Rudolf Glaber, a Burgundian chronicler, in ca. 1040–1041. Glaber takes no account of Poland's role in the organization of the Prussian expedition and the beginning of the cult of St. Adalbert but emphasizes the saint's Czech origin and says that after his death his disciples took his body to Bohemia. According to the author this version about Saint

<sup>1</sup> Authors of abstracts: Jacek Adamczyk (JA), Maria Bogucka (MB), Magdalena Gawin (MG), Dariusz Jarosz (DJ), Andrzej Karpiński (AK), Magdalena Micińska (MM), Edward Opaliński (EO).

Adalbert's martyrdom comes from the information spread by the Bohemian court after Bretyslav I's invasion of Poland, when the saint's relics were already in Prague. The information was expected to help the Czechs gain the status of archbishopric for Prague and the royal crown for their rulers. Notes in *Annales Hildesheimenes Minores* (ca. 1040) and *Lamperti monarchi Hersfeldensis Annales* (ca. 1078–1079) which mention the existence of an archbishopric in Prague in ca. 1000 also reflect the Czech-propagated version of St. Adalbert's martyrdom. (JA)

*Dokumenty strony polsko-litewskiej pokoju mełneńskiego z 1422 roku (Documents of the Polish-Lithuanian Side to the Mełno Treaty of 1422)*, ed. by Przemysław Nowak and Piotr Pokora, Poznań 2004, Wydawnictwo Poznańskie, XVIII+99 pp. + 3 unsp., 117 ill.

The book contains two documents of the peace treaty concluded by Poland and Lithuania with the Teutonic Knights' Order on the Osa river near lake Mełno on September 27, 1422. These are: the preliminary document drawn up before the ratification of the treaty, that is before the solemn exchange of the main documents, and the main document. The former has not yet been published and the latter appeared only in Maciej Dogle's diplomatic codex of 1764, which is of no special value. The documents have been edited by Przemysław Nowak in accordance with Adam Wolff's Polish editing instructions. A separate part of the book presents the seals of the rulers and dignitaries as well as of Polish and Lithuanian towns; six seals are attached to the preliminary document and 111 to the main one. This part, which is the work of Piotr Pokora, contains colour facsimiles as well as a description of the seals, that is, the identification of the owner, the text of the legend, the design on the seal, its measurements, the colour of wax, the way each seal is attached to the document, the state of preservation, literature and earlier reproductions. (JA)

Wojciech Drelicharz, *Annalistyka małopolska XIII–XV wieku. Kierunki rozwoju wielkich roczników kompilowanych (Annals in Little Poland in the 13th–15th Centuries. The Lines of Development of Large Compiled Yearbooks)*, Kraków 2003, Polska Akademia Umiejętności. Rozprawy Wydziału Historyczno-Filozoficznego, vol. 99, 498 pp.+ 8 unsp., 8 ill., diagram, sum. in English

The author examines seven annals written in Little Poland and known from 14th–15th century manuscripts. These are: Traska's *Annals*, the *Cracow Annals*, Sędziwoj's *Annals* and four versions of *Little Poland Annals* (in practice these are separate chronicles). After analyzing their content Drelicharz refutes the predominant opinion that they originated from the lost 13th century chronicle written by Cracow Franciscans. According to him, it was the now extinct annals written in ca. 1306–1325, which he calls *Annales Polonorum deperditi*, that were the prototype of the sources analyzed by him. *Annales Polonorum* was known to the authors of the texts discussed by Drelicharz through two now extinct versions (which he calls A and B) written before 1330, six versions which were their offshoots, and, to some extent, also through the chronicle of Dzierzwa who probably made use of the archetype. (JA)

Ryszard Grzesik, *Obraz stosunków polsko-węgierskich w czasach piastowskich w rocznikach polskich (The Picture of Polish-Hungarian Relations in Polish Annals during the Piast Times)*, "Studia Źródłoznawcze" (Warszawa), vol. XLI, 2003, pp. 1–18, sum. in English.

The article presents the information on Hungary contained in Polish annals from the time they began to be written to the extinction of the Piast dynasty in 1370. The author points out that the items dealing with the earliest times, taken over from German annals, concern Charlemagne's wars against the Avars, who were identified in the sources with the Hungarians, and the defeat of Magyar forces by the German king, Henry I. The chroniclers of Great Poland and Little Poland were

interested in Hungary's relations not only with Poland but also with other countries and in that country's internal matters. Grzesik dates the alliance of the two provinces of Poland with Hungary at the second half of the 13th century and says that the alliance was strengthened by dynastic ties. That was the time when a copy of *The Hungarian-Polish Chronicle*, a Hungarian source from which Polish annalists willingly drew information, appeared in Polish lands. Interest in Hungary continued owing to the alliance concluded with that country by Duke Ladislaus the Elbow-High and later by the Polish Kingdom which was united in 1320. (JA)

Ryszard Grzesik, *Węgierska i polska tradycja o najeździe tatarskim w 1241 roku (Hungarian and Polish Tradition Relative to the Tartar Invasion of 1241)*, "Roczniki Historyczne" (Poznań), vol. LXIX, 2003, pp. 79–90, sum. in German.

Grzesik shows what Hungarian and Polish sources say about the Tartar invasion of 1241. He points out that their authors concentrated on the events in their own country and that Polish sources contain more details about the events in Hungary than the Hungarian ones about Poland. According to Grzesik this may have been due to the fact that Polish sources drew on the tradition of the *Little Poland Annals* (now extinct) whose author derived information from, among other sources, *Carmen miserabile*, a description of the destruction wrought by the Tartars in Hungary in the middle of the 13th century. This description was also an important component of the historical tradition transmitted by Hungarian sources. (JA)

Paweł A. Jeziorski, *Fundacje cerkiewne świeckich Nowogrodzian, od XI do XV wieku (Orthodox Churches Founded by Secular Inhabitants of Novgorod Velikiy, from the 11th to the 15th century)*, "Zapiski Historyczne" (Toruń), vol. LXVIII, 2003, № 2–3, pp. 7–43, 8 tables, sum. in German.

The article concerns more than 80 Orthodox churches founded in Novgorod Velikiy and in the territories belonging to monasteries neighbouring on the town from the mid-11th century (the earliest source-based data) to the third quarter of the 15th century (when Novgorod was incorporated into the Muscovian state). The author points out that up to the beginning of the 12th century the only founders were princes; later the predominant position among the founders was held by rich burghers, the largest group (one-third of all founders) being senior officials or persons applying for a post; most of them lived in the region of Pruska street. Jeziorski stresses that the foundation of a church was very advantageous to the founder: his prestige increased (the foundation emphasized his high social rank), prayers were said for him and, in addition, he could influence appointments to the church he had founded, use some of the church's income and store valuable things and products in it. The author says that the burghers' decreased their foundation activity in two periods: at the turn of the 12th century this was caused by economic problems, for German merchants were ousting Novgorodians from Baltic trade; the decrease in foundations in the 15th century was due to the fact that many merchants of Novgorod Velikiy transferred their investments to their possessions outside the city and also to the impoverishment caused by Moscow's expansion. (JA)

Adam Krawiec, *Sny, widzenia i zmarli w kronice Thietmara z Merseburga (Dreams, Visions and the Dead in the Chronicle of Thietmar of Merseburg)*, "Roczniki Historyczne" (Poznań), vol. LXIX, 2003, pp. 33–48, sum. in German.

The author points out that Thietmar's chronicle is the only early medieval chronicle to contain tales about the appearance of dead persons in the flesh and in dreams, sometimes in the form of voices or light phenomena. To a certain extent, these tales, together with the chronicler's interpretation, reflect old Germanic

beliefs ("living ghost" — a quasi-physical figure) but most of them refer to Christianity (participation of dead persons in religious services, the attribution of some visions to the devil). "Living ghosts" are mentioned only in the initial parts of the chronicle, which means that after some time Thietmar rejected ideas that were incompatible with Christianity. Krawiec emphasizes that the worlds of the living and of the dead are not separated in the chronicle; on the contrary, the two sides co-operate: the living bury the dead and pray for them (also for the redeemed dead) while the dead plead with God for the living, inform them about future events and instruct them how to behave. The author says that these ideas not only show us Thietmar's interests and the mentality of the epoch; if we compare them with 20th century ethnographic materials we see that they continue to exist. (JA)

Jacek Maciejewski, *Episkopat polski doby dzielnicowej 1180–1320 (The Polish Episcopate during the Era of Poland's Fragmentation 1180–1320)*, Kraków-Bydgoszcz 2003, Towarzystwo Naukowe "Societas Vistulana", Akademia Bydgoska im. Kazimierza Wielkiego, 309 pp. + 3 unpp., 3 tables, annex, sum. in English.

The author characterizes the Polish episcopate in the years 1180–1320 as a socio-occupational group, but he considers only the bishops who had territorial jurisdiction (without auxiliary bishops and bishops who did not have territorially fixed dioceses). He says that in addition to the requirements set by canon law (proper age, character, education, legitimate birth, celibacy), the majority of the candidates for bishopric had to meet customs criteria: they had to descend from a knightly family of their diocese (the archbishops of Gniezno were recruited from the whole metropolis), belong to the cathedral clergy, be experienced (especially from the 13th century on) in running a diocese through previous practice as an archdeacon or an official; in the Cracow and Płock dioceses they also had to have links with ducal courts. The author points out that for reasons of prestige a bishop led a similar life to that of a monarch and had similar duties (administration of a large territory). In the annex (pp. 221–271) the author provides data concerning the term of office, social origin, links with ducal chancelleries and careers of each of the 84 bishops who headed dioceses in the period discussed by him. (JA)

Jerzy Piekalski, *Wczesne domy mieszczan w Europie Środkowej. Geneza — funkcja — forma (The Early Houses of Townspeople in Central Europe. Their Genesis, Function and Form)*, Wrocław 2004, Wydawnictwo Uniwersytetu Wrocławskiego, 234 pp. + 2 unpp., 85 ills., sum. in English.

The author discusses changes in housing conditions in towns situated in the area between the Rhine and the Vistula, the Alps and the Baltic Sea during the period when urban communities were being formed (12th–13th centuries). He depicts changes in architecture and in the equipment of houses. He favours the well known theory that the area in question can be divided into three zones: the south German zone (houses with many rooms), the north German zone, including the Baltic region (a large multifunctional hall on the ground floor) and Central Europe which as a result of the inflow of immigrants from Germany adopted both models. Piekalski points out that houses of the north German type existed also in the south and south German ones in the north and that there was a great variety of urban houses in each zone. He disagrees with the theory that townsmen's houses were modelled on peasant cottages. He emphasizes the autonomy of urban and rural architecture and points out that the builders in towns made use of court and ecclesiastic architecture (one-storey buildings made of brick or stone, use of chimneys, similar decorations) which they adapted to urban requirements and to the life style and work of townspeople. (JA)

Iwona Pietrzakiewicz, *Biblioteka kanoników regularnych w Krakowie w XV i XVI wieku (The Library of Canons Regular in Cracow in the 15th and*

*16th Centuries*), Kraków 2003, Wydawnictwo Naukowe Akademii Pedagogicznej, 191 pp., bibl., ill., index of persons and geographical names, list of abbreviations. Prace Monograficzne N° 365.

The author tries to reconstruct the state of the library of canons regular in Cracow's district Kazimierz in the 15th and 16th centuries. Chapter I presents the general history of the order of canons regular, the next one depicts the history of canons regular in Cracow. In Chapter III the author discusses the role of the library in the life of the order on the basis of the order's laws. She also outlines the history of the Cracow library of canons regular up to the end of the 19th century. The next chapter is the main part of the book. The author depicts the state of the library in the 15th and 16th centuries, analyzes the provenance of the books, their arrangement in the library and their thematic content. In the last chapter she tries to depict the canons' intellectual level on the basis of their library. (EO)

Karol Polejowski, *Geneza i rozwój posiadłości zakonu krzyżackiego na terenie królestwa Francji do połowy XIV wieku (The Genesis and Growth of the Teutonic Order's Possessions in the Kingdom of France up to the Middle of the 14th Century)*, Gdańsk 2003, Wydawnictwo Uniwersytetu Gdańskiego, 235 pp.+ 1 unpr., 4 maps, 7 genealogical tables, annex.

The author presents the growth of the Teutonic Knights' possessions in 13th and early 14th century France, from the time when the Order received the first endowments (1219) up to the middle of the 14th century, when the Teutonic Knights' territorial expansion was halted. The Order received the first endowments during the fifth crusade. Contrary to the view of some authors who regard the endowments as a repayment of debts incurred during the crusade, Polejowski points out two motives behind the donations: a devotional motive and appreciation for the Teutonic Knights' bravery and for the hospital work pursued by them. During the period discussed in the book the Teutonic Knights acquired territories, relatively small in size, mainly in southern Champagne and northern Burgundy thanks to the protection of a few knightly families and, especially, the counts of Brienne who were related to the Hohenstaufens. At first the Order's authorities tried to organize a separate national command in France, but as their possessions were rather small, their French district was subordinated to the command in Lorraine in the second half of the 13th century. In the author's view the main reason why the possessions did not grow was the lack of support from the local monarchs, the rivalry of the Templars and Knights of the Order of the Hospital of St. John of Jerusalem, the fact that the Teutonic Order was German from the national point of view, and the fact that France lay far from the main Teutonic centres (Germany, the Holy Land and later Prussia). (JA)

Dariusz Prekop, *Wojna Zakonu krzyżackiego z Litwą w latach 1283–1325 (The War Waged by the Teutonic Knights' Order against Lithuania in 1283–1325)*, Toruń 2004, Wydawnictwo Adam Marszałek, 189 pp.

The author discusses the wars waged by the Teutonic Knights' Order against Lithuania in the period between the seizure of Prussia by the Teutonic Knights, who then directed their expansion against Samogitia and Lithuania, and the conclusion of the Polish–Lithuanian alliance. He emphasizes the intensity of the hostilities (ca. 75 Teutonic campaigns against Samogitia, Lithuania and the Grodno region, 44 Lithuanian campaigns against Prussia and Livonia) and depicts the military tactics of the two sides: the Lithuanians defended the strongholds along the rivers Niemen and Jura and the Teutonic Knights sought to depopulate and destroy the territories of the adversary to force him to surrender. Though the Order applied tactics which had proved effective during its conquest of Prussia, it did not gain victory (despite many successes). The author attributes this to the large demographic potential of the Samogitian and Lithuanian tribes and to their

joint defence effort. Prekop draws attention to the far-reaching results of the wars: the rise in the importance of some of Prussia's frontier territories (the setting up of the Ragnit district which, though not self-reliant economically, was very important from the military point of view) and, on the other side, the consolidation of the Balts and the Christianization of Lithuania, an event which was regarded by its rulers as a means of strengthening the country's international position. (JA)

Jerzy Rajman, *Kraków. Zespół osadniczy, proces lokacji, mieszczanie do roku 1333* (Cracow. The Settlement Complex, Foundation Process, Townspeople up to 1333), Kraków 2004, Wydawnictwo Naukowe Akademii Pedagogicznej, 439 pp. + 14 unpp., 7 maps, 7 tables, indexes of persons, geographical names and topographic objects, sum. in German.

The author presents the development of settlement in Cracow and its neighbourhood from the appearance of the first Slavic settlements (6th–8th centuries) to the death of king Ladislaus the Elbow-High. He points out that in the earliest period, when the settlements were not fortified, it was the eastern part of the area (Mogila, Pleszów) that had the largest number of settlers, being the most suitable for agriculture. According to archeological data, a large settlement appeared on Wawel Hill near the stronghold in the 10th century (during Czech domination), but the author dates it at the 9th century (during the existence of the Vistulans' state). The location of the seat of Poland's rulers on Wawel Hill and of the powerful lords' estates in its vicinity was propitious to the development of the region in the 10th–12th centuries. From the 1220s Cracow had a commune which was run in accordance with German law (most probably in its Flemish version) and in 1257 the town was incorporated on the basis of Magdeburg law. The legal changes were accompanied by spatial transformations. The city was dominated by the immigrant German population. In addition to the Germans, it had a considerable number of Poles and smaller groups of Czechs, Hungarians, French people and Jews. (JA)

Paweł Stróżyk, *Śmierć eremitów w relacji Brunona z Kwerfurtu* (*The Hermits' Death as Described by Bruno of Querfurt*), "Roczniki Historyczne" (Poznań), vol. LXIX, 2003, pp. 7–31, sum. in German.

The author points out that the inconsistencies in Bruno of Querfurt's description of the death of the Five Martyred Brothers (d. November 1003) and what he passes over in silence contradict his theory that robbery was behind the attack on the monks. Stróżyk emphasizes that the worldly-wise monks were diplomatic couriers in Polish rulers' contacts with German duchies and Rome, and that in 1003 they were making preparations for a mission to the pagan Polabian Slavs, who were then allied with the Empire. Their death was convenient to the German ruler, Henry II, who was in conflict with Poland. In Stróżyk's opinion it was Bezprym, the eldest son of the Polish king, Boleslaus the Brave, who carried out the murder. This hypothesis allows the author to explain several questions: the reason why the murderers were not sentenced to death, why Bruno did not mention the names of the assassins though it was from them that he learned the details of the attack, and why it was Mieszko II that became Boleslaus' successor while Bezprym was put in a monastery. According to Stróżyk, Bezprym was in a monastery in Poland (not in Italy as is maintained in some works), which enabled him to overthrow Mieszko II and seize power in 1031. (JA)

Błażej Śliwiński, *Pomorze Wschodnie w okresie rządów księcia polskiego Władysława Łokietka w latach 1306–1309* (*Eastern Pomerania under the Rule of the Polish Duke Ladislaus the Elbow-High in 1306–1309*), Gdańsk 2003, Muzeum Archeologiczne w Gdańsku, 608 pp., sum. in German.

The author mentions the agreement in which Vaclav III, king of Bohemia and Poland, promised Eastern Pomerania to the rulers of Brandenburg in return for

Meissen. The result was that Ladislaus the Elbow-High's rule in that region was threatened. The situation was aggravated by the duke's conflict with the powerful Święc family and the privileges granted to Lubeck burghers in Gdańsk at the cost of local merchants. This is why Brandenburg's attack on Pomerania was supported by a large part of the population. Śliwiński recalls that the Poles' appeal for Teutonic Knights' help had a precedent in 1301–1302 when the Order came to Pomerania's help and defended it against the attack by the duke of Rügen. At first the Teutonic knights had no intention of occupying Pomerania; they extended their political aims gradually as the operation went on; in November 1308 they captured Gdańsk and Tczew and retained them in their possession after negotiations with the Poles at Graby, when it turned out that the Polish duke was unable to repurchase the two towns. The southern part of the region with its centre at Świecie was seized in July 1309. (JA)

Przemysław Urbańczyk, *Zdobywcy północnego Atlantyku (The Conquerors of the North Atlantic)*, Wrocław 2004, Wydawnictwo Uniwersytetu Wrocławskiego, series: Monografie Fundacji na rzecz Nauki Polskiej, 296 pp. + 27 unpp., 37 ill., index of persons, sum. in English.

The author depicts the history of the inhabitants of the Faroe Isles, Iceland and Greenland from the time when these lands were colonized by people coming from Scandinavia and British Isles (9th–10th centuries) to the end of the Middle Ages. In his view it was not poverty that was the main reason for the settlers' emigration from Scandinavia but their reluctance to submit to the authority of the new kingdoms which were being set up in northern Europe. Urbańczyk points out that in addition to the predominant Scandinavians, there were also Celts, Anglo-Saxons, and Slavs among the colonizers (traces of mud huts characteristic of the Slavs' material culture have survived). One German and two Indian boys abducted from Vinland in North America are also known to have lived there. The author pays much attention to changes in the natural environment: to the destruction of vegetation by people and their cattle, the consequent erosion of the soil and the cooling down of the climate. These changes put an end to Scandinavian settlement in Greenland in the 15th century (according to the author some settlers perished, many moved to Iceland) and led to economic and demographic regress in the other islands. Urbańczyk emphasizes that the Greenland settlers imitated European models of life and material culture even when the Eskimo patterns would have given them a greater chance to survive. (JA)

### EARLY MODERN TIMES (16th–18th Centuries)

*Acta capituli vojnicensis 1666–1757*, ed. by Maria Juda and Józef Szymbański, Wojnicz 2003, Towarzystwo Przyjaciół Ziemi Wojnickiej, Biblioteka Historyczna, vol. 22, 222 pp., index of persons, geographical names and subjects.

The book contains records of the chapter of the collegiate church at Wojnicz from 1666 to 1757. The records, kept at the parish church at Wojnicz, are minutes of the meetings held by the chapter. They provide an excellent source for research into local history, in particular the history of the chapter and the town of Wiśnicz. The documents have been published in the language of the original, Latin. (EO)

*Das Bild und die Wahrnehmung der Stadt und der städtischen Gesellschaft im Hanseraum im Mittelalter und in der frühen Neuzeit*, hrsg. von Roman Czaja, Toruń 2004, Wydawnictwo Uniwersytetu Mikołaja Kopernika, 303 pp., Personen- und Geographisches Register, ill.

The volume contains 15 papers in German and English which were read at the third international symposium held in Toruń from September 12 to 14, 2002. The symposium, which was devoted to the history of the Hanseatic League, was organized by the Institute of History and Archival Science of the Mikołaj Kopernik University in association with the Institut für vergleichende Städtegeschichte in Münster and the Forschungstelle für die Geschichte der Hanse und des Ostseeraumes in Lübeck.

The papers cover many centuries, from the 12th to the 20th. They have been written by Polish, German, English, Danish, Swedish and Dutch historians who present their views on the Hanseatic League and Hanseatic towns (R. Hammele-Kiesow, *Hansestädte im Stadtelob der frühen Neuzeit*, H. Samsonowicz, *Die Wahrnehmung der Hanse von aussen*) and on how the towns were perceived (F. Irsigler, *Aussensicht und Selbstverständnis der Stadt Köln im 15. und 16. Jh.*, W. Schich, *Die Rolle der Städte bei der Erfassung des Landes östlich Elbe im 13. Jh.*, D. Keene, *Visualisation and Representation of the Medieval City: the Case of Twelfth- and Thirteenth-Century London*, Th. Riis, *Images of Danish Towns*, P. Kooij, *The Images of Dutch Cities in the Nineteenth and Twentieth Centuries*). Several papers focused on social and occupational differences between towns (R. Czaja, *Das Patriziat in den preußischen Städten. Ein Beitrag zur Wahrnehmung der sozialen Gruppen in den Hansestädten im Mittelalter*, J. Tandecki, *Stellung der Handwerker und ihrer Zünfte in den hansischen Städten — soziale Wirklichkeit und ihre Wahrnehmung*) and also on the characteristic features of Hanseatic burghers' mentality (M. Bogucka, *The Hanseatic Mentality of Danzig's Merchants, 16th–18th centuries*, M.-L. Heckmann, *Krieg und historische Erinnerung im landesherrlichen und im städtischen Milieu des Hanseraumes*). A few papers dealt with urbanisation and construction of towns (H. Gamrath, *Die Städte und Städtebaupolitik des Königs Christian IV. von Dänemark*, M. Legner, *A Quest for New Charters: Argumentation and Justification in Swedish and Finnish Towns' Histories from the Eighteenth Century*, L. Nilsson, *A Question of Prestige? The Establishment of New Towns in Sweden during the 20th Century*). (MB)

*Cywilizacja prowincji Rzeczypospolitej szlacheckiej (Civilization of the Provinces of the Noblemen's Commonwealth)*, ed. by Aleksander Janowski and Andrzej Klonder, Bydgoszcz 2004, Wydawnictwo Akademii Bydgoskiej, 343 pp., sum. in English, ill.

The 21 texts by 23 authors included in this publication are the outcome of a conference organized in Lubostron by the Centre for the History of Material Culture and Modern History at Bydgoszcz Academy. The studies and analyses in the volume show that the term "provinces" is most useful for evaluating those forms of social activity which shaped specific, traditional models of behaviour and ways of life but whose significance did not extend beyond small local communities (Jerzy Dygdała). These models were reflected in the whole material and spiritual culture of the noblemen's Commonwealth.

The authors of many essays analyze various components of the noblemen's daily life, including their material conditions and various forms of society life (Jarosław Dumowski). Interesting information can also be found in texts dealing with religious life and charity (Monika Żeromska-Ciesielska) which found its fullest expression in Church celebrations connected with the liturgical calendar, burial services or coronations of holy pictures (Tomasz Ciesielski).

Texts discussing the life of the clergy, townspeople and peasants are not so many in number. But some of them shed light on the still weakly researched aspects of provincial life, e.g. the activity of Orthodox fraternities in the Przemyśl diocese (Beata Lorenson) and witchcraft trials at Kleczew, a small town in eastern Great Poland (Tomasz Wiślicz). The volume also includes interesting articles on forms which could be used to ennoble and "sarmatise" townspeople who



adopted ways of life characteristic of the nobility (Aleksander Klem p) and the achievements of artists' workrooms outside cultural centres (Arkadiusz W ag- n e r, Emanuel O k o ń). (AK)

*Dwór a kraj. Między centrum a peryferiami władzy (The Royal Court and the Country. Between the Centre of Power and the Peripheries).* Materials from the conference organized by the Royal Castle on Wawel Hill, the Institute of History of the Jagiellonian University and the Institute of History of the Pedagogical Academy in Cracow on 2-5 April 2001, ed. by Ryszard S k o w- r o n, Kraków 2003, Wydawnictwo "Nowa Galicja", 656 pp., index of persons, list of abbs., sum. in English.

This collection of studies is the outcome of the third conference devoted to the royal court and held on Wawel Hill. The studies present the power elite in Little Poland during the time of Casimir the Great (1333-1370), the royal demesne in the Sandomierz voivodship in the 15th century (Andrzej Mar z e c, Jan W r o n- i s z e w s k i), the Polish monarchs' attitude to Hussitism in Bohemia and the support extended by the court of Sigismund Augustus (1548-1572) to Catholicism in Poland (Janusz Sm o ł u c h a, Henryk Damian W o j t y s k a). The military service of royal courtiers under Sigismund Augustus and the participation of courtiers in the distribution of posts and royal estates during the reign of Sigismund III (1587-1632) are the subjects of articles by Marek F e r e n c and Krzysztof C h ł a p o w s k i. Relations between the urban authorities of Cracow and the royal court in the 16th century and the influence exerted by the royal court on the religious situation in Cracow in the late 16th and early 17th centuries are discussed by Zdzisław N o w a k and Henryk G a p s k i. Franciszek L e ś n i a k depicts the monarchs' attitude to royal towns in the Cracow voivodship in the 16th and early 17th centuries, and Marceł K o s m a n presents Wilno's role as a capital city in the 15th-18th centuries. Stanisław G r z y b o w s k i deals with the 17th century settlement policy in the Polish-Lithuanian eastern borderlands and Henryk L u l e w i c z discusses the legations sent from Poland to Lithuania during the first and the second *interregnum* (1572-1576). Maciej S e r w a ń s k i writes about the activity of a pro-French party at the royal court in the 16th and 17th centuries. Ryszard S k o w r o n is the author of an article on Spanish diplomats' opinion about the Polish royal court during the Thirty Years' War. Urszula A u g u s t y n i a k shows how the Polish royal court and the noblemen's life in the provinces were presented in Polish political writings in the 17th century. Jan S e r e d y k a discusses the role of ministers under the Vasas (1587-1668). Janusz D o r o b i s z writes about appointments to the posts of chancellor and deputy chancellor during the Vasa period, and Edward O p a l i ń s k i about high Church dignitaries' influence on the distribution of land and posts during the reign of Sigismund III. Anna F i l i p c z a k - K o c u r draws attention to the large sums of money spent by Ladislaus IV (1632-1648) to form a royal party, and Janusz D a b r o w s k i shows that several important posts were sold under John Casimir (1648-1668) to found such a party. The functioning of the royalists' party under the Vasas is the subject of an article by Robert F r o s t. Mariusz S a w i c k i discusses John Casimir's attempt to take back royal estates (Olita and Szawle) from Aleksander Ludwik Radziwiłł in 1649. The royal court's success in the fight against the opposition in Lithuania in 1656-1668 is portrayed by Andrzej R a c h u b a. Jarosław S t o l i c k i presents plans to strengthen royal power in Poland in the second half of the 17th century. Richard B u t t e r w i c k compares Polish and English 18th century notions of the royal court and the provinces. Anna G r z e ś k o w i a k - K r w a w i c z shows what Polish 18th century political writers thought about the king's place in the system of power. The formation of court-backed political elites in Royal Prussia in the 18th century is the subject of an article by Jerzy D y g d a ł a. Augustus II's nominations of bishops and the king's distributive policy are discussed by Jan K o p e ć and Henryk P a l i j. The strengthening of Augustus III's authority in Poland in 1733-1736 is dealt with by

Ewa Szklarska, and the formation of a royal party in the provinces in 1756–1763 is presented by Maria Czeppe. Jerzy Gordziejew depicts the role of Lithuanian court officials in the 18th century during the Sejm debates in Grodno, and Renata Król discusses the relations between the royal court and the Podolian nobility in the second half of the 18th century. The volume also contains articles on aristocratic women's opinion on Augustus II's court (Bożena Popiołek) and on expulsion to the provinces, a method used by the Spanish king, Philip V, to get rid of unwanted ministers (Cezary Taracha). Józef Brynkus stresses that the latest interpretations of relations between the centres of power in pre-partition Poland should be included in school and university books. (EO)

Jerzy Dygdała, *Saskie próby infiltracji środowisk szlacheckich podczas bezkrólewia 1733 roku (Saxon Attempts to Infiltrate Noblemen's Milieux during the Interregnum in 1733)*, "Kwartalnik Historyczny" (Warszawa), vol. CX, 2003, № 4, pp. 47–70, sum. in English.

The author analyzes the Saxon court's endeavours to gain the Polish nobility's support for the Saxon elector's candidacy for the Polish throne in 1733 on the basis of the private archives of Joseph Wackerbarth-Salmour, the Saxon envoy to Poland during the 1733 *interregnum*. Saxon diplomats kept renewing the lists of Saxon supporters but their number increased very slowly. An analysis of the lists shows that attempts were made to come into direct contact with the nobility, not only with magnat families as before. This was a correct policy line, but an overwhelming majority of the noblemen and magnates was against Saxon candidature, and the over 11 million zlotys spent on co-opting supporters did not produce the desired results. As much as 40 per cent of the persons on whose support the Saxon court counted most supported the election of Stanisław Leszczyński as king of Poland. Augustus III Wettin became king but only thanks to the support of the Russian army which entered the Commonwealth. (EO)

Maciej Forycki, *Anarchia polska w myśli oświecenia. Francuski obraz Rzeczypospolitej u progu czasów stanisławowskich (Polish Anarchy in Enlightenment Thought. The French Picture of the Noblemen's Commonwealth at the Beginning of Stanislaus Augustus' Times)*, Poznań 2004, Wydawnictwo Poznańskie, 256 pp., bibliogr.

By anarchy the author means all areas of Polish collective life in which the individual's unrestricted freedom was above the law, and also all those features of the Polish reality which radically departed from generally accepted norms. In Chapter I of his monograph the author depicts how Polish anarchy was generally portrayed by French Enlightenment writers. In the next one he deals with the negative stereotype of what was regarded as a specifically Polish illness, *plica polonica*, a metaphor of Polish anarchy. Forycki also presents the picture of Polish history and the negative evaluation of the Polish economy in French scholars' works. The last chapter presents French reflections on the nobility's rights, relations between the noblemen and the king, the institution of confederation and the omnipresent *liberum veto*. While condemning all symptoms of degeneration, French thinkers praised Poles for preserving republican ideas during the times of absolutism; some of them (Mably) even offered the Poles advice on how to get out of anarchy and improve their state. (EO)

Tadeusz Górski, *Flotylle kozackie w służbie Jagiellonów i Wazów (Cossack Flotillas in the Service of the Jagiellons and Vasas)*, Gdańsk 2003, Wydawnictwo Trójmiejska Grupa Wydawnicza, 222 pp., bibl., glossary of maritime and military terms, ill.

The author shows that even though the authorities of the Polish–Lithuanian Commonwealth were not always well-disposed towards the Cossacks, they often used Cossack flotillas in Polish–Turkish conflicts. The flotillas caused as much

damage to sultanic lands as the Tartar attacks did to Polish and Lithuanian territories.

As the author says, the Black Sea operations of Cossack sailing- and rowing-boats reached their apogee during the reigns of Sigismund III and Ladislaus IV; they stopped when Bohdan Chmielnicki's rising broke out in 1648. Even though the flotillas could not reach the planned strategic aims by themselves, they played an important role in the Commonwealth's conflicts with the Ottoman Empire. Their very existence forced the Turks to keep up the blockade of the mouth of the Dnieper and control of the whole river, a difficult task, especially in spring and autumn, for large naval and land forces had to be used to strengthen the coastal garrisons. The bold, resolute operations carried out by Cossack flotillas forced the Turks to convoy their ships. Fear of the Cossacks was widespread for in the period reviewed by the author they captured many Turkish towns and even attacked the Turkish capital several times. (AK)

*Gminy żydowskie w dawnej Rzeczypospolitej (Jewish Communities in the Old Commonwealth)*, selected, edited and translated by Anna Michałowska, Warszawa 2003, Wydawnictwo Akademickie Dialog, 187 pp., glossary.

All the texts in the volume were produced by the authorities of Jewish communities in the Polish-Lithuanian Commonwealth in the 16th and 17th centuries and were written in Hebrew or Yiddish. They have been selected from manuscripts (mainly from communal books called *pinkasim*) and from sources, most of which are scattered and not easily accessible. The author has tried to select texts which make up a coherent whole and present regulations of a general character, leaving out documents which refer to individual persons (such as contracts, agreements, proceedings of lawsuits). She has also left out the regulations issued by the Jewish Sejms (the Sejm of Four Lands, the Lithuanian Waad), royal ordinances and manorial instructions.

The texts included in the book (most of them are in the language of the original, Hebrew) are provided with captions indicating the subject of each ordinance; the obvious mistakes of previous editors or Jewish writers are indicated in the footnotes. Each of the 70 documents presented in the book has been translated into Polish. In the translations the author has preserved some Jewish terms and names in their original form. (AK)

Aleksander Guterman, *Żydzi sefardyjscy na ziemiach polskich (Sephardic Jews in Polish Territories)*, "Kwartalnik Historii Żydów" (Warszawa), № 1 (129), 2004, pp. 5-25, sum. in English.

The author discusses the communities of Sephardic Jews who lived in Cracow and Lwów in the 16th and 17th centuries and the functioning of the early modern Sephardic community in Zamość. A separate place is devoted to the activity of Jewish Sephardic physicians in the Polish-Lithuanian Commonwealth. Guterman's analysis shows that despite their small number, Sephardic Jews enjoyed a high social rank and financial standing in pre-partition Poland, they were respected by the royal court and the state authorities. They frequently represented the whole Jewish community, and their representatives were members of kahal authorities and of the Sejm of Four Lands. It was Dawid ben Szemaria Morpurgo, a physician from the Cracow Jewish community, who was the most famous of all Sephardic Jews in the second half of the 17th century; the most famous Sephardic Jews in the 18th century were: a physician from Brody, Dr Abraham Uziel, and Dr Izzak Fortis. In the 1720s Fortis managed to settle several difficult matters to the Jews' advantage in Przemyśl and Buczacz. (AK)

*Historia Pomorza, t. II: do roku 1815, cz.3: Pomorze Zachodnie w latach 1648-1815 (A History of Pomerania, vol. II: up to 1815, part 3: Western Pomerania in 1648-1815)*, ed. by Gerard Labuda, Poznań 2003, Wydaw-

nictwo Poznańskie, 1106 pp., bibl., ill., index of persons and geographical names, tables.

Nearly the whole of this history of Western Pomerania has been written by Zbigniew Szultka. Part I covering the years 1648–1720 presents the demographic, social and economic situation in rural areas as well as social and political conditions in towns; questions concerning social and economic relations in towns and their trade relations are the work of Henryk Lesiński. The next few chapters deal with Brandenburg's political and military rivalry with Sweden over Stettin, the policy pursued by the rulers of Brandenburg–Prussia to integrate Pomerania into their state, the struggle against the opposition of Estates conducted by the Brandenburg electors and from 1701 by Prussian kings, religious relations and education. Part II covering the years 1720–1815 presents the demographic development of Pomerania, reforms in royal estates, the dynamic changes which began to take place in rural areas in the middle of the 18th century, and changes in towns, the fall in guilds' production, the development of small-scale industry and the development of maritime trade being the work of Lesiński. The next chapters deal with the influence of the international situation on Pomerania's internal development (presented jointly with Alfred Wielopolski), the crisis of the absolutist system, religious relations, the increased role of the state in the educational system, material culture and family life (discussed jointly with Dariusz Łukasiewicz). Łukasiewicz also presents cultural life (music, theatre, literature, periodicals, libraries and museums). (EO)

Jan Tomasz Józefowicz, *Lwów utrapiony in anno 1704 albo Dyjaryjusz wziętego Lwowa przez króla szwedzkiego Karola XII die 6 mensis Septembris anno 1704 (Lwów's Troubles in 1704 or Diary of the Capture of Lwów by the Swedish King Charles XII on September 6, 1704)*, ed. by Piotr Borek, Kraków 2003, Wydawnictwo Collegium Columbinum, 218 pp., bibl., sum. in German and Russian, indexes of persons, place names and ethnic names, glossary of old Polish words, ill., annexes.

The edition is based on three handwritten copies of the diary written by the Lwów canon, Jan Tomasz Józefowicz. The copies are in Ukraine's Central State Historical Archives in Lviv and in the Ossoliński Library in Wrocław. The diary, which describes in detail the siege and capture of Lwów by the Swedes in 1704, is not only of great historical importance but is also an outstanding artistic and literary work.

The editor has taken into account all changes in the original order of words indicated by Józefowicz in the manuscript as well as the marginal notes which he wanted to include in the narration, and has preserved the arrangement of the work. Since the diary contains many macaronics, translations, put in square brackets, follow the narration, to facilitate the reading. (AK)

Maria J u d a, *Mapy ziem polskich w dawnej typografii europejskiej (Maps of Polish Lands in Old European Typography)*, "Studia Źródłoznawcze" (Warszawa), vol. XLI, 2003, pp. 45–63, sum. in English.

The author depicts the development of European cartography in the 15th–18th centuries, pointing out the achievements of Italian, Netherlandic, German, English and French publishing houses in editing maps of the old Polish–Lithuanian Commonwealth. She shows that the cartographic picture of old Poland and Lithuania was shaped mainly by foreign cartographers, but according to her, there were also moments when Polish cartography not only kept pace with foreign achievements but outpaced them, pointing out new directions of development. In her view such was the role played by the works of Bernard Wapowski, the Radziwiłł map of the Grand Duchy of Lithuania, the works of Guillaume le Vasseur de Beauplan and of Herman Karol Perthées. Though most of them were reshaped in various ways, their presence in European cartographic

culture confirms their significance and importance. But unfortunately these achievements were, according to the author, not matched by typographic work. Moreover, Polish printing houses rarely undertook such ventures because of their economic condition and technological backwardness. (AK)

Anna Kalinowska, *Działalność ambasadora angielskiego w Konstantynopolu Edwarda Bartona a stosunki polsko-tureckie, 1589–1597* (*The Activity of the English Ambassador in Constantinople Edward Barton and Polish-Turkish Relations, 1589–1597*), "Przegląd Historyczny" (Warszawa), vol. XCIV, 2003, N° 3, pp. 252–268.

The author analyzes the involvement of the English ambassador to Turkey, Edward Burton, in Polish-Turkish relations in 1589–1597. Turkey supported the election of the Swedish heir to the throne, Sigismund Vasa, as king of Poland but was displeased with the rapid conclusion of peace in 1589 between Sigismund and the emperor Rudolph II. It was also upset by the fact that the departure of a Polish envoy who was to confirm the Polish-Turkish peace, a usual practice when rulers changed, was put off. In this situation Turkey was preparing its army for war in order to exert pressure on the Polish-Lithuanian Commonwealth. The Polish envoy, who arrived in Constantinople at the very end of 1589, died without completing his mission. It was thanks to Edward Barton's diplomatic help that a Polish-Turkish conflict was avoided. Barton also substantially helped the Commonwealth's next mission in 1591. England stopped supporting Polish affairs at the Turkish court in 1595–1596 when the Commonwealth was setting up an anti-Turkish league with the emperor, but when Poland abandoned this plan in 1597, England renewed its diplomatic support for Polish interests in Turkey. This was due to England's own interests, for trying to weaken the Habsburgs, especially Spain, England supported Polish policy as long as its aim was to compete with the Habsburgs in Moldavia, Wallachia and Transylvania. (EO)

Aneta Kamińska, *Rzym i teatr operowy królowej Marii Kazimiery Sobieskiej /1699–1714/* (*Rome and the Opera Theatre of Queen Marie-Casimir Sobieska, 1699–1714*), "Barok" (Warszawa), year X, 2003, vol. 20, pp. 121–140, sum. in English.

The author presents the history of the opera theatre of the Polish queen, Marie-Casimir Sobieska against the background of cultural life in the eternal city at the beginning of the 18th century. When her husband John III Sobieski died in 1696, the queen left Poland and from 1699 lived in Palazzo Zuccari in Rome. She used her cultural patronage to glorify the Sobieski family, especially the king's services in battles against the Turks. This was the aim of the opera theatre she set up in her palace in 1708. The author has a high opinion of the operas commissioned by the queen and performed in her palace. The queen had brilliant permanent collaborators: the excellent librettist Carlo Sigismondo Cepeci, the famous composer Domenico Scarlatti and the prominent stage designer Filippo Juvarra. George Frederick Handel occasionally wrote compositions for Palazzo Zuccari. (EO)

Mariusz Karpowicz, *Antropocentryzm sztuki barokowej w Polsce* (*Anthropocentrism of Baroque Art in Poland*), "Barok" (Warszawa), year X, 2003, vol. 19, pp. 55–70, ill., sum. in English.

What made Baroque anthropocentric was that art was intended to impress the viewer. According to Karpowicz, this can be seen in Poland from the end of the 16th century. As an example he gives the ideal design of Zamość from about 1580. The dominant of this axial design is the owner's palace. The viewer who goes along the main axis of the town is impressed by the power of the lord of the place. Another example from the mid-18th century is the palace at Radzyń Podlaski, where the guests fail to notice the modesty of the design and the small size of the

building. Owing to the location of the drive, the viewer gets the impression that the palace is monumental and its owner a powerful man. Through manipulation in the interior of churches it was possible to conceal their small size or the lack of proportion between the left and the right aisle. The viewer had the impression that the interior was enormous and extremely proportionate. According to the author what was important was the place from which the viewer observed a sculpture or a building. The impression was positive only from that place. If the viewer chose another place, he could see the lack of proportion, ugliness and lack of symmetry. (EO)

Tomasz Kempa, *Wileńskie bractwo św. Ducha jako centrum obrony prawosławia w Wielkim Księstwie Litewskim w końcu XVI i w pierwszej połowie XVII wieku* (*The Holy Spirit Fraternity in Wilno, a Centre Defending the Orthodox Faith in the Grand Duchy of Lithuania in the Late 16th and Early 17th Centuries*), "Białoruskie Zeszyty Historyczne" vol. XXI, 2004, pp. 47-70, sum. in Byelorussian.

On the basis of handwritten and published source materials the author discusses the history of the Wilno fraternity in the 16th and early 17th centuries and its role in the fight against the Union of Brześć and the Uniate Church set up in the Polish-Lithuanian Commonwealth in 1596. He draws attention to the fact that the Holy Spirit Fraternity and the Wilno monastery exerted influence far beyond the Lithuanian capital; in the first half of the 17th century it was the main Orthodox centre in the Grand Duchy of Lithuania. What is interesting is that, contrary to the majority of Orthodox centres which, faced with the offensive of the Counter-Reformation, sought support in Moscow, the members of the Holy Spirit Fraternity felt strongly linked to the Commonwealth. The Fraternity consistently represented that part of the Orthodox Church which was ready for a dialogue with the Uniate Church. In his analysis of the factors which contributed to the increasing role of the Holy Spirit Fraternity, Kempa draws attention to the skilful propaganda conducted by its protectors at the noblemen's dietines, the support extended to it by the Lithuanian Protestants and the ever growing economic importance of the Fraternity, which received many bequests and possessed ever more properties. Another important factor was that many new Orthodox monasteries became subordinated to the monastery in Wilno. (AK)

Wacław Korta, *Historia Śląska do 1763 roku* (*A History of Silesia up to 1763*), edited and prefaced by Marek Derwich, Warszawa 2003, Wydawnictwo DiG, 432 pp., bibl., ils.

This is the last book written by Wacław Korta, a well known Wrocław historian-regionalist who died in 1999. It is illustrated with photographs of nearly all important monuments of art in Silesia. The author describes the political, economic and cultural history of Silesia, arranging his material according to chronology and subject. He starts with the pre-history of Silesia and its inhabitants (up to the end of the 9th century), and then goes on to discuss the history of that land during the reigns of the Piasts and Jagiellons, under Bohemian rulers (1372-1526) and finally under the Habsburgs (1526-1763). Extensive fragments in each chapter present socio-economic transformations (agriculture, handicrafts, trade, mining) and cultural changes (education, literature, architecture and visual arts) as well as the everyday life and customs of the inhabitants of Silesian towns and villages. The author discusses at great length especially the Austro-Prussian Silesian wars (1740-1748) and the Seven Years' War (1756-1763), conflicts as a result of which the king of Prussia, Frederick II, assumed authority over Silesia. (AK)

Waldemar Kowalski, "Do zmartwychwstania swego za pewnym wodzem Kristusem..." *Staropolskie inskrypcje północno-zachodniej Małopolski* ("Until

*Resurrection in the Wake of the Unfailing Leader, Christ...* Old Polish Inscriptions in North-Western Little Poland) Kielce 2004, Wydawnictwo Akademii Świętokrzyskiej, 272 pp., ill., bibl., indexes of persons and place names, sum. in English.

The author characterizes the sources of the pre-partition inscriptions in north-western Little Poland, that is the territories which in 1975–1999 constituted the voivodships of Kielce, Radom and partly also of Tarnobrzeg. The book is based on 2018 inscriptions from the 12th to the 18th century. The author discusses the contents and functions of inscriptions on stone and metal objects as well as on paintings. He presents the authors and recipients of these epigraphic messages and tries to assess the role which these inscriptions played in old Polish culture, especially in the system of social communication. (MB)

Adam Stanisław Krasieński, biskup kamieniecki, *Listy do Urszuli z Morsztynów Dembińskiej* (Adam Stanisław Krasieński, Bishop of Kamieniec, Letters to Urszula Dembińska, née Morsztyn), ed. by Alicja Falniowska-Gradowska, Kraków 2004, Stowarzyszenie Kultura i Natura im. Jana Gwalberta Pawlikowskiego, XXIV+194 pp., indexes of persons and geographical names.

The publication contains 54 letters written by the Bishop of Kamieniec within the space of less than a year, from October 21, 1789 to October 13, 1790. The letters are preceded by an introduction in which A. Falniowska-Gradowska discusses the Kamieniec bishop's political activity and characterizes the personality of his correspondent. The frequent exchange of letters shows that both persons attached great importance to them and must have been close friends. Urszula Dembińska's letters are unfortunately no longer in existence. The bishop destroyed some, if not all, of them, to prevent them from falling into undesirable hands. The result is that sometimes it is impossible to establish what the bishop refers to in his reply.

Adam Stanisław Krasieński, though a clergyman, was throughout his life interested mainly in politics. It is politics that is the main subject of his letters. He does not raise religious questions at all and writes about Church matters only in reference to Church estates or appointments to important positions. He was 76 years old when he wrote the letters. In his youth he was an adherent of Stanisław Leszczyński, later he supported the Saxon party and finally was a co-founder of the Confederation of Bar. After its collapse he withdrew for some time from political life. He returned to it during the Four Years' Sejm, taking part in the preparation of the Constitution of May 3.

Political interests were not alien to the addressee of his letters, Urszula Dembińska, a 44-year old widow, a rich landowner from Little Poland. She collaborated with the bishop in trying to gain the neighbouring nobility's support for the reform programme.

The bishop's letters, written in the third year of the debates of the Great Sejm, a momentous period in Poland's history, do not add much new information about the parliamentary debates but they portray the moods prevailing at that time. What is striking is the bishop's naive opinion about the importance of an alliance with Prussia and his underestimation of the might and capability of the Russian empire.

This small, conscientiously edited book contains well selected illustrations, including three reproductions of Urszula Dembińska's portraits. There are a few mistakes in footnotes, mainly in dates and personal names (p. 56 fn. 8 and 9; p. 65 fn. 8; p. 71 fn. 1) but these small errors do not detract from the value of the publication which will undoubtedly attract the attention of researchers specializing in the period of Stanislaus Augustus' reign. (MM)

Piotr Krasny, *Architektura cerkiewna na ziemiach ruskich Rzeczypospolitej 1596–1914* (Sacral Orthodox Architecture in the Ruthenian Territories of the

*Polish–Lithuanian Commonwealth 1596–1914*, Kraków 2003, Wydawnictwo Universitas, 429 pp., index of persons, index of topography and subjects, sum. in English, ill. Instytut Historii Sztuki Uniwersytetu Jagiellońskiego — *Ars Vetus et Nova* vol. XI.

The questions discussed by the author show the richness and diversity of sacral Orthodox architecture in the Ruthenian territories of the Polish–Lithuanian Commonwealth in the 17th–19th centuries. Of the churches examined by Krasny only about a dozen can be regarded as outstanding, highly artistic works; the other churches are modest, if not primitive, in form. The author's research does not therefore add much new information to the catalogue of the greatest architectural achievements of old Poland, but it invests that architecture with a specific local colour.

Krasny discusses in detail the Occidentalization of Orthodox architecture, pointing out that its authors tried to combine the basic principles of Roman Catholic sacral architecture with Byzantine–Slavic traditions and that the architects represented various nations and various cultures. In the author's opinion this is an important, specific factor distinguishing the architecture of the Commonwealth in the 16th–18th centuries. In Krasny's view the huge number of Orthodox churches built in the 19th century in White and Little Ruthenia, the Chełm region, Podlasie and Galicia is an important argument for taking sacral Orthodox architecture into account in any portrayal of architecture in Polish territories during the period when Poland was under foreign rule. (AK)

Agnieszka Kuś, *Rzeczpospolita Babińska — parodia i utopia (Respublica Babiensis — a Parody and a Utopia)*, "Odrodzenie i Reformacja w Polsce" (Warszawa), vol. XLVII, 2003, pp. 129–141, sum. in English.

*Respublica Babiensis* was a society of jokers set up in the 16th century by two noblemen from the Lublin region, Stanisław Pszonka and Piotr Kaszowski. Their intention was to play at the Commonwealth by presenting it the wrong way up. On the basis of Stanisław Sarnicki's *Descriptio Reipublicae Babiensis* and the *Register* of the society, which for over 70 years registered the anecdotes told during the members' meetings, the author tries to reconstruct the membership and functioning of this society of mockers and scoffers who nominated the least suitable persons to various state posts. Of the 175 nominations announced by the society 32 were to royal court and central positions and another 22 to country posts. Many of the nominees were to be employed in the administration of justice, in institutions in charge of health and hygiene, and even in posts connected with cooking and handicrafts.

The members of the society not only parodied state structures but frequently modified them. In this way they showed the possibilities of improving and reforming the system in which they lived. This is why the author says that it is not reasonable to present *Respublica Babiensis* as a mere utopia, for the participants in the game did not confine themselves to improvement proposals but indicated new models and solutions. (AK)

Gabriela Majewska, *Szwecja. Kraj — ludzie — rządy w polskiej opinii II połowy XVIII w. (Sweden. The Country, People and Governments in Polish Opinion in the Second Half of the 18th Century)*, Gdańsk 2004, Wydawnictwo Uniwersytetu Gdańskiego, 399 pp., ill., bibl., index of persons, sum. in English.

The book consists of two parts. The first presents the geography of Sweden, its inhabitants and economy. The second part discusses two stages in the functioning of the Swedish state in the 18th century: the "era of freedom", that is, the years when parliament predominated, and the following period when the king predominated over parliament, wielding absolute power. The book ends with an extensive conclusion in which the author presents opinions on Sweden and the Swedes in



the Polish–Lithuanian Commonwealth. The book is based on a wealth of sources consisting of political writings, periodicals, newspapers, parliamentary records and speeches, calendars, diaries, sermons, historical works, handbooks and letters. The author wanted not only to reconstruct the Poles' picture of Sweden but also to vet Polish views and opinions on Sweden, the Swedes and the Swedish system of government. She tries to find out to what extent the statements and opinions gathered by her were an emotional and superficial stereotype or a propaganda trick in the political struggle which was then being conducted for a reform of the Commonwealth, and to what extent they reflected real knowledge of Sweden and the relations in that country. (MB)

Dorota Mazek, *Ku ozdobie i profitowi. Prawodawstwo miast prywatnych Wielkopolski 1660–1764* (For Embellishment and Profit. Legislation of Private Towns in Great Poland 1660–1764), Warszawa 2003, Wydawnictwo Neriton — Instytut Historii PAN, 294 pp., bibl., indexes of persons and geographical names, sum. in English, annexes, tables.

The author depicts the legislation of private towns of the Kalisz and Poznań voivodships against the legal, social and economic system of the Polish–Lithuanian Commonwealth in the early modern era. In the first chapter she characterizes private towns and their owners, in the second she discusses the legal and religious foundations which regulated the functioning of urban communities, and the extent to which norms interfered in the private lives of the inhabitants. Mazek analyzes various spheres of urban activity (municipal authorities, public institutions, and the like), ordinances referring to order and public security, the motives behind urban regulations and the conditions which were necessary for a proper functioning of urban communities. Her analysis is based on a variety of normative sources (municipal ordinances, royal and private privileges, guilds' statutes, regulations) from state archives in Poznań and Zielona Góra, the Library of the Poznań Society for the Advancement of the Arts and Sciences and the Raczyński Library. The book includes an extensive annex with a list of the documents used by the author and a list of the officials who drew them. (AK)

Jerzy Michalski, "Wolność" i "własność" *chłopska w polskiej myśli reformatorskiej XVIII wieku* (The Questions of Peasants' Freedom and Property in Polish 18th Century Reformatory Thought), Part I, "Kwartalnik Historyczny" (Warszawa), vol. CX, 2003, № 4, pp. 5–45.

The author analyzes proposals for peasants' freedom and right of ownership in Polish reformatory thought in the 18th century. Although the peasants' difficult legal and economic situation was criticized also in the 17th century, the arguments used at that time referred only to religion and morality. What was new in the 18th century was that arguments connected with economy and with state and noble proprietors' interests were referred to. The author analyzes reformatory proposals presented not only in belles-lettres and political literature, including newspapers, but also those that were put forward at successive parliamentary sessions during the reign of Stanislaus Augustus Poniatowski. What was meant by peasant freedom was the right of appeal against the verdict of a patrimonial court to a state court and the possibility of leaving the landowner who unlawfully increased a peasant's burdens. "Property" was interpreted as the peasant's right to retain a minimum of material means when he had fulfilled his obligations. All reformers emphasized that the burdens imposed on the peasants were too great and only led to their impoverishment and consequently, to the impoverishment of the nobility and the state. The author also presents the arguments of persons who were against improving the legal and economic situation of peasants. Their main argument was that the peasants, being bad farmers who always counted on the landowner's help, would reject all facilities. Opponents of reforms also asserted that if the younger sons in large families were given the right to move to

town in order to learn a trade, this would lead to the depopulation of the countryside. (EO)

Andrzej Mycio, *Zadłużenie hipoteczne i obrót nieruchomościami w Starym Mieście Torunia w pierwszej połowie XVII w. (Mortgage Debt and Real Estate Market in the Old Town of Toruń in the First Half of the 17th Century)*, Toruń 2003, Towarzystwo Naukowe w Toruniu, 222 pp., Roczniki Towarzystwa Naukowego w Toruniu, vol. 90, № 3, bibl., sum. in German.

The treatise presents the Toruń mortgage credit market and real estate market in the first half of the 17th century, that is, the indebtedness of allotments, the mechanism governing their turnover, the covenanters taking part in trade operations, the spatial aspects of real estate market and its development trends. The author presents his reflections in the context of the economic situation of Toruń and the attitude of different social groups in the period discussed by him. As regards territory, the author's research covers the Old Town of Toruń but his analysis has enabled him to assess also the situation in the New Town. The main source used by the author are the books of the aldermen's court of Toruń from the years 1601–1641. (MB)

Janusz Pelc, *Humanizm w baroku. Kontynuacje i metamorfozy (Humanism in the Baroque. Continuations and Metamorphoses)*, "Barok" (Warszawa), year X, 2003, vol. 19, pp. 9–30. sum. in English.

In its Calvinist and Lutheran versions the Reformation, as well as post-Trent Catholicism, rejected the Renaissance-inspired fascination with beauty and harmony as well as interest in the pagan antique. The Reformation went particularly far in this respect. It condemned any presentation of the image of God, to say nothing of the Holy Virgin and the Saints, in painting and sculpture, regarding this as idolatry. In contrast, the Counter-Reformation wanted painting, sculpture and poetry to be dedicated mainly to God and the saints. However, humanistic ideas survived during the Baroque period in both Protestant and Catholic education. Secondary schools and universities resorted to a specific choice in humanistic studies in order to meet the needs of their religion. Protestant propaganda emphasized that the Reformation had kept faithful to the Renaissance tradition of humanistic studies. Both Protestant and Catholic educational systems were based on the Renaissance traditions of humanistic studies, which however were not so unhampered as they were during the Renaissance. The author defines the reception of humanism during the Baroque as syncretism, that is a tradition specifically processed into a new integrated whole. According to Pelc, the humanistic concept of man was also syncretized. (EO)

Jan Pirożyński, *Zofia Jagiellonka / 1522–1575/ i jej księgozbiór (Sophie Jagiellon / 1522–1575/ and Her Book Collection)*, Kraków 2004, 339 pp., PAU, Rozprawy Wydziału Historyczno-Filozoficznego, vol. 102, ill., bibl., index of persons and geographical names, sum. in English and German.

A new, enlarged and supplemented version of Sophie Jagiellon's biography which was first published in Polish in 1986 and in German in 1992. The book consists of two parts. In the first the author discusses the life and activity of Sophie Jagiellon, who surpassed the other daughters of Bona and Sigismund the Old, that is Sigismund Augustus' sisters, in intellect. In the second he depicts Sophie's book collection which became the nucleus of the famous library at Wolfenbüttel. Pirożyński not only presents the composition of the library but also analyzes the connection between the book collection and the cultural interests and complicated situation of the Polish princess who through her marriage became duchess of Brunswick. Particularly interesting is the chapter concerning Sophie's mentality, her view of the world, the values cherished by her, her attitude to her family and to the Jagiellon dynasty, and her opinions about the political games in which she

was involved. What cannot but strike the reader is her attachment to the Polish language and Poland, in which she was born, and her feeling of being an alien in Germany, in which she was destined to spend her life. (MB)

*Polacy w Czechach, Czesi w Polsce X–XVIII wiek (Poles in Bohemia, Czechs in Poland 10th–18th centuries)*, ed. by Henryk Gmiterek and Wojciech Iwańczak, Lublin 2004, Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej, 216 pp.

The studies in the volume are the outcome of an international conference organized by the Commission for the History of Bohemia and Polish–Czech Relations of the Polish Academy of Sciences' Historical Sciences Committee and the Institute of History of the Maria Curie-Skłodowska University. Part I of the publication concerns the presence of Czechs in Poland. Wojciech Iwańczak presents the attitude of the Bohemian king, John of Luxembourg, to Poland in 1310–1346; Antoni Barciak and Iwona Pietrzyk discuss the role played by Czechs among the Upper Silesian Piast dukes (including the Opawa–Racibórz court) in the Middle Ages; the participation of Czechs in the Polish army during the Thirteen Years' War (1454–1466) against the Teutonic Order and later, at the turn of the 15th century, is examined by Przemysław Stańko and Marek Plewczyński; Jaroslav Pánek presents the role of the bishop of Olomouc, Stanisław Pawłowski (1579–1598), in cultural and political contacts between Poles and Czechs; the work conducted by the Czech religious emigrants in Great Poland in the second half of the 16th century and at Włodawa on the Bug river in the 17th are the questions discussed by Maria Bečková and Henryk Gmiterek. This part also includes a study by Michajło Kri on the participation of Czechs in the life of Lwów in the late 18th and early 19th centuries. The second part of the publication concerns the presence of Poles in Bohemia. Andrzej Pleszczyński describes the attempt made by the Polish king, Boleslaus the Brave, in 1003–1004 to seize Bohemia, and Jerzy Grygiel writes about the Lithuanian duke, Zygmunt Korybutowicz, who fought on the side of the Hussites (1422–1427). The role played by Poles, including the Polish clergy, during the period of Hussitism in Bohemia in the 15th century is presented by Janusz Smółcha and Paweł Kras. Urszula Borkowska portrays the Bohemian king, Ladislaus Jagiellon, as a patron of the arts, and the participation of Poles in the life of Opava in the second half of the 17th century is presented by Irena Korbělárová and Rudolf Záček (EO).

*Prusy i Inflanty między średniowieczem a nowożytnością. Państwo — społeczeństwo — kultura (Prussia and Livonia between the Middle Ages and the Modern Era. State — Society — Culture)*. Collection of studies edited by Bogusław Dybaś and Dariusz Makiliła, Toruń 2003, Wydawnictwo Uniwersytetu Mikołaja Kopernika, 216 pp., ill.

The studies are the outcome of an international scientific session held in Toruń to mark the 80th birthday of Professor Marian Biskup. Alvydas Nikžentaitis presents the relations of Lithuania and Poland with the state of the Teutonic Knights' Order in the 14th century. Church structures in Prussia and Livonia in the Middle Ages are depicted by Andrzej Radziwiński. Ilgvars Mišana describes the attitude of Riga, Dorpat and Revel to the conflict between Prussian and Hanseatic towns in the first half of the 15th century. The development of country judicial self-government in the Teutonic Knights' state is the subject discussed by Krzysztof Mikulski. Dariusz Makiliła presents the Duchy of Prussia's links with Poland after 1525. Grzegorz Białuński discusses the administrative division in Sambla (1525–1568) and Jacek Wijaczka writes about witchcraft trials at the Skarszewy court in the Pomeranian voivodship at the end of the 17th century and in the first half of the 18th century. Włodzimierz Ziენტара shows how Prussian towns were presented in foreign accounts in the

17th century, and Edmund Kizik discusses the role of gifts in the policy of Gdańsk authorities in the 17th and 18th centuries. Gvido Straube writes about the Counter-reformation in Livonia and Hans-Jürgen Bömelburg about the career of the Denhoffs. Danuta Bogdan shows the activity of the Warmian dietine in 1660-1772 and Jürgen Heyde presents the role of Livonia in the Commonwealth's internal policy in the 16th and 17th centuries. Bogusław Dybaś depicts Livonia's integration with Poland in the second half of the 17th century and Andrzej Kamiński presents the role played by the Duchy of Prussia in Polish-Brandenburgian relations in 1688-1690. The question of Courland in relations between Poland, Brandenburg and Sweden at the turn of the 17th century is depicted by Marite Jakovleva, and the policy pursued by the Duke of Courland, Jacob (1642-1681) is the subject of a study by Almut Bues. (EO)

*Relacje posła pruskiego Ludwiga Buchholza o insurekcji kościuszkowskiej (Reports on the Kościuszko Insurrection by the Prussian Envoy, Ludwig Buchholz)*, ed. by Henryk Kocój, Kraków 2004, Wydawnictwo Uniwersytetu Jagiellońskiego, 319 pp., sum. in German.

The book contains Polish translations of 127 letters which the Prussian envoy in Warsaw, Ludwig Buchholz, and the Prussian king, Frederick William II, exchanged between January and December 1794. The originals, written in French, are in Geheimes Staats Archiv in Berlin.

This correspondence, written by an experienced politician and diplomat, is of enormous value. It reflects the moods in the capital of the Polish-Lithuanian Commonwealth in the successive stages of the Kościuszko Insurrection and shows the hopes cherished by the Poles that France and Turkey would come to their aid. Buchholz's letters are also a penetrating analysis of the policy conducted by the municipal authorities of Warsaw, especially of the activity of the Provisional Substitutional Council and the Supreme National Council. The Prussian diplomat discusses in an interesting way the causes of the insurrection and its consequences as well as the moods in the Russian army; he repeatedly emphasizes the Poles' naive evaluation of the policy of the European royal courts. He devotes much space in his reports to King Stanislaus Augustus Poniatowski, the reformer Hugo Kollataj and the Russian governor in the Commonwealth, Osip Igelstrom. Buchholz makes Igelstrom responsible for the outbreak of the insurrection. (AK)

Jan Seredyka, *Rozprawy z dziejów XVI i XVII wieku (Dissertations on 16th and 17th Century History)*, Poznań 2003, Wydawnictwo Forum Naukowe, 311 pp.

The book has been published in connection with the 75th birthday of Jan Seredyka, a prominent historian who specializes in Poland's history at the threshold of the modern era. The volume contains a brief characterization of Seredyka's achievements, written by Marcell Kosman, and six of Seredyka's dissertations which have been published earlier in various periodicals and volumes of collected essays. The book comprises the following dissertations: I. *Ukrainian-Russian Relations in 1648*; II. *Magnates' Disputes over the Ownership of the township of Kopyś in the 16th century*; III. *The History of the 15th-17th Century Conflicts over the Church at Kiejdany and the Agreement Settling This Question*; IV. *Krzysztof Drohostajski's Instructions for the "Upbringing" of His Wife, Zofia Radziwiłł*; V. *The Commonwealth's Senators at the Sejms Held during the Reign of Sigismund III Vasa (1587-1632)*; VI. *The Commonwealth's Ministers at the Sejms Held under the Three Vasas (1587-1668)*. The author discusses relations with Russia, magnates' economy, religious relations, the functioning of parliament, the official hierarchy in the Polish-Lithuanian Commonwealth and even the mentality and customs referring to gender relations. Compiled in one volume.

these essays testify to the wide scope of Jan Seredyka's interests and show the conclusions he has reached. (MB)

Wojciech Sławiński, *Erazm Glicznier wobec Zgody Sandomierskiej. Przyczynek do biografii (Erazm Glicznier's Attitude to the Sandomierz Agreement. A Contribution to His Biography)*, "Czasy Nowożytnie" (Toruń), vol. XV, 2003, pp. 9–71.

On the basis of documents of Protestant synods and various polemical religious writings the author evaluates the attitude of one of the most prominent Lutheran preachers in the Polish–Lithuanian Commonwealth, Erazm Glicznier, to the Sandomierz Agreement concluded by the Lutherans, Calvinists and Bohemian Brethren in 1570. Sławiński shows that the Lutheran clergyman's support for this important act of religious tolerance was due rather to a dispassionate assessment of the situation and of the policy pursued by his powerful protectors than to the preacher's religious convictions. The author points out that when Glicznier's plans did not harmonize with the intentions of Lutheran magnates, they intervened at once. This was clearly shown in 1581 when the voivode of Poznań, Stanisław Górka, reacted with lightning speed to Glicznier's attempt to break off the Sandomierz Agreement, and forced him not only to abandon his plans but even to renew the agreement with the Bohemian Brethren. On the other hand, it was thanks to the Poznań voivodes, Mikołaj and Stanisław Górka, that despite strong internal opposition, Glicznier kept his post, effectively defended the Agreement against its adversaries and protected the Lutherans' stance against the Calvinists and Bohemian Brethren. (AK)

Wojciech Szczygłowski, *Sejm gotowy i władza typu Straży /z badań nad percepcją społeczną reformy ustroju państwa w czasach Sejmu Wielkiego/ (Perpetual Sejm and Power of the Guard Type. Research on social attitude to a reform of the state's political system during the Great Sejm)*, "Przegląd Nauk Historycznych" (Łódź), vol. II, 2003, № 1, pp. 65–112, sum. in English.

The author analyzes the change in the attitude of public opinion and Sejm deputies to the idea of a perpetual Sejm and the institution of the Guardians of the Laws during the debates of the Great Sejm (1788–1791). The Great Sejm debated for four years practically without a break; it can therefore be called a perpetual Sejm, what is characteristic is that before 1788 the idea of a perpetual Sejm was very popular with the Polish nobility and Polish politicians. But as the debates of the Great Sejm went on and on, everyone got tired and from 1789 the idea of a Sejm whose deputies could during the Sejm's two-year term be assembled at once in case of need began to gain ground. A law on a Sejm ready to debate was adopted in 1790. The "Guardians of the Laws" was to replace the Permanent Council, a kind of central government liquidated in 1788, which was hated by the nobility because it had been imposed on Poland by the Russians. It was planned at first that the new government would only coordinate the activity of the governing commissions set up by the Sejm. But when the idea of a permanent Sejm, ready to control the government was accepted, the deputies agreed that the "Guardians of the Laws", an institution established in 1790, would wield strong centralized executive power. (EO)

Jacek Wijaczka, *Proces o mord rytualny w Kopyś w latach 1693–1694 (Ritual Murder Trial at Kopyś in 1693–1694)*, "Czasy Nowożytnie" (Toruń), vol. XIV, 2003, pp. 9–41.

The article, which is based on materials kept in the Central Archives of Historical Records in Warsaw, concerns a trial for murder allegedly committed in December 1661 by Jews from Kopyś, a small township on the Dnieper, on a local subject, a certain Iwko Kiedyszow. Iwko had vanished, his disappearance giving rise to rumours and slanders which lay at the root of the trial. After a preliminary

interrogation of witnesses the trial started at Kopyś castle on July 28, 1693. Despite the judges' efforts, none of the accused Jews pleaded guilty to the charge of murder, whether of his own free will or under torture. Nevertheless, in August 1693 the six accused Jews and their alleged helpmate were sentenced to be quartered, but the execution of the sentence was suspended and the defendants were allowed to appeal to the owner of the Kopyś estate, Princess Ludwika Karolina Radziwiłł. Thanks to the princesses' intervention the case was retried in 1694 and the sentence was finally annulled. This was also due to new depositions which showed that some witnesses for the prosecution had accused the Jews on purpose. (AK)

*Władza i prestiż. Magnateria Rzeczypospolitej w XVI-XVIII wieku (Authority and Prestige. Magnates in the Polish-Lithuanian Commonwealth in the 16th-18th Centuries)*, ed. by Jerzy Urwanowicz, Białystok 2003, Wydawnictwo Uniwersytetu w Białymstoku, 691 pp.

The studies in the volume are the outcome of a conference which discussed the question of magnates in the Polish-Lithuanian Commonwealth. The conference was held in Białystok in 2002 and was organized by the Institute of History of Białystok University. The authors of the studies discuss the political role of the following 17th century magnates: Primate Bernard Maciejowski (Piotr Guzowski), the Cracow voivode Mikołaj Zebrzydowski (Józef Długosz), the Płock bishop Stanisław Łubiński (Krzysztof Wiśniewski), the Cracow voivode Władysław Dominik Zasławski (Jan Rzońca), the Poznań voivode Krzysztof Grzymułtowski (Krzysztof Sychowicz), and the 18th century magnate Józef Potocki, Grand Hetman of Poland (Tomasz Ciesielski). The question of magnates as the power elite is the subject of many articles. The associates of Prince Janusz III of Mazovia in 1526 are presented by Jan Tęgoski, the magnates and the Senate in the first half of the 17th century by Jan Dziegielewski. Magnatial parties in Kiev voivodship in 1569-1648 are examined by Henryk Litwin. Teresa Chynczewska-Hennel tells readers what Nuncio Honorato Visconti wrote about the Commonwealth's power elite in his account of 1636. Włodzimierz Kaczorowski has devoted his article to magnates who greeted the papal legate Enrico Caetani in 1596-1597. The role played by Sieradz voivodship bishops in politics in 1620-1640 is the subject of an article by Janusz Dorobisz; the attitude of the power elite to Lubomirski's rebellion in 1665-1666 is examined by Mirosław Nagielski; the Sapiehas' hegemony in Lithuania at the end of the 17th century is discussed by Andrzej Rachuba, and the civil war in Lithuania at the turn of the 17th century is dealt with by Ginatautas Sliessoriūnas. Bogusław Dybaś writes about the elite of the Livonian voivodship in the 17th and 18th centuries, and Stanisław Grzybowski about the lack of aristocratic rule as a factor influencing the history of the Polish-Lithuanian Commonwealth. Some authors discuss the political careers of individual aristocrats or aristocratic families. The Tyszkiewicz family is discussed by Henryk Lulewicz, the Firleys by Paweł Jusiak, the Ogiński and Stetkiewicz families by Tomasz Kempa, the Jabłonowskis by Marek Wagner, Jan Ansgary Czapski by Jerzy Dygdała and Anna Radziwiłł by Jarosław Zawadzki. The inventory made in 1631 after Zofia Czarnkowska's death is the subject of an article by Magdalena Wilczek. Lidia Korczak writes about Lithuanian magnates, Anna Filipczak-Kocur about state treasurers, Magdalena Ujma about senators from new families, and Alina Czapiuk about economic management in the Radziwiłł estates in the 17th century. Eugeniusz Hanejko depicts the Zamoyskis' attitude to their town, Tomaszów, and Henryk Ruciński presents the links between the Hungarian Thurzon family and Poland. Many studies concern mentality and culture. The double first names of Orthodox princes and Lithuanian lords in the 15th and 16th centuries is the subject of an article by Tadeusz Wasilewski, Krzysztof Boroda writes about Mazovian noblemen studying at Cracow University in 1400-1515, and Józef Długosz about the upbringing of magnatial sons.

The foundation by Aleksander Chodkiewicz of the Orthodox monastery in Supraśl in 1501 is examined by Antoni Mironowicz, the role played by the Olewkowicz family in Lithuania's culture in the 16th century by Anastazja Sklepjan. The question of denominationally mixed marriages contracted by magnates in the 16th and 17th centuries is discussed by Ewa Dubas-Urwanowicz and the conversion of Orthodox magnates to Protestantism in the second half of the 16th century by Marzena Liedke. Jerzy Urwanowicz's study deals with religious foundations contributed by Lithuanian magnates in the 18th century. The attitude of women to the equality of estates in the first half of the 18th century is examined by Bożena Popiołek. Women aristocrats' activity in the 18th century is depicted by Iwona Kulesza-Woroniecka. Bogdan Rok writes about the European journeys made by Teofila Morawska née Radziwiłł in 1773-1774, Urszula Pawluczuk about king Stanislaus Augustus' attitude to culture, Natalia Mizerniuk about Ludwik Pac's family gallery at Dowspud in 1778-1835, and Krzysztof Syta discusses magnatial archives. (EO)

Jacek Witold Wołoszyn, *Problematyka wyznaniowa w praktyce parlamentarnej Rzeczypospolitej w latach 1648-1696 (Religious Questions in the Commonwealth's Parliamentary Practice in 1648-1696)*, Warszawa 2003, Wydawnictwo Naukowe Semper, 329 pp., bibl., index of persons, list of abbreviations.

The monograph is based on documents of dietines and diaries of the Polish parliament, supplemented by correspondence. The author is interested in relations between the Catholic Church and the Protestant denominations, and between the Uniates and Orthodox believers. Chapter I presents the nobility's attitude to religious questions as it was displayed at the meetings of dietines and the General Sejm before 1648. The next chapter deals with the nobility's attitude to the Roman Catholic Church in 1648-1696, in particular to the question of tithes, to the transfer of land to Church institutions and to the taxation of the Catholic clergy. The next subject raised by the author is the discussion on dissenters at the meetings of dietines and the Sejm in 1648-1668, when the situation of the Protestants was favourable, and in 1668-1696 when it deteriorated. The last chapter deals with relations between Orthodox believers and Uniates and the nobility's attitude to this question. The author emphasizes that even though the legal situation of the dissenters deteriorated, the nobility on the whole respected the principle of religious tolerance, and that it was the shrinking number of believers that was the reason for the deteriorating situation of the Protestants and members of the Orthodox Church. (EO)

Andrzej Wyczański, *Wschód i Zachód Europy w początkach doby nowożytnej (Europe's East and West at the Beginning of the Modern Era)*, Warszawa 2003, Wydawnictwo Naukowe Semper, 221 pp., bibl., index of persons.

The author compares Europe's East with Europe's West in the second half of the 16th century. His aim is to grasp the differences and similarities between the two parts of the continent. In successive chapters he analyzes demographic factors, family structure, the rights of the Estates, in particular of the nobility and the peasantry, people's diet (according to the parallel of latitude), agriculture, economy outside agriculture (trade, handicrafts, mining, flour-milling, banking trade), the role of persons with a humanistic education in state structures, state institutions (parliaments, law courts, legislation), armed forces, culture (universities, secondary and primary schools, literacy, printing-houses, literature, libraries), art — the reach of the Renaissance, and mentality (religiousness, level of education). Wyczański shows that the division of Europe into a western and an eastern part along the Elbe is, to a large extent, unjustified. He quotes several arguments to support his statement. For instance, as regards diet and crops, latitudinal situation (North, South) was more important. Many institutions were

common to both parts of Europe, e.g. parliament, the estate system with the preponderance of the nobility, the political discrimination of the peasants, a similar organization of the army and its equipment. There were also similarities in culture (Renaissance, humanism). Differences existed in demography, the density of the urban network and the size of towns, but in this case one can speak of three zones: Western, Eastern and Central Europe (the Reich, the Polish-Lithuanian Commonwealth, Hungary, Sweden, Denmark). The central region was also a distinct area in the field of economic development. (EO)

Zofia Zielińska, *Listy Stanisława Augusta z podróży do Kaniowa, 1787* (Stanislaus Augustus' Letters from His Trip to Kaniów), "Kwartalnik Historyczny" (Warszawa), vol. CX, 2003, N° , 4, pp.71–134, sum. in English

The letters which the Polish king Stanislaus Augustus Poniatowski wrote from his trip to Kaniów in 1787 to Prince Carl Nassau-Siegen are preceded in Zofia Zielińska's book by an extensive commentary. Prince Nassau, a Polish citizen married to a Polish woman, had since 1786 been staying in Russia in the milieu of Prince Potiomkin, former favourite of Empress Catherine II. The king hoped that with Prince Nassau's help he would induce Potiomkin, and through him the empress, to agree to a Polish-Russian alliance and a confederated Sejm, that is a Sejm at which the *liberum veto* was not binding. The Polish monarch also wanted Catherine to agree to meet him during her journey to the Black Sea coast. The king's endeavours were connected with Russia's imminent war with Turkey. The letters published in the book show the king's tactics and the difficulties he met on the part of the Polish opposition and unfriendly Russian dignitaries. Even though Catherine met Stanislaus Augustus at Kaniów, the king secured her consent only to a confederated Sejm. The letters, written in French, are kept in RGADA (State Russian Archives of Historical Records). (EO)

## 19th CENTURY (till 1918)

Aleksander Achmatowicz, *Polityka Rosji w kwestii polskiej w pierwszym roku Wielkiej Wojny 1914–1915* (Russia's Policy on the Polish Question in the First Year of the Great War 1914–1915), Warszawa 2003, Wydawnictwo Neriton — IH PAN, 403 pp., index of persons.

The first year of the Great War marked the end of Russia's active policy towards the Poles; as a result of military solutions Russia's role and interest in the Polish question were out of necessity pushed to the background. Achmatowicz deals with a period when the military potential of the Russian zone of Poland still played an important role in Russian plans and when Russian attitude to Polish aspirations could promote the Poles' support in the war.

In the first chapters the author depicts the state of Russia after Stolypin's reforms, Russian ideas about the expected armed conflict (the programme of the foreign minister Sergei Sazonov) as well as Polish political trends at the threshold of war. He then describes the situation in the Polish Kingdom after the outbreak of hostilities: the self-organization of society, the establishment of citizens' committees (the most important was set up in Warsaw) which were to exert social pressure on the Russian authorities, and the attitude of the Kingdom's inhabitants to Russia and the Russian army. This analysis is supplemented by the manifesto which the Grand Duke Nicholas Nikolayevich issued on August 14, 1914, promising the Poles a free, united Poland under the sceptre of the Romanovs in order to gain their support in the war.

The most interesting part of the book concerns the still weakly examined question of Russian occupation of eastern Galicia, the battles for Lwów, the ten-month long Russian military administration in the capital of Galicia, and the attitude of the inhabitants of this region — Poles and Ukrainians — to the Russian



occupiers. As a result of the German and Austrian offensive in 1915, the majority of the Russian 1914 plans became but a piece of paper. The only lasting achievement was the activation of Polish elites in the Kingdom, which was evident also in the further course of the war in their attitude to German and Austrian occupiers. (MM)

Michał Baczkowski, *Pod czarno-żółtym sztandarem. Galicja i jej mieszkańcy wobec austro-węgierskich struktur militarnych 1868–1914* (*Under the Black–Yellow Banner. The Attitude of Galicia and Its Inhabitants to Austro-Hungarian Military Structures 1868–1914*), Kraków 2003, Wydawnictwo "Historia Iagellonica", 460 pp., sum. in German, bibl., annexes, index of persons.

On the basis of records of the Austrian Ministry of War, the Ministry of National Defence and the General Staff, kept in the Kriegsarchiv in Vienna, as well as Polish archives, statistical and official publications and the press, the author presents a comprehensive picture of Galicia's participation in the military structures of the reformed Habsburg monarchy. The book opens with an outline of the organization of the Austro-Hungarian armed forces in 1868–1914. The next subject raised by the author is Galicia as a recruitment ground of these forces, the location and character of the armed forces in Galicia, and their economic aspect. The author points out that the army stimulated the development of Galician industry, handicrafts and agriculture; he also describes the state authorities' military investments in Galicia.

Even more interesting are the author's reflections on relations between the army and the civilian population. Baczkowski draws attention not only to the crimes and offences connected with the stationing of armed forces but also to the role of the army (especially the officers) in animating social, cultural and sports life in garrison towns. He examines the evolution of the attitude of Galician inhabitants (especially Poles, but also Jews and Ukrainians) to the Austro-Hungarian army. He points out that whereas at the beginning of the period discussed by him the Galician elites were ill-disposed and even hostile to the army which was regarded as an instrument used by the occupier to suppress the Poles, before World War I service in the army was treated as a normal career for a young man and, in the case of peasants, as a kind of ennoblement.

The annexes which close the book contain information on the size of the Austro-Hungarian forces in Galicia in 1868–1914, the location of important garrisons, the recruitment of officers and the ways of financing the army. (MM)

Włodzimierz Bernacki, *Liberalizm polski 1815–1939. Studium doktryny politycznej* (*Polish Liberalism 1815–1939. Study of a Political Doctrine*), Kraków 2004, "Historia Iagellonica", 271 pp., bibl., index of persons.

The author's aim is to show that Polish liberalism, despite its diversity, was a clearly distinct doctrine in the history of Polish political thought, a doctrine which developed and evolved in line with the main changes in West European liberalism.

Bernacki depicts the history of the liberal idea in the space of more than a century in a chronological-geographical arrangement, from the Congress of Vienna to the outbreak of the Second World War, not only in Polish territories under the partitioning powers but also in the Second Republic. He analyzes the views of liberals of various origins and differing individual options: Wawrzyniec Surowiecki, Wincenty Niemojewski and Fryderyk Skarbek from the Polish Kingdom in 1815–1830, Hilary Meczowski and Józef Supiński from Galicia in the first half of the 19th century, Karol Libelt from the Prussian zone of Poland, leading representatives of Warsaw positivism with Bolesław Prus and Aleksander Świętochowski as well as Adam Krzyżanowski and other liberals of the interwar period. He also presents the key problems of the opinions formulated at that time: the canon of basic all-European liberal ideas,

the views of Polish liberals on the limits to freedom and property, and their attitude to the most important challenges of the epoch, to the national question, religious questions and the Church, to rival outlooks and the socialist and communist movements.

Bernacki's analysis shows that Polish liberalism was in the mainstream of similar European ideas but on the other hand, it reveals its distinct features. According to the author, what was specific to Polish liberal thought was its attitude to the right of ownership and its evident hesitations with regard to the value of the democratic system (they increased especially before 1939). But throughout the whole century Polish liberals, even though they criticized the shortcomings of the democratic system and stressed the importance of individual, independent decisions, never questioned the principles of democracy. (MM)

Wanda Bigoszevska, *Polska biżuteria patriotyczna (Polish Patriotic Jewellery)*, Warszawa 2003, Wydawnictwo "Comandor", 168 pp., bibl., sum. in English, index of persons, ill.

During the era of partitions, during World war II and in the times of the Polish People's Republic, that is periods when the Poles were deprived of state sovereignty or when this sovereignty was restricted, the Polish people tried to manifest their patriotic feelings by using methods which bypassed the existing bans and allowed them to show that Polish society was united. One of these methods was the use of patriotic jewellery, various, usually small jewellers' products, which were willingly worn by men and women. Such jewellery reflected national emotions and was produced to raise people's spirits and strengthen national emotions, becoming a factor which enhanced the patriotic moods of society. The latter role was clearly evident during two uprisings in the era of partitions: the Kościuszko Insurrection in 1794 (when the insurrectionary authorities awarded commemorative rings to men who had distinguished themselves in fighting) and the national mourning during the 1863-64 uprising when the wearing of funeral jewellery in public was to show the determination of the whole society in the fight against the enemy, even though this was stubbornly combated by the Russians.

Bigoszevska presents various kinds of jewellery kept in Polish museums, from tie-pins, women's brooches, wedding rings, little crosses worn on the neck, 19th century snuff-boxes to plastic plaquettes worn at the end of the 20th century. She also discusses in brief the most important craftsmen's firms which produced this kind of jewellery (though many of them were produced anonymously to avoid troubles) and the varying artistic level of their products. The book presents jewellery produced during the Confederation of Bar in 1768-72, the 19th century insurrections, the interwar period, during World War II and also in the times of "Solidarity" in the 1980s. An important part of the book are the many, mostly colour illustrations. (MM)

Martyna Deszczyńska, *"Historia sacra" i dzieje narodowe. Refleksja historyczna lat 1795-1830 nad rolą religii i Kościoła w przeszłości Polski ("Historia sacra" and National History. Historical Reflections in 1795-1830 on the Role of Religion and the Church in Poland's History)*, Warszawa 2003, Wydawnictwo Naukowe Semper, 194 pp., sum. in English, bibl., index of persons.

The author discusses a subject which has hardly been raised by Polish researchers, a subject on the borderline of history of historiography, study of religions, history of ideas, philosophy and social thought. She has examined the writings produced in the final years of Polish Enlightenment to show their ideas about the role played by religion and the Church in Poland's history. The book covers the period from the fall of the Polish-Lithuanian Commonwealth (1795), which was a generational experience of all the authors, to the November Rising (1830), after which most of them emigrated from Poland. The author analyzes the

works of a representative group of writers of scholarly works, most of whom (though there were exceptions) were linked with the Warsaw Society of the Friends of Science. The group includes such prominent representatives of Polish Enlightenment as Stanisław Staszic, Hugo Kołłątaj and Julian Ursyn Niemcewicz, but also minor writers who wrote about religion and its importance in Poland's history.

Deszczyńska presents reflections on religion as part of historical reflections in the 18th and 19th centuries; she shows the ways in which writers interpreted the question of Christianization and the beginning of the Polish state in the 10th century, the views of Enlightenment writers about the state, nation, culture and education (this is connected with the role of the clergy and monastic orders) and the discussions held in 1795–1830 on religious tolerance in Poland's history. This was a period which, on the one hand, brought the birth of scientific religious studies and, on the other — owing to the Commonwealth's fall and profound political and mental changes experienced by the Polish elites — increased interest in the history of the nation and the state and witnessed attempts to produce a comprehensive evaluation of this history. Reflection on religion was also, though to a smaller extent than in the West, an instrument in the ideological struggle between the Catholic and the secular option; it was a kind of ideological argument used to promote the slogans launched at that time: education, public good, tolerance. Deszczyńska shows that the role of the Church and religion in Poland's history were questions which were of primary interest to the intellectual elite after the partitions of Poland. The views formulated at that time reflected two opposite processes: a gradual laicization of the secular elites since the mid-18th century, and the elites' slow return to religious devotion, to intensified spiritual life. The beginning of the 19th century brought a marked change over the pre-1795 stage of Enlightenment and augured the birth of the qualitatively new epoch of Romanticism. (MM)

Adolf Januszkiewicz, *Listy z Syberii (Letters from Siberia)*, selected and edited by Halina Geber, Warszawa 2003, Wydawnictwo Czytelnik, 436 pp., index of persons, ill., annexes.

Adolf Januszkiewicz (1803–57), a poet, was a friend of Mickiewicz and the prototype of Adolf from the third part of Mickiewicz's *Forefathers' Eve*. He was exiled to Siberia for his participation in the November Rising of 1830–31 and spent nearly a quarter of a century there; he was allowed to return to Poland one year before his death.

The book comprises Januszkiewicz's letters to his family and friends, both those which were published at the end of the 19th century and unknown ones kept in the Polish Library in Paris and the Zieliński Library in Płock. They provide unparalleled information on the creative work of the author and other Romantic poets (including Mickiewicz), the community of Poles exiled into the depth of Russia after the November Rising as well as on the cultural and intellectual life of Polish emigrants in Paris. This last subject is raised in Januszkiewicz's letters to his brother, Eustachy (1805–74), also an insurrectionist, who after the rising emigrated to France and became a distinguished publisher and bookseller there; he published many works written by Polish émigrés, including works by Adam Mickiewicz and Juliusz Słowacki.

The annexes contain texts by Januszkiewicz's relatives and friends. They concern the author himself and his literary output, which is still little known. His most important poems were published posthumously. (MM)

Jerzy Jedlicki, *Intelektualiści oporni wobec fali antysemityzmu. Królestwo Polskie w latach 1912–1914 (Intellectuals Who Resisted Anti-Semitism. Polish Kingdom in 1912–1914)*, "Czasy Nowożytnie" (Toruń), vol. XV, 2003, pp. 177–193.

The author focuses on the last few years before the outbreak of World War I, a period when several political and cultural factors increased anti-Semitic moods in Polish society, especially in the Russian part of Poland. These moods were a splinter of the violent wave of anti-Semitism in Western Europe from which they were imported to Poland mainly by the National Democrats. At the same time the progress of the Zionist movement among the Jews wrecked the hopes for their successful assimilation to Polish culture, which had been propagated since the January Uprising of 1863–64. The situation was inflamed by the revolution of 1905–07 and the problem of Jews expropriated in Russia who were flowing into the Polish Kingdom in numbers which most Polish publicists regarded as dangerous to a nation deprived of state prerogatives. The situation was exacerbated by the ruthless rivalry during the Warsaw election to the Fourth Duma in November 1912.

The result was that the majority of Polish publicists of various political options took part in an emotional debate and recognized Jews in the Polish Kingdom as an internal threat and an adversary of the Polish nation, which itself was threatened. But not all intellectuals succumbed to the frenzy; the intellectuals who resisted it are the subject of Jedlicki's article.

They represented differing views. The group included followers of positivism and former supporters of assimilation (like Eliza Orzeszkowa), social workers who for years had been defending the persecuted (Stefania Sempołowska) and most publicists of the socialist left (e.g. Ludwik Krzywicki), who as a rule consistently criticized nationalist ideas and phraseology. An adamant position, was taken by Jan Baudouin de Courtenay, a world-famous linguist and intellectual, who did not abstain from public debates. In strong words he condemned the anti-Jewish frenzy, in particular the transfer of the debate to the streets and even schools. He contrasted nationalist ideas with ethical individualism which regarded all actors of public life not as "Jews" or "non-Jews" but as individual persons. This attitude, which from the axiological point of view was the strongest rejection of nationalism, was (as Jedlicki emphasizes) extremely unpopular in an epoch when indivisible, unshakable national loyalty was regarded as the most important tie. (MM)

Małgorzata Karpińska, "Podług miary krawca?" — próba portretu zbiorowego członków sejmu rewolucyjnego 1830–1831 ("By Tailors' Standards"? — A Tentative Collective Portrait of Members of the Revolutionary Sejm 1830–1831), "Przegląd Historyczny" (Warszawa), vol. XCIV, 2003, № 3, pp. 269–290.

Karpińska has drawn the title of her article from a poem of a leading Romantic poet, Juliusz Słowacki, who complained bitterly about the leaders of the November Rising of 1830–31: "If only one man had his chest cast / Not by tailors' standards, but by those of Phidias!" The author tries to show to what extent the poet was right in his judgment.

She examines the group of 165 deputies and delegates who served in the Warsaw Sejm during the nearly eleven months of the Rising. She reconstructs the methods of their recruitment, the national structure of the group (they were all Poles), the members' average age (forty, but the birth dates of some deputies are unknown), and the social structure of the group. The majority of the members represented the landowning class, lawyers accounted for ca. 10 per cent, and so did officials. The author examines their parliamentary activity, their participation in political organizations and in Freemasonry and their activity outside parliament. Many members of the group took part in the Rising (the number of insurrectionists grew as the Polish–Russian war went on), many others contributed large sums of money to the Rising, but complaints were also heard about the meanness of the majority of people, who only looked after their personal interests. Karpińska also shows the fate of her heroes after the fall of the Rising: the repressive measures applied by the Russians (over a dozen men were exiled to Siberia, many had to leave Poland), and the amnesty granted to most of them

soon after the Rising. She comes to the conclusion that it is not easy to give a clear reply to the question posed by Słowacki and that the mould in which the majority of the parliamentarians were cast was probably midway between a tailor's standards and heroism.

The article ends with a list of the 165 deputies, their Christian names and surnames, the dates of their birth and death (if they are known) and the name of the region which they represented in parliament. (MM)

Aleksandra Kosińska-Pajewska, *Zachowawcza myśl polityczna w Galicji w latach 1864–1914 (Conservative Political Thought in Galicia in 1864–1914)*, Poznań 2002, Wydawnictwo Naukowe Uniwersytetu im. Adama Mickiewicza, 297 pp., bibl., index of persons.

A solid, informative work presenting the ideological achievements of the conservatives in Galicia during the autonomous period. Owing to the reforms carried out in the Habsburg monarchy, Galicia enjoyed a broad political and educational autonomy in the fifty years preceding World War I, thanks to which the Poles living there could freely express their national feelings and opinions on their national past and the present day. It was in Galicia that attempts were made, especially by the Cracow historical school, to reassess the Polish romantic tradition and construct it anew on the basis of the principles of the conservative outlook. In practice this meant condemnation of the idea of an armed struggle, rejection of the view that the causes of Poland's partition were external and the creation of a public programme of activity which would not undermine loyalty to the Habsburgs.

The book opens with a brief description of the political and intellectual situation in Galicia, intellectual contacts between the Austrian and Russian parts of Poland (especially Warsaw) and the place of Galicia in Austria-Hungary during the period reviewed by the author. Next the author analyzes the most important statements made by representatives of the Cracow school (Józef Szujński, Stanisław Koźmian, Stanisław Tarnowski, Michał Bobrzyński and others), from the declarative *Teka Stańczyka (Stańczyk's File)* of 1869 to opinions expressed in the last few years of the 19th century. Much space has been devoted to the views of the Eastern Galician ultra-conservative party, called Podolians, headed by Wojciech Dzięduşzycki. The book closes with an analysis of the opinions of neo-conservatives, a group of politicians who formed their outlook under the influence of works written by representatives of the Cracow school and who at the beginning of the 20th century held increasingly important posts in the administration of Galicia. The author presents their attitude to the most important political challenges of the time: the 1905–06 revolution in Russian Poland, the endeavours to change the undemocratic electoral law in Galicia, and finally the Great War of 1914–1918. (MM)

Lidia Michalska-Bracha, *Powstanie styczniowe w pamięci zbiorowej społeczeństwa polskiego w okresie zaborów (The January Rising in the Collective Memory of Polish Society in Partitioned Poland)*, Kielce 2003, Wydawnictwo Akademii Świętokrzyskiej, 330 pp., bibl., index of persons, ill.

Before Poland regained independence in 1918, the January Rising of 1863–64 held an important place in the Poles' collective memory. On the one hand, it was the subject of vehement controversies and polemics between adherents of an armed struggle for independence and those who propagated the country's economic development and supported an agreement with the occupiers. On the other hand, it was a cult subject, being regarded as an unparalleled sacrifice to the cause of free Poland, as an example which should be followed by the succeeding generations.

Disputes over the forms of remembering the rising occupy much space in Michalska-Bracha's book but more space is dedicated to the manifestations of

the insurrectionary legend and commemoration of the anniversaries of the rising between 1864 and 1914. Each partition zone developed its own form of cult. In Austrian Poland the anniversaries were commemorated with the consent of the autonomous local authorities, though, on the other hand, the legacy of the rising was questioned above all by historians and publicists from Galicia. The 1913 events commemorating the 50th anniversary of the rising were the largest in scope in Galicia. The anniversaries were also celebrated legally in Prussian Poland, though the authorities tried to restrict and hinder them. In the Russian zone of Poland, memory of the rising was manifested in an illegal way, although during the periods when Russian censorship was eased (especially in 1905–06) Poles could write about it and commemorate it without restrictions. The situation changed when World War I broke out. The rising began to be treated as an example of heroism and sacrifice which was eagerly referred to in order to induce the Poles to increase their war effort. For the first time the anniversary of the rising was commemorated legally in all partition zones; the events in 1916 were the largest in scope.

The last part of the book concerns the veterans of the January Rising and the help extended to them in the three partition zones. Before 1918 the veterans were looked after by society and by former insurrectionists, members of mutual-help societies. The help was best organized in Galicia, where veterans from Russian Poland could settle without serious restrictions and which claimed to be "the protector of refugees". (MM)

Waldemar Potkański, *Spór o oblicze ideowe polskiego skautingu przed pierwszą wojną światową* (*Dispute over the Ideological Image of Polish Scouting before World War I*), "Przegląd Historyczny" (Warszawa), vol. XCIV, 2003, no. 4, pp. 397–410.

Like the scouts' organizations in all European countries, the Polish scouting movement (called by its Polish name *harcerstwo* from 1916 on) has its roots in many ethical, sports and national movements of different character and differing ideologies, which developed among the youth at the turn of the 19th century. Among them were the "Eleusis" Patriotic and Religious Society set up by Wincenty Lutosławski in 1902, which worked to raise the ethical level of young people through abstinence from alcohol and other dependences, unions derived from the National Democratic Party, whose aim was to instil the aspiration for Poland's independence in young people, Catholic movements and various movements propagating temperance. The decisive role in the unification of all these movements was played by Andrzej Małkowski (1889–1919), who translated Robert Baden-Powell's famous book *Scouting for Boys*, led the first scouting course in Lwów in 1911, and then (together with his wife, Olga) laid the organizational foundations of the new movement. Scouting was developing spontaneously but all the time discussions continued on the direction it should take. At first emphasis was laid on the moral and physical education of the members. The movement established close links with the "Sokół" (Falcon) Gymnastic Society. Shortly before World War I, as militant moods grew in strength, more attention began to be paid to the military training of young people. Irrespective of the disputes which went on in the leadership of the organization, scouting became a school of character in the first period of its existence and a lesson in patriotism for many young men who later took part in war operations and in the construction of the first structures of the independent state.

Edyta Głowacka-Sobiech's article *Andrzej Małkowski (1888–1919) — the Founder and Pioneer of Polish Scouting* ("Przegląd Historyczno-Oświatowy", vol. XLVI, 2003, N° 3–4, pp. 93–110) is a complementary text. It presents the founder of the scouting movement in Poland, a soldier of the Polish Legions and the Polish army in France, who died in January 1919, when the ship which was taking him from Marseille to Poland was torpedoed. (MM)

Ryszard Przybylski, *Krzemieniec, opowieść o rozsądku zwyciężonych (Krzemieniec, A Story about the Common Sense of the Vanquished)*, Warszawa 2004, Wydawnictwo Siel, 201 pp., bibl.

The subject of the book is the school at Krzemieniec, an educational and scientific centre above the level of secondary school which existed in 1805–31 at Krzemieniec in Volhynia, that is, in Poland's eastern territories which after the partitions were incorporated into Russia. The school became an important centre of intellectual and literary life on the scale of all Polish territories and a mainstay of Polishness in the eastern borderlands of Poland's national territory. Thanks to the Krzemieniec school earned the status of Volhynia's scientific and cultural capital and the title of "Volhynian Athens".

The author presents the founders of the school, the "founding fathers" (headed by Tadeusz Czacki and Hugo Koliątaj), the professorial body composed of prominent representatives of the Polish humanistic science, the students, and also society life and the customs of the teachers and students against the background of Polish mentality in the eastern borderlands in the first half of the 19th century. He also shows the impact of the political events of that time — Napoleon's war against Russia in 1812, Adam Jerzy Czartoryski's activity in 1803–24 as curator of the Vilnius school region, the breakdown of the Russian authorities' liberal line in the 1820s and the November Rising of 1830–31 — on the functioning of the school. The repressive policy which followed the suppression of the rising led to the liquidation of the Polish university in Vilnius and the Krzemieniec School; the library, scientific collections and the equipment of laboratories were taken over by the Russian St. Vladimir University which was then set up in Kiev.

According to Przybylski, the "common sense of the vanquished" made possible an unparalleled activation of Polish cultural, scientific and national life after the catastrophic partitions. But it was helpless against fate and the Russian authorities' policy towards the Poles in Poland's eastern regions. The closure of the school meant the regress of Polish intellectual potential in Volhynia and a final collapse of Krzemieniec's significance (despite the fact that the school was reactivated in the Second Republic and functioned from 1922 to 1939). (MM)

Anna Sieradzka, *Nie tylko peleryna: moda okresu Młodej Polski w życiu i sztuce (Not Only the Cape: Fashions in Life and Art during the Young Poland Period)*, Warszawa 2004, Wydawnictwo DiG, 160 pp., ill.

This is a collection of studies in which the author, a specialist in the history of fashion and clothes, depicts the interdependence between the *fin-de-siècle* fashion and Polish painting of the same period. Sieradzka presents the works of many prominent and less-known painters through the prism of the fashions of those days, providing the reader with a professional analysis of many popular and less-known paintings. She points out that painting influenced the canons of fashion in the fields of clothing, interior decoration and objects of everyday use, and that both spheres, art and fashion, reflected the moods and tensions in Polish and other European societies at that time.

A very important part of the book is the author's analysis of the self-portraits of Jacek Malczewski, one of Poland's most prominent modernist painters. Both his realistic and symbolic self-portraits created over a period of many years, whether painted in earnest or as a mockery, reflect the nuances of the fashion of that time and are a specific record of the evolution of Polish modernism (also called the Young Poland period). In the author's opinion the costumes which Malczewski wears in his self-portraits, the fantastic figures he presents on his canvases and the accessories used by him illustrate the most important ideas of Young Poland art, from the dominant influence of Secession (especially Viennese Secession) through a search for a national style and national subjects, to military ideas which

appeared in art at the beginning of the 20th century in connection with the increasing political tension in Europe. (MM)

Grażyna Szelałowska, *Poddany i obywatel. Stowarzyszenia społeczne w Danii w dobie transformacji ustrojowej w XIX wieku (Subject and Citizen. Social Associations in Denmark during the Transformation of the Political System in the 19th Century)*, Warszawa 2002, Wydawnictwo DiG, 230 pp., bibl., index of persons.

The author is interested in the genesis of civic society in Denmark in the 19th century. She outlines the political changes made in that country from the time when after the Napoleonic wars Denmark ceased to be an important partner in European politics up to the period of democratic reforms carried out during World War I; she emphasizes the importance of the adopted constitution and the establishment of a bicameral parliament (Rigsdag) in 1849 as well as the changes introduced in the constitution in 1866 following Denmark's defeat in the war against Prussia and Austria in 1864. In the space of a hundred years Denmark's political system changed from absolutism to a modern constitutional monarchy. Against this background the author analyzes the relations between citizens and the state, in particular changes in the forms of social activity, which were not only stimulated by political transformations but frequently even preceded them. An important role in these transformations was played by rural areas. Ever since the Society of Peasants' Friends was set up in 1846, the free, prosperous Danish peasantry, which enjoyed equal rights with the other social strata, was at first the object and later the subject of various rank-and-file economic, educational and political initiatives and activities. The idea of general education in the form of people's universities and social schools as an alternative to state schools was born in Denmark in the middle of the 19th century, and rural co-operatives developed on a mass scale in the 1880s, exerting an influence on the whole of Europe. As a result, at the threshold of the 20th century Danish society was well organized internally and was able to launch spontaneous activities in various fields of public life; it was a society which was one of the first in Europe to deserve the name of civic society.

The book is based on source materials from the archives and libraries of Copenhagen and Aarhus, the Danish press, letters, memoirs, publicistic writings, laws and statistical publications as well as literature. (MM)

Sławomir Tokarski, *Ethnic Conflict and Economic Development: Jews in Galician Agriculture 1868–1914*, Warszawa 2003, Wydawnictwo Trio, 267 pp., bibl., tables.

The participation of Jews in Polish rural economy has seldom attracted the attention of historians. Tokarski's book comprehensively discusses this question with regard to Galicia during the period when it enjoyed autonomy (1868–1914).

The author analyzes various aspects of changes which occurred in the Jewish community during the period discussed by him, the place occupied by that community in the population of Galicia and its role in the economy of the country. He draws attention to the size of the Jewish population, its natural increase, the migrations of Galician Jews, their geographical distribution, the level of the country's urbanization and the mechanisms and restrictions which exerted an influence on the agricultural market. Against this background he presents the activity of Jewish enterprises and their participation in the trade in agricultural products as well as the location of Jewish rural communities. What interests Tokarski most is the modernization which took place in these communities in the space of half a century. It was effected under the pressure of anti-Semitism which was growing at that time in Galicia, the whole Austria-Hungary and many other countries in Europe. The main factors promoting modernization were the capitalist economic development and the construction of a nation state, made possible



by the autonomy granted to Galicia; the main obstacle was the economic and social backwardness of the country and the fact that the situation of Jewish communities in villages depended on the low socio-economic level of the Galician peasantry.

The author illustrates his analysis by many lucid tables. His conclusions are based on statistical Austrian and Galician data, the Jewish, Polish and occasionally also Ukrainian press from Galicia and also on publicistic writings of that time. (MM)

*"Wiadomości Brukowe": wybór artykułów ("Gutter News": selected articles)*, selected and edited by Zdzisław Skwarczyński, Wrocław-Warszawa 2003, Wydawnictwo Ossolineum, 401 pp., bibl.

"Wiadomości Brukowe" ("Gutter News") was published in Wilno, first, in August 1816, as an anonymous leaflet and later, from 1816/17 until it was banned in June 1822, as a regular satirical weekly. From the beginning of 1817 it was an organ of the Society of Rascals, an illegal association of young Polish intellectuals in Lithuania. It was founded by the university librarian Kazimierz Kontrym, the outstanding physicians Jakub Szymkiewicz and Jędrzej Śniadecki, Kazimierz Strawiński, a rich landowner and the writer Tadeusz Bułharyn, who in his later years wrote only in Russian and is known in Russian literature as Faddiey Bulgarin.

The Society propagated an anti-nobility programme, recognizing the Polish nation as a uniform formation of all social classes (including the peasants), it advocated utilitarianism and work aimed at raising the level of civilization in the country, ridiculed obscurantism and defended the Polish language and culture against the intellectual novelties indiscriminately adopted from the West and against thoughtless calques of German and French expressions. All these subjects were raised in "Wiadomości Brukowe" and can be found in the articles selected by Skwarczyński. The weekly, which was edited according to the requirements of the day and had a remarkable insight into the realities of Wilno and Poland's eastern borderlands, gained enormous popularity (especially in that area). Among the most important reasons for its success were its scathing, satirical texts ridiculing the weaknesses and peculiarities of noblemen's customs. The weekly also reflected the intellectual ferment which was evident in the Wilno region (and in the whole area of Poland's eastern borderlands) before Russia tightened its policy in the mid-1820s. The new tightened Russian line led to the ban on the weekly, the confiscation of the papers of the Society of Rascals and finally to its dissolution.

The book contains solicitously selected articles together with commentaries. They are preceded by an extensive introduction which depicts the history of the weekly and the Society, analyzes their programme and quotes contemporaries' opinions about "Wiadomości Brukowe". (MM)

## MODERN TIMES (1919–1939)

Elżbieta Kossowska, *Związek Legionistów Polskich 1922–1939 (The Polish Legionaries' Union 1922–1939)*, Warszawa 2003, Oficyna Wydawnicza AS-PRA-JR, 224 pp., bibl., tables, sum. in English.

The author reconstructs the history of the Polish Legionaries' Union (ZLP), an organization of the veterans of struggles for Poland's independence, set up in 1922. The organization played an important role in legitimizing the new political order established after the May *coup d'état* (that is, after 1926). The book is divided into five chapters which are arranged in chronological order. The author begins with the establishment, statute and activity of the organization up to 1925. She then analyzes the attitude of the ZLP members to the coup of 1926, presents the

discussions and disputes over current political questions (parliamentary elections, co-operation with political parties) and depicts the organization's financial and mutual aid activity. In the last chapter she presents the ZLPs international contacts. The book is based on archival documents from various centres, Warsaw, Rembertów, Cracow and Moscow. (MG)

Marja Niklewiczowa, *Pan Roman. Wspomnienia o Romanie Dmowskim (Mr. Roman. My Recollection of Roman Dmowski)*, ed. Tomasz Wituch, Warszawa 2001, Oficyna Wydawnicza ASPRA-JR, 337 pp., index of persons, subjects and geographical names, pbs.

This is the first edition of Marja Niklewiczowa's reminiscences of Roman Dmowski, leader of the Polish nationalistic camp. Niklewiczowa came from a landowning family. Her father, Wincenty Lutosławski, professor of philosophy, a Platonic expert, co-founder of the Polish scout movement, lectured at many European universities (e.g. in Dorpat, Paris, London, Kazan, Cracow, Lausanne, Geneva, Freiburg). Her mother, Zofia, née Pérez de Eguía y Cassanova de Plá y Canceleda, a Spanish woman, was a poetess, novelist, translator and publicist. Marja received a good education at home (Lucjan Rydel, a well known Polish modernist poet and playwright taught her Polish) and was then sent to Helena Kaplińska's prestigious boarding school for girls in Cracow which she finished in 1905. The Lutosławski family and Marja's husband, Michał Niklewicz, a lawyer and active member of the youth "Zet" organization (Union of Polish Youth) and of the National League, had been friends of Dmowski since the 1890s until his death in 1938. The reminiscences cover the whole period. They show Dmowski as the author saw him in daily life. Nevertheless, Niklewiczowa's recollections go beyond the narrow sphere of private life and raise many political and socio-political subjects. (MG)

*Ostatnie pokolenie. Autobiografie polskiej młodzieży żydowskiej okresu międzywojennego (The Last Generation. Interwar Autobiographies of Young Polish Jews)*, selected, edited and prefaced by Alina Ciała, Warszawa 2003, Wyd. Sic!, 545 pp., pbs., bibl.

This is a selection of autobiographies written by young Polish Jews for competitions announced by the Jewish Scientific Institute in Wilno (JIWO) in 1932, 1934 and 1939. By the outbreak of the Second World War JIWO had gathered 627 autobiographies written by young Jews from various parts of Poland (with the exception of Great Poland and Silesia, where there were few Jews). Less than a half of the collection, that is, 302 autobiographies, 71 of them in Polish, survived the war. The book includes selected autobiographies in Polish from the collection of the New York branch of JIWO and another four translated into Polish by the highly esteemed Jewish translator Michał Friedman. The authors of the autobiographies were persons of different social and financial status, from towns as well as villages, persons with different ideological orientations, with a prevalence of Zionist and socialist views. They described their childhood and adolescence, family relations, friendships and political activity. The authors' private lives are often interwoven with great events, such as World War I, the Bolshevik revolution, the Polish-Ukrainian battles connected with the reconstruction of the Polish state, the economic crisis at the turn of the 1920s, and the experience of anti-Semitism. The autobiographies reflect the difficult Polish-Jewish relations and the Jewish youth's fascination with Polish culture. (MG)

Ewa Pałasz-Rutkowska, *Polityka Japonii wobec Polski 1918-1941 (Japan's Policy Towards Poland 1918-1941)*, Warszawa 1998, Instytut Orientalistyczny, Wyd. "NOZOMI", 248 pp., index of persons, annexes, sum. in Japanese.

This is a monograph presenting the political relations between Japan and Poland from 1918 to the commencement of the war in the Pacific Ocean in 1941. The author analyzes the policy pursued by the Japanese Ministry of Foreign Affairs and Japanese military authorities towards the Polish state on the basis of archival sources, memoirs and Japanese political writings. The book has four chapters arranged in chronological order. In the annexes the reader will find a list of Japan's prime ministers and foreign ministers in 1914–1941, the names of the chiefs of the Japanese diplomatic mission and of the Japanese military attachés in Poland in 1921–1941. (MG)

*Polska i jej wschodni sąsiedzi w XX wieku. Studia i materiały ofiarowane prof. dr. hab. Michałowi Gnatowskiemu w 70-lecie urodzin (Poland and Her Eastern Neighbours in the 20th Century. Studies and materials presented to Professor Michał Gnatowski on his 70th birthday)*, ed. by Hanna Konopka and Daniel Boćkowski, Białystok 2004, Wydawnictwo Uniwersytetu w Białymstoku, 610 pp.

The book comprises 39 texts divided into three parts according to chronology and subjects: 1. *Poland and Her Eastern Neighbours 1914–1939*; 2. *Under Two Occupations 1939–1945*; 3. *The Postwar Period*. Among the texts are essays by: Grzegorz Zaczekiewicz (*A Forgotten Page of Polish Sovietology — the Bulletin "Rosja Sowiecka" — Soviet Russia*), Stanisław Czerep (*Officers of the Soviet Army in 1917–1919*), Halina Parafianowicz (*William C. Bullitt, Franklin Delano Roosevelt's Emissary and Ambassador in Moscow*), Piotr Kołakowski (*The Attitude of the Soviet Security Apparatus to the Polish Underground in Poland's Eastern Borderlands in 1939–1941. An Outline of the Problem*), Maciej Szczurowski (*The Attitude of the Lithuanian Government and Society to the Internment of Poles in 1939–1940*), Beata Szubtarska (*The Interventions of the Polish Embassy in the USSR in 1941–1943*), Joanna Sadowska (*"Revolution in Danger" or the Beginnings of the Union of Socialist Youth*), Maria Pasztor (*Supply Problems in Poland in 1945–1970 as a Subject of Rumours and Political Jokes*), Dariusz Jarosz (*Petty Thefts of Social Property in Poland in 1945–1970 as Adaptation to the Economy of Shortages*). The volume also contains Mieczysław Wrzosek's essay on Professor Michał Gnatowski's scientific activity and a list of the professor's publications brought out in 1975–2004. (DŹ)

Szymon Rudnicki, *Żydzi w parlamencie II Rzeczypospolitej (Jews in the Parliament of the Second Republic)*, Warszawa 2004, Wydawnictwo Sejmowe, 473 pp., short biographies of parliamentarians, annexes, index of persons, bibl.

The book concerns Jewish representation in all parliaments of the Second Republic. The author does not discuss the activity of Polish Jews or Poles of Jewish descent who represented Polish political parties. His aim was to characterize the parliamentary activity of the Jewish parties and show the attitude of Jewish deputies to a wide gamut of political, social and economic problems during the interwar years. He has also devoted much space to the political tactics applied by Jewish parliamentarians, to their co-operation with leftwing parties in the Sejm, the Polish Socialist Party and the Polish Peasant party, and to the dilemmas of Jewish political circles which after 1926 (the *coup d'état*) oscillated between the intention to establish co-operation with the ruling camp (the *Sanacja*) and the desire to support oppositional activity aimed at halting authoritarian trends. The next turning point for Jewish political circles was the year 1935 (Piłsudski's death) after which anti-Semitism grew in strength in political circles and in social moods. The book is based on the author's thorough archival research, records of Sejm and Senate meetings, bills submitted to the Sejm, deputies' motions and questions, reports of the Jewish Parliamentary Circle being his main historical source. The author has also made use of the diaries of politicians (e.g. Jakub Wygodzki

and Apolinary Hartglas), private archives of Jewish MPs (e.g. of Icchak Grünbaum and Lejzor Sirkis), articles published in the Jewish press (mainly in the Polish language), and documents illustrating contacts with Jewish organizations abroad. The book has six chapters, each presenting the Jewish parliamentarians' political activity in the successive term of the Sejm, from the Legislative Sejm of 1919–1922 to the Sejm's last term (1938–1939) which was interrupted by the outbreak of World War II. (MG)

Janina Stobniak-Smagorzewska, *Kresowe osadnictwo wojskowe 1920–1945 (Soldiers' Settlements in the Eastern Borderlands 1920–1945)*, Warszawa 2003, Instytut Studiów Politycznych PAN, Oficyna Wydawnicza "Rytm", 410 pp., index of persons and places, annexes, bibl., phs., sum. in English.

This is the first scientific monograph concerning soldiers' settlements in the eastern borderlands of the Second Republic. Settlement in the eastern borderlands started in 1920, when the *Sejm* adopted a law granting land to soldiers who had distinguished themselves in building the Polish state. It came to an end during World War II, when thousands of settlers were arrested by the Red Army and the NKVD and deported deep into Russia. The book has three parts. In the first the author analyzes the political and social motives behind the idea of the settlements and the *Sejm* debate which preceded the adoption of the bill. In the second part she depicts the course and intensity of the settlement campaign in successive periods, analyzes the social structure of the settlers' community, and presents the problems of their life, including their relations with the local population as well as economic conditions and cultural life. The third part concerns the tragic fate of the settlers in 1939–1945, when they were subjected to brutal political repression as soon as the Red Army entered Polish territories in September 1939. The annexes include, among other things, a list of soldiers' settlements in the interwar years and the statute of the Union of Military Settlers. (MG)

Jerzy Tomaszewski, *Preludium zagłady. Wygnanie Żydów polskich z Niemiec w 1938 r. (Prelude to Extermination. The Expulsion of Polish Jews from Germany in 1938)*, Warszawa 1998, PWN, 339 pp., index of persons, surnames, bibl., phs.

The book concerns the expulsion of 17,000 Polish Jews from Germany to Poland in 1938. The expulsion was more brutal and cruel than the repressive measures previously used against the Jews in Germany. It was an unprecedented event in Europe's recent history. It was censured by Polish papers of all political orientations, also by anti-Semitic papers which, without changing their attitude to the Jews, condemned the Nazi policy of ethnic cleansing. The book has seven chapters. The author discusses the situation of Polish Jews in Germany before and after the Versailles treaty, the Polish state's policy towards Polish Jews living in Germany in the interwar years, the process of depriving Jews in Germany of their citizenship in the 1930s, the expulsion operation, and the reaction of public opinion in Poland and abroad. The last chapter concerns the daily life of the Jews sent to Zbąszyń, the largest centre of the expelled Jews in Poland. The author has made use of memoirs, accounts, letters as well as Polish and foreign archival collections. (MG)

## RECENT HISTORY

Andrzej Anusz, *Kościół obywatelski. Formowanie się społeczeństwa obywatelskiego w PRL w okresie powstawania niezależnych instytucji politycznych 1976–1981) (Civic Church. The Formation of Civic Society in the Polish People's Republic during the Years when Independent Political Institutions*

*Were Being Set Up, 1976–1981*), Warszawa 2004, Agencja Wydawnicza i Reklamowa AKCES, 505 pp., bibl., index of persons, sum. in English.

The book is based on published collections of documents, publicistic writings and scientific literature. The author analyzes the role of the Church in the formation of civic society in 1945–1976, the situation of Polish society in 1976–1981, the Church's attitude to socio-political events (the strikes in July and August 1980, martial law) and to independent political institutions (including "Solidarity" and the Independent Association of Students). According to the author, in 1976, when an open opposition to the communist system began to be formed in Poland, the Catholic Church started to play "a specific political function, alongside the religious one, the role of political opposition". The Church, which retained the status of an institution of civic society, supported the emerging institutions of political opposition, thus extending the space of unhampered activity and public debate, independent of the totalitarian state. Throughout that time support for the formation of civic society in Poland was expressed by John Paul II, owing to which the Poles' aspirations acquired international dimensions. "The Church", says the author, "was and is an ally of civic society; the principles it proclaims provide a basis for its formation and functioning". (DJ)

*Aparat bezpieczeństwa w Polsce w latach 1953–1954. Taktyka, strategia, metody* (*The Security Apparatus in Poland in 1953–1954. Its Tactics, Strategy and Methods*). Prefaced by Andrzej Paczkowski, selected and edited by Grzegorz Majchrzak and Andrzej Paczkowski, Warszawa 2004, Instytut Pamięci Narodowej Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 459 pp., index of persons.

This is the fourth volume (the second to have been published by the National Remembrance Institute) in the series presenting materials produced in the Ministry of Public Security. It contains 21 extensive documents: minutes of meetings as well as reports and statements presented in the course of meetings and briefings in the ministry on the key lines of its activity and the developments in the ministry itself. A radical change was effected in the security apparatus in the two years covered by the volume: at the beginning of 1953 the security apparatus played an extremely important role in the political life of the country, at the end of 1954 it was profoundly, though only formally, reorganized. The documents included in the volume reflect the growing crisis in the structures of public security and the attempts to overcome it. Andrzej Paczkowski's preface provides information on the organizational changes made in the Ministry of Public Security and on its activity in 1953–1954. (DJ)

Jan Czerniakiewicz, *Przemieszczenia ludności polskiej z ZSRR 1944–1959* (*Transfers of Polish Population from the USSR in 1944–1959*), prefaced by Piotr Łossowski, Warszawa 2004, Wydawnictwo Wyższej Szkoły Pedagogicznej TWP, 102 pp., bibl.

As the author says, the book was ready for print in 1994 but it was not possible to publish it earlier. It is based on the research conducted by the author in the Archives of Modern Records and the former Archives of the Ministry of Internal Affairs. Czerniakiewicz discusses the deportations of Poles to the USSR in the years 1939–1944 and the transfer and settlement of Polish population from the USSR in 1944–1948 and in 1955–1959. According to him 1,777,403 Poles returned to Poland in transfers organized in 1944–1959, 1,518,993 of them in 1944–1948, and 259,420 in 1955–1959. Ca. 60–70 per cent of the Poles in the areas covered by transfers availed themselves of this opportunity. The author tries to establish the occupational and social structure of the repatriated population and the regions the refugees came from. He emphasizes that the settlement of repatriates in the western and northern territories helped to integrate them into the life of the country. (DJ)

Andrzej Garlicki, *Karuzela. Rzecz o okrągłym stole (Carousel. A Story about the Round Table)*, Warszawa 2003, Czytelnik, 375 pp., index of persons.

As the author says, "This book is not, and was not intended to be, a lecture on Poland's history in the years 1986–1989. The author wanted to show the processes which were taking place in the consciousness of the political elites of both the authority and the opposition, processes which made possible the birth of the idea of negotiations, put into effect at the Round Table". According to Garlicki, the two sides assessed each other wrongly during the process of moving towards the negotiations and also later during open and confidential talks; paradoxically this turned out to be advantageous for conversations. The authorities overestimated the strength of "Solidarity", remembering the traumatic experiences of the years 1980–1981, while "Solidarity" overestimated the strength of the authorities. As regards reformers within the Polish United Workers' Party, Garlicki ascribes a special role to General Wojciech Jaruzelski ("a cautious politician who was long weighing the merits of adopted decisions"). The central figure on the side of the opposition was Lech Wałęsa, a natural politician who later squandered his political talent. The idea of the book was born during the work of a team directed by Włodzimierz Borodziej and the author of the book, a team which at the initiative of President Aleksander Kwaśniewski was preparing a multi-volume edition of documents and materials concerning the so-called Round Table. The author has made use of various archival collections, including unknown documents kept in the private collections of the protagonists of the book as well as accounts made by Czesław Kiszczak, Andrzej Gdula, Wojciech Garstka, Krzysztof Dubiński and Jerzy Urban. (DŹ)

August Grabski, *Działalność komunistów wśród Żydów w Polsce, 1944–1949 (Communists' Activity among the Jews in Poland, 1944–1949)*, Warszawa 2004, Wydawnictwo TRIO and Żydowski Instytut Historyczny, 371 pp., annexes, bibl., index of persons.

The book is based on the research conducted by the author in the archives of the Jewish Historical Institute (documents of Zionist organizations, of the Central Committee of Jews in Poland, collections of Jewish activists), the Archives of Modern Records (documents of the Central Committee of the Polish Workers' Party /PPR/ and the Polish United Workers' Party /PZPR/), the legacy of Szymon Zachariasz, documents of the Ministry of Public Administration and the Union of Polish Patriots) as well as on literature concerning the subject. The author examines such questions as: the conditions in which Jewish communists worked in Poland after the Holocaust, the beginnings of the activity of Jewish committees and of the Jewish Faction of the PPR, the Central Committee of Jews in Poland as a forum of co-operation and conflicts between Jewish parties, the activity of the Jewish Faction of the PPR during the period between the people's referendum (June 30, 1946) and the campaign against the "rightist nationalist deviation" (1948), and the liquidation of the Polish Jews' national autonomy (1949–1950). In the author's opinion the Jewish Faction of the PPR cannot be regarded as but a branch of the Polish PPR. Jewish communists played a decisive role in establishing the cultural, educational and social institutions of their ethnic community in Poland. The most important change made in the Faction's political programme in 1947 was its support for the division of Palestine and for the proclamation of the Jewish state, a result of the Soviet Union's stance on this matter. Basic changes in the organization of the Jewish community in Poland took place in 1949–1950 following the liquidation of the Zionist movement and the self-imposed dissolution of the Bund (January 1949). According to the author, the successive waves of Jewish emigration from Poland cannot be regarded mainly as a sign of opposition to the rule of the PPR/PZPR. Grabski says that there were many other reasons for Jewish emigration, the most important being the trauma after the Holocaust, dissatisfaction with the restrictions imposed on private

enterprises, the desire, inspired by ethnic and national considerations, to live in a place inhabited mainly by Jews, as well as fear of a new war in Europe. (DJ)

Bartosz Kaliski, *"Antysocjalistyczne zbiorowisko"? I Krajowy Zjazd Delegatów NSZZ Solidarność ("An Antisocialist Gathering"? The First National Congress of Delegates of the Solidarity Independent Self-Governing Trades Union)*, Warszawa 2003, Wydawnictwo TRIO, 151 pp., annex, bibl.

The book is based on archival materials (mainly from the archives of "Solidarity"), on published sources, and literature dealing with the subject. It covers the period from the middle of 1981 to the introduction of martial law in December 1981. The author focuses on the 18-day Congress of "Solidarity". Its aim was to examine whether the views of the participants in the Congress and experts coincided with the directives contained in the *Programmatic Resolution* and its annex. Kaliski discusses the sociological theories referring to social movements, the scope of August demands, the proposals put forward by experts of the Social National Economy Council and Solidarity's proposals for solving the crisis in Poland. In his opinion the Congress mapped out a hybrid vision of the state (socialist-capitalist). He says that it augured deep, internal divisions which undoubtedly would have taken place had the Solidarity Union not been subjugated by the introduction of martial law on December 13, 1981. The radicalism of the delegates was reflected in the proposals of the Social National Economy Council. (DJ)

Remigiusz Kasprzycki, *Opozycja polityczna w Krakowie w latach 1988-1989 (Political Opposition in Cracow in 1988-1989)*, prefaced by Andrzej Chwałba, Kraków 2003, Księgarnia Akademicka, Fundacja Dokumentacji Czynu Niepodległościowego, 205 pp., bibl., index of persons.

This is an enlarged version of the thesis which Kasprzycki presented at the Jagiellonian University in order to qualify for the master's degree. Kasprzycki analyzes such events as the strike in the Lenin Iron and Steel Works in the summer of 1988, the International Conference on Human Rights organized in a church in Kraków-Mistrzejowice, street manifestations, the occupation by students of the Military Studies building and their boycott of military service, attacks on the monument to Lenin in the autumn of 1989, and manifestations before the building of the Soviet consulate. The bibliography section contains, among other things, 34 interviews with persons working for the political opposition in Cracow during the years discussed by the author, archival materials of the former Voivodship Civic Militia Headquarters and documents from the Jagiellonian University Archives concerning students who took part in Cracow demonstrations in 1988-1989. The author has also made use of underground publications. In one of his most interesting conclusions Kasprzycki says that the Cracow youth of the years 1988-1989 was more strongly engaged in political activity than the youth generations of 1980-1983. "The 1988 generation did not have the negative experiences of December 13, 1981; it was not humiliated by them and was not oppressed by fear". However, the author says that "this was not a numerous group. This may have been the last generation to profess the philosophy of "being" rather than "of having". (DJ)

Piotr Kładoczny, *Prawo jako narzędzie represji w Polsce Ludowej, 1944-1956. Prawna analiza kategorii przestępstw przeciwko państwu (The Law as an Instrument for Repression in People's Poland, 1944-1956. Legal Analysis of the Category of Offences against the State)*, Warszawa 2004, Instytut Pamięci Narodowej Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 386 pp., bibl., index of persons.

The author discusses offences against the state, a category which existed in the legislation of People's Poland. He analyzes the notion of offences against the state, discusses its history in Poland in 1918-1944, its scope and criteria in Poland

during the Stalinist period, the retaliatory provisions aimed at protecting the defence capability of the state and its political system, restrictions imposed on freedom of speech with a view to protecting state interests, and offences against the state resulting from simplified criminalization. Kładoczný has analyzed legal acts in order to define what kind of deeds were qualified as being aimed against the state, emphasizing that Polish laws were strongly dependent on Soviet legislation. He characterizes the types of offences against the political system and says that the increase in their number was a result of the use of penal law in the introduction of the system. He also discusses the introduction of broad sanctions and the renunciation of the exclusion clause in such circumstances as, for instance, doctor's pledge of secrecy, pledge of confession, and family ties. All these measures stressed the state's primacy over other values. (DJ)

Andrzej Krąkowski, *Między współpracą a oporem. Twórcy kultury wobec systemu politycznego PRL, 1975–1980 (Between Collaboration and Resistance. Creators of Culture and the Political System of the Polish People's Republic, 1975–1980)*, Warszawa 2004, Wydawnictwo TRIO, 540 pp., bibl., index of persons, annexes.

The author says that his book is innovative "as regards content, form and the questions it raises". Unlike previous studies, it does not deal with the attitude of selected persons but presents the stance of a "community numbering well over ten thousand persons, luminaries of cultural life in the Polish People's Republic, their behaviour and the views they expressed shortly before one of the most important historical breakthroughs in Poland's 20th century history". The author raises the following questions: 1. the system controlling the circulation of information and creative circles; 2. cultural circles' opinion on state control over creative milieux and their works; 3. creative circles' opinions about the Polish People's Republic; 4. creative unions under Edward Gierek's rule; 5. the participation of creative circles in the political life of the Polish People's Republic in the 1970s. The author assesses the creative circles' attitude to the authorities in 1975–1980 and comes to the conclusion that "like the other inhabitants of the Polish People's Republic, most members of this milieu adopted a passive attitude to political questions, rightly assuming that within the system prevailing in Poland they had no possibility of exerting significant influence on the authorities. They expressed demonstrative support for the regime when this was demanded by the authorities or when this offered them benefits". But there was also a distinct group of persons who "were not satisfied with the role of mere executors of the authorities' instructions... In return for membership of the Central Committee, the Council of State, the Sejm or a leading function in a creative union they loyally implemented the provisions of the Party's policy". (DJ)

*Księga świadectw. Skazani na karę śmierci w czasach stalinowskich i ich losy (A Book of Testimonies. Persons Sentenced to Death during the Stalinist Period and Their Vicissitudes)*, ed. by Krzysztof Madej, Jan Żaryn and Jacek Żurek, Warszawa 2003, Instytut Pamięci Narodowej Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 456 pp., ill., index of persons, list of bibliographic abbreviations.

The book comprises 21 selected accounts by persons who survived the death sentence and additional accounts by persons with whom some of those sentenced to death collaborated. Most of the accounts were put down by historians in the 1990s and by employees of the Bureau of Public Education of the National Remembrance Institute in 2001–2003. The book also contains still unpublished texts sent in for a competition launched during the First National Congress of Political Prisoners, which was held at Wronki on May 22, 1993. The heroes of the book are soldiers of the armed underground as well as members of conspiratorial youth organizations and political underground from the years 1944–1956. Each



of the 21 accounts is preceded by a photograph of its author, a short biography with information on archival materials kept at the National Remembrance Institute, most of which are still unknown, and also on basic literature concerning the subject. The authors of the accounts are: Herman Dąbrowski, Mieczysław Jan Dudanowicz, Wiktor Dygas, Roman Garbacz, Jakub Górski, Mieczysław Grygorcewicz, Stefan Ignaszak, Kazimierz Jakimek, Zdzisław Jankowski, Henryk Kempa, Włodzimierz Kołaczekiewicz, Franciszek Krawiś, Erazm Kukuła, Paweł Sosna, Władysław Suproń, Stanisław Szuro, Józef Tallat-Kiełpsz, Wojciech Tomczyk, Wiktor Wlazło, Jerzy Woźniak and Hieronim Wysocki. The authors of the introduction say that in 1943/44–1956 the military and general courts of People's Poland sentenced more than 8,000 persons to death; ca. 4,000 verdicts were carried out. (DJ)

Marcin Kula, *Religiopodobny komunizm (Religion-Like Communism)*, Kraków 2004, Zakład Wydawniczy "NOMOS", 184 pp., bibl., annexes.

On the basis of a very large and originally linked set of books (not only from the field of history) the author presents his reflections on similarities between communism in Poland, religion and the Church. He says that despite fundamental differences, references to religion and activity in keeping with religious customs were believed to strengthen the legitimacy of the communist authorities. According to Kula, in Poland and some other post-communist countries the Church has been strengthened by the experience it acquired under communism. In the West the process of laicization has gone much farther even though no atheistic campaign has been organized there. Kula analyzes the "sacred" places of communism, its "liturgical calendar", "relics", the structure of its institutions, its vision of a new man. In conclusion the author says: "In my view, religion can fragmentarily help man to accept the challenges of life, but it is not religion and the Church that should solve the basic problems of this world. I appreciate the Church's endeavours to draw attention to poor countries and poor social groups in various states, but if the elite goes on living in the conviction that everything will turn out well by itself, as many economists thought after the collapse of communism, we can expect a renaissance of extreme ideas. Now, after the fall of communism, this might take the form of fundamentalist religious ideas. It would not be a good thing if the rejection of religion-like communism was followed by religious fundamentalism motivated by social factors or by a mixture of religion and social claims". (DJ)

Izabella Main, *Trudne świętowanie. Konflikty wokół obchodów świąt państwowych i kościelnych w Lublinie, 1944–1989 (Difficult Celebrations. Conflicts over Celebrations of State and Church Holidays in Lublin, 1944–1989)*, Warszawa 2004, Wydawnictwo TRIO, 372 pp., bibl.

The book is based on a wealth of archival materials kept in the State Archives in Lublin (voivodship documents of the Polish Workers' Party and the Polish United Workers' Party, documents of school administration and people's councils), Archives of Modern Records in Warsaw (selected departments of the Central Committee of the Polish United Workers' Party and the Ministry of Information and Propaganda), former Archives of the Ministry of Internal Affairs and Administration, and Church institutions (Archdiocese of Lublin, Institute of the Primate National Vows, Catholic University in Lublin). The main subject of the book is the role played by state and church holidays in Poland between 1944 and 1989, with Lublin taken as an example. The author analyzes chronologically the interpenetration of religious and political elements, the merger of religious with national or socialist contents (e.g. the celebration of May 3 coincided with the celebration of the day of Mary, Queen of Poland, and Mayday with the day of St. Joseph, the Worker), the overlapping of political with religious content (Masses for the Motherland, pilgrimages) or vice versa (the quasi-religious cult of Stalin and

Blerut), and a specific rivalry between the celebration of national and international days (7 and 11 November, 1 and 3 May). She shows the aims and significance attributed to these holidays by the state and Church authorities and by ordinary people who took part in them, and reconstructs the ways used to invent and propagate various holidays, to replace or pass them over in silence. (DJ)

Lech Mażewski, *Niszczący dualizm. Polityka NSZZ "Solidarność" w latach 1980–1982 (Destructive Dualism. The Policy of the Independent Self-Governing Trades Union "Solidarity" in 1980–1982)*, Toruń 2004, Wydawnictwo Adam Marszałek, 230 pp.

The book is based on published collections of sources, studies, memoirs and the press. The author presents his own interpretation of the activity of "Solidarity" from its birth in the wake of strikes organized in the summer of 1980 to the introduction of martial law in December 1981. According to Mażewski, the State–Solidarity dualism was inseparably connected with the establishment of an independent trade union movement. The movement acquired its final shape in October–November 1980. During the conflicts which occurred at that time the leaders of the union realized the force inherent in "what was in fact their unrestricted use of strikes as a weapon ... As success made some Solidarity leaders dizzy, they began to pay less and less attention to the limits set in the Gdańsk agreement". In the author's opinion, the political radicalization of the trade union elites, which grew in strength in 1981, was not paralleled by the behaviour of the masses which saw ever better that the trade union movement they had gained by force did not live up to their expectations. In conclusion the author says: "An end had to be put to the state–trade union dualism which was destroying Poland. It would have been best if this could be achieved by including Solidarity in the political system which was then under reform in the Polish People's Republic... But this turned out to be impossible. The only thing that was still unclear at the end of 1981 was whether the state–trade union dualism would be abolished by the Poles themselves or whether outside intervention would be needed. Fortunately, the Poles themselves managed to accomplish this". (DJ)

*Oblicza Marca 1968 (The Faces of March 1968)*, ed. by Konrad Rokicki and Sławomir Stępień, Warszawa 2004, Wydawnictwo Instytutu Pamięci Narodowej Komisji Ścigania Zbrodni przeciwko Narodowi Polskiemu, 251 pp., index of persons.

The publication contains papers and records of the discussion which took place during a conference organized by the Regional Bureau of Public Education of the National Remembrance Institute in Warsaw on March 6, 2003. The first part, entitled *Essays and Reflections on the Year 1968*, includes papers by Andrzej Friszke (*The Place of March 1968 among Other "Polish Months"*), Marcin Zaremba (*Polish Society in the 1960s — Between "Little Stability" and "Little Destability"*), Jerzy Eisler (*The Events of 1967–1968 in the Archival Materials of the National Remembrance Institute*) and Dariusz Stola (*The Anti-Jewish Current of March 1968*). Particularly valuable is the second part of the publication which on the basis of new archival research carried out in the collections of the National Remembrance Institute presents the course of the March events outside Warsaw. These essays have been written by Sławomir Cenckiewicz (Gdańsk, Gdynia, Sopot), Jarosław Neja (the town and voivodship of Katowice), Edyta Wróbel (Kielce region), Ryszard Terlecki (Cracow), Małgorzata Choma-Jusińska (Lublin), Krzysztof Lesiakowski (Łódź), Stanisław Jankowiak (Great Poland), and Włodzimierz Suleja (Wrocław). The third part (*Comparisons*) contains a paper by Marcin Kula *Students as a Revolution-Generating Group*, a reflection on students' rebelliousness not only in Europe but also in Latin America and Asia. (DJ)

Katarzyna Pawlicka, *Polityka władz wobec Kościoła katolickiego, grudzień 1970–październik 1978 (The Policy of the Authorities towards the Catholic Church, December 1970–October 1978)*, Warszawa 2004, Wydawnictwo TRIO, 196 pp., annexes, bibl., index of persons.

The author has based her analysis mainly on archival materials of the former Office for Religious Denominations as well as on published collections of documents and literature concerning the subject. After studying these documents she has come to the conclusion that the current view that a breakthrough occurred in State–Church relations when Edward Gierek came to power is not justified. In her opinion, the authorities using “devious methods, tried to pass on to an offensive in their religious policy. They still wanted to force the Church to approve the system while at the same time they made use of its authority to authenticate and strengthen their position”. According to the author, the declaration on the normalization of State–Church relations issued by prime minister Piotr Jaroszewicz on December 23, 1970 was mainly of a propaganda character. All that the Church received was freehold of some properties in the Western and Northern Territories. Despite initial promises, the Joint Commission did not resume work. The authorities tried to break the unity of the Episcopate and continued their tactics of setting Cardinal Wojtyła against Primate Wyszyński. In the field of sacral building the policy was liberalized but it depended on the bishops' attitude and was used to disintegrate the clergy. In conclusion the author says: “The year 1978 marked the end of a period in which the Church was not treated seriously. When John Paul II was elected pope, Polish society awoke and realized its value; this forced the authorities to change its religious line. This historical event opened a new chapter in State–Church relations in the Polish People's Republic. (DJ)

*Polska 1944/45. Studia i materiały*, t. 6: *Warsztat historyka (Poland 1944/45. Studies and Materials*, vol. 6, *Historian's Workshop*), Warszawa 2004, Wydawnictwo Instytutu Historii PAN, 277 pp.

A successive volume of a series run by the Centre for Poland's Post–1945 History of the Institute of History of the Polish Academy of Sciences. This time its main subject is the scientific workshop of historians specializing in Poland's contemporary history. The volume includes texts by Tomasz Szarota (*Sources, Knowledge Outside Sources and Relative Literature in the Workshop of Historians Specializing in Contemporary History*), Błażej Brzostek (*The Press during the Stalinist Period as a Source for Research on the Everyday Life of Warsaw Inhabitants, “Express Wieczorny” and “Stolica” from the years 1949–1953*), Jerzy Eisler (*Reflections on the Use of Accounts as a Source in Research on the History of the Polish People's Republic. Talks with dissidents and prominent personalities*), Dariusz Jarosz (*Soundings of the Public Opinion Research Centre /OBOP/ in 1957–1989. Reflections of a Historian*), Maria Klamut (*Documents of Social Life in People's Poland /1944–1989/ in the National Library*), Krzysztof Kosiński (*Diaries Sent in for Competitions as an Historical Source*), Wojciech Lenarczyk (*“Tygodnik Powszechny” in 1945–1989. A Question of Source Base and Methodology of Research*), Dariusz Libionka (*The Postage Stamps of the “People's Democracies” as a Source for Analyzing Communist Propaganda*), Zbigniew Romek (*A Few Remarks on Censorship Intervention as an Historical Source*), Sławomir Stępień (*Diaries as a Source for Research into the History of the Polish People's Republic, with Mieczysław R. Rakowski's Diaries as examples*), Tadeusz Wolsza (*Materials concerning Everyday Life in Polish Prisons, Camps and Prisoners' Labour Centres in 1944–1958*), and Jan Żaryn (*A Journey through Church Archives 1944–1989*). (DJ)

Peter Raina, *Losy sióstr zakonnych w PRL. Wystędlenie — obozy — uwolnienie (The Fate of Nuns in the Polish People's Republic. Eviction — Camps*

— *Release*), Warszawa 2004, Wydawnictwo von Borowiecky, 218 pp., index of persons and subjects, pbs.

The publication contains 66 documents from the archives of the Polish Episcopate's Secretariat which were handed over to the author by the late Archbishop Bronisław Dąbrowski. They concern the operation started by the state authorities in July 1954 within the framework of which nuns were evicted from their convents and settled in several camps (the largest ones were at Staniątki, Wieliczka, Stanniki, Kobylin, Gostyń, Otorów and Dębowa Łąka), where they were employed as seamstresses, embroideresses and in State Farms. Some of the convents taken over by the authorities were returned to the rightful owners as a result of political liberalization after October 1956. The documents in the book are mainly letters of Church authorities, reports on talks with state authorities of various levels, the nuns' accounts of the living conditions in their places of settlement, and appeals against evicting decisions. (DJ)

Mieczysław F. Rakowski, *Dzienniki polityczne (Political Diaries)*, vol. 2, 1963–1966, Warszawa 1999, 472 pp.; vol. 3, 1967–1968, Warszawa 1999, 412 pp.; vol. 4, 1969–1971, Warszawa 2001, 508 pp.; vol. 5, 1972–1975, 399 pp.; vol. 6, 1976–1978, Warszawa 2002, 452 pp.; vol. 7, 1979–1981, Warszawa 2004, 484 pp. All volumes published by Wydawnictwo Iskry, indexes of persons.

The author of the diaries is a publicist and politician who was a member of the Polish Workers' Party from 1946 and the Polish United Workers' Party (from 1948 to 1990); he worked at the Central Committee of the Polish United Workers' Party (PZPR) from 1951 to 1956, was editor-in-chief of the weekly "Polityka" from 1957 to 1982, the last prime minister of the Polish People's Republic (1988–1989) and the last first secretary of the PZPR Central Committee (August 1989–January 1990). His notes concern mainly the communist power elite in Poland with which Rakowski had ever closer links. The diaries contain accounts of talks with successive first secretaries of the PZPR Central Committee, members of the Political Bureau, and prime ministers of the governments of the Polish People's Republic. The author also describes the troubles he experienced when he edited "Polityka" and the customs and everyday life in those years (including political jokes, cultural events, society gossip). These are the first extensive diaries written by a person who performed important functions in the hierarchy of power in the Polish People's Republic. The "Iskry" publishing house is to bring out further volumes of Rakowski's diaries. (DJ)

*Skazani na karę śmierci przez Wojskowy Sąd Rejonowy w Rzeszowie 1946–1954 (Sentenced to Death by the Regional Military Court in Rzeszów 1946–1954)*, studies and materials edited by Tomasz B e r e z a and Piotr C h m i e l o w i e c, Rzeszów 2004, Instytut Pamięci Narodowej Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 98 pp., index of persons, annexes, pbs.

The publication presents the results achieved by the Rzeszów branch of the National Remembrance Institute in implementing the programme "Persons sentenced to death by Regional Military Courts in 1946–1955". It analyzes the repressive activity of the Regional Military Court in Rzeszów. The members of the team which implemented the programme succeeded in establishing a list of 352 persons, of whom only 43 were sentenced for criminal deeds; 187 were sentenced for activity in the political or military Ukrainian underground, and 118 for work in support of an independent Polish state. The names of the members of the last-named group are listed in the publication. The volume also contains essays on the use of military jurisdiction as an instrument for repressing political opponents (Tomasz B e r e z a, Janusz B o r o w i e c) and nine documents connected with the subject from the Archives of Modern Records and the State Archives in Rzeszów. (DJ)

Anna Sosnowska, *Zrozumieć zacofanie. Spory historyków o Europę Wschodnią, 1947–1994 (To Understand Backwardness. Historians' Disputes over Eastern Europe, 1947–1994)*, Warszawa 2004, Wydawnictwo TRIO, 340 pp., bibl., index of persons, index of subjects.

The book presents the author's interpretation of East European backwardness on the basis of the debate held by Polish social and economic historians after World War II. The author's aim was to "bring to light those elements of the debate which go to make the historical sociology of backwardness, especially the backwardness of Eastern Europe". She focuses on the following aspects: the historical geography of development, the models of backwardness and the visions of social stratification in times of a breakthrough. In her opinion the main participants in the debate were: Marian Małowist and Witold Kula, their opponents Jerzy Topolski and Andrzej Wyczański, as well as their disciples and collaborators, in particular Antoni Maćzak, Benedykt Zientara, Ireneusz Ichnatowicz, Jacek Kochanowicz, Jerzy Jedlicki, Elżbieta Kaczyńska, Maria Bogucka and Henryk Samsonowicz. The author starts her reflections with W. Kula's lecture of 1947, entitled *Social privilege and economic progress* and ends them with Jerzy Topolski's work *Poland in Modern Times. From a Central European Great Power to the Loss of Independence, 1505–1795*, published in 1994. Sosnowska analyzes the theories concerning the development of societies (modernization, convergence and socio-economic formations) and examines in detail such questions as Kula's model of hybrid development, Małowist's model of colonial development, Wyczański's "catching-up-with-Europe" model, and Topolski's "unfortunate coincidence of historical circumstances". According to the author an analysis of the debate will "provide sociologists with a broader historical and comparative perspective and can result in the interpretation of the post-1989 changes as yet another regional top-inspired endeavour, one of many in the world, to get out of backwardness". (DJ)

Krzysztof Tarka, *Emigracyjna dyplomacja. Polityka zagraniczna Rzeczypospolitej Polskiej na uchodźstwie 1945–1990 (Emigré Diplomacy. Foreign Policy of the Polish Republic in Exile 1945–1990)*, Warszawa 2003, Oficyna Wydawnicza RYTM, 313 pp., bibl., index of persons, annex.

This is the first attempt in Polish historiography to analyze the ideas and instruments of the foreign policy conducted by the organs of the Polish political emigration in London. The book consists of three chapters chronologically divided into the following three periods: 1945–1954 (*The Downward Path*), 1954–1972 (*On the Margin of Politics*) and 1972–1990 (*Unification ... and What Next?*). The author says that despite divisions and disgraceful quarrels, the émigrés were linked by their exile and the realization that the Polish People's Republic was not an independent, sovereign state. Contrary to the general opinion that there was no alternative to the postwar division of the world, the government of the Polish Republic strove for a revision of the Yalta-established order. The main aim of the émigré authorities' foreign policy was Poland's independence and sovereignty. Defence of the frontier line established by the Riga treaty and of the frontier on the Oder and Western Neisse, alliance with the West, establishment of a regional union of states in East-Central Europe were to ensure the security of Poland, increase her power and strengthen her international position. These aims were out of proportion to the modest means the government in exile had at its disposal. The émigré authorities did not pursue a foreign policy *sensu stricto* for lack of instruments for a genuine policy. They had no possibility of influencing Western politicians' opinions on the Polish question. Of necessity, they confined themselves to protests which were not even taken into consideration. The emigration's international isolation and its increasingly loose ties with Poland were the reason why it failed to exert a direct influence on the international situation.

The book is based on a wealth of documents kept in the Polish Institute and the General Sikorski Museum in London, the Public Record Office in London, the Józef Piłsudski Institute in New York, the Archives of Modern Records and the former Central Archives of the Ministry of Internal Affairs in London. (DJ)

*Umowa o kartki (Agreement on Ration Cards)*, ed. by Jacek Kurczewski, Warszawa 2004, Wydawnictwo TRIO, 257 pp.

The book contains materials which were brought to light during an open seminar, *Diary of Everyday Life*, conducted by Jacek Kurczewski in the Warsaw branch of the Polish Scientific Society in 1984–1986. Corruption, ration cards and queues were discussed. The participants were interested not only in legal regulations but also in the extra-legal restrictions which existed in purchase–sale transactions (rationing necessitated by situation, rationing in work places). The book contains the following essays: *Justice during the Times of Rationing* (by Małgorzata Fuszara, Iwona Jakubowska–Branicka and Jacek Kurczewski), *The Economic and Social Functions of Rationing* (Krzysztof Hagemajer), *The Distribution of Food–Stuffs and Industrial Products in Work Places* (Elżbieta and Zbigniew Rykowski), *Rationing in the Light of Public Opinion Surveys* (Robert Sobiech), *The Legal Aspects of Rationing* (Małgorzata Fuszara), *The Economy of Local Communities' Daily Life* (Wojciech Pawlik), *The Pathology of the Rationing System* (Małgorzata Fuszara), *Rationing, Sense of Justice and Mutual Help* (Małgorzata Fuszara, Iwona Jakubowska and Jacek Kurczewski), *Agreement on Ration Cards* (Jacek Kurczewski), *Our Life during the Crisis /living conditions according to the evaluation and expectations of the inhabitants of Warsaw and rural areas in Podlasie — results of polls 1983–1984/* (Małgorzata Fuszara, Iwona Jakubowska and Jacek Kurczewski). (DJ)