

## Gustaw Manteuffel (1832-1916). His life and works in the light of selected Polish archive materials

The aim of this doctoral dissertation about Baron Gustaw Manteuffel, the outstanding historiographer of Polish Livonia, is to arrange the Polish archival biographical materials in the context of the Polish-Livonian identity.

The first chapter of the dissertation deals with methodological questions and summarises the results of the research done to date. The exceptional identification of the cultural borderland recognised by Krzysztof Zajas provided the basis for research on texts about Gustaw Manteuffel, called the historian from Drycany (Drycāni). The phenomenon of Polish-Livonian identity was a characteristic feature of the self-awareness of people coming from the specific social stratum (nobility) of the former north-eastern borderlands of the First Commonwealth. Elaboration of the biography of the author of *Polish Livonia [Inflanty Polskie]* – a book regarded by Jacek Kolbuszewski as one of the founding texts of Polish Latvian studies – enables us to trace the scheme of creation of the multi-level national identity described by, among others, Juliusz Bardach and Andrzej Romanowski. Based on an analysis of Manteuffel's biographical writings, it is possible to distinguish three stages of this process corresponding to the main periods of the historian's life.

The second chapter of the dissertation covers the first few years of Gustaw Manteuffel's life (1832-1851), spent in the family palace in Drycany and at an elite German secondary school in Mitawa (Jelgava). During this Drycany-Mitawa period, he stayed in a multicultural environment – both cosmopolitan and local. From the character of his mother, Maria Manteuffel née von Ryk, this was presumably the time when the young aristocrat was imbued with the spirit of Polish Catholicism. The family connections of his father Baron Jakub Manteuffel undoubtedly contributed to the shaping of Gustaw Manteuffel's class patriotism.

In the third chapter, the Dorpat-Livonian period (1852-1873) is discussed. This was the time of Gustaw Manteuffel's law studies in Dorpat (Tartu) and his travels around Western European and Livonia. In that city on the Embach (Emajõgi) river, which was an enclave of liberalism in tsarist Russia, the future historian decided to join the 'Polonia Convent' – a distinguished Polish student fraternity. The unique combination of a German university and Polish ideas about freedom brought dividends with the civic and patriotic activities of many of the graduates, such as Juliusz Bursche, Tytus Chałubiński and Jakub Natanson.

The fourth chapter is devoted to the last stage of the historiographer's life, called the Riga period (1874-1916). This was the most fruitful period in Manteuffel's life. Thanks to the bibliographical works by Heinrich Diederichs and Pēteris Pudulis, we know that Gustaw Manteuffel's *oeuvre* includes several hundred works in the fields of history, musicology, ethnography, linguistics, literary studies, art history, genealogy, heraldry, etc. These texts should also be supplemented with his extensive private correspondence (of which only a small part remains) and texts not intended for publication, such as notebooks. The patriotic and civic activities carried out by the author of *Polish Livonia* for the Academy of Arts and Sciences (Akademia Umiejętności) in Kraków are also considered here, including his participation on the committee for construction of a monument to Adam Mickiewicz in Kraków, the initiative to collect signatures for a letter of tribute to Eliza Orzeszkowa, an expensive gift (a jewelled egg) for Józef Ignacy Kraszewski, the donation of books to public libraries and financial support for the construction of new sacred buildings (Riga, Mitawa, Rēzekne [Pol. Rzeżyca]). The subject of Manteuffel's attitude to Jewish issues is also looked at; although his musicological heritage has been omitted as it requires a specialised study. An important aspect of Manteuffel's biography was his collaboration with the Roman Catholic clergy (Kraków Jesuits, Polish-Livonian priests,

church dignitaries). This part of the dissertation concludes with a look at the motif of Sienkiewicz in the historian's life and the loss of his heritage in the National Library during World War II.

The fifth chapter contains a summary and the conclusions arising from the analysis. The sixth chapter includes annexes – for example, a list of Gustaw Manteuffel's established contacts, his Dorpat colleagues and Polish landed aristocrats living in Riga, as well as unknown fragments of handwritten texts (correspondence, notebooks) taken from public and private collections. The seventh chapter consists of visual materials – rare illustrations collected in the course of the research, such as photographs from the Manteuffel family's collection or photographs of objects related with him (such as archaeological findings, the rector's chain from the Jagiellonian University from 1900). The eighth – and final – chapter contains the bibliography and includes a list of all the archival handwritten texts and published works.

In addition, the research into Manteuffel's biographical accounts also led to the formulation of certain terminological conclusions. Firstly, it is necessary to note the distinction between "Prussian" Teutonic Knights and "Livonian" Teutonic Knights. For Manteuffel, the latter were an example of the assimilative power of Polish culture, as opposed to the negative stereotype established by Sienkiewicz. Another issue concerns the nomenclature of research into the heritage of the Polish-Lithuanian Commonwealth in the north-eastern borderlands of the state. Although Polish-Livonian culture and Latgalian culture refer territorially to the same region, both terms are related to two different social and national groups that once lived in those areas. The term "Polish-Livonian" refers to the Polish high (noble) culture that was present and alive in the former Livonian province until 1916 – the year of Manteuffel's death which symbolises the end of the period. Afterwards, Latgalian culture related to the social strata that had been disadvantaged by successive colonisers (Germans, Poles, Russians) began to play a dominant role in that region; this was the time when the independent Latvian state was coming into being. This dissertation on Gustaw Manteuffel identifies and indicates a new field of research by broadening the perspective (primarily the Polish one) of reading the historian's writings from the point of view of other inhabitants of the former multicultural Commonwealth – in this case, Latvians.