

## SHORT NOTES\*

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### GENERAL WORKS

Jakub Szczepański (ed.), *Rozum, człowiek, historia* [Reason, Man, History], Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków, 2018, 358 pp.

This volume concerns the eighteenth-century enlightened philosophies of history, particularly in the German lands. It involves the first Polish translation of the 1900 essay *Das Achtzehnde Jahrhundert und die geschichtliche Welt* by Wilhelm Dilthey, with its analysis and interpretation by the translator, Elżbieta Paczkowska-Łagowska. In addition, the volume contains fourteen essays on the leading authors and the most characteristic problems of the historical thinking of the Enlightenment. The authors covered include: Immanuel Kant, Johann Gottfried Herder, Jean Jacques Rousseau, John Locke, Moses Mendelssohn, Adam Smith, and Bernard Mandeville. Individual essays regard the Russian historical thought and the idea of cosmopolitanism in German philosophy of the time. The fundamental problem addressed is the birth and rise of the idea of philosophy of history, inspired by the challenge of the natural sciences. Is this idea crucial for modern historical thinking or, as the nineteenth-century historicism had it, is it essentially a-historical and testifies to the 'Enlightened' philosophers' indifference and ignorance of the nature of history? Clearly, the essays included offer no univocal answer to this dilemma, which remains fundamental for the relationship between history and philosophy. (AK)

Rafał Stobiecki and Jolanta Kolbuszewska (eds.), *Biografistyka we współczesnych badaniach historycznych. Teoria i praktyka* [Biographies in Contemporary Historical Research. Theory and Practice], Wydawnictwo Uniwersytetu Łódzkiego, Łódź, 2018, 227 pp., bibliog.

This volume contains fourteen essays by Polish and Ukrainian scholars on the methodological, theoretical, and practical problems regarding biographical

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\* Authors of short notes: Maria Bogucka (MB), Maria Cieśla (MC), Antoni Grabowski (AG), Bartosz Kaliski (BK), Adam Kożuchowski (AK), Grzegorz Krzywiec (GK), Rafał Rutkowski (RR), Hubert Wilk (HW).

research and constructing biographical narratives. The first part offers a historical introduction into the genre by Violetta Julkowska; an essay on the gender aspects of biography writing; one on contemporary biographical studies in Ukraine; and two on biographical research in the history of historiography. The latter aspect is continued in the opening essay of the second part of the book – a study by Andrzej Wierzbicki on the private lives of the three nineteenth-century Polish historians from Lwów: Schmitt, Małecki, and Liske. This is supplemented by the essay by Jolanta Kolbuszewska on the correspondence of Schmitt; followed by a study on the correspondence of Józef Gałęzowski, a Polish émigré activist in France; an essay on the biography of Myxailo Hruševsky, the founding-father of Ukrainian historiography, in light of satirical pamphlets; an essay on the contemporary biographies of the so-called ‘cursed soldiers’ (the anti-communist underground in Poland after the Second World War); another on the legendary hero of the communist underground during the Second World War, Franciszek Zubrzycki; and the final essay on autobiographical elements in the movies by Andrzej Wajda. (AK)

#### MIDDLE AGES

Tomasz Nowakiewicz, Maciej Trzeciecki, and Dariusz Błaszczuk (eds.), *Animos labor nutrit. Studia ofiarowane Profesorowi Andrzejowi Buko w siedemdziesiątą rocznicę urodzin [Animos labor nutrit. Studies Dedicated to Professor Andrzej Buko on his Seventieth Anniversary]*, Wydawnictwo Instytutu Archeologii i Etnologii PAN, Warszawa, 2018, 368 pp.

Professor Andrzej Buko is an outstanding Polish archaeologist, associated with the University of Warsaw and the Polish Academy of Sciences. Most of his research focuses on the Land of Sandomierz and the burial ground in Bodzia, in Kuyavia region. Buko has applied the dendrochronological method in investigation of tenth-century burg-cities in Greater Poland (Wielkopolska), which brought about a breakthrough in the thinking about the beginnings of the Piast rulership. The commemorative book in question is composed of more than thirty articles written by archaeologists and historians specialising mainly in early Middle Ages. However, these contributions have not been arranged at all, thematically or otherwise. Many of them reflect the dedicatee scientific interests connected with the hubs and regions of Sandomierz, Chełm, and Przemyśl (the authors include Joanna Kalaga, Przemysław Urbańczyk, and Tomasz Dzieńkowski), the origins of Poland (based on written sources, Paweł Żmudzki demonstrates that Mieszko I inherited no political structure from his predecessors). Leszek Słupecki discusses the Icelandic ritual of crawling under a strip of greensward, related to the fraternity of blood. An essay by

Stanisław Suchodolski describes Boleslaus the Brave's [Bolesław Chrobry's] denarus featuring a Cyrillic inscription. A list of studies by Buko complements the collection. (RR)

Krzysztof Stopka, *Armenia Christiana. Armenian Religious Identity and the Churches of Constantinople and Rome (4th–15th Century)*, Jagiellonian University Press, Kraków, 2017, 370 pp.

The book is an English translation of the author's earlier study, originally written in Polish and entitled *Armenia Christiana. Unionistyczna polityka Konstantynopola i Rzymu a tożsamość chrześcijaństwa ormiańskiego (IV–XV w.)* (published 2002). Compared to the original edition, not many alterations have been made in the English version; notes have been added here or there, but in the main, the two versions are almost identical. However, rather disturbingly, there is no mention whatsoever of the original Polish edition; only if attentive, the reader will observe that the book is a translation of an existing study. This is astonishing as the introduction to the English version, differing only slightly from its counterpart from 2002, is marked and dated "Kraków, 2016". The book deals with the religious relations between Rome, Constantinople, and Armenia. Largely, however, it is a history of the Armenian Church and Armenia alone. No research queries and no hypotheses have been posed whatsoever. Instead, Stopka has made a tedious descriptive effort, discussing the consecutive years and events. The study is composed of three sections, the first presenting the beginnings of Christianity in Armenia – from the country's conversion in the fourth century AD until Armenia became religiously independent, to an extent, of Rome and Byzantium. The second section presents the history of Armenian Church until the twelfth century. The third leads the reader toward the union of Florence of 1439. The English translation is not ideal. There are moments where the reader may think that the translator has problems in following the author; elsewhere, he seems to have used an unnecessarily difficult vocabulary. While potentially useful as a piece of descriptive history, it generally remains (in spite of some supplementations or additions) a record of the state of knowledge on the topic as at 2002, rather than a most recent elaboration on it. No clear remark of this aspect is a serious drawback of this book. (AG)

Dariusz A. Sikorski, *Religie dawnych Słowian. Przewodnik dla zdezorientowanych* [Religions of Early Slavs. A Guide for the Disoriented], Wydawnictwo Poznańskie, Poznań, 2018, 352 pp.

Scientific attempts at reconstructing the beliefs of pagan Slavs have always been difficult due to scarcity of written and archaeological sources, and owing to the discord between the scholars regarding the ethnogenesis of Slavs. Without oversimplifying, two main currents are discernible in the Polish research. The positivist, downright 'hypercritical', approach – its crowning achievement being Henryk Łowmiański's 1979 monograph *Religia Słowian i jej upadek (w. VI–XII)* [The Slav religion and its downfall, sixth to twelfth c.] – elaborated a vision whereby pre-Christian Slavs had no mythology, pantheon, or sites of cult. Aleksander Gieysztor's *Mitologia Słowian* [The Mythology of Slavs], published three years later, is epitomic of the other trend which has opened new perspectives, building upon the retrogressive method as well as the achievements of modern linguistics and comparative religious studies. The outreach book by Dariusz A. Sikorski (under review) is definitely part of the former trend. The author, Poznań-based historian and ardent polemicist, set as a goal for himself to deconstruct the image of Slavic beliefs that has been predominant in the last forty years. He seeks to answer the question why the historians, archaeologists, and religious scientists have come to no agreement in this respect yet, and why their views and positions are so different. Apart from reasonable scholarly determinants, Sikorski traces ideological, if not religious, motivations behind them, which can be summarised as the willingness to appreciate the culture of pagan Slavs. (RR)

Alicja Dobrosielska, *Opór – oportunizm – współpraca. Prusowie wobec zakonu krzyżackiego w dobie podboju* [Resistance, Opportunism, Cooperation. The Old Prussians Facing the Teutonic Order in the Era of Conquest], Oficyna Wydawnicza Towarzystwa Naukowego Pruthenia, Olsztyn, 2017, 240 pp., index of persons, bibliog.

Composed of four chapters, an introduction and a conclusion, the book is a revised and extended version of the author's doctoral dissertation on the attitudes of the Prussians towards the Teutonic Order. Chapter 1 deals with methodological assumptions; the titles of the subsequent chapters follow the title triad: 'Resistance', 'Opportunism', and 'Cooperation'. The chronological span stretches from the arrival of the Teutonic Knights in the 1220s to the late thirteenth and early fourteenth century. The territory covered encompasses the Prussian cultural area in its entirety, without dividing it into tribes, as otherwise customary in the literature. The *Chronica terrae Prussiae* by Peter of

Duisburg, complemented with an abundant set of other texts, is the main source behind the considerations in the book. The introductory section discusses the present state of research, the sources and records used, and explains the study's structure. The author appears thoroughly well acquainted with the subject-matter concerned. The existing scholarly output Dobrosielska refers to shows that her book fills a gap in the research on the Prussians. The Prussians have mostly been described from the standpoint of the Teutonic Order conquering them. Otherwise, information regarding the Prussians has tended to be limited to specific facts within a 'history of events'. The study under review displays an evident (and declared) methodological inspiration with Clifford Geertz. Rather than describing concrete historic events, it deals with cultural and social history. Author has clearly put a lot of effort into methodological reflection. The extensive section describing the research method applied in the study demonstrates that not only is the author well-versed in different methodologies but she knows how to make use of them. In the subsequent chapters, analysis of the discerned 'methods' of functioning of the Prussians is conditional upon the anthropological propositions of their interpretation. A number of subsections opens with a definition of the form of activity and functioning of the Prussians, based on anthropological sciences. Then follow the relevant source-based examples which the author perceives as testimonies confirming the defined functioning of the Prussians. Taking advantage of the material collected, Dobrosielska constructs analogies for the issues under discussion – distant in chronological and geographic terms but close in terms of meaning and significance. The book is a valuable study of a social group and its response(s) to the conquest. Worthy of attention from scholars specialising in Prussia and the Teutonic Order, it should also arouse interest in a wide circle of historians. (AG)

Paweł Kawiński, *Sacrum w wyobrażeniach pogańskich Prusów. Próba interpretacji na pograniczu historii i etnologii religii* [The Sacred in the Ideas and Perceptions of Pagan Prussians. An Attempt at an Interpretation on the Borderline of History and Ethnology of Religion], Oficyna Wydawnicza Towarzystwa Naukowego Pruthenia, Olsztyn, 2018, 430 pp., bibliog., indices of names, mythological persons, places and ethnicities, ill., maps

The book reports on the research into the ideas and perceptions of the sacred among Prussians since the seventh century AD, in the latter part of the pre-modern human migration, until 1283 (the date formally ending their conquest by the Teutonic Order). The author seeks to describe how the notion of sanctity was understood and applied among the 'pre-Teutonic' – that is, pagan – Prussians. A variety of documents and narrative sources dating to

the period concerned, complemented with linguistic research and analysis of monuments of the Prussian language, have been used for the purpose. The methods employed by the author include analytical, etymological, comparative, spatial, and retrogressive. Due to the complexity and complicatedness of the subject-matter, Kawiński moreover applies a synchronic cross-section to complement the diachronic arrangement. Of the five chapters, the first two seek to create a model of ideas reflected in the linguistic culture of the Prussians. Rather than taking account of the changes that occurred in it over the ages, the considerations at this point mostly serve as a point of reference for the further argument. Therefore, Prussian words related to existence, life and death are analysed in the first place; then come the words describing the world, the idea of '(hu)man', social relations, time, space, as well as emotions and 'intellectual functions'. Chapter two deals with the vocabulary connected with axiology and the sphere of the sacred. Chapter three deals with the Prussians' perceptions of sacral power, discusses cult accessories such as statues of deities, ritual behaviours (ablution, hospitality, etc.), and describes the ideas or projections of the deities and their mutual relations. Separately presented are the 'functionaries of the cult', that is, various holy men. Chapter four concerns manifestations of the sacred in space, describing the layout and functions of the centres of worship (sacred groves, fields, lakes, rivers), the way the sacred space was organised – in the context of settlement patterns in the pre-Teutonic time. The final chapter touches upon magical metamorphosis and the concepts of death. Kawiński skilfully combines a variety of methodological perspectives, which allows him to describe in an in-depth manner the functioning of things sacred among the Prussians. The publication may prove useful to a wide circle of religion scholars and historians who make efforts to deeper understand the sources related to the history of that people. (AG)

Tomasz Sawicki and Magdalena Bis (eds.), *Gniezno. Wczesno-średniowieczny zespół grodowy* [Gniezno, an Early-Medieval Burg-City Complex], Wydawnictwo Instytutu Archeologii i Etnologii PAN, Warszawa, 2018, 491 pp., summary in English, bibliog., indices, list of figures in the text and illustrations on the CD, list of tables in the text and on the CD; series: *Origines Polonorum*, 11

*Origines Polonorum* is a series published by the Polish Academy of Sciences' Institute of Archaeology and Ethnology (formerly, by the Foundation for Polish Science) and meant to make available the earlier-unpublished results of research related to the Millennium of Poland. Gniezno was a burg-city that was inseparable from the origins of Poland: it was in this very residence of the Archbishopric founded in the late tenth century that the country's

earliest chronicler, known as Gallus Anonymus (twelfth century), situated the beginnings of the Piast dynasty. Gniezno is the subject-matter of the eleventh volume in the *Origines Polonorum*, a series recapitulating the former research on the Millennium of Poland. Various aspects of the history of Gniezno the stronghold and borough are covered, including historical, archaeological, onomastic, geological, and even palynological ones. The authors mostly focus on the Mount of Lech, a hill where ceremonial functions were performed since mid-tenth century, the place around which the development of the combined stronghold-and-borough (i.e. burg-city) structure evolved. (RR)

Stanisław Tabaczyński, Dariusz Wyczółkowski, and Dorota Cyngot (eds.), *Zawichost we wczesnym średniowieczu* [Zawichost in the Early Middle Ages], Wydawnictwo Instytutu Archeologii i Etnologii PAN, Warszawa, 2018, 439 pp., summary in English, ill., maps, indices; series: *Origines Polonorum*, 12

Zawichost, a locality near Sandomierz, is the focus of the twelfth volume, which partly contains reprinted studies published earlier in low-circulation *Szkice zawichojskie* edited by Teresa Dunin-Wąsowicz and Stanisław Tabaczyński (Zawichost, 1999). Along those by historians and archaeologists, some have been authored by geologists, anthropologists, and architecture historians. The central event in the history of Zawichost was the battle fought on 19 June 1205, in which the Dukes of Lesser Poland (Małopolska) smashed the forces of Roman of Halych; this topic is covered by Leszek Ślupecki and Karol Kollinger. There are sections on topographic features of Zawichost and on the local churches of St John the Baptist and St Maurice. In this context, the attempt at reconstructing a twelfth-century tetraconch church is worthy of note (its remnants are discussed by Teresa Rodzińska-Choraży). Eleonora and Stanisław Tabaczyński have embarked on a verification of Jan Długosz's opinion holding that Zawichost was the capital town of Sandomierz Land (*caput terrae Sandomiriensis*). (RR)

Karol Modzelewski, *Studia wybrane z dziejów społeczeństwa, prawa i ustroju Europy wczesnośredniowiecznej* [Selected Studies on the History of Society, Law and Systems of Early Medieval Europe], Wydawnictwa Uniwersytetu Warszawskiego, Warszawa, 2018, 514 pp.

Karol Modzelewski's path as a scientist has had two sections: his studies on the society and economy of Poland under the Piast rule, pursued by several decades, led him to taking interest in the organisation of social life of the barbaric tribes and its heritage in the medieval culture. Alongside the three main books: *Organizacja gospodarcza państwa piastowskiego (X–XIII wiek)* [The economic organisation of the Piast-ruled state, tenth to thirteenth c.], Wrocław 1975; *Chłopi w monarchii wczesnopiastowskiej* [Peasants in the early Piast monarchy], Wrocław 1987; and, *Barbarzyńska Europa* [The barbarian Europe], Warszawa 2004), this author penned a number of minor, dispersed studies, which have recently been collected and prepared for publication by two former students of Modzelewski's, Aneta Pieniądz and Marcin Pauk. The twenty-one articles are arranged according to the key determined by the main lines of Modzelewski's research, that is: (i) "the society and economy of early Piast Poland: a comparative depiction"; (ii) "aspects of studies on the barbarian Europe". The chronological range of Modzelewski's studies included in the volume spans over more than fifty years of his scholarly and writing activity, starting with his debut-making article on the ancillary organisation in early feudal Poland (1961) and ending with texts written a dozen years ago and concerning the tribal system of the Germans and Slavs and its decomposition in the early Middle Ages. (RR)

Rafał Borysławski and Jakub Morawiec (eds.), *Aspects of Royal Power in Medieval Scandinavia*, Uniwersytet Śląski, Katowice, 2018, 168 pp., bibliog., ill., index of persons, summaries in Polish

Consisting of nine articles in English, this publication is a record of a conference that took place at the University of Silesia. The book opens with an article by Anne Irene Riisøy on the role of *things* (people's gatherings) in the missionary activities of Norwegian kings. Then, Jakub Morawiec writes of the abduction of Sweyn Forkbeard by *Jarl Sigvaldi*; he points to the propaganda-oriented character of the story in which the king was incapable of washing away the dishonour of bondage. Although Morawiec cuts himself off the attempts at confirming or denying whether the story is facts-based, this thread reappears several times in the text that is filled with long quotations from the sources. Łukasz Neubauer describes the young Canute the Great in the poem entitled



*Liðsmannaflokkur*, which records a sort of ‘best warrior’ duel between the young monarch and the elder commander Þorkell hafi. Björn Bandlien describes coins featuring the bird motif and minted by Olaf Haraldsson, pointing to their ideological role and their samples in the Anglo-Saxon cultural circle. He sees in them a testimony of using Christianity as an element of building the ruler’s ideology. Erin Michelle Goers deals with generosity of the rulers as a prize for supporters or as a means of neutralisation of enemies in the poems *Vestrfararvísur* and *Kálfsflokkur*. Rafał Boryslawski studies the portrait of Emma of Normandy in the *Encomium Emmae Reginae*, where she is introduced as a Virgin and, on the other hand, like Moses. This is strictly correlated with indicating her sons as the rightful rulers of England. Marion Poilvez deals with the contrast between the monarchy, epitomising the society, and the outlaws, which is visible in the Icelandic sagas where the ruler may break the law or even be a patron to criminals. Arngrímur Vídalín presents the role of ruler’s education in the *Elucidarium*, *Konungs skuggsiá*, and *Eiríks saga víðförla* in the context of occurrences and topics regarding the ‘supernatural’ sphere. A good king would be supposed to discern between what is good and what is bad. Hence, the need to have knowledge on space, peoples, and other things. Lastly, Leszek P. Słupecki briefly covers the titles of kings in Scandinavia and in Central Europe. In spite of certain doubts the reader may have in respect of the arguments expressed in the articles, the book is interesting. True, more extensive or detailed comparisons would be welcome, as would an attempt at breaking the Scandinavia-centric research paradigm. All the same, the careful editorial work and typesetting are commendable. (AG)

Marcin Polkowski (ed.), *Dzieje króla Karola i rycerza Elegasta. Niderlandzki epos rycerski z XIII wieku* [A History of King Charles and Knight Elegant. A Thirteenth-Century Dutch Knightly Epic], trans. by Michał Ciekliński, Katarzyna Grela, Agnieszka Jakubczyk, Małgorzata Jamroz, Karolina Kwietniewska, Monika Mączka, Piotr Pojnar, Marcin Polkowski, and Joanna Wojnar, Wydawnictwo Episteme, Lublin, 2017, 103 pp.

A bilingual edition of Middle-Netherlands knightly epic *Karel ende Elegast*, an anonymous work from the early thirteenth century, representing the *chansons de geste* genre: the epic tells the story of a night-time meeting between Charlemagne and knight Elegast, sentenced to banishment, and their joint burglary into Eggerik’s castle, which leads to a duel between the two knights the following day at the Ingelheim court. The original text was reprinted from Antonius M. Duinhoven’s 1969 edition; the translation has been compiled based on the editions of Hubert Slings (2010) and Geert

Claassens (2002). The translation is co-authored by eight students of Dutch at the Catholic University of Lublin (KUL), under tutelage of Professor Marcin Polkowski. The publication is targeted at young adepts of Dutch studies, while its outreach values are indubitable. The edition is furnished with a sparing but approachable content-related commentary and bibliographical guidelines. The book is all the more noteworthy that the epic, an exquisite literary piece, has never before been translated into Polish. The electronic version of the entire publication is available at: [https://www.academia.edu/35869093/Dzieje\\_kr%C3%B3la\\_Karola\\_i\\_rycerza\\_Elegasta.\\_Niderlandzki\\_epos\\_rycerski\\_z\\_XIII\\_wieku\\_Karel\\_ende\\_Elegast\\_Poolse\\_vertaling\\_Charles\\_and\\_Elegast\\_Polish\\_Translation\\_](https://www.academia.edu/35869093/Dzieje_kr%C3%B3la_Karola_i_rycerza_Elegasta._Niderlandzki_epos_rycerski_z_XIII_wieku_Karel_ende_Elegast_Poolse_vertaling_Charles_and_Elegast_Polish_Translation_) (Accessed: 12 June 2019). (RR)

Michał Brzostowicz, Tomasz Kasprowicz, Maciej Przybył, and Jacek Wrzesiński (eds.), *Od Popiela do Kazimierza Wielkiego. Księga dedykowana Wojciechowi Dzieduszyckiemu* [From Popiel to Casimir the Great. A Book Dedicated to Wojciech Dzieduszycki], Wydawnictwo Instytutu Archeologii i Etnologii PAN, Poznań, 2018, 206 pp.

The burg-town of Kruszwica, the nearby Gopło lake, and settlement changes in the area are focal for Wojciech Dzieduszycki, medievalist archaeologist associated with the University of Zielona Góra and the Institute of Archaeology and Ethnology, Polish Academy of Sciences. The fourteen essays related to Dzieduszycki's output include those by Jacek Wrzesiński, Jarmila Kaczmarek i Maciej Maciejewski – on the famous Mouse Tower in Kruszwica where, according to medieval testimonies, the legendary King Popiel, predecessor of the Piasts, was eaten by mice; other threads related to Kruszwica are touched upon by Henryk Mamzer, Maciej Przybył, Edward Krause, and Joanna Sawicka. The contributions from Michał Kupczyk and Daria Kurzawa concern the Lake Gopło. A study on the earliest Cistercian monastery in Pomerania, in the locality of Kołbacz, is discussed as well. (RR)

Marian Rębkowski and Stanisław Rosik (eds.), *Biskup Otton z Bambergu i jego świat* [Bishop Otto of Bamberg and his world], Chronicon, Wrocław, 2018, 355 pp.; Polish articles with summaries in German and German articles with summaries in Polish

The book owes its existence to the Fourth Wolin Medieval Studies Encounters held on 5 to 7 August 2016. Thirteen articles in Polish and two in German are grouped into four units. The first deals with Otto of Bamberg himself.

Stanisław Rosik writes of the memory of his contemporaries and the beginnings of the 'Ottonian' literary tradition; his focus is the lives penned by Ebon and Herbord, with a strong emphasis on the political situation of Pomerania. Marcin Stabrowski deals with the axiosphere of holiness in the *Life* from Prüfening. The subsequent unit deals with how Otto functioned between Poland and Germany. Andrzej Pleszczyński offers a broad outline of the situation of Pomerania at that time: the region was situated between two political organisms – the Reich and Poland. Adam Krawiec writes of the court of Władysław I Herman in the time of Otto's first sojourn in Poland. Jerzy Strzelczyk deals with Otto as a bishop of the Reich, whereas Marcin R. Pauk shows how the Bishopric of Bamberg functioned in a broader context of bishoprics within the Reich, until the early twelfth century: an interesting and broad discussion of Bamberg's associations with the ecclesiastical organisation in Poland, or the ideological foundation of bishopric. Stefan Pfaffenberger deals with Otto's activities in Bamberg, demonstrating, from the standpoint of the outcome of archaeological research, the Bishop's influence on the town. The next unit covers the situation of Pomerania in Otto's time. In specific, Marian Rębkowski presents, as he describes it, an outline of the issue and discusses the region's political and economic structure. Felix Biermann explains why Otto was not a missionary amidst the Ukranii [Polish, *Wkrzanie*] people, pointing to the geographical and sociopolitical determinants of the areas they inhabited. Kinga Zamelska-Monczak discusses the castles (burg-cities) of Santok/Santoch in Otto's time, whereas Adrien Queret-Podesta covers the activities of Jindřich (Henry) Zdík, Bishop of Olomouc, in Polabia and Pomerania as well as among the Prussians. The last unit deals with the later memory of Otto. Grzegorz Wejman writes about the Saint's local cult from the Middle Ages until the twenty-first century. Monika Rusakiewicz discusses the image of Otto in the *Protocollum* by Augustine of Stargard. Hadrian Kamiński explains the role of the memory of Otto in Pomeranian duke Barnim III's policies; Wojciech Mrozowicz writes on the medieval cult of St Otto in Silesia; lastly, Paweł Migdalski shows how Otto's activities were presented in post-war communist Poland. The book is interesting and certainly of value, particularly for researchers exploring the history of Pomerania and Bamberg. (AG)

Jacek Banaszekiewicz, *W stronę rytuałów i Galla Anonima* [Towards the Rituals and Gallus Anonymus], Wydawnictwo Avalon, Kraków, 2018, 376 pp.

Collections of minor and dispersed studies penned by Polish historians increasingly often tend to be published nowadays. The book under review is Jacek Banaszekiewicz's third and, regrettably, last such collection (the earlier two having been *Takie sobie średniowieczne bajeczki* [Medieval just so stories],

Kraków 2012; and, *Trzy po trzy o dziesiątym wieku* [Jibber-jabbering about the tenth century], Kraków 2014). The volume's title well introduces into its content, pointing to the dual focus – the author of the oldest Polish chronicle and rituals. The latter category cannot be reduced to a discussion with Gerd Althoff's approach, as otherwise pursued in the study on 'contemporary ritualisation of the Middle Ages'. Included are sites of authority, stories on the importance of spears and banners, rites practiced at the baths, or a game the king of the Herules (Heruli) devoted himself to before the battle against the Longobards. Earlier studies, dating to the 1980s, are combined with pretty recent ones, some of them previously unpublished. The latter include the articles on a miraculous birth of Boleslaus the Wry-mouthed [Bolesław Krzywousty], the effect of prayers to Saint Giles; and, on the judgment of St Emmeram. The publication is worthy of note as it provides a survey of the scholarly output of an ace of Polish medieval studies. It is regrettable that the author did not specify the places of publication of the individual *opuscula*. (RR)

Andrzej Dąbrówka, Maciej Michalski, Grzegorz Trościński, and Sylwia Jędrzejewska (eds.), *Oblicza mediewalizmu II. Od recepcji antyku do recepcji średniowiecza* [The facets of medievalism (II). From the reception of antiquity to the reception of the Middle Ages], Uniwersytet Rzeszowski, Rzeszów, 2018, 268 pp.; series: *Materiały V Kongresu Mediewistów Polskich*, 7

This yet-another volume of materials related to the Fifth Congress of Polish Medievalists follows up the threads addressed at the preceding Congress edition. Of the two parts, the first contains texts dealing with *translatio studii*, largely referring to the medieval reception of the earlier epochs. An article by Mieczysław Mejor on antiquity in Polish medieval age opens this series of considerations. A dislike toward antiquity in Theodulf's *Eclogue* is described by Dorota Gacka. Piotr Salwa discusses the reception of the *Decameron* in France in the fifteenth and the first half of the sixteenth century. Lastly, Maria Wichowa discusses the incorporation of the thought and spirituality of Dominic of Prussia in the Franciscan teaching of the sixteenth and seventeenth century. As she admits in the first footnote, her text is a revised/extended version of an article first published in a 2016 issue of the *Biuletyn Biblioteki Jagiellońskiej* quarterly. Salwa's article is also based on his earlier publications. Part two deals with issues of medievalism and opens with Mariusz Kazańczuk's argument demonstrating that Polish-Bohemian heraldist and historian Bartosz Paprocki made use of Gallus Anonymus's chronicle. Subsequently, Dorota Gacek tries to identify the chronicler's manuscript that could have been used by Paprocki. Małgorzata Rygielska describes how Ignacy Lubicz Czerwiński,

lawyer and historian living in the late eighteenth and early nineteenth century, perceived Christianity in medieval Poland. Mateusz Kosonowski describes the way in which Adam Mickiewicz used *De imitatione Christi* by Thomas à Kempis in his *Księgi narodu i pielgrzymstwa polskiego* (The Books of the Polish People and of the Polish Pilgrimage). Małgorzata Delimata-Proch deals with the portrayals in popular-science texts from the late nineteenth and early twentieth century of three German-born spouses of Polish monarchs: Queen Hilderic, wife of the mythical Popiel, whose descent used to be referred to after the chronicler Jan Długosz; Richeza of Lotharingia, wife of Mieszko II; and, Agnes, wife of High Duke Władysław II the Exile. Adam Regiewicz describes the presence of Dante, Villon, and Chaucer as characters in the pieces of modern pop culture. Tomasz Grzebyk's discussion on the forms in which the Middle Ages are represented in historical films rounds off the collection. An awkward publication, the book definitely lacks a resolute contribution from its editors. While some of the texts can be considered self-contained papers or contributions, most of them should have rather been a point of reference for more in-depth studies, articles or monographs. (AG)

Rafał Kubicki, *Zakony mendykanckie w Prusach Krzyżackich i Królewskich od XIII do połowy XVI wieku* [Mendicant Religious Orders in Teutonic Prussia and Royal Prussia from the Thirteenth to Mid-Sixteenth Century], Uniwersytet Gdański, Gdańsk, 2018, 448 pp.

The author has sought to present and compare a number of mendicant religious orders in Teutonic Prussia as well as in Royal Prussia: the Dominicans, the Franciscans, the Augustine Eremites, the Carmelites, and Friars Observants. As for chronology, he is interested in the period between the first foundations (thirteenth century) until the victorious Reformation (conventionally set at the middle of the sixteenth century). The source material available to the author has enabled him to focus on the organisation of these religious communities, at the different levels – from province to individual convent. Kubicki has moreover succeeded to extract from the gathered material pieces of information regarding the lives and careers of individual monks. The author's focus is the situation of monasteries that operated in the peripheries of what was the Christian world then. He also examines why these orders were initially successful, and what were the reasons and the significance of the crisis of such congregations in the fifteenth century. The introduction presents the assumptions of the study and discusses the state of research (largely, in the extensive notes) and the source base consisting of documents of the congregations concerned. Introduction is concluded with a subsection

on the method and construction of the study. It is extremely brief and rather unsatisfactory (the methodological remarks are confined to one paragraph). Of the five chapters forming the book, the first describes the process of foundation of the monasteries or cloisters, covering both successful and failed projects. The initial emoluments of the monasteries are analysed as well. Chapter two deals with the organisation of the authorities of the orders and provinces, the models of functioning of the congregations and locations of the convents. The social environment, or at least contacts with guild organisations, is mentioned. The third chapter presents the structure of individual convents, indicates their managerial groups, the social and ethnic background of the orders' members. Diverse models of the monks' activity within the convent and as part of a broader monastic community are discussed. Chapter 4 deals with the issue of peripheral status of the monasteries in relation to the centres of monastic provinces. The last chapter discusses the relationships between the congregations and the Teutonic Order and the king of Poland, as well as the social context of individual congregations. Attached is an annex listing the superiors of all the religious orders discussed in the study and a list of the monks, save for the Dominicans presented in a more extensive way in Kubicki's earlier study. Moreover, the annex contains a number of tables, maps, and illustrations. A short conclusion section closes this interesting descriptive book. Kubicki presents a wealth of pieces of information and makes extensive use of archival and unpublished materials. The book will certainly be of use to other scholars dealing with the activities of the mendicants in Prussia. (AG)

Sławomir Zonenberg and Krzysztof Kwiatkowski (eds. and trans.), *Wigand von Marburg. Nowa kronika pruska* [Wigand of Marburg. A New Prussian Chronicle] Towarzystwo Naukowe w Toruniu, Toruń, 2017, 666 pp., maps, CD

Wigand of Marburg was a fourteenth-century historian who wrote a chronicle that deals with the Teutonic Order's struggles against the Prussians and the Lithuanians, taking place in his time. The German original of the work is only partly preserved, but a Latin translation, made in the fifteenth century on commission of Jan Długosz, survives today. It is this particular Latin translation that has just been published, together with a Polish translation of it. The edition was prepared by Sławomir Zonenberg, the chronicle's monographer (*Kronika Wiganda z Marburga*, Bydgoszcz 1994), as a teamwork with Krzysztof Kwiatkowski, historian of the late-medieval military. The bilingual chronicle text is preceded by an introductory critical source study as well as by an extensive study in relevant aspects of military history, by Kwiatkowski. Maps and materials on the CD attached round off the content. (RR)

Paweł Kras and Martin Nodl (eds.), *Jan Hus, Życie, myśl, dziedzictwo* [Jan Hus: His Life, Thought, and Legacy], Instytut Historii PAN, Warszawa, 2018, 337 pp., index of persons, summaries in English

This multi-author publication came out in the aftermath of a conference held in 2015 at the Tadeusz Manteuffel Institute of History, Polish Academy of Sciences (IH PAN). The book is dedicated to Professor Stanisław Bylina, who died in 2017. It opens with an introduction by Wojciech Kriegseisen, portraying Professor Bylina as the man and the scholar. Then comes an introductory essay by Kras and Nodl, the volume's editors, who discuss the biography of Jan Hus, present the major publications on Hus and introduce the reader into the intricacies of the later disputes around this historic figure. Next is an article by František Šmahel on Hus before the Council court; it is a translation of an earlier text, in Czech (*Před soudem koncilu a na soudu dějin: Jan Hus a Jeroným Pražský*), with the critical apparatus complemented. Discussed is Hus's reformatory programme and the methods Hus used to defend it at the court. The subsequent text, by Paweł Kras, confronts John Wycliffe's views on the reform of the Church against those of Jan Hus. Martin Nodl discusses the difficulties in putting Hus's views on the Church into practice in a situation when the Holy Scripture was considered to be *the source of the law*. This was a clash between theory and the pragmatics of the functioning of religious and theological men of authority in Bohemia. Dušan Coufal covers Jakoubek of Stříbro's (Jacobellus von Mies's) views on the authority of synods and points to the extent to which, in Jakoubek's concept, the faithful were supposed to fully acknowledge of the decisions made at the synods. Krzysztof Bracha shows Jan Hus as a preacher and promoter of preaching. Pavel Soukup presents the preachers at Prague's Bethlehem Chapel. Anna Paner describes Hus's views on marriage, sex, and family. Pavlína Cermanová addresses non-biblical prophecies preached in the Hussite movement. Henryk Gmiterek presents the Polish reception of Jan Hus and Hussitism inside the Polish fraction of the Bohemian Brethren. Jarosław Nikodem describes the figure of Hus as portrayed in the studies of the historian Jiří Kejř; Wojciech Iwańczak presents the portrayal of Hus as viewed by Roman Heck, for a change. The book is concluded with fragments of an unfinished interview with Stanisław Bylina, conducted by Kras and Bracha. Bylina mainly talks of the history of Hussitism; he also says why he has become interested in this particular topic. Interesting as it is, the study leaves the reader somewhat dissatisfied. The authors announce that there is still no full Polish biography of Jan Hus – and this is probably why the texts contained in this collection remind one of exercises or bullet-points of departure for much more extensive and more complete a book. (AG)

## EARLY MODERN TIMES

*Akta sejmikowe województw poznańskiego i kaliskiego. Lata 1668–1675* [Dietine Records for the Voivodeships of Poznań and Kalisz: 1668–75], ed. by Michał Zwierzykowski, Robert Kołodziej, and Andrzej Kamieński, Wydawnictwo Naukowe UAM, Poznań, 2018, 673 pp.

Another volume in the series initiated in 1957 by Włodzimierz Dworzaczek and presenting the records related to dietine (*sejmik*) assemblies of the Provinces (Voivodeships) of Poznań and Kalisz, this one spans the period from the interregnum after the abdication of John II Casimir Vasa to the years preceding the Coronation *Sejm* convened by John III Sobieski. A total of forty dietines, of various kinds, were held in the period concerned. The edition in question includes *lauda*, instructions to the *Sejm* delegates and to the King, replies to the instructions, ‘universal’ proclamations, correspondences, journals, manifestations and orations; altogether, 315 documents – all being interesting sources that, apart from documenting aspects of the period’s local political life, provide the basis for considerations on social and economic history as well as international relations. Almost all of the items (as many as 310) are published for the first time from their manuscript copies kept at the archives in Poland (State Archives in Poznań, Central Archives of Historical Records [AGAD], Princes’ Czartoryski Library – Manuscripts Section, and other) and abroad. Sixteen documents, being accounts on the Poznań and Kalisz dietines addressed to the Elector of Brandenburg come from Berlin’s Geheimes Staatsarchiv Preußischer Kulturbesitz: an exquisitely interesting material as it shows the Brandenburg elite’s keen interest in the local politics of Greater Poland (Wielkopolska) region. The publication is clearly structured – the documents are arranged chronologically by the dates of dietines; all are published in their original languages, and furnished with explanatory content-related notes. The indices attached – of persons and geographic names, respectively – facilitate the reading. (MC)

*Senuju Lietuvos Didžiosios Kunigaikštystės keliu aprašymai (XVIII a. antra pusė)* [Descriptions of the Old Roads of the Grand Duchy of Lithuania], ed. by Algirdas Antanas Baliulis and Tomas Čelkis, Vilniaus universiteto Ledykle, Vilnius, 2018, 429 pp.

It might seem that official inspections-and-descriptions (called ‘lustrations’) of estate items such as bridges, roads or dykes is a type of source which may be of interest to a narrow group of experts dealing with the history of road infrastructure. However, the volume in question demonstrates that records of this sort are interesting and useable for a variety of studies covering multiple



aspects in the fields of social history, history of art, or archaeology. In total, the edition includes 161 documents, most of which were generated in the second half of the eighteenth century on commission of the Lithuanian Treasury Commission. The records are edited in their original language – that is, Polish (without modernising the original versions, according to the Lithuanian editing standards). The volume is furnished with indices of personal and geographic names. Most of the records are the ‘lustrations’ of bridges or dykes carried out in the royal demesnes as well as private estates. Such sources offer details on road infrastructure (the condition of bridges, dykes, roads), descriptions of taverns or inns, and of customs houses. No less interesting are the detailed descriptions of the major trade roads in the Grand Duchy of Lithuania. The correspondence and the other documents related to the method of ‘lustration’ show how the Lithuanian Treasury Commission operated in practice and enable to draw broader conclusions regarding the period’s lower-level treasury administration. (MC)

Natalia Nowakowska (ed.), *Remembering the Jagiellonians*, Routledge, London, 2018, 260 pp.; series: Remembering the Medieval and Early Modern Worlds

Another volume in the above-indicated series, the book investigates aspects of the memory of the House of Jagiellon in Europe. There are nine articles covering the countries or lands where the Jagiellonian monarchs ruled (incl. Lithuania, Poland, Hungary and Slovakia, Bohemia, German-speaking countries, Sweden and Finland, Byelorussia, Ukraine, and Russia). The lead issue is the question whether remembering the Jagiellonians, in a broad spatial-temporal spectre, can be understood as a regional memory. It is important to bear in mind that the research concerned is not limited to historical epochs but to modern time as well, thus showing how the memory of the Jagiellonians changed in the *longue durée*. Detailed deliberations concerning individual countries are preceded by an introduction by Natalia Nowakowska, briefly discussing the basic concepts of historical memory and presenting the Jagiellon dynasty. The texts collected in this book are diverse, which demonstrates that historical memory is analysable from very different perspectives. Some authors offer a broad picture of diverse ways in which the dynasty is commemorated (Giedrė Mickūnaitė; Susanna Niiranen), whilst others seek to a synthetic discussion of the major directions of development (Natalia Nowakowska, Simon M. Lewis), or introduce the most important actors – creators of historical memory (Stanislava Kuzmová). All in all, the collection interestingly shows the differences in remembering the Jagiellonians in East Central Europe, and demonstrates that remembering this dynasty is, indeed, a kind of regional memory. (MC)

Natalia Nowakowska, *King Sigismund of Poland and Martin Luther. The Reformation before Confessionalization*, Oxford University Press, Oxford, 2018, 279 pp.

In her most recent monograph, Natalia Nowakowska seeks to delineate a picture of religious toleration in the sixteenth-century Kingdom of Poland. Her insight concerns the first years after Martin Luther's initial protest (roughly, until 1535), thus filling in an important gap in the research on early Reformation in the Polish lands. Rather than its political dimension, the author seeks to recognise the religious and cosmological aspects of toleration. The study is intended to show how King Sigismund I the Old and his associates responded to the Reformation in the period preceding its confessionalisation. The monograph consists of three basic parts, of which the first, entitled 'Contexts' is introductory and discusses a broad background of the early Reformation years. Part two, 'Episodes', uses five case studies – concerning, respectively, the attitude toward the Reformation in Gdańsk, the attitude to the Ducal Prussia, royal edicts against the Lutherans, the royal court's foreign policies, and the Church institutions' attitude toward the emerging Lutheranism – which have been used to draw a diversified picture of how the Lutherans functioned within the Kingdom of Poland. In the last part, the author somewhat alters the research tools to refocus on linguistic analysis of the notions of 'Lutheranism' and 'Catholicism'. She demonstrates that whereas, on the one hand, no violent religious protests or demonstrations (such as the riots in Gdańsk) were tolerated, on the other, Lutherans – perceived as those fond of controversial religious novelties, were cooperated with at the court and in the field of politics. Altogether, the monograph is an interesting attempt at analysis of the earliest phase of Reformation in the territory of Poland. (MC)

Agnieszka Skrodzka, *Udręki majestatu. Polscy "królowie nieszczęśliwi" w ikonografii nowożytnej* [Tribulations of the Royal Majesty. Polish 'Ill-Fated Kings' in Early Modern Iconography], Warszawa, 2018, 458 pp; series: Dysertacje doktorskie Instytutu Sztuki Polskiej Akademii Nauk

This study investigates the iconography connected with 'ill-fated kings': the phrase describes the monarchs whose rule ended not with their natural death but came to a sudden end owing to abdication or deposition from the throne. The figures of John II Casimir Vasa, Augustus II the Saxon, Stanislaus Leszczyński, and Stanislaus II Augustus are considered in detail. The iconography of 'ill-fated kings' in the Polish-Lithuanian Commonwealth

has not been covered in previous research. Skrodzka has managed to find a number of little-known modern-age representations, and this aspect of the monograph is interesting indeed. It seems that gathering the relevant material was the author's primary intention; however, since a doctoral dissertation should be a monograph, rather than a catalogue of works, the study is not quite successful in its analytical aspect. The detailed considerations on the Polish-Lithuanian monarchs are preceded by an introductory chapter describing the representations of European 'ill-fated' monarchs (Emperor Charles V Habsburg, Queen Christina Vasa, Henri de Valois, Charles I Stuart, among others). Structured in the same fashion, each chapter begins with a detailed biography of the ruler concerned, based on the existing literature and offering a wealth of irrelevant details (such as, for example, who was John Casimir's godfather). Next, the iconography is discussed, but the analysis at this point is confined to what can be seen on the etchings, engravings, or coins. Since the titles and captions (some of them spanning a whole page) are quoted in the original, the reading is made not easy altogether. (MC)

Ramune Šmigelskyte-Stukiene (ed.), *Miestas, dvaras, kaimas. Lietuvos Didžiojoje Kunigaikštysteje ir Lenkijos Karalysteje XVI–XVIII a. lokalinės istorijos problemos* [Town, Manor, Village in the Grand Duchy of Lithuania and the Polish Kingdom, the Sixteenth to Eighteenth Century. Questions of Local History], Lietuvos Istorijos Institutas, Vilnius, 2018, 423 pp.

The central issue analysed in the publication is a broad spectre of the functioning of local communities in the Polish-Lithuanian Commonwealth. The volume is an aftermath of the Conference 'Aspects of local historical studies on the Town, the Manor, and the Village in the Grand Duchy of Lithuania and the Polish Crown in the sixteenth to eighteenth centuries', co-organised by a team of Lithuanian, Polish, and Belarusian historians. The volume comprises twelve articles, in four thematic sections. The first, introductory, section deals with methodological aspects. Rita Regina Trimonienė presents the assumptions of micro-history and local history. The second offers discussions on the functioning of private and royal estates in the context of rural, urban, and manorial-farm development. This issue is shown from a variety of perspectives, including the relationships between the manor and the private town (Janusz Łosowski), development of the private town (Jonas Drugilas); postulates regarding municipal matters, posed by the nobility (Andrej Macuk); the functioning of the urban autonomy in small royal towns (Aleksandr Dounar). Part three's focus is on local communities, with special emphasis placed on various groups of residents – for example, teachers

of the Evangelical *Gimnazjum* (junior high school) in Kiejdany/Kėdainiai (Aivas Ragauskas); or, physicians active at the Radziwiłłs' court in Kiejdany (Raimonda Ragauskienė). The last fragment deals with everyday legal practice pursued in local communities – specifically, the functioning of courts in Kowno/Kaunas land (circuit) courts (Dariusz Vilimas); the nobility's law in the pragmatics of Mageburg courts within the Grand Duchy (Gitana Zujienė); and, sentencing noblemen to the capital punishment (Dominikas Burba). The articles are mostly contributory; however, published in a single volume, they make the reader better acquainted with the most recent research trends and the need for further study in the field concerned. (MC)

Dariusz Kupisz, *Wyprawy żołnierza łanowego w Koronie w czasach Jana Kazimierza* [Expeditions of Lands' Infantry Soldiers in the Crown (i.e. Kingdom of Poland) under John Casimir], Wydawnictwo Sejmowe, Warszawa, 2018, 305 pp.

The book is a monographic study of the functioning of the formation called lands' infantry soldiers (orig., *łan* soldiers, so named after the type of tax applied) in the time of King John II Casimir Vasa. It seeks to present the theoretical concepts, the origins, the practice and organisation of military actions pursued by *łan* soldiers. Diet (*Sejm*) and dietine (*sejmik*)-related sources are the main historic records underlying the study. Of the six chapters, the first is introductory and discusses the concepts of establishing lands' infantry formations reflected in the period's opinions and commentaries as well as discussions on diet and dietine sessions until the middle of the seventeenth century. The subsequent chapters discuss, in a chronological sequence, the behind-the-scenes and the method of enactment of the 'land' conscription, and the attainments of *łan* soldiers in a series of war campaigns. The deliberations start with a description of the attempts to organise lands' infantry expeditions in 1648–52; then, the campaigns of 1653, 1655, 1656–8 are discussed. The sixth, and last, chapter deals with the terms of *łan* soldiers' service, touching upon their legal position, equipment and armouring, and the foundations of their material security. The monograph is based on a set of reliable sources; to select them, Kupisz has done research in a number of Polish and foreign archives. As a result, the reader receives a wealth of details concerning the lands' infantry. However, with no broader reflection present in the book, it will probably be of interest and use to a narrow circle of military historians who seek to establish more and more facts. (MC)

Anna Kalinowska, Adam Perłakowski, Dariusz Rolnik, and Filip Wolański (eds.), *Między obowiązkami, przywilejami a prawem Rzeczypospolitej XVI–XVIII wieku. Społeczeństwo w obronie państwa polsko-litewskiego* [Between the Duty, the Privilege, and the Laws in the Seventeenth- and Eighteenth-Century Commonwealth. The Society in Defence of Poland-Lithuania], Zamek Królewski w Warszawie – Muzeum, Warszawa, 2018, 496 pp.; series: *Studia i Materiały*, 8

In the 'Introduction', Wojciech Fałkowski tells us that the volume follows up a conference on attempts at evaluating the efficiency of the state in the realities of the Vasa age. The Foreword, written by the editors in a pompous style and containing many contemporary terms, inadequate to the early modern period, informs us that the defensive power as perceived by the period's nobility is the main object of analysis; however, a cursory glimpse on the table of contents shows that while most of the papers concern defence capability or defensive power indeed, the nobility's standpoint is not prevalent. It seems that lack of detailed description of the subject-matter covered and the large chronological span cause that this publication evades assessment as a coherent whole; it is hard to identify the key according to which the texts have been selected. Most of the twenty-five articles are contributive. Arkadiusz M. Stasiak's opening article deals with fear of Islamic confessions in Polish descriptions of the Ottoman Empire. While this text by no means fits the declared substance of the publication, it is moreover based on broadly-known sources (e.g., Mikołaj-Krzysztof Radziwiłł, nicknamed 'Sierotka') and outdated anthropological literature (Ruth Benedict). In contrast to it, the articles by Teresa Malinowska and Anna Kalinowska, showing, in a synthetic fashion, foreign (French and English, respectively) opinions on the Commonwealth's defensive potential, are worthy of mention and interesting indeed. The texts dealing with military issues considered at specified dietine sessions (Tomasz Srogosz, Przemysław Gawron, Artur Gajewski, Mirosław Nagielski), and those concerning the attitudes of some noted political figures (Jerzy Urwanowicz, Aleksandra Ziober), are more typically contributive. (MC)

Krzysztof Chłapowski (ed.), *Sumariusz Metryki Koronnej. Sumariusz księgi MK 180 z Archiwum Głównego Akt Dawnych z lat 1633-1635, kanclerstwa Jakuba Zadzika* [Summary Registry of the Crown Metrics. The Registry of the MK 180 Register from the Central Archives of Historical Records, dated 1633–5, under the Chancellorship of Jakub Zadzik], elaborated by Wojciech Krawczyk, Historia Iagiellonica, Kraków, 2018, 506 pp.; series: Noca, 10

The volume is the first in a book series whose purpose is to make available to a broader reading public the ‘summary registries’ (*sumariuszs*) of the Crown Metrics (*Metrica Regni Poloniae*) from the time of the reign of Władysław IV Vasa. The register (ref. no. 180) is from the Greater Chancellery of the Crown, administered at the time by Chancellor and Bishop Jakub Zadzik. The *Metrica*’s importance as a source of use in political and social history, as a broad concept, needs no specific argumentation. The register contains altogether 912 documents – among them, charters and bestowals of ownership or leasehold, deeds of conferment estates under feudatory law (particularly for the Voivodeships of Kijów and Czernihów), documents related to diplomatic affairs and activities, inscriptions of private documents, and a variety of royal permits. Summaries (called *regests*) in Polish are published as well – some of them footnoted to refer to the literature or other documents relevant to the case or matter in question. There are indices attached of personal and geographical names. Albeit the Metrics’ register no. 180 is available, *in extenso*, on the Internet, the *Sumariusz* is a very useful archival aid, particularly for those who look for individual documents concerning a specific matter, case, or person. (MC)

Martin Faber, *Sarmatismus. Die politische Ideologie des polnischen Adels im 16. und 17. Jahrhundert*, Deutsches Historisches Institut Warschau, Harrasowitz Verlag, Wiesbaden, 2018, 525 pp.; series: Quellen und Studien, 35

Martin Faber endeavours in this study to provide a source-based reconstruction of the Sarmatian ideology shared by the Polish nobility. He is interested in the contents that were inscribed in Sarmatism as well as in the individuals who contributed to the dissemination of this peculiar ideology. Moreover, the author seeks to determine the significance of Sarmatism in Polish early modern history. Literary and ‘journalistic’ texts form the basis for his deliberations: Faber analyses them basing on the assumptions of new intellectual history and focusing on the most typical discourses. Of the monograph’s five chapters, the first is introductory; based almost entirely on the literature,

it deals with the nobility as a social group. The next chapter discusses the meaning and importance of the notion of 'liberty' in the former half of the sixteenth century, treating these considerations as introductory to analysing the Sarmatian ideology. The analysis, being the study's core, develops from chapter 3 onwards. Faber dates the ideology's emergence to the years 1572–3, associating it with the first free election of the monarch. The subsequent chapters deal with conservatism, the role of the king, the nobility's military tasks, internal criticism, and polemics with foreign countries (or, 'things foreign'). Further on, discussed is the seventeenth-century Sarmatian ideology. The monograph is founded upon a solid source base, although one might get the impression that its author has mainly read commonly known texts which were discussed in the previous research. While Faber repeatedly stresses the need to undermine the 'well-established' historiographical arguments and statements and emphasises the innovativeness of his own research, his argument is not quite convincing at this point: as it seems, the study under review does not contribute many new insights. (MC)

Dariusz Kupisz and Mariusz Kozdrach, *Kochanowscy w XV–XVIII wieku* [The Kochanowski Family from the Fifteenth to Eighteenth Centuries], Wydawnictwo Sejmowe, Instytut Technologii Eksploatacji, Warszawa, 2018, 454 pp.

This monograph is a typical historical and genealogical study. The characters featured are members of the middle-noble family Kochanowski, hitherto known owing primarily to the literary activity of the Renaissance poet Jan Kochanowski. Kupisz and Kozdrach's intention was to present the whole clan, rather than Jan's closest relatives. Hence, the history of this family is shown in a broad chronological span (fifteenth to eighteenth cc.). The family and its branches are described in the book's nine chapters; the heraldic issues are discussed in the introductory section whereas the chapter on public activities of the family's members serves as a conclusion. The argument is complemented by family trees and lists of offices held by the family's exponents. With use of diverse sources and records, the authors have fairly elaborately reconstructed the genealogy of the Kochanowski family. This aspect certainly makes the study valuable. Yet, the final chapter is disappointing; with many redundant repetitions, it is insufficiently analytical. There seemingly is a wealth of records-based detail (such as regarding the foundations, literary achievements, or average number of children in the family) which are irrelevant to the title. (MC)

Jerzy Dygdała (ed.), *Od Augusta Mocnego do Augusta III. Doniesienia z Warszawy Andrzeja Cichockiego z lat 1732–1734* [From Augustus II the Strong to Augustus III. Andrzej Cichocki's Reports from Warsaw, 1732–4], Wydawnictwo Muzeum Pałacu Króla Jana III w Wilanowie, Warszawa, 2016, 494 pp., indices, bibliog.; series: *Silva Rerum*

Handwritten newspapers were a specific form of transmitting information in the Polish-Lithuanian Commonwealth. In the eighteenth century, such manuscript journals contained rich information about political occurrences as well as on the everyday lives of the residents of Polish lands. The State Archives in Toruń and the Central Archives of Historical Records (AGAD) in Warsaw keep abundant collections of these newspapers, edited by Andrzej Cichocki, an official with the Chancellery of the Crown. The book in question provides a list of manuscript journals made and letters written by Cichocki (pp. 439–51), thus allowing better orientation in this abundant resource. With dispersed data at his disposal, the author endeavours to possibly meticulously draw a profile of Cichocki, about whom not much has been known so far. He probably was a native of the region of Masovia. He might have been a son of Ludwik who was a burgher or some magnate's clerk. Andrzej probably graduated from a Jesuit college, as is attested by his command of Latin and French. In the beginning of the eighteenth century, he joined the Crown Chancellery as a low-ranking official. In 1712, he was promoted to the post of metricant (Pol. *metrykant*) – i.e., archivist tasked with overseeing the entries in the Chancellery. His career gained momentum ever since. 1715 saw him serve as a Secretary to the King. From 1723 on, he would send information on the situation and events taking place at the royal court and in Warsaw to ecclesiastic and secular magnates. At the parliamentary session (*sejm*) in Grodno in 1726, Andrzej Cichocki received (if not regained) the nobility title. Apart from his service with the Chancellery, Cichocki busied himself with writing and circulating handwritten journals. His permanent clients included the families of Radziwiłł, Wiśniowiecki, Sapieha, Potocki, Czartoryski, Lubomirski, and other magnates. Cichocki's letters and manuscript newspapers comprise a wealth of information on the life of Warsaw in the eighteenth century: the appearance of streets and their buildings, including palaces, churches and houses; problems with construction of the bridge over the Vistula; effluents and removal of mud and waste; the daily life of the residents; weekdays and festive entertainment; public health (epidemics); elemental disasters (fires, floods); crime and criminals in the city. Warsaw, the capital city of Poland, has long been attracting attention among scholars; the literature dealing with diverse aspects of the topic is enormous. The book by Jerzy Dygdała, based on a new type of sources, is a unique contribution as it opens new research



perspectives and introduces elements never noticed before by historians. While a very short, two-year period (1732–4) is covered, the study inspires a new perception of the eighteenth century as a whole. (MB)

Curtis C. Murphy, *From Citizens to Subjects: City, State and the Enlightenment in Poland, Ukraine and Belarus*, University of Pittsburgh Press, Pittsburgh, 2018, 320 pp.; series: Pitt Series in Russian and East European Studies

This monograph takes a closer look at the cities and towns of the Polish-Lithuanian Commonwealth, in the time when the Enlightenment reforms were introduced. Murphy is primarily interested in the responses to the centralisation trends at the local level. Chronologically, the period covered is the late eighteenth and early nineteenth century; geographically, the focus is on towns situated in the Voivodeship of Lublin and in Volhynia, as well as in the former Grand Duchy of Lithuania (Śluck/Sluck and Nieśwież/Nesviž). There are six chapters set in chronological order. The first, introductory, follows the literature and discusses the functioning of urban areas in Poland-Lithuania until the second half of the eighteenth century. The three subsequent chapters primarily focus on the royal towns; reforms undertaken during the reign of Stanislaus II Augustus are discussed in detail, with an emphasis on the activities of the Commission of Good Order and analysis of local responses to the activities of state authorities. Then, discussed is the functioning of private towns, exploring the demesnes of Karol Stanisław Radziwiłł and Andrzej Zamoyski, on an exemplary basis. The final chapters analyse the reforms imposed by the Napoleonic authorities and by the partitioning powers – Prussia, Russia, and Austria. In spite of the interesting research query posed and with the argument based upon historic records, the study is altogether disappointing. The author seems to have read the sources overly literally and offers no in-depth reflection on the peculiar rules of the functioning of the Magdeburg Law, particularly as regards private towns of Poland-Lithuania. (MC)

## NINETEENTH CENTURY

Rafał Juchnowski, *Miejsce geopolityki w polskiej myśli politycznej XIX i XX wieku* [Geopolitics in Polish Nineteenth- and Twentieth-Century Political Thought], Wydawnictwo Waldemar Marszałek, Toruń, 2018, 576 pp.

This study by a scholar associated with the Chair of European Studies, University of Wrocław, offers a synthetic presentation of the development of Polish political thought coping with the problems related to the place and situation of Poland – or, more broadly, Polish territory – in Europe. Of the three extensive chapters, the first introduces the definitions and methodology of geopolitical studies; the second presents Polish conceptions, or ideas, about the country's role as a future power in East Central Europe; the third outlines the idea of the Poland as an area where European ideas confront Asiatic ideas. The political project referred to as 'Jagiellonism', which merged the idea of federalisation with the concept ascribing a power status to Poland, is a point-of-departure for the author's considerations. As Juchnowski aptly points out, the Jagiellonian idea was subject to evolution as the international environment changed. Importantly, he appreciates the association between aspects of geopolitical change and the dynamic evolution of internal political relations. All in all, he offers a conscientious presentation of the development of Polish geopolitical thought in the period when Polish expectations were confronted with Russia's and Germany's aspirations for becoming power states in this region of Europe. In turn, the author's statement that cultivating freedom-oriented ideals, with the still-alive though unrealistic, concept of a regional power, was the key role of Polish political thought in the nineteenth and twentieth centuries, is disputable. Perhaps, one of the greatest misunderstandings in the international relations between Poland and its foreign partners is rooted in the fact that Polish political thinkers and leadership team mostly perceived the country as at least a regional power, whereas Poland's neighbours, closer and more distant, saw it as a nation-state whose influence was mediocre, at best. This characteristic overprediction, appearing in Polish political thought since the beginning of the nineteenth century and present until today, is the study's central 'protagonist' and basic shortcoming in one. Altogether, the dissertation presents a broad array of the views of Polish political authors, the arguments used by Juchnowski being consistent and disciplined. (GK)

Wojciech Jerzy Muszyński, *Białe Legiony 1914–1918: od Legionu Puławskiego do I Korpusu Polskiego* [The White Legions, 1914–18: From the Puławy Legion to the First Polish Corps], Instytut Pamięci Narodowej – Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, Warszawa, 2018, 447 pp., ill.; series: W Stulecie Niepodległości

This large photographic album documents the participation of Polish military formations in the First World War, as well as in the first years of revolutionary Russia (until 1919), on the side of the Tsarist Russia. The book has two sections, covering the so-called Puławy Legion and the First Polish Corps in Russia, respectively. The publication is, to an extent, popular scientific, if not journalistic and hagiographic: it deals, we are told, with a “formation that was the first in the East to offer resistance to the destructive force of communism”, as Jarosław Szarek, Chairman of the National Remembrance Institute (IPN) (the book’s publisher), remarks in his foreword. It nevertheless contains a wealth of material of use for historians, especially the illustrations: unique photographs, maps, pictures of decorations and military emblems, ideological and propagandist documents of the title formations, and more. The influence of this particular military experience on the Polish political elite in the later years is shown as well. Leaving aside the author’s ideological declarations, rather annoying as they are, it has to be remarked that this important experience of the Poles in the Great War time was greatly marginalised during the Second Republic period, particularly after the Coup of May 1926; for obvious reasons, the same holds true for the communist Poland after 1945. Serious, systematic research on veterans of the Great War and Poland’s independence wars of 1918–21 has only begun; yet, it should be remarked that without detailed studies in this matter, the development of nationalist paramilitary movements from the early 1930s and the significant trends in Polish political anti-Semitism that used the myth of ‘Jewish communism’, which was a sort of official doctrine of the Polish formations in Russia, would be hard to explain. The book under review gathers the literature that is basically available at Polish libraries, archives and private resources. Regrettably, foreign institutions, particularly those in today’s Belarus, Russia or Ukraine, are not pointed to, propedeutically or otherwise – whereas it is there that more documents could probably be found. (GK)

*Studia nad historią społeczną ziem polskich 1914–1918* [Studies on the Social History of the Polish Lands, 1914–18], ed. by Włodzimierz Mędrzecki, Instytut Historii PAN, Warszawa, 2018, 260 pp., ill.; series: *Metamorfozy Społeczne*, 12

This collection of six studies on aspects of the social history of the Polish lands during the First World War has come out of a research project carried out at the Institute of History, Polish Academy of Sciences (IH PAN), under the aegis of the National Programme for the Development of Humanities (NPRH). The authors are outstanding scholars researching into diverse aspects of twentieth-century social history. Janusz Żarnowski outlines the social history of the Kingdom of Poland; Jerzy Z. Pająk of Kielce's Jan Kochanowski University copes with a similar issue for the territory of Austrian-Polish Galicia; Oleh Pavlyšyn from Lviv dwells on the strategies for survival, modernisation, and building of the national identity of Ukrainian rural dwellers in East Galicia; IH PAN's Tadeusz Epsztein describes the reactions and attitudes among grand landowners in the time of the First World War; Mariusz Korzeniowski of the Maria Curie-Skłodowska University (UMCS) in Lublin analyses the problem of refugees from the Kingdom of Poland and Galicia; lastly, Włodzimierz Mędrzecki (IH PAN) describes the Polish experience of the Russian Revolution (1917–20) in the former Polish-Lithuanian territory. Of all these valuable and synthesising studies, the essay penned by Mędrzecki deserves mention as it thoroughly reviews Polish national myths around the Bolshevik Revolution in particular. The author argues that the experience in question was largely a class war in which the Poles represented the higher circles and elites. On the other hand, Polish plebeian groups suffered almost no violent acts in the period. As Mędrzecki demonstrates, anti-Polish threads were of secondary importance in the course of the revolutionary crisis. This is not to say, of course, that Polish populace never fell victim to the revolutionary violence: the truth was the contrary, albeit the author re-examines the visions of a civilisational apocalypse which was kept up by the popular culture of the interwar period (1918–39), and not only. The editorial work is conscientious, though no index of persons is attached. (GK)

Jadwiga Rutkowska, *Pamiętnik lwowianki 1914–1919* [Lwów Diary 1914–19], ed. by Wojciech Polak and Sylwia Galij-Skarbińska, Wydawnictwo Uniwersytetu Mikołaja Kopernika, Toruń, 2017, 228 pp. index of persons

Jadwiga (Janina) Rutkowska was born in 1902 in Lwów, where she lived until 1939. She was a graduate of the Adam Mickiewicz gymnasium, served

as a nurse during the Polish-Soviet 1920 war, and worked for a short time as a pharmacist in the interwar period. Her main occupation, however, was the renovation of architectural monuments, particularly churches, which she performed as an assistant to her cousin Artur Rutkowski, a painter and decorator. In 1914, as the Great War broke out, her father, a post-master, and brother Stanisław Bożywoj – who was to become a professional soldier and rose up to the rank of a colonel in the 1939 campaign – volunteered for the Polish Legions, established as an auxiliary force by the Austro-Hungarian government. She spent most of the Great War in Lwów with her mother, witnessing the retreat of the Austro-Hungarian army, the Russian occupation, the victory and then fall of the Central Powers, and the subsequent bloody Polish-Ukrainian conflict, including an anti-Jewish pogrom in the city. Her diary meticulously renders her opinions on and memories of all these events, as well as the innumerable every-day problems caused by the Great War and the local war. It also offers an excellent insight into the mentality and imagination of an adolescent petty-bourgeois Polish girl (the diary starts when the author was 12 and continues up to the age of 17), whose immaturity was challenged by politics, violence, the rising national antagonisms in the city, and the dramatic impoverishment caused by the war. The book includes numerous footnotes and a lengthy preface by the editors, covering the history of L'viv in the nineteenth century and the events narrated in the diary, as well as Rutkowska's personal story and that of her family. (AK)

#### INTERWAR PERIOD

Paweł Skibiński, *Polska 1918. Polityka i życie codzienne* [Poland 1918: Its Politics and Daily Life], Muza, Warszawa, 2018, 607 pp., index of persons, bibliog.

This extensive and assumedly popular, though essentially aesthetic, dissertation describes the first years of Poland's regained independence, and deserves being read carefully. It was written by a conservative scholar associated with several Warsaw-based academic institutions (incl. the University of Warsaw, Cardinal Stefan Wyszyński University [UKSW], the emerging Polish History Museum [MHP], and the John Paul II and Primate Wyszyński Museum), known for his chairmanship with the editorial project on Cardinal Wyszyński's notes, and also as a feuilletonist with the history supplement of the right-wing monthly *W Sieci*. Arranged into twenty-nine thematic chapters, the publication offers, in principle, an exhaustive picture of the first years of Poland reborn as a state. Rather than focusing on politics or event-driven history, the book portrays the mental breakthrough related to the transition from the socio-political functioning under the imperial dependence into an emerging nation-state,

with all the resulting consequences. The author deconstructs and revisits the mental turn that occurred at the time in Polish lands in connection with the crisis of the Great War and the earliest post-war years. Certainly, not all the arguments proposed by Skibiński would be acceptable. A number of views and, partly, problems he addresses (the role of the Churches, for instance) have been included in the picture owing not really to their importance to Polish history but, mostly, to the author's outlook. At any rate, the book offers a comprehensive picture of the period concerned, with a number of particular insights, and in consideration of the geographical differences within the country at the time, the multiethnic and multi-religious composition of its society. Poland's civilisation standards are looked at comprehensively (including the epidemics that broke out during and immediately after the war), social problems the state and its society wrestled with at the time – poverty being not the least weighty challenge, as well as political and ideological divisions. The author does not ignore troublesome or controversial questions related to violent acts against ethnic minorities; neither does he rationalise nor sweeten, from an ex-post perspective, the brutal socio-political realities of the time (as opposed to what Andrzej Chwalba does in his most recent, no less extensive study entitled *1919 – Pierwszy rok wolności* [1919: First year of the liberty], 2019); instead, Skibiński attempts to face them. This effort, even though it does not always look satisfactory in the final outcome and often triggering the will to argue, ought to be appreciated. The text is complemented by a wide array of illustrations (mostly unknown before), smartly selected and matched, helpful bibliographic remarks, and an index of persons. (GK)

*Prasa zagraniczna o Polsce / Listopad 1918 – luty 1919* [Foreign Press on Poland, November 1918 to February 1919], ed. by Włodzimierz Borodziej, Nina Hetmańska, Marta Laskowska, Joanna Brzegowy, and Bartłomiej Gajos, Polski Instytut Spraw Międzynarodowych, Warszawa, 2018, 470 pp.

The anthology, very useful for scholars specialising in the period, covers the first one hundred days during which the (re-)emergence of Poland was described by international press. The compilers and editors adopted language rather than country as the criterion; hence the four sections, dedicated to English- (the largest portion of press material), French-, and German-language press (mainly including the leading magazines from these language areas), plus their Russian-language counterpart, represented in the least proportion: altogether, an extensive and seemingly representative collection. The editors remind that most information published in international press came from big press agencies, three of which were predominant in the market: the French agency Havas, Reuters of England, and Wolff of Germany. The articles

have been republished in their entirety, with no editorial or proofreading interventions, and thus often appear to contain errors or distortions. The three findings stand out immediately: first, anxiety, if not fear, of a new state in East Central Europe was predominant in the international opinion; second, most of the authors believed that, together with Romania, Poland would be an established pillar of the anti-Bolshevik bloc in this part of Europe; third, in concordant opinion, tensions in Poland and elsewhere in this part of the continent would be triggered by ethnic relations, primarily those between the dominant Polish group and ethnic minorities. It has to be accepted that the image which took shape during the first one-hundred days of the country's independence determined, in a prevalent manner, the position of the reinstated Poland in international public opinion for the subsequent years. The collection is an irreplaceable source related to the shaping of the image of Poland; it shows the powerfulness and longevity of stereotypes, and of concerns and hopes connected with the newly-independent Poland in its youngest years. (GK)

Hugh S. Gibson, *Amerikanin w Warszawie. Niepodległa Rzeczpospolita oczami pierwszego ambasadora Stanów Zjednoczonych* [An American in Warsaw. The Independent Polish Republic in the Eyes of the First Ambassador of the United States to Poland], ed. by Vivian Hux Reed, Mieczysław B. Biskupski, Jochen Böehler, and Jan Roman Potocki, trans. Andrzej Ehrlich (based on: *An American in Warsaw. Selected Writings of Hugh S. Gibson, US Minister to Poland, 1919–1924*, ed. by Vivian Hux Reed and Jochen Böehler, University of Rochester Press, 2018; series: Rochester Studies in East and Central Europe, 22, Znak Horyzont, Warszawa, 2018, 672 pp.

A young, ambitious, up-and-coming American diplomat, Hugh S. Gibson received in April 1919 the offer to become a plenipotentiary minister of the United States in Poland, which was reappearing on the map of Europe at that very time. His memoirs and, partly, excerpts from daily jottings form today one of the most interesting sources as far as Poland's youngest independence is concerned. This American diplomat rapidly realised what the political and social ties and relations were, shaped in the first years of reinstated Poland, and wrote about them with his remarkable powers of observation. His expressive portrayals of Poland's main leaders and political elites, and descriptions of the recovering country, are astonishing with their fresh and apt perspective. Such a narrative method sheds light on the past while also offering insight into a living historical matter, repeatedly turning one-dimensional textbook

figures featured on pedestals into complex living and real individuals. The texts gathered in the volume, carefully selected from the author's broader output offer the reader an opportunity to look out of the backstage window and see the dramatic beginnings of the Second Republic of Poland and the emerging state apparatus. His official analyses and daily 'log entries' look no less striking than the private letters he exchanged; in fact, these aspects are strictly intermingled. The editors of this extremely valuable testimony selected and arranged more or less extensive reports Gibson sent on a regular basis to the U.S. Department of State, complementing them by cable messages as well as letters he wrote daily(!) to his mother. The publication is meticulously edited by a team of outstanding historians (Jochen Böhrer and Mieczysław B. Biskupski among them) and should certainly become of interest to anyone willing to read the beginnings and origins of the Second Republic anew. (GK).

Michał Römer, *Dzienniki 1920–1930* [Diary, iv: 1920–30],  
Ośrodek KARTA, Warszawa, 2018, 668 pp.

Another volume of daily jottings and notes taken by Michał Römer, this is a monumental editorial accomplishment of the KARTA Centre. The notes were made between 1 January 1920 and 30 December 1930, moments before Wilno became the central area of Polish-Jewish tensions. As was the case with the preceding volumes of the diary, the events of paramount and universal importance – Polish-Lithuanian relations being the major point of reference for the author – interchange with aspects of everyday life. Römer was capable of assessing the importance of social, public, and moral affairs comprehensively and astutely. The volume in question describes in detail the (re-)emerging Poland and its attitude toward the young Lithuanian state. Römer reports on the major episodes in the Polish-Bolshevik War; he analyses and comments on the alleged rebellion led by General Żeligowski and the seizure of Wilno by the Polish troops, one of the critical events for the region of Wilno. Then on, the diarist focuses on the political and intellectual life of Kaunas, where Römer moved in 1920. His testimony is, in all respects, impressive. First, he systematically made his notes for thirty-four years, effectively creating one of the most important sources of use to historiographers, and anyone interested in the history, of the Land of Wilno; also, in the philosophical choices of intellectuals of both Polish and Lithuanian descent. The diary is, moreover, an extremely penetrating message concerning the region's social and political relations. The editorial work is excellent; among other features, useful personal and geographical indices are attached. (GK)



Anna Landau-Czajka, *Wielki "Mały Przegląd". Społeczeństwo II Rzeczypospolitej w oczach korespondentów "Małego Przeglądu"* [*Mały Przegląd-the-Great: The Second Republic's Society as Seen by the Mały Przegląd Correspondents*], Żydowski Instytut Historyczny, Warszawa, 2018, 486 pp.

The author, sociologist and historian, professor at the Faculty of Social Sciences, Warsaw University of Life Sciences (SGGW), also associated with the Institute of History, Polish Academy of Sciences (IH PAN), has for years been dealing with the social history of the Second Republic of Poland and the history of Polish-Jewish relations in this period. Books and journals for children is part of her core scholarly interest. The book in question is composed of two extensive parts, respectively entitled '*Mały Przegląd*, the children's magazine', and 'The Second Republic in the eyes of *Mały Przegląd* readers' (there are seven chapters altogether). First, the origins of the periodical are discussed: in 1926, *Nasz Przegląd*, a high-circulation Zionist magazine invited Janusz Korczak to contribute work. This is how *Mały Przegląd* was conceived – the only periodical authored and edited mostly by older kids and teenagers. As opposed to periodicals clinging to a political line, or instructive publications for the youngest readers, the magazine was basically to show the everyday realities of young people – chiefly, but not exclusively, Jewish. Still, we are told, the idea behind the periodical was not unique: it did build upon many ideas of its predecessors and introduced a number of innovative editorial or publishing initiatives. With all that, perceived from our contemporary viewpoint, the project ended up in a failure, in spite of its enormous popularity, Landau-Czajka argues. It never became a place where the youngest authors could openly share their problems, daydreams, or the ways they perceived the world. The author has managed to compile a list of contributors – to name Bronisław Baczek, Marian Fuks, Józef Hen, Henryk Holland, Aleksander Lewin, Ida Merżan, Stefania Wilczyńska; some were non-Jewish: Kazimierz Koźniewski, Igor Newerly. This list quite suggestively illustrates the 'community impact' on the periodical. A concise bibliography (but, regrettably, no index of persons) has been attached. (GK)

Agnieszka Rybak and Anna Smółka, *Wieża Eiffla nad Piną: kresowe marzenia II RP* [*The Eiffel Tower on the Pina, or, the Borderland Dreams of the Second Polish Republic*], Wydawnictwo Czarne, Wołowiec, 2018, 292 pp., ill.

The Eastern Borderland (Polish, *Kresy*) of the Second Polish Republic is probably the most idealised geographical area in Polish social memory, persis-

tently present in the minds of Poles in a mostly mythological way. The book in question, dealing with some lesser-known topics related to this territory, was written by two journalists. Agnieszka Rybak worked for a number of years for the *Rzeczpospolita* daily, authoring a few extended interviews; Anna Smółka, historian by education, wrote a study on the 'Liberty and Peace' dissident movement (*Między wolnością a pokojem. Zarys historii Ruchu "Wolność i Pokój"*). Their collection of historical reportages is composed of six rather long texts. The first, entitled 'The (preposterous) Riverine Flotilla' describes the origins and history of the Pinsk Fleet (renamed as the River Fleet of the Navy); the second, 'Stronghold', deals with the history of Brześć (today, Brest in Belarus) in the Interbellum period, with its dramatic moments; the third, 'The cuckoo of history', deals with the Wilno radio station; the fourth, 'Paradise in Volhynia', describes the Volhynian experiment, associated with the name of Voivode Henryk Józewski (construction of an experimental workers' residential area being one of the projects). The fifth – 'Fifty degrees centigrade' – portrays the healthcare facilities in Zaleszczyki; the sixth – 'The plywood world' – deals with a timber factory in Mosty near Grodno (in today's Belarus). The world of the Eastern Borderland is portrayed as a really paradoxical space. The Pinsk Flotilla, perceived among sailors as a place of exile, was the space where the period's state-of-the-art crewless vessels were built. The Konopacki Brothers' plywood factory manufactured Poland's best aeroplanes. The Janowa Dolina estate was a benchmark workers' settlement, whereas Zaleszczyki could compete, it was said, against the French Riviera. So, the *Kresy* region would have been a Polish 'Eiffel Tower'. The authors have offered the reader a gripping story, not ignoring the risks and rewards of the period's and area's realities – always looking, however, for the brighter sides. A vision of the reborn Polish state which has to defend itself against the aggressive neighbour in the East has been drawn. The fluent narrative is enriched by numerous photographs. The summaries of the author's excursions placed at the end of each chapter and outlining the later lives of the described ideas or projects form significant counterpoints. With quite sparse bibliography and notes, the book is diligently edited. (GK)

*Historia Pomorza, tom V: 1918–1939. Województwo pomorskie i Wolne Miasto Gdańsk* [A History of Pomerania, vol. 5: 1918–39. The Voivodeship of Pomerania and the Free City of Danzig], Part 2: *Polityka i Kultura* [The Politics and Culture], ed. by Elżbieta Alabrudzińska *et al.*, scientific editors Szczepan Wierzchosławski and Przemysław Olstowski, Towarzystwo Naukowe w Toruniu, Toruń, 2018, 450 pp., index, ill.

The volume, another one in the Pomeranian history series, has been compiled by scholars associated with the Nicolaus Copernicus University of Toruń and, above all, the Unit for Studies on the History of Pomerania, Institute of History, Polish Academy of Sciences (IH PAN). The book has fourteen similarly structured chapters, all written by eminent experts in their fields. Przemysław Olstowski portrays the political life in Pomerania; a broad essay on the Polish authorities' relations with ethnic and religious minorities is by Przemysław Hausner. A separate chapter on the development and impacts of anti-Semitism, by Mariusz Wołos, shows that in spite of a low number of Jews in the region, the radically anti-Semitic parties, the National Democracy in the lead, remained dominant throughout the two interwar decades. An extensive section (chapter 3) on the Churches and the religions is co-authored by Jan Walkusz and Elżbieta Alabrudzińska who describe the Catholic and the Evangelical communities, respectively. Chapter 4 is on the schools and education system, scientific life, and museums, and was compiled by Olstowski. Descriptions of the literary life, publishing services, journals and magazines were prepared by Wiktor Pepliński and Robert Stopikowski. Aspects of the theatrical and musical life are portrayed, respectively, by Janusz Skuczyński and Ewa Gawrońska. The essays highlighting multiple dimensions of the region's everyday life were written by Olstowski and co-authored by Tomasz Łaskiewicz and Tomasz Krzeмиński; the arts are described by Bogusław Mansfeld. The Polish community in Danzig and the place of Danzig/Gdańsk in the life of Polish Pomerania are dealt with separately: in his essay, Marek Andrzejewski moreover addresses the culture and intellectual life as an autonomous issue. A summary (entitled 'Conclusive reflections') by Szczepan Wierzchosławski and Przemysław Olstowski, outstanding experts in Pomeranian history, both of them associated with IH PAN, rounds off the anthology. Altogether, the reader receives a portrayal of the region's veritable political, social, and ethnic mosaic – while the region itself was overwhelmed, from the first until the very last days of the Revived Poland, by a permanent multidimensional conflict between the Polish community and the local German and Jewish minorities. Added to that was political hegemony of the National Democracy over the dispersed Left camp and subsequently over the *Sanacja* authorities, while the Catholic Church struggled for subjugating the state

as well as the secularised fraction of the society and minority groups. The sentiments prevalent in the region were certainly reinforced by its borderline situation and the sense of existing in a peripheral frontier zone of the Second Republic, with the consequent constant readiness to defend the area militarily. None of these, and even more, dimensions of the conflict were successfully removed or alleviated. While the study should be read by experts in the field, a confident hope may be entertained that the detailed findings of its co-authors will be internalised by the regional history and become part of the countrywide circulation. Indices of personal and geographic names and a list of illustrations are attached; the editorial work is top-quality. (GK)

Tadeusz Wolsza, *Ze sportem za pan brat, ze sportem na bakier. Pasje sportowe elit politycznych w dwudziestoleciu międzywojennym i w pierwszych latach Polski Ludowej* [On Familiar Terms with Sports, at Odds with Sports. Sports Passions of Political Elites in the Interwar-Period and First Years of the Polish People's Republic], Instytut Pamięci Narodowej – Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, Instytut Historii PAN, Wydawnictwo Neriton, Warszawa, 2018, 268 pp., ill., Eng. summary

This interesting collection of studies by an outstanding historian portrays the Polish political elites of the former half of the twentieth century in respect of their attitudes towards sports and physical culture. The narrative is based on an opposition: while the communist rulers of post-war Poland were definitely 'at odds' with sports – in terms of both practicing and propagating them – the political elite of the two interwar decades (1918–39) bet on sports much strongly. A number of Second Republic's politicians were originally associated with the Legions military formation, and it was then that they were infected with the passion for sports – horse riding, football, handball, athletics, skiing – which they cherished in their later years. As Wolsza observes, almost all the important sports contests held on the arenas of interwar Poland featured the leading politicians among their honorary committees, with Józef Piłsudski at the spearhead. The Marshall strongly advocated the popularisation of physical culture among former Legions members, perceiving it as a means of attaining physical and mental fitness that would prove useful in military operations or in the event of warfare. He was a keen chess player himself. This portrait of pre-war political leaders is glaringly contrasted with the image of the post-1945 period outlined by the author. The post-war communist rulers were nowise capable of imitating their predecessors in this respect. Absolute dilettantes in the field of professional sport, they seemed not to recognise its positive effects. The chapter entitled 'Behind the Iron Curtain' shows the

ways in which sport was instrumentalised by the communist authorities, in Poland as well as across East Central Europe. (HW)

Robert Litwiński, *Kordian Józef Zamorski – “granatowy” generał* [Kordian Józef Zamorski, the ‘Navy-Blue’ General], Wydawnictwo UMCS, Lublin, 2018, 414 pp., ill., index of persons

This biography of the most famous police officer in the Second Republic of Poland deserves reading for many reasons. Penned by an excellent Lublin-based scholar and composed of four broad chapters corresponding with the stages of General Kordian J. Zamorski’s life, the book provides the so-far most complete analysis of the careers of members of the *Sanacja*-camp elite and is a synthetic introduction to the issues of public security and police in the Second Republic. All the same, being an enormous and versatile documentary undertaking (based on the material from a total of nineteen archives and documenting institutions), the study does not set much ambitious goals for itself. While the author seeks to possibly conscientiously render the General’s biography and analyse the stages of his career, his attempts at verifying the origins of common opinions about him seems to be a somewhat modest design. Nonetheless, Zamorski’s achievements and his vision of the Polish police forces are described meticulously, while a lot of commonplace, often completely untrue, opinions have been successfully verified. The book is complemented by a synthetic conclusion, a list of relevant sources and studies, a list of abbreviations, index of persons, and a number of previously unknown photographs. (GK)

Artur Ochał, *Tarcza II Rzeczypospolitej. Korpus Ochrony Pogranicza* [The Shield of the Second Republic of Poland. The Border Protection Corps], Wydawnictwo IPN, Warszawa, 2018, bibliog., Eng. summary, 439 pp., ill.

The book is a meticulously edited album which outlines the history of the Polish interwar formation named the Border Protection Corps (*Korpus Ochrony Pogranicza* – KOP). The abundant iconography (historical and contemporary photographs facsimiles of documents, portraits of officers) illustrate the story on the armed formation protecting the eastern frontier of the Second Republic. KOP functioned from 1924 to 1939. Very interestingly, the author describes how the borders of the reinstated Republic were getting established from the year 1918 onwards, and how they were initially protected. The Polish-Bolshevik war, the armed clashes between Poland and Lithuania and between Poland and Ukraine all caused that the eastern borderline long remained

undermanned. The police formations tasked with securing them could not cope with contraband and banditry. Of critical importance to the decision to set up the Corps were the raids of Soviet subversives and infiltrators in the summer of 1924: the attack on the small towns of Stołpce and Wiszniew, and the ambush for the train near the village of Łuniniec. The latter event was humiliating to the Polish administration: a group of policemen and army officers on the train surrendered without resistance; two high-ranking state officials travelling on the same train were stripped of their clothes and left with no clothes on. Consisting of soldiers and officers delegated from the army, the Corps reported to the Ministry of Internal Affairs. Its tasks included protection of border signs and bridges, counteracting smuggling and communist infiltration; in the case of war, the formation was supposed to pursue defence actions to delay the enemy's attack. By means of its very presence – with 24,300 soldiers in service as of 1931 – KOP reinforced the Polish rule and domination in the areas where ethnic Poles usually formed a minority. To gain favour from the locals, KOP performed at times special tasks such as medical and veterinary care, charity aid for the indigent residents, and support in elemental disasters; moreover, KOP organised the celebrations of national and religious holidays. The organisation functioned in special conditions, afar from large cities, sometimes in (very) low-densely populated areas. Its basic units were border inspection posts and watchtowers, deployed at the distance of five to ten kilometres from each other within the border strip along the frontier with Lithuania, Latvia, the Soviet Union, and Romania (in 1938–9, also with Germany and Hungary). The crew of each such post consisted of eighteen soldiers and one officer. The numerous photographs collected by the author picture scenes from the operations at the border (sapper labours, actions against smugglers) as well as aspects of the crews' daily life, the sports and recreational activities (fish catching and other). Biographic sketches of the four Commanders of the Corps and brief descriptions of the formation's vicissitudes after the outbreak of the Second World War are added. An index of persons, absent in this book, would have been welcome. (BK).

Tomasz Chłopecki, *Mysł polityczna i prawna obozu rządzącego w Polsce w latach 1935–1939: państwo, prawo, gospodarka* [The Political and Legal Thought of Poland's Ruling Camp in 1935–9: the State, Law, and Economy], Wydawnictwo FNCE, Poznań [Chomęcice], 2018, 605 pp.

This extensive monograph, describing the political and legal thought of the *Sanacja* camp after Józef Piłsudski's death merits to be read for several reasons. The author, a lawyer associated with the University of Wrocław's Faculty

of Law, Administration and Economics, offers a comprehensive look on the ideological evolution of the governing camp, based on a summary review of the literature from the last dozens of years. Of the six large chapters, the first describes the discussions on the political system's evolution in the years 1926–35, with special focus on the concepts proposed by Stanisław Car; chapter two outlines the particulars of the composition and the views of the ruling camp at the moment of its 'decomposition'; chapter three analyses the reflection on the legal framework and political system predominant among the *Sanacja* camp's advisers and members forming its intellectual background, with an emphasis of the content of the Constitution of April 1935. The fourth chapter describes the economic conceptions: from the vision of a limited state through to far-fetching ideas of state interventionism and state control; the fifth analyses the foreign policies, including the ideas and first implementations of 'Polish colonialism'. Lastly, chapter 6 deals with the camp's policy towards ethnic minorities. A comprehensive insight into the diverse areas of politics and policies pursued by the *Sanacja* in its late years, enabling a cross-sectional glance on the period, is the study's remarkable advantage. The material gathered by the author and a synthesised use of the existing literature suggest altogether that a rapid modernisation speed-up occurred after 1935 in a number of areas, which became particularly evident after 1937. While Chłopecki would resist drawing far-reaching conclusions in this respect, this was apparently correlated with the fascist-like style of politics pursued by the authorities, its highlights including the militarization and mobilisation of the society, the substantial Government investment programme (including the extension and redevelopment of the military and industrial resources), and the plans for an aggressive Polonization policy combined with the state anti-Semitism. Involved in a discussion with some of the important studies from the recent years, including those by Andrzej Chojnowski, Waldemar Paruch, and Jacek M. Majchrowski, the study under review integrates present-day knowledge with the research findings of the last dozen-or-so years, and thus is a must-read for anyone interested in the evolvments of the Second Republic. For scholars focusing on the latter half of the 1930s, it will be an important point of departure for their further research and reflection. Summaries in English, Polish, and German are attached, along with a comprehensive bibliography of the problems concerned. (GK)

Henryk Bartoszewicz, *Roman Knoll. Polityk i dyplomata* [Roman Knoll, Politician and Diplomat], Wydawnictwo Sejmowe, Warszawa, 2018, 272 pp., index of persons

The book is a biography of one of the most eminent Polish diplomats, envoy to Berlin and Italy (among his other functions), an *éminence grise* in the Second

Republic of Poland, and one of the key figures in the clandestine Polish political organisations during the Second World War. A man of conservative views, Roman Knoll opposed Colonel Józef Beck; once the latter became Foreign Minister, Knoll retired from public life in 1932 (his famed public commentary in response to Beck's promotion, "a bandit gang invading a madhouse", became a pretext for sacking him from the diplomatic service). The eight chapters of the book portray Knoll in chronological order. The underlying research extended to a dozen archives in Poland and an exhaustive survey of existing studies. Perhaps the most interesting sections of this dissertation are those referring to Knoll's last publication before the Second World War, entitled *Uwagi o polskiej polityce* [Remarks on Polish politics], which was a sort of testaments of this diplomat, offering a vision of the foreign policy developed in the circle of Józef Piłsudski, in opposition to the evolution of the *Sanacja* camp in the latter half of the 1930s. Bartoszewicz offers an interesting and penetrating description of Knoll's involvement in the inception and functioning of Polish conspiracy structures (he served as Head of Foreign Affairs Section with the Government Delegation for Poland, among others). A detailed bibliography, list of important abbreviations, index of persons, and a dozen-or-so illustrations round off the book. (GK)

Małgorzata Czyńska, *Berezowska. Nagość dla wszystkich* [Berezowska. Nudity for Everyone], Wydawnictwo Czarne, Wołowiec, 2018, 235 pp., ill., photographs

This biography of one of the best-known Polish twentieth-century drawing artists is attractive for several reasons. There was an urban legend that the two most popular weeklies in post-war Poland, namely *Szpilki* and *Przekrój*, were popular among the readers because of Berezowska's drawings. She was successful as a portraitist of top stage and theatre stars in pre-war Warsaw, and herself became a real star in Paris in the thirties. After the Second World War, she returned to Warsaw and fervently immersed herself in the local artistic life. The consecutive stages of the life story of this remarkable drafter and sketch artist are grippingly described in the thirty-seven-chapter book by Małgorzata Czyńska, the art historian who three years earlier published a biography of Katarzyna Kobro. Before her travel to France, Maja (born Maria) Berezowska was a muse in Warsaw social circles; she made drawings for the leftist periodical *Szpilki*, and espoused Kazimierz Grus, the noted draughtsman ("the wittiest and merriest man in Poland", as Czyńska describes him, not mentioning that he fulfilled much of his potential in anti-Semitic cartoons). Among the notable episodes in Berezowska's pre-war life were the illustrations she made for a Polish edition of Boccaccio's *Decameron*, a project



that established her reputation as a scandalmonger. Another highlight was the diplomatic outrage related to her caricature portraits of Hitler, whose backstage story is described in the chapter entitled 'Sweet Adolf's amours'. Berezowska spent the wartime years in Warsaw, living in the apartment of her friend Zofia Chomętowska, and later on in a village. She was pursued by the Nazis for her Hitler cartoons; once she got into their hands, she was put into the Ravensbrück extermination camp. She made friends there with Jadwiga Kopijowska, with whom she subsequently spent the last years of her life. In 1946, following her short convalescence sojourn in Sweden, she returned to Warsaw. There, at her apartment, she created an artistic and social salon to which local artistic circles were attracted: Artur Maria Swinarski, Magdalena Samozwaniec, Zofia Fitelberg, Władysław Broniewski and his wife Wanda, Jerzy Zawieyski were among the regular frequenters. Apart from the vivid plot, the reader is offered a number of unknown illustrations, including Berezowska's drawings. Based on reliable documentary search, the book is doubtlessly an important contribution to the history of Polish intellectual classes in the twentieth century. (GK)

#### CONTEMPORARY HISTORY

Karolina Koprowska, *Postronni? Zagłada w relacjach chłopskich świadków* ['Outsiders': the Holocaust as Reported by Peasant Witnesses], Universitas, Kraków, 2018, 216 pp., index of persons; series: Modernizm w Polsce

This is the most recent book by a young research scholar associated with the Jagiellonian University's Department of Anthropology of Literature and Cultural Studies, Faculty of Polish Studies, who has (co-)authored and co-edited diverse articles and a few books. Karolina Koprowska has been serving for a few years as Editor-in-Chief of *Polisemia*, a scholarly periodical focusing on research into memory and representations of the past, among other things. *Postronni?* ... is composed of four chapters: (i) 'Polish outsiders to the Holocaust. A methodological reconnaissance'; (ii) 'Holocaust outsiders in rural areas: contextualisations'; (iii) 'Outsiders as locals'; and (iv) 'Narratives on the countryside and the Holocaust, or (passing over in) silence'. Of the extensive underlying source material, the accounts describing the changes taking place in the countryside, submitted for a competition held in 1947, and Tadeusz Nowak's literary pieces on the Holocaust should be mentioned. The key motif of being an 'outsider' or casual witness is shown in a rather unusual way, considering the existing literature. From the term which suggests indifference, the author derives a sort of active participation:

an 'outsider' is someone involved, engaged, being there as a casual witness or outsider. The paradigm of the Hilbergian triad of perpetrators/victims/bystanders is thus challenged; the study quite clearly refers to the debates presently going on in Poland on Polish rural residents' involvement in the annihilation of Jews. The study is ambitious and excellently problematised, which makes it an ideal starting point for a methodological discussion on new historical sources related to the Holocaust in the Polish lands. A sketchy summary, bibliography, index of personal names, and a summary in English round off the book. (GK)

Sebastian Piątkowski, *Radom w latach wojny i okupacji niemieckiej (1939–1945)* [Radom in the Years of the War and German Occupation, 1939–45], Wydawnictwo IPN, Lublin and Warszawa, 2018, 776 pp., bibliog., indices, annexes

This book provides complete information on the town of Radom during the German occupation (which ended there only on 17 January 1945) – everything that could be determined based on much incomplete sources. Right before the outbreak of the Second World War, Radom had a population of 85,000, of which Jews accounted for 29 per cent. In the Second Republic (interwar) period, Radom was a middle-rank urban centre, without a permanent theatre or tertiary school. The town underwent an economic revival in as late as 1935, once it became part of the Central Industrial District (COP) and became notorious for its footwear manufacture; the arms factory 'Łucznik' also contributed heavily to Radom's boom. In 1939, Radom became the capital of one of the four Generalgouvernement (GG) Districts. Sebastian Piątkowski describes the known, and so far less-known, aspects of the town's life during the war, significantly complementing our knowledge on the functioning of local administrative structures, including charity organisations. Depicted are the changes the local economic life underwent at the time, immensely founded, as it was, upon black market (the Rajszula fairground being the place of goods exchange); the deepening financial disparity in the Polish as well as Jewish communities is described. The occupier authorities tended to recklessly exploit, or actually pillage, the GG area's resources; however, Radom saw a few construction investment projects executed in those years. A novel aspect, given the existing literature, is the revealed scale of legal – that is, Nazi-licensed – cultural life: this topic has tended to be shyly concealed in the studies whose authors focused on demonstrating the steadfastness of the Poles in face of Nazism. The truth is, cinemas enjoyed unwavering popularity among the public, and crowds watched the performances given by travelling theatres. Agencies of Polish Underground State, with the Home Army (Armia Krajowa – AK) and the Grey Ranks (Szare Szeregi) military

scouting organisation, were active in the town, with a smaller proportion of the locals involved compared to Warsaw (or elsewhere) and a probably narrower social base behind the conspiratorial activities. Workers of the arms factory supported the struggle against the occupiers when, endangering their lives, they stealthily carried away the VIS pistols manufactured on the premises. The book extensively deals with the fates of local Jews: the Jewish residents were squeezed in 1941 into two ghettos within the town area, and were transported to extermination camps in the following year. The other threads, typical of daily life history, are also dealt with – including the town's spatial changes, the school system, care about the indigent and the needy, the religious life. In his vision of the Radom under Nazi occupation, the author assumes no direct position with respect to the recently hotly disputed issues of Polish society's attitudes towards the annihilation of the Jewry (the Holocaust). Driven by carefulness implied by incomplete or unreliable source base, Piątkowski avoids passing generalising judgments. He does not hide the facts related to collaboration with the occupation authorities whilst also recalling the memorable acts of interpersonal solidarity, aiding the Jews included. The attached meticulous annexes present the names of Radom residents who were killed as soldiers in the defence campaign of September 1939, perished in the Katyn massacre, were killed in public or secret executions in the town and in its vicinity (incl. the killed Grey Ranks members), and, perished as victims of Nazi concentration camps. In a work so ambitious, the rather numerous misspellings in the names of German institutions are somewhat astonishing. (BK)

Ida Gliksztejn, *Pamiętnik z czasów wojny. Lublin, wrzesień 1939 – styczeń 1943* [A Wartime Diary: Lublin, September 1939 to January 1943], preface and ed. by Adam Kopciowski, Ośrodek Brama Grodzka – Teatr NN, Lublin, 2017, 192 pp., ill.

Ida Gliksztejn was born in 1905 in Józefów on the Vistula, to a Hassidic family, as the eldest of the seven kids of Aron Icek Rapaport, a merchant, and Hinda née Fuks. Her original name was Alta Iska Rapaport. In the early 1920s she graduated from a private junior high school (*gimnazjum*) run by Róża Szperowa and became working as a teacher, as two of her sisters did. In 1928 she got married to Mojżesz Gliksztejn who later was made deputy director of Lublin's Craftsmanship Chamber. By the time the Second World War broke out, the Gliksztejn family lived a rather quiet and stable life. The diary, which principally unveils the behind-the-scenes of the family's survival, appears, above all, as a story of fear, existential and, in fact, daily one. As we are told by Adam Kopciowski of the Maria Curie-Skłodowska University's (UMCS) Department of Jewish Culture and History, the book's content editor, author

of the introduction and afterword, the fear lasted, though not as intensely, until the family left Poland in the 1960s. The denial of identity, inherited after the Nazi occupation, ‘papers’ altered several times, the trauma of the Shoah, and the fear of getting exposed became the shared experience of Polish Jews, and Ida Gliksztejn’s family was no exception to the rule. Ida wrote down her recollections in the years immediately after the war. She draws a dramatic panorama of the life of Lublin Jewry under German occupation, but a detailed description of her own fortunes stands out. For more than two years, Ida was hiding, together with her daughter, in a provincial area of Sławnik near Lublin; the description of this episode is rich in unexpected plot twists. The diary’s original, kept in Warsaw’s Jewish Historical Institute collection, has long been known to historians specialising in the Holocaust in the region of Lublin. This poignant record, more than diligently edited, illustrating aspects of Lublin’s twentieth-century history, will hopefully be widely read now, not only by those interested in the regional Holocaust history. (GK)

*Polskie Podziemie w oczach wroga. Tajny raport dowódcy niemieckiego wywiadu gen. Reinharda Gehlena* [Polish Underground in the Enemy’s Eyes. A Secret Report of General Reinhard Gehlen, Head of the German Intelligence Service], ed. by Jan Rydel, trans. Mariusz Stinia and Jan Rydel, M Wydawnictwo, Kraków, 2016, 320 pp., ill., maps

General Reinhard Gehlen formally served as head of the Foreign Armies East section of the German General Staff between April 1942 and April 1944; informally, among the Third Reich’s military, he probably was one of those best-informed about the situation of the Polish Underground militant organisations and Polish society during the Second World War. Edited and published by the Polish historians, the report by Gehlen is composed of three problem-oriented and chronology-based sections: before the Warsaw Uprising of August 1944, during the Uprising, and after the defeat. The report characterises Polish society in detail, including its major political forces. The reader of today can be stricken by the agglomeration of Nazi rhetoric in the document. While Poland after 1935 is pictured rather bizarrely – “when Piłsudski was no more there ... , Poland was ruled by the Jews”, the report altogether makes one realise what the actual scale of recognition of the state-of-affairs among German special services was. The report is preceded by a synthetic introduction to Gehlen’s biography, including the stages of his rapid post-war career – among other facts, he created and headed the German civil intelligence service (Bundesnachrichtendienst – BND), and discussing the current research on penetration of the Polish Underground by the German services. The report provides an arresting profile of the ‘national

character' of Poles and how it influenced the nation's will to resist, along with an astonishingly realistic recognition of the military and political forces in the Polish Resistance. Altogether, it is an important document, quite useful in understanding the Reich's policies towards Polish nation in the last years of the war. (GK)

Mirosław Surdej, *Okręg Rzeszowski Narodowej Organizacji Wojskowej – Narodowego Zjednoczenia Wojskowego w latach 1944–1947* [National Military Organisation/National Military Union: the Rzeszów District in 1944–7], Instytut Pamięci Narodowej – Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, Rzeszów and Warszawa, 2018, 584 pp., indices, ill.

While generally emphatic towards the right-wing formation, this monograph of the nationalist underground in the Rzeszów Land, penned by a member of staff of the National Remembrance Institute (IPN), would not ignore the uncomfortable facts, including the criminal activities of such groups. All the six chronology-based chapters are based on meticulous archival survey. The idealistic attitudes of the young men, many of whom were still kids when the war encroached upon and altered their lives, mingle at every turn with pure banditry. Surdej argues that such toxic patriotism was, essentially, an act of desperation in a no-win situation – which is, obviously, a risky finding. It remains to be (re)considered how such young people, growing up into a culture of violence, could have possibly abandon the vicious circle. According to the author's estimations, nationalist groups killed at least several hundreds of Ukrainian people in Rzeszów region alone, with several dozens of killed Jews to their (dis)credit and a number of retaliation actions against those considered 'the nation's enemies'. The violence was massive enough to make the nationalist underground leaders order, in late 1945, to withhold the 'active action' against the Jews, Ukrainians, and Soviet troops operating in the area, as complete demoralisation of partisan groups had become a real menace. All the formations covered in the book appeared prone to ever-intensifying anti-Semitic hysteria which lasted until these troops were smashed by the communists in mid-1947. On reading this well-documented reconstruction of events, one can be stricken by the scale and character of crimes committed on diverse groups of civilians. This conscientiously edited book (containing a detailed bibliography, an index of persons and a subject index, and a wealth of interesting illustrations) should not escape the notice of scholars specialising in the period. (GK)

Józef Łaptos, *Humanitaryzm i polityka. Pomoc UNRRA dla Polski i polskich uchodźców w latach 1944–1947* [Humanitarianism and Politics: UNRRA's Assistance to Poland and Polish Refugees in 1944–7], Wydawnictwo Naukowe Uniwersytetu Pedagogicznego, Kraków, 2018, 512 pp.

The United Nations Relief and Rehabilitation Administration (UNRRA) was one of the epitomes of post-war recovery. Colloquially referred to as 'Auntie', the organisation was instrumental in helping a number of European countries to recover from wartime destruction. Józef Łaptos, the monograph's author, has spent a lot of time doing archival research, at home and abroad. As a result, readers can enjoy this excellently documented study. Established in October 1943 on initiative of the United States, on the consent of the USSR, the United Kingdom, and China, the UNRRA came to the aid of countries immersed in wartime conflagration and their citizens in the several following years. Importantly, and as strongly emphasised by the author, the setting up and operation of UNRRA owed much to the experiences gained during the earlier humanitarian actions carried out under the auspices of the League of Nations since the end of the First World War. One of the major objectives of the organisation was to aid the people who were forced to migrate resulting from the hostilities. It is noteworthy that the taking over by UNRRA of the care of the displaced persons' (DP) camps from the allied armies contributed to a considerable improvement of the conditions prevailing in these camps. Large sections of the book deal with UNRRA's activities in the field of Polish affairs. Polish DPs and material aid assigned for the country under recovery are covered in dedicated chapters (third and fourth, respectively). As Łaptos finds, Poland received goods whose value totalled 477 million U.S. dollars; these included foodstuffs, seeds, commodity chemicals, clothes, farming and industrial machinery, vehicles (passenger cars, heavy-duty vehicles and – particularly important – ambulances). Draughts animals were an important element of the aid: Poland received 140,000 horses, among others. (HW)

Sławomir M. Nowinowski, *Jerzy Giedroyc w 1946 roku* [Jerzy Giedroyc in 1946], Słowo/Obraz/Terytoria, Gdańsk, 2018, 192 pp.

This extensive essay sheds light on one of the critical moments in the life of the man who was soon to create the Institut Littéraire and the periodical *Kultura* published in Paris. Jerzy Giedroyc, then a forty-year-old lieutenant with the First Polish Corps in Italy, arrived in Rome, which had been liberated by then by the Allied Forces, and wrote letters (well summarised in the book) in which he considered what to do next. Such is the point of departure for a fascinating

story, told by a scholar associated with the University of Łódź. Even though Giedroyc's activity did not alter the fates of Polish political émigrés after the Second World War, it has definitely determined the ideological identity of one of their major centres. As Nowinowski shows, in contrast to most leaders of Polish political emigration, Giedroyc would not expect a third world war to come over soon, came to terms with the idea that the situation from before 1939 would never be reinstated, and resolved that an alternative political programme, one that would not negate the post-war order, needed to be developed for the whole region of the former Polish Republic or even Commonwealth. Although he never accepted that the Soviet Union's dominance over East Central Europe might last for decades, he denied the attempts at violent overthrow of the system. The author shows us how a young émigré began assiduously building the work of his life. Hence, the story is, in fact, about a group of people whose essence of life was politics. Giedroyc did not learn Italian but learned about Rome from books, surrounding himself with people he was capable of 'ruthlessly' harnessing to make his ideas come to life. He considered the Eternal City an exquisite place for publishing, though not necessarily political, activity. In 1946, he started considering the idea of publishing an opinion-making periodical. It was when still in Rome that, together with the writer Gustaw Herling-Grudziński, Giedroyc edited and published the first issue of *Kultura*. An unconventional approach to the topic ranks among the numerous strong points of this well-written and exquisitely documented book: the author tries to identify the point from which a great political project developed, and the paths along which it unfolded. The book, a piece in the series 'Mnemosyne Library', was edited by Piotr Kłoczowski. (GK)

Mikołaj Grynberg, *Ocaleni z XX wieku* [Survivors from the Twentieth Century], Wydawnictwo Czarne, Wołowiec, 2018, 372 pp. [Interviews with Polish Jews]

The second and extended edition of a cycle of fourteen interviews with Polish Jews conducted by the acclaimed portraitist photographer and author Mikołaj Grynberg. Author of the high-profile short-story cycle *Rejwach* and other books and of numerous photography exhibitions, now assumes the role of a reporter. Member of what is referred to as the second generation of Holocaust survivors, travelled to Israel to listen to twenty-five survivor accounts, from individuals and married couples; some of them are well-known persons – to name the painter and sculptor Samuel Willenberg, the famous Treblinka camp refugee, or Ryszard Löw, the eminent specialist in Polish literature – whereas the others are thoroughly private persons. All of these interlocutors were born in Poland, some to very religious families, and most of them were socialised at Polish schools. The interviewees refer to and explain a series of characteristic notions

such as 'Aryan papers' or 'good look'; they describe the living conditions in the ghettos and methods of surviving in forests, special hideouts, and on the 'Aryan side', and speak about the functioning and the specificity of Jewish partisan troops. They describe the annihilation of the Jews from their families' perspectives, recalling the methods of survival and the moments of liberation. Not all the stories contribute to a uniform pattern, though in each the death of a relative or, more often, of entire multi-generation families, is present. Without censoring themselves, Interlocutors talk about Poles' complicities in the Holocaust, their massive informing on and blackmailing their neighbours, extracting protection money, and killing. As a matter of fact, most of the interviewees have survived thanks to their Polish neighbours; they accordantly report that those who provided them shelter and hideout constantly lived under a sense of threat, oftentimes from their kinsmen. This experience has long been suppressed or marginalised, until it became resounding in public. The book is meticulously edited and published. (GK)

*Jerzy Giedroyc – Michał Sokolnicki. Korespondencja 1947–1960* [Jerzy Giedroyc – Michał Sokolnicki: Correspondence, 1947–60], ed. by Krzysztof Kloc, Wydawnictwo Naukowe Uniwersytetu Pedagogicznego, Kraków, 2018, 252 pp.

Michał Sokolnicki, born in 1880, was probably one of the eldest contributors to *Kultura*, and a correspondence partner to Jerzy Giedroyc, the long-term editor of the Paris-based periodical. A socialist activist who took part in the Revolution of 1905 and wrote a valuable diary covering that period, Sokolnicki became with time a remarkable figure in independence-oriented leftist circles; during the First World War, he became a very close associate of Józef Piłsudski. Later on, at the dawn of the reborn Poland, he engaged in the diplomatic service, initially acting as a representative of Piłsudski, the Head of the State then, at the 1919 Peace Conference in Paris. He subsequently was promoted to legal adviser at Poland's Embassies in London, Copenhagen, and finally Ankara, meanwhile holding several important diplomatic functions, including at the Foreign Ministry's headquarters in Warsaw. Altogether, the correspondence published in the book provides an interesting commentary to the last years of Sokolnicki's life: after he was dismissed from his Ankara post and was de facto completely isolated from Polish emigration life. Sokolnicki's cooperation with Giedroyc and *Kultura*, in parallel with his sporadic publications in Polish London-based magazines *Orzeł Biały* and *Bellona*, marked his attempt to rejoin the mainstream of Polish political emigration. The letters shed light on several characteristic episodes, such as the behind-the-scenes of the Congress for Cultural Freedom, thus being a valuable source to scholars focusing on the period concerned. The two gentlemen finally parted in 1960 when Juliusz



Mieroszewski published his critique of General Kazimierz Sosnkowski, another noted émigré. This exchange serves, to an extent, as an extensive commentary to the last chapters of Krzysztof Kloc's recently published biography of Michał Sokolnicki. This dependable edition is definitely an important contribution to the history of Polish emigration after the Second World War, and another valuable source in the *Kultura's* 'letter-writing republic'. (GK)

Krystyna Śreniowska, *Moje życie* [My Life], ed. by Rafał Stobiecki and Jolanta Kolbuszewska, Wydawnictwo Uniwersytetu Łódzkiego, Łódź, 2018, 239 pp., bibliog., index of persons

Krystyna Śreniowska (1914–2009) was a historian who specialized in the history of historiography and social memory. She was born in Lwów, where she graduated from the Adam Mickiewicz gymnasium and Jan Kazimierz University. She worked briefly for the Jagiellonian library in Cracow and the Ossolineum library in Lwów before the Second World War, and taught at an underground gymnasium in Warsaw during the German occupation before she settled in Łódź in 1945. She worked at the University of Łódź and the Polish Academy of Sciences until she retired in 1985. She authored two monographs that were remarkably original and innovative for their time. Her study on the academic and popular images of Tadeusz Kościuszko, one of the most celebrated Polish national heroes, remains even today a fundamental exercise in the history of historical imagination and its functions. In 1940 she married Stanisław Śreniowski, a historian of law, with whom she had two children. Her personal life, apart for the dramatic experiences of the German occupation of 1939–45, typical for her generation, was marked by the sudden death of her husband in 1957 and by the involvement of her son Józef Śreniowski in the activities of the democratic opposition in the late 1970s and early 1980s (particularly the Committee for Workers Defense – KOR). In the decade-and-a half before her retirement she lived a double life – that of a scholar and the mother of an underground activist, who was notoriously under surveillance, harassed, and finally arrested by the authorities. These years caused her to become embittered against her professional milieu, which she saw as opportunistic and conformist. In 1981 she was elected vice-director of the Institute for History of the University of Łódź as a result of strong pressure exerted on the authorities by the students, whose strike she had supported earlier in the year. This further complicated her relations with the authorities as well as some of her colleagues. Her memoirs, written after 2000, are clearly marked by these dramatic experiences and by her strong and proud personality. Leftist-oriented as a young woman, she was highly critical towards the realities of the pre-war Poland, but nevertheless shocked and devastated by its destruction during the Second World War. She writes

ambiguously about her 'happy years' as a young wife, mother, and scholar, struggling against the odds of everyday life in the troublesome post-war period, one which ended dramatically with the death of her husband, and she struggles to understand her political naivety at that time from the perspective of the year 2000. Finally, she also writes ambiguously about her political involvement of the 1970s and 1980s, as she came to realize the decision had not been her own: it had been her son's and her students' activities that made her a victim of political repression, and antagonized her against a number of her colleagues. However, Śreniowska faced her destiny proudly and did not regret her choices, dictated by her determination to protect her loved ones, and her moral attitudes. What *My Life* offers, besides the factual information on her milieu, is precisely an instructive insight into her moral code, which may be considered as typical for her generation and social class, yet represented by an unusually individualistic and tenacious character. (AK)

Krzysztof Pomian, *Wśród mistrzów i przyjaciół* [Among my Masters and Friends], Słowo/Obraz/Terytoria, Gdańsk, 2018, 608 pp.; series: Biblioteka Mnemosyne

This autobiography of Krzysztof Pomian (born 1934 in Warsaw) is a self-representation of the historian of ideas and cultural philosopher who, once associated with the University of Warsaw, has become one of the most illustrious figures in the Polish and European '*République des lettres*'. His reminiscences encompass events that could have been shared among several people. Once a radical during the October 1956 crisis and actor of the March 1968 events at the Warsaw University, he joined the intellectual milieus of Paris in the last decades of the twentieth century, and was eventually promoted to directorship of the House of European History in Brussels. This rich biography has been written out into several dozen mini-essays or short dissertations on the author's friends, his intellectual masters and guides, and his mates or colleagues, of whom many have made names in the twentieth-century history. In parallel, the author offers us his original impression on the occurrences, undertakings and projects, and the books that formed him. The first-person narrative is repeatedly interspersed with voices of the others. Altogether, the reader encounters a mediated, or contextual, autobiography, as Pomian's story offers, though indirectly, an outlined portrayal of his entire generation. The book has been awarded the prestigious President of Gdańsk 'Neptun 2018' Prize. A carefully edited publication, the book will be of interest to anyone fascinated by the tempestuous history of the Polish creative intellectuals in the twentieth century. (GK)

Anna Maria Jackowska, *Sowiety na ławie oskarżonych: polskie uczestnictwo w propagandowej zimnej wojnie we Francji w latach 1947–1952* [The Soviets Accused: How the Poles Participated in the Propagandist Cold War in France, 1947–52], Instytut Pamięci Narodowej – Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, Warszawa, 2018, 374 pp., facsimile, photographs

Written by a scholar associated with the Warsaw branch of the National Remembrance Institute (IPN), the study describes interesting and little-known episodes from the history of the Cold War – namely, Polish émigrés' involvement in documenting Stalinist crimes, particularly in the late 1940s and early 1950s. The stages of evolution of perception and memory of Stalinist terror in France are described in six chapters. The dissertation opens with a summary description of the image of Poland and the Soviet Union in the French political culture, from the Bolshevik Revolution of 1917 until 1947. Chapter two describes the origins of Polish testimonies and documentary studies on crimes in the USSR in the years 1942–8. Chapters three to six deal with the consecutive stages of the shaping of the Soviet Union's image after the Second World War; reminded and elaborately analysed are the notorious cases of Viktor Kravčenko, the defector who sued the communist weekly *Les Lettres françaises* on defamation, and of David Rousset, leftist journalist and former inmate of German concentration camps, who co-founded the so-called 'International of Traitors' which, by the time Aleksander Solženicyń's works were first published in the 1960s and 1970s, had efficiently cut off the French public from what was happening in the Soviet Union. Quite legitimately, the author has adopted a chronological and problem-oriented approach, enabling a thorough insight into the evolution of the images of Poland and the USSR in the period concerned. The task she has set for herself was basically to answer why the testimonies of Stalinist crimes and terror always came across a perceptual barrier in French society. Some of the reasons seem rather obvious: the local communists exerted strong impact on the public opinion, had had an influential role in the Résistance, while pro-Russian sympathies were vivid across the society. Jackowska moreover demonstrates how efficient the Soviet propaganda was in the preparing of an image of their country in those years as well as in neutralising the interest groups – Polish émigrés among them, based on rich evidence. A definitely strong point of the book is its underlying comprehensive documentary investigation done in Polish and foreign institutions. There are résumés in Polish, French, and English, a list of abbreviations, a thorough bibliography, and an index of persons. In 2015, the study – a doctoral dissertation then – was awarded a distinction in the Władysław Pobóg-Malinowski Competition as the Best Historical Debut of the Year. (GK)

Rafał Stobiecki, *Klio za Wielką Wodą. Polscy historycy w Stanach Zjednoczonych po 1945 roku* [Clio on the Other Side of the Pond. Polish Historians in the United States after 1945], Wydawnictwo IPN, Warszawa, 2017, 381 pp., Eng. sum., bibliog., index of persons

The book offers a synthetic description of historical sciences as an important piece in the mosaic of the cultural life of Polish Diaspora in the United States. The first section focuses on term-related considerations of who can be named a historian in the emigration circumstances. Stobiecki took into account scholars admitting their Polish identity, showing interest in things Polish and Poland-related topics, and associated with Polish scientific institutions in the U.S.; these conditions were met by some eighty people. Section two deals with three scientific structures that formed the framework for the activities of researchers (historians and not only) in the States; among them (i) the Józef Piłsudski Institute of America was the most politically expressive institution, associated with the circles of London-based anticommunist émigrés; (ii) the Polish Institute of Arts and Sciences of America (PIASA), also known as the Polish Scientific Institute, established in 1942, was originally meant to be affiliated to the Polish Academy of Arts and Sciences with its headquarters in Cracow, but grew autonomous after the Second World War and organised Polish academic congresses ‘in exile’ (in 1966, 1971, and 1975); (iii) Polish American Historical Association, grouping the Diaspora historians, was for years associated with the Catholic Church (the SS Cyril & Methodius seminary in Orchard Lake) and with time opened wider for the lay. Stobiecki comes to the conclusion that the influence of these institutions, and of the magazines they published, on the shaping of American opinion regarding Polish history was rather negligible. Portraits of six émigré scholars form the third section of the book. Oskar Halecki (1891–1973) was the last great polymath, a warrior for the ‘Polish cause’, he propagated the idea of Central European federalism; Waław Jędrzejewicz (1893–1993), initially a politician, became known as a historian only after the Second World War; he marked himself as a chronicler of the life of Józef Piłsudski and a keystone of the NYC-based Piłsudski Institute. Marian K. Dziwanowski (1913–2005) was a journalist in his young years, and later made a name for himself as a Sovietologist; he analysed the Piłsudski’s federalist concept of the state, and authored several romanced biographies. Piotr S. Wandycz (1923–2017) avoided delving into strictly Polish subject-matters, which contributed to his position as a scholar. He is best known as a great comparatist and East Central Europe historian. It was him who enhanced the importance of this part of the Old Continent as an object of historical research. A student of Wandycz, Anna Maria Cieniała (1929–2014), was a historian of diplomatic

service and publisher of original records; she deliberately assumed the role of 'ambassador of the Polish cause'. Tadeusz V. Gromada (born 1929) was the only one among the six who was born in the United States. For him, pursuing historical research meant discovering of the country of his ancestors; he specialised in Polish-Slovak relations. He contributed significantly to PIASA, organising its work. The scientific and scholarly achievements of these men of science differed in importance; also their attitudes to post-war Poland were diverse. Jędrzejewicz and Halecki refused any cooperation with the country's institutions; Dziewanowski, Cienciała, and Wandycz travelled to communist Poland and even had their studies and articles published there (apart from scientific periodicals, Wandycz contributed to *Tygodnik Powszechny* and other social-political magazines). Neutrality of science and political commitment were the questions that each of the portrayed characters solved in his own way. Some of them (Halecki, Jędrzejewicz) considered their emigration an exile while the others (Cienciała, Dziewanowski, Wandycz) regarded it in terms of deliberate choice offering some opportunities and benefits. The highest achievement of Polish historians residing in the United States was making research into East Central Europe an autonomous field within Russian studies. Years of absence of their studies in a broader circulation at home was the price they paid as émigrés. With its multiple threads, the monograph under review is coherent in its idea and thought, rendering a veritable image of the condition and specificity of Polish historiography in the United States. (BK)

Andrzej Skalimowski, *Sigalin. Towarzysz odbudowy* [Sigalin, Comrade of the Reconstruction], Czarne, Wołowiec, 2018, bibliog., ill.

A biography of Józef Sigalin, architect of Jewish descent, communist activist, and head of the Warsaw Reconstruction Office (BOS), formed in 1945. The name 'Office' is not compatible with the volume and scope of competencies of this administrative body. Associating several architects, town-planners and other planners, BOS was a veritable trust of brains. The institution elaborated ambitious concepts for the shaping of spatial order in the heavily ruined capital city of Poland, and put them into practice in consultation with the political authorities, and with Poland's President and leader of the communist party Bolesław Bierut in the first place. The path of Józef Sigalin (1909–83) was quite typical of his milieu. The Sigalin family, considering themselves Poles of Mosaic (i.e. Jewish) religion, was a large-scale manufacturer of kefir already in the nineteenth century. Józef's two elder brothers also became architects (one settled to the Soviet Union before the war and was executed by a firing squad as part of the Great Purge; the other was killed in the Katyn massacre of 1940 as a POW taken in the never-declared Polish-Soviet war; Sigalin's mother and sister perished in the Holocaust). After the outbreak of the

Second World War, he fled to the USSR and worked there as an engineer; he volunteered for the Red Army and subsequently, in 1943, joined the Polish Army, where he served as the political-and-educational officer under Col. Zygmunt Berling. He was moreover an activist with the Union of Polish Patriots (ZPP). Sigalin's output as a publicist and political commentator has no doubt facilitated the biographer's job. Given the vicissitudes of Polish communists of Jewish descent, this biography is typical. Untypical about Sigalin were his professional qualifications as an architect, which he constantly raised (completing his once-discontinued studies in 1946): hence, he never was a rank-and-file political activist or apparatchik. Sigalin organised the work of BOS and set the tasks for the team of exquisite architects associated with it, while he made not many building or edifice designs himself. He co-designed the East-West (so-called 'W-Z') Route in Warsaw, which transformed the Old Town area. Sigalin's influence on the appearance of post-war Warsaw was profound: his decisions whether to save or completely destroy the buildings or facilities were crucial indeed. Apart from reviewing Sigalin's urban-planning projects, the biography by Andrzej Skalimowski addresses the discussions held around them. Moreover, the Sigalin's ideological evolution is shown – analysed are the reasons for his involvement with communism and gradual disillusionment with the ideology and system. Regrettably, the book lacks an index of persons. (BK)

Marek Czapelski, *Moduły i wieżowce. Polscy architekci wobec przemian w budownictwie mieszkaniowym 1956–1970* [Module and High-Rise Blocks. Polish Architects Facing the Change in the Residential Construction, 1956–70], Wydawnictwo Neriton, Warszawa, 2018, 159 pp., index of persons

This monograph of the milieu of Polish architects after the October 1956 breakthrough, focusing on residential construction, is composed of two broad parts: the first portrays Zygmunt Kleyff, an outstanding architect, and is a study on the changes that permeated residential construction in Poland in the post-Stalinist period, while the second analyses key elements of the period's residential projects (high-rise block, housing estate, city, and 'high-rise construction'). The study examines the dynamics of decomposition of the socialist-realist project in Polish architecture in the late 1950s/early 1960s. Part one is mostly theoretical, as it identifies and analyses individual elements of socialist realism in architecture; part two, in turn, highlights practical solutions (as in the subchapters 'Low, or high-rise?', 'More storeys!'). The dynamism of expert discussions is depicted in several chapters (divided into subsections). The role the French architect and theoretician Le Corbusier had in this evolution is emphasised, as is the opening toward the West enabled

after October '56, when, among other things, some young Polish architects travelled to the United States. Albeit this valuable study is primarily targeted at specialists, it should be hoped that the book will prove of use also for researchers in the field of twentieth-century social and cultural history of Poland: a number of aspects of theoretical discussion reveal practical problems the architects in Poland encountered on a daily basis and had to tackle at the time. An exhaustive bibliography, summary, list of abbreviations, list of illustrations, and index of personal names are attached. (GK)

Aneta Nisiobęcka, *Z Lens do Wałbrzycha. Powrót Polaków z Francji oraz ich adaptacja w Polsce Ludowej w latach 1945–1950* [From Lens to Wałbrzych. Poles Returning from France and Adapting to Life in Post-War Communist Poland, 1945–50], Wydawnictwo IPN, Warszawa, 2018, 399 + 16 [unnumbered] pp., bibliog., index of persons, annexes, French summary, ill.; series: Monografie, 140

Shortly after the Second World War, as many as 420,000 Poles lived in France, of whom 100,000 had arrived there resulting from the hostilities, whereas the others were labour immigrants from long before 1939. Those of the latter group mainly worked in mining and other industries as well as in agriculture. Aneta Nisiobęcka has found that the authorities of post-war communist Poland managed to attract some 140,000 of these compatriots back into their homeland (a half of whom were the pre-1939 labour immigrants or those who were born in France, the rest having been soldiers, former Nazi camp prisoners, and so on). Contrary to the popular stereotype, only a small number of these returnees had some association with communism; most of them came to Poland driven by patriotic sentiments, and particularly tempted by the promises of comfort, prosperity and plenty. The opening section discusses the fates of the Poles in France prior to and during the Second World War; in the Vichy state, some of them were interned in internment camps but were not persecuted, unless their descent was Jewish. The second section presents the legal framework of the remigration and repatriation of the Poles and how the action progressed. It was not part of France's interest to get rid of its workforce, and therefore its authorities endeavoured to hinder the implementation of the bilateral agreements. The increasing tension in the countries' mutual relations (the Cold War) ended up in a freeze of the returns. As part of the re-emigration (as Nisiobęcka names the return of labour émigrés) wave, a total of 25,000 families arrived in Poland. While representatives of intelligentsia were scarcely represented among them, there was a multitude of young single men whose parents decided to stay in France; for their sons, the trip to a 'democratic Poland' implied a hope for

social advancement. The third, and most interesting, section discusses the adaptations of the Polish arrivals, so-called 'Frenchmen', to the realities of the Poland under communist rule. The miners' wages were far short of those earnable in France; moreover, the newcomers were reluctant to compulsorily do work on Sundays and perceived the labour regime, especially the work competition, as destructive to their health and family lives. The school system could not efficiently cope with kids whose command of Polish was poorer; the flats offered to the re-emigrants appeared too small. To the wives of the repatriated miners, the arrival in the Recovered Territories (formerly German provinces) meant a degradation: some of them had to take up a gainful trade to balance their home budgets. Even the communist miners turned their noses up as the admitted level of criticism of the authorities and of the labour system prevalent in the factories and mines was incomparably lower in Poland compared to France, whereas the surveillance from the Stalinist political police was intense. In spite of these difficulties and obstacles, the comers endeavoured to cherish the French customs and mores, such as the pétanque (lawn bowling) or drinking wine with regular meals; all in all, the People's Republic of Poland brought about much disillusionment to them (some of them actually returned to the country on the Seine, legally or illegally, though Nisiobęcka does not specify the statistics). In general, however, the 'Frenchmen' remained politically loyal toward the new Poland. Their attitude clashed against the anticommunism professed by ordinary Poles, such as those arriving from the Eastern Borderland area. Numerous threads in this book are related to Wałbrzych, the mining city which was extremely multicultural at that time. Some 40,000 re-emigrants dwelled in the town and its vicinity; moreover, Jews, Greek and Macedonian refugees were purposefully settled there; there were some German natives too. Altogether, the book under review is a model example of social history study. It may be regretted that the proposed analysis has not extended to a longer period – for instance, up to the year 1956. (BK)

*Czas nieprzewidziany. Z Michałem Głowińskim rozmawia Grzegorz Wołowiec* [Time Unanticipated. Michał Głowiński Talks to Grzegorz Wołowiec], Wielka Litera, Warszawa, 2018, 495 pp.

This extensive interview made by Grzegorz Wołowiec with Michał Głowiński refers to, and follows the convention of, Jacek Żakowski's famous talks with the Rev. Józef Tischner and Adam Michnik, but takes a different course than the autobiographic prose the eminent humanist has published since the late 1990s. The book has resulted from a dozen-or-so conversations between Professor Głowiński and one of his most outstanding students; Wołowiec has to his credit, among others, one of the most important books



on literature in post-war communist Poland – namely, *Nowocześni w PRL. Przyboś i Sandauer* [Modern authors in communist Poland: (Julian) Przyboś and (Artur) Sandauer]), 1999. Of the three parts, the first has a number of literary scholar's very personal reflections, references to his own life and to the experiences of his youth. The second focuses on Głowiński's professional activities, describing a series of important debates, articles and books, including the origins of the Dictionary of literary terms (co-authored by Głowiński), the polemics and disputes with Janusz Sławiński, and more. Part three reminds some of the great topics from the researcher's output: the rhetoric of political propaganda, his attitude toward the post-war communist realities, and his recent literary works dealing with the Holocaust and the annihilation of Jews (i.a., *Czarne sezony, Magdalenka z razowego chleba, Historia jednej topoli*). The second part of the interview – perhaps the most essential one, given Głowiński's output and position in Polish humanities – tells us basically about the literary scientist's post-war vicissitudes and achievements, including his contributions to the studies in literature, science, and language (language of anti-Semitic and anti-intelligentsia propaganda in the year 1968 among other topics). Głowiński recounts his life as a scholar and evokes subjects from his works, including the 'PRL-isms' [so named after the Polish abbreviation, and colloquial equivalent, of the People's Republic of Poland] in socio-political language or topics he has investigated as a scholar, such as the Modernism of the late nineteenth and early twentieth century. At this point, we are told about the changes taking place in Polish humanities, and the situation of the Institute of Literary Research, Polish Academy of Sciences (IBL PAN). The book, featuring Michał Głowiński as the central character, is an insider's (re)view and portrayal of Polish post-war literature and its researchers. It is, moreover, a story about music, being the protagonist's great passion; also, about his struggles with claustrophobia, and senility. Altogether, an important contribution to the intellectual history of twentieth-century Poland. (GK)

Sławomir Mrożek and Leopold Tyrmand, *W emigracyjnym labiryncie: listy 1965-1982* [Through the Emigration Maze: Letters from 1965 to 1982], prefaced and ed. by Dariusz Pachocki, epilogue by Tadeusz Nyczek, Wydawnictwo Literackie, Kraków, 2017, 291 pp., photographs, index of persons

As Dariusz Pachocki, a literary scholar, remarks in the 'Introduction', the acquaintance between these two personages of Polish twentieth-century culture was anything but obvious. Both authors first met in mid-1960 by intermediation of Leopold Tyrmand's wife, the fashion designer Barbara Hoff; as is evidenced by one of the letters published in the book, they hit

it off and their “odd intellectual community” lasted for a dozen years. The collection includes several dozen letters exchanged between the two gentlemen (the now-monumental authors in the history of Polish literature), mainly in the 1960s and 1970s. Extensive (self-)analyses of their own presences in Polish literature and in the emigration circles is a frequent motif in these letters. Tyrmand was establishing himself as an émigré at that time (he left Poland in 1965), while Mrożek had departed from his native country a few years earlier. As opposed to Tyrmand, Mrożek’s foreign sojourns, mainly in Mexico, were not as clearly politically imbued, which does not mean that their correspondence would have avoided political or outlook-related topics. While not forming altogether an unambiguous picture, the book offers an excellent insight into Polish intellectual and social life, among the émigré authors and artists (and not only). Large sections in these letters deal with remarkable creative artists or writers, Witold Gombrowicz among them. Included are moreover two literary-critical essays on Tyrmand and Mrożek, both penned by Tadeusz Nyczek. The annex attached contains Chiara and Leszek Zawisza’s letters to Sławomir Mrożek. An editorial note, index of names, and detailed information on the dozen-or-so photographs published in the book, have been annexed as well. (GK)

Andrzej Żbikowski, *Żydowski Instytut Historyczny. 70 lat badań nad dziejami polskich Żydów. Pisane z perspektywy historyka Zagłady* [The Jewish Historical Institute. Seventy Years of Research in the History of Polish Jewry. Written from the Perspective of a Holocaust Historian], Żydowski Instytut Historyczny, Warszawa, 2018, 167 pp., [4] pp. with coloured tables, ill., index of persons

The monograph is a systematic review of the activities of the Jewish Historical Institute [ŻIH], since its beginnings, penned by one of its employees. Andrzej Żbikowski, a remarkable historian of Polish-Jewish relations, including the Holocaust in the Polish lands, presently manages the Institute’s Scientific Section. There are nine chronological chapters, each describing the Institute’s activities under the directorship of, consecutively: Bernard Ber Mark, Artur Eisenbach, Szymon Datner, Marian Fuks, Maurycy Horn, Daniel Grinberg, Feliks Tych, Eleonora Bergman, until the present-day Director Paweł Śpiwak. The book opens with an extensive essay describing the Central Jewish Historical Commission whose work and documenting effort preceded the establishment of the ŻIH. Each of the directors has left a different though, seemingly, lasting trace. The institution, so important in the research on Polish Jewry, was exposed to diverse pressures. Żbikowski shows that a strong politicisation of the work pursued by the Institute allowed at times to rescue

its material as well as personal tissue. The enormity of the editorial effort over the years of the institution's existence, in studies on the Holocaust and various aspects of Jewish activity in the Polish territory, is demonstrated. A number of initiatives around the ŻIH, commenced with regaining full sovereignty by Poland, are described – which incited the Institute's, and its periodicals' (*Biuletyn ŻIH* and, later on, *Kwartalnik Historii Żydów*), openness to broader public. This immensely valuable publication, comprising an abridged bibliography and a personal index, recapitulates the output of an institution of high value to Polish humanities. (GK)

Michał Siedziako, *Bez wyboru. Głosowania do Sejmu PRL (1952–1989)* [No choice. The Elections to the Sejm of the People's Republic of Poland, 1952–89], Instytut Pamięci Narodowej – Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, Warszawa, 2018, 407 pp., list of abbreviations, index of persons

Based on a thorough source search, this is the first monograph dealing entirely with the elections to the Sejm (parliament) of the People's Republic of Poland (PRL). The function and position of parliamentary election in the USSR and other Communist Bloc countries, and the respective elections in post-war communist Poland are dealt with in the consecutive chapters. Special focus is placed on the elections that took place in the particularly heated period of Poland's post-war history; hence, the separate sections on the 1946 Referendum and the election in 1947, as well as those of the years 1952, 1957, 1985 and, lastly, the June 1989 election. The period 1957 to 1985 is discussed in the chapter entitled 'Sejm elections in the years of power system stabilisation'. For the communist rulers, the parliamentary elections was a very important means of mobilising the society and reinforce the propagandist image of success of their policies. Hence the great attention attached to the course of each election. Very interesting are the passages concerning the first years after the war: it was then that through two plebiscites – the Referendum of 1946 and the Sejm election held in 1947 the authorities employed forgeries to an extent never repeated. As Siedziako points out, such dealings were done on almost all the levels – from polling stations to the leadership teams in Warsaw and Moscow. The course of election remained virtually unchanged over the decades: the voters were deprived of privacy when casting their votes at polling stations whereas the committees tried at all cost and using all means available to achieve as high attendance as possible. There is a very attractive fragment describing the compilation of lists of candidates. As the Sejm elections were not confrontational in fact, it was at the stage of ticket compilation that severe struggles occurred between advocacy groups

or lobbyists and communist-party coteries over listing the candidates supported by the respective factions. (HW)

Krzysztof Wałaszewski, *Tysiąc szkół na Tysiąclecie. Szkoły Tysiąclecia – architektura, propaganda, polityka* [A Thousand Schools for the Millennium {of Poland in 1966}. 'Millennium Schools': Architectural, Propagandist, and Political Aspects], Dom Wydawniczy 'Książy Młyn', Łódź, 2018, 348 pp., bibliog., ill.

The 'Millennium Schools' (colloquially known as *tysiąclatkas*) built to commemorate the 1000th anniversary of Poland were frequented by millions of pupils, citizens of the People's Republic of Poland. The slogan to build such schools was cast by the top authorities in 1958: thus, the action was top-down but the fact that the schools emerged where they were needed made it apparent that the project was grassroots-oriented. As is demonstrated in the book, the authorities almost immediately had to slow down the spontaneous and overly broad action of setting up construction committees. Efforts were made to have school buildings and facilities built where the most reasonable; thus, the public initiative was soon confined into formal (and increasingly constricting) framework. The funds for the construction projects – voluntary contributions, in theory – were collected by the central-level Social Fund for the Construction of Schools. In practice, the funds were raised through coaxing State sector workers to contribute 0.5 to 1 per cent of their emolument. Miners undertook to work on Sundays, to contribute to the Fund with the money earned on the sale of such extra-mined coal. Even so-called individual farmers were successfully tackled: failure to meet the support declaration implied the withholding of benefits or performances otherwise allotted to this particular group. As a concession to the peasants, the funds donated by them were expended within the limits of their respective counties (*powiats*). The idea to distribute special donation certificates ended up in a failure: as we learn from the book, a stack of the certificates collected at the National Bank of Poland was eventually recycled. Polish Diaspora did not much contribute to the Fund. A surcharge on the excise duty on alcoholic beverages generated considerable revenue, for a change. Wałaszewski excellently depicts an aspect of the functioning of the social system in post-war communist Poland – namely, a tension between the public strife and the ideological restrictions that drove the State and ruling-party apparatus. Another interesting aspect singled out by the author is the participation in the investment processes of institutional actors, such as donator enterprises, which would seek benefits for themselves: for instance, workplaces solicited to secure for themselves the possibility to hold summer camps for their workers' kids within the school premises.

Apart from the real picture behind the scenes of the Fund, the book deals with the process of construction of educational facilities (in vast majority, elementary schools), which was by no means easygoing. The central-tier authorities wanted the schools erected thanks to the society's dedication to be architecturally standardised, and thus a limited number of approved designs were implemented (the book contains a number of illustrations showing the designs; regrettably, the pictures are too small). Apartments for teachers were built in parallel. The author provides an extensive diagnosis of the shortcomings and defects of the post-Stalinist education system. The Millennium Schools did improve the condition of the country's school network and upgraded it, especially that the State obviously erected other educational facilities as well. Moreover, this countrywide project improved the legitimisation of the communist rulers – though it has to be borne in mind that schools in Poland were completely laicised in 1961 by banning religious education, which was never welcome to the country's considerable Catholic community. Selection of the name-patrons for the schools was subject to strict ideological control. 1965 saw the opening and entry into service of the thousandth school erected from public donations. By the time the action ended, in 1972, a total of 1,423 schools and other associated facilities were erected. A full list of these structures closes this noteworthy monograph. However, there is one shortcoming to be pointed out: the notes to the archival sources are informatively unsatisfactory as they specify no titles or headings of the documents referred to. (BK)

Maciej Wierzyński, *Trzy połówki życia* [Three Halves of a Life], Bosz, Olszanica, 2018, 277 pp., ill.; series: Bosz Ludzie

How frank, and how fascinating this memoirs is! Maciej Wierzyński was born, in 1937, to an intelligentsia family for whom the post-war communist Poland was, at the very best, a picture of distorted – otherwise, right and worthy – idea of socialism, if not a synonym of oppression. Wierzyński's father, a graduate of an elitist Jesuit school, was a soldier with the Home Army (AK) and participated in the Warsaw Uprising of 1944; by contrast, his mother's home area was the intelligentsia-dominated Żoliborz in Warsaw. Having passed his secondary-school finals ('maturity exams') in 1954 Wierzyński became an amateur sportsman and studied geology but did not want to be a geologist. He then enrolled with the newly-established (a token of the 1956 political 'Thaw') Postgraduate School of Journalism at the University of Warsaw. It seemed to him at the time that the profession of journalist could be practiced in a fair manner and that the press did matter as an instrument with which the reality could be transformed. Thus, in the years 1961–3, he worked for the editorial board of *Przegląd Kulturalny*, a renowned

weekly edited by liberal intellectuals. However, in 1963, the *Przegląd* was wound up, as was another important weekly – the definitely left-oriented *Nowa Kultura*. In lieu of them, a magazine entitled *Kultura* was established; functioning under stricter guardianship from the ruling communist party; the new periodical was initially boycotted in the circles of merited writers and scholars. Maciej Wierzyński joined the weekly *Polityka* for a short period but just a few years later became part of the *Kultura* team. He was a member of the Polish United Workers' Party (PZPR) already then. With time, he achieved the position of deputy editor-in-chief in charge of contacts with the Press Department of the Party's Central Committee and for the haggling with the censorship officers (even *Kultura* became, with time, controversial for the authorities). Wierzyński exquisitely describes the spiritual and moral condition of a journalist functioning in the People's Republic: aware of the negative aspects of the country's political system, the journalists repeatedly had to bow their necks. The impression of intellectual freedom vanished when in the crisis moments the supervisors demanded obedience from their journalists who were treated like ideological front workers. On the other hand, those in power knew how to bribe: in 1977, Wierzyński did a six-month scholarship at the Stanford University in California. He ultimately came to resolving his long-lasting personal dilemma of "How much lie to smuggle a half-truth?" (p. 115) by joining in 1980 the Sports Department of the Polish Television (TVP). He would not join the Democratic Opposition (dissident) circles, but fostered the change patronised by the Solidarity trade union and social movement. In 1982, with the wave of the martial law's repressive measures, he was 'adversely verified' and sacked from TVP. He became a taxi driver, thus doing a job which enjoyed respect in the 'socialist' country's 'economy of deficits'. And he did pretty good income-wise, though the job would not have satisfied his ambitions. His U.S. acquaintances helped him get a new scholarship opportunity on the other side of the Pond. He was given the passport (in 1984) only because he promised that he would never return to Poland. Once in the States, he initially worked as a taxi driver; soon, he started working for the local Polish Diaspora's press, then he joined the Voice of America and, lastly, Radio Free Europe (after 1989, at Warsaw's RFE office). The intention behind his recollections was not to whitewash himself by justifying his choices or decisions; neither was it to incriminate himself. Wierzyński's narrative is full of anecdotes, interesting portraits of artists and culture professionals from the 1960s and 1970s. While the author freed himself of the temptation to become a darling of the communist regime, he remains reluctant to pronouncing moral verdicts on the conducts and behaviours of the others under communism. His autobiography excellently portrays the ambiguity of the fates of the intelligentsia in post-war Poland. (BK)

Jakub Szumski, *Rozliczenia z ekipą Gierka 1980–1984* [Squaring Accounts with Gierek's Team, 1980–4], Instytut Pamięci Narodowej Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, Warszawa, 2018, 336 pp., index of persons, reference literature, list of abbreviations, photographs

The rule of the leadership team led by Edward Gierek, First Secretary of the Polish United Workers' Party in 1970–80, even today evoke among Poles a recollection of relative prosperity. It was then, in the seventies, that the People's Republic witnessed and enjoyed its 'economic miracle' which extended to broad social groups. As this extremely interesting book demonstrates, it was not the ordinary people that benefited on Gierek's rule in the first place: it was those 'internally listed' (the 'Nomenclature', in the period's jargon) who were building their small fortunes under the watchful eye of the Party (and, to an extent, on its consent), taking advantage of the system of privileges, access to goods-in-short-supply such as residential units (apartments) or passenger cars. However, as Szumski shows, the Gierek years were not unique in this respect, considering the post-war history of Poland. Beginning, virtually, with the year 1945, members of the ruling camp surrounded themselves with goods which were unattainable to most citizens of Poland. Even a man like Władysław Gomułka, who was known for his parsimony, was unable to restrain the profligacy of the Party and Government elite. It was only in the 1970s, though, that the privileges became large-scale and systemic. The book in question describes the moment when in the early eighties the new leadership team endeavoured to draw penal consequences against the most striking instances of abuse in a quest to regain, be it partly, public trust. The peculiar aspect of the story is that Polish society under 'real socialism' apparently demanded equality in the first place, not only before the law but also in terms of access to material goods. The activities of the authorities or bodies pursuing cases of abuse produced no dazzling effects, given the scale of the shady dealings as outlined by Szumski. Probably the most glaring case in point was the affair of Maciej Szczepański, Head of the Committee for Radio and Television in the 1970s, who became regarded as a flagship instance of the Gierek team's 'wantonness'. Finally accused of having accepted bribes totalling 1.5 million Złoty and appropriation of public property of a few-fold higher value, Szczepański was sentenced to eight years in prison but was released after serving half the sentenced, under the amnesty of 22 July 1984. (HW)

Jan Olaszek, *Podziemne dziennikarstwo. Funkcjonowanie głównych pism informacyjnych podziemnej "Solidarności" w Warszawie w latach 1981–1989* [Underground Journalism. The Functioning of Key Information Newspapers of Underground Solidarity in Warsaw, 1981–9], Wydawnictwo IPN, Warszawa, 2018, 789 pp., Eng. summ., bibliog., index of persons, ill.

CDN – *Głos Wolnego Robotnika*, *KOS*, *Przegląd Wiadomości Agencyjnych*, *Tygodnik Mazowsze*, *Tygodnik Wojenny*, *Wiadomości*, and *Wola*: these seven titles of underground press issued after the imposition of the martial law on 13 December 1981 were known to every reader or 'consumer' of the samizdat products in the 1980s. Their circulation was not limited to Warsaw – on the contrary, these bulletins and newspapers were distributed all over Poland. They were published rather regularly, up to several dozen times in a year, with commitment of exquisite authors (professional journalists among them); compared to the other underground gazettes, they excelled with the standard of journalism, access to reliable information and, usually, high quality of print. They functioned as opinion-making magazines; the weekly *Tygodnik Mazowsze*, with its enormous circulation of up to 50,000, was of an almost central rank. The book by Jan Olaszek is not a monographic study of each of these periodicals; the author's design is much more ambitious. His analyses covers the histories of several editorial teams, the social practices related to illegal printing, and the contents of the periodicals in question give us an idea about how the Solidarity's underground press functioned in general – Solidarity being understood broadly, as an oppositional social movement. Worthy of appreciation is the author's inquisitiveness: he had to solicit many a source for his work by himself, through collecting numerous witness accounts. The backstage business behind the publication of the magazines was clandestine owing to the state's articulately inimical attitude towards the uncensored publishing circulation. The makers of underground press were chased by the political police, without a spectacular success, though; consequently, evidence left of these operations for use of historians is rather scarce. Olaszek refers to the Polish tradition of publishing free speech (the Partitions era, the Second World War), which allows him to unveil the specifics of the underground writing output in an excellent manner. The multitude threads is the study's strong point. Described are the underground activists' role models and moral codes of conduct, selected threads of programme debates around the opposition's strategy, the world of underground printers and distributors. The issue of finance has not been neglected. Selected actions of the political police against journalists are described. Altogether, we have received a group portrait of the opposition people who contributed to the speech freedom enclave in the declining 'socialist' dictatorship. (BK)



Łukasz Garbal, *Jan Józef Lipski. Biografia źródłowa* [Jan Józef Lipski: a Source-Based Biography], Wydawnictwo IPN – Muzeum Literatury im. Adama Mickiewicza w Warszawie, Warszawa, 2018, vol. 1: 1926–68, 935 pp. +XVI, index of persons, ills., vol. 2: 1969–91, 943 pp. + xvi

Jan Józef Lipski (1926–91), member of the dissident Democratic Opposition in communist Poland, was a figure of extreme importance, even though he was reluctant to appear in the foreground. Once a Home Army (AK) soldier, he was wounded during the Warsaw Uprising (1944). As a Polish literature researcher, he opposed the socialist-realist trends in literature. He never joined the communist party. From the mid-1950s onwards, he organised a number of covert actions, including financial aid, interventions, protestation letters (incl. the famous ‘Letter of the Thirty-Four’ of 1964). He was a member of the Crooked Circle Club (Klub Krzywego Koła) narrow driving-force team. He acted as a liaison between diverse circles and milieus contesting the political system of communist Poland (Catholics, revisionist Marxists, writers, journalists). In 1956–7, Lipski endeavoured to integrate the leftist intellectuals who strove to solidify the achievements of the political ‘Thaw’. In 1961, he was one of the intellectuals who reinstated, on a clandestine basis, the Masonic lodge ‘Copernicus’ (while freemasons, simply put, did not consider themselves a political opposition, the anti-systemic purport of their initiative was plain). Lipski well deserved the nicknames of an *éminence grise* and the ‘conscience’ of the Democratic Opposition; he was among the founding fathers of the Workers’ Defence Committee (KOR) and the Solidarity organisation in the Region of Masovia. He criticised the nationalist tendencies within the anticommunist opposition. In the late 1980s, Lipski contributed to the reactivation of the Polish Socialist Party (PPS), and was elected Senator in 1989. Łukasz Garbal has edited Lipski’s diary of the years 1954–7, and is a custodian of his literary output and legacy as an author. The effort he has put into documenting Lipski’s life, reconstructing the network of his friends, acquaintances and associates, is impressive. His book is an extensive chronicle which, in parallel, excellently shows the trends in the cultural policy in Poland after 1945 and the related ideological choices. The running heads facilitate the sue of this *opus magnum*. I have no doubt that Garbal has written one of the most important books dealing with Polish intelligentsia after the year 1945. (BK)

Piotr Forecki, *Po Jedwabnem. Anatomia pamięci funkcjonalnej* [After Jedwabne. The Anatomy of a Functional Memory], Instytut Badań Literackich, Warszawa, 2018, 434 pp., bibliog., index of persons

Written by a political scientist associated with the Adam Mickiewicz University of Poznań and researching in public discourses, the study is mostly based upon Forecki's doctoral thesis entitled *Od "Shoah" do "Strachu". Spory o polsko-żydowską przeszłość w debatach publicznych* [From Shoah to Fear. Disputes regarding the Polish-Jewish past in public debate] (2010), which has won him deserved recognition in academic circles. The book is composed of three chapters, of which the first deals with the methodological and theoretical aspects, delineating the methodology and techniques applied in the study and the author's argument. Chapter 2 examines the attempts at reprocessing or, sticking to what Forecki demonstrates, rejection of Polish contributions to the Holocaust; the third deals with the cultural phenomenon of the Righteous – those who rescued Jews during the Nazi occupation. The Polish cultural community initially successfully marginalised such individuals but in the later years strove to win them around as their defence witnesses, Forecki argues. It might have seemed that after the debates initiated by the famous books by Jan Tomasz Gross, the questions related to the memory of the Shoah, including the Poles' shared responsibility, have been reworked and the Polish-Jewish relations have accordingly become fairly normalised. A number of important and broadly-discussed publications have appeared as well. Yet, these public discussions were not followed by acquisition of knowledge by way of teaching history and/or otherwise: on the contrary, efficient mechanisms of ousting the knowledge were activated. The diplomatic crisis in Poland's relations with the United States and Israel, triggered (among other factors) by the proposed amendment to the National Remembrance Institute Act (meant to penalise the phrase 'Polish concentration camps'), pushed by the Polish Government, made many people realise that a retrograde step was made, as a matter of fact. Forecki's reading of these discussions is in the context of a backlash following the Jedwabne massacre debate. While the study is extremely interesting as it is, providing multiple reflections and repeatedly evokes freshly-read material, its introductory section adds most of the new elements: in the comprehensive introduction of his methodological instruments, the author primarily explains the backlash mechanism that occurred in response to Gross's books and in confrontation with the unwanted past. All in all, the book's content is polemical and critical, comprehensively recognising a series of rhetorical and discursive mechanisms and procedures, and demonstrating the ways in which a community is (not) capable of facing and dealing with a complicated past. A résumé (entitled 'Instead of an epilogue'), bibliography, and index of persons are attached. (GK)