

SUMMARY OF ARTICLES

Katarzyna Kaniowska, SURREALISM AND ETHNOGRAPHY

The task of the article is to show connections between ethnology (through French ethnology) and surrealism. The beginning of the structural ethnology is put up in twentieth. In these days the intellectual atmosphere of France was dominated by surrealism. Ethnology of that period, like surrealism, treated the domain of culture as a mental reality and the best way to study it was rather linked with intellectual treatment than with the knowledge of experience. There was the same area of interest for ethnologists and poets: myth, dream, sacrum. M. Leiris insisted on the fact, that situation of research is always co-created by researchers therefore describing experiences one is to notice the reality (a person) being examined and the reality of the research worker as well. There was also underlined the meaning of the inner experience. (G. Bataille and autobiography as a source). A ban and its transgressions were the main rule of culture for ethnology and for surrealists. Surrealism also consolidated in ethnology the bias to operate the model of culture (model a priori – created on special, universal rules which govern the domain of culture).

Monika Sznajderman, ON ETHNOGRAPHICAL SURREALISM

The article is a summary of James Clifford ideas concerning ethnographical surrealism expounded in his book *The Predicament of Culture. Twentieth-century ethnography, literature and art*, specially in the chapter *On Ethnographic Surrealism*.

Ludwik Stomma, CHARM OF ONE'S MISTAKE

The author is known to the readers of our periodical for his interest in the presence of myth in history (France) seen with the eyes of an anthropologist. The present article concerns three famous tourist attractions, that is the Tour of Eiffel, the Triumphal Arch, and the Basilica of Sacré Coeur. The author tries to explain why the Tour of Eiffel has become a symbol of freedom, mostly sexual (primarily symbol of progress and industrial thought – change of the subject in ideology), the Triumphal Arch – of tolerance (was conceivable as an edifice to glorify Revolution and Empire – change of ideology itself), and why the Basilica of Sacré Coeur is generally associated by tourists with impressionists (the idea to build a basilica – a testimony of conservatism of the new power – was linked with the thought of conciliation for „disgraceful days of the Paris Commune” – chronological confusion).

Zbigniew Benedyktowicz, A SPECTRE OF THE CENTRE OF THE UNIVERSUM. A CONTRIBUTION TO THE ANTHROPOLOGY OF MODERN TIMES

The author concentrates his attention on the Joseph Stalin Palace of Culture and Sciences. A gift of the Soviet Union and a monument of the Social Realism, the skyscraper is 230 metres high and situated in the very centre of the city. Its construction in the city destroyed and ruined by the Nazis started in 1952. Completed in 1955, the Palace of Culture houses numerous cultural institutions, theatres, cinemas, an auditorium where the congresses of the then Communist Party took place, and the site of the Polish Academy of Sciences. The myth and the anti-myth of the Palace of Culture is analyzed on the grounds of the records kept at the Palace's archives, press reports, annual reports of its construction, panegyrics, and propaganda texts. Moreover, deep symbolic structures, particularly the motifs of the symbolism of the centre, the „centre of the world” (motif of the column of *Heaven Axis Mundi*) are presented. The author analyzes the evolution of the motifs of contemporary literature that contribute to the creation of the myth of the Palace of Culture, emphasizing the impact and significance of the Palace as a symbol of contemporary artistic culture and its manifestations, an intermediary symbol between the synchrony of the text and the memory of culture. The contemporary myth of the Palace of Culture comprises the ideas referring to the archaic symbols of the centre of the world (the constant point enabling the transition between the three levels of reality: heaven – earth – depths of the earth) and the elements accentuating its unreal, utopian, blurred and spectral character.

Jacek Olędzki, GESTURES OF HOPE

The author wants to pay his attention for the negligent subject in Poland – gestures research. The clasp of this article is the analysis of sport gestures (or rather gestures manifested by sportsmen during the games). The article begins with the precise analysis of the modification of the meaning of „Kozakiewicz gesture”, the winner of pole vault during the Olympic Games in Moscow in 1980. After the winning jump Kozakiewicz had shown the irritated, whistling audience, cheering their competitor „a gesture” – putting one of the forearms on the other bent in elbow – this gesture has become not vulgar anymore but generally approved symbol of the resistance and objection against soviet political domination. It has achieved in Poland almost the meaning of Churchill gesture during the war (raising hand with two fingers showing – „V”).

The author writes that though sometimes one can say about the individual influence in creating gestures, usually there are anonymous, collective, relative and conventional (it would be useful to write a gesture dictionary for different cultures). Supporting his constatations he quoted patterns from many cultures. He thinks that one of the most important classification is repartition for affirmative gestures and denying gestures (gestures of friendliness and aversion). He hints the poverty of gestures in a traditional rural society (observations first of all from Ziemia Dobrzyńska countryside). The article's last part concerns the describing of joy, triumph and thankful gestures observed during World Football Championship in Italy in 1990.

Antoni Kroh, Barbara Magierowa, THE PRIVATE LEXICON OF CONTEMPORARY POLISH (AN INTRODUCTION AND SAMPLES OF ENTRIES)

We publish excerpts from the lexicon which is prepared to print. The lexicon contains about 30 000 entries: words, expressions, catch words, clap-traps, proverbs, etc. which one can find out in contemporary polish language in Poland. Lexicon contains entries (or their new meanings) which can not be find in other lexicons or dictionaries of Polish. This lexicon is documentation and testimony of the expresions often use from time to time and regionally but which are meaningful in some times. It deals with Polish of the last 45 years.

Lucjan Grajny, AN EXHIBITION OF ŻYWIEC FOLK SCULPTURE MADE OF STONE

The report on exhibition of sculpture made of stone is pretext to treat of a contemporary development of the sculpture in Żywiec area. Region of Żywiec has its long lasting and rich traditions of sculptures made of stone (presented at the exhibition as well). The open centres of stone-work have existed over there until the thirties of this century. Recently these traditions were brought back to life by Ryszard Biel who his passion for collecting folk art transformed to his own artistic activity conciously tied with folk art tradition. In the beginning he created using different techniques to approach at last sculpture made of stone. From the eighties he started his work at the Club in Wieprz where he established atelier of sculpture of stone. This sculpture atelier was left by many young talented sculptors.

Aleksander Jackowski, ANTONI TOBOROWICZ

It is difficult to say Toborowicz is a folk artist though traditional folk sculpture made a great impression on him and his productions are related to it. The great consciousness of self, of his creative way is characteristic for Toborowicz. Different stages of his life are connected with different dwellingplaces and different creative techniques. Finally, he had chosen life in countryside and its creative tradition was nearest to him. His openness to values is very characteristic, he is not routinist in any meaning even having chance for material profits. Nowadays he creates figures of stone (big and small, using sometimes different materials) and wood engravings.

A letter from the artist to the author of the article is added.