

## Reports and reviews

### **The International Conference *Splendid Encounters 5: Diplomats and Diplomacy in the Early Modern World: Diplomatic Personnel*, 29<sup>th</sup> September – 1<sup>st</sup> October 2016**

At the turn of September and October 2016 the Clam-Gallas Palace in Prague hosted the fifth annual international conference that specifically focussed on diplomacy and diplomats during the Early Modern period. This meeting of historians joined in the Premodern Diplomats Network (<http://www.premoderndiplomats.org>) that was initiated by the British historian Roberta Anderson from Bath Spa University in Southern England together with Anna Kalinowska from the Polish Academy of Sciences in 2013. After conferences that took place in Warsaw, Bath, Florence and Budapest, European historians from 11 different countries headed to the heart of Europe to present over thirty contributions there during three days. The organisation of the entire event was under the auspices of a team from the Institute of Historical Sciences of the Faculty of Arts at the University of Pardubice, that was headed by Jiří Kubeš, who also leads the research project entitled *Bohemian and Moravian Nobility in the Diplomatic Service of the Austrian Habsburgs (1640–1740)*. This event was organised in cooperation with the Prague City Archive. The organisers deserve a big Thank You for both the smooth course of the event and their professional approach to it.

The event opened with a speech by the Spanish Ambassador in Prague Pedro Calvo-Sotelo, which was followed by one from the Spanish historian Bernardo García García, whose initial contribution about the men who remained in the background at the Court of Spanish King Philip II initiated the first day of the International Conference that took place in Clam-Gallas Palace. In his presentation he introduced the Spanish King's favourite who was named Francisco Gomez de Sandoval, Duque de Lerma. In Spanish history this person represents an interesting combination of the personal skills of a single nobleman, who was able to dominate and specifically to control all the affairs of the Spanish Empire. Following the example of the Duque de Lerma García García demonstrated to the audience how it was possible to achieve such great success during a career at the Court. After the Spanish historian's introductory lecture Dante Fedele and Stephan Mai each presented their papers that were both concerned with theories related to diplomacy. In his presentation the former historian who is now working in Belgium introduced the work of the French Jurist and Humanist Pierre Ayrault (1536–1601), whose work was focussed on the criminal responsibility of diplomats and on the establishing of diplomatic immunity. On the other

hand, the Viennese historian Mai based his presentation on the works of Abraham de Wicquefort (1606–1682), which he contextualised and he specifically took into account his failed diplomatic missions.

During the second panel, first Christof Muigg (from Vienna) presented a contribution about the General and Diplomat Raimondo Montecuccoli (1609–1680), in which he explained how significant his military experience was for the success of his diplomatic work in Sweden. Subsequently Zsuzsanna Cziráki (from Szeged) gave her presentation, in which she charted the wide range of Imperial diplomacy that was taking place in Istanbul during the mid-17<sup>th</sup> Century. The Hungarian historian approached the issue of how Simon Reniger could have become a key figure in regard to the relations between Leopold I and the Ottoman Empire without, in the first place, having had any diplomatic experience. She also stressed the need for the continuance of the Imperial diplomatic representation, in regard to which the previous envoy was crucial as a patron of his successor. In this instance it was Johann Rudolf Schmid who, from 1629 to 1643, worked in Constantinople as the Ambassador. Subsequently David Coast (from Bath) analysed the status of the English King James I's diplomats and their influence on the current politics of the time in England.

After the lunch break, which the conference participants used for familiarising themselves with Czech cuisine, the conference programme continued in accordance with the planned schedule. The authors dedicated the third block exclusively to the Austrian Habsburgs' Ambassadors. First Jíří Kubeš (from Pardubice) presented the rather negative personal experiences of three diplomats, who, in the 1670's and the 1680's had to represent their sovereign in an English Court. Charlotte Backerra (Mainz/Stuttgart) followed up on his contribution, by supplementing the Czech historian's previous contribution with other Ambassadors' experiences of the Austrian Habsburgs in England during the 1720's and the 1730's. Mostly she discussed the life of Philipp Kinsky. At this time the historical sources actually referred to the English Court as being "*almost the most important in Europe*". Juliane Märker (Mainz) gave her presentation as the last of the trio, in which she focused on Maria Theresa's diplomats and their mission to Venice during the 1740's and the 1750's and their influence within the context of the differences between the ceremonies at her Court and those in the Venetian Republic.

For the first day, the organisers had prepared an accompanying programme that included an hour-long tour of the Clam-Gallas Palace. Under the guidance of Martin Krummholz, an art historian from the Czech Academy of Sciences, many of the guests found their way into the bowels of this monumental architectural structure. Others took advantage of their free time at a nearby cafe in the historic centre of Prague to become closer mutual acquaintances. After the break, the fourth and final panel of the first day began, which also brought together a diversity of contributions. First, Julia Gebke (Vienna) began the

last session with her synthetic paper on Habsburg women's role in diplomacy. The three remaining posts were all linked by their mutual bond to Spain. The Polish historian Matilda Uryasz-Raczko from Warsaw presented the role played by Spanish Diplomats during the election of the Polish King at the end of the 16<sup>th</sup> Century. She especially emphasised the problems that were related to cultural diversity, which led to the Spaniards' complete misunderstanding of the situation. After her Conchi Gutiérrez (from Madrid) compared the theoretical works dating from the first half of the 17<sup>th</sup> Century of a Spanish (Juan Antonio de Vera) and of two French diplomats (Phlipp de Béthune and Henri de Rohan) and their focus on strengthening the powers of the state through learning about national interests. The first day ended with Marisol Garcia (from Madrid), who brought attention to the life story of the Spanish Nobleman Gómez IV Suárez de Figueroa, the third Duke of Feria, and his mission during the first quarter of the 17<sup>th</sup> Century in Rome and in Paris.

The second day started with contributions from historians at Spanish universities, whose presentations José Miguel de Lara Toledo, the Councilor for Cultural and Consular Affairs from the Spanish Embassy in Prague came to see. In that block Cristina Bravo Lozano, Roberto Quirós Rosado and Ondřej Stolička focussed on the role in Spanish diplomacy that was played by finances during the second half of the 17<sup>th</sup> Century. The former historian (Sevilla) introduced the activities of the Spanish Ambassador Chapels located in the Protestant World of Northern Europe, while the other two were both focusing on the diplomacy that was taking place during the period of Juan José de Austria. Roberto Quirós (Madrid) first based on the example of Navarra, stressed the importance of regional diplomacy within the framework of the Spanish monarchy. On the other hand, in the 17<sup>th</sup> Century, Ondřej Stolička (Madrid) introduced the relationship between the Spanish Monarchy and Brandenburg-Prussia in association with the diplomatic missions of Melchior von Ruck (1676–1681), who tried unsuccessfully to recover the amount due for the assistance of the Brandenburg soldiers.

A short break for refreshments was followed by two very interesting presentations – one by Béla Vilmos Mihalik (from Budapest) and the other by Michaela Buriánková representing the University of Pardubice. The former focussed on the everyday life of the Papal Nuncio Andrea Santacroce during the period of his mission to Vienna (1696–1700). This contribution provided some very interesting factual information about accommodation, catering and the diseases that the Papal Nuncio had depicted both openly and in detail in private letters to his brother. On the other hand the Czech historian dedicated her part to the mission of Wenzel Ferdinand Popel von Lobkowicz in Madrid (1689–1697) from the perspective of the ceremonial conflicts that his work at the Spanish Royal Court had initiated. She demonstrated how this Austrian Habsburg Ambassador perceived his honour only as representing the honour of his function, which was at that moment in time was directly connected with his name.

During the afternoon session the two Czech historians Jiří Hrbek and Jiří Havlík (both from Prague) presented their contributions. The first-mentioned, a member of the Academy of Sciences of the Czech Republic approached the mission of Ferdinand Ernst von Waldstein during the Westphalian Peace Congress (1645–1648) as the representative of the Bohemian King (not the Emperor). During the papal elections in the years 1655–1740 Jiří Havlík again concentrated on the issue of Imperial Ambassadors and he specifically compared the missions of Cardinal Harrach, Prince Anton Florian von Liechtenstein and Antonio Rambaldi the Count of Collalto. The pair of domestic historians were accompanied by Lena Oetzel (Bonn/Salzburg), who was following-up on the issue of the Westphalia Congress. From her gripping presentation about the deaths of prominent people in the 1640's and their influence on the course of diplomatic negotiations she deserved the considerable attention that she received from the audience.

After a short break, the Conference continued with the last block of the second day's contributions. First Ekaterina Domnina (Moscow) introduced the family strategy of the Spinelli brothers, who utilised a combination of diplomacy and business for their own promotion during the 16<sup>th</sup> and the 17<sup>th</sup> Centuries. Subsequently Gennaro Cassiano (Rome) introduced the life of Vincenzo Badalocchio (1529–1593) and his work as the Secretary to the French Ambassador in Rome. Then the Spanish Historian, Bernardo Garcia, spoke again, who this time discussed the network of agents of Archduke Albert who were present at the Spanish Court during the years 1595–1622. In contrast to him, Alberto Mariano Rodríguez Martínez (Sevilla) introduced the Dutch diplomat Theodore Rodenburgh, who operated from 1611 to 1613 in Madrid in person. After an interesting discussion the Conference Organisers had prepared a guided tour of Prague's Lesser Town and Hradčany under the leadership of Martin Krummholz that ended by sitting in the evening in a traditional Czech Restaurant in which the participants were able to strengthen their friendly relations.

Although the last day of the conference was on a Saturday, nevertheless the participation in the event did not diminish. During the first series of contributions the speakers focussed on Russian themes dating from the 17<sup>th</sup> Century. Marta Jaworska (from Warsaw) introduced the manner of functioning of the institution that was known as Posolsky Prikaz and that was in charge of receiving foreign diplomats and of determining Russian foreign policy during the 16<sup>th</sup> and the 17<sup>th</sup> Centuries. In particular she stressed the key role played by the superior of this office, who was defined as a Posolsky Dyak, a status that can be compared with that of a State Secretary. Based on the example of the Dyak, Ivan Gramotin, she demonstrated the difficulty of the Dyak's position during the first third of the 17<sup>th</sup> Century. Additionally, Tatyana Zhukova (from Nottingham) analysed the degree of activity and the change of status of the English merchants, Anthony Jenkinson and John Merrick, who had served as English Ambassadors in Moscow at the cusp of the 16<sup>th</sup> and the 17<sup>th</sup> Centuries. The first Saturday session was complemented by two Czech authors, Monika Konrádová

and Rostislav Smíšek (from České Budějovice), with their paper regarding the difficulties of the missions of diplomats of Austrian Habsburgs in Russia during the mid-17<sup>th</sup> Century.

In the last block after the break other participants at the Conference also discussed what were defined as being “Eastern” topics. First Marius Sirutavičius (Kaunas) focused on the issues of cronyism and patronage and their role in filling the diplomatic posts in Lithuania during the second half of the 16<sup>th</sup> Century. He conclusively proved that most of the Ambassadors had close ties to the Lithuanian Chancellor and Vice-Chancellor, who at that time were from Radziwill and later from Sapieha families. Maria Telegina (Budapest) then analysed the mission of the Ottoman Diplomat Thomas Kantakouzenos in Moscow (1621–1637) in terms of transmitted and received gifts (*pominki* and *zhalovanie*). Gábor Kármán (Budapest) then focused his speech on the selection and the composition of the diplomatic corps during the first half of the 17<sup>th</sup> Century in the Principality of Transylvania, by means of the prosopography of this group of men. The last post of the conference was presented by Phillipa Woodcock (Warwick/Paris) who disrupted a series of posts with Eastern European subjects and focused her presentation on the Venetian Embassy’s issues in Paris during the 17<sup>th</sup> Century. She specifically analysed both the changes in its location and the composition of the Court of Ambassadors.

The conference was concluded by Robert Anderson and Jiří Kubeš, who thanked the participants and invited them to attend the next conference that will be organised by the Premodern Diplomats Network Platform and will be held in Lisbon in September 2017. They also invited them to send contributions to the newly established open source online magazine entitled *Legatio: The Journal for Renaissance and Early Modern Diplomatic Studies* that focuses on diplomacy during the Early Modern Period (see <http://legatio-ihpan.edu.pl>). The audience that was present in the Clam-Gallas Palace applauded and also especially thanked the organisational team for a very well-prepared conference. Following this came the last and originally unplanned high-point of the conference, i.e. a guided tour of Troja Castle under the traditional leadership of Martin Krummholz.

Ondřej Stolička

## Commemoration in Baroque culture

Old Polish funeral culture era is increasingly becoming an interdisciplinary subject of analysis, using the tools of the humanities as well as the natural sciences which allows a more complete understanding of its multidimensionality.<sup>1</sup> The study *Not All Will Die*

1 See also: Anna DRAŹKOWSKA, *Odzież grobowa w Rzeczypospolitej w XVII i XVIII wieku*, Toruń 2008;

in the *Memory of the Culture of Old Poland*, edited by Alexander Jankowski and Andrzej Klonder, is an attempt to explore the specifics of Old Polish *artis moriendi*, which so strongly defined noble reality.<sup>2</sup> The monograph addresses death from the perspective of three areas – the customs of preparing wills (*Part 1: The Foresight of the Departing*), the theatre of the funeral (*Part 2: Splendour at the Threshold of Eternity (rites and ceremonies)*) and the literary perspective (*Part 3: Memory in Perpetual Words*). Several articles have attempted to re-interpret the sepulchral sources bringing new research problems through the application of methodologies from the field of various disciplines of the humanities. This research widens our understanding of an individual's values in the Baroque era, because it is the memory of one's own past, understood always then in the context of the memory of the family, and one which shaped one's identity and function in society. More and more often this raises the question of the awareness of shaping individual memory, creating one's own history, the awareness of its transience and finally the method of ensuring that it perpetuates.<sup>3</sup> This study develops our understanding of the problems of memory, as well as in regard to the sixteenth and seventeenth centuries, and thus of a period far less studied in this respect, as it is the eighteenth century which brings a gradual development of autobiographical memory.

The first part consists of five articles in which the authors focus primarily on two major sources which refer to inheritance proceedings, i.e. post-mortem inventories and wills. The wills were analysed through the prism of their respect and enforcement. In this context, the authors show issues connected to memory; the memory of the past and the memory of the deceased. By analysing the issue of respecting the decision of the testators, Jacek Pielas in the text *Decisions of Noble Testators and their Respect by the Heirs of their Worldly Goods in the Crown in the Seventeenth Century* tries to show the “*noble memory of the dead*”. By analysing various sources, Pielas shows that the nobility rarely left their worldly assets

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Marcin KULA, *Ostatecznie trzeba umrzeć*, Warszawa 2012; Mariola JARCZYKOWA, *Przy pogrzebach rzeczy i rytmy. Funeralia Radziwiłłowskie z XVII wieku*, Katowice 2012; William M. REDDY, *The Navigation of Feeling: A Framework for the History of Emotions*, Cambridge 2001; Maruška SVAŠEK, *Introduction: Emotion In Anthropology*, in: Milton K. Svašek (ed.), *Mixed emotions: Anthropological Studies of Feeling*, Berg 2005, pp. 1–23; Catherine LUTZ – Geoffrey M. WHITE, *The Anthropology of Emotions*, *Annual Review of Anthropology* 15, 1986, p. 405; Anna DRAŹKOWSKA (red.), *Kultura funeralna elit Rzeczypospolitej od XVI do XVIII wieku na terenie Korony i Wielkiego Księstwa Litewskiego. Próba analizy interdyscyplinarnej*, Toruń 2015.

2 Alexander JANKOWSKI – Andrzej KLONDER (red.), *The Civilization the Old Polish Republic's Noble Provinces Cycle II: Not All Will Die in the Memory of the Culture of Old Poland*, Bydgoszcz 2015, p. 295.

3 For more context on the topic of memory during the Saski era see also: Agnieszka SŁABY, *Kategoria pamięci i formy jej utrwalania we wczesnych czasach saskich*, in: Bożena Popiołek – Agnieszka Chłosta-Sikorska – Agnieszka Słaby (red.), *Historia – Pamięć – Tożsamość w edukacji humanistycznej*, t. 3: *Pamięć człowieka, pamięć miejsca, miejsca pamięci. Studium historyczno-antropologiczne*, Kraków 2015, pp. 73–82.

if they were bound with protected sums of money. The studies found that only around fifteen percent of wills contained information regarding the testator's expectations about the property they would leave behind. The author rightly points out that this situation could have resulted from legal conditions, well-known to the nobility, which guaranteed inheritance to the legitimate successors. A similar group of testators asked for the heir's approval as to the decisions taken about their assets. Only in exceptional circumstances, such as records of people outside the circle of successors, was consent required and only then when these transactions had not been certified (p. 27). The text is an important contribution to the analysis of respecting wills, although one would only expect perhaps a broader analysis of the proposed issues to anchor the "memory of the dead" as to deepen our knowledge about the mentality of the era as well as the functioning of memory. The author concludes that the heirs usually filled in the recommended instructions in the will. However, this was associated primarily with the nature of the document, which was a testament and obliged the nobility to complete it under the threat of God's judgement and the nobility also had excellent knowledge of the law. In this context it is hard to see this as an expression of noble memory, and only a respect for the letter of the law.

In a much broader range of topics Katarzyna Justyniarską-Chojak looks at the tangible memory of bourgeois wills. The author, in the text *The Memory of the Dead in Seventeenth-Century Bourgeois Wills from Lesser Poland*, raises the question of the tangibility of memories and reflections about the past in the records of the last will. The author points out that testators mention the dead in several cases; if they had obligations to them (p. 42) and if they wanted to explain conflicts from the past (p. 43) in regard to the constraints of a legal nature such as the execution of wills or care of minors as well as in the background of current events (p. 45). In addition, the author mentions that the dead were mentioned in the context of the assets they left behind to spouses, parents, grandparents, less distant relatives. The author says that the wills of the bourgeois have no signs of a deeper attachment, and were the result of primarily taking care of assets. It seems that we can't use inference in every case, because the binding of a thing with a particular person and the memory in their will can be read as a kind of manifestation of the memory of that person, and the rigid framework of the will did not allow for more reflective notes.

In his article, "What to God and What to the People." Stanisław Łubieński – *The Last Record of a Seventeenth-century Bishop's Will*, Waldemar Graczyk focusses on characterizing bishop Łubieński's mindset using his recorded will. By looking at the bishop's gifts and passed on inheritance it is possible to discuss Łubieński's biography. As Graczyk points out he focused heavily on maintaining subordinate churches and for years collected valuable Church objects (vestments) such as liturgical vestments and vessels, which not only show him as a generous patron but also allows us to better know him as a historical and bibliophilic writer.

The next text is written by Magdalena Wilczek-Karczewska and Dariusz Karczewski – *For the Glory of the Architecture of the Church and the Church itself. The Pious Fund of Prince Fedor Ivanovich Jarosławicz Borowski, Lord of Pinsk*. The text discusses pious funds from the last of the Borowski princes who came from the Grand Duchy of Moscow, Fyodor Ivanovich Jarosławicz (d. 1521). The first part closes Michaela Hrubá's article, *Testament as a Study Source of the Memory of the Dead*, in which the author discusses strategies and ways of commemoration which, as an essential component of cultural values, sheds light on the problems of this particular period. Hrubá notes that it is commemoration and the memory of the dead that show the phenomenon of the remembrance of the era. By highlighting the importance of the will as a kind of storage media of the deceased, the author proves that apart from the sepulchral monuments of that time, people tried to maintain the memory after one's death, and even a "continuous presence" in society in many different ways (p. 60).

Hrubá strongly emphasizes the commemorative audio and visual elements as one of the ways to show the presence of the dead. It seems that this type of research on these forms of Baroque culture are still undervalued, and the significant role of fraternities and the church choir as well as the recurrence of ordered bell ringing demonstrates the vital importance and prestige of this sphere. It is also worth emphasising the value of the mentioned wills: approximately 2,300 wills of burghers of Czech royal cities were analysed. Through this the author takes into account and underlines the cultural influences of Saxony to the area, including echoes of Lutheranism and the economic character of the region, as factors which shaped the contemporary consciousness of the Czech townspeople.

Hrubá's text is a kind of introduction to the next section which is concerned with rites and ceremonies; *Splendor at the Threshold of Eternity (Rites and Ceremonies)*. One of the elementary parts of the funeral ceremony were coffin portraits. Particular attention is given to this topic which examines the origins of this custom and its Egyptian (Piotr O. Scholz) and Roman (Magdalena Długosz) parallels.

In his text *The Genesis of the Portrait Coffin and the Travels of Mikołaj Krzysztof Radziwiłł "Orphans" to Egypt and the Holy Land (1582–1584) Researchers' Remarks*, Piotr O. Scholz attempts to define the genesis of the coffin portrait and discuss it in the context of Mikołaj Radziwiłł's travel to Egypt, which contributed to his knowledge of the aesthetics of Fajum portraits. The author verifies many of the existing beliefs through the use of an anthropological approach and takes into account aspects such as the anthropology of art, transcendental and social functions of visualization as well as the codification of iconic tradition. By embracing these issues we can extend the subject of the origin of the Sarmatian tradition of portraying the dead, which the author places in the broader context of ancient sources of this type. It's important to recognise this as the greatest value of the article which



redefines the existing suppositions and points to new research perspectives and questions. Against this broad theoretical background the author discusses Mikołaj Radziwiłł's travels. However, there is an interesting addition about the spread of cultural innovations and the opportunities to transfer the portrait fashion at that time, because it was during the reign of Stefan Batory that the fashion of portraiture packing and labelling gained momentum.

Magdalena Długosz, in her text, *The Phenomenon of the Coffin Portrait In the Context of Ancient Parallel*, refers primarily to Roman conditions, as traditionally associated with the ideology of the Sarmatians. In the legacy of antiquity we therefore look for the origins of the full splendor and triumphant funeral theatre of the old Polish nobility, which constantly refers to ancient roots. Pointing to the findings of H. Betlinga, but using native source material, Długosz proves that the primary function of the Sarmatian coffin portrait was one of commemoration. It functioned independently of the body since its primary task was to replace the body rather than complement it. As a result these kind of portraits were "mental images", taking into account the internal imitation. They served as a storage media, especially for the descendants, for whom the personal memory of the dead could survive thanks to this kind of perpetuation.

Marta Pieniżek-Samek also looks at the issue of the consolidation of memory through portraits by analyzing the pictures of the donors of the churches in Northern Lesser Poland in her text "*Ante oculos Dei et posteritati.*" *Remarks on Modern Portraits of Donors in the Churches of Northern Lesser Poland*. These portraits, donated by the subjects themselves or ordered after their death were, as the author argues, a dual "sign of memory". They also immortalised the donors, both personally, but indirectly also their achievements and works.

Anna Sylwia Czyż, in her text, *The Pac "Pump Funebri" – The Memory of the Dead as Part of the Propaganda of the Family*, focuses on the organization of funerals in the Pac family, which was seen as one of the key elements in building family prestige over the years. The author analyses printed eulogies, accompanied by numerous graphics, in which the power of the family is visualized by references to symbolism and their coats of arms.

In the article *Funerals of the Lithuanian Magnate*, Dorota Piramidowicz discusses the double funeral of Kazimierz Leon Sapieha, the vice-chancellor of Lithuania, and the later moving of his corpse related to the cassation of the Carthusians Order monastery of which he was the founder. The history of the Sapieha burials does not only illustrate the widespread habit of postponing the funeral to a more opportune time due to various factors. The author also focuses on a number of later transferred burials of Sapieha which were caused by cassation and the demolition of post-monastery buildings. The result is that today the burial place of Sapieha is today unknown.

In her article *The Last Will of the Lithuanian Grand Marshal Paweł Karol Sanguszki (d. 1750) and its Execution*, Jolanta M. Marszalska examines the lesser-known sermon from the funeral of Paweł Karol Sanguszki, delivered by the Jesuit Antoni Czapski as well

as fragments of the will of the Lithuanian Grand Marshal. In the light of these texts the author shows the dispositions contained in the will, which recommended the omission of “World Pomp” which was ignored. The funeral was held with full splendour of the baroque *funeral pomp* which was also shown by earlier findings.<sup>4</sup> In the final texts devoted to the last ceremonial farewell Bohdan Łazorak talks about the rituals of commemoration in the Orthodox Eparchy of Lviv’s fraternities in the seventeenth and eighteenth centuries. During this period the memory of the dead was closely associated with the activities of the fraternities, which meant the practice of commemoration became a mass event and took on an obligatory nature (p. 135).

The last and third part of the publication is devoted to the problem of memory in word and image. Leonid Tymoshenko opens the text with *The Memory of the Dead in the Orthodox Brotherhoods of the Orthodox Archdiocese of Kiev in the Sixteenth and Seventeenth Century* in which the author emphasizes the significant role of the Pomiankis in building a “*specific databases of historical memory*” (p. 156),<sup>5</sup> thereby perpetuating the ancestral traditions of different social strata. Tymoshenko’s studies indicate that the practice of the Orthodox community in continuing the memory of the deceased was part of the broad funeral tradition in European culture.

Jerzy Urwanowicz’s text “*Piis Manibus.*” *Gravestone Inscriptions of the Żółkiewski Family in the Seventeenth Century* highlights the value and potential of research into epitaphs and Elogia as sources of biographical study, the values system and intellectual horizons of both the authors and founders of these inscriptions. In discussing the fate of the epitaphs, the author demonstrates the significant circulation of these inscriptions, which have survived primarily on the pages of the epitaph collections.

In the study *The Ukrainian Memory of the Dead. Gravestones from the Pen of Lazarus Baranovich*, Teresa Chynczewska-Hennel discusses Baranovich’s creativity, pointing to the vividness and individuality of his language, which combined everyday language with elements of Ukrainian. The author’s opinion about the work of the Ukrainian poet, who wrote in Polish, is formed by this cultural drawing of community, whereas until now Baranovich’s achievements were assessed solely through the prism of artifice of used convention.

4 See also: Andrzej BETLEJ, *Sprawy pogrzebowe księcia Pawła Karola Sanguszki. Przyczynek do badań na sztuką funeralną w Polsce w 2. połowie XVIII wieku*, in: Andrzej Betlej – Piotr Krasny (eds.), *Sztuka kresów wschodnich*, t. 4, Kraków 1999, pp. 61–69; Józef SKRABSKI – Barbara BUŁDYS (red.), *Wokół Sanguszków. Dzieje, sztuka, kultura*, Tarnów 2007; Agnieszka JAKUBOSZCZAK, *Sarmacka dama. Barbara Sanguszkowa (1718–1791) i jej salon towarzyski*, Poznań 2008, pp. 44–49; Marian BUTKIEWICZ, *Najokazalszy pogrzeb na Lubelszczyźnie w okresie staropolskim. Pompa funebris Pawła Sanguszki w świetle ówczesnych relacji*, *Rocznik Lubelski* 37, 2011, pp. 33–64; Roman MARCINEK, *Sanguszko Paweł Karol*, in: *Polski słownik biograficzny*, Wrocław 1993, pp. 497–500.

5 See also: Andrzej GIL, *Pomianyk chełmski. Z dziejów zaginionego źródła do dziejów ziemi chełmskiej*, *Rocznik Instytutu Europy Środkowo-Wschodniej* 3, 2005, pp. 101–112.

Remembering the deceased in the texts of funeral speeches is the subject of analysis by Urszula Kicińska in *Funeral Oration as a Commemoration of The Deceased*. The author points to a number of elements of speeches, in which she makes reference to the commemoration of the life of the deceased. With men, mainly the virtues and achievements in the fields of politics and public life were stressed, in the case of women charity was the main focus. The author also points to passages that relate to the last moments of the lives of those who had passed away, showing commemorations included in the preparations for a good death. Funeral speeches should certainly be considered an indispensable source in researching these ceremonies and what is more, we should study them in the context of the separation of the sexes. This in itself brings interesting information on the attitudes and practices that were mandatory in this society.

Katarzyna Kolendo-Korczak's article *Historical Examples of Polish Sepulchral Art in the Baroque Era* was dedicated to a small group of monuments which are presented in Polish historical sepulchral art. The author analyses them according to their distribution in historical examples as well as those with scenes directly linked to the life of the deceased. The latter are particularly valuable; life events with both a fixed image and spoken speech. As K. Kolendo-Korczak highlights, this kind of commemoration was both a commemoration of the dead, and of the descendants who issued the monument.

Janusz Nowiński, in his text "*Tabula Memorialis of the Land*" – *An Original Example of the Memory of the Dead and Documentation of the History of the Cistercian Abbey in the First Half of the Eighteenth Century*, focuses on the unique work of the Tabula of Łądzka memorialis, exceptional in the context of Polish vanitas art and unknown from any other Cistercian monastery. An Analysis of the ideological content of the composition allows us to understand its commemorative nature and function in shaping the awareness of the past amongst the friars.

In her article *The Memory of the Tragically Deceased Princess Teresa Czartoryska (1765–1780)*, Małgorzata Ewa Kowalczyk highlights new forms of commemoration in the second half of the eighteenth century, which became possible thanks to the development and spreading of the printed press. The young age of the deceased princess and her tragic death concentrated Warsaw society's attention and reverberated in the capital's press. As shown by the author, the family meticulously took care of the memory *Princess Teresa* by organizing the anniversary of her death, her names day and birthday and by ordering appropriate songs for the occasions.

Michał Nowicki writes about the educational importance of the memory of the dead in his text *The Educational Significance of the Memory of the Dead in Secondary Education in Poznań in the Seventeenth and Eighteenth Centuries*. The author draws attention to the value of the funeral events in the educational process in Poznań schools, highlighting songs which showed the merits and glories of the lives of the deceased.

Wiesław Duży highlights the value of the memoirs from the late eighteenth and early nineteenth century in his text *Memories of Deceased Parents in Selected Memoir Records of the late Eighteenth and Early Nineteenth Century*. Writing memoirs was considered as an important manifestation of social life and in the second half of the the eighteenth century it reformulates itself mainly due to individualisation of memories, for example of the then French diaries.<sup>6</sup> These diaries took on an autobiographical characteristic, bringing a record of personalized memories in which the authors mention a wider and wider family including the children, as well as parents and even grandparents. These memories of the parents, as the author argues, was “*a special manifestation of the desire to preserve the memory of the family and the functions of education, which were attributed to the older members of the family*”. Ewa Dubas-Urwanowicz finishes the third part of the text, which is dedicated to creating the legend of Samuel Zborowski in literature and historiography between the sixteenth and twenty first centuries. In this, the author indicates the characteristic changes in highlighting various values depending on the time in which the Zborowski legend was created from scratch.

These monographs concerning the issue of commemoration and its accompanying various strategies allows for an in-depth analysis of related social issues during the Baroque era, in which death and the associated ceremony were one of the constant elements of temporality, and sometimes even the main points of reference. The publication of the subject of remembrance for these different cultural areas and social groups has great value and allows us to compare commemorative phenomena. It is also worth emphasising the visible and more frequent citing of visual and aural spheres of commemoration as permanent components of the strategy of commemoration. Thanks to this, the topic of memory in relation to the modern era can be seen in a broader sense and be expanded further. The authors strongly emphasize the cultural importance held in their research, pointing to a deepening understanding of the social problems thanks to the development of the knowledge of the culture and mentality of the era of specific groups. Such an approach should certainly continue and expand since the cultural aspect has not been fully appreciated so far in Polish historiography.

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6 For autobiographical memory also see: Tomasz MARUSZEWSKI, *Pamięć autobiograficzna*, Gdańsk 2005; Maria CZEMPKA-WIEWIÓRA, *Pamięć autobiograficzna jako podstawa kształtowania się tożsamości na przykładach ze współczesnej literatury autobiograficznej*, Świat Słowa 17, 2011, nr 2, pp. 55–65; Bożena POPIOŁEK, *Ulotność człowieczej pamięci. Elementy autobiograficzne w zeznaniach pozwanych w księgach sądowych miast Rzeczypospolitej w czasach saskich*, in: B. Popiołek – A. Chłosta-Sikorska – A. Słaby (red.), *Historia – Pamięć – Tożsamość*, pp. 201–214.

Of great value is the inclusion in the publication of a bilingual introduction and table of contents as well as the abstracts of articles. However, there unfortunately is no bibliography, index or key words, which would improve the publication's accessibility.

Agnieszka Słaby

**HAVLÍK, Jiří M., *Jan Fridrich z Valdštejna: Arcibiskup a mecenáš doby baroka* [Johann Friedrich von Waldstein: Archbishop and Patron of the Baroque Period], Prague: Vyšehrad, 2016. ISBN 978-80-7429-628-4.**

Jiří M. Havlík is a Czech historian and lecturer dealing mainly with the early modern period (especially the Baroque period), focusing on the history of the Church and the history of nobility. He is also a co-investigator of the grant *Bohemian and Moravian Nobility in the Diplomatic Service of the Austrian Habsburgs (1640–1740)* at the Institute of Historical Sciences, the Faculty of Arts and Philosophy, the University of Pardubice.

Despite the fact that Johann Friedrich von Waldstein (1642–1694), whose life Havlík's book depicts, was not an entirely unknown personage of Czech history, this new monograph fills a significant gap in the current research into the Czech Baroque aristocracy. During the 20<sup>th</sup> century, several works concerning this topic were published, however, nowadays they are, for a variety of reasons, considered outdated. As early as in the 1930s, a brief Bělohávek's study,<sup>1</sup> describing the fate of the sixteenth Archbishop of Prague, came out. In the 1970s, it was followed by the monograph of Václav Bartůněk.<sup>2</sup> Both the works are, however, impacted by the period of origin and the fact that their authors were not historians by profession but Catholic priests (naturally, having a close relationship to the topic). Petra Vokáčová was the last to elaborate on the life of Johann Friedrich von Waldstein (in the form of a medallion in her adapted dissertation).<sup>3</sup> But in fact, Havlík's work is the first comprehensive look at the issue. The book is not merely a biography of a high clerical dignitary, but to some extent a fresco of the period when to be in a high position also meant to have the appropriate ability of representation.

The book is divided, like a classic biography, according to individual life stages of Johann Friedrich von Waldstein. Placing the topic in a broader context – the introduction

1 Václav BĚLOHLÁVEK, *Jan Bedřich Valdštejn*, Od Karlova mostu 6, 1933, s. 57–63.

2 Václav BARTŮNĚK, *Jan Fridrich z Valdštejna, arcibiskup pražský*, Praha 1978.

3 Petra VOKÁČOVÁ, *Příběhy o hrdé pokoře: Aristokracie českých zemí a císařský dvůr v době baroka*, Praha 2014, s. 233–287.

of the archbishop's predecessors (in particular the two previous archbishops of Prague – Matthäus Ferdinand Sobek von Bilenberg and Cardinal Ernst Adalbert von Harrach) that he, to a certain extent, followed – I find very appropriate. According to his own words, the author found inspiration in Alessandro Catalano and Tomáš Parma, prominent historians, who both deal with religious history of the 17<sup>th</sup> century;<sup>4</sup> however, he could also rely on his own rich research.<sup>5</sup> Johann Friedrich von Waldstein was, indisputably, an important personality. In his youth, during the stays in the Eternal City, he made contacts with many important people from high ecclesiastical circles (cardinals, nuncios, some of whom later became the Popes). To all of this, a deep piety and a sharp mind, which Count Waldstein, without a doubt, abounded in, have to be added. No wonder, when being 25 years old, he was thought to become a successor of Prague archbishop Ernst Adalbert von Harrach. Then he had not been nominated to this highest ecclesiastical post in the country yet, however, a year later he was appointed the Bishop of Hradec Králové. The archbishop's rank he reached a little later, in 1675, at the age of 33. His life, as apparent from the foregoing explanation, was very dynamic; already at a very young age, he gained a lot of high ecclesiastical benefices, which many clerics strived to get at much later age, or did not obtain at all. However, as it usually applies to such kind of people, his life was not long enough to realize all his ambitious plans. Johann Friedrich von Waldstein died in Duchcov, in 1694, aged 52. In the present book, his disputes with state power, which due to the constant wars in the 1670s and 1680s more and more often turned to clergymen to ask for financial aid, are captured very nicely. It was just Waldstein that was willing to give money to the army, but only after getting the consent of the Pope. Thus he firmly stood for the protection of the Church and its immunity against the interference of secular power. The fact that he did not always succeed was not entirely his fault.

The sources of the mentioned work are another thing that should be pointed out in a positive sense. The author studied countless amounts of archive material – the documents deposited in the Vatican Archives, the Archive of the Society of Jesus in Rome, in the Vienna archives, in the Archdiocesan Archive in Wrocław, Poland, and, within the Czech Republic, at the National Archive in Prague, the Royal Canonry of Premonstratensians at

4 Alessandro CATALANO, *Zápas o svědomí: Kardinál Arnošt Vojtěch z Harrachu (1598–1667) a protireformace v Čechách*, Prague 2008; Tomáš PARMA, *František kardinál Dietrichstein a jeho vztahy k římské kurii: Prostředky a metody politické komunikace ve službách moravské církve*, Brno 2011.

5 Selectively: Jiří M. HAVLÍK, *Zpovědníci Jana Bedřicha z Valdštejna (1642–1694)*, in: Kateřina Valentová – Hedvika Kuchařová – Ivana Čornejová (eds.), *Locus Pietatis et Vitae*, Prague 2008, pp. 393–404; IDEM, *Spor českého duchovenstva o imunity církve v letech 1690–1695: K politickým aktivitám pražského arcibiskupa Jana Bedřicha z Valdštejna*, *Český časopis historický* 107, 2009, pp. 769–796; IDEM, *Česká katolická šlechta v jezuitské péči 1623–1773*, in: Václav Chroust – Zdeňka Buršíková – Karel Viták (eds.), *Dělám to k větší slávě Boží a chvále vlasti, Bohuslav Balbín a jeho doba, Barokní jezuitské Klatovy 2014*, Klatovy 2014, pp. 116–137.

Strahov and the State District Archive in Hradec Králové. Besides other things, the fact that on a user-friendly 242 pages of the original text there are almost eight hundred footnotes which denotes the gargantuan range of the used archival documents and the necessity to cite them in corresponding places properly.

I would also like to draw attention to minor excursions and digressions (e.g. the treatise on Johann Tanner and the fundamental effects of his teaching on the young count can be found on pages 27–34). Thanks to them, the text is not just a boring list of the archbishop's personal data. Often, however, the author goes into too much detail and, in an effort to support his statements as much as possible, breaks the otherwise compact and readable text (see, for example, p. 141 where, in the subchapter on plague, he gives a lengthy list of the priests designated to serve in the contaminated Prague towns). This is obviously a sovereign right of the author how to divide the text; however, even an ardent reader would prefer to see enumerations of this type in a footnote. Likewise, in some places of the book, the text is somewhat illogically put together. In the second chapter, devoted to the youth and adolescence of Johann Friedrich von Waldstein, it is most noticeable. Throughout the chapter, it is hinted that Count Waldstein became (or, according to the current context, will only become) the Bishop of Hradec Králové. Nowhere, however, it is said explicitly that it happened, and certainly not when. Only in the very last sentence, the author writes: “*Until Sobek's death, the bishopric of Hradec Králové remained the only, not very welcome post of the ambitious Duchcov nobleman.*” It is true that the entire next chapter is then devoted to the episcopate of Hradec Králové. Nevertheless, it would not have been off-topic if, at least, one sentence had pointed this fact out in the previous text; especially, if the author operates with the idea.

However, the biggest difficulty (of the otherwise good work) I can see is a certain disproportion between the title of the book and its contents. The title of the study, as mentioned above, sounds: *Johann Friedrich von Waldstein: Archbishop and Patron of the Baroque Period*. The book really deals with Waldstein and his life journey, but I miss a more elaborated part concerning his patronage. Although the author, throughout the book, occasionally refers to architect Jean Baptiste Mathey and his work in Waldstein's service, considering the importance of the topic (as the author himself states), the question of the patronage and representation would deserve, at least, a separate subchapter, i.e. to summarize the issue in a compact, complete form. Instead of that, we find hints of the archbishop's patronage scattered throughout the book. They are primarily concentrated in two subchapters.

The first one is called *The Holy Scripture, pious books and missions (Písmo, zbožné knížky a misie)* and is dedicated to the foundation known as the Heritage of St. Wenceslas. This foundation was initiated by a certain burgheress from the New Town of Prague and its main activity was to print and distribute religious literature to the public. Waldstein contributed

significantly to the publication of the Catholic translation of the New Testament and many other minor printings. The second subchapter whose topic is connected with the Waldstein's patronage is called *Residence and summer residence (Rezidence a letní sídlo)*. Here, just on one and a half page (!), there is information on the two most important buildings (more precisely reconstructions) commissioned by Johann Friedrich. They are, naturally, Prague Archbishop's Palace in Hradčany Square and the Count's summer residence in Duchcov. Although the author tries to point out to some other Waldstein's construction works (e.g. churches in Duchcov estate in Northern Bohemia), he still does not give the reader an image of Johann Friedrich von Waldstein as a great patron who carried out huge building activities (employing architects, painters and other artists) how it could be, considering high Waldstein's position, expected. For example, there is the question if we could find some preserved written sources of accounting nature, from which it would be possible to determine the amount of spent funds. Unfortunately, the mentioned book does not answer this or similar questions. Also, the analogy between the building activities of Waldstein and his contemporary, Olomouc bishop Karl von Liechtenstein-Castelkorn, suggests itself.<sup>6</sup> However, comparing the two noblemen's construction work, the archbishop's one fades entirely. Nevertheless, I do not want, in any way, to undermine the clear evidence of Johann Friedrich von Waldstein's patron activity, about which there is no doubt. I am just trying to point out the fact that, in the book, this issue, which (also with regard to the name of the book) is considered important and stimulating, is solved rather chaotically.

In conclusion, it is possible to say that the book, despite its occasional chaotic interpretation, is a high-quality, well written and very well source-based, original monograph, which, as well with respect to the wide sources, will enrich not only Czech research on the Czech Baroque aristocracy.

Filip Vávra

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6 See Radmila PAVLÍČKOVÁ, *Sídla olomouckých biskupů. Mecenáš a stavebník Karel z Lichtensteinu-Castelkorna 1664–1695*, Olomouc 2002.