

The issue of the activity of translators of Oriental languages at the court of the Grand Crown Hetman Adam Mikołaj Sieniawski has been the subject of my research over the last few years.<sup>1</sup> As a result of my work in Polish and foreign archives, I supplemented the list of previously known translators with further names. The result is an almost complete picture of the functioning of this group of court officials, giving an idea of the operation of the hetman's Eastern Office. Prominent among Hetman Sieniawski's translators is Rittmaster Stanisław Studziński, to whom this article is dedicated.

In this article, I will analyse Józef Ignacy Kraszewski's article 'Związki Polski z Krymem i Portą' ('Poland's Relations with Crimea and the Porte') published in the *Vilna Athenaeum* in 1846.<sup>2</sup> The article presents information about Studziński's manuscript given to the journal's editors by Stanisław Nowowiejski and includes descriptions of letters from Crimean and Ottoman officials to Polish dignitaries from 1714–1731. The present location of the manuscript is unknown. In order to determine the scope of the translator's activities, I will present the time frame, correspondents and Studziński's personal documents, supplementing the information given by Kraszewski with information gathered during an archival query in the Princes Czartoryski Library, which sheds light on some aspects of Studziński's work during his years of service to Hetman Sieniawski.<sup>3</sup>

The last will of the Grand Hetman of the Crown, Adam Mikołaj Sieniawski, drawn up on 17 February 1726 in Lvov (today: Lviv), mentions Rittmaster Stanisław Studziński. For his long service and personal merits, Studziński received 2,000 zloty from the hetman: 'To those Gentlemen who not for a short time assisted [me], as Master Rosiński 2,000 zloty, Master Boreyko the Elder 2,000 zloty, Master Boreyko the Younger 2,000 zloty, Master Studziński the rittmeister

## ON RITTMAS<sup>T</sup>ER STANISŁAW STUDZIŃSKI, TRANSLATOR OF EASTERN LANGUAGES IN THE SERVICE OF THE CASTELLAN OF CRACOW, GRAND HETMAN OF THE CROWN ADAM MIKOŁAJ SIENIAWSKI

DOI: 10.5604/01.3001.0054.8387

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*Wilanów Studies*  
vol. XXX, 2023, pp. 397–423  
Yearbook, E-ISSN: 2720-0116

1 J. Merkuljeva, *Jan Charowski Papaz-zade, tłumacz języków orientalnych*, [www.wilanow-palac.pl/jan\\_charowski\\_papaz\\_zade\\_tlumacz\\_jezykow\\_orientalnych.html](http://www.wilanow-palac.pl/jan_charowski_papaz_zade_tlumacz_jezykow_orientalnych.html) (accessed 5 Aug. 2023).

2 J.I. Kraszewski, 'Związki Polski z Krymem i Portą. (Z rękopismu rotmistrza Studzińskiego, zawierającego korespondencję Porty Chanów Krymskich z początku XVIII w., udzielonego redakcji p. Stanisława Nowowiejskiego)', *Athenaeum*, vol. 6, 1846, pp. 19–34.

3 The Czartoryski Library – Branch of the National Museum in Cracow (hereinafter: BCZ), sign. 6005, vol. 14, Regestr dworu i czeladzi, and others.

2,000 zloty, I make these legacies, binding my successors to pay them out'.<sup>4</sup>

Stanisław Studziński won the hetman's trust not only through his military merits, but also through his work as court translator of Oriental languages. Later, Studziński served at the royal chancellery as the translator of Oriental languages to the Crown, continuing to maintain contact with the hetman. There were several other translators of Oriental languages in the service of the Grand Hetman of the Crown, including Konstanty Turkuł,<sup>5</sup> Jan Karoński,<sup>6</sup> Jan Charowski, and Szymon Donabiedowicz,<sup>7</sup> but only Studziński was recorded in the document of Sieniawski's last will.

In addition to the well-known dynasties of translators of Oriental languages in the seventeenth century, such as the Dzierżek and Zajerski, who passed their professional skills from one generation to another,<sup>8</sup> at the beginning of the eighteenth century, translators for whom this activity was not their primary occupation were becoming increasingly influential. This new group of military translators, which emerged naturally in the Commonwealth of Poland and Lithuania as a result of socio-historical processes, mainly included soldiers of the Crown army who took part in battles on the south-eastern front. At the turn of the seventeenth century, Crown translators of Oriental languages who came from the army included, in 1699, Zachariasz Buynowski (companion of General Dąbrowski's banner regiment<sup>9</sup>), in 1712 – Jan Michał Karoński (companion of Stanisław Jan Jabłonowski's armoured *rota* regiment<sup>10</sup>), in 1718 – Stanisław Studziński (rittmaster).

During this turbulent era, most of Hetman Sieniawski's translators of Oriental languages were also military men, so in addition to their main functions they also played the role of couriers, secret agents, spies, etc. By tracing biographical threads, as well as family and social ties,

4 A. Słaby, '„Ponieważ z nieuchronnego wyroku Boskiego, idę w drogę wieczności” – edycja i analiza treści testamentu hetmana wielkiego koronnego Adama Mikołaja Sieniawskiego', *Klio. Czasopismo Poświęcone Dziejom Polski i Powszechnym*, vol. 35, 2015, no. 4, p. 209.

5 M. Kaczka, 'The Gentry of the Polish-Ottoman Borderlands: The Case of the Moldavian-Polish Family of Turkuł/Turculeț', *Acta Poloniae Historica*, vol. 104, 2011, pp. 129–150.

6 BCz, sign. 464, Adam Mikołaj Sieniawski to Jan Szembek, Oleszyce, 28 Aug. 1712, p. 302.

7 R. Król-Mazur, 'Rola i działalność lwowskich tłumaczy miejskich i ich przedstawiciel Szymon Donabiedowicz', in: *Lwów: miasto – społeczeństwo – kultura*, vol. 7: *Urzędy, urzędnicy, instytucje*, eds K. Karolczak, Ł.T. Sroka, *Studia z dziejów Lwowa series* (Kraków, 2010).

8 Their activity is described by Bogdan Baranowski, *Znajomość wschodu w dawnej Polsce do XVII wieku* (Łódź, 1952). He devotes a great deal of attention to the translators of Armenian origin, who held a kind of monopoly on translation services.

9 *akta grodzkie i ziemskie z czasów Rzeczypospolitej Polskiej: z archiwum tak zwanego bernardyńskiego we Lwowie w skutek fundacji śp. Alexandra hr. Stadnickiego*, vol. 22: *Lauda sejmikowe*, vol. 3: *Lauda wiszeńskie 1673–1732 r.*, ed. A. Prochaska (Lwów, 1914), p. 273.

10 A. Boniecki, *Herbarz Polski*, vol. 9 (Warszawa, 1906), p. 274.

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# ATHENAEUM.

## PISMO ZBIOROWE

POŚWIĘCONE

**HISTORJI, FILOZOFJI, LITERATURZE, SZTUKOM i t. d.**

WYDAWCA

**J. I. KRASZEWSKI.**



**TOM SZÓSTY.**

**WILNO.**

NAKLAD I DRUK T. GLÜCKSBERGA  
KSIĘGARZA I TYPOGRAFA BIAŁORUSKIEGO NAUOWEGO ORĘGCU.

**1846.**

Fig. 1

Title page of the periodical *Athenaeum*, vol. 6, 1846

it is possible to identify a typical career path for the grand hetman's translators: soldiers captured on the south-eastern frontiers of the Commonwealth learnt the Tatar or Turkish language as prisoners; after being released from captivity, they returned to their homeland and put their acquired knowledge of languages to practical use by working in the royal and hetman offices. Many translators from the late seventeenth and early eighteenth century took part in the Polish-Turkish wars and were ennobled for their military merits.<sup>11</sup> This is how a new elite was formed in Poland: the Turkish-speaking military intelligentsia,<sup>12</sup> which

11 Ibid.

12 In the modern sense of the word.

contributed to the development of applied linguistics, translation studies and bilateral Polish-Turkish diplomatic and trade relations.

As policy on relations with the south-eastern neighbours lay within the remit of the grand hetman of the Crown, contacts of the hetman and his office with translators were very frequent. Hetmans used translators when written translations of documents, interpretation services for arriving envoys or interrogations of prisoners were required, or when Polish diplomats needed a translator to accompany them on their missions.

The laconic entry in *Encyklopedia Orgelbranda* gives the following information about Stanisław Studziński:

a rittmaster of the Polish army, who lived in the first half of the eighteenth century, spent some time in Crimea as a Polish resident, and later served as a translator in the royal chancellery. He left a manuscript containing a collection of letters and notes on matters related to the Ottoman Porte and Crimea. It contains excerpts, speeches, epitaphs, poems, lampoons et caetera, in short, a so-called *Silva rerum*. It was held by Kraszewski, who printed exceptions from it in *Atheneum*, section VI, vol. 6, page 19 and following.<sup>13</sup>

Currently, the manuscript by Studziński, excerpts from which were published by Józef Ignacy Kraszewski, is believed to be lost and has so far not been rediscovered. Nevertheless, an attempt can be made to trace the fortunes of these materials.

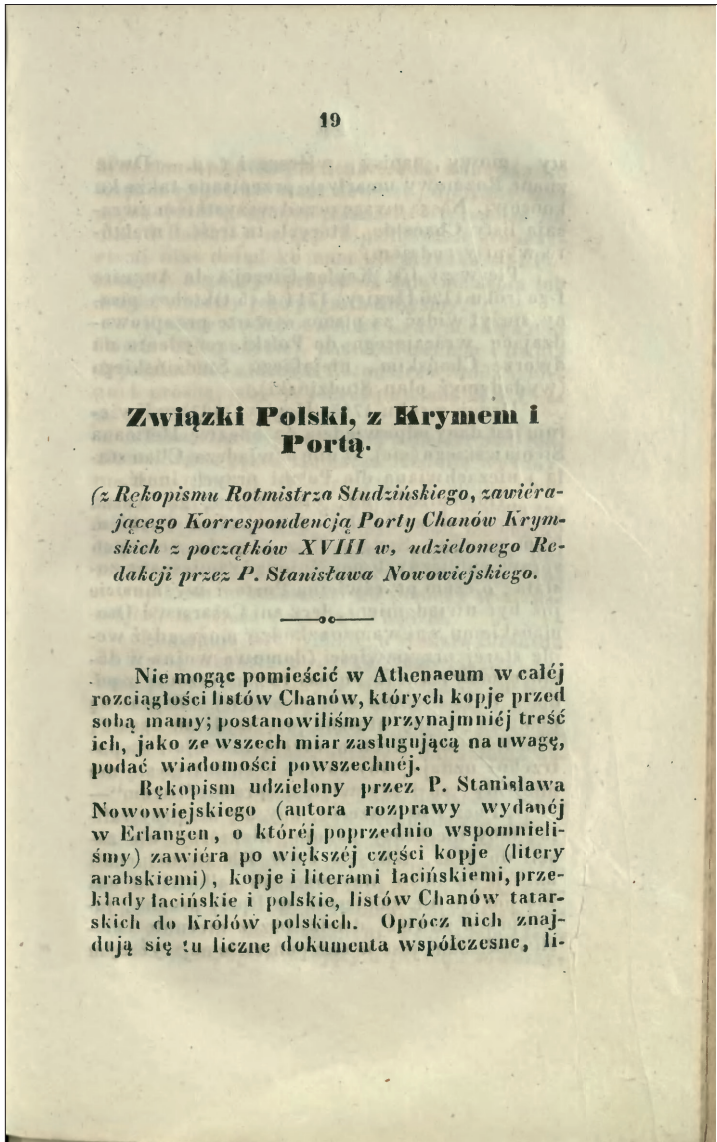
Kraszewski was keenly interested in Oriental themes already in his youth, which seems natural in the light of his genealogical details. According to Andrzej A. Zięba, the future novelist was descended on the distaff side from Bogdan Spendowski (d. 1690–1694), an Armenian, a defender of Jazłowiec (Yazlovets), translator of Jan Gniński's legation.<sup>14</sup> As late as 1836, Kraszewski published in *Tygodnik Petersburski* an article entitled 'Biblioteka Horodecka', devoted to a library in Volhynia the collection of which included Oriental manuscripts.<sup>15</sup> After settling in Omelno and then Gródek (Hrudak) in Volhynia in 1838, Kraszewski's literary and painting oeuvre in the 1840s is clearly influenced by Oriental themes. During this period, he undertook several journeys, including to Kiev (Kyiv) and Odessa (June to September 1843), which resulted in such works as *Wspomnienia Odessy, Jedysanu i Budżaku*.<sup>16</sup> In this book, Kraszewski recalls the recent past of the Polish-Ottoman borderland. In 1846, he painted an oil painting with an Oriental theme, *An Oriental Portrait*, which is 'probably a copy of an unidentified work by a French

13 S. *Orgelbranda Encyklopedia Powszechna*, vol. 24 (Warszawa, 1867), p. 260.

14 A.A. Zięba, *Bogdan Spendowski*, „Portrety polskich Ormian”, wall calendar of the year 2017 (Warszawa, 2016), the month of February.

15 J. Reychman, *Orient w kulturze polskiego Oświecenia* (Wrocław, 1964), p. 315.

16 J.I. Kraszewski, *Wspomnienia Odessy, Jedysanu i Budżaku. Dziennik przejażdżki w roku 1843 od 22 czerwca do 11 września*, notes and afterword P. Hertz, vol. 1–2 (Wilno, 1845), vol. 3 (Wilno, 1846).



painter from the first half of nineteenth century, probably Theodore Freré, which circulated in the form of engravings'.<sup>17</sup>

In addition to literature, Kraszewski also studied painting at the Vilna University under the supervision of Wincenty Smokowski and Jan Rustem, a native of Constantinople invited to Poland by Prince Adam Kazimierz Czartoryski. Kraszewski also studied Arabic (he translated into Polish an Arabic grammar by Constantin François de Chaseboeuf

17 A. Czobodzińska-Przybyławska, H. Kostka-Chybowska, *Na marginesie twórczości literackiej. Malarskie pasje Józefa Ignacego Kraszewskiego*, exhibition catalogue (Romanów, 2007), pp. 6, 35, 115, cat. no. part II, 1/2, fig.; cf. sztuka.agraart.pl/lirytcytacja/218/13584 (accessed 24 Oct. 2022).



de Volney, *Simplification des langues orientales, ou méthode nouvelle et facile d'apprendre les langues arabe, persane et turque, avec des caractères européens*, Paris 1796) and Hebrew. In addition to his study on Poland's relations with Crimea and Turkey *Związki Polski z Krymem i Portą* written in 1846, he published several more articles on Oriental themes in the *Athenaeum*, including 'Do dziejów chanów Krymu'.<sup>18</sup> These are extensive excerpts from a manuscript copy of a manuscript then held by the Crimean murza Murat Argiński,<sup>19</sup> sent by Aleksander Negri in Polish translation and donated to the Odessa Historical and Archaeological Society. In 1860, in Kraków, Kraszewski also published *Podróże i poselstwa polskie do Turcji a mianowicie: Podróż E. Otwinowskiego 1557, Jędrzeja Tarnowskiego komornika j.k.m. 1569, i Poselstwo Piotra Zborowskiego 1568*. It is also known that he maintained a close, friendly relationship with Stanisław Chlebowski, the court painter to Sultan Abdülaziz in Constantinople.<sup>20</sup>

As Kraszewski wrote, the text of *Związki Polski z Krymem i Portą* was based on materials given to him by Stanisław Nowowiejski:

[...] the manuscript lent by M. Stanisław Nowowiejski (the author of the dissertation published in Erlangen, which we previously mentioned) contains, for the most part, copies (written in Arabic alphabet), copies written in Latin alphabet, as well as Latin and Polish translations, of the letters of the Tartar khans to the Polish kings. In addition, there are numerous contemporary documents, letters, speeches, inscriptions, poems and etc. – The two well-known Conversations of the Dead were also transcribed at the end.<sup>21</sup>

Not much is known about Stanisław Nowowiejski, the then owner of the Studziński's manuscript. It proved possible to determine the title of Nowowiejski's treatise mentioned by Kraszewski, published in Erlangen in 1845:<sup>22</sup> *Über den Ursprung der polnischen Slaven und ihre Wohnsitze*.<sup>23</sup> The university's archives also keep Nowowiejski's autobiography,<sup>24</sup>

18 *Athenaeum*, vol. 5, 1850, pp. 97–116.

19 W. Roszkowska-Sykanowa, „*Athenaeum*” Józefa Ignacego Kraszewskiego 1841–1851. *Zarys dziejów i bibliografia zawartości* (Wrocław, 1974), p. 10.

20 M. Jaglarz, „Korespondencje konstantynopolińskie” Józefa Ignacego Kraszewskiego’, *Biuletyn Biblioteki Jagiellońskiej*, vol. 68, 2018, pp. 71–80.

21 Kraszewski, *Związki Polski z Krymem i Portą*, pp. 19–20.

22 Karol Estreicher writes: „Ursprung der Slaven. Erlangen”, see *Bibliografia polska*, vol. 10: *Bibliografia polska XIX stulecia. Spis chronologiczny* (Kraków, 1885), p. 218.

23 *Verzeichnis der Erlanger Promotionen 1743–1885*, eds M. Kötter, E. Schug, R. Poll, part 1: *Theologische Fakultät, Juristische Fakultät, Philosophische Fakultät*, Erlanger Forschungen, Sonderreihe series, vol. 14,1 (Erlangen, 2009), p. 281. The manuscript of this work is stored in the archives of the Friedrich-Alexander-University in Erlangen and Nuremberg.

24 According to information received from Dr Clemens Wachter, Stanilaus von Noworwiejsky (Stanisław Nowowiejski) received his doctoral degree at the Department of Philosophy at the University of Erlangen on 19 July 1845 on the basis of his dissertation *Über*

according to which he was born on 8 May 1822 in Volhynia and was the son of Janusz Nowowiejski, ‘President du district de Rovno’, and Karolina Nowowiejska née Czetwertyńska. The family owned the village of Radochówka in Volhynia. It is possible that Stanisław Nowowiejski was related to Kraszewski, as Kraszewski’s great-grandmother Konstancja bore the surname Nowowiejska. It is possible that the manuscript came to the Nowowiejski family via the eighteenth-century Braclaw (Bratslav) officials Konstantyn or Stanisław Nowowiejski.<sup>25</sup>

Be that as it may, Stanisław Nowowiejski passed on to Kraszewski a manuscript of interest to the writer with the purpose of the publication of its fragments in the *Athenaeum*, most probably before the middle of 1846, as the *Związki Polski z Krymem i Portą* article was published in the sixth and last part of the journal for that year. Kraszewski’s text is undated and may have been written between January and September 1846, since the permission to print the sixth volume of the journal was issued on 18 October of that year.

In the Library of the Wróblewski Lithuanian Academy of Sciences in Vilna, in the group (fond) no. 114 ‘Józef Ignacy Kraszewski’, there is part of the correspondence of the *Athenaeum* journal from 1841–1847, some manuscript annuals of the journal from 1841 and 1844–1846, but no information about the sixth volume from 1846 that is of interest to us.<sup>26</sup>

After his death, Kraszewski’s extensive correspondence was donated to the Jagiellonian Library.<sup>27</sup> One of his correspondents was Stanisław Nowowiejski; the library preserved Nowowiejski’s letters to Kraszewski from 1846–1862.<sup>28</sup> Three letters from Nowowiejski to Kraszewski from 1846, dated 23 January from Kiev, 1 February and 10 September from Radochówka, are devoted to current affairs and issues of the Vilna *Athenaeum*, but the issue of the manuscript in which we are interested is not mentioned in them. In a letter from Kiev, Nowowiejski mentions Teofil Glücksberg, a publisher active in Vilna.<sup>29</sup> In a subsequent letter, he talks about his trip to Crimea and the fact that he received books from Glücksberg and only two volumes of the *Athenaeum*, although four had

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*den Ursprung der polnischen Slaven und ihre Wohnsitze*. In the university archives, the file numbered UAE C4/3B NR 475 holds Nowowiejski’s biography and the manuscript of his dissertation (26 pages).

25 See ‘Radochówka’, in: R. Aftanazy, *Dzieje rezydencji na dawnych kresach Rzeczypospolitej*, vol. 5: *Województwo wołyńskie* (Wrocław, 1994), pp. 391–392; S. Uruski, *Rodzina. Herbarz szlachty polskiej*, vol. 12 (Warszawa, 1915), p. 202.

26 [sena.mab.lt/lt/fondai/rankrasciai/inventorinis-sarasas/fl114](https://sena.mab.lt/lt/fondai/rankrasciai/inventorinis-sarasas/fl114) (accessed 5 Aug. 2023).

27 A. Bar, *Indeks korespondencji Józefa Ignacego Kraszewskiego przechowywanej w zbiorach Biblioteki Jagiellońskiej* (Kraków, 1929).

28 Biblioteka Jagiellońska, sign. rkps 6471, Korespondencja Józefa Ignacego Kraszewskiego, Seria III: Listy do J.I. Kraszewskiego oraz do Redakcji „Athenaeum”, „Gazety Codziennej” i „Gazety Polskiej” z lat 1844–1862, vol. 13: M–N (Mieczynski – Nyman), pp. 432–477.

29 *Ibid.*, p. 432.

already been published.<sup>30</sup> In later letters, Nowowiejski also dealt with the *Athenaeum* affairs, informed Kraszewski of interesting manuscripts, books, libraries, paintings he had found, as well as about publishing news, he also promised to come to Gródek.

It is likely that Kraszewski had the opportunity to study Studziński's manuscript in person at his estate in Gródek, located only 70 km from Radochówka, where he edited the magazine and from where he sent it to the publisher in Vilna. Nowowiejski was able to hand over the manuscript to the writer on his return from Erlangen, and, after publication in the *Athenaeum*, the manuscript was returned to the Nowowiejski family archive in Radochówka. Kraszewski must have been interested in the content of the Tatar and Turkish letters contained in the Studziński manuscript, since they had been translated into Latin and Polish. Such collections, collated by translators of Oriental languages, were quite common in Poland; an example is the Kamieniec (Kamianets) translator Stefan Agopsowicz, famous for his diary describing the history of the Armenians who left the city after the occupation by the Turks in 1672. These notes were, in turn, used by the historian Antoni Józef Rolle in writing his work *Pod krzyżem*.<sup>31</sup>

The chronological framework of the material left behind by Stanisław Studziński closes with the dates 1714–1731, and thus probably covers almost the entire period of his service as a translator. The documents were made in Adrianopolis (Edirne), Kilia, Chocim (Khotyn), Warsaw and Rydzyna and concerned the affairs of Turkey and the Commonwealth. The multilingual collection of material included documents in Tatar and Turkish, some of which were also translated into Polish or Latin. Kraszewski published Polish excerpts from the Studziński manuscript and characterised some Turkish documents.<sup>32</sup> It can be assumed that the writer understood the content of the Tatar and Turkish letters, a large part of which were formulas in Arabic, which Kraszewski knew.

Studziński's manuscript is not only of historical but also linguistic significance and can serve as a guide to writing diplomatic letters from the early eighteenth century, containing original Turkish texts or copies and their translations into Polish. Such bilingual collections probably served as a practical teaching tool for translators and diplomats.

Below is a brief list of 'Khan's letters' from Stanisław Studziński's manuscript as published in the *Athenaeum*:

1. Letter from Kaplan Giray to Augustus II, 5 October 1714.
2. The Khan's reply to Hetman Sieniawski's proclamation, April 1714.
3. Letter from Kaplan Giray to Hetman Sieniawski, May 1716.

<sup>30</sup> Ibid., pp. 436–437.

<sup>31</sup> A.J. Rolle, 'Pod krzyżem', in: *idem, Nowe opowiadania historyczne* (Lwów, 1878), p. 70.

<sup>32</sup> Kraszewski, *Związki Polski z Krymem i Portą*, pp. 20, 29, 33.



4. Letter from Grand Vizier Ibrahim to King Augustus II, 1718.
5. Letter from Saadet Giray Khan to the King, 1718.
6. Letter from the Sublime Porte to the King and the Commonwealth from Adrianopolis, 3 January, probably, 1718.
7. Note from Rydzyna 10 June 1718.
8. Translation of letters of credence given by Khan to Kantemir Murza's envoy in Kilia 1 April 1718; Khan's letter to the King and to the Commonwealth in Turkish and Polish.<sup>33</sup>
9. Letter from King Augustus II via Kantemir Aga to the Khans, 16 January 1719.
10. Further documents in Turkish without translation, a dozen or so pages, including a letter from the starost of Braclaw to the khan and a translation of a letter from Menli Giray Khan to the voivode of Podlachia.
11. Letter from the Basha of Chocim to the King, October 1726.
12. Letter from Menli Giray to the voivode and Hetman Potocki, 1728.
13. Letter from Mahmet Padishah to Augustus II, 24 February 1731.
14. Response to previous letter in Latin, Warsaw, 26 February 1731.
15. Letter from Mahmet-Pasha the Vizier to the King and the Commonwealth, 19 October; response to the same letter.

The last part of the correspondence addressed to the king and the responses drawn up in Warsaw may indicate Studziński's links with the royal chancellery at this time, as indicated by an analysis of the contents of the manuscripts. The translator, who served Hetman Sieniawski between 1714 and 1726, had only two translations of the Crimean khan's letters addressed to the hetman in his collection. The published material is actually dominated by correspondence to King Augustus II (seven letters). On this basis, it can be assumed that Studziński, who was primarily engaged in diplomatic correspondence with Crimea, in a certain period performed the duties of the hetman's translator and translator to the Crown at the same time.

Józef Ignacy Kraszewski's publication is so far the most important source of knowledge about the translator Stanisław Studziński. Additional information regarding Studziński can also be found in the Princes Czartoryski Library in Cracow or the Kórnik Library of the Polish Academy of Sciences.<sup>34</sup>

The earliest source information on Studziński as a translator is found in a letter from Hetman Adam Mikołaj Sieniawski to King Augustus II dated 13 March 1713. The letter contains a flattering characterisation of Studziński:

<sup>33</sup> The original translation of the debt letters and the khan's letter to the king, made by Studziński, is now stored in the National Archives in Cracow, sign. Podh XIV 4, no. 39, no. 1.

<sup>34</sup> Polish Academy of Sciences, Kórnik Library, sign. BK 01031, fols 54–55.

Studziński accompanied the Turkish envoy in the spring of 1713 and was described by the hetman as the one [...] ‘qui me sert interprete possedent a fond de langues orientales et qui pourra traduire a Votre Majeste les lettres tarques, si elle luy ordonnera, il a aussi bien servi Votre Majeste’.<sup>35</sup>

In addition, Studziński’s name is mentioned in an anonymous and undated account from Bender, written in French, in which he is referred to as the translator (*l’Interprete chez la Han*).<sup>36</sup>

Studziński’s translations of khan’s letters to Sieniawski from 1713 and copies of the letters have been preserved in the collection of Turkish correspondence of the Czartoryski Library.<sup>37</sup>

According to the document entitled “Kapitulatia z JMP Studzińskim, który przyjechał do dworu JO KMści Dobrodzieja die 15 xbris 1714” (BCz, 6005, vol. 14, p. 134), Studziński arrived at the royal court directly from Crimea, carrying with him a letter dated 5 October 1714 from Kaplan Giray to Augustus II, mentioned in Kraszewski’s publication.<sup>38</sup> The aforementioned document reads: From my treasury I pledge one thousand zloty each year, feed for eight horses and viands for two servants. Master Studziński, on his part, should be continuously ad latus, waiting for commands and carrying them out.<sup>39</sup> At the same time, the translator served the Grand Hetman of the Crown until his death. According to the accounts of the Sieniawski family court, Stanisław Studziński received his salary in the years 1719–1725.<sup>40</sup> Most of the records concerning Studziński were made in Oleszyce<sup>41</sup> and Brzeżany,<sup>42</sup> residences belonging to the Sieniawski family, although references to the translator are also found in registers from Międzyborze<sup>43</sup> and other places. In addition,

35 BCz, sign. 465, p. 173; see A.K. Link-Lenczowski, *Dyplomacja hetmana wielkiego koronnego Adama Mikołaja Sieniawskiego w latach 1706–1725*, doctoral dissertation, Jagiellonian University (Kraków, 1980), pp. 136–137.

36 BCz, sign. 493, *Acta Szembecianae*, 1698–1712, vol. 1, no. 45, p. 227.

37 BCz, sign. 2760, no. 20, copy of a letter from the Chocim pasha to Sieniawski, undated; *ibid.*, sign. 2766, no. 6, translation of the letter of Kaplan Giray Khan to Sieniawski, Bender, 17 Aug. 1713; no. 10, copy of response to letter of the pasha of Silistra, serasker of Bender from His Majesty General Rappe, commandant of Kamieniec (Kamianets), 14 Aug. 1711; no. 11, Turkish letter translated from the Most Serene Khan Devlet Giray, from Bender, 1713. Rittmaster Studziński frequented Bender, also acting as a courier delivering correspondence, as evidenced, for example, by a notation on the back of a 1719 letter from the Chocim (Khotyn) pasha to Sieniawski.

38 BCz, sign. 6005, vol. 14, *Regestr dworu i czeladzi*, p. 134.

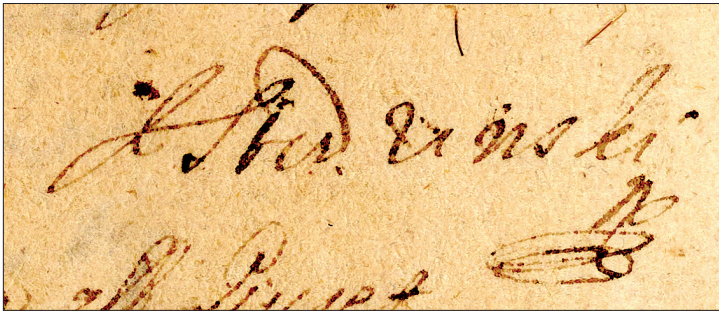
39 *Ibid.*

40 BCz, sign. 6005, vol. 7.

41 According to A.K. Link-Lenczowski, the mechanism of functioning of the hetman’s chancellery is practically unknown, however letters coming out of the chancellery were usually prepared in Oleszyce, see Link-Lenczowski, *Dyplomacja hetmana*, pp. 131, 134; BCz, sign. 3503, p. 282.

42 BCz, sign. 3507, p. 183.

43 BCz, sign. 8284, p. 21.



judging from the addressees of his translated correspondence published by Kraszewski., in the following years Studziński worked in the Crown Chancellery, translating letters coming to King Augustus II from the East. There are also records of Studziński's wedding which took place in 1715 and judging by the list of viands ordered for it, was by no means a modest affair.<sup>44</sup> In the recollections of his contemporaries, Stanisław Studziński was much welcomed in the homes of Polish magnates. For example, in 1716 'Mister Studziński the translator representing the Commonwealth [in contacts] with the Ottoman Porte' was recorded among the participants at a reception at the castle in Janowiec, which was also attended by Elżbieta Sieniawska with her daughter Zofia.<sup>45</sup>

Adam Mikołaj Sieniawski contributed to the careers of the translators he hired, who often came from military families. At the hetman's court, translators were counted among the court officials,<sup>46</sup> they received uniforms and remuneration. Contrary to Link-Lenczowski's assertion that 'translators did not stay permanently either at the court or in the hetman's entourage',<sup>47</sup> the perusal of written sources, including the Sieniawski court accounts, entitles us to conclude that the position of hetman's translator was often a permanent one, and that the man himself was assigned to serve one or two of the hetman's castles or estates. It is known, for example, that the Turkish translator Jan Charowski lived permanently in Brzeżany (Berezhany) between 1709 and 1725 and in addition to translating, was involved in importing and selling vodka, which caused the hetman's displeasure and the issuing of a special writ.<sup>48</sup>

In addition to court translators, there were undoubtedly other translators in the entourage of Adam Mikołaj Sieniawski, for example Anastazi Piotrowicz, a Greek, who could travel freely, go on various missions

44 BCz, sign. 9664, vol. 2.

45 'Pamiętnik Felicyana Junoszy Piaskowskiego podstolego podlaskiego, majora J.K. Mości, począwszy od roku 1690', *Przyjaciół Domowy*, no. 1, 1 Jan. 1865, p. 240.

46 BCz, sign. 6005, vol. 7.

47 Link-Lenczowski, *Dyplomacja hetmana*, p. 138.

48 BCz, sign. 9664, vol. 2, p. 5.

inside the Commonwealth and abroad and write reports.<sup>49</sup> Sieniawski, a great lover of Oriental horses, also made the translator responsible for monitoring the import of livestock into Poland and for selecting the best steeds.<sup>50</sup>

The names of the translators appear in the hetman's correspondence, as well as in military and court accounts, so that the place and years of their service can be determined. The research query found that the hetman's translators, classified as court officials, were divided into several groups depending on their function. An ordinary translator, who did not have a high status and who was not even mentioned by name, stood on a par with a barber and tailor.<sup>51</sup> However, Studziński appears in the hetman's accounts primarily not as a translator, but as a rittmaster,<sup>52</sup> along with a chaplain, marshal, equerry and secretary. The group of Hetman Sieniawski's translators includes members of various social groups: the military intelligentsia and nobility, but also peasants as well as descendants of the clergy or Lvov merchants. Translators who knew only spoken Turkish could not hold high positions due to their limited competence.

Rittmaster Stanisław Studziński was probably a man of outstanding merit, since he was singled out by Sieniawski from a wide circle of translators of Oriental languages and mentioned in his last will shortly before the hetman's death. Between 1713 and 1731, Studziński worked for Hetman Sieniawski and the royal chancellery mostly in Crimea, in Brzeżany, Oleszyce and Warsaw. He was one of the few men in the hetman's service to know Turkish in speech and in writing and, being one of the several military translators, he maintained constant and reliable communication the hetman's or the Crown chancellery and the Commonwealth's eastern neighbours that was adequate to the needs of both sides, thus helping to overcome language barriers.

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49 BCz, sign. 493, no. 22, List tłumacza Anastazego [do A.M. Sieniawskiego] o wydarzeniach w Stambule, Adrianopolu, Kamieńcu, Lwowie, Jassach. Pisany we Lwowie, p. 99.

50 BCz, sign. 6005, vol. 1, p. 80.

51 Ibid., vol. 9, p. 16a: 'Na ludzi dworskich *alias* cerulika, tłumacza, krawca, krawczyka' ('For men of the court, *alias* barber, translator, tailor, tailor's helper').

52 Ibid., vol. 7, p. 119.

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The study was conducted with financing from the Thesaurus Poloniae 2022 programme.

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