ANNOTATIONS

G. Mickūnaitė, *Vytautas Didysis. Valdovo įvaizdis* [Vytautas the Great. The Ruler's Image], Vilnius: Vilniaus dailės akademijos leidykla, 2008. Pp. 383. ISBN 978-9955-854-01-2

The image of Vytautas entered the GDL tradition and became a significant part of Lithuanian national mentality. Therefore, in her introduction the author clearly states that the main questions prompting her to analyse the ruler's image were the reasons and the manner in which Vytautas became the 'Great'. In an attempt to make as profound an analysis of the beginnings, growth and development of this ruler's image as possible, the author scrutinizes documents of different periods in three sections of the study: the period which coincided with Vytautas' life, the period from Vytautas' death in 1430 to the close of the fifteenth century and the contemporary historiography. The last, fourth section focuses on comparison of various manifestations of the image.

The author primarily emphasizes that Vytautas was a figure making events and not merely yielding to their flow. Thus, she claims, his personal efforts and forces of propaganda in his entourage were undoubtedly determining the vitality of his image. At first it was one of the tools to gain the grand-ducal throne. When this goal was achieved, Vytautas had an opportunity to continue and spread his image. According to the author, in this quest he was assisted by court rituals and the grand duke's disposition to melodrama. In addition the author quite broadly analyses other factors which helped him to earn the 'Great' title. Firstly, the author refers to the role of the Catholic Church claiming that it was the organization which perhaps contributed to the establishment of Vytautas' image most. The humanists of the GDL walked in its footsteps and when listing achievements of the grand duke would emphasize his Christianity. Yet in this sense the author notices certain paradoxes: in her opinion the image of Vytautas by no means was a product of the humanistic thought in the sixteenth century since the intellectuals in this respect were completely dependent on the imagery of the ruler shaped in the Middle Ages.

The said forces moulded the image of Vytautas but the very direction of the history helped Vytautas to gain strong positions and become a national hero, i.e. the historic situation was favourable for Vytautas to be perceived as a powerful statesman. This process was not even hindered by the continuously reopening disputes regarding a controversial nature of Vytautas' image: political opponents or various historians would often focus on tyranny in his leadership. Moreover, in fact two images of Vytautas coexisted: the good ruler and the tyrant. Although a positive image of the ruler was always stronger, the author notes that it might have been determined by the power he had accumulated. In fact, a picture of him as a successful leader (despite methods of leadership) personifying success of the state was imprinted as most vivid in the mind of the generations to come. It particularly applies to the coronation period when his position received the broadest interpretation: from satisfaction of personal ambitions to the fight for autonomy and independence of the Lithuanian state. The author notes that the contradicting views were often supported by the same character features or life episodes of the grand duke. The kind of leadership that was considered to be just and strong in Lithuania seemed a tyranny to Western Europe.

The author duly observes that a construct of Vytautas as a warrior was used most frequently yet was least elaborated. In this case the ruler's name became a sign of successful fighting and victory: this is how his contemporaries and later generations supplemented the image of Vytautas and adapted it for their own needs and perception of leadership.

As for other factors affecting the image of Vytautas, the author mostly emphasizes fashion, changes in the mentality and invention of print. They were the reason why the efforts initiated in the sixteenth century to find heroes of the homeland who could vie with the universally accepted ones resulted in a coherent picture of the ruler (also determined by introduction of print) which became well-established and eventually stiff. Although the author admits that despite stagnation of his image Vytautas maintained his legend and effectiveness. His legend did not turn into a mere story from the past since it was used both for education and for self-perception as followers of the grand duke. In fact, the inter-war state of Lithuania used the memory and image of Vytautas to the greatest extent.

V. Kamuntavičienė, *Katalikų Bažnyčios ir valstybės santykiai Lietuvos Didžiojoje Kunigaikštystėje XVII a. antrojoje pusėje* [Relations Between the Catholic Church and the State in the Grand Duchy of Lithuania in the Second Half of the Seventeenth Century], Kaunas: Vytauto Didžiojo universiteto leidykla, 2008. Pp. 178. ISBN 978-9955-12-395-8.

Following the Peace of Westphalia (1648) relations between State and Church in Europe entered a new era called the era of State Churches. Under such circumstances the state patronized the Church, provided favourable conditions for its activities, protected it from rival confessions, but in exchange it required support for official policy, sometimes even by abandoning the main functions of the Church.

In the author's view, such were the relations between the state and the Catholic Church in the GDL in the second half of the seventeenth century. The author identifies this period as the most beneficial time for the development of the Catholic Church in Lithuania since after the Reformation it became the religion protected by the state. Thus, the monograph is intended to reveal how the Catholic hierarchy discharged its duties in public and religious institutions, how it was concerned with the defence of the state; and how public institutions such as the ruler, Sejm and senators were concerned with and handled Church affairs. Answers are searched for questions regarding the conditions and support provided in the GDL to the activities of the Catholic Church, the spheres where such activities were being restricted; the scale of suggestions made by the state concerning the appointment of parish priests; public posts which could be held by Catholic priests; and finally, the manner in which the mutual coordination of such issues was conducted. A strong focus is laid on the state problems considered by the Catholic Church in its synods, meetings of chapters, on the political engagement of the Church's top bishops as senators and other priests both in the Sejm and Senate as well as in local dietines. Finally, the influence of the Catholic Church on governing of the state, organization of the army and shaping of the foreign policy as well as other matters of the state are analysed.

It should be noted that the author intentionally distances herself from research into pastoral, charitable and similar Church activities. The study also does not discuss the relationship of the Catholic Church with other confessions functioning within the GDL (Orthodox, Uniate and other Churches).

In her study the author uses a broad base of sources from the documents of Catholic Church (documents of the nunciature, episcopal reports, synodal material, statements of chapters, materials from bishop visitations), institutions of the Polish-Lithuanian Commonwealth (the Lithuanian Metrica, documents of negotiations with envoys of foreign

states, parliamentary constitutions and journals), and private persons (correspondence of bishops, contemporary memoirs) and literature written for special occasions.

The above mentioned materials enabled the author to trace activities of priests of the Catholic Church in state institutions from the lowest positions such as a scribe of the ruler and of the GDL further leading to the position of the ruler's secretary etc. Such public careers and royal backing also assisted priests to be promoted within the Church. The author claims that in selection of episcopal candidates political priorities had more weight than those of the Church. The interests of families who were members of the political elite of the ruler and the state had the greatest impact. The latter were a decisive factor also in shaping political positions of the clergy.

Although bishops did not spend much time in their dioceses, the Catholic Church used to tolerate such situations realizing the importance of public duties. In fact, the priorities of state business would often prevail in Church bodies and become issues for consideration at meetings of the chapters and synods. Bishops made a substantial contribution towards the solution of state problems by participating in parliamentary and senate sessions, maintaining their offices close to the ruler. Their advice was highly valued in diplomacy as well. The author highlights particularly relations with Russia and Turkey. On the one hand, bishops were getting along especially well with the army and in critical situations would resolve their problems with great success. On the other hand, those top hierarchs of the Catholic Church almost exclusively supported peace in the state and would rather preserve concord than instigate conflicts.

As the author notes, the clergy would rarely be the authors of political agendas, they mostly remained their supporters. Moreover, the study has revealed a tendency by priests to act as proponents of the ruler's court policy thus securing his support for their promotion. In such cases the priests would even dare to correct Vatican principles and this is how the interests of the state (or the family) outweighed their obligations towards the Church.

In conclusion, the author claims that in the second half of the seventeenth century the GDL clergy was not centralized in its actions; the Catholic Church was not under strict control of the state and consequently had its own political principles and a freedom to choose its actions. The major difference of the Catholic Church of the Polish-Lithuanian Commonwealth from the State Churches in Western Europe was that the former would take the position more beneficial to the state than itself even without the instructions from the state.

Lenkijos-Lietuvos valstybės padalijimų dokumentai. I dalis: Sankt Peterburgo konvencijos [Documents on the Partitions of the Polish-Lithuanian Commonwealth. Part 1: St Petersburg Conventions], compiled by R. Šmigelskytė-Stukienė, R. Čapaitė, K. Mačiulytė. Vilnius: Versus aureus, 2008. Pp. 400. ISBN 978-9955-34-160-4

Lithuanian historians have not analysed documents concerning the collapse of the Polish-Lithuanian Commonwealth in the last quarter of the eighteenth century in depth and no publication of the documents on the Partitions has been compiled. In other states (Austria, France, Poland, Russia) treaties concerning the Partitions of the Polish-Lithuanian Commonwealth were published in the late eighteenth century and have already become a bibliographic rarity. Publishers of such collections supplemented them with biased introductions in attempts to imbue the causes of the Partitions with political and ideological content emphasizing the ‘fault’ of the Polish-Lithuanian Commonwealth for its collapse.

All the above reasons prompted a new compilation collection of the most important documents related to the Partitions of 1772, 1793, 1795, and 1797, St Petersburg conventions, etc. (21 documents in total) which are supplemented by comprehensive commentaries. In fact, it may be claimed that the book in question both fills in the blanks in Lithuanian historical scholarship and opens a new page for source publications.

The irony is that its editor Ramunė Šmigelskytė-Stukienė was not given permission to work in the Archive of the Foreign Policy of the Russian Empire in Moscow where the majority of original documents regarding the Partitions are kept. Furthermore, the treaties stored in the Geheimes Staatsarchiv in Berlin-Dahlen are considered lost since 1945. Therefore, the author used the documents kept in the Austrian State Archives in Vienna. Šmigelskytė-Stukienė did not narrow her interest only to the said conventions and in those archives found and analysed more documents related to implementation of the Partitions and disclosing the political situation of the Polish-Lithuanian Commonwealth of that period. The publication has been supplemented with the document on ratification of the Partition of the Kraków Palatinate and the document on ratification of the treaty on division of the territories from Konecpol to Nemirov between Austria and Prussia as well as with the map of the Partition of 1793 signed and sealed by Jacob Sievers, envoy of the Russian Empire to the Polish-Lithuanian Commonwealth.

The publication of the St Petersburg conventions is available not only to a narrow circle of specialists, but also to the academic community, students of history, international relations, and political sciences. The book is supplemented by a section ‘Tyrimai’ [Researches] which in terms of the thoroughness and scope can be equated to a moderate study. In

chapters on the geopolitical situation in Europe and the Partitions of the Polish-Lithuanian Commonwealth and on the publication of documents on the Partitions of the Polish-Lithuanian Commonwealth in collections of international treaties from the eighteenth to the twentieth centuries Šmigelskytė-Stukienė discloses data gathered during a few years of compiling the publication: she surveys and analyses both the causes for politicizing the issues of the Partitions and the publication history of the documents, assesses the document collections. In addition, the principles for the publishing of documents are presented in detail (by K. Mačiulytė and R. Šmigelskytė-Stukienė) along with the archeographic characteristics of the documents (the palaeographic analysis made by R. Čapaite).

The value of the publication increases due to the indices of place and personal names. A number of illustrations can be found: both facsimiles of the already published documents on the Partitions and photographs of manuscripts.

V. Jogėla, E. Meilus, V. Pugačiauskas, *Lukiškės: nuo priemiesčio iki centro (XV a. – XX a. pradžia)* [Lukiškės: From suburb to city centre (the fifteenth – early twentieth century)], Vilnius: Diemedis, 2008. Pp. 291. ISBN 978-9986-23-142-4.

Lukiškės which eventually ended up in the heart of modern Vilnius has been known for years as one of its oldest suburbs. Only in the nineteenth century did the process of incorporating this area into the town structure gain intensity resulting in a higher concentration of mills and workshops, various local and imperial public institutions. The group of authors who have produced this study survey the historical development of Lukiškės and consider identification of its boundaries as one of their main aims. In addition to these core issues the authors give priority to revealing the sociotopography of Lukiškės, i.e. development processes of the urban community, socio-cultural and historical phenomena as well as to causality, interaction and regularity behind them. Furthermore, the study attempts to establish a link between the two town structures, namely the community and space of the town. Since the source basis describes the two periods highly differently, an unconventional structure was chosen for the book: for the period of the GDL a chronological narrative was employed whereas the development of Lukiškės in the nineteenth century was described based on subjects.

The study consists of two parts. The first one on Lukiškės in the period of the Grand Duchy (fifteenth-eighteenth centuries) undergoing transformation from an out of town area to a suburb and then to outskirts of the town (author E. Meilus) discusses the period when the suburb

underwent transformation resulting in an area closely related to the town by various economic ties. In the sixteenth century it was an important port of Vilnius having trade-routes with Kaunas and Königsberg. Based on the surviving inventories and cartographic materials the author has particularly thoroughly reconstructed the development (layout of buildings) of the suburb in that period. A strong focus is laid on development of Jesuit property in this suburb, and their disputes with the town of Vilnius regarding ownership of the suburb territories. Unfortunately, a successful integration of Lukiškės into the life of the GDL capital was impeded by the mid-seventeenth-century occupation of the Muscovites and the Great Northern War of the early eighteenth century followed by plague epidemics and several fires.

The second part concerning Lukiškės in the period of the Russian Empire when a shift from outskirts of the town to the city centre occurred consists of two chapters. The first (author V. Pugačiauskas) analyses two main subjects reflecting the principal areas of the suburb in that period. The first subject is topography of Lukiškės and special dynamics. The focus lies on the religious buildings of the suburb: the Dominican Friary, Church of Ss Philip and James, a Tatar mosque; residential buildings comprising the major part of structures; other military and civil objects such as a prison, barracks, warehouses, etc. The second subject is the social stratigraphy of the suburb (economic markets, social and class-based structures, occupational employment of the suburb residents, health care at St James' Hospital and functioning of the prison are discussed).

The second chapter (author V. Jogėla) maintains a similar structure and in addition to topography and social stratigraphy discusses the economic life in the suburb: establishment and development of breweries, tanneries, the market-place etc. In fact, the industry had the most substantial influence on the growth of Lukiškės in the period in question, e.g. the suburb became the major centre of tanneries in the entire Vilna Gubernia. And ultimately the structural decisions of the town heads (construction of streets, establishment of institutions etc.), incorporation of Žvėrynas into the city of Vilnius and construction of a new bridge in the early twentieth century finally eliminated the features of Lukiškės characteristic of a suburb and made the district an integral part of Vilnius.

The book is amply illustrated by iconographic and cartographic materials providing 50 layouts of the suburb in question, drawings, architectural plans, and photographs of buildings. The book contains two addenda: a publication of the minutes of the commission formed by ruler Władysław Vasa in 1646 to resolve disputes between the town of Vilnius and the Jesuits of the Vilnius Academy regarding estates in Lukiškės in the Polish language and a facsimile copy of *Essence of the Dispute* between the town of Vilnius and the Jesuits regarding estates in Lukiškės published in the mid-eighteenth century in the Polish language.

G. Kirkienė, *LDK politikos elito galingieji: Chodkevičiai XV–XVI amžiuje* [The Role of the Chodkevičius (Chodkiewicz) Family in the Structure of the Political Elite during the Fifteenth–Sixteenth Centuries], Vilnius: Vilniaus universiteto leidykla, 2008. Pp. 267. ISBN 978-9955-33-359-3.

As the author claims in the introduction, the Chodkevičius family has been presented by historians mostly in descriptions of the work of Jonas Karolis Chodkevičius. The early history of the family of the fifteenth–sixteenth centuries is discussed mainly in studies of an encyclopaedic nature with little information on the position of the Chodkevičius family in the political, social, economic and cultural life of the GDL as a whole.

The author claims that in the sixteenth century the Chodkevičiai already held a high position in the political elite of the GDL and touches upon the key issue: what were the factors and mechanisms behind the rise of the Chodkevičiai? The author is not so much preoccupied with the biographies of the most notable representatives of the family (Jonas (?–1482), Aleksandras (1475–1549), Jeronimas (1510s–1561), Grigalius (1510s–1572), Jurgis (1510s/1520s–1569) or Jonas Jeronimaitis (1537–1579) as with the vertical family ties enabling us to understand the mechanisms of the wealth and political power succession as well as traditions of confessional orientation. However, the subject of the study is not genealogical analysis but rather social history in its broadest sense in order to identify factors and phases of the political career of the Chodkevičiai. In addition the book attempts to disclose from a new angle the integration of the Orthodox family and its rise to the top political elite of the GDL where the Catholic Church had a privileged position. The author claims that the confessional problem was one of the principal criteria determining access of the Orthodox families to the political elite of the state.

All the above questions and problems are discussed by the author in great detail in five chapters. The first one focuses on the position of the Orthodox community in the GDL of the fifteenth–sixteenth centuries: the legal aspect in terms of historians' views regarding the restrictions imposed on Orthodox nobles by the treaty of Horodło (1413); the question whether the Orthodox were actually among the members of the GDL elite; the issue of a union of Churches in the fifteenth–early sixteenth centuries; and substantial attention is given for correction of the view of Oskar Halecki. The second chapter discloses the background of the Chodkevičius family. The third and fourth chapters reveal individual representatives of the family: Jonas and Aleksandras. The author identifies the last years of the latter as the dawn of Chodkevičius power. The final chapter surveys Chodkevičiai activities in the political elite of the GDL in 1549–1572. Here the author deals with such subjects as formation of the three family branches; the

financial standing (estates) of the Chodkevičiai, their confessional orientation and cultural powers; the competition between the Chodkevičius and Radvila families.

A deep knowledge of sources and historiography enabled the author to provide certain facts of the history of the Chodkevičius family anew. First she verified their background. They have been considered as having come from Kiev, but in Kirkienė's opinion the Chodkevičiai were actually nobles from Grodno. The analysis of their estates allowed corrections of certain aspects in the genealogy of individual branches of the family. Although they entered the political elite already in the second half of the fifteenth century, according to the author only in the third quarter of the sixteenth century could the Chodkevičius family be rated as second in terms of wealth in the GDL. They were using their wealth as an instrument for political power, but until 1556 they remained in the political shadow of the Radvila family. According to the author, only the period of 1566–1572 can be called the political apogee of this family when three representatives of the family gained positions among the top five members of the Council of Nobles. In addition the author emphasizes special merits of Jonas Jeronimaitis in signing the Union of Lublin since due to his effort all the clauses permitting interpretation of the treaty as annexation of Lithuania by Poland had been eliminated. Therefore, according to the author, the Act of the Union of Lublin has remained a declaration of an equitable union.

In her conclusions the author notes that in the period in question the entire process of conversion from Orthodoxy to Catholicism was in motion. Moreover, the author claims that an analysis of the confessional orientation of subsequent generations of the family has confirmed the hypothesis of the crucial significance of Church Union in bypassing the restrictions set in the Union of Horodło. It has become clear that the process of the Church Union cannot be scrutinized in isolation without the Chodkevičius family as the latter in all cases appear to be in the vanguard of this process. Therefore, Kirkienė maintains that the history of this family is 'not only an impressive combination of reflections of various processes in the GDL history. The family led important processes in state and society: the genesis of the Union of Brest, integration of the Orthodox community into the political nation, profiles of the developing class-based society and statehood traditions of the GDL'.

G. Zujienė, *Insignijos ir ceremonialas Lietuvos viešajame gyvenime (XIII–XVIII a.)* [The Insignia and Ceremonial of the Rulers and High-Ranking State and Church Dignitaries of the Grand Duchy of Lithuania in the Thirteenth–Eighteenth Centuries], Vilnius: Eugrimas, 2008. Pp. 332. ISBN 978-9955-790-26-6

The formation of the system of the Lithuanian ruler's symbols of power and the procedure for internal court audiences and reception of envoys began in the thirteenth century when the state of Lithuania was founded. The court and diplomatic ceremonial at first was intertwined with pagan rituals. However, with the spread of Christianity and growing relations of Lithuania with Western European states and expansion of the territory of Lithuania to the east (in contact with Byzantium, Ottomans and the Tatars) ceremonial was exposed to numerous influences. For instance, it is claimed that even three out of four symbols of the hetman, namely *buzdygan* (a spear with a feather), mace and *bunchuk* (a horse-tail ensign), came from the east. Only the regiment was taken over copying military leaders of Western Europe. The key question asked by the author in her study is how that process developed. How did the insignia of the GDL ruler, officials, bishops form? When and what insignia were used? Which insignia formed locally and which developed under the influence of the clash between the western and eastern cultures? How did the ceremonial of conferring insignia change? What were the functions of insignia in the court and diplomatic ceremonial? These and similar questions are raised in the introduction of her study.

The monograph focuses on the insignia and power symbols of the rulers and top-ranking state officials as well as bishops: the sword, crown, sceptre, seals, throne, attire of the ruler, namely the duke or the king; attributes of the key official of the state: staffs of marshals, seals of chancellors, keys of treasurers, *buzdygans*, maces and *bunchuks* of hetmans, regiments; swords, sabres and other attributes used by the top officials of the local administration; crosiers, rings, mitres, pectoral crosses, crosses, vestments and thrones of Lithuanian bishops. The ceremonial for their presentation and their functions in the public life are analysed.

This is a new subject for Lithuanian historians. Before this study only individual insignia received researchers' attention whereas the author studies the development of the insignia and power symbols of the Lithuanian rulers, top-ranking state officials and bishops as well as functioning of those symbols in the public life applying methods of legal archaeology. Thus reconstructing the origin of the insignia and power symbols, the author identifies the moment when they became symbols, what they symbolized and what they looked like. The study recreates the conferment of insignia during the ceremonials of the ruler's elevation, appointment of officials, bishop consecration and attempts to identify periods when ceremonies

developed. It enabled the author to take a broader perspective and disclose how the insignia functioned in the public life, what positions their owners maintained in diplomatic, court and parliamentary ceremonials. For instance, strong focus is given to the insignia of officials during funeral ceremonial, their position at the *castrum doloris* etc. The author notes the breaking of the insignia of officials at the ruler's coffin and tries to identify the origins of that symbolic gesture in Lithuania and Poland as well as searching for similar actions in Western European states. She provides explanations and opinions from contemporaries. The custom of smashing insignia on the death of high-ranking state officials is discussed in even greater detail. Zujienė both provides descriptions of various sources on the subject and claims that it reflected a 'victory of death against life'.

The first section of the monograph discusses the ruler's insignia and the ceremonial of their presentation from the unification of the state to the loss of a separate ruler in 1564–1569. Subsequently it is disclosed by what symbols the insignia of the grand duke were depicted in coins and seals. The second section has broader boundaries in terms of chronology as here the author deals with the attributes and ceremonial of top officials of the state from the initiation of their positions in the period of Vytautas to the collapse of the Polish-Lithuanian Commonwealth in 1795. The third section examines insignia and ceremonial of bishops in the period from the official conversion of Lithuania to the collapse of the state.

The study is significant both to historians and researchers of GDL law, diplomacy, art critics and culture specialists. It includes a number of new iconographic sources and works of literature for special occasions of the seventeenth–eighteenth centuries into scholarly circulation. Claiming that the system of symbols of the highest officials of the state formed in the fifteenth–sixteenth centuries and the ceremonial for awarding them was established only in the early seventeenth century, the author does not consider the insignia as mere objects or a symbols of power, but rather as certain signs of the civilization reflecting an interface, influence and traditions of various cultures (pagan, Catholic, Muslim, Byzantine). Through the history of origins and use of various insignia the study discloses multifaceted meanings of the symbols, their dynamics caused by the cultural traditions and changes in political and confessional structures.

The material provided in the study is amply illustrated with nearly 80 illustrations.

Lietuvos istorija, t. 12, I dalis: [The History of Lithuania, vol. XII, part 1] Č. Laurinavičius, V. Sirutavičius, *Sajūdis: nuo "Persitvarkymo" iki Kovo 11-osios* [Movement of Sajūdis from Perestroika" to March 11], Vilnius: Baltos lankos, 2008. Pp. 579. ISBN 978-9955-23-164-6.

This substantial volume of an academic Lithuanian history presents its readers with a political history of 1988–1990. As the authors note in their foreword, in writing the study they referred both to archival documents which are not numerous and to memories and views of the participants in the events of the period in question and those two aspects had a great impact on objectivity of the book.

The study consists of 24 chapters of varying scope. The authors begin introductory remarks with the geopolitical dilemma of Lithuania and Russia and emphasize the fact that the history of restoration of statehood of Lithuania cannot be written without considering the factors of Russia (Soviet Union). Therefore, in this chapter they distinguish and analyse such causes behind the collapse of the USSR as the position of R. Reagan and the influence of M. Gorbachev. The chapter ends with a discussion of two methods for the Lithuanian national identification. The analysis of the beginning of democratization in Lithuania mostly focuses on the reasons for its delay, structuring of the freedom of thought and a deepening government crisis in Lithuania.

In the third chapter titled 'Sajūdžio gimimas' [Birth of Sajūdis] the authors attempt to disclose both the impulses prompting this movement and to answer the question whether it was 'a government project'. One of the largest chapters of the book 'Pirmieji Sajūdžio žingsniai' [The First Steps of Sajūdis] deals with the internal structure of the movement, its place in the political life of that period, relations with the Lithuanian Communist Party, discussions of the statehood issue and the spread of Sajūdis in the Lithuanian province. Further chapters discuss the period from 17 August 1988 to the Constituent Assembly of Sajūdis: the national consolidation and the Meeting of August 23 in Vingis Park, cooperation of Sajūdis and the authorities concerning the issues of the constitution, economic independence, ecology, political prisoners and exiles, the September-October crisis.

The Constituent Assembly of Sajūdis is discussed in a separate chapter followed by a comprehensive analysis of the process of constitutional amendments which mostly focuses on the reaction of the USSR centre in Moscow to the events in Lithuania. The authors discuss in detail the elections of December 1988 to the Congress of Peoples Deputies of the USSR referring to them as the 'first nearly democratic' elections. In this chapter the authors do not confine themselves to the election campaign covering the period until the spring of 1989 when according to them 'in the morning [of May 1] representatives of the Soviet authorities brought

floral tributes to the statue of Lenin and in the evening they were already in Klaipėda seeing off three yachts on their journey across the Atlantic Ocean... The yachts had hoisted national flags and their destination was America, not any other country'.

The eleventh chapter focuses on the Congress of Peoples Deputies of the USSR where the majority of deputies were still 'stagnant, chaotic and aggressive' and the Lithuanian delegation as well as those of Latvia and Estonia were so well-organized that they had their clear and pointed position which according to the authors surprised and infuriated quite a few people. The following chapter titled 'Strateginių sprendimų laikotarpis' [The Period of Strategic Decisions] reflects the consequences of the Congress: the initiatives of Algirdas Brazauskas, the turn of the Lithuanian Communist Party towards a national communism etc. A particular focus is given to the Eighteenth Plenum of the Central Committee of the Lithuanian Communist Party held on 24–27 June 1989 characterized by the first official attempts to make the Lithuanian Communist Party a part of the national system of Lithuania, to render it democratic and eliminate its subordination to the Central Committee of the Soviet Communist Party. In addition, nearly in the same period an increasing disparity of the Lithuanian Communist Party and Sąjūdis became clearer and the fight entered another arena, namely the Supreme Council, followed by even greater shifts in the arrangement of political forces in the autumn of 1989. In this chapter the authors analyse a growing radicalism and intolerance of Sąjūdis, attention of some members of Sąjūdis to the reorganization of the Lithuanian Communist Party and altered positions of individual leaders of Sąjūdis. All these chapters pay exclusive attention to the reactions of Mikhail Gorbachev to the events in Lithuania: his relationship with A. Brazauskas, evaluation of resolutions adopted at the Twentieth Convention of the Lithuanian Communist Party and a visit to Lithuania.

The last four chapters (21–24) reflect the period from January to March 11, 1990. Here the main focus is laid on the analysis of the position spectres prevailing in Sąjūdis with the upcoming elections to the Supreme Council which distinguishes two tendencies: moderate and radical. The authors note that the 'forthcoming social and economic challenges were masked by the ideological orientations to the national consolidation and anti-Communism'. The work of the last sessions of the Supreme Council and the elections of 24 February 1990 are disclosed in great detail: both the external influences (particularly emphasizing the 'Lithuanian card' in the political relations between the USA and the USSR) and the results along with the causes of the Sąjūdis victory. The study concludes with the analysis of the meeting of Sąjūdis deputies held on 10 March 1990.

The study is supplemented with photographs and its addenda contain facsimiles of several interesting and important documents of 1989–1990.

D. Pociūtė, *Maištininkų katedros: ankstyvoji reformacija ir lietuvių–italų evangelikų ryšiai* [Rebellious Cathedrals: Early Reformation and the Contacts between Lithuanian and Italian Protestants], Vilnius: Versus aureus, 2008. Pp. 599. ISBN 978-9955-34-104-8.

Concurring with the statement prevailing among Lithuanian historians that the Reformation primarily modernized Lithuania of that period, the author emphasizes that the significance of the Reformation is frequently seen as overly universal since research into it lacks detail. Therefore, the author sets an aim of revealing the development process of the religious thinking in the first two decades of the Reformation. The study is intended to focus on the major aspects in formation of the modern Lithuanian mentality, its underlying ideological tendencies. The author claims that the Reformation ideas in Lithuania undoubtedly originated and developed contacts with European thinking. The circulation of ideas, their public discussions, fast dissemination and transformations undergone in regions were an important and new aspect of the intellectual life of the sixteenth century. The study also attempts to disclose what, why and in what manner Protestant ideology began spreading in Lithuania, what relations and ideas prompted the first Protestants in Lithuania to become rebels and heroes, exiles and reformers of the tradition. The book discusses a brief period of fifteen to twenty years (the earliest period of the Protestant thought in the GDL) during which the manifestos insubordinate to dogmas were written, namely the first two Lithuanian credos born as a result of cooperation among the Italian-Lithuanian dissidents. It should be noted that the subject of the study is a tension between modernists and conservatives, a phenomenon of developing Protestant mentality.

In the author's view, focus should be on the emerging community of GDL Protestants which was shaping its identity and on its relationship with the key confessional doctrines of the West in the earliest period. Therefore, the author refers to the continually repeated statements that the Lithuanian Reformation in the 1540s–50s extremely rapidly underwent a period of 'Lutheranism' and then 'Calvinism' as a 'mythologized scheme' claiming that 'it seems too unreflecting to identify the first manifestations of the truly religious mentality in the Lithuanian culture as a religious superficiality or a self-interest agenda'.

Another intention of the book in question is an attempt to regard the history of the Lithuanian Reformation as an autonomous phenomenon of the GDL civilization, only partially dependent on the political union between Poland and Lithuania. In fact, the author admits that it is not a new idea in the historiography. Apparently a number of researchers of Poland and other countries have already acknowledged that the Reformation in Lithuania was often more radical and intense than in Poland where the control of the Catholic Church with regard to Protestantism was stronger. Historical

assessments on the subject are scarce since the records of synods of the Lithuanian Lutheran Church of the sixteenth century have not survived and they are usually the main source when writing history of Churches. Therefore, the analysis of other cultural documents such as correspondence and Protestant literature and comparison of different cultural facts have become important sources in the study.

The author notes that the death of Radvila the Black in 1565 ended the first generation of the Lithuanian Lutherans. In addition, in 1562–1565 the most outstanding representatives of the first Italian Protestant generation passed away: Bernard Ochyn, Pietro Martire Vermigli, Pietro Paolo Vergerio, and Laelius Socinus. At one point or another a number of them were forced by the ideological discipline of Orthodox centres to search for freedom and work prospects on a periphery of Western Christianity, i.e. in the GDL. A deeper analysis of the scarcely surviving, yet extremely important early Protestant texts opens a historical perspective evidencing the aspects of the Lithuanian Reformation genesis which almost has not been noticed: the first victories of the Lithuanian Protestant thought are the results of the cultural contacts of Lithuanian and Italian Protestants. The heat of the new Protestant thought matured in intellectual associations of Venice, Naples and Sienna and prompted the first cultural mutinies of the Lithuanian Protestants as the author notes in the introduction.

The study consists of two parts where the author analyses the key issues: for what ideas Abraomas Kulvietis, the progenitor of the Lithuanian Reformation, was proclaimed by the grand duke of Lithuania to be a mutineer dangerous to the state; who were his teachers; what confession was professed by Radvila the Black, the founder of the GDL Lutheran Church, and how the GDL Lutheran community developed; the foundation of the growing Lithuanian Lutheran Church; what were the relations between Reformation ideas in Lithuania and the West like as only a few early Reformation texts of the GDL exhibit the direct influence of Wittenberg, Philip Melanchthon or Martin Luther. The author also emphasizes the fact that the European doctrine systems renewed on a Protestant basis actually quite soon became intolerant to those who went further. Radical European dissidents who recently separated from the Catholic Church and contributed to creation of the Protestant Churches in other countries were again subjected to prosecution. The study concludes with a brief section dealing with the visit of Ochyn, Kulvietis' inspiration for the Protestant Mutiny, to Lithuania, to the court of Radvila the Black.

Finally Pociūtė notes that the journey of the Lithuanian Protestantism within two decades from the announcement of Kulvietis' *Confessio fidei* was highly intensive: a Protestant Church entirely independent from Rome was both founded and divided. All those processes not only stimulated a critical religious thinking, but also authentic hermeneutics of the Bible and awakened the local Catholic mentality.

Istorijos šaltinių tyrimai, t. 1 [Studies in Historical Sources, vol. 1], compiled by D. Antanavičius, D. Baronas, Vilnius: Lietuvos istorijos instituto leidykla, 2008. Pp. 355. ISSN 2029-0705

This is the first volume of a new serial publication analysing Lithuanian historical sources from various angles. According to its editors, the publication is intended to contain both studies and previously unpublished sources of moderate scope. In addition it should unify the researchers of the Lithuanian historical sources for common work; provide the newest information on the origins, fate and provenance of historical source collections; generalize the existing status of research into historical sources in Lithuania, to suggest prospects of further research and discuss as well as introduce modern methods of research, preparation for press and publication of sources. It is noted that 'Istorijos šaltinių tyrimai' [Studies in Historical Sources] will provide materials of four major types: analytical articles; academic discussions on the issues of source publication and interpretation; publications; reviews and annotations.

The first volume provides its readers with nine articles. The majority of them deal with sources of the thirteenth–sixteenth centuries and only one article by Stanislovas Pamerneckas 'Lietuvos dvarų ūkinė dokumentacija: pajamų–išlaidų knygos XIX a. pirmojoje pusėje (Adučiškio dvaro archyvo pagrindu)' [Economic Documentation of Lithuanian Estates: Early nineteenth-century account books as exemplified by the holdings of the archive of the Adučiškis estate] is devoted to the later period. In addition to other conclusions the author claims that the 'secondary information contained [in the sources] is associated with entries of product prices by units on their sale or at the purchase allows a deeper insight into the scale, structure, efficiency, etc. of the agricultural production.'

Artūras Dubonis in his article 'Dvylika Traidienio valdymo metų: Haličo-Voluinės metraščio lietuviškųjų žinių informatyvumo klausimu' [Twelve Years of Traidienis' Rule: Data on Lithuania in the Halych-Vollhynian Chronicle] attempts to reconstruct the origins of the information provided in the source. In his view when characterizing Traidienis the editor of the Halych-Vollhynian Chronicle referred to one work of fiction of the thirteenth century, namely to *Kronograf* describing a brutal rule of the Assyrian king Antiochus Epiphanes. Darius Baronas analyses the Teutonic Order's attack on Pilėnai Castle on 25 February 1336 and provides a reconstruction of the event based on the fairly abundant sources as well as discusses the historiography ('Pilėnai ir Margiris: faktai ir fikcijos' [Pilėnai Castle and Duke Margiris in 1336: Facts and fiction]). In the author's opinion, the heroic image of Pilėnai Castle defence is merely a result of the Lithuanian romantic fantasy deeply rooted in the historical mind.

S.C. Rowell in his article 'Ne visai priimtinos kautynės: ką byloja šaltiniai apie 1399 m. mūšį ties Vorsklos upe?' [An Almost Unacceptable

Conflict: What do the sources reveal of the battle of Vorskla, 1399? surveys the information provided by the Polish, Russian sources and those of the Teutonic Order and the GDL concerning this battle fateful in all respects. Rowell shows that the historical scholarship tends to present 'views based on interpretation rather than facts'. Furthermore, the author introduces new angles claiming that the Vorskla campaign was not a crusade and explains why only few Poles participated in it. Rimvydas Petrauskas examines the early spread of the knight culture ('Riteriai LDK XIV a. pabaigoje – XVI a. pradžioje' [The Knights in the Grand Duchy of Lithuania between the Late Fourteenth and Early Sixteenth Centuries]). He analyses the meaning of the knightly concept in the GDL documents of the fifteenth century.

The article by Eugenijus Saviščevas titled 'Suvaldyti chaosą: bandymas naujai tirti Lietuvos didžiojo kunigaikščio Kazimiero suteikčių knygą' [Ordering Chaos: An attempt to research anew the cartulary (*księga danin*) of Grand Duke Casimir of Lithuania] focuses on one record distinguished by its complex structure. Therefore, the author in his article attempts to provide a method which allows reading the cartulary without breaking integrity of the source; dating its individual constituents. The author also makes one more effort to describe the particular features of formation of the source in question. Why did the chancery books not play the role they were assigned to? That is the question asked by Laimontas Karalius in his article 'Lietuvos Metrikų knygų vaidmuo Aleksandro Jogailaičio kanceliarijoje (problemos aktualumas ir tyrimo perspektyvos)' [The Role of the Books of the Lithuanian Metrica in the Chancery of Grand Duke Alexander (1492–1506) (Relevance of the issue and research prospects)]. The article discusses the concept of 'books', its semantics and pragmatics, attempts to reconstruct the daily practice of the chancery.

The article by Raimonda Ragauskienė 'Galimybės klastoti bajorijos dokumentus LDK XVI a.' [Possibilities of Forgery of Gentry Documents in the Grand Duchy of Lithuania in the Sixteenth Century] is based on the materials of court and local circuits records of the Lithuanian Metrica which do not provide specific documents with an intention of forgery but rather the information of contemporaries about the noted and recorded forgeries. In the author's view such documents in the GDL chancery were not numerous, yet the reason for such situation was determined only by the negligent work of the chancery, the laxity and poor control. Meanwhile the gentry, when privately forging documents, exhibited by chancellors had always had the same goal, i.e. to become rich illegally. Jonas Drungilas studies the circumstances of compiling the register of J. Gruževskis' archive, reconstructs its structure and content ('Jono Gruževskio archyvo registras (XVI a. pab. – XVII a. pr.)' [Register of Jonas Gruževskis' Archive (late sixteenth – early seventeenth centuries)]). Source analysis reveals both the

typical practice of managing the archive of a prominent land-owner and formation of separate archives of the nobleman in question as well as 'shaping of his courts archives and general tendencies in development of the private archives of the Žemaitian gentry.'

In the discussion section Algirdas Baliulis explores the issue of transcribing the texts of the Lithuanian *Metrica* in Latin symbols ('Lietuvos istorijos šaltinių, rašytų kirilica, kai kurios skelbimo problemos'[Some Problems of the Publication of Lithuanian Historical Sources in the Cyrillic Script]).

Nearly all the authors have supplemented their texts with such addenda as source publications, tables, etc. Darius Antanavičius in this publication provides a separate document 'Přecessus informativus of 4 July 1575 on Coadjutor Bishop Jurgis Radvila of Vilnius'.

D. Staliūnas, *Savas ar svetimas paveldas?: 1863–1864 m. sukilimas kaip lietuvių atminties vieta* [Our Own or Other Nation's Heritage?: The Uprising of 1863–1864 as a Lithuanian Place of Memory], Vilnius: Mintis, 2008. Pp. 143. ISBN 978-5-417-00964-8.

The Uprising of 1863–1864 is one of the few historical events which are subject to a quite varying interpretation in the Lithuanian historical narrative. Therefore, according to Darius Staliūnas the development of this Uprising as a Lithuanian *place of memory* can reflect the change in the Lithuanian historical narrative from the second half of the nineteenth century to the present days. The author of this study attempts to clarify the reasons and the outcome of dynamics in evaluations of this event, i.e. what paradigms of the worldview determined the position of the authors writing on the subject; what were and are the efforts to make the memory of the Uprising, its episodes and insurgents instrumental in the process of mass nationalization and sovietisation. In addition, the author asks a broader question about the impact of the interpretation pursued by the elite (historians and politicians) on the public. Yet, according to Staliūnas, in this respect the historian has limited opportunities, especially in analysing the influence of the communicative ideas on the cultural memory.

The study consists of three chapters. The first covers two periods, i.e. the national revival and the Second Republic of Lithuania. The author begins this chapter with a claim that an indirect fight for assessment of the Uprising was launched already during the Uprising and soon after, when the Russian authorities sought to compromise the insurgents by condemning as well as ridiculing them and the 'Polish' gentry and the clergy received the strongest response. Staliūnas also notes that it was necessary not only to identify the reasons of the Uprising: the fight for the 'official' version of

the Uprising was crucial in the internal skirmishes of bureaucrats within the Russian Empire. Moreover, it was clearly attempted to identify the winners. According to the author, that was the reason why in 1898 a monument was raised to Mikhail Murav'ev, the main figure in repressing the Uprising, in front of the palace of the Vilna Governor-General, and his museum was opened, i.e. to witness the Russian character of the region.

Such assessments are contrasted with the views shaped in the Polish historical narrative regarding the Uprising as a heroic fight. It is interesting to note that the Lithuanian communicative memory regards the events of 1863–1864 both positively and negatively. The negative position was hugely influenced by the budding national revival when the language became the key criterion of nationality. In this context, the events of 1863–1864 which aimed to restore the state eliminated in the late eighteenth century (based on the nearly unanimous consent of that period) could not seem as 'our own' to the Lithuanian ethno-nationalism. The situation of Lithuanians was aggravated even more by the Russification policy which followed the events and the prohibition of the Lithuanian press. When a national state was founded, the views regarding the Uprising underwent only slight changes, though the reason for that was entirely different, namely the conflict with Poland concerning the Vilnius Region. It should be noted that the Uprising still functioned in the communicative memory: people kept tidy and honoured the places where the insurgents had been killed.

The second chapter is devoted to the Soviet period when the situation of the historical narrative radically altered. The author discusses in great detail the then official version of assessment of the Uprising: it was a 'tremendous folk movement the driving force of which were peasants with the revolutionary democrats acting as its ideologists and leaders.' The Uprising was associated with the history of Russia rather than that of Poland and it was intended to deny its anti-Russian nature.

The short third chapter discusses the views regarding the Uprising among Lithuanian émigrés and in Lithuania in 1988–2008. The author notes that quite a few proponents of the tradition dominating in the inter-war period were among the emigrants, but later the memory of the Uprising gained political relevance: the post-war resistance fighters were identified with insurgents etc. That was caused by a desire to show that the idea of the Lithuanian state had not vanished. Meanwhile the views regarding the Uprising in Lithuania after 1988 continued the tradition shaped in the mentality of the Lithuanian public with opposition attitudes towards the Soviet authorities.

The author concludes that in fact the dominating interpretation of the Uprising has always co-existed with the alternative views regarding this event (the position of Augustinas Janulaitis on the subject is discussed quite comprehensively). Until the early twentieth century the existence of

alternatives is to be associated with the more favorable approach towards a potential cooperation of the modern Lithuanian nationalism and gentry and with the imagery of the Uprising as a heroic fight to be honoured which survived in the communicative memory. In the inter-war period this imagery and attempts to 'exculpate' the Uprising stimulated creation of abundant literature on the subject. However, the events of 1863–1864 which have not become a part of the dominating Lithuanian historical narrative did not receive a greater attention in structuring the national pantheon (erecting monuments, organizing festivals, exhibitions etc.). Moreover, the version about the Uprising of 'peasants' popular in the Soviet period and for a long time dominating in the official discourse attracted attention of writers and other artists, but not of the broad public and already in the 1950s it was criticized by a younger generation of historians.

The study is illustrated amply with photographs of monuments devoted to the Uprising, places where the insurgents were buried, publications of the Uprising period, etc.

Translated by Lina Guobienė