

Włodzimierz Antoniewicz and Finland

Who was Włodzimierz Antoniewicz?

Włodzimierz Antoniewicz (1893–1973) (Fig. 1) was one of the central figures in Polish archaeology from the 1920s onwards. In 1924 he was appointed as an extraordinary professor of archaeology at the University of Warsaw, in 1928 as an ordinary professor, and from 1936 to 1939 he was rector of the same university. He published works on different themes and periods, but his main interest focused on southern Poland, Lithuania, and Ukraine. He had studied in the universities of Cracow, Vienna, and Prague and he habilitated in Poznań. The most famous among his teachers was Moriz Hoernes in Vienna. During his early career, Antoniewicz showed no special inclination towards Nordic questions, with the exception of the Baltic region, which interested him in connection with the prehistory of the Goths. This took place before all the problems in the south and east, which connected him with Finnish colleagues. Because of his work in Warsaw and contacts with Wilno (Vilnius), Antoniewicz was well acquainted with the prehistory of the whole Baltic and east European region.¹

Among Finnish colleagues, Włodzimierz Antoniewicz carried out long-standing correspondence with both Aarne Äyräpää (named Europaeus until 1930, 1887–1971) and Aarne Michaël Tallgren (1885–1945). He wrote 11 letters to Äyräpää alone between 1926 and 1965 and 20 letters together with his wife Jadwiga between 1926 and 1963. Jadwiga Antoniewicz also wrote two letters to Äyräpää on her own (1926 and 1936). Włodzimierz Antoniewicz wrote seven letters to Tallgren between 1926 and 1934, the Antoniewicz couple together wrote 39 letters between 1933 and 1943, and Jadwiga Antoniewicz wrote 11 letters between 1934 and 1939. It is also worth mentioning that the Antoniewiczzes sent five letters to archaeologist and historian of art Carl Axel Nordman (1892–1972) between 1934 and 1948.

Stefan Karol Kozłowski, in his biography of Antoniewicz, has also written about Antoniewicz's international contacts. However, no special atten-

¹ Kozłowski 2009: 17–27, 74–77, 89–90 etc.; Antoniewicz 1928b; 1929b; 1930.



Fig. 1. Włodzimierz Antoniewicz at home in Warsaw in 1933. Photo Jadwiga Antoniewicz. NLF Coll. 230.

tion has been paid to relations with an individual country. In addition to this, Kozłowski's book contains some mistakes related to both years and personal names. How did Antoniewicz's contacts with Finland come into being? Who were his most important contact persons there and why? What kind of significance did the contacts have? We must also ask what Finnish archaeologists knew about Antoniewicz in advance, as well as when and in what kind of context they met for the first time.

The beginning of Antoniewicz's contacts with Finland

The first time that Włodzimierz Antoniewicz's name was mentioned to Finnish archaeologists seems to have been in 1924, when Tallgren was planning a new journal named *Eurasia Septentrionalis Antiqua* for the purpose of publishing studies and materials related to Russia and Eastern Europe. In its planned form, the journal would have been edited by Tallgren together with the Pole Józef Kostrzewski, who would have been responsible for its Polish section. Kostrzewski had already made a preliminary survey among his colleagues and found out that Antoniewicz was interested in writing for the new journal. He wrote about this to Tallgren.² When the journal was launched in 1926, it was, however, edited entirely in Finland by Tallgren and the ethnologist U. T. Sirelius (1872–1929). At first, Antoniewicz did not write in it either.

Antoniewicz really came into contact with his Finnish colleagues in 1925, when Aarne Europaeus made a journey via Sweden, Denmark, Germany, Poland, Lithuania, Latvia, and Estonia to collect material for his doctoral dissertation on the Battle Axe cultures of Eastern Europe. He became acquainted with several Polish archaeologists, such as Irena and Ludwik Sawicki and Włodzimierz Antoniewicz. Together with the latter he visited Vilnius (Wilno), then under Polish rule.³

Europaeus was one of the first Finnish archaeologists devoted mainly to the research of the Stone Age. He had published his first major work in this field in 1922 and formulated a chronology that was based on the shore displacement curves of Finnish coastlines, for which he had cooperated with geologists.⁴ He had also had a longish debate on the origins of the Finnish Battle Axe culture with Swedish archaeologists, especially Gunnar Ekholm (1884–1974), in the first years of the 1920s. Europaeus presumed that the Battle Axe culture had reached Finland either from Denmark or directly from Central Europe, while Ekholm saw it as arriving from Sweden. The discussion also had its ideological and even political implications.⁵

In 1930, Europaeus-Äyräpää presented a relative chronology of Finnish Stone Age ceramics, especially Comb Ware⁶, which has preserved its scientific value up to recent times. Later he continued his research of the Battle

2 NLF Coll. 230 Józef Kostrzewski to Tallgren March 3, 1924.

3 On museums in Antoniewicz's life and career, see Kozłowski 2009: 68.

4 Europaeus 1922.

5 Salminen 2014a with referred sources and literature.

6 Europaeus-Äyräpää 1930.

Axe culture⁷, but could not get his large work on this theme published, although he worked at it almost for the rest of his life.⁸

A personal professorship of prehistoric archaeology was founded at the University of Helsinki for Äyräpää in 1938, and he held it until his retirement in 1954.

Antoniewicz wrote to Europaeus in February 1926, stating that he was not willing to change his views on the Neolithic chronology of Poland. This shows that they had discussed the question at quite some depth during Europaeus's visit.⁹ When in Copenhagen, Europaeus had written to Tallgren about the necessity of making the chronological framework of the European Neolithic longer than it had been, because otherwise there would not be enough time for all the cultural phases that follow megalithic cultures. In Finland, the assumed chronological difference of 400 or 500 years between the beginning and end of the Battle Axe culture was not long enough to make this phase fit into the Scandinavian chronology. In 1922, Europaeus had still assumed the whole length of the Stone Age in Finland to be approximately 2500 years.¹⁰

In his pursuit of a longer chronology, Europaeus-Äyräpää represented a dissident view within Finnish archaeology. Both Nordman and Tallgren strove to shorten the Neolithic and Bronze Age chronology of Europe; especially Tallgren repeated on several occasions that the longest proposed chronological frameworks were, in his opinion, too long.¹¹ Actually, also Äyräpää decided on the shorter chronology in his study of the Battle Axe cultures.¹² Antoniewicz had chosen for the longer chronology, and in his prehistory of Poland, he dated the Battle Axe cultures to the middle of the third millennium BCE. Äyräpää expressed himself very tentatively concerning the absolute chronology in his work of 1933, but mainly he now followed Tallgren, who dated the beginning of the Fat'janovo culture around 2000 BCE. Both Antoniewicz and Europaeus-Äyräpää considered the culture to have arrived from the west where they placed its centre.¹³ Of course, we cannot know whether the discussion between Europaeus-Äyräpää and Antoniewicz concerned the general framework or some more detailed

7 See esp. Äyräpää 1950.

8 Edgren 1989: 50–51.

9 ANBA Äyräpää: Antoniewicz to Europaeus, Feb. 8, 1926.

10 NLF Coll. 230 Europaeus to Tallgren, Oct. 24, 1925. Europaeus 1922: 176–177.

11 Tallgren 1924: 29–30.

12 Äyräpää 1933: 55–56.

13 Antoniewicz 1928a: 62, 278–279; Äyräpää 1933: 107–109, 149–154; Tallgren 1924: 29–30.

chronological questions. Antoniewicz also mentioned that he was waiting with great interest for “the new book on Danish prehistory” by C. A. Nordman. Because there is no information on Nordman having planned one, Antoniewicz most probably meant the Neolithic chapter of the prehistory of Europe that was published in both Danish and Swedish in 1927.¹⁴

Antoniewicz’s acquaintance with Tallgren and visits to Finland

It was through Europaeus that Antoniewicz became acquainted with other Finnish archaeologists. A.M. Tallgren sent his work *La Pontide préscythique après l’introduction des métaux*¹⁵ to Antoniewicz right after its publication, which he very probably would not have done without previous information from Europaeus.¹⁶

At that time Tallgren was a leading authority on the Bronze Age in Russia and Eastern Europe. He had studied these problems since 1908 and formulated the first overviews of the cultural development of the period.¹⁷ He continued to develop his ideas also in later years and turned his attention more and more to the southern roots of the Central Russian Bronze Age, especially to the Caucasus. Tallgren visited Russia and the Soviet Union in 1908, 1909, 1915 (three times), 1917, 1924, 1925, 1928, 1935 (twice), and 1936, until he was banned from entering the Soviet Union and contacting his connections there after he had criticised the political persecution of researchers in the country. There was also an earlier episode in which Tallgren had expressed his criticism in an open letter in 1928, after which he could not visit the country until 1935.¹⁸ His longest trips extended to Siberia and the Caucasus.¹⁹ On the other hand, he also actively wrote about the prehistory of Finland.²⁰ In addition, Tallgren participated in Finnish social discussion, in which he expressed his support for ideological liberalism. From his youth Tallgren was English-minded.²¹ Perhaps the most important of Tall-

14 Nordman 1927; Salminen 2014b: 164, 404.

15 Tallgren 1926.

16 NLF Coll. 230 Antoniewicz to Tallgren Nov. 18, 1926.

17 See esp. Tallgren 1911; 1920; 1924; 1926.

18 Salminen 2014b: 116–125, 399; Тункина 2000. The picture of these events given by I. V. Tunkina contains some minor mistakes, but is for the main part correct.

19 Кузьминых & al. 2014.

20 A synthesis: Tallgren 1931.

21 On Tallgren’s personality and ideological views, see Kivikoski 1954: 82–86, 98, 114–116.

gren's contributions to East European archaeology was editing the above-mentioned journal, *Eurasia Septentrionalis Antiqua*, in which scholars from both the West and the Soviet Union could publish their articles until the connections between East and West gradually broke down around 1930. After that the journal survived until 1938, mostly on the basis of articles by Tallgren himself and his Western colleagues.

There was a short pause in the contacts between Włodzimierz Antoniewicz and Finnish archaeologists in the late 1920s. The real turning point can be seen around 1929, when Tallgren asked Antoniewicz for an article for the Festschrift that he edited for Aleksandr Andreevič Spicyn's (1858–1931) 70th birthday, which had actually been already in the previous year. This request was the start of a permanent correspondence between Tallgren and Antoniewicz.²² They met for the first time at the Baltic Archaeological Congress in Riga in 1930.²³

Włodzimierz Antoniewicz visited Helsinki for the first time soon after the Riga congress in the autumn of 1930. In November, he thanked Aarne Äyräpää for showing him both the Neolithic material in the National Museum and hospitality at home, and promised in his turn to always be at Äyräpää's disposal if Äyräpää should need his help.²⁴ He sent another letter of gratitude to Tallgren, praising also Tallgren's kindness towards him.²⁵

After this visit, Antoniewicz's contacts with Finnish colleagues were revived and soon reached an entirely new level. However, it was typical that scholarly questions were only seldom discussed in his letters. Their contents consisted mostly of general and family news. From the winter of 1931, also Mrs. Jadwiga Antoniewicz, a historian of art herself, wrote together with her husband to Aarne Äyräpää, and from the winter of 1933 to Tallgren. Typically, Jadwiga Antoniewicz wrote most letters alone and signed them with both of their names.²⁶

The Antoniewicz's second visit to Finland followed in the turn of 1933 and 1934. They came via Tartu and Tallinn where they met Estonian colleagues. They spent Christmas 1933 with the Äyräpää family and continued to Sweden on 13 January 1934. In Finland, in addition to Helsinki, they also visited Viipuri, Tampere, and Turku, and in Sweden Stockholm, Uppsala, Gothenburg, Kalmar, Lund, and Malmö (Fig. 2). In Sweden they met several archaeologists, too, like Sune Lindqvist (1887–1976), Nils Åberg (1888–1957), and Ture J. Arne (1879–1965). Birger Nerman of Stockholm praised

22 NLF Coll. 230 Antoniewicz to Tallgren March 14, 1929 etc.

23 Congressus secundus archaeologorum balticorum Rigae.

24 ANBA Äyräpää Antoniewicz to Äyräpää, Nov. 14, 1930.

25 NLF Coll. 230 Antoniewicz to Tallgren, Nov 15, 1930.

26 About Jadwiga Antoniewicz, see Kozłowski 2009: 128–129.



Fig. 2. Włodzimierz Antoniewicz and Sune Lindqvist at Gamla Uppsala kyrka in Sweden in 1934. Photo Jadwiga Antoniewicz. NLF Coll. 230.

them as exceptionally charming people. At the end of February 1934, the Antoniewiczzes were in Kaunas, Lithuania.²⁷

²⁷ NLF Coll. 230 the Antoniewiczzes to Tallgren Dec. 14, 1933, Jan. 5, 1934, Jan. 13, 1934, Jan. 24, 1934, Feb. 12, 1930, Feb. 28, 19344; Birger Nerman to Tallgren Jan. 31, 1934. ANBA Äyräpää the Antoniewiczzes to Äyräpää Jan. 14, 1934, Jul. 4, 1934.

In the Antoniewicz's correspondence, themes that might have caused disagreement, especially political issues, were usually avoided. Jadwiga Antoniewicz mentioned once that she was a supporter of Marshal Józef Piłsudski's (1867–1935) ideas²⁸, but otherwise the Antoniewicz's did not discuss politics in their correspondence with their Finnish colleagues.

Aarne Äyräpää obviously did not meet the Antoniewicz's again, but Tallgren encountered them at the World Archaeology Congress in Oslo in 1936.²⁹ Both Tallgren and Antoniewicz belonged to the Permanent Council of the UISPP, and in that context they most probably also met at the meeting held in Basel in 1934, where Tallgren is known to have been present.³⁰

Contacts during and after the Second World War

To what extent were the Antoniewicz's and their Finnish friends able to maintain contact in the years of the Second World War and what did they know about each other?

It was the cooperation between Finland and Germany in the war from 1941 onwards that allowed contacts to revive between the Antoniewicz's and Finns. Tallgren received seven letters and Nordman two letters from the Antoniewicz's during the war, but they did not write to Äyräpää, or at least no letters have survived. The political climate was reflected in the fact that they wrote in German now, instead of French, which they had mostly used before the war. The contact remained sporadic, however, and was limited to

28 NLF Coll. 230 J. Antoniewicz to Tallgren Nov. 16, 1934.

Jadwiga Antoniewicz's letter should be seen in the context of Józef Piłsudski's deteriorating health and rising anti-democratic tendencies. Piłsudski had carried out a military coup in Poland in 1926 and Poland under his rule was a secular, non-fascist authoritarian system. He wanted to restore morals in Polish society, and on the practical level, his politics included efforts to strengthen the defence of the country, develop agriculture by carrying out a land reform, and eradicate the economic differences between the regions of the country. He also fostered Ukrainian patriotism in Volhynia and abolished some anti-Jewish laws. Some pluralism and press freedom was preserved, but on the other hand, opposition leaders were imprisoned before the election in 1930. After Piłsudski's death, even more power was transferred to the President and the rights of the Parliament, Sejm, were reduced in order to respond to growing political radicalism. Korbonski 1992: 249–251; Lukowski – Zawadzki 2006: 241–245.

29 NLF Coll. 230 Jadwiga Antoniewicz to Tallgren Jul. 12, 1936, Sept. 18, 1936.

ANBA Äyräpää W. Antoniewicz and Harri Moora to Äyräpää Aug. 13, 1936.

30 Kozłowski 2009: 132; Salminen 2014b: 198.

a rather simple exchange of greetings and good wishes including repeated wishes for peace in the world.³¹

When the war ended in Europe, Tallgren was dead and many contacts also between living colleagues had been severed. As soon as the situation became more or less normal again, the Antoniewiczzes and Aarne Äyräpää took up their correspondence again. The first post-war letter from Włodzimierz Antoniewicz to Äyräpää is dated to 24 March 1946, but it can be concluded that Äyräpää had written first. He had sent the Antoniewicz some copies of the *Festschrift* that was published for Tallgren's 60th birthday in 1945 and also related some news from Finland.³² Their archaeological discussion was no longer revived, although they exchanged greetings regularly until 1965. Their relationship was now mainly a matter of maintaining personal contact and friendship.³³ The Antoniewiczzes also wrote to C. A. Nordman, once in 1947 and once in 1948.³⁴

Włodzimierz Antoniewicz's papers in Finnish journals or on Finnish topics

Włodzimierz Antoniewicz published two papers in the journal *Eurasia Septentrionalis Antiqua*, edited by Tallgren. Both dealt with Polish themes. In the first one, which was published in the *Festschrift* for A. A. Spicyn in 1929, Antoniewicz presented the Bronze Age treasure found in Stubło in Volhynia (today, Steblivka in Ukraine). He connected the artefacts with the Danubian and Carpathian Early Bronze Age.³⁵ In the *Festschrift* for Ellis H. Minns (1874–1953), Antoniewicz published another Bronze Age find from Volhynia, a vase from Antoniny. Antoniewicz interpreted the type as being connected to the Hallstatt cultural sphere and period, in contrast to Tallgren's and Max Ebert's views.³⁶

Antoniewicz's article in the collection in memory of the Estonian

31 NLF Coll. 230: the Antoniewiczzes to Tallgren, letters from 1941–1943; NLF SLS 652: the Antoniewiczzes to Nordman, two letters 1942.

32 ANBA Äyräpää: W. Antoniewicz to Äyräpää, March 24, 1946.

33 ANBA Äyräpää: the Antoniewiczzes to Äyräpää, ten letters or postcards to Äyräpää 1946–1965. Most probably not all Christmas greetings have survived in the archives.

34 NLF SLS 652: Antoniewiczzes to Nordman, Jan. 14, 1947, Dec. 25, 1948.

35 Antoniewicz 1929a.

36 Antoniewicz 1934.

archaeologist Harri Moora (1900–1968) in 1970 deals with a different kind of subject. He writes about a Medieval Maria Orans Medallion found in Kekomäki in Kaukola on the Karelian Isthmus, analyzing its Byzantine features and finding their predecessors in Rjazan and Kiev. In the introduction to his article, Antoniewicz also reminisces about his visit to the Riga Congress in 1930 and his encounters with Moora, Tallgren, Äyräpää, and Ella Kivikoski (1901–1990).

Finnish archaeologists and Włodzimierz Antoniewicz's interpretations

Did Finnish researchers refer to Antoniewicz's work? Did they accept his interpretations or reject them? If we look at a sample of the most important Finnish archaeological literature from between the World Wars³⁷, we can see that references to Antoniewicz were rather scarce. In his dissertation on the Battle Axe cultures, Aarne Äyräpää cited two of Antoniewicz's works, *Archeologia Polski* and the above-mentioned article *Der in Stubło in Wolhynien aufgefundene Bronzeschatz*. Äyräpää also referred to personal communication with Antoniewicz.³⁸ Tallgren, in his work on the Pontic Bronze Age, referred to Antoniewicz's articles *Eneolityczne groby szkieletowe i ziemianki mieszkalne w Nowym Darominie*, published in *Niederlöv sbornik* 1925, and *Eneolityczne groby szkieletowe we wsi Złota w pow. Sandomierskim*, which had come out in *Wiadomości Archeologiczne* in 1925.³⁹ In his article *Sur les monuments mégalithiques du Caucase occidental*, Tallgren referred to Antoniewicz's above-mentioned work on the Stubło find.⁴⁰

Both Tallgren and Äyräpää referred mainly to the material published by Antoniewicz, including its dating, but practically only once to his interpretations on a general level.⁴¹ In their search for equivalents for finds they attempted to define and locate in the whole image of prehistoric culture, Antoniewicz's material served as one point of comparison. In all references, they accepted Antoniewicz's interpretations as such.

37 Salminen 2001: liite [appendix] 4.

38 Äyräpää 1933: 21, 27, 48, 149, 151.

39 Tallgren 1926: 87.

40 Tallgren 1934: 28.

41 Äyräpää 1933: 149.

Włodzimierz Antoniewicz and the networks of Finnish archaeologists

If we ask how significant Jadwiga and Włodzimierz Antoniewicz were in the Central European networks of Finnish archaeologists, the answer is quite simple: for Äyräpää they were the only Central European correspondents with whom he had a long-lasting relationship, and for Tallgren they belonged to the small group of his most significant correspondents, both in Central Europe and in general. Äyräpää's other contacts with Central Europe between 1925 and 1940 consisted of some individual letters to and from 18 colleagues. Among them were ten other Polish researchers (Włodzimierz Demetrykiewicz, Witold Hensel, Roman Jakimowicz, Konrad Jażdżewski, A. Karpińska, Jozef Kostrzewski, Leon Kozłowski, Mieczysław Limanowski, Irena and Ludwik Sawicki, and Kazimiera Zawistowicz), 17 letters from whom survive. In later years, he also had some other Polish contacts in addition to these. Thus Poland belonged without a doubt among his most important countries of contact, and two thirds of all his Polish correspondence was with the Antoniewiczzes.

Tallgren's international network and correspondence were much more widespread than Europaeus-Äyräpää's. This means that the Antoniewiczzes were not relatively as dominant in Tallgren's whole network as they were in Äyräpää's correspondence. Actually, of the 50 Central European persons with whom Tallgren corresponded between 1925 and 1935, only five relationships can be said to have had real and lasting significance for him (the Antoniewiczzes, Anna and Franz Hančar, Gero von Merhart, Stefan Przeworski, and Alfred Salmony). In addition to them, there were eleven other people with whom Tallgren corresponded quite intensively for a shorter period of time. Among them were no Polish researchers, but among the correspondents who sent him a letter or two on some special occasion were art historians Marian Morelowski and Józef Antoni Borowik, as well as archaeologists Roman Jakimowicz, Jozef Kostrzewski, and Janina Rosen-Przeworska and geologist Mieczysław Limanowski. The Polish ambassador in Helsinki, Henryk Sokolnicki, a captain Dziewanowski, and Olga Sulimirska sent one letter each. Thus, we can see that in his Polish networks the Antoniewiczzes were still quite dominant.

However, it is not only the number of letters that is notable. The Antoniewiczzes' relationship with their Finnish colleagues was especially warm and close. Only a couple of other foreign archaeologists reached the same level of mutual understanding and trust with their Finnish colleagues as the Antoniewiczzes did with Tallgren and Äyräpää. In Tallgren's network they can be compared with Ellis H. Minns of Cambridge and Harri Moora of Tartu, maybe also with Gero von Merhart (1886–1959) of Marburg. In Äyräpää's

network they stand alone. Nordman had some Swedish and Danish colleagues with whom he carried out similarly close correspondence, but for him, the Antoniewiczzes were not such important discussion partners, because he was mainly oriented towards Scandinavia.⁴²

The main significance of the contacts between Włodzimierz Antoniewicz and his Finnish colleagues can be summarised as being of social rather than purely scholarly character. For Äyräpää, their acquaintance and Antoniewicz's help were, however, very important when he was collecting material for his doctoral dissertation in the 1920s. Typically Antoniewicz found his most important contacts both in Finland and Sweden within his own generation of researchers. It was this generation that was the first to reach permanent posts in all fields of European archaeology and to launch important ideas concerning international collaboration, such as reviving international archaeological congresses. Among Antoniewicz's Finnish colleagues, especially Tallgren belonged to the inner circle whose opinion was asked in early phases of preparation.

Antoniewicz belonged to the core of both Tallgren's and Äyräpää's international networks. Especially for Tallgren, international contacts were extremely important. Finding other researchers who shared this priority strengthened his sometimes vague conviction in the significance of his work. Włodzimierz Antoniewicz was one of them, and therefore he valued him highly among his network. Correspondence shows that Antoniewicz's attitude towards Tallgren and Äyräpää was equally respectful. This is how their contact also acquired deeper mutual significance.

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42 Salminen 2014b *passim*.

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Tiivistelmä

Artikkelissa tarkastellaan puolalaisen arkeologin Włodzimierz Antoniewiczin yhteyksiä Suomeen, niiden taustaa, syntyä ja kehitystä. Antoniewicz oli pääasiassa kivikauden tutkija ja suomalaisille arkeologeille hänestä tuli merkittävä tietolähde Puolan, Liettuan ja osittain Ukrainankin esihistoriaa koskeneissa kysymyksissä. Antoniewiczin Suomen-suhteet saivat alkunsa Aarne Europaeuksen (Äyräpää) Puolan-matkoilla 1925 ja 1926. Seuraavina vuosina hän solmi tuttavuuden myös A. M. Tallgrenin kanssa. Antoniewicz vieraili Suomessa kahdesti, 1930 ja vuodenvaihteessa 1933–1934. Jälkimmäisellä matkallaan Antoniewiczit vierailivat myös Ruotsissa. Antoniewiczin kirjeenvaihto Tallgrenin ja Äyräpään kanssa oli vilkasta erityisesti 1930-luvulla, ja siihen osallistui aktiivisesti myös hänen puolisonsa, taidehistorioitsija Jadwiga Antoniewicz. Toinen maailmansota katkaisi yhteydet lähes kokonaan. Ne elpyivät sodan jälkeen, mutteivät enää saavuttaneet entistä intensiteettiään. Antoniewiczella oli keskeinen asema sekä Tallgrenin että Äyräpään keskieuropalaisessa verkostossa. Tieteellisten kysymysten käsittely oli kirjeissä suhteellisen vähäistä, ja kontaktit olivatkin pääasiassa henkilökohtaisen ystävyysuhteen luonteisia. Poliittisten ja muiden potentiaalisesti kiistanalaisten kysymysten käsittelyä enimmäkseen vältettiin. Suomalaiset viittasivat tutkimuksissaan Antoniewiczin julkaisemaan materiaaliin mutta vain yhden kerran hänen yleistäviin tulkintoihinsa.