

CENTENARY OF THE SOCIETY OF HISTORY LOVERS (1906–2006)

One hundred years ago, on November 17, 1906, the Society of History Lovers was registered in Warsaw by the Russian occupation authorities. It was an organisation of Warsaw historians and persons interested in history. Its foundation was possible thanks to the liberalisation of Russian policy towards the Poles after the revolutionary events of 1905, the renewed wave of independence aspirations which spread among the Poles, and the efforts of historians connected with Warsaw University and the periodical "Przegląd Historyczny" (Historical Review). The aim of the Society was "to support the development of historical sciences and to propagate them, with stress on the history of Poland". The Society wanted to do this by publishing historical periodicals and studies, organising competitions on historical subjects, setting up libraries, and holding talks and lectures. In 1907 the Society began to publish "Przegląd Historyczny" which is still its organ. It is a periodical on a high scholarly level for its editors come from the Historical Institute of Warsaw University. During the past 100 years thousands of professional historians and history lovers have been members of the Society (the record level, 1,150 members, was reached in 1985), among them the greatest scholarly authorities, such as Aleksander Jabłonowski, Aleksander Kraushar, Józef Siemieński, Marcell Handelsman, Tadeusz Korzon, Stanisław Kętrzyński, Jakub Sawicki, Janusz Woliński, Stefan Kieniewicz, and Stanisław Herbst. During these one hundred years there have been organised thousands of meetings, lectures, conferences, international sessions, congresses, lectures in various towns of Mazovia, excursions to scenes of important historical events, exhibitions, film shows, competitions, history courses for teachers and school pupils. The Society has initiated and participated in many events commemorating historical happenings or prominent personalities, in work on educational programmes and didactic aids; it has evaluated historical plans, has expressed opinions on the most important questions concerning research development, the teaching of history, and the problems of the existence of the city of Warsaw. For long time the Society offered support to members of some related organisations rather disfavoured by the communist authorities, such as genealogists, heraldists, and numismatists. It takes special pride in the over 100 published books, most of them in two great series started in 1911: "The Tadeusz Korzon Historical Library" and "The Knowledge of Warsaw Library". For the last 39 years the Society has been the organiser of the prestigious competition for books devoted to Warsaw and Mazovia (the so-called *Varsaviana* of the year). Since 1925 the Society of History Lovers has been a branch of the Polish Historical Society, enjoying a special status; the Society now has over 370 members, an autonomous circle at Ursus and five sections (for Biography and Critical Studies, Didactic Issues, the History of Warsaw, Socio-Economic History, and Military Science). Every year it organises, on average, 50 meetings for its members. The attendance at the meetings varies (from several to several hundred persons) for people in Poland have been losing interest in civic work and in history, with the exception of certain subjects connected with the inter-war period (e.g. prominent personalities such as Józef Piłsudski and Roman Dmowski), the Second World War, or in some

selected events from the history of the Polish People's Republic, such as the years 1956, 1968, 1976, 1980. The Society suffers from a constant lack of funds for the only sums it has at its disposal are membership contributions and small public grants to organise a session or publish a book. The great problem of the Society today is that its members are mainly older people, for the younger generation is rather reluctant to engage in social activity and in the work for the aims laid down in the Society's statute. The Society's authorities have failed to win over student circles or find a form of activities that would attract the younger generation. The Society once numbered among its members nearly all historians living in Warsaw attached to the University as well as to the Polish Academy of Sciences. Today, the majority of activists and participants in meetings consists of non-professional history lovers and school teachers, for overworked professional historians have no time to take part in social work, nor do they see the need for it.

In connection with its Centenary, the Society has adopted a new logo; another event which marked the Society's 100th Anniversary was an exhibition showing the history of the organisation, the persons who have been particularly active in the Society, the lines of the Society's work and its achievements; it was organised together with the Archives of the Polish Academy of Sciences and the Historical Sciences Committee of the Polish Academy of Sciences and was held in the rooms of the Central Archives of Historical Records in Warsaw from September 4 to November 7, 2006. This beautifully designed exhibition showed many interesting sources and documents as well as old prints, manuscripts, photographs and attracted many visitors. Moreover, on September 15th, together with the Polish Historical Society, which is celebrating the 120th Anniversary of its existence, the Society organised a conference at the Academy of the Humanities in Pułtusk to present the Society of History Lovers in various periods of its history.

The climax of the celebrations was the meeting of the Society's members, held on November 18, 2006 in the Society's historical seat in St. Ann's House in the Old Market Square, which had been bought in 1913 (it is now the seat of the Institute of History of the Polish Academy of Sciences); during the meeting the Society's distinguished members were presented with honours of the Ministry of Culture and National Heritage and commemorative diplomas; the participants recalled glorious and less glorious times from the Society's history, discussed the aims and forms of activity the Society should develop in the near future in view of new challenges, new conditions and new social expectations. The meeting was honoured by the presence of all living chairmen of the Society (Andrzej Wyczański, Andrzej Ajnenkiel, Janina Leskiewiczowa, Marian M. Drozdowski, Wojciech Iwańczak and the author of this text), and of the Society's most distinguished members (Maria Bogucka, Hanna Szwanowska, Zofia Kozłowska, Janusz Tazbir, Henryk Samsonowicz and Henryk Rutkowski) who shared their experiences and reminiscences with other participants of the meeting. The Society presented its new badge and handed it to the distinguished guests (led by the Chairman of the Polish Historical Society Professor Krzysztof Mikulski) and to the Society's members. This was a successful meeting, very useful for the consolidation of the Society, an important event in the centenary celebrations of an organisation which has rendered great services to the Warsaw historical milieu and Polish culture, an organisation which has great achievements in spreading historical knowledge, shaping patriotic behaviour and filling the Polish people with pride in the rich and glorious history of their state and nation. The Society is hoping that the next years will bring new successes, many new members, and some improvement in its financial situation, for this would radically change the forms of work and increase its activity in popularising the knowledge of history and the results of research work.

Andrzej Rachuba
Chairman of the Society of History Lovers

HOUSE, PROPERTY, CLIENT, SERVANT — REFLECTION
OF THE EUROPEAN ELITES' POSITION IN MATERIAL
AND SOCIAL SPHERES (13th–19th Centuries)

On September 28 and 29, 2006 the Department for the History of Material Culture in the Middle Ages and Early Modern Times at the Institute of Archaeology and Ethnology of the Polish Academy of Sciences in Warsaw organised the first conference of the cycle *Material Culture and Social History (13th–19th Centuries)*. The aim of the first meeting and of the conferences that are to follow is to examine the social history of medieval and early modern Europe from the perspective of material culture conceived as a collection of carriers of social communication, to use the words of the initiators of the conference, Monika Saczyńska and Marcin R. Pauk.

The main subject of the September conference was the spread of cultural models among the elites. The organisers had outlined four main questions to be discussed by the first session: the role and function of representational residences in creating and consolidating the social position of the individual and the family; the way in which movable and immovable property was used by individuals to achieve social advancement and gain prestige; the conversion of material goods into "social capital", that is, the formation of informal social ties based on financial dependence; and the way in which the new emerging social elites continued and imitated the lifestyles of the upper strata. The papers read during the conference frequently went beyond the subject but at the same time they did not fully satisfy the participants. This was due to the extremely broad chronological framework of the debate as well as to the difficulty of defining elitism and its attributes, of defining the groups which constitute the social elite in each period. Andrzej Klondler (Warsaw) who opened the debates, drew attention to these problems in his brief, but extremely valuable speech on the sources used in research on the subjects outlined by the organisers.

The first part of the debates was devoted to the way in which residences were used to manifest an individual's social position, and to the architectural solutions which reflected the social aspirations of the new elites. Ewa Wólkiewicz (Opole–Warsaw) presented the organisation of the residences of Wrocław ordinaries in the Middle Ages (*Cook, Head Cook, Cup-bearer and Their Servants. The Organisation of Wrocław Bishops' Residences in the Late Middle Ages*). In keeping with the definition that a residence is a permanent dwelling-place in which representation is combined with practical functions, she presented the Ostrów Tumski (Cathedral Isle) in Wrocław, Otmuchów, Nysa, Ujazd and Jelcz as the seats of Wrocław bishops. Judging by the reconstructible mid-15th century itineraries of Wrocław bishops, the bishops spent little time in Wrocław, staying in Ostrów Tumski only during the holy days and the meetings of the General Chapter. Wólkiewicz emphasised that the residences of the largest bishops' courts with many officials (bailiff, chamberlain, tax-collector, cellarman, master cook, cook, janitor) were at Otmuchów, Wrocław and Nysa, but the frequency of the bishops' visits did not depend on the standard of a residence but on each bishop's preferences. Rafał Jaworski (Piotrków Trybunalski) presented the role of Piotrków Trybunalski, a town where Sejm sessions were held and in which the king had a residence from the middle of the 15th century, in forging ties between representatives of the power elite (*Between Necessity and Ostentation. Magnates' Residences in Piotrków Trybunalski during the Jagiellonian Epoch*). What led to the formation of these ties was the necessity of building or having a permanent residence in Piotrków and its environs in order to participate in parliamentary debates. 103 royal diplomas (including three originals) have survived in which the Jagiellons vested a house, or a plot of land for building a residence, on the

dignitaries of the Polish Kingdom. Małgorzata Chorowska (Wrocław) described how the architecture of Silesian dukes' residences influenced the Silesian burghers' urban and suburban houses in the Middle Ages (*The Dukes and the Townspeople. The Influence Exerted by Feudal Residences on the Urban and Suburban Houses of Townspeople in Silesia in the Middle Ages*). The author asserted that an urban house (in the 13th-15th centuries) was modelled on a duke's *palacium* (the ducal palace at Legnica served as a model). However, since this is a very vast subject, Chorowska succeeded in documenting her theory only for the first period, the 13th century. The architecture of a *palacium* was similar to that of 13th century houses not only in general architectural principles (internal division, the height and size of rooms) but also in details, and there are also similarities between the decorative and practical elements (e.g. windows which added additional light to high rooms). In his paper (*Everyone Is Building a Palace so I had one Constructed Too... The Palaces of the Bourgeoisie in Polish Territories as an Expression of Its Social Aspirations*) Grzegorz P. Bąbiak (Warsaw) depicted the magnificent 19th century residences of the bourgeoisie as a manifestation of this new group's aspiration to ennoblement and an imitation of the aristocracy. The construction of splendid town residences by prominent members of the bourgeoisie (Kronenberg, Poznański, Bloch), frequently near their factories, residences which were modelled on the palaces of magnates and aristocrats in Poland (Rogalin, Łańcut) or in Western Europe (Fontainebleau, Milan) was a manifestation of their wealth and a symbol of their social aspirations. The bourgeois deliberately made their buildings and their interiors as impressive as possible. They wanted their seats to look artistic, and in order to manifest their higher aspirations they purchased valuable works of art and also sent local artists to study in Italy, Paris and Berlin. According to the author, the palace as an element of the bourgeoisie's social transformations in Polish territories in the 19th century was one of the signs of its polonisation, an effect of this group's social aspiration, an effect unprecedented on a European scale and typical of this region. In a paper *New Palaces of J. J. Przebendowski and J. A. Czapski, Two Grand Treasurers of the Saxon Period, as Symbols of Social Advancement*, Jerzy Dygdała (Toruń) pointed out that the political advance (on the scale of the state) of representatives of local magnates forced them to far-reaching changes in behaviour. An essential element of these changes testifying to the social advancement of prosperous noblemen, the *nouveaux riches*, was construction of a new, imposing palace. Przebendowski built such a palace at Oziemko near Gdańsk (the palace was completed in 1722 and demolished in 1880) and Czapski built his palaces at Gziń near Toruń and in Warsaw. One of the chambers in the Gziń palace, the velvet room, a bedroom of an impressive size, cost Czapski 25,000 zlotys.

The main subject discussed in the afternoon was the manifestation of townspeople's social aspirations from the 15th to the 18th century. Having analysed the last wills mainly of inhabitants of the New Town of Prague in the 15th and 16th centuries, Kateřina Jiřová (Prague) characterised the urban society of that time and its elite in her paper *Majetkové poměry pražských měšťanů v 15. Století*. According to the Czech researcher, in view of the total disruption of social hierarchy after the Hussite wars, the only criterion of membership of the elite was the financial criterion. The last wills are an excellent source for this kind of research for they make it possible to depict urban sociotopography by prosopographical and genealogical studies of townspeople; they also make it possible to learn about the material situation of both the elites and the lower groups and sub-groups of town inhabitants. Urszula Sowina (Warsaw) in her paper (*The Three Wives of Piotr Wedelicjusz. A Study in the History of Urban Property in Cracow in the First Half of the 16th Century*) presented the royal physician Piotr Wedelicjusz, professor at Cracow University, who died in Cracow in 1543 during the plague, which took a heavy toll of the inhabitants (over 10,000). Piotr Wedelicjusz was appointed royal physician in 1532 and owed his social advancement and

financial position not only to his professorship or the estate conferred on him by King Sigismund the Elder but also to his profitable marriages thanks to which he became connected to Cracow's most powerful patrician families. In a well constructed and interesting paper Edmund Kizik (Gdańsk) described the 18th century laws which forbade servants in this city to wear articles of luxury and showed how the laws functioned in Gdańsk. (*The Functioning of Gdańsk Laws concerning Domestic Servants in the 18th Century*). The first regulations (1705) concerning the use of luxury articles by domestic servants did not cause an increase in trials but the laws of 1734 and 1761 resulted in an avalanche of court cases. The new laws forbade servants to wear gold, silver and metal ornaments, to trim their dresses with silver, hem their garments with fur and lace, to have dresses of silk and coloured wool, and to dye their hair. It was mainly women who failed to comply with the law (sources mention only two cases of sanctions against men, in 1706 and 1763); they could be reprimanded or fined, the fine usually amounting to a half of the value of the forbidden piece of garment or ornament. Persons who consistently broke the anti-luxury regulations were imprisoned. As court records show, servants resorted to all kinds of means to escape punishment and preserve the luxurious article. They spoke about family celebrations as an excuse, pleaded their masters for intercession, asked the court to let them off, they also cheated or failed to appear in court when summoned, without paying the fine they had been sentenced to pay. In summing up Kizik said that the anti-luxury regulations in Gdańsk were not a dead letter, they were strictly carried out, which strengthened their repressive character.

In the forenoon session on Friday Monika Sa c z y ń s k a (Warsaw) dealt with the question of private devotion in the Middle Ages, that is with papal privileges referring to portable altars (*Private Sacral Space — Portable Altars in Late-Medieval Poland*). In her view, the privileges reflected the elites' aspiration to demonstrate their position not only in the religious but also in the social sphere. Private devotion, the celebration of mass on a portable altar, was one of the religious practices exercised by the Jagiellons in the 15th and 16th centuries. Many representatives of the elite of that time spared no effort to obtain the pope's permission to have a portable altar, which would have allowed them to hear mass during a journey or in their own castle. According to Sacyńska, they endeavoured to obtain the papal privilege not only in order to fulfil the duty of hearing mass when they could not go to church. Religious motives were only one of the reasons for their endeavours. The gaining of the papal privilege enhanced their prestige and was regarded as proof of their religiousness.

In a paper *Parades, Carriages, Boards... Studies on the Level of Life of Roman Catholic Bishops in 18th Century Poland*, Dariusz G ł ó w k a (Warsaw) outlined the state of research on the life standards of Roman Catholic bishops in Poland in the 18th century. The status and prestige of the bishops was constantly emphasised not only by the fact that they celebrated mass but also because they presided over church ceremonies (weddings, baptisms funerals of important personages or their relatives, royal coronations), participated in ruling the state through their membership of the Senate (particularly important were the solemn entries opening parliamentary debates), carried out activities connected with their administrative duties and the management of their diocese (ingress, administration of holy orders, administration of the sacrament of confirmation, consecrations, participation in synods, inspections); they owed their prestige also to their appearance and the equipment of their residence. In conclusion Głowka said that the behaviour and activity of 18th century bishops was a constant balancing between religious practices and piety on the one hand and pomp and sumptuous life on the other.

In his paper *The Furniture and Interior Equipment in Manor Houses in Great Poland in the 18th Century: the Material Frames of Private and Social Space*, Jarosław D u m a n o w s k i (Toruń) showed on the basis of inventories to what extent the interior equipment of noblemen's seats in 18th century Great Poland

was a manifestation of their social status. Noblemen manifested their status outside their homes, in the public sphere, by their garments and armaments, while the elites built their status and position rather in the private space: by interior decorations, the kind, number, quality and price of articles of daily use, including the furniture, which testified to the prestige, wealth and position of each family. Leszek Kajzer (Łódź) dealt with the history of the foundation of the church at Strońsk on the River Warta to show how the feudal lords in the first half of the 13th century manifested their authority (*Between Łęczyca and Chrzęstów, or Who, When and Why Built the Church at Strońsk*). According to Kajzer the brick, late Romanesque church at Strońsk was founded by the Sandomierz castellan Mściwój of the Pobóg family, who was twice voivode of Łęczyca. The political situation after the death of Konrad of Mazovia and the new political relations forced Mściwój to get rid of his Łęczyca estates and settle in the estates on the Warta river. Mściwój founded the church in order to build the prestige of his family in the new social environment and to manifest his position. Marcin R. Pauk (Warsaw) analysed the ways used by Czech lords in the Middle Ages to manifest their position ("*...fama gloria, curia ac ingens familia*". *The Servants and Knightly Clients of Czech Lords in the 13th and Early 14th Centuries*). The speaker pointed out that the problems connected with the definition of the terms "clientage" and "clientage ties" found in Czech literature are due to the insufficient source base. Knights of a lower social order, dependent on an influential patron, were called *druho* but in Latin diplomas ambiguous terms *miles* and *homo* with the possessive pronoun *meus, suus* were frequently used. Pauk had analysed concrete cases of feudal dependence (the most prominent representatives of the powerful Czech elite in the 13th century), which enabled him to draw general conclusions. First, it was one of the most essential factors of the Czech lords' political significance and social importance in 13th century Bohemia to have clients, that is a group of dependent knights; the ties of dependence had various forms but they always meant economic subordination to a powerful lord. This material dependence usually assumed one of the following three forms: the knights lived on the lord's estate (they were remunerated for their services by conferment of property), they were given service estates of the benefice type for carrying out specified services, or they could be given hereditary remuneration similar from the legal point of view to that of a fief.

The papers read during that first meeting were summed up by Marta Młynarska-Kaletynowa (Warsaw) who stressed that the elites' inclination to manifest their prestige was a timeless question. She also drew attention to the fact that the vast chronological framework of the conference made it impossible to raise some important problems, for instance, the foundation of towns by powerful families. Młynarska-Kaletynowa proposed that in the future the chronological framework of the debates should be narrowed or that the debates should be divided into medieval and early modern parts. so that out of the mosaic created during the inaugurating session there may arise a cross-sectional outline of the ways in which the elites manifested their position in Europe's material and social sphere.

Olga Miriam Przybyłowicz

TIME IN CULTURE AND SOCIAL LIFE

On October 30, 2006 the Polish–Hungarian Commission held a meeting at the Institute of History of the Polish Academy of Sciences in Warsaw to discuss the question of time in culture. The papers and communiqués read during the meeting dealt with diversified, wide-ranging issues, covering hundreds of years: from the Middle Ages to contemporary times.

The first part of the conference concerned periodisation and the way in which the passage of time was perceived in the Middle Ages and the early modern period. Endre Sasahalmi (Budapest) spoke about eschatology and the influence of Christian religion on the concept of time. Károly Kapronczay (Budapest) and Andrzej Karpiński (Warsaw) discussed the length of quarantine in the early modern period. Andrzej Wyczański (Warsaw) evaluated the skill in counting manifested by the members of Little Poland's 16th century vetting commission.

In his paper *The Various Kinds of Future in the 19th Century* Maciej Janowski (Warsaw) introduced the participants to the 19th and 20th centuries. Two research categories could be clearly distinguished in the next papers: "work time" and "free time". In his paper *Work Time — Free Time. The Way Social Time Arose in the Late 19th and Early 20th Centuries* Peter Granasztój (Budapest) pointed out that these categories had come to life relatively late and were connected with the process of industrialisation, in particular with the emergence of hired labour, which made it possible clearly to separate free time from work time. In traditional societies and peasant communities both categories intermingled and supplemented each other. Rest, entertainment, recreation were known but they were not defined as time free of work. I think that a linguistic digression is necessary here. In Polish the term "free time" covers two different phenomena which have two terms in both English and French: *free time* and *leisure* and *le temps libre* and *libre*. The first term refers to the length of time and its parts presented in quantitative measures, clock time, hours and minutes; the second term denotes a unit made up of unproductive activities, the way of life, lifestyle. Elżbieta Tarkowska (Warsaw) read a paper entitled *Changes in Social Time in Poland — Local and Global Elements* in which she stressed that in sociological research carried out in the 1970s, work, social activity, the reading of books and periodicals, attendance at cinema and theatre, the watching of television, listening to music, sport, religious practice and idleness were all included in "free time". Twenty years later, in the 1990s, researchers added work in secular and religious societies to the Poles' free time. The studies on the Poles' free time had been criticised by sociologists engaged in research on social time. They pointed out that there was no such thing as one type of social time or one type of free time, that these categories depended on social divisions, sex, permanent residence, etc. The rich and the poor, men and women, employed and unemployed people, persons living in small towns and those living in a metropolis had a different time rhythm. Sociologists stressed that it was necessary to distinguish the various types of social time and that this should be the starting point for further analyses. Tarkowska emphasised that free time should not be regarded by sociologists as physical, quantitative time. Free time is above all an element of everyday life's culture.

Free time in this definition was referred to by historians: Tomasz Smulewski (Warsaw) in the paper *The Free Time of Polish Elites in the 19th Century* and Magdalena Gawin (Warsaw) in *Holiday at the Seaside — The Rest of Polish Elites from the End of the 19th Century to the Interwar Years*. Smulewski emphasised that research on free time made it possible not only to reconstruct the lifestyle and mentality of a social group but also to grasp the specific relations existing within a group and its contacts with other social strata. Gawin pointed

out that at the end of the 19th century there was a distinct disproportion between the mythologised "free time" in the mountains (Zakopane was the seat of artistic bohemia, the cradle of Young Poland's poetry and art, the scene of many theatre plays and novels) and the static bourgeois "free time" in seaside (mainly German) resorts. Rest at the seaside could not be mythologised until the interwar years, not only because it was then that modern laws were adopted (paid holidays) but also because of a specific combination of the Polish state's deliberate activity with the rank and file social initiative striving to modernise the strip of Polish Pomerania. The phenomenon of prewar Jurata, a town built from scratch for the elite, for personages from public life, artists, writers and politicians, reflects the emergence of a new time and mythological space.

The two last papers, read by Błażej Brzostek (Warsaw) (*The Times of the Polish People's Republic*) and by Maciej Koźmiński also from Warsaw (*The Year 1956 in the Perspective of Half a Century*), concerned recent history. Can the turning points known from political history satisfy social historians? Can the category of "modernisation" used in the period of the Polish People's Republic constitute the basis for a new periodisation? To what extent are the concepts of industrialisation and modernisation identical or how do they differ from each other? What did the 1956 revolution in Hungary mean for the successive generations of Hungarians and Poles? What does it symbolise now? What is the place of the events of 1956 in contemporary Hungary's political narration? The authors tried to throw light on these and related questions.

The animated discussion which followed each paper showed that even after the postmodernist wave of criticism which has questioned chronology as the axis of historical narration historians are still very sensitive to the question of turning points, periodisation, to the causes and sequence of events. The changing interpretations of the most important events in the history of our continent, to mention the French Revolution, show that historians' works are not fully objective because they are testimonies to the times in which they were written, because they bear the impact of that time.

Magdalena Gawin