

Nina Karsov's translation (I most sincerely thank her for allowing me to use her unpublished work). For a comparison, see the translations by J. Busgang of the fragments of Mackiewicz's report in the book *Żyd polski – żołnierz polski (1939–1945)* (Polish Jew – Polish Soldier) (Warsaw: The Emanuel Ringelblum Jewish Historical Institute, 2010), 127–34.

⁵ Ponary appears several times in Mickiewicz's works, but the most memorable is the beginning of Book IV of *Pan Tadeusz*, when "the height of Ponary" and the trees of Ponary are invoked as related to the beginnings of the Grand Duchy of Lithuania, and appear next to the "great Mindowe / and Giedymin." In a similar context, Ponary also appears as one of the symbols of Lithuania in Book VI of *Pan Tadeusz*, in a speech by Father Robak to the Judge: "Brother, while Ponary stands, the Niemen flows, / the name of the Soplicas will be celebrated in Lithuania." See *Słownik języka Adama Mickiewicza*, vol. 6 (Wrocław: Ossolineum, 1969), 394.

⁶ Regarding Mackiewicz's relationship with his homeland and his own professed "national idea" of the territorial state, M. Zadencka has recently written an interesting book titled *Obrazy suwerenności. O wyobraźni politycznej w literaturze polskiej XIX i XX wieku* (Warsaw: IBL, 2007), 106–108.

⁷ Jacek Trznadel, *Powieści Mackiewicza o historii i wojnie in Zmagania z historią. Życie i twórczość Józefa Mackiewicza i Barbary Topolskiej*. Papers from the conference in the Polish Museum in Rapperswil from the series "Spiritual Sources of the New Europe," Rapperswil Castle, 26–28 September 2006, edited by Nina Kozłowska and Margaret Ptańska (Warszawa: IPN, 2011), 91.

⁸ J. Mackiewicz, *Sprawa pułkownika Miasojedowa* (London: Kontra, 1989), 628–29.

⁹ On the subject of communism as a key experience that shaped Mackiewicz's worldview see the outline by K. Bałewska, "Anticommunism as a Paradigm of Thinking. On the Works of Józef Mackiewicz," *The Sarmatian Review*, January 2014, 1799–1811.

¹⁰ We note in passing how many suggestions about Soviet totalitarianism (experienced during the Soviet occupation) the writer manages to fit into a single paragraph, although the paragraph itself is merely informative, telling the reader that the communists progress "mindlessly" against nature; that they are ready to take another's property in order to create a factory no one needs; that it is their habit to enslave what they can, enclosing it with barbed wire. Although the text is about Nazi crimes, Mackiewicz concisely signals the dark side of the other totalitarianism, symbolized by red rather than black. His novel *Road to Nowhere* is largely devoted to a comparison of the two systems, while all of his

reports and his book about Katyń are devoted to communist crimes.

¹¹ This can be seen when we compare Mackiewicz's reports with the most famous testimony of the murders committed in Ponary: Kazimierz Sakowicz's *Diary*. The entries by the Polish journalist who lived next to the place of execution are devoid of literary qualities, but they confirm full authenticity of the nature of the murder as described by Mackiewicz. See K. Sakowicz, *Ponary Diary, 1941–1943. A Bystander's Account of a Mass Murder*, edited by Yitzhak Arad, trans. Laurence Weinbaum (Yale: Yale University Press, 2012).

¹² J. Trznadel, *Powieści Mackiewicza*, 100.

¹³ For more on this topic see the section *Literatura jako relacja prawdomówna* in W. Bolecki, *Ptasznik z Wilna. O Józefie Mackiewiczu (zarys monograficzny)* (Kraków: Arcana, 2007), 731–45.

¹⁴ J. Mackiewicz, *The Katyn Wood Murders*, foreword by A. B. Lane (London: The World Affairs Book Club, 1951), 122.

¹⁵ Evocation as the essence of literary language was most strongly emphasized by Stefan Sawicki in his essay "Czym jest poezja?" in *Wartość – Sacrum – Norwid. Studia i szkice aksjologiczno-literackie* (Lublin: RW KUL, 1994), 7–17.

¹⁶ J. Mackiewicz, *Literatura contra faktologia, Kultura* 1973, nos. 7–8, 183 (emphasis J.M.).

¹⁷ Jerzy Jedlicki's term. See J. Jedlicki, "Dzieje doświadczone i dzieje zaświadczone in *Dzieło literackie jako źródło historyczne*," edited by Z. Stefanowska and J. Sławiński (Warszawa: Czytelnik, 1978), 344–71.

BOOK REVIEWS

Ideologies of Eastness in Central and Eastern Europe, by Tomasz Zarycki. London: Routledge, 2014. ISBN-13 978-0415625890. xiii + 308 pages. Hardcover. \$109.03 (Kindle edition: \$19.85).

One of the finest books on sociology Routledge has ever published—and that is saying a lot, since Routledge specializes in the social sciences. The book explores the attempts of Eastern and Central European countries (formerly under Moscow's military occupation and therefore communist at that time) to articulate their identities vis-à-vis the West and the East. Not surprisingly, the countries in question draw on their historical experiences

with the East; in particular, this is true of Poland, which held vast eastern territories in a quasi-colonial embrace (due to dynastic arrangements, however, as opposed to military conquest). On the other hand, Ukraine and Lithuania, whom Poland dominated for four centuries position themselves as far from Poland as possible while at the same time declaring their “Otherness” vis-à-vis “eastern” Russia. Zarycki employs the concept of Orientalism in the sense given by Edward Said in defining and probing these various “categories of eastness.” Anyone wishing to understand Eastern Europe needs to read Zarycki’s book. It abounds in ideas that could generate numerous dissertations in history and the social sciences.

Spotkania Dunajowskie 2014/Дунайські зчепиці 2014/Meetings in Dunayiv 2014, edited by Rev. Józef Kuc. Wrocław: Argi, 2015. 211 pages. Illustrations and photographs. ISBN 978-83-64358-93-7. Paper. In Ukrainian and Polish.

Dunayiv (Dunajów in Polish) is a town in the Ternopil (Tarnopol) district of Ukraine. Its mixed population—Ukrainian, Polish, other—has experienced a large share of wars and disasters. One of the Polish expellees from this region, who resettled in Kudowa, Poland, Bronisław M. J. Kamiński took it upon himself to bring together the former and present inhabitants of Dunayiv by organizing there a series of conversations on historical and social themes. These Dunayiv encounters are modeled on the original “Dunajów debates” held in 1470–1472 in the archbishop’s palace in Dunajów, under the patronage of Polish scholar Grzegorz from Sanok. After nearly six centuries, the Dunayiv encounters have resumed. They can serve as a model of how to repair what human greed and hatred managed to destroy.

The volume consists of about a dozen papers delivered at the conference by Ukrainian and Polish scholars, including Mr. Kamiński. They are truly a model of friendly conversation and a voice against the “dehumanization” (Mr. Kamiński’s words) of contemporary intellectual discourse.

Interestingly, on a national scale a similar dialogic approach is present in Krzysztof Szczerski’s recent book, *Dialogi o naprawie Rzeczypospolitej* (Dialogues about improving Res Publica) published in September 2015, in which Messrs. Szczerski and Sosnowski debate the best course for Poland in the coming years. Szczerski invokes the sixteenth-century political dialogist Stanisław Orzechowski, famous for his published polemics with another statesman named Rotundus. In the September 2015 issue of *Sarmatian Review* we reviewed a book of dialogues conducted at Warsaw University’s Artes Liberales Department: they too illustrate Polish preference for public dialogue in matters scholarly, social, and political (www.ruf.rice.edu/~sarmatia/915/morebooks). It appears that the Polish political tradition has favored dialogue from its inception, and that after several centuries of interruption (partitions of Poland), the dialogic genre has returned to Polish public life. What a topic for a PhD dissertation.

Bellum iustum versus bellum sacrum: Uniwersalny spór w refleksji średniowiecznej. Konstancja 1414–1418 (The just war versus the holy war: Medieval debates about the just war, Synod of Constance, 1414–1418), edited by Zbigniew Rau and Tomasz Tulejski. Toruń: Wydawnictwo Adam Marszałek (marketing@marszalek.com.pl), 2014. 451 pages. ISBN 978-83-8019-031-3. Bibliography, notes. Softcover. In Polish.

This book is more than a report on the medieval disputes about which wars are just and which are not; it carries us into the present and probes how medieval foundations weigh in on the resolutions of the UN Security Council and the European Union.

The text is divided into two parts. The first contains eight essays by contemporary Polish scholars who interpret Christian roots of the concept of the just war in European political discourse. Special attention is paid to the Synod of Constance during which Polish Bishop Paweł Włodkowic crossed sabers (metaphorically speaking) with Western European bishops, whose sense of tolerance was much less

developed. Włodkovic argued that pagans also had the right to live in peace and should be allowed to do so if they do not initiate a military confrontation. Western Catholic bishops had not yet reached the level of sophistication necessary to understand this obvious (to us) precept of Christianity; Włodkovic was the first to present this view—taken for granted today, but not in medieval times. Another significant element of these papers is their insistence on the connection between Europe's conceptions of law and order, and medieval articulations of the order given to humanity by the unchangeable God.

The second part consists of thirty-seven original documents on which the preceding contemporary essays have been based. These texts start with excerpts from the Old and New Testaments, St. Augustine, Thomas Aquinas, and other medieval writers. They include the permission given by Polish prince Konrad Mazowiecki to the Knights of the Cross to settle in what today is central Poland in exchange for their pledge of perpetual fidelity to the prince and participation in the struggle against pagans in the east. Since Western European historians know this dispute only from German sources, scholarship would profit from taking the Polish presentation into account. The volume ends with contemporary documents related to the formation of the United Nations, the International Justice Tribunal in the Hague, and EU documents.

Across the Atlantic: The Adamowicz Brothers, Polish Aviation Pioneers, by Zofia Reklewska-Braun and Kazimierz Braun. Los Angeles, CA Moonrise Press (www.moonrisepress.com), 2015. xxi + 218 pages. Index, bibliography, photographs, and drawings. ISBN 978-0-9963981-2-1. Paper. \$20.00 from the publisher.

The book presents the story of the two brothers Adamowicz, the first aviators to fly from New York City to Warsaw in 1934. For comparison, Charles Lindbergh flew over the Atlantic from Garden City, NY, to Paris only seven years earlier. Charles Lindbergh received worldwide acclaim and entered history. The brothers Adamowicz were speedily forgotten. This book explains why.

The authors suggest that there were two basic reasons. The first was the discovery of an illegal still of considerable size on their property, the subsequent two trials (one of them illegal, by today's legal standards), and the guilty sentence issued swiftly and without a reasonable chance for appeal. The second was plain old prejudice against Polish Catholic immigrants to this country, in full display in the 1930s and '40s.

The Adamowiczes fell in love with flying shortly after they arrived in the United States, and partly financed the purchase of an airplane by running a soda pop factory. They apparently also ran, or collaborated in running, an illegal whisky still that supplied the considerable funds necessary for engaging in so costly an enterprise as an attempt to fly across the ocean. These were Prohibition times and the production of illegal alcohol was strictly forbidden. Someone informed the authorities. The Adamowiczes defended themselves by saying that they rented part of their property to an individual named Jack Schwartz, but no such individual has ever been called to responsibility and no investigation was launched. While the first trial resulted in a hung jury and should have put an end to the prosecution of the two brothers, the legal authorities decided to retry them. We do not know how this was possible, nor do the authors of the book supply the information. It was, we assume, one of the innumerable and mostly invisible acts of bias that hurt certain minorities in the United States and continue to hurt them. The second trial ended in a conviction. Judge Grover M. Moskovitz personally congratulated the jury after they reached the guilty verdict. The newspapers had a feast: two Polish Americans who aspired to join the refined club of pioneering American aviators were pushed back to where they belonged. Whatever was left of their property was confiscated and the brothers spent several years in jail. Upon their release, they never returned to their previous fascination with flying. Gone was their love of aviation, their courage and willingness to achieve. They were broken men. Family troubles ensued. From one-time heroes who were greeted in Warsaw by the president of the Polish Republic, they became residents of skid row.

Undoubtedly the brothers Adamowicz engaged in illegal activities; they may have been solely responsible for running a moonshine factory, but no one else was ever investigated in their case. There must have been people who drove trucks with illegal alcohol, distributed, and sold it. The legal authorities in the state of New York were not interested in the circumstances. Only the Polish brothers were stigmatized, ridiculed, and incarcerated. There has never been any “reevaluation,” as so often happens with African Americans, no mercy shown to two people who managed to fly over the Atlantic at the time when it was considered a feat. The Adamowicz’s love of airplanes, the sacrifices necessary to build a plane and cover its costs (even if the plane were financed by illegal income), their enthusiasm and success were dropped in the memory hole. Indeed, as a recent article states: “[Slavic but not Russian: Invisible and Mute](#).”

This book is well documented and edited. It is written in a simple and dispassionate language, perhaps too dispassionate to make a difference. The authors are obviously aware of the injustice that the Adamowicz and others experienced while trying to realize their dreams, but they choose not to say, with Emile Zola, “J’accuse!” Instead, they merely lay out facts as scrupulously as possible, perhaps hoping that someone with a more pugnacious temperament will pick up where they left off. (SB)

***Chekhov for the 21st Century*, edited by Carol Apollonio and Angela Brintlinger.** Introduction by the editors. Bloomington, IN: Slavica, 2012. ix + 374 pages. Bibliography, notes. ISBN 978-089357-392-8. Paper.

The product of a conference held at Ohio State University in 2010, this exceptionally solid volume consists of twenty-one essays by American and Russian scholars reevaluating Chekhov’s stories and plays in the light of the postulates advanced by contemporary literary theorists. The notorious difficulty in reviewing books of such a broad scope is somewhat alleviated by the editors, who divided the essays into several thematic groups and provided a meaningful introduction. We start with an

analysis of space and time in Chekhov’s stories; move on to his treatment of characters; take a detour into the more technical aspects of his works such as the choice of tone, sound, and vocabulary (discussed, among others, by Radislav Lapushin); and finally arrive at “transpositions,” where Chekhov’s plays are discussed with emphasis on their translatability and untranslatability. Here I note Carol Apollonio’s analysis (supported by painstaking evidence) that in some cases, at least—“The Lady with a Dog” being a prime example—Chekhov gains rather than loses from translation into English. I have always felt that Chekhov and Tolstoi are easy to translate, whereas Dostoevskii always and inevitably slips out of the translator’s hand. It was nice to find a confirmation of my intuition.

Several essays struck me as particularly noteworthy. With great finesse and considerable knowledge of territories beyond Russian literature, Cathy Popkin explores the space “in-between” the well-defined positions and ideologies. Her fine distinction between “space and place” (20) is loaded with implications, of which only some are explored in the essay. I also found Popkin’s hesitation between nominalism (which she ultimately adopts) and realism to be a way of placing her essay firmly in the twenty-first century. Edyta Bojanowska’s analysis of “The Duel” (with mentions of Chekhov’s nonfictional text on Sakhalin) is very perceptive, but I would take issue with her forgiving assessment of Chekhov’s trip to Sakhalin that I analyzed in an [article of my own](#), coming to the conclusion that even the gentle Chekhov turns out to be substantially blind to the evils of colonialism. Jeremy Katsell harnesses together Chekhov, Nabokov, and Shakespeare to demonstrate the uncertainty principle in literature and life; he navigates smoothly in the waters of the contemporary literary world. Angela Brintlinger takes on the topic of “recycling” Chekhov in the works of Galina Shcherbakova; this author’s *Yashka’s Children* (2008) draws on the repulsive lackey in *Cherry Orchard* whose progeny now populate postcommunist Russia. The idea of taking a character from a nineteenth-century literary

work and reinterpreting him or her in a twentieth- or twenty-first-century text has gained popularity lately, to mention only *Wide Sargasso Sea*. Brintlinger does an excellent job delineating the ugly and hopeless world of Yasha's descendants.

Chekhov was a gentle writer who eschewed posing the grand questions, preferring instead to sketch out vignettes of ordinary life. This book, published well over a hundred years after the writer's demise, is proof that Chekhov's seemingly lightweight stories are loaded with messages, and that these messages are being rediscovered by new generations of readers. (ET)

Spogląd: Opowiadania i miniatury, by Jacek Pankiewicz. Brzezia Łąka: Wydawnictwo Poligraf, 2015. 123 pages. ISBN 978-83-7856-340-2. Paper. In Polish.

A book of aphorisms and reflections of the kind that one person tells another over a glass of wine. *The book to read when you feel very lonely.*

Love for Family, Friends, and Books, by Aleksandra Ziółkowska-Boehm. Lanham-Boulder: Rowman & Littlefield, 2015. viii + 352 pages. Notes, index of names. ISBN 978-0-7618-6568-1. Paper.

One of those books authors write when they signal farewell to their writing careers. Ziółkowska-Boehm is a prolific writer, and it is to be hoped that she will not quit at a relatively young age. The book is a chatty autobiography that involves Poland, the United States, and dozens of famous and not-so-famous people with whom the author maintained close or not-so-close relations. A good book to read by the fireplace, with a cup of tea in hand.

Orzeł i półksiężyc. 600 lat polskiej publicystyki poświęconej Turcji (Six hundred years of Polish writings about Turkey), **edited by Dariusz Kołodziejczyk.** Warsaw: Ministry of Foreign Affairs, 2014. 416 pages. Illustrations, notes. ISBN 978-83-63743-37-6. Hardcover. In Polish.

A beautifully assembled collection of Polish writings about Turkey starting with chronicler Jan Długosz (fifteenth century), through court documents, travelogues, and literary works, to the present time. The authors include such important personalities as Kallimach, Andrzej Frycz-Modrzewski, and King Jan III Sobieski. It is useful to have such a collection handy if one is a Polish ambassador to Turkey, but otherwise the effort and cost seem to be under a question mark. Do Poles really need this book? Would it not have been better to spend the considerable money involved on public relations concerning those moments in history when Polish and Turkish interests coincided, or just public relations on behalf of Poland in Turkey? It is unlikely that this Polish-language book will be read in Turkey.

SUMMER STUDY IN POLAND

The University of Wisconsin-Milwaukee announces its 2016 annual Summer Study program in Poland at the John Paul II Catholic University of Lublin.

The five-week Polish language course (July 4-August 6) includes 100 hours of instruction at beginning, intermediate, and advanced levels, plus lectures of Polish culture and sightseeing. Cost estimate: \$2,975 including tuition, room and board, and 5 UWM credits, plus round air trip transportation Chicago-Warsaw-Chicago. The program is open to students and the general public.

Also being offered are two, three, four, five, six, seven, and eight-week courses as well as two, three, four, five, six, seven, eight-week intensive and highly intensive courses of Polish language in July and August.

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