

## SHORT NOTES\*

### GENERAL WORKS

Katarzyna Justyniarska-Chojak and Sylwia Konarska-Zimnicka (eds.), *“Per mulierem” ... Kobieta w dawnej Polsce w średniowieczu i dobie staropolskiej* [“Per mulierem” ... The woman in early Poland: Middle Ages and the Old-Polish period], Warszawa, 2012, Wydawnictwo DiG, 495 pp., index of persons

The history of women and their place and role in social life have long been enjoying unflagging interest among the historians. The book under review is the aftermath of a symposium held in 2009 by the Institute of History, Jan Kochanowski University of Kielce. The volume consists of thirty-two articles written by Polish and foreign historians and presenting a number of aspects of the functioning of woman in the medieval and Old-Polish society, based, to a considerable extent, on hitherto-unknown sources. This publication shows that the contemporary Polish research tends to analyse the situation of woman through a variety of aspects; the methodological diversity of the articles is interesting and valuable. Traditional, exiguous texts are found beside studies that propose new methodological solutions.

The volume is divided into two major parts, preceded by an introductory article by Maria Bogucka – the doyenne of studies on women in the Old-Polish society – discussing the gender issues against a broad European background. The first part offers articles on the perceived and postulated patterns of womanhood, analysed, primarily, on the ground of hagiographical and literary works. It comprises research on the reality of certain saints' lives (T. Wojczak); patterns of female piety and devotion (T. Ossowski, O. M. Przybyłowicz); female education (K. Ratajczak, O. Duch, W. Kaczorowski) and women's entertainment (S. Konarska-Zimnicka). The second section concerns the daily functioning of woman in private and public life. The related research has shown that in spite of the evidently disadvantageous position of women in the medieval and Old-Polish society,

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the most outstanding individuals proved successful in public life or economic activities. The range of problems covered includes: political activity of women (E. Opaliński, K. Kuras); business activities pursued by women and the latter's economic standing (D. Burdzy, J. Pielas, A. Karpiński); biographies of women running afoul of law (A. Głowacka-Penczyńska, A. Jakuboszczak); plus, a number of moral, ethical and customs-related aspects (M. Lubczyński, A. Navrotska, R. Kubicki, K. Justyniarska-Chojak, J. Węglorz, W. Trzpiot). (MC)

### MIDDLE AGES

*Księga ziemiska krakowska* [Land court book of the Land of Cracow], vol. 2: 1394–1397, ed. Waldemar Bukowski and Maciej Zdanek, Warszawa, 2012, Polskie Towarzystwo Historyczne, Instytut Historii PAN, Wydawnictwo Neriton, 533 pp., ills., tables, appendix, index, series: Starodawne Prawa Polskiego Pomniki, 2nd Ser., Pomniki Prawa Polskiego, 3

This is an edition of one of the earliest Polish court books, kept at the State Archives of Cracow. Compared to the original version, the editors have adjusted the arrangement of the entries in a manner so as to present them in a chronological order; moreover, Annex on pp. 341–75 comprises entries from a separate gathering, spanning the period 1396–7, attached secondarily to one of the later books. The published resource totals 5,718 entries which constitute an important source for a broadly-defined political, social and economic history, the history of the judiciary, and the origins of written Polish language (the forms of oaths). The editors have prepared the source for print with use of the slightly modified Polish editorial instructions of 1925 and 1957 and the edition of the Land Court Book of Kalisz, prepared by Tomasz Jurek (1991), which they approached as a benchmark edition. (JA)

Joanna Wojtkowiak, *Skandynawskie wpływy kulturowe na Wolinie (IX–XI wiek)* [The Scandinavian cultural influence in Wolin, in 9th to 11th century], Wrocław, 2012, Wydawnictwo Chronicon, 162 pp., ills., map, English sum.

This book attempts at defining the range and detailed origins of the Norman influences in Wolin based upon the archaeological material (the settlement's layout, types of houses built and, first of all, the ornamentation of objects,

mainly those of personal use: combs, ornaments, elements of armament, spoons, spindle whorls, *etc.*). The proposed analysis uses written sources as well. As the author indicates, in the middle of the ninth century, at the former location of an unfortified, loosely developed settlement which got burned, a hub emerged, surrounded by embankments, with streets marked out and with a regular layout of building plots, where so-called long houses, typically Norman, appeared alongside the others. The author points out to analogous finds in Scandinavia as well as in the Viking settlement areas in the British Isles. Analysis of the ornamentation of personal objects primarily testifies, to the author's mind, to the associations with Denmark, with its elitist culture. Alongside those, objects are found whose forms reflect those manufactured north-east of Denmark; the present-day knowledge would not enable us to find to what extent they, or their patterns, originated in Sweden or the Norman Ruthenia. As J. Wojtkowiak stresses, the image of Scandinavian influences, reconstructed on the basis of archaeological material, is close to the one provided by the written sources: a big commercial emporium related with Denmark, including members of the Jelling dynasty, and maintaining contacts with the whole Baltic zone, Rus' being part of it. (A)

Wojciech Drelicharz, *Idea zjednoczenia w średniowiecznym dziejopisarstwie polskim* [The idea of unification in Polish medieval historiography], Kraków, 2012, Towarzystwo Naukowe Societas Vistulana, 520 pp. + 8, ill., name index, geographic name index, English sum.

Apart from a concept of unification and rebirth of the Polish monarchy, the idea under discussion, articulated in the Polish historical literature of the thirteenth to sixteenth century, comprised – as pointed out by the author – postulates concerning its political form, sovereignty, and territorial shape. The subsequent stages of the idea's development are presented – from 1138 (the division of the kingdom after the death of Boleslav II the Wry-mouthed [Polish: *Bolesław Krzywousty*]) to mid-thirteenth century, the writers (Master Wincenty Kadłubek) evoked the past grandeur of Poland and its status in the time of Boleslav kings: the Brave (*Bolesław Chrobry*) and the Generous (*Bolesław Szczodry*). Gallus Anonymus's chronicle and the earliest annals were the source of knowledge on the glorious past. Subsequently, in his *Vita sancti Stanislai episcopi cracoviensis* – the version known as the *Vita maior*, ca. 1253–61, Wincenty of Kielcza formulated a vision of the future unification of Poland following the pattern of the miraculous coalescence of the saint's remains. Later on, authors from Silesia and Greater Poland endeavoured to support the political aspirations of the local lines of the Piasts

by presenting the concepts of Poland's revival through cooperation with the Empire (so-called *Polish-Silesian Chronicle*) or the papacy (Poland's independence from the Germans being emphasised; *Miracula sancti Adalberti*). In the beginning of the fourteenth century, the authors of the *Dzierzwa Chronicle* (*Chronica Polonorum*), *Annales Polonorum deperdidi* and *The Greater-Poland Chronicle* stressed the legality of the succession of Ladislaus I the Elbow-high (*Władysław Łokietek*) and Casimir III the Great (*Kazimierz Wielki*) after King Przemysł II. New elements were added to the idea by Jan Długosz, in whose opinion, resulting from the assassination of St Stanislaus by Boleslav the Generous, God long prevented the Piasts from exercising power in the revived kingdom. This concept legitimised the Jagiellonians' rule in Poland, although the Silesian and Mazovian Piasts were still alive. Długosz moreover indicated that, as Silesia and the Teutonic Order's Prussia – the lands he considered historically Polish – remained outside Poland, the unification process remained uncompleted. Maciej Miechowita, Długosz's continuator, highlighted that the secularisation of Prussia was an important stage in the unification process. W. Drelicharz indicates that although the idea in question was voiced in historical and hagiographical works, a remarkable role in its popularisation was played by the visual depictions, watched on a mass scale (seals, pilgrim signs, coins, tombstone sculptures). (JA)

Sławomir Pelczar, *Władysław Odonic, książę wielkopolski, wygnaniec i protektor Kościoła (ok. 1193–1239)* [Ladislaus Odonic, Duke of Greater Poland, exile and protector of the Church], Kraków, 2013, Wydawnictwo Avalon, 511 pp., index

This book focuses on a second-rank figure of his time. We get the message that Ladislaus's entire life was spent on fighting for gaining or regaining the duchy which was due to him by virtue of inheritance and which embraced a part of Greater Poland and afterwards, from 1231 on, the whole region. The duke's opponents were Ladislaus III the Spindleshanks (Polish: *Władysław Laskonogi*) and then, after 1231, Henry I the Bearded (*Henryk Brodaty*) – the relatively mighty monarchs who strove to increase their duchies and, as a further perspective, to have Poland unified. On defending himself against them, Odonic (correctly *Odowic*) sought alliance primarily with the Church, paying for its support with numerous endowments, thereby contributing to an emancipation of ecclesial institutions from the ducal rule. Another important field of Duke Ladislaus's activity was the initiation in Greater Poland of a German colonisation; however, the destruction caused by the wars with his competitors for power heavily restricted the colonisation influence of this colonisation on the region's economic development. The author stresses the

regional dimension of Odonic's policies. To his mind, the sources telling us of Odonic's contribution to the plot that eventually killed Leszek I the White (*Leszek Biały*), duke of Cracow in 1227, are little reliable: Ladislaus would have no interest in the venture. (JA)

Wojciech Zabłocki, *Grzymisława Ingwarówna, księżna krakowsko-sandomierska* [Grzymisława, a daughter of Ingwar, duchess of Cracow and Sandomierz], Kraków, 2012, Towarzystwo Autorów i Wydawców Prac Naukowych Universitas, 181 pp. + 3, genealogical tables, index of persons

The book is a political biography of the wife of Duke Leszek I the White (Polish: *Leszek Biały*) (reconstruction of the other domains of her life is impossible due to the condition of the available sources). The author has tried to define the duchess's role in the history of Poland. Particularly important is the period between Leszek's death in 1227, when Grzymisława was left alone with her little son Boleslav (later to become Duke Boleslav the Chaste [*Bolesław Wstydlivy*]), till he became fit (1243). In these years Grzymisława did her best to prevent Boleslav father's inheritance (especially, the hereditary Duchy of Sandomierz) from being taken away from her son: it was the domain for which the mightiest Polish provincial dukes of the time fought – Konrad I of Mazovia, Henry II the Pious of Silesia, and Ladislaus III the Spindleshanks (*Władysław Laskonogi*) of Greater Poland. Grzymisława tried to play the pretenders one against the other(s), and sought other allies within Poland (magnates, Church institutions) and outside it (Halych-Volodimir princes, Hungarian kings; among other things, Grzymisława brought about Boleslav's marriage with Kinga [Cunegunda], daughter of the king of Hungary). As a result, in spite of her and her son's power authority being temporarily limited to the vicinity of Wiślica, with the imprisonment of the mother and the son by Konrad of Mazovia, Sandomierz was eventually successfully maintained by them, and Boleslav came to power in the Duchy of Cracow. Grzymisława remained influential on her son's policies later on as well, as attested by the records in Duke Boleslav's documents which were issued also in his mother's name. Another contribution Grzymisława made in the history of Poland was the godly upbringing of the persons entrusted to her care, of whom Blessed Salomea, the daughter, and St Kinga, daughter-in-law, took an important position in the history of the Church in Poland. (JA)

Janusz Grabowski, *Dynastia Piastów mazowieckich. Studia nad dziejami politycznymi Mazowsza, intytulacją i genealogią książąt* [The dynasty of Mazovian Piasts: Studies in the political history of Mazovia, intitulation and genealogy of the dukes], Warszawa and Kraków, 2012, Wydawnictwo Avalon, Archiwum Główne Akt Dawnych, 735 pp., ill., genealogical tables, appendices, index, English sum.

This book is the most recent synthetic study on the history of the Mazovian line of the Piast dynasty and of its state (which, apart from Mazovia, embraced in 1388–1462 the Duchy of Belz in Rus'), in the period between the singling out of this dynastic line (2nd half of the 13th c.) until its extinction and incorporation of Mazovia in Poland in 1526. The book consists of several autonomous parts. First chapter deals with the region's political history, with special focus on Mazovia's internal splits and regency rules exercised by the duchesses. It is pointed out that in the fourteenth to sixteenth century, the Polish kings did not interfere in the elections of the regents; King Sigmund I the Old's intervention was caused by the dispute between the regent duchess Anna Radziwiłł and her subjects in connection with her extended rule, in spite of the princes having approached their fit age. Chapter 2 analyses the names and titles: it is pointed out that after Boleslav II's death in 1313, beside the Mazovian title, other titles appeared (some thirty in the duchy's entire history) with respect to various castellan centres and rulers' residences, which in the years of Mazovia's decomposition into smaller states allowed for describing the reach of the dominions (or aspirations) of the individual monarchs. The Piasts of Mazovia became using the title of Prince of Ruthenia from 1383 onwards, which was connected with the second convention of Sieradz, at which Siemowit IV was proclaimed king of Poland by his followers, and probably undertook to regain the territory once lost by this state, Red Ruthenia included. Chapter 3 includes: a breakdown of remarks and addenda to Kazimierz Jasiński's *Genealogia Piastów mazowieckich* [Genealogy of the Mazovian Piasts], comprising 41 biograms of the dynasty's members; and, the author's comments on the features and appearances of some of the dukes, marriages of the Mazovian Piasts and their burial places. (JA)

Małgorzata Wilska, *Mazowieckie środowisko dworskie Janusza Starszego. Studium społeczne* [The Mazovian courtly milieu of Janusz I of Warsaw (the Elder): A social study], Warsaw, 2012, Wydawnictwo Neriton, Instytut Historii PAN, 160 pp. + 26, ills., maps, tables, indexes, appendix, English, French and German sum.

The object of this prosopographic study is the elite of the authorities of the eastern Mazovia in 1374 to 1429. It has been based on biograms of 181 individuals, of whom 106 were affiliated to the court of Janusz I the Elder, duke of Mazovia, who appeared in this ruler's documents as witnesses (cf. Annex, pp. 84–128). As there was no episcopal or magnate court appearing in the area in question, the monarch's environment, M. Wilska stresses, was the only milieu in which the duchy's social and cultural elite gathered. This milieu was primarily shaped by the ruler who would headhunt its members among the local nobility (hence its relative ethnical homogeneity, as opposed to a number of cosmopolitan European courts of the time). Also, the ruler often appointed as members of his council individuals holding no office whatsoever. These observations correspond with the generally centralistic policy of Duke Janusz, which manifested itself in the replacement of the chancellorships of the individual lands by a ducal chancellor, or in the power exercised by the monarch in person, owing to his frequent travels across the country. (JA)

Agnieszka Bartoszewicz, *Piśmienność mieszczańska w późnośredniowiecznej Polsce* [The urban literacy in late medieval Poland], Warszawa, 2012, Wydawnictwa Uniwersytetu Warszawskiego, 348 pp., ills., indexes, English sum.

The author's interests cover the circle of Latin and German (without Ruthenian or Jewish) literary production in the Kingdom of Poland (incl. Mazovia, but without Prussia and Silesia), from the beginnings of the phenomenon (i.e. early fourteenth century) until the end of the medieval period (1520s). She associates the development of writing with the legal reasons (appearance of the written law), in combination with economic ones (records concerning business done, economic contacts between towns). A. Bartoszewicz discerns between three groups of townsmen dealing professionally with writing, and differing in the level of culture and the place in the social hierarchy: university lecturers (in the Polish realities, only Cracow was concerned), university graduates (physicians, apothecaries, town officials, secular rectors of parish schools) and a group that she describes as 'proletarians of the quill' (book copyists, secretaries, scribes, lower-rank office and school personnel, private

tutors). The author has emphasised the mobility of the latter group – in geographical (travels to study) and social terms (its members represented various stratas), as well as within the group – e.g. students performing various auxiliary works, getting promoted to a higher-ranking group after graduation. (JA)

Krzysztof Bracha, “Casus pulchri de vitandis erroribus conscientiae purae”. *Orzeczenia kazuistyczne kanonistów i teologów krakowskich z XV w.* [(...) Casuistic rulings of 15th-century Cracow canonists and theologians], Warszawa, 2013, Wydawnictwo DiG, 182 pp., ill., one table, indices, appendix, English sum.

This is an edition (cf. Annex, pp. 117–66) and a discussion of a collection of ninety casuistic rulings drawn up in the former half of the fifteenth century by seven professors of the University of Cracow, lecturers in Theology and Canon Law. These rulings contain the resolutions of a variety of issues that parish confessors, being the work’s target, had to evaluate on a daily basis. They concern the practice of confession and penance, exercise of the cult and pastoral ministry, liturgy and the Sacraments, pilgrimages, as well as property-related problems in families, sexual intercourse, childbirths and miscarriages, child care, make-up and body care, merchant ethics, usury, homicides, frauds, theft, gambling, superstitions, tavern-related habits, etc. Some of the situations and problems described have references to the specific venues (St Mary’s Church in Cracow, Częstochowa, the town of Brzostek, the village of Klecie), which suggests that they originally came from the real stories told by the penitents. Hence, although the collection is basically a prescriptive text, it forms a rich source based on which one can learn more about the daily life and the mentality of the people of late medieval Poland. It moreover illustrates the bonds between the university milieu and the parish clergy. (JA)

Sławomir Józwiak and Janusz Trupinda, *Krzyżackie zamki komture w Prusach. Topografia i układ przestrzenny na podstawie źródeł pisanych* [Teutonic komturs’ castles in Prussia: their topographies and spatial layout, based on the written sources], Toruń, 2012, Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, 460 pp., ill.

The authors indicate that before 1945, the research of the Teutonic architecture in Prussia was primarily performed by monument preservation and construction specialists – and, later on, archaeologists and art historians.



Hence this research poorly made use of written sources. This being the case, the present book seeks to confront the state-of-play in the knowledge on Teutonic komturs' brick castles against the said sources. It is on the basis of the latter that S. Józwiak and J. Trupinda have described the komtur castles as four-storey edifices. Their two extreme levels (the basements and the attics) were designed as food storage space; utility rooms (kitchens, bakeries, breweries, malt-houses) were located on the ground floor, whereas the first floor had a combined residential and representative function. The researchers challenged the opinion that the castle approaches' developments were only of a utility character: in fact, these units also included the komtur's residences (so-called *gemach*), residential rooms, premises for the sick and chapels. Apart from Marienburg (Malbork), there appeared no cloister around the castle inner yard: only porches or galleries were attached to the wings of the buildings of primary residential or utility importance. A number of detailed findings in the architecture-related terminology also go to the authors' credit. They also pointed to a limited cognitive value of the prescriptive sources – the Order's Statutes: the earliest (13th c.) were worded in a manner too general to provide patterns of specific architectural solutions, whereas those from a later period were based on descriptions of already-existing edifices. (JA)

#### EARLY MODERN TIMES

*XVII a. vidurio Maskvos okupacijos Lietuvoje šaltiniai* [Sources for the history of the Muscovite occupation of Lithuania in the mid-seventeenth century], vol. 1: *1657–1662 m. Vilniaus miesto tarybos knyga* [Vilna City Council records, 1657–1662], ed. Mintautas Čiurinskas, Algimantas Kaminskas and Elmantas Meilus, 'Introduction': Elmantas Meilus, Vilnius, 2011, Lietuvos Istorijos Institutas, 694 pp., indexes, English, Polish and Russian sum.; vol. 2: *1655–1661 rusų okupacinės valdžios Lietuvoje dokumentai* [Documents of Russian occupational government in Lithuania of 1655–1661], ed. Irina V. Gerasimova, Elmantas Meilus and Sergejus Žemajtis, 'Introduction': Elmantas Meilus, Vilnius, 2011, Lietuvos Istorijos Institutas, 799 pp., indexes, English, Polish and Russian sum.

The middle of the seventeenth century – the period of Muscovite occupation – was one of the major caesurae in the history of the Grand Duchy of Lithuania. Although the events of that particular time have been attached a great importance to, the period still remains not very well recognised in the history

of the Grand Duchy of Lithuania. The main reason seems to be the condition of the source materials preserved. Because of the hostilities and fires, a majority of the Vilna archive resources have been destroyed. Hence, the two-volume source publication concerning Moscow's occupation of Vilna proves extremely valuable. A total of 893 documents of relevance, stored in Russian archives and libraries, have been gathered for the purpose. The first volume publishes the Vilna City Council Records of the years 1657–62, comprising 484 documents illustrating the town's daily life under the occupation, the prevalent share of information concerning the burghers' economic activities and properties, along with records of incidental conflicts or disputes. Volume two encompasses 409 documents related to the occupation authorities. These include, i.a.: correspondence of Voivode Mikhail Shakhovskoi and of various Moscow officials, documents on army supplies, relations of the Moscow crew with the Vilna locals, the occupiers' land ownership issues, the activity of the Moscow court-of-law in Vilna, and Vilna's internal affairs such as commerce or taxes. These documents are furnished with textual footnotes and brief excerpts – in Lithuanian (vol. 1) and partly in Russian (vol. 2). The choice of Russian as the language of the critical apparatus for Volume two seems not quite fortunate, since the documents are also published in their Russian original. Although the documents are basically published in their source language, the universally binding Kazimierz Lepszy's editorial instructions have not been applied for the Polish documents; instead, attempts have been made to render these texts in a form as close as possible to its original version, preserving the original spelling, which makes the reading tougher. The orthography has been modernised for the Russian texts. (MC)

Ewa Dubas-Urwanowicz and Jerzy Urwanowicz (eds.), *Wobec króla i Rzeczypospolitej. Magnateria w XVI–XVIII wieku* [Facing the King and the Commonwealth: The magnates in the 16th–18th century], Kraków, 2012, Wydawnictwo Avalon, 847 pp., index of persons

This volume comes as an aftermath of the fourth conference of early modern historians focusing their research of the magnate elites of the Polish-Lithuanian Commonwealth. The topics tackled by the authors revolve around the magnates' attitudes towards the king and the state. The thirty-five articles contained in this book are authored by Polish and foreign historians. Many of these texts are interesting, and offering new source materials never used before. Most of the articles, though, are fragmentary, not contributing much new apart from a number of details. The outcomes of research are presented in four thematic sections. The first, titled 'The King and the

Commonwealth versus the senators and the nobility', comprises synthetic depictions of the nobility's political attitudes (B. Popiołek, J. Byliński and W. Kaczorowski, M. Kosman), along with the more detailed case studies discussing the magnates' attitudes in dispute situations, such as the 1643 dispute between the Commonwealth and Vatican (T. Chynczewska-Hennel), campaigning before the diet sessions during King John III Sobieski's reign (J. Krupa). Political biographies of magnates of importance, such as Antoni Jabłonowski and Jacek Małachowski, have also been subject to research (D. Rolnik, A. Stroynowski).

The following section records the investigation on the magnates' attitudes at the time the Commonwealth dealt with its major disputes and crises. This subject is analysed, in the first place, on the example of the activities of the best-known magnates, e.g. Janusz Ostrogski (T. Kempa), Zygmunt Myszkowski (A. Barwicka), Jerzy Sebastian Lubomirski (J. Rzońca), Krzysztof Pac (K. Bobiatyński). The subsequent section, titled 'The lineage and the family', is based on research tackling the attitudes of the magnate houses towards the king and the Commonwealth, and the quite-often difficult choices between the interests of the family and the state. These issues are presented on the examples of a number of magnate families: Branicki-Gryf (J. Urwanowicz), Zbaraski (A. Filipczak-Kocur, J. Dorobisz). Hetmans and the military is the focus of the book's last part. Unknown aspects of several hetmans' biographies are primarily presented; the figures concerned include: Mikołaj Firlej (P. Jusiak), Jerzy Jazowiecki (B. Szutkiewicz), Jan Zamoyski (P. Gawron), Michał Jerzy Czartoryski (M. Wagner). (MC)

Arkadiusz Czwolek, *Piórem i buławą. Działalność polityczna Lwa Sapiehy kanclerza litewskiego, wojewody wileńskiego* [By the quill and by the truncheon: The political activity of Lew Sapieha, Chancellor of Lithuania, Voivode of Vilna], Toruń, 2012, Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, 748 pp., index of persons, ill., genealogical table of the Sapieha family, English sum.

Although Lew Sapieha (1557–1633), Chancellor of Lithuania and Voivode of Vilna, was one of the most eminent Lithuanian politicians in the late sixteenth and early seventeenth century, this is the first time a biography of him is published. Its author has set as a goal for himself to trace Lew Sapieha's political career and to reconstruct his activities in the public forum. A. Czwolek left Sapieha's economic activity and confessional issues outside the scope of his interest, with the result that the reader receives quite a methodologically traditional political biography, reminding early nineteenth-century works.

The author's unquestionable contribution is the abundant relevant source material he has gathered. The queries were done in the archives and libraries of Ukraine (incl. Central State Historical Archives of Ukraine in Lviv, the Stefanyk Library), Russia (Russian State Archive of Early Acts), Lithuania (Lithuanian State Historical Archives, the Wroblewski Library of the Lithuanian Academy of Sciences), and – quite several – Poland. The study consists of eleven chapters, discussing in a chronological sequence the consecutive stages of Lew Sapieha's political career. Sapieha's cooperation with the Radziwiłł family, the various aspects of which are covered in the first chapters, was instrumental to the development of this career. Analysed in detail are the actions taken by Sapieha in the course of the major external conflicts (wars against Moscow, conflicts in Livonia), it being proved that Lew was the most outstanding diplomat of the Stephen Bathory and Sigismund III time, and his influence on the relationships with Moscow was enormous. Sapieha was also one of the most proactive parliamentarians; though not a first-class orator, he took an active part in a total of forty-one diets, at which he quite consistently defended the royal court's policies. (MC)

Urszula Kosińska, *August II w poszukiwaniu sojusznika. Między aliansem wiedeńskim i hanowerskim (1725–1730)* [Augustus II in search of an ally: Between the alliances of Vienna and Hanover, 1725–1730], Warszawa, 2012, Wydawnictwo Neriton, 557 pp., index of persons, ills., English sum.

Urszula Kosińska has been investigating into the time of the reign of Augustus II Wettin ('the Strong') for many years now. Her most recent book is yet another study by this author on the political history of the former half of the eighteenth century, analysing the conclusive years of Augustus's reign. The period 1725–30 has hitherto been approached by historiographers as a not-too-interesting one, with 'nothing of special concern' about it, which has prevented scholars from in-depth research in this specific area. The present study's chronological framework is determined by the international occurrences: the death of Tsar Peter I of Russia (1725), which implied a change in the political situation in Europe – on the one hand, and the altered European alliances and increased importance of the Anglo-French system (1730) – on the other. The source base consisted of written resources, many among them being subject to analysis for the first time, stored in the archives of Dresden, Moscow, Vienna, as well as in Polish archives and libraries (the Czartoryski Library; the Polish Academy of Learning/Polish Academy of Sciences Library, Cracow; the Ossolineum in Wrocław). The study aims at determining the basic factual framework whereby Augustus II's actions in the international arena are described, presented by the author against a broad European

background. U. Kosińska's archival query has shown that the primary purpose of the King's policy was to ensure the Polish crown for his son; yet, the earlier-formulated hypotheses that a single plan was elaborated by the court with respect to the crown issue have not been confirmed. Instead, the issue was a permanent source of cabinet and diplomatic intrigues, and thereby the courtly plans were subject to incessant change. The study under review is a very diligent and detailed analysis of an abundant source material. However, owing to the amount of detail it offers, the reading might be a challenge to historians who do not deal with the eighteenth-century political history. (MC)

Anna Grześkowiak-Krwawicz, *Czy rewolucja może być legalna? 3 maja 1791 w oczach współczesnych* [Can a revolution be legal? The 3rd of May 1791 seen by its contemporaries], Warszawa, 2012, Wydawnictwo DiG, 226 pp.

In Poland, the Constitution of the Third of May – the first in the country's history – is surrounded by a cult, and there are few such who would be inclined to perceive it in terms of a revolution. Yet, immediately after it was approved, the publicists described the constitution in such terms: a revolution, coup d'état, treason, conspiracy. 'Revolution' was, in fact, the relatively mildest description – to the degree that it denoted, at that time, any wide-ranging political transformation and did not trigger adverse associations. The French Revolution, which initiated the defining of this word as a brutal and bloody overthrow of the old regime, had not entered the terror phase by then yet, and aroused rather welcome associations among the Poles, as a rebellion against the absolutist monarchy.

The enactment of the constitution, contrary to the binding legal order and in absence of many parliamentary deputies, was indeed a sort of (bloodless) coup d'état. Its adherents, then and now, have always emphasised that there had been no better way out, owing to the country's tough position and the petrification of the existing political system which prevented it from getting self-improved. But this is, after all, a routine excuse of dictators. The country was flooded with leaflets speaking in favour of the constitution and against it. It is the image of the world they produced that is the object of A. Grześkowiak-Krwawicz's research: not what the constitution really was but how its adherents and opponents felt about it. The reinforced position of the king, which referred to the fears of absolute monarchy that had prevailed over some two hundred years, aroused the greatest apprehension. Also, objections were triggered by the hereditary character of monarchy – albeit the fact that the king would give the throne over not to his family but the Saxon Wettins partly extinguished the suspicion that such a constitutional provision might be self-seeking. Demurs were voiced against the admission of

burghers to the *Sejm*, although this time the main reason was that they were perceived as a tool in the monarch's hand. Also, the principle was assumed whereby parliamentary deputies were representatives of the nation rather than the *sejmiks* (local diets) of the particular lands, where they would be given instructions by the nobility's assembly: this regulation was perceived, in turn, as a means to preclude the nation from the decision-making process. The latter fear, and the former ones too, becomes best comprehensible if we refer to the political disputes devouring the United States of America at that time and today – the discourse of citizen's freedom versus the discourse telling one to seek a guarantee of freedom in the active policy of the state.

The arguments of the constitution's opponents grew heavily weaker as the *sejmiks* unexpectedly unanimously accepted the new Basic Law in early 1792. The Confederacy of Targowica came as a reply of the adherents of the old order – who did not just consist of unsatisfied magnates and their clientele, as it has often been said. An alien power was called to help defend a freedom that the constitution apparently violated. The outcome was the second partition of Poland.

The epilogue concerns the attitude of the Kościuszko Insurrection toward the constitution. Let us summarise the conclusion: the insurgent camp was joined by the followers as well as opponents of the legal act in question. Some members of the latter group deemed the constitution to be too conservative (e.g. because it offered too little to the peasants), whilst some included backers of a republican system rather than a constitutional monarchy. Thus, Kościuszko preferred to leave the disputes around the constitution till the victory, all the more that referring to it would imply a considerable practical difficulty. For instance, according to the constitution, the monarch would be the commander-in-chief of the army; and yet the king, who had meanwhile joined the Targowica Confederacy, was part of an opposite camp to the insurgents!

A separate, and interesting, chapter discusses the foreign (mainly, British) reactions to the constitution. (TF)

Jadwiga Muszyńska, *Gospodarka dworska w dobrach biskupów krakowskich w połowie XVII wieku* [The manorial economy in the Cracow bishops' estates in the middle of the 17th century], Kielce, 2012, Wydawnictwo Uniwersytetu Jana Kochanowskiego, 358 pp., appendices, maps, English sum.

For a few years now, observable has been the interest among Polish scholars in economic history, a realm that is researchable nowadays without a political or ideological burden. One of the major issues of interest to modern

economic history is the crisis of the middle of the seventeenth century. Jadwiga Muszyńska's monograph tackles this particular problem. The author's purpose has been to determine the mid-seventeenth-century economic losses and destructions in the Cracow bishopric estates (mainly, western Lesser Poland area). The study is innovative due to its source base – the inventories of the estates in question (compared are the stock lists of 1644/5 and 1668). J. Muszyńska has offered us a classical monograph of economic estates and goods. Each of its three sections analyses a relevant branch of economy: cereal cultivation and production; breeding; mining and metallurgy. A statistical method was applied in the processing of the related data. As proved by detailed analysis, the wars of mid-seventeenth century brought about no significant change in the manorial-farm economy; the industrial economy did not see much destruction caused, either. The author has noticed an expeditious economic regeneration observable in the post-war years, with an active contribution from the Cracow bishops; among them, Andrzej Trzebicki turned out to be an extremely industrious and assiduous master. The annexes specify the statistics of the manorial output and animal rearing; maps of individual demesnes are attached. (MC)

Andrzej Michalski, *Działalność gospodarcza Księżąt Czartoryskich w Księstwie Klewańskim w latach 1701–1741* [The economic activities of the Princes Czartoryski in the Duchy of Klewań, 1701–1741], Słupsk, 2012, Wydawnictwo Naukowe Akademii Pomorskiej w Słupsku, 246 pp., bibliog., English sum.

The book by Michalski is yet-another study in economic history which confirms that research on economy has become of special interest for scholars. Andrzej Michalski has this time focused his research on the so-called Duchy of Klewań, a Volhynian estate of the Czartoryski family, within the chronological framework of 1701 to 1741. Analysis of the estate's economic development was intended to prove the developmental peculiarity of Volhynia, to bring to the readers' attention the economic regression of the former half of the eighteenth century and the methods of its overcoming, applied in the magnate-owned estates. Given the proposed research query, the reader is in a position to expect a comparative analysis which would show the main characteristics of the Volhynian estates against the background of the properties situated elsewhere within the Commonwealth. The work by A. Michalski is, unfortunately, merely a quite detailed, inventory-based, presentation of the basic branches of the Klewań estate production. The unfolding argument does not give the reader a clue about the specificity of the Czartoryskis' Volhynian estate, all the more that Michalski often resorts to general literature if he

finds the sources tacit or lacking. The first two chapters are introductory, and concern the Klewań estate's history (analysed as from the beginning of 15th c.) and management organisation. The reader receives a number of very detailed, though not always necessary, pieces of source information that have been subject to no analysis whatsoever. The author subsequently passes on to a very detailed presentation of individual branches of production in the demesne. Crop production, animal production, forestry economics, fishery economics and beekeeping, court-managed industry and market relations are each described separately. Still, apart from presentation of detailed source data, the study in question has made no scholarly contribution to the research in the field of economic history. (MC)

Tomasz Wiślicz, *Upodobanie. Matżeństwo i związki nieformalne na wsi polskiej XVII–XVIII wieku. Wyobrażenia społeczne i jednostkowe doświadczenia* [Lykyng: Marriage and informal relationships in the 17th–18th-century Polish countryside. Social imagery and personal experience], Wrocław, 2012, Wydawnictwo Chronicon, Instytut Historii PAN, 278 pp., name index, bibliog., English sum.

Tomasz Wiślicz's most recent study is a perfect example of how a micro-historical approach may prove applicable in the research on the society of the Polish-Lithuanian Commonwealth. The author has aimed at describing the sexual life of Polish peasants in the seventeenth and eighteenth centuries, in the context of their individual experiences and general social ideas, studied through the prism of so-called multiplied biography. The source base for the expatiation is rural judicial registers from the area of Lesser Poland, the Polish-Ruthenian borderland area, Greater Poland and Mazovia. The micro-historical methodology applied and the focus on the individual's experience offers the reader the opportunity not only to become acquainted with the basic relevant historical phenomena but also, to gain insight in, and comprehend, the inner world of Polish peasantry in the pre-partition period. And this ensures a fascinating piece of reading.

The argument is arranged into three parts, analysing, respectively: premarital relationships, marriage, and extramarital relationships. Wiślicz's research leads to identification of a very interesting model of the personal life of Polish peasants in a pre-ethnographic period. The author has managed to prove that the declared patterns of sexual behaviour never corresponded with the real-life standard. What it means is that there was pretty a liberal approach to sexuality amongst Polish rural dwellers. Young people could meet, and even enter into short-time relations; problematic to the rural communities



were illegitimate children. Hence, a variety of contraceptive methods were tried, or the couples were coerced to formalise their relationship in case of pregnancy. Marriage was of an unquestioned value to the rural community, the foundation upon which affection ought to have been bred. As opposed to informal relationships between free individuals, infidelity in marriage was not tolerated. This is not to say that divorce would not have been admitted, in special circumstances. Instances of divorce did appear in Polish rural areas, and it seems that even though the Church condemned the solution, the rural community's social opinion would approve of it in certain cases. (MC)

Jakub Goldberg, *Żydzi w społeczeństwie, gospodarce i kulturze Rzeczypospolitej szlacheckiej* [The Jews in the society, economy and culture of the nobility's Commonwealth], Kraków, 2012, Polska Akademia Umiejętności, 282 pp., bibliog., index

Jakub Goldberg was the most important post-war researcher into the history and culture of the Polish-Lithuanian Commonwealth's Jewry; his works rank today among the most fundamental and classical studies on these problems. He started his career as a scholar in Łódź; subsequently, after his forced emigration, he continued with the Hebrew University in Jerusalem. Goldberg was a precursor of the new current in the Jewish studies, which analyses the history of Jewry against a broad background of the Commonwealth's history. His interest as a researcher was really extensive: Goldberg has authored innovative studies on economic and political activities, Jewish autonomy authorities, and the functioning of the Jewry – as a broad concept – in a Christian society. The volume in question was published posthumously (2011), as a collection of fourteen reprinted articles, selected by Goldberg himself. The selection seems quite apt indeed: the reader has received quite a multifarious and vivid picture of the functioning of Jews within the Commonwealth's society. Economic issues are pretty a focus (Jewish leaseholds and credits; involvement in the construction of manufactories), but it is the social history issues that are central to the author's considerations. The volume moreover contains articles on eighteenth-century Jewish marriages (the related article, translated from English, is published for the first time in Poland), religious converts, Jewish indigence and charity, household servants employed by Jewish hosts, Jews participating in the Commonwealth's political life and in the defence of the country, and Jewish autonomy. (MC)

Agnieszka Jagodzińska (ed.), *W poszukiwaniu religii doskonałej? Konwersja a Żydzi* [In search of a perfect religion? The conversion and the Jews], Wrocław, 2012, Wydawnictwo Uniwersytetu Wrocławskiego, 255 pp., index, series: Bibliotheca Judaica (Wrocław), 8

This collection of materials on Jewish conversion to Christianity (of various denominations) in the lands of the Polish-Lithuanian Commonwealth deserves our attention for several reasons. The dissertations are written by a dozen-or-so authors from Polish and foreign research centres, concatenated with an in-depth methodological introduction from the editor. Notable is the original research questionnaire emerging from these essays, which enabled the individual authors to pose new questions to their sources and the apparently-well-known figures. Certainly, a strong point of a number of these materials is critical analysis of the sources, coupled with erudition and, simultaneously, with theoretical afterthought and incessant research curiosity, given a very complex issue. All this has enabled many of the authors, also the beginners among them, to formulate conclusions that undermine a series of findings predominant in the literature. These virtues are worth emphasising, as they are rather proportionally distributed among the voices making up a collective study – not an obvious thing with a study of this sort. These findings – important, original, at times outright critical for further research on the problem of Jewish identities – will hopefully bear fruit in intensifying the studies on the phenomenon of conversion, yielding, rather sooner than later, at least a few considerable-sized monographs. (GK)

Andrzej Wyrobisz, *Studia o kulturze i społeczeństwie w nowożytnej Europie* [Studies on culture and society in early modern Europe], Warszawa, 2012, Oficyna Wydawnicza 'Mówią Wieki', 203 pp., bibliog.

Andrzej Wyrobisz's ample output as a scholar offers considerable thematic diversity. This author is one of the Polish historians dealing with social history as a very broad concept, is a doyen in the field of research in small towns, craftsmanship and various socially excluded groups. In his research, A. Wyrobisz combines elements of social history and cultural history, with studies on the history of material culture forming a separate, very important part of his activity. His scholarly interests extend not only to the Commonwealth of the Two Nations but to Italian towns as well. Andrzej Wyrobisz's works are classical as far as the post-war Polish historiography is concerned. The volume in question, prepared by Wyrobisz's students and friends,

contains twenty-seven articles, all of them already published. The publishers have decided to issue these texts in the form identical to their first editions, with the original pagination preserved.

The publication is divided into four thematic sections: towns, craftsmanship, fine art, subcultures – corresponding with major areas of A. Wyrobisz's research interest. The volume opens with an outlined scholarly biography by Tomasz Siewierski (spanning a dozen pages). The first, and most comprehensive, part comprises seventeen articles dealing with urban issues, in a variety of aspects. Studies less specific in scope are reprinted therein, regarding the functioning of urban areas in the Commonwealth, along with micro-historical research on selected hubs (Solec, Janowiec nad Wisłą), economic life and selected social groups inhabiting the towns (physicians, soldiers, veterans, Jews). The subsequent part deals with craftsmanship, and primarily features articles on construction industry and glassworks, plus a reprint of an article, in Italian, on construction developments in the Venice of yore. The collection's third part deals with fine arts. The volume is concluded with studies describing the functioning of subcultures in early-modern European towns: articles on tolerance, with a theoretical bias, are reprinted there, alongside case studies referring to selected social groups. (MC)

Piotr Gryglewski, “De sacra antiquitate”. *Odwołania do przeszłości w polskiej architekturze sakralnej w XVI wieku* [“De sacra antiquitate”. References to the past in the Polish sacred architecture of the 16th century], Warszawa, 2012, Wydawnictwo Neriton, 480 pp., indexes, ill., English sum.

The central issue of Gryglewski's analysis is deliberate references to the past as manifested in certain monuments of the late-medieval and early-modern Polish architecture. In spite of the book's title, the analysis is not limited to the sixteenth century; the actual chronology extends from the late fourteenth century to the 1630s. The three content-related chapters present the specified architectural objects in a chronological arrangement ('Between the two dynasties, 14th–15th century', 'Between tradition and innovation, 1500–80'; 'Multi-current transformations, 1580–1630'). The objects are analysed with use of a model based on three fixed elements: the object, its founder, and its context. The model thus defined allows for presenting the objects in a broad context of historic architectural landscape. Most of the edifices described in this study were founded upon sacral endowments – primarily, Catholic temples (e.g. the Cathedral in Płock, the Assumption Church in Szaniec, the Order-of-the-Holy-Sepulchre Church in Miechów, St Jacob's Church in Dąbrowa Zielona, St Mary Magdalene Collegiate Church in Czarnków),

whose founders were exponents of the clergy and public authorities as well as nobility and bourgeoisie. Although the author emphasises every now and then that the catalogue of buildings dating to the period under analysis is far from complete, he has managed to confirm the occurrence of conscious historical references in the Polish architecture. It has moreover been shown that continuity and antiquity became a value for the royal and ecclesial as well as the nobility's and burghers' foundations. Setting the argument within an extensive chronological framework enabled comparisons based on which evidence has been given that the period's knowledge of the past was increasingly approaching the modern historiographical frameworks and patterns. (MC)

Dariusz Dybek, *Anioł w piśmiennictwie polskim XVII i XVIII wieku* [The angel in the Polish 17th and 18th-century literature], Wrocław, 2012, Wydawnictwo Uniwersytetu Wrocławskiego, 260 pp., index of persons, English sum.

The growing interest in angels which is observable nowadays has become the incentive for Dariusz Dybek to embark on studying the angelology of the Baroque and Enlightenment periods. The issue has been discussed in Polish historiography several times, but the innovative quality of Dybek's work lies in the selection of its source base, which is mostly comprised of sermons (by e.g. Fabian Birkowski, Franciszek Dzielowski, Wojciech Tylkowski) and popular religious treatises – both Catholic and Protestant ones. Quitting the analysis of high-culture texts was a deliberate decision. The author did not intend to make this study an exhaustive monograph, but aimed instead at providing a systematic review of certain angelological threads appearing in the seventeenth and eighteenth-century literature. Although the study is chronologically contained within these two centuries, it seems that, despite the author's willingness to compare the Baroque and the Enlightenment angelology against each other, as declared in the introduction, he has actually failed to outline any clear differences between them.

The book is composed of six chapters, the first two forming an introduction describing the history of pre-Baroque angelology. The three highest-ranking Angels – Raphael, Gabriel and Michael – are discussed in the largest amount of detail. Apart from descriptions of their appearance, contexts of their occurrence and the functions ascribed to each are analysed in detail. This same pattern is used to describe the Choirs of Angels, with the arguments concerning their naming and numerical force, which seem quite interesting. Analysis of the outward appearance of the divine messengers has enabled to evidence the differences between the literary and the visual portraits of angels, for written texts appear to much less frequently infantilise

or hermaphroditise them. The last section analyses the functions ascribed to angels in the context of their relation to God, Jesus, and humans. A comparison of Catholic and Protestant texts has given an interesting result: as Dybek argues, there are no essential differences in the ways angels are presented, the only thing he remarks in this context being the fact that the Protestants would use angelological motifs with lesser frequency. (MC)

Paweł Rutkowski, *Kot czarownicy. Demon osobisty w Anglii wczesnonowożytnej* [The witch's cat: Personal daemon in the early modern England], Kraków, 2012, Towarzystwo Autorów i Wydawców Prac Naukowych Universitas, 505 pp., index of persons, appendix

The early-modern sorcery, witchcraft and witch trials have been studied quite in-depth. Animal daemons called familiars or familiar spirits, whose appearance is deemed to have been characteristic to witchcraft trials in England, have now become the focus of interest for P. Rutkowski, author of the most recent publication in this field. In spite of the popularity they enjoyed in the modern era, familiars have not been dealt with yet in a scholarly fashion (apart from: Emma Wilby, *Cunning Folk and Familiar Spirits*, 2005), particularly from a historical-cultural standpoint. Rutkowski's aim was to fill this gap, and to render the Polish reader acquainted with the comprehensive literature on English sorcery trials, not quite well known in our country yet. In his considerations, the author tries to define the role of familiars and how it has changed in time, as well as the system of meanings ascribed to daemons, and the place they occupied in the early modern vision of the world and of witches. The source for these considerations were occasional publications or ephemeral prints and their attached daemonic treatises from 1566–1718. The study in question forms part of historical-anthropological research, in a reference to research on fear that has been conducted for many years now. Rutkowski proposes that the familiars be approached as a symbol of permanent and direct threat, a phenomenon so typical to the early modern culture. He also demonstrates that, in a broader social sense, personal spirits were also living and conclusive evidence that evil spirits efficiently and unrestrainedly penetrate into the human world and remain present in it on a constant basis. (MC)

Katarzyna Kosowska, *Obraz życia szlachcianek rosyjskich w literaturze. Od Piotra Wielkiego do Mikołaja I* [The portrayal of the life of Russian noblewomen in literature, from Peter the Great to Nicholas I], Kraków, 2012, Wydawnictwo Uniwersytetu Jagiellońskiego, 249 pp., series: Prace Katedry Rosyjskiej Kultury Nowożytnej Uniwersytetu Jagiellońskiego

Katarzyna Kosowska's book offers, simultaneously, more and less than its title promises. The author meticulously follows the available pieces of information on the position of woman in the Rus' society from the pagan period till the end of the seventeenth century and the time Peter I came to power (Chapters 1–2). The legal situation of women is taken into consideration, and the relevant literature too – in particular, the moralistic, to which the literature on women in Muscovite Rus' was virtually reduced. Kosowska's original analysis is based to a minimal degree on the belles-lettres of the eighteenth and first half of the nineteenth century. The main source of her considerations is the body of nineteen books of memoirs of Russian women of that period, which was crucial for the history of their country (two of them have been translated into Polish, the rest remains in their original), their correspondence and, occasionally, the period's moralistic literature, e.g. *On the corruption of morals in Russia* by Mikhail Shcherbatov – an angry response to the transformations caused by Peter I's reforms. Easy to guess, these memoirists and letter authors were all well, or very well, born and positioned, with Tsarina Catherine II at the lead. Hence, the book's subject proper is not really the life of noblewomen as reflected in literature, but the life of aristocrats, as they saw it themselves. The author renders us rather thoroughly acquainted with this appetising topic, although she happens from time to time to find it hard to keep her distance from her female characters.

Chapter Two analyses the customs-and-mores reforms launched by Peter I. This project was, verily, unique in the history of civilisation overall, which certainly will long not cease to fascinate the interpreters. The characters – the authors of the records analysed in the book – are women that were exemplary 'products' of those reforms, who many a time still came across the 'old Russia', its mentality and lifestyles. Since they functioned close to the court, they would often become victims to brutal political upheavals characteristic to the period's Russia.

Princess Natalie Dolgorukova (1714–71), whose fortunes are discussed in a dedicated subchapter, was a symbolic example of human lot entangled in politics. Empathy and compassion for the woman who voluntarily resolved to share the lot of her husband, Ivan Dolgorukov, who was sentenced to exile, take primacy over criticism, producing in effect an almost idolatric, stylistically highly sentimental portrait.

Chapter Three, the key section, opens with methodological considerations on the cognitive value of memoirs and epistolography. Subchapters on education of girls follow, discussing primarily the so-called pedagogical institutes (Catherine II founded the first one in 1764; three more were set up before 1812). Apart from the profile and quality of education, the author draws our attention to the peculiar ambience characteristic to those institutes, isolated from the world as they were; their graduates were seen by their contemporaries (and by themselves, years afterwards) as ‘unprepared to life’. There is a number of dainty details from the life of the barracked girls – such as their collective mourning, verging on hysteria, they went into after the death of the character of a multi-volume love-story novel, whose vicissitudes they followed together, losing the sense of fiction (and other such stories, especially concerning the reception of sentimental literature). The subsequent subchapters concern home education, marriage – both in the period’s moralistic literature, and in the more corporeal practice – as well as divorce. Chapter Four, titled ‘Noblewomen in the theatre of everyday life’, is inspired, to a considerable extent, by the research of Yuriĭ Lotman, and concerns court balls and public ceremonies, women’s wear, and cosmetics. The book is concluded with a rather meagre chapter on ‘the ideal noblewoman’ as seen by Nikolai Gogol – otherwise, a unique and probably not-quite-representative author.

The reader of this interesting, richly documented and – in the Polish context – original book is somewhat troubled by the narrative style employed by the author. The impression is that it gets, over and over again, into the style of the sources or authors whose views are being reported on. “The men were seized with desire for having their lovers; their wives, submitting to the new trend, gave as good as they got” (p. 170): one involuntarily cracks a smile at reading this commentary to the problems begotten by Peter I’s reforms. Or, to quote a fragment from the conclusion:

Education and upbringing in the European spirit bore the best fruit wherever the Russian women stayed undetached from their native values, preserving everything they had inherited from their ancestors (p. 232).

These expressions sound too graceful to be deemed a manifestation of their author’s conservative approach: it is, rather, the epoch’s spirit that speaks through her, armed with modern research instruments. (AK)

## NINETEENTH AND TWENTIETH CENTURIES

Jolanta Kolbuszewska, *Tadeusz Korzon (1839–1918). Między codziennością, nauką a służbą narodowi* [Tadeusz Korzon (1839–1918): Between daily life, science and service done to his nation], Łódź, 2011, Wydawnictwo Uniwersytetu Łódzkiego, 365 pp., bibliog., index, tables., ill., English sum.

Tadeusz Korzon is regarded as one of the central figures among Polish nineteenth-century historians. His fame and position in the history of Polish historiography were partly rooted in his road of life – unusual for a professional historian but typical for a Polish intellectual of the latter half of the nineteenth century. Korzon was, namely, a self-taught historian who was forced to work under the conditions of permanent martial law prevalent in the Russian Partition area, without Polish scholarly institutions functioning, and facing a stringent tsarist censorship machinery. In other words, Korzon's high repute has resulted partly from the high-impact environment he happened to operate within, and partly from his personal drive and devotion he displayed, given the conditions. Apart from his personal predispositions, his determination was certainly caused by his deep patriotism and his deep conviction about how important national history was for a partitioned country's society. The crowning jewel in his legacy is doubtless the multi-volume inner history of Poland during the reign of King Stanislaus Augustus (*Dzieje wewnętrzne Polski za Stanisława Augusta*, 1882–6) – a work that has never ceased to be impressive with its erudition and scholarship; a modern study, by the standards of its time, due to its emphasis on social-cultural history. Korzon has made a lasting name for himself in the history of Polish historiography as one of the main exponents of the so-called Warsaw historical school (Józef Szujski, Walerian Kalinka, Michał Bobrzyński), a formation whose attitude toward the conservative historians of Krakow was critical.

The book in question is the second monograph on T. Korzon in the history of Polish historiography – the previous one having been written in the 1950s, bearing a lasting encumbrance of Marxist ideology. Jolanta Kolbuszewska's book puts an emphasis on the biography of the scholar as a representative of his generation, rather than on his position in the history of Polish historiography. Speaking otherwise, this book offers us much more pieces of information from the historian's private life as well as from the epoch and place he worked in than would be typical for an intellectual biography. This occurs at the expense of the author's attitude to Korzon's output as a scholar, with a comparative analysis of his works being limited to just a few authors, selected due to their social position rather than the focus of their scholarly interest.



The first chapter reconstructs the biography of Tadeusz Korzon in detail, with a focus on his social background, family, circle of acquaintances, career (interrupted by a deportation into Russia), working conditions and, very importantly, methods of earning a living. Let us stress that this chapter attempts to find the determinant's of the professional success this historian managed to achieve in spite of multiple adversities – other than his own diligence and resoluteness. The following chapter analyses the opinions on Korzon by his contemporaries, reconstructed on the basis of correspondence, academic journals and popular press, and producing an image of a man who lived a plenteous and multithreaded life filled with his professional and social labours. Subsequently, the history of reception of Korzon's output after his death is discussed, particularly in the communist period, when his legacy was subject to severe criticism owing to its 'bourgeois' character. Chapter Three offers a comparative analysis of the notions of nation, fellow/alien relations and role models (national heroes) in the writings of Korzon and of two somewhat older historians, who worked under different conditions (outside of the Russian Partition): Józef Szujski and Kazimierz Jarochoński.

The book is concluded by the question of how relevant Korzon's scholarly output is today. The answer appears ambiguous, and the author seems not to be black-and-white about it. Korzon has doubtless remained an impressive figure, with his professional ethos as a scholar, his patriotism, and his merits as a pioneer of a number of historical subdisciplines in Poland – e.g. history of the military. The author's statement that Korzon's output as a historian writing according to the ethnocentric history paradigm (like most of his contemporaries did) becomes even more relevant today, due to a renaissance of national history we are allegedly witnessing, seems not quite convincing all the same. A number of counterarguments are given in the book, with a sober finding that Tadeusz Korzon is no more an author much exploited by today's historians, save for a narrow group of experts. (AK)

Dariusz Grzybek, *Polityczne konsekwencje idei ekonomicznych w myśli polskiej 1869–1939* [The political consequences of the economic ideas in the Polish thought of 1869–1939], Kraków, 2012, Księgarnia Akademicka, 443 pp., bibliog., index

The author's goal has been to present: (a) the reception of foreign economic ideas in Polish science; and (b) the political consequences drawn by the individual economists from the beliefs they proclaimed. The narration starts in 1869, the year the Warsaw economic school was reorganised and lectures in economy were launched at universities in Galicia (the Austrian Partition) – and ends at World War II.

The author has discerned four main currents adhered to by Polish economists: (a) *laissez-faire*; (b) national – also close to *laissez-faire*, but of a peculiar character; (c) solidaristic (from corporatism to the attempt at translating the Catholic Social Teaching into economy); and, (d) socialist.

One might complain that there is virtually no attempt at analysing the influence of the views of the individual economists on the route taken by the Polish economy in the two decades between the two World Wars – but this is not a charge: Grzybek's intent was evidently to simply write a study summarising the ideas of certain theoreticians, leaving these ideas' references to the reality to the others. It is all the harder, however, to find excuse for the numerous disproportions and deficiencies in the list of the scholars discussed in this book. An example from the National Democracy sector: the ideas of Roman Rybarski (1887–1942) have consumed 23 pages, whilst Adam Doboszyński (1904–49) has been squeezed within half a page. It might be concluded that in Grzybek's opinion Rybarski was forty-six times more original than Doboszyński was, but no relevant justification would be found. There is nothing that could excuse the complete absence in this book of personages such as Henryk Krzyżanowski, Gabriel Czechowicz, Kazimierz Studentowicz or Jerzy Zdziechowski (and their written output): these are no lesser fry among the bigwigs of economic sciences; in fact, they were, respectively: two Ministers of Treasury; a known *Sanacja* activist whose book once provoked a stormy polemic with Eugeniusz Kwiatkowski, the minister of Economy; and the well-known national-democratic thinker (Zdziechowski) whose *Mit złotej waluty* [The myth of the gold currency], 1937, was one of the most interesting works on economy that has ever been published in the Second Republic. It seems that Grzybek has simply summarised the works he happened to come across.

The fragments of the book devoted to the anti-Semitic discourse in the Polish economic thought are incredible, and it is better to neglect them at all. Grzybek defines this phenomenon using theoretical models to which he tailors the reality, instead of doing the reverse. As a result, he concludes, for instance, that in the years between the World Wars, any appeal to develop Polish cooperative movement had as its subtext the fighting of Jewish merchants. Roman Dmowski is characterised, contrary to his true image, as a 'biological' anti-Semite who precluded the possibility for the Jews to assimilate into Poland due to their racial alienation. (In fact, Dmowski was of the opinion that once a Jew gets Polonised, "there is no-one to have the right or the need to have his blond analysed").

All in all, the study appears bearable – which is however written in so boringly that the reading of it is something of subsiding to an ocean's bottom – if we can approach it just as a starting point for researching into the ideas formulated by the individual significant Polish economists in the period under discussion, while waving aside the source-related deficiencies. (TF)

Jan Tokarski, *Historie przyszłości. Wizje bolszewizmu w Rosji 1917–1921* [The histories of a future. The visions of Bolshevism in Russia, 1917–1921], Warszawa, 2012, Instytut Pamięci Narodowej. Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, Wydawnictwo Neriton, 467 pp., bibliog., index of persons, English and Russian sum.

This book is a thorough, conscientious, well documented, keenly and plainly written study on the opinions on the Bolshevik Russia within the four years following the October Revolution, the period when a political order was getting shape in Europe after WWI. An added, though perhaps not fully used, value of this study is that it has ventured at a cross-sectional and comparative depiction, taking advantage of the Polish as well as British and American sources. In spite of the innumerable publications on Bolsheviks and the Soviet Union existing in Polish and Anglo-Saxon historiographies, J. Tokarski's book appears, by all means, as an original book which touches upon the fascinating issue of influences and effects of impetuous historical transformations – such as a revolution – on the political awareness and attitudes, and their mutual interactions, in the light of a quality change that Bolshevism brought about, as it got unexpectedly transfigured from a radical opposition into the autocrat of Russia.

At the same time, however, Tokarski's book is burdened with certain essential methodological and construction-related drawbacks – or, simply, the author does not fully meet his reader's well-informed expectations. In his own words, the book belongs to the domain of 'political thought' or, bombastically speaking, "the history of ideas". This is not completely true: the book does not deal with 'a future', or it does so only parenthetically: its central focus is the political present. The source basis having been used is composed of texts written, in overwhelming majority, by politicians actively involved in the development of the 1917–21 events, including those at power in the U.S., Great Britain and Poland, as well as those who stood very close to the authorities. Their afterthoughts on Bolshevism are imbued with the needs of the present moment, as customary with politicians. Even though they might have had some general, ideological attitude toward Bolsheviks, fluctuating between a complete and a limited distrust for the new rulers of Russia, it was imbued with aspects of the current situation in their own countries, and in the fronts of the civil war in Russia. In other words, the actual subject of the book under review is not, "What did the others think of the tomorrow of Bolshevism in 1917–21?", but rather, "What were the responses to the developments in Russia in those years?" History of diplomatic service, thorough and set in a broad context, rather than a history of ideas, is the actual genre we are dealing with.

With this assumption in mind, the book has been structured chronologically. Its consecutive chapters describe the evolution of the views of Anglo-Saxon and Polish politicians, from the October Revolution to the end of WWI; from November 1918 to the conclusion of the Peace Conference in Paris; from January 1920 to the breakthrough in the Polish-Bolshevik war; and, lastly, from September 1920 to the Riga Peace Treaty of March 1921. This allows us to trace, following the author, the swings of views and ideas determined, initially, by the ongoing war against the Germans, then by the civil war in Russia, with its vain calculations on a victory of the Whites, and finally, by the war of 1920 and peace negotiations in Riga. During these events, we can face the opinions of principledly anti-Bolshevik politicians with clashing against those hoping that communism would “get decomposed on its own” (an illusion shared by many Polish and Western decision-makers), or, that it might be ‘softened’ through a policy of cooperation and commercial exchange. The author has primarily made use of the documents stored at the Central Archives of Modern Records and the National Library of Warsaw, along with those published in the series ‘Documents on British Foreign Policy’, ‘Foreign Relations of United States’, as well as in collective writings of Woodrow Wilson and Józef Piłsudski, among others.

The list of politicians whose views are subject to analysis is impressive, and is seemingly exhaustive with regard to the period’s U.S., British and Polish decision-makers. These figures include U.S. President Woodrow Wilson, British Prime Minister Lloyd George and Polish Marshal Piłsudski, Arthur Balfour, George Curzon, Winston Churchill, U.S. Secretaries of State and advisors to the President. There is an almost complete spectrum of Polish politicians, with the leading National Democracy exponents (R. Dmowski, S. Grabski), socialists (I. Daszyński) and politicians somewhat anachronically described by the author as the *piłsudczyks* (i.e. the Piłsudski camp followers), as well as ‘outsiders’. The latter category would include intellectuals such as Florian Znaniecki and Marian Zdziechowski, who indeed had much to say, perhaps not about the future of Bolshevism as such but certainly about its ideological background and reasons for its popularity and success. These Polish authors have virtually no peers among their Anglo-American counterparts, save for the historian Arthur Ballard (and, to an extent, Woodrow Wilson himself, the last intellectual to have been in office as President of the U.S.). Hence the question why it is their writings that have been included in this book, and how does the type of historical afterthought they represent actually relate to the diplomatic notes and discussions. I should think that the book would have instead benefitted from analysis of the views of the period’s diplomats and decision-makers of other countries, such as France or Germany. This would have provided a logical ‘bridge’ linking Poland on the one hand and Britain and the U.S. on the other, whilst adding methodological coherence to this study. (AK)

Katarzyna Wrześcińska, *Kultura i cywilizacja w myśli Narodowej Demokracji (1893–1918). Między ideą wychowania a polityką* [Culture and civilisation in the thought of the National Democracy, 1893–1918: Between the educative idea and politics], Warszawa, 2012, Sławistyczny Ośrodek Wydawniczy, 377 pp., bibliog., index, series: Kultura na Pograniczach, 7

Katarzyna Wrześcińska, a young researcher affiliated with the Institute of Slavic Studies, Polish Academy of Sciences, has perceived the intellectual output of the National Democracy (ND), the largest right-wing movement in the Polish history, in its entire complexity. Unselfconsciously, though with variable success, the author moves across several subareas of intellectual history. The nine extensive chapters, preceded by a methodological introduction, are used to set in order the facts-based knowledge on the formation in question. Let us notice that certain much important threads have been omitted. For instance, the ND's shying away from the political, ideological and ethnical otherness is not discussed convincingly. The author once gives a wide berth and some other time attempts at rationalising the controversial contribution of ND's heritage in the history of Polish culture. It is not just about anti-Semitism and xenophobia targeted at the other ethnic groups but also, about the Catholicism being politically instrumentalised and a certain anthropological distrust and pessimism with regard to the nature of Polish people. The passages where these problems are mentioned very briefly – totalling over six chapters – are definitely the least successful. One finds it awkward to read that the said motifs were but catchy slogans designed to mobilise the voters, or were derived from the contact of the ideals of a milieu of intellectuals with the emerging mass and multiethnic society. On the contrary, anti-Semitism, xenophobia and anthropological pessimism formed the very core of this formation's thinking. It also seems that much bigger attention than displayed in this study should have been devoted to juxtaposing the early ND's heritage with the analogous European movements. With all the reviewer's reservations and doubts, this monograph certainly deserves being carefully read and debated – not only among specialists in Polish political thought. (GK)

Przemysław J. Jastrzębski, *“Myśl Narodowa” 1921–1939. Studium politologiczno-prasoznawcze* [*Myśl Narodowa, 1921–1939: A study in the periodical’s political-science and press-research aspects*], Warszawa, 2012, Instytut Pamięci Narodowej. Komisja Ścigania Zbrodni Przeciwko Narodowi Polskiemu, 294 pp., bibliog., index, series: Monografie, 84

Although this treatise only concerns a selected nationalist magazine – the opinion-forming weekly *Myśl Narodowa* – it is based on extensive and in-depth archival research. Beside a systematic review of the periodical’s resource as for 1921–39, the author has used the so-called Zieliński File (a collection of archival materials kept at the Library of the Polish Academy of Sciences/ Polish Academy of Learning [PAN-PAU] in Cracow), still an indispensable resource for researchers of the Polish nationalist movement.

This work by P. Jastrzębski, a young-generation historian and political scientist, affiliated with the University of Szczecin, is situated at the intersection of three methodological approaches: a press-research study, political history of the interwar period (1918–39), and history of political thought. And, it appears to have best passed the test in the first mentioned area. The author has respect for historical details, but sailing out to higher seas causes him dizziness. His rigorous fastidiousness calls for appreciation; a narrow research perspective assumed and sticking to the existing dogmas and interpretative keys is less impressive, for a change. The book has been well fine-tuned in its formal aspects: the language and editorial work; it has been carefully proofread, the faults or flaws being scarce – just petty defects. In general, this monograph sets in order and systematises, rather than adds anything new, to our knowledge on the subject. Scholars dealing with the National Democracy and nationalism in Poland would nonetheless find this study indispensable. (GK)

Michał Andrzejczak and Karol Dziurda (ed.), *O Romanie Dmowskim. Wybrane wspomnienia z prasy obozu narodowego z 1939 roku* [*Roman Dmowski: Selected memoirs from the national camp’s press of 1939*], Krzeszowice, 2011, Dom Wydawniczy “Ostoja”, 548 pp., index, appendix

This is a systematic edition of publications issued after Roman Dmowski’s death (2 January 1939), which are classifiable into two groups. The first includes funeral texts, proving to a large degree apologetic, if not hagiographic (pieces of verse included!); their authors endeavoured to make their late idol a unique figure who exceeded the confines of his time. Some saw in him

downright a charismatic leader who not only had won back the independence of Poland by himself but also foresaw and devised its shape, even though he was later underestimated in the political context. These enunciations would prove of more interest to historians and researchers of social life or culture, as they show that the twenty years between the World Wars cherished an enormous need for such outstanding individuals – which is true not only for the social and political Right.

The second section seems more interesting. A large share of the sources it quotes have not ever been used by historians; those which were comprised in a variety of anthologies and sourcebooks with commentaries would have eventually been seen cut or quoted in a rudimental version. Without much exaggeration, it might be concluded that, taken all together, they form one of the best collections of recently published sources concerning this controversial figure. Numerous threads of his private life, alongside certain interesting episodes from the year 1905, the Peace Conference of Versailles, or Dmowski's views on religion, are elaborated and complemented, based upon the sources. Along with the basic body of materials collected and published in the 1970s by Józef Zieliński, the Andrzejczak-and-Dziurda edition has become one of the primary collections of sources to cognise this politician's profile. National Democracy and Dmowski scholars will find this book a reading assignment for them. The edition is thorough and meticulous, with biographical notes added and a helpful index attached. (GK)

Włodzimierz Mędrzecki and Agata Zawiszewska (eds.), *Kultura i społeczeństwo II Rzeczypospolitej* [Second Republic of Poland: its culture and society], Warszawa, 2012, Instytut Historii PAN, 477 pp., index, series: *Metamorfozy społeczne*, 4

This is the subsequent volume in the series of studies in the Second Republic, prepared as part of the research project run by the Laboratory of Social History of the Second Republic of Poland, Institute of History of the Polish Academy of Science. Edited by W. Mędrzecki and A. Zawiszewska, this volume deserves special attention. Its authors are researchers in various nationalities and social groups in the interwar Poland. The umbrella title 'The symbolic universe of the Second Republic' covers treatises by historians, male and female, dealing with national minorities (Przemysław Hausner – on the Germans; Oleksandr Zaytsev – Ukrainians; Natalia Aleksiu and Joanna Nalewajko-Kulikov – Jews); local and professional communities (Piotr Cichoracki's article on the social relations in Polesia; Robert Litwiński's, on policemen); the symbolism of historical anniversaries in the activities of the Polish Radio (Elżbieta Kaszuba) and the propaganda of the Camp of

National Unity [OZN] (Marek Sioma). The volume also includes an essay by Dariusz Konstantynów on the image of Roman Dmowski in funeral poetry. The second part of this comprehensive study comprises essays on artists and artistic milieus of the Second Republic: men-of-letters, journalists, architects, painters (e.g. Władysław Skoczylas, described by Agnieszka Chmielewska), as well as participants of international cultural undertakings (such as the Polish Pavilion at the International Exposition in Paris, 1925), or the film artists' milieu.

This voluminous study shows, on the whole, that the Second Republic continues to call for new interpretative keys, whilst a need to extend the research questionnaire and readiness to undertake ambitious challenges is apparently maturing among Polish scholars. (GK)

Joanna Dufurat, *W służbie obozu marszałka Józefa Piłsudskiego. Związek Pracy Obywatelskiej Kobiet (1928–1939)* [In the service of Marshal Józef Piłsudski's camp: The Women's Civic Labour Union, 1928–1939], Kraków, 2013, Wydawnictwo Avalon, 454 pp., bibliog., index, appendices

Joanna Dufurat's book discusses a much broader range of issues than the title might suggest. The study is not primarily on the title Union – 'a female annex' to the Nonpartisan Bloc for Support of Reforms (BBWR), pretending (before itself too) that it was not a political party – but the entire women's leftist-liberal worldview formation which in the late nineteenth century strove after their sex's right to education; in 1918, it successfully lobbied with Józef Piłsudski, the Chief of State, the voting rights for women and then enthusiastically supported the coup d'état of May 1926. And this occurred not only owing to the cult – at times outright fanatic – that surrounded Piłsudski in those circles, but also due to the fact that most of the female activists favoured rather traditional ('anachronistic', in J. Dufurat words – but such depiction is anachronistic in itself) views on the place of women in the society. According to those views, women represented serenity and spirit of cooperation – the *male* universe of eternal quarrels in the multi-party democracy seemed to deny those principles. The Union, set up after the 1926 coup d'état, was theoretically meant to become an instrument for promotion of women in the *Sejm* and in the whole of the country. Indeed, over the first nine years of its existence, it only happened to thrice oppose the official political line of the BBWR, and moreover had to endorse the repressions against the Opposition, which intensified toward the end of Piłsudski's life. An attempt to break up the chain took place only after the Marshal's death, when the Camp of National Unity (OZN), founded by his successors,



drifted rightwards; the Union members accused its organisers of betraying Piłsudski's ideals – albeit he nowise attached any greater attention to their postulates than those who replaced him. WWII put an end to the organisation under discussion.

Based on the preserved sources, including memoirs (a considerable share of archival material was destroyed during the war), the author reconstructed the internal disputes within the Union and other *Sanacja*-supporting women's organisations, the Union's attitude to the political transformations in Poland, as well as the biographies of the female activists, many of whom were extraordinary figures. Another thing is that the most influential faction among them were, all the same, the wives of the leading politicians (possibly the best known member of the group being Janina Prystorowa, who initiated the famous act banning ritual slaughter, which in the 1930s triggered the notorious dispute, with absurd accusations of anti-Semitism cast on her). The study under review is well documented based on the sources, its literary quality being decent. It is a recommendable item. (TF)

Pior Cichoracki, *Stołpce – Łowcza – Leśna 1924. II Rzeczpospolita wobec najpoważniejszych incydentów zbrojnych w województwach północno-wschodnich* [Stołpce – Łowcza – Leśna, 1924: The Second Republic facing its severest armed incidents in the north-eastern voivodships], Łomianki, 2012, Wydawnictwo LTW, 337 pp., ill., maps

This study is on social-ethnic conflicts in the Second Republic's eastern borderland area. A few armed-conflict episodes from the beginnings of the revived Poland – the incidents of Stołpce (an incursion on the locality, situated at the border with the Soviet Union), Łowcza and Leśna (attacks at passenger trains) are at the core. All were inspired by intelligence institutions of the USSR. A young-generation historian, affiliated with the University of Wrocław, P. Cichoracki focuses his interest on the eastern boundaries of the interwar Poland. He has already made a name for himself as the author of *Polesie nieidyliczne* [The unidyllic Polesia] (2007), and of the highly acclaimed biography of Waclaw Kostek-Biernacki (2009). In spite of his mostly positivistic research approach, the methodology and techniques he employs and his ability of posing unconventional questions to the sources are most highly appreciable.

Having applied the pattern: Initial Situation – Perpetrators – Pursuit – Repressive Measures – Remedies – Response (called forth), the author has analysed in depth the modus operandi of the Polish security services. The conceptual patterns of the commanders have been shown, and the

mechanisms used by the state apparatus, at various tiers, to cope with the external intervention. The public response to those events has been X-rayed in an interesting and original way, with the popular concepts of Polish violence apparatus of that time being incidentally broken. A sort of political micro-history of the Second Republic has in effect been displayed, based upon thorough source studies. Since these studies look like exercising in view of a larger work, a more comprehensive and synthetic study by this author is expectable soon. (GK)

Olaf Bergmann, *“Prawdziwa cnota krytyk się nie boi ...” Karykatura w czasopiśmie satyrycznych Drugiej Rzeczypospolitej* [“True virtue is not afraid of criticism ...” Caricature portrayals in satire magazines of the Second Republic], Warszawa, 2012, Wydawnictwo DiG, 390 pp., bibliog., index, ill.

This study by Olaf Bergmann, a scholar that has for many years been connected with Poznań – presently, with the local Wielkopolska Museum of the Fight for Independence – is certainly worth reading, primarily thanks to its meticulously collected documentary material. It is also the first comprehensive study on caricature in the interwar period – a monograph based on extensive, though not exhaustive, research query. The author has reviewed and analysed seven, out of dozen-or-so, comic magazines (i.e.: *Szczutek*, 1918–26; *Mucha*, 1920–39; *Wróble na dachu*, 1930–9, *Cyrulik Warszawski*, 1926–34, *Szpilki*, 1936–8, *Pręgierz Poznański*, 1928–30; *Pokrzywy*, 1937–9). This has sufficed for the monograph to draw a reliable picture of the dynamism and the behind-the-scenes of the popular culture of this kind in the interwar Poland, with its dominant narrations. Bergmann has efficiently set this type of reflection against the period’s press debate overall. A definite advantage of this study is its author’s methodological awareness. Of the weaker points, let us mention the regrettably quite clichéd set of research questions and the resulting trite conclusions, not going far beyond the known findings. With all its limitations, this study may well serve as a guide to the satirical press of the interwar years; it is certainly an indispensable item for historians of the period’s press, though it would not tell much new to the others. Let it be noticed that the book is carefully and reliably edited; this is complemented by a number of interesting reproductions of period photographs and illustrations. (GK)

Agnieszka Jagodzińska and Ewa Geller (eds.), *Ludwik Zamenhof wobec "kwestii żydowskiej". Wybór źródeł* [Ludwik Zamenhof and the 'Jewish question': A selection of sources], trans. Agnieszka Jagodzińska and Agnieszka Kazuń, Kraków and Budapeszt, 2012, Wydawnictwo Austeria, bibliog., index, series: Źródła. Uniwersytet Wrocławski. Zakład Studiów Żydowskich, 2

This book make us better acquainted with Ludwik Zamenhof (1859–1917), who not only developed Esperanto, the international language, but also authored a pioneering grammar of Yiddish (comprised in this volume, in a substantive edition by Ewa Geller); popularisation of visionary projects of one unified religion and nation also goes to his credit. The newly edited sources show the many years of research and linguistic effort by Zamenhof – the creator and promoter of Esperanto, who therefore was nicknamed 'Dr Esperanto' – pursued with respect to the so-called 'Jewish question', and his original vision of how it might have been solved.

The book offers a rich and, even more importantly, comprehensively selected documentary material of use for research into the thought and activities of this most original figure in the history of Polish late-nineteenth and early twentieth-century culture. This study focuses, for obvious reasons, on linguistic sources, studies and materials, but offers an important contribution to the cultural history of the Polish Jewry. Meticulously edited, the work under review may certainly form the basis for future specialist studies. This important book moreover complements the recent biography of Ludwik Zamenhof by Walter Żelazny (2012). (GK)

Joanna Tokarska-Bakir, *Okrzyki pogromowe. Szkice z antropologii historycznej Polski lat 1939–1946* [Pogrom cries: Essays on the historical anthropology of Poland in the period 1939–1946], Wołowiec, 2012, Wydawnictwo Czarne, 400 pp., bibliog., index

This yet another important work by Joanna Tokarska-Bakir is very hard to be unanimously categorised. The author, cultural anthropologist and outstanding essayist, who has already made a lasting contribution to Polish public debates of the early twenty-first century, capably analyses the social reality of the first post-war years, tracing down the sources of ethnic violence. She would not shun some continually sensitive issues, running athwart the widespread templates and mental clichés, with which the first years of the communist rule and system in Poland tend to be explained. Tokarska-Bakir writing clashes against what the historians dealing with the period offer, and it may be supposed that not all her daring findings will remain uncontested or

un-outdated. Still, the topics she embarks on are so important that it would be awkward to lightly pass over this rather-difficult piece of reading.

Based on archival queries, as well as anthropological field research and in-depth interviews, the work contains nine extensive studies which make a versatile use of the most recent theoretical achievements of cultural studies. Many of these essays, e.g. 'The figure of Bloodsucker in the religious, national and leftist discourse in Poland in 1945–6' or the 'Pogrom cries', heralded in the title, may certainly become classical in their area. (GK)

Adam Sitarek, Michał Trębacz, and Ewa Wiatr (eds.), *Zagłada Żydów na polskiej prowincji* [The extermination of Jews in Polish provinces], Łódź, 2012, Wydawnictwo Uniwersytetu Łódzkiego, Instytut Pamięci Narodowej. Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, Oddział w Łodzi, 536 pp., index, series: Biblioteka Instytutu Pamięci Narodowej, 26

This collection of articles – a 'clipping' of the papers delivered at the international conference "'There are no longer any Jewish towns ...' Extermination of Jews in Polish provinces. Perpetrators – Victims – Witnesses' (27–28 October 2011, Łódź) – embraces over twenty detailed studies. Albeit the extermination of Jewry in Polish lands has been described in enormous, and continually increasing, literature, the collection in question deserves special attention. It namely offers the first so extensive confrontation of Polish scholars with Holocaust historians from the West (primarily, Israel, France, Canada, Germany, and the United States).

To date, the course and the mechanisms of homicide committed on the Jews in the Polish provinces has not been quite frequent an area of historical research. Beside the study entitled *Prowincja noc. Życie i zagłada Żydów w dystrykcie warszawskim* [Province Night: Life and destruction of the Polish Jews in the Warsaw District], edited by Barbara Engelking, Jan Grabowski and Dariusz Libionka of the Polish Centre for Holocaust Research (Warsaw, 2007), studies of this kind are few and far between.

The volume in question consists of six sections: 'Shtetl' (vicissitudes of Jewish communities before WWII); 'Victims'; 'Perpetrators'; 'Witnesses'; 'Memory and remembrance'; and, lastly, a 'Supplement' comprising texts not fitting the core formula, such as Ingo Loose's opening lecture at the conference, 'The discovery of the countryside in the Holocaust historiography after 1945'.

The very layout of this collection, with its reference to Raul Hilberg's triad (Victims, Perpetrators, Bystanders), shows the dynamism of the research on the Shoah in Poland in the new century. The said triad, as illustrated by the

texts collected, would not stand if confronted with the occupation-period realities. The *limes* between the bystanders and the perpetrators was fading in the provincial areas, the groups tended to mix one with another.

Of important observations drawn from the collection under discussion, the appearance of a young generation of Polish researchers, male and female (born around 1980), is remarkable; many of them have a Western educational background and thus are acquainted with the current status of theoretical research on Holocaust. They already form part of international community of scholars, not only due to their linguistic skills. The book has been edited carefully; all in all, it may be expected to serve as a guide to the reference literature for a rather long time. (GK)

Wojciech Szatkowski, *Goralenvolk. Historia zdrady* [The *Goralenvolk*. The history of a treason], Zakopane, 2012, Firma Księgarsko-Wydawnicza Kanon, 627 pp., bibliog., index, ill.

This is the first comprehensive study on the history of cooperation of Polish mountaineer people with the Third Reich in the course of WWII. The author – grandson of Dr Henryk Szatkowski, an outstanding figure of this collaboration movement in Podhale region, remaining quite mysterious even for experts – has faced this tough issue. The basic facts seem to have been known for a long time now: based upon the thesis of a pan-Germanic origin of highlanders, 30,000 Polish Podhale people accepted so-called mountaineer *Kennkarten* (identity cards). Moreover, the German authorities succeeded in persuading some eminent members of the local elites to take part in this undertaking; albeit the initiative went through a variety of vicissitudes, it survived almost till the end of the war. Only the plans to form the Mountaineer Legion of the Waffen-SS in the late 1944 ended up in a spectacular misfire.

Szatkowski's book, making a rich use of oral testimonies and describing, for the first time, a series of reliably documented episodes of those occurrences, unveils certain completely unknown or forgotten aspects of WWII history in the Polish territory. This story is not told within a coherent interpretative framework, though. This is partly due to the strategy assumed by the author, who avoids strong opinions and his own comments, often satisfying himself with extensive quotations from the sources – as if they could replace a conclusive assessment. It is hard to forget, however, that many of the facts he quotes function in the local memory of the Podhale people in a much clearer manner, being subject to less ambiguous evaluations.

This extensive study, written by an experienced journalist, depicting the problem from a number of standpoints, is a successful example of conscientious historical craft and a piece of engaged family history which squares accounts with the past – a rather infrequent combination in the otherwise

quite conservative Polish twentieth-century historiography. The book has been awarded the prestigious Historical Prize granted by the *Polityka* weekly for the year 2013. (GK)

Jacek Chrobaczyński, *Dramatyczny rok 1943. Postawy i zachowania społeczeństwa polskiego w rozstrzygającym roku II wojny światowej* [1943, a dramatic year: The attitudes and behaviours of Polish society in the Second World War's decisive year], Rzeszów, 2012, Instytut Pamięci Narodowej. Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, Oddział w Rzeszowie, 647 pp., bibliog., appendices

Jacek Chrobaczyński has set for himself an ambitious task – to describe in a possibly complete manner what the ‘tragic year 1943’ was for Poland. Admittedly, he has managed the task quite well, and without a patriotic blast. This is attested by the very titles of the chapters: ‘The trauma of the September [1939] tragedy’; ‘Trauma number two: *The sky gets clearer, Sikorski’s nearer*’ (quoting the stock saying of 1940, expressing the hope that General Władysław Sikorski would return home as the leader of the Polish Army in exile, once France defeats Germany). The chapter on Auschwitz and Katyn Forest titled ‘At the source of hatred’ is complemented with the phrase ‘Clichés of memory’. The author’s attempt was to show the daily life of the Poles: the culture in the Nazi Occupation days, the hopes for the war to end, and ‘micro-histories’ of all sorts. All this is written in a plain language, and based on genuine knowledge of the relevant sources and studies. The core of the proposed argument is an extensive calendar, presenting day by day the key occurrences in the territory of the occupied Poland – this being not only an opportunity to systematise the knowledge the reader gains as the book evolves, but also a poignant testimony of the uncertainty of the future, characteristic to the time in question. The voluminous list of persons is in fact a collection of biographical essays, more reliable than typical encyclopaedia entries. The list of notions is even more comprehensive and provides an excellent summa of historical disputes: for instance, the entry on Union for Armed Struggle – Home Army (ZWZ-AK) comprises a description of the whole Warsaw Uprising of 1944 and a well-balanced attempt at its recapitulation, taking into account the attempts at shaping the memory of the Uprising until 2010. (TF)

Anna Strzeżek, *Od konsumpcji do konspiracji, czyli warszawskie lokale gastronomiczne 1939–1944* [Consumption into conspiracy, or, Warsaw eating places, 1939–1944], Warszawa, 2012, Wydawnictwo Trio, 232 pp., bibliog., appendix

First chapter of this study discusses the capital-town barrooms, coffeehouses and restaurants from before the War – their number and offers, quality and price discrepancies between the individual outlets, the peculiar subculture getting produced at the elegant restaurants (e.g. the famous ‘Ziemiańska’, the Warsaw bohemia’s meeting place). The following chapters draw the image of the gastronomic life of a city that was getting reborn so incredibly fast after the destruction of the September 1939 campaign – in spite of supply shortages, many buildings being razed to the ground and problems with electricity and water supply. During the Nazi occupation period, the Warsaw eating places were categorised into those ‘for Germans only’, those only for Jews and those available for Poles – which was no obstacle for the Germans to habitually turn up at restaurants and cafes theoretically designed only for representatives of the subdued nation. A picture of the little complex world of the city under occupation: the Home Army makes attempts at outlets run by collaborationists or sends over its nice-looking female members in order to work out the *szmalcowniki* (blackmailers) or to draw information from drunken or infatuated Germans. At Polish clandestine coffeehouses, people wait out the night curfews and share their heard information (whether true or not) concerning the situation on the war front. In the places and at the time like that, the significance of restaurants and barrooms was not confined to satisfying the appetite for a chop or cup of coffee.

The diversity between the colouring of eating outlets in the city’s individual parts has been shown: clearly, the districts such as Praga or Sienkiewicza, famed for their notoriety long after the war ended, had most of their barrooms set up for a different clientele than the Warsaw downtown area. The description was not neglected of how the war has ploughed up the social divisions, not infrequently having a professor sitting beside a worker at a cafe table – something that was hard to figure out before September 1939. The author has used a rather abundant source base: wartime memoirs, first of all, but documents too. A list of all Warsaw eating places operating during the Nazi occupation period is annexed. If there is anything striking in this otherwise quite good study, it is the intrusive note of patriotic moralising, which permeates especially the summary section. As this aspect is easily perceptible, it is easily ignorable. (TF)

Grzegorz Motyka, Rafał Wnuk, Tomasz Stryjek, and Adam F. Baran, *Wojna po wojnie. Antysowieckie podziemie w Europie Środkowo-Wschodniej w latach 1944–1953* [A war after the war: The anti-Soviet underground in Central and Eastern Europe in 1944–1953], Gdańsk and Warszawa, 2012, Muzeum II Wojny Światowej, Instytut Studiów Politycznych PAN, Wydawnictwo Naukowe Scholar, 668 pp., index of persons, ill., 1 map, English sum.

This book consists of four interrelated studies. The one by R. Wnuk describes the Estonian, Latvian, Lithuanian, Ukrainian, Belarusian and Polish anti-Soviet undergrounds, arguing that these partisan warfare movements had a shared enemy – communism, and operated mostly in rural areas. Each of the partisan movements had its unique origins, ideological profile, degree of centralisation, and radicalism of action. The longest tradition, dating back to 1920, stood behind the Ukrainian underground. Its Polish counterpart was most pluralistic politically. The conspiracies in Latvia and Estonia were of a strictly military character. The Ukrainians and the Lithuanians manifested the strongest military activity. German secret services played the major part when it came to setting up the underground organisation in Latvia as the war was nearing its end, whilst their role in Poland was none. The Ukrainian Insurgent Army (UPA) extensively enjoyed the German support in the equipment, but remained politically autonomous; it was the most centralised such organisation among the partisan movements. In Wnuk's opinion, the differences between the partisan organisations prevail over the similarities. G. Motyka describes the methods of fighting the underground by the Soviet authorities in the eastern republics of the Soviet Union. The main partisan forces were smashed by 1946, through physical extermination and deportations (the Ukrainian nation incurred the heaviest casualties, with 153,000 killed and 200,000 displaced into the depths of the USSR). A. F. Baran discusses the anti-Soviet youth conspiracy in Poland as well as in the Soviet Union. The article by T. Stryjek shows how the post-war anti-Soviet underground is depicted in today's historiography of Lithuania, Latvia, Estonia, Belarus, and Ukraine, along with an extensive description of the political context of the history-based politics pursued by those states (e.g. the dispute around the Home Army between Poland and Lithuania, the feud over monuments in Estonia). Not all those states regard the former partisan militants as their veterans. Usually, in all the countries, save for Belarus, a heroic-martyrological narrative has prevailed, which prevented an integration of all the nationalities dwelling within these countries' limits. The assessment of the underground movement and its significance for the revival of the states in question after 1989 triggers enormous controversies, especially that many of



them had, apart from the military organisation, virtually no other important form of resistance against communism (Poland alone was where a political opposition took shape very soon). The Polish-Ukrainian and Ukrainian-Jewish controversies around the evaluation of the UPA have not faded away. (BK)

Artur MękarSKI, *Między historiozofią a polityką. Historiografia Polski Ludowej w opiniach i komentarzach historyków i publicystów emigracyjnych 1945–1989* [Between historiosophy and politics: The historiography of the People's Republic of Poland in the opinions and commentaries of émigré historians and columnists, 1945–1989], Warszawa, 2011, Instytut Pamięci Narodowej. Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 240 pp., index of persons, bibliog., English sum.

After the year 1945, a number of historians remained outside the borders of Poland – to name Oskar Halecki, Marian Kukiel, or Karolina Lanckorońska. The milieu of Polish émigré historians found it difficult to pursue primary research in the area of the history of Poland, but they did keep track of the home historiography. MękarSKI shows the most important moot points between both offshoots of historiography. Those in the emigration remained thoroughly critical of the domestic historians' associations with Marxism, which were usually seen as a sort of ideological bondage (such perception was clearly justified by the counterproductive period of Stalinisation of historical sciences, in 1949–56). Amidst the books published in Poland, the emigrants mainly focused on those on political history, ignoring the output of the eminent domestic historians in the field of social-economic history (which otherwise came across increasing recognition in the West after 1956). The central moot questions included the evaluation of the Jagiellonian Poland (its boundaries and political system), the role of the Catholic Church in the history of Poland (which was extensively negated by the historiographers at home) and the assessments of certain great historic individuals (e.g. Queen Hedwig). The emigration historians reminded about the amputation from the body of the communist Poland's historiography of the Polish territory that had not been embraced by the post-Yalta, 'Piaśt' frontier of Poland. The evaluation of the Second Republic of Poland (1918–39), directly entangled in political assessments, was disputable as well. A. MękarSKI's book reveals the peculiarly biased view of émigré historians of what was going on in the historical sciences in Poland, particularly after 1956, and is an important contribution to a comprehensive appraisal of historiography in the foreign lands, which, in spite of its close distance to the international historiography, remained quite Polish-centric. (BK)

Marian Marek Drozdowski, *Juliusz Poniatowski (1886–1975). Zarys biografii* [Juliusz Poniatowski (1886–1975): An outline biography], Warszawa, 2012, Muzeum Polskiego Ruchu Ludowego, Muzeum Niepodległości, 465 pp., bibliog., index; Alicja Bieńkowska, *Juliusz Poniatowski. Biografia polityczna* [Juliusz Poniatowski: A political biography], Warszawa, Wydawnictwo Neriton, 2012, 403 pp., bibliog., index

These two studies, focused on the history of the eminent, though somewhat forgotten, politician of the Second Republic, are largely reciprocally complementary, albeit they somewhat differ in their detailed depictions. The book by M. M. Drozdowski, a doyen of Polish Second Republic researchers, is a classical political monograph, focused on the political choices of its central character. For A. Bieńkowska, a young historian affiliated with the Nicolaus Copernicus University of Toruń, Juliusz Poniatowski was primarily an important exponent of the ‘defiant generation’ (to use the well-known expression proposed by Bohdan Cywiński), or perhaps even of the ‘break-through generation’ (i.e. the years 1905–14, following Roman Wapiński’s concept). The latter study poses definitely more research questions, thus giving a better opportunity for showing some lesser-known episodes from Poniatowski’s life.

Poniatowski, a soldier with Piłsudski’s Legions and, later on, one of the most interesting figures of the *Sanacja*’s Left, many-time minister and an emblematic figure of the ‘Castle camp’ (the backers of President Ignacy Mościcki), was, primarily, the author of a radical version of the agrarian reform. Publicly present afterwards in the life of the People’s Republic of Poland, he has doubtlessly deserved a dedicated biography.

Compared against M. M. Drozdowski’s book, A. Bieńkowska’s study has certainly a much larger documentary and material-related value. Based on the testimonies collected from a dozen-or-so archives, including a few foreign ones, this author has elicited a number of facts of Poniatowski’s vivid life, which have hitherto remained unknown to historians. Neither of the monographs has strictly followed this man’s personal outlook-related evolution, where one could probably recognise a few motifs of essence to his further political choices. Thus, to come to grips with Juliusz Poniatowski’s ideological dilemmas, one needs to read both studies in parallel; certain fragments of the biography of that nontrivial politician will anyway remain to be discovered by other researchers. (GK)

Jan Karski and Maciej Wierzyński, *Emisariusz własnymi słowami: zapis rozmów przeprowadzonych w latach 1995–1997 w Waszyngtonie emitowanych w Głosie Ameryki* [The Emissary, in his own words: A record of their conversations held in 1995–1997 in Washington, D.C., originally broadcast by the Voice of America], Warszawa, 2012, Wydawnictwo Naukowe PWN, 255 pp., index, series: Literatura Faktu PWN, Na Dwa Głosy

The book is an interview made by M. Wierzyński, a known journalist, with Jan Karski (1914–2000), the famous courier of the Polish Underground State, who made missions to the West. This emissary provided the elites of the allied superpowers essential pieces of information on the Nazi occupation of the Polish lands, including on the course and mechanisms of the annihilation of the local Jewry. The present testimony offers descriptions of a series of events of almost the entire twentieth century, details and episodes, as well as exquisite characterisations of individuals and occurrences, which normally tend to escape the attention of professional scholars.

Although the details of Karski's reports are already basically known, large passages of this conversation sound extremely fresh. Astonishingly enough, his post-war vicissitudes, including those after the year 1989, rank among the most interesting fragments. For those willing to read Karski's words attentively, it becomes apparent that he recognised himself as an outsider in the Polish intellectual-political climate until the late 1990s. The importance of this particular aspect is heightened by the fact that Karski very rarely – if ever, till the late seventies – spoke publically of his activities both before the war broke out and during the most intense war years. This additionally makes this testimony of the twentieth-century Poland extremely interesting. (GK)

Hanna Kirchner, *Nałkowska albo życie pisane* [Nałkowska, or a written life], Warszawa, 2011, Wydawnictwo W.A.B., 896 pp., index, series: Fortuna i Fatum

Hanna Kirchner is one of the best-known Polish editors of source texts, an eminent historian of twentieth-century literature; she has made quite a name for herself as the editor of Zofia Nałkowska's diary (*Dzienniki*, published 1970–2001). Although the spectrum of her interests is more extensive, she will for many remain a researcher drilling down a single topic – Zofia Nałkowska (1884–1954), her life and output. It would be hard to think of anyone else writing a biography of this Polish fiction writer. Nałkowska, the author of *Granica* [The Frontier] (1935) and *Medallions* (1947), was not only an outstanding artist whose sensitivity to language was enormous, and one of the greatest figures in Polish twentieth-century literature overall; she

was also a guide to Polish intellectuals in certain choices they were supposed to make. This being the case, the reading of the first complete biography of Nałkowska is a journey across the history of Polish culture of the former half of the twentieth century. H. Kirchner's monumental work is not merely an extensive footnote to Nałkowska's diary: it is a study in its own right, a chronicle of the epoch – or, perhaps, of several epochs in the history of Poland. For the history of Polish twentieth-century intellectual class, this book is not to be overestimated. (GK)

Radosław Romaniuk, *Inne życie. Biografia Jarosława Iwaszkiewicza* [A different life: A biography of Jarosław Iwaszkiewicz], vol. 1, Warszawa, 2012, Wydawnictwo ISKRY, 621 pp., ill.

The life of Jarosław Iwaszkiewicz (1894–1980) has in the recent decade-or-so again become a hot topic among researchers and historians. The author, already of renown as editor and literary scholar affiliated with the University of Warsaw, embarked on his research on Iwaszkiewicz in a seemingly conventional manner. Certain less-known facts of the writer's life have been reviewed and reanalysed. As a result, all the factors that made Iwaszkiewicz one of the central figures in Polish twentieth-century culture have been grasped. This biography excellently outlines the consecutive social-cultural contexts of the writer's life. Important events of this life have been furnished with his own commentaries, in the form of details of his works or fragments of memories of members of his family, and of his friends. Romaniuk's book is in this respect an inappreciable, thorough source of knowledge on Iwaszkiewicz's life and output. It discovers his new facets, and reveals threads of his life that hitherto remained undisclosed. The author's style is characteristically excellent and research curiosity that remains unflagging throughout the book, along with the skill of extracting crucial information even from the already best recognised episodes from the character's life. The book can already be deemed a very successful herald of the subsequent volumes. It is meticulously edited and richly illustrated; importantly, many of the reproduced photographs remained unknown before. (GK)

Magdalena Grochowska, *Ćwiczenia z niemożliwego* [Practising the impossible], Warszawa, 2012, Wielka Litera, 461 pp., bibliog., index, series: Strefa Reportażu

This book by Magdalena Grochowska, a reporter with *Gazeta Wyborcza*, an opinion-forming daily, is not a typical historical study. Its author, who

has been for more than ten years now penetrating the history of Polish intelligentsia, can be identified as a follower of so-called Polish reportage school. Her collection of some dozen reportages is worth of attention not only owing to the beauty of their style and a journalistic skill of drilling down the intriguing materials or individuals of interest, but also, to the difficult art of posing interesting questions to the characters being described. Grochowska would not shun racy combinations, juxtapositions or metaphors, her style being literary, but she generally tends to avoid expressing extreme or acute opinions. She rarely would dot the i's and cross the t's for the people she writes about; this, perhaps, offers her an opportunity to come closer to them. Although they are often controversial persons, each of them would always conceal a secret or ambiguity about themselves. These essays, first published in *Gazeta Wyborcza*, recalled figures of real importance, who have marked an essential chapter in the history of twentieth-century Poland – from the extreme Left to the fascisant Right; from artists to thoroughbred politicians. M. Grochowska's work has been appreciated by literary experts (such as members of the Chapter of the 'Nike' Literary Award) as well as by historians (to mention the Historical Award of *Polityka* weekly, 2010). Historians of twentieth-century Poland and its intellectuals of various ideological tints will find *Ćwiczenia z niemożliwego* one of the most valuable studies. (GK)

Dariusz Stola and Krzysztof Persak (eds.), *PZPR jako machina władzy* [The P(olish) U(nited) W(orkers') P(arty) as a machinery of power], Warszawa, 2012, Instytut Pamięci Narodowej. Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, Instytut Studiów Politycznych PAN, 341 pp., index of persons

The volume under review is composed of fifteen studies written by the most outstanding scholars specialising in the authority and power in Poland in 1944–89, shedding light on various aspects of the activities of the ruling party – i.e. the Polish United Workers' Party (PZPR). Throughout its history, the Party had some 4 million members; at the climax of membership, 12 per cent of the adult population joined its ranks. Party units, or cells, were omnipresent; PZPR exercised supervision over the *Sejm* (parliament), the government, the public and economic administration, mass media, political and social organisations. Special attention is deserved by the article (by D. Stola) on how the Party was financed. The structure of PZPR's receipts and expenditures has been shown (the premiums paid by the members did not cover the Party's operating expenses; thus, the organisation made extensive use of undercover State budgetary subsidies). Worth reading are moreover: P. Osęka's study on the Central Party Control Commission, a body set up

in view of disciplining the Party members; a dissertation on the medium-level *nomenklatura* (M. Tymiński); another one, on the relationships between PZPR and its satellite political organisations of peasants (United People's Party [ZSL]) and the intelligentsia, authored by J. Wrona; and, an essay on how the economy was managed by the Party (J. Kaliński). The article by B. Szaynok concerns the Jewish question as a subject of the Party's policy and the organisation's internal problem. The other texts describe how PZPR ran the security apparatus, the State's foreign policy, trade unions, a scientific research organisation, a veterans' association and a youth organisation. The publication adjusts for a disproportion visible in the most recent historiography of the People's Republic of Poland, as the researchers are overly interested in the apparatus of repression which was managed by the Party, after all. The book is focused on an organisation that essentially exercised the essential functions in the state, and doubled its structures. (BK)

Artur Pasko, *Sport wyczynowy w polityce państwa 1944–1989* [Professional athletics as part of the State's policy, 1944–1989], Kraków, 2012, Wydawnictwo Avalon, 536 pp., index of persons, bibliog., English sum.

Here comes the first complete monograph of sport, regarded as an element of the actions of the state and party authorities. The study draws on an extensive source base, including Polish archives and those of the International Olympic Committee in Lausanne. The political and organisational determinants of practising the sports after WWII are shown. Sport became part of Poland's internal and international policy; in the Stalinist period, one of its goals was to contribute to the class struggle. Physical culture and education became an element of militaristic education of the young generation. The sports associations (including Polish Gymnastics Society 'Sokół', which boasted a great tradition) were dissolved; certain domains of sport were considered 'bourgeois' and thus could not enjoy support from the State. The management of sports events and clubs was centralised: a special office called the Central Committee of Physical Education – renamed several times in the later years – was founded in 1949. The athletes, especially contestants taking part in international competitions, were expected to display the 'correct' ideological-political stance, since the victories of Polish nationals were meant to prove the supremacy of socialism over capitalism. The political restrictions did not evanesce after 1956. The great sports events, such as the cycling Peace Race, about which one can learn much from the book under review, have become a political-propaganda show, designed to prove the cohesion of the Eastern bloc. Officially, the authorities supported the amateur sport, but they essentially allocated considerable funds to the sport branches which

were growing increasingly professional (the official status and the outward representation showed the almost-professional athletes as amateurs). In the seventies, resulting, among other things, from enormous subsidies, a number of Polish sportspersons attained an international level (consequently, a sign of a crisis which accompanied the crisis of the state was the failure to give the 1980 Moscow Olympics medal-winners their promised prizes). The economic collapse of the People's Republic of Poland, occurring in the following decade, also translated into a crisis in the sports. A. Pasko reports on certain hitherto-unknown behind-the-scenes of the decision to boycott the Olympic Games in Los Angeles, 1984. (BK)

Piotr Barański, Aleksandra Czajkowska, Agata Fiedotow, and Agnieszka Wochna-Tymińska, *Kłopoty z seksem w PRL. Rodzenie nie całkiem po ludzku, aborcja, choroby, odmienności* [The trouble with sexuality in the PRL: Childbirths not-quite-with-dignity, abortion, illnesses, othernesses], ed. and 'Introduction' by Marcin Kula, Warszawa, 2012, Wydawnictwa Uniwersytetu Warszawskiego, Instytut Pamięci Narodowej. Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 362 pp., bibliog.

Viewed against the legacy of social history of the People's Republic of Poland (PRL), this collection of studies on selected aspects of sexual life and state policy in this respect appears as pioneering. P. Barański describes the venereal disease eradication campaign of 1948–9. The plague was the war's heritage: it resulted from lack of hygiene and medicines, march-pasts of military troops, and a relaxation of sexual mores. The epidemic eradication action was assigned an extremely high priority and ended up in success (coerced treatment of the affected was introduced, which lasted till PRL was dissolved; a network of venereological dispensaries was developed; mobile teams of doctors visited distant localities; an action evolved which propagated the principles of pro-health behaviour). A. Czajkowska describes the circumstances accompanying the enactment of the Permissibility of Abortion Act of 27 April 1956, which abolished the ban on abortion and triggered controversies in the *Sejm* (the Catholic MPs voted 'nay'; the Catholic Church launched a long-lasting campaign against the law). The press discussion on the health situation of women, the obstetrics and the condition of the network of gynaecological clinics have all been described. A. Wochna-Tymińska describes how maternity ward functioned in Polish hospitals in the late 1980s and early 1990s (based on letters of women from 1993–4). It is quasi a sociological study of the latest years of the hospital management system in the PRL. Childbirth is described as viewed by the delivering women: stigmatised by

dehumanisation and objectification. A. Fiedotow presents the origins of Polish gay movement (1981–90), using for the purpose e.g. the numerous letters sent from Poland in those years to the International Gay Association. 1981 saw a large-circulation magazine (*Polityka* weekly) publish for the first time an article on the homosexual milieu, thus removing the taboo from the subject. The author's special focus is the process of self-organisation and integration of the local gay milieu, their strategies of adaptation to the life in an averse environment, and, finally, a slow increase in social acceptance of the otherness. The state's attitude toward homosexuals was ambiguous (while homosexuality was not punishable, the police carried out in 1985, 1986 and 1987 countrywide actions of detention and registration of homosexual males, as part of prevention of crime and, allegedly, AIDS). (BK)

Marek Jabłonowski and Włodzimierz Janowski (eds.), *Proces Romana Romkowskiego, Józefa Różańskiego i Anatola Fejgina w 1957 roku* [The 1957 trial of Roman Romkowski, Józef Różański and Anatol Fejgin], 2 vols., Warszawa, 2011, Wydział Dziennikarstwa i Nauk Politycznych Uniwersytetu Warszawskiego, Archiwum Akt Nowych, Oficyna Wydawnicza ASPRA-JR, 2002 pp., tables, ill., index of persons, English sum., series: *Polska Mniej Znana 1944–1989*, 6

In the political 'thaw' period, thousands of people sentenced to imprisonment in political trials of the Stalinist period were subject to rehabilitation, their convictions being deemed unjust. Meanwhile, lawsuits against functionaries of the Stalinist security apparatus extended to a mere dozen-or-so persons; the clearances did not extend to the judiciary or the public prosecutor's office. The volume contains e.g. a complete stenographic record of the most important of those trials, which lasted from 16 September to 11 November 1957 in Warsaw. The indictment was made against: Józef Różański (director of the Investigation Department, ministry of Public Security [MBP], in 1947–54); Anatol Fejgin (in 1950–3, director of so-called special office, later, MBP's 10th Department, who conducted investigations against communist party functionaries); and, Roman Romkowski (vice-minister of Public Security in 1949–54). The accused were charged with lawless deprivation of the other people's freedom, use of coercion with particular torment against the detained persons. The trial, though not publicised by the mass media, was very significant, as it symbolised a condemnation of Stalinism (the communist party's policy as such was not depreciated). The court interrogated dozens of victims who publically gave evidence of the repressive measures they had been subject to, tortures included. The editorial



standard deserves a tribute; still, the introduction to the book offers no analysis of the decision-making process that had led to the selection by the new party authorities (with Władysław Gomułka at the lead) and to the accusation of those, rather than any other, individuals guilty of abuses and crimes. R. Romkowski was sentenced to 15 years in prison, J. Różański got 14, and A. Fejgin, 12. None of the convicts endured his penalty in full, all having been released prematurely. (BK)

Marek Owsiański and Tomasz Kozłowski (eds.), *Dokumenty Krajowej Komisji Porozumiewawczej i Komisji Krajowej NSZZ "Solidarność" (1980–1981)* [Documents of the National Coordinating Committee, NSZZ 'Solidarność', 1980–1981], Warszawa, 2012, Instytut Pamięci Narodowej. Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, Stowarzyszenie Archiwum Solidarności, 342 pp., index of persons, series: Dokumenty, 44

This volume contains the entire body of documents (totalling 172 items), issued between 17 September 1980 and 12 December 1981, of the supreme managing (executive) body of the Independent Self-governing Trade Union 'Solidarność', called the National Coordinating Committee [*Krajowa Komisja Porozumiewawcza* (KKP)], renamed in October 1981 as the National Committee. There are some valuable, hitherto dispersed, sources from the days 'Solidarność' was emerging; beside those, there are declarations of various sorts (regarding the Government's economic policies, price increases, repressions against the citizens, conflicts in specific industrial establishments or sectors) and resolutions (e.g. establishing various agencies and institutions of the trade union), strike instructions, denials and disclaimers, and letters of protest. There is a *KPP Report Paper* of 3 September 1981 (a sort of history of the trade union) and ideological-political declarations expressing the whole trade union's position regarding the past and the future of Poland and its nation. This excellent edition enables to reconstruct the organisational development of 'Solidarność' and to research into the language in which the trade union communicated with the society and the authorities: a phraseology of dispute and dialogue, the tactics of action. (BK)