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Imię i nazwisko osoby ubiegającej się o nadanie stopnia

Tytuł rozprawy doktorskiej: *Raptus puellae in Polish literature of the 16th–18th century.*

*Between life and literature*

## SUMMARY

The dissertation is the first attempt in Poland to observe the functioning of the *raptus puellae* theme in Polish literature of the 16<sup>th</sup>–18<sup>th</sup> centuries. Whether a given work is based on a real event or not, it is governed by cultural patterns that shape each text discussed. Two research areas were distinguished to structure the argument about the titular division between life and literature. The first allowed the observation of *raptus puellae* in law and custom, while the second focused on its functioning in written works, beginning with the Bible, through Greek and Roman literature, and culminating in its reception in Polish Renaissance and Baroque works. Ancient and biblical traditions provide the cultural background for the Polish representations of *raptus puellae*, which are grounded in them and have become the primary focus of research. Polish authors' texts reveal the specificity of Polish culture from the 16<sup>th</sup> to the 18<sup>th</sup> centuries, defined by the nobility, its social norms, and its connection with European tradition.

The first chapter ("Raptus puellae in law and custom") introduced the reader to the topic and outlined the historical and cultural background of the phenomenon, based on examples of actual abductions in the First Polish Republic. How does law relate to *raptus puellae*, and how does custom relate to the law? The research addressed the functioning of *raptus puellae* in ecclesiastical and secular law. An analysis of selected sources and studies allowed to collect over 50 examples of actual abductions between 1553 and 1765. Based on the collection of cases, specific mechanisms of abductors' actions were also identified, including the method, time, and location of the abduction.

The second chapter („Sources – Representations of *Raptus Puellae* in European Culture”) examines how the humanist erudition common to Renaissance and Baroque authors manifests itself in addressing the theme of *raptus puellae*. The analysis of the sources is preceded by the examination of the Judeo-Christian (Bible) and Greco-Roman traditions, which constitute the foundation for the creators of modern Europe. A large group of Polish literary works from the 16<sup>th</sup> to the mid-18<sup>th</sup> century is analysed, in which *raptus puellae* appears primarily as an *exemplum*.

The dissertation then examines the functioning of *raptus puellae* in Polish works devoted to this topic, exploring it in various literary genres. The analysis of romance narratives and the functioning of

the *raptus puellae* topos there, conducted in the third chapter („Old Polish Romance Narratives of Abductions”), allowed the identification of the mechanisms of abductors’ actions and their comparison with those identified in earlier observations of actual rape cases. To the group of nine entirely fictional romances, written between the 17<sup>th</sup> and mid-18<sup>th</sup> centuries, was added also Herman Dobiszewski’s *Opisanie Kalinowskich: Jerzego stuprum, Strusowny fuga, ojcowski żal, obu stron zawziętość i inwencyje dowcipne, decyzyja wydania piąciu osób, które z Strusowną uciekły*, clearly influenced by romance conventions.

The fourth chapter (Traces of *raptus puellae* in an old Polish elegiac work) discusses the anonymous work *Lament Strusowny, co z Kalinowskim, bratem ciotecznym rodzonym, starostą winnickim, braclawskim, z Halicza, od rodziców, zjechała anno 1626*. This lament, written from the perspective of a fallen woman, allowed the observation of the moral consequences of abduction and unwanted pregnancy through the eyes of the heroine, whose reflection, expressed in the language of elegy and erotic poem, done *post factum*, is the centre of the considerations presented in the text.

The final chapter (Boronow Story, or a Supplement to the Literary Tradition of *Raptus Puellae*) concerns the poem *Rapt J[ej]m[ości] Panny Dzierżanowskiej przez J[ego]m[ości] P[an]ja Frantemberka, opisany przez J[ego]m[ości] P[an]ja Aleksandra Minora, cześnika chełmskiego*. This work, discovered in the manuscript and read for the first time, and described by the author as a ‘novelty’ (nowina), is a trace of the local community’s interest in the abduction case, which becomes sensational against the background of everyday life. It is supplemented by Polish and Latin marginal notes and numerous intertextual and cultural references, which are included in the main text and indicate the author’s classical erudition. Other interesting text elements include an attempt to illustrate the female perspective and psyche by describing the protagonist’s physical changes and relating her situation to the literary opposition between captivity and freedom. The edition of the poem is presented in the appendix.

Polish literature from the 16<sup>th</sup> to 18<sup>th</sup> centuries presents *raptus puellae* as a topos, anchored in the romance convention, but also as an *exemplum*, evoking ancient patterns or actual events. As it turned out, the actual abduction of a maiden could also have been the subject of the work. The research allowed the placement of the analysed sources within the broader context of the *raptus puellae* phenomenon in European culture. It allowed to determine the place of such references in the general reception of Judeo-Christian and classical traditions in early Polish literature, as well as to recognise the inextricable intertwining of cultural patterns and literary conventions in the living fabric of noble life in the 16<sup>th</sup> to the 18<sup>th</sup> centuries. This dissertation opens the discussion, suggesting possible directions for further in-depth research.

**Key words:** *raptus puellae*, abduction, romance, lament, occasional poetry, manuscript, classical erudition