ANNOTATIONS

Andrius Mackavičius. *Žemaitijos valsčių surašymas 1537–1538 m.* [The Žemaitian District Register of 1537–1538]. Edited by Konstantinas Jablonskis. Jablonskis' text prepared for publication and indexes compiled by Algirdas Baliulis, Vilnius: Lithuanian Institute of History, 2003. Pp 452. ISBN 9986-780-49-7.

The 1537–1538 register of dues paid on grand-ducal lands in Žemaitija is an important early-sixteenth-century treasury source of the Grand Duchy of Lithuania.

The book is published on the 110th anniversary of the birth of Konstantinas Jablonskis. In 1953 Jablonskis had already prepared the register for publication but thanks only to the efforts of Algirdas Baliulis and Antanas Tyla 50 years later has the source appeared in book form.

An introduction, in which Tyla reviews the social, economic, and administrative situation of Žemaitija at that time and the circumstances of the origin of this source, is presented at the beginning of the publication.

The manuscript was written in chancery Ruthenian by the scribe Andrius Mackavičius. The register contains the financial accounting for 19 districts under the rule of the grand duke of Lithuania (Ariogala, Beržėnai, Biržinėnai, Didieji Dirvėnai and Mažieji Dirvėnai, Gandinga, Josvainiai, Karšuva, Pajūris, Raseiniai, Rietavas, Skirsnemunė, Šiauduva, Tverai, Užventis, Veliuona, Viešvėnai, and Vilkija) and the ten towns belonging to them. Of course, this source cannot compare to the fairly ample military muster or tax registers for the nobility of the GDL but its significance is unquestionable; this is the first surviving register of lower-class tax-payers.

One can only presume that in the future this Žemaitian register will be an irreplaceable source for researchers of the first half of the sixteenth century. The ample Žemaitian name and surname dictionary should interest anthroponymic researchers. The register is valuable to social historians and demographers, who have paid little attention to it up until now, since it has all the features characteristic of a statistical source and encompasses an entire part of the Duchy of Žemaitija. The convenient place-name and huge personal name indexes will also attract a wider circle of readers interested in their ancestors.

We can only rejoice at this first gem from the ample treasure of Konstantinas Jablonskis. We hope that other collections of documents, prepared by Jablonskis and still waiting their turn, will appear in the future.

Jonas Drungilas

Tamara Bairašauskaitė, *Lietuvos bajorų savivalda XIX a. pirmojoje pusėje* [The Self-Administration of Lithuania's Nobles in the First Half of the Nineteenth Century]. Vilnius: Lithuanian Institute of History, 2003. Pp. 276. ISBN 9986-780-55-1.

The book analyses the development of the self-administration of Lithuania's nobles in the first half of the nineteenth century. It also presents a Lithuanian translation of a manuscript, the 'Dyariuz czynności elekcyjnych' ['A Diary of the Election Dietine'], 1817, preserved in the Polish National Library, Warsaw.

The author states that self-administration for Lithuania's nobles was created in the nineteenth century on the basis of the provisions in force in the Russian Empire. A questionable assertion formulated by Lithuanian historians is that after the Partition of the Commonwealth of the Two Nations the individual self-administration and court of the nobles survived in Lithuania with only their rights being restricted. She states that after the Partition there emerged a self-administration institution with a different purpose and powers, and a new structure, which changed the nature of the political, social, and societal manifestation of the noble caste.

It analyses self-administration by nobles in the occupied lands, an institution which acquired its final form at the beginning of the reign of Alexander I. In respect to its structure, it corresponded to the four-member self-administration model of Russia's nobles, which consisted of a district (*uyezd*) and provincial (*guberniia*) noble assembly, a noble deputy assembly, the institution of the heads of the nobles, and a noble trust institution. The author analyses the development and functioning of each of these institutions and their manifestation in public life separately. The assembly chose the officials of the self-administration institutions and the county and provincial courts as well as some lower officials of the administrative offices. After the introduction of the assemblies, there was a change in the traditional type of relations between the autocrat and the estates, which had predominated in Russia: the social rights of the stratum were augmented by civil rights granted to only the high nobles. In addition, the assemblies were allowed to express their opinion on social, economic, law and order, and sometimes cultural issues but the deliberation of problems of a political nature remained the prerogative of the ruler and government. But this power of the assembly created conditions for starting a dialogue with the authorities and to put a certain amount of pressure on them when laws were being drafted.

The noble deputy assembly played the role of an intermediate legal institution. It was entrusted with handling matters connected with the noble ancestry and their social status but was not entitled to recognise, confer, or divest any title.

The institution of the heads of the nobles had executive authority. It was precisely through the heads of the nobles that the caste was strongly bound to the structures of the imperial government. The noble trust institutions had to ensure the security of the estate's property, appointing and controlling the activities of the caretakers and administrators of the estates of the nobles.

In the conclusions, she states that the reign of Nicholas I, when the principles of all the empire's noble assemblies were unified, was significant for the development of the self-administration of Lithuania's nobles in respect to their unification. Some requirements restricted the right of the noble assemblies of the western provinces.

Self-administration gave Lithuania's nobles, who had lost their political authority, the satisfaction of public activity to some degree but the nobility did not enjoy total independence in self-administration. The strengthened dependency of the noble self-administration on the authorities restricted its possibilities to affect the development of the society.

It should be noted that the particular character of self-administration by Lithuania's nobles did not lie in its structure, powers, or the nature of its activities but in the consequences of the way they used their rights to the self-administration. The author divides their influence on the political and socio-cultural development of the stratum into two stages: 1795–1831 and 1831–1862.

Vilma Žaltauskaitė

Reda Griškaitė. *“Mineralinis miestelis” arba kurortinės kultūros pradžia Lietuvoje*. Pagal Vasilijaus von Rothkircho rankraštį “Užrašai apie Druskininkus” [‘Spa Town’ or the Emergence of Spa Culture in Lithuania. According to Vasilii von Rothkirch’s Manuscript ‘Druskininkai Notes’] Vilnius: Vilniaus dailės akademijos leidykla, 2003. p. 327 ISBN 9986-571-87-1

Lithuania’s spa culture emerged in the middle of the nineteenth century. It was precisely then that the ‘spa towns’, particular seasonal public gathering centres, began to flourish in this region, gradually becoming an inseparable part of life at that time. All of these centres exuded the characteristic life and special customs of spa towns. That is perhaps why almost all of them also had their chroniclers. Today these texts are a huge treasure as they provide an opportunity, albeit partial, to get a feeling of how everything used to be.

One of these was the manuscript, *Zapisi o Druskenikakh* [Druskininkai notes] of the publicist, memoirist, playwright, writer, translator, and mythologist, Vasilii von Rothkirch (1819–1891). R. Griškaitė’s study, *Mineralinis miestelis* was also prepared on the basis of this manuscript.

R. Griškaitė ‘looked at von Rothkirch’s manuscript as a historian who is first of all concerned about the beginning of the spa at Druskininkai’. She therefore rejected publishing *Zapisi* as a whole uninterrupted work. The manner she selected for presenting the source allows the author to also explore the works of other nineteenth-century authors, who wrote about Druskininkai, to present as much information as possible about both the Druskininkai of that time and von Rothkirch and at the same time to encourage further research on this problem.

Vasilii von Rothkirch’s illustrations, perhaps the greatest treasure of *Zapisi*, hold a special place in the study. The thirty three drawings adorning the manuscript, which reflect the appearance of the spa at that time and the life of its guests, are also especially significant today as a historical source. All the more so because we find nothing similar to them in other texts about Druskininkai that were published at that time. The illustrations, together with his captions and commentary, are presented in the study in the same order as the author put them in his manuscript.

R. Griškaitė’s study *Mineralinis miestelis* consists of four parts.

In the first chapter the historian admits that *Zapisi* has been known for a long time but the authors of various monographs examining the history of the nineteenth century have been interested in the manuscript’s memorable illustrations rather than the text. R. Griškaitė dwells on the

topic or subject of the text itself and analyses the creative form of manuscripts.

In her second chapter the historian attempts to refute the conviction still predominant in academic circles that spa culture was only an odd marginal feature of nineteenth-century Lithuania. According to the author, although young, this culture nevertheless manifested itself fairly strongly, gradually spreading as its principal centres grew. It is possible to say that spa culture in Lithuania began in Druskininkai.

In the third chapter R. Griškaitė, with the assistance of von Rothkirch's manuscript and other nineteenth-century literary texts about Druskininkai, attempts to recreate the history of the creation of a 'spa town' as well as its cultural and spiritual environment. The history of the Druskininkai milieu, the external and internal image of the spa of that time, the everyday life of its guests and the local inhabitants, their relations, the leisure pastimes, and the events (concerts and theatre performances) are presented. A good deal is focussed on the critics of the region's high society who were important then and reflected on the future fate of the nation. The world of the public and creatively active literati and artists at the spa is also discussed separately. She makes a big effort to look intently at the intellectual work in this city and to look for the sources of its cultural traditions.

In the fourth chapter the historian answers the question of why von Rothkirch, who restricted himself to the publication of only several small fragments, did not wish to publish the entire text of his manuscript and what significance Druskininkai had in his life. To this end, the nature of the historical scholarship about Druskininkai after the uprising of 1863 is analysed thoroughly. The conclusion is reached that in the 1860s, when *Zapisi* was written, Russian-speaking von Rothkirch was still 'thriving' in so-called Polish culture, was one with it and part of it. Druskininkai was a godsend for people like von Rothkirch in that it not only showed that 'our humble Lithuania' has magnificent natural treasures, like those for which other countries are famous, but it also offered hope that through these healing springs it would be possible to cure this land of not only physical but also spiritual torments.

Mineralinis miestelis is a rare publication that includes the source, its historical study, textual analysis and a reasoned debate in an easily understood and picturesque account. The full text is gradually set forth in the study in three languages: Lithuanian, Russian, and Polish. The study is enriched by summaries in German and English, a list of sources and literature, as well as indexes.

Olga Mastianica