

XVIII  
amžiaus  
studijos

6

LIETUVOS  
Didžioji Kunigaikštystė  
Personalijos. Idėjos. Refleksijos



LIETUVOS ISTORIJOS INSTITUTAS

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Sudarytoja  
RAMUNĖ ŠMIGELSKYTĖ-STUKIENĖ

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## FOREWORD

In the Western European historiography, reflecting on the eighteenth-century man, image of the man suffused with light dominates. Of the Man Victorious holding the symbols of Freedom in one hand and Equality in the other. This is how the individual of the Enlightenment era is portrayed, seen and perceived, who in the last decades of the seventeenth century overcame the crisis of the European consciousness and, to paraphrase Michelle Vovelle, in the eighteenth century became the centre of the world-vision and self-reflection. In the ample eighteenth-century research works not only portrait of the human being is comprehensively analysed, described by Denis Diderot and Jean-Baptiste le Rond d'Alembert's in the *Encyclopédie* as a rational, motivated and led by the individual interest personality, but is also explored the extent to which this ideal model corresponds to the reality in different European countries and regions. The aim is to understand how the world was perceived and understood by the people of different social status, how philosophers of the Enlightenment accepted ideas, how did understanding of the world by the 'common man' change, how did expand with the growing literacy of women the cultural expressions of the fair sex, what role in the process of creating the public good was taken by the 'political man', how did he perceive the processes in progress, and how did he reflect on his place in the course of these changes.

The sixth volume of *The Eighteenth-Century Studies* focuses on the people of the Grand Duchy of Lithuania of that century, with their micro-worlds, their perception of themselves and the surrounding world, their interpretations of events and phenomena, their future visions and reflections. Through a broad base of political writings, moral and occasional literature, journalism, correspondence, memoirs, and other sources, the authors of the book seek to present the portraits of the eighteenth-century personalities, so far little researched and yet unknown to the modern reader, the feelings and emotions of these personalities while revealing assessments and reflections of the key events, phenomena, and processes in the eighteenth-century society of the Grand Duchy of Lithuania. The portraits of the well-known figures of the Enlightenment of the Grand Duchy of Lithuania, such as Michał Franciszek Karpowicz, Franciszek Ksawery Michał Bohusz, Józef Kazimierz Kossakowski, are highlighted with new strokes.

The first part of the book, entitled 'Personalities', is opened with a study by Jolita Sarcevičienė, which reveals the daily life of an estate administrator of that time, recorded in the letters of Merkinė elder Antoni Kazimierz Sapieha to Wojciech Kurzewski, administrator of his estate, allowing to understand



the early eighteenth-century economic aspirations of a nobleman-landlord, requirements to his subordinates and evaluation of their activities.

The inner experiences of a noblewoman and the intricate eighteenth-century world of woman's emotions is revealed in the Bernadetta Manyś's article on the analysis of Anna z Mycielskich Radziwiłłowa's correspondence. The author is looking for answers to the question whether the feeling of love, cherished for her husband Michał Kazimierz 'Rybeńko' Radziwiłł, was mutual, whether in her experiences Anna Radziwiłł was left alone, and by what means did she, as wife and mother, seek to consolidate her position in the family?

The creation of a multifaceted portrait of a person living in the world of the eighteenth-century Grand Duchy of Lithuania is helped by the research published in the book: study of the diplomatic activities of Lithuanian Quartermaster Ignacy Ogiński (by Tomasz Ciesielski), analysis of the public and political career of Orsha's nobleman Leon Kazimierz Szemet (by Andrey Macuk) and the discovery of the internal struggle between the declared ideals of the Enlightenment and the political pragmatism of voivode Adam Chmara (by Dariusz Rolnik). The complicated eighteenth-century twists and turns in a clergyman's career are presented in the article by Aldona Prašmantaitė, questioning the historiographical claim of Franciszek Ksawery Michał Bohusz being prelate of the chapter of Vilnius diocese cathedral capitula.

Articles in the second part of the publication, 'Ideas. Symbols. Practice', via different aspects touch upon the problems of reflection on ideas, the changes in traditional symbolism and the relevance of the declared ideas to reality. The article by political thought researcher Vilius Mačkinis analyses the idea of the natural order in the sermons of Michał Franciszek Karpowicz. It is concluded that the political content of the sermons introduces the concepts of social state, freedom, and citizenship derived from the idea of natural order, and based on the interaction of rational mind and faith. M. F. Karpowicz, emphasizing the political obligations inherent in the natural order also emphasized the fostering of citizenship as the basis of a well-organized state. In this conception of the natural order the author discerns the features of modern thinking, which show that the enlightened mind is inherently capable of perceiving personal benefits in the pursuit of public good.

Literary scientist Magdalena Górska, on the basis of extensive analysis of descriptions of artistic projects and decorations, defines the limits and functions of the expression of emblems during the reign of Stanisław August, linking them to the eighteenth-century ideas that inspire changes in visual, as well as symbolic, culture. The author's analysis of monuments and sources allowed for the argument that the Enlightenment emblems, because of the influence of Classicism and interest in Antiquity, retained their importance in the manor and academic environment.

The abandonment of the basics of panegyrics and heraldry established in the ancient culture led to the spread of the universal moral, professional and state power symbolism, prophesying the modern formula of the symbol and metaphor, and the modern concept of the 'emblem' as a concept or idea.

The watershed between the late eighteenth-century rapidly changing system of norms and values and the conditions of life of the parish clergy of the Commonwealth of Both Nations, still remaining in the clutches of as strong as ever feudal system, is revealed in the article by Church history researcher Stanisław Witecki. After analysing the ideas declared in the work of the Bishop of Livonia Józef Kazimierz Kossakowski, the author shows how far the real situation of the clergy of the Grand Duchy of Lithuania was from the high ideals of the Enlightenment.

A completely different relationship between the Enlightenment ideas and reality is provided in the study by legal historian Adam Stankevič. The author seeks to find out how the Enlightenment ideas in the field of law (humanization of criminal law, changing attitudes towards the functions of punishments, criticism of their cruelty, raising the possibility of rehabilitation of the criminal, etc.) influenced the imposition of public punishments in the Kaunas castle court. It is concluded, that due to the influence of the ideas of the Enlightenment since 1782 in the cases of theft, robbery and murder instead of the death penalty, provided for by the Lithuanian Statutes, the Kaunas castle court has been imposing prison sentences (fixed or indefinite).

The third part of the book, entitled 'Reflections', deals with the individual or collective assessments of life events and phenomena recorded in various sources. Aleksandra Skrzypietz's article shows how, following the changes in the early eighteenth-century political circumstances, the fraction of the Sapiehas sought to regain the grace of the ruler of the Polish-Lithuanian Commonwealth by drafting a document that illuminated events in Lithuania from the position of their family in an attempt to justify their disloyalty to the ruler and their relationship with the Swedish King Charles XII.

The article by Darius Baronas examines *Memoriale* (the Book of the Dead) of the Vilnius Franciscans to find out which major political events were reflected in this work and which ones left the deepest imprint in the self-conscious, cultural and communicative memory of the Lithuanian Franciscan Minor Conventual's community. In summarizing the reflections on the late eighteenth and early nineteenth century events it is concluded that the Franciscans of Lithuania were most impressed by the First Partition of the Polish-Lithuanian Commonwealth in 1772, the Third and last partition of the Commonwealth in 1795, the Napoleonic invasion in 1812, and the 1832 repressions by the Russian tsarist authorities against their monastery.

Political and geopolitical reflections of Augustyn Middleton (Midelton), a nobleman of Scottish roots from Kaunas powiat who rose to the ranks of the resident of the Embassy of the Polish-Lithuanian Commonwealth in The Hague, are presented in the article by Ramunė Šmigelskytė-Stukienė.

Lina Balaišytė, who has analysed the rich creative legacy of Trakai powiat *rotmistrz* Wincenty Ignacy Marewicz, refutes the myth of 'a freak and loser of a bygone era', created in historiography around this person. The author reads the works by W. I. Marewicz as the most important eighteenth-century commentary on the events in the Polish-Lithuanian Commonwealth, as the expression of opinions and sentiments prevailing in the society of that time. The article reveals that W. I. Marewicz was interested in the human being, his nature, his position in society, and the duties and rights deriving therefrom. L. Balaišytė presents the life of W. I. Marewicz as the story of the transformation of a little man into the big one: under dramatic circumstances for his country, a man constantly seeking help and support becomes a hero who sacrifices everything for the Homeland.

Art critic Rūta Janonienė introduces for the scientific use a hitherto unknown 1791 image of Vilnius city – a painting from the private collection of Polish nobleman Wojciech Iwaszkiewicz, artillery ober-bombardier of the Grand Duchy of Lithuania. The article provides a detailed analysis of the objects captured in the drawing, which gives an idea of how Vilnius and its inhabitants would be viewed by a person visiting the Lithuanian capital in the last decade of the eighteenth century and, what legends he could hear about the city and the country.

The third part of the book concludes with a reflection on political changes recorded in the private correspondence of the residents of the Grand Duchy of Lithuania at the end of 1794 and the start of 1795. The author of the article, Domininkas Burba, concludes that the issue of loyalty to the new government is relatively rare in the current correspondence, usually only when communicating with the newly formed administration or foreign military officials.

By placing the sixth volume of *The Eighteenth-Century Studies* into the hands of the dear Reader, we hope that the articles published here will not only provide an insight into the mentality of the members of public of the Grand Duchy of Lithuania, of the values, moral attitudes and political aspirations of the representatives of its different Estates, but will also set a foundation for creating a portrait of man in the eighteenth-century Grand Duchy of Lithuania – one of a politician, diplomat, clergyman, soldier or artist.

*Ramunė Šmigelskytė-Stukienė*  
December of 2019, Vilnius