

Summary

Historians and Writers in the Provinces

The Intelligentsia in the Provinces

This publication presents the outputs of two events organized as part of a wider research project entitled *The Intelligentsia in the Provinces*. This project is jointly coordinated by Jan Długosz University in Częstochowa and the University of Ostrava, and it features researchers from a number of different academic institutions in several European countries. The decision to explore this particular topic was based on the conviction that the specific socio-professional group known as the intelligentsia played a key cultural and civilizational role, yet the members of this elite group who lived in the provinces – at a distance from modern cultural centres—were in a fundamentally different situation than those intellectuals who were actively involved in forming the ideas, norms and patterns of thought which became dominant within the given era. The conditions in the provinces – which were mostly worse than those in major cultural centres—were reflected in all aspects of the intelligentsia’s lives and activities, and for this reason it was considered important to conduct research into the issue.

The two events whose outputs are presented in this book set out to explore the conditions for the life and activities of two key subgroups within the intelligentsia: historians and writers.

The texts in the first part of the book—focusing on historians—mainly explore the situation in Moravia and Silesia (viewing these provinces within their broader boundaries), but the findings are also applicable to processes occurring generally. The second part— focusing on writers—take a broad-based approach to the issue, reflecting on it from a number of different perspectives and covering a range of different historical periods.

The bilingual volume *Historians and Writers in the Provinces* was coordinated by two academic institutions which are themselves located in “the provinces”—the Faculty of Arts at the University of Ostrava, and the Faculty of Philology and History at the Jan Długosz University in Częstochowa. The volume addresses a universal issue situated within a specific region which has its own cultural *genius loci*.

Janusz Spyra: From Těšín to Prague and back. The scholarly career of the ex-Jesuit Fr. Leopold Johann Scherschchnik

The career of Leopold Johann Scherschchnik (Szersznik) (1747—1814), the Prefect of the Catholic Secondary School in Teschen (Těšín/Cieszyn), forms the basis for an exploration of the situation of members of the intelligentsia working in the provinces in the late 18th and early

19th centuries. This was the period during which historiography first emerged as an independent academic discipline, a development which had a major influence over such individuals. Their lives oscillated between the centre and the periphery. In the major cultural centres they received a general humanist (or specialized) education and aspired to conduct their own scholarly research; there they felt themselves to be part of a universal community of educated people. In the case of Scherschnik, the cultural centre was Prague; after joining the Jesuits he spent his formative years in the Bohemian capital (1767—1769, 1771—1774). He was then essentially forced to return to his home region, where he attempted to pursue his scholarly ambitions and ideals in a provincial setting which made such endeavours far more difficult and complicated. However, these goals were impossible without retaining contacts with major cultural centres and without the existence of an infrastructure to connect him to the intellectual life of these centres. In such conditions, the possibilities for conducting scholarly research were necessarily limited. A historian (or any intellectual) operating in the provinces also had to contend with the problem that his colleagues in the centre felt his work to be of marginal significance. After returning to his home town, Scherschnik spent three months collecting and surveying materials, and he also established the first public academic library in Teschen Silesia. It was not until after 1800 that he was able to implement his existing plans. Though he intended to write several large studies, he only managed to publish one – the *Lexicon of Writers and Artists of the Duchy of Teschen*. Nevertheless, Scherschnik laid the foundations for the later development of historiography in Teschen Silesia, alongside many other intellectuals in the province.

Marcin Wodziński: The loneliness of the maskil: the Jewish intelligentsia in an East European province

The dominant ideology among the Jewish intelligentsia during the first half of the 19th century was the Haskalah—the European Jewish enlightenment. The proponents of this movement—who were known as the maskilim—gained widespread influence due to their energetic involvement in political, social and cultural life, despite their modest numbers and despite facing strong opposition. However, it is also important to explore the lives of the maskilim outside the ideological context of the Haskalah—to ask what their individual social position was, what influence they had, and what level of prestige they enjoyed. How did relationships develop between the maskilim and other social groups within the provincial East European towns where they lived in?

The most prevalent emotions felt by provincial maskilim were isolation, loneliness and frustration. In this regard their experience was no different from that of the non-Jewish intelligentsia. Maskilim not only frequently had to contend with material poverty; above all their self-perception as bearers of the highest values was at variance with the way in which they were perceived by others, who often considered them to be traitors. There was an ambivalent relationship between Jewish intellectuals in the provinces and non-Jewish intellectuals in the centre, who looked down on their provincial Jewish counterparts, mistrusted them or ignored them completely. Both Jewish and non-Jewish provincial intellectuals were united by a shared sense that they had a mission to fulfil. However, the experiences of the maskilim differed from that of their Christian counterparts: maskilim generally did not generally enjoy the support of any hierarchically higher institutions, as no such hierarchy existed. What is more, many maskilim were not members of “white collar” professions, so they were not representatives of the intelligentsia in the strict sense of the word. Deprived of support both from their own Jewish community and from state institutions, at odds with the traditional religious elite, and facing antisemitic attitudes, maskilim battled against poverty, isolation and feelings of frustration. In such circumstances, it is remarkable that the Haskalah became such an attractive ideology for so many Jews during the 19th century.

Marek Cetwiński: The historian as a humanist, provincial expectations of glory and splendour: the case of Abraham Hosemann

Abraham Hosemann (1561–1617), a native of Lubań, became famous for selling to the authorities of several Silesian towns (Kladsko, Paczków, Wińsko, Ziębice, Dzierżoniów, Opava) hoax chronicles; these manuscripts (written by Hosemann himself) purported to describe the position of the town in question as determined by the German King Henry the Fowler in 936. Apart from some elements which were clearly falsified—and which caused some people even at the time to doubt the documents’ veracity—Hosemann’s chronicles were generally considered to be truthful by the majority of the local community, which saw them as evidence of their town’s long-established tradition. Local historians subsequently offered additional arguments which backed up the information contained in the chronicles. The success of these hoaxes was evidently due to the fact that Hosemann’s texts presented, in an organized manner, those things which were most important to the local communities: the notion that their town’s origins could be traced back to Roman civilization, the existence of a stable social order,

and the legitimization of this order by the Emperor himself. Hosemann's texts also deviated from the local (Silesian and Polish) chronicle tradition in favour of a "better" German version.

Aleš Zářický and Michaela Závodná: Topographers during the golden age of historical topography in the Bohemian Crown Lands

This study gives an account of historical topography in the Bohemian Crown Lands during the 18th and 19th centuries, with its primary focus on the lives of individual topographers, comparisons of their territorial and socio-professional origins, paths of career progression, etc. It briefly presents their main topographical studies, describes their methods, and analyzes the possibilities and limitations of publishing these studies in the given era. The authors postulate the conclusion that the topographers (who had either secondary or university education) spent their productive years in the region which they studied, becoming an important part of the local intellectual elites and mediating contacts between the provincial intelligentsia and major centres of education.

David Pindur: The truth of faith, or the truth of history? Clergymen as historians—the example of Josef Karl Schipp

The study presents the life and work of Josef Karl Schipp (1751—1836), who for many years served as a priest in Frýdek (Friedeck) and became the Vicar General for the Austrian part of the Diocese of Breslau. Besides playing an important role in the construction of numerous Church buildings, Schipp also ranked among the leading ecclesiastical historians in Silesia during the Vormärz era. His most important published work, entitled *Historisch-Topographische Beschreibung des Breslauer k. k. Diözesanteils* (published at Karel Procházka's print works in Teschen in 1828), is the oldest ecclesiastical historical-topographical description of the Austrian part of the Breslau Diocese (i.e. the Neisse and Teschen Commissariats). Among Schipp's most extensive works which remained in manuscript form is a history of the parish of Frýdek (*Liber ecclesiae Fridecensis continens omnia, quae ad eiusdem statum pertinent*), written in 1826, and a detailed account of the history of a pilgrimage site at Vápenky in Frýdek, the Church of the Visitation of the Virgin Mary (*Liber ecclesiae B[eatae] V[irgo] Mariae Fridecensi*), completed a year before Schipp's death. He also wrote historical accounts of monasteries in the Austrian part of the Diocese, the Reformation and the beginning of the re-Catholicization in the Teschen region, the patronate legal system on the Frýdek estate, and the Chapel of St Barbara in Frýdek. Even today, Schipp's remarkable

historiographic studies remain key texts for scholarship on ecclesiastical history in Teschen Silesia and the Jeseník (formerly Freiwaldau) region. However, in addition to a wealth of accurate and reliable information, his work also contains numerous constructs and hypotheses which were presented to readers with a clearly evident aim – to defend the Catholic faith and the position of the Catholic Church in the turbulent world of the turn of the 19th century. In such cases Schipp proved unable to detach himself from Baroque historicism and the world of Baroque piety in which he remained firmly rooted. It should be pointed out that Schipp's parents were servants to the Pražmas of Bílkov at the Frýdek chateau, and he grew up in the world of Baroque Frýdek—a noted centre of Marian devotion and an important pilgrimage site. He later studied with the Piarists in nearby Příbor (Freiberg) and then with the Jesuits in Olomouc (Olmütz); this experience, as well as the important positions he held within the Church, caused him to take a highly critical view of the Josephine reforms—an attitude which is clearly reflected in his historiographic texts. Schipp's main heroes are priests, pious Catholic noblemen, or pious laymen. Historiographic texts by his clerical predecessors form the basis for his works; he makes no attempt to question the accuracy or value of these texts. Schipp's work thus ranks alongside that of the predecessors and sources which he so admired and respected. His texts generally focus on a staunch defence of the Catholic faith, which takes precedence over a critical historiographic approach.

It is possible to see parallels with Schipp in the lives and works of several other figures who were active at the time—including the Místek deans and parsons František Josef Čejka (1708—1785) and Ignác Uhlář (1754—1809) as well as numerous similar 18th-century ecclesiastical historiographers in Austrian Silesia and neighbouring Moravia such as Matouš Oppolský (1780—1850), who wrote histories of the parishes of Fryštát (Freistadt) and Bielsko (Bielitz), where he was based for long periods. The methods introduced by Catholic clergymen-historians in the 19th century were markedly different from those used by Schipp.

Radim Jež: Officials as historians and their dilemmas—the example of Matthias Kasperlik (1801–1865). On the professionalization of historiography in Moravia and Austrian Silesia during the mid-19th century

The case of Matthias Kasperlik, a high-ranking official responsible for administering the extensive assets of the Teschen Archduke, exemplifies on a general level the direction in which historical scholarship in Austrian Silesia began to move during the mid-19th century. At the forefront of historians' interests was the effort to gain access to historical sources; this was in

accordance with the positivistic approach to history advanced by the German school. The study of historical documents was no longer viewed as an intellectually challenging form of leisure activity; instead, intellectuals—especially secondary school teachers, clergymen and officials—began to take a systematic interest in historical scholarship. The professionalization of historiography undoubtedly received a boost from the Historical-Statistical Section established in 1849 as part of the Imperial-Royal Moravian-Silesian Society for the Advancement of Agriculture, Science and Regional Studies—which at the time was the only professional/scholarly association of its type in Moravia and Austrian Silesia. Among the regular members of this Society in the 1850s and 1860s were 22 individuals with connections to Teschen Silesia. Many of them published their works, and several cultivated close contacts with the head of the Historical-Statistical Section Christian d’Elvert, sending their texts to him and discussing their research and plans for publication. These included Matthias Kasperlik, who planned to publish a diplomatic edition of documents on the history of the Duchy of Teschen, and Gottlieb Biermann, who in the early stages of his career sent several studies to the Historical-Statistical Section and planned to publish several sources from the Early Modern era. Biermann wrote the first scholarly synthetic works on the history of the Teschen, Troppau (Opava) and Jägerndorf (Krnov) regions, and is considered the founding father of modern historiography in Austrian Silesia. Kasperlik played a supporting role in Biermann’s efforts by granting him access to his extensive collection of copies of documents. However, due to his many work-related commitments Kasperlik himself did not manage to publish his manuscripts, whose detailed analyses of sources brought important new information on the history of the Teschen Piasts and religious developments in the Teschen Duchy during the Middle Ages and the Early Modern era; because the original sources have not survived, Kasperlik’s work is still used by historians today.

Marzena Bogus: Teachers in the provinces: history teaching at primary schools in Teschen Silesia during the second half of the 19th century and the beginning of the 20th century

It was not until the 19th century that history became a scholarly discipline taught at universities. Besides professional (academic) historians, there were other individuals who studied history in order to popularize it; most numerous among these were teachers at secondary and primary schools. They had to undertake to teach and interpret history in accordance with the demands of official institutions – primarily those of the Church and the state. The curricula used in the

Austrian Monarchy (from 1867 the Austro-Hungarian Monarchy) forced teachers at the Polish schools in Teschen Silesia to present Austrian and German history in exclusively positive terms. The aim was to inculcate pupils with a sense of loyalty to the ruling Habsburg dynasty, and history textbooks played a key role in this process. It was not until around 1890 that Polish teachers at the region's primary schools began to compile their own history textbook for pupils; it was eventually published in 1913. The writing process was accompanied by a discussion which unfolded on the pages of a monthly journal for the teaching profession, *Miesięcznik Pedagogiczny*, regarding the suitable form and content of history teaching at schools. This journal – the first ever Polish pedagogical periodical – also published short texts which were intended as methodological guidelines for teachers. These texts took a Polish-centred approach to the past, incorporating the history of the Polish nation, the region and the local area. Primary school teachers were not generally involved in historical scholarship; research was the domain of historians in larger urban centres, as well as some secondary school teachers. The role of primary school teachers was mainly to promote and disseminate information about the past – information which played a key part in people's awareness of their own heritage.

Lumír Dokoupil: A historian in the Opava region during the era of national conflicts at the turn of the 20th century: Václav Hauer (17. 2. 1860 — 6. 12. 1942)
Václav Hauer, a teacher at the Czech secondary school in Opava (Troppau) and the Chairman of the city's Matice educational association, ranked among the foremost representatives of the Czech minority community in the Opava region before the First World War. He was the editor of the Matice association's journal—the only Czech scholarly historical periodical in Austrian Silesia, and one which managed to achieve relatively high standards. He was one of the curators of the *Opavský Týdeník* weekly newspaper; however, he was unable to rescue the newspaper when it ran into financial problems. His scholarly interests included philology and ethnography, but eventually he came to focus primarily on historiography. His most numerous and significant works are accounts of important figures and institutions connected with the life of the Czech minority community in the region. Hauer was not particularly troubled by his isolation from the main centres of the Bohemian Crown Lands, and he did not replicate the critical attitude to these centres taken by his predecessors such as Vincenc Prasek, whose activities in the Opava region formed the basis for much of Hauer's work.

Tomáš Krejčík: The genealogical and heraldic work of Leopold Johann Scherschnik in the context of contacts among the intelligentsia

The study focuses on Leopold Johann Scherschnik, characterizing the role played by his genealogical and heraldic work in the development of auxiliary historical sciences in the Bohemian Crown Lands. The author also discusses broader issues related to the status of historians (and intellectuals in general) in a provincial environment, tracing the development of this status from the 16th to the 19th century, and describes changes in genealogical research during this timespan, with particular reference to the topics which were addressed by scholars. Leopold Johann Scherschnik is presented in this context as an intellectual whose interest in genealogy and heraldry was essentially marginal, yet who did not underestimate the importance of these disciplines and attempted to incorporate them into his studies of history and natural sciences.

Marian Kisiel: The province as a category in literary culture

This paper focuses on province (region) in the light of the literary culture with regard to the modern theory of institutions and geopoetics. Literary culture understood as the typically regional kind of knowledge remains a central issue within the contemporary humanities. The author refers to the works on the cultural aspects of literary institutions (by Stefan Żółkiewski, Krzysztof Dmitruk and Andrzej K. Waśkiewicz) and juxtaposes them with the new methodologies. Joanna Szydłowska's research on the so-called "post-Yalta occident" is mentioned as an example of the new forms of conceptualising knowledge about region.

Adam Regiewicz: The periphery as an ethical category: the case of Jędrzej Gałka z Dobczyna

The periphery was viewed as an ethical category in medieval thought. The boundary between the centre and the periphery is influenced by the economic strength of a given territory, but it also has a strategic dimension. A border may exist as a means of ensuring security, but it may also emerge in response to political, governmental and cultural influences. One example of this perception of borders can be found in the case of Jędrzej Gałka z Dobczyna, a Canon of Krakow whose inclination towards the teachings of John Wycliffe brought him into conflict with Cardinal Zbigniew Oleśnicki and forced him to take refuge at the court of the Piast Duke Bolesław V in Głogów, which lay outside the Cardinal's sphere of influence. Gałka's time spent in the provincial environment of Głogów spurred him to publicize his opinions on the Church of the

day; he wrote a cantilena entitled *Pieśń o Wicklefie (Song of Wycliffe)*. The provinces provided sanctuary to him in his exile, coming to represent a centre of defiance against the Curialist tendencies of the time and a source of non-Orthodox thought.

Jan Malura: Jiří Třanovský's Czech, Slovak, Polish and Silesian identity

The paper discusses the poet Jiří Třanovský (1592–1637), who wrote in both Czech and Latin and is known as the compiler of an influential hymnbook. Třanovský was a Lutheran pastor who was active at a number of different locations within the multinational space of Central Europe—mostly in the provinces, distant from the main cultural centres. The author focuses on the “second life” of this Early Baroque writer—i.e. the ways in which he has been reflected in the 19th, 20th and early 21st centuries by literary history, cultural journalism and religious discourse, as well as (marginally) in tangible form (in monuments). The paper analyzes Třanovský's place in cultural and collective memory and his role in the process of creating national identities (Slovak, Czechoslovak, Polish), regional identities (Teschen Silesia), and confessional identities (Slovak Lutherans, Silesian Augsburg Lutheran Church).

Janusz Spyra: The provinces write to Kraszewski

Józef Ignacy Kraszewski (1812—1887) wrote several hundred historical novels which influenced perceptions of the past among many generations of Poles, helping to form their historical and national awareness. He was one of the figures who co-created a shared Polish identity during the 19th century—raising awareness of the history of both Poland and the wider world, while also providing an unambiguous interpretation of this history. Although Kraszewski lived abroad from 1863 (mainly in Dresden), his novels provide a cogent analysis of the era. He was well-informed about the problems of Polish life, as he corresponded with thousands of Poles. A surviving collection of letters to Kraszewski—one of the largest collections of letters in Europe—is now held at the Jagellonian Library in Krakow, and consists of over 23 000 items. The most valuable feature of the collection is the fact that it contains letters from people of all social classes living in all the Polish provinces; they saw in Kraszewski an authoritative figure who, towards the end of his life, acted as something of a surrogate for the non-existent Polish public authorities. The collection offers an extensive quantity of information showing how people lived and what preoccupied their thoughts in the Polish provinces during the second half of the 19th century. The study discusses the possible future avenues for research into the Polish provinces (viewed in the broad sense) that may be conducted on the basis of Kraszewski's correspondence.

Agnieszka Czajkowska: A Romantic in the provinces: Adam Amilkar Kosiński (1815—1893), an inhabitant of Choroń near Częstochowa

Provincialism forms an indelible part of Polish Romanticism as a complex of aesthetic and axiological values transferred into the cultural centre and adapted through national literature. Adam Amilkar Kosiński lived the Częstochowa province for 25 years (1852—1877). His writings addressed typical themes of Romanticism and displayed its typical features, but he was unable to achieve the quality of other writers who re-evaluated the provincial, such as Mickiewicz or Słowacki. Nevertheless, he remains an interesting example of the reception of the key ideas of this period and their application in literary novels as well as in ethnographic and geographic studies. Kosiński's works describing the history of the Częstochowa region represent an important source of information and are a significant document of his era.

Martin Tomášek: Landscape as a palimpsest? Travels through Germany in Czech 19th-century literature

Although the Bohemian Crown Lands never formally became Austrian provinces, their provincial nature was nevertheless reflected to a considerable extent in the self-perception of Czechs whose ambitions were not limited to the relatively free development of the national economy and culture, but who also sought political self-expression. The feeling of undeserved provinciality was exacerbated by the awareness that the Bohemian Crown Lands lagged behind Germany, which was developing rapidly. Czech attitudes to Germany were ambivalent: in many ways Germany represented a model and a source of inspiration, but the Germans were also perceived as historical rivals and a national threat—a sentiment which grew in intensity as Germany became increasingly self-confident and developed as an economic, military and political power. The study focuses on travel writings depicting Germany and its landscapes (e.g. J. Kollár, J. Palacký, K. Adámek, J. Neruda, J. Wunsch, S. Čech, J. Kořenský and others). Although the individual authors' attitudes did differ to some extent, most of the texts clearly display the above-mentioned ambivalence. An important influence on the “reading” of the German landscape was Kollár's perspective, exemplified in his poetic travelogue *Slávy dcera*.

Anna Janicka: Two Provinces. Young Positivists: Zygmunt Gloger

The paper considers the representation of province in the writings of Zygmunt Gloger (1845 — 1910), Polish ethnographer, archeologist, and writer, the author of the monumental four-volume

Encyclopedia of Old Polish Culture. Gloger graduated both from the so-called Major School in Warsaw, a hotbed of progressive positivists, and from the conservative Jagiellonian University in Cracow. The paper offers a double perspective on the phenomenon of province: first, the perspective of Warsaw's positivist, who often came from the province of Eastern Poland, treated the city as the epitome of civilizational progress and looked at the province with a slight contempt; second, the point of view of Gloger, who perceived the province as the "salt of the earth", the driving force of national culture. Even though he strongly supported technological development, i.e. the positivistic view of civilization, he still condemned theoretical deliberations of Warsaw's positivists – their escapism, their attacks on tradition, their embracing of atheism and evolutionism. For Gloger, the province offered an antidote for the wrongly understood progress.

Jarosław Ławski: Province as the Centre of the World: Zygmunt Gloger

The paper considers the representation of province in the writings of Zygmunt Gloger (1845 — 1910), Polish ethnographer, archeologist, and writer, the author of the monumental four-volume *Encyclopedia of Old Polish Culture*. Originating from Podlasie, a borderland between the old Grand Duchy of Lithuania and the Crown of the Kingdom of Poland, he settled down in Jeżewo, lived there for twenty years and treated that multicultural site as the centre of his world. His articles on the life in the province appeared regularly in major newspapers and magazines in Warsaw and Cracow. The number of Gloger's reports from the province amounted to over eight hundred; he showed Podlasie as a dynamic, rapidly changing world—the battleground between progress and conservatism. The complex of a "man from the province", who yearns for entry to the salons of the capital city, was utterly foreign to his nature. The axiological centre of his world was in the province, the fact which met with the approval of his contemporaries.

Zdeněk Smolka: The decentralized centre of Petr Bezruč and the centralization of Óndra Łysohorský

The present essay compares Petr Bezruč and Óndra Łysohorský, two poets connected with the region of North Moravia and South Silesia (the wider Ostrava region). Both of them are world famous, but reception of their poetry is rather different in the Czech Republic. The works of Petr Bezruč are a part of Czech literary canon, but Óndra Łysohorský is almost unknown author for the Czechs although he was nominated for the Nobel Prize for Literature in 1970. It was

caused by his political concept of Lachian nation, basically proletarian and consisting of two million people. For the purposes of this nation Łysohorský created language and used it in most of his poems. Nevertheless, his theory was rejected by Czechoslovak communists and he himself stopped to be taken as a part of Czechoslovak cultural and social life. Óndra Łysohorský thought that he was a follower of Petr Bezruč, but the study proves that if so, then maybe only in certain aspects. Both of them had very different relation to the Ostrava region and to its provincial qualities. For Bezruč this region was a periphery of Czech nation, for Łysohorský it was a part of multicultural movement of workers.

Aleš Zářický and Hana Šústková: August Scholtis, or From Bolatice to Berlin and back again

The paper explores the situation in the Hlučín (Hultschin) region during the first half of the 20th century, with a particular focus on the local intellectual, journalist and writer August Scholtis and his development in personal, social and professional terms. His burgeoning career is viewed in the context of the complex situation in his home region, which was wracked by ethnic, national, economic and other problems. The study of Scholtis's life and the analysis of his work demonstrates how he gradually worked his way from the periphery to the cultural and political centre of Berlin, only to return again to his native region.

Iva Málková: Jaromír Šavřda besieged

The paper presents the work of the poet Jaromír Šavřda (1933—1988) in its wider context, including a discussion of his reception. The author begins by assessing Šavřda's early works and moves on to describe his activities which ultimately determined the course of his literary career. The paper characterizes the various ways in which Šavřda was besieged, overlooked and forgotten. In his early career Šavřda was swept up in the revolutionary euphoria of the time, writing lyrical poetry about building socialism. Towards the end of his life, however, living in the Ostrava region during the hardline period of "normalization", he established the individual samizdat publishing operation *Libri prohibiti* and signed the anti-regime *Charta 77* document. His excellent poetic and prose texts attracted the attention of secret police "analysts" and were reproduced in the documents used as evidence in criminal prosecutions. The paper sets out the context in which Jaromír Šavřda's work should be interpreted in a balanced way, without excessive praise or condemnation.

Svatava Urbanová: Ota Filip and his “three ugly Wednesdays”

This study of the work of Ota Filip and his “three ugly Wednesdays” is an analysis of the distinct position of the Ostrava writer Ota Filip (1930) who was pushed to emigrate at the beginning of the 1970s. He consequently wrote in both Czech and German with a focus on both Czech and German literature and with a specific interest in individual and cultural identity. As an author he moves “somewhere between” and “above” although his topos of place and time is never truly unambiguous. Filip's works has become a variation of his own life and fate, gradually revealing more and more from book to book, with milestones being the years 1938, 1948 and 1968 which he himself refers to ironically as having been “ugly Wednesdays”. The study makes mention of the writer's generational experience involving shared fates and traumas, wherein one can spot certain parallels with the work of the renowned German writer Günter Grass. Filip's first work *Cesta ke hřbitovu* (The Path to the the Cemetery) (1968) and Grass' novel *The Tin Drum* (orig. 1959, translated into Czech 1969) are analysed in a close comparison.

Jerzy Jarzębski: The new face of the provinces

The concept of the centre is essentially the result of a current social consensus, and it is informal and unorganized in nature. However, the selection of centres depends on a range of various criteria: economic, religious, political-military, and cultural. Throughout history, centres have always attracted active and ambitious individuals from the provinces. This also applied to those Poles who first lost their state and subsequently lost their faith in their own nation. This was naturally connected with the fact that the Poles formed part of the eastern— i.e. “worse”—part of Europe. The study traces the changing face of provinciality. Drawing on observations regarding the development of communication technologies (the internet, the media), mass tourism, transportation (aviation) and economic globalization, the author demonstrates a shift in the conception of provinciality, which is increasingly conditioned not by geographical but by socioeconomic factors. One consequence of this process—widely reflected in contemporary literature, theatre and cinema—is the difficulty experienced by people seeking to find their bearings in the modern world. These conditions give rise to a new provinciality—a form of mental provinciality, which presents a particularly acute risk because it is no longer geographically isolated. This phenomenon can be viewed as one of the roots of extremist behaviour, whether political or religious.

Jaroslav David and Jana Davidová Glogarová: Second Life Writers in Toponymy of Moravian-Silesian Region—illustrated with Street Names of the City of Ostrava

The text is focused on development of street names in the city of Ostrava during the 20th century. Writers and journalists are examined from the point of view of their second life in street names. On the one hand, standardized urbanonymy of regional centre presents the same repertoire of authors' names as any other Czech city. However on the other hand, there are presented regional personalities also, even though, this is not sufficient for their importance of the region and its identity. This fact is illustrated not only with names of Czech writers, but also with names Polish authors.

Wojciech Kaczmarek: Ad intra and ad extra in Claudel's theatre

This paper addresses the provincial in metaphysical terms, in terms of a person who wishes to marginalize their life, to reduce its value, to flee from the mission they are expected to pursue and which has been assigned to them permanently by God. A person who escapes to this form of "province" lives for himself—he is trapped by his own egoism, deeply unhappy. Living for God, for His will, is a "full" life for human beings. These two forms of life are presented in the most markedly autobiographical of Paul Claudel's dramas, *Partage de Midi* (1905). The analysis of the text reveals a hero who longs to live on the surface of events (*ad extra*), while what is fundamental in life takes place below the surface (*ad intra*). The analysis leads to the conclusion that real life, in the "fullness" of humanity, takes place within a space ranging from *ad extra* to *ad intra*.

Matteo Colombi: Trieste at the border, or Images of province, centre and periphery in the south of South-Eastern Europe

The article deals with the cultural history of Trieste, the former major port of the Habsburg monarchy, as a multifaceted space in the southern part of East-Central Europe, which has been not only border, province and periphery of this region but also one of its centres—at least from the economical point of view. The complexity of the Triestine identity is shown on the theoretical level as well as from historical and literary perspective. The article discusses the definition of the concepts province, centre, periphery and border/ frontier, and it gives an overview on Trieste's history from the Middle Ages until today. It also delivers a comparative analysis of the work of some protagonists of Triestine modern and contemporary literature in

Italian and Slovene language (Scipio Slataper and Srečko Kosovel, and Claudio Magris and Miroslav Kosuta, who write respectively at the beginning of the 20th century and in its second half until today). The focus of the analysis is the contradictory oscillation of Triestine literature between the desire and fear of cultural heterogeneity and/ or national homogeneity and/ or centrality and/ or provinciality.