

fraught with risk. The ascription of “celebrity” status to Staszic is therefore open to question.

However, as W. demonstrates, contemporaries often interpreted the epithet of “hero” in narrow martial terms, with the “philanthropist” role existing almost as its antithesis. Here, his argument that the philanthropist drew on older traditions of sainthood comes into play. Philanthropists were moral exemplars, inheriting many features of religious sainthood, though defined not by belief but rather by “their innately superior capacity for feeling the suffering of others” (p. 187). At a time when ill feelings over religious divisions were still raw and secularization uneven, charity was a less problematic rallying point than faith. Philanthropic fame meanwhile rested on an outward show of humility and self-effacement. These themes emerge in the final section of the book, where W. evaluates the wider significance of the philanthropist at a time of cultural and political change.

W. concludes that the cultural phenomenon of the philanthropist was short-lived. He suggests the only real successor to Howard’s philanthropic reputation was the nineteenth-century prison visitor Elizabeth Fry, an interesting observation given his earlier identification of the philanthropist as an essentially masculine figure. However, in the shorter-term it is surely plausible to see in the celebration of Howard’s humanitarianism a foretaste of the praise heaped on Thomas Clarkson, William Wilberforce and other members of the “Clapham Sect” (the collective name for his circle of religiously motivated abolitionists) in their struggle to abolish the slave trade. Perhaps the long-term significance of the emergence of the philanthropist was to broaden the range of people thought worthy of both living celebrity and posthumous glory far beyond soldiers and statesmen to a whole range of friends of humanity. In this way, the tree of Howard’s descent had many branches.

This thought-provoking and well-researched book will mainly be read by scholars with transnational interests in the histories of humanitarianism and fame culture, but for the general reader it throws important light on the role of fame in the cultural modernization of Europe at this time period. While historiographies of fame in France and Britain are more mature, W.’s study of Staszic and his recent essay on the November Uprising of 1830³ represent ground-breaking contributions to the field and its applicability to the history of East Central Europe.

Leeds

Simon Morgan

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- 3 ADRIAN WESOŁOWSKI: Politics of Popularity in the November Uprising (1830–31), in: *European Review of History* 31 (2024), 4, pp. 635–659.

Franciszek Wasył: Armenians in Old Poland and Austrian Galicia. A Demographic and Historical Study. Brill Schöningh 2021. XVI, 572 S., Ill. ISBN 978-3-506-76010-4. (€ 109,–.)

In his study, Franciszek Wasył examines the daily routines and family life of Armenians in Galicia (Galizien/Halychyna) from the late eighteenth century up to the 1860s. His research is based on numerous statistical sources the author examined in the archives of L’viv, Vienna, Warsaw, Wrocław, and Yerevan. W. describes the life cycle of local Armenians from their birth through their weddings and marriages up to their deaths and funerals. The choice of life events is not surprising, since the book is based on church records of baptisms, weddings, and funerals. The author also used some memoirs and diaries. Thus, methodologically, the book is written within cultural anthropology and related to the history of everyday life and historical demographics.

The author studies various topics, such as housing, weddings, inheritance, divorce, disease, and healing. On two occasions, he illustrates the general narrative with biographical case studies. Special praise is due to the author’s research on onomastics, e.g. names given to newborns. The topic of Armenian names in Austrian Galicia had not been studied before.

The study is richly illustrated and contains many tables and maps. About half of the book consists of appendices—various sources, mainly statistical tables, and records of the Armenian-Catholic parishes in the towns of Galicia. Thus, the book reflects many years of well-grounded research. It is an important contribution to the field of Armenian diaspora studies in Eastern Europe.

However, the study is not original. It is a translation of a work originally published in Polish in 2015.¹ Contra academic convention, this is not clearly indicated in the English version. Only at the very end of the Introduction does the author express his gratitude to “Mark Aldridge for his hard work on the English version of the monograph” (p. xvi). The translation from Polish to English is rather superficial. For instance, the Polish word *gmina* for “community” is either incorrectly translated as “collectivity” or not translated at all. When mentioning the oriental goods brought by Armenian merchants (p. x), the Polish word *korzenie* is translated as “roots,” instead of “spices.” When writing about miracles attributed to the image of the Mother of God (*obraz Matki Boskiej*) in the Armenian church, the Polish word *obraz* is incorrectly translated as “the painting” (p. xv) and “a portrait of Our Lady” (p. 291). A diligent reader fluent in Polish and English will find many such cases in the book.

Another unconventional feature is that non-Polish place names are rendered in Polish forms, rather than in English. For instance, L’viv is persistently written as “Lwów,” though in Austrian Galicia it was called Lemberg. This could be explained with the rather nationalistic argument that the city was under Polish rule until before 1772. However, that would not explain why Olomouc is rendered in Polish as Ołomuniec. It was never under Polish rule. At least Vienna has not been named in Polish, as Wiedeń.

It is a serious issue that the author did not revise his monograph, at least to ensure it is up to date. The original work in Polish was written six years before the English translation. In this time several relevant studies were published which should have been consulted and included in the narrative. As it is, the author begins a subchapter on Armenian noblemen in Austrian Galicia as if it were a new phenomenon without taking account of the diligent study by Polish historian Krzysztof Stopka.² In this work, Stopka indicates that there were multiple cases of ennoblement of Armenian merchants by Polish kings, starting with the late fourteenth century till the partition of Poland-Lithuania in the late eighteenth century. Another important omission is Stopka’s article on the Armenian identity in Galicia,³ a topic directly related to W.’s book. Failing to integrate these articles into the English version of the monograph is inexcusable.

Another way in which W. should have revised his monograph is by adapting the content to its new, international readership. He makes no effort to explain historical realities with which Polish readers can be assumed to be familiar, but which an Anglophone audience cannot be expected to know. For instance, the author mentions “the pre-autonomy period in the history of Galicia” (p. xi), without explaining the dates of this period and the level of autonomy. Likewise, in the afterword readers encounter “the November rising” (p. 307) without explanation. Although every Pole knows about the November uprising of

1 FRANCISZEK WASYL: *Ormianie w przedautonomicznej Galicji: Studium demograficzno-historyczne* [Armenians in Pre-Autonomy Galicia: Demographic-Historical Study], Kraków 2015, reviewed by: MARIAN MUDRYJ, in: *Krakowskie Pismo Kresowe* 8 (2016), pp. 295–298.

2 KRZYSZTOF STOPKA: *Milites et Nobiles: Ormianie a stan szlachecki Królestwa Polskiego i Wielkiego Księstwa Litewskiego od XIV do XVI wieku* [Milites et Nobiles: Armenians and the Noble State of the Kingdom of Poland and the Grand Duchy of Lithuania from the 14th to the 16th Centuries], in: *Lehahayer* 5 (2018), pp. 15–106.

3 KRZYSZTOF STOPKA: *Tożsamość Ormian w Galicji* [The Identity of the Armenians in Galicia], in: *Zeszyty Naukowe Uniwersytetu Jagiellońskiego. Prace Historyczne* 144 (2017), 2, pp. 335–355.

1830–1831, the English-speaking reader deserves an explanation and a correct translation—“uprising” instead of “rising.” An expression such as “at the beginning of the Galician era” (pp. 73–74) has some meaning for a Polish audience, but for an English-speaking readership, something like “at the beginning of the Habsburg era in Galicia” would have been better. Having ignored these simple needs means that the book is practically inaccessible to non-Polish scholars interested in Armenian Studies or more broadly in demographic history and/or comparative demography. Such scholars, without familiarity with the complicated history of Galicia and its image in Polish historical mythology, will feel lost in the labyrinth of W.’s narrative.

The compatibility of this book with international academic standards and conventions is thus questionable. This is visible especially in the author’s nationalist approach, which is difficult to justify in the context of international academia, when he defines his research subject: “This difference was definitely not one of nationality: the Armenians were Poles. More than that, they should properly be termed Poles of Armenian origin rather than Polish Armenians” (p. xii). Nevertheless, it perfectly reflects the methodological nationalism characteristic of some Polish historians writing about “the lost eastern areas” (*kresy*)—Western Ukraine, Belarus, and Lithuania. The author makes no secret of his arrogant attitude to Ukrainian historians: “The term ‘Ukrainian Armenians’ present in the historiography of our eastern neighbors and in the émigré historiography is a curiosity that is not even worth any particular explication” (p. xii, fn. 12). W. follows this rule throughout the book. The dismissal of the contributions of Ukrainian historians is further confirmed in the long bibliography. It contains only three references to publications by Ukrainian historians: one in English, one in Ukrainian, and one in Russian. In the context of international scholarship, there is no excuse for an author writing a book on Armenians residing in the lands of present-day Ukraine deliberately ignoring the research of his Ukrainian colleagues specializing in Galicia in the Habsburg Empire.⁴ When writing on death and last wills? (pp. 295–297) W. makes only one reference—to an article by Polish scholar Filip Wolański of 1998. He thus omits about a dozen articles by Ukrainian historian Oksana Vinnychenko on the last wills of Armenians recorded in L’viv in the seventeenth and eighteenth centuries, published 2008–2022 in Polish (!) and Ukrainian.

The author’s approach reflects the conservative turn and revanchist mood of some Polish historians and of many in Polish politics and society.⁵ For them, the true eastern

4 For more details on Austrian Galicia and its multiethnic population see: Volodymyr V. GRABOVETS’KY: *Narysy istorii Prykarpattia*. Vol. 5: *Vismens’ki poselennia XIII–XVIII st.* [Studies in History of Prykarpattia. Vol. 5: Armenian Settlements in 13th–18th Centuries], Ivano-Frankivs’k 1994; IRYNA VUSHKO: *The Politics of Cultural Retreat: Imperial Bureaucracy in Austrian Galicia, 1772–1867*, New Haven et al. 2015; MARIAN MUDRYJ: *Kwestia tożsamości wśród ruskich elit politycznych w Galicji* [The Question of Identity among the Russian Political Elite in Galicia], in: *Prace Historyczne* 144 (2017), 144 (2), pp. 255–275; LIUBOV V. SLYVKA: *Halyts’ka drebna shliakhta v Avstro-Uhorshchyni (1772–1914 rr.)* [Galician Gentry in Austria-Hungary (1772–1914 Years)], Ivano-Frankivs’k 2009; IVAN S. MONOLATII: *Together, but Almost Alone? On the Ethno-Political Aspects of Interethnic Interactions of West-Ukrainian Lands in 1867–1914*, in: *Central European Papers* 2 (2014), 1, pp. 9–24; IWAN MONOLATII: *Politische Partizipation von ethnischen Akteuren im Vielvölkerstaat: Erfahrungen von Galizien und der Bukowina in der Donaumonarchie*, in: *West Bohemian Historical Review* 3 (2013), 1, pp. 94–114; IRYNA NASTASIAK: *Organizatsiia upravliennia Galychynoiu i Bukovynoiu v skladi Avstrii (1772–1848 rr.)* [Governance Organization in Austrian Galicia and Bukovyna (1772–1848)], Kyiv 2006.

5 For more details on Polish historical myths, see the special issue: “Myth and History” in: *Acta Poloniae Historica* 91 (2005).

border of Poland is that of interwar Poland (1918–1939) when Galicia was officially called “south-east Poland.” It is quite symptomatic that in the aforementioned quote the author defines Ukrainian historians as “our eastern neighbors” instead of “our Ukrainian colleagues.” The very name “Ukraine” has no place in the Polish revanchist discourse which became dominant in the last decade when Poland was ruled by the right-wing PiS party.

Anglophone readers will also find the author’s understanding of the term “ethnic” remarkable: “The term ‘ethnic’ is, after all, so imprecise that its overuse in contemporary historiography is sometimes quite astonishing” (p. xii). However, instead of giving a survey of this “overuse,” the author limits his references to only two articles: one by Czech anthropologist and Africanist Ladislav Holý, published in Polish in 1973, and W.’s own publication of 2012, also in Polish. However, in the last fifty years many academic publications have discussed the notion of ethnicity in general⁶ and more specifically, the issue of identity in diasporas.⁷ For a revised and improved English edition of his book, W. could have used some space in his introduction to discuss the most important contributions to the study of the issue of ethnicity, and to make his case of what exactly he found “imprecise” about the usage of this term in international scholarship. However, instead of discussing methodological issues and providing an English-speaking readership with information on the Polish-Ukrainian controversies over Galician Armenians, the author begins his introduction with a page long description of the dramatic death of three girls from the Armenian family Bogdanowicz who drowned in a river in the early 1840s. It makes the introduction more sentimental and appealing to a Polish reader with nostalgia for “the lost golden age” of the *kresy*. However, it does not meet the expectations of an English-speaking audience looking for more analytical approach.

As a whole, by failing to revise his book to adapt it to international academic conventions, W. has not done himself, or potential international readers, any favors. The main contribution it makes concerns onomastics, since the study of Armenian names in Austrian Galicia is a new area of research. The many appendixes with historical resources, reflecting the author’s thorough archival research, are likewise useful. With a bit more effort, creating a revised and improved English edition, W. could have made a real contribution to the study of the Armenian diaspora in Eastern Europe.

Leipzig

Alexandr Osipian

6 For more details on the notions of ethnicity, see: ROGERS BRUBAKER: Ethnicity without Groups, in: *European Journal of Sociology* 43 (2002), 2, pp. 163–189; TARA ZAHRA: Imagined Non-Communities: National Indifference as a Category of Analysis, in: *Slavic Review* 69 (2010), 1, pp. 93–119; PATRICK GEARY: Ethnic Identity as a Situational Construct in the Early Middle Ages, in: *Mitteilungen der Anthropologischen Gesellschaft in Wien* 113 (1983), pp. 15–26; WALTER POHL: Strategies of Distinction: The Construction of Ethnic Communities, 300–800, Leiden 1998; ROLAND GIRTLER: “Ethnos,” “Volk” und andere soziale Gruppen, in: *Mitteilungen der Anthropologischen Gesellschaft in Wien* 112 (1982), pp. 42–57.

7 For more details on the notions of diaspora and identity, see: KHACHIG TÖLÖLYAN: Re-thinking Diaspora(s): Stateless Power in the Transnational Moment, in: *Diaspora: A Journal of Transnational Studies* 5 (1996), 1, pp. 3–36; ROBIN COHEN: Diasporas and the Nation-State: From Victims to Challengers, in: *International Affairs* 72 (1996), 3: Ethnicity and International Relations, pp. 507–520; VIKTOR ZAKHAROV, GELINA HARLAFTIS et al. (eds.): Merchant “Colonies” in the Early Modern Period (15th–18th Centuries), London 2012; KAPIL RAJ: Go-Betweens, Travelers, and Cultural Translators, in: BERNARD LIGHTMAN (ed.): *A Companion to the History of Science*, Chichester 2016, pp. 39–57.