

SHORT NOTES*

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GENERAL WORKS

Aleksander Gieysztor, *Władza – symbole i rytuały* [Power, its symbols and rituals], ed. by Przemysław Mrozowski, Paweł Tyszka, and Piotr Węcowski, Zamek Królewski, Warszawa, 2016, 375 pp., index, ill.

Prepared as commemoration of Professor Aleksander Gieysztor's one-hundredth birth anniversary, the book is a compilation of articles he has authored – most of them published once in books or periodicals, some of them in foreign languages (in such cases, Polish translations are now included), and a few hitherto-unpublished ones (some of them entitled by the editors). The critical apparatus has been rearranged and uniformed; the style of the essays has been preserved to the extent possible. The book opens with a biographical sketch by Piotr Węcowski, a scholar well-versed in Gieysztor's biography. Then follows a short essay on Gieysztor as a researcher of the symbolism of power, penned by Przemysław Mroziewicz. Of the four main sections, the first is entitled 'The spectacle of power: rituals, attributes' and includes: 'The *ornamenta regia* in fifteenth-century Poland'; 'The spectacle and liturgy: Polish royal coronation'; 'The role of gesture in the coronation ceremony in mediaeval Poland' (transl.); 'The coronation ceremonial of the kings of Poland: the anointment of Henri de Valois in 1574' (transl.); '*Non habemus caesarem nisi regem*. The enclosed crown of the kings of Poland in the late fifteenth and in the sixteenth century'; 'The signs of the royal authority and the sovereignty idea in Poland in the late mediaeval and early modern period' (transl.); and, finally, 'The last royal obsequy: the funeral of King Stanislaus Augustus' (1st ed.). Section two – 'Artistic foundations as signs of reign' – includes: 'Symbols of royal authority in Poland: a group of manuscripts from the eleventh and early twelfth century' (transl.); 'At the foundations of the culture of the Romanesque period in Piast-ruled Poland'; 'The Gniezno Doors as an expression of Polish ethnic awareness in the twelfth century'; 'In front of the Płock Cathedral's portal'; 'The ducal characters featured on the Wiślica slab [of orants]: an attempt at interpretation' (1st ed. of an unfinished article; possibly, an initial analysis of the monument). The third major section is entitled 'The ideological foundations and mechanisms of exercise of power' and comprises the articles: 'Political saints in Poland and Bohemia at the heyday of the Middle Ages' (transl.); 'Between the crown and the grand-ducal

* Authors of short notes: Maria Cieśla (MC), Antoni Grabowski (AG), Bartosz Kaliski (BK), Adam Kożuchowski (AK), Grzegorz Krzywiak (GK).

mitre in the fifteenth century' (1st ed.); 'Interpenetrating religious rites and rituals in the Jagiellon-ruled state, fourteenth and fifteenth centuries' (transl.); 'The White Eagle: seven hundred years of the Polish national emblem' (1st printing of a text originally prepared as a radio broadcast), 'The tradition and the sign of academic dignity'; 'For an external independence of the internal freedom of the Nation: the Constitution of the Third of May, 1791' (1st ed.). The last section, simply entitled 'The Royal Castle in Warsaw', offers the chapters: 'The Castle of the Piasts and the Jagiellons. The beginnings of Warsaw the city and burg'; 'The Royal Castle in the national awareness'; 'The Royal Castle in Warsaw, yesterday and today' (1st ed.); 'The functions of the Royal Castle in Warsaw', (1st ed.); 'A work of consolidated arts: the Royal Castle in Warsaw'; and, 'The Senator Room: an idea of Old-Polish general diet' (1st ed.). The book is richly illustrated; clearly, the editors' idea was to make the publication important. That they have undertaken to prepare a collection of Aleksander Gieysztor's studies, particularly his previously unpublished texts, at first sight seems commendable. On the other hand, some decisions are astonishing: while publishing the once-published articles without changes is perfectly understandable, it does not seem to be a good solution to print thus the unpublished ones. The first question that comes to one's mind (and which is not posed in the book) is why Gieysztor has actually left them unpublished; at least in some of the cases, the reader should have been referred to more recent studies on a given topic – all the more that the book's projected readers are not limited to scholars or researchers, one of the purposes being to popularise Gieysztor's output. Astonishingly, no summaries are provided, in Polish or in a foreign language. (AG)

Marcin Kula, *Trzeba wydorosnąć. Wykłady z socjologii historycznej* [You need to grow mature! Lectures in historical sociology], Muzeum Historii Ruchu Ludowego and Instytut Studiów Iberyjskich i Iberoamerykańskich Uniwersytetu Warszawskiego, Warszawa, 2016, 348 pp., index of persons, bibliog.; series: Biblioteka iberyjska

The book is yet another, seventh volume in the series created by Marcin Kula. The title of each volume begins with the phrase 'You need to ...' [Pol.: *Trzeba ...*] (be born, eat, work, have money, reside, die). The governing idea behind the series is to popularise the historical sociology, defined as historical thinking about social processes taking place here-and-now. *Trzeba wydorosnąć ...* deals with the process of joining the social life by intermediation of a variety of socialisation institutions (mainly, family and school) approached as formations of history: of variable shape, they are created by humans rather than given once forever. Kula promotes problem-centred approach to the past

in an original manner, sharing with the reader his own vision of *longue durée*: he refers to examples of the functioning of family and school across epochs, countries and cultural circles, and shows how floating are the definitions of being a child, adulthood, and youth. An attempt to evaluate the scale of adverse impact of totalitarian ideologies (Nazism, communism) and dictatorial political systems on the socialising institutions occupies a particularly vast space in the lecture. The background sources are further enriched by the use of previously unpublished letters from the author's family archive and the material (that is, students' essays) he has acquired as part of his pedagogical work. (BK)

Anna Bieniaszewska, *Shalom znad Drwęcy. Żydzi Golubia i Dobrzyń*
[The shalom on the Drwęca. The Jews of Golub and Dobrzyń],
Adam Marszałek, Toruń, 2016, 387 pp., annexes, bibliog., ill.

Rather than being a systematic monograph of the Jewish communities of the two 'twin' frontier cities, the book is a good introduction to the topic, which calls for further, detailed research. While Golub was made part of the Prussian Partition, Dobrzyń was integrated into the Russian Empire, with the frontier river, Drwęca, separating the two towns; today, Golub-Dobrzyń is an integrated urban hub. The Jews of Golub, generally well-educated, gravitated toward the German culture; in Dobrzyń, the local Jewish community formed a traditional shtetl. On the basis of documents of Jewish religious communities, state administration, the press, and accounts collected from the last living Jews once residing in the neighbouring towns, the author describes various aspects of the Jewish life between 1795 and 1945. There are portraits of the major Jewish families and rabbis, descriptions of the functioning of institutions such as *mikvah*, synagogue, *kahal*, schools, *kirkuts* (cemeteries), fairs, cinemas, and trade guilds. The other topics covered include contagious epidemics, fires and protection against them. Moreover, influences of modern political currents (Zionism, nationalistic anti-Semitism) on the internal relationships within and between the two towns, and ethnic tensions, are described. (BK)

MIDDLE AGES

Michał Kara, Teresa Krystofiak, and Andrzej M. Wyrwa (eds.),
Gród piastowski w Gieczu. Geneza – funkcja – kontekst [The Piast
burg-city in Giecz: its origins, function, and contexts], Poznańskie
Towarzystwo Przyjaciół Nauk, Poznań, 2016, 336 pp., index, ill.

Compiled in the aftermath of the of a scholarly debate held on the fiftieth anniversary of the Archaeological Reserve in Giecz, Greater Poland, the book is

not a set of conference proceedings. Instead, it is a collection of essays presenting Giecz in a variety of contexts. There are twelve articles grouped into three main sections. All the texts are in Polish (save for one, which is in English, with an abstract in Polish attached; the remainder have English abstracts). The book is dedicated to the memory of Bogdan Kostrzewski and Zofia Hilczer-Kurnatowska. The first section covers the linguistic studies and the earliest archaeological research related to Giecz. Ewa Wolnicz-Pawłowska deals in her essay with the etymology and history of the name of Giecz, mostly recapitulating the existing findings. Andrzej M. Wyrwa describes the achievements of nineteenth- and early-twentieth-century scholars; his essay abounds with illustrations (many of which, however, are of poor quality and, worse even, erroneously described – as e.g. on p. 34. Whether this iconographic material is indispensable at all, is an open question.) The second section deals with how Giecz is positioned in the written sources. It opens with Zbigniew Dalewski's essay on the dynastic rulership of the Piasts; the author once again proposes his concept of perceiving the Piasts not in terms of a hierarchically structured dynasty but rather, as a kinship group, and (marginally) touches upon the position of Giecz in the state. Jacek Banaszekiewicz discusses Boleslaus the Brave's (Bolesław Chrobry's) major burg-cities as enumerated by Gallus Anonymus, identifying the sources behind this textual construction. Lastly, Tomasz Jurek writes of Giecz in the late Middle Ages and early modern period. The last, and most extensive, section covers the archaeological sources. Teresa Krzysztofiak discusses the castle-city hub in the pre-Piast and early Piast period, based on the most recent archaeological research. Andrzej Pleszczyński reports on the attempted interpretation of the Giecz *palatium*, pointing out to its resemblance of the adequate structures within the German Reich territory. Teresa Rodzińska-Chorąży focuses on the local St John the Baptist's church. Elżbieta Indycka describes the cemetery located by the early mediaeval burg. Hedy M. Justus and Amanda M. Agnew provide some detailed information on the Giecz population, based on the human remains found at the location. The essay is a sort of summary of their research into the 'Giecz Collection', which includes almost 300 skeletons found locally. Borys Paszkiewicz and Maciej Syty share the topic of coins found within the former burg area. A brief summary in English is attached at the end of the book. Altogether, the book offers a doubtlessly interesting and valuable discussion of various facets and aspects of Giecz. (AG)

Mirosław J. Leszka and Kiril Marinow (eds.), *Miasto na skrzyżowaniu mórz i kontynentów. Wczesno- i średniobizantyński Konstantynopol jako miasto portowe* [The city at the crossroads of the seas and continents. Constantinople in early and middle Byzantine period as a port town], Uniwersytet Łódzki, Łódź,

2016, 342 pp., bibliog., index, summary in English, ill.; series: Byzantina Lodziensia, 23

The book is the 23rd volume in the successful Byzantina Lodziensia series. It is based on a symposium held (under the same title) as part of the 19th General Convention of Polish Historians in Szczecin, the publication comprises a part of the papers or lectures delivered on that occasion (incl. nine articles and an annex). First comes Mirosław J. Leszka's essay on Constantinople ports between the fourth and the twelfth century. The seafaring threads are followed up in Łukasz Różycki's considerations on the navy under the rule of Emperor Mauritius (sixth c.), and in Martin Böhm's article on Constantinopolitan imperial squadron in the time of the Komnenos dynasty. Anna Kotłowska deals with the position(ing) of the port in the plot of the twelfth-century Byzantine romance *Rodanthe and Dosikles* by Theodoros Prodromos. Piotr Kochanek describes Constantinople as pictured in the Ebstorf Map. The other texts are more loosely related with the book's title, tending to focus on the city itself. Such is Rafał Kosiński's article on the expelled bishops of Constantinople and their contacts with the city; Jarosław Dudek's account on the Khazars in the Byzantine capital city between the seventh and eleventh century; Piotr Łukasz Grotowski's essay on the original location of the Hodegon monastery; and, Ireneusz Milewski's article on pagan commemorative celebrations related to the cult of the dead in the early Byzantium. The annex consists of an edition of the itinerary of Stephen of Novgorod, with a description of the port of Kontoskalion (based on ms БАН, 16.8.13 – as complemented with other mss), edited and translated into Polish by Zofia Brzozowska. Some of the texts outline the issues (as in Leszka), others being quite extended studies (Grotowski). Archaeology, history, history of art, and philology are all blended in them, forming at times an eclectic interdisciplinary mixture. In spite of the variety of approaches proposed, it has to be clearly stated that, overall, the collection is mostly conservative methodologically. The book's artwork is of high quality. (AG)

Tomasz Jasiński, *Gall Anonim – poeta i mistrz prozy. Studia nad rytmiką prozy i poezji w okresie antycznym i średniowiecznym* [Gallus Anonymus: a poet and master of prose writing. Studies on the rhythmicity of prose and poetry in Antiquity and the Middle Ages], Avalon, Kraków, 2016, 430 pp.

This book on the language of the chronicler Gallus Anonymus comes as a result of years of study on the issue. Sections of the book have already been published, as separate essays or contributions to larger studies; the publication

under review offers their extended versions, complemented by more recent findings and reflections. Of its three sections, the first describes the rhythm of the annalist's prose. The rhymes and rhythms are discussed, and, more generally, the history of *velox* – one of the *cursi* (rhythmic cadences) – is quite extensively presented. The section moreover describes the IT software Jasiński has used in his research; the highlighted outcomes include the uniqueness of Gallus' rhythm pattern and the suggested attribution of the work entitled *Vita prosaica altera s. Landelini abbatis Laubacensis et Crispiniensis* (BHL 4698) (both aspects described in dedicated subchapters). The second part of the study discusses the hexameter employed by Gallus (the Leonine verse, being a rhymed quantitative hexameter). Explained is the basis for the use of this type of versification, its nature, as well as the evolution of hexameters. The last section deals with pieces of poetry included in the Chronicle as well as in the *Translatio sancti Nicolai*, shown against the background of late antique and mediaeval verse. A useful glossary of terms is added, which could have nonetheless been more detailed and specific. For example, although the author gives definitions of the various *cursi* as part of his argument (pp. 24–5), the reader – especially when at times getting lost amidst the pretty ramified argument – would find it helpful to have them present in the glossary as well. There are findings or conclusions that ought to be approached rather carefully, as the author himself suggests – one such case in point being the similarities between the *Vita* and the Chronicle, which might (though do not have to) attest to Gallus authorship. With all the difficulties and complications of the proposed argument, the Jasiński study is a must-read for anybody dealing with Gallus. I would recommend the book to mediaeval scholars at all, since it touches upon certain threads that tend to be neglected by such authors. To arrive at a more complete appraisal of the book, though, availability of the software he has conceived (and written by Piotr Jasiński) would be most welcome. (AG)

Formularz z Uppsali. Późnośredniowieczna księga formularzowa biskupów pruskich [The Uppsala Formulary. A late mediaeval formulary book of the Prussian bishops], ed. by Radosław Biskup, Towarzystwo Naukowe w Toruniu, Toruń, 2016, 379 pp., annex, indices (introductory essay, annex and indices also in German); series: Fontes, 109

This publication, compiled by Radosław Biskup, is a critical edition of the 'Uppsala Formulary' (ms C 575, kept at the Uppsala University Library). The Formulary is a collection of forms, or sample letters, of the Prussian bishops, featuring a variety of letters and documents used in the chancery's

daily activities and functioning as the basis for issuing new letters and learning how to appropriately formulate them. Comprising texts written between 1323 and 1512, the collection was compiled at the chancellery of the Samland (*resp.* Sambian) bishops based in Fischhausen (Pol.: Rybaki; today, Приморск in Kaliningrad Oblast, Russia). Before this first complete edition, researchers have used a collection of the registries published by August Kolberg in the *Zeitschrift für die Geschichte und Alterumskunde Ermlands*, which did not offer the full text of the historical source. The present edition follows the publisher's instructions by Adam Wolff and Walter Heinemeyer, and the editorial principles laid down by the *Kodex dyplomatyczny Wielkiej Polski* [Diplomatic Code of Greater Poland]. The edition opens with an extensive introductory essay (in Polish and in a German translation) which discusses the formulary book as a genre, in general, and the manuscript in question, in particular – with respect to its appearance, structure and contents. The document has three sections, the first being the formulary register of Nicolaus Possessoris vel Besetzer, containing documents issued at the chancellery of Kulm (Chełmno), by Bishop Arnold Stapel and the local officials. For the most part, they relate to the diocese's everyday life and include, inter alia, the formulae of oaths sworn at court, monitions to appear before the consistory, indulgence or synod-related documents. A Samland formulary book comes next: expectedly, it contains documents from the Samland bishops' chancellery and (as the editor points out) complements, in a way, the Nicolaus' set. The third section has a similar function. This last section contains, inter alia, a copy of Pope Martin V's bull of 26 May 1429 and documents of Warmian Bishop Lucas Watzenrode and his clerks. Additionally the first two sections were written by one and the same person (Hand A), the third was made by two different individuals (Hand B and Hand C). The core of the manuscript was made in the first third of the fifteenth century, which is when the first two sections date to. The set was complemented by the successors of Hand A at the Samland bishop's chancellery. The annex attached to the edition includes a synodal statute of Samland bishop Michael Junge, the duplicate of Martin V's bull (26 May 1429) and a copy of a bull by Pope Eugene IV (26 May 1433), all inserted in the manuscript before the actual register. The documents forming the Formulary have been approached as separate texts; hence, their presentation includes the following items: sequential number; ms sheet number; place and date of issuance; summary of the content; commentary on the original copy, its edition, etc.; full wording of the formula; and, notes on the text. This meticulous edition is, quite importantly, complemented with an index of persons and localities and a subject index (given the character of the study, its content would have been useless without these indices). The introductory section, quite concrete and to-the-point as it is, has no mention of the annex, which could have otherwise helped understand its character and purposefulness within the study. (AG)

Sławomir Józwiak and Adam Szweda (eds.), *Akta postępowania przed wysłannikiem papieskim Antonim Zeno z Mediolanu w latach 1422–1423* [Records of the proceedings before Antonio Zeno of Milan, the papal envoy, 1422–3], Uniwersytet Mikołaja Kopernika, Toruń, 2016, 650 pp., bibliog., index, ill.; series: *Lites ac res gestae inter Polonos Ordinemque Cruciferorum / Spory i sprawy pomiędzy Polakami a zakonem krzyżackim*

This historical source edition, prepared by Sławomir Józwiak, Adam Szweda and Sobiesław Szybkowski and edited by Szweda, opens with a concise introduction, explaining the reasons for why the authors have embarked on an edition of the records of the proceedings held before the papal envoy Antonio Zeno in the years 1422–3. The source has once been published before, by Tytus Działyński, as part of the same publishing series – without, however, a critical apparatus and with an intent to publish the text itself without much delay. With more than 150 years elapsing from that first modern edition, the time has now come to issue a publication fully corresponding with the editorial standards. The introduction discusses the history of publication of documents and renders the reader more familiar with Antonio Zeno. However, the last thing is done in an extremely brief, and not thoroughly legible, fashion. The manuscript basis is subsequently described: the edition is based on the manuscript ref. no. 157, kept at the Polish Academy of Sciences' Library in Kórnik. The authors have followed the Adam Wolff's draft of publisher's instructions related to written sources before the middle of the sixteenth century. The publishers have marked the differences between the text based on the Kórnik ms, the record of the trial (Archiwum Główne Akt Dawnych [Central Archives of Historical Records, AGAD], Section I, Varia, no. 18; former reg. no. Varia IV.12.1.10), and the copy of Antonio Zeno-related material presently forming part of the Linköping Codex (ref. no. Kyrkohistoria 9). This is not a complete edition of the Zeno material: the authors have omitted the trial excerpt dated 1339, appearing within the Kórnik ms, based on the fact that there exists the 1890 edition while this particular document does not contribute much to the core material (being just a sort of introduction to the case in question). The editors have quitted the marking of initial letters otherwise appearing in the ms, since the ms is available on the Digital Library of Wielkopolska website in a scanned microfilm format. The present edition comprises a rich critical apparatus. The persons appearing in the documents are identified and, wherever possible, described in some detail. In spite of any remarks to the contrary, the edition should be regarded as extremely valuable and will be of much benefit to researchers. (AG)

Sławomir Wróblewski, *Rycerstwo ziemi sądeckiej w średniowieczu* [The knighthood of the Sącz Land in the Middle Ages], Societas Vistulana, Kraków, 2016, 599 pp., bibliog., index, tables, summary in English, ill., map

As the author declares, his study represents the research in knighthood and nobility in geographical contexts. He defines 'knighthood' as 'proprietors of landed estates under the so-called knightly law'. The study seeks to describe the provenance and ancestries of the knighthood, the knights' genealogical interrelations, domains, and aspects of their public and economic activities. Emphasised is the question of the influence and significance of the fact that the Sącz Land was a frontier region. The chronological frame is the Middle Ages, though it is in fact limited to the period between the thirteenth ('knightly landed domain' first attested for the area) and the fifteenth century, the time the knighthood turns into the nobility (*szlachta*). Geographically, the investigated area is the Sącz Land, basically (though not always strictly) within its mediaeval border. Whenever he finds it of use, the author describes individuals and events from outside the territory. A compact introduction discussing the purpose behind the study and the current state of research, is followed by chapter 1, which is also introductory: it describes the territory in question, determines its borders and natural conditions, and describes the settlement in the area – the earliest settlement activity dating as far back locally as the sixth to eighth century. The earliest knighthood residing in the area is described next. Individuals are presented (each in one of the twenty dedicated chapters) in respect of whom it is known that they held pieces of land under the knightly law. These descriptions are complemented by two chapters: one describing 'other families' – such whose representatives appeared in the Sącz Land but have left no surviving trace of their stay or existence there; the other deals with the Łakwa family, being one of the few families of unknown coat-of-arms, not attributable to a larger kinship group. The said family excels, all the same, with the amount of information identifiable with respect to it. The descriptions of knightly families are not an easy piece of reading. All and any occurrences related to the activities of their representatives are systematically presented; in a sense, the respective sections form mini-monographs of the family lines described. The conclusive section summarises the processed material; the author attempts to draw generalising conclusions and to answer the questions posed at the beginning. The section is, however, relatively compact and appears insufficient, given the issues it tackles. An annex is appended, featuring genealogical tables of selected families. There is an index of persons and geographical places – not thoroughly clear, though; for example, there are five persons mentioned named 'Jan Trzecieski', four of whom are specified by their father's name. With such a considerable amassment of

Christian names and surnames, it would have been recommendable to identify the individual persons more clearly, in the core text as well as in the index. The very limited set of illustrations is a disadvantage. Apart from the coats-of-arms, the only other figure is a not-quite-clearly-drawn map showing the distribution of residences of knightly families in the fifteenth century. The book under review is specific. Rather than a reading, it provides a basis for other researchers studying knighthood issues. The abundant material collected paves the way for elaborating a number of problems with respect to the Sącz Land or region and, more broadly, the Kingdom of Poland. This is one of the reasons why the study is an inestimable scientific aid, not to be neglected by any scholar working on these issues. In this view, the scarcity of maps should be regarded as the only major shortcoming: with more maps available, the reader could situate the pieces of information within a geographical space. The genealogical tables, for a change, lack references to the pages where a given individual is described. (AG)

Bożena Czwojdrak, Jerzy Sperka, and Piotr Węcowski (eds.), *Jagiellonowie i ich świat* [The Jagiellons and their world], Societas Vistulana, Kraków, 2016, 424 pp., summary in English; series: *Studia Jagiellonica*, 2

This publication, the second in the series 'Studia Jagiellonica', dedicated to the memory of Izabela Skierska, is made up of twenty-one essays grouped into four sections. The edition is based on the papers delivered at a conference held at the Oświęcim castle, whose title was identical with the title of the book. All the essays are in Polish, save for one, written in Czech. The first section, entitled 'The court and the ceremonial of power', begins with Piotr Węcowski's essay on 'the words and the gestures' of the Polish Jagiellons. Tomasz Ratajczak discusses the redevelopment of the monarchs' residences during the reign of Sigismund I the Old (Zygmunt I Stary): the ruler's building activity was not limited to the best-known project of Wawel but was, in fact, comparable with the achievements of Casimir III the Great's (Kazimierz III Wielki); four photographs and a layout of the castle in Lublin are added. Marek Ferenc describes the royal court based on the bills related to the construction of the royal castle in Warsaw in 1526–35. The author's focus is on how the court functioned, without covering any aspects related to the history of art; the various categories of expenditure on individuals connected with the court are dealt with at some length. Finally, Agnieszka Januszek-Sieradzka takes a closer look at foods supplied and meals served to Queen Barbara Radziwiłł. The subsequent chapter, rather enigmatically entitled 'The space of power and authority', is composed of texts of varied character. Jerzy Sperka

describes Casimir IV Jagiellon's (Kazimierz IV Jagiellończyk) relationships with Upper Silesian duchies. Petr Kozák presents Sigismund I the Old's 1498–1507 itinerary in Hungary and Bohemia. Katarzyna Niemczyk deals with King Alexander Jagiellon's (Aleksander Jagiellończyk) policy toward Moldavia. Grażyna Rutkowska describes the stopover place for travellers seeking to settle state-related business in Lithuania. Rimvydas Petrauskas deals with Alexander Jagiellon's rule in Lithuania; Tomasz Kempa focuses, in turn, on the rule of Sigismund I the Old and Sigismund II Augustus in the same country. The last two in the section are essays on the monarchs' relationships with selected towns. Janusz Grabowski (in his exaggeratedly entitled essay 'The Warsaw of the Jagiellons') discusses the city's contacts with Sigismund I in 1526–48; Tomasz Graff describes the policy of the Jagiellons in respect of the town of Wadowice. The subsequent section, entitled 'The pragmatics of power', offers Wojciech Falkowski's essay on the exercise of the rule by King Casimir IV Jagiellon (Kazimierz Jagiellończyk); Bożena Czwojdrak's account of his relationship with Queen Sophia (Zofia Holszańska); Tomasz Rombek's discussion of the activities of Queen Elisabeth of Austria (Elżbieta Rakuszanka) during the 1492 and 1501 elections; and, Sobiesław Szybkowski's description of the King John I Albert's (Jan I Olbracht) attitude to, and relations with, the magnates and aristocracy of the central Poland. The last section, bearing the (no less lofty) title of 'In the circle of devoutness', begins with Jerzy Rajman's essay on the Jagiellonian monarchs' relationships with the Order of the Holy Sepulchre monastery in Miechów. Then comes Paweł Kras's account of anti-Protestant edicts issued by Sigismund I and Sigismund II. Piotr Kołpak writes about Patron Saints of the Kingdom of Poland. Marek Walczak offers a contribution to the research on the pious practices of the Jagiellons, with a focus on the movable equipment of the Świętokrzyska (Holy Cross) Chapel at Wawel, Cracow. Lastly, Przemysław Mrozowski deals with the wall-paintings in the Bridgettines' Church in Lublin. The book opens with an introduction whose content boils down to the fact that the book is an aftermath of the conference. Among the shortcomings for which the editors may be rebuked, no index provided and unreadable table of contents need being mentioned. Let us also remark that some of the summaries in English, attached to each of the essays, are poorly written; for instance, there is an inconsistency in the proposed equivalents of personal names (for example the summary added to Sperka's essay has 'Casimir Jagiellon' alongside 'Janusz IV', 'Bolesław II', and 'John III'. While the essays are mostly interesting, they often differ as to the content-related quality. (AG)

Błażej Szefliński, *Trzy oblicza Sawy Nemanjicia: postać historyczna – autokreacja – postać literacka* [Three facets of Sava Nemanjić:

historical figure, self-made figure, and literary character], Uniwersytet Łódzki, Łódź, 2016, 352 pp., bibliog., index, summary in English, ill.; series: *Byzantina Lodziensia*, 25

The study has been compiled on the basis of a dissertation written under the tutelage of Jadwiga Sobczak. There are four chapters, a conclusion and annexes. The first chapter discusses the present state of research. As the title heralds, the study generally deals with three issues (each discussed in one of the chapters), the first being a description of the life of Sava Nemanjić. His life is shown in a detailed and systematic manner, including the transferral of his remains to Serbia. Second, the works of Sava are analysed: these include the *Karyes Typikon* (i.e. the monastery's foundation deed and rules of ministering); *An explanation for the one willing to read this Psalter*, the *Hilandar Typikon*, the *Hagiography of the Blessed Simeon*, a letter to ihumen Spiridon, and *In the service of Saint Simeon*. Lastly, Sava is dealt with as a literary character in Serbian mediaeval epic pieces: *Hilandarska povelja* and *Life of Saint Simeon*, both by Stefan Nemanjić; *Prologue life of Sava* by Arsenius I; *Prologue life of Saint Sava* (the elder one); *The Life of Saint Sava* by Domentijan; *The Life of Saint Sava* by Theodosius of Hilandar; *The Life of Archbishop Arsenius* by Daniel II; and, the *Brief Life of Saint Sava* (so-called Hilandarian). The texts discussed span between the time when Sava was still alive and the fourteenth century. A brief conclusion section is followed by an annex containing a fragment Theodosius's *Life of Saint Sava*. In the introduction, the author explains why he has used the rather untypical and not-quite-easy method of referring to source texts. Wherever a text has a Polish translation, the references is to the latter; otherwise, bilingual editions (comprising translations into Serbian or English) are referred to; in absence of either, a note referring to one of the critical editions (including in the original language) is attached. Subchapters or subsections are so numerous that it may seem at times that the book forms a compilation of remarks and comments, rather than a coherent argument. This impression is reinforced based on the fact that the individual portraits are compared by the author against one another, with no broader context offered at a number of points. All in all, while the study definitely renders the reader better acquainted with the hard-to-reach literature and offers numerous relevant pieces of information, it leaves the subject unexhausted. (AG)

Łukasz Maurycy Stanaszek, *Wampiry w średniowiecznej Polsce* [Vampires in mediaeval Poland], Narodowe Centrum Kultury, Warszawa, 2016, 134 pp., bibliog., ill.

The book is based on the author's MA thesis entitled *Vampirism in the early Middle Ages: an attempt at comprehensive analysis of the problem, with a focus on*

Poland, submitted at the Institute of Archaeology, University of Warsaw. It is basically a popular-science publication, footnoted, though in an unconventional way (the number of item listed in the references, specifying the related page numbers, is given on the margin – a sort of the Vancouver system). An afterword by Leszek Gardela is added. The study has a double purpose: first, presented is the genesis and evolution of vampirism; second, the reader is acquainted with the intricacies of the anthropologist's and archaeologist's job. Of the book's two sections, the first deals with the question what a vampire is. Its four chapters offer a general presentation of vampire as a figure or character, discusses the anthroponyms and toponyms related to vampires; the author proposes the reasons why vampires were believed in, discusses their position in folk superstitions, the role of Christianity and of medicine, and, what cultural anthropologists see in vampires. The second section includes two chapters, both dealing with graves; the first discusses the differences in the appearance of skeletons, the second – the methods of burial, so-called anti-vampiric burials. In some cases, the author follows the popular, not always correct, concepts with respect to certain texts. For example, he identifies vampire characters in the stories of William of Newburgh, albeit the source text gives no reason for such a view. The archaeological section is definitely more interesting and valuable, as it displays the best of the author's knowledge. The anthropological sections are striking, in contrast, with pieces of second-hand (if not, at times, third-hand) knowledge – a mode of operation that generates multiple errors or faults. (One example is the *Capitulare Paderbrunnense*, which is dated in the book at 765; the remark on the work is drawn from Aleksander Brückner's monograph of the mythology of the Slavs, which gives a no less erroneous date – 745. The correct date is 785, as in Pertz's edition, within MGH – Leges I, p. 48; last MGH ed.: Capit. I, pp. 68–70.) Moreover, one finds some of the author's remarks on the medical (in our contemporary understanding) foundation of the belief in vampires rather ridiculous. The (allegedly) excessive consumption of salt in the Middle Ages implied more frequent myocardial infarctions, which reportedly were interpreted as suffocations by a *strzygoń* daemon. All the same, the study doubtlessly touches upon an important issue, in an interesting fashion. Regrettably, it definitely lacks a broader regard of the phenomenon of the dead returning from the afterlife: vampires are not the only impersonation; there has been a number of such beings, some posing a threat to the living – not necessarily as bloodthirsty creatures. The references ignore many a bibliographic item that otherwise should have been included. The layout and artwork are very good; the moody illustrations (woodcuts) of Wojciech Marchlewski excellently harmonise with the topic. (AG)

EARLY MODERN TIMES

Wojciech Kriegseisen (ed.), *My i oni. Społeczeństwo nowożytnej Rzeczypospolitej wobec państwa* ['Us' and 'them'. The society of the Polish-Lithuanian Commonwealth in its early modern period versus the state], Instytut Historii PAN, Warszawa, 2016, 398 pp.

The leading motif of this volume is the relations between the state and the society in the early modern period. The authors seek to describe the relation of groups of citizens and subjects to the Commonwealth; their texts are introductory, generally encouraging further research. The twelve essays discuss aspects of the title issue, using diverse concepts. Analysed are the social groups (nobility – essays by Edward Opaliński, Anna Kalinowska and Dorota Dukwicz; peasantry – Tomasz Wiślicz; bourgeoisie – Andrzej Karpiński). Discussed in detail are aspects of the incorporation of the Royal Prussia (Edmund Kizik), the relation of Livonian, Courland and Pilten [Piltyń] nobility to the Commonwealth (Bogusław Dybaś), and the nobility of the Royal Prussia (Jerzy Dygdała). For a complete picture of Poland-Lithuania, ethnic minorities, in the broad sense, are portrayed (the Ukrainians – Frank Sysyn; the Jews – Maria Cieśla), along with the religious groups (the Catholics – Richard Butterwick-Pawlikowski; the Protestants – Wojciech Kriegseisen). The essays are all interesting contributions demonstrating the legitimacy of research into the attitudes of various social groups toward the state in the early modern period. They show the potential and the need for further studies. Actually, the volume could have been made more coherent, if the authors used a similar catalogue of research queries or a shared set of categories. (MC)

Diariusze sejmu koronacyjnego Zygmunta III Wazy 1587/1588 roku [Diaries of the Coronation Sejm of Sigismund III Vasa, 1577–8], ed. by Irena Kaniewska, Historia Iagellonica, Kraków, 2016, 97 pp.

The source edition compiled by Irena Kaniewska is composed of two diaries (journals) recording the proceedings of the diet session assembled in connection with the crowning ceremony of Sigismund III Vasa as king of Poland and completion of the related election proceedings. The first of the diaries describes, in quite a typical manner, the diet proceedings, while the second discusses the activities of the Senate. Both cover the period from late December 1587 to late January 1588, marked by Sigismund's election. Appended are four letters from members of the Senate, raising issues related to the election. The volume's editorial standard is commendable; the edited records are furnished

with fact- and text-related notes, and indices of personal and geographical names are attached. Although the source material has been known to scholars of the period, this edition presents both diaries for the first time. Particularly valuable is the edition of the *Diary of the Crown Council*, which is the only known sixteenth-century report on a Senate session. The information contained in these records is of interest not only for historians researching aspects of the political history but also for those interested in a number of other aspects of the history and culture of Polish-Lithuanian Commonwealth. (MC)

Jarosław Pietrzak, *Księżna dobrodziejka. Katarzyna z Sobieskich Radziwiłłowa (1634–1694)* [‘Madam Princess’: Katarzyna Radziwiłł, née Sobieska, 1634–94], Muzeum Pałacu Króla Jana III w Wilanowie, Warszawa, 2016, 583 pp.

The author chiefly seeks to offer a possibly complete biography of Katarzyna Radziwiłł, née Sobieska (1634–94). A body of reliable records have been drawn from a number of archives, including the major Polish archives (incl. Central Archives of Historical Records, the Czartoryski Library) and foreign ones (Minsk, Rome) visited by the author in his search for information on the Princess. However, this broad set of sources has an adverse effect on the study’s quality; extensive and meticulous as it is, the monograph is not an easy piece of reading. Selection of the sources was, seemingly, a major problem for the author. In discussing the individual issues, Pietrzak oftentimes reaches far back and quotes a number of irrelevant or generally known pieces of information related to the family connexions or the history of Radziwiłł estates. The book is arranged pretty traditionally, beginning with the history of the family and Katarzyna’s early childhood years, then her political activities, standing with regard to money and assets, and her ‘cultural’ activities, which primarily includes the sacral foundations she made. The reader gets to know a number of interesting detailed research findings, without however an attempt at synthesising all these items. One might doubt whether a detailed breakdown of the tiniest facts of the life of a historic figure satisfies the standards of a scholarly biography. (MC)

Korespondencja Elżbiety z Lubomirskich Sieniawskiej, kasztelanowej krakowskiej [Correspondence of Elżbieta Sieniawska, née Lubomirska, Wife of the Castellan of Cracow], i: *Z serca kochająca żona i uniżona sługa. Listy Elżbiety z Lubomirskich Sieniawskiej do męża Adama Mikołaja Sieniawskiego z lat 1688–1726* [“Loving from my heart, and your obedient servant”. Elżbieta Sieniawska, née

Lubomirska's letters to her husband Adam Mikołaj Sieniawski, 1688–1726], ed. by Bożena Popiołek, Urszula Kicińska, and Agnieszka Słaby, Wydawnictwo DiG and Édition La Rama, Warszawa and Bellerive-sur-Allier, 2016, 540 pp., index of persons

The book opens a three-volume series of letters of Elżbieta Sieniawska, née Lubomirska, one of the most important magnates in Poland-Lithuania's Saxon period, who pursued extensive economic and political activities and exchanged letters with a number of major figures in the state. Volume 1 of Elżbieta's edited correspondence contains her letters to her husband Adam Mikołaj Sieniawski, written between 1688 and 1726. The source material is preceded by an introduction which makes the reader acquainted primarily with Mrs. Sieniawska's political activity. What the editors find the most important is to present a "deep political background" (p. 19) of the matrimonial relationship, while offering a stereotypical description of the central figure. The authors repeatedly make it clear that Sieniawska is an interesting figure for she was an exquisite politician; the other aspects of her activities remain mostly neglected. The source material contained in the volume is diverse and interesting. The letters may become the basis for analysing a number of aspects of social history of the Polish-Lithuanian Commonwealth, as a broad concept. The edition is in line with the publisher's instructions, the style and spelling have been modified to a slight degree. Wherever considered potentially difficult to grasp, some Old Polish words or phrases are explained (in the footnotes), which facilitates the use of the volume in teaching or tutoring. Indices of personal and geographic names are provided. The use of the publication is not facilitated, though, since the respective *regests* and numbering of the letters has (rather untypically) been ignored. (MC)

Rex Rexheuser, *Juden im öffentlichen Raum einer christlichen Stadt. Posen im 16.–18. Jahrhundert*, Harrassowitz Verlag, Wiesbaden, 2017, 132 pp.; series: Deutsches Historisches Institut. Quellen und Studien, 33

The author has mainly sought to describe the functioning of the Jews in a Christian town, analysing the problem based on the example of early modern Poznań. The sources used by Rexheuser are source editions, no manuscript records being taken into account. Such a limited source base is the reason why the outcome of the author's research is rather disappointing. The book is divided into three basic sections, of which the first two analyse the legal environment, presenting the restrictions imposed upon

the Jews, with a special focus on the restrictive ecclesial regulations. This part of the book is entirely based on analysis of the relevant literature and basically quotes the generally known facts. The subsequent section analyses the methods of putting the restrictive laws into effect. At this point, the disquisitions concerning the complementariness of Jewish and Christian laws and the reasons why Jews were excluded from the urban space are the most interesting. Analysis of direct, physical attacks on Jews has led the author to hypothesise that the existence of a Jewish religious community in Poznań was always put under threat. Such a statement seems too unambiguous, though; the source material presented is not sufficient to support it. Although the monograph concerns an important issue, it does not provide a satisfactory answer to the question about how the Jews actually functioned in a Christian urban environment. (MC)

Marzena Liedke, *Rodzina magnacka w Wielkim Księstwie Litewskim w XVI–XVIII wieku. Studium demograficzno-społeczne* [The magnate family in the Grand Duchy of Lithuania, sixteenth to eighteenth century. A sociodemographic study], Instytut Badań nad Dziełnictwem Kulturowym Europy, Białystok, 2016, 436 pp.; series: Dissertations, 13

The author's research has mainly sought to enumerate the basic demographic indicators contributing to the emergence and functioning of magnate families in the Grand Duchy of Lithuania. Subject to detailed study are nine such families, which constituted the Lithuanian political elites in the seventeenth as well as eighteenth century. The selection was made so that the description extend to Catholic, Protestant as well as Orthodox-Church families; presented are, sequentially, the age of entering marriage, duration of marriage, number of children, and the lifespan. The demographic analysis is complemented by a picture of the social background of the functioning of these families. Important in this monograph is a comparison with the West of Europe, which shows considerable differences appearing across the indicators (lower marriage age, shorter marriages, earlier deaths, and so on). It is worth emphasising that in calculating the rates, the author uses the most recent historical demographic methods used nowadays in historiography internationally. The second part of the monograph, presenting a broad societal background of the functioning of magnate families in the Grand Duchy of Lithuania seems the most interesting. The 'matrimonial market' is analysed in detail; when choosing the life partner, not only the societal considerations were important (shared descent, significance of the family, religious denomination): the age and/or physical condition of the candidates was taken into account as well, let

alone the sentiment (when it came to a final decision). The discussion of the importance of the celibacy is interesting as well. Liedke successfully demonstrates that the phenomenon was much wider disseminated than hitherto believed among the researches. The monograph complements, in an interesting and valuable fashion, the previous Polish research in the magnates, nobles or aristocracy mainly focused on their political activities. (MC)

Justyna Orzeł, *Historia – tradycja – mit w pamięci kulturowej szlachty Rzeczypospolitej w XVI–XVIII wieku* [History, tradition, and myth in the cultural memory of the nobility of the Polish-Lithuanian Commonwealth, sixteenth to eighteenth century], Muzeum Pałacu Króla Jana III w Wilanowie, Warszawa, 2016, 459 pp.

The main research assumption behind the study has been to discuss the origins, the shaping and the transformations of the myths in the noble culture between the sixteenth and the late eighteenth century. The central theoretical foundation for the author's considerations is Jan and Aleida Assmann's cultural memory theory. The broad source base used by Orzeł include historiographic and journalistic works, knowledge compendia and encyclopaedias, armorials, fiction works, and incidental texts. Manuscript records – notably, the *silvae rerum* compiled by noblemen, have also been used. The monograph has four chapters discussing, respectively: the myths related to the origins of the state and to some of the noble families; the mythical space named 'Sarmatia' and the emergence of Wilno and Warsaw, the two capital towns; the mythical hero: a Sarmatian, and personal models of the mythical rulers of Poland; and, the Gliniany sedition (*rokosz gliniański*, also known as *rokosz Granowskiego*) myth. The author appears to be well-versed in the source material, and capable of logically and coherently presenting the issues in question. The changes to the myths inspired by the contemporaneous occurrences are shown in an interesting way; as is apparent, the mythology primarily served to legitimise the nobility's power, across the period under analysis. (MC)

Adam Teller, *Money, Power, and Influence in Eighteenth-Century Lithuania: The Jews on the Radziwiłł Estates*, Stanford University Press, Stanford, CA, 2016, 328 pp., bibliog. references, index

This study primarily seeks to show the economic strategies of the Jews and the magnates and to demonstrate how both of those groups mutually interacted and cooperated. Detailed considerations are centred about a series of research queries: In what ways did the Jews contribute to increasing the profitability of

the magnate estates? In what ways did the Jews' economic activity respond to the needs of the latifundia proprietors? To what an extent did the economic strategies pursued by the Jews respond to the conscious policy of the individual estate owners? In what ways did the Jewish economic activity impact the relations between the local Jews and members of the various groups of Christian society, and how did it inform the change occurring inside the Jewish community? Teller analyses the functioning of the Jews in the estates held by the Radziwiłł family in Lithuania between 1689 and 1764. Let us emphasise that the monograph relies on a wide source base which is mainly composed of manuscripts from the Warsaw and Minsk Radziwiłł archives. There are six chapters which sequentially analyse the Jewish settlements within the Radziwiłł estate areas, the role of Jews and their religious communities in the municipal economy, the methods of administering the magnate estates, the career of the Ickowicz brothers as exemplary for the Jewish estate leaseholders, and the Jewish trade and its importance for the latifundium economy. The core sections are preceded by an introduction in which Teller explains the specificity of Jewish settlement in the magnate estates and summarises the history of the family. Chapter 3 is also introductory as it describes the basic methods of managing an estate, including leasehold, pledge, lease of revenue, customs duty, and toll. A detailed analysis of the source material has enabled Teller to propose certain broader hypotheses. Jews owed their excellent economic position with the Radziwiłł estates, he argues, primarily to flexibility and ability to adapt to the economic conditions that were undergoing a change in the eighteenth century. Another factor reinforcing their position was a conscious economic policy pursued by the Radziwiłłs. The Jewry in Polish-Lithuanian Commonwealth as well as elsewhere in that period, we are told, concentrated their economic activities in a specialised niche – primarily, the lease of revenues from landed estates. Adam Teller's monograph is highly valuable as it clearly and argumentatively shows the economic relationships between the Jews and the magnates in Poland-Lithuania. (MC)

Paweł Fijałkowski, *Warszawska społeczność żydowska w okresie stanisławowskim 1764–1795. Rozwój w dobie wielkich zmian* [The Jewish community of Warsaw under the reign of King Stanislaus Augustus, 1764–95. Development in the times of great changes], Żydowski Instytut Historyczny im. Emanuela Ringelbluma, Warszawa, 2016, 529 pp.

The history of Warsaw's Jewish religious community in the early modern era has not yet been covered by a dedicated monograph; individual aspects of this history have been discussed in short essays. In his book, Paweł Fijałkowski

sets as a goal for himself to discuss the history of Warsaw Jewry against a broader background of the history of the Jews of Masovia. His analysis is chronologically restricted to the King Stanislaus Augustus period, which seems to be a legitimate decision since those years marked a major breakthrough in the modern history of the Warsaw community. However, the outcome of the author's research is disappointing; his monograph nowise broadens our knowledge of the history of the local Jewry. The study is arranged in a traditional fashion, analysing in a chronological order, mainly, the legal documents, the job structure, and the participation of Jews in the political events of the late eighteenth century. The study extensively draws upon the rather old (pre-war) literature, the bibliography neglects a number of quite basic recent studies; the narrative shows that scarce archival sources have actually been used. The author tends to describe the problems in quite a lengthy manner, needlessly showing a pretty wide background of the occurrences he describes, repeating the generally known facts after the older authors. It seems that the extensive annex comprising a total of seventy-eight diverse archival documents is the only really interesting and useful part of this monograph. (MC)

NINETEENTH CENTURY

Andrzej Andrusiewicz, *Aleksander I: wielki gracz, car Rosji – król Polski* [Alexander I, a great gambler, Tsar of Russia, and King of Poland], Wydawnictwo Literackie, Kraków, 2015, 625 [+2] pp., ill. (incl. in colour); genealogical tables (25 cm); also available as eBook

This first so extensive and comprehensive biography of Tsar (and nominal King of Poland) Alexander I Pavlovič Romanov (1777–1825) in Polish has three large sections and a total of thirty-three chapters, all crowned by an epilogue (entitled 'Emperor's secret') being a mini-essay on a mysterious treasure left by the emperor who died a sudden death and the related 'legend of Tomsk'. Written by one of the presently most outstanding Polish historians specialising in Russia, a professor with the University of Rzeszów, the study expresses his fascination with the remarkable ruler – the man and his heritage. Needless to say, Poland-related threads are the author's special focus. The book repeatedly polemicalises – sometimes in an implied manner – with another Polish monograph of Tsar Alexander, namely the one penned by Marian Dziewanowski (*Aleksander I: car Rosji, król Polski*, Wrocław 2000). Andrusiewicz endeavours to show the character without infantilising and without offering luscious legends or tacky manipulations, which otherwise often furnish Alexander's popular biographies. Instead, he offers a profile of the Russian ruler as a statesman and a (failed) reformer. Commendable is the author's

elaborate query in multilingual records and his reliable discussion with the major historiographic concepts. A genealogical table of Alexander Romanov is added, along with extensive notes (valuable in themselves) and a diligently compiled list of references. (GK)

Joanna Kubicka, *Na przełomie. Pozytywiści warszawscy i pomoc własna* [On the edge. Warsaw positivism and self-help], Wydawnictwa Uniwersytetu Warszawskiego, Warszawa, 2016, 311 pp., index

Warsaw positivism of the 1860–90 era was a unique intellectual, literary, and political movement, oriented towards the modernization of Poland according to Western patterns, stressing economic and scientific development, and radically rejecting the Romantic tradition. As such, it has attracted the attention of numerous scholars during the last hundred years. Nevertheless, Joanna Kubicka has managed to approach it from an original perspective, placing it within a broader, international context. Her study revolves around the translation, or perhaps better adaptation, of the British best-seller *Self-Help with Illustrations of Character, Conduct and Perseverance* by Samuel Smiles, first published in 1859. The book was a collection of concise biographies of eminent personalities, among them many self-made men, permeated with optimism and faith in individual development and a career. As the author observes, *Self-Help* was an embodiment of one of the most characteristic aspects of the nineteenth-century popular philosophy and mentality. The Polish translation, undertaken by collaborators at the *Przegląd Tygodniowy* weekly and published from 1867 on, became a great success on the Polish market and, as Kubicka argues, had a great impact on the ideology of Polish positivism. In accordance with the standards of the time, the translators opted for a free adaptation of the original text, trying to appeal more directly to the Polish readers, as well as promote some ideas of their own. Consequently, only 127 of the 367 biographies included in the publication were actually translated from the original, whereas all others concerned Poles (whose biographies were typically reprinted from the Polish press of the time). Kubicka carefully analyzes the motifs of the editors' choices, pointing out the emphasis they put on the lives of people of humble social origin, scholars, and inventors. Focusing on the 1866–86 period, she traces numerous reactions, reviews, and contemporary opinions concerning the publication, as well as the popularity of the phrase 'self-help' in the press and literature of the time (a phrase which became so popular that it was frequently used in its original English form). She stresses that the success of the optimistic ideology of individualism, careerism, and self-improvement was quite astonishing in context of the Polish tradition and the then-current unfavorable political situation following the defeated

uprising of 1863. It coincided, she argues, with the cult of work, including physical work, and education promoted by the positivists, and was also an element of the socio-political criticism of the values and the lifestyles of the contemporary noble elites. At the same time, it was soon challenged, including within the milieu of *Przegląd Tygodniowy*, by the more communitarian ideology of 'mutual help,' promoting associations and unions as the most socially productive forms of human activity. This ideology, leaning towards socialism, combined with the exclusivist and decadent trends in literature of the 1890s, marked the end of the popularity of the 'self-help' slogan, even though the author traces its appearances in literature and memoirs up to the First World War. It should be stressed that this book is elegantly and intelligently written, and that it fills a gap in the historiography of an epoch that might have appeared to have been already thoroughly researched and described in the historical literature. (AK)

Henryk Głębocki, *A Disastrous Matter: the Polish Question in the Russian Political Thought 1856–1866*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków, 2016, 332 pp., index

A Disastrous Matter is a translation of a book published in Polish in 2000. It deserves attention as an original and profound study, based on extensive research, of a subject which, while often discussed, was hardly analyzed in the earlier historiography. Because of communism and the limited access to Russian archives, Polish historians had little opportunity to freely research the attitudes of the Russians towards Poland in the nineteenth-century, focusing instead on the pro-Polish democratic and leftist movements. Among scholars who commented on the attitudes of the Russian public opinion in general towards Poland and the so-called 'Polish Question' before Głębocki, Jan Kucharzewski, Andrzej Walicki, Wiktor and René Śliwowski, and Jan Orłowski should be mentioned. This book focuses on the opinions of Russia's educated higher and middle classes, and of the men of power and influence, as reflected in their memoirs, correspondence, official reports, and the contemporary press (albeit acting under severe censorship). It presents the problem chronologically, beginning with the Romantic generation, which experienced the Napoleonic wars and was confronted with the Polish uprising of 1830–1, which provoked the first wave of anti-Polish sentiment among educated Russians. It continues with the epoch of Nicholas I, when Russia's image in the West suffered severely owing to the oppression of the Poles, and when the liberalization of the anti-Polish policies was considered to be a necessary element of the reforms sought by the Russian liberals. The book focuses, however, on the epoch of the reign of Alexander II, who embodied, and partly realized, the reformers' hopes, stressing that Russian opinion

expected that the Polish aspirations would be fulfilled as a part of the tsar's general program, rather than by granting special privileges or autonomy to the Polish lands. It also emphasizes that the Russo-Polish competition in the former eastern provinces of the Polish-Lithuanian Commonwealth (not included into the Polish Kingdom in 1815) was always an obstacle which made it impossible for the Russians to propose any compromises that the Poles could accept. Finally, the book traces the explosion of the chauvinist sentiments among the Russians as a consequence of the Polish uprising of 1863–4, most famously expressed in the writings of the semi-official propagandist Katkov, and reflected in the evolution of the Slavophile ideology into that of Panslavism. The Polish Question, Głębocki argues, was always perceived through the Russians own controversies over their own identity and position in Europe. The eventual failure of the attempts to liberalize the oppressive policies and find a *modus vivendi* with the 'rebellious Poles' coincided with the birth of the 'new conservatism' of the 1860s and 1870s in Russia, which sought to reshape the Russian Empire as a nation state, stressing Orthodoxy, Slavic unity, and Russia's separate position as a semi-European power.

The problem of Russian-Polish relations remains controversial to this day, and this book can clearly be met with new and constructive criticism as it becomes available to the foreign public. Even though originally written almost twenty years ago, it perfectly corresponds with the recent trend toward imperial studies. Finally, it certainly calls for an equivalent study of the Polish opinion on Russia and the Russian state-ideology in the nineteenth-century. (AK)

Adriana Dawid and Joanna Lusek (eds.), *Kobiety na Kresach na przełomie XIX i XX wieku* [Women in the Eastern Borderland of Poland in the late nineteenth/early twentieth century], Wydawnictwo DiG, Édition La Rama, and Muzeum Górnośląskie, Warszawa, Bellerive-sur-Allie, Opole, and Bytom, 2016, 316 pp., index of persons, subject index, summaries in English attached to the studies, table of contents in Polish and English, ill.

The book is a collection of twenty articles grouped into three main sections (Part 1: 'Societal and educational activities of Eastern Borderland's women'; Part 2: 'Women at the service of culture and science'; Part 3: 'The vicissitudes of women in expatriation and during the war'). Edited by Adriana Dawid of the University of Opole and Joanna Lusek of the Upper Silesian Museum in Bytom, the study covers public activities of women living in the Eastern Borderland of what once was the Polish-Lithuanian Commonwealth. While the arrangement and structure of the volume, often arbitrary as they are,

leave much to be desired, some essays are documentary gems – just to mention Jarosław Durka's study on the activities of associations of female landowners in the eastern voivodeships of the Second Republic or Stefania Walasek comprehensive essay on (female) education activists and teachers active in Wilno at the turn of the twentieth century. There is a number of studies dealing with figures who did not significantly stand out even in their own communities (hence, the reason why they are featured in this particular collection remains not quite clear). Beside the merited figures like Łucja Charewiczowa or Karolina Lanckorońska, some rather casual figures are portrayed. In spite of a somewhat traditional approach, the volume, in its entirety, offers a characteristic feature of a structural impairment of women who filled the 'gaps' in the public space, soliciting for their appurtenant rights, but were systematically pushed aside into private space. The fates of the women described in this book appear to be relatively the most interesting in their exile and wartime episodes. Fairly comprehensively discussed is the experience of women coming from the Eastern Borderland of the Second Polish Republic, though, for some unknown reason, Belarusian or Ukrainian women are not covered at all, whilst those ethnic groups clearly accounted for a major share of the territory's population. (GK)

Paweł Samuś, *Minister Józef Beck. Dom rodzinny i lata młodości* [Minister Józef Beck: his family life and early years], Wydawnictwo Uniwersytetu Łódzkiego, Łódź, 2015, 249 pp., index

Józef Beck was Józef Piłsudski's assistant between 1926 and 1930, and as his favorite protégé he was appointed the Minister of Foreign Affairs in 1932. After Piłsudski's death in 1935, his closest collaborator Beck managed to obtain an extraordinary position within the regime in power and he gained a nearly complete individual control over Polish foreign policy. Distrusting the French for their pacifism and unwillingness to confront Hitler, he pursued a policy of relaxation in German-Polish relations, and of 'keeping Berlin and Moscow at an equal distance.' In 1938 he supported the Anschluss of Austria and the dismemberment of Czechoslovakia. In the face of Germany's rising pressure on Poland, he turned towards the West and accepted an alliance with Great Britain in March 1939, which became the grounds for the Anglo-French declaration of war against Germany in September 1939, which unfortunately provided Poland with virtually no practical help. Interned in Romania in 1939, Beck died of pneumonia five years later. As an outstanding personality, well known to the Polish public and European diplomats, he became a highly controversial figure during his lifetime, as well as in modern historiography. Among his many biographers in recent decades, Olgierd Terlecki, Marian

Wojciechowski, Anna Cienciąła, Marek Kornat, Mariusz Wołos, and Jan Wielek are worthy of mention.

The study by Paweł Samuś focuses on his parents, youth, and his early career up to the moment he took over the Foreign Ministry. Emphasis is put on the biography of his father Józef Alojzy Beck (1867–1931), who certainly influenced and inspired Beck Junior. Beck's father was a socialist, sentenced to exile in Latvia by the tsarist government, and later a social activist in Austrian Galicia before the First World War. Beck senior made a remarkable career in the Second Polish Republic as well, becoming a lecturer at the School of Commerce in Warsaw, and finally the vice-minister of Interior. Based on archival files, as well as on memoirs, the author traces his son's young years in the Galician town of Limanowa, at the secondary school in Cracow, as a student in Lviv and Vienna, and finally as a (brave) soldier of the Polish Legions during the Great War, and on his early career in the Second Republic – areas relatively neglected by previous biographers. The study indicates that even if the son's career was independent from his father's, he certainly had a highly individual example to follow.

However, the main question Samuś asks, namely: What made the soldier such a successful diplomat? – seems to be handled in a quite superficial manner. Dozens of former Legions' members made spectacular careers in the Polish civil service during Piłsudski's dictatorship, forming the core of the regime's cadres. Beck might have been one of the most talented and intelligent of them (even though the Legions attracted many Polish patriotic intellectuals), but what truly distinguished him was his close relationship to Piłsudski, who in his last years valued and praised him over all his other collaborators. Moreover, Samuś' analyses are manifestly apologetic towards Beck: he quotes favorable opinions of him at length, taking numerous exaggerated or purely courteous compliments paid to him by diplomats and his subordinates all too seriously. Regrettably, the author does not really attempt to analyze or evaluate the influence of Beck's early life on his policies as Foreign Minister, and as one of the leading figures in the Polish government after 1935. (AK)

Krzysztof Latawiec, Dariusz Tarasiuk, and Mariusz Korzeniowski, *Polacy w guberni połtawskiej na przełomie XIX i XX wieku* [Poles in the Poltava Governorate, late nineteenth/early twentieth century], Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej, Lublin, 2016, 285 pp., bibliog.

The introductory section describes the various aspects of presence of the Poles in the Governorate (*guberniya*) of Poltava in the nineteenth century, with a wealth of statistical data provided on the social and trade-related structure

of the local Polish community; the Poles who stood out in the region's life are mentioned. According to the first census (1897) data, the governorate was inhabited by 6,000 Roman Catholics, among whom 4,000 declared a command of Polish. Males definitely prevailed, in number terms, over females: many did their military service there (a few, ranked colonel, commanded local military units), some of them settled down through marriage. The authors describe the posts and offices held by Poles in the state administration structure, courts-of-law, and educational system. Poles moreover worked as pharmacists, railroad engineers (with the Kursk–Kharkov–Taganrog line construction project), or at the local sugar mills. Poles were free in this region from the political restrictions which affected the Kingdom of Poland; they founded associations (a merchants' club, a charity social club [Pol.: *resursa obywatelska*]), pursued unrestrained economic and societal activities. Added to this historical view of the Poles once living in Poltava Governorate is a list of names of noblepersons entered in nobility registers and an extensive source annex (totalling 200 pages, incl. registers of baptisms, marriages and deaths from both local Catholic parishes – Poltava and Krzemieńczuk/Kremenchuk – covering the period 1899–1914). (BK)

Elżbieta Mazur, *Codzienność kuracjusza. W uzdrowiskach na ziemiach polskich w drugiej połowie XIX w. i na początku XX w.* [Health resort visitor's everyday life. Spa-towns and sanatoria in the Polish territory in the latter half of the nineteenth and early twentieth century], Instytut Archeologii i Etnologii PAN, Warszawa, 2016, 179 pp., bibliog., annexes, index of persons, ill.

A historian of material culture, Elżbieta Mazur deals in her recent book with material aspects of the functioning of sanatoria in the Russian and Austrian Partition (Galicia) lands. Between 1850 and 1900, almost ninety per cent of European sanatoria were built. The habit of spending time in health resorts and spas became in fashion in the Polish lands as well. The book describes all such spas in three Partitions, one by one. The facilities in Galicia were better developed and capable of offering their visitors the mountain climate, which cannot be said of the spa hubs in Russia; the Polish territory annexed to Prussia had only one spa, situated in Inowrocław. The author's special focus is on the location of the sanatoria, methods of travelling to those places, quality of pensions and lodging facilities, sanatorium equipment and devices (baths, pools, pump-rooms), and the entertainment offer. The annexes show the price-lists of hydrotherapeutic treatments, restaurant bills-of-fare, diet prescriptions for the patients (lists of recommended/forbidden food products). This beautifully illustrated book presents an interesting chapter in the history

of medicine, mainly hydrotherapy (though patients were treated at that time also with kephir, *zętyca* [sheep's milk whey] or kumis [koumiss, beverage made from fermented mare's milk]), offering a contribution to the research of the pace of modernisation of Polish lands and lifestyle of the elites. As the author emphasises, the endeavours of Polish educated circles – including figures such as the mayor of the city of Cracow Józef Dietl, or physicist Michał Zieleniewski – to establish Polish sanatoria expressed the positivistic and, in parallel, patriotic strife, contributing to reinforcement of Polish property and ownership in the economy. (BK)

Iwona Sakowicz-Tebinka (ed.), *Rok 1914. Jaka Polska? Jaki świat? W kręgu zainteresowań badawczych Prof. Romana Wapińskiego* [The year 1914. What sort of a Poland? What sort of the world? In the circle of Professor Roman Wapiński's scholarly interests], Uniwersytet Gdański, Gdańsk, 2016, 350 pp.

A collection of conference materials contributing to a comprehensive portrait of Roman Wapiński, an outstanding scholar specialising in the history of Pomerania and the workers' movement, biographer and, primarily, a doyen of the post-war research on the National Democracy. Deceased in 2008, Wapiński held a professorship with the University of Gdańsk. The studies comprised in this volume basically consist of two types. A half of the book's content deals with Wapiński's output, including his studies on the influence of the Great War on Polish community (Tadeusz Stegner), his personal political involvement (Zbigniew Opacki, Eugeniusz Koko), Pomeranian studies (Józef Borzyszkowski, Andrzej Drzewiecki, Marian Mroczek), the position of biography writing (Witold Wojdyło) and of the study of scholarly techniques (Antoni Kakareko); moreover, the illustrious historian is portrayed as a researcher of ideas (Rafał Stobiecki, Magdalena Nowak). This material forms a reliable set of studies the author(s) of an intellectual biography of Wapiński may once find useful. The section in question is preceded by a biographical study penned by Janusz Żarnowski ('The generations of Polish historians after 1945 and the evolution of historiography', pp. 11–34). The other part of the volume comprises material that refers, to a larger or lesser degree, to the research topics which were close to Wapiński's heart. Among the thirteen, mostly contributive, studies, the essay by Ukrainian historian Leonid Zaskilniak (Zaškil'njak) showing the evolution of a vision of the history of Ukraine and its borders, as elaborated by interwar Ukrainian researchers, is worth of attention. Carefully edited, the book may render a good service to a future biographer of Roman Wapiński. (GK)

INTERWAR PERIOD

Władysław Konopczyński, *Dzienniki 1918–1921* [A diary, 1918–21], Pt. 1, ed. by Piotr Biliński and Paweł Plichta, with an introduction by Piotr Biliński, Muzeum Historii Polski and Ośrodek Myśli Politycznej, Warszawa and Kraków, 2016, 505 pp., indices of persons and of geographical-political names, lists of abbreviations and of illustrations, ills., maps, genealogical table; Władysław Konopczyński, *Dzienniki 1918–1921* [do.], Pt. 2, ed. by Piotr Biliński and Paweł Plichta, with an introduction by Piotr Biliński, Muzeum Historii Polski and Ośrodek Myśli Politycznej, Warszawa and Kraków, 2016, 475 pp., index of geographical and geographical-political names, list of illustrations, ills.; series: 100-lecie Niepodległości. Wspomnienia i pamiętniki, 4

A collection of daily notes taken down by Władysław Konopczyński (1880–1952), professor with the Jagiellonian University, one of the most eminent Polish historians in the modern era and a leading figure of the National Democracy in the 1920s. The entries he systematically made in his diary, which in its original form is a set of notebooks kept at Konopczyński's family archive, show, often in a new light, the historic events witnessed or joined by the author: these include, in particular, reports from the Paris peace conference or the mobilisation for the Polish-Bolshevik war, and aspects of the polarisation of the interwar political scene (among other things, Konopczyński compiled a parliamentary bill establishing the *numerus clausus* to prevent access of Jewish students to Polish universities in the early twenties). The diary moreover offers a record of the rich scientific, cultural and social life of Cracow and, partly, of the political elite of the Second Republic. Many of these records testify to various private animosities and (not as frequently) sympathies and affinities. The two volumes encompassing the years 1918–21 (actually, 1917–19 and 1919–22, respectively) have their worthy place among the possibly complete testimonies of their time, made from the standpoint of the political right wing. The first volume opens with a comprehensive biographical note by Piotr Biliński, the co-editor and biographer of Konopczyński, an editorial note compiled by Biliński and Paweł Plichta, and a brief comment by Robert Kostro, Director of the Museum of Polish History. (GK)

Jolanta Niklewska, *Roman Dmowski. Droga do Polski* [Roman Dmowski: his road to Poland], Oficyna Wydawnicza Rytm, Warszawa, 2016, 294 pp., references, index of persons, ill. (1 p.)

The study attempts at describing the variegated and seminal period in the activity of Roman Dmowski and the Polish National Committee (*Komitet Narodowy Polski*, KNP) (1914–19) during the Great War. Jolanta Niklewska, curator of a 2011 exhibition featuring the leading figure of the National Democracy at Warsaw's Independence Museum, had an exquisite archival material at her disposal, based on the Roman Dmowski Archive, which in fact is the archive of the emigration National Party (*Stronnictwo Narodowe*, SN) – a collection of records that was removed to London after the outbreak of the Second World War and then arrived in roundabout ways to the aforesaid Independence Museum. The study is composed of two comprehensive parts, the first presenting a broader background helping define the position of Dmowski in the Polish politics of the former half of the twentieth century, and the other analysing Dmowski's activities during the First World War. All in all, a seemingly valuable contribution to the politician's biography. A number of unknown testimonies are referred to, such as private letters and photographs, and a few traces of essential importance pointed to. Yet, the study's analytical quality leaves a lot to be desired. It might seem that the author deliberately neglects a number of threads from the history of the KNP; instead, she basically recounts the findings produced by previous authors while following with perseverance the numerous private threads of the character's life – particularly, his multiple love-affair intimacies. Perhaps, a defter pen might have distilled out of this somewhat panegyric story some more venture-some episodes. The book will mostly be of use for experts and for readers interested in the intricacies of Roman Dmowski's personal life. (GK)

Hanna Ratuszowa (ed.), *Świat idei i lektur. Twórczość Karola Irzykowskiego* [In a world of ideas and reading. The creative output of Karol Irzykowski], Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, Toruń, 2016, 216 pp., index of persons, ill.; series: Z problematyki literatury i sztuki Młodej Polski, 5

A collection of fourteen studies focusing on an illustrious figure in the Young Poland literary and artistic movement of the turn of the twentieth century. Karol Irzykowski (1877–1944) was a writer and, most of all, literary critic, and an eminent follower of the outlook described as 'clercism'. The essays, predominantly written by young scholars, mostly revolve around his literary

activities. The most ambitiously designed among them are the comparative sketches confronting Irzykowski's output and its leitmotifs with those of the other Titans of the time, such as Stefan Żeromski, or the German pre-Romanticist author Jean Paul (born Johann Paul Friedrich Richter); let us also mention a comparative analysis of Irzykowski's novel *Pałuba* juxtaposed with Waław Gąsiorowski's *Nihilisci*. Somewhat conspicuous is the absence of discourse on (any of the) significant political episodes from the life of the artist who was controversial in his own time. This set of studies brings us even closer to a much sought-after ideological biography of this still under-researched figure: the valuable two-volume work by Barbara Winklowa entitled *Karol Irzykowski. Życie i twórczość* (2 vols., 1987–92) concentrated on Irzykowski's literary output. The book in question, modestly but carefully edited, has an index of persons attached. (GK)

Zofia Teresa Kozłowska (ed.), *Dziennik Jana Szczygielskiego* [The diary of Jan Szczygielski], Wydawnictwo Neriton, Warszawa, 2016, 126 [+1] pp., tables (1 sheet + 46 pp.), facsimile, ills., genealogical table

A diary of Jan Szczygielski (1903–20), a young landowner from Końskowola near Lublin and a volunteer soldier who was killed during the Polish-Bolshevik War (1919–21) shortly after he turned seventeen, attracts attention for several reasons. The records in question cover a short but intensive period of the author's life, between 14 April and 30 July (he fell in the battlefield on 14 August, and was buried at the cemetery in Ossów). In her introduction, the experienced editor Zofia Kozłowska, associated with the Institute of History, Polish Academy of Sciences (Warsaw), aptly remarks that the document "testifies to the thoughts of the young generation of Poles" of the time. Szczygielski was brought up into a patriotic family, which shared the lot of a lion's share of their milieu and fell during the 1905 Revolution under the influence of the National Democracy. Jan dwells at length on his experiences as a schoolboy, his early readings and social circle. All these notes testify to a rapid maturing of the man. What would his fate have been had he not died a tragic death is unknown. A great majority of his peers who later on got involved in politics turned politically radicalised, with a rightist tint. For those young people, the years of the Polish-Bolshevik War marked a major point of reference, a generational experience in fact. The young diarist identified himself, in the first place, with the National Democrats, sincerely resented peasant party representatives, socialists and, clearly, Jews. However, this young man was not politically formed yet. He found Józef Piłsudski's federalist concept pleasing (the diary offers a number of remarks illustrating his enthusiasm for Piłsudski's entry into Kiev), and foregathered with Poles of

Jewish descent; the diary portrays, at some length, the dancer Alina Welińska (1906–37) and the poet Jerzy Liebert (1904–31), for that matter. The edition is elaborate, contains many illustrations and an annex with excerpts from the family's correspondence (with a focus on Jan Szczygielski and also Jerzy Liebert, among others). (GK)

Dariusz Jeziorny, *Londyn wobec ochrony mniejszości żydowskich w Europie Środkowej i Wschodniej (1918–1919)* [How London dealt with protecting the Jewish minorities in Central and Eastern Europe in 1918–19], Uniwersytet Łódzki, Łódź, 2016, 192 pp., references, index of persons, list of abbreviations, summary in English

The study deals for the most part with the attitude of the British diplomatic service and the local public opinion in general toward the rights and protection of the Jewish minorities in East Central Europe. Composed of five chapters, the monograph only covers a two-year period which, however, was marked with seminal occurrences. Dariusz Jeziorny, a historian associated with the University of Łódź, has previously authored two valued studies of a similar sort (*Londyn a spuścizna po monarchii Habsburgów: sprawa Austrii w koncepcjach i praktyce dyplomatycznej Wielkiej Brytanii (1918–1919)* [London and the legacy of the Habsburg monarchy: the cause of Austria in Britain's diplomatic concepts and practice, 1918–19], Łódź 2002; and, *Dyplomacja brytyjska wobec koncepcji paktu wschodniego (1933–1935): analizy, projekty, działania* [British diplomatic service in the face of the Eastern Pact concept, 1933–5], Łódź 2001), and thus deals again with issues well known to him. He tries to balance his position with respect to a matter that is quite complicated and, basically, already examined by many scholars, which leads at times to excessive self-restraint on his part. Regrettably, many pieces of conventional wisdom reappear in this book – notably, about a demonic role of Lewis Namier, the British historian and diplomat. The author makes extensive use of the press sources (as many as fourteen newspapers or magazines), which allows for a comprehensive review of the public opinion. Somewhat contrary to its title, the study deals almost exclusively with Poland-related affairs, which set the direction for the author's browsing through the British archival material – mainly, the Foreign Office and British Library documentations, plus several private collections, including the legacy of Arthur Balfour and Charles P. Scott, editor and publisher of the *Manchester Guardian*, as well as the Churchill Archives. A bibliographical breakdown, a glossary of persons appearing in the book and a list of acronyms and abbreviations are attached. (GK)

Marek Białokur, *Gabriel Narutowicz*, Wydawnictwo Uniwersytetu Opolskiego, Opole, 2016, 460 pp., index of persons

Marek Białokur is an Opole-based historian, specialist in the National Democracy, author of (inter alia) a prized monograph of Joachim Bartoszewicz. His new monograph is composed of four large chapters; though the publisher suggests, in a note, that the study is mainly biographical, the last two chapters (entitled 'Narutowicz as President' and 'The assassination and its aftermath', respectively) offer a perfectly documented monograph of the political history of Poland immediately after President Narutowicz was murdered. The author shuns any pronounced hypothesis, focusing instead of second-rate details at the expense of what is essential. With all these reservations, it is a possibly complete monograph of the issues related to the figure of Gabriel Narutowicz and his presence in the politics of the Second Republic of Poland. The extensive archival query, which reaches far outside Poland, definitely deserves special attention: it embraces the documentation of Polish embassies in London, Washington, D.C., and elsewhere (which tends to be neglected by political history scholars), along with documents of the Sejm Bureau and the Presidium of the Council of Ministers. A useful reference reading list and an index of persons is attached. (GK)

Sławomir Kalbarczyk, *Kazimierz Bartel (1882–1941). Uczony w świecie polityki* [Kazimierz Bartel (1882–1941). A scholar in the world of politics], Instytut Pamięci Narodowej – Komisja Ścigania Zbrodni Przeciwko Narodowi Polskiemu, Warszawa, 2015, 1000 pp., ills., references, index, summary in English; series: *Ziemie polskie pod okupacją 1939–1945*

The book is the most comprehensive and, in certain respects, the most versatile biography of Kazimierz Bartel, professor of mathematics with the John Casimir University in Lwów and rector of the Lwów University of Technology, who was twice in office as Prime Minister in the Second Republic of Poland. There are four extensive chapters, arranged by chronology. The first tells a story of Bartel before Poland regained independence; the second, and most comprehensive, covers the revived country; the third, the Second World War years and Bartel's tragic death; the fourth, being a sort of afterword, draws a portrait of the man in contemporary historical memory. It is certainly not a final biography of this uncommon politician and state figure, who after the coup of May 1926 associated himself with Piłsudski's moderate policy line. Surprisingly, a number of important threads have been left unnoticed, though researchers specialising in the history of interwar Poland will certainly find

the material gathered by the author useful. The rather superficial elaboration of the topic (with an astonishingly weak focus on economy and social policy) no doubt depreciates the value of this voluminous work. The underlying comprehensive and thorough source query (encompassing a dozen Polish and foreign archives) is the biography's advantage, for a change. (GK)

Andrzej Maciej Brzeziński, *Oskar Halecki a Liga Narodów. Poglądy i działalność* [Oskar Halecki and the League of Nations. His views and activities] Wydawnictwo Uniwersytetu Łódzkiego, Łódź, 2016, 347 pp., index

Oskar Halecki (1891–1973) was a Polish historian of Eastern Europe who specialized in the medieval and early modern period. Born in Vienna, he was the only son of an Austrian field marshal of Polish origin and a daughter of a Croatian politician. He obtained his PhD in History from Jagiellonian University in Cracow and became a professor of Warsaw University in 1919. In the same year he served as an expert in the Polish delegation to the peace conference in Paris. During the interwar period, he worked with several agencies of the League of Nations and a number of international, predominantly Catholic, organizations. In 1940 Halecki fled to the U.S., where he taught at Vassar College, Fordham, Columbia, Berkeley, and, later, the University of Montreal. In the early cold war period he was the best known Polish historian in America and Western Europe, serving as one of the speakers for the post-war Polish emigration. Reciprocally hated by the communists, and banned from publication in Poland, he has been rediscovered and reevaluated by the Polish historian community after 1989. His scholarly achievements have been studied by, among others, by Jerzy Kłoczowski, Maria Wierzbicka, Rafał Stobiecki, Marek Kornat, and Małgorzata Dąbrowska.

The present study by Brzeziński focuses instead on his activities with the League of Nations and other international interwar organizations. All his life Halecki was an idealist and a devout Catholic, which conditioned if not determined his public activities. The chronologically-organized chapters of the book narrate the story of his various international engagements and the development of his internationalist-Christian ideas, based predominantly on the archives of the League of Nations in Geneva, Warsaw, Paris, and London, and on his correspondence and published papers. After his role as a delegate to the Paris Peace Conference, and his involvement in the Secretariat General of the League, Halecki worked for several years for the International Committee for Intellectual Cooperation (he was its secretary between 1922 and 1924) with a number of the best known scientists of the time, including Albert Einstein, Marie Curie, and Henri Bergson. His involvement with the Committee included, among other things, promoting the idea of international

scholarships proposed by Marie Curie – whom he invited to her native Poland. In the late 1920s he was much engaged in the activities of the Catholic Union of International Studies and organized its congress in Warsaw in 1928. In 1932, on the occasion of the disarmament conference in Geneva, Halecki became involved in promoting the slightly mystical idea of so-called ‘moral disarmament’. Put simply, the idea was to promote pacifism and limit chauvinism and militant ideology in public life, and also by means of censorship. The author argues that Halecki tended to view the League of Nations as an incarnation of the Christian (and particularly Catholic) principles in politics and, as the book has it, he continued to regard it as one even after the Second World War. Moreover, the book reminds us that Halecki had become one of the few internationally recognized Polish scholars in the humanities already in the 1920s, before he became a professor in America and widely known for his anticommunism. Even though he limited his public activities in the 1930s and concentrated on his scholarly work, he never became disappointed or disillusioned. (AK)

Lidia Sadkowska-Mokkas, *Warszawa skamandrytów* [The Warsaw of the Skamander poets], Wydawnictwo Bellona, Warszawa, 2016, 406 pp., index of persons, annexes

The formation associated around the literary magazine *Wiadomości Literackie* has been enjoying a peculiar renaissance among Polish scholars for a decade or so now. This yet-another monograph – coming after a few other ones by Mariusz Janicki, an important study by Małgorzata Szpakowska, and those by Agata Zawiszewska – consists of ten essayistic chapters. A graduate of Polish studies and journalism at the University of Warsaw, a professional guide to Warsaw (author of, *inter alia*, a ‘subjective literary guide’ *Przystanek Warszawa. Subiektywny przewodnik literacki* [Brzezia Łąka, 2015], now proposes something else, and something unique: an attempt at a contextual monograph of the Skamander group and a study of their associations with Warsaw, its restaurants, clubhouses, and other venues. The portraits of the legendary figures such as Julian Tuwim, Kazimierz Wierzyński, Jarosław Iwaszkiewicz, Jan Lechoń, and Antoni Słonimski; of not-as-well-known but no less important ones: Mieczysław Grydzewski, Fryderyk Jarosy, Marian Hemar, Franciszek Biszcz, and the second-rank characters like Tadeusz Raabe and Stanisław Baliński, are evoked and described in the context of Warsaw’s history and daily realities. Historic events are referred to which proved essential to the formation of the literary group in question – notably, the killing of President Narutowicz in 1922; Józef Piłsudski’s coup of May 1926. Episodes from the ‘Qui Pro Quo’ cabaret, and from the club-restaurants ‘Pod Pikadorem’, ‘Mała Ziemiańska’ or ‘Apollo Belwederski’, and a whole lot of lesser-known venues,

reappear in these texts. A wealth of interesting events, altogether forming an approachable picture – drawn, in some aspects, in a popularising manner – shows a fascinating history of one of the major intellectual formations of the Second Republic. An index of persons, a calendar, and a list of ‘most important Skamander venues’ (incl. confectioneries, cafés, restaurants, literary salons, and private addresses of the group’s members) are attached. (GK)

Artur Czuchryta, *Gospodarka województwa wołyńskiego 1921–1939* [The economy of the Voivodeship of Volhynia between 1921 and 1939], ed. and with an introduction by Mirosław Szumiło, Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej, Lublin, 2016, 268 pp., ill., index of persons, references, list of abbreviations

This monograph, never completed because of its author’s unexpected death (living in 1967–2013, Artur Czuchryta was employed with the Maria Curie-Skłodowska University in Lublin), covers a set of issues that have hitherto been merely mentioned in studies dealing with more general topics. Although the history of Volhynia was recently researched by a galaxy of renowned scholars (incl. Piotr Cichoracki, Andrzej Chojnowski, Jan Kęsik, Włodzimierz Mędrzecki, Ireneusz Polit, Zbigniew Zaporowski, and others, as well as their foreign colleagues Mykola Kučerepa and Timothy Snyder), the economy and economic life of this region of key importance to the history of the Second Republic’s ‘Eastern Borderland’ have not ranked among priority research areas. The study under review has seven problem-oriented chapters, the first two contextually introducing into the region’s place and position between the First World War years to the early stage of the reborn Poland. Chapter 3 is an overview of the purposes and tasks of the state’s policy with respect to the Voivodeship; chapter 4 analyses the condition of local agriculture; the fifth (and largest) chapter describes the respective branches of industry. Trade, crafts and the banking system are covered in chapters 6, 7, and 8, respectively. The Czuchryta study is worth of attention primarily because of its systematic use of the source base. Extensive archival records from Poland (a dozen-or-so funds of Warsaw’s Archives of Modern Records) and Ukraine (archives of the Districts of Lutsk and Rivne and a dozen of minor centres) and press query have been efficiently processed into a contextualisation and problematisation of the complexity of relationships between the statist-oriented government and a multiethnic private sector. A list of abbreviations and a bibliography are provided. Having first dealt with the economic history of the Lublin region, Artur Czuchryta demonstrated through his subsequent works how to master the scholarly techniques that can prove their usefulness not only with respect to regional studies. (GK)

Jerzy Pietrkiewicz, *Na szali losu: autobiografia* [In the Scales of Fate. An Autobiography], trans. by Alicja Skarbińska-Zielińska, Wydawnictwo Iskry, Warszawa, 2016, 241 pp., ill. (3 pp.), index of persons

The book is an *autobiography* of Jerzy Pietrkiewicz/Peterkiewicz, poet and journalist once associated with the nationalist Right (the National-Radical Camp [Obóz Narodowo-Radykalny, ONR], then the Young Poland Association, the magazines *Prosto z Mostu*, *Jutro Pracy*, and *Polska Zbrojna* (he was literary manager with the latter, 1937–9), member of the ‘Authentists’ poetic group (gathered around Stanisław Czernik and the magazine *Okolica Poetów*). Pietrkiewicz made his debut in May 1934, with a poem *Święto* published in a Sanacja-camp journal *Kuznia Młodych*; his further personal story is associated with the local versions of rightist radicalism. Interestingly, though not quite astonishingly, the book offers no reference to the author’s connections with right-wing extremism. Pietrkiewicz left Poland for good in 1939 and around the middle of the fifties integrated himself into the English society (initially as a teacher of Polish with London’s School of Slavonic and East European Studies, then as a lecturer in Polish literature). The study entitled *Literatura polska w perspektywie europejskiej* [Polish literature in a European perspective] (1986) passes for his most important scholarly work. Translations of some of Pietrkiewicz’s novels written originally in English began appearing in Poland in the 1980s, along with his poems. He has ever since published in magazines such as *Inspiracje*, *Gazeta Niedzielną*, *Pamiętnik Literacki*, *Regiony*, *Przekrój*, *Słowo*, *Przegląd Katolicki*, and *Odra*. Pietrkiewicz died in 2007 in London. The book has three parts and a brief biographical introduction penned by Rafał Moczko, a researcher in Polish emigration literature. While the reminiscences, expanded compared to the English original (1993) by a chapter, provide no extensive introspective threads, merely rationalising the author’s juvenile political choices, the book can prove satisfactory – not only to experts. (GK)

Jerzy Tomaszewski, *Żydzi w II Rzeczypospolitej* [Jews in the Second Republic of Poland], selected and ed. by Artur Markowski and Szymon Rudnicki, Instytut Historyczny Uniwersytetu Warszawskiego and Wydawnictwo Neriton, Warszawa, 2016, 444 pp.; series: *Klasyki Historiografii Warszawskiej*

A selection of articles authored by Professor Jerzy Tomaszewski (d. 2014), an outstanding historiographer specialising in the social and economic history of twentieth-century Poland and East Central Europe, and precursor of post-war

studies on the history of Polish Jewry. The essays are segregated into four sections: 'The Society and Politics'; 'The Economy'; 'The Methodology and Historiography'; and, an 'Annex' comprising an extensive and very personal interview with the historian (first published in the Polish Jewish *Midrasz* magazine) and two reminiscential texts by the editors, Artur Markowski and Szymon Rudnicki, historians at the University of Warsaw, plus an essay by Konrad Zieliński discussing Jerzy Tomaszewski's output in the context of Jewish studies pursued by Polish scholars. The articles, some published for the first time, adequately render the development of scholarly interests and views of this one of the most prolific and versatile researchers of Polish Jewry, a man who has to his credit the education of several generations of Polish historians dealing with an array of issues – from economic and social history of interwar Poland through to the legal situation of ethnic minorities and aspects of anti-Semitism. The book is doubtlessly an indispensable guide for those studying the twentieth-century history of Poland, not only in respect of Polish-Jewish relations. With due respect to the editorial work, no index or literature list has been attached. (GK)

Rafał Marcei Blüth, *"Likwidacja leninowskiej elity" oraz inne pisma sowietologiczne 1933–1938* ['The elimination of the Leninist elite' and other Sovietological writings, 1933–8], Towarzystwo "Więź", Warszawa, 2016, 296 pp.; series: Biblioteka "Więź"

Rafał Marcei Blüth (1891–1939) was an eminent specialist in the Russian language and culture; a historian and literary critic, he was one of the first genuine Polish Sovietologists. An extraordinary figure among the Catholic intellectual circles (associated most of all with the *Verbum* magazine milieu, he was a cofounder of the centre for the blind at Laski near Warsaw), he was celebrated as a populariser of two renowned encyclicals by Pope Pius XI – namely, the *Mit brennender Sorge* and the *Divini Redemptoris*. Blüth was executed by a German Nazi firing squad in November 1939 in the first wave of repression that affected Polish intelligentsia circles. His prolific journalistic and literary works have mostly been forgotten. The collection of studies in question includes comprehensive sketches mainly concerning the situation in the Soviet Union in the 1930s. Blüth was among the first authors to write on the Stalinist repressions, including the Moscow trials. Segregated into five chapters, the content forms a fairly cohesive whole which, as it seems, shows the dynamics of the Stalinist Russia's development. The texts have been edited by Marek Kornat and supplemented by an essay by Blüth's son, Professor Tomasz Szarota, plus comments or mentions on Blüth. Altogether, the volume may prove of use not only for historians of ideas of political thought. (GK)

Władysław Broniewski, *Publicystyka* [Journalistic pieces], ed. and with an introduction and commentary by Maciej Tramer, Wydawnictwo „Krytyki Politycznej”, Warszawa, 2015, 481 pp., index

The publishing house of a leftist think-tank based in Warsaw has issued yet another cycle of texts related to Władysław Broniewski, poet, man of letters, an outstanding figure in Polish twentieth-century left-inclined literature (the previous publications including *Pamiętnik* [Memoirs], *Listy do Janiny* [Letters to Janina], *Miłość jest nieprzyjemna. Listy ze wspólnego życia* [Love, the unpleasant thing. Letters from a shared life]). Several dozen fairly small texts are arranged into two parts: early publications and articles dated 1924–39, first published, mainly, in the *Wiadomości Literackie* literary magazine. These primarily include reviews, alongside sketches, reportage articles – including the notorious *50 dni w ZSRR* [50 days in the USSR], the cycle of socially-oriented feuilletons entitled *Małpie zwierciadło* [An apelike speculum], plus replies to public questionnaires, interviews and speeches, petty sketches, public addresses, and the like. Altogether, a monumental work. Broniewski, the outstanding poet and involved publicist (serving as editorial assistant to *Wiadomości Literackie*, among others) was a keen observer of interwar Poland's socio-political life. His articles offer a critical insight into the niches, recesses, and behind-the-scenes of the Second Republic's social life. The texts collected in the volume enable us to trace down the individual evolution of an involved independence-oriented socialist (and war veteran with Józef Piłsudski's Legions) who was increasingly getting fascinated with a left-oriented radicalism. Hence, Broniewski's communist affiliations after the Second World War was nowise opportunistic or driven by his personal 'easy way'. The introduction and edition compiled by the literary scholar Maciej Tramer, including comments and notes, remarkably facilitate the reading. A useful index is attached. (GK)

Stanisław Bukowiecki, *Polityka Polski niepodległej. Wybór pism* [The politics of independent Poland], ed. by Adam Danek, Ośrodek Myśli Politycznej, Kraków, 2016, 308 pp., index

The writings of Stanisław Bukowiecki (1867–1944), lawyer and economist, illustrate the dilemma between the attachment to certain ideals of the 'vernacular' nationalism (before 1911, the author was a leading political figure with the National Democracy in the Kingdom of Poland; afterwards, he became an outstanding figure in the so-called secession movement) and a pro-state attitude (since the earliest years of the Second Republic, he held

leading positions in the Polish judicial system: he was Minister of Justice, 1917–18, and long-standing Chairman of the Office of the State Attorney of the Republic of Poland). The present collection of texts by one of the builders of a modern Polish nationalistic movement (to be specific, of a moderate wing within it) and subsequently, a leading participant of juridical discussions held in interwar Poland, centres around the constitutional debates. Apart from two texts related to historical reminiscences (the school strike of 1905; aspects of the history of the Polish Youth Association ‘ZET’), the judicial issues are at the centre of his discourse. These include the position of the constitution within the legal environment, the territorial division in a modern state, the role of internal factors in the formation of the state apparatus, or, the position of ‘nation’ in the basic laws (considered in more general terms). All the essays fairly representatively illustrate the development and evolutions of the legal and constitutional culture in the Second Republic, forming altogether a useful set of critically edited source texts. There is a biographical note and an index. Adam Danek, responsible for the selection of the material, has compiled the notes and written an introduction. (GK)

Piotr Cichoracki, *Komuniści na Polesiu w latach 1921–1939* [The communists in Polesia, 1921–39], LTW, Łomianki, 2016, 274 pp., index of persons

The study by a Wrocław historian describes the pre-war communist episode in the history of Polesia. Arranged by chronology and problem, this four-chapter monograph analyses the emergence and development of the communist movement in this strategically specific region in the eastern borderland of the Second Republic of Poland. The years 1930–4 are recognised as the period of peaking development and influence of communists (cf. chapter entitled ‘The height’, providing detailed documentation and arguments, plus a perspicuous research questionnaire). As is customary with Cichoracki, a thorough and multi-language documentation query carried out in a dozen-or-so archives, combined with micro-historical techniques applied, attracts the reader’s attention. An important contribution to the history of Polish communist party, the study offers a valuable analysis of the actions taken by the public administration, across its tiers. A list of abbreviations, a list of tables and charts, a reference list and an index of persons are attached. (GK)

Jakub Wojtkowiak, *Polacy i Litwini, oficerowie Armii Czerwonej w latach 1922–1941. Słownik biograficzny* [Polish and Lithuanian officers of the Red Army in 1922–41. A biographical

dictionary], Centrum Polsko-Rosyjskiego Dialogu i Porozumienia, Warszawa, 2015, 660 pp., bibliog., annexes, ills.

This book comes as an outcome of extensive query across the major archives of today's Russia. It provides biographical sketches of a total of 400 individuals, Poles and Lithuanians, holding high-ranking positions in the Workers' and Peasants' Red Army (roughly, from the rank of colonel upwards; it was only in 1935 that the ranks, previously abolished during the Revolution, were reinstated). To outline the circle of the characters described, the author has assumed the criterion of a fair command of the Polish language, rather than Polish nationality declared. Some individuals are regarded as Poles though they would officially not admit it, for political reasons – as opposed, for instance, to their relatives who confirmed the Polish identity of their kin. Evidenced are their professional careers, promotions or degradations; social and educational background is defined, and the individual's way to the Red Army described. The dictionary excellently demonstrates the multinational character of the Soviet state and shows how liquid the borders of ethnic or national identities were. Some of the officers portrayed exemplify great careers. Józef Unszlicht (1879–1938) was promoted to deputy People's Commissar for Marine and Military Affairs; Bronisław Bortnowski (Bronkowski; 1894–1937) ran the Soviet intelligence in Germany. As many as two Poles headed the entire Soviet military fleet for a decade; although the navy was small at the time, its commanders, Edward Pancerzański (1887–1937) and Romuald Muklewicz (1890–1938), are worth mentioning. Michał Lewandowski (1890–1938) was head of the Trans-Caucasian Military District. Other individuals switched to the Polish Army as the Second World War neared its end; among them were Władysław Korczyk (chief of the Polish Army's staff after 1945), Bronisław Pólturzycki (a military district commander), along with the best known ones: Konstanty Rokossowski and Karol Świerczewski. Poles were the most numerously represented in the Soviet Union's military apparatus in the middle of the 1920s. Some 1,750 Polish and 300 Lithuanian army and navy officers fell victim to the 1936–8 purge. (BK)

Piotr H. Kosicki, *Personalizm po polsku. Francuskie korzenie polskiej inteligencji katolickiej* [Personalism à la polonaise. The French origins of the Polish Catholic intelligentsia], trans. by Jerzy Giebułtowski, Instytut Pamięci Narodowej – Komisja Ścigania Zbrodni Przeciwko Narodowi Polskiemu – Oddział w Warszawie, Warszawa, 2016, 502 pp., index of persons, bibliog., summary in English

This book, originally written in English, is a fully original work. Piotr Kosicki draws a portrait of the circles of Catholic intelligentsia identifying

themselves with the personalist current (which was a minority in Polish Catholicism) over three consecutive periods – between 1918 and 1956. A few circles are portrayed in more detail, including the academic association ‘Odrodzenie’ (with the periodicals it published, incl. *Prąd, Odrodzenie*) and the milieu associated with the rehabilitation institute for the blind in Laski near Warsaw, and their most emblematic figures. The author’s special focus is on the relationships with French culture: several Poles representing the circles in question studied in France, and knowledge of the French language was part of the habitus of the elite in the Second Republic of Poland; consequently, the local Catholic intelligentsia looked in France – and in Paris in particular – for models to follow in their social and political activities. Special attention is placed on the history of reception of the ideas of personalist thinkers such as Jacques Maritain and Emmanuel Mounier; described are their visits to Poland and the ways in which the French attempts at a Catholic-communist rapprochement, in response to the threat of fascism in the 1930s, echoed in the country on the Vistula River. The subsequent part of the study describes the wartime experiences of Polish personalists (some of them joined the conspiratorial organisation ‘Unia’) and how this experience influenced their post-war political choices. Analysed is, in particular, the ideological offer of three Catholic weeklies established in Poland after the war: *Tygodnik Warszawski*, *Tygodnik Powszechny*, and *Dziś i Jutro*, as well as the complicated relationships between the circles of their authors and editors. A considerable portion of the book deals with the concept of Catholic socialism and its followers (Tadeusz Mazowiecki and others), seeing the trend as a specific Polish contribution to the Catholic social thought – and showing the Holy Office’s critical attitude toward the concept. (BK)

CONTEMPORARY HISTORY

Monika Sznajderman, *Falszerze pieprzu. Historia rodzinna* [Pepper forgers. A family history], with an introduction by Martin Pollack, Wydawnictwo Czarne, Wołowiec, 2016, 280 pp., ill. (7 pp.)

Rather than a piece of historical writing or recollective account, the book offers a peculiar record of two different family memories, with their inextricably intertwined Polish and Jewish memories, all in interrelation with the complex occurrences of the nineteenth and twentieth century. Monika Sznajderman, anthropologist by education and contributor to *Konteksty* magazine, primarily known as a co-founder, together with her husband Andrzej Stasiuk, a writer, of the Wydawnictwo Czarne publishing house, tells a story of her own family – in fact, of several families. The Polish

and Jewish fates are parallel and overlapping, never becoming identical. The book under review is an unusual testimony of the entanglements and complicated histories of the Jewish assimilated, and wealthy, families of Sznajderman and Rosenberg from Miedzeszyn (near Warsaw) and Radom, on the one hand, and the Polish noble families of Lachert, Ciświcki, and Rojowski. Describing her father's family (Marek Sznajderman, born 1929, is a renowned cardiologist) was the most painstaking job for the author, since virtually nothing was said about this family line at her home. Thus, she has reconstructed the mentally ousted fates of her ancestors with use of pre-war press and other printed matter, archives, mortgage entries, directories, and so on, and analysing old photographs and relevant minor traces preserved in the spaces between Miedzeszyn, the Warsaw Ghetto, and Radom under German occupation, later also Złoczów, Oświęcim and, lastly, Australia, where a part of her family arrived after the war. A memory repression process reappeared right after the liberation, within the family. All these occurrences have given rise to an exquisite, in literary terms, record of the narrator's polyphonic identity – and an attempt to expand the memory. The book was nominated for the prestigious 'Ryszard Kapuściński' Award in the Literary Reportage category for 2016. The introduction is by Martin Pollack, the eminent Austrian author. (GK)

Władysław Bartoszewski, *Polacy – Żydzi – okupacja. Fakty, postawy, refleksje* [Poles, Jews, Occupation. Facts, attitudes, reflections], interviewed and ed. by Bożena Szaynok, Wydawnictwo Znak Horyzont, Kraków, 2016, 285 pp., index

Władysław Bartoszewski, the author of this collection of texts, calls for no introduction. Written in the 1960s and remaining until recently in typescript, the study is preceded by a series of interviews with the author, done by Bożena Szaynok, a Wrocław-based historian, outstanding specialist in the Polish-Jewish history, presently associated with the POLIN Museum of the History of Polish Jews. The book to a large extent concerns the Polish-Jewish relations in the first half of the twentieth century, with a focus on the Second World War period and the earliest post-war years. A considerable part of the treatise deals with Jewish martyrdom and commemoration of the Holocaust crimes. The study reflects the knowledge of a committed historian and Catholic activist as at the moment of its compilation; Bartoszewski reflects broadly upon the period – an aspect that stands out while confronted with the much later interviews run by Ms. Szaynok. Consequently, there are numerous fragments with strikingly anachronous remarks, concealments or astonishing evaluations (as with respect to interwar Poland). All in all, however, it is an important book which demonstrates an evolution in the attitudes of Polish

intelligentsia, particularly its exponents rooted in Catholicism. An introduction by Marian Turski is followed by a brief opening comment by Szaynok; an index is attached. (GK)

Stanisław Bereś, *Gajcy. W pierścieniu śmierci* [Gajcy: inside the ring of death], Wydawnictwo Czarne, Wołowiec, 2016, 712 pp.

Tadeusz Gajcy was a most promising poet and a fascist-like nationalist, the leading figure in the 'Sztuka i Naród' (Art & Nation) group and editor-in-chief of the *Sztuka i Naród* magazine; he was killed during the Warsaw Uprising in August 1944 (together with Zdzisław Stroiński, another member of the group). Gajcy fought his last struggle in the vicinity of what is today 'Muranów' cinema; shortly before that, he casually contributed to the death of Waław Bojarski, a charismatic poet and intellectual, also member of the said artistic group. Such was, in extreme brief, the biography of this character of the extensive contextual biography in question. Stanisław Bereś, an outstanding historian and literary critic based in Wrocław, author of a series of valued studies in the intellectual and literary culture of the Second Republic of Poland (1918–39), and expert in French literature, demonstrates that Gajcy de facto freed himself of the outlook-related pressure of his circle and generally replaced ideological threads with those of high art. The biography of Gajcy, the most talented poet of the so-called 'Columbus Generation' (apart from Krzysztof K. Baczyński), son of a locksmith and a midwife, attests to his social emancipation. Composed of several dozen daring mini-essays and meticulous analyses of Gajcy's poems, the book offers some new factual findings – altogether being an important contribution to the discussion with the great critics of the poet's output: primarily, Tadeusz Borowski and Czesław Miłosz, who have made important contributions to Polish culture themselves. Indirectly, it adds to the critical analyses of the 'Sztuka i Naród' artistic output penned by Barbara Toruńczyk and Elżbieta Janicka. Though not all the interpretations proposed in this study seem convincing, it is certainly one of the most important works describing what might be named the contact point area between political history and history of societal attitudes, literary history and literary criticism of the former half of the twentieth century. (GK)

Przemysław Bibik, *Polscy narodowcy jako ofiary KL Auschwitz* [Polish nationalists as victims of the KL Auschwitz], „Myśl Polska”, Warszawa, 2016, 157 pp.

As it may seem, the author's intent was to compile a pioneering analysis of the attitudes of Polish nationalist activists who were put into the KL Auschwitz;

in fact, it has been preceded by some other publications (most of them issued by the National Remembrance Institute [*Instytut Pamięci Narodowej*, IPN]), such as biographical lexicons of right-wing activists who for a variety of reasons were repressed by the Third Reich. The concentration camp based in Oświęcim became the place of detention for a few dozen politicians and outstanding activists related to the National Democracy, with a dozen-or-so of those who held key positions in the movement's structure and operations (incl. Karol Frycz, Michał Howorka, Witold Staniszkis, Bolesław Świdorski, or Jan Mosdorf – the first leader of the fascist National-Radical Camp (*Obóz Narodowo-Radykalny*, ONR), who is dealt with in the study in detail). Of the three sections of the book, the first outlines the activities of the rightist activists with the camp's conspiracy; the second describes their political activities before and during the Second World War; the third offers portraits of a few of the activists. An extensive annex (pp. 92–155) comprises biographical material. The treatise, valuable as it is, albeit slightly hagiographical in some respects, does not reply a number of questions worthy of asking, such as: Is it really true that Polish nationalists were a political group that was particularly vulnerable to Nazi repression? The somewhat inept and rather poor standard of historical reflexion displayed by the author is, at times, astonishing. A useful reference list is attached, including a rather conscientious breakdown of a series of unknown reminiscences and personal testimonies. (GK)

Sny chociaż mamy wspaniałe ... Okupacyjne dzienniki z okolic Mińska Mazowieckiego [‘At least, our dreams are magnificent ...’ Occupation diaries from the vicinity of Mińsk Mazowiecki], ed. and with a foreword by Barbara Engelking [the diaries of Chajcia Goldsztejn and Eli Goldsztejn trans. from Yiddish by Monika Polit], Stowarzyszenie Centrum Badań nad Zagładą Żydów, Warszawa, 2016, 447 pp., maps (on fly-leafs); series: Biblioteka świadectw Zagłady

The book is another in one of the most ambitious editorial series of Warsaw's Centre for Holocaust Studies, which seeks to document the course of the annihilation of Jewry in the Polish territory. Four diaries are contained in the volume, two by male authors and the other two by female diarists living in the vicinity of Mińsk Mazowiecki. The diaries of Brandla Skierka and Adam Kamienny were written in Polish; the other two, of Chajcia (née Bursztyn) and Eli Goldsztejn, in Yiddish. Apart from everyday observations, these records comprise larger notes reporting on a number of dramatic experiences as well as dreams of the authors and their families' members. The diarists belonged to the young generation of Polish Jews whose conscious lives began in independent

Poland: aware of their Jewishness, they were all immersed in Polish culture (socialisation through a Polish school being one of the factors). Thus, recorded are also the ambitions and daydreams of the first generation(s) in the revived country. These testimonies document a few essential stages of the extermination of Jews from the standpoint of victims, thus recording the trauma and various individual strategies of tackling it. The introductory study by Barbara Engelking, head of the Centre for Holocaust Studies, offering preliminary remarks related to trauma studies in the perspective of dreams, deserves special attention. Attached are photographs (from the Goldsztejn family archive) complementing the diaries of Chajcia Goldsztejn and Eli Goldsztejn. (GK)

Jan Grabowski (ed.), *Szczęście posiadać dom pod ziemią. Losy kobiet ocalałych z Zagłady w okolicach Dąbrowy Tarnowskiej* ['How lucky you are to have an underground house! The fates of female Holocaust survivors in the vicinity of Dąbrowa Tarnowska], Stowarzyszenie Centrum Badań nad Zagładą Żydów, Warszawa, 2016, 224 pp., tables, ill. (incl. in colour); series: Biblioteka świadectw Zagłady

The volume contains recollections of three women: Melania (Molly) Weissenberg-Applebaum, Chaja Rosenblatt, and Rywka Schenker, meticulously edited by Professor Jan Grabowski, member of the Centre for Holocaust Studies team, a scholar associated with the University of Ottawa. Ms. Rosenblatt and Ms. Schenker wrote down their memories shortly after the war whereas Miss Weissenberg kept her diary as the events went on, between the spring of 1942 and the liberation in January 1945. Melania was a native of Cracow; Rywka and Chaja originally came from a Małopolska-region *shtetl*. Rywka's and Chaja's families and social circles were deeply religious and conservative, whereas Melania grew up in a house of acculturated townspeople. All the three happened to stay during the war within the district (*powiat*) of Dąbrowa Tarnowska, a dozen kilometres off Cracow. Their accounts all supply an extensive, often very drastic documentation of the fates of the Jews in the area. Altogether, a story unfolds of fear and death – beginning with the liquidation of the ghettos in the localities of Radomyśl, Wielkie, and Tarnów. The testimonies have recorded in detail how fear of the Germans becomes fear of the Polish 'neighbours' as well. Having luckily survived the extermination, the three women left Poland after the war and eventually settled down in Canada. Two of them never met, although they lived in Ontario, just a few streets away from each other. None of them wanted to mentally re-experience the war time, never willing to return to Poland. The terrifying stories they tell largely explain why. (GK)

Grzegorz Motyka, *Wołyń 1943. Ludobójcza czystka: fakty, analogie, polityka historyczna* [Wolhynia 1943. A homicidal purge: facts, analogies, and history-based politics], Wydawnictwo Literackie, Kraków, 2016, 285 pp.

The book is a compendium of the most important pieces of information and thematic threads regarding the ethnic cleansing that shattered the land of Volhynia in 1943. Consisting of five chapters, mostly problem-oriented (rather than strictly chronologically arranged), the study describes those broadly-affecting traumatic events in the context of contemporary public debate. The author refers to the most significant discussions around the Volhynian massacre, polemicalising, inter alia, against the arguments of Ukrainian historian Ihor Ilyušin who approaches the crime in terms of a ‘popular peasant war’ (*levée-en-masse*). Motyka’s estimation of the number of those who directly took part in the slaughters is approx. 50,000. As regards research findings, the monograph follows up the authors’ fundamental study *Od rzezi wołyńskiej do akcji „Wisła”. Konflikt polsko-ukraiński 1943–1947* [From the Volhynian slaughter to the Operation Vistula: the Polish-Ukrainian conflict of 1943–7], which has deservedly positioned this historian as the most eminent Polish expert in these events. The fairly comprehensive chapter entitled ‘A Croatian analogy: homicides’ (pp. 157–97) brings some novel findings as it outlines a comparative perspective between the Volhynian occurrences and the crimes of Croatian Ustaša gangs. Written in a journalistic manner, not overburdened with a critical apparatus, the study under review has a good chance to be appreciated by the regular reader. In parallel, it will meet the specialists’ expectations, given the literature available in Polish publishing market – politically involved, and rather poor in terms of scholarly standards. Meticulously edited, the book additionally offers a dozen before-unknown photographs. (GK)

Tomasz Osiński (ed.), *“Rewolucja społeczna” czy “dzika przebudowa”? Społeczne skutki przekształceń własnościowych w Polsce (1944–1956)* [A ‘social revolution’, or ‘untamed re-development’? The social effects of the ownership transformation in Poland, 1944–56], Instytut Pamięci Narodowej – Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu – Oddział w Lublinie, Lublin, 2016, 572 pp., bibliog., index of persons, summaries in English (attached to each article)

The volume is an aftermath of a large conference of economic historians and researchers specialised in the social history of Poland, held in 2014 in Lublin.

It comprises twenty-six large and reliably documented studies by leading Polish historians (Jędrzej Chumiński, Dariusz Jarosz, Janusz Kaliński, Marcin Kula, Piotr Madajczyk, Grzegorz Miernik, Ewelina Szpak, Janusz Wrona, Janusz Żarnowski, and others) and a few foreign historiographers, plus a record of three plenary debates. The discussed topics include the disintegration of the ownership right system in the Stalinist period; the ownership change in Polish agriculture; the consequences of the 'battle for trade'; the policies toward the crafts; the changes in the banking sector; proprietorship as the communist criterion for classification of enemies; the Catholic Church as the landholder; and more. The authors have tried to answer the question to what extent or degree the Polish Stalinism deviated from its Soviet model with regard to ownership transformation; what sorts of social attitudes are discernible with respect to top-down pressures to alter the ownership structure; and, what were the long-lasting effects implied by the deep, revolutionary transfers of ownerships in the Stalinist period. On top of all this, the book is an interesting and useful review of the various writing styles and research methods related to, mainly, economic historiography, historical sociology, oral history, and discourse analysis. (BK)

Adam Dziuba, *Totalitaryzacja. Polska Partia Robotnicza na scenie politycznej województwa śląskiego (1945–1948)* [An instance of totalitarianisation. The Polish Workers' Party on the political arena of the Voivodeship of Silesia, 1945–8], Instytut Pamięci Narodowej – Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu – Oddział w Katowicach, Katowice, 2016, 786 pp., bibliog., index of persons, summary in English

The area concerned by the study includes Upper Silesia and the Dąbrowa Basin. After 1918, communists were quite insignificant in the region's political life. During the Second World War they were much less active than representatives of the other, competitive political currents. Since 1945 the communists permanently and consistently reinforced their possessions, despite the regional tradition of self-organisation (expressed in the strikes, for example). The author shows the beginnings and the methods of the ruthless political conquest of the region by the Polish Workers' Party (*Polska Partia Robotnicza*, PPR), thus helping understand the unheard-of success of the communist party at the later date (the Silesian organisation of the Polish United Workers' Party [*Polska Zjednoczona Partia Robotnicza*, PZPR] was the strongest such unit in Poland). Acceptance of the PPR was hindered by the anti-communist attitudes demonstrated by the Upper Silesians, the region's ethnic (Silesian/Polish/German) diversity, and the strength of the Catholic Church. It was in Silesia

that before the parliamentary election of 1947 the most numerous attempts were made to get independent candidates registered. Dziuba analyses the tactics employed by the PPR with respect to the other political parties as well as social, trade and youth organisations, based on the developments around the referendum of 1946, the 1947 election, and the ‘battle for trade’. Annexed are fifty-six biographical notes of the most important local communist activists, including those who have left a mark in the life of the party (PPR and/or PZPR) on the countrywide level). (BK)

Paweł Knap (ed.), *Wokół zjazdu szczecińskiego 1949 r.* [Around the Szczecin Convention of 1949], Instytut Pamięci Narodowej – Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu. Oddział w Szczecinie, Szczecin, 2016, 156 pp., index of persons

In January 1949, the 4th Convention of the Trade Union of Polish Men-of-Letters was held. The event epitomised an artistic and political turn toward socialist realism in literature (though the phrase ‘socialist realism’ does not appear in the officially approved Convention documents). How much of a breakthrough the Convention was, became apparent some time afterwards. The post-conference volume in question comprises twelve studies, which altogether portray Szczecin as a new cultural hub in the ‘recovered’ north-western territories (the authorities induced a few important authors to settle down in the city – Jerzy Andrzejewski and Wiktor Woroszyński among them). The other texts show how the Convention was described by newspapers at home and emigration periodicals, how the writers themselves recollected their participation in the event, and how the local (voivodeship-level) censorship office and the local (Szczecin-based) branch of the Polish Radio operated, with a focus on the propagandist role of the latter. The last article in the volume, concerning the First Convention of the Jewish Cultural Association in Wrocław (October 1949), which also accepted socialist realism as the binding doctrine, is an interesting counterpoint to the remainder of the content. (BK)

Aniela Steinsbergowa, *Widziane z ławy obrończej* [Seen from the defender’s bench], with an introduction by Andrzej Friszke, Towarzystwo “Więź”, Warszawa, 2016, 221 pp.; series: Biblioteka “Więzi”

Aniela Steinsberg (1896–1988) was born into a long and deeply Polonised Jewish family. She completed her law studies in Warsaw in 1920, and attorney apprenticeship in 1925, but was formally admitted to practise only in 1930

(as one of the few females in the lawyers' milieu). Politically related with socialists, she became specialised in political matters, defending communist activists as well. During the Second World War, she collaborated with Józef Cyrankiewicz and Zygmunt Żuławski as leaders of the Polish Socialist Party (*Polska Partia Socjalistyczna*, PPS). After 1945 she worked for the government administration, and since 1954 practised as attorney-at-law again. She got involved in the rehabilitation of Kazimierz Moczarski, former head of the Information and Propaganda Bureau with the Home Army Headquarters; he was sentenced to death in 1952, after seven years in detention; the sentence was thereafter altered to life imprisonment. The far-famed revision trial revealed to what extent the rule of law was breached in the Stalinist period. Attorney Steinsberg became a person of authority to the democratic opposition (dissident) circles in Poland; in response, the authorities had her removed from the Bar in 1970. She was among the founders of the Workers' Defence Committee [*Komitet Obrony Robotników*, KOR] in 1976, and stayed in touch with Polish socialists active in exile. An edition of her memoirs was first published in 1977 by the Institut Littéraire/Instytut Literacki in Paris; the present edition is revised, corrected and expanded. The large biographical sketch penned by Andrzej Friszke is an extremely valuable addendum. (BK)

Janusz Wróbel, *Chipolbrok. Z dziejów polsko-chińskiego sojuszu morskiego 1950–1957* [The Chipolbrok. Aspects of the history of the Polish-Chinese maritime alliance, 1950–7], Instytut Pamięci Narodowej – Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu – Oddział w Łodzi, Łódź, 2016, 527 pp. + 22 pp. (ills.), bibliog., indices

The People's Republic of Poland established diplomatic relations with China in 1946. The first Polish trader reached Chinese ports in 1950. The Polish-Chinese naval vessel association 'Chipolbrok' was founded in 1951 by the respective navigation and transportation ministries of both countries as an international company with an equal share of both parties (each contributed five ships; as many as thirteen shared vessels were put into operation by 1956). The association still exists today; its history is an important chapter in the mutual relations. The book describes selected aspects of the functioning of Chipolbrok, including the political context of this joint and mostly successful economic project, the role of the Polish community in China, and everyday life onboard the vessels. In the Stalinist period, sailors were one of the most strictly controlled occupational groups; they were indoctrinated by political officers (so-called educative officers), invigilated, and lived a 'second life' (as was demonstrated through alcoholic scandals, smuggling, or moral scandals

involving women). The author shows that in the relations with the Chinese, who were port officials and sailors (the crews of Chipolbrok vessels were mostly mixed), a sense of pride or superiority, at times resemblant of racism, oftentimes appeared among the Poles. Much attention focuses on two cases of halting and seizing the vessels by the Taiwanese (Chiang Kai-shek's) navy; namely, 1953 saw a hijack of the vessel 'Praca' (with a crew composed of 30 Poles and 17 Chinese), whereas in 1954, 'Prezydent Gottwald' ship (with 32 Poles, 15 Chinese and 1 Greek) was hijacked. The Polish sailors were interned; some, influenced by emissaries from Radio Free Europe (and others), requested political asylum in the United States; those who returned to the communist Poland (owing to the mediation of the International Red Cross) were used in the propaganda struggle against the West. (BK)

Dariusz Jarosz and Grzegorz Miernik, "*Zhańbiona*" wieś Okół: *opowieści o buncie* [The 'disgraced' village of Okół: stories of a revolt], Instytut Historii PAN and Uniwersytet Jana Kochanowskiego w Kielcach, Warszawa, 2016, 337 pp., bibliog., index of persons, summary in English, maps

On 28 August 1953, in the village of Okół, Voivodeship of Kielce, a 'battle' occurred between the local farmers, whose ranks numbered a few hundred, and the officials of the commune and a newly-established local production cooperative; the latter party was supported by a militia squad and members of the Union of Polish Youth (*Związek Młodzieży Polskiej*, ZMP). The farmers disturbed the ploughing up of the borderlines between the plots of land which, by way of an administrative decision, were to be integrated into a uniform ground of the cooperative's land. The farmers who had not joined the cooperative ignored the forced replacement of their allotments with those located elsewhere; they damaged three tractors and manhandled the representatives of the authority. At the place where the crash occurred, they displayed a white-and-red flag. There were no fatalities, and no firearms were used. As part of the repressive measures against the locals, a dozen people were arrested and at least four sentenced to imprisonment. On the basis of the investigation, court, and communist-party records, and interviews with the village's residents, the authors of the book have developed an extensive and in-depth contextualisation of this individual instance of rebellion – the first such analysis in Polish historiography. The specificity of the region and the Commune of Okół is portrayed: the latter was inhabited by petty farmers – leftist-oriented, displaying a generally favourable attitude to the communist authorities; a considerable proportion of the locals were members of the Polish Catholic Church (a minority denomination). Their resistance

against the intervention into the land ownership relations in their village is shown in the context of the policies of other Eastern Bloc countries with respect to peasants. Characteristic of Poland was a relatively 'lenient' coercion to collectivise farms (financial and administrative penalties used as a major measure; no fatalities incurred overall). Hence, the forms of resistance offered by the peasants were rather soft; no attempts occurred in Poland at armed opposition to the authorities, which otherwise was, at times, the case in the Soviet Union or Yugoslavia, for that matter. A significant role of tumultuous women associates, in a way, the *Okół* anti-collectivisation rebellion with similar occurrences taking place in some other countries. (BK)

Paweł Sowiński, *Tajna dyplomacja. Książki emigracyjne w drodze do kraju 1956–1989* [A secret diplomacy. Emigration books on their way home, 1956–89], Towarzystwo "Więź" and Instytut Studiów Politycznych PAN, Warszawa, 2016, 227 pp., bibliog., index of persons, ill.

In 1956, the Free Europe Committee (FEC) started to extensively supply the Communist Bloc countries with books that demonstrated, in a nonintrusive manner, the political, economic, and intellectual prevalence of the West over the Soviet Union and the communist system. The supplies also included specialised literature useful in university-level teaching, and belles-lettres books. Moreover, the U.S. Government sponsored publications of East European emigrants through FEC, mainly by buying out a portion of the circulation: the printed books remained with the publishers who could give them out to tourists visiting Western countries and/or distribute them during cultural events held by the Polish diaspora. Translations were paid from the American money, which helped develop threads of communication and understanding between émigré milieus of different oppressed nations. The author has resolved to describe the Polish organisers of this 'book conspiracy', focusing on several nodes in the book distribution network: Rome – the allocation centre there being an association of Polish war veterans run by Witold Zahorski, the recipients (understandably) including numerous Polish Catholic priests and hierarchs; Vienna – the bookstore of Zofia Reinbacher, in operation since 1984; London – Jerzy Kulczycki's 'Orbis' bookstore, active since 1964; and, Lund in Sweden – émigré graphic artist Józef Lebenbaum ran an Independent Polish Agency there, which offered material and financial support to Polish dissident circles after 1976. Sowiński shows the relationship between the distributors and the American sponsor, alongside the operations of Polish authorities, through the secret police, with respect to the booksellers and the readers of the books received through the distribution system. (BK)

Paweł Dybicz (ed.), *Przełom Października '56* [The breakthrough of October 1956], Oratio Recta, Warszawa, 2016, 327 pp.

A collection of a dozen-or-so studies written for the purpose of a scientific conference held by the leftist weekly *Przegląd* and the Rosa Luxemburg Foundation in October 2016. The intent of the authors and, primarily, the editor and author of the introduction (Paweł Dybicz is deputy editor-in-chief of *Przegląd* and historical publicist), was to comprehensively analyse the events of the political breakthrough that occurred in Poland in 1956. The design has proved partly successful. The most interesting and creative ones are the contributions which attempt at analysing the crisis from the standpoint of a critical concept (as in the essay of literary scholar Agnieszka Mroziak on the role of women in the 1956 events) or several studies (notably, the one by Longin Pastusiak) on international relations. Not as powerful are the texts relating to internal policy, just to mention the ones of Andrzej Werblan or Jerzy Wiatr (otherwise, an outstanding sociologist) which offer a secondary rationalisation of their own political choices. The essay by Andrzej Friszke offers, in turn, a wealth of fresh facts and new research clues – thus reconfirming the rank of the author, presently the most eminent active historian of communist Poland. The anti-Stalinist ‘1956 breakthrough’ certainly brought about a number of socio-political changes; the occurrences in question, and their consequences, call for exhaustive studies, preferably undertaken from various perspectives. The authors are right when stating that these events ought to be regarded as the major ones in twentieth-century Poland, but their importance remains only partly discovered in their endeavours. Some interesting ‘journalistic’ statements such as the one pointing to an unwritten social agreement between the authoritarian rulers and the civic society, that (reportedly) factually lasted until 1989, would call for further and detailed documentary studies. Besides, an index of persons and a list of references would have been useful. (GK)

Ewa Węgrzyn, *Wyjeżdżamy! Wyjeżdżamy?! Alija gomulowska 1956–1960* [‘We’re going away! Going away?!’ The Gomulka-unleashed *aliyah* of 1956–60], Austeria, Kraków and Budapeszt, 2016, 379 pp., bibliog., annex, indices, summary in English, ill.; series: Polscy Żydzi. Studia i teksty

The book under review is characteristic of a novel and increasingly extensive current in the Jewish studies in Poland: the research that is pursued in Poland as well as in Israel, by young-generation historians with a command of New Hebrew and Yiddish but without a Jewish ethnic background. The author has

made use of Polish sources (e.g. documents of the Ministry of Foreign Affairs) along with the collection of the Central Zionist Archives in Jerusalem. Yet, the major source has been developed by herself: Węgrzyn has interviewed just under 100 Polish Jews who left the People's Republic of Poland after 1956 (this *aliyah* unleashed by Władysław Gomułka's rule is estimated at some 50,000 people; for instance, 23,000 Jews left the Voivodeship of Wrocław, whose post-war Jewish population was approx. 33,000). Described is the exodus in the context of Polish-Israeli diplomatic relations and various aspects of de-Stalinisation, including the anti-Semitism excited among Poles and the society's disillusionment with communism. The Polish Ministry of Foreign Affairs had previously treated Israeli pressures to let the Jewish Poles leave the country as interference in Poland's internal relations. It was only in 1955 that the Polish authorities gave a go-ahead for emigration, although the Jews were leaving Poland 'stealthily' so as to avoid teasing the Arab countries, allied then with the Soviet Bloc. The author also describes the methods of travelling and the process of the newcomers' adaptation to the Israeli society. Albeit the position of Polish Jews was generally higher in Israel than the one of Jews from Africa or Asia, the departure from an urbanised mild-climate country and arrival in a mostly agricultural, and partly deserts, country – which was moreover a country 'under construction' and threatened by war – came as a shock to many. The study interestingly shows the ways in which the comers fostered their associations with Poland and the Polish language, and how cultural institutions operated which linked Poland with Israel: these included Polish cafés and bookstores, a daily newspaper in Polish, *Nowiny-Kurier*, published in 1952–92 (as a weekly, until 2009). Ramat Aviv, a quarter of Tel Aviv, was nicknamed 'Gomułkowo'. Special attention is devoted to those individuals from Gomułka's *aliyah* who acted as links between the two countries and cultures – among them, the journalists Roman Frister (who in his latest years moved back to Warsaw), Sewer Plocker, and Arie Golan-Skórnik; the poet Renata Jabłońska and the authors Ida Fink, Miriam Akavia, and Aleksander Klugman (BK).

Jerzy Giedroyc – Leszek Kołakowski. Listy 1957–2000 [Jerzy Giedroyc – Leszek Kołakowski: Letters, 1957–2000], with an introduction by Paweł Kłoczowski, ed. by Henryk Citko, Towarzystwo "Więź" and Instytut Dokumentacji i Studiów nad Literaturą Polską, Warszawa, 2016, 377 pp., index of persons; series: Archiwum Kultury, 16

The volume is composed of 342 letters exchanged between Jerzy Giedroyc, the editor of the *Kultura* monthly, and Leszek Kołakowski, a leading Marxist philosopher and, in a later period (from 1966 onwards), a dissident thinker.

The contact between the two gentlemen was not stable in terms of intensity. They first met in 1957; a close cooperation between Giedroyc and Kołakowski evolved after the latter left Poland in the aftermath of March 1968. (Kołakowski was forced to assume the status of an emigrant only in 1983, after the Polish authorities refused to extend the validity of his passport.) In 1971–8 the thinker, living in the UK then, supported a number of Giedroyc's editorial and political undertakings, advised and aided the Maisons-Lafitte-based editor in several ways, and had a few of his own important works published with the Institut Littéraire – notably, *Obecność mitu* [The Presence of Myth] (1972) and the three-volume *Główne nurty marksizmu* [Main Currents of Marxism: Its Origins, Growth and Dissolution] (1976–8). Moreover, Kołakowski authored a series of minor but important essays for *Kultura*, which subsequently penetrated into the cultural circuit in Poland (through reprints or duplicates), helping develop the democratic opposition which finally surfaced in 1976. It was Kołakowski who successfully solicited for support from Western intellectuals for an *Appeal for Polish workers* (1976), and collected money to support the dissidents at home with. The relationship between the two men weakened after 1979. The present collection of letters, offered in a model edition, documents the many years of a dialogue between two great Poles on the most efficient tactics for political opposition against the real communism, and on the values of Western culture, poetry and fiction literature. (BK)

Jerzy Eisler, *Co nam zostało z tamtych lat. Dziedzictwo PRL* [What have we inherited from those years? The heritage of communist Poland], PWN, Warszawa, 2016, 463 pp., index of persons

The book is a collection of fourteen texts by a leading Polish researcher of the People's Republic of Poland [*Polska Rzeczpospolita Ludowa*, PRL], published between 1988 and 2015 (plus two essays never published before). Eisler has selected out of his output the items he considers persistently valuable; he has updated and adjusted the texts, eliminating the reappearing segments and making up a cohesive whole – an original exposition on the essence and certain peculiarities of Poland after the Second World War. Worth special attention is the large (over 100 pages) disquisition on the place of the Polish People's Army in the PRL's political system, an article on the change taking place in the Polish Radio in 1956 (written in 1985), and a biographical sketch comparing Władysław Gomułka with Cardinal Stefan Wyszyński (based on the records of the meetings and talks between the two politicians from 1958, 1960, and 1963). By means of this publication, Jerzy Eisler reinforces his high rank among historiographers specialising in the recent history and demonstrates that the spectrum of his interests and expertise is extremely broad. He has namely dealt with daily life under Stalinism, the breakthrough

moments in the history of post-war communist Poland (particularly those epitomised by the dates 1956, 1968, and 1970), the mass culture in the PRL (post-war action movies, encyclopaedias). Eisler is moreover an expert in the history of twentieth-century France. (Economic history is the only area still beyond the scope of his research.) (BK)

Marcin Kruszyński and Tomasz Osiński (eds.), *Szkice o codzienności PRL* [Sketches on everyday life in the communist Poland], Instytut Pamięci Narodowej – Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu. Oddział w Lublinie, Lublin, 2016, 216 pp., bibliog., indices

The volume comprises a total of seventeen essays about a variety of social and economic aspects of the daily life in what was the People's Republic of Poland. Among the essays worth the reader's attention, let us mention those by Karolina Bittner – industrial design of furniture products and politico-economic determinants of their manufacture; Jerzy Eisler – the lifestyles of young fans of 'Western' music in the 1960s/1970s (based on the author's own reminiscences); Dariusz Jarosz – problems with the quality of potable water and river/lake waters in post-war Poland; Jerzy Kochanowski – participation of foreigners in smuggling of various goods to and from Poland. Moreover, Marcin Kula writes on the official, so-called personal, questionnaires that PRL residents were supposed to fill in at their workplace, university, or as claimants. In the author's opinion, the questionnaire was a means of disciplining the citizens and thus was a manifestation of the political system's totalitarian strivings. The two articles by Konrad Rokicki deal, respectively, with student clubs and the Palace of Culture and Science in Warsaw. Immensely interesting is Mirosław Szumiło's paper on how those in power spent their holidays (their favourite pastimes and locations allocated for their relaxation). The volume, of rather mediocre size, is yet another proof that daily life in post-war Poland is incessantly an object of interest. (BK)

Weronika Parfianowicz-Vertun, *Europa Środkowa w tekstach i działaniach. Polskie i czeskie dyskusje* [Central Europe in text and action. Polish and Czech discussions], Wydawnictwa Uniwersytetu Warszawskiego, Warszawa, 2016, 429 pp., bibliog., index of persons, ill.

This book is not typically historiographical; it should rather be regarded as a study drawing on the history of ideas, cultural anthropology, and even,

perhaps, the sociology of reading. It is not a history of samizdat periodicals and the circles or groups behind them, whose main field of interest was (East) Central Europe, though we can find in this book considerable information on the magazine's contents, the publishers, what the periodicals and books looked like, how they were manufactured and distributed or transferred. The author primarily seeks to show the ways in which the texts – including manifestos, historical and journalistic analyses, along with parodies of intellectual concepts – concerning East Central Europe functioned in both Polish and Czech independent milieus (dissident, intellectual – émigré circles included) in the 1970s and 1980s, and how they influenced the dissenters' way(s) of thinking. Special focus is placed on the output of Czech intellectuals such as Václav Bělohradský, Václav Havel, Karel Kosík, Josef Kroutvor, Milan Kundera, and Ludvík Vaculík. (Their Polish counterparts form an even bigger group, for the samizdat in Poland was a bigger-scale movement.) Some of the Czech texts were (re)printed in Polish 'underground' periodicals (such as *Obóz*, or *ABC*, *Adriatyk*, *Baltyk*, *Morze Czarne*) as well as in those published in emigration (*Kultura*, *Zeszyty Literackie*). Therefore, the demonstration how the independent milieus or circles entered into reciprocal dialogue above the state frontiers, what their attitudes were toward the issue of singularity of this particular part of Europe, and in what ways they were preparing the political turn of 1989 – the change in which the political elites of Czechoslovakia and Poland participated with awareness of their shared lot – is definitely an advantage of this book. (BK)