

BRONISŁAW MALINOWSKI'S  
YEARS IN POLAND

This article concerns the least-known period of Bronisław Malinowski's life. Evaluations of his work often fail to take into consideration the significance of his Polish origin and cultural background in the shaping of his personality and creativity. Therefore I would like to demonstrate those elements which were important in this process: the domestic intellectual atmosphere, his studies at the Jagiellonian University, the influence on him of various men of knowledge, and his personal friendships.

Thus my aim is to show the figure of Malinowski as a young scientist and as a man, covering the period from 1884 to 1914. This is the period in Malinowski's life when he was strongly connected with Poland, even after he left for Western Europe and Aus-

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Two other articles about Malinowski's life have been published in *JASO* recently. The first, 'Malinowski: Edgar, Duke of Nevermore' by Krystyna Cech (Vol. XII no.3, pp. 177-83), is mainly about his friendship with S.I. Witkiewicz. The second, 'Bronisław Malinowski: The Influence of Various Women on his Life and Works' (Vol. XV no.1, pp. 189-203), covers the period of his life that he spent in Cracow and the role of his mother. The aim of the present paper is to describe Malinowski's years in Poland as fully as possible in the light of all the available sources; it was previously published in Polish in Grażyna Kubica and Janusz Mucha (eds.), *Między Dwoma Światami - Bronisław Malinowski*, Warszawa and Kraków: Państwowe Wydawnictwo Naukowe 1985 (reviewed on pp. 155-8 of the present issue of *JASO*) - this is the first English translation.

tralia. It ends, symbolically, with the rift between Malinowski and Witkiewicz and the outbreak of the First World War.

Bronisław Malinowski was born in Cracow, the son of Józefa Łacka and Lucjan Malinowski.

Lucjan Malinowski (1839-1898) came from the landed gentry<sup>1</sup> of the Lublin area. His father worked as a civil servant after losing his estate. Lucjan finished his studies at Warsaw Main School in the Historical-Philological Faculty. Later he spent some years as a scholarship holder in different academic centres, such as St Petersburg, Cracow and Leipzig, where he obtained a Ph.D. in 1872 for a thesis entitled 'Beiträge zur slavischen Dialektologie'. This was the starting point for dialect studies in Poland, and it gave Malinowski the title of 'founder of Polish dialectology'.<sup>2</sup> In the period 1872-7 he worked as a teacher in one of Warsaw's secondary schools. Later he was appointed to the Chair of Slavonic Philology at the Jagiellonian University in Cracow, which thus 'gained in Malinowski the first real linguist, who used modern linguistic methods, a professor devoting himself equally to didactic and scientific work'.<sup>3</sup> Immense was the range and scale of his teaching duties, his scientific and organisational enterprises, his editorial work, and other kinds of endeavour.

However, his activities went further than his official duties: social life was also important.

At that time the professors of the Jagiellonian University formed a quite exclusive clan into which it was not easy to gain entry. Not only was a high level of scientific achievement required of a candidate, but also a high moral standard, appropriate social prominence, sociability, the proper care of children, and a sense of patriotism were all brought into consideration. These requirements were important because the intention was to create an elite which could influence young people. The professors' wives played a prominent role in this clan, often meeting together, and they made a great university aristocracy which passed judgements about professors and candidates. Woe betide any who became notorious!<sup>4</sup>

Members of university society met each other in drawing rooms at fixed times and carried on conversations about university affairs, intellectual problems, and so on. This also concerned the Malinowskis.

Professor Lucjan Malinowski lived with his wife and their only son in a flat in the academic hostel which he was in charge of. 'Hard work in the different fields in which he was involved was the cause of the early ruin of his organism and heart disease'.<sup>5</sup> He died in 1898, when Bronisław was fourteen, after which his son's education fell upon his widow.

Mrs Józefa Malinowska came from the landed gentry, but she did not possess any estate. She was a very intelligent person and probably received her education at a boarding school. Her upbrin-

ging and intellect made her the best person to guide her son's education.

Young Bronisław attended a good secondary school in Cracow and also learned to play the violin. Mrs Malinowska devoted herself entirely to her son's upbringing. She talked about him with her friends and made a display of his intellect and talent. She was obviously very proud of him.

After his father's death, Bronisław was badly afflicted with eye disease which, according to the doctor, was hereditary, and Bronisław was threatened with blindness. He had to stay in a dark room during the initial stages of his recovery and was advised to travel to tropical countries. It was probably scrofula caused by an infection of tuberculosis, which was widespread in Cracow at that time and which caused allergies, chronic conjunctivitis and other diseases.<sup>6</sup>

Although Bronisław had to stop his education at school, his mother did not despair. Instead, she herself learnt all that was needed - Latin, mathematics, etc. - and then taught her son in the darkness of his room. Bronisław was a gifted student and managed to learn despite such conditions. Mrs Malinowska took care not only of her son, but also of his colleagues from school who were living alone in Cracow. For instance, Professor Jerzy Litwiniszyn still remembers his father Józef's memories about Mrs Malinowska, who became his substitute mother. She was apparently a considerable influence on young Józef, choosing the books she thought he ought to read and advising him in everyday problems. He believed that she was a person of deep personal sophistication and culture.

In 1899, when Bronisław had recovered sufficiently, Mrs Malinowska packed his rucksack - which must have been a small sensation, as people used to travel with trunks in those days. They left for Africa and stayed there about six months. Bronisław's health improved, but the treatment had to be prolonged, so they made a second trip to Africa and also visited the Canary Islands in 1900, after Bronisław's graduation. However, there were some financial problems, for Mrs Malinowska received only a widow's pension from the University. She may also have been responsible for the hostel dormitory after her husband's death.

As we can see, Mrs Malinowska played a dominant role in her son's life and, without her concern and perseverance, he would not have been able to finish secondary school, let alone university. In fact, he passed his school examinations with honours in 1902.

Young Bronisław was brought up in the atmosphere of the modernistic Young Poland movement both in Cracow and Zakopane (the famous health resort in the Tatras) in the company of people who later became famous Polish artists, writers, poets and philosophers. In Karol Estreicher's biography of the logician and painter Leon Chwistek we find this description of young Malinowski and his relationships with his friends Chwistek and Stanisław Ignacy Witkiewicz:

Bronisław Malinowski, weak in health, was the son of the prematurely deceased Lucjan Malinowski....Bronisław was a

diligent boy, not gifted with imagination but learning well. He didn't reveal his thoughts, was vigilant in order to act decisively later, and avoided responsibility. Frequent conflicts arose.... All three read each other their plays and poems and wrote imaginary scientific treatises.

The literary imagination of the boys was stimulated, excited by and mixed with the eroticism of the Young Poland movement, which was then at its zenith. Dreams about success, power and fame were mixed with dreams about love, apprehended naively as a sensual madness.<sup>7</sup>

S.I. Witkiewicz (known as 'Witkacy') was Malinowski's closest friend. He later became one of the major figures in Polish modern painting, literature and theatre. They lived together in Cracow in Bronisław's flat and spent their holidays at Zakopane, where Witkacy's mother possessed a boarding house and Mrs Malinowska rented a cottage. The relationship between the two friends was very important, and they both seem to have valued it highly. Witkacy discussed it with his father, the painter and writer Stanisław Witkiewicz, who commented:

In one of your letters you wrote to tell me something about Bronio. Strictly speaking, I know him very superficially. I know the external form of his intellect, which is evident in many ways. He gives the impression of a man whose thought and words are independent of his emotions, his inner ego, and of external influences.<sup>8</sup>

Witkacy also tackled the matter of their friendship in his juvenile autobiographical novel entitled *The 622 Downfalls of Bungo or the Demonic Woman* written between 1909 and 1910 when he was 25 and the record of Witkacy's love for the famous 'demonic' actress. It is also a social and historical commentary, describing the life of Cracovian bohemians and their young admirers. Among the main characters of the novel we can recognise Witkacy himself, Chwistek and Malinowski (as the Prince of Nevermore).

Here are some fragments describing the latter:

His cold, green, reptilian eyes, looking through the glasses of a seventeen-diopter pince-nez, represent a disturbing contrast with the childlike smile of immense, red, beautifully formed lips.<sup>9</sup>

The prince was sitting on a sofa, lolling about with an elusive nonchalance, which representatives of high society tried to imitate in vain. Even in this posture, he didn't lose the appearance of self-assurance and the left the impression of a resting tiger. (p.117)

His face, full of terrible will, expressed a longing for the fulfilment of all the vital appetites, which his health, impaired for thirty-six generations, prevented. (p.75)

Witkacy's novel also pictures the juvenile distractions of his characters and presents their different attitudes towards the meaning of life, and their self-definition and seeking of an identity.

What was Malinowski's viewpoint on these matters? He considered that we could and should consciously form the world with the force of our will and energy, somehow creating life within ourselves and discovering within ourselves the source of power and strength. This was to enable him to reach the desired 'unity in variety' - a goal unattainable to others. This state did not result from Malinowski's innate predisposition but from his intense quest for self-improvement, to which the following memories of Kazimiera Żuławska bear witness:

It was a feature of the frail Malinowski that he developed his strength and efficiency and overriding willpower which he achieved by climbing dangerous rocks and chimneys alone and practising almost like a yoga. Therefore, when Malinowski was in his assigned working time, there was no force which could distract him from it.<sup>10</sup>

Witkacy, in his novel, also pointed out the creative force which Malinowski achieved by controlling his feelings and striving for self-improvement. Finally, the book should be seen as an attempt to debate important philosophical questions on the nature of the human being - for example, on the dilemma between Malinowski and Witkacy representing the polemic generally between the scientist and the artist; the first always saw the human being in his social context, while the second tended towards individualism. The role and meaning of art in a man's life was another issue. According to Witkacy, art was completely separate from life; according to Malinowski, it was the means of achieving vital power.

I shall now turn to a discussion of Malinowski's scientific interests. The process of shaping these was far from simple; a lot of factors seem to have influenced his scientific profile, the most important of which was his academic training at the Jagiellonian University. This university, though then under Austrian domination, was a Polish university, exerting its influence on all Polish territories. Its professors and students came from all parts of divided Poland. During this period the University was composed of four faculties, theology, law, medicine and philosophy. It was in the philosophy faculty that the study of social and natural sciences was undertaken.

Malinowski started his studies at the Faculty of Philosophy and chose sciences as his main subject, but he gradually devoted more and more time to the arts.<sup>11</sup> Professors of considerable calibre were lecturing at the University at the time. Stefan Pawlicki (positivist and theologian) had a particular influence on Malinowski's scientific profile, with his seminars on the history of philosophy. His lectures served to propagate new ideas and covered a wide range in contemporary philosophical and scientific thought. From Pawlicki, Malinowski obtained not only a broad historical

knowledge, but also a sense of discovering truth. He was not only a teacher but a personal friend and patron; Malinowski wrote to him in 1906: 'With great impatience I am looking forward to the moment when you, Father, return to us for good and when I can satiate my philosophical doubts and perplexities at the source'.<sup>12</sup> Malinowski's scientific interests centred mainly on studies in positivism, as demonstrated in his Ph.D. thesis entitled 'O zasadzie ekonomii myślenia'<sup>13</sup>(On the Principle of the Economy of Thinking'), which was a criticism of Avenarius and Mach.

Thus Malinowski's philosophical background was formed in Cracow, especially under the influence of Pawlicki, but also his father's friends, Professors L. Dargun and S. Estreicher (both lawyers) and K. Potkański, the historian. These intellectuals shared an interest in ethnology and sociology, which tended to benefit their legal and historical research. It is also necessary to mention W. Matlakowski (physician and ethnographer), M. Zdziechowski (Slavist and philosopher) and the linguists J.M. Rozwadowski and K. Nitsch (the latter was Lucjan Malinowski's assistant and tutor to the young Bronisław). On reading the biographies of these outstanding men, one gains the impression that Malinowski not only continued to be influenced by them, but also that as a man he was very similar to them. Years later, Malinowski wrote about these influences:

The array of men of knowledge, writers and artists, remains before my eyes. I will mention here only those with whom I had the opportunity to come into personal contact and draw these really great cultural values which they represent.... From the perspective of today I can see how really good was the Polish culture which is focused on this small segment of national life.<sup>14</sup>

However, his study of Frazer's *The Golden Bough* in the period 1904-5 became the turning point of Malinowski's scientific interest. Twenty years later, he acknowledged this in a lecture in honour of Frazer. He said that the book encouraged him to study anthropology and proved to him that this branch of knowledge was worthy of serious commitment.<sup>15</sup> Nevertheless, this change in his interests did not come about completely onesidedly: what also needs to be taken into account is the personal influence of teachers and professors among whom such subjects were very popular (somebody would have recommended the book to Malinowski), together with the situation in which Malinowski grew up. The situation I am referring to was the confluence between the subjugation of the nation<sup>16</sup> on the one hand and the social position of Malinowski himself on the other, which enabled him to observe various social classes and strata, from the landed gentry and aristocracy, through artistic bohemians and intelligentsia, to exotic highlanders. All these factors together may well have led him towards a sociological and anthropological approach, the theoretical form of which he found in the work of Frazer.

To return to the biographical account, Malinowski completed his Ph.D. thesis in 1906, soon after finishing his study. Pawlicki was

his supervisor, and he and Professor Straszewski examined it and awarded it a distinction. Malinowski's final examinations in philosophy and physics were also highly regarded. However, the promotion was postponed until 1908, and because of his bad health, in the meantime he stayed with his mother in the Canary Islands.

After his return to Cracow in October 1908 he was promoted to the degree of Doctor of Philosophy *sub auspiciis Imperatoris*, a great honour and bestowed with due ceremony. The main auditorium in the Collegium Novum was packed with people from Cracow, but entrance was by invitation only. The representative of the Governor-General came first in the procession, followed by the president of the University and the professors in their gowns. There was music from the academic orchestra and the choir sang 'Gaude Mater Polonia'. Malinowski stood very close to his mother, and after the degree ceremony and consignment of a ring, the new doctor turned to his mother and kissed her hands and cheeks. 'It was really his mother's work', said Mrs Krzyżanowska, who had witnessed the occasion.<sup>17</sup>

At the same time, Malinowski was involved in a complicated love affair. We can find information about it in the following memories of an acquaintance of Malinowski:

After some visits by a young philosopher, I realised that the real point of his helping me in my work was a young and beautiful musician's wife, whom he had met in my flat.... Fortunately the beautiful lady had to leave for Warsaw and the philosopher went to Leipzig for further study.<sup>18</sup>

From then on Malinowski's relationships with Cracow began to relax, and he - as Juliusz Żuławski wrote - 'appeared like a bird and flew like a bird somewhere far away'.<sup>19</sup>

Following other gifted graduates of the Jagiellonian University Malinowski went abroad to study further. He first went to Leipzig, staying there for only three semesters listening to the lectures of W. Wundt (philosopher and psychologist) and K. Bücher (economist) and coming into contact with Felix Krüger (Wundt's pupil and a representative of *Gestalt* psychology). Malinowski dealt mainly with psychology but he did not abandon science. He obtained a *Habilitation* scholarship from the Jagiellonian University for 1910 to 1914 which enabled him to go to England for further study. This he had been hoping to do in Leipzig and he had written about it to Pawlicki: 'I am very keen on going to England for at least a year, for there, it seems to me, culture has reached the highest standard'.<sup>20</sup>

After a short visit to Cracow, also in 1910, Malinowski went to London and began a new period of his life in connection with the London School of Economics and Political Science. At first (till 1912) he was a postgraduate student working under the auspices of Professor E.A. Westermarck; later he himself became a lecturer in special subjects and about problems in the sociology of religion and social psychology (1913-14).

It took Malinowski some time to adjust to life in England and to the English people. He often felt lonely and wrote a lot of letters to his friends to alleviate his melancholy. For instance:

Today I am suffering from a fit of deep nostalgia, which I never knew before but which now occurs frequently. Finally I have escaped from London and for a few days I have been resting at the seaside. I am completely alone here and especially on account of the great stiffness of the Englishmen I feel lonely, and rather abandoned. In the autumn I will perhaps be in the country. I long to be in the mountains of Zakopane. It is the only place where I feel really well.<sup>21</sup>

He still maintained good relations with Witkacy and in 1911 invited him to London:

So do come right away or let me know immediately when you are coming. At present I am not busy and science is not in the way; as to 'women': this would not be a problem, anyway there is no one, unfortunately! Come in a week or two.<sup>22</sup>

Witkacy accepted the invitation and spent two weeks in London accompanied by Mrs Malinowska and their friend, the poet Tadeusz Nalepiński.

In February 1912 Malinowski returned home to Cracow and stayed there for the whole year, until March 1913. He also spent much of his time with Witkacy in Zakopane. Even the woman who appeared in the lives of the two friends was unable to ruin their fraternal relationship. She had been involved with Witkacy but after Malinowski's arrival she transferred her attentions to him.<sup>23</sup> In a letter to Witkacy she complained that 'Bronio is a part of you',<sup>24</sup> which might indicate Malinowski's great influence over his friend, which became evident when she had got to know them both. The complicated situation did not last long because Bronio's interest proved temporary, and the former good relations between the two friends were restored. As he had done some years earlier, Stanisław Witkiewicz gave advice to his son:

Your relationships with people are of great concern to me. For instance, what you say about Bronio. Are you convinced that he is your only essential friend, and what you do you think of his soul? He was becoming completely egotistical. His anti-social theories were both narrow as an apprehension of life and expressed the narrowness of his own feelings.<sup>25</sup>

Witkacy himself had observed some features in his friend's personality which troubled him, in spite of his constant respect and friendship. He wrote:

Bronio, so deep in crucial things, sometimes does something so disgusting and shows something so abhorrent that it shocks me.... There are little things in him which confuse me, and because I am subject to his demands, I respond on his terms, which poisons the relationship between us.<sup>26</sup>



This was certainly a result of their very high demands on themselves and their strivings for self-improvement. Malinowski thoroughly analysed his own behaviour and motives in order to find his weak points and fight against them. That might suggest a cynicism taken to the extremes of his dignity, although sometimes such dissection and introspection can certainly be constructive for artists and scientists.<sup>27</sup>

Whilst living in England, Malinowski maintained good relations with the Academy of Sciences in Cracow, and he gave two lectures there while visiting the country.<sup>28</sup> These lectures were based on earlier studies. He also wrote a paper which was a criticism of Frazer's *Totemism and Exogamy*. It was printed in three parts in *Lud (Folk)* between 1911 and 1913.<sup>29</sup> Malinowski wrote to Kazimierz Nitsch about his scientific plans:

My mother would be very keen on my earliest possible *Habilitation* in Cracow. Now I have the Polish manuscript ready entitled 'Primitive Religion and Social Differentiation',...an expansion of the third part of my paper for *Lud*. I am mostly happy with it and regard it as fit for publication and I want to translate it into English later on.<sup>30</sup>

But Malinowski never obtained the *Habilitation* degree from the Jagiellonian University, due to his expedition to Australia, and he never translated his book. (It was published in Polish in 1915 by the Academy of Sciences.)

However, Malinowski's first book had been published earlier, in 1913. It was entitled *The Family among the Australian Aborigines*, a monograph based only on such sources as reports and descriptions. In it he criticised the theory of the lack of the institution of the family among Aborigines. The book gained acceptance in scientific circles and Malinowski wrote to Professor Rozwadowski:

I enclose the review of my book, which appeared in the most competent English journal *Atheneum*. It is written by Professor Marett from Oxford.... The review is so good that I thought the fellow can't have had the book in his hands. But yesterday I was in Oxford and he showed me the book all marked - that means he read it.<sup>31</sup>

Years later, Malinowski referred to this work in the preface of a book by one of his pupils, Felix Gross:

I have also been associated with our ancient Jagiellonian University of Cracow. I also, like Dr Gross, have been inspired in my work by the teachings and personal interests of Professor Stanisław Estreicher. I have also started to study primitive societies in the library, and was only later able to go out into the field.<sup>32</sup>

This happened in 1914. The expedition was preceded by lengthy preparations. But his sense of humour did not leave Malinowski,

and he wrote to Kazimiera Żuławska: 'I have not married till now, but in New Guinea I will marry a Papuan for sure - it is cheaper than male service and divorces are easy. Anyway, women wash clothes better'.<sup>33</sup>

In June 1914 Malinowski set out on his expedition to Australia with the British Association for the Advancement of Science, which was to hold its congress in Melbourne. He was accompanied by his friend Witkacy, who was the photographer and draughtsman on the expedition. But the real reason for Witkacy's inclusion was quite different - Malinowski decided to take him on the expedition in order to help him after the suicide of his fiancée.

The friends had left on their great journey in June 1914 from London, and by July they reached Fremantle harbour in Australia, together with several congress participants. The friends spent some weeks taking part in the congress, listening to lectures, attending official banquets, sightseeing and travelling in the regions inhabited by Aborigines.<sup>34</sup> On August 25th Malinowski gave a lecture at the University of Sydney entitled 'A Fundamental Problem of Religious Sociology'.<sup>35</sup>

On September 1st the friends drifted apart. The outbreak of the war was the main reason. Witkacy decided to leave and wrote about it to his parents: 'Today in Albany we received the tragic news about the war. If it is true I will leave Fremantle immediately on the first steamer. It is the only way I can be useful and achieve something'.<sup>36</sup> His decision might have been aggravated by the deterioration of their friendship, since Witkacy wrote: 'Bronio is becoming more and more strange to me' (p.79). Also, the journey had not fulfilled Witkacy's hopes: 'I had forced myself on this journey at all costs, but I travelled with the thought of death all the time' (p. 83). At last the final quarrel occurred, and the friendship collapsed.

As he left Australia, Witkacy wrote to his former friend: 'I want you very much to change yourself before life teaches you different things in a more cruel way than it has so far. For some things I owe a deep gratitude to you'.<sup>37</sup> And a few weeks later he wrote:

Nevertheless, I have remorse that you stayed there alone. But your behaviour towards me wasn't encouraging. I am writing to your old soul. I don't feel I have Malinowski as a friend and I must say that I don't long for him at all. When I was with you I longed for Bronio, and now I think about the good old days, when we used to discuss much of what we assumed to be essential, and did little. It was you who taught me to look at everything, including oneself, with cynicism. Think about it for a while. The comfortable position of having complete lack of faith in any gentle impulses added to your cold smile and this conviction that there is always meanness at the core. It is all too easy to see life in this way. Flowers can grow on mud, and one may look at them without putting one's nose into the mud. Excuse what I write. Don't think that I hate you.... I am writing to Bronio about Malinowski and about he who used to be Staś but hasn't become anyone else. (pp. 102-4)

Malinowski wrote about the rift in his Australian diary:

September 1st began a new epoch in my life: an expedition all on my own to the tropics.<sup>38</sup>

The Staś problem torments me. In fact his conduct towards me was impossible. There was nothing wrong with what I said in Lodge's presence; he was wrong to correct me. His complaints are unjustified, and the way he expresses himself precludes any possibility of reconciliation. *Finis amicitiae*. Zakopane without Staś! Nietzsche breaking with Wagner. I respect his art, admire his intelligence and worship his individuality, but I cannot stand his character.<sup>39</sup>

Even after quoting these fragments of notes and letters, it is very difficult to tell what finally brought about the rift. The analogy with Nietzsche and Wagner, however, does suggest one possible interpretation (though of course it might be nothing more than a surface analogy illustrating the dissension of the two friends). Nietzsche charged Wagner with nationalism, with stress on the values of only one nation, with decadence in art and life, with an attitude deprived of stable standards and with too easy an assessment of values - all of which brought about his setting too much store on certain things. Witkacy fell victim to patriotic euphoria and eagerness to take part in a war which detracted from matters important for his friend. Other circumstances also need to be considered. Malinowski planned his expedition to last for two years, but at the outbreak of the war he had not even started his research; in that situation returning would have meant a catastrophe for his enterprise. Secondly, he was an Austrian citizen and therefore an enemy of Great Britain, and he could not leave Australia; he might have considered a change of citizenship in such a situation as treason. Thirdly, Malinowski's weak health prevented him from taking part in the war. All this split the friends deeply. Witkacy was not closely connected with the expedition and was only there to help his friend; he was a Russian citizen; his health was good enough for active military service. He clung to this possibility with the determination of a man deprived of the sense of life: 'It is a time when we ought to put off personal matters, renounce suicidal thoughts which are nonsense to what is going on, and to do something at last with one's life, with the remnants of strength which remain',<sup>40</sup> he wrote to his parents. Phrases like 'looking at Australian plants, when there are such awful events out there, is without any sense' (pp. 79-80) would inevitably have given hurt to Malinowski, for whom perhaps not merely looking at plants but scientific work as a whole was of great concern. These differences intensified the distance which had started to emerge between them earlier. The time when their personalities correlated had passed by. They became great individuals, perhaps too great to stand each other. Bronio and Staś could be in the clouds together, but when they became Malinowski and Witkacy they differed too much. The coolness of a scientist could not exist with the emotional commitment of an artist. This

coolness separated Malinowski from Witkacy as well as from Poland; it was indispensable for science, but weakened all traditional emotional bonds.

To sum up, let me recall briefly those essential elements of Malinowski's personality that owe their origins to Poland and his formative years in Cracow. We find mainly a positivist philosophical background, an interest in ethnology, and a striving for self-improvement accompanied by an unusual sensitivity. We can find evidence of these factors in Malinowski's *A Diary in the Strict Sense of the Term* - a record of the author's intrinsic state of mind, his moods, physical condition, impressions and thoughts. All this was written in a rather emotional manner, reminiscent of his bohemian days in Cracow.

### GRAŻYNA KUBICA

#### NOTES

<sup>1</sup> 'Pobóg' was his coat of arms.

<sup>2</sup> W. Taszycki, 'Malinowski Lucjan', in *Polski Słownik Biograficzny* [Polish Biographical Dictionary], Vol. XIX, Warszawa 1974, p. 348.

<sup>3</sup> Ibid., p. 349.

<sup>4</sup> W. Truszkowski, 'Jak Bronisław Malinowski został ocalony dla nauki' [How Bronislaw Malinowski has been Saved for Science], Paper containing Mrs Krzyżanowska's memories given in the Academy of Sciences in Cracow in 1984.

<sup>5</sup> Taszycki op. cit., p. 350.

<sup>6</sup> Cf. Truszkowski op. cit.

<sup>7</sup> K. Estreicher, *Leon Chwistek - biografia artysty* [Leon Chwistek: The Biography of an Artist], Cracow 1971, pp. 7-8.

<sup>8</sup> S. Witkiewicz, *Listy do syna* [Letters to a Son], Warszawa 1969, pp. 280-2; letter of 17 June 1909.

<sup>9</sup> S.I. Witkiewicz, *622 upadki Bunga czyli demoniczna kobieta* [The 622 Downfalls of Bungo or the Demonic Woman], Warszawa 1978, p.64.

<sup>10</sup> Memories of Kazimiera Żuławska quoted from A. Waligórski, 'Posłowie do przekładu polskiego' [The Epilogue to a Polish Translation], in B. Malinowski, *Argonauci Zachodniego Pacyfiku* [Argonauts of the Western Pacific], in *Dzieła* [Works], Vol.3, Warszawa 1981, p. 675.

<sup>11</sup> Malinowski's student album contains information about the subjects he chose. In 1902-3 the lectures he attended were on: introduction to geometry (by Żorawski), introduction to mathematical analysis (by Zaremba), experimental physics (by Witowski), inorganic chemistry (by Olszewski); work in the physics laboratory (by Witkowski) and the chemistry laboratory (by Olszewski). In the second semester he also took part in a mathematical seminar (by Zaremba) and attended two semestral lectures on philosophy during the period of the Renaissance and the history of philosophy (by Pawlicki).

During the year 1903-4 Malinowski attended mathematical lectures on integral calculus and the theory of analytic function, and the mathematical seminar (all by Zaremba). He also attended lectures on projective geometry (by Russjan) and differential geometry, and the mathematics seminar of Żorawski. In physics, he attended lectures on the theory of heat (by Witowski) and theoretical mechanics (by Natanson). The humanities lectures he followed were: an outline of pedagogics and an explanation of the cultivation of volition and character (by Kulczyński), and psychology (by Pawlicki).

In 1904-5, there was an evident change in Malinowski's interests. He still attended lectures on integral calculus and the theory of analytic functions, as well as the mathematical seminar (by Zaremba), lectures on electricity and magnetism and the physics laboratory (by Witowski), on elasticity and the theory of electrons (by Natanson). However, he devoted much time to studies of philosophy and psychology. In first semester he attended lectures on the application of psychology to pedagogics (by Kulczyński), ethics (by Straszewski), the psychology of affections (by Heinrich), and a philosophy seminar (by Pawlicki). In that year he also attended lectures on philology - Polish lyrics from Mickiewicz (by Windakiewicz) and a Slavonic seminar (by Łoś) - but he did not continue his studies in this direction. During the second semester he attended lectures on an introduction to philosophy (by Straszewski), logics and dialectics, and the philosophy of Frederick Nietzsche (by Pawlicki), the application of psychology to pedagogics (by Kulczyński), and two philosophical seminars (by Pawlicki and Straszewski).

In the last year of his studies (1905-6) Malinowski noted for the first time in his student book the lectures on philosophy. He attended lectures on psychology and ethics (by Straszewski), social politics, Aristotle's philosophy, metaphysics and the history of modern socialism (by Pawlicki). During the whole year he took part in two philosophical seminars (by Pawlicki and Straszewski). Malinowski also recorded a mathematical lecture on differential equations

and a mathematical seminar (by Zaremba), the year-long lecture series on electromagnetic waves, the theory of light and the physics laboratory (by Witowski), a lecture on the theory of electricity and one on the dynamics of electrons (by Natanson).

<sup>12</sup> Letter of 1 November 1906 (in the Jagiellonian Library).

<sup>13</sup> This dissertation was published for the first time in the first volume of the present complete edition of *Dzieła* [Works] by Bronisław Malinowski.

<sup>14</sup> Foreword to the Polish Edition of B. Malinowski, 'Przedmowa do wydania polskiego', in *Życie seksualne dzikich* [The Sexual Life of Savages], in *Dzieła* [Works], Vol. 2, Warszawa 1980, pp. 109-10. The text was written in 1937.

<sup>15</sup> Cf. the dedication in B. Malinowski, *Myth in Primitive Psychology*, London: Kegan Paul 1926.

<sup>16</sup> One should separate here the concept of the state from the concept of the nation; cf. B. Malinowski, *Freedom and Civilization*, New York: Allen & Unwin 1947, pp. 252-63.

<sup>17</sup> W. Truszkowski op. cit.

<sup>18</sup> Cf. 'Listy Stanisława Ignacego Witkiewicza do Heleny Czerwijowskiej' [Letters of S.I. Witkiewicz to H. Czerwijowska], in *Twórczość* 1971, no.9, p. 49.

<sup>19</sup> J. Żuławski, *Z domu* [From Home] Warszawa 1978, p. 129.

<sup>20</sup> Letter of 5 January 1910 (in the Jagiellonian Library).

<sup>21</sup> Letter of 12 August 1911 in *Listy*, p. 46.

<sup>22</sup> Letter of 16 June 1911 (in the Tatra Museum).

<sup>23</sup> A similar situation occurred in 1906; cf. E.C. Martinek, 'Przedmowa' [Foreword], in S.I. Witkiewicz, *Listy do Bronisława Malinowskiego* [Letters to B. Malinowski], Warszawa 1981, pp. 13-16.

<sup>24</sup> Quoted from *Listy*, p. 25.

<sup>25</sup> Witkiewicz op. cit., letter of 10 December 1912.

<sup>26</sup> *Listy*, pp. 32-3.

<sup>27</sup> For instance, Malinowski applied the method of introspection in his *Wierzenia pierwotne i formy ustroju społecznego* [Primitive Religion and Social Differentiation] (*Dzieła*, Vol. 1) in order to analyse the origin of religion.

<sup>28</sup> The English version of the first of them, entitled 'Tribal Male Association of the Australian Aborigines', appeared in the *Bulletin International des Sciences de Cracovie* in 1913.

<sup>29</sup> B. Malinowski, 'Totemizm i egzogamia', *Lud*, Vols. XVII-XIX, 1911-13.

<sup>30</sup> Letter of 30 June 1913 (in the Archives of the Polish Academy of Sciences in Cracow).

<sup>31</sup> Letter of 18 August 1913 (in the Library of the Polish Academy of Sciences in Cracow).

<sup>32</sup> B. Malinowski, 'Introduction', in F. Gross, *Koczownictwo* [Nomadism], Warszawa 1936, p. xiii.

<sup>33</sup> Żuławski op. cit., p. 138; letter dated 27 February 1914.

<sup>34</sup> L. Paszkowski, 'Malinowski i Witkacy w Australii' [Malinowski and Witkacy in Australia], *Wiadomości*, Vol. XXVII, no. 41 (1972), p.2.

<sup>35</sup> A summary of the lecture appeared in *Reports of the British Association for the Advancement of Science 1914*, Vol. XXXIV, pp. 534-5.

<sup>36</sup> Witkiewicz, *Listy*, p. 79.

<sup>37</sup> Ibid., p. 95.

<sup>38</sup> B. Malinowski, *A Diary in the Strict Sense of the Term*, London: Routledge & Kegan Paul 1967, p.3; note from 20 September 1914.

<sup>39</sup> Ibid, p. 34; note from 2 November 1914.

<sup>40</sup> Witkiewicz, *Listy*, p. 81.