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**FROM HERITAGE OF MELETIUS SMOTRYTSKY
TO BIOGRAPHY OF THE RESIDENTS OF VILNA (VILNIUS)**

Recently, the English-speaking world has seen a book «Kith, Kin, and Neighbors: Communities and Confessions in Seventeenth-Century Wilno» (2013) by David Frick, professor at the University of Berkeley in California. Frick's scope of interest includes: Reforms in Belarus and Ukraine in the 16th century, Polish philology, polemical literature 16-17 centuries, history of Vilna (Vilnius) and literary heritage of Meletius Smotrytsky.

The appearance of this book naturally stems from a development of scientific inquiries of David Frick. His first work connected with this figure has started with his doctoral thesis. It dealt with the activities and works of Meletius Smotrytsky, who, in the rank of an Orthodox bishop, had long lived in Vilna, while studying at the Jesuit College.

Detailed and meticulous work made the researcher to turn to the sources that might reveal true historical events which took place in Vilnius in 16-17 centuries. Perhaps it is no coincidence that the author chooses this period. Vilnius was actually the second capital of the Commonwealth and the Grand Duchy of Lithuania. Very dramatic events took place there at that time, such as pogrom in Vilna in 1609 and permanent confrontation between Orthodox Christians and Greek Catholics. These events captivate the main focus of the work of Meletius Smotrytsky the apex of which is *Trenos* (1610).

In his latest work David Frick tries to describe the entire structure and way of life of the city and its inhabitants. He describes their reading habits, number of the existing churches, its religions (here Frick makes the largest emphasis), tells about the funeral ritual and the relations of Vilnius inhabitants with their neighbors.

In the mid-seventeenth century the Vilna (Vilnius), the second capital of the Commonwealth, was home to Poles, Lithuanians, Germans, Belarussians, Ukrainian Jews, Tatars, who professed Catholic, Greek Catholic, Orthodox, Calvinism and the Lutheran doctrine of Church, also there was built a synagogue and one mosque. The author notes that

microcosm of the Lithuanian city was quiet and harmonious, until the 17th century, when Ruts'kyj and Smotrytsky were living and working. In his book, David Frick shows how freely people coexisted and developed their infrastructure and spiritual life, despite the differences in their personal and religious lives.

The book begins with a walk through the streets of Vilnius, offering a view with the help of the Royal quartermaster shoulder, as he made his review of the existing buildings in the city in preparation for the visit of the King Wladyslaw IV in 1636. These surveys are brief descriptions of each house within the city walls, which, together with the court and church records, form a common pattern that Frick masterfully conveys in detail. An accurate description of neighborhoods of the city deploys description of networks that have been scattered in the cultural and confessional life of the urban population.

Trying to give an accurate description of the causes of events that took place in Vilnius in the beginning of the 17th century, Frick makes a detailed description of all the elements that led to the active interaction of cultures and faiths against the backdrop of one of the most important cities of Eastern Europe. Using extremely fine details, such as birth, baptism, education, marriage, separation or divorce, membership in the guild, charity, the death and funeral practices, the author draws a detailed picture of this 17th-century European city. He distinguishes between the city's history and the history of religious strife, which makes the idea of a book quite unique. Not always political and religious events appear in the usual way of an average city resident, who had to carry out his daily work in order to get by from day to day. Vilnius multicultural population reflects the possible development of other cities in Poland at that time. Unfortunately, our national history researching lacks such detailed studies as David Frick makes in his book about Vilna.

The book is sustained in line with microhistory, a genre which is very popular among Western scholars. David Frick is almost the only one among American researchers who often refers to the heritage of the Princes of Ostrog and the people, who were associated with Ostrog, in the 16-17 centuries. So, for those interested in researching Ukrainian intellectual history related to Ostrog, the book by David Frick presents valuable alternative vision of the possible study of Ostrog scribes or policy of the Princes of Ostrog. This is caused by objective impartiality of American researcher who has nothing to do with Diaspora and contemporary political dialogue of Eastern European countries, which history he explores.