

Ołech Duch

"Київське чернецтво XVIII ст.",
Максим Яременко, Kiev 2007 :
[recenzja]

Hereditas Monasteriorum 1, 320

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Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

Максим ЯРЕМЕНКО, *Київське чернецтво XVIII ст.*, Київ: Видавничий дім „Кієво-Могиланська Академія”; Maksim JARIEMIENKO, *Mnisi kijowscy w XVIII w.*, Kijów: Dom Wydawniczy „Akademii Kijowsko-Mohylańskiej”; Maksim JARIEMIENKO, *The monks of 18th century Kiev*, Kiev: Kiev-Mohyla Academy Publishing House, 2007, 304 pp.

In first three chapters the author discusses the problems of functioning and composition of the Orthodox monasteries in Kiev respectively: legal dispositions regulating the reception of novices, reasons for becoming a monk, and the number of communities (chapter 1), the territorial and class origin of the monks, noting the domination of candidates from the left-bank Ukraine and a relatively small number of Kievians, the domination of sons of bourgeoisie, Orthodox priests, and peasants (chapter 2), and the age and physical condition of the monks (chapter 3).

In the 4th chapter, the intellectual level of friars is concerned. Most of them could only read and/or write, very few had a better education – they were mostly graduates of Kiev-Mohyla Academy, whose stay in Kiev was temporary. Among them, the most commonly recruited were bishops of various dioceses. Each monastery had a library. The largest was the library of St. Sophia monastery and, except the Vydubychi Monastery (St. Michael the Archangel), the books in Latin prevailed in them, what indicates the strength of Western cultural influence. The books in Latin and Polish prevailed in the book collections of hegumens and archimandrites. The separate book collections were owned by some monks – liturgical books in Ruthenian prevailed here.

Chapter 5th treats about observances in monasteries. The author emphasizes, that in the light of his studies, the dominating negative image of the Orthodox monks habits has not been confirmed.

In five appendices the author presented the number of the communities, the age of friars at the moment of death, the territorial and class origin of monks, as well as the list of hegumens and archimandrites of each monasteries in Kiev and friars, who have been moved to other convents on the territory of the Russian Empire.

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Pavel KRAFL, Petra MUTLOVÁ, Dana STEHLIKOVÁ, *Řeholní kanovníci sv. Augustina v Lanškrouně. Dějiny a diplomatář kláštera [The Regular Canons of St. Augustine in Lanškroun. The History and Diplomatarium of the Monastery]* (Práce Historického ústavu AV ČR, řada B: Editiones, svazek 7), Praha: Historický ústav, 2010, 400 pp., 52 ill.

This work resumes the genre of monastic diplomatarium which disappeared from Czech historiography in the latter half of the 20th century yet is suitable for the presentation of sources concerning single ecclesiastical institutions. The first part of the book (pp. 34–88, English abstract on pp. 91–102), written by P. Krafl, is a brief but careful study of the history of the house of Canons Regular of St. Augustine in Lanškroun, from its establishment by Peter Jelito, the Bishop of Litomyšl, in 1371 to its removal early in the Hussite wars, about 1421. The study introduces the sources and the literature of the subject and treats, among other things, the origin and the property of the convent, the incorporations of parochial churches and its relations with other ecclesiastical institutions, in particular, its