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Introduction

The name **Poland** comes from the tribe *Polanie* who settled near Gniezno. In the 9th and 10th century Polanie united most other Slavic tribes living in the area. They established the state reigned by the Piast dynasty. The first prince of the Piast dynasty mentioned by historical sources was Mieszko I. He was baptized in the year 966, starting the Christianization of Poland. The son of Mieszko, Boleslaw Chrobry, was the first king of Poland. The first capital of Poland was Gniezno. In 1038 the capital was moved to Kraków, and a few centuries later to Warsaw. In 1386 Queen Jadwiga married the Grand Duke of Lithuania, Władysław Jagiello. This marriage initiated a union between Poland and Lithuania. The Jagiellonian Dynasty reigned in Poland until 1572. This prosperous period, especially the 16th century, was called the *golden age* of Poland. After the end of Jagiellonian Dynasty, the elective monarchy began. Internal rivalry caused the weakness of the state. The weakness of Poland enabled the first partition of the country by Russia, Prussia and Austria in 1772. These countries annexed nearly 30% of the territory of Poland. It generated attempts to reform in Poland. On 3 May 1791 the Constitution of Poland was drafted. It was the first one in continental Europe. However, it did not prevent Poland from being partitioned for the second (1792) and the third time (1795). For 123 years Poland disappeared from the map of Europe. If the Enlightenment was a movement which started among tiny elite and slowly spread to make its influence felt throughout society, Romanticism was more widespread both in its origins and influence. No other intellectual/artistic movement has had comparable variety, reach, and staying power since the end of the Middle Ages. Beginning in Germany and England in the 1770s, by the 1820s it had swept through Europe, conquering at last even its most stubborn foe, the French. Beginning in the last decades of the 18th century, it transformed poetry, the novel, drama, painting, sculpture, all forms of concert music (especially opera), and ballet. It was deeply connected with the politics of the time, echoing people's fears, hopes, and aspirations. It was the voice of revolution at the beginning of the 19th century and the voice of the Establishment at the end of it. This shift was the result of the triumph of the class which invented, fostered, and adopted as its own the Romantic Movement: the bourgeoisie. This paper focuses on the romantic period (1820-1864) in Poland and seeks to understand:

- The role of the Polish romantic literature in the forging of the national identity.
- The conditions that allowed this movement to develop.
- The origins and particularities of literary Polish romanticism.

Education policy and the Rise of an Intelligentsia:

The roots of Polish romanticism (from 1740 to 1830).

- Historic situation before the third partition.

By the 1770's, the Enlightenment movement that was sweeping Europe began to take root in Poland. The new king, Stanislaw August Poniatowski (a former favorite of Catherine the Great of Russia) cautiously began to

implement reforms. At the same time, the Polish Enlightenment assumed a nationalistic tone. The first Partition in 1772, which served as a wake-up call, allowed the reformist party in the Kingdom to pass legislation that would aid the state. The reformers' achievements included establishment of a Commission of National Education and a modern army. Their crowning achievement was adoption of the Constitution on May 3, 1791.

The so called May 3 Constitution was the first written constitution in Europe(after the English one . It guaranteed political equality to the town dwellers and placed the peasants under state-protection. It sought to create a modern legislative system in Poland by abolishing the liberum veto - the device that had armed the nobility with almost unlimited powers. By effecting a rapid transition from an unworkable feudal anarchy to a modern constitutional monarchy, the Constitution was designed to abolish the abuses of power that had plagued Poland for centuries. All aristocratic titles were abolished and the Sejm (the Polish parliament) allowed only several families to keep their titles as recognition of their services to the country. The Constitution provoked Catherine the Great who feared threat to her hegemony over Poland. In response, she ordered her armies to smash the newly formed government and then supported creation of the Confederation of Targowica, a group of aristocrats who wanted to keep power in their own hands and were, therefore, opposed to the reforms. While the Poles had hoped to form an alliance against Russia with Frederick the Great's successor, the Prussians chose instead to grab more Polish territory. Against overwhelming odds, the new Polish army resisted the Russian advance but the king lost his nerve and reluctantly joined Targowica. The immediate result was the Second Partition of Poland (1793). The Austrians did not participate directly in the Partition but enough damage was inflicted on Poland to reduce it to a rump-state between Prussia and Russia. Once again, the Polish Sejm bowed to the pressure and rubber-stamped the arrangement.

1-The Enlightenment influence in Poland and the birth of The national committee of education

In spite of this climax of very strong political tensions, Poland experienced a gradual modernization of its elite. In the middle of the eighteenth century, it was clear for a minority of reformers decided that the old Polish Respublika(which was the name of the oligarchic political system of polish kingdom) really needed to form a new class of population who could offset the weight of Russia and especially of the great aristocracy. Therefore in 1740 Stanislaw Konarski created the first modern school for young nobles in Warsaw, the Collegium Nobilium. Then, the Bishop Josef Zaluski opened the first public library, followed by the publications of newspapers. Twenty years later, the result of the Konarski initiative (which was celebrated later by a medal to the glory of the first Pole who was courageous enough to be wise, *sapere auso*)¹ was significant, a part of the nobility showed interest in the reforms.

Stanislaw August Poniatowski king of Poland created in 1765 a military school which formed great figures of the Polish resistance, for instance, Tadeusz Kosciuszko, Jakub Jasinski, or the poet Julian Ursyn Niemcewicz. After the first partition in 1772, Stanislaw August succeeded into transforming the old school network of the Jesuits into a new semi lay network of schools. This network was ruled by a national committee of education,

¹ Daniel Beauvois, *La Pologne, Histoire, Culture, Société*, Editions de la Martiniere, Paris, 2004

provided new schoolbooks and was open to enlightenment ideas. These schools introduced profound changes in thinking for a very small percentage of the population. But, considering the cultural decadence of the nobility during the last decades, the emergence of new elite was a huge progress for the country. Russia and the Magnates¹ did not consider education as relevant as justice, army or economy. This is the reason why education experienced more reforms than others spheres. In the 1780s educational reforms were made in the old academies of Krakow and Wilno, creating a pyramidal network of schools; in these two big cities, the principal schools were controlling district schools and parish schools. This committee created only seventy schools, but it was a very modern academic organization which received new schoolbooks from the Society of elementary books lead by Ignacy Potocky and G.Piramowicz with the contributions of great European scholars like Condillac Lhuillier, Dupont de Nemours... and a Polish grammar elaborated by O.Kopczynski.

Thanks to this educational organization, the poor aristocracy and the bourgeoisie achieved a timid but new participation into the public life. This allowed the emergence of a new social and intellectual class called Intelligentsia who would play an important role in the future. At this time the high and middle nobility paid a lot of attention to the new ideas from France, importing new manners and fashions and even societies like Freemasonry which brought new notions of fraternity and progress built on the idea of « natural right »². These new ideas gradually changed the conception of social justice and people's rights. Obviously these transformations involved only a small part of the population, the few big cities and a part of the nobility. In most of the countryside the situation remained the same for the peasants, and for many nobles who shared the same state of poverty.³ Nothing changed for the Jewish community who were clearly marginalized from the rest of the Polish society,⁴ even if they represented 10 % of the national population⁵.

2- The continuity of educational development under the occupations.

After the third partition (1795), educational institutions experienced different evolutions in the three occupied areas; in the Prussian part, which included Warsaw until 1807, sixteen Polish schools were closed and nine thousand German government officers were sent to replace the Polish administration and to *Germanize* the Silesia and the lands around Dantzig. Nonetheless the Prussian administration allowed a few intellectuals to found an academy of sciences in 1800 where they sought to preserve carefully the polish language.⁶

In the Russian area, the academy of Wilno became a brilliant cultural pole in the continuity of the Commission of National Education policy, thanks to the influence of the Prince Czartoryski.⁷

The Napoleonic period of the great Duchy of Warsaw (1807-1813) freed the serfs,

¹ The magnates were the main property owners of polish nobility.

² Jean Fabre, *Enlightenment and Romanticism, Energy and Nostalgic, from Rousseau to Mickiewicz*, librairie C.Klincksieck, Paris, 1963.

³ At the end of the eighteenth century, Poland had got the most important proportion of nobles of Europe, between 8 and 12% of the population.

⁴ At this time Most of them were living near to the cities and were in charged of the commerce. The first significant Jewish involvement in politic and academic life appeared during the Napoleonic period (1807 1813) thanks to Civil Code Jewish and peasants obtained the Polish citizenship.

⁵ Daniel Beauvois, *La Pologne, Histoire, Culture, Société*, Editions de la Martiniere, Paris, 2004

⁶ creation of the *Dictionary of the Polish Language* by S.B Linde

⁷ The academy of Wilno was prestigious, the professors came from all over Europe, and the education was exclusively in Polish.

and permitted the building of one thousand three hundreds primary schools, attended by almost fifty thousands peasants¹. Nevertheless a huge majority of them remained illiterate and this short period did not really transform the Polish rural and feudal society into a more urban and modern society. Bourgeoisie was still a marginal social class. The gap between Western countries and Poland remained, considering the significant role of the bourgeoisie in the social and economical progress in these countries. But Polish mentality was deeply marked by these few years of relative sovereignty and military glory.

From the congress of Vienna, in 1815, in kingdom of Poland, the so called Kingdom of the Congress (which was in reality the Russian occupations area) the Tsar Alexander at first pursued liberal ideals, since Russian society had come under strong Western liberal influences as a result of the Napoleons wars. The Wilno and Warsaw's academies experienced a prestigious period until Alexander's enthusiasm for Western liberalism waned fast and in 1820 he dissolved the Sejm (Parliament) and suppressed these academies autonomy. The next ten years saw a gradual erosion of all the theoretical liberties of the Kingdom, but the urge to protect and transmit all that was finest in the country's past continued to absorb the zeal of people at every level and helped to create a congenial cultural climate. The seeds sown by Stanislaw August flourished few and few in the occupied Poland.

II Political expressions of the Polish romanticism

1- A century of fighting (1772-1864)

From the Bar's Confederation, in 1772² to the insurrection of 1863, Poles engaged in bloody and tragic fights in order to achieve sovereignty: in 1792, the small Polish army tried to defend the new constitution against Russian aggression; in 1794 The Insurrection of Kosciuszko against Prussian and Russian armies; 1797 to 1815 Polish legions fought by the side of Napoleon; 1830-1831 insurrection and war against the Russian occupation ; 1846 insurrection in Krakow and in Galicia in the Austrian area; 1848 springtime of nations, uprisings in the three parts of the occupied Poland; 1863 to 1864 Insurrection. All these courageous and hopeless attempts failed and were often punished with very cruel repression. These fights involved principally the intelligentsia, who expressed for a long time their regret³ for not integrating peasants in their action who could have given a popular

¹ Daniel Beauvois, *La Pologne, Histoire, Culture, Société*, Editions de la Martiniere, Paris, 2004.

² Just before the first partition, an assembly of nobles decided to up rise against the royal authority controlled by Russia, even if this event had often been used by romantic propaganda, it was more a conservative reaction than a proper revolution.

³ The Polish defeat of 1831 against Russian army was the most litigious topic discussed between the different politic sensibilities of the Great Emigration, members of which settled in Paris after that.

legitimacy during the fight for national independence.

2-A generation of heroes and of *national bards*, (1794-1859)

Thanks to a relative Enlightenment and to the emergence of a modern educational system, the country produced a dynasty of warriors, philosophers and poets. Their patriotic determination, their restless political involvement and sometimes the sacrifice of their own life broke with the pecuniary and individualist preoccupations of the Polish aristocracy of the former Respublika, and deeply marked the modern national imagination.

We can divide them into two generations; the first was the pre-romantic generation and was composed in part by a category of learned people who participated to the building of an educational system. Intellectuals like Ignacy Potocky who opened the country to the new philosophical ideas and prepared the background for Romanticism. There were also fighters like Kosciuszko or Prince Poniatowski¹ who were for the next generation great examples of abnegation and resistance. These two categories set the stage for the romantic generation which combined literature and action more than elsewhere in Europe, walking in the steps of the great Lord Byron,² but not for the same motivation, for this generation of Polish romantics, political action was first of all motivated by national duty and not just by an altruist and iconoclastic will. From an artistic point of view, Polish romanticism recognized a similar evolution to the French one.³ However, unlike the romantic generation in France, the young intellectuals in their majority did not reject their Enlightenment and Napoleonic heritage which symbolized opposition to the Holy Alliance.⁴

Polish romanticism could be defined as a frenetic involvement of the Polish intelligentsia to free and unify their country. This was expressed in various ways, from poetry to political propaganda and military organization. Sometimes, this political involvement was more relevant than the literary production itself, for example Seweryn Goszynski was a well-known revolutionary and a mediocre writer. As a literary critic, he destroyed Aleksander Fredro's career accusing him of not dedicating his work to the national cause.⁵ The most prestigious poets and philosophers fought for the recognition of the Polish cause in the international community and assured the

¹ Kosciuszko or Prince Poniatowski fought in the first republic army ;the first one led the insurrection of 1794 and was involved in the American and French revolutions he was an example of political integrity ,the second one died gloriously protecting the Napoleonic army retreat in 1812 at the battle of Leipzig.

² Lord Byron was one of the main figures of early European Romanticism; master of the English gothic literature he died, in 1824, during an expedition in Missolonghi he organised in order to free the Greek people from the Ottoman occupation.

³ French and Polish Romanticism arose thirty years later than the German and English Romanticism, and had more difficulties to break down with the neo classicism of the previous generation; the young French literary romantic was more partisan of the Restoration's ideas and of the Congress of Vienna. Czeslaw Milosz, *Histoire de la littérature polonaise*, Fayard, Paris, 1986.

⁴ Members of the Congress who were also the three partitioning powers: Russia, Prussia, Austria.

⁵ The accusation was particularly outrageous considering Fredro was the most important Polish comedy writer and had been a personal guard of Napoleon himself for almost twenty years.

posterity of the Polish national myth in their literature. They included Adam Mickiewicz, Julius Slowacki and Zygmunt Krazinski, who all wanted to assume the role of *National Bard*¹ celebrating, in their works antique and contemporaneous heroes.

3- Creation of a contemporaneous myth

The Polish romantic writers chose contemporaneous contexts for their works, and like the Italian romantics,² shared a similar national situation of non- sovereignty. Less interested in esthetical considerations than western Romantics, the Polish writers also used the usual romantic topics (myth of the origins of mankind, Christian genius, and nostalgia for the Middle Age) to argue for the Independence of Poland. For example, Mickiewicz's work *Dziady* or Slowacki's work *Kordian* were contemporaneous plebiscite relating stories of Polish revolutionaries real or fictitious, opposed to characters who really existed.³ Most of the times authors condemned and stigmatized the behavior of the collaborationist Polish high society.⁴ This literature was read by the numerous Polish Diaspora concentrated in western capitals but also by the intelligentsia who did not leave the country thanks to relatively liberal policy concerning publications in the occupied territories and even by the Russian intelligentsia who often shared the same aspirations⁵.

4-Impact of Polish romantic action in Europe: “For Your Freedom and Ours”

During the first part of the nineteenth century, Polish people were present in all part of Europe for various reasons. As a part of the Russian empire, the Kingdom of Poland⁶ provided civil servants throughout the whole empire.⁷ Mickiewicz during his forced exile in Russia had direct links with Russians poets from the Decembrist movement⁸ and he influenced the Puchkine's poetry by his literary knowledge⁹.

After the military disaster of 1830, thousands of Polish officers and soldiers who participated in the insurrection

¹ Milosz CSESLAW, *Histoire le la littérature Polonaise* Fayard, Paris, 1986.

The most important polish writers of this time Mieczewicz and Slowacki rivalled for this recognition.

² See Alessandro Manzoni and his main work, *I Promessi Sposi*. At this time Italy was not yet unified and was partly occupied by Austria. Mickewicz was in relation with the revolutionary Mazini and his Youth Italy

³ In the Slowacki's book *Kordian*, the fictive hero Kordian as a young polish officer has the opportunity to kill the great duke of Poland, The prince Constantine who was the tsar's brother.

⁴ In the book *Dziady* (which was the name of an antic and pagan celebration of the Lithuanian countryside, where Mickewicz grew up) the general Krazinski, father of Zygmunt Krazinski, was mocked as a loyal partisan of the tsar.

⁵ Cseslaw Milosz, *Histoire de la littérature polonaise*, Fayard, Paris, 1986.

⁶ The Tsar of Russia crowned himself king of Poland in 1815, this did not concern the two others parts occupied by Prussia and Austria.

⁷ See *The Crimean journey* of Mickewicz in 1826 he worked as a teacher in Odessa and socialized the general Witt military administrator of the region and a Pole him self.

⁸ The Decembrist movement was a Russian liberal movement which was repressed after a failed uprising in 1825.

⁹ Cseslaw Milosz, *Histoire de la littérature polonaise*, Fayard, Paris, 1986.

around Warsaw, fled to Paris and London and established a community called the Great Emigration. This was divided by political tendencies.¹ They debated the reasons for their defeat and acted to heighten their host countries awareness of their cause. French and English public opinions paid a lot of interest to the Polish tragedy, contrary to the governments who remained skeptical and careful of their neutrality about this question. The Polish diaspora contributed actively to wars and revolutions in other countries, hoping that their help would be paid back in the future. The prince Czartoryski created a vast network ready to spring into action whenever the opportunity lent itself and in effect put the “*Polish Question*” firmly on the European agenda. The activity of his agents in the Balkans contributed enormously to the awakening of national consciousness in that region and helped Serbia shake off Russian influence.² In Italy, some Poles fought by the side of Garibaldi; in Turkey they formed Polish legions³ to fight against the Russians during the Crimean war. This is where Mickiewicz died victim of a disease contracted visiting a military camp. During the springtime of nations, Polish revolutionaries were in every up-risings (from Vienna to Poznan, via Budapest) and were often more effective than the native insurgents.⁴

III Revolutionary and Messianic aspirations in Polish Romanticism

1-The Revolutionary Theme in Polish Romanticism

The Polish Romantic generation’s aspirations were not only to free Poland but also removing the social order which was the main obstacle to the creation of a sovereign and modern state.

Even the very conservative Zygmunt Krazinski, (a noble land owner) recognized the decadence of Polish society in his very dark and symbolic work: *The Non Divine Comedy* (1833), he described revolution as an inevitable and necessary apocalypse to purify the country from its sins. Every political tendency of the romantic intelligentsia saw the reasons for the republic’s failures, in the retrograde system of Serfdom and in the selfish and very conservative behavior of the old Polish aristocracy.⁵ Slowacki was come from a non noble family of teachers. He was one of the most virulent against Polish nobility (Mickiewicz and Krazinski were respectively come from the low and high aristocracy). That is why Slowacki ridiculed the old aristocracy in his comedy, *Fantasy* (1841) where a couple of nobles, from the old establishment, called the Respect family, agreed to sell their own daughter to the ridiculous Comte Fantasy who offered them a huge quantity of money.

Polish romanticism incorporated the new socialist ideas.⁶ For example Mickiewicz had very liberal theories about

¹ The most famous clan of the Great Emigration was the conservative Polish party called the Party of the Hotel Lambert residence of their leader the Prince Czartoryski, who claimed he was “de facto king of Poland”
Mieczyslaw KASPRZYK, *History of Poland*, Krakow, 2004,
<http://www.kasprzyk.demon.co.uk/www/Aftermath.html>

² Mieczyslaw Kasprzyk, *History of Poland*, Krakow, 2004,
<http://www.kasprzyk.demon.co.uk/www/Aftermath.html>

³ In reference to the Polish legions formed in 1797 by Napoleon during his conquest of Italy

⁴ For example the general Josef Bem led a Polish army during the revolutionary movement in Hungary in 1848.

⁵ Paradoxically serfs were freed by the occupation’s authorities: in the Prussian part in 1823, in the Austrian part in 1848, and finally in the Russian part in 1864. The Magnates were vigorously opposed to this freedom.

⁶ In 1863 some English and French workers in London met in the name of Poland to create the First International worker’s association. During this meeting Karl Marx expressed his solidarity with the Polish insurrection of 1863.

equality of races, and religions.¹ Mickiewicz, in Paris founded and edited the political daily, “*La Tribune Des Peuples*” (March - April 1849) sponsored by Ksawery Branicki. The journal was dedicated to the ideals of brotherhood and the solidarity of nations in the struggle against despotism and attracted a number of radical writers noted for their revolutionary, democratic, and socialist views.

2-The Messianic aspect

The other main trend within Polish romanticism was the belief of the Polish People’s messianic duty. Some romantic writers like Mickiewicz and Slowacki experienced a period of dark mysticism during the time they spent in Paris.² One of Slowacki’s last works, *The Spirit King*, is a very mystic description of an imaginary Polish middle age where Popiel, a legendary Polish Prince behaves very cruelly towards his people in order to immunize them from pain in the future. Poland became the martyr of the whole world, who would guarantee the salvation of human kind, thanks to its suffering. This idea of a messianic role of the nation is also used largely by Mickiewicz who addressed a sermon to the Western liberal countries in his *Book of the Polish Nation and of the Polish Peregrines*; He presented himself as a prophet sent by god to warn France and England that they should follow the example of the Polish martyrdom. This was a biblical metaphor of Jesus talking to the merchants in the Jerusalem Temple³. Western intellectuals sensitive to the new socialist ideology like the French writer and priest Lamennais celebrated this book.⁴

3- The nostalgic memory of the mother land

Quite early the members of Great Emigration integrated the way of life of its host countries, marrying French or English woman, the Polish diaspora became a part of these societies.⁵ Exiled Poles progressively lost contact with Poland where people lived a reality far different from the picturesque image they had of their motherland. Some pathetic expeditions to provoke new uprisings in the occupied lands failed because of the huge gap between those two conceptions of Poland: the first one, mystified, and unreachable and the second one real where daily needs were the main preoccupation. Romantic writers in exile, like Mickiewicz, exalted the idea of a Slavic world, down to earth and authentic, ruled by the ancient peasant’s rites,⁶ in opposition to the sophisticated and industrial world, ruled by money, in which they were living. Nevertheless

¹ Mickiewicz wanted to create a Jewish legion of soldiers which could have helped the Jewish People to emancipate.

² Mickiewicz and Slowacki integrated a sect headed by Andrezej Towianski a mystic and charismatic Pole exiled in Paris.

³ In the middle of the nineteenth century, France and especially England were involved in the industrial revolution and in capitalistic activities (trading, commercial exchanges, economic development of their new colonies in Africa and Asia).

⁴ The *Book of the Polish Nation and of the Polish Peregrines* was written and published the same year, in 1849, in French, English and German.

⁵ The writer Joseph Conrad whose the full name was J.K. Korzeniowski, son of one of the Polish romantic writer Apollo Korzeniowski. Another great example of the cultural Polish integration was the Polish and French romantic Composer and Pianist Frederic Chopin.

⁶ All over Europe intellectuals were looking for the genuine roots of a nation in the peasant world, inspired by the culturalist thought of J.G.Herder, a German Philosopher (1744-1803).

romantics were conscious that they were not a part of this rural and simple Poland and developed in their literature a kind of spleen.¹

Conclusion

After the death of the main figures of Polish Romanticism in the 1850s, and especially after the last uprising of 1863-1865, in the Russian part of Poland, the exaltation of Romanticism was abandoned because of severe reprisals against the Poles, such as public executions or deportations to Siberia, this led many Poles to abandon armed struggle and turn instead to the idea of "organic work"²: economic and cultural self-improvement. The end of the romantic period allowed the rising of a new literature and a new philosophy like positivism and realism. As a result this time witnessed a splendid revival of Polish culture, including the works of the painter Jan Matejko, and the writers Kraszewski, Prus and Henryk Sienkiewicz.³ Perhaps one of the most popular Polish authors, famous for his historical novels mainly dealing with Poland's past. Sienkiewicz is a good example of the changes within the new generation of intelligentsia, paying more attention to new spaces of freedom like the United States. Sienkiewicz was famous as Dumas was, thanks to his novels treating the glorious military past of Poland. But as a symbol of the mind changes, Sienkiewicz died working for the Red Cross Fund at Vevey in Switzerland, in 1916, whereas, a generation before Mickiewicz died in a military camp.

As Poland groaned under the weight of Partitions, the construction of a new kind of Polish nationalism got underway. Leading exponents of this tendency were politician Prince Adam Czartoryski, composer Frederick Chopin, the great Romantic poets Mickiewicz and Slowacki. The Polish romantic period could be considered as very chaotic and tragic, but it marked deeply the mentalities and created in fifty years a national myth of resistance and of abnegation, playing an important role in forging the Polish image of itself and its destiny. This particularity, in spite of the numerous politic and military failures established the bases of a coherent and credible nationalism recognized by the foreign nations and progressively diffused in the country. This will of recognition survived for a long time in Polish mentality, in spite of the numerous tragedies they experienced from 1863 to 1989, and inspired a strong tradition of resistance in Poland which was expressed during the two World Wars and the Soviet domination.

¹ In *Pan Tadeusz*, one of his more important works, Mickiewicz evoked with nostalgia the land of his childhood.

² Milosz CSESLAW, *Histoire de la littérature Polonaise* Fayard, Paris, 1986.

³ Sienkiewicz, Henryk; (b. Wola Okrzejska, Podlasie, 1846. d. Vevey, Switzerland, 1916) wrote some famous novels: his tremendously popular patriotic "*Trilogy*"; "*Ogniem i Mieczem*" ("*With Fire and Sword*"), "*Potop*" ("*The Deluge*"), and "*Pan Wolodyjowski, Quo Vadis?*" (1896) which won him the Nobel Prize for Literature in 1905.

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