

= Adam Mickiewicz =

Adam Bernard Mickiewicz ([mit ? s?k??vit ? ?] ; 24 December 1798 ? 26 November 1855) was a Polish poet , dramatist , essayist , publicist , translator , professor of Slavic literature , and political activist . He is regarded as national poet in Poland , Lithuania and Belarus . A principal figure in Polish Romanticism , he is counted one of Poland 's " Three Bards " (" Trzej Wieszcz ") and is widely regarded as Poland 's greatest poet . He is also considered one of the greatest Slavic and European poets and has been dubbed a " Slavic bard " . A leading Romantic dramatist , he has been compared in Poland and Europe to Byron and Goethe .

He is known chiefly for the poetic drama *Dziady* (Forefathers ' Eve) and the national epic poem *Pan Tadeusz* . His other influential works include *Konrad Wallenrod* and *Gra?yna* . All these served as inspiration for uprisings against the three imperial powers that had partitioned the Polish @-@ Lithuanian Commonwealth out of existence .

Mickiewicz was born in the Russian @-@ partitioned territories of the former Grand Duchy of Lithuania , which had been part of the Polish @-@ Lithuanian Commonwealth , and was active in the struggle to win independence for his home region . After , as a consequence , spending five years exiled to central Russia , in 1829 he succeeded in leaving the Russian Empire and , like many of his compatriots , lived out the rest of his life abroad . He settled first in Rome , then in Paris , where for a little over three years he lectured on Slavic literature at the Collège de France . He died , probably of cholera , at Istanbul in the Ottoman Empire , where he had gone to help organize Polish and Jewish forces to fight Russia in the Crimean War .

In 1890 , his remains were repatriated from Montmorency , Val @-@ d 'Oise , in France , to Wawel Cathedral in Kraków , Poland .

= = Life = =

= = = Early years = = =

Adam Mickiewicz was born 24 December 1798 , either at his paternal uncle 's estate in Zaosie (now Zавоссе) near Navahrudak (in Polish , Nowogródek) or in Navahrudak itself in what was then part of the Russian Empire and is now Belarus . The region was on the periphery of Lithuania proper and had been part of the Grand Duchy of Lithuania until the Third Partition of the Polish @-@ Lithuanian Commonwealth (1795) . The area had earlier been inhabited by ethnic Lithuanians , but by the time of his birth it was largely Belarusian @-@ populated . Its upper class , including Mickiewicz 's family , were either Polish or Polonized . The poet 's father , Miko?aj Mickiewicz , a lawyer , was a member of the Polish nobility (szlachta) and bore the hereditary Poraj coat @-@ of @-@ arms ; Adam 's mother was Barbara Mickiewicz , née Majewska . Adam was the second @-@ born son in the family .

Mickiewicz spent his childhood in Navahrudak , initially taught by his mother and private tutors . From 1807 to 1815 he attended a Dominican school following a curriculum that had been designed by the now @-@ defunct Polish Commission for National Education , which had been the world 's first ministry of education . He was a mediocre student , although active in games , theatricals , and the like .

In September 1815 , Mickiewicz enrolled at the Imperial University of Vilnius (Polish name : Wilno) , studying to be a teacher . After graduating , under the terms of his government scholarship , he taught secondary school at Kaunas from 1819 to 1823 .

In 1818 , in the Polish @-@ language *Tygodnik Wile?ski* (Wilno Weekly) , he published his first poem , " Zima miejska " (" City Winter ") . The next few years would see a maturing of his style from sentimentalism / neoclassicism to romanticism , first in his poetry anthologies published in Vilnius in 1822 and 1823 ; these anthologies included the poem " Gra?yna " and the first @-@ published parts (II and IV) of his major work , *Dziady* (Forefathers ' Eve) . By 1820 he had already finished another major romantic poem , " Oda do m?odo?ci " (" Ode to Youth ") , but it was

considered to be too patriotic and revolutionary for publication and would not appear officially for many years .

About the summer of 1820 , Mickiewicz met the love of his life , Maryla Wereszczakówna . They were unable to marry due to his family 's poverty and relatively low social status ; in addition , she was already engaged to Count Wawrzyniec Puttkamer , whom she would marry in 1821 .

= = = Imprisonment and exile = = =

In 1817 , while still a student , Mickiewicz , Tomasz Zan and other friends had created a secret organization , the Philomaths . The group focused on self @-@ education but had ties to a more radical , clearly pro @-@ Polish @-@ independence student group , the Filaret Association . An investigation of secret student organizations by Nikolay Novosiltsev , begun in early 1823 , led to the arrests of a number of students and ex @-@ student activists including Mickiewicz , who was taken into custody and imprisoned at Vilnius ' Basilian monastery in late 1823 or early 1824 (sources disagree as to the date) . After investigation into his political activities , specifically his membership in the Philomaths , in 1824 Mickiewicz was banished to central Russia . Within a few hours of receiving the decree on 22 October 1824 , he penned a poem into an album belonging to Salomea Bécu , the mother of Juliusz S?owacki . (In 1975 this poem was set to music in Polish and Russian by Soviet composer David Tukhmanov .) Mickiewicz crossed the border into Russia about 11 November 1824 , arriving in Saint Petersburg later that month . He would spend most of the next five years in Saint Petersburg and Moscow , except for a notable 1824 to 1825 excursion to Odessa , then on to Crimea . That visit , from February to November 1825 , inspired a notable collection of sonnets (some love sonnets , and a series known as Crimean Sonnets , published a year later .

Mickiewicz was welcomed into the leading literary circles of Saint Petersburg and Moscow , where he became a great favorite for his agreeable manners and extraordinary talent for poetic improvisation . The year 1828 saw the publication of his poem Konrad Wallenrod . Novosiltsev , who recognized its patriotic and subversive message , which had been missed by the Moscow censors , unsuccessfully attempted to sabotage its publication and to damage Mickiewicz 's reputation .

In Moscow , Mickiewicz met the Polish journalist and novelist Henryk Rzewuski and the Polish composer and piano virtuoso Maria Szymanowska , whose daughter , Celina Szymanowska , Mickiewicz would later marry in Paris , France . He also befriended the great Russian poet Alexander Pushkin and Decembrist leaders including Kondraty Ryleyev . It was thanks to his friendships with many influential individuals that he was eventually able to obtain a passport and permission to leave Russia for Western Europe .

= = = European travels = = =

After serving five years of exile to Russia , Mickiewicz received permission to go abroad in 1829 . On 1 June that year , he arrived in Weimar . By 6 June he was in Berlin , where he attended lectures by the philosopher Hegel . In February 1830 he visited Prague , later returning to Weimar , where he received a cordial reception from the writer , scientist and politician Goethe .

He then continued on through Germany all the way to Italy , which he entered via the Alps ' Splügen Pass . Accompanied by an old friend , the poet Antoni Edward Odyniec , he visited Milan , Venice , Florence and Rome . In August that same year (1830) he went to Geneva , where he met fellow Polish Bard Zygmunt Krasi?ski . During these travels he had a brief romance with Henrietta Ewa Ankwiczówna , but class differences again prevented his marrying his new love .

Finally about October 1830 he took up residence in Rome , which he declared " the most amiable of foreign cities . " Soon after , he learned about the outbreak of the November 1830 Uprising in Poland , but he would not leave Rome until the spring of 1831 .

On 19 April 1831 Mickiewicz departed Rome , traveling to Geneva and Paris and later , on a false passport , to Germany , via Dresden and Leipzig arriving about 13 August in Pozna? (German name : Posen) , then part of the Kingdom of Prussia . It is possible that during these travels he carried communications from the Italian Carbonari to the French underground , and delivered

documents or money for the Polish insurgents from the Polish community in Paris , but reliable information on his activities at the time is scarce . Ultimately he never crossed into Russian Poland , where the Uprising was mainly happening ; he stayed in German Poland (historically known to Poles as Wielkopolska , or Greater Poland) , where he was well received by members of the local Polish nobility . He had a brief liaison with Konstancja ?ubie?ska at her family estate . Starting in March 1832 , Mickiewicz stayed several months in Dresden , in Saxony , where he wrote the third part of his poem Dziady .

= = = Paris émigré = = =

On 31 July 1832 he arrived in Paris , accompanied by a close friend and fellow ex @-@ Philomath , the future geologist and Chilean educator Ignacy Domeyko . In Paris , Mickiewicz became active in many Polish émigré groups and published articles in Pielgrzym Polski (The Polish Pilgrim) . The fall of 1832 saw the publication , in Paris , of the third part of his Dziady (smuggled into partitioned Poland) , as well as of The Books of the Polish People and of the Polish Pilgrimage , which Mickiewicz self @-@ published . In 1834 he published another masterpiece , his epic poem Pan Tadeusz .

Pan Tadeusz , his longest poetic work , marked the end of his most productive literary period . Mickiewicz would create further notable works , such as Lausanne Lyrics , 1839 ? 40) and Zdania i uwagi (Thoughts and Remarks , 1834 ? 40) , but neither would achieve the fame of his earlier works . His relative literary silence , beginning in the mid @-@ 1830s , has been variously interpreted : he may have lost his talent ; he may have chosen to focus on teaching and on political writing and organizing .

On 22 July 1834 , in Paris , he married Celina Szymanowska , daughter of composer and concert pianist Maria Agata Szymanowska . They would have six children (two daughters , Maria and Helena ; and four sons , W?adys?aw , Aleksander , Jan and Józef) . Celina later became mentally ill , possibly with a major depressive disorder . In December 1838 , marital problems caused Mickiewicz to attempt suicide . Celina would die on 5 March 1855 .

Mickiewicz and his family lived in relative poverty , their major source of income being occasional publication of his work ? not a very profitable endeavor . They received support from friends and patrons , but not enough to substantially change their situation . Despite spending most of his remaining years in France , Mickiewicz would never receive French citizenship , nor any support from the French government . By the late 1830s he was less active as a writer , and also less visible on the Polish émigré political scene .

In 1838 Mickiewicz became professor of Latin literature at the Lausanne Academy , in Switzerland . His lectures were well received , and in 1840 he was appointed to the newly established chair of Slavic languages and literatures at the Collège de France . Leaving Lausanne , he was made an honorary Lausanne Academy professor .

Mickiewicz would , however , hold the Collège de France post for little more than three years , his last lecture being delivered on 28 May 1844 . His lectures were popular , drawing many listeners in addition to enrolled students , and receiving reviews in the press . Some would be remembered much later ; his sixteenth lecture , on Slavic theater , " was to become a kind of gospel for Polish theater directors of the twentieth century . "

But he became increasingly possessed by religious mysticism as he fell under the influence of the Polish philosopher Andrzej Towia?ski , whom he met in 1841 . His lectures became a medley of religion and politics , punctuated by controversial attacks on the Catholic Church , and thus brought him under censure by the French government . The messianic element conflicted with Roman Catholic teachings , and some of his works were placed on the Church 's list of prohibited books , though both Mickiewicz and Towia?ski regularly attended Catholic mass and encouraged their followers to do so .

In 1846 Mickiewicz severed his ties with Towia?ski , following the rise of revolutionary sentiment in Europe , manifested in events such as the Kraków Uprising of February 1846 . Mickiewicz criticized Towia?ski 's passivity and returned to the traditional Catholic Church . In 1847 Mickiewicz

befriended American journalist , critic and women 's @-@ rights advocate Margaret Fuller . In March 1848 he was part of a Polish delegation received in audience by Pope Pius IX , whom he asked to support the enslaved nations and the French Revolution of 1848 . Soon after , in April 1848 , he organized a military unit , the Mickiewicz Legion , to support the insurgents , hoping to liberate the Polish and other Slavic lands . The unit never became large enough to be more than symbolic , and in the fall of 1848 Mickiewicz returned to Paris and became more active again on the political scene .

In December 1848 he was offered a post at the Jagiellonian University in Austrian @-@ ruled Kraków , but the offer was soon withdrawn after pressure from Austrian authorities . In the winter of 1848 ? 49 , Polish composer Frédéric Chopin , in the final months of his own life , visited his ailing compatriot and soothed the poet 's nerves with his piano music . Over a dozen years earlier , Chopin had set two of Mickiewicz 's poems to music (see Polish songs by Frédéric Chopin) .

= = = Final years = = =

In the winter of 1849 Mickiewicz founded a French @-@ language newspaper , La Tribune des Peuples (The Peoples ' Tribune) , supported by a wealthy Polish émigré activist , Ksawery Branicki . Mickiewicz wrote over 70 articles for the Tribune during its short existence : it came out between 15 March and 10 November 1849 , when the authorities shut it down . His articles supported democracy and socialism and many ideals of the French Revolution and of the Napoleonic era , though he held few illusions regarding the idealism of the House of Bonaparte . He supported the restoration of the French Empire in 1851 . In April 1852 he lost his post at the Collège de France , which he had been allowed to keep (though without the right to lecture) . On 31 October 1852 he was hired as a librarian at the Bibliothèque de l 'Arsenal . There he was visited by another Polish poet , Cyprian Norwid , who wrote of the meeting in his poem , " Czarne kwiaty " (" Black Blossoms ") ; and there Mickiewicz 's wife Celina died .

Mickiewicz welcomed the Crimean War of 1853 @-@ 1856 , which he hoped would lead to a new European order including a restored independent Poland . His last composition , a Latin ode Ad Napolionem III Caesarem Augustum Ode in Bomersundum captum , honored Napoleon III and celebrated the British @-@ French victory over Russia at the Battle of Bomarsund in the Åland Islands in August 1854 . Polish émigrés associated with the Hôtel Lambert persuaded him to become active again in politics . Soon after the Crimean War broke out (October 1853) , the French government entrusted him with a diplomatic mission . He left Paris on 11 September 1855 , arriving in Istanbul , in the Ottoman Empire , on 22 September . There , working with Michał Czajkowski (Sadyk Pasha) , he began organizing Polish forces to fight under Ottoman command against Russia . With his friend Armand Lévy he also set about organizing a Jewish legion . He returned ill from a trip to a military camp to his apartment on Yeni?ehir Street in the Pera (now Beyo?lu) district of Istanbul and died on 26 November 1855 . Though Tadeusz Boy @-@ ?ele?ski and others have speculated that political enemies might have poisoned Mickiewicz , there is no proof of this , and he probably contracted cholera , which claimed other lives there at the time .

Mickiewicz 's remains were transported to France , boarding ship on 31 December 1855 , and were buried at Montmorency , Val @-@ d 'Oise , on 21 January 1861 . In 1890 they were disinterred , moved to Austrian Poland , and on 4 July entombed in the crypts of Kraków 's Wawel Cathedral , a place of final repose for a number of persons important to Poland 's political and cultural history .

= = Works = =

Mickiewicz 's childhood environment exerted a major influence on his literary work . His early years were shaped by immersion in Belarusian folklore and by vivid memories , which he later reworked in his poems , of the ruins of Navahrudak Castle and of the triumphant entry and disastrous retreat of Polish and Napoleonic troops during Napoleon 's 1812 invasion of Russia . The year 1812 also marked his father 's death . Later , the poet 's personality and subsequent works were greatly influenced by his four years of living and studying in Vilnius .

His first poems , such as the 1818 " Zima miejska " (" City Winter ") and the 1819 " Kartofla " (" Potato ") , were classical in style , influenced by Voltaire . His poetry anthologies published in 1822 (including the opening poem " Romantyczno?? " , " Romanticism ") and 1823 mark the start of romanticism in Poland . Mickiewicz 's influence popularized the use of folklore , folk literary forms , and historicism in Polish romantic literature . His exile to Moscow exposed him to a cosmopolitan environment , more international than provincial Vilnius and Kaunas in Lithuania . This period saw a further evolution in his writing style , with Sonety (Sonnets , 1826) and Konrad Wallenrod (1828) , both published in Russia . The Sonety , mainly comprising his Crimean Sonnets , highlight the poet 's ability and desire to write , and his longing for his homeland .

One of his major works , Dziady (Forefathers ' Eve) , comprises several parts written over an extended period of time . It began with publication of parts II and IV in 1823 . Miłosz remarks that it was " Mickiewicz 's major theatrical achievement " , a work which Mickiewicz saw as ongoing and to be continued in further parts . Its title refers to the pagan ancestor commemoration that had been practiced by Slavic and Baltic peoples on All Souls ' Day . The year 1832 saw the publication of part III : much superior to the earlier parts , a " laboratory of innovative genres , styles and forms " . Part III was largely written over a few days ; the " Great Improvisation " section , a " masterpiece of Polish poetry " , is said to have been created during a single inspired night . A long descriptive poem , " Ustęp " (Digression) , accompanying part III and written sometime before it , sums up Mickiewicz 's experiences in , and views on , Russia , portrays it as a huge prison , pities the oppressed Russian people , and wonders about their future . Miłosz describes it as a " summation of Polish attitudes towards Russia in the nineteenth century " and notes that it inspired responses from Pushkin (" The Bronze Horseman ") and Joseph Conrad (Under Western Eyes) . The drama was first staged by Stanisław Wyspiański in 1901 , becoming , in Miłosz 's words , " a kind of national sacred play , occasionally forbidden by censorship because of its emotional impact upon the audience . " The Polish government 's 1968 closing down of a production of the play sparked the 1968 Polish political crisis .

Mickiewicz 's Konrad Wallenrod (1828) , a narrative poem describing battles of the Christian order of Teutonic Knights against the pagans of Lithuania , is a thinly veiled allusion to the long feud between Russia and Poland . The plot involves the use of subterfuge against a stronger enemy , and the poem analyzes moral dilemmas faced by the Polish insurgents who would soon launch the November 1830 Uprising . Controversial to an older generation of readers , Konrad Wallenrod was seen by the young as a call to arms and was praised as such by an Uprising leader , poet Ludwik Nabełak . Miłosz describes Konrad Wallenrod (named for its protagonist) as " the most committed politically of all Mickiewicz 's poems . " The point of the poem , though obvious to many , escaped the Russian censors , and the poem was allowed to be published , complete with its telling motto drawn from Machiavelli : " Dovete adunque sapere come sono due generazioni di combattere ? bisogna essere volpe e leone . " (" Ye shall know that there are two ways of fighting ? you must be a fox and a lion . ") On a purely literary level , the poem was notable for incorporating traditional folk elements alongside stylistic innovations .

Similarly noteworthy is Mickiewicz 's earlier and longer 1823 poem , Grażyna , depicting the exploits of a Lithuanian chieftainess against the Teutonic Knights . Miłosz writes that Grażyna " combines a metallic beat of lines and syntactical rigor with a plot and motifs dear to the Romantics . " It is said by Christien Ostrowski to have inspired Emilia Plater , a military heroine of the November 1830 Uprising . A similar message informs Mickiewicz 's " Oda do młodości " (" Ode to Youth ") .

Mickiewicz 's Crimean Sonnets (1825 ? 26) and poems that he would later write in Rome and Lausanne , Miłosz notes , have been " justly ranked among the highest achievements in Polish [lyric poetry] . " His 1830 travels in Italy likely inspired him to consider religious matters , and produced some of his best religiously @-@ themed works , such as " Arcymistrz " (" The Master ") and " Do Marceliny ?empickiej " (" To Marcelina ?empicka ") . He was an authority to the young insurgents of 1830 ? 31 , who expected him to participate in the fighting (the poet Maurycy Gosławski wrote a dedicated poem urging him to do so) . Yet it is likely that Mickiewicz was no longer as idealistic and supportive of military action as he had been a few years earlier , and his new works such as " Do matki Polki " (" To a Polish Mother " , 1830) , while still patriotic , also began to

reflect on the tragedy of resistance . His meetings with refugees and escaping insurgents around 1831 resulted in works such as " Reduta Ordon " (" Ordon 's Redoubt ") , " Nocleg " (" Night Bivouac ") and " ?mier? pu?kownika " (" Death of the Colonel ") . Wyka notes the irony that some of the most important literary works about the 1830 Uprising were written by Mickiewicz , who never took part in a battle or even saw a battlefield .

His *Ksi?gi narodu polskiego i pielgrzymstwa polskiego* (Books of the Polish Nation and the Polish Pilgrimage , 1832) opens with a historical @-@ philosophical discussion of the history of humankind in which Mickiewicz argues that history is the history of now @-@ unrealized freedom that awaits many oppressed nations in the future . It is followed by a longer " moral catechism " aimed at Polish émigrés . The book sets out a messianist metaphor of Poland as the " Christ of nations " . Described by Wyka as a propaganda piece , it was relatively simple , using biblical metaphors and the like to reach less @-@ discriminating readers . It became popular not only among Poles but , in translations , among some other peoples , primarily those which lacked their own sovereign states . The Books were influential in framing Mickiewicz 's image among many not as that of a poet and author but as that of ideologue of freedom .

Pan Tadeusz (published 1834) , another of his masterpieces , is an epic poem that draws a picture of the Grand Duchy of Lithuania on the eve of Napoleon 's 1812 invasion of Russia . It is written entirely in thirteen @-@ syllable couplets . Originally intended as an apolitical idyll , it became , as Mi?osz writes , " something unique in world literature , and the problem of how to classify it has remained the crux of a constant quarrel among scholars " ; it " has been called ' the last epos ' in world literature " . *Pan Tadeusz* was not highly regarded by contemporaries , nor by Mickiewicz himself , but in time it won acclaim as " the highest achievement in all Polish literature . "

The occasional poems that Mickiewicz wrote in his final decades have been described as " exquisite , gnomic , extremely short and concise " . His *Lausanne Lyrics* , (1839 ? 40) are , writes Mi?osz , " untranslatable masterpieces of metaphysical meditation . In Polish literature they are examples of that pure poetry that verges on silence . "

In the 1830s (as early as 1830 ; as late as 1837) he worked on a futurist or science @-@ fiction work , *A History of the Future* . It predicted inventions similar to radio and television , and interplanetary communication using balloons . Written in French , it was never completed and was partly destroyed by the author . Other French @-@ language works by Mickiewicz include the dramas *Les Confederes de Bar* (*The Bar Confederates*) and *Jacques Jasi?ski , ous les deux Polognes* (*Jacques Jasi?ski , or the Two Polands*) . These would not achieve much recognition , and would not be published till 1866 . While Mickiewicz did not write any poems in Lithuanian , and his command of that language has been described as likely limited , on one occasion in the early 1850s he transcribed a short folk song in that language , *Ejk Tatuszeli i bytiu dar?a* .

= = Legacy = =

A prime figure of the Polish Romantic period , Mickiewicz is counted as one of Poland 's's Three Bards (the others being Zygmunt Krasi?ski and Juliusz S?owacki) and the greatest poet in all Polish literature . Mickiewicz has long been regarded as Poland 's national poet and is a revered figure in Lithuania . He is also considered one of the greatest Slavic and European poets . He has been described as a " Slavic bard " . He was a leading Romantic dramatist and has been compared in Poland and in Europe with Byron and Goethe .

Mickiewicz 's importance extends beyond literature to the broader spheres of culture and politics ; Wyka writes that he was a " singer and epic poet of the Polish people , and a pilgrim for the freedom of nations . " Scholars have used the expression " cult of Mickiewicz " to describe the reverence in which he is held as a " national prophet . " On hearing of Mickiewicz 's death , his fellow bard Krasi?ski wrote : " For men of my generation , he was milk and honey , gall and life 's blood : we all descend from him . He carried us off on the surging billow of his inspiration and cast us into the world . " Edward Henry Lewinski Corwin described Mickiewicz 's works as Promethean , as " reaching more Polish hearts " than the other Polish Bards , and affirmed Danish critic Georg Brandes ' assessment of Mickiewicz 's works as " healthier " than those of Byron , Shakespeare ,

Homer , and Goethe . Koropecyki writes that Mickiewicz has " informed the foundations of [many] parties and ideologies " in Poland from the 19th century to this day , " down to the rappers in Poland 's post @-@ socialist blocks , who can somehow still declare that ' if Mickiewicz was alive today , he 'd be a good rapper . ' " While Mickiewicz 's popularity has endured two centuries in Poland , he is less well known abroad though , particularly in the 19th century , he won substantial international fame among " people that dared resist the brutal might of reactionary empires . "

Mickiewicz has been written about or had works dedicated to him by many authors in Poland (Asnyk , Ga?czy?ski , Iwaszkiewicz , Jastrun , Kasprowicz , Lecho? , Konopnicka , Teofil Lenartowicz , Norwid , Przybo? , Ró?ewicz , S?onimski , S?owacki , Staff , Tetmajer , Tuwim , Ujejski , Wierzy?ski , Zaleski and others) and by authors outside Poland (Bryusov , Goethe , Pushkin , Uhland , Vrchlický and others) . He has been a character in works of fiction , including a large body of dramatized biographies , e.g. , in 1900 , Stanis?aw Wyspia?ski 's *Legion* . He has also been a subject of many paintings , by Eugène Delacroix , Józef Oleszkiewicz , Aleksander Or?owski , Wojciech Stattler and Walenty Wa?kiewicz . Monuments and other tributes (streets and schools named for him) abound in Poland and Lithuania , and in other former territories of the Polish @-@ Lithuanian Commonwealth : Ukraine and Belarus . He has also been the subject of many statues and busts by Antoine Bourdelle , David d 'Angers , Antoni Kurzawa , W?adys?aw Oleszczy?ski , Zbigniew Pronaszko , Teodor Rygier , Wac?aw Szymanowski and Jakub Tatarkiewicz . In 1898 , the 100th anniversary of his birth , a towering statue by Cyprian Godebski was erected in Warsaw . Its base carries the inscription , " To the Poet from the People " . In 1955 , the 100th anniversary of his death , the University of Pozna? adopted him as its official patron .

A number of museums in Europe are dedicated to Mickiewicz . Warsaw has an Adam Mickiewicz Museum of Literature . His house in Navahrudak , Belarus , is now a museum (Adam Mickiewicz Museum , Navahrudak) ; as is the house where he lived and died in Istanbul (Adam Mickiewicz Museum , Istanbul) . There is a Musée Adam Mickiewicz in Paris , France .

Much has been written about Mickiewicz , though the vast majority of this scholarly and popular literature is available only in Polish . Works devoted to him , according to Koropecyki , author of a 2008 English biography , " could fill a good shelf or two " . Koropecyki notes that , apart from some specialist literature , only five book @-@ length biographies of Mickiewicz have been published in English . He also writes that , though many of Mickiewicz 's works have been reprinted numerous times , no language has a " definitive critical edition of his works . "

= = Ethnicity = =

Adam Mickiewicz , whose works were written in the Polish language , is generally known as a Polish poet . He is described by some authors as " Polish @-@ Lithuanian " or Belarusian @-@ Polish . The Cambridge History of Russia describes him as Polish but sees his ethnic origins as " Lithuanian @-@ Belarusian (and perhaps Jewish) . " According to the Belarusian historian Rybczonek , Mickiewicz 's mother had Tatar roots .

Some sources assert that Mickiewicz 's mother was descended from a converted , Frankist Jewish family . Others view this as improbable . Polish historian Kazimierz Wyka , in his biographic entry in *Polski S?ownik Biograficzny* (1975) writes that this hypothesis , based on the fact that his mother 's maiden name , Majewska , was popular among Frankist Jews , has not been proven . Wyka states that poet 's mother was the daughter of a noble (szlachta) family of Staryko? coat of arms , living on an estate at Czombrów in Nowogródek Voivodeship (Navahrudak Voivodeship) .

The Lithuanian scholar of literature Juozapas Girdzijauskas writes that Mickiewicz 's family was descended from an old Lithuanian noble family (Rimvydas) with origins predating Lithuania 's Christianization . The Lithuanian nobility in Mickiewicz 's time was heavily Polonized and spoke Polish . Mickiewicz had been brought up in the culture of the Polish @-@ Lithuanian Commonwealth , a multicultural state that had encompassed most of what today are the separate countries of Poland , Lithuania , Belarus and Ukraine . To Mickiewicz , a splitting of that multicultural state into separate entities , due to trends such as Lithuanian separatism , was undesirable , if not outright unthinkable . According to Romanucci @-@ Ross , while Mickiewicz called himself a " Lithuanian " ,

in his time the idea of a separate " Lithuanian identity " , apart from a " Polish " one , did not exist . This multicultural aspect is evident in his works ; his most famous poetic work , Pan Tadeusz , begins with the Polish @-@ language invocation , " O Lithuania , my country , thou art like good health ... " (" Litwo ! Ojczyzno moja ! ty jeste? jak zdrowie ... " . It is generally accepted , however , that Mickiewicz , when referring to Lithuania , meant a historical region rather than a linguistic and cultural entity , and he often applied the term " Lithuanian " to the Slavic inhabitants of the Grand Duchy of Lithuania .

= = Selected works = =

Oda do m?odo?ci (Ode to Youth) , 1820

Ballads and Romances , 1822

Gra?yna , 1823

The Crimean Sonnets , 1826

Konrad Wallenrod , 1828

The Books of the Polish People and of the Polish Pilgrimage , 1832

Pan Tadeusz , 1834

Lausanne Lyrics , 1839 ? 40

Dziady (Forefathers ' Eve) , four parts , published from 1822 to after the author 's death

L 'histoire d 'avenir (A History of the Future) , unpublished