

SHORT NOTES*

GENERAL WORKS

Anna Drażkowska, *Historia obuwia na ziemiach polskich od IX do końca XVIII wieku* [A History of Footwear in the Polish Lands from the Ninth to the End of the Eighteenth Century], Toruń, 2011, Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, 365 pp., ill., glossary of specialist terminology, bibliog., place name and subject index, appendices (patterns of footwear)

The aim of Anna Drażkowska's work is to show the changes in the creation of footwear from the ninth to the eighteenth century. The author's motivation for the time scale presented was the availability of archaeological sources. The source basis is footwear excavated at digs conducted within the area of modern Poland, this has additionally been supplemented by printed sources (guild statutes, apprentice regulations, voivode taxes). The results of the author's research are presented in five chapters corresponding to time divisions (the centuries 9th–13th, 14th–15th, 16th, 17th, 18th). The self-same division into various types of footwear and an analysis of these occurs in each of the chapters (shoes, boots, pattens, the way soles were made as well as fastenings and footwear decoration). The text is richly illustrated by sketches of the footwear as well as iconographic sources. The development of footwear is placed against the broad background of changes in fashion. The main parts of the work are prefaced by two introductory chapters. In the first Drażkowska presents the symbolism of footwear, in the next she acquaints the reader with the arcane of leather processing and the production of footwear. (MC)

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Marcin Rafał Pauk and Monika Saczyńska (eds.), *Dom, majątek, klient, sługa. Manifestacja pozycji elit w przestrzeni materialnej i społecznej (XIII–XIX wiek)* [House, Wealth, Client, Servant: Manifestations of Elite Position in the Material and Social Sphere (Thirteenth to Nineteenth Century)], Warszawa, 2010, Wydawnictwo Instytutu Archeologii i Etnologii PAN, 259 pp., English sum.

The presented publication is a collection of 13 articles which are devoted to various forms of material and social ostentation, viewed over a long period from the end of the twelfth century to the first half of the nineteenth century. This is interdisciplinary research with the authors including both historians of various epochs, and archaeologists as well as cultural historians. The studies cover the area of East-Central Europe. The greatest attention is devoted to the burgher elites (articles by Małgorzata Chorowska, Grzegorz P. Bąbiak, Edmund Kizik, Katerina Jisova, Martin Nodl). The authors concentrate on an analysis of the forms of ostentation amongst the Wrocław, Gdańsk burghers as well as that of Czech cities and towns. Those articles that deal with the aristocracy and gentry (Leszek Kajzer, Marcin R. Pauk, Monika Saczyńska, Jerzy Dygdała, Jarosław Dumasowski) examine the problem of magnate clientele, as well as the ostentation of the riches (e.g. through house decor) displayed by the new gentry. Ewa Wólkiewicz and Dariusz Główka have devoted their research to clergy elites; the former analysing the form of organisation of the Episcopal curia, while the latter an evaluation of the standard of living enjoyed by bishops in the Commonwealth of the eighteenth century. (MC)

Waldemar Chorążyczewski and Wojciech Krawczuk (eds.), *Polska kancelaria królewska między władzą a społeczeństwem* [The Polish Royal Chancellery: Between the Sovereign and Society], pt. 4, Warszawa, 2011, Wydawnictwo DiG, 152 pp.

The volume of studies here presented is the aftermath of the fourth conference on the Polish Royal Chancellery, organised by the Central Archives of Historical Records in Warsaw, the Institute of History of the Jagiellonian University in Cracow and the Institute of History and Archival Science of the Nicolaus Copernicus University in Toruń. This conference was set up in a different format compared to earlier events, for it concerned not only the early modern epoch but also that of the late Middle Ages and the nineteenth century. The editors provided an explanation of the new concept in the 'Preface'. The volume contains ten papers, seven of which were given

during the conference, with three being supplementary. They are devoted to the activities of the Chancellery of Sigismund the Old, the staff of the royal chancelleries, chancellery practices during the seventeenth century, royal seals, and the ducal chancellery of Western Pomerania. (For the contents see: <<http://ksiazkihistoryczne.pl/nauki-pomocnicze-historii-polska-kancelaria-krolewska-miedzy-wladza-a-spoleczenstwem-czesc-czwarta/p,168755>> [Accessed 10 Nov. 2011].) (MC)

Adam Jankiewicz (ed.), *Lex est Rex in Polonia et in Lithuania ... Tradycje prawnoustrojowe Rzeczypospolitej: doświadczenie i dziedzictwo* [*Lex est Rex in Polonia et in Lithuania ... The Legal Constitutional Traditions of the Commonwealth: Experience and Legacy*], Warszawa, 2011, Wydawnictwo DiG, 293 pp., notes on contributors

The publication is the aftermath of a series of lectures and exhibitions organised by the Polish Constitutional Tribunal, which had as their aim a better acquaintance with the legislative and political heritage of the Polish Crown and the Grand Duchy of Lithuania.

The work is divided into two parts (contents: <http://www.dig.com.pl/strony/Lex_spis_tresci773.pdf> [Accessed 10 Nov. 2011]). In the first of these ('Wykłady' [Lectures]) ten authors analyse those questions connected with the history of the political system and law of the Commonwealth. Besides historical texts devoted to, i.a., matters of union, citizen rights, the concept of freedom, religious problems, or Polish legislation against the European backcloth, there are also lectures on the functioning of the contemporary constitutional tribunals in Poland and Lithuania. The second part of the publication ('Studia i materiały' [Studies and Materials]) contains articles that have arisen within the framework of various projects initiated by the Polish Constitutional Tribunal. There are both historical essays (e.g. 'Solidarność – ostatnia konfederacja' ['Solidarność' – the Last Confederation] by Jerzy Stępień), and case studies presenting some of the Old Polish court processes. (MC)

Wojciech Walczak and Karol Łopatecki (eds.), *Stan badań nad wielokulturowym dziedzictwem dawnej Rzeczypospolitej* [State of Research on the Multicultural Heritage of the Old Polish Commonwealth], Białystok, 2010, Instytut Badań nad Dziedzictwem Kulturowym Europy, Benkowski Publishing and Balloons, 2 vols, 415 + 536 pp., index of personal names, ill., English sum., series: *Zachowanie Polskiego Dziedzictwa Narodowego*, 2, 3

The book is the aftermath of an international academic conference on the multicultural heritage of the former Commonwealth as found at present beyond the current borders of Poland. The publication covers a wide chronological, geographical and thematic scope (list of contents: <<http://ksiazkihistoryczne.pl/historia-polski-xvi-xviii-w-stan-badan-nad-wielokulturowym-dziedzictwem-dawnej-rzeczypospolitej-t-2/p,135793>> [Accessed 25 Nov. 2011]). It has been divided into two volumes. The first one centres on the matters connected with the history of art and renovation work. The studies therein are devoted to testimonies of Polish cultural heritage of the lands earlier belonging to the Commonwealth which are at present in Belarus, Lithuania, Latvia, Ukraine as well as in Georgia and Nepal. Discussed are problems connected with the inventorying of cemeteries as well as the state of preservation of the religious and sacred heritage. The majority of the published research covers the heritage of the nineteenth and twentieth centuries. The second volume centres on matters connected with libraries and archives from both Western and Eastern Europe. A part of the articles are purely informative serving to present selected archive and library collections (e.g. the Wroblewski Library of the Lithuanian Academy of Sciences, the Latvian State Historical Archives, the State Archive of the Ternopil Oblast, other Ukrainian and Russian archives). There are, however, also published studies analysing particular sources (e.g. the Pinkas kahal of Tykocin, the III Statute of Lithuania). Each of the volumes is richly illustrated. (MC)

MIDDLE AGES

Księgi pokutne (tekst łaciński, grecki i polski) [Penitential Books (Latin, Greek and Polish Texts)], ed. Arkadiusz Baron and Henryk Pietras S.J., Kraków, 2011, Wydawnictwo WAM, XXX + 1058 pp., indexes: biblical, of Church legal documents, of writers, subject index, introduction also in English, title page also in Latin, series: Źródła Myśli Teologicznej, 58: Synody i Kolekcje Praw, 5

This is an edition of penitential books (*libri poenitentiales*), i.e. registers of sins and the penances for them. It covers books created in the fifth to the eleventh centuries within the Western cultural area; omitting only those which are essentially repeats of earlier canons. The edition comprises 21 books drawn up in Britain and Ireland (5th century to the end of the 8th/beginning of the 9th), eleven in Gaul and Italy (8th–11th century) as well as four from Spain (9th–11th century). The editors indicate that this literary form came into being in the British Isles, hence the earlier chronology and especially rich representation of sources from this area. As an addition two Greek penitential books have been included. The texts given in their original languages (Latin, Greek) are accompanied by a parallel Polish translation. The Greek sources have been translated by Agnieszka Caba. (JA)

Najstarsza księga promocji Wydziału Sztuk Uniwersytetu Krakowskiego z lat 1402–1541 [The Oldest Book of Promotions of the Faculty of Arts of the University of Cracow: 1402–1541], ed. Antoni Gąsiorowski, Tomasz Jurek and Izabela Skierska, Warszawa, 2011, Instytut Historii PAN, XXXVIII + 418 pp., Index A: graduates based on place of origin, Index B: data from glosses and headlines, title also in Latin, Latin source text, short introduction in English

The work is an edition of a dean's register also called a register book, faculty book or promotional register covering 140 years of the Cracow University from the moment of its reinstatement by Ladislas Jagiello. The register preserved in the archives of the Jagiellonian Library in Cracow (ms. 263), constitutes a chronological registration of graduates covering around 5,600 bachelors and 1,260 masters of the Arts. It contains also data on their origins, while in the part on cases equally a commentary on their later fate,

including university, Church and lay titles obtained as well as the dates and circumstances of their deaths. The publishers emphasise how the promotional register is an important contribution to the collective portrait of the intellectual elite of Poland and Central Europe of the late Middle Ages and the early Modern Epoch. The publication contains besides the edition of the source (pp. 189–301) also coloured facsimiles (pp. 3–188). On pages 416–19 there is to be found a list of the deans of the Cracow University's Faculty of Arts for the period 1400–1541. (JA)

Piotr Boroń, *Kniaziowie, królowie, carowie ... Tytuły i nazwy władców słowiańskich we wczesnym średniowieczu* [Knyazs, Kings, Tsars ... Titles and the Names of Slavic Rulers in the Early Middle Ages], Katowice, 2010, Wydawnictwo Uniwersytetu Śląskiego, 326 pp., bibliog., index of personal names, list of titles and names of Slavic rulers in the Early Middle Ages, English and Russian sum., series: Prace Naukowe Uniwersytetu Śląskiego w Katowicach, 2715

The subject matter of the book goes up to the twelfth century. The author shows that the oldest designation for *ruler* was by means of the word *knyaz*, *knez*. The sources do not allow one to state whether this term was initially used only in reference to rulers and then underwent 'devaluation' (vide the Polish word *ksiądz* [initially *kniądz*, *kniędz*], representing a clergyman)? Or the other way round: it being initially a term describing individuals of a high social position, being derivatively limited to those in authority? In the ninth and tenth centuries there appeared titles borrowed from other peoples (*archon* in Bulgaria and in Rus', *khagan* also in Rus'). However, the constant adaptation of foreign designations for monarchs was the result of the adoption by the Slavs, together with Christianity, of a new understanding of monarchy, as an authority connected with Divine anointment. Thanks to these changes, within the countries that entered into the Byzantine religious orbit the title of *tsar* appeared, while in those states associated with the West the term *król*, *krol* (king) took hold. Against the background of these changes Rus' was to occupy a special place, in which, after attempts to introduce alien titles, the sovereigns were to refer to themselves using the indigenous terms of *knyaz* and *grand knyaz* right up until the sixteenth century. (JA)

Grzegorz Białuński, *Misja prusko-litewska biskupa Brunona z Kwerfurtu* [The Prussian-Lithuanian Mission of Bishop Bruno of Querfurt], Olsztyn, 2010, Towarzystwo Naukowe i Ośrodek Badań Naukowych im. Wojciecha Kętrzyńskiego, *etc.*, 181 pp., bibliog., map, tables, personal name and geographical index, summary and list of contents in German, series: Monumenta Literaria Prussiae, series C, Monografie, 1

The author shows that the title mission, in a similar way the earlier ones sent to Prussia, Sweden and Rus' by Boleslav I the Brave, was a part of the sovereign's politics. According to Białuński, Bruno's expedition was more than likely the result of a Polish-Ruthenian agreement, in which Poland gained the right to conduct Christianising activities within Prussian-Lithuanian lands. A part of this agreement was also the wedding of Boleslav's daughter to prince Sviatopolk I of Kiev, who ruled among others the Ruthenian territories situated on the border with the Balt tribes. As a result of this agreement a mission set off close to the border with Rus', while Bruno's death more than likely occurred in the region of Vawkavysk or Navahrudak. Boleslav I the Brave bought the body of the martyr, however, Poland's conflict with the Empire made it impossible for a repeat of the ceremonies that had accompanied the earlier bringing to Gniezno of the relics of Saint Adalbert. Bruno most probably was buried in lands that in the 1030s were under the rule of Rus', hence certain sources connect the mission in question with Rus' and not with Poland. On pages 131–9 is to be found an appendix in which there is a concise presentation of later (19th–20th c.) legends situating the place of Bruno's mission in Lötzen (Polish: Giżycko), Łomża and Wizna. (JA)

Stanisław Rosik, *Conversio gentis Pomeranorum. Studium świadectwa o wydarzeniu (XII wiek)* [*Conversio Gentis Pomeranorum: A Study of Testimony to the Event (Twelfth Century)*], Wrocław, 2010, Wydawnictwo "Chronicon", 710 pp., bibliog., index of personal names, summary and list of contents in German

The book's subject matter is narration of the sources devoted to the conversion of Pomerania by Saint Otton of Bamberg. This narrative arose within Bavarian Benedictine circles, bearing fruit in the form of three lives of the Saint containing descriptions of the event. The author of the book shows that these sources, although brought about upon the accounts of participants in the mission, including the Saint himself, contain elements of an 'idealised' Christianisation; ones known from texts on a similar subject. According to the

author here belong the motifs pointing to the effect of supernatural forces, and also the emphasising of the pagan strength of the Pomeranians through the omitting of accounts of this people's earlier contacts with Christianity, particularly about the first Christianisation at the turn of the eleventh century. Rosik underlines the vitality of the imagery and narrative on pagan conversions that was formed within the Latin cultural sphere from the early Middle Ages onwards. (JA)

Beata Wojciechowska, *Ekskomunika w Polsce średniowiecznej. Normy i funkcjonowanie* [Excommunication in Medieval Poland: Norms and Functioning], Kielce, 2010, Wydawnictwo Uniwersytetu Humanistyczno-Przyrodniczego Jana Kochanowskiego, 322 pp., bibliog., index of personal names, English sum.

The author emphasises the especial importance of the twelfth and thirteenth century for the reception of excommunication within the Polish Church province and the creation of Polish legislation on this matter. This was favoured by the ordering of Church legislation (*Concordia discordantia canonum* of Gratian, the promulgation of the *Decretalia* by Pope Gregory IX) as well as the rapid transfer of this legislation to the Gniezno metropolis by papal legates. Beginning from the thirteenth century excommunication became an important tool in the Polish Church's fight to obtain economic and judicial independence from the secular authorities, as well as serving to protect Church property. Increasingly often with the flow of time the use of this punishment in economic and financial matters was to result in its devaluation at the end of the Middle Ages. Nonetheless the threat of exclusion from the Church and with it the loss of the possibility for redemption remained an important trump card in the Church's relations with secular milieus. (JA)

Wiktor Szymborski, *Odpusty w Polsce średniowiecznej* [Indulgences in Medieval Poland], Kraków, 2011, Towarzystwo Wydawnicze "Historia Iagellonica", 671 pp., bibliog., tables, graphs, appendices, indexes, English sum., series: Medium Aevum, 3

The book deals with indulgence practice in Poland (together with Masovia, at the time a separate dukedom) and in Lithuania for the period from the oldest source information until the beginnings of the Reformation (ca. 1525). The source basis are documents and formularies, the author has omitted, however, sermons and treaties devoted to the subject. Szymborski emphasises the great significance of indulgences in the religious life of the inhabitants

of Poland and Lithuania, as is borne out by the striving for them and the pilgrimages undertaken to places where they could be obtained. The practices connected with the issuing of indulgences (the forms of the relevant documents, the growing size of indulgences with time, the increasing role of mendicant friars, as equally that of itinerant preachers and collectors of funds and their propagation) fundamentally copied Western models. Specifically Polish-Lithuanian was the non-issuing of indulgences for help in the construction of roads and bridges, or for pilgrimages around labyrinths designed in churches. Although with time the significance of material benefits grew, they were not in the Middle Ages a condition *sine qua non* for the obtainment of the majority of indulgences. In the extensive appendices (pp. 271–574) the author compares all the known 1,611 documents and 35 forms on the problem area under consideration. (JA)

Paweł Duma, *Grób alienata. Pochówki dzieci nieochrzczonych, samobójców i skazańców w późnym średniowieczu i dobie wczesnonowożytnej* [The Alienated's Grave: The Burial of Non-Baptised Children, Suicides and Executed Criminals in the Late Middle Ages and Early Modern Era], Kraków, 2010, Avalon, 145 pp., 35 ills, bibliog., index of geographical names, German sum.

The research presented in the book is based on archaeological, historical and ethnographic sources. These cover chiefly the areas of Germany, Switzerland, Poland and Slovakia in the period from the fourteenth century to the beginning of the nineteenth century. The categories of burial described combined restrictions derived from both Christianity (the ban on burials in cemeteries and its connection with the impossibility for redemption of the soul) and archaic beliefs (fear of damage caused by the souls of the wrongly buried). In describing the burials of children the author has shown the attempts undertaken by parents to have them buried as close as possible to sacred ground: on the outside walls of cemeteries, on unused necropolises or under the eaves of churches (it was believed that water from the roof was holy and could aid the child in redemption). The places of burial were unmarked because of, among other things, a fear that they may be profaned by those using the bodies for the purposes of magic. An unexplained phenomenon is the frequent burial of children and placenta in pots. While the burial of suicides and executed persons was disgraceful in nature: most often these were conducted by an executioner or dogcatcher close to the gallows or in places designated for dead animals. A common feature of these graves was the incorrect positioning of the corpse (e.g. face down). (JA)

Stanisław A. Sroka, *Średniowieczny Bardiów i jego kontakty z Małopolską* [Medieval Bardejov and Its Contacts with Lesser Poland], Kraków, 2010, Towarzystwo Naukowe "Societas Vistulana", 328 pp., 1 plan of the town, tables, graphs, appendices, indexes, English sum.

The subject of the book is the history of Bardejov in Slovakia, and in particular its contacts with Poland: trade, cultural as well as the role (admittedly small) in the Polish-Hungarian wars of the end of the fifteenth century. The author shows that Bardejov, founded in the mid-thirteenth century, had by the second half of the next century become an important town and centre of trade with Poland. The sources attest to the maintaining of trade contacts by the town with 23 towns, chiefly from southern Lesser Poland and the western border of the Ruthenian voivodship (Krosno, Sanok, Brzozów, Rymanów). Cultural links were also intensive: the largest group of students from Bardejov studied in Cracow, artists from Lesser Poland worked in the town including the sculptor Jakub of Nowy Sącz. These links are known thanks to the well preserved archive at Bardejov, including the majority of the municipal registers and around three and a half thousand documents from the late Middle Ages. An edition of two of these, lists of customs duties for the years 1479 and 1480, are to found on pp. 241–65. (JA)

Magdalena Satora, *Sprawa templariuszy w dyplomacji zachodnioeuropejskiej 1307–1312* [The Case of the Templars in Western European Diplomacy 1307–1312], Poznań, 2011, Wydawnictwo Poznańskie, 295 pp., bibliog.

The book deals with the diplomatic undertakings of France, England and Aragon connected with the dissolution of the Templars in the period from the arrest in France of members of the Order to the papal decision as to the order's disbandment. The high degree of activity on the part of these three states was due to the fact that the Templars were the most numerous and richest order within their territories. An especial role befell Philip the Fair – the initiator in the Order's destruction, who strove, however, to act in compromise with the papacy. For example, in 1308 he transferred the majority of the Templars property to the control of the Holy See (in exchange the incomes from this was to serve the financing of crusades, at the head of which was to stand the French monarch). The remaining monarchs were more passive but their aspirations were still to result in the seizing of the Order's properties situated in their respective states. According to the author, though Pope Clement V undertook independent decisions in the matter in question

he was nevertheless hampered by the influential members of the Cardinal College, utilised by sovereigns to further their national interests. (JA)

Marek Daniel Kowalski, *Proventus Camerae Apostolicae debiti. Oplaty duchowieństwa polskiego na rzecz papieżstwa w latach 1417–1484* [*Proventus Camerae Apostolicae debiti: Papal Payments Made by the Polish Clergy for the Years 1417–1484*], Kraków, 2011, Towarzystwo Wydawnicze “Historia Iagellonica”, 291 pp., bibliog., tables, appendix, indexes, English sum., series: Medium Aevum, 2

The book deals with the services of the Polish clergy for the papacy during the period from the end of the Western Schism (and at the same time the beginning of Martin V's pontificate) until the death of Sixtus IV. The author's research concerns both Polish Church metropolitans, Gniezno and Lviv (together with their dioceses located beyond the borders of the Polish Kingdom: in the Grand Duchy of Lithuania, in Silesia, Masovia, and Moldavia), and the bishopric of Culm connected with the Polish *collectoria*. However it does not cover the Prussian dioceses. In analysing papal bills the author has calculated the services from this area for the period under examination to be 129,000 florins (i.e. around 2,000 florins annually), not taking into consideration payments for the Cardinal College and the remunerations for papal collectors. In Kowalski's opinion this was a relatively small sum, yet one visible on the scale of the papal treasury. A much larger payment was made by the 'old' Polish dioceses; the bishops of Lebus (Polish: Lubusz) and Wrocław often did not pay, while the participation of the Lviv archdiocese and the Lithuanian bishoprics did not exceed one per cent. (JA)

EARLY MODERN TIMES

Anetta Głowacka-Penczyńska, *Kobieta w małych miastach Wielkopolski w drugiej połowie XVI i w XVII wieku* [Women in the Small Towns of Greater Poland in the Second Half of the Sixteenth and in the Seventeenth Century], Warszawa, 2010, Wydawnictwo Neriton, 175 pp., graphs, maps, index of persons, bibliog.

Not much attention has been paid to small towns within the hitherto research into women in the urban areas of the Polish-Lithuanian Commonwealth. The intention of Anetta Głowacka-Penczyńska is to rectify this state of affairs

through the analysis and sketching of the position of women within the small-town societies of the Greater Poland region from the second half of the sixteenth century to the end of the seventeenth century. The author has used sources preserved chiefly at the State Archives in Poznań as well as the Central Archives of Historical Records in Warsaw, sources coming from 14 towns. The archival basis for the book are town books and records (wills, property inventories, guild records, entries in metrical records), and – as a supplement – literature and legal treatises. The position of women within the small town is presented on the basis of a scheme used earlier by Andrzej Karpiński in research into the position of women within the large urban settlements of the Commonwealth. Before undertaking detailed analysis the author describes the specific nature of small towns. Next she moves onto an analysis of a woman's legal position (within civil law, i.e. the holding of property, child care, as well as penal law – i.e., for example, crimes committed by women). The next parts cover the roles performed by women both within the framework of a burgher family, and in the economy of small towns. On the basis of inventories and wills the financial position of these female inhabitants is presented. The female legacies for religious and care institutions are analysed separately. The final chapter is devoted to crimes committed by women, with particular attention being paid to typical female offences such as: procuring abortions and magic. (MC)

Leszek C. Belzyt, *Szlachta w mieście rezydencjalnym. Szlachecy obywatel Krakowa i Warszawy około 1600 (analiza porównawcza struktury)* [The Gentry in a Residential Town: The Noble Citizens of Warsaw and Cracow ca. 1600 (A Comparative Analysis of Structure)], Zielona Góra, 2010, Oficyna Wydawnicza Uniwersytetu Zielonogórskiego, 221 pp., bibliog., ill., source appendices, index of persons, tables

The book aims at distinguishing two groups of inhabitants: the nobility and the ennobled burghers possessing noble and urban citizenship. It investigates their structure and position in two cities at the turn of the seventeenth century.

The source basis are the books of town citizenship (*libri iuris civilis*) and tax registers preserved first and foremost at the State Archives in Cracow and the Central Archives of Historical Records in Warsaw. The author has also made abundant use of various source publications. There has been applied a genealogical-biographical, sociological and comparative method in the analysis of the materials. The proper analysis begins from a presentation of the subgroup of nobility not in possession of town citizenship, living in

cities and connected with the royal court. Next the author moves over to a description of the nobility group acquiring town citizenship. He divides this group into the lower, the middle and the least numerous upper stratum. The subsequent chapter considers the ennobled Cracow burghers (e.g. the Montelupis, the Turzons, Schillings and Morsztyns) and those from Warsaw (e.g. the Walbachs) and their career. The work concludes with an analysis of the place of the urban nobility within the society of the Polish-Lithuanian Commonwealth and also the royal policy of ennoblement. The publication contains illustrations (the coats of arms of the 'urban nobility'), source appendices (chronicle descriptions of towns) as well as a register of ennobled burghers in Crown towns up until the mid-seventeenth century, as well as a list of burghers striving for ennoblement, based on Walerian Nekanda Trepka's work *Liber chamorum*. (MC)

Marcin Kamler, *Złoczyńcy. Przestępczość w Koronie w drugiej połowie XVI i w pierwszej połowie XVII wieku (w świetle ksiąg sądowych miejskich)* [The Villains: Criminality in Poland in the Sixteenth and the First Half of the Seventeenth Century (According to Urban Judicial Acts)], Warszawa, 2010, Wydawnictwo Neriton, Instytut Historii PAN, 467 pp., bibliog., ill., English sum.

The work's aim is a description of common criminality in the towns of Poland (the Crown) in the second half of the sixteenth and the first half of the seventeenth century. The research covers the lands of the western, central and southern Poland. The source basis were the urban criminal records, i.e., books of malefactors (*libri maleficorum*) from almost twenty towns and cities, both large (Cracow as well as Cracow Kazimierz, Poznań, Lublin), as well as medium sized and small towns. Supplementation comes in the form of the so-called Lublin and Warsaw economic registers. The work is divided into three parts. In the first there is analysed professional criminality. The author in detail presents types of misdemeanour (theft, prostitution, robbery), the ways professional criminals operated, and the means they applied. The second part of the work is devoted to so-called 'sporadic criminality', here are distinguished: crimes against property, life and body, morality as well as against the sacrament of marriage. In the summing up the town clerks and institutions that served in the punishment of criminals (executioner and his wife [running a town brothel], the town and municipal local guard; prisons). The third part of the work deals with punishments meted out for various types of crime (against property, life and health, family, morality, vice) and also the severity of punishments (types of death penalty, corporal punishments, work in shackles). (MC)

Maciej Ptaszyński, *Narodziny zawodu. Duchowni luterkańscy i proces budowania konfesji w Księstwach Pomorskich XVI/XVII w.* [The Birth of a Profession: Lutheran Clergy and the Process of Building Confession in the Pomeranian Duchies of the Sixteenth to Seventeenth Centuries], Warszawa, 2011, Wydawnictwo Naukowe "Semper", 506 pp., bibliog., index of persons, tables, graphs, German sum.

The subject of Maciej Ptaszyński's research is the group of Lutheran pastors belonging to the so-called 'second generation' of Protestant clergymen working in the Pomeranian duchies. The chronological framework for the investigation is the period from 1560 to 1618. The aim of Ptaszyński's study is to capture the moment at which the profession of a Protestant clergyman came into being. The careers and private lives of the pastors are subject to analysis based on the prosopographical method and the latest postulates of research into confessionalisation. The restriction of reflections to the area of the Pomeranian duchies allows for a description of the local specifics of the Reformation. The work is based first and foremost on manuscript sources at present held in archives in Germany (Greiswald, Stralsund), though also in Poland (Szczecin); extensive use has also been made of antique prints (funeral addresses, pastoral letters). The main part of the work is divided into eight chapters, prefaced by an introduction describing the broad range of denominational relations in force in the Pomerania of the turn of the seventeenth century. The start of considerations on pastor activity is a description of their normative position as inscribed in the so-called Church Orders. In subsequent chapters their origin is described (geographical, social as well as their social self-identity), education (pre-university education, university, the effects of education), career routes (patrons and superintendent's tasks, career course, the factors shaping a career), position in society (clergymen's tasks, ministries, travels, evaluation of pastoral care), position in the social hierarchy (relation to secular authority, the relations of pastors to the parish, conflicts), the material position of pastors (church property, land, salaries, incomes and the life cycle, livings) as well as the situation of widows and pensioners. The work is supplemented with an appendix of tables illustrating the exposition. (MC)

Aleksandra Skrzypietz, *Królewscy synowie – Jakub, Aleksander i Konstanty Sobiescy* [Royal Sons – Jakub, Aleksander and Konstanty Sobieski], Katowice, 2010, Wydawnictwo Uniwersytetu Śląskiego, 670 pp., bibliog., index of personal names, German and French sum., series: Prace Naukowe Uniwersytetu Śląskiego w Katowicach, 2851

The history of the Sobieski family has not hitherto enjoyed particular interest on the part of researchers, nevertheless there exist many common, not always justified, opinions and unequivocal evaluations on the matter, particularly if the question concerns the relationships in force between individual members of the family. Aleksandra Skrzypietz's work aims to dispel the black legend of the Sobieski line. Besides, the author, in working on the fates of the royal children against the broad background of political history, desires to expose the functioning of the descendents of elected kings within the political system of the Polish-Lithuanian Commonwealth as well as to show the similarities in the situations of the Vasa and that of the Sobieskis. The work is based on a broad source base. The author has managed to access sources on the family previously unused in research. The most valuable materials are those from the Sobieskis' archive at present kept at the National Historical Archives of Belarus in Minsk (the Sobieski correspondence). Research was additionally conducted in Polish, Russian, Lithuanian and French archives. The work is of a chronological-subject nature. The author presents the history of the royal children starting from their early childhood; she draws attention to their education and upbringing and conditions of life at the royal court. The subsequent stages in the life of the young Sobieskis are presented against the wider backcloth of the political and social events of the period. Of special significance is the attempt at the election of royal sons to the throne, which is placed within the context of international politics. The last part of the work is devoted to the fates of the Sobieski brothers following the loss of the royal crown. The author concentrates on family life without recourse to outside political developments. (MC)

Marceli Antoniewicz, *Protoplaści książąt Radziwiłłów. Dzieje mitu i meandry historiografii* [The Ancestors of the Radziwiłł Princes: The History of Myth and the Meanderings of Historiography], Warszawa, 2011, Wydawnictwo DiG, 423 pp., bibliog., ills, genealogical tables, index of persons

The book deals with the genealogical myth of the Radziwiłł family. The author confronts the beginnings of the line as known from sources with

the narrations of sixteenth to eighteenth century genealogists and writers. He shows that the social advancement of the Radziwiłłs from nobility (boyars) to the ranks of the most powerful magnate families of Lithuania and subsequently within the Polish-Lithuanian state, was accompanied by genealogical works, the authors of which set the ancestors of the line in increasingly more distant times (initially at the start of the history of Lithuania, later in ancient Rome) bestowing on them eminent social roles. The author describes the development of this myth, pointing out its characteristic traits (including the adoption of elements from similar myths of Lithuanian magnate lines that had died out: the Gasztołd family and the princes Olshanski). He also emphasises the significance of the myth, showing that its development was favoured by the influential political and material position of the Radziwiłłs, which enabled them to employ numerous eminent writers. In the nineteenth century this myth came up against academic historiography and gradually underwent a process of deconstruction although certain aspects may still be encountered to this day. (JA)

Andrzej Cwer, *Edukacja młodzieży w Szkole Rycerskiej Stanisława Augusta Poniatowskiego 1764–1794* [The Education of Youth at the Stanislas Augustus Poniatowski Corps of Cadets 1764–1794], Siedlce, 2011, Wydawnictwo Uniwersytetu Przyrodniczo-Humanistycznego w Siedlcach, 137 pp., bibliog., index of persons, ills, document reproductions, English sum.

The aim of Andrzej Cwer's work is to show the educational achievements of the Corps of Cadets. The source research was conducted at the Central Archives of Historical Records in Warsaw, the Kórnik Library of the Polish Academy of Sciences, the Scientific Library of the Polish Academy of Arts and Sciences and of the Polish Academy of Sciences, the Jagiellonian Library and the Czartoryski Library in Cracow. The basic sources used were: the correspondence of Adam Kazimierz Czartoryski with Stanislas Augustus Poniatowski, military memorials, pamphlets, exam protocols from this school. The author starts his analysis from a historical introduction, in which he presents the concepts of military reform of the pre-Enlightenment epoch. The principle part of the work is opened by considerations on the creation and organisation of the Corps of Cadets. Next Cwer discusses the programme of classes at the school. In this part the author concentrates his attention on the functioning of the school in the period post-1768, i.e. after the reforms which introduced besides military classes equally a civilian education. The timetables of classes is presented in detail as well as the principles of the teaching programme that were attempted in implementation. (MC)

Jerzy Gordziejew, *Komisje Porządkowe Cywilno-Wojskowe w Wielkim Księstwie Litewskim w okresie Sejmu Czteroletniego (1789–1792)* [Civil-military Commissions of Order in the Grand Duchy of Lithuania during the Period of the Four Year *Sejm* (1789–1792)], Kraków, 2010, Wydawnictwo Uniwersytetu Jagiellońskiego, 352 pp., bibliog., indexes, tables, ill

The aim of Jerzy Gordziejew's work is to present the process of the building and functioning of local administration in the Grand Duchy of Lithuania (within the geographical borders following the first partition) in the day of the Four Year *Sejm*. Research for the work was conducted at the Central Archives of Historical Records in Warsaw, the Czartoryski Library in Cracow, the Jagiellonian Library, the Scientific Library of the Polish Academy of Arts and Sciences and of the Polish Academy of Sciences, the Wroblewski Library of the Lithuanian Academy of Sciences in Vilnius, the National Historical Archives of Belarus in Minsk and the National Historical Archives of Belarus in Grodno. The source basis are the records and acts of the Commissions of Treasury and Military, the correspondence of municipalities, the acts of the Police Commission of the Two Nations as well as those of the royal council (s.c. Guardian of Rights), additionally recourse has been made to castle and district courts records as well as town books. The principle part of the work has been divided into five chapters, in which subsequently the various areas of activity of the commissions of order are discussed. These are activities connected with population statistics and public order: regulations on urban policy; social and health care, sanitary-hygiene conditions, education and morals; economic questions, military matters. All the parts are based on a detailed analysis of the source material, which is abundantly cited in the work. The publication is illustrated with facsimiles of documents. (MC)

Piotr Kowalski, *Świat Andrzeja Komonieckiego, kronikarza Żywca. Studia z antropologii historycznej* [The World of Andrzej Komoniecki, Chronicler of Żywiec: Studies in Historical Anthropology], Wrocław, 2010, Wydawnictwo Uniwersytetu Wrocławskiego, 400 pp., bibliog.

Piotr Kowalski's work is devoted to the figure of Andrzej Komoniecki, the eighteenth-century alderman (*wójt*) of Żywiec. The source basis for the considerations are manuscripts of his chronicle written at the very beginning of the eighteenth century and devoted to the history of Żywiec and a description of this particular area of the Beskidy Mountains. The author researches the sources from an anthropological perspective, adopting as the

basis for analysis the principles of oral history. The methodological chapter presenting the technique employed in the work of a historian anthropologist serves as an introduction. The description of Andrzej Komoniecki's world has been divided into three parts: the first one [*Theatrum mundi*: space and semiosis] is a description of the significance of space, oddities and animals; the second one [Diverse theatres] is an analysis of supernatural signs, the theatre of power, fairs, and 'aliens' in Komornicki's surroundings (chiefly Jews and heretics); the third part [The body and the *theatrum* of death] gives commentary on the body, physical domination, illnesses, healing, dying, the presentation of corpses, dead bodies. (MC)

Radosław Kubicki, *Opatów i dobra opatowskie w drugiej połowie XVIII wieku* [The Town of Opatów and the Opatów Landed Estates in the Second Half of the Eighteenth Century], Toruń, 2010, Dom Wydawniczy Duet, 496 pp., indexes, tables, source appendices, English sum.

The source basis for Radosław Kubicki's work are materials from the administration of the town of Opatów's landed estates held at the Central Archives of Historical Records in Warsaw. Research into the matter was additionally conducted at the state archives in Radom, Cracow, Sandomierz, Kielce as well as Church archives in Opatów, Cracow, and Sandomierz. The aim of the work is a presentation of the economic functioning of the town of Opatów and its landed properties. Kubicki has aimed to show not only the basic activity of the noble and peasant economy but also the activities undertaken by other social groups exerting an influence on the economic life of the Opatów landed properties. The division of the work has been determined by this premise. Besides the introduction (in which the geographic conditions of the landed estates and their history are elaborated on, and owners and leaseholders are presented) the work is divided into six chapters. The first one presents religious organisations (Roman-Catholic church, the *qahal*, and the Orthodox parish). In the chapter 'Życie polityczne' [Political life] the author focuses on an analysis of the activities of the various military forces stationed on the landed estates as well as the economic effects resulting from the dietines that took place there. Next daily life is analysed (natural disasters and medical care, social relations, crime and penalty). The last parts of the work contain an analysis of the economy of the town as well as of the landed estates. As a supplement Kubicki describes the group of estate officials. The publication contains source appendices (including an inventory of the Jewish part of Opatów from 1755; an inventory of the town of Opatów from 1788). (MC)

NINETEENTH AND TWENTIETH CENTURY

Augustyn Wróblewski, *Anarchista z rozpaczy. Wybór pism* [An Anarchist out of Despair: A Selection of Works], selected and with a foreword and annotations by Radosław Antonów, Kraków, 2011, *Ośrodek Myśli Politycznej*, 429 pp., bibliog., index, series: Biblioteka Klasyki Polskiej Myśli Politycznej, 38

The series published by the Cracow-based Centre for Political Thought (*Ośrodek Myśli Politycznej*) features left-wing individuals not too frequently; all the more noteworthy is the voluminous collection of texts by one of the most vivid but forgotten figures of Polish socialism at the turn of the twentieth century. The *curriculum vitae* of Augustyn Wróblewski (1866–1913) quite precisely reflected the vicissitudes of politically entangled Polish intellectuals who entered the public stage in the final decades of the nineteenth century, to stay there till the first half of the twentieth century. Born to, and brought up by, a nobility family in the Vilna Region, after graduation from a Russian grammar school, Wróblewski enrolled with the Emperor's Petersburg Institute of Technology. It was in his student years that he got involved in illegal political activity and ended up expelled from the college and then conscripted for the tsarist military in Tashkent. Released from the service through intercession of his family, he went to Switzerland to study chemistry and do his own business there.

Owing to his political involvement, Wróblewski could not count on taking up a job at the university in Warsaw, so he moved to Cracow. His brilliantly developing university career, marked with spectacular discoveries in biochemistry, came to a sudden end as he got entirely engaged, around 1901, in the temperance and subsequently, ethical movement. The latter phenomenon, unique to Poland at the turn of the century, has by this far remained unresearched. One of the most outstanding theoreticians and practitioners of Polish anarchism, author of several dozen of dissertations and larger-size publications, Augustyn Wróblewski died in 1913. Although followed by a considerable group of pupils and adherents, he was basically forgotten by a broader public – and by professional scholars.

Augustyn Wróblewski's texts, carefully collected and edited by Radosław Antonów, may serve as a guide to all the stages of life and public activity of this one of the most vivid Polish non-Marxist leftist activists. This anthology comprises a representative array of materials and publications by Wróblewski, arranged on a content-related basis. The first section is formed of texts on anarchism as an ideological current; the second, on morality; the third, on religion; the fourth, and last, section is devoted to social problems. This thoughtfully arranged anthology is helpful not only to those investigating

Polish anarchism or left-wing ideas, as a broader concept, but also to anyone interested in the epoch of the late nineteenth and early twentieth century. A sizeable critical essay by the volume's editor is a pretty good compass, helping the reader find their way around the life and output of Augustyn Wróblewski. (GK)

Patryk Tomaszewski and Arkadiusz Meller (eds.), *Życie i śmierć dla narodu! Antologia myśli narodowo-radykalnej z lat trzydziestych XX wieku* [Life and Death for the Nation! An Anthology of National-radical Thought of the 1930s], Warszawa, 2011, Wydawnictwo PROHIBITA, 456 pp., bibliog., index, ill. [2nd (revised) edn, 1st edn: 2009]

The loop of the ideas of religious and national messianism, eliminative anti-Semitism, transformation of Polishness with use of direct violence, and fighting for ethnical and cultural uniformity of the national community were the main subject-matters that bonded together the Polish version of clerical fascism. The issue of fascist crisis in Poland in the 1930s, which was not limited to groups constituting the National-Radical Camp (1934) and its later-date spin-off organisations, is a problem of incessant interest to historians.

Preceded with an introduction, this anthology encompasses items which are known and have many a time been referred to by various authors – along with enunciations not ever used before by historians. More than seventy texts, mainly press releases, are grouped into sections headed: 'At the origins of the National-Radical Camp'; 'The guidelines of the national-radical programme'; 'National radicalism against the background of the European nationalisms of the time'; 'The position of the Church in the national-radical doctrine'; 'The Nation'; 'The state political system'; 'The state's economic system'; 'Social issues'; 'National minorities'; and 'Miscellaneous' (a section rather vaguely argued for, though). The content is arranged in line with a hard-to-grasp arbitrary criterion; as a result, a number of highly important declarations have been omitted. A dose of subjective selection is natural and unavoidable, though, when it comes to choosing and matching texts of this sort.

A trend is apparent in the way the collection is edited in that any possible rhetorical measure is undertaken so that the historic context of fascism in Poland is narrowed down to direct borrowings, connections and associations with the German Nazism. The editors apparently believe that kinship with Italian fascism, not to mention any other movements of this provenance, is not in the least disqualifying. All the same, this anthology is worth checking up, and frequently revisiting too. While leaving not too many understatements, it offers a first-rate demonstrative material. (GK)

Maria Komornicka, *Listy* [Letters], collected and edited by Edward Boniecki, Warszawa, 2011, Muzeum Historyczne m.st. Warszawy, 592 pp., index, ill., series: Biblioteka Warszawska

Maria Komornicka (1876–1949) is a figure mainly known to literary scholars, prevalently those specialising in the literary production at the turn of the twentieth century. The most recent publication of letters of the fin-de-siècle poetess and intellectual who was affiliated with leftist and radical circles testifies to an identity being constructed against the ideological onslaughts of the end of the nineteenth century; they form an important document of the history of a mentality that has been not quite broadly or deeply researched into by Polish historians specialising in the period. The correspondence by Komornicka constitutes a lapidary portrait of the poetess' spirit. The collection now published is not completely unknown – some of these letters have already been published by Stanisław Pigoń, among others.

Known in the last years of her life as Piotr Odmieniec Włast [Peter Changing Vlast] – the pseudonym referring to her sexual orientation and to the historic figure living in the late eleventh and early twelfth century (a palatine who was mutilated by a ruler's order) – Komornicka had co-authored the known collection of essays titled *Forpocztę* [Vanguards] (Lwów, 1895), among other works to her credit. The symbolic purport of *Forpocztę*, an important piece of evidence of the generational awareness, and for many scholars still one of the major world-view declarations of the Young Poland current, was enormous. Even though the surviving correspondence by Komornicka appears to be fragmentary (a mere 168 letters, including postcards), it becomes apparent how many themes have by far remained untouched by researchers. Gender studies are offered an excellent demonstrative and illustrative material documenting the emergence of an autobiographic space, a self-conscious 'I' – of what today's identity studies usually refer to as 'transgression(s)'.

Among the addressees are lesser-known people (e.g. Adolf Bagiński, Zofia Villaume) along with the period's luminaries (incl. Waław Nałkowski and Cezary Jellenta, co-authors of *Forpocztę*). The most interesting, most intimate and most numerous in this collection are letters to her mother Anna Komornicka: from these we can learn most of the central character and her milieu. Almost without exception, these letters resound with a clear personal stigma of this figure, her multi-aspect, extraordinary personality.

The letters are furnished with thoroughly prepared footnotes and a biographical introduction by the poetess' sister Aniela. (GK).

Kazimierz Jurczak, *Dylematy zmiany: pisarze rumuńscy XIX wieku wobec ideologii zachowawczej. Studium przypadku* [Dilemmas of a Change: Romanian Nineteenth-century Writers Facing the Preservative Ideology: A Case Study], Kraków, 2011, Wydawnictwo Uniwersytetu Jagiellońskiego, 243 pp., bibliog.

This work by Cracow-based Romanist, and translator from Romanian (of works by, i.a., Lucian Boia), is one of the first attempts in Polish literature at facing the Romanian world of nineteenth-century ideas. The book speaks of dilemmas of a backward country whose native intellectuals endeavoured to elaborate models of accelerated, if not leaped, development whilst preserving a national identity. This issue was every once a while taken up by the region's artistic intelligentsia or, more broadly, intellectual elites. The author unfolds his statements on a substantive and chronological basis. This treatise, having to do with the history of ideas and intellectual history alike, consists of three chapters. The first chapter offers a broadly-set contextual introduction to the intellectual history of Romania in the first half of the nineteenth century, the two other chapters offering a reconstruction and analysis of views and attitudes of the two dominant personages of Romanian nineteenth-century intellectual life: Titu Maiorescu (1840–1917) and Mihai(l) Eminescu (1850–89). It may be stated without oversimplification that discussion with their heritage occupies a key place in Romanian historiographic debates.

Jurczak's argument abounds with sociological observations and conclusions of universal or regional significance. Albeit comprehensive comparative studies of Central/Eastern-European societies has to date remained but a postulate in Polish humanities, this particular study, so demanded and important, is worth paying attention at. (GK)

Studia Historica Slavo-Germanica, xxviii (2008–2010), ed. by Krzysztof A. Makowski, Przemysław Hauser, Krzysztof Rzepa and Jerzy Strzelczyk, Poznań, 2011, Wydawnictwo Poznańskie, 367 pp.

This unique monographic issue of the Poznań periodical focuses on a tangle of social/cultural relations within the Polish-German-Jewish triangle. The volume contains ten monographic studies, of which three refer to historiographic debates, on a broad basis, the other ones describing specific cases. Apart from Polish and German authors (to be more specific, those associated with German research centres), the authors include U.S. and Israeli researchers. This diversity is worth noting as it has already become a rather

common practice in Polish collective-authorship publications. Review dissertations deserve special attention. Maciej Moszyński offers two differing perceptions, the Polish and the German one, of the emergence of modern anti-Semitism. Krzysztof A. Makowski juxtaposes the Polish and German historians' approaches to post-Partition history of the Posen (Poznań)-Province Jewry. An extensive disquisition by Jerzy Kołacki, bordering upon the history of ideas (*Begriffsgeschichte*) and history of mentality, evidences the nuances of functioning in the public debate of the recent years of the notions of 'Polish anti-Semitism' and 'expulsion (*Vertreibung*) of the Germans'. The other articles (by Rafał Witkowski, Dariusz Łukasiewicz, Michał Galas, Hanna Kozińska-Witt, Eligiusz Janus, Roland Spickermann and Emanuel Melzer) deal with more detailed or specific issues. The present issue of the annual also comprises a breakdown of reviews and discussions of related works published in the recent decade.

The studies, collecting certain topics or threads and offering generalisations based thereupon, yield a rather thorough review of problems that presently pervade students of Jewish issues whilst reflecting the direction of future studies in this area, primarily for Polish historians. (GK)

Aneta Dawidowicz and Ewa Maj (eds.), *Prasa Narodowej Demokracji 1886–1939* [The Press of the National Democracy, 1886–1939], Lublin, 2010, Wydawnictwo Uniwersytetu Marii Curie Skłodowskiej, 624 pp., bibliog., index, English sum.

This sizeable collection of studies and articles around the nationalistic press comprises treatises by established scholars along with those written by young entrants in history. The whole thing quite well reflects ideological sympathies of those of the Polish history students' milieu who deal with Polish nationalism. As with most such projects, there are thoroughly thought-over and conceptualised articles, along with overtly apologetic ones. Some of the authors, embedding their theses with a historical staffage, do not tend to conceal their ideological or journalistic significance at all. In spite of these objections and although most of the authors are fond of individuals and events rather than problems or issues and new areas of research, the informative and documentary values of the volume in question are not to be overestimated.

The volume consists of twenty-nine essays, devoted to: 1. periodicals (i.a. the Warsaw *Głos* [1886–99], *Przegląd Narodowy* [1908–14, 1919–21], *Zorza* [1918–39], the 'second' *Przegląd Wszechpolski* [1922–6], *Prosto z mostu* [1935–9]); 2. local but influential journals/dailies (i.a. *Słowo Polskie* [since 1902], *Dziennik Wileński* [1906–7], *Dziennik Poznański* [1934–6], the Lublin

Głos [1913–39], or *Nowy Ład* [1933–9], with its overt fascist inclinations); 3. publicists/journalists (i.a. Jan Stecki, Józef Nakonieczny, Jerzy Drobniak, Adam Doboszyński, Przemysław Warmiński); and, to a lesser extent, 4. crucial political-social issues (i.a. the image of political life as portrayed in the National-Democracy periodicals; the image of the Piłsudski followers' block; the Jewish question; or, the Ukrainian school and educational system) commented on by the nationalist press at its heyday, i.e. between the beginning of the twentieth century and the outbreak of World War II. Among a number of documentary studies, there excels a synthetic essay by Mariusz Mazur, dealing with the language of politics in the National-Democracy press of 1918–39 and combining the history of ideas and political rhetoric.

In spite of certain simplifications and varying quality of texts, the book significantly enlarges our knowledge on the press background of the most powerful political block in the Polish lands in the former half of the twentieth century. There is an introduction by the volume editors, an index, and an extensive list of reference literature. The articles' abundant background documentation will no doubt serve historians and other researchers as an indispensable guide to the phenomenon of nationalistic written output, the press and the history of that mass-scale movement. (GK)

Dorota Michaluk, *Białoruska Republika Ludowa 1918–1920: u podstaw białoruskiej państwowości* [The Belarusian Democratic Republic 1918–1920: At the Bases of Belarusian Statehood] Toruń, 2010, Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, 597 pp., ill., indexes, Belarusian and English sum.

Dorota Michaluk's book is a synthesis of the history of the Belarusian Democratic Republic (BDR), presented against the background of the development of the concept of Belarusian statehood. The source basis for the work are documents of the organs of the Belarusian Democratic Republic (the National Secretariat, the Council of Ministers, diplomatic missions), coming from the collections of the National Historical Archives of Belarus, the Lithuanian Central State Archives and the Wroblewski Library of the Lithuanian Academy of Sciences. An important supplement are also journalist pieces and press articles written by Belarusian independence activists. The first chapters are introductory in character. On the basis of Polish and Belarusian literature on the subject the author presents the processes that led to the formation of Belarusian national and social structures prior to World War I. She discusses the activity and political programme of the parties operating 'on Belarusian lands' up until 1914 as well as the 'political world outlook' of Belarusians. Subsequent chapters deal with the evolution of concepts of

Belarusian statehood during the course of World War I and consequently the calling into being of the Belarusian Democratic Republic and the proclamation of independence in March 1918. The further part of the work is devoted to the activities of the BDR government and the Republic's position on the international arena. In analysing the sources Michaluk attempts to provide answers to the question as to the reasons for the failure of the Belarusian national design. An impressive source base is used in the work, one that unfortunately was not subject to selectivity. The book contains far too much information that does not directly relate to the main research topic. Another weak point in the monograph is the lack of distance on the part of the author to the analysed problems under discussion. (OL)

Jan Grabowski, *Judenjagd. Polowanie na Żydów 1942–1945. Studium dziejów pewnego powiatu [Judenjagd. Jew Hunting 1942–1945: A Historical Study of a Certain County]*, Warszawa, 2011, Stowarzyszenie Centrum Badań nad Zagładą Żydów, 257 pp., bibliog., ill., maps, index

The fundamental source base of the book are the judicial acts of post-war Polish court cases of those charged with collaboration with the German occupiers as well as accounts from the Jewish Historical Institute in Warsaw and Yad Vashem in Jerusalem. The author has also made recourse to German sources at the Bundesarchiv (the branch in Ludwigsburg, investigating National Socialist crimes). In the introductory part he talks of Polish-Jewish relations in the administrative district of Dąbrowa Tarnowska in Lesser Poland prior to 1939 and during the first period of the war, i.e. until the instigation of *Endlösung*. In mid-1942 the Germans dissolved the ghettos within this administrative district, transporting thousands of Jews to the extermination camp in Belzec (Sonderkommando Belzec der Waffen-SS). Many Jews tried to save themselves by hiding and seeking salvation in villages. In a solid study the author paints a shocking image of the relations between Poles and Jews in this territory. For the years 1942 to 1945 (particularly at the turn of 1943 and 1944) at least 289 Jews died there. The vast majority were killed as a result of being informing on by the Polish peasantry. As the researcher shows a half of them were not only captured by local inhabitants but were also killed by them or by the Polish 'blue police'. Rural residents took part in the hunting down and discovery of hidden Jews not only out of fear of German repressions but also influenced by the material incentive given by the occupier, and even completely voluntarily. During roundups they at times displayed a cruelty motivated by a desire to rob as well as feelings of anti-Semitism. The Jewish co-inhabitants were thrown beyond the boundaries of moral community,

being neither covered by civic nor human solidarity (although the historian does enumerate also examples of more or less disinterested rescues of those persecuted). The book is based on wide research and questions the heroic image of Polish society during the last war, an image constructed chiefly on the basis of Warsaw and the reminiscences of its inhabitants, as well as the official historical policy of communist Poland, particularly after 1968. Grabowski lends credence to the conjecture that ordinary Poles participated in the murder of a significant part of the 200-250 thousand Jews who tried to save themselves from being transported to extermination camps within the General Government (between forty and sixty thousand Jews survived the war by hiding on the territory of the GG). (BK)

Dariusz Stola, *Kraj bez wyjścia? Migracje z Polski 1949–1989* [A Country with No Way Out? International Migrations from Poland, 1949–1989], Warszawa, 2010, Instytut Pamięci Narodowej. Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, Instytut Studiów Politycznych PAN, 534 pp., bibliog., index, English sum.

This is the first full monograph devoted to the migrations from Poland under the rule of the Polish United Workers' Party. It describes in its entirety the scale, directions, features and circumstances of the phenomenon as well as its social and demographic consequences. During the period 1949 to 1989 two million people left Poland even though the communist state strictly limited the ability of its citizens to travel. In 1949 the borders were closed and attempts at illegal departure from Poland became a crime. The scale of the restrictions is well seen in figures: for example in 1952 a mere 12,000 people left, almost all of them for official reasons, only 50 (!) for 'private' purposes. De-Stalinisation opened up the country. Dariusz Stola describes in detail the so-called passport policy of the authorities, and its political contexts, which determined when and which group of people could (or should) leave. In the years 1956–8 permission was given to Germans and Jews to leave. For the period 1960 to 1980 around a half a million people left to settle for good abroad (around the year 1968 these were Poles of Jewish origin; in the 1970s a significant group were autochthons living in Silesia, Masuria and Warmia [Ermland]). The means by which people illegally left the country for good in the period post-1956 was the increasingly intensive foreign tourism (tour group members simply refused to return home to Poland). A side effect of an expanded passport issuing system was the assembling by the Ministry of Internal Affairs of a huge amount of information about individual citizens. Those applying for the right to leave were induced to participate in the surveillance of émigré

and domestic circles. A passport became also an instrument used in policy directed against the democratic opposition. During the final decade of the People's Republic of Poland foreign travel was dominated by well-educated citizens and had some traits of economic emigration, though an important role was also played by political considerations (leaving the country constituted a form of protest against the political system of real socialism). (BK)

Hubert Wilk, *Kto wyrąbie więcej ode mnie? Współzawodnictwo pracy robotników w Polsce w latach 1947–1955* [Who Can Excavate More than I Can? Workers' Socialist Emulation in Poland 1947–1955], Warszawa, 2011, Instytut Historii PAN, Wydawnictwo Trio, 348 pp., bibliogr., index, series: W Krainie PRL

The work under review is a comprehensive monograph on socialist emulation, a phenomenon characteristic for Poland's Stalinist economy, without doubt modelled on the USSR. Wilk conducted his research mainly in the archives of the ministries responsible for matters of the economy, political parties, several large plants in Kielce and Cracow as well as in the trade union archives. He has distinguished and exhaustively described several of the main forms of the socialist emulation that in the period 1947–55 occurred next to each other. The most important of these being: 1. the localised youth work race, often spontaneous and authentic, rewarded by small prizes; 2. the work race of shock workers that is older workers (these broke production records – being able to exceed the norms imposed by decision makers even tenfold!); 3. collective emulation under the control of trade unions involving public commitment to exceed the economic plan and production norms; 4. competition in the application of innovative work methods that would improve the quality of workmanship or produce material savings; 5. emulation for the title of the best team, brigade, plant. The researcher comes to the conclusion that participation in these work races would sometimes occur voluntarily, without coercion from the factory or party administration. The reason for involvement in emulation was the hope of receiving a bonus or material rewards, as well as a desire for rivalry and patriotism specifically understood. From time to time purely ideological motives were manifested. After 1950 the emulation movement became increasingly an instrument for mobilisation, the enforcing of discipline and worker exploitation. Employees reacted to it with indifference or even hostility. It became an important propaganda motif and the subject of criticism during the period of 'Gomułka's thaw'. Socialist emulation did not bring with it significant economic benefits and was in 1956 abandoned. (BK)

Jacek Tebinka, *Uzależnienie czy suwerenność? Odwilż październikowa w dyplomacji Polskiej Rzeczypospolitej Ludowej 1956–1961* [Dependency or Sovereignty? The October Thaw in the Diplomacy of the Polish People's Republic 1956–1981] Warszawa, 2010, Wydawnictwo Neriton, Instytut Historii PAN, 314 pp., bibliog., index, English sum.

Tebinka has based his book on documents from the archives of the Polish Ministry of Foreign Affairs, the Central Committee of the Polish United Workers' Party as well as The National Archives in Kew. The author describes the foreign contacts of the Polish People's Republic in geographical order (starting from socialist countries, through Western Europe to countries beyond Europe itself). In particular a lot of space is devoted to questions of Poland's western borders. Up until 1955 Poland did not have the possibility to act on the international arena, being hindered by its vassal dependence on the USSR. The apparatus of the Ministry of Foreign Affairs was weak and devoid of initiative, concentrated on the fight against anti-communist political emigration and matters of espionage. The year 1956 was to return to Poland the status of being an entity of international policy. The Polish government started, among other things, to energetically strive for the import of grain, raw materials and new technology. It expanded its contacts to include countries in Asia, the Middle East and the new African states, something that Jacek Tebinka's book shows synthetically. Given the background of Soviet satellite states Poland was to become something of an exception. Evidence of the depth of political changes and de-Stalinisation is to be seen in the Rapacki Plan, postulating the creation of a nuclear free zone for the territories of both German states, Czechoslovakia and Poland. The author proves that this concept – announced at the UN in October 1957 – was formulated in Warsaw (the USSR, not without misgivings, giving it its consent). For a certain time Great Britain was favourable to the Rapacki Plan, as was leftist public opinion in the West. Up until 1961 communist Poland was even prepared to establish diplomatic relations with West Germany in advance of the recognition of the border on the Oder – Lusatian Neisse line (as a result of the Berlin Crisis Poland's position underwent radical change). Tebinka argues that there was no simple alternative of either dependence or sovereignty for the Polish diplomacy of the period. The one-sided dependence on Moscow that had been characteristic for Stalinism was to change after 1956 into a multisided dependency within the framework of the Warsaw Pact and the Council for Mutual Economic Assistance. Władysław Gomułka did not attempt to extend the borders of his autonomy within the international arena that had been achieved in 1956. Nonetheless the cultural contacts with Western countries

that had been made during the period of ‘Gomułka’s thaw’ were to bring Polish society many concrete benefits. (BK)

Patryk Pleskot, *Intelektualni sąsiedzi. Kontakty historyków polskich ze środowiskiem “Annales” 1945–1989* [Intellectual Neighbours: The Contacts of Polish Historians with the *Annales* Milieu: 1945–1989], Warszawa, 2010, Instytut Pamięci Narodowej. Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 844 pp., bibliog., index, English sum., series: Monografie, 64

The People’s Republic of Poland (PRL) in comparison with other communist countries maintained an especially intense cultural exchange with France (except for the Stalinist period when all relations with the West were frozen). History as a field of exchange was to occupy the dominant position within the humanities. After 1956 its main contributors were: the VI Section of the *École pratique des hautes études* (later *École des hautes études en sciences sociales*) in Paris and the Institute of History of the Polish Academy of Sciences in Warsaw. The bilateral contacts were asymmetrical, with numerous Polish historians travelling to France but few French researchers making the trip to Poland. There were almost no joint projects, that said the decades of contact were mutually inspirational. Polish historians chiefly came into contact with scholars centred around the *Annales* journal. These contacts were enhanced by personal relations, some of which had their roots in the pre-war period, as well as through the widespread knowledge of French amongst Polish intellectual elites. According to Pleskot, there was no simple imitation of the methods of the *Annales* school by Poles, nor a significant French intellectual influence on Polish historiography (although there are examples of methodological imitation amongst works that were written during PRL). Polish researchers of the past preserved their intellectual autonomy, the clearest example of which could be, according to the author, Witold Kula, in drawing on Marxism in his academic work. Pleskot’s book, one based on French and Polish sources, shows that within the People’s Republic of Poland certain segments of the humanities became after 1956 an area of significant intellectual freedom. (BK)

Marcin Kula, *Mimo wszystko bliżej Paryża niż Moskwy: książka o Francji, PRL i o nas, historykach* [Despite Everything Closer to Paris than Moscow: A Book about France, PRL, and about Us, Historians], Warszawa, 2010, Wydawnictwa Uniwersytetu Warszawskiego, 724 pp., bibliog., index

The book under consideration comprises the recollections of Marcin Kula (b. 1943), a historian of revolution, of Latin America and the People's Republic of Poland (PRL). These reminiscences are enhanced by a commentary to the letters from a family collection. The letters and other documents abundantly quoted by him describe the many years of his family's intellectual and personal contacts (mainly his parents', i.e. the historian Witold Kula and the sociologist and historian Nina Assorodobraj-Kula) with intellectual circles in France. The book may be included within the *ego-histoire* current. The author is at the same time the subject of the tale and the commentator on the realities of PRL. In an autobiographical, digressive narrative the historian describes the functioning of the leading institutions of Polish academic life (chiefly the Institute of History of the Polish Academy of Sciences) within the international and national dimension. A strong point of the book are the personal materials quoted therein illustrating to a certain degree the state of consciousness of the PRL academic elite, the way they perceived the West, and also the scope of their loyalty towards their own country. The foreign trip of a Polish researcher, if one is to generalise the personal accounts, was to turn out to be not only a methodological turning point in his academic biography but also a cultural experience. A Polish citizen abroad activated numerous strategies allowing him to maximise the benefits from his short foreign stay, for it was unknown when (or if) such a situation might repeat itself. These benefits were not only of an intellectual form but were also clearly financial. (BK)

Emil Pasierski, *Miłosz i Putrament. Żywoty równoległe* [Miłosz and Putrament: Parallel Lives], Warszawa, 2011, Wydawnictwo W.A.B., 366 pp., bibliog., tables, index, series: Fortuna i Fatum

The writers Czesław Miłosz (1911–2004) and Jerzy Putrament (1910–86) studying in the 1930s in Wilno met together in the poetic grouping 'Żagary'. Putrament initially sympathised with the right wing (National Democracy), but already in 1931 found himself within a left-wing literary youth circle with whom Miłosz had sympathised for some time (being more resistant to nationalist temptations). The author portrays Wilno's academic environment, paying attention to the circumstances of literary choices, with which were also

linked political decisions with far reaching consequences. The biographies of Miłosz and Putrament presented in a single book reflect the complicated fates of the radically oriented intelligentsia of the interwar period and makes it easier to understand its dilemmas. Criticism of the Second Republic induced Putrament to join in the construction of a communist political system within the framework of the Polish United Workers' Party (he was even a member of its Central Committee). Miłosz even persuaded him in 1945 to join the PRL's diplomatic service (Putrament became ambassador to Paris, while the future Nobel Prize laureate the cultural attaché in Washington and Paris). When in 1951 the latter, being in Paris, 'chose freedom', Putrament was already operating in the country as a party 'overseer' for writers circles and a propagator of socialist realism in literature. Miłosz made him into one of the heroes of his exposing, anti-totalitarian book *The Captive Mind* (1953), which provoked a famous lampoon attack on the interested party as a defector. Pasierski argues that the relations between the two writers were not merely antagonistic after 1951, and that one may talk of a mutual influence of both 'Żagary' members on each other and reciprocal ideological inspiration (despite the increasingly deeper political differences). (BK)

Joanna Tokarska-Bakir, *Legandy o krwi: antropologia przesądu* [Blood Libel Myths: The Anthropology of Prejudice], Warszawa, 2008, Wydawnictwo W.A.B., 795 pp., ill., indexes, appendix

Joanna Tokarska-Bakir's study is devoted to beliefs and in particular superstitious prejudices about Jews. In the centre of attention lie blood libel myths. The work is divided into two parts. The source basis for the first part are texts from various epochs in which there appear accusations directed against Jews on the subject of ritual murders, profanation of the Host or holy images. Using the method applied by Vladimir Propp in his *Morphology of the Folktale* (1926), Tokarska-Bakir analyses one hundred narratives, on the basis of which she creates a scheme for legend, one present within European culture from the late medieval period onwards (in such texts as exempla and hagiography). The second part of the book is based on the accounts collected during the period 2005–6 in the environs of Sandomierz by a group of students working under the direction of the author (at the cathedral in Sandomierz there is to be found an eighteenth-century picture by Charles de Prevot depicting a ritual murder). The research was conducted by means of classical ethnographic interview. Tokarska-Bakir proves that folklore and the blood libel myths present within them are still a significant component in the colloquial thinking of Polish society. They function within family and neighbour accounts, in everyday life and within the sphere of sacrum. In the

last part of the work there are presented opinions on the annihilation of the Jews. The author draws attention to the mechanism of negating the Holocaust and the constant need to unearth the Jewish origin of influential figures, the rich or those enjoying success. She advances a thesis that blood libel myths in constituting a form of warning have acted in – one still functioning in society – the conviction as to Jewish impurity and the stigmatisation of Jewish descent (p. 639).

The book is one of the most important publications of recent years that analyses the image of the Jew in folk culture and the remembrance of Polish-Jewish relations. Its significant component are the source materials, including fragments of personal account. The interviews assembled during the course of research in the Sandomierz region and also in Podlasie and the Zamość region have been made available by the Ethnography Archive. The subject of the Archive's project is the Polish province's remembrance of Jews and the Holocaust (www.archiwumetnograficzne.edu.pl). (OL)