

WSCHODNI ROCZNIK HUMANISTYCZNY III/2006

SUMMARY

Leszek Paweł Słupecki

History of Czersk from the twelfth to the fourteenth century

A piece of work presents the history of Czersk – one of the capitals of Mazovia. Excavations in Czersk showed that at the end of eleventh century and first half of twelfth century there could be a town – there, however, it was as far as in the middle of thirteenth century that Czersk became the capital of Southern Mazovia. There were prince's court, seat of great archdeaconry and collegiate church there. In spite of the fact, Czersk had never arisen beyond local scale and that town had never erected its defensive walls. The role of the capital of Duchy was performed by Czersk de facto only during the period of Konrad II and Trojden. The incessant permanence and real authority of Czersk's officials and continuous (with a small break) existence of Czersk's duchy office files must be stressed. The territory of Czersk preserved its distinct identity. From the beginning of fourteenth century, the centre created by Konrad Mazowiecki began to experience the crisis which followed from, among others change of trade routes, moving the Vistula away from the place, new union of Mazovia which resulted in promotion of the old Płock centre. However, the greatest obstacle for the development of the centre was competition of close Warsaw.

Śławomir Baczewski

Myth of beginning and the power of the gentry. Genealogical and historical discourse in the seventeenth century funeral sermons.

The main theme of the article are plots colored with ideology present in the seventeenth century funeral sermons especially genealogical information included in them are of main interest. This information was treated as peculiar legitimization of political power. Such a perception of genealogical plots correlates well with concepts of Michael Foucault. Preachers tried to derive ideological sources of advantage of the gentry in the seventeenth century from the natural order of the world the role of the gentry as political dominant was as if “programmed” since the dawn of existence of Polish State. To do so preachers referred to the heraldic legends proving the rights to exercise power which in the light of their arguments based mainly on constructed in the sixteenth century by Bartosz Paprocki a new gentry ideology, which constituted the reward for the sacrifice of blood given at the beginning of the Polish State, so in fact in mythical age. On the other hand, heraldic legends, referred to in funeral sermons, updated the heroic myth joining it directly with the person of the departed, whom the sermon was dedicated. Funeral sermons read at that time illustrates (which was tried to show) that heraldic legends and gentry ideology, from which they came from, were the subject of deeply rooted faith among the gentry they were not only believed in but they were treated as a historical truth. They finally presented certain ideological programme which, in truth, was not formalized within one uniform and having its own interpretation doctrine but followed from the coherent set of views for the world particularly for social life as it was. Generally treated funeral sermons were, in this context, the tool for strengthening of existing social order, becoming, thanks to the existence of various ideological content (here discussed as ancient ideology of family as a source of political power) typical propaganda texts.

Anna Nowicka-Struska

The picture of woman and womanly personal models in the seventeenth century funeral sermons by barefooted Carmelites

The present article's research material was taken from sermons of barefooted Carmelites for a dynamic development of congregation in the seventeenth century and baroque inclination towards mysticism. The person making name for himself in the group of Carmelite preachers was Andrzej Kochanowski (1618-1667). Situation of Old Polish funeral strengthen, in a natural way, parenthetic aspect of sermon by means of including the departed into a group of perfect ancestors. We can find the model of ideal women in literature starting from sixteenth century. Models of women, found in funeral sermons, were created most of all by the age of woman. Maidenhood is understood here, most of all, as repulsing of bodily temptations, religiousness, and in pragmatic dimension, usefulness for the family from which the maiden comes. The preachers took bee as a symbol of maiden. Married woman, irrespective the age, was recognized as matron. To picture the features of mature woman the preachers used more than once anti-models, presenting irreverent conduct exaggerating the faults of character of women relative to men. Woman was perceived as a cause of degeneration of properties and the source of misery. This way of description of women is typical not for all preachers, previously mentioned Andrzej Kochanowski diverge from that way of description building the image of woman according to *mulier virtutis* model, namely woman's counterpart of ancient senator's virtue. It is surprising that in the seventeenth century preaching there was not the model of woman good housewife or mother.

Anatolij Ticholaz

Russian historical consciousness and Platonism

The article is a translation of the fifth chapter (Historical Platonism of Russian idea) of not translated into Polish book of A. Ticholaz “Plato and Platonism in Russian religious philosophy at the end of nineteenth and beginning of twentieth century” issued in Ukrainian language (2002) and Russian language (2003) in Kiev. The author analyses the phenomenon of Platonism in Russian historical consciousness. He thinks that this trend recognized by him as “Russian historical Platonism” creates attitude of outlook for discussed thought, particularly “the myth” of religious and historical mission of Russia.

Leszek A. Wierzbicki

Lithuanian's Members of Diet for Extraordinary Sejm of 1672

A piece of work shows the results of sources query by means of which it was possible to identify great number of Members of Diet of the Grand Duchy of Lithuania for the Extraordinary Sejm of 1672. The Grand Duchy of Lithuania had 50 representatives because at the Lithuanian's Seyms 48 Members of Diet were elected and the Lithuanian chose 2 more representative in Livland. Among the Members of Diet of the Grand Duchy of Lithuania, who took part in those proceedings, 37 names of representatives from Lithuania (i.e. 74%) were settled including one Member of Diet from Livland territory.

The list given cover a set of Members of Diet from the following voivodships: Vilnius voivodship, Trock voivodship, Smoleńsk voivodship, Połock voivodship and Mścislaw voivodship as well as Poviats of Wołkowysk, Vitebsk and Brest-Lithuanian and particular representatives of Żmudź Duchy, Nowogród Poviat and Orszański Poviat as well as Livland territory.

Piotr Ługowski

Saint Stanisław's church in Siedlce. Historical and artistic study of the building.

The author, on the basis of preserved archives, presents not only the history of construction of the church itself but expenses connected with the construction as well as architecture of the church together with its basic equipment. The advantages of the work rest with using just discovered archives relating to the church of Siedlce which allowed for deeper review of this building. One of newly discovered information on the church in Siedlce is the name of an architect of this church Antoni Solari. The article consists of the architectonic description of the church done by personal inspection as well as it catalogues the equipment of the church.

Eligiusz Podolan

Russian feudalism in sociological and historiosophic legacy of Aleksander Hercen.

The article is a concise and competent study of evolving views of Hercen. It shows well Hercen's fascination of the thoughts of Decembrists, Slavophilism or Occidentalists leading ideological and philosophical camps in Russia in the second half of the nineteenth century. At the same time, it points out the specific character of Hercen's views (particularly the idea showing historiosophical panacea in Russian people [basing on] tsar's self-lease on the one hand [it is here where the element of criticism of feudalism can be found] and liberalism of the West on the other hand).

Zbigniew Rostkowski

“The Galicyns' Glass Works” in Węgrów powiat in 1840-1878

In this outline the author presented, on the basis of sources available, the issues connected with: localization and construction of glass works in Golicynów, organization of the works, its employees, scope and volume of production as well as export routes. It was one of the initiatives (moreover overhaul of a mansion, building of alcohol distillery, hothouse, nursery, church, development of settlements, etc.) of Prince Sergiusz Grigorijewicz Glicyn who became the heir of Starowiejski's properties by means of marriage with Mary Eve Princess of Jezierska. The work lets us come to a conviction, that activities of this Russian aristocrat, writer and music lover in Poland is worthy of notice.

Marek Rutkowski

Trade relations of the Kingdom of Poland and Russian Empire as well as China at the beginning of Paskiewicz era.

The author analysis the history of trade relations of the Kingdom of Poland and Russian Empire as well as China Empire after November Uprising. He reaches the conclusion that changes of Russian regulation of customs tariff became not properly camouflaged intents of Peterborough's authorities to confuse or suppress industrial production which brought profits to Polish trade of products of industrial production both within Russian area and Chinese area.

Final result of works of the government of the Kingdom of Poland on proper and pro-developmental creation of trade policy of the State, under proper assumptions and intentions of these activities, had to, in this situation, show itself as little or even completely unfavourable.

Marek Woźniak

Searching for theoretical conceptualization of Bolshevik revolution

Author, in the context of his interest in myth (historical) with distinguished by a particular strategy of structuralization of history discourses, proves that in its *deep aspect* they try to hide certain mechanisms of mythologization (of revolution). He proposes to decipher or rather to misrepresent them. These discourses, and rather trials of searching in their area of these mechanisms, became a pretext for him to show elements which recognition helps to “discover” certain (universal) presumptions playing important role in creating/coming into existence of myths (historical). Attempts, taken by him, to become part of specific research tradition for which historiography (after J. Pomorski) is the evidence for that, how historians cope with past, showed that it is also a record of their way or experiencing of their own present time. Both the discourse treated revolution as a necessary mechanism for changes, and this one for which it was the factor for the crisis of civilization, were motivated on an important scale by the necessity of coping with less and less understood “world” or the will for changing “existing world”, perceived as a consequence of the whole historical process. They were directed, most of all, by the need of experiencing of their own present time as a meaningful and in such situation history demanded not only rationalization (basing of the phenomenon of revolution), but they became by means of this the element of legitimization and authentication of their own “outlook on the world”. The author analyses two attitudes towards “revolution”: 1) revolution as a basic mechanism of change of “existing world”; 2) revolution as an element of crisis of civilization.

Jolanta Świderek

Ancient concepts of rationalism and the issue of rationality of animals

The author discusses in the article two distinguished by her attitudes, within the ancient philosophy, towards the issue of the status of animals. The first, called extensive rationalism, is represented in ancient thought by Pythagoreans, Plato, Plutarchos, Porphyry. It comes from the tradition of orphic thought and states that the difference between rationality of animals and people is of quantitative character. Animals reason alike people, however in less scope and in limited way, what is more, human soul can be incarnated, for sins, in the eternal circle of birth and death in animals' soul. Restrictive rationalism, as the second distinguished phenomenon, whose main advocate was Aristotle and then peripatetic school, refuses to acknowledge rationalism to animals, limiting it to human beings only. Both distinguished attitudes are not only voices in dispute on human nature but also lead to particular ethical consequences.

Leszek Gawor

Jan Stachniuk's view on social world

The author presents the concept of social philosophy of Jan Stachniuk. Showing the reasons for its little presence on the Polish intellectual map as well as convincing that for researchers of home philosophical thought, social philosophy of Jan Stachniuk is the idea, with no doubt, worth having wider interest than it has been shown up till now. The author points out a great deal of right remarks in Stachniuk's thought for instance one relating to character and logical features of the people of Poland, the roles of myths in history or diagnosis of the culture at the beginning of the twentieth century. One can also be impressed by the force with which Stachniuk builds his, undoubtedly original, prospective dialectical philosophy of history in which anti Christian and Pan-Slavistic ideas intrigues. What is more, his philosophy of culture, joining threads of Bergson and Nitzche's philosophy of life, arouses interest.

Aleksander Smoliński

The Second Unit of General Staff of the High Command of the Polish Armed Forces

The article presents the activities and scope of interest of the Second Unit of General Staff of the High Command of the Polish Armed Forces during the twenty years of interwar period. Bolshevik's Russia and the Republic of Poland, in spite of formal conclusion of war activities, led further deep intelligence operations which mainly aimed at assessing of the military potential of the enemy as well as its economical capabilities and social situation. That is why, the object of interest, similarly as during the Polish Bolshevik war, was mainly the Red Army and military industry or industry able to work for the needs of Soviet military service. The similar and not less interest was put on observations concerning the economic life, social life as well as political issues and so called "Prometheus's action". What is more, both General Inspectors of the Military Forces and General Staff led studies, during the whole interwar period, on possible Polish Soviet conflict and prepared the plans of war operations defensive ones.

Edward Walewander

The parish and its influence on the moral countenance of the Polish society in the years of 1918-1939 using Lublin diocese as an example.

The work presents the issue of parish in creating the moral character of its members in Lublin diocese in twenty years of interwar period. The pastoral project was motivated by ideal of order and proper organization; covering all people without any exception by the pastoral work; option of poorer members as well as opening and enlivening of church service and religious observances. Great interest was put on the care of churches and most of all rebuilding of churches destroyed during the war and construction of new ones. Efforts were made to include the faithful actively in the life of the parish and acquiring knowledge of issues important for the nation and the Church as well as problems on the world's scale creating, by means of these, the ideal of enlighten parishioner.

Mariusz Nowak

Anti-gentry elements in Soviets' propaganda as the manifest of manipulation of social and political attitude of Polish borderline community during the September campaign and first weeks after conquest (September November 1939) an outline of the issue

The present article aims at presenting the manifestation of anti-gentry Soviet's propaganda carried on in the period of subordination of eastern territory of the Second Republic of Poland. Its time limits cover the period of conquest of this territory, i.e. the date of invasion (17th September) and constitution of a new social and political system (which was symbolized by elections to People's Assemblies of "Russian" West Ukraine and West Belarus on 30th October, 1939). The above mentioned article shows the forms of anti-gentry rhetoric which led to impair the position of gentry as representative of "former owners class". They were included in general plans of repressive measures against borderline society and directed towards people having high social position and high property position or ones who thanks to public functions performed were associated with Polish nation. At the same time, one tried to show the efforts towards manipulation of the social grounds of Polish inhabitants of borderland as an element of fight with the elite of conquered nation. In wider context, they tended to discredit civilization assets of Polish presence on the territory of the Ukraine and Belarus.

Wiesław Charczuk

**Operations of Soviet security forces and counter-intelligence (NKVD and Smiersz)
against independence underground in Podlasie and eastern Mazovia July 1944-
December 1945**

The work shows the scale of phenomenon which constituted the participation of Russian security forces NKVD in fighting against independence underground within the term of July 1944 December 1945 in Podlasie and eastern Mazovia. The author presents intelligence operations aiming at uncovering of Polish independence underground. He scrupulously follows massacres, transportations and other forms of extermination used by Soviets and means of their support given to Polish communist authorities.