

LA COUR EN TANT QUE CENTRE DE POUVOIR ET DE CULTURE (XV^e–XVII^e S.)

Les 13 et 14 décembre 1993, à l'Institut d'Histoire de l'Académie Polonaise des Sciences, s'est tenue la conférence intitulée: *La cour en tant que centre de pouvoir et de culture aux XV^e–XVII^e siècles*. Organisée par la Commission pour les Recherches sur la Renaissance et la Réforme au Comité des Sciences Historiques et la Chaire de civilisation italienne à l'Université de Varsovie, avec le concours de l'Institut de Culture Italienne, cette conférence a réuni des historiens, des musicologues et des historiens de littérature.

Le premier jour, M. Wiłska (Varsovie) a parlé, dans son rapport intitulé: *L'attractivité de la culture de la cour à l'époque des Jagellons*, de distractions de la cour, de fous, de nains et de ménageries, de moeurs curieuses propres à ce milieu et de l'imitation par d'autres milieux des modèles de comportement observés à la cour royale. Ensuite E. Witkowska (Varsovie) a présenté une communication intitulée: *Epistola ad Benedictum Cosminium de Martin Galinus — autobiographie ou fiction?*, sur cet intéressant ouvrage datant de 1535.

La communication de E. Żółkiewska (Varsovie): *Le costume comme élément des rivalités dans le roman français du XV^e siècle*, avait pour base le roman de Jean de Paris, dont la première édition date de 1533. Elle a montré comment la description détaillée des costumes du prince et de son entourage, permettait de déchiffrer la position sociale respective de ceux qui les portaient.

La richesse des sources utilisées et la parfaite connaissance de l'époque caractérisaient le rapport de K. Kasprzyk, intitulé: *Etre écrivain à la cour des premiers Valois*. La dernière position du programme de la matinée a été la communication de T. Capponi-Borawska (Varsovie) sur Ferrante Capponi, commentateur de la vie de la cour — à laquelle il avait participé — sous le règne de Cosme III de Médicis. L'auteur a utilisé une abondante correspondance qui se trouve dans les archives italiennes, et qui est forte intéressante pour les historiens spécialisés dans cette époque.

La séance d'après-midi a commencé avec le rapport de G. Spini (Florence), intitulé: *Architettura e politica nel Granducato del Medici del 1500*. Le rapport de U. Augustyniak (Varsovie) était consacré à *La cour et la clientèle de Christophe Radziwiłł II (1605–1640)*. Elle y a présenté le personnel de cette cour princière, recruté avant tout parmi les professionnels. Elle a parlé aussi de la cour féminine que le prince avait créé pour sa femme, sans que celle-ci ait participé au recrutement de son personnel. L'auteur a évoqué les cours organisées pour les enfants, dès leur troisième année.

Le rapport de J. Pirożyński (Cracovie) s'intitulait: *Les cours du prince Jules à Wolfenbüttel (1568–1589) et de Sophie Jagellonne à Schoningen (1568–1575)*, comme centres d'information et de propagande. Il y a amplement analysé la correspondance du prince et de la princesse (rien que les lettres de Sophie Jagellonne représentent environ 1000 pièces), de leurs officiers et agents. Parmi ces derniers il y avait un certain Christophe Link de Vienne, qui se spécialisait dans la transmission à Wolfenbüttel des informations politiques de Pologne, de Turquie et de Hongrie.

La dernière communication de la première journée était celle de E. Lechniak (Cracovie), intitulée: *Entre les cours de la Lombardie "Lituanienne" et de la Lombardie italienne (de la galerie des connaissances du prince Radziwiłł)*. L'auteur a utilisé dans une forte mesure les matériaux recueillis dans les archives italiennes, surtout à Mantoue, Modène,

Ferrare et Florence. La collation des matériaux italiens avec ceux de Pologne, a permis de montrer les contacts proches du prince Nicolas Radziwiłł avec les cours italiennes à la fin du XVI^e s.

Dans la deuxième journée on a entendu trois rapports. J. Partyka (Varsovie) a parlé des collections de livres à la cour du noble polonais. U. Borkowska (Lublin) a traité du cérémonial à la cour des Jagellons. Le rapport était fondé sur une analyse des informations recueillies, entre autres, dans les comptes royaux qui se trouvent aux Archives d'Actes Anciens à Varsovie et aussi sur d'autres sources, par exemple les livres de prières. Le dernier rapport était celui de K. Targosz (Cracovie), intitulé: *La cour de la reine Marysienka, centre de réception du théâtre français*. Grâce à de proches contacts culturels avec la France à l'époque où résidait en Pologne la femme du roi Jean III Sobieski les nouveautés théâtrales parvenaient rapidement en Pologne. Vingt ans après la première de l'*Ecole des femmes* de Molière, on jouait cette pièce à Varsovie.

Les matériaux de la conférence sont déjà publiés dans "Odrodzenie i Reformacja w Polsce", t. XXXVIII.

Le vaste cadre chronologique et géographique des sujets traités à la conférence — trois siècles et cinq pays: Pologne, Lituanie, Allemagne, France et Italie — a fait que c'était une présentation des recherches menées actuellement sur la culture de la cour plutôt qu'un débat apportant de nouvelles conclusions. Tel qu'il fut énoncé, le thème de la conférence était trop vaste, parce que finalement on s'est penché presque exclusivement sur la culture, en laissant de côté les problèmes du pouvoir. Par ailleurs, il manquait visiblement la présence d'historiens d'art. Néanmoins, il semble très utile d'organiser de telles rencontres, car elles offrent la possibilité d'échange de vues entre historiens de littérature, musicologues et historiens de la culture.

Małgorzata Wilska

THE UNION OF LUBLIN AND INTEGRATIVE TRADITIONS IN EAST-CENTRAL EUROPE

An international conference entitled *The Union of Lublin and Integrative Traditions in East-Central Europe*, organized by the Institute of East-Central Europe in Lublin, was held on 30 June and 1 July 1994, on the 425th anniversary of the Union of Lublin.

The conference attracted historians from five countries: Byelorussia, Lithuania, the Ukraine, Poland and the Czech Republic; all these scholars dealt with the Union of Lublin and its heritage.

The debates were divided into four chronological sessions:

1. The Union of Lublin in the sixteenth century;
2. The fate of the Union in the seventeenth–eighteenth century;
3. The Union and other integrative plans in the nineteenth century;
4. The problem of the Union and integrative plans in the twentieth century.

An introduction to a discussion on the establishing of the Lublin Union and its initial history in the sixteenth century was presented by Ałeg Trusov (Minsk), Juozas Tumelis (Vilno), Andrzej Wyczański (Warszawa) and Jarosław Pełenskiy (Kiev). It became apparent that the introduced chronological division can be regarded as binding in a rather conventional way since all the above mentioned speakers represented an extremely wide perception of the problem depicted in its lengthy continuum. Juozas Tumelis conducted a review of the history of the Union and, going back to the period preceding its birth, stressed the differentiated approach to this issue. The Union is seen differently in Vilno, Warsaw, Minsk or Kiev. This reflection was accentuated upon several occasions in the course of the debates. There also immediately appeared attempts at evaluating the Union from the viewpoint of its consequences for particular nations. Andrzej Wyczański considered perspectives for

joint historical research into the history of the Union and its aftermath, and demonstrated the possibility of interpreting the question in a more extensive, European or Central European context. In the statements of all four authors Union, and its consequences, revealed itself as a joint heritage of four nations: Byelorussian, Lithuanian, Polish and Ukrainian, and as a significant element for their past history up to the present day.

An introduction to a debate on the further history of the Union (seventeenth–eighteenth century) was made by Hieorkhiy H a l e n c h a n k a (Minsk), Zigmantas Kiaupa (Vilno), Janusz T a z b i r (Warsaw) and Natalia Y a k o v e n k o (Kiev).

Hieorkhiy Halenchanka and Zigmantas Kiaupa concentrated their attention on the political aspects of the development of the Grand Duchy of Lithuania during the two centuries following the Union. Janusz Tazbir inquired into the religious, cultural and political specificity of the Commonwealth in the seventeenth century, against the general European background. In turn, Natalia Yakovenko examined the place of the third component of the Commonwealth — Ruthenia — and its role in the political and social life of the “Commonwealth of Three Nations”.

The afternoon session assumed the form of a discussion on the papers presented in the morning. Ewa D u b a s – U r w a n o w i c z (Białystok) focused on the attitude of the Crown towards the Union during the first inter–regnum following the death of Sigismund Augustus. Stanisław A l e k s a n d r o w i c z (Toruń) emphasized the ambiguity and distinctness of the concept of Lithuania in some seventeenth–century sources. Zbigniew K r u s z e w s k i (El Paso) dealt with the problem of the Union from the point of view of politology, and postulated the propagation of the joint heritage of the Union among the emigré milieus in the United States. Such a campaign could aid a better perception of this part of Europe in Washington. Olena T r e t i a k o v a (Kiev) considered the functioning of the Kiev metropolis during the period of Peter Mohyla and the relations between the Union of Brześć and the Union of Lublin. Once again, she propounded the thesis that the Union of Brześć would have never come into being without its Lublin predecessor. Zbigniew W ó j c i k (Warsaw) portrayed the Union as a very important and permanent achievement which, however, was not devoid of certain faults. He discussed in particular Lithuanian separatism and the crisis which it caused in the seventeenth century. The problem of separatism was mentioned in numerous later papers i.e. by Stanisław L i t a k (Lublin), Jerzy U r w a n o w i c z (Białystok), and Juliusz B a r d a c h (Warsaw). Pavel L o y k a (Minsk) examined the attitude of Lithuanians towards the Commonwealth in the seventeenth and eighteenth century. This problem was continued by Vladimir Y e m i a l i a n ` c h i k (Minsk) and Stanisław L i t a k (Lublin) who mentioned the assimilation of Germans and Lithuanians and described the problem of tolerance as connected more with political rights than with religious life.

Mikołaj R o s z c z e n k o (Lublin) proposed the formulations of conclusions for the needs of historical textbooks. Janusz T a z b i r (Warsaw) referred to this opinion and suggested that textbooks should be written in a manner which would offer several parallel interpretations of historical events. Jerzy K ł o c z o w s k i (Lublin) also took part in the discussion and in his three–point statement outlined the most important trends of comparative research into the religions and societies of the Commonwealth.

Mikhal B i c h (Minsk), Juozas T u m e l i s (Lvov) presented papers introducing the topic of the history of the Union and integrative plans in the nineteenth century. In this part of the conference, the speakers concentrated rather on analyses of integrative plans (Jaroslav Isayevich, Władysław A. Serczyk, Mikhal Bich) or their disintegrative counterparts (Juozas Tumelis) in the political thought of the nineteenth century.

A discussion on the twentieth century was initiated by Adam M a l d z i s (Minsk), Adomas K u l a k a u s k a s (Vilno), Henryk W i s n e r (Warsaw), Mikhal K i r s e n k o (Kiev) and Jaroslav V a l e n t a (Prague). Adam Maldzis analysed the stand of the Byelorussians towards the Union of Lublin and integrative processes during the twentieth century.

Adomas Kulauskas discussed this problem by referring to the Lithuanian nation and its consciousness. Henryk Wisner drew conceptions of a future Polish state, of course, with particular attention paid to integrative plans in Polish political thought during the nineteenth and twentieth century. Finally, Mikhal Kirsenko showed the attitude of the Ukraine towards integrative tendencies.

In a discussion which followed the above listed papers, Paweł Czartoryski (Warsaw) accentuated the role played by President Raczyński in plans of a Polish–Czech federation (an issue broached by Jaroslav Valenta). Ryszard Torzecki (Warsaw) spoke about the Eastern policy in the nineteenth and twentieth century and the federalist conceptions launched by Piłsudski, Sikorski and Skrzyński. Zbigniew Wójcik (Warsaw) presented the federalist conception of Witold Kamieniecki, a member of the Belweder camp during the inter-war period. Tatiana Balabushevič (Kiev) talked about the Union of Lublin and seventeenth- and eighteenth-century Ukraine in contemporary Ukrainian historiography. The next speaker, Juliusz Bardach (Warsaw) underlined the merit of the Union as a compromise which no one found satisfactory but which offered certain profits to all. Pavel Loyka and Vladimir Yemialin'chik (Minsk) threw light on the stand of the Byelorussian nation during the Kościuszko Uprising. Several comments on the origin of the Ukrainian nation, upon the basis of an analysis of the emergence of the word "Ukraine" and research into source material were made by Natalia Yakovenko (Kiev).

The discussion ended with methodological reflections on historical investigations into the Union of Lublin by Władysław Serczyk (Białystok).

Jerzy Kłoczowski, Director of the Institute of East–Central Europe in Lublin summed up the debates. He emphasized the fact that the meeting which took place in Lublin, was held upon the initiative of Byelorussian scholars. The summary also drew attention to the absence in the papers and ensuing discussions of an historiographic analysis of the Union. Jerzy Kłoczowski pointed to the merit of the conference in its capacity as an attempted re-examination of the history of the Union and integrative traditions following a period of a domination of ideological and imperial–Soviet historiography. Particular significance was assigned to the appearance during the debates of a number of new question and the presentation of the phenomenon in question from the point of view of its lengthy continuum and from the perspective of at least four capitals of countries which are the heirs of the Union. A research postulate formulated by the conference concerns the cultural and political distinctness of the Commonwealth of the past against a wider European background.

The organizer of the meeting — the Institute of East–Central Europe in Lublin — plans to edit the materials from the conference and to issue them in a separate publication.

Bogumił Szady

THE NETWORK OF FAIRS IN POLAND FROM THE THIRTEENTH TO THE EIGHTEENTH CENTURY

On 10 May 1994 the Institute of History at the Polish Academy of Sciences held in Warsaw a session on *The Network of Fairs in Poland from the Thirteenth to the Eighteenth century. Commodity–Monetary Exchange, Credit–Financial Operations, Cultural Functions*, organized by the Commission for Urban History of the Institute of History at the Polish Academy of Sciences and the Institute's Early Modern History Workshop.

The morning debates were inaugurated by a paper read by Antoni Czacharowski (Toruń) who analysed the beginnings of fairs in medieval Poland. The author referred to the recent research theme of the International Commission for Urban History: *Messen, Jahrmärkte und Stadtentwicklung* and, in accordance with the proposals of the German scholar Franz Irsigler, he presented the development of the meaning of the term *Messe*. This was the word used for describing originally fairs which accompanied church festivities and, considerably

later, large international fairs. The author subsequently discussed the most important factors which determined the emergence of Polish fairs, stressing i.a. the rank of Church holidays, ducal and monarchic privileges and the shaping of the communication network as well as the infrastructure of the fair area. A. Czacharowski also demonstrated a map of the oldest Polish fairs from the thirteenth and fourteenth century which functioned i.a. in Wrocław, Poznań, Cracow, Gniezno, Kazimierz and Lublin.

Another interesting text on the characteristic features of the late medieval Polish network of fairs was read by Henryk S a m s o n o w i c z (Warsaw). The author described the location of the most significant fairs, Polish and Lithuanian, in the fifteenth century and indicated their distinctive traits. The latter included:

- 1 — the domination of localities which were not urban agglomerations;
- 2 — a characteristic occurrence of the majority of the fairs during the summer (may — the beginning of September);
- 3 — the establishment of the terms of particular trade gatherings in such a way as to enable visiting traders to freely attend assorted important fairs in a given province;
- 4 — the commodity specialization of the fairs (furs, grain, cattle);
- 5 — situating of large fairs in borderlands of economic–geographic zones (the examples of Lublin and Leipzig).

Ryszard C z a j a (Toruń) considered the economic functions of fairs in Prussia under the Teutonic Knights during the fourteenth and the first half of the fifteenth century. In his estimation, greater importance was initially ascribed to sites of commercial exchange located along the Mazovian borderland which concentrated i.a. the cattle trade of the period. In large Prussian towns (Gdańsk, Königsberg, Malbork) fairs appeared as late as the second half of the fourteenth century and were an attempt at the centralization and monopolization of the local commerce by foreign merchants.

The first part of the debates ended with an interesting paper by Maria B o g u c k a (Warsaw) entitled: *The Development of the Network of Fairs and the Functions of Fairs in the Sixteenth–Eighteenth Century*. The author introduced a distinction between fairs (i.e. large–scale gatherings which took place several times a year in i.a. Poznań, Toruń, Gniezno, Gdańsk, Brześć Litewski, Lvov and Zamość) and markets (i.e. local centers of small retail trade which functioned once or twice a week).

She also discussed the role played by fairs in large transit trade and credit, the dimension of the fairs' turnover as well as its structure and organization. Much attention in the paper was devoted to the cultural functions of the fairs, namely, their connections with the religious cult, the exchange of information, and the dissemination of artistic currents, fashion, customs and manners. The author also emphasized the importance of the caesura of the mid–seventeenth century when the Polish network of fairs was destroyed by wartime hostilities. Reconstructed in the eighteenth century, it totally altered its character and, in the opinion of the author, limited itself in the majority of cases to organizing the functioning of local exchange. Polish fairs of the period participated in international exchange on an incomparably smaller scale than in the sixteenth and the first half of the seventeenth century. In numerous cases, traders' conventions were replaced by those of the gentry; fairs became the centers of the sales and purchases of landed estates, the contracting and returning of credits and a lively social life of nobles.

The most interesting of the afternoon papers proved to be a presentation by Andrzej W y r o b i s z (Warsaw) of select components of the calendar of fairs in the Crown during the sixteenth and seventeenth century. Despite the declaration of the Old Polish economist Anzelm Gostomski who claimed that the dates of the fairs were adapted to the rhythm of field work, Andrzej Wyrobisz proved a distinct correlation between the intensification of farm work and the frequency of fairs (30–50 per cent of the fairs took place in the summer, and 10–15 per cent only in the winter). The author also noticed a concurrence of Church holidays and celebrating with the organization of a local and supra–local commercial exchange and the fact

that the day of the fair often concurred with the name day of the holy patron of the local church. A separate place was assigned by Andrzej Wyrobisz to the rationalization of the calendar of fairs in Little Poland and Mazovia; attempts were made in the sixteenth and seventeenth century to establish or alter their terms in such a way as to enable merchants to visit successive provincial sites of commercial exchange.

Upon the basis of an analysis of several hundred fair privileges, Ryszard Szczygieł (Lublin) tried to re-examine transformations within the network of fairs held in Little Poland and Red Ruthenia in the fifteenth and sixteenth century. He demonstrated i.a. that during the period in question, the number of towns which obtained the right to organize commercial conventions grew distinctly. About 170 such privileges were discovered for the entire fifteenth century in contrast with 350 for the first half of the sixteenth century and around 290 for the second half. A particularly large number of new fairs appeared in Little Poland in the years 1551–1560 (over 100). This phenomenon was depicted by R. Szczygieł also in a territorial pattern in which he analysed the consecutive increase of the number of fairs in particular voivodeships of Little Poland and Ruthenia; once again, he confirmed the considerable superiority of summer fairs over those held in spring or the autumn. In the first half of the sixteenth century there were, as a rule, three times as many fairs organized from July until the end of September as in other times of the year.

J. Kus (Lublin) discussed the role played by fairs in the economic life of sixteenth and seventeenth century port towns upon the example of two river ports: Kazimierz Dolny and Jarosław. The author illustrated the manner in which weeks-long fairs influenced the economic development of such centers. Both towns played a significant role during the first part of the seventeenth century in the oxen, timber, ash, cloth and iron trade; the necessity of providing services for the rhythmically reappearing merchants stimulated the expansion of the local crafts and affected the prosperity of the commercial elites.

The presented papers produced a lively discussion which, on the one hand, indicated the pioneer nature of some of the interpretations (texts by M. Bogucka, H. Samsonowicz and A. Wyrobisz) and, on the other hand, pointed to the necessity of expanding the questionnaire of research enquiries. The discussion also focused on a number of detailed questions. Jerzy Topolski (Poznań) mentioned i.e. the absence of courts connected with fairs in medieval Poland, Tadeusz Rośląnowski (Warsaw) demonstrated certain analogies in the functioning of the fairs' network in Poland and Champagne during the thirteenth–fourteenth centuries. In turn, H. Samsonowicz (Warsaw) stressed the specificity of large fairs in the Teutonic Knights state while Jakub Goldberg (Jerusalem) and K. Piechotkowska (Warsaw) both analysed the impact of fairs upon the development of the Jewish kahals in the Commonwealth (Jewish courts at the fairs, the election of kahal officials etc.). Małgorzata Wiłska (Warsaw) spoke about the performance of jugglers and dancing bears given during the fairs, Maria Dembińska (Warsaw) portrayed the role of fairs in the popularization of new culinary dishes, Henryk Rutkowski (Warsaw) described the calendarium of fairs in one urban center and R. Szczygieł (Lublin) examined large borderland fairs and the practice of trading on holidays.

In a summary of the debates, M. Bogucka once again directed attention to the numerous aspects of the phenomenon under examination. In her opinion, the conference proved i.a. the dual nature of fairs which at times controlled free trade and upon other occasions led to its unhampered progress; she also accentuated their non-economic functions (religion, culture, ethnic integration and the circulation of information). An important achievement of the debates were terminological reflections and attempts at determining a typology of the fairs and their terms.

Andrzej Karpiński, Edward Opaliński