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The History of the Dukes Ostrogski Family in the Light of the “Armorial” of Kasper Niesiecki

The main purpose of this article was as much to look at the history of the most powerful prince family in Wołyń with the eyes of one of the greatest historians of the Saxon age – Kasper Niesiecki – as well as to find an answer to the question how much Niesiecki really knew about the history of Ostrogski family, what was an object of his interest, what matters drew his attention and what he omitted.

Preparing his “Korona Polska” (“The Kingdom of Poland”) Kasper Niesiecki availed himself of the works of other heraldic historians like Bartłomiej Paprocki, Szymon Okolski or Wojciech Kojalowicz and also of the works of chronicers and historians like Jan Długosz, Maciej Miechowita, Marcin Bielski, Stanisław Orzechowski, Łukasz Górnicki and Szymon Starowolski. Moreover, he managed to gather lots of precious manuscripts, mainly monastic chronicles (especially Jesuits'). He also used thoroughly printed constitutions of the Sejm, statutes, church foundation certificates, descriptions of tomb stones, occasionally printed panegyrics and funeral speeches as well as genealogical materials lent him by some noble and magnate families.

Kasper Niesiecki dedicated a major part of his work to Konstanty Ostrogski, Konstanty Wasyl Ostrogski, Anna Alojza Chodakiewicz, nee Ostrogska and to the last male descendant of the family – the founder of the estate, Janusz Ostrogski.

The family of Ostrogski is shown in Niesiecki's armorial in a very favourable light. One would be looking in vain for any criticism or any attempt to take up difficult or controversial subjects.

He paid special attention to the quantity of progeny of the described personages, to the fortune they managed to gather, the dignity and rank they gained, the battles they participated in and their relation to subject of faith. Various kinds of anecdotes take a lot of space in his story and thanks to the vivid style of the author, may give an impression of genuine report based on source materials. Undoubtedly, the historian aimed to reconstruct the family Ostrogski's past as close to the historic truth as he could. However as his historical methodology was not perfect, he did not manage to avoid many blatant errors and mistakes, especially with reference to the first generations of the Ostróg princes. The errors also regard the dates. However, the more we approach the author's times, the more precise and closer to reality the information are. Nevertheless it also happened then that Niesiecki was concentrated only on chosen subjects, omitting the details which could – in his opinion – cast a shadow on the past of the great princes' family.

Małgorzata Ludwisiak

“Arcadia” of Helena Radziwiłł the Problem of Death in the Eighteenth Century Garden

„... a pleasant illusion compensates a sad necessity...”
Helena Radziwiłł

The author of the article tried to subject Arcadia near Nieborów, the garden of Helena Radziwiłł (1753–1821) to the formal and textual analysis, paying special attention to the subject of death present there.

The garden with its architectural buildings was created in the last quarter of

18th century. Inspired by the ideas of English gardens, it was also strongly influenced firstly by the sentimental and secondly by the romantic aesthetics. As early as the first designs were prepared, the mason ideas were taken into consideration as well.

Diffused elements of death symbols existed since the beginning in the whole garden (like e.g. the name of a river – Leta, a mythological river of Forgetting, flowing through Hades). On the Poplar Island there was a tomb erected, modeled after the tomb of J.J. Rousseau, with two inscriptions: *Et in Arcadia ego* and *J'ai fait Arcadie j'y repose*. The intention of the princess was also to construct in the garden her own real tomb. All these elements of the garden's scenery, inspired by the literary sources (arcadian literature and writings of Rousseau – the key to understanding the park of Radziwiłł with its widely conceived naturalness, idyllic state of happiness and the death theme), formed a part of ideological program of Arcadia and constituted a part of a certain intellectual game. But, since all three daughters of the princess died one after another (in 1796, 1806 and 1808), death appeared in the garden as a tragic fact. Helena Radziwiłł decided to bury their bodies in the tomb, which she previously provided for herself. The first such mausoleum in Poland was decorated with carefully elaborated consolation program that had practically nothing in common with Christian eschatology.

Death symbols and the burial in the garden are not any novelty introduced by the princess: the death was gradually penetrating European and especially English gardens over 18th century. Nevertheless, on the Polish ground it was quite a new and untypical phenomenon. Moreover, the name of the park – Arcadia – refers in a particular way the garden to the sphere of myth.

The decision of burying her daughters in an unholy ground, especially taken in deeply traditional Poland, must have been based on some very strong justification. Among many kinds of *sacrum* present within the garden symbols, there was surely no place for the Christian *sacrum*. The space of the garden was rather sanctified by the resurrected mythology, mason esoterism, by the history and time frozen in the collected objects and also by the nature itself. It existed in the park of Helena Radziwiłł in an intensified form, representing, to some extent, the purity and the beauty of the whole nature within only a little fragment of space. Looking for the roots of so deep a transformation of the elite's mentality of the Enlightenment, we arrive at the Cartesian dualism and its influence on the philosophy and the intellectual atmosphere of the 18th century. In the mechanistic world there was no place left for God Revealed nor his religion. The first goddess of 18th century – the Nature – had sufficient influence on minds and feelings of her worshippers to convince them that she was the first and unquestionable condition of living and sanctifying death. The program and actual breaking with Christian eschatology gave rise to the necessity of some new canon of comprehending death. In this way, the elegiac memories of the buried man – “the contemplative penetrating the idea of mortality” – took the place of the consolation, previously brought by the thoughts of Heaven, Salvation and Resurrection.

Arcadia near Nieborów found itself at the end of a long way, which the *topos* of “a garden as paradise” had to go through, since the times of the Garden of Eden. On the one hand it was still an attempt to create a space for human happiness beyond time where the eternal youth and spring prevailed. On the other hand, along other European gardens of its time, Arcadia constructed a form of a bridge, opening the way to the 19th century gardens of death.

Rafał Kowalczyk

The Development of the Russian Southern Basin 1795–1899 in the Opinion of “Przeгляд Techniczny”

Decline of XVIII century brought interest the region of Russia named later the Coal-basi of Donieck. One of the first who were interested in this region was the omnipotent minister of Russian tzarina Catherine II, duke Grigorij Aleksandrowich Potiomkin. However, the factors of technology and communication made the development of heavy industry impossible at this area. The geological investigations led to discovery of ledges of pit-coal and coking-coal on the territory of Donieck in 1790.

The government initiatives concerning the development of region of Donieck based on loc, deposits of pit-coal and iron-stone failed. Situation of private investments was similar. Factories (“Noworossyjskie Company” (British capital) and Pastuchow’s (Russian capital) founded in the Coal-basin of Donieck functioned only with support of subsidies of the government.

The economic torpor of southern Russia ended in the second half of 1870s. It was cause by discovery of the deposits of high-quality iron-stone in area of Krivoi Rog by local businessman Alexander Pohl. The change of economic doctrine of Russian Empire in 187 caused the inflow of foreign capitals into the region. The governement made foreign investors locate huge means for building modern railway lines. They connected southern Russia wit leading markets of Russian Empire. The true investment boom in southern Russia took place after 1886 when government increased custom duties for iron and import became unprofitable.

Period of economic situation of 1890s led to development of region of “Niz Dnieprowski” and “the Coasts of Azov See”. All the investments in southern Russia were based on estimated data about deposits of high-grade iron-stone of Krivoi Rog. Using up of the riche’ deposits of iron-stone in area of Krivoi Rog caused that exploitation of worse iron-stone of Kercz region begun in 1898,

The profits generated by joint-stock companies in southern Russia let them introduce newest technologies. The southern region of Russian Empire was the most modern centre of heavy industry. This caused using the by-products and development of chemical industry then

In the middle of 1890s there was a great technological difference between the mining of iron-stone of Krivoi Rog and coal-mining of the Coal-basin of Donieck. It was the result of shallow and rich deposits of pit-coal in the Coal-basin of Donieck. Using up of these deposits caused that in the middle of 1890s the modern technological solutions in coal mining were introduced. In the same period the modern systems of iron-stone mining functioned exclusively in Krowoi Rog.

The dynamic development of production of steel and steel rails in southern Russia caused demand for ferro-manganese and materrial mirror. Russia was world largest manufacturer of manganic ore. The largest deposits were in district of Kutay and Ekaterynoslaw (nikopolska and Caucasian ore). In the middle of 1890s in southern Russia the production of ferro-manganese and material mirror was started.

As the result of foreign capital investments the southern centre transformed into the largest complex of heavy industry in Russia. In years 1870-1900 the coal production increased from 32,8 to 69,5% and output of iron-stone form 2,8 to 57,2%. In the same period the production of pig-iron increased from 1,4 to 51,8%. In years 1880-1900 the production of iron and steel increased from 4,5 to 44,0%.

Robert Urbaniak

The Image of the Czechs and the Poles in Polish Press in 1919 in the Context of the Conflict over Śląsk Cieszyński

The conflict dating back to the year 1919, between the reviving Polish country and the Czech Republic, concerning a little, however rich and strategically important, territory of Śląsk Cieszyński, was not left unnoticed by the Polish press. The papers followed the constantly changing situation of the region in dispute.

The press interest in the problem escalated when the Czech army invaded the area of Śląsk on 23rd January 1919. The army, according to the agreement made between the local Polish and Czech authorities, was supposed to support the Poles. The first pages of paper provided the descriptions of the battles, information about the situation of population and the reports of witnesses.

This article attempts to illustrate the position of Polish press towards the actions taken by the Czech army on the occupied area. The image of the inhuman Czech enemy was contrasted with the picture of heroic defenders of the home – the Poles. Similarly, the relations of this kind can be found in most press organizations of the period in concern, regardless of the political option being represented.

Press had great influence on public opinion and, after all, was regarded as a very important opinion-making agent. Consequently, the information it carried was expected to be more precise and reliable. However, the articles describing the events mentioned above raise doubts about the authors' objectivity. Perhaps such position enabled the press to organize some charity campaigns for the inhabitants of Śląsk Cieszyński, or to motivate Polish society tired of World War I. There is no doubt that the press is an extremely rich historic source. Nevertheless, it should be emphasized that it requires to be treated with great awareness and some dose of criticism.

Ilona Florczak

Zofia Moraczewska (1873–1958) The Woman-Politician of the Second Polish

The general aim of this article is to present Zofia Moraczewska (1873–1958) as a socialist, fighter for Polish independence, a leader of many Polish feminine movements in Austrian sector of partitioned Poland and in the Second Republic and as member of a Parliament in 1919–1922, 1928–1930 and 1930–1935.

From 1896 she was member of Polish Social-Democratic Party of Galicia and Silesia (Polska Partia Galicji i Śląska – PPSD) in which she concentrated on equality of women and workers' rights.

During the First World War Zofia Moraczewska as the President of League of Women Galicia and Silesia (Liga Kobiet Galicji i Śląska), which was connected with Leading National Committee (Naczelny Komitet Narodowy), stood up for Polish rights to independence. She, like her husband Jędrzej Moraczewski, was a follower of Józef Piłsudski group composed of activists, aiming for regaining of the independence of Poland.

After regaining the independence, Zofia Moraczewska was elected, in 1919, to Legislative Sejm as the only one female representative of the socialist movement. She was the first woman who spoke in Polish parliament. As a parliamentarian she continued fighting for equality of women and workers rights. After dissolving the Parliament in 1922 she resigned from political activity for the next four years.

After coup d'état of May she joined new politic group supported J. Piłsudski's governments. She became the president of new pro-government women organisation Women' Civil Work Union (Związek Pracy Obywatelskiej Kobiet – ZPOK). In 1928 and 1930 she was elected to the Parliament from the list of Non-party Block of Co-operation with the Government (Bezpartyjny Blok Współpracy z Rządem – BBWR). During the cadences of 1928–1930 and 1930–1935 she was a member of parliamentarian club of BBWR and she usually supported political ideas of the club. In 1932 and 1933 after passing “the uniting laws” there arose a conflict between Z. Moraczewska and the President of BBWR Walery Sławek. As a result of the conflict Z. Moraczewska had to resign from the position of the president of ZPOK. In 1935 she and her followers left the Union and created new organisation the Social Mutual Aid of Women (Samopomoc Społeczna Kobiet – SSK). From 1935 she was staying away from mainstream political life in Poland.

Until she died she was faithful to her social political ideas, which were the same as her husband's, Jędrzej Moraczewski the first Prime Minister of the Second Republic. The most important aims of her activity were connected with equality of women and workers rights.

Zofia Moraczewska died the 19 of November 1958. She left a few versions of her memoirs, which are useful sources for studying feminine movements in Poland between wars.

Anna Nowakowska-Dryk

Images of the British Identity in the Views of the Chosen British Historians of the Middle of the Twentieth Century

The article *Images of the British Identity in the Views of the Chosen British Historians of the Middle of the Twentieth Century* is a condensed view of a Polish historian on the problem of various attitudes towards the British National Identity phenomenon in the British historiography of the middle of the twentieth century. It shows opinions of the researchers belonging to different schools of history and options present on the British Island during the period. It is based on the views of chosen representatives of the modern British historiography. A conspicuous part of the article is devoted to the views of Scottish historians as the problem rouses a vivid interest among them.

The problem of the British Islands common identity is not widely known in Poland but it evokes numerous areas of the research, both by its local implications and general conception. The article is to familiarize Polish readers with the changing paths of understanding the ideas of nation, patriotism, Scottishness or Britishness itself and the circumstances influencing their interpretation and present sense. None of them makes a homogeneous and immutable term. The different images of the British identity phenomenon with a huge variety of its components is the integral part of the British historiography of the middle of the twentieth century and the subject of numerous research approaches causing various conclusions.