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## THE ETHNOGRAPHIC AMBITIONS OF SEVEN POLISH ARCHAEOLOGISTS

### ABSTRACT

The article recalls the ethnographic interests of a few Polish archaeologists and one historian.

**Keywords:** archaeology, ethnography, interdisciplinarity

Ethnographers and archaeologists, prehistorians and protohistorians, are brothers and sisters in one faith although of different rites – or so we were told by our mentors.

Before World War II, starting from 1932, we shared master's classes (attended also by physical anthropologists), although our studies naturally differed in details and ultimately each of us would choose their own path, be it ethnographic or archaeological, or anthropological. There were also those of us who practiced two disciplines at the same time, with varying intensity or in different periods of their lives. After the war, we briefly shared classes again, this time studying the Soviet-style 'History of Material Culture'. Three years of a shared 'ethno-archaeo' life and, ultimately, a master's degree in either prehistoric or classical archaeology, or ethnography.

Invited to write a biographic entry on Janina Rosen-Przeworska for a new project, *Lexicon of Polish Ethnographers and Ethnologists*, I was able to suggest a few other names for the Lexicon and volunteered to contribute the relevant entries. The texts were written, but the publication project died on the vine, so I was left with these few pages I was reluctant to let go to waste. In my youth, I had edited a few issues of *Świątowit*, a journal dear to my heart, so it was a happy moment when the current editors kindly accepted these writings of mine. Herewith, I submit these biographical entries to the benefit of interested readers and the joy of Angels.

**Włodzimierz Antoniewicz,**  
my Mentor (Fig. 1).

Professor of archaeology and ethnographer, author of the first modern synthesis of Polish prehistory

(*Archeologia Polski* [Archaeology of Poland], Warszawa 1928).

Antoniewicz was born in Sambor (today in Ukraine, then in the Polish Eastern Borderlands) on 15 July 1893, into a clerical family of Polish Armenians, and died in Cracow in 1973. He received his schooling in Lviv, graduating in 1912 from a branch of the VIII Classical Gymnasium.

A fortuitous meeting with Bohdan Janusz (see below), a Ukrainian-Polish scholar specializing in ancient studies, awakened the young man's fascination with antiquities of all kinds, archaeology, regional history, and ethnography. Acting as his mentor, Janusz introduced Antoniewicz to the study of the past, starting with tours of historic sites around Lviv and beyond, sightseeing visits to the Carpathians, first the river valleys and then the real mountains, and sharing popular books. Ultimately, he encouraged the bright youngster to start reading up on 'national archaeology'. About the same time, Antoniewicz met two other men who would become his mentors. One was Mieczysław Orłowicz who taught him, through the Academic Tourist Club, to love the mountains. The other was Kazimierz Kulwieć, co-founder of the Polish Tourist Society and editor of *Ziemia* [The Land], who drew him into the journal's orbit. Meanwhile Janusz convinced him to start writing, beginning with some popular texts on ethnographic themes, among others.

While repairing his health in Zakopane after graduating from school in 1912, Antoniewicz was overcome by the charm of the Tatras and the local people and their culture. He would return there in his free time for the next several dozen years, dreaming of establishing a Tatra Highlands University and studying highlanders' pins which he inadvertently derived from Gothic accessories.



Fig. 1. Photograph of W. Antoniewicz (from the author's archives).

During World War I, Antoniewicz was severely wounded during war operations in the Carpathian region. Medical treatment in Vienna gave him the opportunity to continue his studies. He then became a guardian of the archaeological museum in Cracow, conducted investigations on the royal Wawel Hill (in the rotunda!), and became Deputy Head of the Cultural Department of the provisional Polish authorities in Cracow.

Antoniewicz began his formal academic studies at the University of Lviv in 1912, supervised by Prof. Karol Hadaczek (and Jan Czekanowski in the case of ethnography). The following academic year (1913/1914) he was already at the Jagiellonian University in Cracow, studying with Prof. Włodzimierz Demetrykiewicz. The next semester (in the 1914/1915 academic year) was a time he spent in Vienna, supervised by Prof. Moritz Hoernes and Assist. Prof. Oswald Menghin, and the year after that he attended, informally, the lectures of Prof. Lubor Niederle in Prague. In 1918, after two more years of studying with Prof. Piotr Bieńkowski at the Jagiellonian University in Cracow, he submitted his doctoral dissertation on amber in prehistoric times. His habilitation book in 1920 was on the Bronze Age in Eastern Galicia and he received a full professorship in 1924.

Meanwhile, in 1920 Antoniewicz became Deputy President of the Prehistoric Monument Conservation Authority. Charged with reconstruction of the dilapidat-

ed Erazm Majewski Museum, he reorganized the institution, going on to become its long-time director. At the same time, he was active in reorganising the collections of regional museums in Łowicz, Sandomierz and Vilnius – this work led him to develop a concept for a multi-department regional museum including ethnography (article published in the *Ziemia* journal in 1926). While chairing the Regional Museums Section of the Union of Polish Museums he visited provincial museums. He also introduced museological studies to the archaeological university curriculum. His many achievements in this field also gave him a seat on the State Museum Council.

Generally, the years following his habilitation, from 1920 to 1928, were devoted to organising the scholarly and scientific life in newly independent Poland. This involved reclaiming collections stolen during the war, the conservation of monuments in Poland and abroad, drawing inventories of archaeological finds, academic teaching of archaeology, managing the affairs of university staff, museums, as well as his work with regional collections, ethnographic aspects included, as described above (Fig. 2).

For a few years in the early 1920s, Antoniewicz was chief editor of the Cracow-based journal, *Wiadomości Numizmatyczno-Archeologiczne* [Numismatic and Archaeological News]. After leaving the journal, already in Warsaw, he revived *Świątowit* as a journal of the Warsaw Scientific Society (TNW).

From 1921 to 1939, he lectured as a professor at the University of Warsaw, Vilnius University, and the Free Polish University. He headed the Prehistoric Archaeology Department at the University of Warsaw, then became Dean of the Faculty of Humanities and finally Rector of the University, later renamed as Józef Piłsudski University (1936–1939, 1945). In this capacity, he oversaw the granting of *honoris causa* doctoral degrees to Bolesław Limanowski, Edward Rydz-Śmigły and Józef Beck, the luminaries of Polish pre-war academic and political life.

Stripped of all functions and working as a central heating system stoker during the Nazi occupation, Antoniewicz continued to lecture in the clandestine University of Warsaw and was member of the clandestine Senate of the University. In late 1944, in Milanówek near Warsaw, he organized post-uprising help for the professors of the University of Warsaw and the Warsaw University of Technology.

After World War II, the new authorities of Poland accused him of collaboration, being part of the Sanitation movement before the war, introducing the ill-famed 'ghetto benches' into university practice and being pro-German (an accusation derived from a scholarly debate on the presence of Germanic tribes in Polish territory in proto-historical times). The 'ghetto benches' policy is the only issue that cannot be put aside, the rest may be explained either by political issues or envy on the part of his rivals.



Fig. 2. Book on highlanders' pins.

Cleared of all accusations by the University of Warsaw Disciplinary Commission, Antoniewicz was able to continue his academic career. Within the framework of the 'Origins of the Polish State Program', he explored the stronghold at Wiślica. In 1958, he founded the Group for the Study of the Polish Middle Ages at the University of Warsaw and the Warsaw University of Technology, a non-academic, independent research organisation, and went on to discover, within the Group's program, two rotundas and palatia in Wiślica, a Romanesque decorated pavement in the same town, and a small church at Batalionów Chłopskich Street. He also chaired the Archaeological Atlas Department of the Institute of the History of Material Culture at the Polish Academy of Sciences. At the University, he was responsible for supervising fourteen doctoral theses, as well as reviewing professor candidates, habituations, and doctoral degrees.

Early in his academic career, Antoniewicz penned many popular articles on topics including ethnography, published in Warsaw, Cracow and Lviv dailies and periodicals (*Rok Polski* [The Polish Year], *Wiek Nowy* [The

New Age], *Goniec Poranny* [The Morning Liaison], *Świat* [The World], *Kurier Lwowski* [The Lviv Courier], *Ziemia* [The Land], *Dziennik Polski* [The Polish Daily], *Gazeta Poranna* [The Morning Gazette], *Nasza Turystyka* [Our Tourism], *Gazeta Lwowska* [The Lviv Gazette], etc.). Since 1919, however, he concentrated in his writing almost exclusively on issues relating to prehistory. His intelligent but controversial book, *Metalowe spinki góralskie* [Highlanders' metal pins] was published in Cracow in 1928. After World War II, he published several other books, including his own *Historia sztuki najdawniejszych społeczeństw pierwotnych* [Art history of the earliest prehistoric communities] (Warszawa 1957) with many ethnological references to L. Morgan and E.B. Taylor, as well as the eighteen-volume *Pasterstwo Tatr i Podhala* [Pastoralism in the Tatras and Podhale] which he edited (Wrocław 1959–70). His contribution to the study of the presence of the Goths in Polish territories during the Roman Period (published in *Przegląd Zachodni* [The Western Review], 1951) is what earned him the pro-German label in the early post-war years.

Specifically in the field of ethnography, Antoniewicz wrote some popular texts in his youth based on public lectures, concerning small wooden orthodox churches near Sanok, the Księżacy ethnic group in the Łowicz Duchy, traditional painted Easter eggs, the earliest Polish Christmas carols, the synagogue in Belz, and wooden churches in Western Galicia. As a friend of Juliusz Zborowski, director of the Tatra Museum, he wrote for the *Lud* [Folk] journal, helped to nominate Janina Krajewska as director of the Gdynia City Museum, persuaded Cezaria Baudouin de Courtenay-Ehrenkreutz Jędrzejewiczowa to take the Ethnographic Chair at the University of Warsaw, and actively participated in the debate on shaping the *Polish Ethnographic Atlas*.<sup>1</sup>

### Erazm Majewski, my Mentor's boss.

First professor of prehistory in Warsaw, museologist. The son of an industrialist, Majewski was born in Lublin on 2 June 1858 and died in Warsaw on 14 November 1922.

He started his education in Lublin, attending the local Staszic Gymnasium, but graduated from school in Warsaw in 1877, after his family had moved there ca. 1870. In 1877, Majewski enrolled at the Imperial Warsaw University to study chemistry and pharmacy, but interrupted his studies after the death of his father in order to take over the family business (his father had founded

<sup>1</sup> Kozłowski 2009; 2012; Kozłowski, Kolendo 1993; Kurzuba-Pojnarowa 1975.

the Warsaw Chemical Laboratory, specialty: toothache drops). He attended a pharmaceutical course in Warsaw and a three-year practical course in Riga.

Parallel to running the business, the young man got involved as an amateur in different fields of science. His interests were very broad and led to a number of publications in biology (*Słownik nazwisk zoologicznych i botanicznych polskich* [Dictionary of Polish Names in Zoology and Botany], vols 1–2, Warsaw 1891–1897), sociology and philosophy (*Nauka o cywilizacji* [The Science of Civilization], Warsaw 1908). He started to collect prehistoric artefacts and amassed an archaeological collection which grew too big for his flat. Based on this core collection, in 1892 he established the Prehistoric Museum and hired Stefan Krukowski and Leon Kozłowski in 1907/08 to work in it. From this time on, he would have assistants and students to conduct fieldwork.

Majewski wrote a great deal for *Światowit*, a Warsaw journal which he established in 1899, the second periodical of the kind in the capital after the defunct Polish archaeological journal, *Wiadomości Archeologiczne*. Krukowski worked there as a secretary. The journal included, among others, his series on 'The Stopnice district in prehistoric times'. He also published an article in France on the clay model of the so-called 'hut' from Popudnia which Marian Himner had excavated.

He took a particular interest in the progress made by Kozłowski and consulted his doctoral dissertation, thinking of making him his successor. Unable to gain promotion for the young scholars in Warsaw, he sent them abroad to study: Kozłowski went to Cracow (then in the Austro-Hungarian Empire) and Tübingen, while Himner was sent to Paris. Later he explored the possibility of publishing Himner's Paris dissertation in *Światowit*.

In 1919, the chief of the newly independent State of Poland nominated Majewski as Professor at the University of Warsaw. Incapable of lecturing because of severe illness, he searched for an assistant. Kozłowski was a natural candidate, but ultimately Majewski followed Józef Kostrzewski's advice and picked Włodzimierz Antoniewicz. Shortly before his death, in 1920, Majewski was appointed president of the State Group of Conservators of Prehistoric Monuments.

A prehistorian by choice, he nonetheless studied ethnographic issues, publishing in many journals, mainly Warsaw-based ones. His articles popularised the significance of particular plants (hop, poppy-seeds, potatoes) and animals (bison, snake, bear, cuckoo, owl, raven, etc.) in the beliefs and customs of the Polish people. He also wrote about cannibalism. He quoted (unfortunately without giving his sources) folk names in his *Słownik nazwisk*



Fig. 3. *Wisła* – ethnographic periodical edited by E. Majewski.

*zoologicznych i botanicznych polskich* (Warsaw 1891–1897). He also wrote about ethnographic museums. For a few years he was also chief editor of the ethnographic journal *Wisła* (Fig. 3), which he financed from his own resources. He consulted the more important matters with Jan Karłowicz. His position in ethnographic studies was sufficiently respected for the University of Lviv to offer him the Chair of Ethnology. Majewski declined, choosing instead the Chair of Prehistory at the University of Warsaw.<sup>2</sup>

**Kazimierz Skowroński**, helped me with the material for my doctoral dissertation (Fig. 4).

Historian with an interest in regional studies, teacher, social activist, conspirer, politician. Skowroński was born into a clerical family in Kolbuszowa on 30 May 1907; he died on 26 November 1974. He attended a pri-

<sup>2</sup> Kozłowski, Kolendo 1993; Kozłowski, Lech 1996; Krajewska 2012; *Polski Słownik Biograficzny*, Kraków 1974.

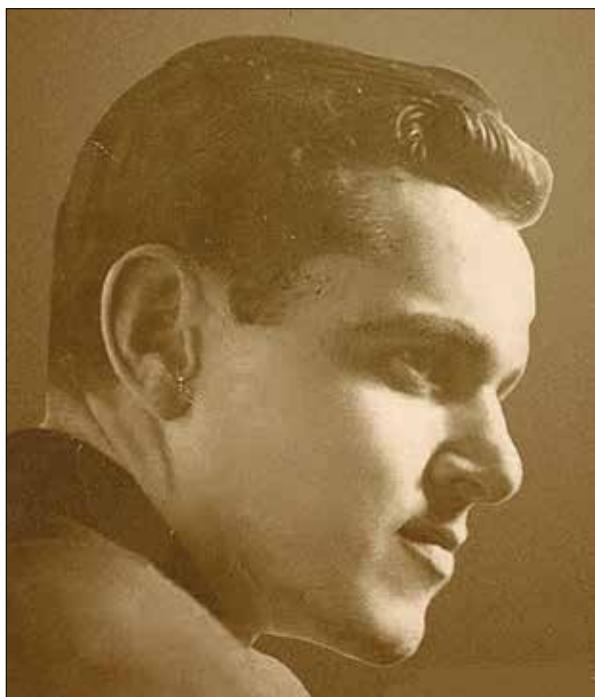


Fig. 4. Photograph of K. Skowroński (from the author's archives).

mary school in Kolbuszowa, and gymnasium first in his hometown and then in Mielec. In 1925, he enrolled at the Jagiellonian University and defended his doctoral dissertation in 1932 ('Studies of settlement in the basin of the Wisłoka and San rivers') under the supervision of Prof. J. Dąbrowski. He also became a certified teacher, teaching at gymnasiums in Turek and Rzeszów. On top of that, he was a scout leader, managing a ZHP (The Polish Scouting and Guiding Association) troop in Kolbuszowa.

Skowroński spent World War II in Kolbuszowa, participating in the actions of the 'Odwrót' [Retaliation] and ZWZ (Union of Armed Struggle) units, and finally the Home Army (AK) (pseudonyms 'Figa', 'Kowal', 'Piotr'), including the V1 and V2 rocket launch pads reconnoitering operation in Blizna, as well as clandestine press distribution, and secret education (Werynia, Poręby Dymarskie, Kolbuszowa) in the underground SL 'Roch' party. He also co-edited the journal *Wiarus* [Veteran Soldier]. In 1943, he was a member of the underground State Education and Culture Commission of the Government Delegacy. He penned a monograph on the history of Kolbuszowa and the district.

After the war, he devoted his time to community work. This included membership in the Electrification

Committee in rural areas and Municipal/District National Council, organizing education administration, and working as a school inspector and Gymnasium director (and teacher, also in a secondary school for adults).

In 1947, Skowroński was arrested by the secret police. In 1952, under pressure from activists from the Union of Polish Youth, a communist youth organization, he was transferred to Mielec (1950–1951) and then to a rural Agricultural Secondary School in Werynia.

After October '56 he was a Sejm [Polish parliament] deputy and a member of the 'Znak' parliamentary club. He was instrumental in inaugurating a railway connection from Rzeszów to Nowa Dęba through Kolbuszowa (today reaching Warsaw). While acting as a deputy in parliament, Skowroński founded the Jan M. Goslar Society for the Protection of Natural and Cultural Monuments (1956), over which he presided until his death. He organized an exhibition on the 'Folklore of the Lasowiaki people' (1957, District Cultural Centre) and founded the Museum of the Lasowiaki Folk Culture (1959) in an old synagogue on Piekarska Street. It was there that he exhibited archaeological and ethnographic artefacts from the region.

Other temporary exhibitions followed: 'Monuments of the Kolbuszowa district in the watercolours of Józef Augustynowicz' (1961), 'A Lusatian cemetery in Trzęsówka' (1961), 'The Rzeszów Land at the dawn of history in the light of excavations' (1962), 'Zygmunt Ajdukiewicz, a painter of the Lasowiaki people', 'Kolbuszowa furniture' (1972), 'Ritual art of the Lasowiaki and Rzeszów people' (1972). The Museum was nationalised in 1971.

Skowroński authored several historical and ethnographic studies on Kolbuszowa and the Sandomierz Forest. Together with his nephew, Maciej, he worked to found the Ethnographic Park/Open Museum of the Lasowiaki People, which is located on the fringes of Kolbuszowa. Earlier, on behalf of the State Institute of Art, he studied the folk culture of the Kolbuszowa region (Fig. 5).

Skowroński penetrated the drainage basin of the Przywra River, discovering a number of archaeological sites, chiefly of Mesolithic date. Some of these, e.g. Majdan Królewski, Poręby Dymarskie, Komorów, Płazówka, Ranizów, were later excavated by Stefan K. Kozłowski, who published his results in the *Archeologia Polski* [Polish Archaeology] journal, vol. 9, and later used them, together with other data entrusted to him by the discoverer, in his doctoral dissertation (*Wiadomości Archeologiczne*, vol. 34) and habilitation work (*The prehistory of Polish lands from the 9th to the 5th millennium BC*, Warsaw 1972).<sup>3</sup>

<sup>3</sup> *Polski Słownik Biograficzny*, vol. 37, Kraków 1997; *Rocznik Kolbuszowski* 5, 2001; Folk Culture Museum in Kolbuszowa, archives.



Fig. 5. 235-year-old granary from Bidziny, Kolbuszowa Ethnographic Park (from the author's archives).

### **Włodzimierz Hołubowicz, Gallant Cossack's son.**

Professor of archaeology at the University of Wrocław, ethno-archaeologist (Fig. 6). Born in Yekaterinoslav on 20 June 1908 as the son of a Polish craftsman deported in 1905 and a Cossack mother, Hołubowicz died in Stockholm in 1962. Repatriated to Poland, he started his education in a Russian primary school in Vilnius, continuing in the Classical Gymnasium in Vilnius from which he graduated in 1928. He then enrolled to study law at the Stefan Batory University in the same city.

Early in his career, Hołubowicz worked as a court journalist, writing for the daily *Kurier Wileński* [The Vilnius Courier], and repeatedly travelled abroad for study purposes with his wife, Helena Cehak. At that

time, he studied traditional Belarus pottery-making in the Polish Eastern Borderlands; this resulted in a book 20 years later. At the University, he studied ethnography with Kazimierz Moszyński as well as history with a preference for prehistory. His master's thesis was in ethnography.

In the years 1939 to 1941, the young scholar worked for the Art Museum in Vilnius, excavated the Vilnius Castle Hill and participated in a Soviet archaeological congress. At the invitation of Stefan Jędrychowski, he wrote for the leftist *Gazeta Ludowa* [The Folk Gazette].

During the Nazi occupation, he and his wife left for Bezdan where he made a living by selling what he could and working as an agricultural labourer. The couple returned to Vilnius, from where the Nazis sent them to Vienna to do forced labour at the Prehistoric Museum. After the war, the two spent time at the Russian NKVD



Fig. 6. Prof. Hołubowicz throwing a pot during a students' workshop in Biskupin (from the author's archives).

filtration camp in Austria and Hołubowicz was obliged to go to work at the Belarussian Academy of Sciences in Minsk. With his wife, Hołubowicz investigated the Minsk and Grodno castles before returning to Poland. He then studied archaeology in Toruń and was a delegate of the Ministry of Education representing the younger scholars. At the same time, Helena worked as assistant professor at the Nicolaus Copernicus University.

Hołubowicz wrote his master's thesis supervised by Józef Kostrzewski, while his doctoral thesis, on the research methodology of cultural layers at the Nicolaus Copernicus University in Toruń, under the supervision of Roman Jakimowicz. In 1950, the year in which the couple moved to Wrocław, he was habilitated following the publication of his book on *Rural pottery-making in western Belarus territory*, an exhaustive study of pot-making spanning almost three hundred pages of text, with illustrations, tables and maps, published by the Scientific Society in Toruń. The book was of paramount significance for comparative studies (according to E. Fryś-Pitruszkowa in *Polska Sztuka Ludowa* [Polish Folk Art], vol. 18). His 'Rural pot-making in Albania' in *Archeologia Śląska* and the two-hundred-page-long *Pot-making of early medieval Slavs* were published at the same time. He also trained students in pot-making during sessions held at the Biskupin stronghold site.

In 1951, Hołubowicz was nominated assistant professor at the University of Wrocław. He was politically active, provocative and conflicted with prewar prehistorians. In many ways, he was modern in his thinking – and this at the darkest times of Stalinism in Poland. He wanted to introduce a course in the history of the Soviet Union in the curriculum of studies on the history of material culture, which is where archaeology and ethnography was taught together. He was instrumental in making this 'marriage' of scholarly domains possible.<sup>4</sup>

### **Bohdan Janusz, between Ukrainians and Poles.**

Amateur scholar of ancient studies from Lviv, populariser (Fig. 7). Janusz was born into a Polish-Ukrainian family in 1887 in Lviv; he committed suicide there on 5 November 1930.

He attended classes at the Ukrainian Gymnasium in the National House in Lviv but dropped out. His adventure with antiquities started in the fifth grade, ca. 1905. He met Karol Hadaczek, whose lectures and excavations he attended. He propagated interest in ancient



Fig. 7. Photograph of B. Janusz (from the author's archives).

studies and ethnography among archaeology students – Włodzimierz Antoniewicz, Volodymir Hrebeniak and Jarosław Pasternak – touring the region with them and lending them literature on relevant topics. He promoted their pieces of popular writing in *Ziemia* [The Land], *Gazeta Lwowska* [The Lviv Gazette] and *Dilo*; he also published extensively himself (articles, mainly in the Lviv press, but also in *Ziemia*, *Tygodnik Ilustrowany* [Illustrated Weekly], *Na naszej ziemi* [In Our Land], *Wszechświat* [The Universe]). He was not a field researcher. His main archaeological study, *On the prehistoric monuments of Eastern Galicia* (Lviv 1918), was totally uncritical, an outcome of unprofessional self-education efforts. He compensated for his lack of interest in fieldwork with ethno-archaeological questionnaires that he sent out to interested parties.

With the end of World War I, Janusz withdrew from archaeology, instead devoting himself to studies of regional history (Lviv from the princely period, the Armenians of Lviv, the Polish Karaites, also from an ethnographic point of view, Freemasons, and the Russian occupation of Lviv). He was more of a 19<sup>th</sup>-century antiquarian than researcher. As an amateur, he studied history, art history, Armenian local culture, ethnography (notes on small Orthodox churches), and archaeology (Fig. 8).

<sup>4</sup> Kozłowski 2015; Archives of the University of Wrocław, Nicolaus Copernicus University in Toruń and Institute of

Archaeology and Ethnology, Polish Academy of Sciences in Warsaw; Hołubowicz 1948; 1950.

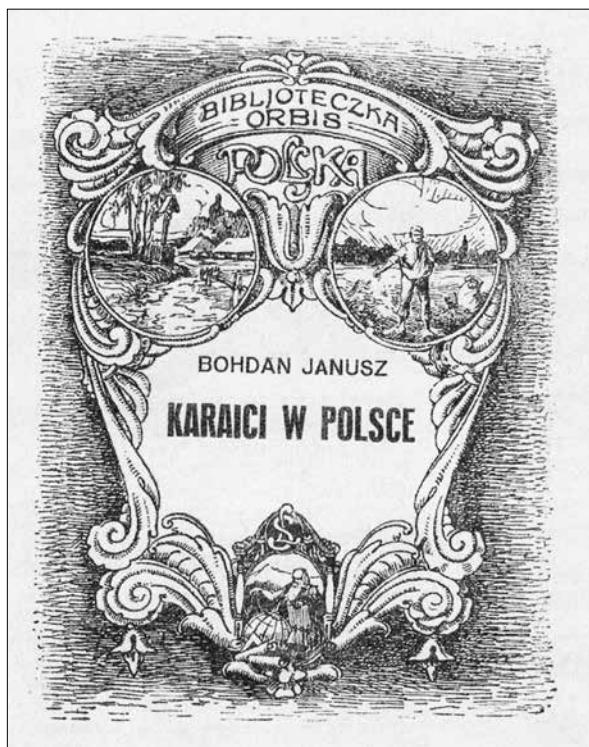


Fig. 8. Book on the religious community of Karaites in Poland.

Always on the verge of bankruptcy, controversial and incautious in contacts with people, in 1907 he forged a relationship with the Shevchenko Ukrainian Society and got attached to the Society's Museum. Following a conflict, he broke with the Ukrainian community and attempted to become part of the Polish community but without much success.

In 1923, he became a member of the State Group of Conservators of Prehistoric Monuments and an archaeological conservator to the south-eastern Borderlands. It was then that he spent his time sending out questionnaires and organizing a network of ethno-archaeological delegates-correspondents, occasionally venturing into the field. He arranged private collections, planned the Podolian Museum in Tarnopol, and put in a brief stint as manager of the Museum of the Pokucie Historical Region in Stanisławów; both had multiple sections, including an ethnographic one.

Following his conflict with J. Piotrowski, a provincial conservator, he was released from his job. In 1926, he published one more issue of *Wiadomości Konserwatorskie*, paying for the volume with his own funds. A financial catastrophe followed: his flat was auctioned off along with

his furniture and book collection. All that was left to him was an honorary shot in the head...<sup>5</sup>

### Jaroslav Pasternak, a talented emigré.

Ukrainian professor, archaeologist and ethnographer (Fig. 9). Born in 1892 in Chyrów as the son of a Unitarian clergyman, he died in Canada in 1961. He was educated in the I Academic Gymnasium in Przemyśl with Ukrainian as the language of instruction. The ten-year-old Pasternak collected a herbarium, caught butterflies and beetles, described spring folk customs, wrote down songs and legends of the folk communities. He had his own small book collection. In 1910, he enrolled at the University of Lviv to attend lectures on archaeology given by Karol Hadaczek. He graduated in 1914.

A breakthrough for Pasternak came in 1912/1913. It is then that he first engaged with the Shevchenko Scientific Society in Lviv and met the metropolitan bishop, Andrij Szeptycki, the head of the Greek-Catholic Church in Poland.



Fig. 9. Photograph of J. Pasternak (from the author's archives).

<sup>5</sup> Kozłowski 2012; archives of the Polish Academy of Sciences in Warsaw; *Polski Słownik Biograficzny*.



Fig. 10. Uniate church (from the author's archives).

During his student years, Pasternak conducted anthropological fieldwork under the supervision of Prof. Jan Czekanowski and together with Volodymir Hrebeniak (on the Werteba Cave, the population of Żółkiewka, recruits). He would go on to publish the results in 1919. His popular texts appeared in the Lviv journal *Dilo*, he gave public lectures, also on ethnographic issues, and carried out surveys in the field. He was deeply influenced by Czekanowski, as well as J. Święcicki, a museologist (Ukrainian National Museum), and an ethnographer, W. Hnatiuk (Secretary of the Society).

In 1912, he donated to the Society his collection and notes from his own research and journeys. He helped Święcicki in his struggle to protect Ukrainian cultural heritage from unlawful export abroad.

The next year, the National Ukrainian Museum was inaugurated in Lviv, including ethnography among its many departments, and Pasternak prepared the illustrations for a guide written by the director. He was hired to carry out an inventory of the collection, donated his small book collection to the Museum, and cooperated on the editing of the 'Instruction for the collaborators of the National Museum'. He also received a written recommendation from Święcicki to help him access and describe a number of historical icons and to collect old manuscripts for the Museum (Fig. 10).

In August 1914, he completed an officer's training course in the Austrian 41<sup>st</sup> Infantry Regiment and took part in an assault on Russian-occupied Lviv (1915); he was hospitalised for wounds in Józefów, Czechia. In 1916, he fought on the Italian front and was seriously wounded. He was a convalescent in Lviv, then returned to the

front to be seriously wounded again. After treatment, he returned to Lviv, wrote for *Dilo* and *Ukraińskie Słowo* [The Ukrainian Word], and worked at the Museum while applying, unsuccessfully, for discharge from the army. In 1918, Pasternak became a member and Secretary of the Ethnographic Commission of the Shevchenko Scientific Society, got a foothold in the Museum there and renewed his acquaintance with Metropolitan Szeptycki.

Pasternak participated in conventions of Ukrainian museologists (Lviv, Sambor, Lviv), the last of which took place at the Theological Academy alongside an exhibition (1932). Since 1928, he directed the Lviv Museum of the Society (including an ethnographic collection) and became a professor at the Greek-Catholic Bogusławska Academy (1935).

The Ukrainian uprising broke out in the fall of 1918. He fought unsuccessfully in the Ukrainian Galician Army. His 7<sup>th</sup> Stryj Brigade withdrew from the city and was interned in Czechoslovakia. Pasternak worked as a cultural and educational officer in the internment camps, ran a library, and wrote popular articles for the *Ukraiński Skitatiel* newspaper. In 1922, he enrolled at the Charles University in Prague to study under the supervision of Prof. Lubor Niederle. Three years later, in 1925, he defended his doctoral thesis on the Ruthenian Carpathians in archaeology. At the same time, he attended courses at the Free Ukrainian University in Prague, including Prof. W. Szczerbakiwski's lectures on art history and ethnology, and directed excavations of the Hradčany Hill in Prague.

When the political situation in Poland improved, the young scholar returned to Lviv. Włodzimierz Antoniewicz helped him to validate his diploma at the

University of Warsaw. Pasternak went on to explore, among others, Old Halich, a site in the Kryłoś village (1934–1941), and more than sixty other archaeological sites (from the Neolithic to the early-medieval).

In September 1939, the Soviets occupied Lviv and ukrainised the Jan Kazimierz University there. They made Pasternak a university professor of archaeology who now lectured in Ukrainian. Pasternak organised a Historical Museum. The University was closed after the Germans took over Lviv in 1941 and the Historical Museum was reorganised as a Prehistoric Museum with Pasternak as director. He also worked in the Lviv branch of the Institute of German Labour in the East which, among others, granted permission to evacuate archaeological artefacts from Lviv to Germany.

Afterwards, he left for Germany and subsequently for Canada. After the war, he lectured at the university in Bonn, the Free Ukrainian University in Munich (1946), and the Ukrainian Chair at the University in Rome. In 1961, he published his synthetic *Study on the Archaeology of Ukraine* (789 pages) in Toronto, Canada.<sup>6</sup>

### **Janina Rosen-Przeworska, a dancing girl.**

Habilitated archaeologist, celtologist (Fig. 11). She was born on 27 October 1904 into a Jewish family in Warsaw and died there in 1991. She was taught at home at first, then graduated from the school of Antonina Wawrzecza in Warsaw in 1923. During the Bolshevik War, she was active in a school club helping soldiers on the frontline.

In 1923, she enrolled at the University of Warsaw, Faculty of History of Art, flirting with sinology, then ethnology, and finally archaeology, which she studied under Włodzimierz Antoniewicz. She attended parallel lectures at the Academy of Fine Arts. From 1928 to 1938 she worked as an assistant at the Erazm Majewski Prehistoric Museum and since 1932, in the Prehistoric Archaeology Department of the University. Her doctoral dissertation on 'Celtic artefacts in Polish lands' (*Świątowit*, vol. 19, 1946) was written under the supervision of Antoniewicz and defended in 1932.

She was a party girl, writing rhymes for student satirical shows and fancy dress events, advising colleagues on their costumes. Racist excesses in 1936 forced her to leave the University; she wrote popular articles, as well as books for children and teenagers.

From 1940 to 1944, Rosen-Przeworska was active in the resistance movement under the pseudonym 'Janina

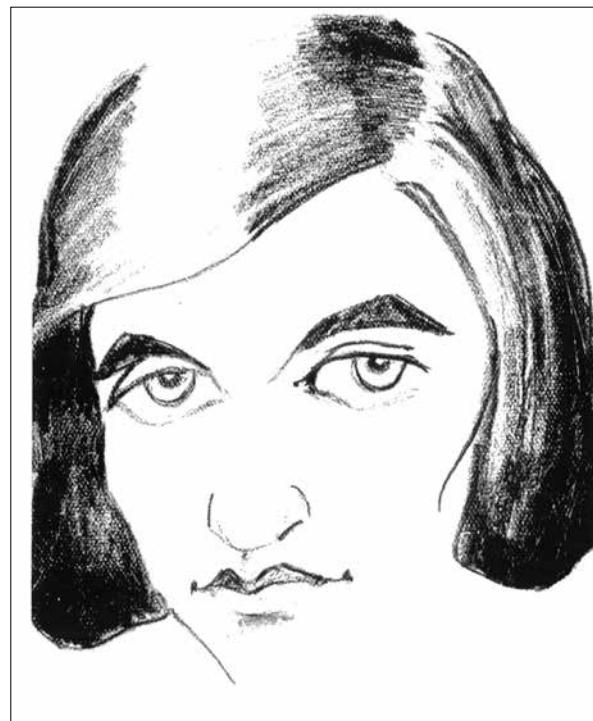


Fig. 11. J. Rosen-Przeworska, self-portrait (from the author's archives).

Jasińska', working as a secretary to Czesław Wycech, the head of clandestine education. She also wrote books: *The origins of human culture* and *The origins of human labour*.

In 1949, she resumed her work for the University of Warsaw and in 1953 was made a deputy professor. She was active in the Organising Committee of the Institute of the History of Material Culture at the Polish Academy of Sciences. In 1959, she was habilitated on the basis of her scholarly achievements.

She was the first Polish celtologist known from the prewar years, the author of more than a hundred publications, including ten popular books: *Celtic traditions in the rituality of the ancient Slavs* (Wrocław 1964), *Religion of the Celts* (Warszawa 1971), *Eastern Celtic iconography* (Wrocław 1976), *The Celtic heritage* (Wrocław 1979).

Passionate about clothing, she wrote about it in *Świątowit* vol. 20 ('Social function of clothing') and in *Polska Kultura Ludowa*, covering a timespan from the early Middle Ages to the Renaissance. She never wrote the planned larger study on this subject. Her poorly preserved heritage includes sketched drawings of folk clothing from Polesye, Czechoslovakia and Sarajevo (Figs 12–13).<sup>7</sup>

<sup>6</sup> Kozłowski 2012; *Encyklopedia ukraiñoznawstwa*, vol. 3. Toronto, 1985–1993; archives of DALO in Lviv.

<sup>7</sup> Kozłowski 2015; memoirs, manuscript in family hands; archives of the University of Warsaw, Institute of Archaeology and Ethnology, Polish Academy of Sciences in Warsaw.



Fig. 12. J. Rosen-Przeworska, at the Sarajevo market (from the author's archives).

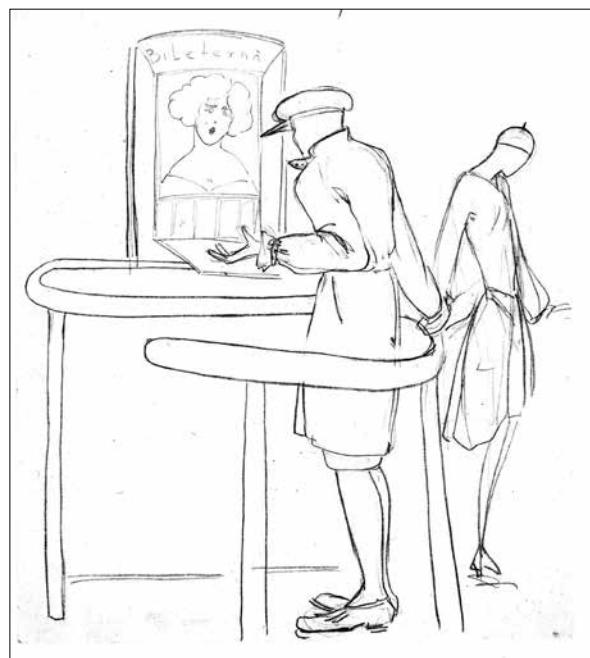


Fig. 13. J. Rosen-Przeworska, at the railway station in Czechoslovakia (1930s) (from the author's archives).

\* \* \*

The opposite was also true: before World War II, a few Polish ethnographers actually studied archaeology as well. Jan Manugiewicz and Janina Krajewska eventually got their diplomas in ethnography, Bożena Stelmachowska, a doctor of archaeology from Poznań,

ultimately received a professorship in ethnography in Toruń and Kazimiera Zawistowicz-Adamska, PhD, later a professor in Łódź, did some archaeological studies in Warsaw. Therefore, it turns out we were brothers and sisters in one faith!

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