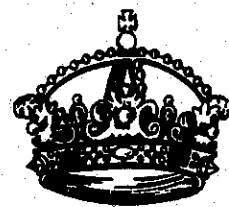




WHITE EAGLE

JOURNAL OF THE POLISH NOBILITY ASSOCIATION

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SPRING 1996

Dassanowsky: Polish Nobility in Austrian History

by Robert von Dassanowsky

The noble name of Taczanowski z Taczanow (h. Jastrzębiec) is known historically and well documented genealogically as an ancient Polish and Prussian-Polish house. From the ancestors of the first Taczanowski, who helped establish Christianity in Poland during the rule of Boleslaus I (Chrobry) (ca. 1001), the dynasty offered Central and Eastern Europe noted leaders in religion, science, warfare, and politics. These included: John of Gniezno, First Archbishop of Wrocław (died 1072); Swentosław, Bishop of Poznań (died 1176); Mszczuj, Wojewode of Kraków (ca. 1242); Michel, Kastellan of Kraków (ca. 1252); Scibor, Wojewode of Łęczyca (died 1242); Andreas, Bishop of Wilna; Adalbert, Archbishop of Gniezno (died 1436); Jakob z Taczanowa, who first called himself "Taczanowski" (ca. 1466);

Rafael Taczanowski (born 1721), Head of the Jesuit Order in Poland; Jan Taczanowski (born 1753), Lord High Steward of Trembowia and his wife Gertrude, Countess Lubieńska, sister of the Prymas Lubieński; Maximilian Taczanowski (died 1852), the "Peace Judge" of Kalisz; General Edmund Taczanowski (1822-1879), one of the leaders of the Polish nationalist revolts of 1843-1846; zoologist, Professor Władysław Taczanowski (1819-1890); Count Alfons Anton von Taczanow-Taczanowski (1815-1867) who received the title of count from King Friedrich Wilhelm IV of Prussia in 1854 and died without issue. His heirs sat in the Prussian and Imperial German House of Lords from 1854-1918. One of the important families in both Polish and German history, the Taczanowskis are

related to many Catholic German and Polish princely, county, and noble houses. The family has its ancestral seat in Taczanów near Pleszew, from which they took their name in the 15th century. In addition to what was to become the County of Taczanów and Lubomirz in the 19th century, the family owned Podrzecze Castle and also Zaskocz Palace, which was destroyed in the Second World War. Staunchly patriotic, the family refused to exile themselves abroad during German and Soviet occupation and continued to maintain their ancient tradition during the communist regime. Today there are family members in Poland, Germany, Austria and the U.S. Count Alexander Taczanowski now heads the House and seeks return of the Taczanowski residences appropriated by the former communist government. He is an international businessman who symbolizes the future of a strong Poland within a European community.

Although well known in Austria, the Taczanowskis who settled in Vienna following the Turkish sieges of Central Europe have only recently been noted by Polish genealogists and historians. This Austrian line has been recorded with numerous variations and Germanizations of the original "Taczanowski" name form, ultimately stabilizing as "Dassanofsky" and "Dassanowsky" by the 19th century. The first Taczanowski/Dassanowsky in Vienna was Leopold Tazanowski (1698-1761). He was the son of a Taczanowski z Taczanow (exact name is not known), a knight in King Sobieski's army who settled in Hungary after the victory over the Turks.

Born in Ofen (now Budapest), Leopold Tazanowski moved to Vienna, where he maintained a non-noble life as one of the owners of the "Red Apple Inn," a famous residence across from



Baroness Elfriede von Dassanowsky (center right), her son, Dr. Robert von Dassanowsky (right) and daughter (left), with the Austrian Consul General in Los Angeles.

St. Stephen's Cathedral at the center of the city. This hotel catered to the aristocracy and to such cultural figures as Beethoven, who founded the "Friends of Music Society in Vienna" there. Emperor Joseph II appointed his eldest son of seven children, Leopold Johannes Joseph (1737-1815), Director of the Imperial Post Stables, a position he held from 1786-1805. This marked the beginning of the family's importance at the Habsburg Court in Vienna. Desirous of an increased Polish presence in the life of Imperial Austria, Leopold Johannes Tasanowski expanded the postal coach services to the farthest eastern regions of the Empire and specifically developed the station at Kraków as one of the main postal communication centers in Europe.

Leopold married three times and had nine children. Of them, his eldest son, Franciscus Carolus or Carl (1768-1828) and his younger son, Christian, are historically important for both Austria and Poland. It is also at this time that the spelling of the name "Tasanowski" became Germanized as "Dassanowsky." After the birth of a trans-European postal service, the Imperial Austrian Post was expanded under Prince Johann Wenzel von Paar. Carl Dassanowsky became second in command in the Imperial Postal Service as Chief Imperial Postal Official. He also held the title of Imperial Director of Court Travel. Although Carl Dassanowsky was loyal to the Habsburg dynasty, he had not forgotten his heritage and duty as a member of an important Polish house.

The favor which the family held at the Imperial Court was not diminished by Carl's revolutionary attitude. His younger brother Christian Johann Nepomuk (1780-1839) and Christian's family resided in Vienna's Palais Paar throughout the 19th century and he assumed all his late half-brother's imperial offices and titles. His talent and expertise soon brought him notice by the Emperor, and his modernization of the Imperial Austrian postal and transportation system was so effective that many of his innovations continued to be used into the

GREETINGS

From the Editor's Desk:

With the establishment and distribution of our newly designed and (we hope) interesting Journal, I would like to take this opportunity to thank all the membership and international contributing editors for their support in furnishing newsworthy items for both the international and domestic areas. Only thus can we keep the membership apprised of events and activities of interest from every corner of the globe, and we welcome most heartily all contributions of material, photos and anecdotes, * in addition to your comments, reactions and suggestions on how we may make this journal more interesting and informative.

With this issue we are incorporating a new feature on Polish Heraldry: the presentation of the origins of the old Polish/Lithuanian clans (*herby*) as they appear in the various research and reference publications (see page 8). We would like to attempt to include this feature in as many future issues as possible (space permitting). We ask that you send us the name of your noble clan shield and we will endeavor to include it in future publications.

Frequently we receive inquiries of a genealogical nature which we are not really equipped to handle, since we are mainly involved in the area of heraldic topics. Genealogical inquiries should be sent to our sister organization, the Polish Genealogical Society of America, 984 N. Milwaukee Ave., Chicago, IL 60622 U.S.A.

"Aby nam się dobrze działo!"

*All material submitted for publication becomes the property of the Polish Nobility Association and subject to editing for content and available space.

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early 20th century. Christian Dassanowsky is now regarded as one of the significant figures in the history of postal development.

Christian's son, Heinrich Franz (1813-1892), was granted the right to add

the German noble prefix of "von" to the family name after the Prussian monarch's recognition of the Taczanowskis as Prussian Counts "Graf" (in primogeniture) and nobles in 1858.

The last twenty years of Heinrich Franz's life, following his retirement from the civil service, are most significant to Austrian and Polish history. As an activist for Catholic causes and a philanthropist, he devoted much energy and financial support to church-based social work in the Empire and towards a stronger political voice for the Polish aristocracy and Polish interests in Vienna. These were also important interests for his son, Adolf Franz Leopold von Dassanowsky (1847-1889), who died young, and his grandson, Franz Leopold Adolf von Dassanowsky (1887-1967), an official in the Imperial, and later, Federal Trade Ministry in Vienna.

The daughter of Franz von Dassanowsky by his wife Anna Grünwald (1890-1973), a descendant of Count Alexander Esterhazy, aide to Emperor Maximilian of Mexico, is one of the world's renowned cultural figures. Elfriede Maria von Dassanowsky, born 1924 in Vienna, was the youngest female student ever to be accepted by Vienna's "Hochschule für Musik und darstellende Kunst" (Academy of Music and Art). Extraordinarily talented in both voice and piano, she became the protégé of Franz Liszt's famous pupil, the German-French concert pianist, Emil von Sauer. By 1943, however, her music career was halted and she was sent to factory labor because of her refusal to join Nazi party associations. Nevertheless, her vocal gift of a wide soprano to mezzo range and her theatrical presence came to the attention of the Berlin film studio UFA, which offered her a star contract in 1944. Elfriede von Dassanowsky refused the offer and remained in Vienna until the end of the war.

Eventually Elfriede von Dassanowsky's career took her to the U.S. in the late 1950s, where she settled in New York and later, Los Angeles. She

From Nobility of The Polish Commonwealth

THE POLISH NOBILITY ASSOCIATION

It was during the period of resurgence after World War I that regeneration and independence movements were happening anew. A small group of Polish-Lithuanian nobles established the Polish Nobility Association. Its membership was open to anyone of the historical commonwealth lands of the old Polish Kingdom listed as a noble and believing in monarchy. One of the original goals was the establishment of the Polish monarchy with a Pole as the elected King. The Country became a republic in 1918 and activities were primarily devoted to genealogical and heraldic preservation. The Association continued quietly until the end of the Second World War. The Polish Nobility Association reestablished itself in America by Prince Polubinski in the 1960's, where it was felt that a free climate to operate was available.

During the years a number of ideas to be promulgated with awards and decorations have come to the Association by way of creation and bequests. The following are some of the ideas, awards, and decorations which the Association has been entrusted to perpetuate.

- The continuation of the "Noble Stewardship" of the Polish Commonwealth.
- The perpetuation of Genealogical and Heraldic Traditions of the Polish Commonwealth.
- The promulgation of Chivalric Orders to recognise individuals for their efforts in educating the public about the Polish-Lithuanian Peoples, and for charitable undertakings.
 - A. Royal Order of Piast, ROP
 - B. Royal Order of Jagiello, ROJ
 - C. Polish-Lithuanian, Sovereign Hospitaller Order of St. John, HOSJ (*not affiliated with any other order of St. John*)

Eligibility to the Royal Order of Piast and the Royal Order of Jagiello is based on an individual's promulgation of Polish-Lithuanian culture. Eligibility to the Hospitaller Order of St. John is for significant contributions in the area of relieving mankind's suffering.

PIAST RULE

The historic ruling family in Poland was called Piast, although scholars are uncertain whether this word was originally a title connoting something founder of the dynasty; traditionally it was supposed to have been a simple peasant. Various branches of this family ruled Mazovia and Silesia throughout the Middle Ages, and in the Kingdom proper until 1370. The significance of this dynasty is best demonstrated by the political events of the late twelfth and thirteenth centuries, when the unity which Poland had found under the early Piasts was almost irrevocably lost. Because the Poles failed to accept primogeniture, the Kingdom nearly suffered the fate of the Kievan state. For a century and more, the land was divided into a number of independent principalities which vied unsuccessfully with one another for supremacy. Despite this political fragmentation, it was clearly recognized that all princes were members of the Piast family. This bond, combined with ecclesiastical unity under the Archbishop of Gniezno, ultimately provided the basis for the reunion of the land and the restoration of the *Regnum Poloniae*.

KINGDOM

The kingdom of Poland, generally known as *Res Publica*, i. e. a commonwealth, was highly diversified. Not only did the Polish nation contain ethnic mixtures, the unusual result of cohabitation of different groups within the same state, but the country comprised several peoples whose mother tongue was not Polish. Few if any of them had as yet a clear consciousness of national identity. The Polish-speaking group probably had a slight overall majority, but Lithuanians, Ruthenians, and Belorussians predominated in several areas, and Germans and Jews constituted sizable segments of the population. The smaller groups comprised Russians (mainly Old Believers), Tartars, Wallachians, Gypsies, Karaites, and Latvians. Some of these nationalities were native to the area, others were descended from immigrants who had settled there in the course of history.

THE STATE

The state consisted of two principal units: the Crown (Korona) which comprised Polish and Ruthenian (Ukrainian) areas, and the Grand Duchy of Lithuania, encompassing Lithuanian and Belorussian lands. The city of Gdańsk (Danzig) enjoyed autonomy under the direct jurisdiction of the king. The Duchy of Courland was a vassal state, and Livonia was placed under both the Crown and Lithuania. In addition, there were special autonomous regions in certain parts of the country. Polish-Lithuanian dualism, expressed in the phrase "*Res Publica* of two nations," was reflected in separate administrations, armies, treasuries, and legal codes. Common executive organs appeared only at the end of the 18th century, a basic change embodied in the 1791 constitution—four years before the last partition occurred, too late to affect the country.

ESTATES

The old commonwealth recognized estates as social groups or classes, but in a different manner than, for instance, the ancient regime in France. Although people spoke of the gentry, Jews, burghers, and peasants as estates, formally and in a political sense the term was applied to the king, the senate, and the chamber of deputies (the last two known collectively as the diet or *Sejm*). The diet comprised only representatives of the gentry (*szlachta*), unlike the *Etats Generaux*, which consisted of three estates. Hence, politically speaking, the gentry was the only estate that really mattered. In the course of centuries Poland developed a parliamentary republic of the *szlachta*. The word *szlachta* defied translation because everyone who had a noble status was a member of it, irrespective of his wealth or social position. A "noble-man" enjoyed rights that were both anachronistic and progressive. Unlike many a European counterpart, he was free from arbitrary arrest and need not fear confiscation of his land, which he held in full ownership. He participated in the election of the king and of the deputies to the diet, he had a virtual monopoly of all offices in the state, and however poor he might be he could boast of a status of legal

equality with the most powerful magnate of the land. Neither race nor creed—except for a relatively brief period of discrimination against the Orthodox and Protestants—was an obstacle to his exercise of rights and liberties. In actual practice there were, of course, great distinctions within the body of the *szlachta*, based on wealth and tradition.

A magnate may well have addressed a well-to-do squire by the appellation "brother," but in reality the two were not equals. Those of most ancient lineage, referred to as *Karmazyńska Szlachta* or "Crimson Nobility," were considered the most illustrious members of their class. The wealthiest and most powerful nobles were referred to as the *magnateria* or "Great Magnates" and consisted of forty to fifty families who lived in palaces,

Recent Publication

The Polish Nobility Association, an international not-for-profit foundation headquartered in Baltimore, Maryland, takes pleasure in announcing the release of its publication *Nobility of the Polish Commonwealth* (ISBN 0-9583484-1-3). This long-awaited work is now being made available to the public. The Polish Nobility Association has long provided aid for individuals seeking assistance related to heraldic research, with limited genealogy information available dealing with the old noble families of the Polish-Lithuanian Commonwealth.

Within its handsome covers are topics concerning the origin of the Polish nobility, from the time of the Piasts to the present. There are several articles translated from such eminent authors as Niesiecki and Konarski, with an in-depth explanation on the origin of Polish coats of arms, titles and their validity, as well as articles covering the translation of key words found in many Polish reference sources and the simple understanding of the Polish language and its intricate usage. Finally, there are pages of maps and photographs to pique your interest.

The booklet, containing 48 pages, is available by direct mail from the Polish Nobility Association for \$12.95 plus \$2.00 postage and handling. Interested individuals and librarians may inquire at:

**The Polish Nobility Association
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maintained private armies and directed national affairs. Beneath the Great Magnates was the "middle nobility" or *Zamożna Szlachta*, who maintained a prominent role in the government bureaucracy and army. At the lowest level of the noble class was the *Drobna Szlachta*, or "minor nobility," who represented almost half of the noble class. This unique group were descendants of warriors of the 13th and 14th centuries who had been endowed with land but whose families had sunk to a low socioeconomic level as a consequence of their numerical increase and division of land. The *Drobna Szlachta*, while retaining all the rights and privileges of the nobility, lacked the economic resources to exercise many of their prerogatives. They usually owned small parcels of land which they worked themselves, and frequently became paid retainers for the magnate families.

The nobility of the commonwealth was a melting pot of its nationalities. When the Grand Duchy of Lithuania joined Poland, first in a dynastic and later in a real union, the Lithuanian *boyars* became members of the *szlachta*. Many a nobleman had a Ruthenian, Belorussian or German name. Jews who embraced Christianity were traditionally ennobled. There were cases of ennoblement of entire villages as reward for their military exploits. Consequently, the commonwealth developed a leading class that was more numerous than in most European countries. The gentry constituted roughly 6-8% of the entire population (the figures somewhat higher for Lithuania and lower for the Crown). According to recent calculations, a quarter of all Polish-speaking inhabitants of the commonwealth belonged to the *szlachta*. Most noblemen in Lithuania, Ukraine, or Belorussia became "Polish" in the sense of embracing a higher form of state nationality. They did not become denationalized, as witnessed by the expression "*gente Rutheni natione Poloni*" (of Ruthenian race and Polish nation). Being a good Lithuanian in no way interfered with being a Pole. This notion of a state and of a regional nationality survived the partitions of Poland. In a sense the *szlachta* was the nation, and it could rightly claim that it had achieved a degree of liberty and of participation in state affairs unsurpassed by any other nation in Europe.

[To be continued in next issue] ☺

Critique: *Lithuanian Heritage Magazine*

by Leonard J. Suligowski

At today's newsstands and from a plethora of mail-order magazine vendors one can find a publication to cover almost any subject matter and suit even the most eclectic tastes. One such publication came across my desk several months ago, entitled *Lithuanian Heritage Magazine*. The slick colored cover was just the beginning of what turned out to be a new adventure in reading. Inside I found articles covering the arts, culture and history of this once mighty nation, running the gamut from ancient times to the present. A variety of news and information woven from the comings and goings of its many small towns and villages scattered throughout its current borders gave the magazine additional color.

The articles are topical, interesting, informative and very well written. For those of you who have become a little rusty in recalling how to read or write your native tongue, there is a section on how to brush up on what you've forgotten. The distaff side has not been overlooked either, and some of the old dishes you enjoyed from your youth can be found here as well, and may cause a tingling sensation in the taste buds as your eyes scan the old recipes.

What caught my eye (as a researcher) were articles devoted to such topics as "The Great Families Of Lithuania," and "Gedimin, King Of The Lithuanians," with a display of the dynastic line. Rounding this out was a piece on the origin of the Lithuanian national anthem.

The magazine is published six times a year by Baltech Publishing, P. O. Box 225, Lemont, IL 60439-0225. The subscription rate is only \$29.95, and is well worth the price. I would also strongly recommend you try to obtain any back issues that are still available, as they are truly gems. If you are thinking of undertaking any Lithuanian genealogical research, the premier issue (Sept/Oct 1994), if still in print, covers this topic with details not found anywhere else. If the premier issue is unavailable, you could request copies of the article "Finding Your Lithuanian Roots, How Hard Is It?" by Rima Medelis. ☺

Traces of Nobility Remain in the Descendants of Gentry

by Theodore Count Jakubowski (continued from previous issue)

Another central trait of the aristocracy of the former Polish-Lithuanian Commonwealth of the Nobility was a deep regard for what we would call today "natural law." No moral relativism for these people! They saw right and wrong in terms of black and white. In this they were little different from British and Germans of their day, or of today.

Today many Polish-Americans practically withdraw from society, from politics and even from business, being unable to stomach the practices they see in these spheres of activity. The moral relativism, the making of excuses for criminals, the sociological jurisprudence of the courts, all fly in the face of the natural law imbued in the aristocracy almost at birth. Influence peddling, bribing, fixing, and plea bargaining are all activities the true aristocrat finds most distasteful, almost genetically distasteful. Which leaves the practice of the professions involved to others... who unfortunately do not share our values (and virtues).

Oddly enough, once commoners were admitted to the priesthood in the mid-17th century, the Catholic Church, which certainly should be a bastion of natural law, began to join in the assault against the gentry, even though doing so was against its own interests. This happens often in history: outsiders are permitted admittance out of a sense of charity, and then they proceed to bite the hand that fed them.

Societies, like Buddhist India of the 7th Century, which do not adopt measures to protect themselves may find themselves toppled and taken over by more ruthless and manipulative elements. To a certain extent this was true of the Commonwealth, although its foundations rested on the sands of a non-Polish peasantry, which could only spell its eventual doom.

Part of the Church's attitude toward the nobility may have been influenced by the widespread flirtation with Protestantism, such as, by the Radziwiłłs until Batory's reign. The Church, for whatever reason, viewed the nobility with mutual suspicion, as the gentry was never in favor of giving the Vatican too much power over them, as their

religiosity pre-dated the acceptance of the Catholic Church (the same as their nobility pre-dated any Kings). At least one commentator, John J. Gelsavage, feels this may have induced Vatican collaboration with, or at least toleration of, measures designed to undermine and destroy the aristocracy, seen as a nuisance for the Church as well as an opponent of Royal power or of the later foreign invaders.

This trait makes Poles and others of aristocratic bearing very much out of step with our contemporary ultra-liberal institutions of higher learning, or even government, where the neo-socialist ideas in vogue on the left stem from Descartes, Hegel, Marx and other perverse philosophies of the French Revolution, rather than from the conservative and old-fashioned natural law philosophy of the aristocratic nobility.

In a world where the powerful are aware of their roots, if we lose ours then we will be condemned to be nothing...

Contemporary American debate about gun control, the right to keep and bear arms, and Citizen Militias would seem absurd to our ancestors. In the Commonwealth the principle of *levee en masse* applied: the reason the nobility (*szlachta*) had their rights and privileges was because they were supposed to represent the armed forces of the nation — on call in time of every emergency, complete with horses, armor, weapons, equipment and foot-soldiers.

Certainly the framers of the U.S. Constitution were familiar with the concept of the citizenry as the militia (as at Concord Bridge in 1775).

To be prepared for military service is something absorbed by the noble with his mother's milk. The Communists may have swept up all civilian arms during their occupation and regime, but nothing could be more offensive to the noble *szlachta* spirit.

Military training, from an early age, hardening boys for service, and keeping weapons at home, Boy Scout

(Harcestwo) training of a para-military nature (not the baby-sitting of American Cub Scouts) coupled with the inculcation of patriotism, was an integral part of the culture of the "fighting gentry." It was the nobility, after all, who provided the pride of Polish armed forces. The famous, indomitable "Winged Hussars," who were never repulsed, were not part of the regular army but were subsidized by and manned by the aristocracy, who alone could bear the expense and acquire the training and equipment needed for such units.

The readiness to serve as a reserve force constantly on call may explain the high proportion of Polish recruits to the American armed forces in World War II. The duty to one's fatherland had been transplanted into American soil. This "territorial imperative," as it has been called, is another trait of the nobility of the Commonwealth, which the reader may consider and possibly recognize in his parents and grandparents. It is quite different from the motives of today's non-European immigrants to the United States, who often pursue the quest for cash, which they can remit home in abundance, to the detriment of the American economy.

The gentry of the Polish-Lithuanian Commonwealth were distinguished by an attachment to place, not to be confused with a materialistic grasping for properties, as many of the nobles possessed little land (a result of the absence of the rule of primogeniture) and sometimes none. The nobles, one might say, had a "nesting" impulse, perhaps a melancholic one after their lands and possessions, mostly in the East, were gobbled up by Russia, Prussia and Austria.

A nesting impulse can be identified among the post-World War II generation, who filled suburban subdivisions in the United States, possibly in accordance with the newer American impulse to obtain a single family house as part of the "American Dream." Lacking socio-political power, the children of these suburbanites find their neighborhoods going down as newer minorities move in, or their homes lost as mortgages are foreclosed as jobs are lost in a dwindling economy. Perhaps their pursuit of

of the Polish-Lithuanian Commonwealth

material possessions has turned out to be a fatal instance of rejecting the more altruistic *szlachta* idealism emphasizing spiritual above material things.

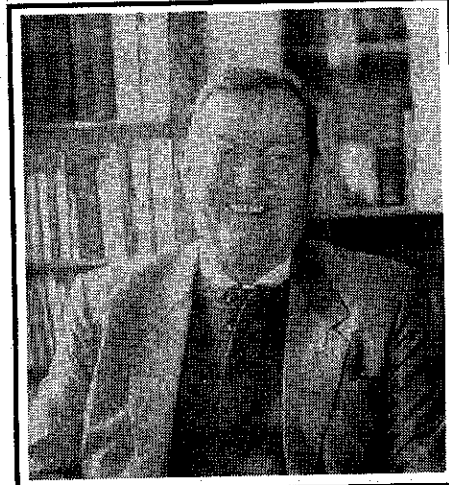
A final trait, one that perhaps preconditions the children of the old aristocracy to be unprepared for the ruthlessness of much of modern American and other societies, is the noble trait of not only demanding respect for one's own privacy, personal space, and habitat, but also to extend the same courtesy to others. This can be seen as either over-sensitivity or lack of forcefulness, as more pushy and overbearing people rush in to sell used cars, make false advertising, collect debts, report news and trample people in the civil courts. The old Polish noble considered his home his castle and desired to respect his fellows: in the modern world, unless there is substantial reform, these otherwise noble virtues will not bring either success or honor to their bearers. That does not mean to say that

they are not prevalent among the descendants of the Commonwealth. They are quite prevalent; even though they represent a benevolent curse for us. But you can identify us by these sentiments.

One could go on an on, retailing tens of other "national" traits of the Commonwealth's gentry still visible, however indistinctly, in their descendants. Permit me to close with a final one: the perennial tradition of the noble father exhorting his sons to "make something of yourselves." This shows an abiding concern for the honor of the family.

Has the reader performed the necessary mental gymnastics to test to see how well he or she scores when it comes to evaluating the "evidence" we have from our own family oral traditions?

You can see that the genetic or learned noble behavior and attitude has been preserved in our flesh and bones—like a fly preserved in a bit of amber from the Baltic Sea.



Yet, the traces are diluted and subdivided with each succeeding generation. If we do not resurrect our noble heritage, proclaim it to the world, and relate it to contemporary society, the critical sense of where we come from, who we have been, and what we were worth will be lost—and today's world will be deprived of a valuable building block.

This is not a matter of snobbery: it is a matter of fighting cultural genocide.

In a world where the powerful are aware of their roots, if we lose ours then we will be condemned to be nothing... ☚

"Bless Him, oh Lord"

A Prayer for a Sacred Journey, by Barbara Bromont-Sławińska, P.N.A. Poet Laureate, for the P.N.A.; original in Polish, translated by Monika Severs. To His Holiness John Paul II, Our Beloved Supreme Pontiff, on his fourth pilgrimage to our country, we "are not afraid" to pray...

Bless Him, oh Lord,
On his worldwide travels,
Let Him fulfill His mission,
So selflessly planned.

Bless Him, oh Lord,
While through space he's soaring,
While He touches all peoples,
While he kisses each land.

Give Him, oh Lord,
Supernatural strength,
And the will unyielding,
And the power of mind.

Make the Gold Cross,
The Vatican symbol,
A symbol of Freedom
For all of mankind!

The freedom to think,

To pray and to act...
Through the power of LOVE
Let us overcome sin.

Let the Faith from the altar,
Without hesitation...
Lead all of Your people,
So that Justice may win.

The traditional Cup
Is now brimming with malice.
Let's pour out the hatred...
And refill it with HOPE.

Let our Country rejoice,
Let our children PRAY...
That JOHN PAUL THE II
Is all peoples' POPE!

We Catholics believe
That you'll show us the light...

Your guiding strength
Will break all barriers down.

Let the Church overcome
All forces of evil —
Let the Eagle of Freedom
Once again wear his crown.

Bless Him, oh Lord,
So in turn He may serve us...
All people are craving
His WORD and His TOUCH.

Guide Him, oh Lord,
For He is our Shepherd,
And we need His presence
Right now — Very Much!

*Dame Barbara Bromont-Sławińska
P.N.A. Poet Laureate ☚*

Polish Heraldry: Jastrzębiec

Excerpt from *Herbarz Polski*, by Kasper Niesiecki, S. J., Lipsk [Leipzig] edition, 1839-1846), translated by Leonard J. Suligowski; reprinted, with permission, from the *Journal of the Polish Genealogical Society of America*. For each coat of arms the blazon or verbal description of the arms below is first given in the authentic heraldic style, followed by a translation from the Polish description by Niesiecki. The right and left sides of a shield are identified from the standpoint of the bearer, i. e., the one holding the shield. His right would be your left and vice versa. The tinctures (colors) in heraldry are as follows: azure = blue; gules = red; sable = black; or = gold; argent = silver; vert = green. In heraldry all charges (pictures) on a shield are already assumed to be facing dexter (right side) unless otherwise specified. In Polish heraldry all animals or birds are assumed to be in their natural coloring unless otherwise specified.

Arms: azure, a horseshoe reversed, between its branches, a small cross *patée en abîme*, both or. Upon a wreath of the colors mantled of his liveries whereon is set for a crest: out of a ducal coronet, a hawk proper, wings surgent, belled and jessed, holding in its dexter talons, a charge of the shield.

On a shield in a blue field is a gold horseshoe, with its heels pointed straight up, and in its center a cross; on the helmet over a crown is a Goshawk with its wings slightly raised for flight, facing the right side of the shield. On its legs are small bells and a leather strap, in its right talon it holds a horseshoe with cross, like those on the shield. Thus it is described by Paprocki *O herbach*, fol. 115; Okolski, vol. 1, fol. 315; Potocki, *Poczet herbów*, fol. 117; Bielski, fol. 83; Kojalowicz, in *MS*.

According to Paprocki, this armorial bearing has the name *Jastrzębiec* because the clan's ancestors, while still pagans, bore on the arms only a Goshawk (*Jastrząb*). But later, in the days of King Bolesław the Brave, circa 999, when pagan foes were masters of Łysa Góra—two miles from Bożęcín, now called Święty Krzyż [Holy Cross]—and stood secure upon it as if in a fortress,



they hurled abuse upon our forces, saying: "Send forth one from among you who is willing to fight for Christ in a challenge against one of our men." Having heard this a knight, one Jastrzębczyk [scion of the Jastrzębiec clan], moved by the fervor of faith and the praise of God, invented shoes for the horses' hooves and, having shod a horse with them, succeeded in forcing his way up the mountain. He fought the Pagan, who had hitherto been jeering haughtily, captured him, and brought him to the King. After he had given the other soldiers of the Polish cavalry this method, when they had shod their horses and made their way up the slippery mountain, covered with ice, they destroyed and defeated the enemy. As a reward for his ingenuity he received from that King a variation of his arms, adding a horseshoe with a cross to the shield and elevating the Goshawk to the helmet. This is what Paprocki and all others who wrote about these arms say. I, however, can not verify these authors' notion that this Jastrzębczyk in 999 was the first among us in Poland to invent the horseshoe and shoeing horses. For it is clear from antiquity that as early as Poppea (whose death in the days of Nero is described by Tacitus, *an. 16. Ulyss. Aldr. de quadrup. lib. 1*) she had her horse shod with silver shoes, and it is known that others before her used iron shoes, and I have mentioned vol 2, fol. 95 of *Balbin, Czech*

Historian, that in Bohemia around the year 278 A.D. there was a house which used a seal with three horseshoes, and as he says, came with Czech to that country. And here in Poland Leszek the traitor, vying on the Prądnik field covered with barbs to get to a crown hung on a pillar, had his horse shod, *Cromer lib. 2*, and a foreign author also takes him to be the inventor of horseshoes, *Szentivani in Curios*. It is true, one might say that our people did not use shoes for horses up to that time (which *Cromer* explicitly says of the days of Leszek II), and this Jastrzębczyk renewed this practice on the occasion already mentioned. Except it was Paprocki—who in *Gniazdo cnoty* was the first of the authors to give this origin of the Jastrzębiec arms, about which it has been told ever since—who dated those origins in the days of Bolesław the Brave. But in a later book he produced, to which he gave the title of *Stromata*, it was quite different: the first author of Belina arms was survived by three sons, who agreed among themselves that the oldest of them would use three horseshoes in his arms, as we see in Belina arms; the second would use two, in the form seen in Łzawa arms; and the third would use one, as in Jastrzębiec arms. But he supports neither the first nor the second version by citing any author. It would be better to say that these arms came to Poland with Lech, and after one of the earlier members of his house was baptized he added the cross to it.

Nonetheless, as to the antiquity of this house, and the fact that it flourished in pagan times in the Poland of the monarchs, all the authors agreed, and some add that one of the Jastrzębczyks was among the twelve voivodes who at two different times ruled the whole country. In *Stromata* Paprocki affirms that one member of this family was in foreign lands and converted to Christianity there, and this was the cause of the Polish prince Mieczysław's [Mieszko] conversion. The antiquity of the Jastrzębczyks is also evident in that no arms have more families using them than all the ones using Jastrzębiec: and Paprocki says in *O herbach* that several hundred years ago they called themselves simply

Jastrzębczyks, and it was not until after the days of Archbishop Wojciech of Gniezno that the foremost ones of this house began to write *z Rytwian* [from Rytwiany], and others called themselves by whatever they had. The antiquity is also evident from the fact that many other arms took their origin from Jastrzębiec, such as Dąbrowa, Zagłoba, Pobog, and others. These arms are also called *Boleszczyc*, in Silesia and in Mazovia *Lazanki*; in other places Jastrzębczyks are called by names from whatever they call the goshawk, *Kaniowa* or *Kudbrzowa*. In Paprocki's day there was a Jastrzębiec castle, in the inheritance of the Zborowskis; Piotr Zboroski from Rytwiany, Kraków voivode and general, tore it down, dug it out, and had a large pond put in its place.

Ancestors of this House

Based on a grant of privilege to a monastery, Paprocki cites as the most ancient member of this house Mszczuj, Sandomierz castellan, in 999, the time of Bolesław the Brave; his two sons Mszczuj and Jan, who signed their names as "from Jakuszewice," were Kraków canons, made such by Bishop Lambert in 1061. Other historians write of this as well. Długosz in 1084 recalls those Jastrzębczyks who came from Hungary, with Mieczysław, son of Bolesław the Bold, based on the writings of the monarch Władysław, his uncle—that is Borzywoj, Mszczuj's son, Zbylut, Dobrogost, Zema, Odolaj, Jędrzej—and he returned all the estates confiscated from them for the killing of St. Stanisław the Bishop.

Derszław was cupbearer for King Bolesław Wry-mouth in 1114, and Bolesław the Curly granted a title to the villages Jakuszewice and Kobelniki to his sons Wojciech and Derszław, of whom Wojciech was the Sandomierz standard-bearer. Paprocki cites a fragment of his in *O herbach*, but the long stretch of time between them and their father, i. e., 166 years, does not permit me to believe that they were sons of Derszław the cupbearer. Paprocki cites a monastery grant of privilege given in 1199 for Borzywoj and Derszław Jastrzębczyk, heirs to Jakuszowice. He also includes Piotr, son of Wojciech, Sandomierz standard-bearer.

Swentosław, from the post of Poznań pastor and Gniezno canon, was

chosen to be bishop of Poznań ... But he spent only a year at this see before departing from this world in 1176 and was buried in the church....

Piotr Brevis [*Latin*, "short"] called "Mały" [*Polish*, "small"], 19th bishop of Płock, a Płock scholastic chosen by the chapter for that office, moved in the fifth year of his see to another, in 1254. Łubieński in *Vitae Episc. Plocens*, ascribed no coat of arms to him, and said of him only that he was of a noble clan, but in *O herbach* Paprocki expressly says of him that he was a Jastrzębczyk.

Bishop Jan of Wrocław in Silesia, was the first of the Poles to ascend the episcopacy, inasmuch as only Italians had governed it previously; he was a Wrocław canon elected to that dignity in 1062, presided over it for 10 years, and went to his reward for his pastoral labors in 1072, as Długosz attests in his *Kronika* where he writes of him explicitly as of the Jastrzębiec clan. Jakób of Raciborowice, Sandomierz castellan, died at Chmielnik in 1241.

Michał, Kraków castellan 1225. Mistuj, Kraków voivode 1242. Scibor, Łęczyca voivode 1242. Mściąg, Sandomierz voivode 1342. These were discussed in the first volume in their own place. A letter of Kazimierz the Great, King of Poland, given to the Strzelno monastery, mentions *inter praesentes* Mszczuj, Kraków chamberlain. Paweł Koszcziena, who signed himself "z Sendziszowa," is in Długosz under 1899, and I will speak of this below.

Jędrzej, Bishop of Wilno, called "Vasilo" by the Lithuanians, truly an apostolic shepherd, in the days of King Władysław Jagiełło in 1399 preached the Christian faith in Lithuania, at that time still unbelieving. *Kromer* calls him a learned and God-fearing man. Marcisz, brother of Bishop Jędrzej, endowed the Franciscan Fathers with a monastery made of brick in Nowe Miasto, and he also bought Zborów, from which came the Zborowskis.

Wojciech the Archbishop of Gniezno; his father was Derszław and mother Krystyna, and he was born in the village Łubnica among numerous other offspring. When his father, possessed of a meager fortune, accompanied him to the Bensowa parish church for instruction, and gave him up to the institution, according to Długosz in *Vitae Episcop. Posnan.*, he spoke thus to him. "I give

you up, my son, not into the ranks of students but of bishops. Remember, when you have become a bishop, do not forget your current standing, in which you see both your mother and me, your brothers and sisters: this lack of means in which you were born is greater than could fade from your memory if you had the greatest fortune. When you become a bishop, do this for me, make a church of brick in this place where I give you up for schooling." His son listened to all of this and promised to fulfill the exhortation as a paternal order. The hopes of both did not deceive them, for Wojciech, rising in rank, became a priest, and soon from being a Kraków scholastic, as Długosz says, or from being a Kraków dean and Poznań pastor, he became the mitred prelate of Poznań in 1399; tearing down the wooden church in Bensowa, he had a brick one built in 1407, and later settled the friars of St. Paul the Hermit there, and gave it the villages of Bensowa, Bensowka, Bydłowa, and Bystronowice. Besides this he founded the collegiate church in Warszawa, and funded the Mansioners at the Poznań cathedral. Thus for 14 years he held that post at that church in a laudable manner, so that he was held in high regard by all, both for his wisdom, which appeared at its best in every chancellor function, and for the piety of his life....

Wojciech ... founded a city, having cut down the woods, and called it Jastrzębie, and he endowed and gave to it parish churches in Sandomierz province, one in Wysokie in Lublin district, the other in Kortynica in Sandomierz district. He designated a tithe for the Altar of St. Agnes in Kraków diocese. Then in 1423 he was elevated to the rank of metropolitan and primate, and left behind there a memory of his generosity, funding two benefices, one theological and one juridical, and a third in Kalisz. He set up an altar in Łęczyca, returned regular canons to Kłodawa, and named their church to the collegiate church, and left this world in 1436, an important, judicious man and a great lover of his country, as Długosz and Damalew. praised him in *Vitae Archiepisc. Gnesn.* and Starowol. in *Vitae Episc. Cracov.* He had amassed considerable money, which he left his successors, and while yet alive bought for them Rytwiany in Sandomierz district and Borzysławice in Łęczyca district, where he funded bene-

fices for both these places. However, there was suspicion of him to some extent, that the curate of the Poznań cathedral had shown him the collection and treasury of the ancient Kings of Poland, of which the curates had passed on knowledge in secret, each to the next, until that time. From that time on his successors began to sign their names as "z Rytwian" [from Rytwiany]: his brother was Scibor, Łęczyca voivode, and he had twenty sons, and Paprocki saw all their portraits in the Bensowa church, but the signatures under them could not be read. Eight [of the sons] were lost in the Prussian war, the other twelve were various castellans.

However, not all those listed here use the Jastrzębiec arms in the same form: some bear the Goshawk standing in a red field on two horseshoes, with three ostrich plumes on the helmet. With others the hawk or raven on the helmet holds a ring in its beak, not a horseshoe in its talons, for instance, Kierski, Konopnicki, and Lesczyński. The Rudnickis have the Goshawk holding a horseshoe in his beak on the helmet. In Miedzyrzycz near Ostróg I saw a coat of arms which had above the horseshoe and cross, as are usually seen in the Jastrzębiec arms, an added star, and on the helmet three ostrich plumes. On the headstone of Jan Rokiczana, pseudo-bishop of Prague, a horseshoe was shown, in its center was a star, not a cross, as Balbinus attests (book 5, chap-

ter 10), but some say of him that he was a smith's son. Haubicki and Plachecki bear the hawk in another form, as is discussed under the letter H. The Niemyskis have an arrow inside the horseshoe, instead of a cross, with its head pointing straight up but split on the bottom. Some have a raven standing above the horseshoe and cross, with its beak pointing to the right side of the shield and holding a ring in it, with the diamond pointing downward. Others place a featherless arrow over the horseshoe, or on an apple, or on the world, with three ostrich plumes on the helmet, such as the Mirskis; each of these is discussed in its place. Some add a hunter's horn over the horseshoe, without attachments, with three ostrich plumes on the helmet, as for instance the Kierznowskis. Others place two arrows and a cross in the horseshoe's center, as do the Szasze-wicz. Some put three stars over the horseshoe, with three ostrich plumes on the helmet, as do the Turlajs.

I spoke of the Domaszewskis of Jastrzębiec arms in their place, here I will add this. N. Domaszewski had three daughters by Kochanowska, of whom two, Justyna and Urszula, were Bernardine nuns; the third and forth were Suffczyńskas, the fifth was Anna Kielczewska, wife of the Lublin sub-altern judge, the sixth Nowosielska, the seventh Rudzińska; and three sons. Kazimierz, Łuków swordbearer, had by Marcyanna Marchocka, Żolkiewski's

widow, two daughters — one Justyna, who in her first marriage wed Włodek, Żydaczew master of the hunt, and in her second Alexander Wronowski; the other Konstancya, who married Michał Wronowski—and five sons, Mikołaj Bossy, a Carmelite, Franciszek, unmarried, Jan, whose wife was Strzelecka, Michał, a Franciscan friar, and Bernard, a Jesuit. Stanisław, Radom judge, the second son by Kochanowska, connected himself for life with Podkańska, she bore him two daughters—of whom Katarzyna was married to Balcer Brzeziński, Radom citadel judge, and the second, Angela, devoted her life to God in the order of the Bernardines—and five sons, of whom Franciszek married Kobylecka, and of their offspring Wojciech was a clergyman and Balcer died in our order in Ostróg in 1718. Jan and Antoni, Radom scribe, whose wife was Dunin. Jakób, Sandomierz chamberlain, the third son by Kochanowska, married Brodowska, and their four sons were the Jesuit Franciszek (died in Poznań in 1724), Stanisław, Tomasz and Mikołaj; of their two daughters one was Konstancya. I have placed some of these under the Nieczuja arms, *loc. cit.*, but they belong here.

[Anyone who would like a list of families belonging to this clan is asked to write the editor to request the list. Please enclose a self-addressed, stamped business-size (#10) envelope with your request.] ☙

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INTERNATIONAL NEWS, NOTES, AND CORRESPONDENCE

The Monarchist Congress in Poland

On the 25th of November 1995 at Bielsko-Biala, Poland, I had the pleasure to attend the second Sejm of the nobility of the principality of Podbeskidzie. The invitation was by Prince Leszek Wierchowski, the chairman of the Polish Monarchist Movement (Polski Ruch Monarchistyczny), Olgierd Margrave Kossowski, the chairman of Bielsko-Biala Nobility Association, and Prince Richard Myslinski. It was attended by about one hundred local delegates and guests from abroad plus journalists and TV crews. I met many interesting people and was asked to give a speech about the Monarchist League. It was received with enthusiastic applause and interest, especially the news concerning Queen Elizabeth's visit to Poland in March 1996.

On the 3rd of December 1995 I was again the guest of the Monarchist Congress in Sosnowiec, Poland, the headquarters of the Polish Monarchist Movement. The attending guests included Graf. V. A. Esterhazy, the leader of the Slovak and Czech nobility from Vienna; Graf Dombrowski, leader the Polish Nobility of St. Petersburg, Russia; and Mdm. G. S. Kuznietzowa, secretary of the Russian Nobility Union from Moscow. Graf Dombrowski was born in the province of Kazakhstan, where many of the Polish nobility were banished during the Stalinist purges, and had wished to be christened in Poland. Graf Dombrowski's wish was fulfilled during a special Mass at the Sosnowiec church.

Again, I have met many friends and was interviewed by the Katowice TV regarding the Monarchist League, the English monarchist system, the rights of the Duke of Kent to the throne of Poland and the coming visit of H. M. the Queen. The Polish Monarchist System has existed since 1990 and is officially registered in law court as a political party. Its principal interest is to establish a Kingdom of Poland. The members are mainly Polish nobility, young intelligencia, and people of all walks of life whose interest is Polish history, traditions, culture and religious life in Poland. At the congress I had the honor to be elected as the representative of the movement in London and

as their liaison with the Monarchist League. Don Foreman's letter to Prince Leszek Wierchowski was read at the congress and received heated applause. At the end, Prince Leszek thanked me for introducing the Polish Monarchist Movement to the Monarchist League and added his warmest greetings and well wishes to all in London, with the hope that the next congress will be attended by Don Foreman, the secretary general of the Monarchist League.—*As reported by Baron Olgierd Machnikowski.*

From Monarchy

[Monarchy is the official publication of the Constitutional Monarchy Association, bm "Monarchist" of London, WC1N 3XX, United Kingdom, for which the Polish Nobility Association welcomes their contributions.]

At the end of his biography of Charles X, the last Bourbon king of France, *Charles X, La fin d'un monde*, published in 1988, Andre Gastelot refers to a very interesting possibility.

It appears that, thanks to the good offices of the late Duke of Anjou and Cadiz, head of one of the Bourbon branches claimant to the Throne of the Two Sicilies, and with the approval of the princes of Bourbon-Parma, the remains of the king and his family could be returned to France for the internment in the royal Basilica of Saint-Denis.

They are at present buried at Gorizia in what used to be part of Yugoslavia. Mr. Gastelot believes that both the French and former Yugoslav government gave their permission for such a return. Since then, there have been changes in administration in France, and with the break-up of Yugoslavia, Gorizia is now in the Republic of Slovenia. It remains to be seen whether Charles X's remains will ever be laid to rest with those of his ancestors....

Although the League's headquarters are in Great Britain, they are truly an international organization, demonstrating that the appeal of monarchy is not confined to Europe or those countries which are still monarchies. Here is the list of countries in which they presently have members: Australia, Belgium, Bulgaria, Denmark, Eire, France, Gibraltar,

Holland, Israel, Kenya, Malta, New Zealand, Poland, South Africa, Sweden, United Kingdom, Austria, Belize, Canada, Dominica, Finland, Germany, Greece, Hong Kong, Italy, Malaysia, Mexico, Norway, Portugal, Spain, Switzerland, and the United States.

* * *

31 January 1996

Dear Prince Chylinski-Polubinski!

Today I received your most interesting booklet about the Polish Nobility Association Foundation. And I must insure you how absolutely pleased I am by this. Thank you very much!

The work and achievement of your society are impressing and I send my honest congratulations on these.

I see it as most important to save the history and traditions of a country which had such a hard and changing past like Poland. People who do this "job" have my full support and understanding. Especially in such cases we all—who are working for the same ideals—have to work together. And especially for Poland this may be most important! Polish people have a special mission and also responsibility in our time. They must learn again to live with their history and to keep this in mind, which shall do the young people above all others.

I was pleased by the dedication to Pope John Paul II. I met His Holiness for second times, 1988 in my home town, and last October when we had a private audience at the Vatican. He is a impressing and adorable man, who may get our all respect.

In this sense I ask you to inform me about all your work further, would be pleased to keep this friendship and ask you again not to hesitate to contact me if there is anything I could do for you. Best wishes for a successful 1996 and may God bless you!

Hannes Marcel Bichler
Member of the Presidency
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Knighthood

by Leonard J. Suligowski

In medieval Europe the term "knight" referred to a mounted warrior of secondary noble rank. The name is sometimes also applied to the *equites* of ancient Rome, a similar class of mounted soldiers who ranked below senators. The Roman class was formed to provide a means of advancement for men who were not born into a noble family (or *gens*). The medieval rank, however, probably originated with the barbarian tribes of northern Europe, and the English term was derived from the Old English *cniht*, meaning "youth or military follower". Often the younger son of a hereditary peer, the knight began his training as a young boy by entering the service of an overlord. At age 15 or 16 he was raised to the rank of squire and began a period of trial. When his overlord considered him worthy, the prospective knight received his accolade, traditionally a tap on the shoulder with a sword, which proclaimed him a knight. Once knighted, he was entitled to the honorific title "sir" and continued in the military service of his overlord.

As feudalism developed, the rank of knight (in French *chevalier*, in German *Ritter*, in Polish *rycerz*) became a landholding rank. The knight held his land by what was known as "military tenure."

That is, in return for a land grant the knight was expected to render military service to his overlord. Knighthood also took on a religious significance, and a vigil before the altar became part of the initiation into knighthood. At the time of the Crusades the great military and religious orders of knighthood were established. They included the Knights of St. Lazarus (formed as early as the 4th century but militarized during the 12th century); the Knights Hospitalers (formed in the 12th century); the Knights Templars (1118); the Teutonic Knights (1190); and the Knights of the Sword (Livonian order, 1204). The Spanish orders of Alcantara, Calatrava, and Santiago were founded in the 12th century, and the Portuguese order of Saint Benedict of Avis evolved during the following century.

Later secular knightly orders were established in Europe. They included the Order of the Garter (c. 1349) in England, the Order of St. Michael (1469) in France, and the Burgundian Order of the Golden Fleece (circa 1430, it later split into Austrian and Spanish branches).

As modern weapons and battle techniques diminished the military effectiveness of the armored knight, his title became primarily honorary. Increasingly, the military service required of a land-

holding knight was converted to money payments to the overlord, known as "scutage" in England. In modern times many monarchies established purely honorific orders of knighthood. In Great Britain they included the Order of the Bath (1725) and the Order of the Thistle (for Scots; reformed in 1687). The French Legion of Honor was established by Napoleon in 1802 and the Japanese Supreme Order of the Chrysanthemum in 1888.

Honorary knighthood is still in existence. Practices vary from country to country, however. In Britain the title of knight is not hereditary but is conferred by the monarch (with the advice of the government). The British feminine equivalent of Knight is Dame Commander.

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